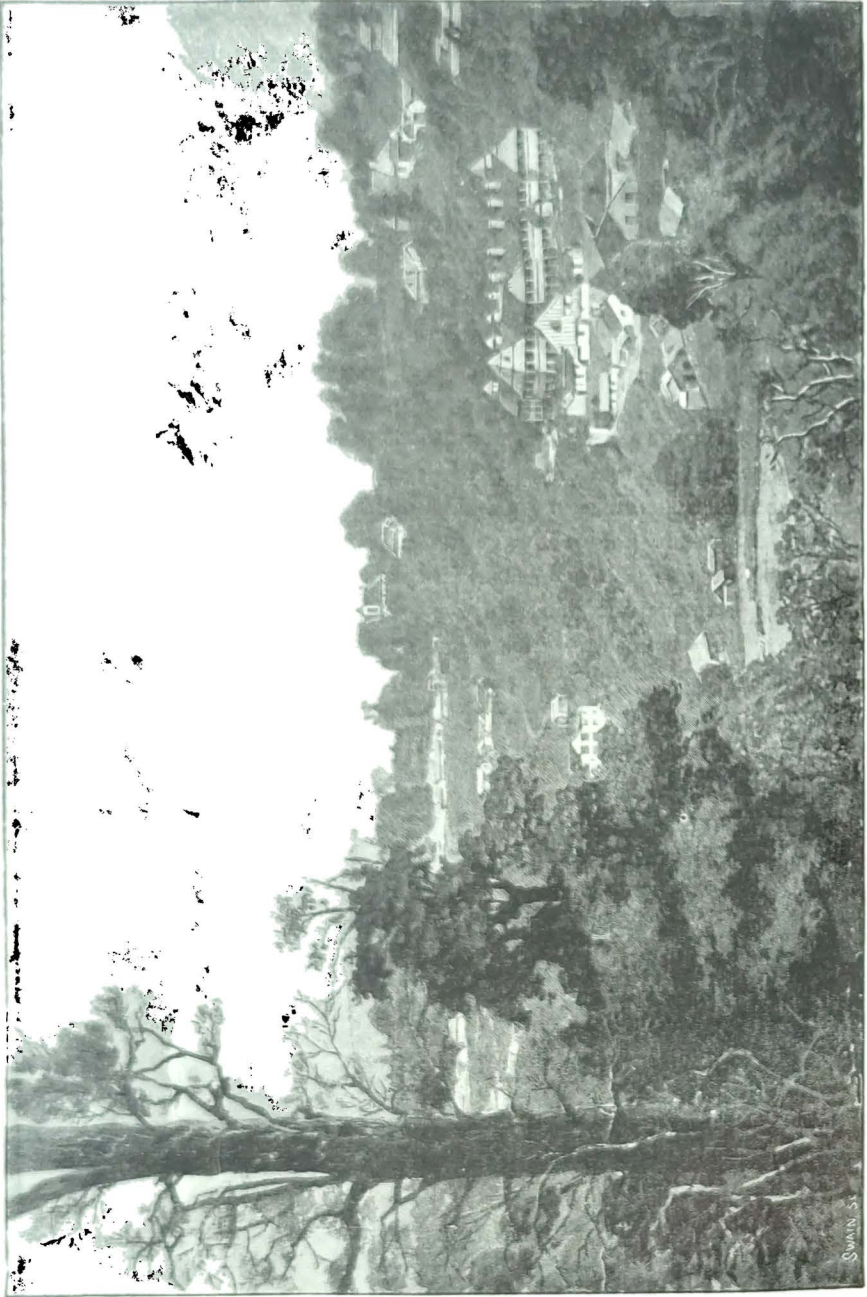


[THE MISSIONARY HERALD,
JANUARY 1, 1894.



DARJEELING.—(From a Photograph.)

SWAIN, S.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE NEW YEAR.

“SPEAK TO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD.”



WITH the New Year comes the inspiration of hope. As kindly wishes of happiness and prosperity are being expressed on every hand, it seems natural to look forward to brighter and better days. No one engaged in the work for which this and other similar societies exist but must have keenly felt the discouraging influence of recent commercial disasters. The state of trade in the country during the past year has unquestionably seriously affected the finances of all religious and philanthropic institutions ; and whilst we are conscious the causes of the prevailing depression cannot be readily remedied, there are, however, some cheering signs of improvement, and we doubt not but that, as the weeks of the New Year pass on, the clouds will lift, and happier times will come.

The bearing of these sentiments upon the present financial condition of our Mission is evident. There can be no doubt as to the anxiety with which the 31st of March is anticipated. This anxiety, we trust, will, to a considerable extent, be relieved by the result of the effort now being made to increase the annual income. We feel it is too much to expect that the difference between the present receipts and expenditure will be adjusted by the end of the current financial year, but we will cherish the hope that the dawn of the next New Year—1895—will find the Society in this desirable position. If all our friends will labour and pray with this end in view, and if only those whose circumstances permit of generous gifts—notwithstanding the existing commercial depression—will contribute in proportion

to the magnitude and unspeakable importance of the objects we seek, our expectations will not be disappointed.

We are glad to hear from local secretaries that steps are being taken, in pursuance of this special effort, to visit the churches in their respective districts, and we hope before long to report what has been definitely done in this direction.

With respect to

THE LONDON CHURCHES,

it is encouraging to state that arrangements at the time of going to press have been made to hold special meetings in the undermentioned places at the dates named :—

Chelsea, Lower Sloane Street	...	...	...	January	7th.
Putney, Werter Road	...	...	...	"	10th.
Hampstead, Heath Street	...	...	...	"	14th.
Ohiswick, Annandale Road	...	...	...	"	17th.
Ealing, Haven Green	...	...	...	"	21st.
Battersea Park	...	...	...	"	23rd.
Shepherd's Bush	...	...	...	"	25th.
Streatham	...	...	...	"	"
Clapham, Victoria Road	...	...	...	"	28th.
South Norwood, Holmesdale Road	...	...	...	"	"
Hackney, Mare Street	...	...	...	"	"
Walthamstow	...	...	...	"	"
Abbey Road	...	...	...	"	29th.
Lambeth, Upton Chapel	...	...	...	"	31st.
Wandsworth, East Hill	...	...	...	"	"
Bloomsbury	...	...	...	February	1st.
Kilburn, Canterbury Road	...	...	...	"	"
Acton, Church Road	...	...	...	"	4th.
Camden Road	...	...	...	"	5th.
Walworth Road	...	...	...	"	"
Brixton Park Road	...	...	...	"	7th.
Dartford	...	...	...	"	"
Upper Holloway	...	...	...	"	"
Beckenham	...	...	...	"	8th.
Clapham, Grafton Square	...	...	...	"	"
Bromdesbury	...	...	...	"	14th.
Kensington, Hornton Street	...	...	...	"	15th.
Dulwich, Lordship Lane	...	...	...	"	18th.
Forest Gate, Woodgrange	...	...	...	"	28th.

In addition to these fixtures, an opportunity has already been given to advocate the claims of the Mission at Bromley Common ; Burnt Ash Hill ; Wynne Road, Brixton ; West Green, Tottenham ; Vernon, King's Cross ; Maze Pond ; Walworth (East Street) ; Notting Hill ; Bromley.

THE CENTENARY CELEBRATION VOLUME.

COPIES OF THIS VOLUME CAN NOW BE OBTAINED.



S already intimated, it contains revised reports of the sermons and addresses delivered at the Commemoration Services held in

**NOTTINGHAM, LEICESTER, KETTERING,
LONDON, AND NORTHAMPTON ;**

also detailed acknowledgments of contributions to the Thanksgiving Fund ; and is numerous illustrated. In style it is uniform with, though twice the size of, the Centenary Volume.

We shall be pleased to send parcels where desired to missionary secretaries or other friends on sale or return.

The book is published at three shillings and sixpence, but copies are supplied to subscribers at the low price of *half-a-crown* each, or, including postage, *three shillings*. Parcels of several copies can be sent by rail, in which case the extra charge for carriage is less than sixpence per copy.

We hope next month to call special attention to this deeply interesting volume.

Those of our friends who have not yet obtained the earlier work, "The Centenary of the Baptist Missionary Society," may be glad to know that copies are still on sale. The two companion volumes can therefore be obtained at the same time, the price together being *four shillings, postage ninepence extra*.

THE CENTENARY PRAYER UNION.

THE CALENDAR FOR 1894,

greatly improved and well illustrated, is now ready.

The price is reduced upon that of last year, being now published at *eightpence* ; in parcels, sent to secretaries for use of members, at *fourpence* per copy. A specimen copy, together with specimen card of membership and full instructions for forming a branch of the Union, forwarded post-free for *sixpence*.

OUR FINANCIAL POSITION.



AS we are compelled to go to press with this issue of the HERALD a fortnight earlier than usual in consequence of the Christmas holidays, we are only able to give the *actual figures* as to Receipts and Expenditure up to the 30th of November last.

Up to that date the General Receipts for 1893 show an Increase, as compared with receipts to same date in 1892, of

£324,

but the Expenditure to the same date in 1893 exhibits an Increase of no less a sum than

£1,174

as compared with that of 1892.

Our friends will at once note the gravity of these figures.

The Receipts for the last financial year, ending March 31st, 1893, were less than the Expenditure by nearly **£15,000**, and it is, therefore, only too evident that unless a *large increase* in the Receipts takes place during the *next three months*, the Balance-sheet on the 31st of March, 1894, must exhibit a very heavy debt on the year's account.

Most earnestly would we appeal to our churches and friends to do their utmost, during the next three months of our Financial Year, to avert a Deficiency.

To draw back, or recall, when the whole world lies open to us, as it never did before, and when from all parts is heard the loud unceasing wail,

“COME OVER AND HELP US,”

will surely be disloyalty to Christ.

WELL-QUALIFIED MISSIONARY BROTHERS ARE NOW WAITING FOR FUNDS TO MAINTAIN THEM ON THE FIELD.

China has thrown open her many gates. Africa, from circumference to centre, is longing for the light. India, as never before, gives unmistakable evidences of golden harvest ripe for the sickle.

“Opportunities to the Christian,” wrote David Livingstone, in almost the last letter that ever reached England, “*mean solemn responsibilities.*”

The Master's words are—

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

“GO YE THEREFORE AND TEACH ALL NATIONS.”

“And every one that hath forsaken houses or brethren, or sisters, or father or mother, or wife or children, or lands for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life.”

WANG CHENG SUI.

BY THE REV. G. B. FARTHING, OF TAI YUEN FU, SHANSI, NORTH CHINA.



“DISEASE is a consequence of sin.”

Such were the words uttered by old Shih (the evangelist, in our street-chapel, Tai Yuen Fu), in the midst of an argument he was carrying on with some person who was trying to ridicule our religion.

“Disease is a consequence of sin.”

These, and these only, were the words which reached the ears of a hawker who had come up and leant against the open front of the shop just as they were being spoken. How the words amused him! With a flash like lightning he comprehended the utter complacency with which such teaching would allow him to view himself.

“I cannot be a sinner then, for I have not had any illness for more than ten years,” he cried out in merriment.

Such interruptions are common. Old Shih was not at all put out. He simply turned, and having told the man that he had mistaken his meaning through having heard only a detached sentence, asked him to come in and sit down and talk over the matter.

The invitation was accepted.

In merry mood, he made playful remarks at first to the attempts to instruct him, but soon sobered down and, in serious earnest, gave his whole mind to the subject.

The evangelist set himself to explain the real nature of sin, and to make clear the Scripture standard by which we must judge ourselves. The assent of his hearer was quickly won to the truth of the words, “All have sinned and come short of the glory of God.” Thereafter he sat pondering, questioning, and listening the whole morning, his baskets of the odds and ends in which he traded upon the ground beside him quite forgotten. The revelation of truth so utterly new claimed all his heart and thought. He had undergone the swift, sudden, overwhelming change of one who has lighted upon hid treasure, and was perplexed till he could assure himself of gaining possession of it.

Such was our first introduction to Wang Cheng Sui.

THE LIGHT BREAKING.

For several days in succession he came to see us, seeking answers to the questionings which arose within him as he pondered.

He came to the Sabbath service at our invitation. Thus he came and went for some time. Finally, he put in an appearance at our evening prayer-meetings. He felt constrained to join us in prayer. How vividly I remember his first prayers: a few broken sentences of ascription of praise and thankfulness, of confession of sin and ignorance, and of strong pleading for pardon, and he would be thoroughly overcome.

Not able to read, he decided that he must learn. The New Testament was his lesson-book. Day by day he came and humbly asked the sound and meaning of a few characters. Then, as he paced the streets, he went over them. Did he get confused? He would ask any chance passer-by for information. He so persevered that he can now read his Testament readily and well. In common with all his countrymen, he possesses a very retentive memory.

Apprehension of the truth of Christ made him ashamed of his opium habit. It must go. He asked no help from me, though it would have been gladly given. The way in which he dealt with himself could not be generally recommended. He would never take opium again. Grand resolve! What about the craving upon its return? He tried to quench it with wine, and at times the pain made it necessary to take so much that he became drunk. This treatment he continued until in the end he found himself exorcised of one demon only to be in the grip of another. How Satan must have rejoiced! Both alike were good servants of his, and it mattered little which kept the man in thrall. Wang set himself to shake off this habit with the same determination as he had shown towards that of opium. He finally conquered. Since that time there has been one relapse into the drinking habit, and he appealed to me for help, as he found after abstinence for weeks the call for wine would arise within with resistless might. He was put through a course of treatment for dipsomania, and by God's help has gained the mastery over this fearful appetite.

LIGHT FOR OTHERS.

Truth which thus influenced him he could not selfishly keep to himself. He began to proclaim it upon the streets. He at that time lived in a common lodging-house with quite a number of other pedlars and men in a small line of business. He started morning and evening prayers with them. Five of that company are now more or less regular attendants at our services. Three of them I have helped to free from their opium, though I grieve to say that one of them has gone back to it.

I must recount a conversation I once had with Wang Cheng Sui about

a sixth man whom he brought to service, and of whom we, at one time, had many hopes that he would become a sterling Christian.

This sixth man was named Wei, and was also a pedlar. After having attended daily for several months, and showing an interest more than



WANG CHENG SUI.—(*From a Photograph.*)

ordinary in the truth, he suddenly disappeared. Fearing that he might be ill, and anyway wishing to know what had become of him, I asked Wang Cheng Sui if he knew anything of him. The answer I received was :

"He fell under a temptation to which we hawkers are frequently exposed, and bought a number of *restless* wares."

"Restless wares! Whatever are they?"

"Goods from which there is a prospect of deriving a large profit, only they are of a restless nature, and of which one can never tell when they will rise up and call out to some passer-by, 'I am your property,' and lead to very disagreeable consequences."

I got an inkling of his meaning, but asked for a fuller explanation, which was given me as follows:—

"You see, sir, in official houses, the slave girls, and, indeed, the servants generally, are very dishonest. In these grand places there are always a lot of knick-knacks about, which these worthless people appropriate when they get a chance. Such as they manage to get hold of, they conceal until they hear our cry in the streets. Then, if nobody be near, they steal out and ask us to buy. This class of goods can always be purchased for very little. Anyone who dares to meddle with them can give as few cash as he likes for them. The thief is afraid to parley lest some one within should hear and become aware of what is going on. Hence, you can see the profits which this line of business offers to any one who cares to run the risks. To be found in possession of stolen goods is generally sufficient of itself to secure conviction as a thief. Wei went off some time ago to Tai Ku because he had yielded to temptation and had bought up goods which he must have known were stolen. He no doubt hopes to realise a good price for them at Tai Ku, and to minimise the chances of discovery."

I then asked Wang if he had ever joined in this traffic. His answer was, "Never; not that I did not covet the profits, but, as it was not safe, I stood too much in fear of punishment to venture. Not a better heart, but want of courage deterred me."

"But," said I, "surely the sin of it and God's displeasure would be sufficient to keep you from such unholy traffic?"

"Now it would indeed, but you forget that I did not know anything about God two years ago, and I supposed you were referring to that time?"

WANG AS AN EVANGELIST.

Well, it is some eighteen months ago since the above incident. During that eighteen months Wang Cheng Sui has been baptized, and has been put upon the native offertory as a preacher for so long as the funds suffice for his support. The native church chose him for this work. It happened in this way. Three years ago I started an offertory. As the money would

come from the natives, it was put under their control. At the end of the first year the money was presented by them to the Chiao Cheng work to provide seats for the worshippers. Last autumn I suggested to the church-members that the money had been accumulating for several months, and it might be better for them to warm their own hearts by starting some work of their own with it. It was left with them. They held a meeting, to which they did not think it necessary to invite me, and resolved to support Wang as a preacher so long as their contributions should prove sufficient, and that he should be under my directions as to the districts he should visit. It was an agreeable surprise to me when I was told what had been decided. I had expected to be consulted, for the natives are so slow to take the initiative. That they could thus act of themselves, and act so wisely, filled me with hope for the future of the church.

Wang Cheng Sui was humbled by his appointment and yet glad. He had been preaching from the time he had discovered the truth. Only one amongst all the paid native preachers whom I know could at all compare with him for untiring zeal and loving persuasiveness. And for this he had never received a penny; indeed, money could not have purchased these things. Of his appointment as preacher he said to me, referring to the life of Saul which had been our subject at the Bible-classes for some weeks past: "Saul was a very humble, pleasant man until honour was put upon him, and then he became an easy prey to Satan. I feel the church has put great honour upon me in selecting me to go and preach the Gospel. I shall pray God very earnestly that I may not be hurt by it."

The man had drawn this lesson for himself from our study of Saul, and the insight it showed, together with the deep feeling with which he spoke, made me more glad and hopeful than ever about his selection for this work.

WANG AT WORK.

Since last autumn Wang Cheng Sui has given his whole time to Gospel work. He has visited most of the large fairs in the adjoining counties, and has itinerated amongst the villages in which we have acquaintances. For some time he has shown a desire to work the one district around Ping-tou, believing that a too diffused work will not prove a lasting one. My object having always been to allow the natives to strike out in ways which they think tended to most further the work, and only to check and direct when they wish to go manifestly wrong, I was glad for Wang to follow out his plan. It has been with marked blessing from God so far.

One other thing I must add before I conclude. When Messrs. Allen and

Sachtleben—the young Americans who went round the world on bicycles—visited Tai Yuen Fu, they kindly rode round a large space of open ground, near our mission premises, in order to gratify the natives with a sight of their machines. At our evening meeting Wang offered a most fervent prayer in the following strain: “Our Heavenly Father, we thank Thee that our eyes have this day seen the real pattern of the ‘self-going cart’ of the ancients. What mysterious wisdom is Thine! How willing Thou art to impart knowledge unto men! But our sins hinder Thy revelations. How stupid have we become through serving Satan for so long! Many years have we lived, and yet to-day for the first time have we seen this marvel of Thy skill which Thou hast enabled Thy servants in the West to understand. Forgive our sins. Restore us to Thy favour. Communicate to us also Thy mysteries, and let us share in the wonderful inventions by which Thou dost make Thy name glorious amongst those who serve Thee. Let us be entrusted with Thy secrets and possess the power of the ancients; so will all our countrymen come to know that we have found the right path and are servants of the true God.”

Do you smile? I can well understand it, but it would be sinful to laugh after recovery from the first shock of surprise. The man was in red-hot earnest, and viewed as the outcome of direct revelations from God the inventions of which we speak as “triumphs of mind.” Wang had witnessed a miracle, and gave the glory to God—that was all. And was he not right?

GEO. B. FARTHING.

Tai Yuen Fu, Shansi.

THE FAMINE IN EAST BENGAL.



UE are very grateful for the response made to the Famine Appeal, which appeared in the December number of the **HERALD**. We have received about £250 in all, and this sum has been advised to India. The need for further help is, however, still urgent.

The Rev. W. R. James, of Madaripore, writes:—

“The distress still continues, and is growing every day more intense and bitter.

“We are doing everything we can to help the most needy, but the situation is so serious that we often know not what to do, as crowds of people come to us almost daily for help, and we expect our energies and patience will be taxed to the very uttermost during the next two months.

“We pray our friends at home to help us yet further.”

From Barisal we hear:—

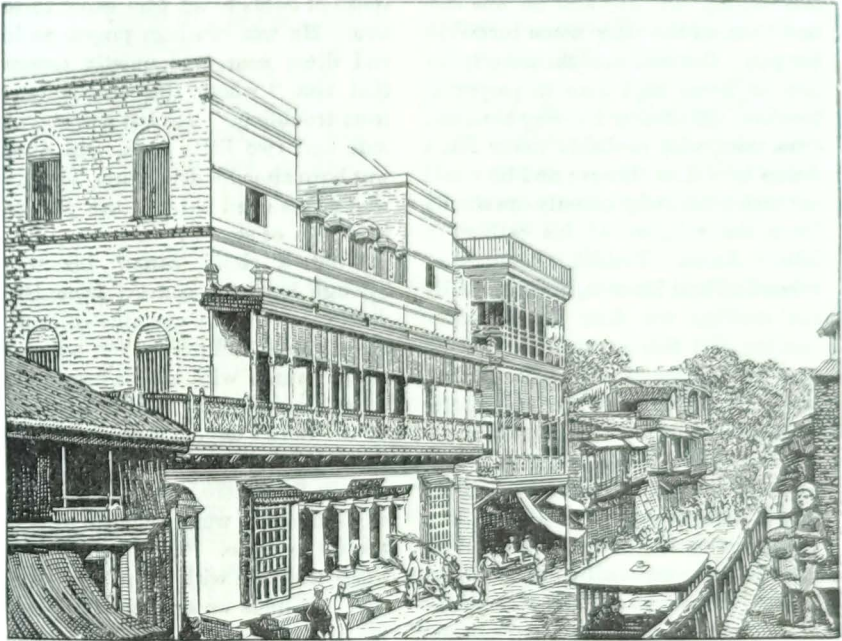
“The need in this district is indeed most urgent, and help rendered now will save hundreds of lives.”

Contributions sent to the Secretary will be at once advised to India.

PATNA CHANK FROM THE WEST.



THE upper part of the large building in front of this picture is used as a Sanscrit school, while underneath is a chemist's shop, in which all the latest European medicines, both allopathic and homeopathic can be procured. In front of it, amongst others, is a man carrying a sugar cane, and a sacred cow following him in hopes of sharing it. Overhead, a telephone wire. Opposite the building, the roof of a tram-car shows. The point of interest to us is the spot under the tree in the distance. It is, and has been for



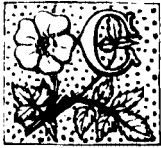
PATNA CHANK FROM THE WEST.—(*From a Photograph.*)

perhaps nearly eighty years, one of the principal preaching places of our missionaries. From Mr. Broadway's printed reports a glimpse can be had of what preaching in that place meant some twenty-five or thirty years ago. Hooting, pelting with mud and gravel, and occasionally a brick-bat. Near this point Mr. Broadway's pith hat saved his head. On another occasion the prompt action of a native preacher saved him from the club of a mad Fakir; while on a third occasion a piece of brick thrown from the roof of a house missed him and cut open the head of a boy. Now all is changed, and opposition is the exception, the people listen with great attention to the Gospel message.

H. PATERSON.

Patna City.

A BRIEF BUT BLESSED SERVICE.



HANDI CHORON was a very zealous Christian. The first time I saw him he was in great distress.

He came on board the *Zillah* to talk with me and to get comfort. He described himself as a fish feeling the fire first on one side and then on the other when turned in the pan. Conviction of sin and opposition at home kept him in perpetual trouble. His father is a very hard and cruel man, who probably never felt a desire for better things; and he could not understand why his only son should leave the religion of his fathers to follow Jesus. Besides, Chandi now refused to beat his wife, however badly the cooking was done for the large family; and this seemed to the old man the essence of stupidity. Hence he was enraged at the evidence of grace in his son. Even when I showed the magic lantern in his homestead to a crowd of their heathen neighbours, the father was as surly as could be. But the son was in the third heaven of delight as he gave all comers a right hearty welcome, and ransacked the place for rush mats and seats to accommodate them.

Chandi Choron was baptized on May 10th, 1892, by his pastor at Kataltolee. Mr. Carey was there with me when the church received him; and we witnessed a remarkable evidence of the power of God's grace in his heart. The poor fellow fell at his father's feet, lay there weeping, and besought a reconciliation before the ceremony. But the cruel man spurned the pleading son, and refused to yield; and Chandi went weeping to the tank to be baptized. But we prayed much

for that hardened father, and three days after we heard by letter from the pastor that he had relented and peace was established in the home.

On June 18th of this year Chandi Choron was taken from us. He died suddenly of cholera. While ill he comforted his wife and parents, and spoke of Jesus to all who came to see him. He was much in prayer as his end drew near, and quietly entered that rest "where the wicked cease from troubling." He left a sorrowing wife and two little girls, and a son was born after his departure. These, as well as his aged parents, are plunged into a sea of sorrow.

What a short career his was! Though a recent convert from Hinduism, he was an example to many. He laboured and prayed for, and gave to the church with all his heart; and he was very zealous in the observance of the Lord's day. Though he lived farthest away from the chapel, he was always first there, sounded the gong, and sometimes went round to urge the people to come. "The Lord is with those who are with Him," he would say. "Unless we serve the Lord Jesus we can never be happy; and we can expect no blessing."

Chandi was quite illiterate when he came out on the Lord's side. His wife can read, however, and from her lips he heard the Gospel story and explained it as she read. But this did not long satisfy him, and he soon learnt his letters and began reading the Bible himself. This led him to read portions to his Hindu friends, and thus sow the seed in their hearts also; and he also carried on family worship at home. Though a really zealous Christian, he is said to have

never neglected a single home or field duty for religious work. As one result of his labours and example, nearly a dozen youths have begun attending a night school taught by a Christian teacher close to his home. Even while ploughing with a heathen neighbour Chandi Choron would speak of his Saviour. He especially loved to tell how great and good a Gooroo our Lord is compared with those of Hinduism. One, at least, has resolved to confess Christ and follow Him as the result of our brother's testimony. Many have heard, and probably others have believed the gospel He preached. Of course this incessant witnessing could not go on unhindered, and his Gooroo often pleaded with him to return. "You have forsaken us," he said, "and become a Christian. What happiness have you gained?" With a smile, Chandi replied, "Sir! the joy and peace that I have received cannot possibly be expressed in words. While I was a Hindu I never even dreamt of such joy! And while *you* remain idolater *you* will never understand or imagine it at all." Angrily the Brahmin replied, "You! my disciple! Can you teach me? Select those among the Christians who are educated, fix a time and a place, and I will argue with *them* in the presence of everybody." Chandi Choron complied, and after consulting the brethren, sent for the Brahmin. Numbers came to hear;

but, instead of a discussion, the Gospel was preached by Nilcomol Sirhar, who had been invited for the purpose. The Brahmin was silent all through, and never troubled our brother after.

Nothing could exceed the humility of this recent convert. On one occasion he carried for miles the luggage of an evangelist who had a few days before enrolled him among the members of our Christian Endeavour Society. At the end of the journey he refused the proffered remuneration, saying, "No; I do it for Christ. Have I not just pledged myself to do something for Him every day?" And one finds it easy to believe that he strove to fulfil his promise to his Lord. A few weeks ago, while sitting on the deck of the *Zillah* in the gloaming, I entered into conversation with a heathen man who had come up in a canoe. I found at once that he was a neighbour of Chandi Choron's, and he told me of the effect of his words upon him. "I felt quite another man while he spoke," he said, "and then when I returned home it always seemed as though an evil spirit came to me and made me as before. Then all good feelings fled." Many must have been thus brought beneath his influence, and we still hope to hear of their "turning to God from idols to serve the living God."

ROBERT SPURGEON.

Barisal, East Bengal.

1894 SACRAMENTAL COLLECTION FOR WIDOWS' AND ORPHANS' FUND.

THE special appeal on behalf of this important Fund has been issued.

Very earnestly do we desire to call special attention to the urgent needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

The first Sunday in the New Year will fall on the 7th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

THE BIBLE TRANSLATION SOCIETY AND BAPTIST MISSIONARY SOCIETY.



It is well known, the Bible Translation Society was formed to recoup the Baptist Missionary Society for the loss it sustained through the withdrawal of help by the British and Foreign Bible Society. For many years the needful assistance was generously provided. In recent years, however, owing partly to a diminished income and partly to an increased expenditure, the grants of the Translation Society have been inadequate to meet the object contemplated. By a reference to the annual reports for the present year, for instance, it will be seen that the expenditure of the Missionary Society, on account of translation, was £2,000, towards which there was received from the Translation Society only £900. In this way an *additional burden of £1,100* has been cast upon the Missionary Society. Considering that the latter is already over-weighted by its heavy responsibilities, this ought not to be; and now that the facts of the case are published, it is earnestly hoped that the Missionary Society may be relieved of this additional burden.

Rather than consent to obscure or neutralise the plain meaning of our Lord's command concerning baptism, our fathers determined to forego the help they had so long received from the Bible Society. Thus to be cast out by Christian brethren, with whom they had worked in perfect harmony for many years, was exceedingly painful, but they felt that, neither for union nor for money, could they become parties to the concealment of God's Word concerning baptism. "The leading authorities," observes the Rev. Dr. Murdock, Honorary Secretary of the American Baptist Missionary Union, "both in classical and New Testament Greek, define the word 'baptizo' by words signifying to immerse or to dip. In such a question we must be guided simply by a sense of loyalty to Him who gave the word, and not by a desire to conciliate those who, in this respect, seem to disregard His authority, much as we would desire, under other conditions, to meet their wishes. We cannot—we dare not—deliberately obscure or neutralise any word of Christ."

As help for our Indian versions can only be had from the Bible Society on condition that the native words for "immerse" shall be expunged, and the Greek word "baptizo" shall be inserted in their stead, we venture to think that all real Baptists will wish the Translation Society to continue its work until more reasonable and Scriptural terms are offered.

Under these circumstances the Committee of the Bible Translation Society earnestly appeal to the ministers and members of ALL Baptist churches, and, indeed, to all Christians who desire the circulation of faithful versions of God's Word, to assist them in their highly-important work.

An old friend of the Society in England writes: "It has always seemed to me a strange anomaly for Baptists to support the Bible Society and neglect their own Translation Society. If all the money given by Baptists to the Bible Society was sent to their own Society, the latter would long ago have assumed the position it ought to hold. Why do not pastors influence their members aright in this matter? Why do not all the members of our

churches recognise the simple obligation that, if they subscribe for Bible circulation at all, they should do so to their own Bible Society, instead of supporting a Society which readily assists in the propagation of awful error."

A senior missionary, writing from India, on receiving a copy of the last Report, says: "It was so kind of you to send me a copy of the Report. Besides being a record of work done, it is interesting and readable, and I do hope that the members of our churches will be found responsive to your efforts to revive and invigorate their interest in this Society, so peculiarly their own. It was a grief to me when I was at home to meet, in different parts of the country, with individuals who in their own spheres were centres of influence for good, who were unaware even of our Society's existence. Others I met with who, from sheer want of a little judicious handling, had had their denominational instincts diverted out of the proper channel and their interest in this important enterprise dried up. When I presented the case to them in a quiet chat, they bounded to the idea, and wondered they had never seen it in that light before. I was thus led to conclude that the *esprit de corps* was not really wanting—it was only dormant. But such is the rate at which people now live, such is the rapidity with which events crowd each other out, that the *raison d'être* of our enterprise needs to be kept up before the minds of the friends of true translation with unflagging persistency. No drastic measures do they need, but a little gentle pressure, judiciously applied, is all that is required where the *heart* is right.

"The most mournful thing to me, however, is to note the disposition that exists among some of our ministers to let this whole matter drift away into the hands of the Bible Society; an eventuality in connection with which the humiliation to ourselves as a denomination of Christians would be an immeasurably less deplorable circumstance than the disaster that would thereby be inflicted on the cause of correct translation, and on the future interests of the Church of our Lord now rising from the ashes of paganism."

We are, of course, aware that amongst Baptists the British and Foreign Bible Society has had, and still has, some of its warmest friends, who, in the pulpit, on the platform, and in many other ways, have endeavoured to advocate its claims, and promote its prosperity. In all this they have done well; nor do we desire that from so noble an institution they should withdraw their support. We do, however, venture to urge upon all members of the denomination that the claims of this Society, which is pre-eminently their own, should not be overlooked. In these days of sacerdotalism, when so much mischief is wrought by infant sprinkling, Baptists, at any rate, ought not to conceal the teaching of Christ concerning believers' baptism. If the Greek word for *baptism* is to be transferred, and not translated, why not transfer the terms for faith, repentance, conversion, and salvation? Indeed, why translate any portion of the Scriptures whatever? Why not publish them in their original tongues, and leave the heathen to find out, as best they can, their true meaning? The question is too preposterous to be discussed, and needs only to be mentioned to be dismissed.

In the New Testament the word *baptize*, with its cognates, occurs nearly a hundred times. If, on the ground of policy or denominational consistency, some persons cannot, or will not, translate these terms, upon them must rest

the responsibility. Happily, Baptists are free from considerations of this character. With "neutral terms," "denominational versions," and "ecclesiastical polity" they have nothing whatever to do. With them the only question is: "What saith the Spirit?" and how can the Spirit's meaning be best expressed, so that every man may read the Holy Scriptures in his own language, in the tongue wherein he was born?

Subscriptions and Donations in aid of the Society will be thankfully received by the Treasurer, E. B. UNDERHILL, Esq., LL.D., Derwent Lodge, Thurlow Road, Hampstead, N.W.; by the Secretary, REV. WILLIAM HILL, 9, St. Julian's Road, Kilburn, N.W., or at the Baptist Mission House, 19, Furnival Street, Holborn, E.C.; by the gentlemen comprising the Committee; by Local Agents; and by Ministers of the Denomination.

Reports, Occasional Papers, Collecting Books, Boxes, and Cards, may be had on application to the Secretary, who, when suitable arrangements can be made, will be pleased to preach or attend meetings on behalf of the Society.

PICTURES FROM THE HIMALAYAS.



THE Rev. J. D. Morris, of Dacca, who has been taking a season of rest and quiet at Darjeeling, after several severe attacks of fever, sends the following letter:—

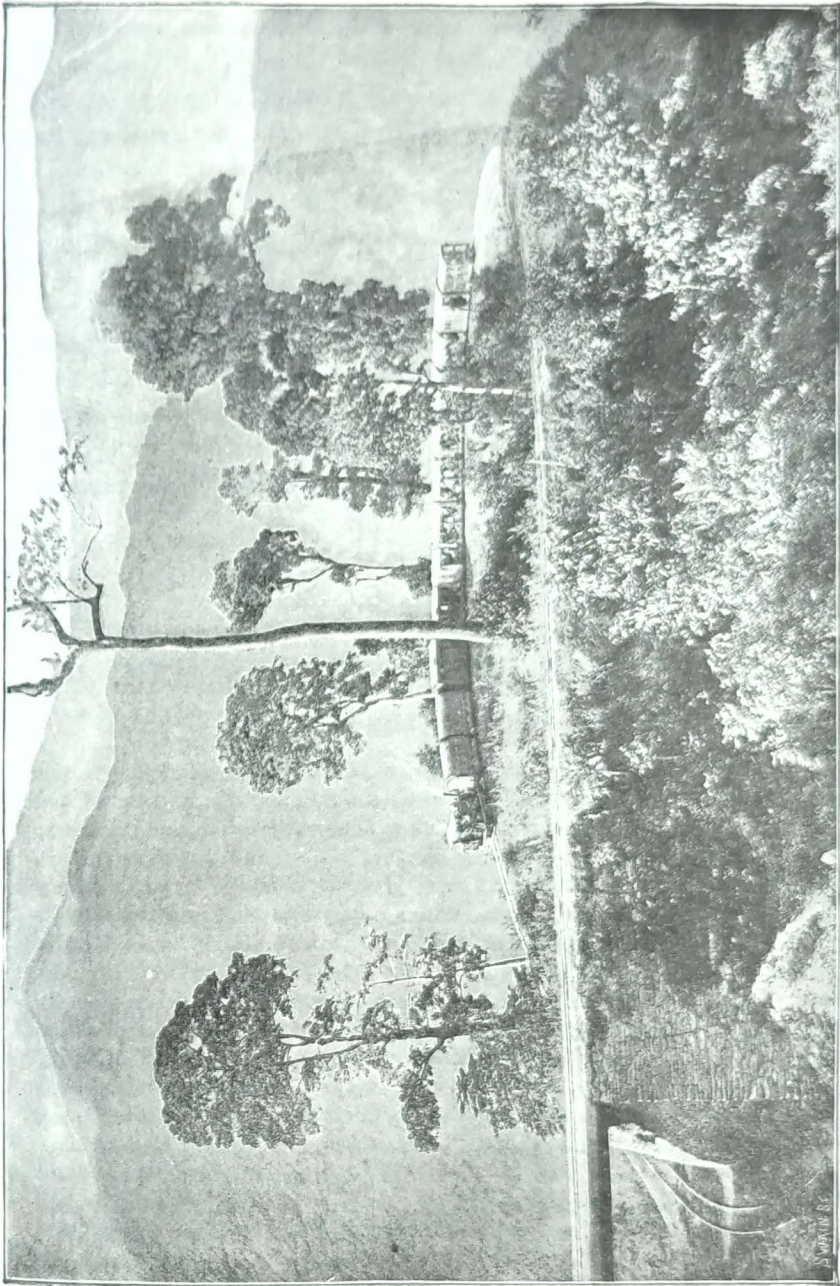
"Darjeeling, September, 1893.

"MY DEAR MR. BAYNES,—I am sending you some photographs connected with Darjeeling and its neighbourhood, which I trust will be found interesting to the readers of the **MISSIONARY HERALD**.

"The first is a view of Darjeeling and the snowy range. I don't wish to say anything about Darjeeling itself, except that it is a very pretty hill-station within twenty-four hours' journey from Calcutta, an excellent sanatorium for missionaries who get run down in health in the plains. Many have, after a shorter or longer period of stay here, returned to work refreshed in body as well as in spirit.

"In writing about the snowy ranges of the Himalayas, I cannot do better than give a description in the words of one who paid a visit to the Glacier of Kunchun Junga (the highest mountain in the world but one, which is Everest) in the summer of 1891. He says:—

"The snowy range in the Himalayas, as viewed from Darjeeling, is one of the grandest pieces of mountain scenery in the world, and forms the chief attraction to visitors in this hill-station. The principal peaks in the range are Kunchun Junga, Junnoo, Kabru, Nursing, &c., varying from a



HILL RAILWAY, DARJEELING.—(From a Photograph.)

height of 28,156 to 18,145 feet. To the east the range continues in an unbroken line to the grand mass of the Dowkia, 23,136 feet high. This gorgeous panorama, which may be seen to the best advantage on a clear day from several points in Darjeeling, has been witnessed by thousands of eyes, and impressed thousands of minds with an overpowering sense of the grand beauties and the vast powers of Nature. The mountains may be seen in their greatest beauty at sunset, when the wonderful changes of colour, lighting up the sharp outlines of the peaks and tinting the everlasting snows, merge from the most delicate hues of orange and yellow into marvellous shades of peach, blue, and green.'

"The next view shows a loop in the Darjeeling Himalayan Railway. The train can be distinctly seen to be descending from a higher to a lower level. It is going under the bridge, over which it was a minute or two before. There are, I am told, four such loops at different points on the track between Darjeeling and Siliguri, at the foot of the hills, a distance of forty-eight miles, which is covered in about eight hours, with stoppages at the various stations between.

(To be continued.)

REFLECTIONS OF A BUSINESS MAN.

BY A CHURCH MEMBER.



SOME years ago I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before He left the world. Instantly those words stood out before me as if printed in large capitals, *Go ye into all the world, and preach the Gospel to every creature.*" I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustomed to raising objections to foreign missions. But here was a plain yet solemn commandment from the lips of Christ. It seemed as if He were in the room, although I saw no form. I cannot describe the strange vividness with which the thought flashed upon me that it was the main business of the Church, in fact the one thing for which it existed, to carry the Gospel throughout the world, and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that Church. Then the question came almost as forcibly as if I had heard a voice, "What does this last commandment mean to YOU?"

I again sat down, resolving to find some light on this question to guide me

in the New Year. The light came. Let me state, in few words, the conclusions which I then reached, and the experiences which have followed.

If I were a *young man*, of suitable qualifications, I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life and brought near together. It looks to me as if no other field of work were so urgent or so full of promise. If ever God called young men to go to the heathen, I believe He is calling now.

But I am no longer a young man. I am the father of five children, for whose upbringing I am responsible. I have come to the conclusion that the last commandment of our Lord has a special application to *Christian parents*. It seems much clearer to me than it used that children are to be trained primarily and mainly with reference to the work of the Kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the Gospel in the world. And if to some bright son or daughter of our household the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional, or social, or pecuniary success will allow us to hush the voice of the Spirit and so imperil the very foundations of their Christian character.

On that New Year's Eve I was in very moderate circumstances. Still I could not escape the conviction that the last commandment included me. As is perhaps usual at such a season of the year, I looked over my habits of expenditure. I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide that this was wrong management. I recalled the statement of a distinguished acquaintance of mine who once said: "I settle the matter at the beginning of the year whether, consistently with other duties, I can take in the regular prayer-meeting of my church. I cannot possibly stand the strain," he said, "of having this question come up for settlement every week." It seemed to me a good rule respecting benevolent gifts. I felt that I could not stand the strain of having the matter come up for fresh settlement every time I heard an appeal. Nor did it seem to me to be quite the manly thing to do so. And so, with the coming of the New Year, I adopted the plan of giving a certain *proportion* of my income. This I have found to be delightful beyond expression. The vexed question of "how much" is disposed of, and Christian stewardship has come to have a real significance.

I want to add that through the providence of God I have been blessed with some means. The last commandment still rings in my ears, "Go ye into all the world and preach the Gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot *go*, I can *send*—and a better man than myself. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and my family and I follow his work



A CHINESE ARTISAN.—(*From a Photograph.*)

A CHINESE ARTISAN.



THIS is a picture of a Chinese skilled workman—carpenter or bricklayer—who receives about 7d. per day, nothing found. A word here on “moderate consumers” of opium. The artisan class, to a very large extent, in Shansi are “moderate eaters.” He would spend from 1½d. to 3½d. per day. On this ground alone, that a man spends from a quarter to half of his daily earnings in moderate opium eating, the practice is highly injurious to the interest of the family.

Tai Yuen Fu, Shansi.

EVAN MORGAN.

1894.

"The place whereon thou standest is holy ground."—EXODUS iii. 5.



'TIS holy ground which now we tread,—
Verge of a trackless plain that yet
Hath felt no footfall, and which lies
Now 'neath the gaze of countless eyes
That greet familiar skies o'erhead,
Yet mark the new horizon set.

'Tis holy ground, for treasure great
Of priceless opportunity
Lies in this field, and he who'd make
The treasure his, must, for its sake—
Paying his all (this the high rate)—
Make the whole field his property.

'Tis holy ground,—a "year of grace,"
Born of the many that have been,
Inheritor of all the store
That these have left; yea, heir of more;
A nearer vision of God's face
Comes as life's end is nearer seen.

'Tis holy ground,—"year of the Lord";
All years are His since He in time
—The Eternal One—once chose to dwell;
All ages own the mystic spell
Of that great hour when Bethlehem's sward
Shone, thrilled with light and song sublime.

'Tis holy ground; widespread and deep
Sin, woe, send forth their fatal blight,
And life becomes a solemn trust
To each for all; while, o'er the dust
Of millions gone to death's dark sleep,
New millions stumble through the night.

'Tis holy ground, since here we stand
Christ-sent to such, that light may shine
Into their darkness, and dispel
The gloom that makes a present hell,
That they may see God's outstretched hand
And clasp it—saved by grace Divine.

'Tis holy ground, the pierced feet
Precede us o'er the trackless plain,
And show the way that we must take
If we would follow in His wake
To whom sore sacrifice was sweet
In that it solaced others' pain.

'Tis holy ground; we'd bow to-day
And bare our feet henceforth to FEEL
The flint, the thorns the path that strew
Where Jesus leads, that we may know
More of His love and, hence, obey
That love with more of love's pure zeal.

RECENT TIDINGS FROM THE FIELD.



SAMBALPUR, ORISSA.—The Rev. Gordon S. Wilkins writes:—"Now that I have settled down here you will be expecting to hear from me. When I arrived Mr. Heberlet was far from well, but he is fortunately much better now. As for my own health, I am thankful to be able to give a very satisfactory account. Cuttack and Sambalpur differ in so many respects that it is useless to try and compare them. I am glad to be in a less Europeanised community. The facilities for acquiring the language, at any rate the vernacular, are greater here than in Cuttack. We have four or five English-speaking Bengali Babus, among whom I have been very glad to work. One of them, a schoolmaster, who is a member of the Sadharan Brahma Samaj, is 'not far from the Kingdom.' We are praying and hopefully working on his behalf. A pleader, who is leaving us to-day, we have induced to sign the temperance pledge. This he did some few weeks ago, and we have carefully watched over him since. The preaching in the big bazaar on Sunday is most interesting. We rarely fail to get a good crowd, who, as a rule, listen well. Their way of repeating the last word of a sentence, to show that they understand and are listening, seems to me to be worthy of imitation by some audiences in the home-land. A few Sundays ago an old man came forward, and, after a long talk with Brother Heberlet, publicly broke the thread of beads which he had worn round his neck. Thus he renounced his faith in idols. Afterwards we learnt that another man had followed his example. The second has been frequently for further instruction, but the first, who was a countryman, we have not seen since that Sunday. Already I am learning to understand some of the joys and sorrows of missionary life. The work is very fascinating, increasingly so. Our two native preachers are splendid fellows, good specimens of the power of the Gospel. The senior is both able and humble, two qualifications which are not always united. The junior is a good plodder. He reads Oriya with me, and I help him with his English."

Congo Mission.—The Rev. E. H. Kirkland writes:—"Soon after reaching the Congo I joined the Mission steamer *Peace*, and started on my first trip on the Upper Congo.

"Since I left Stanley Pool I have enjoyed capital health.

"With Mr. Harrison I left Stanley Pool in the *Peace* on August 5th, and returned to Arthington on September 13th.

"I enjoyed my first run up this great river very much indeed. Above Bolobo the trees, &c., are beautiful, and there are some lovely spots which I suppose are as nice as anything that can be seen in this world of ours. I made very little progress with the language, as I gave all my time to the work of learning the course to be taken when going up and down with the steamer. I believe I have learned this fairly well, and will now do my best to get up the language, as I long very much to be able to speak to the people and tell them the old, old story of a Saviour's love. Mr. Darby has given me lessons, and as time permits he will help me as much as

he can. One trying duty is the finding of firewood to keep up our fires, as dead wood is beginning to be rather scarce in some parts. It is stiff work getting into the forest to search for the trees, and often we had to cut our way through the dense undergrowth, and in so doing bring down myriads of black ants, many of which fastened on our bodies, and on two occasions they made me feel very lively; but I expect I will soon get used to these little troubles. I very much enjoyed the passing visits paid to the various stations as we steamed along, and if it was refreshing to me, I feel sure it is good for the friends settled in these stations to see a new face from time to time, especially as they are not much troubled with visitors. I spent pleasant Sundays at Bwomba, Tuhwele, Monsembi, Bolobo, and Bwomba. I had much joy in seeing the work as it goes on from time to time. The little that we can see now is a good omen for the future of our work on the Congo, and if we labour on and abide faithful to our calling, we may soon expect a rich harvest of souls. God has promised, and He cannot go back on His word, nor will He. Sunday, September 4th, we ran into Bolobo at 8.15 a.m., and so had the privilege of spending my first Lord's Day on what I may call my own station, as it will be my future home, and among its people I hope to work as time will permit. In the forenoon we had a service in the school, and in the afternoon Mr. Darby had a Bible-class in his house, and a number of the English-speaking boys came together to study the second chapter of Luke's Gospel. Evening we had a splendid open-air service in one of the towns close by the station. Mr. Darby was preacher, and had an audience of over two hundred people, who gave wonderful attention to his message, and we hope the seed thus sown will spring up and bear fruit. My special purpose in writing is to let you know of my being in health, and that God has given me help in the work which I am doing for Him. I do feel the joy of the Lord is my strength as I go on from day to day, and I am so glad to be here in dark Africa and enjoy being hard at work for my dear Saviour. I am much taken up with the little ones, and feel hopeful of making them to look on me as their friend and leading them to love me; and as they come to trust me, I will endeavour to teach them of Jesus, and tell of His great love for the little children."

Italy, Florence.—Mr. F. Ash Freer, of Bristol, a generous friend to the work of the Mission, is at present on a visit to Italy. He writes to Mr. Baynes, from Florence, under date of November 27th :—"Availing myself of your kind letter of introduction, I called upon our missionary, Mr. Shaw, very soon after my arrival in Florence, and ascertained from him where and when the meetings were held. It is now nearly four weeks since then, and during that period I have attended a number of the meetings, both at the central station in Piazza Trinità, and at the branch in Via Palazzuolo. I am sure that it will interest you, and it may perhaps interest others, if I record some of my experiences and impressions of the work as here it is carried on.

"Each Sunday morning, and last Sunday in the evening also, I have attended the meeting at the principal 'locale,' and have been pleased and cheered in witnessing the intelligent attention of the people, while I have been more and more dissatisfied with the place in which the meetings are held. Its position is

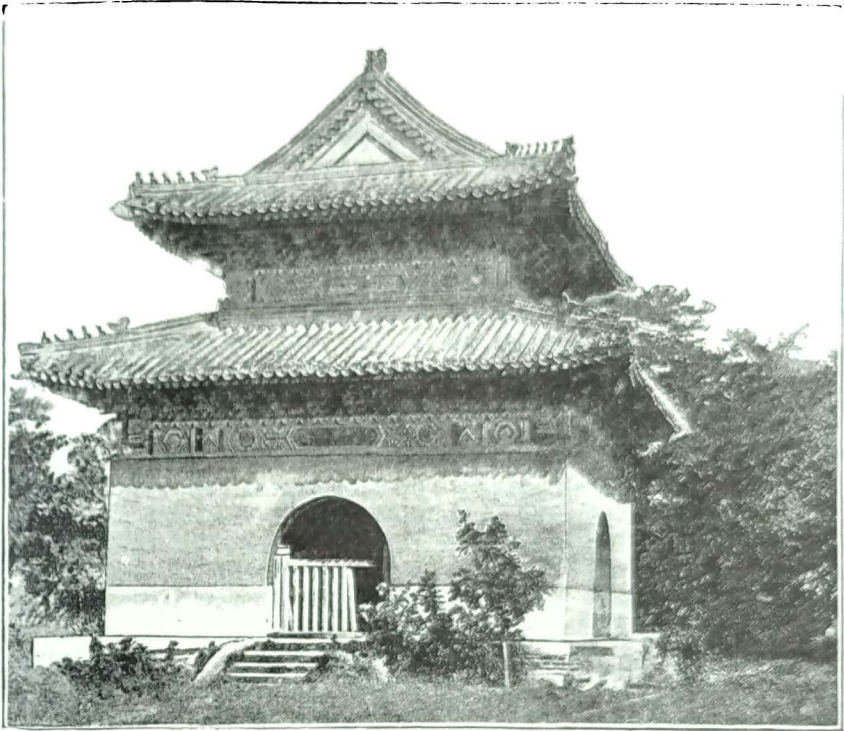
very central and therefore excellent, especially as it is at some distance from the stations of other Evangelical missions; but it consists of a vaulted room without light or ventilation other than that which comes through the doorway. It is accordingly dark, and when there is a full congregation, which, I am glad to say, is often the case, the air becomes so vitiated as to be certainly injurious to health. Each time that I have been there I have come away with a headache. The great difficulty is to find and secure a better place equally central. Mr. Shaw has been watching and seeking for some time, but thus far without success.

"On the first Sunday in this month, I had the privilege of joining the brethren in the celebration of the Lord's Supper, and, after Mr. Shaw's sermon, I spoke a few words on the meaning and mutual relation of the two Christian ordinances. The following Sunday I had the pleasure of hearing Mr. Walker, of Naples, then on his way homewards after a sojourn in England.

"The Friday evening meetings for Bible study have greatly interested me, and I have not missed one during my stay. They are well attended. Sometimes Mr. Shaw presides, sometimes Sigr. Allegri; and after singing and prayer, and the reading of the portion of Scripture to be studied, opportunity is given for those present to speak. Several have thus spoken each time that I have been present, and I have occasionally spoken a few words previously prepared, as I have not sufficient command of the language to speak unprepared. I cannot doubt that these meetings are very useful as an educational influence, much needed, indeed, on account of the dense ignorance in which the people generally are kept by the Roman Catholic Church, wherever it is dominant.

"Notwithstanding the indifference of the cultivated classes generally towards all religion, and the hindrances in the way of aggressive evangelisation, no open-air preaching being allowed, and the houses being to so large an extent closed against the evangelist, it seems to me that the work under Mr. Shaw is going on steadily and quietly, making solid if not rapid progress, not such as makes a great show in reports, but such as may be laying a good and firm foundation for further progress and future success.

"November 28th.—Since writing the foregoing, I have had the great pleasure of witnessing, last evening, the baptism of two men connected with the Mission, under Mr. Shaw. As there is no accommodation for baptisms at our own place, the chapel of the American Baptist Mission was lent for the occasion. It is larger and more commodious than ours, with a nice baptistery lined with white marble, and there was quite a large attendance with perfect decorum. After reading several passages from the New Testament relating to baptism, Mr. Shaw said a few words about our difference from other bodies of Christians on that subject, explaining it very clearly and pointedly, and then introduced Sigr. Besesti, who was one of those to be baptized, and who gave a full and noble testimony as to his own position. Having accepted Christ as his Saviour some years ago, he has been led to perceive that the baptism of believers is one of Christ's commands, and so, desiring to fulfil all His commands and to imitate His example, he was there to be baptized. The baptism was then performed by Sigr. Allegri, Mr. Shaw remaining in the pulpit to direct the conclusion of the service. It was an excellent object-lesson as well as a spoken lesson for those who had come out of curiosity, and ought to have some salutary results."



A "HALL" IN THE MING TOMBS.—(From a Photograph.)

A "HALL" IN THE MING TOMBS.

THIS is a picture, engraved from a photograph, of a "hall" in the Ming Tombs Cemetery, Peking, the Imperial burying ground. One of the most famous places in China.

MISSIONARY BIOGRAPHIES.

WE have much pleasure in commending to the notice of our readers the last addition to S. W. Partridge & Co.'s excellent series of Popular Missionary Biographies, price 1s. 6d.; the "Life of Thomas Birch Freeman, Missionary Pioneer to Ashante, Dahomey, and Egba." The history of the Gold Coast Mission, over nearly the whole of which Mr. Freeman's career extended, is full of interest. The same publishers have also issued, in the same series, "Amid Greenland Snows; or, The Early History of Arctic Missions."

THE KING'S MESSAGES IN CALCUTTA TRAMCARS.



THE Calcutta Tram Car Company advertise "Spaces to Let," in or outside the cars. A message to one of the King's servants said: "These spaces might bear His words to the hundreds of passengers the cars carry." The company's manager being out of town, answer could not be given as to whether there would, or would not, be any objection to let the spaces for painting in texts, as it was a question which had not previously arisen, and was out of the ordinary run of advertisements.

Returning from the tram office, after making inquiry that afternoon, a money order for Rs.15 (about £1) was waiting. More money came, and some which had belonged to the late Miss Rosalie MacGeorge, and which her good mother had desired to be used in this special work. A second visit was made to the tram office, and the manager interviewed. He received the request kindly, and promised to consult the directors in England. Subsequently the rentage of twelve inside spaces, 2 ft. square, at Rs.4 per annum, was secured. Mr. Maples, the manager, suggested the texts should be painted on metallic plates, enamelled, as anything else would be readily destroyed. Here appeared a difficulty. Where could these plates be secured? That even-

ing I wrote a letter to Mr. and Mrs. Glazier, who are well known to many missionaries, in remembrance of much help and kindness our Father has sent to them through these honoured servants, now resident in Hampstead.

They were asked to kindly get the texts done.

In a letter which arrived in December, the reply to the above request was: "We have ordered one dozen enamelled plates, 2 feet square, John iii. 16, beginning, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life"; three of Matt. xi. 28, "Come unto Me all ye that labour and are heavy laden, and I will give you rest"; and three of Acts xvi. 30, "What must I do to be saved?"

This consignment Mr. and Mrs. Glazier desired should be accepted as their "contribution to the work" of spreading the Gospel.

The texts were placed in the cars. Some others in the vernacular are to be added. We ask readers of the HERALD to pray for a blessing on these messengers to the hundreds of passengers who travel in the twelve cars which carry the texts. We know that according to His promise His word shall not return unto Him void.

A SERVANT.

Calcutta.

THE 1894 NEW YEAR'S DAY MISSIONARY PRAYER-MEETING.



ON Monday morning, January 1st, 1894, we hope to meet at eleven o'clock in the Library of the Mission House, Fumival Street, Holborn, under the chairmanship of Dr. Underhill, for special prayer in connection with mission work all over the world.

THE LORD LOVETH A CHEERFUL GIVER.



WE thankfully acknowledge the receipt of the following welcome gifts for the ever-growing work and needs of the Mission:—A gold bracelet, from a Friend, "for the sake of the Name," per the Rev. T. J. Longhurst, of Cheltenham; £15 from a Friend, for the East Bengal Famine Fund. The friend, sending this amount writes:—"MY DEAR MR.

BAYNES,—I have the privilege of sending, on behalf of one of my members, £15, in aid of the poor famine-stricken people of Eastern Bengal. The friend does not want her name mentioned, and when I said, 'What name shall I give, so that it may be acknowledged in the magazine?' she replied: 'Just put, "For Jesus' sake."' I feel, however, that the circumstances attending the case will greatly interest and encourage you, and will relate them. On the first Wednesday in each month I usually turn it into a missionary prayer-meeting, and read extracts from the MISSIONARY HERALD. I did this last Wednesday, and at the close, a domestic servant, with a face brightened up by holy purpose, asked me to visit her the next evening, as she wished specially to see me. Accordingly I called last night, when she told me she had for some time had £15 in the bank, but felt it ought to be used in the Lord's service instead of lying there, and she had given it to the Lord, but was not clear how it was to be used; but as she started to the prayer-meeting, she thought, 'Perhaps I shall get light to-night'; and when I read about the famine it came with force to her that the money should go for that purpose. Accordingly she went to the bank yesterday, and drew out all her savings, which I have the joy of enclosing. She was very clear that she was doing the right thing, and said that if I had objected to sending the amount she would have sent it herself. She made me promise that no one should know what she had done. Thus, dear Sir, if you mention this case in the magazine, do not mention my name, nor even the name of the city." Old silver articles from "T. E. M."; a silver spoon from "Martha," for the Congo Mission, "with earnest prayers for abundant blessings on the workers and the work"; a small silver knife from an inmate of the Incurable Hospital; an old coin from an Old Soldier, and a silver Albert from a Friend.

We also very gratefully thank the following donors for most welcome and timely gifts:—W. W., £100; Mr. John Masters, £25; A Friend, £20; "A Tenth of a Legacy," £10; Mr. W. Mathewson, for *Bengal Famine*, £20; Mr. W. Shaddock, for *do.*, £10; Mr. C. A. Rose, for *do.*, £10; Mr. William Hiley, for *do.*, £25.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—A bead purse from Mrs. Samuel Allender, Stourbridge, for the Mission; a parcel of dolls from Miss E. M. Weekes' Bible-class, for Miss Bergin, India; a parcel from a Friend for Mrs. James, Bengal; parcels of clothing from the Hillsley Working Party, for Mrs. H. J. Thomas and Mrs. Day, India; parcels of cards from Masters Willie and Walter Symington, for Mrs. Carey and Rev. D. Jones, India; books from Mrs. C. H. Spurgeon, Norwood, for the Rev. H. Ross Phillips, San Salvador, Congo; clothing from the Missionary Working Party, Tweedmouth, per Miss Scott, for San Salvador, Congo; a parcel of cards from Mr. J. Wright, Birmingham, for Mrs. Lewis, San Salvador, Congo; a parcel from Mrs. Priestley, Balham, for Mrs. Wall, Rome; and gifts of cards for Mrs. Carey, Barisal, in response to her appeal, from the Y.P.S.C.E., Osmaston Road, Derby; a Member of Regent's Park Chapel; Miss S. L. Brown, Leicester; Mrs. Lockhart, Glasgow; Miss M. E. Moore, Streatham; Miss Sabden's Scholars, Paighton; Mr. J. Boge, Clay Cross; Miss F. E. Maclaren and the Members of her Class, Union Chapel, Manchester; Friends at Maidenhead, per Miss Shorney; Miss H. M. Searle; Rev. W. Emery, Torquay; Mrs. Henry Peak, Guildford; Miss Moase, Midhurst; Miss Giles's Class, Worcester; Miss Corneck, Worcester; Mrs. Greatorex, Bloomsbury; Mrs. and Master Frank Taylor, Barnsley; Two Friends, North Bradley; Teachers of John Street, Edgware Road, Sunday-school, per Rev. W. T. Russell; Miss Newsome's Class, Staincliffe; Miss Ethel Neville, Shipley; Miss Baldwin, Southport; Members of the Young Women's Bible-class, Maze Pond, per Mrs. Allen; Miss Rendell's Class, Weymouth; Miss Ruth Lancaster, Stonycroft; Miss M. E. Russell, Liskeard; Scholars in Bethesda School, Bath, per Miss Hookway; Sunday Scholars at Wendover, per Mr. Blake; Mrs. Broughton, Accrington; Mrs. J. Herbert, Coleford, Gloucester; a Sunday-school Scholar, Newcastle-on-Tyne; a Friend of Missions, Reading; Miss Robson, Gateshead; Miss Evans, Abergavenny; Miss Parkins, Tufnell Park; "H.," Cheltenham; The Y.P.S.C.E., Twerton, per Mrs. Toone; Miss Pearce, Newcastle-on-Tyne; Miss Fairgrieve, Galashiels; Miss Child, Kingston-on-Thames; a Waterford Friend; "H. A. P.," and Friends at Dublin, Bury St. Edmunds, Stroud, and Cambridge.

Also the gift of a small but complete outfit for printing, moulding, and stereotyping, value £30, as the first-fruits of the publication of "The Design of Love," for Underhill Station, Congo River.

The Committee desire further to join in the following expressions of gratitude:—The Rev. H. A. Lapham writes from Central Province, Ceylon: "I shall feel obliged by your inserting in the HERALD a hearty acknowledgment from Mrs. Lapham and myself of the generous gifts to us for our work made by the Sunday-schools at Brown Street, Salisbury; Victoria Street, Birmingham and Tottenham (Rev. W. W. Sidey); also from friends in Leicester and Salisbury too numerous to mention individually. My wife has been taking some of these gifts out of the packing-cases to-day, and the sight of them has conveyed

to us a message of assurance that we shall be strongly supported in our campaign from the base of operations."

And the Rev. W. H. Bentley, of Wathen Station, Congo River, writes:—
"DEAR MR. BAYNES,—Will you kindly acknowledge in the *HERALD* the following gifts for our station work:—Parcels containing jumpers, from Miss Rawlings, Hackney; Mrs. Casswell, Gloucester; Mrs. Hurry, Hornsey; Miss Fletcher and the West Coombe House Missionary Circle, Hornsey; Miss Ray, Sudbury, and Mrs. Underhill; Mr. and Mrs. J. M. Bell, for garden tools, and a map of Europe, without names, to be filled in by us in Congoised names; Mr. and Mrs. Bell, for some large illuminated texts in the Congo language, drawn and painted by the Misses A. and M. Bell. Friends have evidenced their kind interest in the work at our station in many ways, and among them may be noted an unknown workman at Messrs. Sadgrove's, who put extra time and work into a lectern when he learned that what he was making was for our school table. We have also to record our thanks for some very special gifts most highly valued as affording us exceptional facilities and comfort in our work. A friend, who wishes to remain unknown, has presented us with a windmill, having a 12-ft. wheel upon a tower 20 feet high, a pump, and galvanised iron piping to convey water from a spring to the station, a distance of more than 500 yards, and fittings to supply the Mission and school houses, tools, and sufficient means for the transport from Underhill, so that the whole apparatus for waterworks and transport are provided for. Not only will the one hundred people on our station be supplied with water, but we shall be able to use water for gardening purposes in a way which has hitherto been impossible when the water had to be carried so far, and 100 feet up hill as well. This is a great boon to us; we hope to speak more about it when we set up the plant. The friends at the Congregational Church at Bromley, Kent, have, through their pastor, the Rev. R. H. Lovell, M.A., given most generously the sum of £30 0s. 9d., to furnish our Wathen Press with new type and a paper-cutter. The press was, in the first place, given by Bromley friends, and therefore is called 'The Bromley Press'; we tried to work with the old Cameroons type, but it is too old and battered to enable us to turn out decent work. This kind gift enables us to complete our plant. The cases and other apparatus were given some years ago by Miss Tritton's Bible-class, at Norwood. Yet further kindness has been shown by Mr. A. Morton Appleton, of Weston-super-Mare, in the form of a cart, something after the fashion of a ricksha, or Japanese cart. It consists of a pair of tricycle wheels, upon which an adjustable seat is mounted on springs; to this is applied a pair of shafts, and a canvas hood completes a most comfortable car, in which the ladies of the station—and the missionaries also, indeed—will be able to visit some of the near towns without fatigue or fear of sun, thus opening up new possibilities of work, even after a busy day. It will be known as the 'Appleton Car.' Also a bicycle, which has been given as an experiment, by Mr. F. J. Rodgers, of 46, New Kent Road. It has been most ingeniously adapted to our necessities, especially in view of the grass which might otherwise become entangled, and as there are some long stretches of good road in our district, there is reason to believe that the machine will be very useful, at least for six or eight months during the year, rendering good aid in itineration. Also sixty cocoons of

a silkworm which feeds on the castor-oil plant, which abounds round our stations; so silk-rearing may become a new industry on the Congo. They are the gift of Monsieur A. Wailly, of Norbiton, who is a great authority on silkworms. The worm is *Attacus ricini*, with a few of *A. mylitta*. We have also found it hitherto impossible to keep cattle, donkeys, or even goats and sheep for any length of time, owing to the absence of nourishing fodder. The grass becomes cane-like, while the blades abound in silica, so that the animals cannot thrive on it. In this difficulty we have been much perplexed, but through the kindness of the Rev. P. Williams, of Bethel Town, Jamaica, we are taking out half a gallon of seed of Guinea grass (*Panicum maximum*), which is the great fodder grass of Jamaica and many parts of South America, and which is a native of Africa. I believe that we shall find it somewhere in our neighbourhood when we have the proper known plant to guide us. Thomas Keeble, Esq., of Bentley Hall, near Ipswich, is also providing us with seed of lucerne and other things which are likely to furnish fodder. Mr. Rawlings has also very kindly sent us some plants of roses, camellias, azaleas, geraniums, lilies, and crysanthemums, also slips of vine and figs, and seed of eucalyptus, mulberry, and cinchona (quinine). He sent some plants four years ago, many of which still adorn our gardens at Wathen, and we are very grateful to him for this kind thought of our personal pleasure, and for the useful things sent. We hope that they will safely reach Wathen. We are deeply indebted to those kind friends who have rendered such very practical help, and desire to record our very high appreciation of these marks of their kindly interest.—Yours affectionately, W. HOLMAN BENTLEY.

"P.S.—We are to take out with us 130 copies of the Kongo New Testament."

RECENT INTELLIGENCE.

1894 ANNIVERSARY SERVICE.



WILL our readers please take note that the MISSION SUNDAY this year will be APRIL 22ND, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 24TH, and the ANNUAL MISSIONARY SOIREE, at the Cannon Street Hotel, on the evening of that day; the Annual Missionary Sermon, after the Zenana Breakfast on Wednesday morning, April 26th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men and Young Women, in Bloomsbury Chapel, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 26th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 27th; and the Young People's Annual Public Missionary Meeting in Exeter Hall on the evening of the same day. We earnestly hope our readers will keep these dates clear of all other engagements.

Proceedings of Committee.—Having to go to press a fortnight earlier than usual, in consequence of the Christmas holidays, we are compelled to defer the record of Proceedings of Committee until next month.

Departure of Missionaries.—The Rev. W. Holman and Mrs. Bentley embarked on board the steamer *Edvard Bohlen*, at Antwerp, on Thursday, December 7th, on their return to the Congo. In a letter, dated Brussels, December 5th, Mr. Bentley writes to Mr. Baynes:—"I have the pleasure of remitting you £7 9s. 4d., being the collections taken after a missionary meeting held here in Brussels last evening, at the Temple Evangelique, in the Rue Belliard, through the kindness of Pasteur Meyhoffer. I shall write you, all being well, from the Grand Canary about these good and kind friends."

Missionary Arrivals in India.—We are glad to report the arrival in India of the Rev. J. F., Mrs. Hill, and child at Cuttack, Orissa, and of Brethren Hasler, Collier, Hale, and Donald at Calcutta. The Rev. C. Jordan writes under date of Calcutta, November 22nd: "Brother Donald left for Barisal last night, the other three are to-day at Serampore, but will leave in a few days for the N.W."

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CONTRIBUTIONS.

From October 13th to November 12th, 1893.

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

ANNUAL SUBSCRIPTIONS.		W. W.	100 0 0	Do., Christian Band, for do.	0 10 0
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Do., for <i>China</i>	1 0 0	Do., for <i>Mr. G. Pope's</i> <i>work, Congo</i>	5 0 0	CAMBRIDGESHIRE.	
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Masters, Mr. John	20 0 0				
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Do., for Congo	0	10	0
Tetbury	4	11	6

HAMPSHIRE.

Andover	8	4	6
Brockenhurst	8	18	0
Broughton	19	8	6
Pokesdown	0	6	0
Portsmouth District, per Mr. J. A. Byer- ley, Treasurer	187	1	7
Whitchurch	7	7	5

ISLE OF WIGHT.

Colwell	5	0	0
Sandown	7	2	0

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Boxmoor	27	5	9
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Hitchin, Salem Ch.	22	0	0
Kings Langley	1	0	0

KENT.

Ashford, Sunday-school	1	2	5
Bessells Green	31	4	8
Do., for Congo	1	1	0
Berley Heath, Trinity Chapel Sunday-sch.	5	0	0
Forest Hill, Hydenham Chapel	1	9	6
Hawkhurst, Sun.-sch.	1	11	8
Orpington	42	10	1
Sevenoaks	25	3	10
Tunbridge Wells	21	6	5

LANCASHIRE.

Acorington and Hun- coat	40	19	7
Bacup, Ebenezer	87	3	7
Do., South-street	1	0	0
Barrow-in-Furness	1	9	6
Blackpool, Union Ch.	0	13	4
Briercliffe, Hill-lane ..	4	10	8
Burnley, Public Meeting	3	2	6
Do., Haggate	24	11	9
Do., Angle-street	11	5	10
Do., Brierfield	9	14	10
Do., Ebenezer, Colne- road	7	6	3
Do., Stn, Yorkshires- street	6	17	2
Do., Enon	5	18	3
Do., Mount Pleasant	3	0	0
Do., Mount Olivet ..	1	17	10
	73	14	5

Less expenses

	1	9	6
	72	4	11
Clowbridge	1	10	0
Disley, Wycliffe Hall ..	0	17	3
Hawlingden, Trinity Ch.	13	10	7
Do., Sunday-school ..	8	5	7
Hollinwood, Beulah Ch.	1	13	0

Liverpool Auxiliary— Do., Everton Welsh Chapel	2	10	2
Do., Fabius Ch.	2	18	6
Do., Prince's-gate ..	32	6	0
Do., Richmond Ch. ..	7	0	3
Birkenhead, Cath- cart-street Sunday- school, for N.P.	1	15	2
Mills Hill	2	14	4
Do., for W & O	1	0	0
Oldham, Pitt-street	3	1	9
Oswaldtwistle	19	17	10
Padtham, Pendle-street ..	1	5	8
Preston, Fishergate ..	26	12	1
Do., for Congo	5	0	0
Do., for N.P.	4	7	11
Do., Pole-street	19	6	10
Rochdale, West-street 379 ..	2	8	
Do., Littleborough ..	4	18	4
Do., Holland-street ..	2	0	0
Royston, Oldham-road ..	8	0	0
Sablen	20	18	10
Do., for W & O	2	0	0
Tottlebank	0	18	3

LEICESTERSHIRE.

Ashby-de-la-Zouch	15	4	9
Barton Fabia, &c.	32	10	0
Coalville, Station-street ..	7	18	7
Leicester, Melbourne Hall Sunday-sch., for support of Mr. Roger, Congo	9	13	0

NORTHAMPTONSHIRE.

Bradford-on-the-Green ..	6	13	0
Middleton Cheney	10	19	9
Do., for W & O	1	2	6

OXFORDSHIRE.

Caversham, Juvenile Working Party, for China, Congo, Cut- tach, and Intally Girls' School	40	0	0
Coate	30	15	0
Little Tew	10	7	0

SOMERSETSHIRE.

Bath	14	0	0
Boroughbridge	11	14	0
Bridgwater	20	0	11
Crewkerne	4	3	9
Fivehead and Isle Abbots	2	15	3
North Curry and Stoke at Gregory	4	11	7
Stogumber	18	7	0
Taunton, Silver-street ..	24	9	11
Watchet and Willton Wells	4	9	8
	2	3	10

SUFFOLK.

Ipswich, Burlington Chapel	4	14	7
Do., for Chinese evan- gelist	0	6	3

SUSSEX.

Chesham	11	4	3
Croydon, West	14	0	1
Redhill	5	0	0
Woking	20	0	0

SUSSEX.

St. Leonards, Warrior- square	5	4	5
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WARWICKSHIRE.

Birmingham, per Mr. Thomas Adams, Treas- urer	120	0	0
Coventry, Gosford Street ..	0	12	0
Do., St. Michael's	46	12	7
Do., do., for W & O ..	3	3	0
Longford	14	17	5
Stratford-on-Avon	26	10	3

WESTMORELAND.

Crosby Garrett, &c.	30	0	0
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WILTSHIRE.

Trowbridge, Back-street ..	20	0	0
Winterslow	1	17	5

WORCESTERSHIRE.

Pershore	22	0	0
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YORKSHIRE.

Bedaale	4	4	0
Bradford Auxiliary— Do., Hallfield	10	13	8
Do., Leeds-road	9	6	0
Do., Ripley-street	3	3	7
Do., Trinity Ch.	19	4	6
Do., Westgate	12	11	2
Do., Eccleshill	0	12	0
Do., Clayton	15	6	6
Do., Heaton	5	0	10
	78	2	3

Less £12 4s. expenses,
and £42 5s. 8d. acknow-
ledged before

	54	9	3
	21	12	7
Bradford, Stn Jubilee Ch.	22	10	1
Do., Westgate Ch., for W & O, 1892	7	10	0
Crigglestone	0	8	0
Ronfield	7	1	0
Halifax, Pelton Sunday- school	7	13	5
Do., Trinity Ch.	9	0	0
Heaton	5	0	10
Huddersfield, New North-road	20	15	5
Keighley District	0	4	8
Leeds, South Parade	71	19	0
Do., Newton Union Ch.	4	10	4
Masham	4	2	5
Redear	4	5	2

Sheffield Auxiliary—	
Do., Public Meeting ..	8 11 8
Do., United Children's Services ..	1 19 1
Do., Glossop-road ..	18 18 8
Do., Sunday-school ..	0 6 1
Do., Townhead-street ..	7 2 2
Do., Portmahon ..	5 17 4
Do., Walkley ..	2 16 8
Do., Doncaster ..	5 19 8
Do., Hillsborough ..	1 1 0
Do., Attercliffe ..	8 0 0
Less expenses	61 11 11
	6 4 6
Shipley, Broom-street ..	58 7 5
Keop-lane	18 18 8
	10 0 8

NORTH WALES.

DENBIGHSHIRE.

Glyndyfrdwy, Band of Hope, for <i>Iddia</i>	0 1 6
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SOUTH WALES.

CARMARTHENSHIRE.

Langharne, Bethel Pla- 庄et	5 14 7
Newcastle Emlyn	18 7 10

GLAMORGANSHIRE.

Brynhyfryd, Treharris ..	2 3 5
Cardiff, Bethel	12 6 1
Do., Barry Dock	2 0 8
Do., Caerphilly	1 11 2
Do., Tredegarville	1 1 0
Neath, Orchard-placc ..	8 17 3
Penarth, Stanwall-road Sunday-school	2 5 11

MONMOUTHSHIRE.

Abergavenny, Bethany ..	10 0 0
Abertillery, Ebenezer ..	1 18 2
Cwmara	1 2 0
Usk	4 10 4

PEMBROKESHIRE.

Mynachlogdda	11 7 6
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SCOTLAND.

Cambuslang, Bible-class, for support of Congo Boy	2 15 0
Dundee, Rattray-street, for school work, <i>Athena</i>	0 10 0
Do., for <i>fantasia</i> in <i>Athena</i>	0 10 0
Do., Long Wynd, for <i>Congo</i>	0 10 0
Do., for <i>Chimes</i>	0 10 0
Do., for <i>Bona</i>	1 0 0
Glasgow, Adelaide-pl...	6 8 6

IRELAND.

Belfast, Regent-street ..	11 10 1
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FOREIGN.

FRANCE.

Oroix, Sunday-school ..	4 0 0
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Aston, Mr. John	1 0 0
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Beaumont, Mrs.	0 10 0
Beckingsale, Mr. A.	1 1 0
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Davis, Mr. E.	1 0 0
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"Faith," Bourne-mouth	0 10 0
Fawcett, Mr. John	0 18 0
F. B.	0 10 0
For Jesus' Sake	15 0 0
French, Mr. R. W., Cheltenham	1 1 0
Gover, Miss F. M.	1 0 0
Greening, Rev. A. E.	0 10 0
Gregg, Mr. A. L.	0 18 0
Hicks, Mrs. F.	1 0 0
Hiley, Mr. William	28 0 0
J. B.	1 0 0
J. F. W. T.	1 1 0
Jordan, Mrs. L.	0 10 0
King, Miss M.	1 0 6
Langham, Mrs.	1 0 0
McRwen, Mr. M.	0 10 0
McLaren, Miss Janet, and Friends	0 18 0
Masters, Mr. John	5 0 0
Mathewson, Mr. W.	20 0 0
Mills, Misses, Dundee ..	1 0 0
One Jesus loveth	1 0 0
Osborn, Mr. George	1 1 0
Page, Miss C. Selfe	5 0 0
Priestley, Mr. J. G.	5 0 0
Richardson, Mr. J.	1 0 0
Rosa, Mr. Chas. A.	10 0 0
R. T.	5 0 0
Shaddock, Mr. W.	10 0 0
Sherring, Mr. E. B.	1 1 0
Small, Rev. G., M.A.	1 0 0
Stevenson, Miss M.	2 0 0
Stones, Miss M. Y.	0 10 0
Taylor, Rev. D.	1 1 0
Thompson, Mrs. E.	1 0 0
"Wimbledeonlan"	5 0 0
Windmill, Miss H.	1 0 0
Under 10s.	7 8 2
Islington, Salter's Hall Y.W.C.A.	0 5
Plymouth, George-st.	6 15 0
Ipswich, Burlington Ch.	0 12 6
Wallington	1 1 0
Trowbridge, Back-st.	0 13 6
Blancnonin	3 7 0
Penarth, Plassy-street Y.P.S.C.E.	1 18 6
Edinburgh, Charlotte Chapel	4 13 10

Correction.—In December HERALD, Vernon Square Chapel, for Congo, £8 6s., should be Vernon Chapel Sunday School.

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
FEBRUARY 1, 1894.



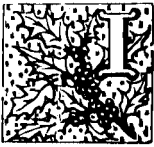
REV. W. A. WILLS.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

WIDOWS AND ORPHANS' FUND.



It is not surprising the unpropitious weather which was so general throughout the country on the first Sunday in the year, when contributions, as is usual, were sought on behalf of the above Fund, should have seriously affected the collections. In explanation of the smaller remittances, reference has been made again and again to this untoward circumstance. It has been suggested that a hint might be given to those friends who may have been thus unavoidably absent to kindly send direct to the Mission House such sum as they would otherwise have contributed. When we remember the object for which this Fund exists—viz., to relieve from anxious care the widows and orphans of those who have been our representatives in the foreign mission-field—we feel that nothing more is needed than to give publicity to this suggestion. We have recently received a letter from a very old friend of the Society, in which the writer refers, amongst other things, to this particular matter before us. We quote the following extracts, feeling sure they will interest and will prove useful :—

“I have been much interested in reading ‘Reflections of a Business Man,’ in this month’s HERALD (January issue), and it struck me that perhaps you could make some use of my plan :—When I was eighteen years old I had an allowance of £10 a year, for what is now called ‘Pin-money.’ I was not then a church member, but felt that at least a tenth was the Lord’s and as I received my £2 10s. every quarter, I at once put 5s. of it in a separate place, so that I could make no mistake as to whom it belonged, and as my allowance increased, so did my tenths. From that time until now I have made that my rule—more than fifty years. I do not mean to say that I consider a tenth is all we should give, by any means; nor have I confined myself to that amount; for it has always been a real pleasure to me to do all I could for the extension

of Christ's Kingdom on earth. It seems to me that the question should not be how much less than a tenth, but how much more.

"Some twenty-six years ago my mind was very much exercised, when a question forced itself upon me: 'Ought Christians to have money to spare for concerts or other amusements, while souls are perishing at home and abroad?' Being passionately fond of music, I had a hard battle to fight; but I was bound to decide against my inclinations, and from that time I have never spent a shilling in that way. It was a self-denial, I admit, but if we are Christ's, we must follow in His steps.

"There is another thing which would be helpful to our pastors and deacons, if people who are prevented from attending the services, either by illness or the state of the weather, would on such occasions drop the money into a bag or box at home, the same as if they had put it into the plate at the chapel, and then pass it on to the deacons. So many being absent makes a great difference to the amount of the weekly offerings, or to the missionary collections, whereas by this plan there need be no loss. I have no doubt it arises in many cases from want of thought, and would be acted upon if suggested.

"In the present state of the funds of your Society, every effort ought to be made to show people their responsibility."

CENTENARY CELEBRATION VOLUME.



We shall be greatly obliged if friends will undertake to receive copies of the above volume. Parcels, containing six, twelve, twenty, or more, can be sent, on application to the Mission House, 19, Fumival Street, Holborn, London, *on sale or return.*

The work is of historic interest, containing reports of the sermons and addresses delivered at the Commemoration services, held in Nottingham, Leicester, Kettering, London, and Northampton. A detailed acknowledgment of contributions to the Thanksgiving Fund is also given.

The book is published at three shillings and sixpence, but copies are supplied to subscribers to the Society at half-a-crown.

We shall be glad to communicate with some friend in every church who will be willing to render the Society service by seeking to circulate this important and interesting volume.

PRAYER UNION CALENDAR.

This Union, which contemplates definite prayers for our missionaries and their work, was started last year. We have received many testimonies to its usefulness. We are desirous that it should become more widely known. A specimen copy of the above Calendar, consisting of sixty-four pages, numerously illustrated, with instructions for forming a branch union, will be posted on receipt of sixpence.

THE ORISSA MISSION CONFERENCE.

BY THE REV. J. H. ANDERSON, OF CALCUTTA.



THE Annual Conference in connection with this Mission was held at Cuttack, from November 12th to 21st. It was my happy privilege to be present, but when the brethren requested me to report their public meetings, I did not comprehend what a task it would involve. The reminiscences of the ten days spent with them are, however, so bright and inspiring, that I must do my best to carry out their wishes.

A NOBLE PAST.

By way of introduction, let me say no visitors to the Conference could come away without being deeply impressed with the fact that at least one province of Bengal stamps the mission work of the past century as a true and thorough success. Though to-day woefully undermanned, not a dozen men for the whole fair province, the work is well concentrated, well organised, and growing. The Orissa Mission has a history of which it may be proud. Its present position is due to the life-long devotion of a body of very capable men and women. There is a hallowed spot in the corner of the European Station Cemetery which tells its own story. Side by side lay the graves of Ann Lacey, William Brooks, Amos Sutton, C. Lacey, and John Orissa Goodby, who gave, respectively, fifty-four, forty, thirty, twenty, and ten years of devoted and faithful labour to Christ's work; and not far away among his Indian brethren lie the remains of Dr. Buckley, whose labours, extending over forty-two years, are still continued by his good wife who, with one furlough taken forty years ago, looks back on fifty-three years spent for Christ in Orissa. Realising the life-long consecration of these and other workers, one is not surprised to find the blessing of God's hand clearly manifest upon the work of their hands.

It was the public meetings, however, that I was asked to report. Of these there were fifteen in the nine days over which Conference extended. Our Orissa brethren make their Conference the great occasion of the year for all their friends and co-workers. Evangelists connected with the Mission are brought in. Pastors and delegates from native churches, and friends and sympathisers all unite to make the meetings a hearty success. The attendance, day after day, was really astonishing. The interest did not flag, the numbers did not decrease, and the attention throughout was very marked. The number and variety of the meetings being far too great for more than a meagre reference, it will be more to the purpose if I use some of them as an index of the very cheering work being carried on in the various departments of the Mission.

PUBLIC SERVICES.

The ordinary Oriya services held morning and afternoon, on Sundays, November 12th and 19th, brought out the strength and status of the Christian community in Cuttack. The chapel holds 500, and it was full. If any despondent brother in a lonely mofussil station desires encouragement, let him picture that sea of faces, the witness of Christ's power to save. The sight of what has been accomplished encourages the hope of what will soon be accomplished in

many a station of this broad empire. During my stay I visited some of the homes of those who made up these Sunday Oriya services, and by so doing I found my expectations realised. The Christian community in Cuttack is strong, united, and prosperous. The church, with a membership of 600, is self-supporting, with a very efficient pastor, while several of its members hold offices of responsibility under Government. The community in Cuttack and the surrounding districts numbers about 3,000, and I know of no section of the Christian community in other parts of Bengal who, in point of general intelligence and temporal prosperity, can compare with it. Truly those Sabbath services were a cheering sight.

On the first Sunday there was a united Sunday-school service, at which about 400 children were present. Addresses were given in Bengali, English, and Oriya, and the children seemed to enjoy the singing, and listened attentively to the words that were addressed to them. No one who visits Cuttack should fail to go over the native Sunday-school. It also is an inspiration. It has always been superintended and managed apart from the missionaries, which speaks volumes for the enthusiasm and ability of its leaders. I doubt if there is another school in Bengal to equal it. There are 350 scholars on its roll, all the children of Christian parentage—an average attendance of 300. These are taught by twenty-five teachers. It is held in a building adapted for its use, having one large central room and eight fairly sized class-rooms. The best talent of the Church is found here, from Sunday to Sunday, leading the lambs to Christ. And the number of young men and young women who have not thought themselves too old to attend the school is very cheering. The church and community in Cuttack has nothing to fear for the future while it continues to attract and hold, through its Sunday-school, this young life about it. I was specially interested and specially delighted with this branch of the work in Orissa.

The meetings for Europeans, consisting of the regular Sunday evening services, a prayer-meeting on the evening of Tuesday, the 14th, and the meeting of the Young People's Christian Endeavour Society on the 21st, were fairly well attended and were very enjoyable. Mr. Jordan, the Indian Secretary of the B.M. Society, preached a helpful, hopeful missionary sermon from the text, "And I if I be lifted up will draw all men unto Me." Mr. Gordon Wilkins addressed the English prayer-meeting from 1 Thess. ii. 4, pointing out the great honour and responsibility resting on all to preach the Gospel by lip and life. The Endeavour meeting was voted a good one, and made a capital conclusion to the long series of meetings. The addresses by Messrs. Heberlet and Wilkins were to the point, well illustrated, bright, and earnest; while the "remarks" of the Chairman made a capital end to a good meeting. The Endeavour Society has twenty-five members, about half of whom are active. It shows signs of flourishing, and will, under its present leadership, without doubt be as helpful to the church as to the young people themselves. God bless the Endeavourers!

PUBLIC CONFERENCE.

On Wednesday there was a public conference. A paper was read by the Rev. J. Vaughan on "The Importance of Christians taking the Lead in all Matters affecting the Welfare of the Country." It was a good paper, urging

the need of introducing the Christian spirit into the social and political life of the empire. The discussion was turned aside by the first speaker, however, who spoke of the position of woman in the Christian community, and most of the hour was spent by five-minute speeches advocating greater freedom and more independence to womanhood. Other points were only touched on. We had one lady speaker, who spoke freely and well, urging the need of the community getting rid of evil customs still prevalent among Christians. The power of womanhood is daily growing greater, and no one will rejoice more than missionaries to see the women of our churches taking their right place by the side of their husbands and brothers in guiding the church life, as well as the social life, of India.

It would have done the heart of an Exeter Hall audience good to be present at the missionary meeting held on Thursday evening. A packed audience of between five and six hundred were present. Three speeches were delivered. The first was by the pastor of the native church. His subject was his experience of Gospel-preaching in Orissa. Going back to the early days of the Mission, he depicted the sufferings which preachers of the Gospel had then to undergo; while, looking abroad over the field to-day, he showed what a great change had taken place. Orissa is fast being drawn to Christ. Christian books are widely read. Not only is the life of Christ well known, but the stories of the Old Testament are heard in the mouths of the more intelligent people. Idolatry is losing its devotees. Shameful habits, very prevalent fifty years ago, have, or are, disappearing. Hindus will even show hospitality to Christians. Many are now secret disciples. Thus has the leaven of the Gospel been working, and work it will till the whole of fair Orissa is permeated with the spirit and love of Christ.

The second speaker, Thomas Santra, gave further evidence of the fruit of the preaching of the Gospel in Orissa. Christian books and tracts, which in the early days were with difficulty given away, are now sold, and many go long journeys in order to buy Christian books. Hymns are learnt by heart, and one hears them being sung along the roadside, or in out-of-the-way places where it might be least expected. The growth of the Christian Church and community in Orissa was further evidence of the power of the Gospel, of which the audience before him was a most convincing proof. And, further, the Christian instruction being given in schools about the province was another fruit of the work which was destined to accomplish much in the future.

The last speaker, Mr. Heberlet, directed the mind of his audience to what the B.M. Society has done in other parts of its broad fields. After a passing reference to India, he described Chinese habits and customs, and the entrance of the Gospel into that land. Then turning to Africa, the story of resurrecting the musical box was graphically described, and was followed by a short account of the sacrifice of so many noble lives for the Master's sake. Then, after a reference to the triumphs of the Gospel in Jamaica, Mr. Heberlet wound up a capital speech with a plea for greater self-sacrifice for Christ here in Orissa.

TEMPERANCE MEETING.

The Temperance meeting held on Friday, the 17th, was more crowded than any other. Between eight and nine hundred were present. The Cuttack

Temperance Society consists of all sections of the community, Mohammedan and Hindu friends uniting with Christians to further the cause. In the densely crowded audience, every section was well represented. There were three speeches in English, one in Bengali, and one in Oriya. I am sorry space will not permit me to refer to them in detail. They were average temperance addresses, which were attentively listened to. Dr. Morrison, of the English Presbyterian Mission in Bengal, who had come to Cuttack on a hurried visit, in order to get evidence for the Royal Commission on Opium, at present sitting in Calcutta, addressed the meeting. He said he was glad to see so many ladies present. No one so much as mothers have had to feel the fearful ravages of alcoholic liquors and drug. Passing on to the direct object of his visit, he told how it had been affirmed that opium is used in Orissa as a preventative of fever. He had come to get evidence. The evidence he had collected during the day had shown him what an utterly false assertion this was; but he would like to have it corroborated by that great and very representative meeting.

After a capital speech, a resolution was proposed, seconded, supported from members of the audience, and carried unanimously, to the effect that the meeting was surprised to hear such an assertion had ever been made. It was untrue, &c., &c. At the conclusion of the meeting some thirty-five signed the pledge, and joined the Cuttack Temperance Society. So concluded an eventful gathering in connection with the Conference on that special subject.

OTHER MEETINGS.

The other meetings I cannot report, save to say that, in point of numbers and lively interest, they were equal to the rest. A mothers' meeting, at which some 200 mothers and daughters were present, formed part of the proceedings. Miss Barass, its promoter, is to be congratulated on her successful work among this important section of the Cuttack community. As to the Conference itself, and the large amount of work got through in the five hours given to it daily, it does not behove me to speak. The terrible weakness of the staff for the great work right at hand, waiting to be done, was constantly made clear. Orissa should be the first to be reinforced from the Centenary contingency. Oh, if only our home churches could grasp the need—the terrible need—of more workers! If only young men could realise the work, the hopeful work, to be pushed forward which awaits their arrival; if only we all could enter into sympathy with the Divine patience of Christ, who sees these fields white unto the harvest, but mourns the lack of labourers to reap them, surely this cry of "Come over and help us," would not have to be repeated year after year—year after year—and still in vain.

The Orissa Mission is weak in one respect. Its literature—Christian literature—is sadly deficient. With so few men, and so much work to do, one cannot be surprised that some department has suffered. The need is growing and there will be sad lack if the great number of Oriya lads and lasses, who are now being educated, have not a greater number of Christian books to read as years go on.

I must make a passing reference to the Press which has all along, since its establishment, been a right-hand help to the community and a great blessing

to the missionaries. Of seventy hands employed only two are non-Christians. This is as it should be in all Mission pre-ces.

THE NORTH-WEST PROVINCES CONFERENCE

The North-West Conference held its sessions at Monghyr from November 26th to December 1st, inclusive. Some twenty brethren were assembled from the different stations. The genial presence of Mr. G. Kerry, the Indian Secretary, was missed, but his place was well filled by our brother Jordan, who is acting for him. Mr. B. Evans worthily sustained the part of host, as well as that of Chairman of the Conference.

On Sunday, the 26th, the Conference Sermon was preached by Mr. S. S. Thomas. The discourse was based on Isaiah l. 4. Its theme was the twofold equipment of God's messengers—the open ear to hear, and the ready tongue to utter (both being supplied by God) the Divine message; and it was felt itself to be a word of power, a message from God for us all.

In the evening, Mr. McIntosh preached at Monghyr; Mr. D. Jones at Jumalpoore; and, in the Hindústání chapel, Mr. Jordan delivered a lecture to English-speaking Indians, the subject of which was Jesus Christ. On the morning of the 27th, a devotional service, followed by the Lord's Supper, was held, at which Mr. B. Evans presided, and Mr. H. J. Thomas gave an address on Colossians i. 11, which was felt to be a word in season. With Peter on the Mount we could say, "It is good for us to be here." In the afternoon the business proceedings of the Conference began, and Mr. J. Smith, the most senior of the missionaries, in the name of the Conference, welcomed the new brethren (Messrs. Davy, Collier, Hale, and Hasler), and gave them a few words of encouragement and advice. In the evening a meeting was held in the Hindústání chapel, which had been tastefully adorned with leaves and flowers for the occasion, when the pastor, Rái Dhíraj Karan, Bahádúr, presided, and addresses were delivered in Hindústání by Messrs. Potter, G. A. Smith, and D. Jones. At the close of the meeting our Hindústání brethren showed their regard for us by a bountiful supply of refreshments.

During the remaining days of Conference, in the early morning, prayer-meetings were held, presided over by the brethren, Messrs. Potter, J. Smith, Davy, and Hasler.

The attendance at these gatherings was good, the prayers were earnest and definite, and it was evident that "the spirit of grace and supplication" had been poured out upon us. The oft-recurring theme of these meetings was the need of close abiding in Christ, in order to realise the filling of His Spirit for fruitful life and service.

The sittings of the Conference, and of its Committees, were close and protracted, and much business of a most important character was attended to. When the day for parting came, the opinion was general that the Conference had been a good one. It was good in the fervour and power that marked its devotional exercises, in the careful and prolonged attention to the various matters of business that came before it, and in the spirit of union and brotherly love that prevailed.

All hearts were cheered by what was said of the work at Gyá under our brother, Prem Chand, where the Doms, the lowest of Hindu castes, seem to

be turning as a body towards Christ. Accounts of the work at Kharrar, under Mr. G. A. Smith, also gladdened us. Many baptisms have taken place there during the year, and showers of blessings are falling still.

Our stay at Monghyr was delightfully pleasant. The station itself is gem-like in its beauty, and is hallowed by the consecrated labours of Chamberlain, Leslie, Lawrence, Parsons, Nain Sùkh, and Shujaat Ali. It was impossible not to feel something of the inspiration that comes from the lives of such men as we sat in the places where their voices were so often heard, and gazed on the tablets erected in their loving memory.

Before breaking up, the Conference tendered its hearty thanks to Mr. and Mrs. Evans, Mr. and Mrs. Bion, Mr. and Mrs. Broadway, Mr. and Mrs. Thomas, Mrs. Macgregor, Mrs. More, and to all friends, Indian and English, who had contributed to make its visit so pleasant.

W. J. PRICE.

CHEERING CHINA TIDINGS.



THE Rev. William A. Wills, writing from Chou-ping, Shantung, North China, sends the following encouraging report of the progress of the Gospel in the Chou-ping district ;—

“MY DEAR MR. BAYNES,—I spent last month visiting the churches in my district, staying a few days at each place. I have had many a happy journey round these churches, but seldom met with so much on one trip which encouraged me and makes me feel sure that God is working in our midst. There were 170 inquirers waiting for examination, ninety-one of whom (forty-nine men and forty-two women) it was my joyful privilege to baptize upon a profession of their faith in the Lord Jesus. The remainder will, I hope, be received in due course. We find it wise from experience to keep these new converts from heathenism some time on probation, that we may better judge their steadfastness in keeping the Sabbath, abstaining from all idolatrous ceremonies, and being willing patiently to endure the persecution of their families or neighbours and friends, which profession of religion and refusal to join in ancestral worship, and other heathen customs, so often brings upon them.

“At each church we commemorated the death of our Lord, and very refreshing seasons they were, for we felt the Master Himself was in our midst. At one of the services several were moved to tears as we remembered Jesus on the Cross for us. Four new churches were formed—the deacons, elders, and leaders being elected at a subsequent church meeting.

“SCHOOL WORK.

“There are four schools in my district. I examined the scholars in each, and was especially pleased with the progress the boys are making in their knowledge of the Scriptures and Christian work. They are very fond of singing, and the hymns learnt at school are constantly sung by them on the streets and in their homes. More than one parent, friend, and neighbour have thus been attracted to the Gospel message, and are now rejoicing themselves in the Truth they first heard as sung by the children.

“The daily exercises are opened by

singing, reading of Scripture, and prayer, and the school is also closed by prayer. *Our chief aim is the salvation of the children and their parents.* I feel sure their young minds are so filled with the precepts of the Gospel that they will never forget what they have learned; that, be their lives never so tangled, tossed, and turned, there will always be that bright star, the story of Christ's love to the world, to attract them to the way of life. They have already been nurseries to the churches, for some of our brightest and most intelligent members are from our village Christian day-schools, and again on this journey I had the joy of receiving six young Christians from our schools. May our Lord guide us in this work, and make us wise to win souls!

"HEALING WORK.

"This has been an unhealthy autumn, and there is an unusual amount of sickness among the natives, so that at every village and city where I stopped, crowds of patients soon found their way to our place seeking medical aid. While I was busy dispensing, my preacher sought to point them to the Great Physician, who alone could heal their sin-sick souls. In one city, the cholera was very bad. In a few days, I had, by God's blessing, saved the lives of over twenty sufferers, when, alas! my preacher and my personal servant were seized, and for some time their lives were in great danger. Our Heavenly Father heard our prayers and the prayers of His children in that city, and blessed the means used to the full restoration of their health. I fear my letter is already too long, or I should like to have mentioned some of the many interesting cases of those we baptized.

"CONCERNING SOME CONVERTS.

"Among them were two blind men

and a blind woman. Their simple, but bright and cheerful, testimony caused the tears to come in several eyes, while they sat listening to their answers to my questions during examination. The dear old blind woman, sixty-nine years old (whose two sons were also baptized), said: 'Pastor, I cannot see you, but I do thank God for sending you, and in heaven I shall see you face to face. But, although I cannot see the things of this world, the Heavenly Father's finger has taken the thick scales away from my soul's eyes, and now I see Jesus my Saviour and my God.' The testimony of the others was very cheering—far clearer than that of many who could see to read their Bibles, it being evident that they had looked unto Jesus and were lightened—that the knowledge of life in Jesus, the transforming power of the new birth, has passed into their souls.

"The two blind men sit for hours every day in the schoolroom, learning hymns and portions of the Scriptures from the children as they are loudly repeating their lessons (the Chinese way of learning).

"A CALL TO PRAYER.

"My dear Mr. Baynes, may I not again beg an interest in your prayers, and the prayers of all God's people in the homeland on behalf of these newly-baptized Christians, that they may each 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ'; also for the many inquirers? May God grant that each one may give clear proof of the Spirit in his heart. Only let us 'take hold' of God in believing prayer, and we shall see the fruits of our labour, and He shall be glorified.

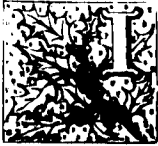
"I am thankful to say I am very well, and all our brethren and sisters at this station are enjoying good health.—With warmest Christian love, believe me, my dear Mr. Baynes, yours ever faithfully,

"WM. A. WILLS.

"A. H. Baynes, Esq."

AN INTERESTING HOUSE.

BY THE REV. G. H. ROUSE, LL.B., OF CALCUTTA.



It does not look so ; but things are not always what they look. On a hill near Cheltenham can be seen a little pool of water, fed by some springs. It looks as common and insignificant as any other pool, until we are told that this is the source of the Thames, and then this little piece of water gains an interest all its own. And so this dingy house, of which we give a picture, as uninviting in appearance as are thousands of similar houses in Calcutta, is one of the main sources of a stream which is destined to confer greater blessings on India than on all its rivers put together.



AN INTERESTING HOUSE.

A little over thirty years ago, Mrs. Sale, of our Mission, was walking down the malodorous lane in which this house is situated, through which we constantly pass when going between the Intally Mission House and the Baptist Mission Press, when she saw at the doorway of the house the "Babu," or native gentleman, who lived there. She had some fancy-work with her, and, in the course of conversation with him, in a moment of inspiration, she asked if his wife would not like to learn to do such work. On asking her, she said she would, and, as the

news spread, other native ladies also asked to be taught to do it. This led on to conversation about England, and what that land owes to the Bible and to Christ. Then came the desire to learn to read, and thus commenced the great and blessed Zenana Mission.

When Mrs. Sale had to return to England in 1860, she handed over her work to Mrs. Mullens, of the London Mission. On her death, others took up the work. People in England and America became interested in the opening presented for carrying the Gospel to the women and girls of India. All sections of the Christian Church began to form Zenana

Missionary Societies. The work has so grown that, at the close of 1890, there were, in connection with the Zenana Mission, 711 European and Eurasian ladies engaged in the work, with 3,600 native helpers: 32,000 women were being taught in zenanas, and 62,000 girls in schools. Hundreds, and probably thousands, of women and girls have become true believers in Christ, though the rules of caste in regard to domestic relations have in most cases rendered it impossible for them to be baptized. Not only have the women been blessed, but, through their influence upon husbands, brothers, and sons, many hindrances have been weakened, and are yearly becoming weaker, which have tended to prevent the men confessing Christ. The work is growing and developing rapidly, and Christians and Hindus agree in the belief that the Zenana Mission is one of the most mighty agencies for the overthrow of Hinduism and the bringing in of the reign of Christ.

Just as there are often many springs which compete for the honour of being the sources of a river, so opinions differ as to who began the Zenana Mission. No doubt, for many years, there have been girls' schools, and one and another Christian lady entered the zenana to speak about Christ as long ago as forty years or more. But those efforts were somewhat spasmodic; work was done for a time, and then dropped. The present Zenana Mission can, however, be definitely traced in a continuous course back to Mrs. Sale's visit to this dingy house. Is it not, then, an interesting house, after all? And Mrs. Sale is still spared to see how "the little one has become a thousand." As we look at the picture of this house, and think what has come out of the work begun there, we seem to hear again the words of the Book, which is ever fulfilling itself: "Afterward he brought me again unto the *door of the house*; and behold waters issued from under the threshold of the house eastward [towards the sun-rising]. . . . He measured a thousand cubits, and brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand, and it was a river that I could not pass over: for the waters were risen, rivers to swim in. . . . Everything shall live whither the river cometh. . . . And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. . . . The fruit thereof shall be for meat, and the leaf thereof for medicine." Never have these words been more genuinely fulfilled than in the history of the Zenana Mission.

DEATH OF THE HON. DR. PHILLIPPO, M.P.C.,

PRESIDENT OF THE LEGISLATIVE COUNCIL OF JAMAICA.



THE name of Phillippo is so fully identified with the history of our Mission that the sad event which we now place on record demands more than a passing notice. The substance of the following paper was given at the meeting of the General Committee last month, and, with a few additional details, is printed at their request.

Dr. Phillippo was the son of our late venerable missionary, the Rev. James Mursell Phillippo, one of the early fathers of our Jamaica Mission. Mr. Phillippo commenced his work at Spanish Town in 1823. Slavery was rampant, and for several years he had to encounter the bitterest opposition, and to bear shame, obloquy, and persecution for the sake of the Name which is above every name. All this he survived, being spared to prosecute his labours for nearly sixty years, during which he extended them into the parishes of St. Dorothy, Clarendon, and Manchester, not only preaching the Gospel, but establishing missionary stations and schools, and gathering converts, whom he formed into churches, some of which are still large and flourishing. The spacious chapel and schoolrooms at Spanish Town are monumental of Mr. Phillippo's evangelistic, pastoral, and educational work. During the later years of his life, his worth was fully recognised. He was the frequent counsellor of successive governors, and in some seasons of special difficulty and danger, by his personal influence, threatened disturbance was averted, and the peace and order of the community preserved.

Dr. Phillippo was the worthy son of an honoured father. Having taken his degree of M.D. in the University of Edinburgh, he returned to Jamaica, and commenced his medical practice at Spanish Town, under a deep consciousness of the Christianised humanities of his profession. It was not long before he became generally appreciated, and grave public responsibilities began to be imposed on him. In 1860, he was made a Justice of the Peace for the parish in which he resided. In 1863, he became a member of the Board of Visitors to the Public Hospital in Kingston, and, in 1873, of the Central Board of Health. He was President of the Medical Council of Jamaica, and President or Vice-President of several other important associations, philanthropic and literary. The writer had the privilege of association with him as Official Visitor to the Government Reformatory and the Government Lunatic Asylum, and of the latter he became Chairman on the writer's retirement from that post. He was also associated with him in two Government Commissions—one appointed to inquire into the condition of the juvenile population, and the other on the elementary schools of the island. They also sat side by side on the Board of the Government Female Training College. In 1864, Dr. Phillippo was appointed a member of the Commission to report on the franchise for election to the Legislative Council; and in 1879 he became a member of the Privy Council. In 1892, he was appointed by the Secretary of State for the Colonies to the office of President of the Legislative Council of the island, a post in dignity only second to that of the Governor, an honour which it was universally acknowledged he well deserved. The leading journal of Kingston, in a lengthened

tribute to his memory, says:—"He was not so much an individual in Jamaica—he stood for the island—as the embodiment of all that was best in its aspiring, progressive, national life. He wrought loyally himself, and by example and persuasion moved others to do the same. His rectitude, honour, and veracity were such that his name alone was a rebuke to their antitheses."

Dr. Phillippo was an exemplary Christian, and by conviction and profession a Baptist, nor did he conceal or shirk the principles he professed. He was a member of the church at East Queen Street, Kingston, and a constant attendant on its ministrations, a liberal supporter of its institutions, and a generous friend of its pastor. At the Centenary meeting of the Baptist Missionary Society in April of last year, as also frequently at the annual missionary meetings, Dr. Phillippo occupied the chair. With the objects of the Society he evinced a life-long interest. Not many months before his death, he published in the literary organ of the Government Institute of Jamaica an interesting sketch of his father's missionary life and work. In his medical practice he was not only the kind physician, but the spiritual guide and helper. In one of his last visits, as was often his wont, before leaving, he said, "Let us kneel down, and ask God's blessing." The poor will sorely miss his presence in the sick chamber, and never cease to bless his memory. He had a long list of patients whom he regularly attended gratuitously. Over Dr. Phillippo's death the whole island of Jamaica mourns. It was sudden and unexpected. He had been twice married, his first wife having been the beloved daughter of the Rev. John Clark, of Brown's Town, so connecting his name by a twofold tie with our Baptist Mission; his second wife, a Christian lady, most deservedly esteemed by all, who survives with his sorrowing children to mourn their irreparable loss. He had been with his wife on a trip to America, and at the Medical Convention in Chicago had lectured on Jamaica as a health-resort. On their return, he appeared to be in perfect health. "On the morning of the day on which he died, his household was struck by the earnestness of his prayer at family worship, and especially with the fervent expression of his desire that he and those kneeling with him should be ready for the Lord at his coming." * Having taken his usual breakfast, he was walking out in his garden, when a faint seized him. In a few minutes all was over. The deathless spirit had passed from the seen to the unseen—absent from the body he was present with the Lord.


THE FUNERAL SERVICE took place at East Queen Street Chapel, conducted by the Rev. Leonard Tucker, M.A., acting pastor of the church, assisted by the Rev. James Balfour, M.A., and the Rev. Arthur James, B.A., amidst a scene unparalleled in its history. Over a hundred carriages in front of the building blocked up one of the widest roads in the city, forming, at the close of the service, a procession to the cemetery about a mile distant, the flags of the shipping in the harbour being half-mast. There were present representatives of every section of the community—medical, legal, ecclesiastical of all denominations, including the Bishop and clergy of the Episcopal Church, city merchants, members of the Legislative Council, Government officials, the Governor by his private secretary, Lord George Fitzgerald. Never had the memory of any citizen of Jamaica been thus honoured.

* Extract of Funeral Sermon by the Rev. James Balfour in East Queen Street Chapel.

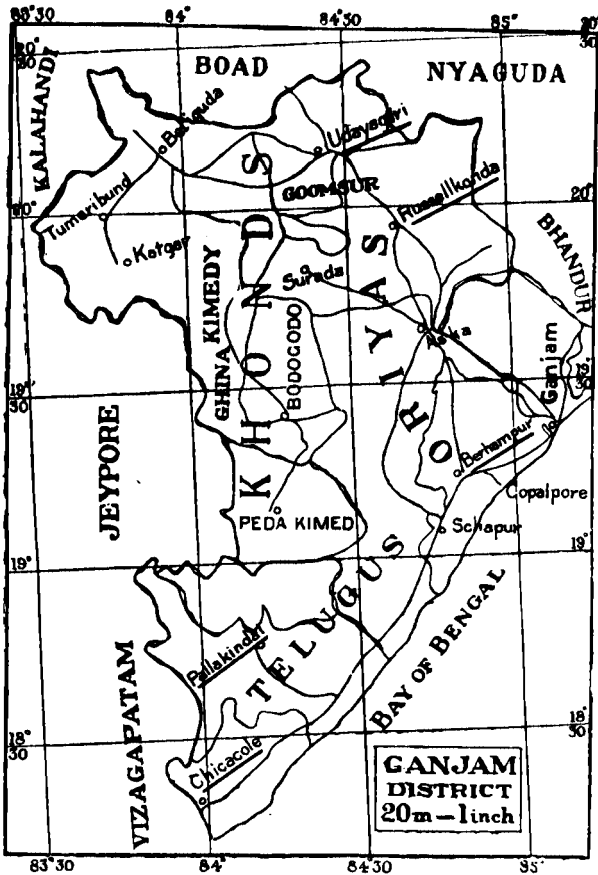
How wonderful the change indicated by such a career attaining to so exalted a position, and a death mourned over by a whole colony in the persons of its representatives! Seventy years ago, *the father* of our deceased friend treated with contumely, obstructed in his ministry and shamefully persecuted! *The son* raised to distinguished honour! Truly Abolition and the Gospel in Jamaica have brought forth blessed fruit! The slave emancipated, a free people rising in the social scale under the teaching and influence of Christianity, religion disestablished and disendowed, and all denominations placed on a platform of perfect equality, the channel to highest preferment in the State laid open to every man, irrespective of clime or colour, or his religious opinions. Well may we gratefully and adoringly exclaim, What hath God wrought!

WORK AMONG THE KHONDS OF ORISSA.

BY THE REV. A. B. WILKINSON, OF RUSSELL-KONDA.

“ Y DEAR MR. BAYNES,—I have just returned from an interesting preaching journey along the Boad road. The interest shown by the people everywhere makes one long for the time when there shall be preachers preaching the Gospel in every part of the country. On the first day, I went to the Tikkavali market. Here every sort of merchandise required by Khonds is sold. It is visited by people from all parts of the Khond country. In the cold season probably 10,000 to 12,000 persons are present every Friday, but at this season the attendance is much smaller. Usually I stay under one of the market sheds, but on this occasion, wishing to spend the night there, I occupied the schoolroom. In the afternoon, when the attendance was largest, I took a chair and sat down under a tree in the market, and spoke to the large crowds which gathered about me, also selling many copies of the Khondi Gospel of Mark and a few Oriya books. The next day I went on to Sonkrocole. Here are two Oriya villages, one of which is occupied entirely by Soondis (the drink-selling caste). They are teetotal drink-sellers. For while the work assigned by Hinduism to persons of this caste is to make and sell drink, it forbids them drinking it. Of course, under the Government licensing system, all of these people cannot be drink-sellers, and many earn their living by cultivating the land. But they did not agree that it was better to live by cultivation than by selling drink. The proper work of their caste was the work they ought to do. If selling drink caused drunkenness in people allowed by caste to drink, was it sin? For a member of one caste to drink was sin, but not for a member of another whose caste allowed him to drink. Thus they argued. Nevertheless, they raised no objections when I showed that God would judge every man by the same law, and that

before Him there were only two castes—those who received and those who rejected His word. An elderly man told me the village was once visited by a missionary party many years ago, when some of the men present were boys at school. Some books were left, but had long since perished, and no other Christian teacher had ever visited the village. After staying two days, I went on to Bispada, in Boad, where a magistrate is stationed. One of the clerks in his office is a Christian from Cuttack, and was most



warmly commended by the magistrate for faithfulness in his work and upright life, which had won for him the highest respect in the village. Perhaps this in some measure accounted for the readiness with which the people listened to me, and the eagerness with which they bought books. On account of heavy rain I had only a brief time to speak in the village, and hastened to return ere the river, which had to be forded, should become too much swollen.

"On the way to Sonkrocole I got well drenched by the rain. Some of the people made a fire in the corner of the schoolroom, and I occupied my time in drying my clothes until the cart containing my boxes should arrive.

"I hope in a day or two to start on a tour in another direction, and thus to go on sowing the Gospel seed far and near, in the sure hope of a glorious harvest.—With kind regards, yours sincerely,

"A. H. Baynes, Esq."

"A. B. WILKINSON.

HELPERS IN CHINA.



THE Rev. W. A. Wills, of Chou-ping, Shantung, North China, sends the following interesting letter:—

"Chou-p'ing, Shantung, 1893.

"MY DEAR MR. BAYNES,—We have just finished a course of Bible instruction for our evangelists, aided preachers, and helpers. While they were in the city I took the opportunity of taking a photograph of the helpers under my own superintendence, working in the Chi-chuan and Po-shan counties, also at Chou-ts'un.

"Thinking, perhaps, that this group might be interesting to readers of the MISSIONARY HERALD, I send you one.

"The top row, right to left are:—1. Chêng-tao-an, medical helper. 2. Chao-shih-lu, medical student. 3. Kung-li-yeh, evangelist at Chih-ch'uan. 4. Li-ts'ung-'lu, aided preacher at Po-shan. 5. Sung-hai-t'ai, aided preacher at Chih-ch'uan.

"Bottom row, right to left:—1. Chi-ch'uan-jen, evangelist at Po-shan. 2. Liu-ju-chang, a lay preacher at Chih-ch'uan. 3. Liu-tsé-'heng, a lay preacher at Chou-ts'un. 4. Jen-chioh, evangelist at Chou-ts'un.

"Nos. 2 and 3 are candidates for Mr. Whitewright's Training Institute at Ch'ing-chon-lu.

"I have also pleasure in sending a photograph of myself.

"I am sure if we could all speak, we should with one united voice say with the Apostle of old, 'Brethren, pray for us,' and like the man of Macedonia we would urge others to 'Come over and help us.'

"Next week (D.V.) I expect to have the pleasure of baptizing seven more from Chou-ts'un, and the following weeks I shall be baptizing in Chih-ch'uan and Po-shan. From the 200 candidates, I expect some fifty or sixty will be baptized this year, and the remainder will wait until next year, their time of probation not being fully due (*i.e.*, eighteen months' regular attendance and consistent Christian life and character).

"Yours faithfully,

"A. H. Baynes, Esq."

"WM. A. WILLS.



A GROUP OF CHINESE HELPERS.—(From a Photograph.)

S. WARD & CO.

PICTURES FROM THE HIMALAYAS.

BY THE REV. J. D. MORRIS, OF DACCA.

(Concluded from page 20.)



THOSE who have the salvation of the heathen at heart will be grieved to know that the Tibetans, whose worship is represented by the following illustrations, number no less than seven millions. They have no idea of a Creator, but believe in the existence of matter. They say that all we see around us existed in God before they took their present form, hence what already existed cannot be said to have been created. They believe in the existence of evil spirits and demons, whose destructive powers they seek to avert by propitiatory offerings of cakes, fruits, flowers, &c., and by worship of images as shown below.

“ The Tibetans have no idea of the soul, but believe that all sentient beings, whether man, beast or insect, have eternal existence under different conditions. From this fact of continuity it is concluded that they may transmigrate from one state of existence to another ; for instance, a man may, as a punishment for his wrongdoings, be born, after death, as a dog or a tiger ; a dog again as a man, after its term of punishment for wrongdoings for which he was so born expires ; and so on ; but with this exception, that the possibility of a man becoming a saint is greater than of his becoming a dog ; hence their regard for the life of a man is greater than for that of a lower animal. From the above it will be seen that wrongdoings, among them, *must* have a course of punishment, but that at its expiration they can attain to a higher and happier state as a reward for some good acts they may have done. But if a man can show no good works whatever, he is irretrievably lost ; neither Buddha himself nor the legion of saints that the Buddhists believe in can save him from eternal offerings to which he is consigned. How infinitely glorious the Gospel of God’s grace in Christ, which offers salvation freely and on the same terms to one who is morally good as to one who is sunk in the lowest depths of degradation and woe !

“ SOME OF THE THINGS USED IN TIBETAN WORSHIP.

“ 1. and 2. Earrings made either of gold, silver, or brass, studded with rubies, turquoises, or corals.

“ 3. Portion of an ornamental fringe put behind an idol. It is made either of pasteboard, brass, or copper.

“ 4. Holders of incense sticks,

"5. Vessel (made of brass, silver or copper), standing on a pedestal of brass or copper, for holding water, kept for washing the feet of spirits invoked from the other world.

"6. Tantrik crown with fine shields put upon five skulls made of brass or some other metal (often made of pasteboard) with a belt round it



ARTICLES USED IN TIBETAN WORSHIP.

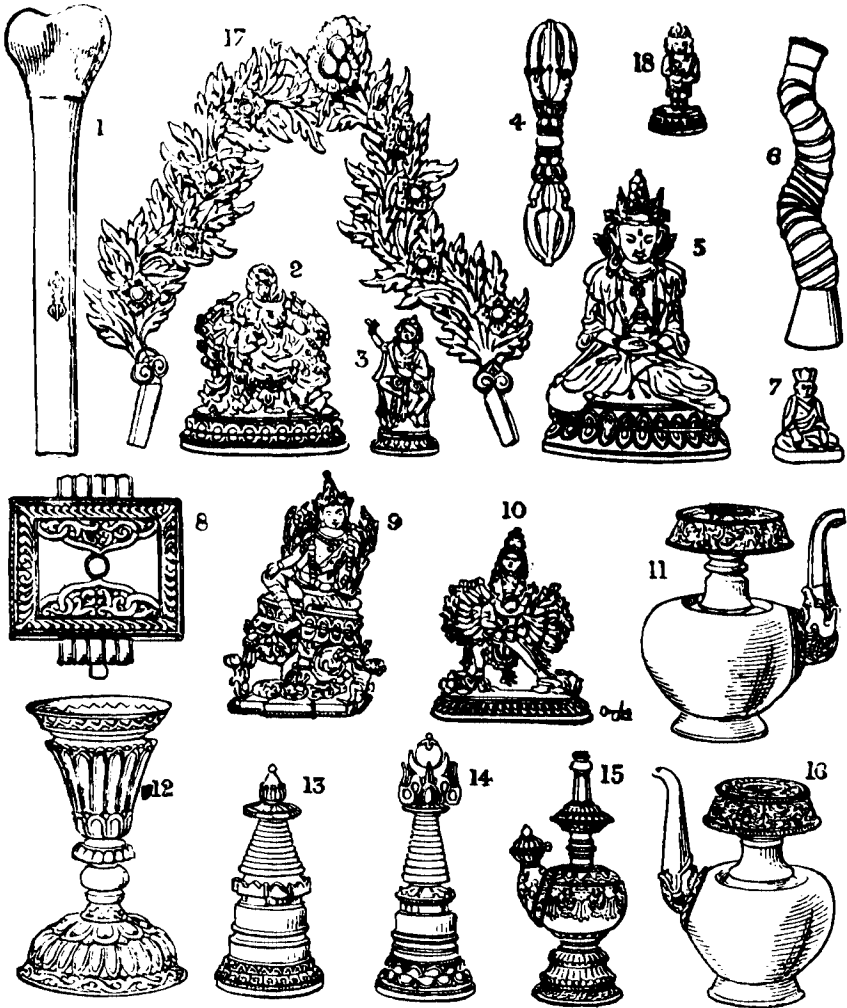
studded with precious stones. It is worn by priests when officiating in the temple.

"7. Image of a Buddhist divinity, supposed to represent Purity.

"8. Urns to keep relics of the dead.

9. Image in an attitude of deep devotion imploring God's help for destroying the power of the evil one.

10. Bowls for receiving alms, with cover. They have each two skulls of brass for legs.



ARTICLES USED IN TIBETAN WORSHIP.

11. Goddess of Divine Transcendental Wisdom (called *Tará* in Sanscrit and *Dolma* in Tibetan), supposed to give salvation to all.

12. Oil burner, made either of gold, silver or brass. As a rule, butter is used instead of oil for burning.

"13. Emblem of the power of destroying evil spirits and all powers of evil.

"14. Image of a Lama.

"15. A siren, or the snake goddess, come from the sea to adore Buddha.

EXPLANATION OF OPPOSITE PICTURE.

"1. Human thigh-bone trumpet. It is blown to scare away evil spirits.

"2. The Lord of Death (who has the head of a buffalo), with his wife. His power is limited, as he only works as an executioner under Buddhist saints.

"3. A *Dakini* (fairy) devoted to Buddhism. She is intent on doing good to Buddhists.

"4. Sacred sceptre of the ruler of the skies and clouds, used to punish or kill the evil one. It is called *Dorje* in Tibetan and *Vajra* in Sanscrit.

"5. The Buddha who can give long life. He is called the Buddha of eternal life, or *Aparimitayusha* in Sanscrit.

"6. Horn of wild sheep (*ovis aman*).

"7. Lama of the Red Cap School, wearing the Pausha, or the religious hat.

"8. An amulet to contain charms, &c., against evil spirits.

"9. The Goddess *Tará* in a different attitude to that shown in the previous picture.

"10. The Tantrik god, called *Sambhora bhakra*, with four or six faces, holding his wife in his embrace.

"11. Pot containing holy water, used for sprinkling over the Buddhist devotees.

"12. Oil burner as shown in previous picture.

"13. Urn for keeping relics of the dead.

"14. A *bhaitza*, or urn, having the symbol of the sun and moon on its spire.

"15 and 16. Same as No. 11."

THE BIBLE TRANSLATION SOCIETY.

THE Annual Public Meeting of the Bible Translation Society will be held in the Library of the Mission House, on Monday evening, the 23rd of April. We hope to give full details in next month's HERALD.

THE LORD LOVETH A CHEERFUL GIVER.



GRATEFUL thanks are given for the following welcome gifts:— Old silver watch and chain, from "A. W.," for the Congo Mission; silver locket and chain, from "C. H. T.," for the Congo Mission; silver locket and pencil case, from "T. E. M.,"; silver albert and two silver brooches, from "Anon.," for distress in Eastern Bengal; gold ring, from "L. L. B.," Leicester, for Bengal Famine Fund; two silver bracelets and earrings, from "A Humble Follower of Christ"; two pairs gold earrings and silver fruit-knife, &c., from Two Sisters at Charlbury, who "have no money, but long to help forward the Redeemer's Kingdom in the regions beyond"; a small silver brooch, from "F."; pair of silver bracelets and silver pencil-case, from "Anon.," for mission work in China. A small clock, accompanied by the following letter:—"MY DEAR MR. BAYNES.—Two blind young women who are members of my church, and who are deeply interested in our Missionary Society, asked me a few days ago if I thought you could dispose of a clock which they would like to give. They hear, month by month, at the missionary prayer-meeting of all sorts of things being given. I assured them that you would know what to do with it, and have sent it by Midland Rail. What they would like *best* is that some missionary who is going out, and will need a clock, should have it, or that it should be sent, when other things are being sent, to someone to whom it will be useful. At the same time it is to be disposed of as you think best. They assure me that it is in good going order, and is a good timekeeper. My blind friends are two of the best and most remarkable people whom I have ever met. They live in a little cottage quite alone, and do *everything* for themselves, and earn their own living, chiefly by working a Griswold stocking-knitting machine, and turn out better work than some do who have their eyesight. They are among the happiest Christians I know. When they have been short of work, we have, of course, helped them from our church and benevolent funds, but, when work is plentiful, they subscribe to both, and once said to me how nice it would be if they could pay back into these funds all they have ever received from them, so that some other poor people could get help. They insist upon paying carriage of clock. I thought you would be interested in these particulars. They stipulate for one thing only—namely, that their names must not be mentioned, and, therefore, I do not give them; nor would they like the town to be given, nor any hint of any kind whereby the clock could be traced to the givers." Six bound volumes of Scott's "Commentary on the Bible," from "In Memoriam, H. H.," for Mission Library. Two hundred farthings, from a Scholar in the Sunday-school at South Street, Wellington, Somerset. Mr. William D. Haddon, when sending these farthings, writes:—"MY DEAR MR. BAYNES,—I am sending you enclosed 200 farthings, which I have received from a *very poor* woman, and I thought I would send them with her note just as I received them from her, feeling sure you would rather see the farthings than my cheque for the amount. Please acknowledge them with our other subscriptions under Wellington, as she wishes, from a 'Sunday-school Scholar,' 4s. 2d. You will see her note enclosed, but I will supplement it with the following facts. I received, about a fortnight ago, a small package which was fairly heavy, and

which rattled considerably, and, as I did not know from whom it came, my mind reverted to dynamite and other such agents of the Prince of Darkness. I was very happy, however, to find that it was a message on behalf of the Prince of Light and Peace, and I believe you will agree with me that it is a very effective message too. I found subsequently that it came from one of our senior scholars in the Sunday-school, a married woman who supports herself and her husband (who has been a confirmed invalid for years) by charring. The husband is in receipt of parish relief. When I spoke to her about it, and mildly suggested that she could not afford it, she said, 'The money would be very useful to me, but I am very pleased to give it, and pray that the Lord will abundantly bless it. I have been *five* years saving it, and I made up mind that when I had 200 farthings I would let you have it for our Missionary Society.' I would add that this friend is a *very quiet, retiring*, consistent member of our church. She knows nothing of my telling you all this, but I thought you would like to know it. I also thought you could, either through the HERALD, or in your speeches, make use of it to stir up others to greater efforts of self-denial in the glorious work in which we are engaged. I do not know that I ever received anything that did me more good, as to quickening my zeal in our missionary enterprise.—Sincerely yours, WM. D. HADDON." The letter enclosed from the donor is as follows:—"This is for the Foreign Mission Society, which I have been collecting for a long time. From a scholar of South Street Sunday-school. Please not mention my name." A small silver fruit knife, from a Blind Widow, for the Congo Mission; a small silver pencil case, from a Sunday-school Girl for the famine-stricken in Eastern Bengal; and silver locket and necklet, from "Anon.," who prays that "the gracious Lord will accept this small offering, that the proceeds may be used for His glory, and the salvation of the heathen."

The grateful thanks of the Committee are also given for the following most welcome contributions:—Mr. W. R. Rickett, £250; Mr. George Edward Foster, £100; Mr. John Marnham, J.P., £92 10s.; Two Friends, Yarmouth, £85; Mr. George Brugmann, Brussels, for *Congo*, £40; Mr. J. B. Mead, for *Mr. Wall's Work, Rome*, £25; Mr. Ebenezer West, £10; C. H., Southgate, for *W. & O.*, £25.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



The Quarterly Meeting of the Mission Committee, held in the Mission House on Wednesday, January 17th, under the chairmanship of W. R. Rickett, Esq., the Treasurer, after prayer by the Rev. D. J. East, late of Jamaica, the minutes of the previous meeting were read and confirmed.

J. P. Donovan, Esq., of the Imperial Chinese Custom Service of Shanghai, had an interview with the Committee, and was warmly welcomed by the Treasurer, who acknowledged in cordial terms his kindness to missionaries in China connected with the work of the Baptist Missionary Society.

The Rev. George Kerry, writing from Calcutta, under date of December 20th, reports:—"I am thankful to say that after a fairly prosperous and pleasant voyage, I have reached Calcutta all well. I am glad also to tell you that I found Mrs. Kerry as well as could be expected. She is certainly more feeble than she was when I left, but her general health is good; she still, however, is able to attend the chapel and other religious meetings, and her interest in all our work is as keen as ever. My visit to England seems now almost like a pleasant dream; I shall not soon forget the cordial greeting and warm sympathy of the Committee and yourself. I trust God may be pleased to spare my life for some years of further service in connection with our beloved work. I feel quite set up in strength and spirits. I hope to take over full charge of the Indian Secretariat as from and after January 1st, 1894."

Resolved, that the Committee rejoice at the tidings of the safe return of their brother Kerry, and earnestly trust that his valuable life may be spared for many years to come.

The Rev. Charles Jordan, of Calcutta.—Resolved, that in the judgment of the Committee a warm expression of thanks is due to their esteemed brother, Mr. Jordan for the time and attention he has devoted to the work of the Mission as Acting Indian Secretary; they request their Secretary to convey to Mr. Jordan in fitting terms the warm thanks of the Committee for the special and valuable service he has rendered the Mission during the absence of Mr. Kerry. They earnestly trust that their brother may be long spared for the furtherance of the work he loves so well, and which for so many years he has engaged in so earnestly.

The Rev. J. D. Bate, of Allahabad, N.W.P.—A letter was read from Mr. Bate, dated Allahabad, December 14th, reporting that he had taken his passage for England in the P. & O. steamship *Mirzapore*, leaving Calcutta on April 4th, and timed to arrive in London on May 9th.

The Rev. W. and Mrs. Carey, of Barisal, E. Bengal.—In compliance with medical certificates, permission was given to the Rev. W. and Mrs. Carey, of Barisal, to take furlough to England in March next.

The Rev. J. G. Pike, of Cuttack, Orissa.—Leave was given to the Rev. J. G. Pike, of Cuttack, to visit England for a season of rest at the close of the current year. Mr. Pike has only taken one change during the twenty-one years of his service in India, and greatly needs a change.

The Congo Mission: the Rev. F. A. Jefferd, of Bolobo, Upper Congo.—Under date of October 29th, Mr. Jefferd writes to Mr. Baynes:—

"I have just strength enough to sit up and say that I am still in evidence. Mr. Grenfell will inform you that I have been ill. I am now just able to get off a scrawl to you. Although not shattered completely, I am prostrate for a time, and as this is the second turn of hematuric fever that I have had, it is wise, I think, that I should retire from the field for a time. My last attack lasted for fourteen hours. This time the fever lasted fifty hours with hematuria. Between the two attacks an interval of one year and two days has elapsed."

The Committee greatly regret to hear of Mr. Jefferd's serious illness, and think that in proposing to come to England for rest and recovery he

is taking the right step. They earnestly trust that his voyage home may greatly improve his condition and promote speedy recovery.

The Rev. W. Poole Balfern, of Bopoto, Upper Congo.—A letter was presented and read from the Rev. W. P. Balfern, dated Bopoto, October 18th, 1893. Mr. Balfern writes to Mr. Baynes:—

“Both Mr. Oram and myself are fairly well. We are expecting Mr. and Mrs. William Forfeitt by the *Peace*, or some other steamer, in about three weeks, but if former precedents go for anything, it may be a month or six weeks. I shall then go home on furlough in accordance with regulation. I am unspeakably grateful that I have been enabled to so nearly finish the first period of three years in this country, and as far as present health goes, I feel that it is somewhat of a fraud to be starting for home, but my colleagues tell me it is the right course. I shall hope, if possible, to follow Mr. Oram's good example, and make my furlough last only a year from this station. This gives six months in England, and of course the journey home and back, another six months' holiday. It is very cheering tidings that the railway now takes off the last four days of the road, for these are often the last straw that breaks the camel's back for men who are run down.

“Our new chapel is a great success, and I have nowhere seen on the Upper River—and I have already seen them all—such congregations. The bush-folk are also coming down to our school, and, although not brilliant, it is a great thing to get them under our influence. Already many of them are less wild, and it is now nearly a year since this district had any war, and we are thankful and delighted that our efforts to bring about arbitrament in nearly every case have hitherto been crowned with great success.”

The Committee hope that Mr. Balfern will have a pleasant and safe passage to England, and that his season of rest and change at home may greatly refresh his spirit.

The Congo Railway.—A letter was presented and read from Mr. Lawson Forfeitt, dated Underhill, November 16th. In this communication Mr. Forfeitt writes to the Secretary:—

“It is publicly announced that the section of the Congo Railway between Matadi and Nkenge, twenty miles, will be opened shortly for public traffic, though the circular naively remarks that the company refuses all responsibility as to the day or the hour of the arrival of the train at Nkenge, or for the safety of the passengers and goods they may carry. These stipulations are very amusing reading, but considering the state of the line, and the fact that the heavy rains we are now experiencing will cause not a little damage to the permanent way, they may be held to be dictated by a spirit of cautious wisdom on the part of the Directors.” At the close of his letter Mr. Forfeitt reports, under date of November 23rd:—“I have received to-day an official invitation to assist at the public ceremony of the opening of the Matadi-Nkenge section of the Congo Railway on December 4th,” and by the public journals the Committee find that on that day the railway was opened for public traffic.

The Rev. W. H. Bentley and the Congo Railway.—In a letter from the Rev. W. H. Bentley, dated on board the ss. *Edouard Bohlen*, Sierra Leone, December 21st, 1893, Mr. Bentley writes:—“Amongst our fellow-passengers

is the station-master for Nkenge Station, the farthest point in actual work on the railway." "I learn," says Mr. Bentley, "that already the trading houses are making use of the railway and running their goods for transport as far as possible by the line, thus saving the carriers from carrying over the most trying piece of the journey, the rough steep quartz hills of Mpabalala. This is what I have expected all along, and already I am told, and it is an established fact, I expect, that very soon the carriers will refuse to go further than the railway terminus, however much we may hope to the contrary. We are to take 200 workmen for the Congo Railway on board at Sierra Leone; 180 more from Monrovia, in Liberia; and 120 more from Accra. All these men are for the railway works. It is therefore clear that the contractors mean to push the work forward with all speed."

Special prayer was offered by the Rev. J. R. Wood, of Upper Holloway, and the Rev. Principal T. V. Tymms, of Rawdon College.

The Minutes of the recent 1893 Orissa Mission Conference were reported upon by the joint Indian and Finance Sub-Committees, and cordially approved and adopted.

The following resolutions were also adopted:—

"I. The Committee are thankful to find that the Conference was so united and helpful, and that the numerous meetings held in connection with the Conference had so much of inspiration and blessing in connection with them.

"II. The Committee are pleased to see that Mr. Gordon S. Wilkins, in his first examination in the vernacular, gained such a creditable position, and they congratulate their brother on his having passed so satisfactorily.

"III. The Committee observe with peculiar satisfaction that Miss Fletcher and Miss Gleazer, of the Zenana Missionary Society, and Miss Nellie Pike, daughter of the Rev. J. G. Pike, of Cuttack, at their own request, were examined in the vernacular in the subjects prescribed for missionary probationers of the second and first years respectively. They rejoice that all three ladies passed with such distinction, and they congratulate their sisters upon the good progress they have made in their vernacular studies.

"IV. STUDENTS.—The Committee have also noticed with feelings of special satisfaction the good position taken by the Native Christian students in their recent examinations, and heartily congratulate the College staff upon these results."

The following arrangements were reported with regard to the forthcoming

ANNIVERSARY SERVICES in APRIL, 1894.

THURSDAY, APRIL 19TH.—**Introductory Prayer Meeting.** Rev. J. Turland Brown, of Northampton, to preside and deliver an address.

FRIDAY, APRIL 20TH.—**Quarterly Meeting of Committee.**

SUNDAY, APRIL 22ND.—**Annual Missionary Sermons** throughout the Metropolitan district.

TUESDAY MORNING, APRIL 24TH.—**Annual Members' Meeting**, in the Mission House. Chairman: Thomas S. Penny, Esq., of Taunton.

TUESDAY EVENING, APRIL 24TH.—**Annual Soiree** in the Large Hall, Cannon Street Hotel. Chairman: Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner in Burmah. Speakers: Revs. R. H. Carson Graham, of the Congo Mission; J. E. Roberts, M.A., of Union Chapel, Manchester; and William Carey, of Barisal, Eastern Bengal.

WEDNESDAY MORNING, APRIL 25TH.—**Zenana Mission Breakfast** in the Holborn Restaurant.

WEDNESDAY NOON, APRIL 25TH.—**Annual Missionary Sermon** in Bloomsbury Chapel. Preacher: the Rev. John Bond, of the Wesleyan Centenary Hall, London.

WEDNESDAY EVENING, APRIL 25TH.—**Annual Missionary Sermon to Young Men and Young Women** in Bloomsbury Chapel. Preacher: the Rev. R. Wright Hay, of Dacca, Eastern Bengal.

THURSDAY EVENING, APRIL 26TH.—**Annual Public Meeting** in Exeter Hall. Chairman: the Right Hon. the Lord Overtoun, of Dumbarton. Speakers: Revs. E. Herber Evans, D.D., of Carnarvon, North Wales; Stephen S. Thomas, Principal of the Native Christian Training Institution, Delhi, North-West India; and W. A. Wills, from Shantung, North China.

FRIDAY MORNING, APRIL 27TH.—**Annual Missionary Breakfast Conference**, Exeter Hall. Chairman: W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. W. E. Blomfield, B.D., of Ipswich.

FRIDAY EVENING, APRIL 27TH.—**Young People's Annual Missionary Meeting**, Exeter Hall. Chairman: H. P. Gould, Esq., of Norwich. Speakers: the Revs. J. G. Greenhough, M.A., of Leicester; F. Harmon, from Shantung, North China; and A. T. Teichmann, of Perozpore, East Bengal.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

Parcels of cards from Miss S. C. Davies, Abergavenny; Miss Parkinson, Tufnell Park; Miss Ginn, Tottenham; and Friends at Maidenhead, Rochdale, and Bedford, for Mrs. Carey, Barisal; and from Mr. H. E. Wood, of Camberwell, for India and Africa; books from Mrs. C. H. Spurgeon, Norwood, for the Rev. T. H. Barnett, Howrah; a sewing machine and other articles from a Friend, Thurleigh; a parcel of clothing from the Young Women's Christian Association, The Green, Twickenham; cheese from Mr. J. T. Crosher, Melton Mowbray, for Mrs. Lacey, Orissa; copies of the *Freeman* for two years, from "J. W. F.," Balham; magazines and tracts from Miss George, for China and Ceylon; cards from Mrs. Jas. Herbert, Coleford, for African children; parcel of tracts from Mr. M. Hope Sutton, of Reading, for the Rev. Lawson Forfeitt, Congo; a quilt from Mrs. Bayley, of Ipswich; tracts from the Committee of the Baptist Tract Society, for the Rev. W. D. Hankinson, Ceylon; and a case of linen and articles of clothing from Mr. Robert Arthington, of Leeds, for use at the Upper River stations of the Congo Mission.

RECENT INTELLIGENCE.

THE DISTRESS IN EASTERN BENGAL.



We are most grateful for the generous and prompt help rendered in response to the Bengal Famine Appeal. Already, Four Hundred Pounds have been advised to India. The Rev. Robert Spurgeon, of Barisal, writes, under date of December last:—"Up to the present we have striven to preserve our people from threatening starvation. There was a circular letter sent to all the churches, asking for a list of those who could not possibly obtain one regular meal a day. Over twenty replies were received, with lists of needy ones; and enough rice was distributed for a week's consumption by 1,007 Christians. This was in addition to that given away the month before. It was felt that if a week's supply were given, the poor people could eke out their scanty means for the rest. I suppose about 18,500 meals have thus been provided, in addition to numerous small gifts of money. Besides all this, the Local Relief Committee have been able to distribute over Rs.2,000. Plenty of work is now obtainable; and a road right through the heart of the afflicted area is to be made at a cost of Rs.40,000. As this was sanctioned before the distress began, full rates, and not famine rates, are to be paid. Contractors, too, are not to be trusted with the work, but all labourers will be paid direct. Thus, if the much-needed rice seed is provided now, our people will need very little further help. There have been thirty-five deaths from cholera among our people, but the scourge is rapidly dying away. I hope that next month I shall be able to report that seed has been provided, and further aid little needed. It is too early to predict (or depict) the spiritual effect of this season of want upon our people and their heathen neighbours, with any certainty. Brethren, pray for us!"

Cuttack, Orissa.—The Rev. J. G. Pike, writing from Cuttack, says:—"MY DEAR MR. BAYNES,—The following nearly literal translation of a paragraph from a Hindu newspaper will not be without interest. Khadial is in the Sambalpur district, and Mr. Heberlet (whose attention has been called to the extract) will, I believe, take a very early opportunity of visiting it. Extract from the *Orissa and Weekly News*, Balasore, being a quotation from the *Sambalpur Patriot*:—"Brajaraj Singh, the Rajah of Khadial, on the occasion of the illness of his Rani and daughter-in-law, in order to effect their cure, by propitiating the gods, offered many burnt-offerings in the temple there; but his expectations were not fulfilled. Not long ago, his youngest son and eldest grandson being ill, he brought them into the presence of the gods, and committed the burden of their preservation unto them; but the gods could not preserve them. Their dying in an untimely manner produced in the minds of the royal family profound disquiet. The king, not having his desire accomplished, although he had taken refuge in the gods, was greatly incensed, and has shut the temple doors. The worship and service of the gods have been stopped, and the sacrifice of goats and buffaloes, which is a part of the temple service, has also been stopped. The father (Rajah) and his eldest son, both being now of one mind, testify against the service of the gods,' and, the writer adds, 'that having made inquiries, he has come to know that the Khadial,

young Rajah (*i.e.*, prince), being present at Sumbalpur on the occasion of the late Durga Pujas (worship of Durga), did not go even once to see the goddess.' "

Happy Experiences en Route.—Mrs. Stubbs gives the following interesting account of the return voyage to India, by the P. & O. steamship. *Mirzapore*:—"DEAR MR. BAYNES,—You will, I know, be pleased to hear that our voyage has been happy, healthful, and helpful. We have a large missionary party on board representing several societies, and each day since we left London we have united in singing, reading, and prayer, both morning and evening, and very sweet seasons of fellowship have our meetings been. Many of our fellow-passengers, who are not missionaries, joined us from time to time, and opportunities for usefulness have been abundant. We have also held meetings on Sunday afternoons for the *Lascars* (native sailors); some of them have been anxious to read the New Testament for themselves, and at Madras we were able to procure copies for them, through the kindness of Dr. Murdoch, who sailed with us from Colombo. Services have also been held Sunday mornings and evenings, conducted alternately by two clergymen on board and Mr. Stubbs. The captain has been most kind in helping us in all the services. I feel sure you will be specially interested in hearing that on Thursday, the 21st November, on the Indian Ocean, we were able to hold a public missionary meeting, in the second saloon. Sir Charles Elliott (Lieutenant-Governor of Bengal) was invited to take the chair, and most readily consented to do so. Many first-class passengers were present, Lady Elliott, and several members of her family, among them. The saloon was quite full. After singing and prayer, and a short speech from the Chairman, Mr. Liesching, of Ceylon (C.M.S.), spoke, followed by Miss Hewlett, of Benares (L.M.S.), who pleaded most earnestly for the needs of the women of India. Mr. Stubbs spoke next on India as a mission-field, and, specially, of the work in which it has been our joy to take part. Sir C. Elliott then spoke in a most sympathetic manner of the good he had seen in India resulting from mission work, and closed by saying that he believed that Christian missions would ever be 'the crown and summit' of every effort made to raise the people of India. Our dear old hymn, 'From Greenland's icy mountains,' was then sung, and Mr. Stubbs was asked to close with prayer—if not one of the best, yet, certainly, one of the most novel missionary meetings ever held. We had no collection, as the one object of the meeting was to awaken interest in missions in the minds of those who are soon, like us, to dwell in dear, dark India. I may add that Mr. Stubbs was asked to preach the last sermon on the voyage, on Sunday evening, and used the occasion to press home the responsibility of all Englishmen in India to help by their example and sympathy the missionary enterprise. In every way this has been our most interesting voyage.—With kindest regards, in which Mr. Stubbs unites, believe me, dear Mr. Baynes, yours most sincerely,
EMMA STUBBS."

The Rev. Herbert Dixon writes from Tientsin, North China, under date of December 1st, 1893:—"I am thankful to report myself thus far on my return journey to Shansi, in good health, and I hope in due season to reach my much-loved field of work."

Charl, Mr. T. P., for <i>Bengali School</i>	0 10 0
"Christmas Gift".....	8 0 0
Clatterbuck, Mrs. B.....	0 10 0
Cockbill, Miss M. (box).....	1 8 0
Collier, W. M. (box).....	1 17 1
Country Friends.....	6 0 0
Foster, Mr. G. E.....	100 0 0
Gale, Miss, for <i>W & O</i>	1 0 0
G. H.....	3 10 0
Hay, Mrs., for <i>Congo</i>	0 10 0
In Memoriam, Quintin W. Thomson.....	3 0 0
Johnston, Mrs., Forest Gate (amount col- lected).....	3 8 0
Jones, Mrs., for <i>taxi in Calcutta tram cars</i>	0 11 0
Knight, Miss May, for <i>Africa</i>	1 1 0
Lister, Mr. J.....	1 0 0
Lucas, Mr. S., Kidder- minster.....	5 0 0
Do., for <i>Congo</i>	6 0 0
Macalpine, Mr. Wm.....	0 10 0
M. E., Aston.....	1 10 0
Medhurst, Rev. C. S., Christmas Thank- offering.....	2 0 0
Metcalfe, Miss E.....	0 10 0
"Not my own," for <i>Congo</i>	0 18 0
"One whom Jesus loves," for <i>Congo</i>	4 16 0
Pest, Mr. J. G., for <i>Akshai Mission</i>	0 10 0
Salter's, Miss E. K., Bible-class, for <i>sup- port of Nobis Chander Dutt</i>	4 0 0
Southall, Mr. E. G.....	0 10 8
Do., E. and L. (box).....	0 10 6
Trevor, Mrs. (weekly pence).....	1 17 6
Whiting, Miss Lizzie.....	1 10 0
Whiting, Miss Mary.....	1 0 0
Withers, Mr. Henry.....	0 10 0
X. Y. Z., for <i>Congo</i>	5 0 0
Do., for <i>W & O</i>	1 0 0
Under 10s.....	3 14 0
Do., for <i>China</i>	0 12 8
Do., for <i>Congo</i>	0 18 0
Do., for <i>Medicine Chest for Chunder Dutt</i>	0 6 0

LEGACY.

Watts, The late Mrs. Hephzibah, of Dover- court, per Mr. J. A. Porter.....	18 0 0
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LONDON AND MIDDLESEX.

Arthur-street, Camber- well Gate.....	2 2 4
Barry-road Sunday-sch. Brixton, Kenyon Sun- day-school.....	0 14 0
Do., St. Ann's-road Sunday-school.....	5 10 3
Brookley-road Ch., for <i>W & O</i>	0 18 6
Brompton, Onslow Ch. Do., for <i>W & O</i>	10 0 0
Brondesbury.....	9 10 0
Do., for <i>W & O</i>	1 7 0
Gamberwell, Cottage Green Sunday-sch., for <i>Congo</i>	8 16 6
Do., Denmark-place, for <i>W & O</i>	5 13 1

Camberwell, Denmark- pl. Juv. Aux. for <i>N P</i> , <i>Nilumber Mookerjee</i> 24 0 0	24 0 0
Do., for <i>Bengali School</i>	2 0 0
Do., for <i>Congo boy</i> , <i>Wabrakina</i>	5 0 0
Do., for <i>Congo girl</i> , under <i>Mrs. Bentley</i> Do., for <i>Chanitar Dutt's Medicine Chest</i>	5 0 0
Childs Hill, Sun.-sch.....	1 10 0
Chiswick Sun.-sch.....	2 10 9
Dalston Junction, Sun- school.....	11 0 0
Do., Young Men's Bible-class.....	1 7 9
Ealing, Haven-green.....	21 17 10
Do., for <i>W & O</i>	4 11 8
East Finchley, for <i>W & O</i>	1 1 0
Enfield.....	10 10 0
Enfield Highway, for <i>W & O</i>	1 0 0
Finbury Park, Cong. Ch. Y.M.C.A., for <i>Congo boy under Mr. Bentley</i>	3 0 0
Fox Court Ragged Sun.-sch.....	0 2 10
Hackney, Hampden Ch. Hampstead, Heath- street.....	2 0 0
Harrow, Byrou-hill Sun.-sch., for <i>N P</i> , <i>Proshono</i>	250 0 0
Highbury Hill.....	2 10 3
Do., for <i>W & O</i>	16 12 0
Highgate, Southwood- lane.....	8 8 9
Do., Sun.-sch.....	1 9 2
Do., for <i>Congo</i>	2 11 2
Islington, Salter's Hall Do., Sun.-sch., for <i>Backergunge School</i> John-street, Edgware- road, Trinity Sun- school.....	1 13 2
King's-gate-street Sun- school.....	5 0 0
North Finchley.....	3 5 1
Nunhead, Edith-road.....	3 6 0
Do., for <i>W & O</i>	10 10 0
Do., Sun.-sch.....	4 0 0
Peckham, Norfolk-st., for <i>W & O</i>	1 6 6
Do., Bye-lane.....	3 9 10
Do., for <i>W & O</i>	0 9 0
Putney, Union Ch. (molety).....	10 0 0
Regent's Park Ch.....	7 0 0
Stoke Newington, Bou- verie-road Sunday- school.....	7 5 0
Do., Devonshire-sq.....	24 3 0
Teddington, for <i>W & O</i> Twickenham, for <i>W & O</i> Upper Holloway.....	1 7 6
Do., for <i>India</i>	5 9 4
Do., for <i>China</i>	1 1 0
Do., for <i>Congo</i>	1 3 2
Do., for <i>W & O</i>	39 10 8
Do., Sun.-sch., for <i>Barisal School</i>	0 4 0
Walthamstow, Wood- street sun.-sch.....	0 4 0
Walworth, East-street Do., Sun.-sch.....	0 4 0
Walworth-road.....	7 4 2
Westbourne Grove.....	19 10 4
Westbourne Park.....	0 18 9
Do., for <i>Bible-women</i> West Green.....	2 1 3
	10 6 9
	14 17 6
	2 4 4
	17 0 2
	0 6 0
	5 0 0

Woodberry Down Ch., for <i>W & O</i>	5 19 0
Wood Green, Sunday- school, for <i>Bengali School</i>	2 10 9
Do., for support of <i>two Congo boys</i>	2 9 5

BEDFORDSHIRE.

Bedford, Bunyan Meet- ing Sunday-school, for <i>Congo</i>	5 0 0
Do., Mill-street, for <i>W & O</i>	2 12 0
Leighton Buzzard, Lake- street.....	13 1 0
Luton, Park-street.....	5 0 0

BERKSHIRE.

Farington, for <i>W & O</i>	0 13 3
Newbury, for <i>W & O</i>	1 0 0
Do., for <i>W & O</i>	3 3 0
Reading, United Com- munion Service, for <i>W & O</i>	2 1 7
Do., King's-road.....	22 8 6
Do., for <i>W & O</i>	10 0 9
Do., Grovelands Sun- day-school.....	4 15 1
Do., Carey Ch., for <i>W & O</i>	5 0 0
Do., Sunday-school.....	1 6 11
Wallingford, for <i>W & O</i>	3 6 2

BUCKINGHAMSHIRE.

Chesham, Zion Ch., for <i>W & O</i>	0 15 0
Long Crendon, for <i>W & O</i>	1 0 0
Princes Risborough, for <i>W & O</i>	1 8 8
Towersey, for <i>W & O</i>	0 4 9
Wendover, for <i>W & O</i>	1 0 0
Wraybury.....	20 5 6

CAMBRIDGESHIRE.

Cambridgeshire (per Mr. G. E. Foster, Treasurer).....	129 8 9
Cambridge, St. Andrew's- street, for <i>Mr. Sum- mers' School, Seram- pore</i>	17 0 0
Caxton, for <i>W & O</i>	0 5 0
Isleham.....	1 16 0
Mildenhall, for <i>W & O</i>	0 7 6
Soham.....	3 16 0
Do., Sunday-school.....	1 17 0
Waterbeach, for <i>W & O</i>	1 0 0
Willingham, Taber- nacle, for <i>W & O</i>	0 11 2
Do., Sunday-school.....	0 18 6
Wisbech, Upper Hill- street.....	63 16 9

CHESHIRE.

Altrincham, Tabernacle Do., for <i>W & O</i>	1 0 0
Do., Sunday-school.....	0 17 9
Do., Sunday-school.....	2 18 1
Andlem, for <i>W & O</i>	0 3 9
Chester, Grosvenor-park Sunday-school.....	5 14 7
Onston, for <i>W & O</i>	1 0 0
Warford and Bramhall, for <i>W & O</i>	0 9 0

CORNWALL.

Liskeard.....	2 3 0
St. Austell.....	12 12 2

CUMBERLAND.

Great Broughton.....	2	0	6
Whitehaven.....	1	0	0
Workington.....	6	4	9

DERBYSHIRE.

Belper, for W & O....	0	16	0
Hkston, Queen-street, for W & O.....	0	8	6
Long Eaton, Station- street, for W & O..	0	11	2
Swanwick.....	1	2	0

DEVONSHIRE.

Bradntch, for W & O..	2	2	6
Devonport, Morlos-sq.			
Sunday-school.....	1	0	11
Dolton.....	2	8	6
Erithelstock, &c.....	5	10	0
Hatherleigh.....	2	6	8
Palatton.....	2	0	0
Plymouth, George-st..	70	18	5
Torquay.....	8	7	6

DORSETSHIRE.

Bridport, for W & O..	0	16	0
Upper Parkstone.....	0	16	10
Weymouth, for W & O	1	10	0

DURHAM.

Gateshead.....	1	2	6
Hammsterley.....	4	7	8
Middleton-in-Teesdale, for W & O.....	0	10	0
Do., for N P.....	1	7	2
South Shields, West- road, for Congo....	4	16	0
Sunderland.....	0	15	0
Wolsingham, for W & O	0	6	0

ESSEX.

Braintree, Sunday-sch.	2	10	7
Colchester.....	7	15	0
Do., for W & O.....			6
Halstead, North-street, for W & O.....	1	4	9
Harlow, for W & O....	2	0	0
Leyton, Sunday-school	0	6	4
Leytonstone.....	1	1	0
Do., Sunday-school..	17	4	5
Loughton, for W & O..	2	2	0
Maldon, for W & O....	0	9	6
Saffron Walden.....	39	15	5
Do., for W & O.....	2	2	0
Do., for support of Congo bay, Hjenst, under Mr. Harrison	5	0	0
Southend, for W & O..	1	13	6
Woodford, George-lane Sunday-school.....	3	3	0

GLOUCESTERSHIRE.

Arlington, for W & O..	0	8	0
Chalfont.....	9	5	11
Cheltenham, Salem Ch., for W & O.....	5	10	8
Nupend, for W & O..	0	5	0
Shiptonwood.....	10	1	0
Wotton-under-Edge....	0	5	0
Do., for W & O.....	0	10	0

HAMPSHIRE.

Andover, for W & O..	1	8	0
Ashley.....	0	19	0
Boscombe Y.M.B.O., for support of Congo bay, Ngemite.....	5	0	0
Osham.....	2	10	0
Fleet, for W & O....	1	10	6
Shirley, Union Ch., for W & O.....	0	10	0
Southsea, for W & O..	5	0	0
Winchester.....	28	0	0

ISLE OF WIGHT.

Sandown, for W & O..	0	10	6
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HERFORDSHIRE.

Hereford, Sunday-sch.	20	0	0
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HERTFORDSHIRE.

Bushey.....	4	10	0
Sarrat, for W & O....	0	12	0
Watford.....	65	0	0

KENT.

Beckenhams, Elm Road	25	6	11
Do., for W & O.....	2	12	2
Do. Sunday-school..	19	19	1
Belvedere.....	16	10	7
Do., for N P.....	0	17	6
Bromley Common, for books for Cameroons School.....	2	0	0
Catford Hill, Sunday- school.....	9	0	0
Do., for support of Congo boys.....	5	0	0
Chatham, for W & O..	2	14	6
Dartford.....	0	12	0
Do., for W & O....	0	15	6
Deal.....	7	0	0
Do., for Congo....	28	0	0
Lee, for W & O.....	2	0	0
Margate, for W & O..	2	12	6
Hauingate, Cavendish Ch. for W & O.....	2	0	0
Shoreham, Sun.-sch., for Congo.....	0	10	0
Tonbridge, for W & O	1	2	6

LANCASHIRE.

Atherton, for Congo..	4	0	0
Bacup, Ebenezer, for W & O.....	4	0	0
Briercliffe, Hill-lane, for W & O.....	1	17	7
Do. Sun.-sch.....	4	0	0
Burnley, Ebenezer, for W & O.....	1	5	0
Do. Mount Pleasant	6	0	11
Clitheroe.....	1	7	6
Clongfold, for W & O	1	15	7
Colne.....	14	6	0
Haslingden Bury-road	7	9	3
Do., for W & O....	1	4	11
Hollinwood, Beulah, for W & O.....	0	9	0
Iraklip.....	5	5	8
Lancaster.....	9	3	8
Do., sun.-sch.....	1	13	6

Liverpool Aux., Old	1	6	4
Swan Sun.-sch.....	1	18	3
Do., Juvenile Aux..	3	11	3
Do., Carisbrooke....	12	17	8
Do., Kensington....			

Liverpool, Birkenhead, Grange-rd.....	28	17	7
Do., do., for China..	0	7	6
Do., do., Sunday-sch.	16	16	10
Do., Fabus, Sunday- school.....	7	0	0
Do., Richmond Ch., for W & O.....	11	15	6
Do., Toxteth Taber- nacle, do., for Congo	112	10	11
Do., do., for Congo..	4	10	0
Do., do., for China..	2	9	7
Do., New Brighton..	2	16	10

Less expenses.....	5	17	3
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Lumb.....	212	15	5
Manchester, Brighton- grove.....	10	11	6
Do., do., for W & O..	2	7	2
Do., do., for Congo..	1	12	2
Do., Students' Aux- iliary.....	2	10	0
Do., Staleybridge, Wakfield-street..	24	10	5
Do., Moss Side.....	14	1	3
Do., Oakfield, Sale..	15	1	8
Do., Hyde.....	4	15	8
Do., Ormskild-street, for W & O.....	0	12	0
Do., Lower Broughton, for W & O.....	0	12	4
Do., Longsight, Slade- lans.....	8	5	1
Do., Withington....	4	1	0

Less expenses.....	79	9	4
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Nelson.....	78	12	4
Do., for W & O.....	15	6	0
Do., for W & O.....	2	2	0
Newbold, Ebenezer....	7	6	5
Oldham, Royton, Beth- esda, for W & O....	1	2	6
Padham, Burnley road Sunday-school.....	4	5	4
Preston, Pole-street, for W & O.....	1	3	0
St. Helens.....	1	9	0
Do., for W & O....	0	8	6
Southport, Tabernacle Sunday-school.....	6	3	3
Ulverston.....	1	11	6
Do., for W & O....	0	5	0
Waterburn.....	16	17	0
Do., for W & O....	2	0	0
West Leigh.....	1	10	0

LEICESTERSHIRE.

Hathern, for W & O..	0	2	6
Leicesters, Harvey-lane, for W & O.....	1	14	3
Rothley, for W & O....	0	5	0

LINCOLNSHIRE.

Great Grimsby, Taber- nacle, for W & O..	1	0	0
Do., Zion Ch., for W & O.....	1	5	0

NORFOLK.

Aylsham.....	1	5	0
Diss, for W & O....	1	1	0
Lynn, Stepney Chapel	8	14	0
Swaffham.....	12	10	0

Yarmouth, Park Chapel	5	0	0
Do., for <i>China</i>	1	0	0
Do., for <i>Congo</i>	8	0	0

NORTHAMPTONSHIRE.

Desborough, for <i>W & O</i>	0	7	0
Earls Barton, for <i>W & O</i>	0	12	9
Far Cotton, for <i>W & O</i>	0	10	0
Gillabourgh, for <i>W & O</i>	0	10	0
Northampton, Mount Pleasant, for <i>W & O</i>	1	0	0
Do., Princes-street	12	12	5
Do., do., for <i>W & O</i>	1	0	0
Do., do., for <i>Congo</i>	5	0	0

NORTHUMBERLAND.

Fenwicksteads, Mission Room	5	14	0
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NOTTINGHAMSHIRE.

Collingham	0	8	8
Nottingham, Broad-st., for <i>W & O</i>	8	10	0
Do., Derby-road, for <i>W & O</i>	5	8	8
Radford, Prospect-place Sunday-school	8	6	8
West Radford, for <i>W & O</i>	0	7	8

OXFORDSHIRE.

Caversham, Sunday-school	9	11	7
Chadlington	8	9	0
Charbury	4	18	6
Chipping Norton	13	4	7
Do., Sunday-school	6	15	5
Little Tew, for <i>W & O</i>	0	15	1

SHROPSHIRE.

Oakengates	1	6	7
Do., for <i>W & O</i>	0	11	1
Do., for <i>N P</i>	0	15	0
Shifnal, for <i>W & O</i>	0	5	8
Shrewsbury, Claremont	5	12	9
Do., Sunday-school	7	18	0

SOMERSETSHIRE.

Bath, Manvers-street	6	18	7
Do., Sun.-sch.	1	19	11
Do., Twerton-on-Avon	11	15	7
Do., for <i>China</i>	0	10	0
Boroughbridge	0	6	0
Bristol Aux., per Mr. G. M. Carille, Treas.	85	7	4
Do., for <i>W & O</i>	10	6	2
Crewkerne, for <i>W & O</i>	0	5	0

STAFFORDSHIRE.

Brierley Hill, for <i>W & O</i>	0	17	0
Newcastle, for <i>W & O</i>	0	15	0

SUFFOLK.

Sudbury, for <i>W & O</i>	1	0	0
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SURREY.

Balham, Ramsden-road, for <i>W & O</i>	2	12	0
Chiddingfold, Fishers-lane	3	0	0
Dorking	4	15	8
Lower Norwood, Gipsy-road	6	17	3

Lower Tooting, Summer Town Mission Sun.-sch.	1	14	0
Redhill	7	8	0
Do., for <i>W & O</i>	2	12	9
Richmond, Duke-street, for <i>W & O</i>	1	7	9
Streatham, Lewin-road, Y. W. R. C., for support of <i>Girl's Outcast</i>	1	1	0
Surbiton Hill, for <i>W & O</i>	1	0	6
Upper Norwood, for <i>W & O</i>	4	10	3
Wallington, Sun.-sch.	0	19	8
Do., for support of <i>Kashol and Holabell's Barisal School</i>	8	0	0
West Norwood, Chute-worth-road	3	8	0
Do., for <i>Congo</i>	0	10	0
Do., for <i>W & O</i>	3	8	4

SUSSEX.

Brighton, Queen-square, for <i>W & O</i>	2	2	0
Eastbourne, for <i>W & O</i>	2	6	3

WARWICKSHIRE.

Birmingham Aux., per Mr. T. Adams, Treas.	395	8	7
Do., for <i>Mr. Jones' work, Patna</i>	10	0	0
Birmingham, King's Heath Sun.-sch., for support of <i>Congo boy and girl</i>	2	10	0
Smethwick, Children's Sunday Evening Service	0	5	0
Nuneaton	2	4	8
Polesworth, for <i>W & O</i>	0	5	0
Rugby, Railway Missionary Union	1	5	5

WILTSHIRE.

Bromham, for <i>W & O</i>	0	5	0
Corsham	18	6	1
Melksham, for <i>N P</i>	0	6	0
Salisbury, for <i>W & O</i>	5	14	8
Sherston	0	13	0
Trowbridge, Back-st., for <i>W & O</i>	5	0	0
Winterslow	1	17	5

WORCESTERSHIRE.

Astwood Bank	22	3	9
Do., Sunday-school	10	8	1
Westmancote, for <i>W & O</i>	0	2	8
Worcester	75	0	0

YORKSHIRE.

Barnsley	18	9	5
Do., for <i>W & O</i>	1	15	3
Blackley	2	2	11
Bradford, Leeds-road, for <i>W & O</i>	1	10	6
Do., do., Sunday-sch.	18	14	0
Do., Clayton	0	16	8
Do., Heaton	0	10	0
Do., Hallfield	1	0	0
Do., Y. M. C. A., F. M. B.	0	10	0
Do., Infirmary-treet	2	10	0
Do., do., for <i>W & O</i>	0	15	0
Do., Zion Jubilee Ch., for <i>W & O</i>	3	12	10
Do., Westgate, for <i>W & O</i>	7	10	0

Bramley, Zion Ch.	7	1	0
Dewsbury	42	3	4
Doncaster, for <i>W & O</i>	9	7	4
Farley, for <i>W & O</i>	1	0	0
Goheer, for <i>W & O</i>	1	0	0
Hallifax, Pellan Lane	33	11	7
Harrrogate	29	7	0
Do., for <i>W & O</i>	5	15	4
Do., for <i>Congo</i>	2	18	7
Huddersfield, Primrose-hill	1	5	5
Hull, South-street, for <i>W & O</i>	1	0	0
Idle, for <i>W & O</i>	0	19	0
Leeds, Hunslet Tabernacle	19	3	4
Do., do., for <i>W & O</i>	1	10	0
Do., Beeston-hill	7	15	4
Do., York-road, for <i>W & O</i>	0	10	8
Lindley Oakes, for <i>W & O</i>	2	1	5
Littlemore, Pudsey, for <i>W & O</i>	0	15	0
Middlesborough, Linthorpe-road	2	10	0
Do., Newport-road	56	18	0
Do., do., Sunday-sch.	25	2	7
Mirfield	0	5	4
Morley	6	7	4
Queensbury	3	12	0
Rawdon, for <i>W & O</i>	5	8	5
Rotherham, Westgate Sunday-school	7	17	6
Salterforth	0	14	10
Staincliffe	2	2	6
Sunny Bank, for <i>W & O</i>	0	4	6
Todmorden, Roomfield, for <i>W & O</i>	0	10	0
West Vale, for <i>W & O</i>	0	15	1
York	3	3	2

NORTH WALES.

DENBIGHSHIRE.

Wrexham, for <i>W & O</i>	1	0	0
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SOUTH WALES.

BRECONSHIRE.

Bryn-mawr, for <i>N P</i>	3	5	4
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CARDIGANSHIRE.

Cardigan, Bethania, for <i>W & O</i>	0	5	0
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GLAMORGANSHIRE.

Cardiff, Hope Chapel Sunday-school	5	11	1
Do., Splott-road Sunday-school	2	3	1
Do., Tredegarville	11	1	0
Fforddlaa, for <i>W & O</i>	0	3	4
Melincrychan, Ebenezer	1	13	9
Merthyr, High-street	0	19	0
Penrhinwceiber, Bethesda	12	2	3

MONMOUTHSHIRE.

Abergavenny, Bethany Sunday-school	5	0	0
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PEMBROKESHIRE.

Haphzibah, Honey-borough	5	5	8
Pembroke Dock, Bethany	13	0	0
Do, Hush-street	17	2	8
Hardis	8	16	0

SCOTLAND.

Aberdeen, Crown-terrace Sunday-school	18	18	4
Dundee, for relief of famine in Shensi	5	5	0
Do, Rattray-street	14	13	6
Do, do, for Congo	3	0	0
Bannderburgh, for W & O	0	0	0
Broughty Ferry	6	3	0
Galaahieis, Athling-st.	24	13	7
Do, for W & O	1	18	0
Do, for N P	2	10	8
Do, for India	1	10	0
Do, for support of Congo boy	5	5	0
Glasgow, Cambridge-street Sunday-sch.	1	0	0
Do, John-street	30	0	0
Hawtick	4	0	0
Kelso, Sunday-school, for support of Congo boy	1	8	0
Kirkcaldy, Sanday-sch, for support of Congo boy	1	5	0
Leith	0	15	8
Do, Sunday-school, for China	1	16	0
Montrose	6	10	0
Paisley, George-street, for W & O	1	15	8
Do, Victoria-place, for Congo	0	2	6
Tillicoultry	0	5	1
Do, for Congo	1	1	0
Wibaw	3	19	1

IRELAND.

Carrickfergus, for N P	1	3	0
Cork, for W & O	0	10	0
Waterford, for W & O	0	12	6

ISLE OF MAN.

Douglas, for W & O	0	6	0
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SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.

A Friend	2	0	0
A Friend, Peterborough	1	0	0
A. M., Cupar Fife	0	10	0
Anon., Oxford	0	10	0
Do, Scarborough	0	10	0
Anonymous	1	0	0
Hald, Mrs. R., Glasgow	0	10	0
"Bellington"	1	0	0
Bridges, Mr. and Mrs.	10	0	0
Cameron, Rev. G.	1	0	0
Christmas Family Gift, "U."	2	2	6
Drwbarn, Mr. R. B.	0	10	0
Dodd, Mr. E. C., and Friend	0	10	0
E. B.	1	10	0
Ellis, Mr. S.	0	10	0
Emplycees of Messrs. Spooner and Co., Plymouth	0	10	0
Evanis, Mrs., Llangynidr	0	10	0
Fountain, Mr. W.	1	0	0
Francis, Mr. W.	1	0	0
Friends at Tunbridge Wells	0	14	0
Friends, per Miss Maxwell	1	5	0
G. M. A.	0	10	0
Gott, Mrs.	0	10	0
Hullett, Mrs., Gloucester	0	10	0
Jackson, Mr. Grant	0	10	0
Jackson, Mrs. John	1	0	0
James, Dr. Prosser	5	0	0
Keevil, Mrs. E., Melksham	5	0	0
Kemp, Miss E. Constance	5	0	0
Leets, Mr.	0	10	0
Leigh, Miss	1	0	0
Mackinnon, Mr. C.	1	0	0
Miller, Mr. Walter J.	0	10	0
Mountain Ash	0	10	0
"One who loves the Lord"	0	10	0
Podley, Dr. S. E.	5	0	0
Pratt, Mr. C. Wickenden	1	1	0
Pringle, Miss	1	0	0
Probert, Mr. Evan	5	0	0
Rees, Mr. D. Llandalay	5	0	0
Richardson, Mr. J.	1	0	0
S. J.	0	10	0
Smith, Mr. J. J., Watford	10	0	0
Stodart, Miss M.	1	0	0
Stoneman, Mr. G.	0	10	0
Travis, Mr. Geo. I.	5	0	0
T. S. M.	1	0	0

Wale, Mr. J. H., Loughborough	1	0	0
Under 10s.	5	12	8
Arthur-street, Camberwell Gate	0	15	0
Camberwell, Denmark-place	4	10	0
Peckham, Rye-lane	2	10	0
Upper Holloway	2	0	0
Waterhouses	0	18	0
Colchester	1	0	0
Southend	1	4	4
Lymington	1	19	8
Dover	2	4	8
Loughborough, Zenana Working Party	1	0	0
Long Buckby	0	4	6
Bath, Bethesda	0	14	8
Walton	0	8	0
Devizes	6	0	0
Halifax, North-parade	0	4	0
Swiobnewydd	0	5	0
Bethel Plasket	0	9	6
Gelly	1	15	0
Galaahieis, Stirling-st.	1	15	0
Leith	0	10	0

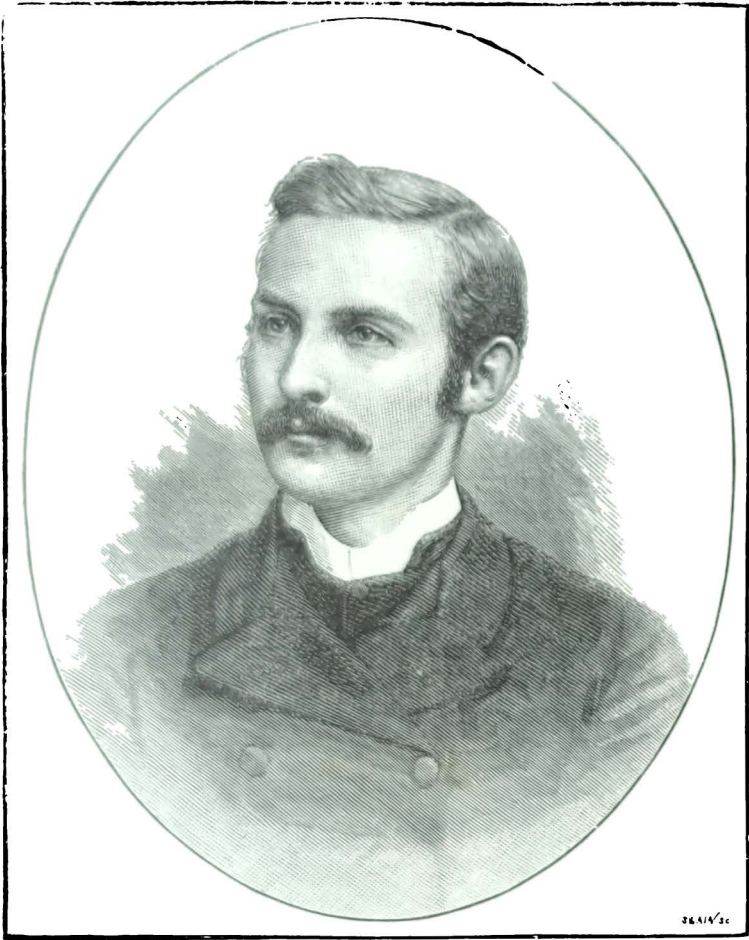
CONTRIBUTIONS RECEIVED FOR CENTENARY FUND SINCE PREPARATION OF CELEBRATION VOLUME.

Bompas, Mr. H. M., Q.C.	10	0	0
Bowser, Mr. Howard, Glasgow	350	0	0
Coiliter, Mr. E. P., Reading	25	0	0
Lockhart, Mr. E., Edinburgh	25	0	0
Ross, Mr. Hugh, Edinburgh	100	0	0
Scott, Mr. D. M.	10	0	0
Townsend, Mr. C. M. P., Bristol	50	0	0
Camden-road Chapel	48	6	0
Upper Holloway	0	7	0
Bovey Tracey	0	5	0
Kingbridge	5	0	0
Plymouth	21	13	4
Bockenham, E. m-road	36	0	0
Bath	1	8	0
Bristol	50	7	6
Birmingham	30	5	0
Hull	50	0	0
Morley	2	18	0
Newport, Commercial street	20	2	0

TO SUBSCRIBERS.

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

THE MISSIONARY HERALD,
MARCH 1, 1894.



Yours very sincerely
R. D. C. Graham

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1894.

ANNIVERSARY SERVICES IN APRIL NEXT.



THURSDAY, APRIL 19TH.—Introductory Prayer Meeting. Rev. J. Turland Brown, of Northampton, to preside and deliver an address.

FRIDAY, APRIL 20TH.—Quarterly Meeting of Committee.

SUNDAY, APRIL 22ND.—Annual Missionary Sermons throughout the Metropolitan district.

TUESDAY MORNING, APRIL 24TH.—Annual Members' Meeting, in the Mission House. Chairman: Thomas S. Penny, Esq., of Taunton.

TUESDAY EVENING, APRIL 24TH.—Annual Soiree in the Large Hall, Cannon Street Hotel. Chairman: Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner in Burmah. Speakers: Revs. R. H. Carson Graham, of the Congo Mission; J. E. Roberts, M.A., of Union Chapel, Manchester; and William Carey, of Barisal, Eastern Bengal.

WEDNESDAY NOON, APRIL 25TH.—Annual Missionary Sermon in Bloomsbury Chapel. Preacher: the Rev. John Bond, of the Wesleyan Centenary Hall, London.

WEDNESDAY EVENING, APRIL 25TH.—Annual Missionary Sermon to Young Men and Young Women in Bloomsbury Chapel. Preacher: the Rev. R. Wright Hay, of Dacca, Eastern Bengal.

THURSDAY EVENING, APRIL 26TH.—Annual Public Meeting in Exeter Hall. Chairman: the Right Hon. the Lord Overtoun, of Dumbarton. Speakers: Revs. E. Herber Evans, D.D., of Carnarvon, North Wales; Stephen S. Thomas, Principal of the Native Christian Training Institution, Delhi, North-West India; and W. A. Wills, from Shantung, North China.

FRIDAY MORNING, APRIL 27TH.—Annual Missionary Breakfast Conference, Exeter Hall. Chairman: W. R. Rickett, Esq., Treasurer of the Baptist Missionary Society. Paper to be read by the Rev. W. E. Blomfield, B.D., of Ipswich.

FRIDAY EVENING, APRIL 27TH.—Young People's Annual Missionary Meeting, Exeter Hall. Chairman: H. P. Gould, Esq., of Norwich. Speakers: the Revs. J. G. Greenhough, M.A., of Leicester; F. Harmon, from Shantung, North China; A. T. Teichmann, of Perozpore, East Bengal; and R. D. Darby, of Bolobo, Upper Congo River, Central Africa.

THE BIBLE TRANSLATION SOCIETY.



THE annual public meeting of the Bible Translation Society will be held in the Library of the Mission House, on Monday evening, the 23rd of April, to commence at half-past six. Chairman: Rev. Thomas BARRASS, of Peterborough. Speakers: E. B. Underhill, Esq., LL.D.; the Revs. James Stuart, of Watford; Thomas Phillips, B.A., of Kettering; and R. Wright Hay, of Dacca.

THE ZENANA MISSION.



THE Zenana Mission Breakfast will be held in the Holborn Restaurant, on Wednesday morning, April 25th. Chairman, Charles Finch Foster, Esq., of Cambridge. Speakers: Mrs. Daniel Jones, of Bankipore, Northern India; a Lady from China, and the Rev. R. Wright Hay, of Dacca. Further details will be given next month.

YOUNG MEN'S MISSIONARY ASSOCIATION.



THE annual meeting of the Young Men's Missionary Association will be held in the Library Hall of the Mission House, on Friday, April 20th, at 7 p.m. Chairman: H. M. Bompas, Esq., Q.C. Speakers: Rev. R. P. Ashe, M.A. (Church Missionary Society, Uganda), Captain Swann (London Missionary Society, Tanganyika), and Rev. H. E. Crudgington (B.M.S., Delhi).

SATURDAY AFTERNOON, APRIL 28TH.—**Special Missionary Address to Young Men and Young Women**, at three o'clock p.m., by the Rev. Dr. J. G. Paton, of the New Hebrides Mission. Further details will be given next month.

CENTENARY CELEBRATION VOLUME.



It shall be greatly obliged if friends will undertake to receive copies of the above volume. Parcels, containing six, twelve, twenty, or more, can be sent, on application to the Mission House, 19, Furnival Street, Holborn, London, *on sale or return*.

The work is of historic interest, containing reports of the sermons and addresses delivered at the Commemoration services, held in Nottingham, Leicester, Kettering, London, and Northampton. A detailed acknowledgment of contributions to the Thanksgiving Fund is also given.

The book is published at three shillings and sixpence, but copies are supplied to subscribers to the Society at half-a-crown.

We shall be glad to communicate with some friend in every church who will be willing to render the Society service by seeking to circulate this important and interesting volume.

PRAYER UNION CALENDAR.

This Union, which contemplates definite prayers for our missionaries and their work, was started last year. We have received many testimonies to its usefulness. We are desirous that it should become more widely known. A specimen copy of the above Calendar, consisting of sixty-four pages, numerously illustrated, with instructions for forming a branch union, will be posted on receipt of sixpence.

A PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.



FATHER! hear us as we meet
 In concert at Thy throne,
 And, with the universal Church,
 Implore that truth be sown,
 Throughout the length and breadth of earth
 As living, glorious seed,
 Which, watered by Thy hand, shall bloom
 In holy life and deed.

Most earnestly our voices join
 With thousands in the cry,
 For an outpouring of Thy power
 And Spirit from on high.
 O Triune God! we ask Thy help;
 We are so weak alone;
 Our work so vast; our strength so small;
 Ourselves to sin so prone.

Oh! come, Great Holy Spirit come,
 Destroying every ill,
 By purifying every heart,
 Controlling every will;
 And making all Thy people strong
 To labour for their Lord,
 With concentrated zeal and love,
 According to Thy word.

Oh! grant our agonising prayer,
 Descend in all Thy might,
 Converting souls, and turning men
 From darkness into light;
 Enthroning in all minds and hearts
 The *King Invisible*—
 Our *Jesus*—over all His foes
 Victor *Invincible*.

M. A. BRAUN.

MISSION WORK IN NORTHERN ITALY.

BY THE REV. W. LANDELS, D.D.



THOSE who read the HERALD will remember the account given of the commencement of evangelistic work in Moncalieri by two members of the little church in Turin, who hired a hall and took out a few forms on a barrow (a distance of six miles) for the purpose of starting a Sunday-school; how this led to preaching, which attracted much attention, and came to the notice of the Princess Clotilde, daughter of the late sister of the present King of Italy, and widow of Jerome Napoleon Bonaparte. The Princess, who is a sort of patroness of the city and neighbourhood, seemed at first to favour the movement, inasmuch that, having got possession of some of the tracts that were distributed, she had them circulated in the soldiers' hospital. This was very surprising, as the Princess was known to be a bigoted Catholic, and much under priestly influence. She very soon, however, verified the Scripture—"Put not your trust in princes." At the instigation of the parish priest, she has become the most determined opponent of the work which so lately she seemed disposed to favour. The municipal authorities—who, of course, attach much importance to royal favour—have placed all sorts of hindrances in its way. Our brethren, through their influence, have been twice turned out of the hired hall in which their work was carried on, and are now obliged to meet in a little unoccupied room in a small courtyard close by the riverside. The authorities have, perhaps, outwitted themselves in this matter; for, while the room is small and uncomfortable, and the neighbourhood low, the courtyard admits of the people gathering round the door and window, and, as these are always of necessity kept open during the service, the evangelist has the advantage, denied to preachers in Italy, of addressing an outdoor audience while preaching to those within.

On the night of our visit we were much moved by what we heard and saw. We entered the place after dark, and found the evangelist—who had been at work visiting during the afternoon—awaiting us. The town looks imposing enough from the railway station, standing on the side of a hill, with the royal castle on the high ground behind; but to us, under cover of the night, it presented a very squalid appearance, with its dimly-lighted, badly-paved, narrow streets. From the evangelist we learned that the municipal guard had given the word to the people to come and sing outside the meeting-place, so as to disturb the service; but it turned out that this was prevented by an intimation from him that there would be English present, who might report the matter to the English Consul, so that the meeting went off quietly enough.

It was a scene well fitted to awaken reflection. The room contains but few forms, and the greater part of the audience are expected to stand. There was no singing to attract, for there are not yet a sufficient number who have been influenced by the truth to sustain singing. There was no beating of drums or sounding of other instruments to attract attention; only two addresses and a brief prayer at the opening and the close. And yet the people came and formed a motley gathering; men and lads in their shirt sleeves, just as they had left their work, with arms bare to the elbows, and bare throats

and breasts; women with children in their arms, standing all the time. Some of them unwashed; some looking as savage as our forefathers did, according to the picture which represents the introduction of the Gospel into Britain; some too indifferent to remain throughout the service, others listening with eager looks, eyes and mouths as well as ears appearing to drink in the Gospel; some of them occasionally responding with approval to the preacher's statements. Outside, as far as we could see through the open window into the darkness, they were listening in similar manner.

It was a strange spectacle to us, and carried us back in thought to apostolic times, when small and apparently insignificant beginnings developed into mighty movements. Being close to the river, we thought of that first Gospel meeting in Europe, when Paul preached to the women assembled in a place by the river side, "where prayer was wont to be made." And as we thought of all that had sprung from that meeting, we could not help asking, Who can tell to what a mighty thing this little insignificant thing may grow? Ah! we need to learn the importance of littles. We are too apt to despise the day of small things.

"We daily stride the river at its spring,
Nor in our childish thoughtlessness foresee
What myriad vassal springs shall tribute bring,
How like an equal it shall greet the sea."

Especially do we make mistakes when, in estimating the prospects of God's work, we judge by outward appearances. We need to remember that Omnipotence is on the side of truth and goodness, and that whatever may hinder, and however unfavourable appearances may be, these in the end will prove the conquering forces. Our work here and throughout Italy is small and feeble. But throughout the eternities what glorious results it may yield!

There were other things that led us to think of Paul at Philippi. The persecutors there, as here, were not the supreme government, but the municipal authorities, against whom the missionaries could appeal to the former for protection. A woman possessed of a spirit of divination was not here, as at Philippi, shouting approval of the work carried on by the Apostles; but we had a man possessed of the demon of drunkenness, so common in our own country, who, in maudlin manner, gave expression to his approval of what was said, and begged that meetings should be held more frequently. Whether the service had any effect in exorcising the demon we cannot say; but the victim followed us to the station to express his regret that he had allowed himself to be possessed. It was his employer that had asked him to take drink, and he had not the courage to refuse. We could have dispensed with his presence and confession even then, not knowing what they were worth, or whether they would last beyond the next time his master offered him drink. But it was very pleasing to see a number of the hearers following those who had preached to them, and with signs of affection and respect bidding them adieu.

The young man who has had charge of the work here has had a very strange history, of which we may give some account in another sketch. By his experience and acquaintance with Italian affairs, he is admirably fitted for dealing with the opposition of the subordinate authorities. When the proctor of the city, "dressed in a little brief authority," commanded him to cease from

preaching, the evangelist plainly informed him that he was exceeding his authority, seeing the question was one with which he could have nothing to do, and that even if he gave him an official written order not to preach, he would tear it in pieces before his face, inasmuch as only from the prefect of the province could such an order emanate. The head of the police, who entered his meeting and ordered him to desist from preaching, he met in a similar spirit and manner, telling him that this was not a political, but a religious meeting, with which he had no right to interfere, and continued preaching in spite of him. Finding him so expert and determined, they have to be careful how they proceed against him. And thus not only are the meetings continued in the face of their opposition, but their opposition is awakening a spirit of sympathy among the people. In proof of this, among those who followed us to the station was a man in whose room the meetings had been previously held, and was obliged to close it against them by the landlord from whom it was rented. This man informed the evangelist that he was now preparing another room for their use, not because he believed in their doctrine, but because he disapproved of the manner in which they had been treated. Thus even the persecution appears, as in former times, to be working for the furtherance of the Gospel.

Since the above was written, we have received the following from our missionary in Turin:—"I have some interesting news of Moncalieri to give you. Persecution reached its height last week, when Pasquali was summoned before the magistrate of Moncalieri, accused of having transgressed the Article 7 of the Law of Public Security. The law provides as follows:—'Any one promoting or directing a religious ceremony in places not destined for public worship, without first giving notice to the police, will be subject to a fine not exceeding 100 francs.' The summons was taken out by the municipal guards, acting under the direction of the Sindaco. I fancy that the hope of our enemies was that either we should present ourselves like lambs to be fleeced, or else that we should not come at all, and so be condemned in our absence. In any case, the opinion in the town was that we should be condemned. The trial was on Wednesday morning. We went down with seven witnesses, of whom I was the principal, and two eminent lawyers, both of whom offered their services gratis. The enemy had taken a month to try and fish up something in the past against Signor Pasquali, but the answer came back, 'Signor F. Pasquali is above all suspicion.' Pasquali spoke well in court, declaring that the case was an act of revenge on the part of the clerical party, and that behind the scenes there was one who believed herself to be above and superior to the law. Both our lawyers spoke admirably, and pitched into the Sindaco and other authorities unmercifully. The contrary witnesses were more favourable than otherwise. One of the guards who had taken out the summons declared that he did so because he was obliged to, but that so far as he was concerned he liked very much to hear Signor Pasquali's discourses. To make a long story short, we had a complete triumph—the magistrate declared that no offence had been committed, and dismissed the case. Our position in Moncalieri is stronger than before, and the work is being advertised all over the country. I have read accounts of the trial already in three of the daily papers in Turin, all of which speak of the trial as a victory for freedom of worship."

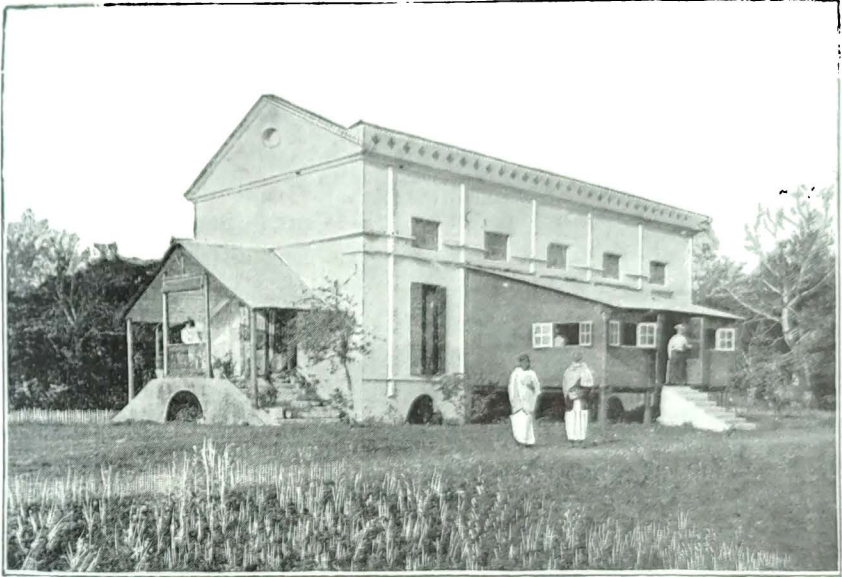
THE "CHAPEL HOUSE," BARISAL.

BY THE REV. W. CAREY.



THIS is a photograph of the house in which I reside. As its name implies, the building was originally used as a chapel. It was put up nearly thirty years ago.

The necessity which may then be supposed to have existed for an English chapel does not appear after this lapse of time. The Episcopal Church had already been standing more than twenty years, and for the few Nonconformist residents one would have thought that a room in each other's or the missionary's house would have



THE "CHAPEL HOUSE," BARISAL.

sufficed. But doubtless the men of that day had cogent reasons for what they did, and, at all events, we are very glad to have the building now.

The germ of the matter seems to lie in a manuscript "circular," dated Barisal, September 4th, 1863, subscribed by John C. Page and Thomas Martin, giving notice that "on Sunday afternoon next a short religious service, commencing at five o'clock, will be held in the Government School-house." The writers add:—"We acknowledge with many thanks the kindness of the secretary to the school, who has allowed us the use of a room, and we hope every Sunday to continue the service on which we now enter."

Two months later (November 13th), a meeting was held in Mr. Page's house, "to consider respecting the erection of a chapel for public worship." There were present, besides the missionary, Mr. E. G. Glazier (magistrate), Mr. W. Foley (superintendent of police), and Mr. E. S. Brown (a local Zemindar). These gentlemen formed themselves into "a committee to carry out the above object," Mr. Glazier consenting to act as secretary. It was then resolved, "That the dimensions of the chapel be about 40 feet by 22 feet inside," with a height of 20 feet, including 4 feet for the arch-work on which the flooring rests.

No time was lost in beginning to build. On the third day after the meeting a subscription list was opened, headed by Mr. Foley with Rs.500, other gentlemen following with handsome sums, and, on the same day, money was paid out for the first batch of 50,000 bricks. Meanwhile, the English service continued to be held in the Government School-house until April, 1865, when the missionaries report as follows: "The attendance has nowise flagged. . . . An interest has been created which will be of service to the Mission some day. Our new chapel (just completed) is a strong and neat building, 50 feet by 22 feet inside, including the vestry, well raised, and in a capital situation." Not long afterwards, Mr. Glazier married a daughter of Mr. Page, the ceremony being performed in the chapel. A good baptistery formed a feature of the building, but I cannot find that it was ever used. As time went on, and English residents became fewer, the attendance at the services dwindled down until they finally ceased to be held. In 1885, the chapel was temporarily converted into a dwelling-house for missionary probationers, a thatched verandah being placed on three of its sides. It has ever since been in constant use. My wife and I have occupied it for the past three years. At first it was very inconvenient in the matter of space and air. Mere cloth screens divided the rooms, and the thatch verandah, being very low, shut out the breeze.

Considerable improvements have been made within the last twelve months. The house is now both convenient as a dwelling and attractive to the eye. The picture gives a very good view of it from the north. The new side room—at the door of which my wife is standing—supplies a want of which I had long been conscious. There was no place previously in which the Bengali students and others who come daily to see me could be received. These are my "patients," and now I have a "consulting room." It abuts the road, and is always open to all. The boys crowd in frequently after school, and I keep a little stock of books for them to read. Many a happy hour of Bible study has that little room witnessed already, and many a heart talk has it overheard. Often have we knelt there, two of us alone,

until the light has faded from the windows, and holy peace, like that of the stars, has filled our souls.

The situation of the house for work leaves nothing to be desired. It is only five minutes' walk from the bazaar, the courts, and the steamer *gháts*. I would not exchange it for any other on that account. Mr. Sprngeon's house is a mile from the town, and the other house of the Mission a quarter of a mile further on. The old policy seems to have been to get away from the people. Our wish is to get as near as we possibly can.

Barisal, E. Bengal.

W. CAREY.

HOME AND FOREIGN MISSIONS: THEIR PROPORTIONATE SUPPORT.



THE words, Home Missions and Foreign Missions, are used simply for convenience. As a matter of fact, there is no difference between the two. The Word of God makes no such distinction. There is not, for instance, a home Bible and a foreign Bible, a home sinner and a foreign sinner, a home Saviour and a foreign Saviour. In the love of God, in the mission of Christ, and in the gift of the Holy Spirit there is no distinction made between one people or country and another. "The field is" not simply England, but "the world." "God so loved the world." Jesus Christ is the propitiation for the sins of the whole world. The Comforter shall convince the world of sin. And Jesus said, "Go ye into all the world, and preach the Gospel to every creature." Judging, however, from the way in which some professed disciples of Christ speak and act, it might be supposed that by the "world" they understand Liverpool or London; and that by "every creature" they understand every creature in England, or in their own town or village. In God's sight, however, the souls of one race are equally precious with those of another. "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved."

Believing, therefore, in the "Fatherhood of God" and the "brotherhood of man," and that the work of Christ, whether at home or abroad, is equally acceptable, the question arises, or should arise, in the mind of every professed Christian: Where is mission work most needed, and what proportion of personal service and pecuniary gifts should be devoted to different parts of the field? In order to solve or elucidate this question let us take a brief survey of

THE HOME AND FOREIGN FIELD.

1. Let us look at the *United Kingdom*. According to the official return the population of the United Kingdom in 1891 was 37,880,764, or more than double what it was when the century commenced. What, then, is the religious provision for all these millions? How many *buildings* there are in the form of cathedrals, churches, chapels, mission halls, school rooms, &c., it

may be impossible to state with accuracy, but we venture to affirm that those already erected are more than sufficient to hold the people who wish to attend. Some buildings may be crowded out, or too small, but with regard to nine-tenths of these erections it may be safely said, "And yet there is room." The other Sabbath, the writer was preaching in a chapel which the minister said was large enough to hold all the people in the village, but, besides the Baptist chapel, there were six other places of worship.

As to the number of Christian *workers* in the United Kingdom, we cannot state definitely. There are, however, to begin with, 43,000 ordained ministers, or one to every thousand of the population. Besides these, we have a host of lay preachers, home missionaries, Sunday and day school teachers, visitors, and others, which we may venture to put down at a million. This would give one worker to every thirty-eight of the population. In addition to this million of active workers there are millions more of professing Christians who are teaching by their lives, and whose example and influence are in favour of truth and righteousness.

Think again of the *money* spent in the Christianisation of the United Kingdom. Let us begin with the Church of England. The lowest estimate of its revenues from endowments, tithes, and other sources is stated to be about £7,250,000. How much more is contributed annually for building, educational, and other purposes in connection with the Established Church, we are unable to say, but perhaps as many millions more, or a total of £14,500,000. In addition to this large sum, there are the incomes of the Presbyterian and Free Churches in Scotland and Ireland, and the various Nonconformist denominations in England. If estimated at half the above sum, this gives an annual income of over £20,000,000. Besides this, there is the amount raised and expended annually on what is called the "Social Gospel," or Gospel which includes everything, and provides not only for the souls of men, but also for their bodies, their minds, their morals, and their environments. How much is expended privately and publicly upon these religious and philanthropic objects we cannot ascertain. When, however, it is borne in mind that the receipts and disbursements of the London charities alone amount to more than five and a half millions annually, it will be seen that the total amount received and expended throughout the United Kingdom upon these objects must be immense.

2. Let us now look at the FOREIGN FIELD. As regards the people, it is estimated that the population of the heathen world amounts to over a *thousand millions*, or two hundred and fifty times the population of London. Five abreast, a yard apart, these would make a procession 113,636 miles long. In congregations of 500 each they would fill 2,000,000 churches or chapels. Beckoning the average life of a generation at thirty years, 33,333,333 die every year, 91,324 every day, 3,805 every hour, and 317 every minute. Allowing five yards for each funeral, they would form a daily funeral procession nearly 260 miles long. In the solemn, thrilling words of Mrs. Isabella Bird Bishop, F.R.G.S., the celebrated traveller, "These millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population that has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed

beyond our reach. And if this meeting* were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian."

" Christians, the glorious hope ye know,
Which soothes the heart in every woe ;
The heathen helpless, hopeless, lie ;
No ray of glory meets their eye :
O give to them desiring sight—
The hope that Jesus brought to light."

As regards the number of *labourers* in the home and foreign field, it is estimated that out of every thousand, nine hundred and ninety-nine remain at home, and only one is sent into the foreign field. Were London a heathen city, and treated in the same way as many benighted nations are treated by us, it would not have more than a dozen ministers of the Gospel. Or were the country districts no better supplied with ministers than India or China, there would be only one to a city like Birmingham, Liverpool, or Manchester; or to an average-sized English county. In the Province of Orissa there are *twenty thousand villages* of between three and four hundred people each on the average, in which there is neither preacher nor teacher. "The harvest truly is plenteous, but the labourers are few."

As regards our pecuniary contributions to religious and benevolent objects, it is estimated that ninety-five pounds out of every hundred are expended upon home schemes, and only five pounds out of every hundred are devoted to foreign missions.

In the year 1867 the late Dr. Mullens obtained returns from twenty-six Congregational churches in London, fifty in the country, and four in Scotland, as to their membership, workers, and contributions for religious and philanthropic objects. The details in regard to each church are given in a tabulated form. Here we will give simply the totals, which are as follows:—

(1) TWENTY-SIX LONDON CHURCHES.

Total number of Members	...	...	...	...	...	10,260
,, Workers	...	...	...	...	...	3,379
<hr style="width: 20%; margin: 0 auto;"/>						
Contributions for Worship	...	...	...	...	...	£ 16,731
,, Charities	...	...	...	...	...	3,544
,, Religious Education	...	...	...	...	...	6,050
,, Home Missions	...	...	...	...	...	4,482
,, Chapel Building	...	...	...	...	...	9,258
,, Miscellaneous	...	...	...	...	...	6,483
,, Foreign Missions and Jews	...	...	...	...	...	3,491
<hr style="width: 20%; margin: 0 auto;"/>						
Total	...	...	...	...	...	£50,039

* Held in Exeter Hall, London, November 1st, 1893.

(2) FIFTY COUNTRY CHURCHES.

Total number of Members	...	...	...	...	...	14,007
.. .. Workers	...	...	...	...	...	4,081
						£
Contributions for Worship	...	...	...	...	...	24,166
.. .. Charities	...	...	...	...	...	413
.. .. Religious Education	...	...	...	...	...	4,139
.. .. Home Missions	...	...	...	...	...	4,777
.. .. Chapel Building	...	...	...	...	...	18,027
.. .. Miscellaneous	...	...	...	...	...	4,759
.. .. Foreign Missions and Jews	...	...	...	...	...	6,603
						<hr/>
						£62,784

(3) FOUR CHURCHES IN SCOTLAND.

Total number of Members	...	...	...	...	...	2,856
.. .. Worke	...	...	...	...	...	526
						£
Contributions for Worship	...	...	...	...	...	4,467
.. .. Charities	...	...	...	...	...	—
.. .. Religious Education	...	...	...	...	...	277
.. .. Home Missions	...	...	...	...	...	1,638
.. .. Chapel Building	...	...	...	...	...	1,159
.. .. Miscellaneous	...	...	...	...	...	912
.. .. Foreign Missions and Jews	...	...	...	...	...	1,843
						<hr/>
						£10,096

“Putting all these tables together,” observes Dr. Mullens, “they show EIGHTY churches contributing to the cause of God £124,043. On the edification of the Church are expended £45,364. To various objects of benevolent effort are devoted £78,649. HOME OBJECTS receive £67,042, or 84·8 *per cent.* FOREIGN MISSIONS receive £11,637, or 14·8 *per cent.* In simple words, in helping forward missionary schemes, the 27,000 members of these churches, out of EVERY HUNDRED POUNDS they contribute for that great end, expend EIGHTY-FIVE POUNDS in England, and send only FIFTEEN POUNDS to the heathen abroad. They also receive *all the voluntary service.*”

It will be noted that the returns of Dr. Mullens include only contributions given to or through churches, and do not refer to private gifts, or to subscriptions or donations outside those churches. When the hundred-and-one objects are taken into account upon which charity is bestowed, we think it will be apparent that home objects receive at least ninety-five out of every hundred pounds contributed for religious and benevolent objects, and foreign missions not more than five pounds. Further, when the money spent in decoration, luxury, or in the pursuit of pleasure is taken into account, it will be seen that the actual amount devoted to foreign missions is exceedingly small.

“The Moravians,” observes Miss Bishop, “have one missionary out of every sixty of their members. We have but one out of every 5,000 of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have 200,000 missionaries, and our contributions would be £20,000,000 a year. We spend £140,000,000, or three guineas a

head, upon drink; we smoke £16,000,000, and we hoard £240,000,000;* while our whole contributions for the conversion of this miserable world are but one and a half million pounds, or nincence a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us, in our own heart in the sight of God."

A FAIR SHARE OF GIFTS FOR FOREIGN MISSIONS.

In his book, "London and Calcutta," the late Dr. Mullens wrote on the above subject as follows:—

"As a part of this serious duty; as the result of examining its varied resources, and looking at the round of home plans, with the entire range of Foreign Mission work, every church should see that in its annual appropriations a FAIR SHARE of its pecuniary gifts is devolved to those FOREIGN MISSIONS.

"What proportion of those gifts may be considered fair? Much turns upon this question: one aim of this book is to answer it: facts, reasons, and arguments have been adduced to illustrate it; and they may thus be summarised. To the heathen at home; to the classes under which all degrees of character may be described as worldly and irreligious, the Church of Christ in its missionary aspect devotes a great variety of spiritual agencies. It gives a portion of the service of its thirty-six thousand ministers; it gives its example: it gives the power of fervent and definite prayers. It devotes more distinctly the personal service of thousands of voluntary workers, and superadds a vast amount of money which secures a valuable addition of worthy paid service beside. To Foreign Missions it devotes almost money alone. Under such circumstances, of all the funds contributed for Christian effort, how much should be deemed a JUST SHARE to the great heathen world outside, for which only money is available? One might well say, MORE THAN HALF, because home-work secures active example and active voluntary service. It would not be difficult to defend that position. But not to urge the question to an extreme, it cannot be unreasonable for missionaries and the managers of missionary societies to plead that AT THE LEAST ONE-FOURTH, if NOT ONE-THIRD, of the pecuniary gifts should be devoted to their FOREIGN MISSIONS. How different this result from the actual state of the case we have seen in the last chapter. There it is shown that Home Missions occupy by far the most prominent place. In many cases only five per cent. is given by large churches, or seven or ten; instead of the twenty and thirty, nay, fifty, which may with good ground be demanded.

"In many cases also the contributions of churches are NOW FAR LESS to this object than they were thirty years ago. How few churches, with all the great wealth of modern days, are giving to any missionary society a THOUSAND POUNDS a year. Yet could not many do it? OUGHT they not to give it? To these Foreign Missions substantial support should systematically be given by every church. Not a single church, not a single Christian should be wanting in the lists of subscriptions. Not a single church should be without its

* In the Centenary Volume it is stated that the total income from the formation of the Baptist Missionary Society during the century was £2,413,566 17s. 6d. This amount is considerably less than was made, and left, by the late Mr. John Rylands, of Manchester.

missionary prayer-meeting, or fail by regular annual gifts to link itself in sympathies and efforts to the work, the compassion and the joy of teaching the most destitute among the tribes of the earth, and bringing them to the Cross of Christ. Were such our spirit; were true principle, true, wise consecration to abound more largely among us, how great would be the addition to our funds. The men who are needed would also come. The whole life and vigour of the Church's piety would be quickened and revived."

WILLIAM HILL.

THE REV. R. H. CARSON GRAHAM.

(See Frontispiece.)



WE have much pleasure in presenting our readers with a portrait of our Congo missionary, the Rev. R. H. Carson Graham. Mr. Graham is an Irishman, and is a grandson of the late Dr. Carson, of Tubbermore. He went from the Pastors' College to San Salvador in 1866 with the Rev. H. Ross Phillips, son of the Rev. H. Phillips, of Grange Corner, co. Antrim, as his colleague. Mr. Graham will be shortly visiting his native country on behalf of the Society; and we are glad to know that a proposal is now before the churches in Ireland—and is likely to be entertained—to adopt both Mr. Graham and Mr. Phillips as their representatives in the mission-field, and, as such, to provide for their support. We desire to acknowledge with much thankfulness this renewed proof of the sympathy of our Irish friends in the work of the Society.

WORK IN ROME.



R. F. A. FREER, of Bristol, sends the following interesting letter from Rome:—

“DEAR MR. BAYNES,—Last evening, Sunday, February

4th, I was present at a scene which will long live in my memory, and I feel sure that an account of it will rejoice the hearts of many supporters of the B.M.S. It was the baptism by Mr. J. Campbell Wall of two young men, one of whom had been a priest in the Roman church. His story is worth telling.

“A ROMAN PRIEST.

“Francesco Prisinzano was born at Cefalu, in Sicily, his parents being in good circumstances. By them he was destined, when a child, for the priesthood, as it is considered the proper thing for one member of each respectable family to be a priest. He was accordingly educated with a view to that office, and in due time was ordained and became parish priest in his native place.

“He never had any personal inclination for the office into which he was thus unwillingly pressed; he, like many others, entered upon it simply as a profession, having no real faith in the doctrines and ceremonies of his Church. Among his fellow-students at the Seminary, one with whom he had been intimate, came into contact with a Waldensian minister at Palermo, from whom he acquired a knowledge of Gospel truth. Through the letters of this young man and the study of an Italian New Testament given by him, Prisinzano became more than ever eager to escape from his ecclesiastical position, which he had already felt to be equivocal, his personal relief being only a sort of philosophical deism. He continued, however, to say mass and to perform in a mechanical fashion the various functions of his office. The difficulty of escaping from that position was very great, surrounded, as he was, by his own family and friends, who had no sympathy with these feelings. At length, when he had been a priest nearly two years, he determined to act in some way so as to incur the censure of his bishop, in the hope of being called to Rome. With this view he omitted to maintain the tonsure, persisting in the omission after more than one peremptory order. The bishop then suspended him from his functions, and he thereupon came to Rome, ostensibly to plead his cause before the ecclesiastical authorities. This was in September last. On his arrival in Rome he asked the cabman who took him to his hotel to give him the address of an evangelical minister, and the man told him of Mr. Campbell Wall, in Via Urbana. Without loss of time he called upon Mr. Wall, and had the first of a series of interesting colloquies on the subject of

evangelical truth, he urging the arguments upon which he had been taught to rely in opposition to Protestants, and Mr. Wall showing their weakness or falsity.

“PLAIN SPEAKING.

“At the first of these colloquies, Mr. Wall, whose experience has made him suspicious of priests, was careful to warn him that there was nothing for him to expect in the way of position or advantage by becoming an Evangelical. Nevertheless, he persisted, and there was such an appearance of sincerity in this seeking for the truth that it was not without surprise that one day Mr. Wall heard that he was saying mass daily early in the morning at a neighbouring church. Going to that church, he found Prisinzano in the sacristy. Walking out with him, Mr. Wall pointed out the inconsistency of his conduct, telling him that it was of no use to learn the truth without acting upon it. To Prisinzano this seems to have been quite a new view of the case (likely enough, considering the character of his education), and he replied that he had done this merely as a means of gaining his living, mechanically, as he had done previously. Mr. Wall urged him to consider the matter carefully and prayerfully in the light of the New Testament, and said that, unless he could see his way to give up saying mass altogether, it would be useless for him to continue his visits. In the evening of the same day, Prisinzano showed his decision by appearing at the service in the Via Urbana in ordinary civil attire, having discarded his ecclesiastical costume. In the hope of being able to find a suitable situation for him, Mr. Wall wrote to two persons, whose names had been given as able to testify to

the character and conduct of Prisin-zano in Sicily, one a lawyer and the other a chemist, and the replies received were quite satisfactory.

Prisinzano's conversion to the evangelical faith has been a grief to his family, especially to his mother, of whom he is very fond. This fact, however, seems to furnish additional proof of the genuineness of his conversion, and of his desire to make a public confession of his faith in baptism. Arrangements were accordingly made for that to take place last evening, as before stated. There was a large and attentive congregation, the hall being quite full, many standing. Prisinzano gave an earnest and eloquent address on the subject of Conversion. After speaking of it in general terms, showing that the Gospel meets the deepest needs of our age, and indicating the necessity of conversion in order that the individual may obtain the benefits of the Gospel, he told, as an illustration, the story of a youth, whom he called Salvo, who, by conversion, became 'Salvato'—i.e., 'saved'—and then declared that this was his own story. He made a clear confession of his personal faith in the Lord Jesus Christ, and a fervent appeal to those present who had not already done so to accept the offer and obey the precepts of the Saviour.

"The other young man then read a very brief statement, and they were both baptized. After the baptism the Lord's Supper was celebrated, and these two were welcomed as members of the church.

"The case of Prisinzano seems to me to be a good illustration of the importance of having in Rome, as the centre of the Romish system and authority, men such as Mr. Wall and his son, who are thoroughly acquainted with Romish teaching and tactics, as well as with Gospel truth, and so are able to meet and refute the sophistries which stand for arguments on the side of the priests.

"It will be interesting for readers of the *HERALD* to know that the hall in Via Urbana is built on a part of the site of the house of Pudens, the friend of Paul. Excavations in connection with the church dedicated to *Sta Pudenziana*, daughter of Pudens, which stands on another part of the site, have revealed a number of the chambers of the original house. A mosaic pavement has there been discovered at a depth of about seventy feet below the level of the present street!

"F. A. FREER.

"Rome,

"February 5th, 1894."

THE CONGO MISSION.

THE REV. JOHN PINNOCK AND FAMILY.



WE are glad to give our readers an engraving taken from a recent photograph of the Rev. John Pinnock, Mrs. Pinnock, and their family.

As most of our friends will remember, Mr. Pinnock is labouring at Underhill Station, in association with the Rev. Lawson Forfeitt, who writes:—"Brother Pinnock is a splendid worker, and I do not know what we should do without him."



REV. JOHN PINNOCK AND FAMILY.—(From a Photograph.)

WORK IN ORISSA.



HE Rev. Gordon A. Wilkins sends the following report of missionary work :--

“ Sambalpur, C.P.,
“ January 2nd, 1894.

“ DEAR MR. BAYNES,—We have just returned to Sambalpur after our visit to Cuttack for the annual Conference of Orissa missionaries. The journey there, down the Mahanudi River, we accomplished in eight days. But returning by the road, and working in the various villages and towns on the way, we have taken just a month. I have thoroughly enjoyed the tour. One needs to be shut up in an out-station for a few months to properly appreciate the delights of a conference. The inspirations of meeting in large numbers, and communing with kindred spirits, are then the more forceful and lasting.

“ ON THE ROAD.

“ Coming back, we had the pleasure of the company of Mr. Wilkinson, who is returning to his work at Udayagiri. He, together with the preacher accompanying him, added greatly to our working force. Towards the end of our journey, Mr. Heberlet so arranged that we should attend quite a large number of markets in quick, almost daily, succession. These markets afforded splendid opportunities for spreading a knowledge of the truth. To some, people come from great distances. Sometimes Mr. Wilkinson came across a number of Kondhs, who had come so far to buy cloth, and who were delighted to hear him preach to them in their own tongue. And in the smallest market one is almost sure to meet representatives of more

villages than we could possibly visit separately.

“ I found my best plan was to try and sell books. This gave me opportunities for speaking. In fact, I generally found my limited vocabulary of Oriya words was exhausted long before my stock of books was sold. The large crowds, the heat, the great noise, the attempt to understand and effort to make oneself understood, I found to be very tiring. Often I stood silent amid a storm of questions, too bewildered to do anything but send up a momentary prayer for wisdom and strength. As Mr. Heberlet's voice began to show signs of the great strain that had been put upon it, we were not sorry when at Attabira we attended the last of these markets. Two days afterwards we reached Sambalpur. We were very glad to find on our arrival that our senior preacher, whom we had left in charge, was well, and that the affairs of the station had prospered in his hands.

“ THE OLD, OLD STORY.

“ One of the most interesting events of the tour occurred at Binika. Our tent was pitched in a grove of trees close to where the market was held. It was about half-past eight at night. The busy crowds had long ago dispersed, and we were sitting resting—Mr. Heberlet reading, and Mr. Wilkinson playing a game of chess with me. A number of natives then came up, seven men and two boys. They stood watching us for a few minutes, and then, addressing Mr. Heberlet, said that they had come to hear more

of what he had been speaking of in the market. The ground was wet with dew, so we spread them a rug to sit on, and then having, as by common consent, appointed one spokesman for the company, he opened up a conversation on the most interesting, as well as the most important, of all topics. It grew colder as the night advanced. I put on my overcoat, and the men, when they shivered, huddled themselves more closely together, and drew their sooty garments about them. Still they sat on. All the usual questions were asked and answered, the stock objections raised and refuted. Then, as the story of the Cross was told to them, they seemed to listen in awe, and as though struck dumb with surprise. One man, and one lad, after a time, fell asleep, but the attention of the others never flagged. It was considerably after eleven before they went, and then we had to dismiss them, so eager did they show themselves to be to acquire a knowledge of the truth. As they parted from us, the moon, whose fitful beams had reached us hitherto broken by the leaves of the trees around, now shone full upon us through an opening above. Was this an emblem of the result of our talk? Had the broken

lights given place to the full radiance in the hearts of these men? Let us hope so. If not, that Spirit which has thus far led them,

“ . . . Sure it still
Will lead them on
O'er moor and fen, o'er crag and torrent, till
The night is gone ! ”

We gave them copies of the Gospels and Oriya tracts. If they read these with a like zeal to that they have already displayed, surely they must find Him for whom now they seek. For has He not promised, ‘And ye shall seek me and *find me*, when ye shall search for me with all your heart’? And again, ‘Ask and it shall be given you; *seek and ye shall find*; knock and it shall be opened unto you.’ Please pray for these dear fellows and for us.—With much Christian love, I remain, dear Mr. Baynes, yours sincerely,

“ GORDON A. WILKINS.

“ A. H. Baynes, Esq.”

“ P.S.—Mr. Heberlet sets out on another tour to-morrow, and I am to be left in charge of the station for a month. I am enjoying splendid health, and like this station exceedingly, though it is somewhat lonely here.”

TIDINGS FROM AGRA.



HE Rev. J. G. Potter, of Agra, writes:—“You may be glad to hear of some recent baptisms in our district of Agra. The first I have to report took place during the large Melâ of Bateshwar. We had several days’ good preaching there as usual. With the help of the C.M.S. and Presbyterian preachers, who joined us, we managed to keep three separate crowds of people interested, so that during the days of the Melâ very many heard the Word of Life. We had little or no opposition this year. During our preaching we noticed one man who seemed specially interested. After

hearing the preaching for two or three days he came forward and confessed Christ. We therefore took him down to the river, when, in the presence of the people who crowded the riverside, he made his confession of faith. His testimony was very simple, and, we believe, sincere. Looking toward the many temples thronged with worshippers, he said, 'I regard them and their contents as stone'; and then pointing to the sacred River Jumna he said, 'I regard that as only water.' He then declared, 'I am a great sinner, but my faith is in Christ who came to save sinners, whom I believe has saved me.' It was a fine object-lesson for the people, to whom we explained baptism as setting forth death, burial, and resurrection. I read a passage of Scripture, gave an address, and offered prayer, and one of the preachers with me baptized the man. We have the man's name and address, and can follow him with our prayers; but since he lives far away from us, possibly we shall be able to do little more for him. Last Sunday, December 10th, I baptized four people after the morning service. First, the wife of one of our preachers, who has long been waiting thus to confess Christ. After this woman I baptized a young Mohammedan of fairly good education, and then two lads belonging to our Christian community. It is a great joy to baptize such young men, who give promise of great usefulness in the future. Tomorrow I hope to visit the Agra leper asylum, where I hear of more candidates for baptism. We rejoice in the privilege of being sowers, still more when the Lord of the harvest gives us also the joy of reaping. "J. G. POTTER.

"Agra, N.W.P."

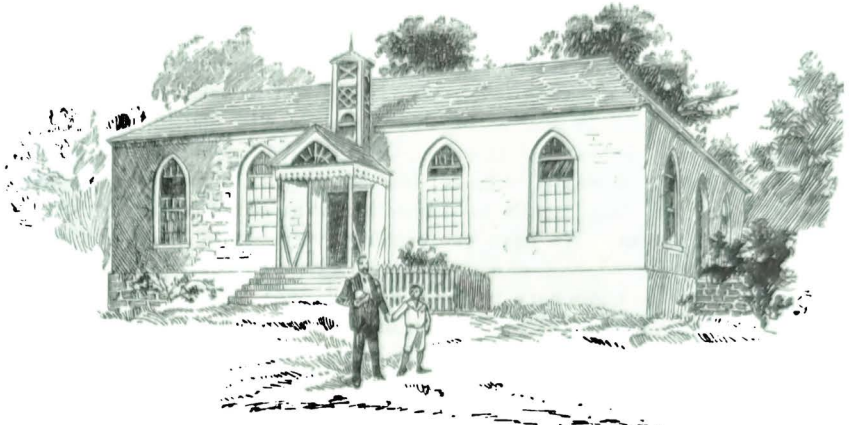
CHAPEL AND MISSION HOUSE, BETHEL TOWN, JAMAICA.



THE Bethel Town Chapel, Jamaica, was erected by the Rev. Thos. Burchell in 1841, and succeeding years. It was left by him in a very unfinished state, and the late Rev. Edward Hewett, who followed Mr. Burchell, and occupied the pastorate for about twenty-eight years, did much towards bringing it to completion. It is a very plain building, capable of accommodating about 800 people, and is generally well filled at the Lord's-day services. The membership of the church is about 600, and we have nearly 900 young people attached to the Sunday-school. In the chapel yard there is a schoolroom in which a large day-school is conducted, and in which the infant classes are taught on the Lord's-day. It was in this chapel that Mr. Burchell preached his last sermon, which was on February 15th, 1846.

The Mission House was purchased about thirteen years ago, as a residence for the minister. It was then in a very dilapidated condition, but by the efforts of the church, and with the help of a few kind friends in

England, it has been put in good order, and is now fairly comfortable as a home for a family. The house is about five minutes' walk from the



CHAPEL, BETHEL TOWN, JAMAICA.—(From a Photograph.)



MISSION HOUSE, BETHEL TOWN, JAMAICA.—(From a Photograph.)

chapel, but both are on the same property, which consists of sixteen acres of land.

THE LORD LOVETH A CHEERFUL GIVER.



THE grateful thanks of the Committee are given for the under-mentioned gifts, many of them indicating deep personal interest in the work of the Mission, and much consecrated self-denial:—A silver bracelet from a Servant Girl, who deems it “a blessed privilege to be allowed to take part in mission work in ever so humble a way”; £12 14s. 4d. from Carey Chapel, Reading. In sending this sum, the Rev. W. A. Findlay writes:—“I think you may be interested to know, dear Mr. Baynes, of a novel missionary collection we had last month in connection with our Juvenile Society of Christian Endeavour. We have one evening every month when missionary subjects are considered, and, of course, always have a collection, for at ‘Carey’ we never have a missionary meeting without one; that is our rule. At our last juvenile missionary meeting we made the collection, but the amount was not quite what I expected; it came only from a few. I then suggested we should follow the Congo fashion, and asked the children (they averaged in age about seven or eight) to put their hands in their pockets and see if they could not find some things which they would be willing to give. This they readily did, and we had a most varied assortment—viz., marbles, pencils, buttons, wool, toys, &c., &c. I have never seen such a collection before, nor witnessed such free and real giving-up for the Missionary Society. It was *real sacrifice* in some cases. One little fellow gave a glass marble, which I am sure he prized very much, but most willingly did he give it. The question now was what to do with these things, and I suggested we should sell them to those friends who would be coming to Y.P.S.C.E., which was to follow the juniors. This we did, and realised altogether 3s. 1d., whereas at first we only got 7d.” A small gold locket and chain “*for the King’s service.*” The donor writes:—“I wish I could offer myself as a missionary, but cannot, as I am one of the dear Lord’s afflicted ones; but, if I cannot go out to the battle, I can *watch by the staff*, which I try to do faithfully day by day. I am truly sorry that the funds of the Society are low; this ought not to be if every believer would rise to his or her responsibility. I believe that our Lord Jesus Christ will return soon, and we all ought to do our best to carry out His last command while we have the opportunity.” Four brooches for the Congo Mission, from Mrs. E. Witham, Gerrard’s Cross; 15s. from Crickhowell, for the Bengal Famine Fund. The Rev. W. E. Stephens, when sending this sum, wrote:—“Perhaps it would interest you, dear Mr. Baynes, to know how this money was obtained. A lady member of our church was one night reading to her three children about the famine in India, and the appeal of Rev. W. R. James for help, when one of them said quite spontaneously, ‘Mother, I have two shillings in my money-box, and I am going to send it to the missionary’; the second had two shillings, which she resolved to add to her sister’s; while the other, who is only a very little boy, said that he would send his shilling for the same purpose. The father came to me yesterday and acquainted me of this, asking me to send the 5s. to you. Thinking, perhaps, I might augment the sum, I asked a few friends to help me, and succeeded in getting another 10s.” Three rings and 10s. from Mrs. Jarrow, of Kingsthorpe, Northampton; a small fruit-knife from a Blind

Widow, for the Congo Mission; a silver bracelet from a School Girl, for the Indian Mission; a small gold ring from a Governess, for the work in China; an old silver coin from a Sea Captain, for the Congo Mission; a small silver chain from a Servant Girl, who reads the *MISSIONARY HERALD* with ever-increasing joy and delight." Three gold rings from "Loughboro"; silver locket and necklet from one who prays "that the Lord may accept the offering from one who is desirous for His glory and the salvation of the heathen"; and a silver pencil case from "one who reads the *HERALD*, and likes it better than any other publication she ever sees."

The warm thanks of the Committee are also given for the following contributions:—Mr. Joseph Russell, £200; Mr. G. F. Muntz, for *China*, £100; Mr. A. A. Rose, £75; "Meg," for *India and Congo*, £50; Mrs. Slack, £30; Mr. D. Rees, £25; N. B., £25; G. W. R., £20 11s. 8d.; Mr. E. W. Davies, per Bankers, £20; Mrs. Wm. Thomas, £20; Mr. T. H. Olney, for *W. & O.*, £10 10s.; Mr. Geo. Emery, £10; Mr. James Paterson, £10; Rev. A. Sowerby, £10; Rev. T. and Mrs. Lewis, £10; Rev. J. Turland Brown, £10; Miss E. Hinton, £10; Mr. J. H. Maden, £10; A Thank-offering, H. M., £5.

RECENT INTELLIGENCE.



THANKS from Mrs. Carey, of Barisal.—Mrs. W. Carey, of Barisal, writes, under date of January 22nd:—

"MY DEAR MR. BAYNES,—Will you kindly, through the *HERALD*, thank all the kind friends who have so generously responded to my appeal for Christmas Cards?"

"I have received some very beautiful ones indeed, and so many that we shall have more than enough for next Christmas. I have received some direct by post, and I have thanked most of these senders by letter, and hope to write to the few remaining ones too. I had a packet direct from Farnborough, Hants, and a postcard from there also asking me to acknowledge their cards in the *HERALD*. Will you kindly do so? I am sending an account of our 'Christmas Tree' for the *Juvenile Missionary Herald*, with photos. We are both anxiously awaiting a favourable reply from you as regards our furlough. I am very troubled about my husband's health; he continues getting fever almost daily now.—With kindest regards, yours very sincerely,

"LETTIE CAREY."

The Christian Literature Society for India—We have much pleasure in commending to the generous sympathy and support of our readers the important work carried on by the Christian Literature Society for India. In the last issue of this Society's journal, entitled *The Dawn in India*, there are three articles of very special interest—"The Dawn of Modern Literature in India," "The Sacred Books of the East," and "Dr. Duff and Education in India"—which we hope will be widely read. The Rev. James Johnston, D.D., is the able secretary of this Society, and the offices are at No. 7, Adam Street, Strand, London.

The Rev. J. J. Hasler, B.A., of Delhi—The following letter has been received, dated Delhi, December, 1893:—"DEAR MR. BAYNES,—You have doubtless heard ere now of our arrival in India, but will be glad to learn of our experiences more directly. We had a very pleasant voyage indeed. We were received most fraternally by a large party of C.M.S. workers on board the *Kaiser-i-Hind*, and had some helpful Bible-readings and prayer-meetings in conjunction with them. The other passengers, too, whom we met were very kind. We had a day ashore at Marseilles, and again at Colombo, besides landing for a few hours at Port Said. The Colombo visit was a memorable one, giving us our first realisation of tropical scenery. We spent some pleasant hours at Mr. Durbin's house, with him, Mr. Hankinson, and Mr. Thomson, and were also able to have a short chat with that Ceylon veteran missionary, Mr. Waldo. It would be superfluous, I know, to inform you of the kind reception we have had from the missionary brethren here; and yet it is only due. Messrs. J. W. Thomas and J. M. Julian were waiting for us some hours at Garden Reach, as our vessel was late in arriving. Mr. Collier and myself were the guests of Mrs. Herbert Anderson and Mr. Jordan during our week in Calcutta; but were in and out of the houses of the other friends frequently. Mr. Julian took us about a great deal. Mrs. Anderson looked after our requirements in a most motherly fashion, and helped us to procure various articles, the need of which we had overlooked before leaving England. Our pilgrimage to Serampore was most interesting. The place itself and the College are, I suppose, to British missionaries what Mecca is to Indian Mohammedans. We were thankful for the opportunity afforded of attending the Conference at Monghyr. I think we learnt more in those few days about the details and methods of the work than we might otherwise have done in as many months; and the intercourse we had with our fellow-workers was very helpful and pleasant.

"I can quite understand your appreciation of India. The climate in the cold season has been, thus far, delightful—a little too warm, perhaps, in the middle of the day at Calcutta, to be perfectly agreeable. I am very pleased with Delhi itself as a city, much more so than I had expected to be. I like the boys in the Boarding School, what little I have seen of them. Indeed, hitherto the 'lines have fallen unto me in very pleasant places.' I have started teaching an English class in the school for about three-quarters of an hour a day. Mr. S. S. Thomas, whose hospitality I have been experiencing since my arrival, has kindly promised to give me half-an-hour's lesson daily in Urdu, which he prolongs to an hour generally, so that I hope to be able to make real progress in the language before he leaves for England. Mr. Collier and I are getting quite settled down in our new quarters at the College, and expect this week, with Mr. Price, to actually start our housekeeping. Mr. Collier is writing to you, I find, by this mail. If, therefore, I have repeated any news he has given you, kindly excuse me."

Congo Mission Arrivals.—We are glad to report the arrival in England of the Rev. H. Ross Phillips and Mrs. Phillips, from San Salvador, Mr. Phillips having somewhat benefited by the voyage home; the Rev. R. D. Darby

Scrivener is probably now nearing England.

Mission Sunday Afternoon, April 27th.—For the Special Missionary Services to be held in the various Metropolitan Schools, on the afternoon of Mission Sunday, speakers will, as far as possible, be appointed to all those whose officers apply in time to the "Secretary, Young Men's Association," 19, Furnival Street. Special Hymn-papers will also be provided, *gratis*, to all who apply for them, and will be sent, carriage paid, to all affiliated Schools.

ILLUSTRATED MISSIONARY LEAFLETS FOR YOUNG PEOPLE.

NOTICE.—All the Leaflets of the *First Series*, together with the Pamphlets for Young Men and Teachers, are now **OUT OF PRINT**, but a Second Edition will be issued as soon as the Y.M.M.A. funds permit.

SECOND SERIES (now ready).

"**CONGO CUSTOMS**," by Rev. GEORGE CAMERON.

"**SINGHALESE CHILDREN**," by Rev. H. A. LAPHAM.

"**THE CHILDREN OF CHINA**," by Rev. FRANK HARMON.

"**AN INDIAN HERMIT**," by Rev. R. WRIGHT HAY.

"**THE WOMEN OF CONGO**," by Rev. W. HOLMAN BENTLEY.

Price, 1s. per 100 (postage 3d.), or 4s. per 500 (carriage 9d. country, 3d. in London). The carriage is paid to all Schools affiliated with the Y.M.M.A., and to Country Auxiliaries on parcels of 2,500.

MISSIONARY BOOKLET. 14 Illustrations. "**IN FAR-OFF LANDS.**"

Suitable for Rewards. Price 2d. each, 1s. 6d. per dozen, 3s. for 25, 5s. 6d. for 50, or 10s. per 100.

LANTERN LECTURES, on INDIA, CHINA, CONGO, ORISSA, and a CENTURY OF MISSIONS, specially written by the Secretary of the Y.M.M.A. to illustrate the work of the Baptist Missionary Society. Each Lecture has about 60 views. Lecture and Lime-light Exhibition, to London Subscribers, 25s. inclusive. The Slides and MS. Lecture can also be hired. (Special Terms to VILLAGE CHURCHES.)

For all the above, apply to "THE SECRETARY, Y.M.M.A., 19, Furnival Street, E.C."

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee, on Tuesday, February 20th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. N. Dobson, of Deal,

The Secretary reported the receipt, that morning, of two telegrams from Funchal, Madeira, from the Rev. A. E. Scrivener: the first, dated Monday evening, February 19th, "Balfern here; bad congestion of lungs after fever." The second, Tuesday morning, February 20th, "Dear Balfern died last night."

Mr. Balfern was on his voyage home on furlough, having completed his first term of three years on the Congo. In the last letter received by Mr. Baynes from Mr. Balfern, printed in the February issue of the *MISSIONARY HERALD*, he wrote, "I am unspeakably grateful that I have been enabled to so nearly finish the first period of three years in this country, and, as far as present health goes, I feel that it is somewhat of a fraud to be starting for home, but my colleagues tell me it is the right course." No further tidings have been received, but, doubtless, in the course of a few days, Mr. Scrivener, of Lukolelo, his fellow-passenger, will reach England, bringing with him all details of this distressing and heavy loss.

Mr. Balfern was the son of the late Rev. W. Poole Balfern, of Brighton, and the most profound sympathy will, we are confident, be felt for the widowed mother, the sorrow-stricken family, and the brave, devoted Christian lady to whom Mr. Balfern was expecting very shortly to be married.

To know Mr. Balfern was to love and respect him, and his memory amongst tutors and fellow-students at Regent's Park College will be affectionately cherished as long as life lasts. The Committee feel they have lost a noble missionary of rare devotion and sanctified capacity—a man who endured as "seeing Him who is invisible"—who walked with God, and who has left behind in the hearts of all who worked with him a longing to be like him in lofty purpose, and brave self-denial. "Blessed are the dead that die in the Lord." In Mr. Balfern's last words to Mr. Baynes, "All must be well, whatever the future may bring to us."

Special prayer was offered by Mr. F. J. Marnham and the Rev. J. T. Brown for the sorely-bereaved mother and family, and friends.

The Rev. W. Pratt, B.A., Pastor of East Queen Street Church, Kingston, Jamaica, took leave of the Committee on the eve of his return to Kingston.

Mr. Julius McCallum, M.A., of Glasgow University and Regent's Park College, was accepted for missionary work in the East. Mr. McCallum is a member of Storie Street Baptist Church, in Paisley, under the pastorate of the Rev. Oliver Flett, D.D.

The decease of Mrs. Kerry, of Calcutta, on January 11th, was reported after a stroke of paralysis, from which she never rallied. The Rev. George Kerry, writing to Mr. Baynes, under date of January 17th, says:—

“My dear wife had been unconscious from eleven o’clock the day before, and did not regain consciousness up to the very last. Life slowly ebbed away, and I had the mournful satisfaction of watching the last quiet, painless breathing, as she entered into the presence of her Lord. She was seized with this fatal attack of paralysis at eight o’clock on Tuesday, January 9th, and became speechless, but not quite unconscious. I was able to say a few parting words. I asked her if she knew me; she moved her lips to say ‘Yes,’ and on repeating the words, ‘When heart and flesh fail, Thou art the strength of my heart, and my portion for ever,’ she clearly followed me, and tried to repeat the words after me, and did actually repeat the word ‘portion.’ I prayed with her, and then she passed into a comatose state, from which she never rallied.”

Mr. Kerry further writes:—

“I cannot help feeling bewildered at my sad loss, but there is the wondrous comfort God gives me as I think of her devoted and consecrated life, and of her peaceful death. She had long been waiting at the Gate, and was beautifully calm and patient, trustful and happy. I am so thankful that in the goodness of God I was permitted to see her once again after my return from England, and that we rejoiced together in the goodness of our Father which had spared her during our months of separation.”

The Committee affectionately commend their sorrow-stricken brother to the consolation and grace of the sympathetic Saviour. They thank God in the remembrance of the long life of faithful service now brought to a close, and for the great good in connection with the Indian Mission which Mrs. Kerry was enabled to effect. They request their Secretary to convey these expressions of sympathy to their sorrow-stricken brother, Mr. Kerry, and the members of the bereaved family, and to assure them of the earnest prayers of the Committee for their solace and support.

A letter was reported from Mr. Thomas Dorsett, written on behalf of the Zion Baptist Church, Nassau, Bahamas.

In this letter Mr. Dorsett informs the Committee that at a church meeting of the members of Zion Church, the officers were requested to tender their heartfelt thanks to the Committee of the Baptist Missionary Society, and the Secretary, for the valuable services rendered the Mission by the visit of the Rev. Louis Parkinson, B.A., who has proved such a noble assistant to the pastor of the church, the Rev. C. A. Dann, especially during the trying time of his recent bereavement. The church also desire to thank the Committee most gratefully for their generous action in sending out Miss Dann, and in meeting the expenses of her passage, and they rejoice to know that in Miss Dann the church has so devoted and earnest a worker.

The New School Buildings at Tsing Chu Fu, Shantung, North China, were reported by the Rev. Samuel Couling as completed. Mr. Couling writes:—

“The increased sum which the Committee voted at the request of the

brethren here was, I am glad to say, quite sufficient to do the thing well. It enabled me to build the dwelling-house and the school-room—the main buildings—of brick and stone throughout, and the scholars' bedrooms of brick. The cheaper and dirtier method of using old brick-bats and tempered mud was only used in outhouses, &c. The results will be seen, I hope, in the better health of the school. All the buildings, I need hardly say, are quite Chinese in external appearance. The house has ten rooms. The school-room will hold, say, seventy boys; there are three class-rooms, a dining-room, and sleeping-rooms sufficient for fifty-six boys, besides kitchens, &c. The sleeping-rooms are, of course, not enough. Our idea is to add on a few ready-built rooms belonging to our neighbour, and very conveniently situated for our use; but, in case this turns out impracticable, I must put up the rest on our own ground in the spring—a small affair. The balance in hand will be quite sufficient for either plan.

“I am sure you will be pleased to know that all the building is thus safely got through; that we have been able to do this difficult work without any disturbance or trouble with the natives; and that we are peacefully settled down to work in our new quarters.”

The Committee are thankful to hear of the completion of these school-buildings, and earnestly trust that they will be found to conduce to the efficiency of the work, and the comfort of the workers.

The meeting was closed with prayer by Dr. Underhill.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following useful and welcome gifts:—A parcel of cards and a scrap-book, from Mrs. Herbert, Coleford, for African children; a parcel of cards from Mr. Russell, for Congo; a parcel from Bradford, Yorkshire, for Mrs. Harrison, Bolobo, Congo; a case of seeds from Messrs. Sutton & Sons, Reading; and a parcel of magazines from Mrs. Johnston, Southport, for the Rev. Lawson Forfeitt, Underhill, Congo; a parcel of clothing, cards, and toys, from Miss E. A. Tilly, Southsea, for the Rev. G. D. Brown, Upper Congo; a parcel of garments from the Downs Missionary Working Party, Clapton, per Miss Payne, for Mrs. Couling, China; a parcel of cards from Miss Jones, Islington, for Mrs. Drake, China; parcels of magazines from the Editor of *Great Thoughts* for Mrs. Waldock, Colombo, Ceylon; and from Mr. B. W. Goodall, Leeds, for the Rev. W. D. Hankinson, Colombo, Ceylon; a box of clothing, &c., from Miss Boot, Chiswick, for the girls in the Mission School, under Mrs. Carey's superintendence, at Barisal, Bengal; parcels of tracts and books from the Children's Special Service Mission and the Sunday School Union for the Rev. J. Stubbs, Patna, Bengal; a footstool from a Friend, Cookham, for sale for the benefit of the Bible Translation Fund; a quilt from Mrs. Bayley, Ipswich; two Jubilee medals, and two volumes of pamphlets, from Mr. Kershaw, of Clapham; and *Baptist Magazine* for 1893, from Mrs. Seymour, for the Mission House Library.

CONTRIBUTIONS.

From January 13th to February 12th, 1894.

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

ANNUAL SUBSCRIBERS.

A Friend, per Rev. J. B. Myers	5	0	0
Do., for <i>W & O</i>	2	0	0
Allgood, Mr. Thomas	1	0	0
Arnhill, Mrs.	5	0	0
Bartrop, Miss S. A.	0	15	0
Braden, Mrs.	1	1	0
Burrow, Mr. F. L. J. D.	5	5	0
Batterworth, Rev. J. C., M.A.	4	0	0
Do., for <i>W & O</i>	0	10	0
Chew, Mrs.	1	1	0
Howson, Mr. J.	2	2	0
Kast, Rev. D. J.	1	0	0
Krmer, Mr. Geo.	10	0	0
Gibbons, Miss C. A., Constantinople	0	10	0
Giesing, Mr. N.	0	10	0
Handford, Mr. E.	2	0	0
Haynes, Messrs. B. & S. H. H. K.	2	0	0
Hudson, Miss	0	5	0
Humphrey, Mr. W. B.	1	10	0
Lang, Mrs. Paington	0	10	0
Lester, Rev. H. J.	1	1	0
Lloyd, Mrs. G. A.	1	1	0
McCormack, Mr. A., for Congo	0	10	0
Pearce, Miss E.	0	10	0
Price, Rev. E., Granville, N.S.W.	0	10	0
Rennard, Mrs.	1	0	0
Room, Mrs. (2 years)	5	0	0
Russell, Mr. Joseph	200	0	0
Sargent, Mr. E. G.	1	1	0
Fargent, Mr. S.	1	0	0
Sharman, Mr. W. J.	2	2	0
Slack, Mrs.	80	0	0
Southey, Mr. James	2	0	0
Spurr, Mr. W. H.	2	2	0
Rwinton, Mr. G.	0	10	0
Tarring, Mr. and Mrs. C. J., Constantinople	5	0	0
Turley, Mr. James	1	0	0
Tyson, Mrs. E. H.	2	0	0
Walduck, Mr. T. H., for India	2	10	0
Do., for Congo	2	10	0
Walter, Mrs. Chas., for Bengali School	6	0	0
Weymouth, Dr. R. F.	2	2	0
Weymouth, Mrs.	0	10	0
Wicks, Mr. Thomas	1	0	0
Withere, Miss M. S.	1	0	0
Do., for Congo	0	2	0
Young, Mrs.	1	10	0
Under 10s.	0	14	0

DONATIONS.

Adams, Miss Clara (amount collected)	0	12	7
A Friend, Victoria	2	0	0
Allen, Rev. I., M.A.	5	0	0
Anon., for Congo	0	10	0
Anonymous, for Debt.	1	0	0
A Reader of <i>Our Own Gazette</i> , Thank- giving	2	0	0
Brugmann, Mr. George, for Congo	40	0	0
O. F.	0	10	0

Coles, Mrs.	0	10	0
"Cottesloe" Sunday Box	1	0	0
Davies, Miss Mary Winifred, for girl in India	0	10	0
R. A. S.	0	10	0
E. K. N.	2	0	0
Freroh, Mrs. (box), for N.P.	0	15	0
G. W. R.	20	11	8
H. H. K.	0	10	0
Do. (box)	0	13	0
Illiton, Miss	10	0	0
Modder, Miss F.	0	10	0
Homes for Working Girls in London (amount collected in boxes at the various Homes, 1893)	2	10	9
In Memoriam, February 14th	5	0	0
Jarrom, Mrs.	0	10	0
Knight, Miss L. E.	0	10	0
L. E. P.	1	0	0
Macalpine, Mr. A.	0	15	0
Medhurst, Mr. C., Leicester, amount collected for Khond	2	12	2
"Meg," for India	25	0	0
Do., for Congo	25	0	0
Olney, Mr. T. H., for W & O	10	10	0
Pickard, Mr. W.	2	10	0
Rees, Mr. D., Llandeloy	25	0	0
Robinson, Mrs. A. (box)	1	0	0
Rose, Mr. Andrew A.	50	0	0
Do., for W & O	25	0	0
Sowerby, Rev. A.	10	0	0
Stevenson, Mr. John T., Auckland, N. Zealand	5	10	0
Thomas, Mr. A. D.	1	0	0
Thomas, Mr. John	1	0	0
Thorpe's, Mr. Bible-cl., for support of Jean, in Culluck Orphanage	8	0	0
Town, Mr. J., Clifton, for Mr. Richard, China	13	0	0
Webb, Mr. C. E., for Congo	100	0	0
Williams, Mr. J. (box)	0	15	0
Under 10s.	2	6	7

LEGACIES.

Lawrence, The late Mr. Henry, of Sheffield, by Mr. E. Turner	6	1	10
Mathias, The late Mrs. Amelia, of Cardiff, by Mr. G. F. Urry	88	19	0
Morgan, The late Mr. David, of Brynmawr, by Mr. T. G. Powell	45	0	0

LONDON AND MIDDLESEX.

Alperton	2	16	1
Do., for <i>W & O</i>	1	1	11
Arthur-street, Camberwell Gate	4	15	9
Do., for <i>W & O</i>	2	2	0
Battersea-park Tabernacle	5	13	2
Do., for <i>W & O</i>	1	1	0
Bermondsey, Drummond-road	1	0	0
Bermondsey, Haddon Hall Sunday-school for Indian School Fund	2	8	7
Do., for half year's salary of N.P., Prabhat Chandra Dux	10	0	0
Do., Special Donation for Congo	10	0	0
Bloomsbury Chapel	69	11	10
Do., for <i>W & O</i>	11	14	11
Borough Road	13	6	0
Do., for <i>W & O</i>	1	14	0
Bow, High-street	3	1	9
Brixton, Gresham Ch., for <i>W & O</i>	0	15	0
Do., Kenyon Chapel	3	9	4
Do., do., for <i>W & O</i>	4	4	0
Do., St. Ann's-road Sunday-school	0	11	3
Do., Wynne-road, for <i>W & O</i>	2	10	0
Do., do., Sunday-school	9	10	6
Do., do., for <i>Baptist School</i>	6	0	0
Brixton Hill, New Park-road, for <i>W & O</i>	2	1	6
Brockley-road	79	1	2
Do., Sunday-school	3	11	4
Camberwell, Cottage Green, for <i>W & O</i>	1	1	0
Do., Denmark Place	28	9	7
Do., do., for Congo	1	1	0
Do. Mansion House Chapel	0	12	6
Do., do., for N.P.	0	1	6
Castle-street, Oxford Market	3	3	3
Do., for N.P.	2	0	0
Chiswick, for <i>W & O</i>	0	15	0
Do., Sunday-school, for N.P.	0	15	2
Clapton, Downs Ch.	64	0	9
Do., for Congo	28	15	11
Crouch Hill	1	13	10
Do., Sunday-school	4	8	2
Do., for support of Carmine, in Italy Orphanage	4	0	0
Deptford, Octavia-street Sunday-school	1	16	2
Ealing Dean, for <i>W & O</i>	1	0	0
Do., Bible-class	3	12	0
Enfield	5	19	9
Do., for <i>W & O</i>	3	4	9
Do., for Congo	0	3	0
Ferne Park	45	8	5
Do., for <i>W & O</i>	3	6	3
Forest Gate, Woodgrange	2	15	11
Do., Sunday-school, for China School	3	1	3
Do., for "Mansfield," Congo boy	0	16	4

Hackney, Mare-street..	74	2
Do., for W & O	2	16
Do., Sunday-school,		
for <i>Benali School</i>	10	0
Hackney, Hampden Ch.		
Sunday-school	4	2
Do., Y.M.B.C.	0	10
Do., Y.W.B.C.	1	0
Hammersmith, West		
End Sunday-school,		
for <i>Boys' School,</i>		
<i>India</i>	8	0
Do., for <i>Girls' School,</i>		
<i>China</i>	8	0
Harlesden, for W & O ..	2	5
Harrow-on-the-Hill.....	1	19
Hayes, Salem Ch., for		
W & O	1	0
Hendon	28	2
Highbury Hill, for sup-		
port of <i>Congo boy</i>		
under <i>Mrs. Heatley</i>	5	0
Do., Sunday-school ..	4	11
Highgate-road Ch.	69	10
Do., for <i>China</i>	1	9
Do., for <i>India</i>	0	6
Do., for <i>Congo</i>	17	13
Do., Sunday-school,		
for support of <i>Jas.</i>		
<i>Shonera</i>	36	0
Do., do., for <i>India</i> ..	5	5
Do., do., for <i>China</i> ..	5	5
Honor Oak, for W & O ..	2	2
Hornsey, Sunday-sch.,		
for N P	0	7
Hounslow, for W & O ..	2	2
Islington, Cross-street,		
for W & O	2	16
Kenington, Horton-		
street	38	2
King's-road-street	0	16
Metropolitan Taber-		
nacle, special, for		
W & O	10	10
Do., Sunday-school,		
for <i>Mr. Wesley's</i>		
<i>work, Congo</i>	6	5
New Southgate, for		
W & O	2	10
North Finchley	33	7
Do., for W & O	1	8
Praed-street	2	0
Do., Sunday-school ..	2	10
Putney, Weter-road ..	4	9
Do., for W & O	1	10
Do., Sunday-school,		
for support of <i>boy</i>		
in <i>Mr. H. Thomas'</i>		
<i>school, India</i>	2	10
Regent's Park, for W & O	11	5
Do., <i>Miss Westaway's</i>		
<i>Class, for Congo</i>	0	13
Rotherhithe, New-st.		
Sunday-school, for		
<i>Bingali School</i>	1	4
St. Margaret's Sunday-		
school	4	0
South London Taber-		
nacle	2	5
Spencer-place Sunday-		
school	2	5
Stockwell	6	18
Do., for W & O	2	10
Do., Sunday-school ..	21	11
Do., for <i>Chan's School</i>	5	5
Do., for <i>G. C. Dutt's</i>		
<i>medicine chest</i>	0	13
Stoke Newington,		
Devonshire-square,		
for <i>Rev. R. Spur-</i>		
<i>ryon's work at In-</i>		
<i>terwork</i>	1	0
Do., Sunday-school,		
for <i>Chamber Dutt's</i>		
<i>medicine chest</i>	0	10

Tottenham, for W & O	1	1	0
Upper Holloway, Sun-			
day-school	18	2	0
Do., Y.P.S.C.E., for			
<i>N. P. Bindu Nath</i>			
<i>Sikhar, Dacca</i>	4	8	5
Upton Chapel Sunday-			
school	7	0	0
Do., for <i>Chunder</i>			
<i>Dutt's medicine</i>			
<i>chest</i>	2	0	0
Vauxhall Ch.	4	8	2
Victoria Park, Grove-			
road Sunday-school	8	0	0
Do., for <i>N. P. Rasm</i>			
<i>Sunder Day, Barisal</i>	20	0	0
Do., for <i>G. C. Dutt's</i>			
<i>medicine chest</i>	1	0	0
Waltham-st., Bound-			
ary-road	8	15	8
Walworth, Ebenezer			
Sunday-school, for			
<i>Bengal School</i>	1	8	9
Do., for <i>China Neh.</i>	1	11	9
Walworth-road	19	9	0
Wandsworth, East-hill,			
for W & O	4	1	1
Do., Sunday-school ..	4	16	3
Wandsworth-road, Vic-			
toria Chapel	80	0	0
Do., for W & O	8	0	0
Waldstone, for W & O	0	10	6
Westbourne Grove, for			
W & O	2	11	4
West Green Ch., for			
W & O	1	17	0
Williden Green Sun-			
day-school	0	17	4
Wood Green, for W & O	2	15	0

BEDFORDSHIRE.

Luton Union Ch., for			
W & O	1	15	9
Do., Wellington-street	90	0	0
Do., do., for W & O ..	3	8	0
Stavington	0	8	9
Do., for W & O	0	3	6

BERKSHIRE.

Bracknell, Sunday-			
school, for N P	0	13	8
Maidenhead, for sup-			
port of <i>Congo boys</i>	10	0	0
Do., for W & O	1	12	6
Do., Sunday-school ..	10	11	11
Reading, Carey Chapel			
Juvenile Aux.	8	17	10
Do., for support of			
<i>Congo boy under</i>			
<i>Rev. W. Forfeath</i> ..	3	16	6
Do., King's-road			
Sunday-school	12	13	4
Do., Welfit Ch., for			
W & O	5	0	0
Do., do., Sunday-sch.	4	11	0
Do., do., for sup-			
port of <i>Congo boy</i>			
<i>"Keddie"</i>	5	0	0
Sunnyside Missionary			
Circle	2	5	6
Wind-or, for W & O ..	3	5	2
Wokingham, for W & O	3	0	0

BUCKINGHAMSHIRE.

Blerton, for W & O	0	6	0
Chenies, for W & O ..	1	1	0
Chesham, Lower Chapel,			
for W & O	2	0	0
Dinton, for W & O ..	0	2	6
Fenny Stratford, for			
W & O	1	0	0

Gold Hill, Bible-class ..	0	9	0
Do., Sunday-school ..	1	18	9
Haddenham, for W & O	0	10	0
Speen, for W & O	0	10	0

CAMBRIDGESHIRE.

Burwell	3	17	4
Do., for W & O	0	10	0
Do., for N P	2	13	4
Oxton, for N P	1	1	9
Querryhinton, Sunday-			
school, for N P	0	16	0
Chertston, for W & O	1	0	0
Chorltonham, for W & O	1	0	0
Harston, for W & O	0	11	8
Histon	6	16	8
Do., for W & O	0	10	6
Swavesey, for W & O	0	11	0
West Row	5	8	1
Witcham, Ely-place	2	7	9
Do., for W & O	2	0	0

CHESTER.

Audlem, for N P	0	8	9
Chester, Grosvenor-park	1	19	8
Do., for W & O	2	2	0
Poynton, for W & O ..	0	7	0
Stockport, for W & O	2	0	0

CORNWALL.

Launceston Sun.-sch.,			
for N P	0	19	0
Penzance	5	3	0
Do., for W & O	1	0	0
Truro, for W & O	0	10	0

DERBYSHIRE.

Clay Cross, for W & O ..	0	7	0
Derby, St. Mary's Gate	10	11	0
Do., for W & O	4	4	0
Riddings, Sunday-sch.,			
for N P	0	11	9
Riddings and Swanwick,			
for W & O	0	15	3

DEVONSHIRE.

Appledore, for W & O ..	0	11	0
Bovey Tracey, for N P	0	10	0
Brayford	0	10	0
Brixham, for W & O ..	0	10	6
Devonport, Morice-sq.	0	18	0
Do., for N P	0	6	0
Devonport, Hope Ch.,			
for W & O	1	0	0
Hatherleigh, for W & O	0	10	0
Do., for N P	1	7	1
Ilfracombe, Sunday-sch.	5	14	10
Inwardleigh	0	6	1
Do., for N P	0	13	9
Kilmington and Lough-			
wood, for W & O	0	5	0
Kingsbridge, for W & O	2	0	0
Moretonhamstead, for			
N P	0	5	0
Paignton	4	16	1
Do., for W & O	1	3	0
Do., for N P	1	8	0
Plymouth, Mutley			
Chapel	11	10	6
Sheepwash, for N P ..	0	16	8
Torquay, Upton Vale,			
for W & O	5	0	0
Totnes, for W & O	2	14	0
Yarcombe	0	4	8
Do., for N P	0	16	3

DORSETSHIRE.

Buckland Newton, for			
N P	0	5	0
Dorchester	0	10	6
Do., for W & O	0	13	7

Dorchester, for Congo ..	0 14 8
Do., for Mrs. Kerry's School	2 2 0
Do., Sunday-school ..	1 4 1
Gillingham	0 14 0
Do., for W & O	0 14 3
Do., for N P	2 2 3
Iwerne Minster	1 2 4
Do., for N P	1 0 8
Do., for W & O	0 2 0
Lyme Regis, for W & O ..	0 10 0
Wimborne, for W & O ..	0 19 0

DURHAM.

South Shields, Watcote-road, for W & O	1 0 0
Stockton-on-Tees, Wellington-street	4 13 2
Do., for Congo	0 10 0
Do., for W & O	1 0 0
Do., Y.P.S.C.E.	0 15 0
Do., Sunday-school ..	5 8 0
West Hartlepool, for W & O	0 11 4

ESSEX.

Ashdon	4 0 9
Do., for W & O	0 14 3
Barking	1 0 0
Do., for W & O	1 1 0
Do., Sunday-school ..	2 14 1
Blackmore, for N P ..	0 4 0
Brentwood, Sun.-sch. ..	1 18 8
Clacton-on-Sea, for W & O	1 0 0
Coggeshall, for N P ..	0 12 2
Karis Colne, for W & O	1 0 0
Hornchurch, for W & O	0 12 2
Homford, for W & O ..	1 0 0
Leyton, Sunday-school	0 4 3
bouthend, Clarence rd. Sunday-school	2 12 8
Do., for N P	0 6 4
Theydon Bois, for N P	0 13 0
Woodford, Union Ch. ..	2 12 6

GLOUCESTERSHIRE.

Bourton-on-the-Water, for W & O	2 15 6
Cheltenham, Cambray Ch., for W & O	2 2 0
Chipping Campden	0 10 8
Do., for W & O	0 10 0
Do., for N P	0 10 0
Chipping Sodbury	7 18 8
Cirencester, for W & O	2 0 0
Do., for N P	5 15 2
Hillsley	2 9 4
Do., for W & O	0 15 0
Do., for N P	0 7 9
Kingstanley, for W & O	0 10 0
Minchinhampton	1 15 0
Nailsworth, for W & O	1 16 4
Naunton and Guiting, for W & O	1 0 0
Shirehampton, for W & O	0 8 6
stow-on-the-Wold, for W & O	2 0 0
Tetbury, for W & O ..	0 5 0

HAMPSHIRE.

Andover	18 10 11
Beaulieu Rails, for N P	1 0 0
Do., for W & O	0 4 8
Blackfield Common, for W & O	0 14 0
Do., for N P	1 6 0
Boscombe, for W & O	2 0 0
Do., Sunday-school ..	3 12 2
Do., for N P	2 11 0
Bournemouth, Lansdowne Chapel	12 0 0
Do., Westbourne Ch. ..	19 0 0
Do., Prayer Union ..	34 8 9

Brockenhurst, for W & O	0 12 0
Battleigh, Sunday-sch., for N P	1 3 2
Emsworth, Zion Ch., for W & O	0 10 0
Milford, for W & O ..	0 16 0
Do., for N P	2 2 2
Mottisfont, Sunday-school	4 10 3
Penliser, for N P	1 10 7
Southampton, Carlton Ch., for W & O	1 4 4
Do., Portland Ch., for W & O	3 16 0
Southsea, Emmanuel Ch., for W & O	1 11 0
Sway, for Congo	1 0 0
Wallup	5 6 5
Do., for W & O	0 15 0
Do., for N P	1 0 0
Whitchurch, for W & O	0 15 0

ISLE OF WIGHT.

Newport, Castlehold Chapel	10 4 5
Do., Sunday-school, for N P	3 17 2
Ryde, Park-road Sunday-school	1 17 5
Ventnor	0 7 2

HERTFORDSHIRE.

Barnet, Tabernacle	18 18 6
Do., for Congo	0 10 0
Berkhamstead, High-street, for W & O ..	1 0 0
Boxmoor	0 13 0
Do., for W & O	4 2 9
Bushey	0 16 9
Hemel Hempstead	1 10 9
Do., for W & O	1 16 7
Do., Y.P.S.C.E., for support of Congo boy under Mr. Stapleton	2 10 0
New Barnet, for W & O	1 11 2
Rickmansworth, for W & O	2 3 8
St. Albans, Dagnall-st.	27 19 2
St. Mr. Gibbs' Bible-class, for support of Congo boy	2 10 0
Tring, New Mill, for W & O	1 4 0

KENT.

Ashford, Sunday-school	1 17 6
Do., for N P	2 8 0
Beckenham, Elm-road	2 3 6
Brabourne	0 5 0
Do., for W & O	0 8 3
Bromley, Sunday-school	4 8 2
Crayford Hill	35 2 3
Crayford, for W & O ..	0 10 0
Crookend Hill	8 15 0
Do., for W & O	0 10 0
Do., Sunday-school ..	2 15 0
Dartford	3 12 0
Deal, for W & O	3 0 0
Faversham	0 10 0
Do., Sunday-school, for N P	0 11 1
Forest Hill, Sydenham Chapel	6 11 3
Gravesend, Windmill-street sun.-school ..	4 4 6
Lee, Missionary Association, for Bazaar School	6 0 0
Do., for China School	1 1 0
Margate, Sunday-school, for N P	1 4 0

New Brompton	0 7 4
Do., for W & O	1 5 0
Orpington, for W & O	1 1 0
Plumstead, Conduitt-road, for W & O ..	2 7 10
Do., for W & O	9 14 19
Do., Park-road, for W & O	0 10 6
Recheater	13 4 6
Do., for N P	1 11 6
Sandhurst, for W & O	1 18 9
Do., for N P	2 14 9
Sevenoaks, for W & O	1 9 0
Shooters' Hill - road	25 4 0
Sunday-school	0 16 3
Sidcup, for W & O ..	0 16 3
Sittingbourne, for W & O	2 7 5
Smarden, for W & O ..	0 5 0
Tonbridge, for N P	0 2 4
Tunbridge Wells	11 17 4
Do., for W & O	2 2 0
West Malling	3 12 1
Do., for W & O	1 1 0
Do., for N P	0 17 11
Woolwich, Queen-street, for W & O	0 14 0

LANCASHIRE.

Accrington, Cannon-street, for W & O ..	6 4 4
Do., Royds-street Branch, for W & O	1 5 4
Do., Willow-street and Woodnook Sunday-school	10 7 2
Bacup, Doais	1 12 6
Do., for W & O	0 11 0
Do., for N P	0 11 6
Bootle, Litherland-road Mission	6 13 2
Do., Sunday-school ..	0 11 2
Do., Welsh Ch., for N P	0 7 1
Burnley, Enon	11 2 7
Do., for W & O	1 4 0
Do., Slon, for W & O	2 0 0
Do., Yorkshire-street	12 17 9
Bury, Knowsley-street	8 7 3
Do., for W & O	0 12 7
Clayton-le-Moors	12 16 6
Do., for China	2 12 0
Do., for W & O	1 0 0
Clitheroe, for W & O ..	0 8 6
Cloughfold, Slon, for N P	0 13 0
Eccles	3 2 5
Do., Sunday-school ..	7 14 3
Farnworth	1 2 0
Do., for W & O	0 7 9
Garston	2 3 0
Do., Sunday-school ..	3 3 0
Goodshaw	12 3 0
Do., for W & O	1 11 8
LANCASTER, for W & O	4 1 0
Latchford, for W & O ..	0 15 0

Liverpool Auxiliary—	
Princes Gats	29 19 4
Tue Brook Sun.-sch.	1 18 6
Carisbrooke Ch., for W & O	1 1 0
Cottonham-street and Kemple-street, for W & O	0 10 0
St. Helen's, Jubilee Sunday-sch., for N P	0 0 0
Pembroke Ch., for W & O	3 13 3
Seacombe Welsh Ch., for N P	0 12 4
Birkenhead, Welsh Ch., for W & O	0 8 0

Egremont	2	8	1
Do., for W & O	1	18	0
Do., Sunday-school	5	5	0
Do., for support of Congo bay	2	0	0
Less expenses	50	14	3
	4	14	6
	48	19	9
Littleborough, for W & O	0	5	0
Manchester, Union Ch.	100	0	0
Do., for W & O	16	19	11
Do., Stratford, Union Church	16	1	1
Do., for W & O	5	19	5
Do., Pendleton, Nursery-street	4	5	8
Do., Rusholme-road, for support of two Congo bays	10	0	0
Do., Sunday-school, First Class Women, and Thursday afternoon Women's Meeting, for Congo	25	0	0
Do., Harpurhey Jubilee Sunday-school	1	16	9
Marecombe	0	18	0
Olzton, Fishergate, for W & O	1	7	9
Ramsbottom	31	4	2
Do., for W & O	2	2	8
Do., Male Monitor's Bible-class for Bewgalt School	6	0	0
Raweston	4	4	6
Do., for W & O	0	18	2
Rochdale, Drake-street	2	18	0
Runnyside	1	0	0
Warrington, Golborne-street, for W & O	0	14	7
Wigan, Sealsbrick-st.	4	18	0
Do., for W & O	1	11	0

LEICESTERSHIRE.

Arnsby	0	11	3
Do., for W & O	1	0	0
Do., for N P	0	2	9
Blaby and Whetstons, for W & O	2	2	9
Coalville, Station-street	0	14	1
Do., for W & O	0	10	0
Cropstone, for N P	0	6	0
Hutcliffe, for W & O	0	5	0
Huggie-cote, for W & O	0	16	0
Husband's Bosworth	3	10	8
Do., for W & O	0	16	6
Do., for N P	2	6	10
Leicester, Abbey Gate Sunday-school	3	17	0
Do., Archdeacon Lane, for W & O	1	10	0
Do., do., Juvenile Missionary society	4	6	0
Do., Belgrave-road Tabernacle	0	11	0
Do., do., Sunday-school	2	5	6
Do., Belvoir-street	64	17	5
Do., do., for W & O	9	2	8
Do., do., Sunday-sch.	7	19	9
Do., Carley-street Ch.	5	0	0
Do., Charles-street	16	2	4
Do., Dover-street Ch., for W & O	2	0	0
Do., Melbourn Hall, for support of Mr. Boyer, Congo	4	11	0
Do., do., for W & O	3	5	0
Do., Victoria-road Sunday-school	6	0	0

Loughborough, for Hand Mission	0	15	6
Melton Mowbray, for N P	1	6	6
Do., for W & O	0	10	0
Monks Kirby and Pailton, for W & O	0	19	0
Woodhouse Hayes	6	10	4
Do., for W & O	0	5	6
Less expenses	145	8	4
	1	0	0
	144	8	4

LINCOLNSHIRE.

Burgh, for W & O	0	4	2
Epworth, for W & O	0	9	0
Holbeach, Sunday-sch., for N P	1	14	1
Long Sutton, for W & O	0	8	0
Spalding, for W & O	1	8	0
Sutton, for W & O	0	3	11
Do., for Orients	0	16	0
Do., for N P	0	7	7

NORFOLK.

Burton, for W & O	0	15	0
Cotessey, Sunday-sch., for N P	0	16	2
Foulsham, for W & O	0	10	0
Hunstanton, for W & O	0	7	6
Lynn, Stepney Ch., for W & O	2	10	0
Do., Sunday-school	4	0	9
Neatishead, for W & O	0	5	0
Do., Rev. T. A. Wheeler, for W & O	0	10	0
Norwich, Surrey-road, for W & O	2	5	7
Do., Unthanks-road, for W & O	2	0	0
Shelfanger, for W & O	0	10	0
Statham, for W & O	0	10	0
Worstead, for W & O	1	0	6
Do., for N P	6	8	10

NORTHAMPTONSHIRE.

Blisworth, for W & O	1	0	0
Do., for N P	1	19	4
Braunston, for N P	0	17	8
Hackleton, for W & O	1	0	0
Do., for N P	0	3	6
Kingsthorpe, for W & O	1	6	0
Kilvingbury, for W & O	0	7	6
Long Buckley, for W & O	2	0	0
Moulton and Pitsford	2	5	0
Do., for W & O	1	0	0
Northampton, Grafton-street, for W & O	0	10	0
Peterborough, for W & O	4	4	0
Ringshead, for W & O	0	12	0
Do., for N P	0	16	2
Stanwick, for W & O	4	5	6
Thrapstone, for W & O	3	0	0
West Haddon, for N P	0	6	0
Woodford, near Thrapstone, for W & O	0	5	0

NORTHUMBRLAND.

Broomhaugh and Broomley, for W & O	1	18	3
Newcastle-on-Tyne, Westgate-road, for W & O	3	16	0
Do., do., Sunday-sch.	5	17	8
Do., Arthur-street Sunday-school	2	9	7

Newcastle-on-Tyne, Rye Hill	1	19	6
Do., do., Sunday-sch.	1	13	8
Do., Jemmond, for W & O	2	8	10
Do., do., Sunday-sch., for N P	2	6	0
Less Auxiliary expenses	1	2	6
	19	0	4

NOTTINGHAMSHIRE.

East Kirby, for W & O	0	10	0
Hill Top, for W & O	0	2	7
Hucknall Torkard, for W & O	0	10	6
New Basford, Palm-st. Sunday-school	7	0	0
Newark-on-Trent, for W & O	1	0	0
New Lenton (cool. 1823), for W & O	0	10	0
Nottingham, Arkwright-street, for W & O	0	18	0
Do., Derby-road	12	7	0
Do., do., Sunday-sch.	5	4	11
Do., Chelsea-street	7	0	0
Do., George-street	7	4	6
Do., Mansfield-road, for W & O	2	3	0
Do., for W & O	2	1	0
Do., Sunday-school, for N P	0	7	6
stanton Hill, Sunday-school	1	0	0
Sutton-on-Trent, for W & O	0	5	6

OXFORDSHIRE.

Banbury	4	1	1
Do., Sunday-school	5	8	8
Caversham	1	0	0
Chipping Norton	0	10	0
Do., for W & O	1	2	10
Henley-on-Thames	0	16	3
Do., for W & O	0	13	0
Hook Norton	0	6	5

RUTLANDSHIRE.

Oakham and Langham, for W & O	1	5	6
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SHERPESHIRE.

Dawley	4	13	6
Oakengates	0	12	10
Shrewsbury, Claremont Chapel, for W & O	0	19	7
Wellington	2	16	3

SOMERSETSHIRE.

Boroughbridge, for W & O	0	12	8
Bristol Aux., per Mr. G. W. Carline, Treas.	22	14	6
Do., for Congo	1	0	0
Do., for W & O	15	1	5
Do., City-road, for W & O	2	3	0
Less Aux. expenses	41	18	11
	13	5	0

Burnham, for W & O	1	7	6
Cheddar	0	10	0
Crewkerne	3	11	6

Keynham, Sunday-school, for N P.....	0 16 0
Mill, for W & O.....	0 17 0
Twerton, Sunday-sch., for N P.....	1 2 2
Watchet and Williton, for W & O.....	0 19 4
Do., Sunday-school ..	0 17 11
Wellington.....	0 4 2
Wells, for W & O.....	0 8 0

STAFFORDSHIRE.

Barslem, Tabernacle, for W & O.....	0 10 0
Do., for N P.....	0 10 0
Burton-on-Trent, Tabernacle Sunday-school	7 2 8
Tamworth, for W & O	0 6 0
Wolverhampton, for W & O.....	2 2 0

SUFFOLK.

Ipwich, Burlington Ch.	30 19 1
Do., for Chinese Evangelist	0 19 6
Lowestoft	6 11 0
Do., for W & O.....	1 0 0
Do., for N P.....	1 1 6
Rattlesden	3 2 11
Do., for W & O.....	1 0 0

SURREY.

Chiddingfold, Fishers-lane Mission, for N P	4 15 6
Croydon, West, for W & O.....	7 7 1
Do., Memorial Hall Sun.-sch. for Congo	2 8 0
Dorking, for W & O ..	1 0 0
Dormans Land, for W & O.....	0 10 0
Dulwich Hall Sun.-sch.	0 18 4
Guildford	7 2 6
Do., for W & O.....	1 0 6
Lower Tooting	1 3 3
Do., Summers Town, for support of Congo boy, "Black-shaw"	0 7 0
Merstham, Sunday-sch., for N P.....	0 12 5
New Malden, boys in Miss Clutterbuck's cl.	0 10 0
Penge, Tabernacle Sunday-school	23 17 11
Do., for support of Congo boy, under Mr. Bentley	5 0 0
Redhill	2 2 0
Do., Prayer Union ..	2 0 0
South Norwood, Sunday-school	7 4 10
Streatham, Lewin-rd., for W & O.....	1 14 6
Do., Girls' Home-class, per Miss Bull, for Miss Gleazer's work, Cuttack	1 17 6
Sutton, for W & O	3 0 0
Upper Tooting, for W & O	3 5 0
Wallington, for W & O	2 0 0
Wimbledon	8 13 6
Do., for N P.....	0 7 7
Yorktown, for W & O ..	0 14 1
Do., for N P.....	1 0 9

SUSSEX.

Arundel, Sunday -sch., for Congo	1 2 0
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Frighton, Holland-road, for W & O.....	6 0 0
Do., Sussex-street ..	6 0 0
Cuckfield.....	0 16 8
Fant Griston-st.....	0 1 0
Benfield, for W & O ..	0 6 0
Rye, for N P.....	1 7 6
Shoreham	5 6 0
Do., for W & O.....	0 12 0
Worthing, Sunday-sch., for N P.....	2 19 7

WARWICKSHIRE.

Alcester	14 19 8
Do., for W & O.....	1 0 0
Attleborough, for W & O	0 19 6
Coventry, Gosford-st., for W & O.....	0 18 0
Do., Queen's-road, for W & O.....	7 10 0
King's Norton	0 9 0
Leamington, Warwick-street, for W & O ..	3 10 0
Nuneaton, for W & O ..	0 10 0
Stratford-on-Avon, for W & O.....	1 12 4
Studley	5 1 6
Do., for W & O.....	0 10 0
Do., for N P.....	1 0 0

WILTSHIRE.

Bratton, Sunday-school, for Congo	2 11 2
Do., for N P.....	0 13 0
Chippenham, Station Hill, for W & O.....	0 18 6
Devizes, for W & O ..	1 18 3
Downton and Redlynch, for N P.....	2 12 2
Salisbury (addl.), for W & O.....	1 1 0
Southwick, for N P....	0 6 0
Westbury, West End Sunday-school	7 3 1
Whitbourne, Corsley, for W & O.....	0 4 0
Do., Sunday-school, for N P.....	1 0 0

WORCESTERSHIRE.

Bromsgrove	4 15 11
Do., for W & O.....	0 17 10
Droitwich, for W & O	0 5 6
Veasham.....	5 19 3
Do., for W & O.....	1 10 0
Redditch, for W & O ..	0 15 0
Shipston-on-Stour, Sunday-school	4 4 3

YORKSHIRE.

Armley, for W & O....	0 12 0
Do., Sunday-school, for N P.....	0 3 3
Barnsley, Juv. AUX. ..	5 0 0
Batley	3 0 0
Do., for W & O.....	0 10 0
Bradford, Allerton Central Chapel	7 1 10
Do., for Orphan Girl at Cuttack	3 0 0
Do., Gillington Ch., for W & O.....	3 0 0
Do., Leeds-road, for W & O.....	4 18 4
Do., Sion and Calendon-street Sunday-schools.....	5 6 0
Do., Tetley-street ..	12 0 0
Do., Trinity, for W & O	4 10 0

Brearley, for W & O ..	1 2 0
Brillington	2 19 10
Do., for Congo	0 12 0
Do., for China	0 19 0
Do., for Rome	0 5 0
Cowling Hill, for W & O	0 4 3
Do., for N P.....	1 19 0
Donsbury, for W & O ..	2 15 5
Dunconster, Sun.-sch., for N P.....	0 5 3
Eccleshill, Sun.-sch.....	0 18 0
Gutlesley, for W & O ..	0 7 6
Halifax, United Communion Service, for W & O.....	7 1 7
Hebden Bridge, for W & O.....	4 0 0
Horsforth, for W & O ..	0 15 0
Keighley, for W & O ..	3 5 10
Leeds, York-road.....	11 17 4
Do., South Parade ..	21 0 4
Do., for Congo	0 5 0
Do., Juvenile Society	30 0 0
Lineholme, for W & O	0 10 0
Lockwood, for W & O	2 10 0
Do., Sunday-school, for Congo	10 0 0
Do., for China	5 0 0
Long Preston, for N P	0 11 0
Lydgate, for W & O ..	0 12 0
Malton, for W & O ..	0 10 0
Rishworth, for W & O	0 4 0
Do., Sunday-school, for N P.....	2 7 0
Rodley, for W & O	0 10 0
Rotherham	4 12 0
Do., for W & O.....	0 14 7
Scarborough, Albemarle Ch., for W & O.....	2 10 0
Do., Ebenezer, for W & O.....	1 3 6
Sheffield, Glossop-road	22 11 1
Do., for W & O.....	2 12 7
Do., for China.....	5 0 0
Do., Y.P.S.C.E.	4 11 7
Do., Cemetery-road ..	50 6 1
Do., Townhead-st. Sunday-school	18 14 6
Slaithwaite, for W & O	0 10 0
Sowerby Bridge	1 4 4
Do., for N P.....	0 12 7
Staincliffe, for W & O	0 12 0
Stanningley, for N P	0 4 0
Sutton-in-Craven, for W & O.....	1 15 0
Waingate, for W & O ..	0 5 8
Wakefield, for W & O ..	0 18 6

NORTH WALES.

ANGLESEA.

Amiwb., for W & O ..	0 10 6
Valley, for N P.....	0 5 0

CARNARVONSHIRE.

Llanglan, for N P	0 4 0
Portdinorwig, Salem Sunday-sch., for N P	0 12 4

DENBIGHSHIRE.

Wrexham, Chester-st. .	6 18 0
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SOUTH WALES.

BRECONSHIRE.

Crickhowell, Bethebara, for W & O.....	1 3 10
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CARDIGANSHIRE.	
Penthyrnoech, Horeb, for N P	0 8 2
CARMARTHENSHIRE.	
Drefach, for N P	1 11 0
Llanelli, Greenfield ..	1 0 0
GLAMORGANSHIRE.	
Cardiff, Bethel, Mount Stuart-st., for W & O	1 0 0
Do., Hope Chapel, for W & O	6 0 0
Do., Tredegarville ..	0 18 6
Do., do., for W & O ..	4 4 0
Do., Sunday-school ..	1 1 0
Do., Rumney Mission Sunday-school	3 11 10
Binaa, Zoar	10 18 6
Do., for Italy	8 0 7
Glanwydden, Sunday-school, for N P	0 11 11
Gwasalodygarth, Salem Neath, Orchard-place, for W & O	1 11 0
Do., for N P	6 0 8
Pentre, Zion English Chapel	1 11 6
Penydarren, Eilim ..	4 0 0
Do., Hebron	4 0 0
Swansea, Carmarthen-road	1 0 0
Do., Mount Pleasant ..	0 18 0
Do., for Congo	18 2 2
Do., for W & O	3 11 9
Ystalyfera, Zoar	1 12 7
MONMOUTHSHIRE.	
Blasnavon, Horeb, for W & O	1 0 0
Llanvaches, Bethany ..	1 18 2
Do., for W & O	0 7 0
Newport, Duckpool-rd. DA, Maindee, Summerhill Sunday-sch.	10 0 0
Penallt	1 0 0
Do., for Congo	0 16 0
PEMBROKESHIRE.	
Gold Inn, Ebenezer	5 14 8
Fishguard, Hermon, for N P	1 13 0
Haverfordwest, Bethesda	26 7 7
Pembroke Dock, Bush-street	0 3 2
Pennar, Gilgal	0 19 0
RADNORSHIRE.	
Presteign, for N P	1 10 0

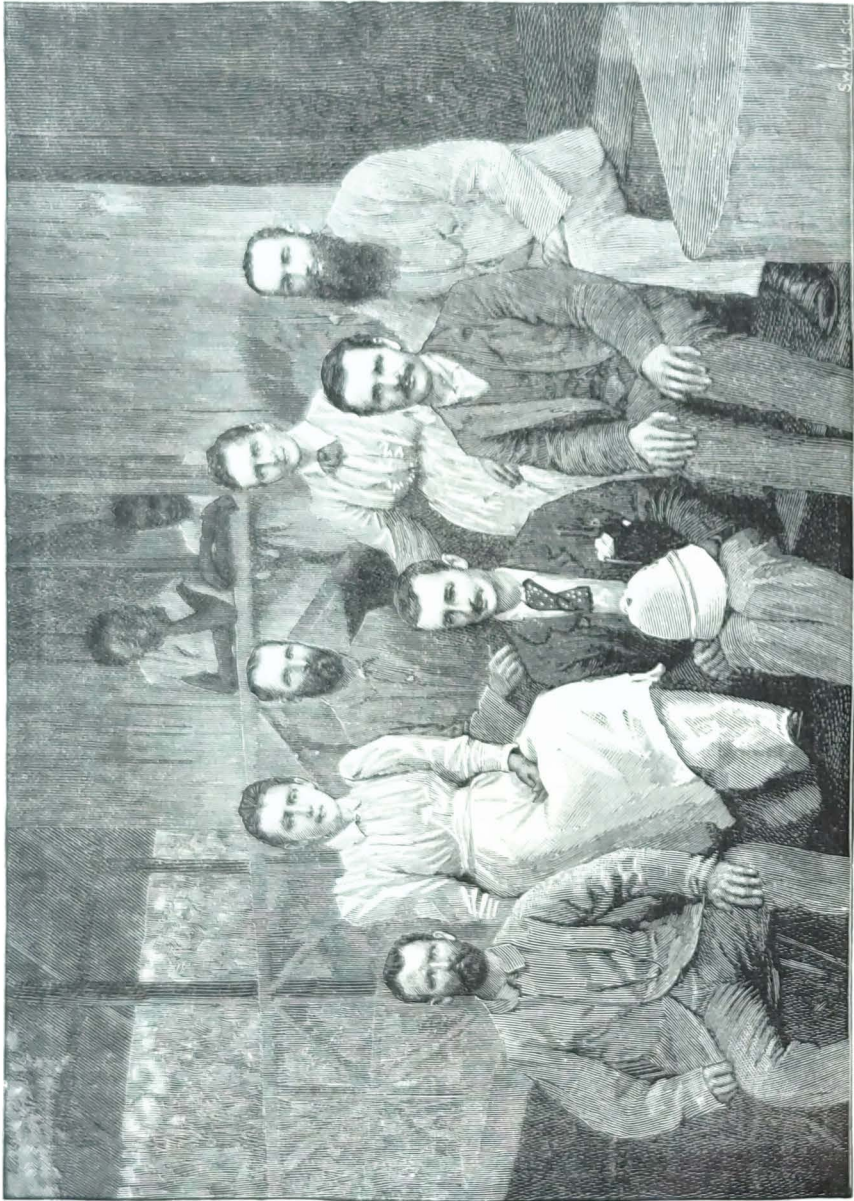
SCOTLAND.	
Aberdeen, Crown-terrace, for W & O ..	5 6 6
Do., for N P, India and China	10 18 6
Do., for N P	7 19 0
Arbroath, for W & O ..	0 12 0
Cambuslang, for W & O	1 4 0
Crief, for W & O	1 0 0
Dunbarton	1 7 6
Dunfermline, Rattray-street Sunday-school, for India	1 0 0
Do., for China	2 0 0
Do., for Congo	2 0 0
Do., for N P	1 0 0
Do., St. Enoch's	0 10 0
Dunfermline, for W & O	18 1 0
Edinburgh, Dublin-st., for W & O	19 10 0
Do., Duncan-st., for W & O	1 8 0
Elgin	1 10 0
Do., for W & O	1 6 0
Frazerburgh	19 6 4
Do., for W & O	1 4 2
Galashiels, Victoria-st.	2 14 8
Do., for Congo	1 1 0
Do., for W & O	0 17 10
Glasgow, Adelaide-place	68 12 6
Do., for W & O	11 15 8
Do., Billhead, for W & O	21 15 0
Do., Queen's Park ..	20 0 0
Do., for W & O	4 1 3
Grantown, for W & O ..	2 0 0
Hamilton, for N P	0 14 4
Hawick	1 4 2
Do., for W & O	0 15 2
Irvine	2 0 0
Do., for W & O	0 2 6
Jedburgh, for Congo ..	0 19 1
Kelso, for W & O	0 6 0
Kirkcaldy	8 11 1
Do., for China	1 1 0
Do., for Genoa	1 1 0
Kirkintilloch, Sunday-school	1 0 0
Do., for N P	1 16 11
Lochee, Sunday-school	1 10 0
Lossiemouth, Sunday-school, for N P	1 10 6
Paisley, Victoria Place, for W & O	2 6 8
Rothsay	1 5 0
Rutherglen, Sunday-school, for N P	2 0 0
Tullymet, for W & O ..	0 12 0
Do., for N P	2 0 0
Wick, Sunday-school ..	2 0 0
IRELAND.	
Carrickfergus, for W & O	0 10 6
Dublin, Harcourt-street	10 0 0
Do., for W & O	2 16 8
Limerick, for W & O ..	2 7 6

CHANNEL ISLANDS.	
JERSEY.	
St. Heliers	6 1 6
Do., for W & O	1 1 6
Do., for N P	6 13 8
FOREIGN.	
Constantinople	1 1 0
Do., Bebek, Sunday-school, for Congo ..	5 7 0
SPECIAL CONTRIBUTIONS FOR RELIEF OF FAMINE IN BENGAL.	
A Friend	1 1 0
An Invalid	1 1 0
A Thankoffering	2 0 0
Rigar, Mr. Stanton	1 0 0
Friends at Weston-super-Mare	0 13 0
Gover, Mrs., sen.	5 0 0
Haakins, Miss	0 10 0
"Lilley"	1 0 0
Stivan, Miss	0 10 0
Under 10s.	1 17 6
Boston, High-street, Y.P.S.C.E.	0 8 0
Crickhowell	0 18 0
Grantown	1 10 6
Upton Chapel Sunday-school	5 0 0
Weston-super-Mare, Y.P.F.M.B.	0 18 9
CONTRIBUTIONS RECEIVED FOR CENTENARY FUND.	
A Friend (on account) 500	0 0
Brock, Rev. W. and Mrs. Hampstead ..	50 0 0
Cowley, Mr. W. A.	1 1 0
Dudley, Mr., Wood Green	0 10 0
F. M. B.	0 10 0
Entwistle, Mr. Joseph, Accrington	10 0 0
Fellowes, Mrs., St. Heller	3 3 0
Hartley, Mr. R. J., Burnley	10 0 0
Lord, Mrs., Ipswich ..	20 0 0
Howe, Misses, Lee	3 0 0
Parley, Miss, Lillington	4 0 0
Rayner, Mr. and Mrs. F., Birmingham	100 0 0
Brynmaur, Calvary ..	1 16 0
Clayton-le-Moors	16 10 0
Edinburgh, Dublin-st.	1 0 0
Llanvaches, Bethany ..	1 13 6
Newport, Duckpool-rd.	0 12 6
Nottingham	22 2 0
Roehdale	13 10 0

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
APRIL 1, 1894.



MRS. ROGER. MR. LAWSON FORBEIT. MRS. LEWIS. MR. LEWIS.
MR. ROGER. MR. KIRKLAND. MR. FOTIE.

A CONGO MISSION GROUP.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE CLOSE OF THE FINANCIAL YEAR.

IMPORTANT NOTICE

TO TREASURERS AND SECRETARIES OF MISSIONARY
AUXILIARIES.



WITH a view to meet the special needs of certain country auxiliaries in which services are shortly to be held, the books of the Society will be kept open until Thursday, the 5th of April, and we very earnestly appeal to all our friends to send us enlarged contributions, so that the impending heavy deficiency may be reduced.

Cheques and post-office orders should be made payable to "Alfred H. Baynes," and crossed "Barclay, Bevan, Tritton & Co."

MISSIONARY ANNIVERSARY SERVICES, 1894.

THURSDAY MORNING, APRIL 19TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. J. TURLAND BROWN, of Northampton, will preside, and deliver an Address.

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

FRIDAY EVENING, APRIL 20TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

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

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

Speakers : H. MARSHALL-LANG, Esq., Church Missionary Society ; Rev. C. JUKES, London Missionary Society ; and Rev. A. E. SCRIVENER, of the Congo.

LORD'S DAY, APRIL 22ND.
ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE
METROPOLIS.

For particulars see following pages.

MONDAY EVENING, APRIL 23RD.
BIBLE TRANSLATION SOCIETY.
ANNUAL MEETING IN THE LIBRARY OF THE MISSION
HOUSE.

REV. THOMAS BARRASS, of Peterborough, will take the Chair at Half-past
Six o'clock.

Speakers : Rev. R. WRIGHT HAY, of India ; Rev. T. PHILLIPS, B.A., of
KETTERING ; Rev. J. STUART, of Watford ; and E. B. UNDERHILL,
Esq., LL.D., Treasurer of the Society.

TUESDAY MORNING, APRIL 24TH.
ANNUAL MEMBERS' MEETING,
MISSION HOUSE, FURNIVAL STREET, HOLBORN.
Chair to be taken at Half-past Ten o'clock by THOMAS S. PENNY, Esq., of
Taunton.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d.
and upwards, Donors of £10 and upwards, Pastors of Churches which
make an Annual Contribution, or Ministers who collect annually for
the Society, are entitled to attend.

TUESDAY EVENING, APRIL 24TH.
PUBLIC MISSIONARY SOIRÉE,
IN THE CANNON STREET HOTEL.

Sir CHARLES E. BERNARD, K.C.S.I., late Chief Commissioner in
Burmah, to preside.

Addresses will be delivered by Revs. W. CAREY, of Barisal ; R. H. C.
GRAHAM, of the Congo ; and J. E. ROBERTS, M.A., of Manchester.

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

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,
19, Farnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets
is requested.

LORD'S DAY, APRIL 22nd.
 BAPTIST MISSIONARY SOCIETY.
 ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Acton, Church Road	Rev. I. G. Carter ...	Rev. H. Knee.
Addlestone ... ..	... .. Collections	April 15th.
Alperton ... ..	... .. Collections	later.
Baham	Rev. J. P. Totley ...	Rev. J. Drew.
Barking Tabernacle ... ..	... .. Collections	April 15th.
Barnes ... ..	... .. Collections	later.
Barnet, New	Rev. J. J. Brown ...	Rev. J. J. Brown.
Battersea, York Road	Rev. D. Jones ...	Rev. Carey Bonner.
Battersea Park Tabernacle	Rev. W. Stott [B.D.	Rev. W. Stott. [B.D.
Beckenham	Rev. W. E. Blomfield,	Rev. W. E. Blomfield,
Belle Isle ... ..	... .. Collections	April 29th.
Belvedere	Rev. J. E. Tranter ...	Rev. J. E. Tranter.
Bermondsey, Abbey Street	Rev. J. Carlile ...	Rev. J. Carlile.
" Drummond Road	... .. Collections	May 13th.
Bethnal Green Road	Rev. W. H. Smith ...	Rev. W. H. Smith
Bexley Heath	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. R. C. Forsyth...	Rev. A. Sturge.
Bloomsbury	Rev. J. Baillie ...	Rev. R. Wright Hay.
" Meard Street ... ..	... .. Collections	April 15th.
Borough Road... ..	Rev. F. C. Hughes...	Rev. F. T. Smythe.
Bow, East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
" High Street	Rev. W. A. Findlay	Rev. W. A. Findlay.
Brentford	Rev. T. B. Field ...	Rev. T. B. Field.
Brixton, Gresham Ch... ..	... .. Collections	later.
" Raleigh Road	Rev. A. Dickerson ...	Rev. A. Dickerson.
" Solon Road ... ..	... .. Collections	May 20th.
" Wynne Road	Rev. J. Drew ...	Rev. W. A. Hobbs.
Brixton Hill, New Park Road	Rev. J. T. Forbes, M.A.	Rev. T. D. Landels, M.A.
Brockley Road... ..	Rev. J. J. Turner ...	Rev. J. Lewis.
Brompton, Onslow Ch.	Rev. J. H. Atkinson	Rev. L. G. Carter.
Bromley, Park Road ... ..	... .. Local	arrangements. [M.A.
Bromdesbury	Rev. W. J. Henderson,	Rev. J. G. Greenhough,
Camberwell, Denmark Place... ..	Rev. T. G. Tarn [B.A.	Rev. W. S. Chedburn.
" Cottage Green	Rev. J. Rankine ...	Rev. T. J. Longhurst.
" New Road ... ..	... .. Collections	later.
" Gate, Arthur St.	... .. Collections	later.
Camden Road	Rev. R. Glover, D.D.	Rev. T. G. Tarn.
Catford Hill	Rev. C. Hobbs ...	Rev. C. Hobbs.
Chalk Farm ... ..	... .. Collections	later.
Chelsea	Rev. J. Spence ...	Rev. J. Spence.
Child's Hill ... ..	... .. Collections	later.
Chiswick	Rev. W. F. Harris ...	Rev. W. F. Harris.
Clapham, Grafton Square	Rev. W. H. Purchase	Rev. W. H. Purchase.
Clapton, Downs Chapel	Rev. G. Hill, M.A. ...	Rev. R. Glover, D.D.
Commercial Road	Rev. W. A. Wicks ...	Rev. E. W. Cantrell.
Crouch Hill	Rev. W. Burton ...	Rev. J. M. Hamilton.
Croydon, South	Rev. R. E. Chettle-	Rev. J. J. Turner.
" " borough		
" West	Rev. F. Durbin ...	Rev. F. Durbin.
Dalston Junction	Rev. T. J. Longhurst	Rev. S. Vincent.
Dartford	Rev. H. Spendelow ...	Rev. H. Spendelow.
Deptford, Octavius Street	Rev. H. Knee ...	Rev. D. Jones.
Dulwich, Lordship Lane ... ..	... .. Collections	in February.

PLACES.	MORNING.	EVENING.
Ealing Dean	Rev. W. Fry ...	Rev. W. Fry.
Ealing, Haven Green	Rev. J. Thew ...	Rev. J. Thew.
Edmonton, Lower ... ..	... .. Collections	later.
Enfield Highway	Rev. C. Pates ...	Rev. C. Pates.
Enfield Tabernacle ... ..	... .. Collections	in December.
Esher	Rev. J. Bateman ...	Rev. J. Bateman.
Finchley, North	Rev. J. G. Green- hough, M.A.	Rev. A. B. Middleditch.
Finbury, Eldon Street	Rev. David Davies ...	Rev. David Davies.
Forest Gate	Rev. H. F. Gower ...	Rev. A. Tilly.
Forest Hill	Rev. W. T. Adey ...	Rev. G. D. Brown.
Fulham, Dawes Road... ..	Rev. G. H. Cook ...	Rev. R. C. Evill.
Goswell Road, Spencer Place... ..	Rev. P. Gast ...	Rev. P. Gast.
Greenwich, Lewisham Road... ..	Rev. S. R. Young ...	Rev. S. R. Young.
.. South Street ... ..	... .. Collections	May 6th.
Gunnersbury	Rev. J. J. Fuller ...	Rev. S. R. Aldridge, LLD
Hackney, Mare Street	Rev. T. R. Dann ...	Rev. T. R. Dann.
.. Lauriston Road ... ..	... .. Collections	later.
Hammersmith	Rev. S. S. Thomas ...	Rev. G. Hill, M.A.
Hampstead, Heath Street ... ..	... .. Collections	May 6th.
Hanwell	Rev. W. Ross ...	Rev. W. Ross.
Harlesden	Rev. T. H. Holyoak	Rev. T. H. Holyoak.
Harlington	Rev. W. Hill ...	Rev. W. Hill.
Harrow-on-the-Hill	London Missionary	Society this year.
Hawley Road	Rev. T. L. Edwards	Rev. T. L. Edwards.
Hendon... ..	Rev. J. Culross, DD.	Rev. J. J. Fuller.
Highbury Hill... ..	Rev. J. M. Hamilton	Rev. W. Burton.
Highgate, Southwood Lane... ..	Rev. T. D. Landels, MA.	Rev. J. T. Forbes, MA.
.. Archway	Rev. R. W. Hay ...	Rev. J. L. Stanley.
.. Road	Rev. F. T. Smythe... ..	Rev. G. W. Davidson.
Holborn, Kingsgate Street... ..	... .. Collections	later.
.. Little Wild Street... ..	... .. Collections	April 29th.
.. John Street... ..	Rev. J. R. Wood ...	Rev. R. H. Tregillus.
Holloway, Upper	Rev. R. H. C. Graham	Rev. T. M. Morris [B.A.]
Honor Oak	Rev. S. Vincent ...	Rev. W. J. Henderson,
Hornsey, Ferme Park Road	Rev. G. Duncan, D.D.	Rev. G. Duncan, D.D.
Hornsey Rise, Hazelville Road	Rev. D. Loinaz ...	Rev. D. Loinaz.
Hounslow ... ..	... .. Collections	April 29th.
Iford	Rev. G. West ...	Rev. H. Hardin.
Ialington, Cross Street	Rev. H. Hardin ...	Rev. G. West.
.. Salters' Hall	Rev. A. F. Mills ...	Rev. A. F. Mills.
Kensington, Hornton Street... ..	Rev. H. B. Murray	Rev. W. Miller.
Kilburn... ..	Rev. J. E. Cracknell	Rev. J. E. Cracknell.
King's Cross, Arthur Street... ..	... .. Collections	March 18th.
.. Vernon Square.	Rev. A. Hall ...	Rev. A. Hall.
Kingston-on-Thames... ..	Rev. J. E. Roberts, MA.	Rev. F. Harmon.
Lambeth, Upton Ch.	Rev. F. G. French... ..	Rev. F. G. French.
Lee, High Road	Rev. W. Seaman ...	Rev. W. Seaman.
Leyton	Rev. A. Tilly ...	Rev. H. F. Gower.
Leytonstone, Cann Hall Road	... .. Collections	in February.
.. Fairlop Road ... ..	... .. Collections	April 8th.
Loughton	Rev. G. J. Dann ...	Rev. J. Rankine.
Marylebone, Church Street ... ..	... ..	Rev. T. G. Griffiths.
.. John Street	Rev. W. Jones ...	Rev. W. Jones.
.. Oxford Market... ..	Rev. C. Bonner ...	Rev. J. E. Roberts, M.A.
Maze Pond, Old Kent Road	Rev. T. Spurgeon ...	Rev. T. Spurgeon.
Newington, Metropolitan Tab.	... .. Collections	April 29th.
New Malden ... ..	... .. Collections	

PLACES.	MORNING.	EVENING.
Norwood, Gipsy Road ...	Rev. F. E. Smith ...	Rev. J. J. Knight.
" South, Holmesdale Rd.	Rev. T. G. Griffiths ...	Rev. R. C. Forsyth.
" Upper ...	Rev. A. M. Nickalls ...	Rev. A. M. Nickalls.
" West, Chatsworth Rd.	Rev. F. Harmon ...	Rev. J. H. Atkinson.
Notting Hill, Ladbroke Grove	Rev. J. F. Shearer ...	Rev. J. F. Shearer.
Nunhead, Edith Road ...	Rev. C. P. Sawday ...	Rev. G. H. Cook.
Paddington, Westbourne Park	Rev. E. W. Cantrell ...	Rev. W. Landels, D.D.
Peckham Park Road ...	Rev. J. B. Myers ...	Rev. W. T. Adey.
" Rye Lane ...	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe.
" Rye Tabernacle ...	Rev. W. Sumner ...	Rev. W. Sumner.
" S. London Tabernacle	... .. Collections	later.
Penge ... ..	... .. Collections	April 29th.
Plaistow, Barking Road Tab.	... .. Collections	April 15th.
Plumstead, Conduit Road ...	Rev. A. C. G. Rendall	Rev. R. Jones.
" Park Road ...	Rev. J. W. Cole ...	Rev. J. W. Cole.
" Station Road ...	Rev. T. Henson ...	Rev. T. Henson.
Poplar, Cotton Street... ..	Rev. J. S. Hockey ...	Rev. J. S. Hockey.
Putney, Union Ch. ... ..	... .. Collections	May 6th.
" Werter Road	Rev. A. A. Saville ...	Rev. J. F. Toone, B.A.
Regent's Park	Rev. W. Landels, D.D.	Rev. S. Thomas.
Richmond, Duke Street	... .. Collections	later.
Romford	Rev. W. H. Elliott... ..	Rev. W. H. Elliott.
Shepherd's Bush Tabernacle...	Rev. G. W. Davidson	Rev. J. H. Anderson.
Shoreditch Tabernacle ...	Rev. W. Cuff ...	Rev. W. Cuff.
Silvertown	Rev. T. G. Pollard... ..	Rev. W. A. Wicks.
Southgate, New	Rev. G. Dunnett ...	Rev. G. Dunnett.
Stockwall, South Lambeth Rd.	Rev. T. Hancocks ...	Rev. T. Hancocks.
Stoke Newington, Devonshire Square	Rev. T. E. Williams	Rev. H. E. Crudgington.
St. John's Wood, Abbey Rd...	... .. Collections	April 29th.
Stratford, Carpenter's Road ...		
" Grove		
Streatham	Rev. J. F. Toone, B.A.	Rev. J. P. Tetley.
Sutton ... ..	... .. Collections	later.
Tooting, Upper	Rev. W. A. Hobbs ...	Rev. C. W. Skemp.
Tottenham, High Road ...	Rev. T. H. Martin ...	Rev. J. Culross, D.D.
" West Green	Rev. A. T. Teichmann	Rev. W. Gay.
Twickenham ... ..	... .. Collections	later.
Upton Cross Chapel	Rev. J. Wilkinson ...	Rev. A. T. Teichmann.
Victoria Park, Grove Road ...	Rev. D. J. Hiley ...	Rev. T. E. Williams.
Waltham Abbey	Rev. G. H. Kilby ...	Rev. G. H. Kilby.
Walthamstow, Boundary Road	Rev. W. Murray ...	Rev. W. Murray.
" Wood Street	Rev. E. Spurrier ...	Rev. E. Spurrier.
Walworth Road	Rev. W. C. Skemp ...	Rev. D. J. Hiley.
" East Street	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill ...	Rev. W. C. Bryan ...	Rev. W. C. Bryan.
Wandsworth Common ...		
" Northcote Road	Rev. J. J. Knight ...	Rev. E. E. Smith.
" Victoria Chapel	Rev. T. M. Morris ...	Rev. A. A. Saville.
Westbourne Grove	Rev. W. S. Chedburn	Rev. G. J. Dann.
Westminster, Romney Street	... .. Collections	May 13th.
Whitechapel, Commercial St.		
Wimbledon	Rev. J. G. Williams	Rev. J. G. Williams.
Wood Green	Rev. W. Gay ...	Rev. W. H. White.
Woodberry Down	Rev. S. R. Aldridge,	Rev. R. H. C. Graham.
	LL.D.	
Woolwich, Parson's Hill ...	... .. Collections	April 1st.
" Queen Street ...	Rev. R. Jones ...	Rev. A. C. G. Rendall.

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

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, April 22nd, 1894 (except where otherwise stated).

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

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

NAME OF SCHOOL.	SPEAKER.
Abbey Road	April 29th.
Acton	Mr. R. C. Nicoll.
Ann's Place (joins with Mare Street) .	
Arthur Street, Camberwell	Mr. A. V. G. Chandler.
" King's Cross	
Balham	
Battersea, York Road	Mr. W. S. Page, B.A.
" Park Tabernacle	Mr. F. C. Redford.
Belle Isle	April 29th.
Bermondsey, Drummoud Road	Later.
" Abbey Street	
Bethnal Green Road	
Blackbeath, Shooter's Hill	Rev. R. C. Forsyth.
Bloomsbury	Rev. G. D. Brown.
Bloomsbury Young Men	(April 15th) Mr. Holliday.
Bow	Rev. W. A. Findlay.
Brixton, Wynne Road... ..	Rev. W. A. Hobbs
" Gresham Ch.	Mr. G. H. Bennett.
" Hill	
" Kenyon Ch.	May 20th.
" Raleigh Park... ..	
Brookley	Rev. R. H. Graham.
Brompton, Onalow	May 6th.
Brondesbury	Rev. J. H. Anderson.
Borough Road	Mr. J. H. Markham.
Camberwell, Cottage Green	Mr. A. Sheffield.
" Denmark Place	Mr. Handley Bird.
" Charles Street	
Camden Road	Mr. A. J. Shephard.
Castle Street (Welsh)	Rev. W. Jones.
Catford Hill	Rev. C. Hobbs.
Chelsea	
Church Street	Mr. J. Bell.
Clapham, Grafton Square	Mr. T. Harrison.
Clapton Downs	Rev. A. E. Scrivener.
Commercial Road	Rev. W. A. Wicks.
Crouch Hill	Mr. E. T. Kirby.
Croydon, West	Rev. F. Durbin.
" South... ..	Rev. J. J. Turner.
Chalk Farm	Collections later.
Dalston	
Deptford, Octavius Street	
Devonshire Square	Rev. H. E. Crudgington.
Ealing Dean	Rev. H. B. Murray.
Ealing, Haven Green	
Edmonton	April 29th.
Enfield	In December.
Esher	Rev. J. Bateman.

NAME OF SCHOOL.	SPEAKER.
Finchley... ..	Mr. B. Thompson.
Forest Gate	
Forest Hill	
Ferme Park	Mr. J. H. Richardson.
Fox Court, Holborn	Mr. J. Baker.
Goswell Road	Mr. G. O. Taylor.
Greenwich, Lewisham Road	Mr. H. L. Halford.
Hackney, Mare Street... ..	Rev. W. Miller.
" Hampton Ob.	Later.
Haddon Hall	Mr. E. Stannard.
Hammersmith	In May.
Hampstead	Rev. S. S. Thomas.
Harlesden	Rev. W. Ross.
Highbury Hill	Rev. J. J. Fuller.
Highbgate	Mr. H. L. Staines.
" Road... ..	Rev. R. W. Hay.
" Arohway	Mr. H. Schlencker.
Holborn, Kingsgate Street	
Holloway	Rev. R. H. Tregillus.
" (Young Men)	
Honor Oak	Mr. F. R. Winch.
Ilford	April 29th.
Islington, Cross Street	Mr. T. Hosgood.
" Salters' Hall	Mr. H. Williams.
John Street, Bedford Row	April 29th.
" Edgware Road	
Kensington	Rev. A. F. Mills.
Lambeth, Regent Street	Mr. Arthur W. Payne.
Lee	Mr. Harold H. Hardy.
Mansfield Street	Later.
Maze Pond	Rev. Carey Bonner.
Meard Street (joins with Bloomsbury)	
Metropolitan Tabernacle	Mr. J. Everett.
Norwood, Chatsworth Road	Rev. F. Harmon.
" Gipsy Road... ..	Mr. Duncan F. Bell.
" South	
Notting Hill	Rev. G. J. Dann.
Nunhead... ..	
Peckham Rye	Mr. A. C. Pensam.
" Park Road	Rev. J. B. Myers.
Penge	April 29th.
Poplar, Cotton Street	Rev. J. S. Hockey.
" Bromley Tabernacle	Mr. G. L. Foreland.
Regent's Park	Mr. W. C. Parkinson.
Richmond	Mr. Percy Pring.
Rotherhithe New Road	Mr. C. J. Ingle.
Shepherd's Bush Tabernacle	Mr. T. O. Ransford.
Shoreditch Tabernacle... ..	
Silvertown	Service of Song.
South London Tabernacle	Mr. F. W. J. Butler.
Stockwell	Mr. Oliver Millard.
St. Luke's, James Street	
Stratford, Cann Hall	Mr. S. C. Bailey.
" Carpenter's Road	
" Major Road... ..	
" Upton Cross	
Streatham	Rev. J. P. Tetley.
Sutton	Service later.

NAME OF SCHOOL.	SPEAKER.
Tooting, Upper... ..	Mr. Austin Meen.
Tottenham, High Road	Mr. C. Gordon Smith.
" West Green	Mr. S. W. Ennals.
Upton, Lambeth Road	March 18th.
Vernon Square	Mr. J. Dyer.
Victoria Park	Rev. E. Spurrier.
Walthamstow, Wood Street	
" Boundary Road	
Walworth Road	Mr. C. E. Wilson, B.A.
" Victory Place (joins with Walworth Road)	
" East Street... ..	
Wandsworth, East Hill	Mr. F. E. Tucker.
" Bennerley Hall... ..	Mr. R. J. Walker.
" Victoria Road	Mr. G. H. Judd.
Westbourne Grove	
" Park	Mr. A. Law.
Westminster	May 13th.
Woodberry Down	Mr. A. Burns.
Wood Green	Rev. G. D. Brown.
Woolwich, Parsons Hill	
" Queen's Street.	Rev. A. C. G. Rendell.

WEDNESDAY MORNING, APRIL 25TH.
THE ZENANA MISSION IN INDIA AND CHINA.
ANNUAL MISSIONARY BREAKFAST,

IN THE HOLBORN RESTAURANT,

At a Quarter to Nine o'clock.

Chairman : CHARLES FINCH FOSTER, Esq., of Cambridge.

Speakers : Mrs. DANIEL JONES, of Bankipore, North India; Miss WIL-
LIAMSON, of China Inland Mission, Shanghai; and the Rev. R.
WRIGHT HAY, of Dacca.

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

WEDNESDAY MORNING, APRIL 25TH.
ANNUAL MISSIONARY SERMON,
BLOOMSBURY CHAPEL.

Preacher : Rev. JOHN BOND, of the Wesleyan Centenary Hall, London.
Service at Twelve o'clock.

WEDNESDAY EVENING, APRIL 25TH.
ANNUAL MISSIONARY SERMON TO YOUNG MEN AND WOMEN,
IN BLOOMSBURY CHAPEL.

Preacher : Rev. R. WRIGHT HAY, of Dacca, Bengal.
Service to commence at Half-past Seven o'clock.

THURSDAY EVENING, APRIL 26TH.
ANNUAL MEETING,
IN EXETER HALL.
Chair to be taken at Six o'clock by the Right Hon. the Lord OVERTOUN,
of Dumbarton.

Speakers : REVS. E. HERBER EVANS, D.D., of Carnarvon ; S. S. THOMAS, of Delhi, North-West India ; and W. A. WILES, of Shantung, North China.

The London Baptist Choir Union will assist in the singing.

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

FRIDAY MORNING, APRIL 27TH.

MISSIONARY BREAKFAST CONFERENCE,

IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

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

Introductory Paper by the Rev. W. F. BLOMFIELD, B.A., B.D., of Ipswich.

Pastors, Deacons, and all Officers of Missionary Associations—Congregational, Sunday School, and Juvenile—are invited to be present.

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

FRIDAY EVENING, APRIL 27TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING

(For Sunday School Teachers, Senior Scholars, and Young People),

IN EXETER HALL.

Chair to be taken at Seven o'clock by H. P. GOULD, Esq., of Norwich.

Speakers : REVS. J. G. GREENHOUGH, M.A., of Leicester ; F. HARMON, of Shantung, North China ; A. T. TEICHMANN, of Perozapore, East Bengal ; and R. D. DARBY, of the Congo.

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

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

SATURDAY AFTERNOON, APRIL 28TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

SPECIAL MISSIONARY ADDRESS TO YOUNG MEN AND WOMEN,

IN THE CITY TEMPLE,

By Rev. Dr. J. G. PATON, of the New Hebrides.

Rev. W. CAREY, of Barisal, will take part in the Meeting.

Chair to be taken at Half-past Three o'clock by

R. FOULKES GRIFFITHS, Esq.

Doors open to Ticket-holders at Half-past Two. For Tickets apply (with stamped and directed envelope) to the Secretary, Young Men's Missionary Association, 19, Farnival Street, Holborn, E.C.

A CONGO MISSION GROUP.

(See *Frontispiece*.)

By the kindness of Miss Alice Hartland, of Camden Town, we are able to present our readers with a Congo Mission Group, taken from a recent photograph sent to Miss Hartland.

LENGTHENING THE CORDS IN CEYLON.

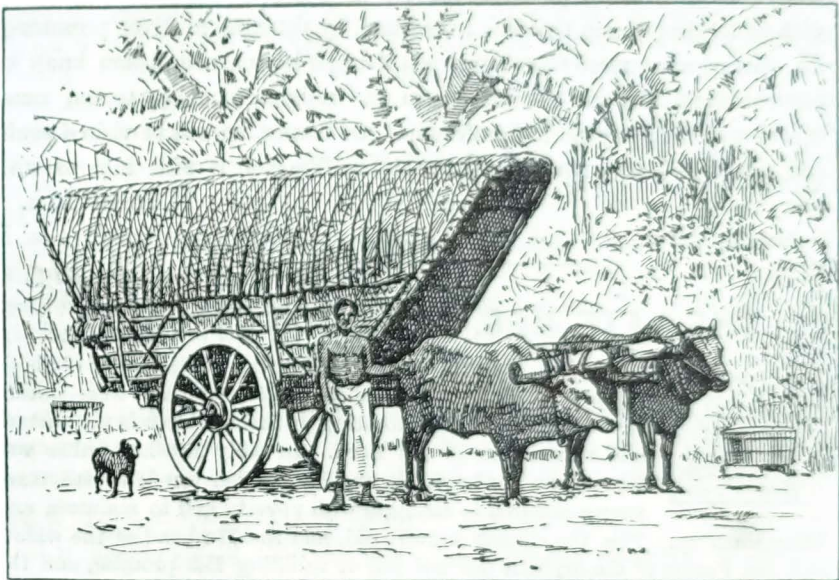


SINCE I returned to Ceylon after my furlough, I have been mostly engaged in the work of "strengthening the stakes," but I am hoping now (especially after the end of this month, which is always taken up largely with returns, accounts, reports, schedules, and conference business) to do something in the way of extension. We have a wide field here that reaches to our very doors, and though we have branched out in several directions (to Rattota on the north-east, to distant Kakirawa on the north, and to Owilikanda on the west), we have an immense and populous tract of country round about us practically untouched. This being the case, I was glad to hear from our evangelist, Mr. Markus, the other day, that a native headman, of some considerable standing in a district about fourteen miles to the north-west, had heard him preaching near the police-court in Matale, and had earnestly expressed the hope that he would come to his district and preach to the people there. Mr. Markus was anxious that I should accompany him on his first visit to the place, so we arranged between us that we should go this week, and accordingly on Wednesday we went. As we were paying our first visit to the place, and were going without notifying the people beforehand, we made up our minds to take with us everything we should want, so as not to be burdensome to them. So we engaged an ordinary bullock-cart (a good specimen of which will be seen in the picture accompanying) and started. How little use we made of the conveyance to save our own legs will appear from the fact that we went on foot twenty-three miles out of the thirty. But the cart carried our rice and bedding, and other necessities, and the cart-driver cooked our rice and curry when he prepared his own. On the way we had some long and animated talks with groups of people in hamlets through which we passed, and we arrived at our destination about 5.30 p.m.

Leaving the cart by the roadside, and the driver preparing rice and curry for his evening meal, we went in search of the headman's house, which was about half a mile from the road. Having found it, we learnt

that the headman was away, and was not expected home for some time (he did not know that we were coming); and as it was beginning to get dark, and the path back to the road was intricate and jungle-grown, we had to leave without seeing him. About an hour, however, after we reached our cart again, he came to see us, and welcomed us very joyfully.

Mr. Markus was evidently regarded as an old friend, and he recognised me also from having heard me preach twice in the streets of Matale. (This is only one incident out of many incidents which go to show that our centre here at Matale is well chosen for influence over a very wide district.) He sat there for nearly two hours, talking earnestly



A CEYLON BULLOCK CART.—(*From a Photograph.*)

and intelligently, onlookers occasionally taking part. He seemed rather aghast at our preparations to spend the night in our cart, and spoke in rather a hurt tone about it; but Mr. Markus explained that we came to do good to the whole village, and that, if we became the headman's guests, it would erect a barrier between us and the common people. This satisfied him. By appointment, we went to his house in the morning, and, in the verandah, Mr. Markus addressed a number of people that the headman had gathered, and about two hours were spent in this way, and in discussion. One good feature was that the headman made no attempt to pose as a Christian, or as anything more than an inquirer. He said: "We want to hear

what your religion is. We do not promise to accept it, but we must find out whether it is one that reaches the heart, for the true religion can only be one that enters a man's heart." One man demurred to a new religion being preached among them; but the headman replied: "Let these gentlemen prepare the meal and set it before us. If what they furnish does not awaken appetite, we need not eat; but if it is good and suitable food that they prepare, it will make us want to eat." This was manly and straightforward, especially considering that it was uttered before us with no pretence at secrecy. It was very different from the "Bohoma hondayi" ("very good") that one gets so sick of, because it means nothing and leads to nothing, and better than the shallow praise of our doctrine in which so many indulge just to please us at the moment. We both brought away with us the impression that our friend had, by listening to street preaching, &c., carried away more Christian truth than he let his neighbours know he possessed, and that his inclination to our religion (contrary to our usual experience) went beyond his profession. Of course, he will be visited again and again, and we know that the Abiding Teacher is with him as with every man.

H. A. LAPHAM.

Matale, Ceylon.

THE LATE MRS. KERRY OF CALCUTTA.



HE late Mrs. Kerry was born at Hastings in the year 1819; both father and mother, John M. and Lucy Skinner, were sincere Christians, and sought to bring up their children in the nurture and admonition of the Lord. In early life her father was taken from her by death, and her mother was left with three young children to struggle with poverty and to maintain and bring them up. This the mother bravely did, and the Husband of the widow and the Father of the orphans did not fail of fulfilling His promise, and the mother had the joy of knowing that all her children called the God of their father their own God.

Miss Skinner possessing good natural abilities made the best use of her somewhat limited opportunities for schooling, but was to a great degree self-educated; by wide and varied reading her mind was well informed, and as she thought vigorously her opinions were clear and decided on most subjects which came before her.

In early life she became a true Christian, and on the profession of her faith in the Lord Jesus was baptized by the late Rev. Philip J. Safferey, and was among those believers who were formed into the Baptist church now meeting at Wellington Square, Hastings. Under the pastorate of the late Dr. J. M. Cramp, who recognised her mental power and the force of Christian character, she received great mental stimulus and much assistance in her course of reading. She was afterwards trained at the Normal School of the British and Foreign

School Society in London, and went thence to take charge of a girls' school at St. Ives, in Huntingdonshire. In the year 1847 she removed to Bristol to another school; it was there Mr. Kerry first met her and their friendship began. In 1853, when Mr. Kerry was pastor of the Baptist church at Dorchester, Dorset, they were married. From that time till her death she was her husband's trusted counsellor and helper in all his work. In 1856 they came out to India together.

The first five years in India were years of great trial to her, as she suffered much from the effects of the climate, and circumstances prevented her doing much direct missionary work. In 1862, she and her husband removed to the Mission House at Intally, where a boarding school for native Christian girls had long been in existence. Arrangements had been made for discontinuing this school, and only two destitute orphan girls remained, and the lady teacher was transferred to another part of the country. Mrs. Kerry, with characteristic decision, determined to carry on the school as before, and soon pupils flocked in, and for nearly thirty years she carried it on with abundant tokens of Divine approval. She found great joy in this work, and gave ungrudgingly time and strength to it. She visited England twice, in 1866 and 1876, and on her return to India in 1879, when her husband became Financial Secretary to the Mission, she was brought into closer relations with the missionaries, and was called by many of the younger ones their Indian Mother.

The later years were years of increasing feebleness. In 1887 a fall injured the hip-joint, which permanently lamed her; in 1889, she had a slight paralytic seizure, and a second seizure at the end of 1890; from these she partially recovered, but was incapable of active movement, and as time passed her weakness increased. But through all there was patient submission to the will of God, cheerful trust in her Saviour, and quiet waiting for the summons to the eternal home. She continued to the last regular in attendance at chapel, both on Sundays and week-days, and on the last Sunday of her life was in her accustomed place at Circular Road Chapel, at the first Communion service of the year.

On Tuesday morning, the 9th of January, she left her bed as usual to take her early cup of tea, and was seized by the final attack of paralysis. She became for a time unconscious, but for a brief period regained consciousness, though speechless. Her husband spoke and prayed with her and repeated some passages of Scripture. On saying, "When heart and flesh faileth Thou art the strength of my heart and my portion for ever," she tried to speak the words herself, and the word "portion" was indistinctly uttered. When asked if she knew her husband, she said "Yes," and that was the last utterance. She sank into oblivion of all around and appeared to be sleeping, and so continued till the end quietly came on Thursday morning, January 11th.

She had long been prepared for the end, and had no fear or doubt to disturb her calm and abiding trust in the Saviour she had loved and served for more than fifty years.

It is not easy to tell adequately what a good wife and mother she was, and how devoted and loyal to the last to the blessed Master whom she loved to serve. Her "record is on high."

SRI NATH SIRKAR.

"A JUST MAN AND A PERFECT."

BY THE REV. W. R. JAMES, OF MADARIPORE, EAST BENGAL.



Y DEAR MR. BAYNES,—I am sure you will be grieved to learn that our brother Sri Nath, of Uttarpar, has just passed away. He died at Burisal a few days ago in the presence of three of his children, who had gone there to nurse him during his last illness. It would be hardly proper to call it his last illness, for he suffered occasionally for more than twenty years from the same disease. But after our last annual meetings at Dighaliya he had a severer attack than ever before, in consequence of which he was advised to seek proper medical treatment without delay. This he did, but to no advantage. Although his doctor gave him hopes of recovery, yet he told his eldest son, "I do not believe him. I shall not get well again. The Lord calls me I must go."

SUNSET AND SUNRISE.

A little time before his death he told his children their several defects and virtues, somewhat after the manner of Jacob when he was a-dying, particularly charging his eldest son to look after the religion of the family. He had always endeavoured to enjoin on the members of his household the duty of loving and obeying God, and in the prospect of leaving them he expressed the wish that, in this matter, his eldest son Bindu Nath would henceforward be to them as a father. He also expressed the hope that they would be kind to their mother, and reminded them that he had always been loving

and tender to her, thus enforcing with his own example the wish that she should meet with no less consideration at their hands after he was gone. All this was very Christ-like and most encouraging to those who labour in this country. God's word shall not return to Him void: "The desert shall rejoice and blossom as the rose." Sri Nath's religion shone beautifully during his last days, and they say "the ruling passion is strong in death." To attend to such matters as weighed on his mind is indeed "to set one's house in order." Instead of leaving the disposal of their earthly goods till the last, as people now commonly do, it would be far better if that were done when one is in health and at leisure, and the last days and moments of life were reserved for more solemn duties. Oh, how beautifully did the life of David, the sweet Psalmist of Israel, close! Just, as the evening sun, encircled with a halo of glory, sets in a glowing sky, so terminated the earthly career of the loving and loveable son of Jesse; and if our departed brother Sri Nath's last moments were not so rich in expressions of love to God, they were not less peaceful than were his.

GREATLY BELOVED.

He was a man much beloved by his children, and a little king that ruled by love in his own family. He was half idolised by his nearest relatives, and it was very nice to see how he and they lived in the affections of each other. The patriarchal system still obtains in India, and becomes in many respects a grand institution

when sanctified by the grace of God. According to this system all the members of the family freely give all their earnings to the head of it, and he again, as the father of all, distributes to every one, as his needs may be, and as the general fund allows. This was always the custom in the home of our departed brother. No doubt this system has its defects, and that it has a tendency to beget idleness; but think of its drawbacks as we may, one should not shut his eyes to the fact of its grand unselfishness. The Church of Christ is frequently compared to a family in the New Testament (and it is characteristic of inspiration that it always selects the most appropriate figures), and there is no inherent reason why the patriarchal system in India should perish with the establishment and growth of Christianity. The example of our brother showed that it may be elevated, and made a pillar and foundation of the truth in the land.

HIS GIFTS.

Our brother was supported by the Sunday School at Union Chapel, Manchester, and for many years he laboured at Uttarpar as their representative. He had a good knowledge of medicines, and by practice and experience he had acquired some amount of skill also in surgery. Besides, he was a man of very shrewd common sense, with a considerable knowledge of Indian land law, and the Penal Code. This, with his readiness to give advice whenever and by whomsoever solicited, gave him great influence over his neighbours, and he was looked up to by Hindus as well as Christians for miles around. His widow was telling me the other day, that in consequence of his labours and influence in the district of Uttarpar, hundreds of people there have

lost all faith in Hinduism, adding that as David gathered the materials for the temple which was built by his son, even so, probably, some one would ere long reap the fruit of the seed which was sown by her husband.

His father before him was a preacher, and was incarcerated for a few days when a daring attack was made on the Christians of Backergunge years ago by some landowners. Nevertheless, it was quite against the wish of his father that Sri Nath became an evangelist, as, I am told, he needed his son to look after his land. But God's plan of his life was different, and His purposes cannot be thwarted. It was a blessing indeed for the churches of these districts that the father was not allowed to have his own way.

THIRTY-FIVE YEARS AGO.

He was set apart for the work of the ministry about thirty-five years ago; and from that time till within a few weeks of his death he laboured uninterruptedly in what are called the *beels* of Backergunge. For years he was treasurer of our association, and the year before last he was elected chairman, which office he filled satisfactorily to all during the time that he held it. He was a born ruler; and the young Church of India has need of nothing so much as men of light and love and firmness. At first sight, Sri Nath often gave the impression of being a harsh and hard man, but the flint was in his face and not in his heart. He was constantly called upon to arbitrate in quarrels. When any case had to be tried and settled he would listen patiently for a while to both sides, and his very keen insight and long experience enabled him to grasp the situation in an instant when he was made acquainted with all the facts relating thereto.

Once he had made up his mind it would be next to impossible to get him to change his opinion. But he always thought a good deal before arriving at a conclusion. If he had had the necessary advantages, and if he were of that profession, he would have certainly excelled as a member of the Judicial Bench. "The edicts of rulers," they say, "are monosyllables," and if Sri Nath saw a man inclined to be disputatious or refractory in spirit he would soon set him aside, and, mustering all the authority at his command, would end the dispute by saying, "No, that cannot be." I shall never forget his "No, that cannot be." We shall all miss him much in our meetings, committees, and conferences, but no one more than the writer. We worked together as true yoke-fellows, without misunderstanding or friction on either side. In all matters relating to the churches he was my right-hand man, and I know not where to look for another to fill his place. We may, however, gather comfort from the consoling fact that the Great Shepherd

of the sheep lives evermore, and that He is much more interested in the preservation and success of His Church than we are, or can be.

A STUDENT OF SCRIPTURE.

Perhaps I ought not to finish without mentioning the fact that our brother was well up in his Bible, having read it consecutively five or six times. As one half, if not more, of our Bengali Bible is still without notes or comments, one could see from the case of Sri Nath how well able a converted man with strong common sense is to grasp the most practical truths of the Bible simply by comparing Scripture with Scripture, and spiritual things with spiritual things. Of course our brother was not without his defects, but, in reviewing his career, his circumstances and disadvantages have to be taken into account; for God measures and judges people according to what they have, and not what they have not. It can be said of him, as it is written of Noah, "that he was a just man, and perfect in his generations."

Madaripore.

W. R. JAMES.

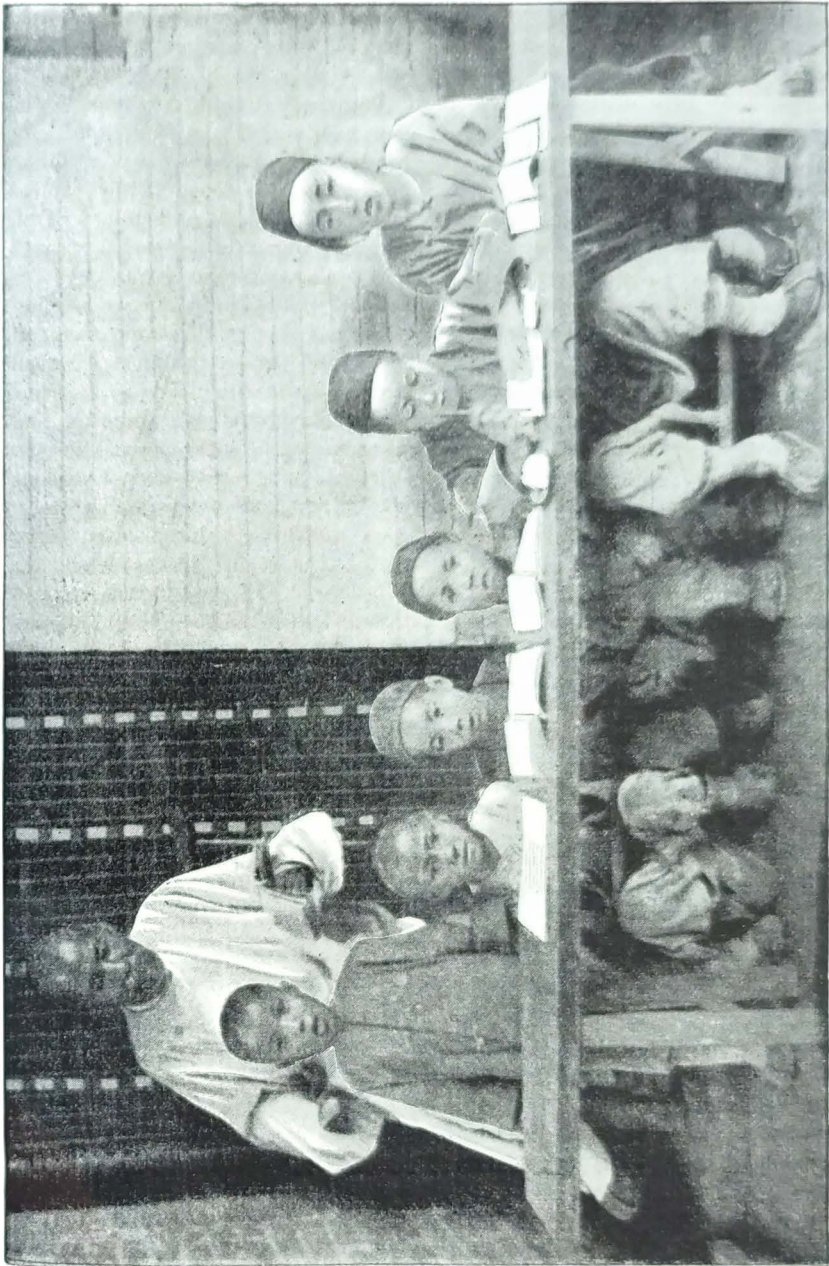
MISSION SCHOOL AT SHIH TIEH, SHANSI, NORTH CHINA.



MOST of the schools (not colleges) in China are private, and not connected with the Government in any way. The majority of villages would have one or more elementary schools. As a rule the leading men of the village guarantee a salary and invite the teacher. The picture on the opposite page represents our Mission school at Shih Tieh. The boy in front of the teacher is in the act of "pei shei," or repeating the passages he is supposed to have committed to memory during the day. Another boy is learning to write. The schools in China are very noisy: in committing anything to memory each boy shouts at the top of his voice, and when there are twenty or thirty shouting all together in a small room you may imagine the noise.

Tai Yuen Fu, Shansi.

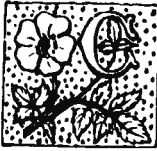
EVAN MORGAN.



MISSION SCHOOL AT FHIH TIEH, SHANSI.—(From a Photograph.)

THE MISSIONARY HERALD.]
APRIL 1, 1894.

CHURCH OF THE CRUCIFIED.



CHURCH of the Crucified, art thou reclining
 Where thy Lord had not a place for His head?
 Hast thou soft comforts thy temples entwining
 Where His brows throbb'd 'neath a chaplet blood-red?
 Up from the dust, though it gleam golden round thee—
 'Tis but the Judas-bribe proffered anew—
 Clasp the pierced hand that from bondage unbound thee;
 Let the pierced heart teach thee love that is true.

Church of the Risen One, art thou dejected
 While He, thy Lord, is exalted on high?
 Hast thou thy birthright of glory neglected?
 Turned to earth-glamour faith's seraphim eye?
 Up to the height of thy heavenly calling;
 See thou thy place with the King on His throne;
 Queenly in grace to break bands that are galling,
 Make earth's whole burden of sorrow thine own.

Church of the Crucified, earth needs thy passion—
 Love agonising the wayward to win,
 Pure self-oblation in Christliest fashion,
 Soul-sweat and travail to save men from sin.
 Church of the Risen One, love that withholdeth
 Naught that it has God would give to thee now;
 Rise in the might that thy weakness enfoldeth;
 Bid the whole earth to the Crucified bow!

R. WRIGHT HAY.

TIDINGS FROM JESSORE, BENGAL.



THE Rev. R. H. Tregillus sends the following account of work in Jessore. Both Mr. and Mrs. Tregillus are now leaving India for a much-needed season of rest and refreshment in England, and Mr. Norledge will now have charge of the growingly hopeful and important work in that district:—

“Some six months ago the village school of Raimanik found a place in one of our circles of schools. In accordance with our usual custom, our small Elementary Catechism was introduced. Within two months the whole of the little volume was committed to memory by a number of the boys, and a spirit of inquiry on the subject of the Christian faith seemed to have been imparted to the village at large. On the occasion of our visits to the village, large numbers of the people came together and gave earnest attention to our delivery of the Gospel message. On the first Sunday of October, nearly twenty from that

village came the whole distance of seven miles to Jessore, in order to see the mode of Christian worship. By this time several began to entertain the idea of leaving Mohammedanism and embracing the Christian faith. It was, however, decided amongst them that the question of changing their faith should be postponed until a public debate between representatives of the two faiths, well versed in Arabic, could be arranged for. This decision on their part we could not regard as a very promising sign. Our experience of some six public debates with Mohammedans has taught us not to look to them for help to inquirers. In spite of our dissuasions the people of Raimanik remained firm in their desire for a public discussion. After some little delay the day was fixed for Thursday, December 28th. As none of our staff possesses the necessary knowledge of Arabic, we turned, as on a former occasion, for help to Moulvie Hosein Ali, of the C.M.S., Calcutta. This friend has but a limited knowledge of Bengali, so we were fortunate in obtaining the assistance of Babu Kedar Nath Mookerji, to translate from Urdu to Bengali. We had been told that the Mohammedan Moulvie would arrive at the place of debate on Wednesday evening, so that the debate might commence early on Thursday morning. On our arrival at Raimanik, before nine a.m., we found we were the first on the field. It was, therefore, a case of settling down quietly to wait. The Mohammedan champion reached the village between ten and eleven o'clock, and became the centre of attraction to the people who had begun to assemble. What with ostentatious Namaz twice conducted by the Moulvie, the mid-day meal, and a warm controversy among the Mohammedans almost leading to blows, because our host had received and fed the Christians, time sped along, and it was nearly two p.m. Still the Mohammedan Moulvie avoided the place of discussion. My own personal effort to bring him to the work for which he was called was unsuccessful. He would come shortly, that message was brought us again and again. On our side we now began work in earnest. Our singing party began, and soon a large gathering came around us, perhaps not less than 200. Preaching and singing kept us well employed until nearly four p.m. Our Moulvie brought out and expounded passage after passage from the Arabic Koran, which revealed clearly that Mohammed was a sinner and not a saviour, and would also fail as an intercessor. Soon the news came that the Mohammedan Moulvie had used the opportunity our preaching had afforded and had effected a retreat. He was gone. The Raimanik debate was over. The anger of the villagers towards their spiritual teacher and guide was expressed in no measured terms. We cannot but hope that a gracious purpose controlled the events of the day, and that the prevention of the discussion will do more for the extension of the Redeemer's Kingdom than any debate could have effected. There seems but little doubt that the school-teacher there will soon come out as a Christian.

“Our Christmas festivities took place recently at Dowlatpore. About one hundred Christians partook of a meal and assembled at our open-air meeting in front of the chapel. Through the kindness of friends, both here and in England, a large number of useful gifts of clothing were distributed. It was felt that God had indeed been good to us. Three-quarters of this assembly of Christians, the largest ever seen at Dowlatpore, have left Mohammedanism during the past three or four years.”

A RECENT CONFERENCE IN CHINA.



THE Rev. Samuel Couling, of Ching Chou Fu, Shantung, writes :—

“DEAR MR. BAYNES,—I think the readers of the *HERALD* will be interested to hear that a Conference of Shantung missionaries was recently held in this city. Men and women, forty-two were present. Most of these were American Presbyterians and English Baptists, these two missions being the strongest in the province; but the following missions were also represented :—American Baptist, English Methodist, China Inland, Canadian Presbyterian, Swedish Baptist, and American Independent.

“The Conference was remarkable as being the first held in Shantung, and it was remarkable, too, that so large a number of foreigners could assemble in an interior city without disturbance. Ching Chou Fu, in all its long history, has never seen so many ‘foreign devils’ within its walls; yet men and women in Chinese dress, or in English dress, were allowed to go about in peace.

“The visitors not only had the Conference, but they also took the opportunity of seeing and examining on the spot the methods and results of our mission work here. The new buildings also for Training Institute and Boarding School were also objects of much attention.

“Papers were read and discussed on the following subjects : How may the Native Church become self-supporting? The Poverty of Shantung; its Causes and Remedy; the Attitude of the Native Church toward the Government; and on Theological Education, Medical Work, and Woman’s Work for Women. Boys’ Schools and Church Music for Chinese were on the programme, but were crowded out for want of time.

“Dr. Nevins, of the American Presbyterian Mission, whose name is known to you as one of the pioneer missionaries of Shantung, one of the oldest and most experienced as well as most loved of missionaries, died suddenly on the eve of starting from Chefoo. His paper was ready to read to us; a colleague brought it and read it.

“The Conference was an unusually helpful and successful one; none seemed to go away disappointed; those especially who work in the interior, in isolated positions, were cheered and stimulated by meeting with so many fellow-workers, and by hearing of the progress of the work in other parts of this great province.

“It was resolved to print the papers which were read, and I will send a copy later on.

“A. H. Baynes, Esq.”

“Yours sincerely,

“SAMUEL COULING.

THE Rev. Chas. H. Judd, of Chefoo, in a recent issue of the *Christian*, writing relative to this Conference, says :—

“The ancient city of Tsing Chu Fu, which is said to date back earlier than the time of Abraham, and is situated about 240 English miles from Chefoo, in the province of Shantung, about eight days’ journey by mules into the interior,

was lately the scene of a most interesting Conference of missionaries of various denominations and nationalities, about forty or more being present, including some wives and single ladies.

"Inside its ancient walls has recently been built up a novel building, in Chinese style of architecture externally, beautifully arranged without and within. It is the handsome gift of a Christian gentleman at Bristol to the English Baptist Mission of that city, and is called the Gotch-Robinson College. It contains a good chapel, rooms for classes, theological and scientific, pretty little dormitories for about sixty students, a missionary house, and, the most novel of all for an inland city, a beautiful museum of stuffed birds, beasts, and fishes, chiefly native; a collection of fossils, shells, and various things of interest, and for general instruction in the works of God and in Western science. This being open to the public free of charge, is greatly appreciated by the more intelligent part of the populace, and is not without its value in helping forward mission work in some lines.

"In one of the large rooms used for classes, the Conference met daily, on Monday, Tuesday, and Wednesday, November 13th to 15th. On the previous Lord's Day the place was opened by a Christian service, conducted in Chinese, by the Rev. C. Mateer (American Presbyterian Mission), preaching from the words, 'Ye shall know the truth, and the truth shall make you free.' A good number of native students and others were present, but the greatest work of the Baptist Mission here lies scattered through numerous villages in the surrounding country, where are scattered between two and three thousand Chinese Christians, and where less than twenty years ago, with the exception of a very few odd ones, probably not ten, the whole of this number were in dark idolatry, but now loving and praising the Lord God and our Saviour. God has indeed been working wonders.

"In addition to these are nearly four thousand native Christians connected with various branches of the American Presbyterian Mission, having the cities of We-hsien, Teng-cheo-fu, and Chefoo as their headquarters. Very different lines of work were represented by the forty-one missionaries present at the Conference—some occupied in training the young in schools and native Christian colleges; some in medical work, others in evangelistic work, but all able to show that God is willing to use almost any line or plan of work, provided His gracious Gospel be taught in faith and love, whether by schools, evangelists, or medical missionaries."

A NEW MISSIONARY MAGAZINE.



WE have much pleasure in calling the attention of our readers to the first number of a new missionary magazine just published, entitled *The Missions of the World*, edited by the Rev. G. Carlyle, M.A. It is to be published monthly, price fourpence.

NOTES BY A MISSIONARY DEPUTATION.



S a missionary deputation it has fallen to my lot to visit many parts of the country, and to observe how mission work is carried on among the churches. Assuming that a few remarks from a missionary point of view may not be without interest, I venture to send them for insertion in the **MISSIONARY HERALD**.

At a united missionary meeting a deacon of one of the churches was in the chair, and made a thoroughly practical speech. He said that in the three churches represented in that meeting there were about fourteen hundred members; that he had been going into figures, and found their contributions to the Baptist Missionary Society averaged

ONE FARTHING PER WEEK PER MEMBER.

This he considered very unsatisfactory. He felt that he must double his own subscription, and was pleased to state that the contributions from the church of which he was a member would be nearly double what they were in the previous year. Could not scores, hundreds of members and churches do likewise?

In looking into the Annual Report for 1893, I find that, of the sum credited to the above churches, a large proportion comes from the juveniles; and that, out of the fourteen hundred members, only *fourteen* names are given as annual subscribers, or one to each hundred members. Deducting, therefore, the amount collected in the Sunday-schools, which contain unitedly about eighteen hundred scholars, it is questionable whether, on an average, the church members contributed more than

HALF A FARTHING PER WEEK.

Further, in some of the churches I have visited, the amount is even less. Not having any proper organisation, the Missionary Society has to depend almost entirely upon the annual collection for its support. Should the members of such churches, from any cause, be absent from the annual services, their gifts are entirely lost. I do not think, therefore, that I exaggerate when I say, in regard to hundreds, if not thousands of our members, that for weeks, months, and even years, they give

NOTHING AT ALL.

This, except in very rare cases, ought not so to be. There may, indeed, be instances where an average of a farthing, or even half a farthing, per week per member, would be considered too high, but such cases are few,

very few. All that can be expected is that every church member give as the Lord hath given to him or to her. Then Jesus, who sits over against the treasury, and beholds how the people cast money into the treasury, will accept and bless both givers and gifts.

SUCCESS DEPENDS LARGELY UPON MINISTERS.

In the churches visited, I find many methods employed for raising funds, but I am convinced that, whatever the machinery, *success depends largely upon ministers*. Missionary deputations are very well in their place, and may serve a useful purpose; but, unless the missionary spirit is fostered *throughout the year* by the minister, the annual visits of missionaries will be a comparative failure. "We have no missionary prayer-meetings." "We have heard nothing from the pulpit about the Mission since the last annual meeting." "I have attended the chapel for the whole year, but have never heard the Mission prayed for by our pastor." Such are the remarks which I have heard during my visits to the churches. Let us hope that these cases are exceptional, and that throughout the denomination there shall not be a single minister who is not filled with the missionary spirit, which is the spirit of Christ. Missionary ministers will make missionary churches, and *vice versa*. At a prayer-meeting held not long ago, a good old man in humble life prayed: "O Lord, may we not only be justified and sanctified, but may we be missionaryfied as well." When this prayer is answered, there will be no difficulty in raising the annual income of the Baptist Missionary Society to one hundred thousand pounds.

A CONGO MISSION APPEAL FOR REINFORCEMENTS.



THE following letter is from the pen of the Rev. George Cameron, of Wathen Station, Lower Congo River, who anticipates returning to his field of work early in May next:—

"DEAR MR. BAYNES, — Many

now rest in the presence of their Lord.
 hearts are grieved by the death of our brother Balforn, and many prayers are ascending for those who have been bereaved. We are reminded of others who fell in the same warfare, or rather won the same victory, and who

"Years ago, when the angel of death seemed to be let loose in Congo, and each succeeding mail brought news of death, the churches counted the cost, and resolved that the work should be carried on. Since then

great advance has been made and the blessing of God has been manifest. It is a cause of thankfulness that we have now eight stations fully equipped in Congo, from which the light of life is spreading to the nations which are sitting in the surrounding gloom.

"But even when we take the most hopeful view of the progress of the work of our own and other societies, we cannot fail to see that we are still a long way from the accomplishment of our object—the evangelisation of the Congo basin. The magnitude of the task is not properly understood. The Congo territory, first heard of only a few years ago, has a greater area than India. To many who have some knowledge of Indian affairs, and to whom 'Congo' is only a name, this will be hard to realise; but such is the fact. Our own stations form a line nearly a thousand miles long; but how short that line looks on the map! During the last few years the Congo basin has been traversed in every direction, and everywhere people have been found, all having for religion only a degrading fetishism, well called devil worship.

"It is impossible to say how many different languages are spoken in this vast region, but probably there are not less than one hundred, and in about ten of those only is the Gospel being preached.

"We are in a position to carry the message of salvation to some of the tribes that are still in darkness. The *Peace* and the *Goodwill* are able to undertake more than the supplying of the stations already established on the Upper River; but there are no men to open new stations. The call for men was never more urgent than it is now, for the need was never so well known as it is now. Through

many open doors of opportunity the appeal is sounding, 'Come over and help us.'

"Men who are jealous for the glory of God and who long for the salvation of their fellows are the men who are wanted. Will none such respond to the call?

"It should be remembered also that not only are workers needed for the 'regions beyond,' but reinforcements are sometimes called for in already established stations. One is wanted now to step into the gap made by the falling asleep of our brother Balfern. While we are thankful that the rate of mortality in the Mission has lately been less than it was some years ago, we do not seek to hide the general unhealthiness of the Congo region; and intending candidates should count the cost before seeking to go out. An extract from the report of deputies who recently visited another West African mission will give some idea of the costliness of these African missions: 'Your deputies . . . especially emphasise the fact that one-third of the staff must always be counted as off duty through sickness and invaliding. In fact, three agents are required for the work to be done by two; and even with this reserve the Board would need to be on the outlook for suitable candidates to be in preparation for emergencies which any bad season may bring about.'

"In the greater part of Africa the average day of the labourer is short. We may therefore with all the more earnestness pray the Lord of the harvest that He would send forth labourers into His harvest.

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee on Tuesday, March 20th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. T. H. Martin, Glasgow,

The Secretary reported the decease of the Rev. W. Howieson, formerly Pastor of Walworth Road Church, on Sunday evening, March 11th. Mr. Howieson was for a long term of years a most active and valued member of the Executive Committee of the Society and Chairman of the Western Sub-Committee; and, upon retirement from regular pastoral work, he was unanimously elected an Honorary Member of Committee. The Secretary was instructed to convey to the bereaved widow and family a very affectionate expression of the Committee's sympathy and of their earnest prayers for their solace and support in this season of sore loss and trial.

The Minutes of the recent Bengal, North-West, and Singhalese Mission Conferences were carefully considered.

Letters from the Rev. A. E. Scrivener, relative to the death of the Rev. W. P. Balfern, were presented and read. Writing from Funchal, Madeira, under date of February 28th, Mr. Scrivener reports:—

“Mr. Balfern's death was a great surprise to me. He was apparently recovering so rapidly and so well from his severe fever, that I thought that in a few days at most he would be up and about. After seeing him safely ashore at Madeira, and placing him under the care of Mrs. Smart, I returned to the steamer to see our baggage through the Customs. On my return to Mr. Smart's house, I was shocked to learn Mr. Balfern had had a severe attack of coughing and hemorrhage. A doctor had been sent for at once, who had pronounced him seriously ill from pulmonary congestion, both lungs being badly implicated. So certain was I of Mr. Balfern's recovery that I felt almost inclined to doubt the diagnosis of the doctor; but one glance was quite sufficient to convince me of his greatly altered condition. The doctor thought there was just a chance of his recovery, and certainly was most attentive, paying several visits throughout the day. In spite of all we could do, however, he remained in much the same condition—sometimes better, sometimes worse—until about 11 p.m. the same day, when, after several violent efforts to breathe, he was overcome by the disease, and expired. The doctor says that the trouble in the lungs must have commenced with the chill which was the cause of the fever, but that the disease should have reached such an advanced stage unsuspected by anyone, as also by Mr. Balfern himself, is to me most surprising. In our journeying together down country to the mouth of the Congo, Mr. Balfern often remarked on his healthiness, and expressed himself as very doubtful of the expediency of his return to England. There can be no doubt now that our many delays on the Lower River were very prejudicial to him, and that his system became charged with malaria, only needing the unfortunate chill to bring about the deeply-lamented and fatal result.”

In a letter, dated Funchal, February 25th, Mr. Scrivener writes:—

“The remains of the late Mr. W. P. Balfern were interred in the English

Cemetery last Tuesday morning, at ten o'clock. The trustees of the cemetery kindly granted me permission to conduct the service, which I accordingly did. Mr. and Mrs. Smart, Miss Newton, one or two English visitors, and Mr. Jefferd attended. The service was a very simple one, the hymn, 'Sleep on, beloved,' being sung at the close. Mrs. Smart and her sister very kindly made some beautiful wreaths of white flowers, &c., which were placed on the coffin, and afterwards arranged on the top of the grave. In the conduct of the funeral arrangements I have been very greatly assisted by Mr. Smart, who, in fact, all through this very sad time, has been most kind and brotherly."

The arrival in England was reported of Mr. and Mrs. Ross Phillips from San Salvador, and Mr. Ernest Hughes from Bolobo, Upper Congo River, the medical adviser of the Society reporting that all three urgently needed rest and quiet, being still in poor health.

A letter from the Rev. A. E. Scrivener, dated Funchal, March 13th, was read, reporting that by medical advice he did not intend leaving Madeira for England until the 10th or 11th of April.

Special prayer was offered by the Rev. J. Baillie, of Bloomsbury, and Ed. Rawlings, Esq., of Wimbledon Common.

Leave was given to the Rev. Denham Robinson, of Serampore College, to return at once to England, his health having seriously given way, and Dr. Crombie, of Calcutta, advising an immediate change to England.

An appeal for pecuniary assistance from the Bombay Baptist Church was regretfully declined in consequence of the present financial position of the Society.

The meeting was closed with prayer by the Rev. J. Jenkyn Brown, of Birmingham.

RECENT INTELLIGENCE.



BIBLE TRANSLATION SOCIETY.—In order to meet the convenience of friends the accounts will be kept open until Saturday, April 7th, by which date it is respectfully requested that the contributions and lists for the next Annual Report may be forwarded to the Secretary, Rev. William Hill.

An Appeal from Gya.—The Rev. Prem Chand, our missionary at Gya, writes:—"MY DEAR MR. BAYNES,—I have to thank through you the kind friend who gave me the magic lantern which I have received. It is a good one, and no doubt would work well, but, alas! no slides came with it. It is useless to me for the work without Scripture slides. I should feel greatly obliged if you could kindly find for me a set of Scripture slides, coloured if possible, illustrative of the life of Jesus Christ. Will you, dear Mr. Baynes, appeal on my behalf to the readers of the **MISSIONARY HERALD** for a gift of lantern slides? They would be of real use in my evangelistic work here.—**PREM CHAND.**"

Who will respond?—The Rev. Fred Harmon, of Chouping, Shantung, is just at present taking a course of study in ophthalmic surgery at the Moor-

fields and North London Hospitals, with a view to increase his usefulness on his return to China in the early autumn. He writes:—"I have just been informed that I must procure certain expensive instruments and lenses for my optical work, also some absolutely needful medical text-books. I want at once £20 for these purposes, and before I start for China a further necessary equipment for instruments and drugs to the amount of £35. Where can I look for these sums so that on my return to China I may be ready to make the best use of the training and experience I am now enjoying?" The Committee earnestly trust that some reader of the **HERALD** may be led to respond to this appeal, as in the present financial condition of the Society they are unable to supply the needful funds.

The Rev. W. B. James, of Madaripore, East Bengal, writes:—"Our hearts have been very much touched by the account in the **HERALD** for January of the poor girl who gave all her savings towards helping our people here in famine distress. Mr. Spurgeon had the story of her gift translated into Bengali, and it has been distributed as a small leaflet among our *beel* churches. Thus you see that her example has already borne much more fruit than she probably ever dreamed. The spiritual good it will do will be much more than the help it was intended to render towards supplying physical want. The Lord bless the giver and bless her example!"

A Double Wedding at Berhampore, Ganjam, Orissa.—On Friday, the 29th December, Berhampore generally, and the native Christian community in particular, were *en fête* in honour of a double event in the household of our popular hospital assistant, Mr. M. Rajarowdoss—namely, the marriage of his brother, Mr. M. Sudarsanam, with Srimati Moti, daughter of Mr. Solomon Mahanti, and of his sister, Srimati Shantamma, with Mr. P. Devadatham. The interesting ceremonies were performed in the Baptist chapel by the Rev. R. L. Lacey, assisted by Mr. D. Mahanti, Pensioned Sheristadar of the District Court and District Registrar of Marriages; the service being read by Mr. Lacey in Oriya, and interpreted into Telugu by Mr. Mahanti. The chapel was crowded to excess by relations of the happy brides and bridegrooms, and a large concourse of friends—Europeans, Eurasians, Mussulmans, Telugus, Oriyas, Brahmins, and Christians. After the service, which was followed by all present with the closest attention, all present adjourned to Mr. Rajarow's house in Bhapur, where light refreshments, fruit and flowers, *pan supari* and *attar*, were distributed, and appropriate songs in Telugu and Oriya were sung, including an Oriya Epithalamium, specially composed for the occasion by Mr. D. Mahanti. This happy event has a peculiar interest in the fact that by Mr. Sudarsanam, a Telugu, marrying an Oriya lady, a great step has been taken towards uniting the Telugu and Oriya Christian communities in these parts, which at present are scarcely in touch with each other owing to differences of languages and customs and traditions.

Recent Congo News.—The Rev. Lawson Forseitt, writing from Underhill Station, under date of February 19th, reports:—"Mrs. Harrison arrived here safely on the 3rd. Mr. and Mrs. Bentley are still here in consequence of the

block on the road. As, however, a small caravan arrived here yesterday from Lukunga—the first since November—there is hope of their soon starting for Wathen Station."

From **Bopoto Station** the Rev. F. R. Orm writes (January 3rd, 1894):—"The magic lantern from the Downs Chapel, Clupton, has arrived in capital condition, and works splendidly. We gave the first public exhibition on Christmas evening, and had a large and attentive audience to see what they called the 'ghosts.' The selection of slides is admirable, and we shall hope to spend some very profitable evenings, explaining pictures about Joseph, Pilgrim's Progress, &c. We are all well. Mrs. Forfeitt enjoys capital health."

From **Lukolela Station** the Rev. John Whitehead reports (January 6th, 1894):—"We are in splendid health, and I am devoutly thankful we did not remain in England another month, else, through stoppage of the road, we might have had long to wait [at Underhill. Now, thank God, we are at our station, hard at work and full of hope."

From **Monseml Station** the Rev. W. H. Stapleton writes (December 29th, 1893):—"Mrs. Stapleton gave birth to a son on the 12th of this month; all well."

Institution for the Education of the Daughters of Missionaries, "Walthamstow Hall," Sevenoaks.—The Annual Meeting of the above Institution will be held this year at Walthamstow Hall, Sevenoaks, on Thursday, May 17th, at 3.30 p.m. The Rev. G. S. Barrett, D.D., of Norwich, has kindly consented to take the chair.

THE LORD LOYETH A CHEERFUL GIYER.



ONCE again we have most gratefully to acknowledge welcome gifts for the work of the Mission:—Old silver coins and a parcel of clothing from Mrs. Garside, of East Bournemouth; silver bracelets, chain and locket from "L. L. B.," Leicester, who writes:—"I deeply regret, as my means are so poor, I cannot give money; my prayers are ever for the prosperity of the work;" two gold rings from the Rev. E. R. Pullen, of Shirley, Southampton, who writes:—"The oldest member of our church, Mrs. Gordon, has just died, aged ninety-two, and left word shortly before her death that the two gold rings, sent herewith, were to be given to the Baptist Missionary Society, the work of which she always followed with the deepest interest;" articles of silver jewellery from Miss A. R. B., for the work of the Mission; two small rings from Anon., Purley, Southampton; a small fruit knife from a Widow, "who has no money to give, hardly earning enough by her needle to find actual food"; a small silver coin from an Old Soldier, who "served in India during the terrible Mutiny, and saw the wonderful powers of Christ in many of the native Christians"; a small silver ring from a School Girl, who loves to read the **MISSIONARY HERALD**; and two silver bracelets, from "A Missionary Sister," per Miss Barker, of Olney House, Hastings.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—

Parcel of magazines, from Mrs. Braden, Earlswood, for Congo; a piece of fancy work, from "A Friend," Stratford; a parcel of clothing, from Mrs. Garside, Bournemouth, for India; and a box of articles, from Mrs. Scott, Lynton, for Lily Scott, in Mrs. Bentley's School, Wathen, Lower Congo River.

CONTRIBUTIONS.

From February 13th to March 12th, 1894.

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

ANNUAL SUBSCRIPTIONS.					
Aldis, Mrs. Walsall	0 10 6	Grayson, Mr. E. J.	1 1 0	Small, Rev. G., M.A.	1 0 0
"A Working Man,"		Greet, Miss E.	0 10 0	Smith, Miss Mary	0 10 0
Hitchin	0 10 0	Hill, Mr. and Mrs. Isaac, Derby	1 1 0	Smith, Miss R.	1 1 0
Bennett, Mrs. E.	2 2 0	Hill, Rev. J. F. and Mrs., Cattaek	5 0 0	Smith, Mr. T., Harrow	1 1 0
Do., In Memoriam	2 2 0	Hoy, Mr. and Mrs. F., Lechlade	1 1 0	Stephen, Mrs.	1 0 0
Rentall, Miss C.	0 10 0	Jackson, Mrs. Christina, Edinburgh	8 0 0	Walker, Mrs., Epping (add.)	2 2 0
Roffey, Mr. John	0 10 6	Jarrett, Mr. A. J.	1 0 0	Walters, Mrs., St. Helier	0 10 6
Burns, Rev. Dawson, D.D.	1 1 0	Johnson, Mr. G. W., M.A.	3 0 0	Mrs. Johnston	0 10 0
Burton, Mr. S. B., Newcastle	10 0 0	Johnson, Mr. John, Wigan	5 5 0	Ward, Mr. C. W. R., per	1 6 0
Rutlin, Rev. J., M.A.	3 3 0	Lewis, Mrs., Narberth	1 1 0	Williams, Miss M.	0 10 0
Butterworth, Miss	3 0 0	Lewis, Rev. T. and Mrs., Congo	10 0 0	Wright, Mr. T. A.	0 10 0
Do., for Congo	2 0 0	Merrick, Mr. W. G.	0 10 6	Under 10s.	0 18 0
Do., for Italy	0 10 0	Ovens, Mrs. L. W., for Congo	0 10 0		
Do., for W & O	0 10 0	Paddley, Mr. P.	0 10 0		
Butterworth, Mr. E. H., for India	1 1 0	Pedder, Miss, for Congo	1 0 0		
Do., for Congo	1 1 0	Perry, Mrs. K., for Congo	0 13 6		
Carpenter, Mr. E.	1 1 0	Pierce, Mr. J. J., Lambarnhurst	5 0 0		
Davies, Mr. E. W.	2 0 0	Poole, Miss	1 1 0		
Edmond, Mrs., Edinburgh	1 0 0	Do., for China	0 12 0		
Eastman, Mr. W. E.	0 10 6	Do., for Congo	0 12 0		
Fearnall, Mr. W.	1 0 0	Poutifex, Mr. J. H.	1 1 0		
Flower, Mrs., York	1 0 0	Pratten, Mrs.	3 0 0		
Poster, Misses, Baddenmouth	2 2 0				
Fraser, Mrs., Bournemouth	2 2 0				
Goodman, Mr. T., Royston	5 0 0				

DONATIONS.	
"Africa" for Congo	0 18 0
A Friend	10 0 0
A Friend, per Rev. J. B. Myers	5 0 0
Anon., Addlestone	2 0 0
A Thankoffering for mercies received	1 0 0
A Thankoffering for restored health	0 10 0
A Valentine	1 10 0
Beveridge, Mr. T. W., Abergavenny, for Debt	2 0 0
Boys' Mission School, Blackheath, for N P	1 11 6

Bushill, Miss, Coventry	1	0	0
Chatham, Mr. J.	1	0	0
Dayton, Mr. R. P., for Mr. Cameron's work, Congo	5	0	0
Dixon, Mr. and Mrs., Northampton, for W & O	2	0	0
E. M. W., for Rome	0	10	0
Evans, Miss E. M.	1	0	0
For Christ's Sake, for China	0	10	0
F. M. B., for Congo	1	0	0
(fresh), Mr. Anton, for Bolobo School, Congo	50	0	0
"Hope"	0	10	0
Innes, Miss, Edinburgh, Prayer Union Con- tributions	1	10	5
Jackson, Mr. Grant, for Debt	1	0	0
James, Miss, Class (box)	0	15	0
J. G. A.	1	0	0
J. S. A., "In memoriam of a beloved wife"	5	0	0
Masters, Mr. J., for W & O	1	0	0
Munts, Mr. G. F., for China	100	0	0
N. B.	25	0	0
"Of His own do we give," for Congo	50	0	0
Pattison, Mr. S. R., F.G.S.	1	0	0
Pratton, Mrs. (box)	1	5	0
Rhodes, Mr. George, Manchester	1	1	0
R. and M., Edinburgh, for Congo	10	0	0
Sale of Jewellery	2	15	5
Spalding, Mr. H. B., Eastbourne	1	0	0
The William Taylor Trust Fund, for Cata- bar College	50	0	0
Thomas, Mrs.	20	0	0
Yenit, Mr. H. Carey, for India	0	10	5
Under lbs.	3	7	9

LEGACY.

Howard, The late Miss Ann, of Barnstable, by Messrs. Aston, Hughes, and Aston	27	0	0
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LONDON AND MIDDLESEX.

Acton	4	13	2
Arthur-street Sun.-sch., Camberwell Gate	8	18	0
Battersea Park	6	6	10
Belle Isle	56	3	4
Bermondsey, Drum- mond-road	15	17	10
Do., Sun.-school, per Y.M.M.A., for sup- port of Dr. Saul, Delhi	10	0	0
Borough-road	0	13	0
Brentford, per Rev. W. A. Blake	1	0	0
Do., Park Chapel, for W & O	1	10	0
Do., Southall Branch	4	3	3
Brixton Hill, New Park- road	3	10	0
Camberwell, Denmark- place, Juvenile Mis- sionary Society, for N P	3	4	2

Camden-road, Sun.-sch., for <i>Barristal School</i>	10	0	0
Do., for N P	5	0	0
Commercial-road	14	5	0
Crouch Hill, for W & O	2	0	0
Dalston Junction, Sun- day-school	7	0	0
Ealing Dean	15	3	2
Do., Sun.-school, for China	0	0	0
Do., for Congo	6	0	0
Enfield	10	0	0
Forest Gate, Wood- grange Ch., for W & O	2	9	5
Fulham, Dawes-road, Sunday-school	5	1	2
Hackney, Mare-street	2	13	2
Hammersmith, West- end, for W & O	5	0	0
Hampstead, Heath-st.	50	0	0
Do., for W & O	17	17	8
Do., Juvenile Associa- tion, for support of boys at <i>Wathen Station</i>	11	1	2
Harrow-on-the-Hill, for W & O	1	0	0
Highgate, Southwood- lane, for W & O	2	0	0
Highgate-road Ch., per Rev. J. Stephens, M.A., for Mr. <i>Shor- rocks' Girls' School, Shensi</i>	5	0	0
Honor Oak Sunday-sch.	7	1	4
Do., for Congo	10	0	0
Islington, Cross-street Jc., Sunday-school	1	7	0
Do., for <i>Barristal School</i>	5	0	0
James-street, St. Luke's, for W & O	1	5	0
John-street, Bedford- row, Y.M.B.C.	5	8	0
Do., Boys' School	9	7	2
Do., Girls' School	7	5	8
Peckham, Rye-lane	10	0	0
Do., Sunday-school, for N P	1	4	2
Putney, Union Ch., Sun- day-school	4	0	0
Do., for support of "Shudamens," at <i>Intally</i>	4	0	0
Regent's Park	23	6	9
Rotherhithe, New-road Sun.-sch., for N P	1	0	3
St. Margaret's, Amyand Park Sunday-school	1	17	6
Shepherd's Bush, Taber- nacle	8	0	0
Do., for N P	0	9	4
Shoreditch, Tabernacle, for W & O	7	18	9
Stratford, Major-road Sunday-school	1	0	0
Do., for N P	0	3	8
Twickenham	2	11	9
Do., for G. C. <i>Dutt's School</i>	12	0	0
Do., Y.W.B.C.	1	7	4
Upton Chapel	19	15	0
Do., for W & O	8	1	5
Vernon-square Ch., for W & O	2	2	0
Walthamstow, Boundary- road, for W & O	1	7	0
Wandsworth, East Hill	3	10	1
Westbourne Park, Sun- day-school	11	15	2
Do., for Support of <i>Lottie, Tara, John, and Jonathan Das, at Cuttack</i>	16	0	0

West Kilburn, Canter- bury-rd. Sunday-sch., for Congo	5	0	0
Whitton Gospel Hall, Sunday-school	1	4	4
Woodberry Down Sun- day-school, for N P	0	5	3

BEDFORDSHIRE.

Luton, Union Ch.	15	5	2
Do., for support of <i>Congo boy</i>	5	0	0
Do., Wellington-street, for N P	10	0	5
Ridgmount	7	9	0
Do., for W & O	1	0	0
Do., for N P	5	3	5
Risley, for W & O	0	10	0
Wootton	2	13	5

BERKSHIRE.

Fifield Mission Sunday- school	4	3	3
Maidenhead	5	12	2
Newbury, Sunday-sch., for N P	3	11	11
Reading, King's road	35	0	4
Do., for N P	0	18	6
Do., do., Village Sta- tions	1	14	8
Do., for N P	0	8	2
Do., Hurst Ch.	1	0	0
Do., for N P	1	3	6
Do., Sreatley Ch.	0	3	9
Do., Wycliffe Ch.	30	17	7
Do., for N P	3	16	5
Sunningdale, for W & O	0	10	0

BUCKINGHAMSHIRE.

Amersham, Lower Ch., for W & O	0	18	6
Long Crendon	0	10	0
Do., for N P	0	8	5
Olney, for W & O	1	14	0
Stantonbury, for W & O	0	7	6
Do., for N P	0	9	0
Winslow, Sunday-sch.	0	18	7
Wrybury, for W & O	1	5	9

CAMBRIDGESHIRE.

Iseham, Pound-lane	4	10	6
March, Centenary Ch., for W & O	1	10	0
Prickwillow, for W & O	0	5	0
Do., for N P	1	12	9
Soham, for W & O	0	12	0

CHESHIRE.

Audlem	2	15	8
Chester	3	0	3
Do., Grosvenor-park	4	17	1
Do., for N P	2	19	0
Frodsham, Union Ch.	7	12	9
Hill Cliffe	3	14	0
Little Leigh	3	15	0
Macclesfield, St. George- street, for W & O	0	10	0
W & O	15	7	5
Poynton	10	3	9
Tarporley (2 years), for W & O	1	14	8

CORNWALL.

Helston	2	8	7
Do., for W & O	0	5	5
Do., Sun.-sch., for N P	0	15	8

Penzance	3	6	9
Redruth, Sun.-sch. for N P	0	0	0

DEBYSHIRE.

Belper	5	17	0
Chesterfield	61	18	2
Derby, St. Mary's-gate	26	1	0
Do., Willington	5	1	0
Do., Littlecover	1	9	0
Do., Junction-street	2	10	0
Do., Hoyer-street	0	10	0
Ilkeston, South-street	10	7	8
Do., Queen-street	5	4	9
Long Eaton, Station-st.	2	5	0
Loxley	2	12	0
Swadlowcote	22	6	8
Do., for W & O	0	18	7

DEVONSHIRE.

Appledore	6	15	2
Chudleigh	1	6	8
Do., for W & O	0	10	0
Dartmouth	1	5	0
Do., Sunday-school	2	0	9
Devonport, Morice-sq., for W & O	1	3	9
Do., Y.M.B.C.	0	6	0
Watheleigh	3	13	7
Hemyock	2	1	6
Do., for W & O	0	8	8
Do., for N P	1	8	1
Newton Abbot	10	16	6
Do., for W & O	1	1	0
Saunthill	1	1	4
Do., for W & O	0	4	6
Do., for N P	0	10	1
Torquay, Upton Vale	3	6	5
Do., Sun.-school, for support of N P, Husa Amanda Nag, Dacca	20	0	0

DORSETSHIRE.

Bridport	2	2	0
Henley, for N P	3	4	0

DURHAM.

Hamsterley, for W & O	0	5	0
Jarrow, for W & O	1	1	0
Do., for N P	1	6	2
South Shields, Westoe- road	0	7	8
Do., for N P	2	15	9
Do., for Congo	3	1	1
Sunderland, Lindsay-rd.	1	0	0
Stockton-on-Tees, Wel- lington-street	6	3	7
Wolsingham, Sun.-sch., for N P	0	13	0

ESSEX.

Burnham, for W & O	0	10	0
Do., for N P	1	0	0
Chadwell Heath, for W & O	0	7	8
Colchester	16	18	6
Earl's Colne, Sunday- school, for N P	2	19	2
Do., Bible-cl., for N P	0	8	4
Great Samsford, Sun- day-school, for N P	0	9	0
Halstead	18	15	0
Langham	2	10	0
Romford	1	11	6

GLOUCESTERSHIRE.

Blockley	2	13	0
Do., for W & O	0	9	0
Gloucester, Brunswick- road Sunday-sch.	9	19	2
Do., for N P	5	0	0
Do., for Jessore	5	0	0
Do., for China	2	0	0
Do., for Congo	2	10	0
Do., for support of Congo girl	5	0	0

HAMPSTIRE.

Ashley	5	13	2
Broughton, for W & O	1	10	0
Do., for N P	2	8	6
Shirley, Union Ch.	20	3	9
Stockbridge, for W & O	0	10	0
Do., for N P	2	4	10

ISLE OF WIGHT.

Niton	8	0	0
Ryde, George street	20	11	11
Do., Sunday-school	10	0	0
Wellow	2	12	6

HARFORDSHIRE.

Fownhope	5	0	0
Do., for W & O	0	10	0
Do., for N P	2	6	9
Hereford	73	10	9
Do., for W & O	3	8	9
Do., for N P	10	0	0
Do., Whitestone	4	7	1
Kington	0	11	6
Swansbatch, for W & O	0	4	4

HERTFORDSHIRE.

Chitperfield	15	11	8
Do., for W & O	2	2	6
Rickmarnsworth, Sun- day-school, for N P	0	13	1
Tring, High-street	9	18	4
Do., for support of Congo boy under Mr. Stapleton	2	0	0
Watford, Beechen- grove, Young Peo- ple's Missionary Association	10	0	0
Do., for support of Veza, under Mr. Lewis, Congo	5	0	0
Do., for Rev. A. G. Jones' work, Shan- tung	5	0	0

HUNTINGDONSHIRE.

Bluntisham, for W & O	1	0	0
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KENT.

Ashford	3	1	6
Do., for W & O	2	0	0
Bassells Green, for W & O	3	14	1
Do., for N P	1	5	0
Bromley, Sun.-school, for N P	0	6	10
Canterbury	32	2	8
Do., for W & O	2	15	4
Catford Hill, Mrs. Smith, Bible-class	1	9	0
Curtsden Green, Sun- school	0	10	0

Dartford, Sun.-school, for N P	0	17	4
Deal	37	12	9
Edenbridge	13	8	11
Do., for W & O	1	11	0
Do., for N P	9	1	
Do., for Congo boy under Mr. Grenfell	6	0	0
Gravesend, Windmill- street	1	0	0
Hawkhurst, for N P	0	10	0
Herne Bay	0	10	6
Do., for W & O	0	10	6
Kingsdown, Sun.-school	2	9	7
Ramsgate Ellington Chapel	10	10	2
Do., for support of Congo boy, Mamba	5	0	0
Shooters' Hill-road, Y.P.S.U.E.	1	1	5
Sutton-at-Hone, Iron Room Sunday-school	5	17	2
Tunbridge Wells	2	2	0
Woolwich, Queen-street Sunday-school, for Bengal School	6	0	0
Do., for China School	1	0	0
Do., for N P	0	18	8

LANCASHIRE.

Accrington, Barnes-st. Bethel Ch.	3	13	8
Do., Woodnook Young Ladies' Association	6	1	0
Bacup, Irwell-terrace, for W & O	1	0	0
Do., for N P	0	6	0
Do., Zion Ch.	34	18	10
Do., for W & O	1	1	0
Do., for N P	0	9	6
Barrow-in-Furness	0	13	10
Blackburn, Montague- street	18	12	11
Do., for W & O	1	11	3
Booth, Derby road	11	9	6
Do., for W & O	0	17	3
Do., for N P	0	5	5
Church, Ernest-street	17	8	0
Do., for W & O	2	5	0
Colne, for W & O	2	0	0
Corton, for W & O	0	6	4
Haslingden Trinity Ch., for W & O	3	2	0
Heywood	10	19	4
Horwich, Knon, for W & O	0	11	6
Hurstwood	8	8	5
Do., for W & O	0	10	0
Leigh	5	5	0
Liverpool, Everton Village Welsh Ch.	10	2	9
Do., for W & O	0	16	2
Do., for N P	6	3	1
Do., Fabius Ch., for W & O	1	3	0
Do., Myrtle-street	63	1	7
Do., do., for W & O	20	0	0
Do., Richmond Ch.	7	12	0
Do., Birkenhead, Welsh Ch. Sunday- school, for N P	3	9	3
Do., do., Clifton-road Sun.-sch., for N P	0	9	5
Manchester, Union Ch.	9	2	9
Do., for Italian Mis- sion	24	1	6
Do., Bible-class, for N P Shri Nat'	19	0	0
Do., do., Boatman	6	0	0
Do., Moss Side, for W & O	5	0	0
Do., Grosvenor-street, for W & O			

Manchester, Rusholme-road, First Women's Class and Thursday afternoon Women's Meeting, for Cong.	6 13 4
Do., (Gorton, Wellington-street, for W & O	0 13 3
Do., Brighton-grave	11 15 6
Do., Sale, Oakfield Chapel	14 8 11
Millsate, for W & O	0 11 3
Southport, Houghton-st.	46 13 10
Do., for W & O	5 0 0
Tyldesley, Welsh Ch.	0 8 8
Warrington	1 6 4
Waterfoot, for W & O	1 3 0

LINCOLNSHIRE.

Leicester, Charles-st. Sunday-school, for N P	0 12 7
Do., Emanuel Ch.	1 1 0
Do., Friar-lane, for W & O	2 0 0
Do., Harvey-lane	10 19 6
Do., for Rev. J. G. Kerry, Dacca	5 0 0
Do., Victoria-road, for W & O	10 0 0
Quorndon	1 17 3
Do., for W & O	0 12 0

LINCOLNSHIRE.

Kirton Lindsey	5 15 4
Do., for W & O	0 8 0

NORFOLK.

Bacton	1 2 0
East Dereham, for W & O	1 5 0
Fakenham	6 11 6
Do., for W & O	0 18 8
Do., for N P	0 4 3
Foulsham	7 0 0
Norwich, St. Clement's, for W & O	1 2 0
Swaffham	15 0 0
Do., for W & O	1 2 8
Yarmouth, Park Ch.	43 0 0
Do., for W & O	2 3 4
Do., for N P	2 4 8
Do., Tabernacle	3 19 0

NORTHAMPTONSHIRE.

Denton	2 7 2
King's Sutton	3 2 2
Milton, for W & O	0 7 0
Northampton, College-street	10 0 0
Do., for W & O	10 0 0
Towcester, for W & O	0 15 0
	36 11 4
Less Auxiliary expenses	1 2 9
	25 8 7

NOTTINGHAMSHIRE.

Collingham, for W & O	0 6 0
Do., for N P	0 5 4
Heanor	3 1 6

OXFORDSHIRE.

Bloxham	3 1 6
Caversham Free Church	14 16 8
Do., for W & O	5 5 0
Hook Norton	0 15 6
Do., for W & O	0 10 0
Do., for N P	0 8 1

Leafeld	1 6 0
Woodstock	1 10 4
Do., for W & O	0 5 0
Do., for N P	1 11 0

RUTLANDSHIRE.

Langham, Sunday-sch.	0 10 0
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SHROPSHIRE.

Bridgnorth	14 4 3
Do., for W & O	0 11 0
Do., for N P	2 18 9
Lord's Hill, Sunday-school, for N P	0 8 3
Market Drayton	8 11 4
Wellington	0 13 0
Whitchurch	11 2 0
Do., for W & O	1 0 0

SOMERSETSHIRE.

Bristol, per Mr. G. M. Carlile, Treasurer	95 14 8
Do., for W & O	1 16 7
Do., for N P	2 14 1
Chard, Sunday-school, for N P	1 15 11
Frome, Sheppard's Barton, for W & O	4 0 0
Hatch Beauchamp	11 1 6
North Curry and Stoke St. Gregory	3 5 5
Stogumber	2 13 4
Street	1 18 0
Taunton, Silver street	59 13 6
Do., for W & O	2 2 0
Do., Albemarle Sunday-school, for N P	2 13 0
Weston-super-Mare—	
Bristol-rd, for W & O	2 2 0
Wadhurst Sun-sch, for N P	1 13 4
Wincanton, for W & O	1 2 9
Do., for N P	2 8 8
Yeovil, for W & O	5 0 0

STAFFORDSHIRE.

Bilston, for W & O	1 0 0
Eastwood Vale	0 16 1
Hanley	2 17 0
Longton	3 13 5
Do., for W & O	0 10 0
Stoke-upon-Trent	27 0 8
Walsall, Stafford-st	39 10 6
	74 8 6

Less Auxiliary expenses

	1 6 0
	73 3 6

SUFFOLK.

Bardwell	1 3 0
Do., for N P	0 4 0
Bradfield, St. George, for W & O	0 10 6
Ipswich, Juvenile Meet.	3 4 0
Do., Burlington Ch.	31 13 11
Do., for W & O	5 0 0
Do., for N P	3 8 0
Do., for Chinese Evangelist	0 16 6
Do., Stoke Green	22 6 11
Do., for W & O	1 1 0

SURREY.

Balham	2 2 0
Cheam, for W & O	1 1 0
Do., for N P	1 17 10

Croydon, West	35 6 3
Do., Ladies' Association	5 3 10
Dulwich, Lordship-lane	6 0 0
Godalming	2 12 9

Guildford, Commercial-road Sunday-school, for N P	4 15 19
Merstham Sunday-sch., for N P	0 7 9

New Malden, Friends at Congregational Church	5 5 0
Outwood	3 11 5
Do., for W & O	0 18 6
Do., for N P	3 13 6
Redhill, for N P	5 4 4

Richmond, Sunday-sch, for N P	0 14 6
Streatham, Lewin road Sunday-sch, for sup-port of K. Dass, Orphan	10 0 0
Sutton	12 11 0

Thornton Heath, Beulah Ch., for W & O	0 10 0
Wimbledon, Sun-sch., for N P	0 18 7

SUSSEX.

Crawley	6 2 0
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WARWICKSHIRE.

Birmingham, per Mr. Thomas Adam, Treasurer	100 0 0
Do., Erdington, Men's Bible class	14 0 0
Coventry, Gosford-st.	9 3 0
Henley-in-Arden	10 1 8
Do., for W & O	0 5 0
King's Norton, for N P	0 6 7
King's Norton, for W & O	2 17 3
Do., for W & O	0 14 0

WILTSHIRE.

Bratton, for W & O	1 5 0
Caine, for W & O	3 0 0
Do., for N P	2 14 9
Corsham	1 5 0
Do., for N P	0 8 0
Downron, South-lane, for W & O	1 0 0
Swindon	2 7 0
Trowbridge, Back-st.	20 0 0
Do., Bebesda	13 17 4
Warmminster, for W & O	1 10 0
Westbury, West-end	7 10 9
Do., for W & O	1 5 0

WORCESTERSHIRE.

Atch Lench	1 1 0
Malvern	3 0 0
Worcester	23 1 4

YORKSHIRE.

Bradford, Y.M.M.A.	50 0 0
Do., Teclay-street, for W & O	1 10 0
Gildersome, for W & O	1 1 0
Heptonstall slack	3 17 0
Huddersfield, New North-road, for W & O	3 0 0
Do., Lindley Oakes	5 13 3
Leeds, North-street	31 0 0
Do., for W & O	0 10 0
Do., Kirkstall	1 0 0
Do., Meanwood-road Sunday-school	15 11 1
Morley, for W & O	1 0 0

Queensbury, for W & O	0 10 0
Rotherham, for N P	0 18 2
Scarborough, Ebenezer, for Congo	2 0 0
Do., Sunday-school	8 6 0
Sheffield, Auxiliary	15 0 0
Do., Glossop-road	26 7 6
Do., do., for W & O	2 16 11
Do., Townhead-street, for W & O	2 4 8
Do., do., for N P	1 1 2
Do., Portmahon Juvenile Aux.	12 0 2
Do., Cemetery-road, for W & O	2 2 0
Do., Hillsborough	1 3 6
Shore, for W & O	1 0 0
Skipton, Belmont Ch.	2 14 2
Do., for W & O	0 10 5
Stack-lane	0 10 0
South Bank Sunday-school	2 2 0
Do., for N P	0 4 7
Thornaby-on-Tees, for W & O	0 10 6
Do., for N P	1 4 3

NORTH WALES.

DENBIGHSHIRE.	
Wrexham, Chester-st.	6 2 0
FLINTSHIRE.	
Ruckley Sunday-school, for N P	0 5 0
Rhyl, English Ch.	4 7 9

SOUTH WALES.

CARMARTHENSHIRE.	
Llanidyan, Soar, for N P	1 13 9
Llanelli, Greenfield and Beulah Sunday-chs., for Congo	31 11 7
Llangyndeyrn, for N P	1 4 8
Llanstephan, Bethany	2 4 3
GLAMORGANSHIRE.	
Abercarnid, Siloh	1 13 0
Bridgend, Hope Ch.	11 10 8
Do., for W & O	0 5 0
Do., for N P	4 5 9
Briton Ferry, Jerusalem	1 3 7
Cardoxton, Philadelphia Welsh Ch.	2 10 0

Cardiff, Hope Sunday-sch., for N P	11 9 7
Do., Tredegarville	3 8 7
Fochriw, for N P	1 1 5
Gowerton, for N P	0 14 7
Merthyr, Calfarra, for N P	1 2 8
Merthyr Tydwl, High-street, for W & O	1 0 0
Ogmore Vale, Bethlehem	1 18 4
Penarth, Stanwell-road, for W & O	5 0 10
Do., Tabernacle, Plassey-street	5 18 4
Do., for W & O	1 5 9
Pontycymer, Zion	1 0 0
Wauertodau, Ararat	4 7 6

MONMOUTHSHIRE.

Abergavenny, Bethany	2 7 9
Do., Frogmore-street, for W & O	2 0 0
Bisina, Salem	14 2 0
Chopstow	10 8 9
Do., for W & O	9 18 11
Do., for N P	9 11 10
Maindee, Summer-hill, for W & O	1 1 0
Newport, Alexandra-road Sunday-school	0 10 6
Do., Stow-hill, for W & O	1 2 0
Tavarnau Bach, for N P	2 16 1

PEMBROKESHIRE.

Haverfordwest, Salem	4 16 0
Mynachlogddu, for N P	1 7 10

SCOTLAND.

Aberdeen, George-street Sun. sch., for N P	5 0 0
Do., Union-grove	25 12 0
Do., for W & O	1 10 0
Do., for N P	4 7 6
Ayr, Sun-school, for Congo	7 14 0
Broughty Ferry, for W & O	0 8 6
Do., for N P	1 10 7
Grief, for China	0 15 0
Do., for Congo	1 4 0
Dundee, Long Wynd, Sun-sch., for N P	5 10 4
Do., St. Enoch's	30 0 0

Danfermline, Sun-sch., for Congo	10 0 0
Do., for China	6 10 0
Do., for N P, Joseph, India	20 0 0
Elgin, for Congo	2 10 6
Do., for N P	2 2 2
Glasgow, Subscriptions	17 5 0
Do., Adelaide-place	23 0 0
Do., Bridgeton, Sister-street	4 0 0
Greenock, George-sq.	1 0 0
Do., for W & O	0 10 0
Do., for India	1 2 0
Do., for China	2 0 0
Do., for Congo	2 0 0
Hamilton, for N P	0 6 9
Helensburgh	30 18 0
Kirkintilloch	2 0 0
Do., for India	0 17 0
Lerwick, for N P	2 13 6
Leslie	0 10 0
St. Andrews, for W & O	0 7 11
Do., for N P	0 18 0
Selkirk, for N P	2 7 8

SPECIAL CONTRIBUTIONS.

<i>For Relief of Famine in Bengal.</i>	
"Inasmuch"	1 0 0
Wilkinson, Mrs. R., Rangoon	1 1 0
Under 10s.	0 5 0
Hampstead, Heath-st., additional	1 1 0
Blackburn, Montague-street	0 2 6

CONTRIBUTIONS RECEIVED FOR CENTENARY FUND.

Chubb, Mr. J., Torquay	2 10 0
Cowley, Mr. W. A.	1 1 0
Dyson, Rev. W. & Mrs.	0 10 0
Kingerlee, Mr. George	10 0 0
Sisson, Mr. J. W., Sheffield	50 0 0
Abingdon	7 0 0
Bridgnorth	1 6 0
Bristol	146 6 8
Bridgend, Hope Ch.	4 12 6
Cardiff, Tredegarville	4 0 0
Taunton, Silver-treet	10 10 0

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
MAY 1, 1884.



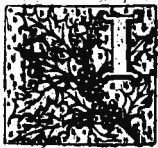
THE NEW CENTENARY SS. "GOODWILL," FOR THE UPPER CONGO.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ONE HUNDRED AND SECOND ANNUAL REPORT.



In presenting the One Hundred and Second Annual Report the Committee of the Baptist Missionary Society desire at the commencement to record with feelings of devout gladness the many and manifest proofs of the Divine blessing, both at home and abroad that have been vouchsafed during the year just closed.

For while grave anxieties have pressed upon them in relation to the Financial position of the Society, yet these have been more than compensated for by striking proofs of the progress of the Saviour's Kingdom in nearly every Mission-field.

And although, as must be the case in all human efforts, there have been some shadows, yet the reports from the workers in "the regions beyond" tell of more numerous conversions than for years past, a healthy growth of self-support and aggressive evangelistic effort on the part of the Native Christian Churches, the opening up and occupation of new fields where the name of Christ has been hitherto unknown, and a widespread spirit of unrest and dissatisfaction with present heathen systems.

Yet, making every allowance for past missionary successes resulting from the united efforts of all the various sections of the Church of Christ, how great is the work that still remains to be done; how vast the "land still to be possessed"!

To-day the work spreads out before us as it never did in the olden days.

New obligations are swiftly springing up, past efforts should be no

measure for those of to-day. Unexampled opportunities call for unexampled efforts.

It has been stated on reliable authority that to-day there are eight hundred millions on our earth to whom the NAME OF JESUS CHRIST IS UNKNOWN, and that ten hundred and thirty millions are not in any sense Christianised.

Of these, thirty-five millions pass annually in one reproachful, mournful procession into the Unseen. Nineteen centuries have passed since the issue of our Lord's great commission, and yet only ONE-THIRD of the population of our earth is even nominally Christian. Do Christians at home fully realise these solemn facts?

It has been truly said —

"Naturally among Christians at home there is a disposition to look too much at the work done. Is it not also well to look at the work NOT DONE, so vast and appalling?"

"We in this country, annually spend £140,000,000, or three guineas a head, upon drink; we smoke £16,000,000, and we hoard £240,000,000, while but a whole contribution for the conversion of the heathen world are but one and a half million pounds. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them in the sight of God.

"The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or he who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the constraining memories of the Cross of Christ, and the great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, and we hear His voice to-day, ringing down through ages of selfishness and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the spirit of self-sacrifice, and with the inspiration of His love, that we may come to redeem the world, KEPT NOTHING BACK!"

To stand still with the Gospel in our hands, with the Saviour's last commission ringing in our ears, face to face with such grand opportunities, and such sublime privileges, content with the meagre measure of past effort and sacrifice; this surely is faithlessness to Christ and cruelty to our brothers. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

MISSIONARIES ON FURLOUGH.

The following missionaries are at present seeking health and refreshment by a season of furlough at home:—

From INDIA.—Miss Leigh, of the Girls' Orphanage, Cuttack, Orissa; the Revs. Thos. Bailey and T. Rutland, from Orissa; G. J. Dann; H. E. Crudgington, and Stephen S. Thomas, from Delhi; H. Paterson, from

Patna City; R. M. McIntosh, from Muttra City; R. Wright Hay, from Dacca; A. Teichmann, from Perozpore; George Hughes and W. Carey, from Barisal; R. H. Tregillus, from Jessore; and J. D. Bate, from Allahabad; and Denham Robinson, from Serampore, are expected in May next.

From CHINA.—The Revs. F. Harmon and W. A. Willa, Chouping; Dr. Watson and R. S. Forsyth, Tsing Chu Fu, Shantung; and J. J. Turner and Evan Morgan, Tai-Yuen-Fu, Shansi.

From the CONGO.—The Revs. R. H. Carson Graham and Ross Phillips, San Salvador; Geo. Cameron, Wathen Station; G. D. Brown, Stanley Pool; A. E. Scrivener, Lukolela; R. D. Darby and F. A. Jefferd, Bolobo; and W. H. White, Bopoto.

The Rev. Ernest Hughes, from Bolobo, has also arrived in England, and, in consequence of family circumstances, does not contemplate returning to Africa.

During the past year the following brethren have also paid brief visits to England, returning to their fields of work within the twelve months—viz., the Revs. George Kerry, of Calcutta; H. Dixon, of Shanai, North China; and Robert Walker, of Naples; and the following brethren have had a few months furlough in the Hills—viz., the Revs. J. D. Morris, of Dacca; W. S. Mitchell, of Patna City; and A. McKenna, Soory, Beerbhoom.

The Rev. W. Williams, of Trinidad, has returned to Wales and resigned his connection with the Society.

MISSIONARIES RETURNED TO WORK.

The following brethren, after furlough at home, have returned to their various fields of work, viz. —

To INDIA.—The Rev. J. Stubbs, to Patna City, and the Rev. W. J. Price, to Delhi, to take charge of the Native Christian Training Institution during the furlough of the Rev. Stephen S. Thomas; and the Rev. J. F. Hill, to Cuttack, Orissa, to resume the management of the Cuttack Mission Press.

To the CONGO.—The Rev. W. H. Bentley, to Wathen Station; the Rev. J. L. Roger, to Stanley Pool; the Rev. J. Whitehead, to Lukolela; the Rev. B. Glennie, to Bolobo; the Rev. W. H. Stapleton, to Monsembi; and the Rev. W. L. Forfeitt, to Bopoto.

It should also be stated that Brethren Cameron, Brown, and White anticipate returning to the Congo early next month, and the Rev. R. H. Carson Graham in June next.

The Rev. George Grenfell having most successfully completed his important work for the Government of the Congo Free State, as Special Frontier Delimitation Commissioner, has returned to Bolobo in good health.

REINFORCEMENTS.

During the past year the staff of the Mission has been increased by the following brethren, viz. :—Revs. Arthur Long, A. B. Wilkinson, A. B. Collier, F. W. Hale, D. L. Donald, T. Watson, and V. J. Haaler, B.A., for India; W. Thomson and J. McCullum, M.A., for Ceylon; and S. N. Field for the Congo. The Rev. H. A. Lapham has resumed his former work in Ceylon in the Matale district.

GONE HOME.

During the year just closed the Society has sustained heavy losses by the removal to higher service of several workers and friends both abroad and at home.

The name of Mrs. George Cameron (better remembered, perhaps, as Miss Cassie Silvey) will long live in the cherished memories of the Congo peoples of the Lower River. In the full tide of active missionary service she was called home, leaving her infant child and bereaved husband to the sympathies and prayers of all friends of the Congo Mission.

The sudden death, at Madeira, on his voyage home, of the Rev. W. Poole Balfern, of Bopoto, Upper Congo River, seems most mysterious. To know Mr. Balfern was to respect and love him, and his memory amongst tutors and fellow-students at Regent's Park College will be affectionately cherished as long as life lasts. The Committee feel they have lost a noble missionary of rare devotion and sanctified gifts—a man who endured as “seeing Him who is invisible”—who walked with God, and who has left behind in the hearts of all who worked with him a longing to be like him in lofty purpose and brave self-denial. Mr. Balfern's last words to Mr. Baynes were, “All must be well, whatever the future may bring to us.”

The tidings of his early translation will bring tears to the eyes of many of the Congo peoples, for, in the words of one of his colleagues, “All the natives loved Balfern, and Balfern loved them.”

By the sudden death of Mrs. Dann, wife of the Rev. C. A. Dann, of Nassau, the Bahamas Mission has been sorely bereaved, for, by her loving sympathy with the people and her self-sacrificing labours on their behalf, she had greatly endeared herself to all in Nassau.

Like a shock of corn fully ripe, Mrs. Kerry, of Calcutta, after a life of unremitting missionary toil extending over a long term of years, has been called home; and, in the hearts of our workers all over India, the removal of "MOTHER," as they loved to call her, will be sorely felt.

It is cause for great thanksgiving that Mrs. Kerry was spared to meet her husband on his return to Calcutta, after his brief visit to England, and that together they were permitted to rejoice in the Divine goodness which had preserved them during months of separation.

The Committee thank God in the remembrance of Mrs. Kerry's long life of faithful loving service, and for the great good she was permitted to accomplish in connection with Mission work in India.

In referring to our losses abroad, two names should also be specially mentioned—those of Eli Hingley, Esq. of Bombay, and the Hon. Dr. J. C. Phillippo, of Kingston, Jamaica, both of whom rendered signal service to the cause of Christ, and both of whom were warmly attached to the Baptist Missionary Society. The Baptist Church in Bombay owes its existence to the generous efforts and help of Mr. Hingley, and to the last he devoted his leisure and means to the advancement of its truest interests; and the Baptist Church in East Queen Street, Kingston, Jamaica, owes also a large debt of gratitude to Dr. Phillippo for liberal help and active service rendered most gladly over a long term of years.

One of the sorest losses at home has been the death of Mrs. Angus, wife of our beloved and honoured brother, the Rev. Joseph Angus, D.D.

It is difficult to sum up the many gifts and graces of this devoted servant of Jesus Christ, or to adequately describe her many-sided character.

The full measure of our loss can only be found out as the days pass on. To the very last, with unflinching devotion, she consecrated her manifold powers and gifts to the Saviour's cause. "Blessed are the dead that die in the Lord."

The following minute records the feeling of the Committee of the Baptist Missionary Society in connection with this sore loss:—

THE LATE MRS. ANGUS.

The Committee of the Baptist Missionary Society record with heartfelt sorrow the decease of Mrs. Angus, for more than fifty years the wife of their revered brother, the Rev. J. Angus, M.A., D.D., President of Regent's Park College. As a daughter of the late W. B. Gurney, Esq. the well-known and devoted Treasurer of this Society, Mrs. Angus inherited a deep and intelligent interest in the work of Christian missions; and as, during the early years of her married life, her husband was the Secretary of this Society, she was enabled in many ways to express her attachment to the cause, particularly in editing the *Juvenile Missionary Herald* for a considerable period, thus materially contributing to arouse

that missionary work amongst the young which has happily become so characteristic of our church and family life. During subsequent years, at Stopney and Regent's Park, the thoughtfulness and ardour of many a student could not but be concentrated on missionary work through the example and influence of those at the head of the College; and the result has been seen in the number of students who, from time to time, have consecrated themselves to this department of holy service.

"In the year 1868 Mrs. Angus accepted the office of Honorary Foreign Secretary to the Ladies' Association for Zenana Work, which two years before had been formed in connection with this Society. This office she held for twenty-four years, until her death on the 3rd of the present month. In the Committee of the Association her wisdom in counsel and her practical ability were of invaluable service. As a devoted and liberal helper she constantly stimulated the zeal of others. To candidates for the work she was ever considerate and kind, rejoicing when the claims of the heathen were acknowledged by the highly-gifted and devoted of our Christian sisterhood, and without grudging or hesitancy surrendering to the cause a beloved daughter of her own.

"As their constant correspondent, she showed herself a true friend and helper to our Zenana missionaries, and they will feel that, in the loss of her kindly sympathy and judicious advice, a precious and inestimable blessing has vanished from their lives.

"Very tenderly and gratefully the Committee make mention of the long, disinterested, and most useful service of their honoured sister; and in respectfully offering to Dr. Angus this tribute to the worth of his beloved partner, they pray that in his loneliness he may be sustained and comforted by the remembrance of the grace of God bestowed upon them both for the many years of their earthly fellowship, and by the sure and certain hope of their reunion with those who 'rest from their labours,' and 'whose works do follow them' in the presence of their Lord for evermore."

From amongst their own colleagues the Committee have lost during the past year S. A. DANIEL, Esq., of Birmingham, and the Rev. Wm. HOWIESON, formerly of Walworth Road Chapel, brethren greatly beloved, and highly valued for their work's sake. Mr. HOWIESON joined the Committee in 1866, and a few years later became Chairman of the Western Societies, a position he occupied for some thirty years. On his retirement from the pastorate of Walworth Road Church, he was elected an honorary member of the Committee. He rendered signal service to the Society, and to the close of his life took the deepest interest in mission work. Of generous friends and active supporters of the Society the names of WILLIAM MATHEWSON, Esq., of Darnley, and S. CLARK, Esq., of Folkestone, will long be remembered with thankful affection.

COLONIAL MISSIONARY SOCIETIES.

The six following Colonial missionary organisations are at present engaged in Missionary work in Eastern Bengal:—

THE SOUTH AUSTRALIAN MISSIONARY SOCIETY working in the Furreedpore and Pubna district.

THE VICTORIA MISSIONARY SOCIETY working in Mymensing.

THE NEW SOUTH WALES MISSIONARY SOCIETY working in the Comillah district.

THE NEW ZEALAND MISSIONARY SOCIETY working at Brahmanbaria, North Tipperah.

THE QUEENSLAND MISSIONARY SOCIETY working in the Noakhali district; and

THE TASMANIAN MISSIONARY SOCIETY working in the Furreedpore district in alliance with the South Australian Mission.

All these organisations, while working in association with the parent Society, are yet independent, and managed entirely by their own separate committees.

The Reports of these Societies for the year just closed have not yet been received, but, from accounts published during the twelve months, it is clear that the workers have been greatly cheered by marked success and a larger ingathering of converts than in any previous year of their operations.

The contributions of the Colonial churches in support of the work have also considerably increased.

THE YOUNG MEN'S MISSIONARY ASSOCIATION.

The Committee are glad to record their warm appreciation of the valuable work done during the past year by the Young Men's Missionary Association.

By means of this organisation, young men and Sunday-schools, especially those connected with our Metropolitan churches, are brought into closer touch and union with the work of the Parent Society.

The monthly *Missionary Journal* of the Association is a valuable means of communication with Sunday-schools and Juvenile Missionary Associations; and their Illustrated Missionary "Leaflets" and "Booklets" published during the past year supply interesting information as to work in far-off lands.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoorna, Dinagepore, Dacca, Julpigori, Rungpore, Bogra Maldah, Purneah, Barisal, Madaripore, Perispore, Chittagong, Soory, and Jamtara.

ORISSA.—Cuttack, Pipli, Pari, Sambalpora, and Berhampore.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Agra, Muttra, Delhi, Pulwall, Simla, Kurrar, Kalka.

STATIONS 178

Missionaries—European and Native (15 in England) 79

Native Evangelists 113

India, which has been well called the cradle of the Baptist Missionary Society, is not merely a country, but a continent, with a population of 287,228,481 souls, including within its mighty boundaries almost every variety of climate, scenery, soil, and peoples, the most diverse in the world—the cunning Brahmin, the patient Sadra, the outcast Paria, the bigoted Mussalman, the supple Bengall, the spirited Hindustani, the martial Sikh, Rohilla and Gurkha, Mahratta and Rajput, the mercantile Armenian, the active Parsi, the industrious Telegu, and the uncivilized Ghonds, Santahils, Khunds, Bhits, Todawais, Garros, Lepechas, and Kassias, and multitudes of others inhabiting the hills and forests, but who once, as lords, reigned over the outspread plains of this vast empire.

FOR WHAT PURPOSE, we may surely inquire, has this vast continent been placed under the absolute rule of a small island in the Western world? For what end has this been permitted? Not that the pride of Britain may be flattered by tales of prowess and deeds of arms; not that its armies may reap "imperishable glory" on well-fought fields; not for these or other earthly objects has this mighty trust been committed to Britain's charge. It is given to her that the blessings which have made Britain great may elevate degraded India too; that her high civilisation may be shared by her dependents; that the knowledge which has enlightened her intellect may enlarge the minds of the Hindus; that a new sense of

justice and of moral tone may be infused into a people who have not known them for ages. Above all, ~~that~~ the Bible, which has made Britain and America the missionaries of the world, may destroy India's idolatries and caste; raise her people from their degradation; purify them from the immoralities which their religion is ever teaching; make them just, truthful, and happy; raise the female population; give them joys in this life, and animate them with the hope of eternal bliss.

And how inviting and stimulating is the condition of India to-day. The fields white for the harvest and awaiting the hand of the reaper! Nations breaking the intellectual torpor of thirty centuries! Superstitions no longer in their early strength but doting to their fall! To-day, with eyes blindfold, yet with hands outstretched in anxious search, the peoples grope for God. Amid a horror of darkness, darkness that may be felt, there rises up the cry for Help.

The labours of a century are everywhere visible. In the words of one of the most recent of Christian travellers—

“Not a day goes by without some idea of the wonderful opening for the Gospel in India. It is not too much to say that tens of millions are waiting to hear. In some distant parts of India in the past few months more than 120 workers in the Mission-field, and their testimony is unanimous that there is a marvellous and growing readiness to listen to the Gospel.

The band of Christian missionaries in India are heroically working against tremendous odds; and in spite of the terrific heat, spend five or six hours a day surrounded by the stench of the native houses, and each trying often to do the work of two or three. They are broken down, and forced to come up for a little pure air to the hill stations, but only to get fresh strength to plunge down again into the furnace below. A traveller to-day told me the thermometer was 120° in the train in Shimla, while from Delhi I hear to-day that a devoted missionary has five hundred, mostly Mohammedans, in a hall, which will seat three hundred, in discussion till eleven at night, and the thermometer at 105° F.

And these splendid soldiers to be allowed to fight on almost single-handed till they drop, while Christians in England look on and sigh, or rather try to enjoy, endless meetings and conferences on holiness, or listen to beautiful thoughts of their favourite preacher in a luxurious church? Even in my very limited sphere I meet with Mohammedans, Hindus, Sikhs, and even fabulously-wealthy idolaters, more than the great majority of (overfed?) Christians. Does not the cry of the lepers of Samaria come down through the ages: ‘We do not well; this day is a day of good tidings, and we hold our peace. If we tarry here till the standing water is dried up, we shall be killed.’

‘There are tens of thousands in England who are saying, ‘No man hath hired us.’ Are they waiting till the Lord, who has left them ‘His own goods,’ comes to take account, and says to them, ‘Thou slothful servant?’

THE WORK OF THE PAST YEAR.

The Rev. George Murray, of Calcutta, the Indian Financial Secretary, reporting on the work of the past year, writes:—

“The reports from our various Mission stations show very clearly that the Lord is working by the power of His Spirit and Word, to accomplish His gracious purposes in India. There are, indeed, some apparently barren fields, but there are many more where it may be truly

said, the desert blossoms, and the wilderness is becoming a fruitful field. For this many hearts are praising God, and looking for greater things.

"Just now our staff is in some districts particularly weak, and especially where the indications of good work being done are most hopeful and encouraging. There are fields with ripened harvests, and some missionaries are ready to fear the harvests will rot in the fields for want of reapers. May God in His mercy prevent this! The Lord liveth and reigneth, He can save by few as by many.

"Meanwhile it remains for those whom the Lord permits to live and labour for and with Him to continue with unabated zeal doing the will of their Lord in His blessed promised company. The kingdom is His, the power is His, and His is the glory."

VERNACULAR PREACHING.

One leading feature of the work of our brethren in India is making known the blessed Gospel of the Grace of God is *vernacular preaching*.

The Rev. Daniel Jones, of Patna, writes:—

"It is impossible to convey, either by writing or speaking, an adequate idea of the various incidents that make us more than ever resolved to go on in this divinely appointed way of reaching the multitudes—viz., by *preaching the Gospel*. The questions put by some, so full of earnest inquiry: the earnest, even tearful attention of others, especially by the women, who in considerable numbers in the markets attend to our open-air preaching; the hearty nods of approval; the prolonged stay; the outspoken avowal of the truth of what we preach; the eagerness to know the truth about what the Lord Jesus Christ has done for our salvation; the almost universal favour with which the doctrine of the Cross—viz., the vicarious sufferings and death of our dear Lord, together with wonder at times at the news of His resurrection—all this, and much more, in our constant visits to this people, fill our hearts with a big joy; so that we are never happier than when preaching Christ to the people around us.

"Bankpore and Patna afford excellent opportunities for open-air work, and throughout the year regular open-air work has been engaged in by the two brethren, Ali Jan, and Hyder Ali, and myself.

"We close this year at the Banepore fair, the second visited this year. This latter being held later than that in 1892. It has been our united conviction that at this able very real work has been done. The tone of the preaching has been truly spiritual. It has been a very blessed time of uplifting Christ before the people. And we leave the place with grateful hearts for the service God has enabled us to render. Some time since we reported a case that gave us encouragement in this *mela* work. One man whom I baptized in November last, together with his wife, and whose four children were dedicated to the Lord, received his first impressions of Gospel truth from perusing a copy of the Gospel by Luke, which he purchased from our now departed brother, Sudin, of Monghyr, at a *mela* some sixty miles distant from Monghyr. Some years later he purchased a complete Hindi New Testament from our Monghyr Colporteur at a *mela* held at the same place, and after some fifteen years he was baptized, and the entire family—father, brother, and four children—received into the Christian community."

The Rev. W. Bowen James writes:—

"Bazaar and street preaching-work has occupied a large portion of our time this year, as in years gone by. Long tours have been made, and in many markets, bazaars, and villages, and also at a large fair of 'Alawa Khawa,' the glad tidings of salvation have been proclaimed to the people. On one of these tours, which was made through Eastern Purneah, we re-visited Doohgul, the place where, eight years ago, resided Kreek Chand, a Hindu, who on his death-bed made a profession of faith in Christ, and extracted a promise from two Hindu brothers that they would not cremate his body, but bury it, which promise they faithfully fulfilled. The two brothers themselves have now become believers in Christ; they showed me the Bible

committed to their care by their departed brother, whose testimony for Christ was not given in vain, which they now greatly value.

"In various parts of the Jalpaiguri District cases of special interest have come before our notice, which show that the power of the Gospel is being felt by the people. A man living at Nalaguri, in the Dooars, who had learnt something of Christianity from a native Christian with whom he had come in contact, came to me at Jalpaiguri, having travelled sixteen miles that he might know more of Christ. Three men from Domoni, seven miles away, came for the same purpose. One of these, some months previously, had been listening to the preaching in the Jalpaiguri bazaar, and bought a copy of one of the Gospels, and what he heard and read of Christ therein made him long to know more of Him. He spoke to his friends about Him, with the result that the three decided to visit the Missionary. I presented to them the central truths of Christianity, and in addition to copies of the Gospels, gave them several small books which would help them to understand the Scriptures, and promised to visit them at their village as soon as circumstances permitted.

"A man who had obtained some knowledge of the Gospel wrote to me from Amtolla, a place still farther away, in another direction, asking for light on certain truths, and stating that he was thinking of embracing Christianity. A fortnight ago a Hindu, in the town of Jalpaiguri, who had been brought under the influence of the Gospel, made known his determination to follow Christ. He has joined the small Christian community here, and is now waiting for baptism. We find proofs on all sides that Christ is occupying the thoughts of all ranks and conditions of society. From the illiterate villager to the educated Babu, men ask, 'Who is Christ?' Some there are who attempt to answer the question for themselves by assigning Him a place among the prophets and the great reformers of the world; but such attempts will not succeed. The candid and sincere truth-seeker will find the contrast between Him and them too great to permit such a classification. Men to whom sin has become a burden will see in Him 'the Lamb of God which taketh away the sin of the world,' and will be drawn to Him, as the sick, the oppressed, and the outcast were drawn in the days of His humiliation."

The Rev. J. G. Potter reports from Agra:—

Bazaar and street preaching have continued throughout the year, and we have never failed to secure hearers. Our message has been Christ and Him crucified, a stumbling-block to the Mahomedan and foolishness to the Hindu, but still the power and wisdom of God to them which were called. Our principal preaching places in Agra have been in front of the Jamma Masjid in the city, and in the Saib Bazaar, in each of which places we have placed a large stone to mark the spot and also afford us a stand when preaching. In such crowded places as these we always have new hearers; still we are pleased to observe some attentively listening who have heard us preach for years past. We might have much bigger crowds of people if we allowed ourselves to be drawn into discussion, but experience has proved that such discussions are generally useless, and much valuable time is often lost which might have been spent in better purpose. The art of questioning seems to be made a careful study by both Mahomedans and Hindus, who are instructed in it by their religious teachers. This being an, it becomes a hopeless task to try and satisfy the questioners, whose desire is not to have doubt removed, but to try and vex the preacher. Failing to draw us into an argument, we find that both Hindus and Mahomedans, copying our method, often start as rival preachers, but of this, however, they soon weary, and our preaching goes on unhindered. We have noticed of late years that the public advocates of idolatry have become fewer and fewer and it is rarely that anyone can be found to publicly defend it.

"Never was there a greater need for Gospel preaching than now."

The Rev. Geo. Anstie Smith, reporting on bazaar preaching at Kharrar, says:

"Encouraging signs have not been wanting. At the Manisa Devi mela, at Moni Majara, in April, a Hindu came out before the crowd and professed himself to be willing to follow Christ, and, in answer to the taunts of the mob, replied that he was a Christian. He after

words came to the tent and had a conversation with myself and the preachers. His story was one the like of which has been often heard: he had heard something of Christ, and desired to hear more, and during the preaching of the Word had felt that here was something that fitted his necessity and filled a bare place in his soul. He used, if I remember correctly, the simile of the key and a lock. It was the old story of the Greeks repeated: 'We would see.' In the same *meta* a backslider was awakened, and one other hearer has since received baptism."

CHEERING INCIDENTS.

The Rev. Herbert Anderson, of Calcutta, says:—

"A Hindoo called me to his bedside as I was passing through the ward of the Calcutta Hospital I visit, some months ago, and told me how he had, in a street disturbance with Christian preachers, struck one of them. When he returned home he could get no rest, his conscience troubled him, and he wished to ask the forgiveness of the man he had struck. I arranged this for him, and am pleased to report that he has since come under Christian instruction and given his heart to Christ."

The Rev. G. H. Rouse, M.A., reports:—

"I was sitting in my study, when word was brought that a Babu wished to see me. A bright-looking young man came in and sat down. I asked what he wanted. He said, 'I was brought up a Mahomedan, in the Krishnagar district; some years ago I became a Christian. I have studied at Krishnagar, and in the C. M. S. College at Allahabad, and I'm now studying in the C. M. S. Divinity School in Calcutta. I have come to see you, simply in order to tell you that it was your *Musulman-Bangali* tracts which led to my conversion. 'O Jesus, Muhammad: on whom shall we trust?' was the one which most moved me, but all have been useful. I have distributed a great many copies of them.' He also mentioned the names of three or four other Mahomedans, whom he knows, who have become Christians through these tracts. I need not say how thankful I was to hear these statements. I never saw a brighter or happier face than that which the young man had when he was talking of his religion, and I trust that, after these years of preparation, this happy and active young Christian may be much blessed to his fellow-countrymen who are still in the dark. It may add, that the Madras Tract Society Report speaks of a Moulvie at Bellary, who was converted through reading one of the tracts, '*Fatehs*,' which has been translated into Urdu."

The Rev. T. R. Edwards, of Serampore, reports:—

"We were quite busy, as usual, during the Serampore Juggernath festival. Preaching for hours every day was kept up at one hired hut, during the eight days the festival lasted. There was a most marked diminution in the numbers which attended the *meta* this year. And this year will ever be memorable as that in which complete failure attended the pulling of the cars. On the day fixed for the outward pulling to take place, crowds assembled to witness the sight, but neither of the cars could be moved. The people tugged and strained, but all to no purpose. Hence the dense crowds had to return home disappointed. This being Saturday, attempts were renewed on the following Monday, and in the one case they were able to drag the car a few yards, more by the help of screw-jacks and pulleys than by the muscular strength of the faithful; but in the other case they completely failed. The pulling of the former very nearly ended in a sad catastrophe. When the car moved, the European magistrate slipped and fell under the car, and was grazed by the wheels as they passed. It was a marvellously narrow escape. The people tried a third day to move the other car, and on this occasion the Brahmins were out on the roads using persuasion; and, if that failed, threats, and even resorting to force to compel the people to take hold of the ropes. It was a very amusing sight to witness all this, and to see the men quietly slipping away from the ropes as fast as the Brahmins could send them there. And hence, when the signal for pulling was given, it is easy to imagine what was the result. Of course, it ended, as it deserved, in total failure. Hence one car was absolutely not moved an inch, though attempts were made on three separate

of deep solemnity prevailed the meeting as he rose to speak. There was a momentary pause—the heart too full to vent itself at once in speech—and then, with shining eyes and firm action in face and voice, he gave the following beautiful testimony to the Saviour's power:—

“Dear Friends.—I want to tell you to-night a little of my life-story from my boyhood upwards. I was born a Hindu, and as a boy and youth used to religiously observe the different customs and ceremonies of my fathers, and youth and worshipping the idols, fasting, and such like. But in all this I got no peace in my soul, no joy in my life; and I think most of you will agree with me that in the worship of idols there is no satisfaction, no rest. At last I came into contact with the Brahmos, and was led to attend some of their meetings, and it was here in the Brahmo Somaj, that I first learned that I was guilty and needed to repent. For, as a Hindu, I, of course, believed that every event of my life was ordered by fate, and that whatever happened—happened; I being not a bit responsible or guilty. But now I knew that I was guilty and must repent. Oh, how miserable one feels when he knows that he has committed sin! he feels he is not worthy to go into the presence of his friends, much less to go before his God. I had the burden of my sins resting upon me, and tried all I could to get rid of it. I prayed to God as my Father (though not then in the right way), saying, “Oh, Father, grant me repentance and forgiveness!” but, at the same time, I was resolving in my heart—“I will do this thing and that thing.” Herein lay my inconsistency!—I wanted to help God, I wanted to do something myself, and was not willing to give up my will to Him. But the Bible says—salvation is the free gift of God—“by grace ye are saved through faith, and that not of yourselves, it is the gift of God.” And so, because I could do nothing else, I came to Christ, and found joy and peace in believing. He has taken away my sin. He has given me His Holy Spirit, and it is by His power I am speaking to you to-night. Before I came to this meeting I could not determine what I should say; I thought, “I shall not be able to speak—I shall break down”—and when I sat down before you all I was trembling from head to foot. But Christ has taken away all my fear, and filled me with strength, and love, and joy. He is my Saviour, my Redeemer, I know He will keep me all my life through. It may be that I shall have to suffer; but it is a blessed thing to suffer with Him, and for Him. I pray to Him now for all things. I am glad to confess Him to-night by baptism, and to take my stand upon His side, and I know He will keep me ever faithful to Himself.”

“Let us pray to Him now:

“Oh, Lord Jesus, I am glad to confess Thee to-night as my Lord and my God: Thou hast forgiven my sins and filled my heart with Thy joy. I pray Thee now to keep me all my life ever near to Thee, ever true to Thee, and may I be enabled to bring others unto Thee.”

“Oh, God, our Father, may these present in this meeting to-night be drawn to Thee, through my Lord Jesus Christ! Amen.”

“After singing, “*Just as I am*,” the following baptismal confession was read aloud, members repeating each clause after me, and subscribing his name at the close:—

“I believe that God sent His Son into the world, that the world through Him might be saved.

“I believe that the blood of Jesus Christ, His Son, cleanseth us from all unrighteousness.

“I believe that God hath given unto us Eternal Life, and this Life is in His Son. He that hath the Son hath the Life, and he that has not the Son of God hath not Life.

“I believe that there is no other name given under heaven whereby we must be saved.

“I believe that God hath highly exalted Him and given Him a name which is above every name, that in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord—to the glory of God the Father.

“I solemnly declare, before God, and all here present, that, confessing my sins, and trusting only in the grace of the Lord Jesus, who loved me and gave Himself for me, I have this day believed in the promise of God, received the blessing of pardon, and yielded my body, soul, and spirit to the service of Christ.

“Henceforth I live, yet not I, but Christ liveth in me.

“I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.

"June 11th, 1893."

"When this was done, and prayer had been offered, we crossed the road to the broad steps of the tank opposite the Hall, where, in the presence of a dense throng, I baptized him in the name of the Father, the Son, and the Holy Ghost.

"A few days later, his relatives came with tears and entreaties to take him home, promising him freedom from molestation in the worship of Christ. He went with them, after consulting with me, but ever since has been closely watched, and persistent attempts have been made to induce him to recant. I do not believe he will ever recant, and, although I cannot communicate with him, except at the Throne of Grace, I share the confidence expressed in his own words: 'He is my Saviour, my Redeemer, I know He will keep me all my life through.'

"His desire to bring others to Christ was strikingly manifest. The very next day, after his baptism, he wrote to the college friend who had first shown him the beauty of Christ, urging him to instant decision. Another student, previously unknown to him, but who was present at the baptism and deeply impressed, came that same evening for help in seeking the Lord. The two met for several days, at dawn and dusk, under the arch of a bridge, for uninterrupted conversation and prayer.

"When he had first executed a deed, settling that little property that would some day be his upon his wife and their year-old child, he stipulated for perfect freedom in speaking of Christ, and then consented to return with his friends. The Lord keep him from every evil work, and preserve him unto His Heavenly Kingdom.

The Rev. J. G. Potter, of Agra, reports:—

"Amongst the blessing incidents of the year we may mention the baptism of seven men, formerly 'dacoits.' They were baptized in the River Chambal, by our preacher Rati Ram, after some months of probation, upon a profession of their faith in Christ. From all that we have been able to learn of them since, they have carried out the apostolic precept, 'Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good.' Being still outlaws, they are unable to reside in British territory. Should they ask and receive the pardon of the British Government and come to reside near us, we shall be able to report proudly of them as converts. Meanwhile, they live as witnesses for Christ in a native state where, as far as we can ascertain, no other Christian resides and no Christian work is carried on.

"Another interesting incident during the year has been the baptism of three of the lepers in the Agra Leprosy Hospital. They appear to be living as bright and happy Christians, and we hear of others who wish to follow their example. Nowhere are we more welcome than amongst the poor outcast lepers; welcomed, we are glad to know, not only for our own but also for our Master's sake. Yet another interesting baptism since our last report was that of a young Parsi, who came to us from our outstation at Dholepore. Being in the service of the British at Dholepore, he has little leisure for Christian fellowship, and daily he is associated with Hindus and Mahomedans, hence his position is a trying one. Still we are glad to know that he has maintained his Christian profession, although this has cost him the loss of all his Parsi friends and relatives. At the time of this young man's baptism two others were baptized, one the son of our preacher Jacob, who is an earnest, bright Christian, and the other a lad from among the Roman Catholics, who has since returned to them again. We are glad to report that another preacher's son is waiting for baptism. Would that all the children of our native Christians were converted. We feel that there is a danger of neglecting their special care sometimes in the many agencies employed to bring in Hindus and Mahomedans.

medans to Christ. Our great need is a good boarding-school where the boys shall be constantly under direct Christian influence, and so situated that they may grow up physically strong also."

THE NATIVE CHRISTIAN CHURCHES.

Reporting upon the Intally Native Christian Church in Calcutta, the pastor writes :—

"God has blessed the work of our hands during this past year. More brotherly love, more personal effort, more independent work, and more funds have been forthcoming. As to statistics, we have to report 33 additions to the fellowship of the church, of these 27 have been by baptism, five by letter from other churches, and one has been restored. As to losses, one of our deacons resigned and left the church, one member has died, two have been excluded, five dismissed to the fellowship of sister churches in Mosaval stations, while the names of nine others have been removed from the church-roll, they having given up their connection with us. The full membership up to date is 117, being an increase on last year's report of 22.

"Statistics in church life are worth nothing. But the additional strength for service gained by greater numbers is worth everything. I am glad to report, that the church has done more for the Master than last year, and is on the road of progress. At least a dozen of our members are engaged in Sunday-school work, many of them in Hindu and Mahomedan schools. They have given themselves to it earnestly, and are being blessed while blessing others. The church further supports a day school, which was carried on for some months among a group of Santal coolie children, who had come down to Calcutta for work. This school has been closed for two months, but it accomplished a good deal during the eight months it existed, and the church has resolved to buy a school-house, and get permanent quarters in some unoccupied part of our side of the city, so that this good work may not be again allowed to drop.

"This year a Society of Christian Endeavour was started, having two divisions, one for the young men and one for the young women. Meetings have been steadily maintained, and the young people been greatly benefited. Many who could not say a word more than five months ago now take part in our prayer-meetings with great acceptance. A number of the young men have preached with me or with the other officers of the church on Sunday afternoons, after our regular services, and have thus commenced early to give of their fellow-countrymen the Gospel they have received."

The Rev. Robert Spurgeon, of Barisal, reports :—

"Our Barisal native Christian church has now been properly organised in order to set a good example to the others in the district. A stipend of Rs. 15 a month for a pastor is being raised, and four deacons and four deaconesses have been appointed. Each member has been requested to give to the best of his ability, so that larger aid may be sent to smaller and weaker churches. Each deacon and deaconess has promised a twentieth of his or her income to the church fund. It was desired to omit from all offices agents of the Mission, so that we might be in all things a model, self-supporting church, but this could not be done with evangelists and missionaries living on the spot. Naturally they are best qualified to carry on the work and direct the church. Still we hope to create some idea of what a Christian Church ought to be in spirit, constitution, and gifts, and may we not hope in this way to set a good example to all the other churches around us?"

It is very evident from the report of the Rev. W. R. James that the churches in the Barisal and Madaripore districts have suffered great distress consequent upon recent famine and cholera visitations. Referring to

the progress of these native Christian churches in spiritual life and force, Mr. James writes:—

"The distress seems to have produced a good effect on some, for we hear that the people in some of the districts, who had hitherto been without any profession, but the majority of our Christians, it is to be feared, were too concerned about getting the bread that perisheth to think of anything higher at such a time of distress."

The Rev. W. Bowen James, of Dinapore, reports:—

"In the churches of Noyapat, Muktespore, Lakma, and Pagoldewan, we have been greatly encouraged by the quiet, persistent efforts, made by many of the members for the conversion of their heathen relations and neighbours. During a recent visit to Pagoldewan, I noticed a stranger among the Christians, and on inquiry learned that he was the Hindu brother of one of the leading members of the church there. Some years ago the elder brother came out from the darkness of heathendom to follow Christ. But he never ceased to care for the spiritual interest of the people he left behind. He often spoke to them of the love of Christ, and of the peace and joy he experienced since he became His disciple. In the course of a conversation I had with the Hindu brother, he told me that he also now believed in Christ, and that he desired to follow Him, but that his father, who is still a Hindu in creed and practice, was doing all he could to prevent his taking the name of Christ upon him.

"Turning to the Christian brother, I asked if he despaired of seeing his father becoming a Christian. His reply was, 'I have often spoken to him on the subject with little or no encouragement, but I still pray for him.' The Word often spoken for Christ, and the prayers continually ascending to His throne on behalf of the unconverted, not only from the heart of this individual, but also from many of the brethren, will account for the degree of prosperity already enjoyed by these churches, and the happy additions made to their number from amongst the heathen during the last few years. Though many of the brethren connected with these churches live in isolated places, surrounded with jungle, the abode of wild beasts, and most difficult of access—being situated miles away from the main thoroughfares—yet it is always a pleasure to visit them: the warm welcome they give the visitor, their appreciation of any assistance given them in their Christian career, and of fellowship with the servants of their Lord, more than make up for all the discomforts and hardships of the journey."

There can be no doubt that the past year has proved a very trying one for the native Christian churches in East Bengal. The extreme and chronic poverty of the Christians themselves, and the terrible famine distress, have greatly militated against the maintenance of their pastors.

From Orissa, the Rev. Duff Patri, the pastor of the Cuttack Oriya native Christian church, and by whose members he is supported, writes:—

"It is with great pleasure that we have to report 27 baptisms, and five restorations to membership, during the year. Of these last, three were out of fellowship for many years. Most of those baptized were young, and one was an old woman from Hinduism, two of whose sons were baptized some years ago. Some of those of whom fears were entertained have shown increased love to the church, and are seeking its welfare. Some of the young men have been giving more attention to the study of the Word of God, and a few of them, in addition to taking an active part in the work of the village associations to which they belong, have been helpful in conducting the weekly prayer-meetings; and we hope their example will be followed by many others."

And the Berhampore native Christian church, the Rev. R. L. Lacy reports, has done good solid work; and six have been baptized.

The reports, taken as a whole, exhibit growth, strength, and unity in the native churches. They are slowly learning to help themselves. Where the churches are too small or weak to support a pastor, the services are conducted by deacons, who render help without any pecuniary remuneration; and, as one of the missionaries writes, "In this way we are developing the resources of the churches to an extent that is really surprising to the churches themselves."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

SERAMPORE.

The Rev. E. S. Summers, M.A., the Principal of Serampore, reporting on the work of the Institution for the past year, says it has been one of marked prosperity and development in several directions:—

"We were able to re-open our English theological class with a larger number of students and of higher calibre than ever before. The vernacular theological class has received a number of accessions. From the school we were able to send up two students for the entrance examination of the Calcutta University, of whom one passed. Five students have been presented to the Conference this year as candidates for employment in Mission work, after passing through the three years' curriculum. This number has only been reached once before, and the men this year are of decidedly superior character to the men of that particular batch.

"The work carried on at Serampore may be arranged under four departments, viz. :—

- (i.) The Theological Classes (English and Vernacular).
- (ii.) The Normal Class for School Teachers.
- (iii.) The Christian Boarding School.
- (iv.) The English Services and Evangelistic Work in the Vernacular.

"I.—THE THEOLOGICAL CLASSES."

"(A) *The English Theological Class.*

"Last year we expressed the hope that two young men, then studying in the boarding-school, might pass the Entrance Examination of the Calcutta University, and be received as students to study in English. These students were Rai Kromar Rai (South Villages) and Priemath Sasmh (South Villages). The latter, unfortunately, failed in one subject, but as he passed the Test Examination at the Bhowanipore College, whose authorities kindly equipped our students with their own, and I thought him, as the whole, up to the mark for admission to the class, I permitted him to join it in spite of his failure. I may say that the Entrance Examination is regarded as the standard for admission into this class, in which no one can profitably study unless he has at least the knowledge of English that the University requires before it enrolls students on its list of undergraduates. But to our great surprise and pleasure, fresh candidates came up for admission fulfilling all the required conditions. One was Anukul Chunder Ghose, the son of one of our respected preachers in Backergunge, who had just passed the Entrance Examination in the First Class. The other was Jendendra Chunder Dutt, the son of the Rev. G. C. Dutt, of Kheina, who had also passed the same examination. A fifth candidate for admission suddenly turned up from Southern India in the person of a young Telugu, named Nicodemus Abraham, who was connected with the Canadian Baptist Mission, and was sent to join our English Theological Class, with a special view to his helping in the training of Theological students connected with the Telugu Canadian

1. Stoughton's History of Revelation.
2. Outlines of the Life of Christ.
3. Wayland's Moral Philosophy.
4. Paley's Evidences.
5. Isaiah (I.—xxxv.).
6. Logic.
7. Historical Books of the Old Testament: Judges, Samuel, Kings.
8. English Literature.

By the aid of these subjects, they have learned by heart John, chap. xiv.—vii., and the First Epistle of John in the English translation of the Bible; and Abraham has made good progress in Greek. Mr. Robinson took the students in Wayland, Paley, and the Life of Christ, while the principal took them in Stoughton, Jevo's Logic, Isaiah, and English Literature.

“(H) *The Vernacular Theological Class.*”

“This class opened at the beginning of the session with five students entering on their third year, and four students entering on their second. Five students joined at the beginning of the year, two of whom were from the South Villages, one was from Pubna, to be trained for, and at the expense of, the South Australian Mission; one from Backergunge, and one came to us from Jessore, though originally from Backergunge. Besides these, four students have been studying during a longer or shorter period with a view to becoming full students next year. One of these was a young man from the boarding-school who could not profitably pursue his studies there any longer, but was not, in my opinion, mature enough for full recognition as a Theological student; one was from Madaripore; another from among the new Mahomedan Christian converts of Jessore, and the last was a recent convert sent to us by the Australian ladies at Noakhali, and maintained at their expense.

“A. Books of the Bible.

- (i.) With Commentary (Dr. Wengler's), the Gospel of John and the Epistle to the Galatians.
- (ii.) Without any printed Commentary: Exodus, Leviticus, and portions of Numbers, Joshua, Judges, Ruth, 1 Samuel (i. xii.), and the Book of Acts.

“B. Books on Evidences, Theological Controversy; &c., in Bengali.”

- (i.) Murray Mitchell's Letters to Indian Youth.
- (ii.) Mizan-ul-Huq (a translation into Bengali of Pfander's Mahomedan Controversy).
- (iii.) A tract on Baptism.

(iv.) The portion on Morals in Mr. Rouse's Handbook of Theology, Shikya-Shar.

(v.) Some portion of Dr. Wengler's Catechism.

The Epistle to the Philippians and the First Epistle of John were also learned by heart, and examinations taken as usual in the historical facts of the Old and New Testament. Two of the students, Prabhudhan Singh and Kailash Behara, read English literature, while the others studied Bengali grammar, literature, and composition. At the close of the session five of the students were accepted by the Conference on probation; Prabhudhan Singh, Auran Chunder Dutt, and Prottoy Chunder Mendol, from the south villages, and Bihanath Rai and Kailash Chunder Boitgee, from Backergunge.

“II.—THE NORMAL CLASS.”

“The Normal Class has been making progress this year in quality, but not as much as we expected in numbers. There were only left three in our first division really competent to enter upon what are regarded in Government Institutions of this kind as the studies for the first year. These three students, however, have given satisfaction, and made good progress, especially Boman Kumar Dutt. In the second division seven students took the midsummer examination, and all passed. They came to the college with very limited knowledge indeed, but are making good progress now, and some of them, I hope, will turn out very good indeed.

“HINDU BOYARISQ-SCHOOL (SERAMPUR)”

“The number of boys in the boarding-school during the past year has been about sixty. The work has been carried on much as usual, and the care of our brother, Mr. Ghose. A few weeks back, two of the boys, Binay Chandro Mondol and Shama Choron, were baptized. The latter is the brother of our preacher, Babu Prionath Roy, now stationed at Howrah, who was baptized on his renunciation of Hinduism and acceptance of Christianity some years ago at Serampore. His younger brother, Shama Choron, has been for some years with us, and for a long time seemed very careless and indifferent to religion. We were afraid that he was going to turn out a worthless fellow, but he seems at length to have yielded to the instruction and influences brought to bear upon him, and we believe that he has now, in all sincerity, followed his brother not only into the Christian community, but into the Christian Church. The other lad, Binay, is the son of a Christian preacher, and has long been desirous of confessing his faith by baptism; but shy and embarrassed he has stood in his way hitherto. At the beginning of the year two of the students went up for the Entrance Examination; Rati Kumar passed, but Prionath failed in English. The two were admitted into the English Theological Class, as I considered that Prionath, spite of his failure, was fairly up to the standard.

Vernacular evangelistic work of a very varied character has been carried on by the Rev. T. R. Edwards, in Serampore and the district.

In the cold season six separate tours were made, each occupying from a week to a fortnight, and places were visited which have not seen a missionary for a long term of years. Regular preaching has also been carried on at certain selected places in Serampore, town.

Mr. Edwards reports :—

“These places are the Preaching Hall at the Serampore Railway Station, Chattr, Ishars, Parana Bazaar, Mussulman Parah, and Manikallah Bazaar. For the purpose of visiting these places at regular intervals, the students have been divided into four companies, and about companies go out every day in the evening. Thus, preaching has been carried on in two places every evening in Serampore for months. One company went regularly to the Preaching Hall, while the other company went to one or other of the above places, according to the routine. Hence it will be perceived that a great amount of active work has been done by the students in addition to their class work. This, undoubtedly, is a very important branch of their training, and as such Mr. Summers has insisted upon their attention to it.”

As to results, Mr. Edwards reports :—

“We have to be thankful that some amount of blessing has been given to us. At the beginning of the year an old man of the weaver class, from Rajballah, made a public profession of his faith in Christ. This man had travelled far and wide, seeking for peace of mind and salvation, but had not found it, though he had been twice to some of the most celebrated of Hindu places of pilgrimage. At Serampore he heard of Christ, committed his soul to His keeping, and was baptized in the Hooghly river, just in front of the college.

“Soon after this we had the joy of baptizing two more converts from Hinduism. These were the daughter and son-in-law of Joy Deb, Singhur, and had been married long before he became a Christian. We were pleased at this accession to the little band of Christians at Singhur, and hoped that these would greatly strengthen the church there. But unfortunately, they have gone to live far away in the interior of the district, where they can be visited but seldom.

“Besides the above, there have been two others baptized who are converts from Hinduism. We have also had the joy of baptizing three boys from the boarding-school, and the son of Mrs. Manuel, one of our Zenana ladies here in Serampore. Hence, though the number of mine received by baptism is not large, we yet rejoice in the fact which it proves, that our Master's presence is with us, and His blessing is resting on the work done in His Name.”

ORISSA TRAINING INSTITUTION.

CUTTACK.

THE Rev. Thomas Bailey, the Principal of the Cuttack Training Institution, has been at home for some months seeking rest and refreshment. He contemplates resuming his important work in Cuttack during the coming autumn.

During his absence from Orissa, brethren Young and Vaughan, assisted by brethren Shem Sahn and Niladri Naik, were requested to carry on the work of the Training Institution.

At the commencement of the session three new students were admitted.

The subjects of study have been Mark's Gospel, the Epistle of James, the Book of Job, 'Butler's Analogy,' 'Angus's Hand-book,' the 'Christology of the Old Testament,' 'Church History,' 'Edwards's Hand-book of Baptism,' and the 'Philosophy of the Plan of Salvation.' Mark's Gospel in English and an elementary English Grammar were also studied.

Besides the study of selected parts of the above subjects, a sermon and a skeleton sermon were prepared and read every week, which were commented upon by the tutors and the students. The students have also had considerable practice in preaching while itinerating with missionaries and evangelists during the cold season, and in the bazaars during the session. The senior students have also preached in turn at one of the stations some two miles off, and sometimes in the large chapel here.

"LAY PREACHERS' CLASS.

There is also a lay preachers' class, in which instruction is given of such a kind as to fit the members of it for addressing meetings, and assisting in bazaar preaching. One of the members has been accepted as a student for the ministry. Rev. Shem Sahu, who conducts the class, writes as follows:—"The lay preachers' class has been in existence for the last three years. It was opened at the spontaneous request of some of our pious young men, who, while doing Christian work, were anxious to do it yet more efficiently. The class meets once a week, and during the year the pupils have read a part of the Epistle to the Hebrews, and at present they are having lessons on Christian Theology. They have also a sermon class, in which sermons are read and criticised. The present number of pupils is eight."

THE NORTH-WEST PROVINCES NATIVE CHRISTIAN
TRAINING INSTITUTION.

DELHI.

The Rev. Stephen S. Thomas, who for several years past has superintended the work of the Delhi Training Institution, is at present in England on furlough. During his absence the Rev. W. J. Price, formerly of Benares, will have charge of the work, assisted to such an extent as may be practicable by Mr. Hasler, B.A., whose first duty, however, will be, of course, to acquire a good command of the vernacular. Mr. Inamr Massah will also remain for some months longer connected with the Institution, with a view to render assistance to Mr. Price. Reviewing the work of the past year, the Rev. Stephen S. Thomas writes:—

"Not having had any students in the evangelists' class this year, I have to report only on the boarding-school, in which there are now thirty-eight boys arranged in six classes. In July last I discovered that there was moral mischief going on in the school, and in consequence of this I removed the higher classes from St. Stephen's school, deeming it undesirable and dangerous for the boys to be daily going through the city witnessing the immorality that is so prevalent in the Indian bazaar. These classes are now being taught in our own building by an additional master, and I hope that some next year, and others the year after, will be ready for the Middle Examination, after which specific training as teachers may be begun. The European Inspector visited them recently, and expressed his opinion that they were decidedly above the average of middle boys in the other schools of his circle. In the lower classes also, satisfactory progress has been made. Last year I was reading in the Matriculation class in St. Stephen's, and gives great promise of becoming a most useful man."

"I have a Bible-class with the big boys (twice a week, and Mr. Imam Masih takes the smaller ones. Some of them have joined the church during the year. The conduct of some in one respect has given me very great pain; in other ways it has been satisfactory, and I hope that my severe treatment of that particular evil has been, under God's blessing, successful in stamping it out. I hope the friends of the school will remember it in their prayers, and ask that the wisdom and grace that are so much needed for this important work may be given to those who have charge of it. I am very thankful that Mr. Price has found himself able to take charge of the Institution during my approaching furlough. May the coming year be one of rich blessing and substantial progress."

"Mr. Imam Masih has continued his charge of the food arrangements, and my wife has superintended the clothes department. Both these things, if properly done, entail an amount of work that outsiders have little notion of. As my friend Mr. Imam Masih may leave Delhi before the expiration of my furlough, I should like to record my sense of the value of the work he has done here. His influence with the men and boys has been of incalculable worth. His teaching has been ably and conscientiously done. As a preacher he has been an inspiring example to the students whom we have joyfully treated. His relations with me have been the happiest possible. The five years during which we have intimately worked together bequeath us the enduring memory of close friendship and united labors."

CHRISTIAN ELEMENTARY DAY SCHOOLS.

In attendance in our Christian Elementary Schools there are 1,072 children, taught by a staff of 194 native Christian masters. Engaged in Sunday-school work there are 290 teachers and 8,572 scholars. At the Bistopore boarding-school there are 28 boys, 16 being supported by funds supplied by the Birmingham Young Men's Missionary Society. Four boys during the past year, having exhibited an aptitude for study, were sent on to Serampore College.

In October last the Rev. Herbert Anderson examined the boys in the Bistopur School, and certified as follows:—

"The Bistopur boarding-school boys have been examined by me. I am glad to report that the school still maintains, in both secular and religious subjects, the high standard reached in past years. Most of the boys are small and came fresh to the school at the beginning of the year: their progress has, however, been rapid, and the teaching thorough. The schoolmaster is to be commended for his zeal. I think it would be wise to make more of this Bistopur school even at the expense of some of the feeble, poorly-attended village schools in the district. If the expense were forthcoming for the number of the boys to be doubled, the money would be wisely spent, not only for the benefit of the district, but also of the mission. From present prospects it looks as though some of our most able and Mission workers are to be those who have passed through this Bistopur school."

Reporting on school work in the Jessore district, the Rev. H. Frogillus writes :—

"The work of our two circles of schools in the villages around Jessore has been steadily prosecuted during the past year. Besides the regular work of the Christian inspectors, and the intercourse with the teachers, when the monthly aid is given, each school has been visited and examined by Mr. Newledge and myself. On the occasion of the meeting of our Eastern Bengal District Committee, in April last, nearly 300 of the boys from these village schools were brought together in front of the Mission House. The prompt and intelligent answers given to the questions asked revealed the promising character of this branch of our work. An interesting incident connected with our school work may well be recorded. About six months ago the village school of Rat Manik was admitted into our First Circle. The small Catechism of Mr. Rouse, which we have in general use, was warmly welcomed in the school. Within two months a number of boys had memorised the whole, and the contents of the little volume seemed to awaken the interest of the whole village. On our visits to the village, large numbers gave eager attention to our message, and on one occasion a feast was provided for our preaching and singing band. Some twenty came the whole distance of seven miles from Jessore one Sunday in order to see how the Christians worship! At present, arrangements for a public debate are pending. Many these affirm such a public debate to be necessary before they can carry out their promise to become Christians. Whatever may be the issue of this movement, and the date for the debate makes me the less sanguine, the incident clearly testifies to the value of our village school work."

The Rev. A. H. Young, M.A., the headmaster of the Cuttack High School, reports :—

"The number on the register is 180, and the attendance for the past six months has varied from 180 to 185. At the last matriculation examination of the Calcutta University, four of the pupils passed, one in the second division, and three in the third. It is a cause of much gratification that this school has been very useful to our Christian community, and that considerably more than half the scholars are from it. The behaviour of those in attendance has been good throughout the year."

2100022 ELEMENTARY CHRISTIAN DAY SCHOOLS. NORMAL SCHOOL FOR VERNACULAR TEACHERS.

"This year we have been able to open a normal school for the purpose of training young men to be teachers in our village schools. There are now seven in attendance; and we hope to begin another class about the beginning of the year. It is too soon to write of results, as the school was opened only three months ago."

PROTESTANT EUROPEAN HIGH SCHOOL.

"During the year the work of the school has been diligently carried on with highly satisfactory results. Twelve candidates were presented at the last November Middle and Primary Scholarship Examinations for European Schools; two for the former and ten for the latter. They all passed, a scholarship being gained at each examination. In February of this year, all the pupils, with the exception of those in the Infant Class, were examined by the Government Inspectors. The result was an average percentage of 95.4 of passes in subjects. The Head Inspector in his Annual Report remarked, 'The school is in a highly efficient condition. Religious instruction is given daily.' The number in attendance is 70."

"The reports from the various stations exhibit progress in school work all along the line. As compared with the returns of the year previous, there were last year 1,868 more scholars in our Elementary Christian Day Schools, and eleven more Native Christian teachers."

"These schools constitute an evangelistic agency of great value, all of

them being taught by Christian teachers, with the Bible as a text-book.

Referring to school work in Agra, the Rev. J. G. Potter reports:—

"We are glad to report progress in our school. We have added to our staff of Christian teachers, raised the standard of education, and added to the numbers on our roll. The Scriptures are taught daily, and a good Sunday-school is also held for the boys. Our Christian boys find in this school just the education they need, and Hindu and Mohammedan boys are whilst obtaining a good general education, carefully taught in the Word of God. It is a great pleasure to meet with many of the old boys of the school in positions of trust in the railway and other departments, and I find that they have not forgotten what they have learned in the school from the Bible. It is a still greater pleasure to see some of the old boys of the school starting schools of their own, and though non-Christian themselves, choosing to teach the boys under their care from Christian books as they have been themselves taught. Some of these boys, we trust, are at heart Christian, though as yet they have not had the courage to publicly confess Christ by baptism. Our other schools at Taj Gunge, Kazi-pore, and Aohheya are still carried on, the attendance being much as last year. The Memorial School also, supported by the friends of the late Mrs. Alexander, still flourishes."

The Rev. Herbert J. Thomas, of Delhi, writes, reporting on the Delhi schools:—

"Our schools now number, exclusive of the boarding-school, four day and three night schools in the city, and eight in the district. The present number of boys on the rolls, 396. The chief feature of the year has been the distinct improvement in the amount of Scripture instruction given. Christmas and other cards, so liberally supplied me when in England, are large factors in this improvement. I give cards, according to certain well understood rules, to all boys who memorise correctly the Gospels, Bible stories, hymns, etc. A fine number of American S. S. Union pictures, given by the kind friends in Bridgewater, have proved very helpful to the teachers in their Scripture-teaching, and in villages, our evangelists have made considerable use of them in ordinary gatherings. We gratefully note that the two young men baptized in Baraut and Chaprauli, and three of those baptized this year in Shahdara, are undoubtedly fruits of this school work."

ORPHANAGES.

CUTTACK, ORISSA.

The Cuttack Girls' Orphanage has been superintended by Mrs. Buckley and Miss Leigh. The latter, however, is still on furlough in England, and will not return to Orissa until the approaching autumn.

During the absence of Miss Leigh, Miss Gleason has taken her place, and sends the following report:—

"During the past year the work in the Orphanage has been going on quietly and steadily. There are no very striking incidents to record, but it is encouraging to be able to state that the general behaviour of the girls has been extremely good, and many of them have shown by their lives that, since being received into the Orphanage, they have become Christian in more than name.

"At present there are eighty-seven names upon the Orphanage books, and seventy-four upon the day-school register, of whom eighteen come from the neighbouring Christian villages. There are nine teachers, including Nabakumar, who has worked splendidly—the Pandit, an elderly teacher from the village, and the school monitor.

"Thirty of the orphans are members of the church, seven of whom have been recently baptized. The same number was reported last year, the admissions being equal to the

removals. Five girls have been received into the Orphanage and one little boy, who, on account of his delicate health, was placed there for a time in order that he might receive the benefit of Mrs. Buckley's care.

"Five girls have married during the year, and gone to homes of their own. One girl, who has been quite blind for many years past, became insane, and was entrusted to the care of a former inmate, who lives in the Christian village.

"At the Government examinations last year, four of our pupils passed in the Middle Vernacular Standard, one of them gaining a scholarship of four rupees per month for four years. Three others passed in the Upper Primary, and two in the Lower Primary. It is expected that ten will be presented for examination during the year 1893-94. Two girls now holding scholarships in the school have passed the highest Vernacular Examination for which girls are eligible, and are therefore studying English.

"A separate report will be furnished of children supported by special contributions from friends in England. The accommodation for Sunday-school work is not sufficient to allow the girls from the Orphanage to unite with the village children, hence they meet in the Orphanage schoolroom. Some of the classes are taught by the older girls. There are sixty-four scholars and eight teachers in the Sunday-school."

The Rev. J. G. Pike, reporting on the Boys' ORPHANAGE, writes:—

"The health of the boys has been good; there has not been a single case of serious illness during the year. The number on the roll is 31. Of these, two are apprentices at the press, and three are being trained for domestic service. The remainder attend school. Three boys in the Orphanage, or recently left, have joined the church. On the whole, the conduct of the boys has been very good."

SUNDAY-SCHOOLS.

The Committee regret that they are not in a position to give exact details relative to the progress of Sunday-school work, owing to the want of accurate returns from India.

The Rev. Arthur Jewson, of Calcutta, writes:—

"Sunday-school work has engaged more of my time this year than any other branch of labour for Christ. It was noted last year that I had begun to write a series of fifty-two lessons on the life of Christ. This series has been completed and typeset. I am glad to report that the lessons have met with much favour from the brethren, and are being translated and published in Ceylon."

"As Secretary of the Bengal Sunday School Union, I have also had to arrange for the quarterly social meetings, &c. One of these meetings was devoted to the interests of the Young People's Society of Christian Endeavour, at another a 'model class' was taught by one of the most experienced Sunday-school teachers in Calcutta."

"Throughout the year I have had the oversight of eight small Sunday-schools, with an average attendance of about 240 scholars. Almost all these boys are either Hindoos or Mahomedans. We cannot report conversions in connection with these schools, but we look upon them as fertile fields ripening for the harvest. I have been assisted in this work by one preacher and eight voluntary teachers. One of the latter is a grandson of our late missionary, Rev. Horasii Pestonji."

The Report of the Calcutta Auxiliary, relative to Sunday-schools, states:—

"Great progress has been made in the Sunday-school Department. This is owing to the careful oversight and organization that has characterised the year's work. Owing to the efforts of Mr. Jewson, eight Sunday-schools are being regularly held under his personal superintendence. Their teachers are for the most part members of the Intally Church, voluntarily rendering this service. Bengali is the principal language used, and the

lessons taught have been a special series, prepared by Mr. Jewson himself, dealing with the life of Christ. Mr. Jordan is once again superintending the work at the Brahminical High School which he started some five years ago. He finds the same gratitude which is always so helpful and cheering to Vernacular Sunday-school workers manifested by the lads of that school. Three or four, if not more, of the elder lads there are very near to the Kingdom. We are trusting they will shortly openly confess the Saviour they already profess to love and serve.

"The Sunday-school in connection with the Totally Church has been very fruitful, and both the superintendent and his teachers have had cause for great rejoicing and deep gratitude to God for the marked blessing He has conferred upon them. During the year there have been nineteen additions to the church from the ranks of the Sunday-school classes. All these young disciples have joined the Christian Endeavour Society connected with the church, and are thus early being brought into the line of personal effort on behalf of others.

"Two of the scholars have been taken to the fold above. They were lambs of the flock, and are now enjoying the tender care of the gentle Shepherd who gave His life for them.

"In our last report we chronicled seven Sunday-schools and 350 boys and girls under instruction. This year the numbers have increased to all to eleven schools, thirteen teachers, and 500 children."

The Rev. W. Carey, writing from Barisal relative to the Bengal Conference Sunday-school Report, says:—

"In the absence of eight distinctive (s) chronicle—either as encouragement, or the reverse—this report is held over for another year.

"The data for reliable statistical sheets, showing all the schools on the field, have not been forthcoming; but it may probably be said, as to figures, that things are *in statu quo*."

The returns from our various stations for the past year, so far as they have been sent in, exhibit, as compared with those of the year previous, an increase of 996 in the number of scholars and of 84 in the number of teachers.

WORK AMONGST ENGLISH-SPEAKING NATIVE STUDENTS.

The special work carried on amongst the English-speaking native students in the great educational city of Dacca, in Eastern Bengal, by the Rev. R. Wright Hay, has still been continued, although for the past year Mr. Hay has been resident in England. The Rev. J. G. Kerry, who, during the absence of Mr. Hay, is stationed in Dacca, reports:—

"Finding definite plans of work in the station, I have adhered as closely as possible to them. Bible-classes have been conducted twice in the week, services held in the Gospel Hall every evening, except Mondays, and on Sunday evenings evangelistic services in English in the chapel.

"In our Gospel meetings the young man who was baptized by Mr. Hay two years ago has rendered great assistance. His steady growth in grace and spiritual knowledge make us thankful, and it is our earnest hope and prayer that he may be instrumental in the salvation of many of his fellow-countrymen.

"Our hearts have been greatly cheered by the baptism of a convert from Hinduism. Eight years ago he purchased a Bible from a preacher at Mymensingh. The perusal of the book convinced him of the truth of the Gospel. All these years he was a secret disciple, afraid to profess his faith in Christ, and yet in a state of unrest, because of the yoke of conscience. In July, he came to Dacca, and first became acquainted with some of the Christian brethren;

they were impressed with his earnestness, and being convinced of his faith in Jesus, brought him to me. He showed a good knowledge of the Bible, and by his answers I soon realised that he had taken Jesus as his Saviour. He has already been called upon to suffer for his Master; his wife has refused to follow him. Will our friends pray that his faith fail not, and that he may yet see his wife turn to the Lord?"

The Rev. W. Carey, of Barisal, reports that during the past year he has devoted much of his energies to work amongst native students, holding a special service for them each Sunday morning. He gives the following picture of student life:—

"These students herd together in companies—numbering from five to twenty—and lodge, for the most part, in miserably small, draughty huts. Dirty drains, or rather shallow ditches out in the dark soil, and overgrown with jungle, intersect the huts. When cholera appears, it is difficult to be wondered at that many a student—breathing this poisoned air—lies down to die. A few months ago, five lads of the Bible-school were smitten, and three of them succumbed. It was pitiable to see them, and to think they might have lived. But, in every case, I found other students nursing the sick, sitting on the same bed, chasing their cold limbs, and ministering to every want. This was surely Christ-like and Christ-given compassion overcoming national and youthful fear.

"But we are drifting away from the morning round! Let us visit one of these huts. The floor is of damp mud raised a foot from the ground. The walls are of coarse matting, in bad repair, with lattice openings for windows, covered at night by a flap shutter of the same material; the door likewise. As we near the place there is a Babel of voices. Every occupant is studying hard—that is to say, according to universal custom here, reading aloud from his text-book at the top of his voice. History, geography, and grammar fight for supremacy among the sound-waves of the air, but with no result except indescribable din. Happily it is all in one language, English, and not more than four or five are reading in the same little room. The reason of this becomes clear as soon as we step inside. For, on either hand, close to the door, is a low platform of wood, with four legs, which serves the owner as bedstead, chair, cupboard, and desk all in one. It is covered with a grass mat, and over that is a high, narrow bed. The bedding is rolled up at the head. The student sits à la Turque in the centre of the sheet, wrapped round with a shawl, his books, some paper, and an ink-pot spread out before him. If visitors come, they seat themselves sideways on the edge of the bed, or remove their shoes and get up beside him. There is no other furniture in the average student's lodging, except, perhaps, a shelf for books and a medicine-bottle filled with oil, for use in bathing.

"As we enter, each lad springs to his feet, and comes to the edge of his bed to greet us. All reading stops; we seat ourselves, and begin to talk. From neighbouring huts others come in, until the room is full. One will be eager to have some Biblical allusion in his text-book explained. Another will start a discussion. The pocket of Spurgeon's Sermons I always carry with me leads to interested enquiry, and the occasions have been few indeed in which opportunity was not found and used for the earnest preaching of Christ and Him crucified, the one aim and object of all our work."

The Rev. W. B. James, of Madaripore, reports:—

"During the year I delivered some eight or nine English lectures, in different places, to educated Babus students. This work is very congenial to me, and sometimes I half wish I were free to give myself entirely to it. Assuredly, Providence, by the spread of the English language in India, is opening to the Church in this country a very wide and effectual door for the presentation of the Gospel to the natives. All those who know English prefer hearing it in the foreign tongue. Everywhere unmistakable signs are visible that India is slowly moving towards the Light of Life. As affording an indication

of the growth of sympathy with Christianity in Hindoo Society, it may be here mentioned, that while delivering a lecture last hot season to a crowded meeting in the Town Hall of Khooina, I happened to say that I did not believe there was one person in the audience who entertained a low opinion of the person of our Lord; and in less time than it takes me to write the words, five or six persons seemed to vie with each other in volunteering the statement, 'No, no, sir, not one'; and I doubt not, that the same remark, if made, would elicit an expression of a like feeling in many other parts of Bengal. With many others, I am inclined to think that the untalculated results of missionary effort in India is quite as important and encouraging, if not more so, than what is represented by statistics.

The Rev. C. Jordan, in Calcutta, has also devoted much of his time to this special form of work, which is becoming growingly hopeful and important.

MEDICAL MISSION WORK.

During the past year much has been done by the missionaries to relieve pain and sickness, and their efforts to reach the soul through the body have in many cases been greatly blessed.

This form of Mission work is growingly welcomed by the people, especially in country districts, where, but for the missionary, no relief can be secured.

The Rev. Gogon Chunder Dutt, of Khooina, reports:—

"The medical branch of my work has developed far beyond my expectation. I heartily thank the friends who helped me with money and medicines to carry on the work. A Mahomedan agriculturist, who has been cured by my medicine, attends our Begumpore chapel regularly, and is a candidate for baptism. On a rough calculation about 15,000 men, women, and children received medicines from our hands during the past year. It is my earnest prayer to God that He may bless our work connected with this department for His glory."

Mrs. W. R. James, of Madaripore, writes:—

"After my return from the beels, I had to set apart a room and a time for giving out medicines, as the applicants were so numerous—they have more faith in us than in their compatriot at the dispensary—and refuse to believe me when I tell them that he is far more qualified than we are. They persist in coming, and bringing friends from long distances. Though the medicine is almost always given under the protest that I am not a doctor, yet in many cases delighted 'patients' have returned to tell me it was successful, which, of course, only increases their unfounded faith in me. I often give away with the medicine tracts or Gospels which have been slightly soiled, and am sometimes asked for them. The 'patients' often sit and listen during Bengali prayers with the sergants. Through the kindness of English and Welsh friends, I was able to do this medical work till quite lately, but giving out medicine to twenty or thirty people a day soon exhausts a large supply, consequently, the 'kacheri' is now shut, as the disappointed ones are often heard remarking to each other as they move slowly off, 'When shall you get more?' they inquire. 'When our Christian friends at home send it,' is our reply. We supply ourselves during cholera time, but the little we buy is soon gone. The 'Chlorodyne,' which we sent us in such large quantities has been indeed useful, and we have not only found it so in Madaripore, but have sent supplies into the Mofussil churches by the hands of

our inspector, the pastors, and schoolmasters, with instructions what to do in case of an attack, and how to prevent one."

The Rev. Herbert J. Thomas, who during Mr. Cradgington's furlough in England is superintending the medical work in Delhi, reports:—

"The work of the dispensary has been industriously maintained by Saul David; his report to me for twelve months to October 31st speaks of 16,178 visits by 5,773 patients to his dispensary. This gives an average of 54 for every day it was open; but, as a matter of fact, the attendances are very unequal, August to November almost equalling the rest of the year; 110 was the highest number recorded in one day. Besides these, he treated 1,043 patients in their own houses; gave fever mixture to 816 villagers suffering from quatern fever; and gave written prescriptions to 218 more who were able to buy their own medicines elsewhere. The practice of requesting those able to do so to pay something towards the cost of medicines supplied them in the dispensary is now more frequently carried out, with the result that this year 94 rupees have been returned to our funds. We have been ~~successful~~ again to the Municipality for the grant of Rs. 150, and to the District Board, to Miss Dawbarn, and others for valued gifts of quinine. A pound tin of quinine would not cost much to send out from England, and would be a most welcome gift, especially about August or September. Every morning a short service is conducted by Saul David in the dispensary, as soon as a number of patients have assembled. A large number of Hindi and Urdu Scripture leaflets have been distributed amongst such as can read."

TRANSLATION AND LITERARY WORK.

THE CALCUTTA AND CUTTACK MISSION PRESSES.

The Rev. G. H. Rouse, M.A., reports:—

"I returned to Calcutta, from England, early in January, 1893. On arrival I found that the printing of the B. T. S. new edition of the Bengali Bible had been just completed. This edition has some new features. In the first place, while the chapters and verses are marked, the text is divided into sections, in accordance with the subject-matter, and each section has a brief heading showing its contents. Thus we begin with the following sections:—

Chap. i. 1. The Creation of the World.

iv. 1. The first Man and Woman.

ix. 1. The Fall of Man.

x. 1. Cain and Abel.

xii. 1. The Race of Adam.

xviii. 1. Noah and the Flood.

And so on all through the Bible. It is hoped that these headings will aid in the intelligent reading of the Bible, and will also interest those who are inclined to purchase the book, as showing what its general contents are. Hitherto, when a man opened his Bengali Bible he has simply found a number of books, called *Beginning Book*, *Journey Book* (Genesis, Exodus), etc., divided into chapters and verses, but what the whole is about he does not know; nor does he know how to arrange his reading, except according to the chapters, and it is well known that the chapter-divisions are often misleading. The Calcutta Bible Society, at a recent committee meeting, also decided to print their Bibles, henceforth, with these sectional divisions.

A second new feature of this edition of the Bible is that there are a few very brief notes and references. The notes are chiefly explanatory of words and phrases which an ordinary Indian reader would not be able to understand.

"A third new feature of this edition of the Bible is that there is a brief Introduction, containing an account of the books of the Bible, its geography, and its weights and measures.

"All these additions add only about one-twentieth to the bulk of the book. I have aimed at being as brief as possible. By the use of thinner paper we have made the Bible, even with these additions, slightly smaller and lighter than it was before.

"In the course of the year the large-print edition of the New Testament also has been completed. Like the Bible, it is divided into sections, with headings, notes, and references, these being fuller than in the case of the Bible. The Introduction contains a brief account of the New Testament books, its geography, and a chronological arrangement of its history.

"Since I returned to India, the work of revision of the Bengali Bible has been commenced, in consultation with the committee appointed for that purpose by the B.T.S. Committee in England.

"I have brought out a new Bengali Scripture selection, called 'The Joyful News of the Lord Jesus Christ.' The text is a selection from the 'Life of Jesus Christ,' which I brought out many years ago, being a connected life of Christ, taken from passages pieced together from the Gospels. I have selected those incidents and doctrinal statements which I thought most suited to the average Indian reader. I have simplified the text as much as possible, omitted phrases and sentences which are not essential to the narrative, and would not instruct an ordinary reader, and have explained in foot-notes what needed explanation. I have added a chapter of selections from other New Testament passages, containing important doctrinal teaching. The whole has been brought within the compass of a single Gospel, and will be sold at the same price. I am in hopes that this will be found useful. The Bible contains a number of phrases and passages which, while they are important in connection with the historical development of God's truth, are rather confusing than helpful to an ordinary Indian reader; such as our Lord's genealogy, or texts like, 'This taxing was first made when Cyrenus was Governor of Syria,' or phrases such as 'The Pavement, which is called in the Hebrew Gabbatha.' Take even a text like 'The precious blood of Christ, as of a lamb without blemish and without spot.' To the Christian reader the reference to the 'lamb' recalls the Passover, the daily sacrifice, the 'Lamb of God that taketh away the sin of the world.' But to the Bengali villager, who knows nothing about the Bible, and who perhaps has never seen a sheep or lamb in his life, the introduction of the word without a note is simply confusing, and even a foot-note may not make the matter very clear. But if we omit the word 'lamb,' and read 'the precious blood of Christ, who was without blemish and without spot,' the whole becomes intelligible to him. We are too apt to think that what is clear to us is clear to our hearers or readers. At the Bombay Conference we were told of an intelligent Hindu in South India who was asked what he understood by 'Rock of Ages cleft for me, let me hide myself in thee;' he said it was rather mysterious, the words were, 'O very old stone, cut in two for my sake, let me get inside of you,' and he could not understand the meaning. Of course such a piecing-together of Scripture passages as I have undertaken needs to be done wisely, and I shall be glad of any suggestions from my brethren with a view to the correction of any mistakes, or to any other kind of improvement."

The following is a List of Scriptures and Tracts printed at the Calcutta Mission Press, under the superintendence of the Rev. J. W. Thomas:—

<i>For Bible Society.</i>		Beng: Proverbs	10,000
Beng: Matt. (revised)	20,000	" Genesis and Exodus	10,000
" Mark (revised)	10,000	" Ruth and Esther	5,000
" Luke (revised).....	5,000	Kaithi: Matt.	5,000
" John	20,000	" Mark	3,000
		" Luke	5,000

For Am. Ep. Mis. Union.

Garo: Matthew	3,500
" Mark	3,500
" Genesis	2,000
" Hymns	5,000
" Peep of Day	1,500
" Primer, Parts I., II. and III.	11,000
Assamese: Line upon Line, Part II.	1,000
" Grammar	800
Naga Primer	1,000

Periodicals.

India S. S. Journal	17,000
Evangelist	19,000
Darjeling News and Notes	1,500
Kriahitya Bandhab	7,200
Chatra Mitra	5,800
Dut Patrika	6,000

For Bible Trans. Society.

Beng: Matthew	5,000
" Mark	5,000
" Luke	7,500
" John	7,500
" Bible Demy. 8vo.	3,000
" New Test. Cr. 8vo.	2,000
" Matt. Extracts	10,000

For Calcutta Tract Society and Christian Literature Society.

English—Sin and Salvation	8,000
" One Day Off	3,000
Bengali—Annotated Minor Prophets	1,000
" Monthly Messengers and Zenana Leaflets	420,000
" 27 Free Distribution Leaflets	252,000
Mussalman—Bengali—8 do. do.	50,000
Hindi Catechism	5,000
Urdu Scripture Leaflets	15,000

From Cuttack, Orissa, the Rev. J. G. Pike, who has had charge of the Cuttack Press during the absence of the Rev. J. E. Hill, on furlough, reports:—

"*Bible Revision.*—As was mentioned in last report, Conference granted my colleague brother Shem Sabu, four months' much-needed rest, consequently our time this year for revision has been much diminished. We, however, report the revision of the Old Testament up to the end of the 5th chapter of Judges, and we have seen it through the press up to the 256th page, or to the end of the 21st chapter of Joshua. Separate editions, 32mo., of the books of Numbers and Deuteronomy have also been printed; and editions of Joshua, 32mo., and Proverbs, fcap. 8vo., are now in the press, and will shortly be published. It should be noted that Proverbs is one of the books revised by the Rev. W. Miller. Mr. Vaughan has been united with us in the final revision before printing, and the work owes much to the scrupulous care with which he has examined every proof.

"The numbers of the several editions printed, or in the press, are as follows:—

Numbers	Royal 32mo.	...	...	...	...	1,000
Deuteronomy	" "	...	...	...	...	3,000
Joshua	" "	...	...	...	...	3,000
Proverbs	Fcap. 8vo.	...	...	...	...	2,000

Hindi: Matt.	5,000
" John	5,000
Kaithi: Matt	5,000
" Luke	5,000
Mus. Beng.: Mark	5,000
" Luke	5,000
" John	5,000

For Various Societies or Individuals.

BENGALI.

B. S. S. U. Lessons	44,950
Standard S. S. Lessons	56,000
What is True Greatness	100
Early Marriage	250
Pice Hymn Book	1,000
The Blood of Christ	2,000
The Love of Jesus	2,000
Seven Questions on Baptism	2,000
Life of Andrew Fuller	1,000

MANIPURI.

Elementary Catechism	1,000
Krishna and Jesus Christ	1,000

KHASSIA.

Catechism	500
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Mission Press.—The past year has found more than average work for the press, and our wages bill for overtime has been proportionately large. We have bought a considerable quantity of new type, both English and Oriya, during the year, and so are in a better position to turn out good work.

"We have printed some 60,000 tracts during the year, whilst the large works printed, or in the press, are the *Life of Christ* (illustrated), 8,000; *Psalms in verse*, 8,000; *Scripture Lessons, Part II.*, 2,000, and *Acts*, 3,000. The first two, both works of 200 pages, are very popular. 'The *Life of Christ*' is simply the substance of the four Gospels. It is in Scripture language and arranged as one narrative with suitable headings. '*Psalms in Verse*' is a wonderfully close translation of the Psalms, but rendered into the various favourite metres of Oriya poetry. The book is bought in many cases simply because the people can sing it, but who can estimate the power for good when such a work is learned by heart in order to be sung?"

ANGLO-INDIAN CHURCHES.

CIRCULAR ROAD, CALCUTTA.

In the Report for last year, the settlement of the Rev. R. N. Julian, as pastor of the Circular Road Church, was announced.

In a New Year's-day letter, addressed to the Church and congregation, Mr. Julian writes:—

"We have been greatly encouraged by the evidences of God's presence with us in the conversion of souls. There is nothing we desired more, nothing the church needed more, than that there should be additions, not merely to the congregation from outside, but to the church, from those who had been trained in our own Sunday-schools. It has been a joy to us that such have been forthcoming; and that they may grow in grace and become earnest active members of the church is our prayer. It has also been a pleasure to welcome several who have been transferred to us.

"There have been other gratifying features in the work of the past year. The attendance at the Tuesday evening prayer-meeting has, except for some evenings in the rainy season, been good. The congregations have, we understand, considerably increased at the Sunday services. Our Young People's Guild has had a successful year, and many useful and interesting evenings have been spent in Bible readings, lectures, and concerts."

And in their Annual Report on the position and work of the church, the deacons say:—

"Since the arrival of the pastor there has been a decided improvement in the attendance, both at the Sunday services and at the week-night prayer-meetings. There have, moreover, not been wanting other tokens of encouragement in additions to the church. During the year ten have been added by baptism, and one has joined the church, who was baptized at Circular Road last year; while nine have been received by transfer from other churches, making a total of twenty added to our number."

The Committee greatly rejoice in the growing prosperity of the Circular Road Church.

LALL BAZAAR CHURCH, CALCUTTA.

The Rev. G. H. Hook, the pastor of the Lall Bazaar Church, gives a cheering account of the past year's work.

A large amount of evangelistic effort has been put forth by the members, and they are much cheered by manifest tokens of the Divine blessing.

OTHER CHURCHES.

Encouraging reports have also been received from the following self-supporting Baptist churches :—

Church.	Pastor.
Agra, N.W.P.	Rev. A. DAY.
Dinapore	„ S. JOSHUA JONES.
Allahabad	„ J. R. HEWISON.
Bombay	„ H. E. BARRELL.

The Committee are thankful to find that these independent self-supporting churches have enjoyed so much of the Divine blessing during the past year, and earnestly pray that they may in the future realise even greater prosperity than in the past.

THE CEYLON MISSION.**COLOMBO DISTRICT.****PRINCIPAL STATIONS:—**

Colombo, Kandy, and Ratnapura.

STATIONS	91
Missionaries (1 in England)	5
Native Evangelists	25

THE Committee report with much thankfulness the return to the Kandy District of the Rev. H. A. Lapham, and the settlement of two new brethren in Ceylon : Mr. W. D. Hankinson in the Colombo District, and Mr. W. S. Thomson in the Kandy District.

The Rev. F. D. Waldock, upon whose shoulders the superintendence of the entire Ceylon Mission has for so long rested, writes :—

“It is indeed matter for glad and thankful gratitude that reinforcements have at length arrived, affording longed-for relief for the present and rich promise of blessing for the future.”

One additional brother is urgently needed to complete the reinforcements promised nearly three years ago, and the Committee are glad to report the acceptance of the Rev. A. McCallum, M.A., of Regent's Park College and Glasgow University, for work in Ceylon. Mr. McCallum is a member of the Storie Street Baptist Church in Paisley, under the pastorate of the Rev. Oliver Flett, D.D., and has had unusual advantages for study and training.

The Committee anticipate he will be leaving for Ceylon in the early autumn.

In their last Report the Committee stated that a plan had been adopted for the eventual withdrawal by the Society of all payments to native pastors, with the view of developing the resources of the native churches, and making them entirely self-supporting.

Referring to this important movement, Mr. Waldock writes :—

"Our native churches are passing through a very trying transition period, demanding all the sympathy and help we can give, without, however, in any way departing from our new policy not to support their pastors.

"Doubtless the present is a time of severe testing: they are now face to face with difficulties for which perhaps they were hardly prepared. Yet this, I feel sure, will be for their highest good, and by real sympathy on our part, and true method of union among them, they will rise to the occasion, and be all the better, brighter, and stronger for their independency."

As one result of the introduction of this new policy, already a number of changes have taken place in the location of evangelists, and several new stations have been opened up, giving hopeful promise of success.

Reporting upon the work of the past year in the Colombo District, Mr. Waldock says :—

"Statistics exhibit a net gain in church membership of 24. In our day-schools, 2,461 scholars, as compared with 2,357 for the year previous, with 927 Sunday-school scholars, as compared with 883 for the year before."

COLOMBO NATIVE CHRISTIAN GIRLS' BOARDING SCHOOL.

Reviewing the work of the past year in this valuable missionary institution, Mrs. Waldock writes :—

"In looking back upon the past year, we have much cause for praise to our Heavenly Father. In every department decided improvement has been made.

"We ended the year with forty girls on our list, the largest number we have ever had. The Government examination was creditable, and the Inspector's report gratifying. He says: 'The examination results are very satisfactory in all subjects but one. The composition in the eighth standard is deserving of special praise. The needlework exhibited was excellent.' We obtained a larger Government grant than on any other occasion but one, and, considering that the examinations are continually made more difficult, we feel we have cause for gratification.

"We are most of all thankful that the Spirit of God has been carrying home to the hearts of the girls the instruction they have received in school, Bible-class, and God's house. Three have been united to the church, and several inquirers profess to have found peace with God, but we deem it wiser they should wait a little longer before making an open profession of their faith.

"Four of our elder girls have left the school, having passed the eighth standard, and we are glad to say they are all Christians, so that we have every reason to hope they will be little centres of usefulness in their home circles, and some of them teachers in our village schools.

"It is pleasant, in visiting different villages, to meet many of our old girls consistently holding on their way, and trying to do good to others.

"In some instances, the addresses of friends passing through Colombo, and visiting the school, have been made useful to the girls, so that we have felt we have 'entertained angels unawares.'"

THE CINNAMON GARDENS ENGLISH BAPTIST CHURCH.

The following Report is furnished by the Rev. Frank Durbin, who for the past six years has been pastor of the Cinnamon Gardens Church, and whose ministry has been followed by marked blessing :—

"Our year's work began under the shadow of a great sorrow, caused by the death of our beloved and valued friend, the late Mr. A. M. Ferguson, C.M.G. Following this severe trial many of our best helpers and friends left us for England, including Mrs. Durbin. Notwithstanding these losses and changes, the year has been one of great blessing, happiness, and encouragement. The year, with one exception, has been the most prosperous during my pastorate. The regular services have been well attended, especially on Sunday evenings, when oftentimes half the congregation have been young men. Throughout the year quite a large number professed to have received spiritual blessing at the services, some of whom have been baptized and received into the church. Our most interesting cases of conversion have been amongst young men, both European and native and these converts are now earnestly working for Christ.

"The *Mission Bnd* commenced by Mrs. Durbin three years ago has proved very helpful to the church in bringing out the young people to actively engage in Christian work, and their weekly meetings have helped to deepen their spiritual life. Near our church there is an agricultural school where Singhalese and Tamil young men come from all parts of the island to be instructed in agricultural pursuits, and as the majority are Buddhists and Hindus, Mr. Hankinson and I, through the kindness of the superintendent, started weekly Bible-readings for them. These have been well attended by many of the students, who appear to be deeply interested in what we say, and a few have come to our bungalow as enquirers after truth.

"Owing to Mrs. Durbin's breakdown in health I have been obliged very reluctantly to resign the pastorate and come home. I leave this delightful sphere of labour, where for so many years I have worked so happily, and have been treated so kindly, with great regret, yet rejoicing that I have had the joyous privilege of spending nearly seven years in the foreign mission-field.

"The church has unanimously invited the Rev. T. J. Stookley, late of Sheffield and Eastbourne, to become the pastor. He has accepted the invitation, and will sail for Colombo about the middle of May. We pray that he may be much used of God, and have great joy in service for the Master in this important heathen city.

"Our brethren, the missionaries, have very kindly promised to superintend the work and conduct the services until Mr. Stookley's arrival.

"My wife and I will always have a warm place in our hearts for Ceylon, and especially for the Cinnamon Gardens church, so fragrant with pleasant memories and happy associations. We shall ever look back upon our sojourn in that lovely isle as one of the happiest periods in our lives, and will unceasingly pray that God's choicest blessing may rest upon the people and all who work amongst them."

The Rev. J. S. Perera, the pastor of the GRAND PASS NATIVE CHURCH in Colombo, which for twenty-nine years has been a self-supporting church, reports a good year's work. Several of the members have been engaged in evangelistic preaching, tract distribution, and visitation of the sick, not only in the City of Colombo, but in the district as well.

From SOUTH COLOMBO Mr. Henry de Silva writes :—

"During the past year five candidates have been baptized; there are also ten inquirers, nine of whom profess to have found peace in believing. Five of these were Buddhists. The vernacular services in the Cinnamon Gardens church have been continued, villages have

been visited, cottage services held in four different spots, a Bible-class has been held at the Native Christian Girls' Boarding School, and a large number of Gospel tracts distributed.

The Boys' Day School is also growing. This school gives a most excellent opportunity for reaching the Buddhist children of Colombo South, and instructing them daily in the way of salvation. Eighteen converts have been baptized during the year, and we have other nine or ten who will be baptized presently."

Cheering reports have also been received from Byamvila and Imbulgoda, Makewita, Batagama and Hendala, Hanwella, Welgama, Kotikawatta, Gonawala, Koralawella and Moratuwa, Madampe, Rayigam-korale, Avigawella, Waragoda, Dyagama Veyangoda, Kauduboda, Kaudana Ranala, and Walallawiti-korale.

Several of these are new stations, opened up during the past year, where evangelistic work has been carried on, and a large number of Scriptures and Scripture portions and tracts distributed.

The Rev. W. D. Hankinson, one of the two new missionaries sent out during the past year, sends the following report:—

"Although I have only been resident in Ceylon about eight months, I suppose it will be desirable for me to present some report to the Home Committee. I arrived here on May 26th last, and it was decided that I should remain in Colombo at least for a time. Since then I have devoted most of my time to the study of the vernacular. After five or six months' concentration upon this task I was not discouraged, for you will be glad to know that I was enabled to preach a first sermon at the beginning of November. My chief difficulty is to understand what the people say when they speak with their usual rapidity. It is much easier to speak, read, and write, than to do this.

"On the whole, the result is encouraging to me. Now I know that it is not thought desirable for probationary missionaries to be engaged in much active work, because of hindrance to the language. But that is a rule difficult to carry out in the midst of so many opportunities and so much need. So I have to report upon work done among the churches and evangelistic centres of the Colombo district, as well as upon occasional visits to the Central and Sabaragamuwa Provinces. Almost every week-end it has been my delight to pay a visit to one or another of our inland villages. It was inevitable that, owing to the lack of missionaries, our little bands of Christians should have been discouraged. It was, therefore, my object first of all to render to these what encouragement I could, and to try to bring home to them the responsibility of their position as individual members of the churches.

"I fear this responsibility has not been sufficiently realised. These little bands of Christians are placed in the midst of thickly populated districts, and it is our earnest desire that they should become centres of light and Christian activity. It ought to be clearly apprehended that the existence of these churches is not merely or chiefly an end attained, with which we may rest satisfied; but that it is a means to further evangelisation among the masses of people by whom these churches are surrounded.

"Of Colombo itself I could say much. It is a most interesting centre, and presents some of the most advanced difficulties to be found in the Mission-field. Here there is a conflict of many opinions, and every phase of thought under the sun seems to gravitate to this central part of Asia. Infidelity, agnosticism, scepticism, theosophy, &c., are met with in strong force. Buddhism, Hinduism, and Mahomedanism are all largely represented. The first and last of these three are both becoming actively aggressive, and, in imitation of the Christianity which they denounce, their preachers may be seen at many corners of the streets preaching against our work.

"From this it will be seen that the difficulties of Colombo itself are of a very advanced nature; but with the right methods, a right theology, and, above all, the right spirit, this

work is full of hope. Better, far better, is this lively attitude of opposition than a careless indifference.

"The opportunities of service in Colombo are irresistible to me. I feel it right to give you a few details. At the 'Manee,' where I am residing, I have had many conversations with enquirers and young Christians. For many weeks I was able to hold an outdoor service underneath some mango trees close to the bungalow. I took out my 'baby organ,' and had a few native helpers. On one or two occasions after his arrival, Mr. Thomson was able to accompany me with his violin, and, in this way, we were able to gather around us a goodly number of people. It has been a pleasure to pay visits to the homes of Buddhists and Hindus in the neighbourhood, some of whom are most intelligent men. The agricultural students, and a few law students and medical students, have also often been visited, and brought into conversation about Christianity. Among them are some very interesting cases, especially among the agricultural students. In addition to this, Mr. Thomson and I thought well to consent to attend a discussion on the 'Efficacy of Prayer,' at which we met (in company with a few other Christians) some thirty or forty non-Christians, including some of the leading sceptics of Ceylon. We did not think that such a discussion could, in itself, be very profitable among those who had not first acknowledged the 'existence of God,' but we wished to show a brotherly attitude towards them, and to commend to them the reasonableness of our position as Christians. I have had evidence that we did not do wrong in this. From these varied kinds of service there are results which at least show how much is possible, if only strength, and time, and the Divine blessing are given. Enquirers are by no means few, and this is great encouragement for the days to come."

SABARAGAMUWA DISTRICT.

RATNAPURA.

In the absence of any European missionary, Mr. Aponso has had charge of this important district.

Early in January last Mr. Hankinson visited the stations and schools in this district, accompanied by Mr. Aponso.

Ratnapura, the central station of Sabaragamuwa, is fifty-six miles from Colombo.

The Committee contemplate the settlement of a European missionary in this important centre so soon as the reinforcements recently sanctioned shall have acquired a command of the vernacular and so be able to take over the superintendence of a district.

They concur in the judgment of Mr. Waldoek, who writes :—

"It is perfectly clear to me that the very needy district of Sabaragamuwa calls for a resident missionary, and the need can only be very partially met by superintendence from Colombo by very occasional visits."

THE KANDY DISTRICT.

MATALE.

The Committee are thankful to report the return of the Rev. H. A. Lapham to Matale, and his resumption of the important work carried on in the Kandy district.

Mr. W. S. Thomson, one of the two new brethren sent out to Ceylon during the past year, is stationed also in Matala, associated during his probation with Mr. Lapham.

Referring to his study of the vernacular, Mr. Thomson writes :—

“ My work at the language so far has been very satisfactory, though subject to many interruptions. My greatest difficulty is to understand what the lower-class natives say they speak so fast, and run the words of a sentence together in such a way as to make it seem one long, agglutinated word rather than a sentence ; thus I can speak better than I can understand, unless I get the people to talk slowly. Besides ordinary work on the language, I am getting together what one might term a religious vocabulary, and hope to be able to write and read addresses in about another month. As you recommended, by far the greater part of my time is given to the study of the language ; as a whole, still I am and have been able to do a fair amount of Mission work besides. As a matter of fact, the needs of the people are so great, and the working staff of the Mission so utterly inadequate to cope with them, it is quite impossible for any man to stand by and not lend a helping hand ; he is simply compelled to do so whether he will or not. The present staff is utterly inadequate to cope with the present work of the Mission, to say nothing of the land still waiting to be occupied.”

Mr. Lapham writes :—

“ Since I returned to Ceylon after my furlough, I have been mostly engaged in the work of ‘ strengthening the stakes,’ but I am hoping now to do something in the way of extension. We have a wide field here reaching out from our very doors, and though we have branched out in several directions (to Rattota on the north-east, to distant Kakirawa on the north, and to Owilikanda on the west), we have an immense and populous tract of country round about us practically untouched.”

From Matala, Kandy, Gampola, Rattote, Kadugannawa, and other places, encouraging reports have been received, several baptisms have taken place, and there are at present many inquirers.

THE CHINA MISSION.

PRINCIPAL STATIONS :—

SHANTUNG—Tsing Chou Fu, Pei Su Chou Fu, Tsi Nan Fu, Chan Shan and Chouping.

SHENSI—Hsi-an-Fu, San Yuan Hsien.

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

STATIONS	154
Missionaries (4 in England and 1 in Shanghai) ..	21
Native Evangelists	23

The work of the Baptist Missionary Society in China is carried on mainly in three provinces in the north of the Empire—Shantung, Shansi, and Shensi.

It is with feelings of great regret that the Committee have to report that they have been unable, during the past year, to reinforce the staff in

Shansi. They repeat the statement made in the last Report, that in their judgment this ought to be done at the earliest moment practicable, if the work in Shansi is to be continued. At present there are only three missionaries of the Society in that vast province—the Rev. J. J. Turner being still in England (the possibility of his return being very uncertain), while the Rev. Evan Morgan, on his return to work in China, desires settlement in some other province.

The Rev. Herbert Dixon, after only a brief visit to this country, felt impelled to return without delay, there being no missionary at liberty to take up his growingly important work at Hsin Cheo.

SHANTUNG PROVINCE.

TSING CHU FU.

THE NATIVE CHRISTIAN CHURCH.

The following report on the progress of the Native Christian Church in Tsing Chu Fu has been written by the Rev. Percy Bruce, B.A. :—

“When Dr. Glover and Mr. Morris were here in 1890, six native pastors were ordained, one of whom, having been for several years supported by the Native Church as elder, entered at once upon the full responsibilities of the ministry. The rest were to serve a probation of three years as assistant pastors. This autumn, the three years having expired, four of these brethren were re-elected by the churches of their respective districts, and, early in November, were recognised as full pastors at a specially convened meeting of delegates from the whole district. Mr. Jones conducted the service, and preached on the necessity of the communion of the Holy Spirit in all ministerial work.

“At such a stage, it will be interesting to look back over the three years that these brethren have been at work. Since they entered upon their duties, there has naturally been considerably less *direct* foreign effort than in previous years; and this could not but be a test of the Church's vitality. It is significant that, if there is any weakness anywhere that can be traced to the effects of the change, it is in those stations which had in the past received most attention from the missionary. In the Church, as a whole, however, there is decidedly more vigour, and more real study of the Scriptures, as the result of this step. With reference to additions to the Church, the nett increase in the number of Church members is larger now than formerly. When the deputation were here the total membership was 1,050, and had been about the same number for some years. It is now 1,293—a NETT increase of 243 in the three years. This is the more gratifying that, owing to the intimate knowledge of the candidates by the pastors, we have been able to use extra discrimination in receiving them. The number baptized this year is 102. The experience of these three years strengthens my conviction, that the principle of self-support and self-reliance in the Native Church, acted upon by Mr. Jones from the beginning, is the true one, and that the most effective, as well as the most economical method for us is to ‘commit the truth to faithful men who shall teach others also.’ The subscriptions to the Pastors' Sustentation Fund show a yearly increase. The contributions to the Central Church funds this year are 40 per cent. more than in the years before the pastors were elected.

“We have just selected for the Training Institute a class of men who, by their force of character, have become leading men in the Church as deacons or lay preachers. While they are in the Institute they will retain their offices, giving such time as they can spare

from their classes. It is hoped that, after two or three years' training, they will return to their homes better equipped for their voluntary labours. They are chosen because they are men of tried character and worth, evidenced in the fact that they hold positions of influence among their fellow-Christians.

"During this year I have had under my charge eight winter evangelists, who go out preaching in winter months (their leisure time), receiving only their travelling expenses. They are itinerating in couples in different directions on the borders of the Church—that is, in districts beyond the reach of church members. They are expressly enjoined to avoid places where there are churches, lest the Christians should feel themselves relieved of their responsibility to preach the Gospel in their own neighbourhood. The brethren are bringing encouraging reports of their journeys. One incident in their recent experience is worth recording. Arriving at a village among the hills to the south-west, two of these evangelists were accosted by a lad, who, learning their errand, entreated them to accompany him to his home. They found that the grandfather of the youth, though he had never met a preacher of the Gospel, had for years been studying Christian books bought at the city book-shop, and that he was more familiar with the Old and New Testaments than are many Christians. He received the two men heartily, and compelled them to stay with them some days. He is now anxious to establish public worship in his village."

THE GOTCH-ROBINSON NATIVE CHRISTIAN TRAINING INSTITUTION.

The Committee are thankful to report the completion of the new building for the work of the Native Christian Training Institution. As stated in the last Report, the entire cost of this new building has been generously met by Edward Robinson, Esq., J.P., of Bristol, in memory of his father, the late Elisha Robinson, Esq., M.P., and of Mrs. Robinson's father, the late Dr. Gotch, President of the Bristol Baptist College.

Reporting on the Institution, the Principal, the Rev. J. S. Whitewright, writes:—

"A great deal of my time has this year been necessarily taken up with the superintendence of building operations. I am glad to be able to report that the building work is practically done, with the exception of some matters that had to stay over till the spring. We find the new premises exceedingly satisfactory in every way, and are able to carry on work with far greater efficiency than we formerly could. It has been a cause for great thankfulness that we have been able to maintain friendly relations with the people of the city and neighbourhood during the construction of these buildings. We have, of course, avoided to the utmost doing anything that would in any way offend the prejudices and superstitions of the people.

"We commenced in October with twenty-seven students. Thirteen of these men came in from the new districts worked by our brethren from Chou-ping. The number will probably be increased to forty-five or more at next Chinese New Year, in February, 1894. About two-thirds of the number in at present will take the full course of four or five years. The remainder have entered the 'Lay Preachers' Section,' and will take a two or three years' course. The men have for the most part worked well and satisfactorily. The Rev. S. Couling has taken two classes every week in General History. The Rev. J. P. Bruce, B.A., has also taken two classes in 'Introduction to the Old Testament.' The students have been engaged with me in the study of Mark's Gospel, using the able commentary in Chinese translated by the Rev. Dr. Faber. The Sermon Class has been held weekly, as formerly, and the students have preached sermons in turn for criticism. A similar class on a secular subject, partly for the benefit of those who will be schoolmasters

is also held weekly. Mr. Wu, the native assistant, has been engaged in teaching Geography. Dr. Watson's medical students have joined in the Biblical classes.

"As in former years, the students are engaged on Sundays in evangelistic work and in helping Christian stations in the neighbourhood.

"In the summer the Prefectural examination was held, and about 8,000 visits were paid to the Museum by the students who came up to be examined for their degree. The majority of these men afterwards listened to the preaching of the Gospel, and a more respectful and inquiring spirit was shown than in previous years. This class, as you are well aware, is throughout China exceedingly prejudiced and hostile to 'foreigners' and to the Christian religion. We are exceedingly thankful to find any means to bring them about us in a friendly way.

"Since moving into our new premises we have been able, chiefly with the help of our own students, to do much more efficient evangelistic work. Large numbers visit the Museum, and, attracted by this agency, are afterwards more willing to listen to the preaching of the Gospel. Every afternoon regular evangelistic work is carried on in the chapel, which is also in the front court, by the students in turn. The people come and go, staying from a quarter of an hour to an hour as they feel disposed. On looking at the record kept, I find that for the last month the numbers attending in the afternoon have been from one to two hundred, and sometimes more, per day.

"The 'Leaders' Classes' were held for three weeks in the autumn, forty-five men attending. Mr. Couling and Mr. Bruce took part in teaching. We have reason to believe that the short course of study was very helpful to these men, all of whom are, in one form or another, workers at their own stations.

"On looking back on the year we have great reason for devout thankfulness. In other parts of China there have been great outbursts of anti-foreign feeling, while here, in spite of our erecting buildings, which has so often given occasion for opposition, there has been a better spirit manifested than I have ever known previously."

THE NATIVE CHRISTIAN BOYS' HIGH SCHOOL.

The new High School buildings have also been completed, and the cost met by a special grant from the Centenary Fund.

Reporting on the new buildings, the Rev. S. Couling writes:—

"The increased sum which the Committee voted at the request of the brethren here was, I am glad to say, quite sufficient to do the thing well. It enabled me to build the dwelling-house and the school-room—the main buildings—of brick and stone throughout, and the scholars' bedrooms of brick. The cheaper and dirtier method of using old brickbats and tempered mud was only used in outhouses, &c. The results will be seen, I hope, in the better health of the school. All the buildings, I need hardly say, are quite Chinese in external appearance. The house has ten rooms. The school-room will hold, say, seventy boys; there are three class-rooms, a dining-room, and sleeping-rooms sufficient for fifty-six boys, besides kitchens, &c. The sleeping-rooms are, of course, not enough. Our idea is to add on a few ready-built rooms belonging to our neighbour, and very conveniently situated for our use; but, in case this turns out impracticable, I must put up the rest on our own ground in the spring—a small affair. The balance in hand will be quite sufficient for either plan.

"I am sure you will be pleased to know that all the building is thus safely got through; that we have been able to do this difficult work without any disturbance or trouble with the natives; and that we are peacefully settled down to work in our new quarters."

As might be expected, building operations have taken up much of Mr. Couling's time during the past year; nevertheless, he has been able concurrently to carry on school teaching and superintendence of the new buildings.

Mr. Couling reports :—

“ We have had thirty-one scholars this year, all children of church-members. In their different classes they have studied the following subjects:—Geography, history, arithmetic, algebra, and geometry, some boys having done Euclid's Third Book; chemistry, and Chinese classics and composition; in Scripture they have studied Old Testament history and the life of Paul.

“ An increasing appreciation of the school is shown by the larger amounts paid by parents to maintain their boys; for though, owing to some special circumstances, the average receipts are not larger than in previous years—viz., 10,000 cash, or twelve shillings—yet there are some boys in the school who are paying double this sum, which has never happened before. It may be necessary to remind you that twelve or fifteen shillings practically means self-support, as they would live on that at home, though it actually costs us more to board them here, of course.

“ We shall begin the New Year with a much larger number of boys (about fifty-five), and then the school may be considered fairly started, all that has gone before being, in a sense, experiment. The outlook is very hopeful, though, of course, the best results of this work will not be seen till after many years, when the boys come to do men's work in the world.

“ With regard to the village schools I cannot speak so confidently, except with regard to the mere numbers. There have been forty schools with about 400 names on the books. If these children had all been intelligently taught in Christian truth, the result would be grand; but, in the present stage of our work, we should find it difficult to get forty efficient and reliable Christian teachers; you would not expect it to be otherwise. Then the poverty of the village poor, causing irregularity of attendance and a want of continuity in the individual boys' course; and the difficulty of effective supervision over so large an area, with other difficulties that I need not name, make this work less successful than some would suppose who only look at numbers. Still much good is no doubt done, and our work is by gradual changes to make the system more perfect till more good is done—till at last every child of Christian parents shall be able to read and shall early know the elements of Christian truth. But this will not be next year nor the year after.”

CHOUING.

The Rev. Alfred G. Jones, during the past year, has mainly devoted himself to literary work. He has also, during the absence in England on furlough of the Rev. R. S. Forsyth, undertaken the financial business of the Shantung Mission.

Mr. Jones reports :—

“ I arrived in Shantung early in January, 1893. Having got settled, my first care was to set about completing the theological work—or, rather, that part of it I had in hand when I went to England in 1891. That took about three months, but it is now ready for use, completing the section on Sin and Anthropology in general, and going very much into the native views of things.

“ I have tried to take on another set of lectures on Theology proper for preparation, and have the set sketched and the materials arranged, but deemed it best to call a halt for the present.

“ Having no missionary district, I seek, when able, to go to the country on Sundays for dispensing, and in this way I made some dozen or fifteen visits, but I was compelled to temporarily suspend operations, as seven days a week was too much for me, physically.

“ I have given as much attention as I could, the bulk of the last half year, to industrial matters for the benefit of the natives. I regard the material benefits of Christianity as very important. I look on them as more than mere baits and evangelising agencies for

opening up work and planting churches. To me they embody the helping and humane spirit of the truth, and, as such, are part of it, as much as miracles were the natural outcome of Christ's heart and mind in alleviating distress on earth. I am, therefore, in this mind, doing all I can on these lines. This kind of work does not make converts, nor does theological work. I have nothing to contribute to the statistics of the work, and in estimating the manning of your stations for evangelisation it is important not to reckon me as one hand. If I shall accomplish anything in the way of industry worth mentioning—really hopeful and indigenised thoroughly—I shall quickly report such a result.

"A far more considerable portion of time and energy this year than I expected has gone in looking after the accounts and finance of the Mission."

The Rev. E. C. Nickalls, who, while on a brief visit to Shanghai, contracted a very severe fever, and who for many weeks was in a most critical condition, and for many days delirious, reports under date of Shanghai in January last :—

"Of course days of great weakness followed the violence of the fever; but, thank God, I am gaining strength fast, and brother Richard, our missionary here, thinks I am looking even better than when I first came to Shanghai. In about three weeks, should all go well, I hope to start on my return to Chouping.

"Being away from home I have no statistics at hand, and therefore cannot furnish them this year, nor can I write you a suitable report of last year's work. Last year I had charge of half Mr. Harmon's district in addition to my own, so I was responsible for three counties and half of two others—the names are Pinchow, half P'u-t'ai, Ch'ing-ch'eng, Ch'i-tung, and half Chouping. The evangelistic work has been carried on as usual by natives; several new stations have been established through their labours. I believe you are aware that we mean by the term 'station' centres where Christians meet for worship, the whole responsibility and expense of worship resting upon themselves. My duties have been to gather the unpaid 'leaders' of these stations for several days' instruction in Biblical subjects, to visit the stations as often as possible, and to help the church officers in all matters which they could not themselves manage. I try hard to foster self-reliance and self-support among them. The subjects for leaders' classes were the Psalms of David, Elementary Geography by a native, the third volume of the Life of Christ by the late Dr. Williamson. Mrs. Nickalls and Mr. Smyth taught singing, and Mr. Jones gave several addresses in the evenings.

"While I have been in Shanghai I have had many long talks with the missionaries of several societies. These conversations have greatly increased my appreciation of the wisdom of the fathers of our Mission in Shan-tung. I find that in other Missions the Christians subscribe well; the money, however, has not generally been used to support elders and pastors, but has been divided on many minor objects; consequently, even the first steps to self-support have not been made. Some American missionaries expressed great interest in our work, and confessed to a feeling that their societies had done too much for their Christians. Seeing I had no voice in deciding the principles of our work in Shan-tung, I have always felt free to speak fully on the subject, and have frequently been asked to give an account of our methods and organisation."

CHEERING SUCCESS.

The Rev. Wm. A. Wills gives a very cheering report of the Chouping work. He writes :—

"It is with unfeigned gratitude to God that I record the blessing which has rested upon our 'work of faith and labour of love' during another year. It has been a fruitful year much of the seed sown in past years, oft in tears, has this year been gathered in golden sheaves with rejoicing hearts. Ninety-one have joined us by baptism and profession, all

of whom, we trust, have been savingly converted to God; these additions now make up our membership to 145. In April, 1890, when we commenced this new work, there were only three baptized members in the whole district, and no church organised; we have now eight churches, four of which have been formed this past year.

"We have not had to mourn the removal by death of any of our number during the year, and through the grace of God we have been spared the far heavier trial of seeing any fall away through coldness or wanderings. Our members are still holding on their heavenly journey, and, while there is manifested a lively spirit of interest, many are actively engaged in work. Upon my last visit I had the joy of examining over eighty inquirers, whose eyes are opening to the truth, and whose weary hearts are yearning for rest in the Lord.

"No work is more important than the teaching of the young, and it is a matter of thankfulness that our four schools have been well attended, and have made good progress in their studies. The Sunday-school teaching, together with the daily Christian instruction, has been instrumental in the conversion of not a few. Of these, six young lads have united with the church, and others are amongst our most hopeful inquirers.

"In the spring and autumn, during the people's slack seasons, Bible instruction has been given to the leaders of the churches and lay-preachers. They have been felt by all who attended them to be profitable and refreshing times.

"A monthly class and conference, with our evangelists and preachers, has been commenced, which we fully believe will yield good results upon their often difficult and trying work of breaking up new ground, &c."

WOMEN'S WORK.

It is with special pleasure the Committee learn that the Ladies' Zenana Mission have taken up women's work in Shantung, and that during the past year they have sent out four lady missionaries—two to Tsing Chu Fu and two to Chouping. The needs for this special form of missionary agency in Shansi also are most urgent; the brethren there appeal in most earnest tones for such help, and the Committee trust that during the current year the Zenana Mission may be able to send forth lady missionaries to Tai Yuen Fu and the other centres of our work in Shansi and Shensi.

The Rev. Percy Bruce, B.A., writing from Tsing Chu Fu, reports:—

"Since my last report, Mrs. Bruce has commenced classes for Christian women from country stations, in which Mrs. Whitewright has taken a considerable share. Twenty-eight have been taught in three different classes for about ten days each class. The women have been selected from the different districts for their proved earnestness in Christian work; and they have been invited on the clear understanding that what they have freely received they will freely give. We have already received cheering indications that they are handing on the knowledge gained to their fellow women, both Christian and heathen. Most of them can read in Chinese characters. It speaks much for their earnestness that this ability has, in every case, been acquired since they became Christians, without the missionary's help or direction, and only by years of patient labour."

From Chouping Mrs. Drake writes:—

"I am very pleased to be able to send you an encouraging report of the work amongst the women during the past year. Last September I baptized fourteen women, three being women residing in the city, and the remaining were from the various country stations, and had attended the women's classes the previous winter.

"This winter we have been able to give instruction to eighty-three women; about half of these have been here to learn two or three times before, and some of them, having continued their reading at home, were now able to commence reading the Gospel of Mark. Altogether, twenty-three women are now reading from the Word of God itself.

"I might say, that before giving them a Gospel to read, they have to read three other Christian books and the small hymn-book. We have arranged for some more women to come in next month, and so hope to bring the total number to one hundred this winter, Mrs. Jones and Mrs. Smyth have both taken part in this work, so we are enabled to have three classes a day, besides hearing them repeat their books.

"We combine 'Dorcas work' with these classes, ourselves contributing the materials, and the women doing the sewing. Altogether they made nearly forty garments, which have been distributed to the really needy.

"Connected with our Chouping Mission there are five and a half counties which are always more or less affected whenever the Yellow River bursts its banks, and during the last four years it has done so no less than three times. Whenever this takes place the autumnal crops are destroyed, and sometimes the people are prevented sewing corn early enough to obtain even spring crops. This being the case, it will be readily seen that in this district there must be a large number of people who are always on the verge of starvation, and to whom it is real charity to give a warm garment in the winter.

"The women who come in to learn in the autumn and winter could, between them, make 100 garments. Now, if any ladies, feeling interested in these poor people, would like to help them, they might do so by sending calico to be made into clothes. The poor in China wear but two garments—a loose jacket and trousers. For the winter these are lined clothes, thickly wadded with cotton-wool; the warmth of the garment depends on the amount of wool used, not on the quality of the calico they are made of; so a thin unbleached calico, of a good width, about 2d. a yard, does very nicely for this purpose. Two hundred yards of such calico would make twenty garments. We could get the calico dyed here, and would also gladly provide the cotton-wool. If five friends would each send 200 yards of calico, we should then be able to make the 100 garments.

"'Dorcas work' commends itself very highly to the Chinese who are not interested in Christianity at all, as well as to the Christians, being a practical form of Christianity that they can understand. It also enlarges the sympathies of our converts to learn to do something for those in distress. Last June I commenced a class for little girls on Sundays. I have now thirteen names on my book, and an average attendance of nine or ten; they are committing to memory Christian hymns, and a small book giving the outline of Christian doctrine."

MEDICAL MISSION WORK.

All our brethren unite in calling special attention to the growing value of this branch of mission work. The Missionary who is able to minister to the needs of "sick and suffering folk" finds ready listeners to the Gospel message in homes and villages that otherwise would be closed. From Tsing Chu Fu, Dr. Russell Watson sends the following report of the past year's work:—

"I forward the statistics of the hospital and dispensary work during the past year.

"The in-patients numbered 283, of whom no less than 218 are surgical and 65 medical. They come from a wide radius. The treatment of these cases, most of them severe, represents a great deal of anxious care, but we are not without continual proof that our efforts are deeply appreciated, and are helping on the establishment of Christ's Kingdom in this land. It is to be remembered that these patients pay for their own board, and any expenses incurred on the spot on their behalf, such as cotton-wool, bandages, &c. Each patient is accompanied by one friend at least to attend to his wants. Thus the number

brought under the Christian influences of the hospital for lengthened periods was nearer 100.

"The class of medical students has been taught continuously throughout the past year. The students have been examined on their knowledge of the following subjects:—Physiology, by Dr. Porter, Pang-ohia-chuang; chemistry, by Rev. S. Couling, Ching Chou Fu; materia medica and therapeutics, by E. C. Smyth, Chouping; anatomy, Dr. Brown, Weih sien, and Mrs. Watson.

"The results have been uniformly satisfactory. Six of the students have been received into the church by baptism, on their own profession, during the past year. Of the fourteen members of the class, two only are now unbaptized; one has been kept back by his father, who is a native pastor, on account of his youth, the other is still a learner.

"In addition to their medical studies the students have been attending classes on Bible Exposition in the Theological Institute.

"REPORT FOR 1893.							
Hospital in-patients—							
Men	...	...	...	...	...	...	231
Women	...	...	...	...	...	...	52
							283
Dispensary out-patients—							
Men	...	...	...	...	...	...	10,983
Women	...	...	...	...	...	...	3,620
							14,603
Poisoning cases treated...	...	...	...	...	...	...	48
Special visits to patients at a distance	...	...	...	...	...	...	65
							14,994"

Dr. and Mrs. Watson contemplate taking furlough to England during the current year, and in their absence Dr. Paterson, who has had the advantage of twelve months' association with Dr. Watson, will take charge of the Tsing Chu Fu Medical Mission work, the hospital, and dispensary.

From Chouping, Mr. E. C. Smyth reports:—

"Am glad to report progress, not only in the attendance of patients, and success in treatment, but a growing interest amongst the people in the Gospel of Jesus Christ.

"Our hospital is small—can only accommodate six patients at one time, so, when full, I have to persuade those who want daily attention to hire a room outside. This is not always wise or convenient, but the best we can do under the circumstances. Our only hindrance is suitable premises.

"The evangelistic work amongst the in-patients has been very encouraging, and, I rejoice to say, two of their number give evidence of a change of heart, and since their return home have associated themselves with the church in their district.

"We have been fortunate in having with us for a few weeks some Christians. One especially warm-hearted and active brother did a great deal of good in speaking a word in season and bearing testimony for the Master amongst the patients.

"The evangelistic work in the dispensary has been carried on as usual. A short service is held every morning for those who may wish to attend. Books are distributed and explained, and the homes and villages of the patients are visited by the evangelist.

"During the year I have visited Ching yang tien tzu, in the county of Chang Chui, twice a moon to dispense medicine, distribute books, and speak to the people about the Gospel. Have also been in the Licheng district to examine candidates for baptism. In the spring I hope to baptize some eight Christians, and will report further particulars later on.

"These journeys into the country are very refreshing and profitable to us, and we trust the Lord will make them equally profitable and helpful to the Chinese.

"We enter upon the New Year with much confidence, feeling persuaded that God will make His love known to this people, and that He is waiting to use us more and more as the messengers of peace and joy.

"Pray for us that the labours of the present year may bear more fruit for the Master."

ANNUAL REPORT OF CHOUHING DISPENSARY AND HOSPITAL, 1893.

	Males.	Females.
November, 1892, dispensed to	248	90
December, " "	265	140
January, 1893, " "	198	108
February, " "	135	93
March, " "	297	162
April, " "	660	275
May, " "	969	405
June, " "	348	151
July, " "	364	166
August, " "	371	299
September, " "	383	256
October, " "	277	174
	4,515	2,319
Poisoning cases	21	47
In-patients, hospital	51	7
	4,587	2,373

Total number of dispensary patients for 1893, 6,060.

TABLE OF ATTENDANCE AT DISPENSARY, INDICATING GROWTH OF WORK.

	Out-patients.	In-patients.
November, 1889, to October, 1890	2,904	—
" 1890, " 1891	4,125	11
" 1891, " 1892	5,080	43
" 1892, " 1893	6,960	53

The Rev. W. A. Wills has also found his medical knowledge of the utmost service in his evangelistic labours. He reports :—

"During the year I have seen and given medicine to 5,923 patients—3,145 were men, 1,700 women, 667 boys, and 411 girls. We were called to attend no less than 197 cases of suicides. Out of the 38 cases I attended personally (sixteen men and twenty-two women) seven died, being past all hopes when I reached them. The remaining fifty-nine cases were attended either by my medical assistant or evangelist. Thirty-one men have been helped during the past year to break off the dreadful habit of opium smoking. Many are holding firm to their resolution; but, alas! others have gone back to their pipe and evil companions.

"My medical missionary tours to the villages and important centres have been attended with the usual eagerness for medicines, and by this means many have been induced to listen to the Gospel message, and doors and friendly feelings have been opened to the evangelist to follow up afterwards. At Chou-ta'un, where I visit regularly on certain days of each month, I am able to gain a more personal influence over the suffering ones and their relations and friends. Many attend the services, and during the year seven of our old patients joined the church, rejoicing in Jesus as the Physician to their never-dying souls."

WORK IN THE COUNTIES.

The Rev. S. B. Drake, who has charge of evangelistic work in five counties, reports as follows :—

“I am very grateful to God because he has enabled me to continue my work throughout the year without a break. There are five counties under my charge, and this necessitates absence from home very frequently. To be equal to the physical strain is, indeed, a blessing.

“During the year I have paid eighty-one visits to stations, some of which are two days' journey distant. I have conducted three series of leaders' classes, and have completed a book setting forth the Times of Jesus—a work upon which I have been engaged for some time.

“I am glad to be able to report progress of the work generally. Although the Christians living in Pobsainy county are cold, and there have been no additions in the church during the year, yet in the remaining four counties there has been life and growth.

“There has been a total of 127 additions to the church-roll during the year. This is cause for thankfulness, and represents much hard work.”

The Rev. Ernest W. Burt, B.A., who has been resident in Chouping about twelve months, has been mainly devoting his time and attention to the study of the Chinese language. He writes :—

“As occasion offered I have visited the stations here and there, seeking to make myself acquainted with Christians and inquirers. In a few weeks Mr. Wills leaves for England on furlough, and I am asked to do the best I can for his district during his absence.

“After just a year's residence here, my remarks may not carry much weight, but one thing I am sure of, and that is—God has opened a wide door for us here in Shantung; an abundant harvest is to be reaped, but the labourers are all too few. I rejoice to see India is being reinforced; I trust Shantung will not be forgotten. I doubt if the Society has any more promising field than Shantung, but the work cannot be overtaken—much less extended—with the present feeble force.”

SHANSI.

The central station in the Shansi Province is Tai-Yuen-Fu. Reporting on the work of the past year, the Rev. G. B. Farthing writes :—

“By the return of Mr. Sowerby to the field, we have been enabled to extend and strengthen the agencies for the spread of the Gospel amongst this poor, degraded people.

“The constant and daily presentation of the glad tidings of redemption to the audiences which assemble in the street chapel in Tai-Yuen-Fu has been for the most part entrusted to the old evangelist Wu, who has given himself to the task with undiminished zeal. Just now a serious ulceration of the right eye has rendered it imperative that he should close the doors for a season, but his endeavours to reach his countrymen have by no means ceased during his enforced absence from his proper post. He gives himself to the work of preaching the Redeemer's love to the opium patients in the same untiring spirit, and in this way is doing a splendid work. The claims of itineration and superintendence of the out-stations have reduced the amount of time which Mr. Sowerby and I can be present in the street chapel, though we have both spent some time in it, and we hope to arrange for a more systematic attendance in it during the present year. This preaching is most valuable. The living seed is sown broadcast, though we cannot always trace out the places to which it is carried and springs up. One of the men baptized last autumn gladdened and yet humbled me by telling, in the course of his examination as a candidate, that he had first been awakened to thought by some words addressed to him by me in the street chapel.

"The books sold during the year just ended exceed both in number and in proceeds any previous year. But the books of which we have disposed by sales and at fairs do not by any means include the whole of the Christian literature which has been scattered over our field. One of our members, Yang I Lin, is a colporteur of the British and Foreign Bible Society, and is under our superintendence. During the past year, he has disposed of 3,400 Testaments and Scripture portions, and by far the greater part of them were sold within the district of our own Mission. In his tramps from village to village, Yang has done much to strengthen the weak or hardly-conscious belief of many with whom we had come into contact, but should, humanly speaking, have never won permanently for the Saviour save for his efforts.

"In the eighth moon during the 'grace examination,' to mark the Dowager Empress's entrance upon her sixtieth year, the two Missions in this city—China Inland and our own—joined in a common effort to reach the students who assembled. The sum of one hundred taels (£21 6s.) was offered in prizes for the best twelve essays upon any one of three assigned subjects: (1) 'Who is Christ?' (2) 'The Christian Doctrine of Regeneration.' (3) 'In what is Christianity superior to Confucianism, Buddhism, and Taoism?'

"There have been thirteen additions to our church-membership during the year, a net increase of twelve, since there has been one loss by death. Of the new members four are connected with this city and nine with Chiao Cheng.

"The native church in Tai-Yuen-Fu has in part supported the work at Ping Tou, the Ping Tou friends themselves finding the rest, some £5 in all. The church funds have not been exhausted by this effort, for a balance of more than thirty shillings still remains.

"It is my firm conviction that if we would have robust Christians it must be by teaching them the duty and privilege of Christian giving, and limiting the multiplication of our stations to their response, instead of rushing off to rent them premises and finding everything for them, at the cost of the Mission, directly they ask for it. Sometimes natives are heard to say: 'The foreigners are good people, they dispense medicines free of charge,' &c. This is very pleasant to the ear. When one finds that 'the good people' means workers of merit, and the giving of medicine puts one very much under obligation to the recipients, since by receiving them they increase the donor's store of merit, the value of such an opinion, judged from the side of the Gospel, is not fraught with any great blessing for the church. A native Christian community worshipping in their own building, supporting their own evangelistic efforts, will be an antidote to the false view that we are merely heaping up merit to save our own souls, which so widely obtains and which can only be strengthened so long as all the funds are found by the Mission. That we should press for self-support and self-extension is imperative. Without it our work can never be anything but exotic. A Christianity that is solely philanthropic is doomed to failure, for, as soon as doles and subsidies are withheld, those drawn together by them will be disbanded. The more I dwell upon these things, the more do I find myself becoming increasingly impatient of all secondary things. They limit the opportunities for the preaching of the Gospel, and as often as not close up doors instead of opening them. Only the Spirit of God can regenerate and the Christ of God is alone Saviour. Whatever decreases our opportunities of bearing witness to the Redeemer's dying love and saving power will need to be dealt with sternly. The hope of the future is in pressing upon the Church its duty to put forth freely, gladly, and voluntarily its strength in witness-bearing for the Saviour, and for each member to manifestly show that he lives, not by and upon Mission funds, but 'by the faith of the Son of God.'

"OUT-STATIONS.

"Work at Chiao Cheng and Ping Tou, stations more specially under my care, was shaped by the growth of the above views to which I have only briefly referred, since they are hardly the matter of which to make up a report. As to these two stations:—To take first Ping Tou. The opportunity there was great. An effective work has been done. The Ping Tou station has been entirely supported by native funds. The hired room, the evangelist, light, fire, and everything was found without any cost to the Mission other

than that some nine persons were helped to give up their opium habit on the understanding that they should make a fitting acknowledgment by a contribution to the cause.

"AT CHIAO CHENG the work has gone forward by leaps and bounds. Daily prayers and Bible study for the inmates of the refuge, and interested outsiders, have been sustained throughout the year. The Sunday preaching by Han and Pai has been of a high order. Could Han preach his sermons in English, they would be to the edification of an English audience, and surely this is no small thing to say of a man, who, four years ago, was a heathen. From the opium refuge men have gone home enthusiastic for 'the doctrine.' The large number of patients who have been under treatment from all around, have opened many doors. From Chiao Cheng, as a centre, there have sprung seven sub-stations, some of them of a most promising type. They are: YANG CHU, where live three church-members; TAI HSIANG, where two wealthy gentlemen (of whom I wrote you recently) conduct the service and find the premises; WU LI TSUN, where a degree-man, who gave up his opium with us, began a service after his return home from sheer delight in the truth he had heard, and which is appreciated by the neighbours, and doing much good; CHENG TSUNG, where our church member, long Chang, is doing splendid work; NIEN TI, where worship has been regular for more than a year; Yueh Kou, where the cobbler's shop has become insufficient to accommodate the growing number of worshippers, and they are bent upon renting a place for a chapel, and AN TING TSUN, where a little service has been started, which we trust may be long lived. These are places where numbers congregate for the purpose of worshipping God. There are besides, numerous homes in which individuals pray to the true God, who awhile back knew nothing of any other god than the idols of wood and clay which they had revered from childhood. The light which has got into these hearts and homes was kindled by God's Spirit whilst they were in our refuge breaking off the opium habit. It is my hope that many of them will be baptized during the present year. As already said, nine were baptized at Chiao Cheng this last year. Of the nine, seven were formerly addicted to opium. Three of them were also opium planters, and between them withdrew twenty-five acres of land from poppy cultivation.

"The total cost of Chiao Cheng for the year has been £33 6s. 1d., of which the Mission has paid £8 2s. 7d. only, the remaining sum of £30 8s. 6d. having been raised at that station.

"Considerably more than two hundred opium slaves have been set free. Think of the homes made brighter and happier, and the lives made cleaner; but think more of those of the number whose hearts are rejoicing in having become possessed of 'the unsearchable riches of Christ.' True, only a proportion have believed to the saving of the soul, but thank God for that proportion; and it may well be that His word, which all alike heard, will even yet prove itself 'living' in bringing to submission those who have not yet submitted themselves to it.

"The CHIAO CHENG SCHOOL has been maintained through the year, though the scholars have been but few. It seemed that to despise the day of small things, and close up the school would create distrust of us in those who had withdrawn their children from heathen schools in order to send them to us. The school must show itself to be a boon, as I doubt not it will do, and scholars will not need much seeking. Of the boys, one lovable little fellow took fever and died. In his delirium he sat up and sang—he did so love our hymns—

"In the cross of Christ I glory."

He had asked for baptism, but the older people had discouraged him and made him feel he was not fit. A more than two years' knowledge of him gives me hope that he is with the Saviour, whom I believe he loved."

SHIN TIEN AND HSIAS TIEN ZU.

The Rev. Arthur Sowerby returned to Tai Yuen Fu, after furlough in England, early in the past year. After conference with Mr. Farthing, it was resolved that they should do their best to maintain the Shansi work as

a whole, although so painfully short handed, in the confident expectation that the Committee would send out reinforcements at the earliest practicable date.

It was therefore arranged that Mr. Farthing should take the oversight of Chiao Cheng and Ping Tou, and Mr. Sowerby superintend Shih Tieh and Hsias Tien Zu, and that in Tai-Yuen-Fu city the work should be divided, both helping in the Sunday services, the Bible class (held every evening), city shop preaching, the cure of opium patients, and the boys' school.

SHIH TIEH.

Mr. Sowerby, reporting upon the work, writes :—

"At Shih Tieh I have not been able to make any lengthy visit, but I have spent what time I could there, and have also visited the villages where we have inquirers or members connected with the place. Our old friend, Mr. Hu, continues his faithful labours. He has done well with opium patients, and, on my last visit, had fourteen patients in the refuge under his care.

"There can be no question that a change has come over the entire work in Shansi during the last few years, and if I were asked to describe in what way, I should say that it has 'taken root'—the very thing that Dr. Glover felt to be lacking when he was here in the winter."

HSIN CHEO.

The Rev. Herbert Dixon, during the few months of his absence, left the work of the Mission at Hsin Cheo mainly in charge of his Chinese helper, Mr. Chao.

Writing a few days after his return to Shansi, Mr. Dixon reports :—

"Let me state my thankfulness that, during my absence, our evangelists and school-teachers have worked so steadily and harmoniously together that, at each out-station, as well as at our headquarters in the city of Hsin Cheo, solid progress has been made.

"Perhaps the most noticeable advance has been made in the matter of schools. That branch of the work has always been a specially arduous one. Its vital importance to the church in the immediate future has made us strain every nerve in the endeavour to start and sustain it; but no amount of effort on our part, could 'create' Christian teachers, and heathen teachers were out of the question for Christian schools. Our first attempt to start a school in Hsin Cheo city failed for a want of a suitable teacher; and our second attempt was made under pressure of the necessity to provide schooling for one or two children of Christian parents. For all children who attend ordinary schools have to worship regularly both Confucius and the God of Literature, which no Christian could allow his child to do. For teacher we were reduced to using an old man, and for scholars he could only secure four boys, and one of those had to be dismissed as unwilling to learn. But so conscientiously did Mr. Tung teach, that, by the end of the year, the boys had made remarkable progress, and it was discovered by a neighbour that in our school a boy had learnt more in one year than his nephew had learnt in three years at an ordinary school; and he immediately applied for his nephew to be entered at our school. This resulted in sixteen boys entering their names, and though there has been some falling off, still we have made a decided start.

"Our oldest school is at our Chi Tann out-station, and has had to fight for existence against all the terrible rumours of child stealing, eye picking, heart stealing, &c.; but it has

outgrown most of them, and now numbers some ten scholars—which is a very fair school as schools go in Shansi. Several of the boys profess Christ as their Saviour and promise to become earnest Christian workers. This school is specially connected with Toxteth Tabernacle, Liverpool, which contributes the support of the teacher annually.

“My hopes, and also my fears, were excited further at the beginning of this year by the proposal of some of our converts to meet the requirements of the Mission, and raise the necessary quota—viz., 25 per cent. of teachers' salary, and to provide school houses, &c., free of expense to the Mission—in order to establish scholars in the villages. And, moreover, they overcame the main obstacle by finding two suitable Christian men for the post of teachers. Thus 'Pan Ssu,' and 'Yao Chih' schools were founded.

“At the close of the year, I find a nominal school list of about 50 boys, and an average attendance of, say 40, as compared with about 10 at the end of last year; and further, I hear some two or three girls have been under teaching at Chi Tann. Thus my hopes are fulfilled. My fears were, and are, that this work will outgrow my powers of supervision.”

SHENSI.

The reports of our two missionaries in Shensi, the Revs. Moir Duncan, M.A., and A. G. Shorrock, B.A., of their second year's work, are full of encouragement. The province has again suffered the horrors of famine, and the people have endured the greatest privation; nevertheless, the work grows and the indications of further success are bright. The two main centres, to some extent occupied by our brethren, are Hsi-an-fu and San Yuan Hsien.

Reporting upon the work of the past year, the Rev. A. G. Shorrock writes:—

“I reported last year our peaceful settlement in this district among the Shantung immigrants, and of the formation of the church. In the midst of a strange and suspicious people, the forty-five Christians who had left their old homes reaffirmed their faith in the Lord Jesus Christ, and pledged themselves to do their utmost to make known the Word of Life to all around. Our work this year has been carried on in the midst of great difficulties, the chief of which has been the extreme poverty of the people. For three years the harvests have been altogether insufficient; this year, indeed, almost an entire failure. Famine has been widely prevalent for some time. Hundreds of immigrants have sold their animals, farming implements, and even one or more of their children; and many families have taken off the roofs of their houses, sold the rafters for firewood, and left the district penniless and hopeless.

“The district magistrate has exerted himself to the utmost for the relief of the people. With the sanction of the authorities, he made levies upon the well-to-do residents and business men in his district, and with the proceeds he distributed seed for the spring crop, to Christians and non-Christians alike; and is now making periodical grants of grain to the distressed. These grants are, indeed, insufficient; but they are a material help.

“Such being the state of things, the concern of the people has naturally been to satisfy the cravings of hunger rather than be taught the way of Eternal Life.

“EVANGELISTIC ASSOCIATION.

“In spite of all difficulties, however, the church has done real aggressive work. Our Evangelistic Association has proved itself already a useful organisation. This Association was formed last year and consists of thirty members. The members are pledged—

"(1) To help in making known the Gospel, either by devoting at least one day a month to preaching or scattering books, or by subscribing to the funds of the Association.

"(2) To attend the quarterly meetings held for exhortation, conference and prayer, and for giving in reports.

"(3) To take up a prescribed course of reading with a view to greater efficiency in the Master's service.

"It will be seen that the total amount of time given to evangelistic work by the whole of the members of the Association is equivalent to one man giving the whole of his time to such work. In addition to rendering this voluntary service, the members, out of their deep poverty and without help from us, have subscribed sufficient funds to enable three men selected by themselves to spend a month each in evangelistic work in districts further a field. It is impossible to tabulate the results of such work. There are undoubted signs that prejudice is being broken down; a freer entrance is given to us round about than ever before, and some have been led to connect themselves permanently with us, and, we trust, to know Christ through the efforts of our workers. The course of reading prescribed for the more advanced members is an excellent treatise by the late Dr. Williamson, dealing with the Evidences of the Christian religion, as shown in the historical life and work of Christ. I am setting them occasional examination papers on portions read. The heartiness with which the work of the Association is being carried on gives much promise of future usefulness. In order to further help our leaders and teachers, we recently invited about thirty men to stay with us a short time for a course of special instruction, embracing introduction to the Pauline Epistles, by Mr. Duncan; Exposition of Epistle to Romans i. 8, by myself; Early Church History and Exposition of I. John, by our helpers, Lin and Sun. The careful instruction of our leaders is a most fruitful and necessary work. They are helped to more orderly thought and expression, their convictions are deepened, and their spiritual life is energized. They go back to their comfortless homes, and often discouraging work, refreshed and strengthened.

"SAN YUAN CITY.

"During the year evangelistic work has been carried on in the important city of San Yuan and in the neighbouring cities, and two visits have been paid to Honaw. San Yuan is the most important commercial and literary centre of all the sixteen districts governed by Hsian Fu. It is densely populated, and is visited by large numbers of business men and students. In this city I have spent much time dispensing medicines, preaching in the open air, and conversing with visitors. We have now a small company of worshippers—mostly natives of the place—meeting here for worship Sunday by Sunday. The most promising of these is a man called Yang, who was influenced favourably years ago by a Christian who, with his young son, had come over to San Yuan from the adjoining province of Shansi. While here he became ill, and Yang, who had become acquainted with him, paid him constant visits. At last the sick man's end drew near, but the prospect of death wrought in him no sense of fear. Committing his boy to the care of his God he peacefully breathed his last. A religion that could help a man to die with such singular hopefulness struck Yang as worth having, and now he too, I think, has passed out of the bondage of the fear of death into the liberty of Jesus Christ.

"HONANFU.

"At the beginning of the year, in company with our helper, Liu Tan Chih, I took a journey to a place twenty-five miles west of Honanfu, a distance from here of 230 miles. The journey was accomplished on horseback, and took seven days. Liu, while staying several months in Honan, some three years ago or more, made the acquaintance of a man called Chi, who was then a gambler and opium smoker, and anything but friendly to Liu. Liu sought his opportunity, aided Chi in time of sickness, and finally helped both him and his wife to break off the opium habit. Gradually Chi became interested in Liu's religion, and championed his cause when assailed by unbelievers. It was not until after Liu's departure, however, that Chi and his wife realised the full significance of Liu's message. They then both became zealous witnesses for Christ, their home was purified from

idolatrous practices, and on the door-posts they pasted up sentences from hymns praising the creative and preserving grace of the one true God. On arriving, we found several men and women, whom Chi and his wife had gathered together, waiting to hear more of the Way of Life. These we were glad, day by day, to instruct more fully. It was not only for the instruction of these, however, that Chi had twice come over beseeching our help. He also wished that the testimony of others should be added to his own in his native village and elsewhere, that the sneering might be silenced and the unbelieving convinced. We therefore tarried many days, visiting the places around, preaching and distributing books. Everywhere, with singular boldness, Chi urged all men alike to turn to the true God. 'You all know me,' he was wont to say. 'I formerly was careless of God and men, but I have come to my right mind, and now know the truth and awful importance of Christ's message.' Before leaving, I baptized Chi in a small river close by his native village. Crowds assembled to witness the novel ceremony. Without a trace of fear, and with evident joy, Chi bore witness to his union with Christ in death and resurrection life. Mr. Liu has since paid another visit to this place. He reports that, in spite of persecution and threatening, Mr. and Mrs. Chi, along with a few other earnest ones, are still cleaving to the Lord with full purpose of heart.

"BOYS' SCHOOL.

"We began this year with eight boys' schools, containing some 120 scholars. We strongly feel, that conducted on right principles—that is, with Christian men as teachers, and Christian truth as a prominent part of the curriculum—schools are among our most valuable evangelistic agencies. In Christian schools children are not only delivered from ignorance and superstition—two of the greatest obstacles to the acceptance of our message—but they are carefully instructed in Divine truth, and every endeavour is made to bring them into living contact with Christ.

"GIRLS' BOARDING SCHOOL.

"Our Girls' Boarding School, established nearly two years ago, has been a real success, and we thank God for it continually. Established originally by Mrs. Hawkes, Plymouth, in memory of her darling niece, it has hitherto been warmly supported by friends at Plymouth and other places. There are in all some thirty-five scholars, daughters either of Christian parents or of those in sympathy with our aims. On coming to us most of them were quite undisciplined and ignorant. The school has been to them a great boon. Hope has been infused into their lives and a new world is being opened to them. Most of them have unbound their feet and can play about as merrily as boys. Their minds are being disciplined, habits of order, cleanliness, industry, and truthfulness are being inculcated into them, and, above all, they are being led to know the Saviour. It has been our lament that among our Christian women there are comparatively few who can read and scarcely any who have sufficient understanding of the truth to instruct others. This sad lack will, we hope, be supplied by-and-by by our girls' school. We have no lack of applicants for admission, and the work is capable of large extension. We are in famine times now, corn is dear, and parents are unable to contribute towards the support of their children. We feel sure, however, that all needful funds will be forthcoming, for the work is manifestly of God. The cost of board and tuition averages less than £3 a scholar per year. The school is conducted, therefore, on fairly economical lines. Mrs. Duncan has superintended the school arrangements with unremitting diligence. She also teaches the scholars singing, arithmetic, and sewing, and has a weekly Bible-class for the elder girls. Mr. Duncan has also given lessons on astronomy, and I on Old Testament history, Christian evidences, and geography to the more advanced girls.

"In closing, I am glad to express our thankfulness to God for such helpers as Mr. Wang, Mr. Liu, and Mr. Sun. The two latter were formerly with Mr. Whitewright, and he may well be glad of such.

"During the last year I have been closely associated with the two former, and can testify to their devotion to Christ, their clear apprehension of Divine truth, and their thorough oneness with us in seeking to establish a pure, healthy, self-supporting church

HAI-AN-FU (SI-NGAN FU).

The Rev. Moir Duncan, M.A., sends the following report of last year's experiences :—

“MOTHER CHURCH.

“The year now ended has been one of well-nigh continuous perplexities. At its beginning we had no sooner concluded the annual meetings when one of the pastor-evangelists was brutally attacked while seeking to make peace between an immigrant and a native. This led to litigation, and finally to overt intrigue, to extirpate the church. This dismay was but gradually dispelled, and only to be speedily followed by the premonitions of a coming storm. Several Presbyterian Christians, having taken offence at the severity of our school discipline, led in sedition which was meant to compel our capitulation. At this crisis the Roman Catholic priests embraced the opportunity to bribe the whole of the Protestant following to join the Catholic faith. ‘If you return to the Mother Church,’ they said, ‘she would care for your temporal as well as for your eternal interests. She would supply you all with food—and are you not starving? with capital for trade—and are you not penniless? and to every emissary of her cause a handsome wage.’ These prodigal, but plebeian promises found unscrupulous advocates amongst our leading adversaries, and the hope of such material benefits formed a temptation which starving people found it hard to resist. In a few weeks’ time hundreds had signified their willingness to barter their allegiance to Rome. It seemed as if this benevolent intrigue had captivated some of our own converts, and that the Christians were to betray their cause. We could only be inexorable—as unbending as truth.

“The day for renunciation came, and the priests had their documents prepared—all was ready, save the final signatures. Just then our two leaders, Sun and Liu, confronted the assembly, and solemnly assured the people that what was done from a wrong motive could have no good end. If they intended to take the step from principle, in order the better to serve their Saviour, well; if only for the sake of loaves and fishes, they should hesitate, for man does not live by bread alone. This appeal to their higher natures was not in vain. The priest was dismissed, the ringleaders rebuked, the whole of the members, overwhelmed with shame, asserted their loyalty to the headship of Christ.

“FAMINE.

“No sooner had peace been restored, than a further and greater trial began. For three years there had been practically famine—i.e., insufficiency of food. The failure of each successive harvest made the conditions of life all the harder, and food the more expensive. This autumn, the harvest having again failed, these poor people, driven to desperation by utter destitution, had to face the problem of how to exist during the severity of winter. Is it a wonder that some lay down and died in sheer despair, or that others, goaded on by distress, sold their children for bread? Amid these circumstances, aggressive evangelistic effort seemed almost hopeless to us, and doubtless a mockery to them. ‘What is the use,’ asks Booth, in ‘Darkest England,’ ‘of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive? As well give a tract to a shipwrecked sailor who is battling with the surf, which has drowned his comrades and threatens to drown him.’ So here poverty, disease, ignorance, despair—what character can be expected from such an environment? Yet these have conditioned all our work. We have been preaching to those who were born into the world on the ‘mere animal plane,’ disinherited before their birth of their share in the ordinary capacity and rightful heritage of man. No ‘angel infancy,’ or elevating joys, hallowed their childhood. Their ‘first-born affinities’ could not be for celestial things. Is it any marvel that, with all

the merciless miseries of famine, the very existence of our Mission became imperilled; and, in one place the few Christians built a chapel even in their penury, helped a school, and held regular worship—all was hopeful in the spring. They struggled heroically with adversity till the continuous drought had withered their growing crops, and so bereft them of the last ray of hope. They, in consequence, tore down the rafters from their humble dwellings, sold their all, and set out to beg or starve. The little chapel remains—amid the ruins of their homes—a witness to their faith.

“Yet something has been accomplished towards consolidating the work and initiating self-supporting and self-aggressive spirit in the church.

“Speaking quantitatively, our work is now extended over a large area, embracing eight counties, radiating from the provincial capital, Hsi-An, and the important town of San Yuan. In the spring there were twenty-one fairly organised stations, with about 1,000 regular worshippers. Famine has reduced the number of stations to eleven that can be regarded as on a firm basis, and the number of regular worshippers to about 500. There are several other places at which worship is conducted, but their immaturity or uncertainty forbids any report. In a word, our opportunities and waiting work far exceed the limited resources of this infant Mission.

“As to the quality of the work time must reveal. Certainly no statistics can record its character.

INCREASE.

“In the autumn thirteen were buried with Christ by baptism unto death; also one in Honan province—fourteen in all. It is interesting to note that three of them were directly influenced in Shantung, the others heard the Gospel for the first time here. At present the membership roll numbers fifty-eight. There are several other genuine-hearted converts, who will, we hope, be baptized in the spring.

“SELF-SUPPORTING EFFORT.

“The awful famine nearly paralysed every advance, and made self-support a question of no less delicacy than difficulty. It was quite clear that any scheme would have to be at once adaptive, ingenious, and easy. Offerories or contributions, even in kind, are impossible to poverty-stricken immigrants. Yet even indigence should not be allowed to sacrifice the blessings of giving to God. A plan was adopted to procure for each station a small piece of land to be tilled by the Christians, the entire proceeds when realised to be paid into the church treasury. At four stations land was procured, cultivated, and sown. Alas, the withering drought blighted the crops, and with them the prospect of realising funds. At only one place, Fu Yin Tsun, was anything reaped. The amount realised was 16,500 cash, the equivalent of £2 1s. 3d. absolutely, but relatively of far higher value. This sum was given by a colony of only ten families of starving but Christian people. I regard that contribution to the cause of Christ as evidence of their truth-loving hearts, and a prophecy of better days. At the other places, though no grain was reaped, the Christians made their contributions in time and labour. With truth it can be said of many of them, they did what they could—more than most attempt—more than we expected. In evidence of the self-aggressive spirit of the church we may mention (1) the formation of the *Evangelistic Association*, as reported by Mr. Shorrocks; (2) the erection of three chapels by the Christians themselves. We only made a small contribution to assist in the purchase of timber. One was built at Ruan Shan, now deserted; one at Wan Hsien Fuu; and the third at Fu Yin Tsun. The chapel at the last-named place is after a foreign style; large, and will be centre for annual meetings of the church. It is not yet open, but will be by the time this reaches London. The Christians contributed enough to erect a suitable building for themselves last year; but that has been added to the girls' school. We shall have to help in decorating and furnishing, since the new chapel will serve the whole church. Another chapel was raised to near completion, but had to be abandoned as famine scattered the people.

"MEDICAL WORK.

"As last year, this work of mercy has been extensively continued. The difficulty has been to find any conscientious reason for refusing to answer the many calls upon our pity and help. As formerly, we have seen patients on fixed days, six times a month.

"*Opium Work.*—During the year 115 men have undergone the process of 'opium cure,' for my plan has been to make each one suffer for, in order to repent of, his sin. Voluntary endurance of a few days' misery was the evidence that the men were sincere in their wish to abjure their evil habit. The opium refuge is on our own premises. How many of those availing themselves of it continue to abstain from opium we cannot tell, for only a change of heart can give an opium sot the stamina to regain moral manhood and to completely emancipate him from such an enslaving habit. The work was begun to open avenues of intercourse, to overcome prejudice, and to prove our antagonism to social evils; in all these respects the work has succeeded. All expenses are paid by the patients. The curse of opium in this province language cannot portray. It is our duty to help to abolish this enormous evil which, as a nation, we are partly responsible for originating. By medical aid we could exhibit mercy and effect an emancipation more real than the liberation of the slave. This work we so wish to extend we have already had to retrench, and if no help be forthcoming, must totally abandon.

"*Hsi-an-fu.*—In this vast city little more than a footing has been secured. The bookshop has been open for about nine months. It has been a centre of communication with the highest officials, for books have been sold and visits made to nearly every Yamen. It has also been a means of intercourse with the literati and licentious functionaries. The literary Chancellor received copies of our Christian books, and that, too, when the city was placarded with bills denouncing Christianity as corrupt and our books as seditious. The desire has been to open a first-class bookshop for the sale of universal literature; standard works on every subject yet treated or translated in Chinese; to circulate truth, the real antidote to the arrant ignorance and self-deceiving complacency that so abound in this land. Twice this stock has been sold out, and the demand much exceeds the supply. The only limitations to the realisation of our desire have been insufficient capital to purchase the necessary stock, and the heavy expenses for freightage.

"WORK AMONG SCHOLARS.

"A special attempt was made to reach some of the many thousands of B.A.'s attending the examination held this year by Imperial grace. I set two subjects for competitive essays, the one religious: 'Men ought to worship God'; the other scientific: 'How does the perfection of knowledge consist in physical research.' The object of setting these papers was fourfold: (1) to arrest attention and awaken inquiry so as to make the candidates to seek for the books we wished to present, and the truth we wished them to know; (2) to throw some light on the vexed term-question and the Confucian idea of God; (3) to find the view-point of our most bitter opponents and their *modus vivendi*; (4) to discover the interpretation of the phrase 'physical research' by men ignorant of the most elementary principles of science. The first was immediately attained. Hundreds per day came to the bookshop. Theism, deism, and idolatry were the chief topics discussed, and our books were gratefully accepted. A sudden cessation of visitors suggested some cause. Soon the secret was disclosed. The college gates were placarded with the following manifesto:—

"I, your mean friend, wish you to know that England is the most slippery, deceitful and venomous of the nations on the earth. She forced into China her opium, in order to cleverly rob people of their wealth. England has emptied our purses, and after impoverishing, has injured us, and now, to add insult to injury, she comes to disseminate a depraved religion. . . . Every vile means is used. Eyes are gouged out, hearts are cut out for making medicine to befool the people. Now an attempt is being made to hoodwink scholars by examining them on bad subjects. But I exhort you not to listen to such pratings, and so injure your consciences. . . . The emperor, out of his goodness, wished

to pity these strangers from afar, but we won't. . . . Of course we all know God, but he is not the Jesus of these people. Jesus was merely a cute doctor who performed some clever clinics, like our divine physician, Hua To. . . . These few insignificant nations that lie on the outskirts of this illustrious land, are thorny and wild, and all barbarian. Before the European countries existed, China was sage, educated. The teachings of Confucious at last reached unto their barbarity, and reaching, reformed them. Yet an Englishman ventures to come and instruct us. Why, we are his teachers! . . .

“(Signed) MASTER OF THE CLUB OF ORTHODOXY.”

“This was read by over 8,000 scholars. The same night a meeting was held to arrange how to dispose of me. Of course I quitted the city to save them trouble. After a short time essays were sent in. Not one contained any idea of sinewy strength or originality, simply jejune moralising. The highest ideas of God expressed was bald deism, pure naturalism, so cold and soulless as to be barren alike of comfort and hope. Hence the fatalism and despair that hang as a pall on the hearts of the Chinese. Hence, too, their morbid faith and sorcery, and a superstition that fills their temples with ‘gorgeous impotence,’ and peoples the earth and air with gods and transcendent men. The explanation given of ‘Physical Research’ was thoroughly characteristic of celestial conceit; simply pages of bombastic verbosity and argument founded on ignorance. The general thesis was that science and civilisation are but material products, good, but not so glorious as their superiority of mind; science is mechanical achievement, but China has more mental omniscience, Confucianism, the highest goal of which is *otium cum dignitate*. Hence the vapid inertia that reigns as death over this Empire, and makes the majority of her subjects an uneducated, underfed, and immobile race.”

WOMAN'S WORK.

Mrs. Moir Duncan writes :—

“May I ask for a little corner in the Annual Report for a short account of our year's work amongst women and girls. Of the necessity for very hard and patient toil amongst the despised sex in China you do not need to be told. Much has been said and written of the trying position a woman or girl holds in her home—the daughter being in many cases more like an unwelcome guest, and the young wife the slave of her mother-in-law. Their husbands and brothers never forget their superiority. That they are superior is sadly true, and why? Because, in the first place, the boy is taught to read, and, in the second, he may step abroad and see as much of the world as can be reached without railway-trains and steamships. Alas, the Chinese woman lives in a very small uninteresting world indeed, the higher her social scale the narrower its limits. She may not walk out as she likes; but must, uncomplainingly, go through her daily round of work, which to the poor consists in grinding corn, cooking, spinning, sewing, &c. Her religion, if she has any, brings her no comfort, but rather superstitious fear. One poor woman whom I invited into my sitting-room one day, immediately on entering prostrated herself before one of the *graphic* pictures on the wall. She wished to show her reverence for what she supposed was a god. Another woman heard a little bee-clock ticking behind her and whispered to her companion that she feared there was a devil in the room.

“We long to see the women raised from their ignorance and superstition, and made fit to be the companions and not the slaves of our Christian men. Here and there we find a husband using his spare time in teaching his wife, and with most encouraging results. But, alas, the majority either have not the patience, or are not yet fully awake to the fact that it is their duty to instruct their poor wives and daughters, so the result is that here we have more women willing and waiting for help than I can undertake. Twice a week I conduct a class alternately in two villages, which means that the women of four or five villages can have regular instruction. Each woman is provided with her own book, and is expected to read at home during the week the few verses marked out for her. In this way they have already gone through a short metrical catechism,

and a good part of the Life of Christ. In order to facilitate their recognition of the character, they are each provided with those in most common use, printed in large type, which they go over and over till they become acquainted with their formation. A good many have made marked progress, others very little, but I think if you were to visit them with me in their homes you would not want to be told why. The wonder to me is that so many have the heart or time to read at all.

"While the women must be cared for, our hopes lie more in the girls. Most of my time is devoted to their boarding-school. As Mr. Shorrook has already reported on this work I need not write much. Suffice it to add that it has been to me a great joy, and no small privilege to go in and out amongst these girls. In their secular studies they have repaid any labour that has been expended upon them by their progress. For natural ability I feel sure many of them compare favourably with the majority of bright children in the home-land. From the subjects taught you will admit that they should leave school vastly more intelligent than their less favoured mothers. May God help them to use their advantages for His glory.

"We have reason to believe that a few of the older girls have given their hearts to the Saviour during the session. Added to the testimony of their lips we have as evidence a look of peaceful joy in their faces unrecognised before, besides a general change in the tone of the school.

"May I conclude by thanking the friends in Plymouth, Caversham Free Church, and Rattray Street, Dundee, for their generous contributions to our girls' school. During this prolonged famine we need all we have received."

SHANGHAI.

CHRISTIAN LITERATURE FOR CHINA.

The Rev. Timothy Richard still continues his earnest labours in connection with the Society for the Diffusion of Christian Knowledge amongst the Chinese.

Referring to the work of the Christian Knowledge Society during the past year, Mr. Richard states with regard to

PUBLICATIONS.

"The Grace Examinations to commemorate the Empress Dowager reaching the age of 60 were held simultaneously in September, 1893. It is a high gratification to us to announce that, through special funds, appealed for to meet this special occasion, we succeeded in sending 6,000 of our publications to each of the 10 maritime provinces, making 60,000 in all. 720,000 pages were thus distributed gratis, a number far in advance of anything our society has ever done before.

"Another ambition of ours was the establishment of Branch Depôts in the provinces for the sale of our publications. We have now depôts in Pekin, in Moukden, in Tientsin, in Shensi, in Nanking, and in Chefoo, with a small supply of literature in each to start with.

"The work which will make this year most memorable, however, is the republication of Dr. Faber's great work on *Civilisation*, a book in five Chinese volumes, and treating of all the leading forces of Western civilisation. Thanks to the generosity of the Rev. P. Kranz, we have published an edition of 2,000 copies, so that we shall be able to present all the great mandarins of the empire with a copy each.

"We have also republished the work which the late Dr. Williamson was publishing when he died, viz.: *What a Nation Needs*. This is at the request of the members of the English Baptist Mission, who wish to have it for circulation, and who meet the expense of publication.

"The book on the 'Benefits of Christianity' has been sold out at its full cost price, and a new edition has therefore been ordered.

"We have published the outline of the Rise and Progress of the Christian Endeavour movement, now numbering millions of followers, in the 'Missionary Review.'

"OUR MAGAZINES.

"Of the value of the 'Review of the Times' we have had assurances from Formosa and from Shantung in increased orders for it, and also in reprints of some of our articles in the Chinese daily papers. Of the value of the 'Missionary Review' we also have assurance in the fact that we had to increase the number printed, and also in the frequent republication of our articles in other Chinese religious papers."

Mr. Richard closes his report by saying :—

"We are greatly cheered by signs, on all hands, of awakening inquiry as to the Christian religion. The future is big with hope, and China is certainly on the move. May the gracious Lord hasten the coming of the perfect day! We see the dawning, and are glad."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS ...	...	...	...	...	...	...	...	...	...	4
Missionary...	...	...	...	...	...	...	...	...	...	1

The Rev. Yonhannah El Karey in the report of his work during the past year, says :—

"I am most anxious that friends in England should be better acquainted with our work in Palestine. I therefore give some particulars. Our principal station is Nablous; the chapel and schools are built on the side of Gerizim; we live just outside the gate. The work is carried on by preaching the unsearchable riches of Christ and teaching the young and rising generation. We have had cholera raging with intermittent fever, which swept away nearly one-third of the people in this country; and our church has been sadly weakened by many deaths. I preach every Lord's day at 10 a.m. in our chapel; at 6 p.m. in our house, where we have a large room for that purpose. Our meetings are much improved.

"After our morning service, we have the Sunday-school as well as the day-school conducted by my daughter.

"After sunset, 7 p.m., our evening service begins, and the large room in our house is always crowded with men and women, and to them I preach the Gospel. At the beginning of this year three Baptist believers—a family—went to live in Jerusalem. There they form a church, and every Lord's day they worship with a few others in their house. May the Lord bless them and make them the means of much good to others!

"Every Tuesday we have a mothers' meeting, where Mohammedans join us secretly, for by law they are severely forbidden to have anything to do with our services. We meet in the same room where we hold our Sunday and Thursday evening services in our house. I begin with prayer, then a hymn, read a few chapters, after which I ask them questions, which they sometimes, and especially lately, answer correctly. We conclude by prayer, then sing a hymn. I wish just to mention how they need an organ or harmonium. They like singing, but it is so very difficult to make them learn the tune without an instrument. It is needful for the Sunday-night services as well. Thirty women meet every

Tuesday: after the meeting my wife hands each woman a frock, and teaches them sewing during which time she tells them Christian truths. Every Thursday evening I take a special subject, on which I speak for a crowded audience. I spoke of the Sunday-school; it is superintended by my daughter, who takes great interest in it, as well as in the girls' day-school. She also goes visiting their parents, speaking to them of their souls. The girls' school numbers thirty-five, consisting of Samaritans, Jews, and nominal Christians, who are taught reading from God's Word, and writing texts; in the afternoon they are taught sewing, knitting, and singing hymns. The boys' school consists of twenty lads, whose teacher is useful, for, in addition to teaching, he helps me in going and preaching in the sub-stations. My wife, her sister, and my daughter help, for while I go from shop to shop, they visit the harems, relieving the pain of the inmates as well as they can (being without a doctor), and in sowing the seed. Thus is our work in Nablous carried on.

"OUR OUT-STATIONS.

"**RAFIDIA.**—This station, opened at the beginning of 1891, is cared for by a young man brought up with us from Raffdia. We have twenty pupils attending the school; they are taught to read God's Word. When the people's time is not taken up with watching the olives, fruit, and thrashing the corn, my daughter goes there every second day, and teaches the children sewing, and holds mothers' meetings. We have three families there, and as we are unable to send them a preacher, they come and attend our services, while I visit them weekly. This place is about an hour's walk from Nablous.

"**SAMARIA** is our second station; it is about two hours' walk to the N.W. of Nablous. We have had this place for six years as a preaching and school station. We have purchased an old house in the name of our Society; it needs repairing very badly, that will cost £100, without which it is really quite unfit for working in. Ours was the only Mission for a long time; but, this year, the Greek Church, waxing zealous, all at once sent a teacher and opened a rival school, persuading, by means which we cannot use, two families to follow them; but He, whose work it is, is still overhead! About thirty persons assemble every Lord's day, but I regret to say that the dilapidated state of the room is such, that it drives many away. Our Nablous teacher goes every Sunday there, while I visit weekly.

"**BATE-IMREEN** is our third station, opened seven years ago. Our people number twenty; the school, twelve boys and girls; they, as the rest of our sub-stations, are taught only the word of God. Our teacher preaches there every Lord's day. We have several applying for baptism, and seven candidates passed for baptism. It is about an hour's walk from Samaria.

"At the beginning of this year we opened a school and preaching station at **BOURKA**, our fourth station, an hour's walk either from Samaria or Bate-Imreen. Eighteen persons unite with us in the prayer-meeting, and twenty-eight children in the school."

In addition to work in Nablous and the out-stations, Mr. El Karey has done a large amount of itinerant evangelistic work amongst the Arabs of distant districts. He reports that in this manner he has been able "to preach the Word of Life to thousands of the people, and in many cases he has been warmly welcomed, and listened to with great delight."

On one occasion a powerful Sheik gave him a cordial welcome, providing hospitality, and calling together all his friends and servants to listen to the Gospel message; on leaving, he urged him to come again soon, and tell them more of the "wonderful news."

Twenty-five converts have been baptized during the past year, and the prospects for the future are encouraging.

Western Missions.

AFRICA.

THE CONGO FREE STATE.

UPPER AND LOWER CONGO RIVER STATIONS.

PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), Bolobo (Liverpool), Lukolela, Munsempi, Bopoto, and Mojembo.

Missionaries (8 in England) 29

The following is a list of the stations established and occupied by the Society on the Lower and Upper Congo River.

ON THE LOWER CONGO:

San Salvador.—Mr. and Mrs. Lewis (Mr. and Mrs. Graham, and Mr. and Mrs. Phillips in England).

Underhill.—Mr. J. Lawson Forfeitt, Mr. and Mrs. John Pinnock, and Mr. Pople.

Wathen.—Mr. and Mrs. Bentley, Mr. Philip Davies, B.A., Dr. and Mrs. Webb, and (Mr. George Cameron in England).

Arthington.—Mr. and Mrs. J. L. Roger, and Mr. S. A. Gordon.

ON THE UPPER CONGO:

Bolobo.—Mr. and Mrs. George Grenfell, Mr. and Mrs. R. V. Glennie, Mr. J. A. Fuller, and (Mr. Jefferd and Mr. E. Hughes in England).

Lokolela.—Mr. James Clark, Mr. and Mrs. J. Whitehead, and (Mr. A. E. Scrivener in England).

Munsempi.—Mr. and Mrs. J. H. Weeks, and Mr. and Mrs. Stapleton.

Bopoto.—Mr. F. R. Oram, and Mr. and Mrs. William L. Forfeitt.

Mojembo.—Not yet occupied. (Mr. and Mrs. Darby, and Mr. and Mrs. White in England).

Ss. Peace and Goodwill.—Mr. and Mrs. Harrison, (Mr. G. D. Brown in England), and Mr. Kirkland.

Associated with the Congo Mission there have been several events during the past year calling for devout recognition and thanksgiving. The translation of the New Testament into the Congo language is surely a cause for gladness. In December the first complete copy was presented to the Committee by the British and Foreign Bible Society, at whose cost the translation was printed, and before returning to the Congo in the following month, Mr. and Mrs. Holman Bentley, to whose earnest labours and accurate linguistic attainments this translation is mainly due, had the joy of seeing the desire of years fully accomplished.

The safe return to Bolobo of the Rev. George and Mrs. Grenfell, after the arduous work of frontier delimitation, is a further cause for gratitude. In August of last year, Mr. Grenfell wrote :—

“ I have just delivered my final papers relative to my work as Delimitation Commissioner. To-day I have commenced getting into mission harness again, and I am, indeed, most thankful to feel myself free from the burden of the State Mission that I have been bearing for nearly two years. I have much to be thankful for, and I have been specially conscious of the Divine guidance and protection through all the time. Had I come back by way of the Kwango and Stanley Pool, I could not have escaped from being mixed up in fighting that has been going on all along that line. My colleagues, and the other portions of our caravan that returned that way, were attacked on several occasions. As it is, I have kept clear from all fighting from beginning to end, and, in the midst of much sickness, have been graciously preserved in health and strength. Hunger, small-pox, and disease cost us considerably over one hundred lives, but we have been mercifully preserved.”

The Committee rejoice to know that not only has Mr. Grenfell been able by his special knowledge, tact, and experience to execute with distinguished success a most difficult mission, but that by his instrumentality the blessed Gospel of the grace of God has been proclaimed “in regions beyond,” hitherto unvisited by any Christian missionary.

The reconstruction and launch of the new up-river Centenary steamer, the *Goodwill*, is again a further fact full of promise.

Writing from Bolobo, in December last, Mr. Grenfell reports :—

“ We took advantage of the exceptionally high water on the 5th for the launch. The *Goodwill* is now therefore well afloat on the waters of the Upper Congo, and in about two months we hope to complete the boilers and other unfinished items, and then shall only be waiting for the new piston-rod to take the place of the missing rod.”

We are glad to be in a position to present, as the frontispiece to this Report, an engraving of the new Centenary steamer, taken from a photograph by Mr. Grenfell after the launch.

The opening for public traffic of the first section of the Congo Railway marks a further advance in the work of “opening up” Central Africa.

In November last, Mr. Lawson Forfeitt reported :—

“ It is publicly announced that the first section of the Congo Railway between Matadi and Nkonge, twenty miles, will be opened shortly for public traffic, though the circular naively

remarks that the company refuses all responsibility as to the day or the hour of the arrival of the train at Nkenge, or for the safety of the passengers and goods they may carry."

At the close of his letter Mr. Forfeitt reports, under date of November 23rd :—

"I have received to-day an official invitation to assist at the public ceremony of the opening of the Matadi-Nkenge section of the Congo Railway on December 4th."

By the public journals the Committee find that on that day the first section of the railway was opened for public traffic.

In the words of one of our Congo missionaries :—

"On all hands our work is full, not only of promise, but of actual blessing and success. Looking back over the few years of the existence of the Congo Mission, it is really marvellous to see what God has wrought.

"Was there ever such a time as the present in the history of the church? Was there ever such an opportunity? If I could only write with half the earnestness which I feel in my own heart, I am sure the churches at home would quickly respond and send out more men and more means.

"Our work grows so rapidly. We cannot overtake it without reinforcements. Now, surely is, indeed, the accepted time. Oh, for a fresh baptism of consecration by the Holy Ghost!"

LOWER CONGO RIVER.

UNDERHILL STATION.

Underhill Station, as is well known to friends of our Congo Mission, forms the base station for all our interior work, where all goods are received, and from which supplies are forwarded by caravan to Stanley Pool, and there shipped on one of the up-river steamers for despatch to the interior stations.

In this work, at all times heavy and responsible, our brethren—Lawson Forfeitt and John Pinnock—are largely occupied. Mr. Pople has also rendered valuable assistance in these labours.

Reviewing the events of the past year, Mr. Lawson Forfeitt writes :—

"On my return to Congo early in the year to resume charge of Underhill Station, I was able to set Mr. Graham free for much-needed rest and change. Just before leaving he had the joy of baptising three young men, who we trust will prove true and earnest followers and servants of the Lord Jesus Christ. The Sunday and week-day services for workmen and carriers have been well-sustained throughout the year with, I believe, deepening interest on the part of many of the hearers, and at the present time we have several young men as hopeful inquirers. We have a night-school three times a week for our boys and any workmen who wish to attend, and great interest has been manifested and real progress made by most of the scholars. A considerable portion of time is always set apart for reading the Scriptures, singing of hymns, and prayer, and thus an additional opportunity is afforded for impressing the more thoughtful and intelligent among our people. Our scholars greatly enjoyed a treat which we prepared for them on Christmas Day. There has been an average amount of medical work among carriers and workmen, which has been undertaken for the most part by Mr. Pople. We have also done our utmost for the comfort and help of fellow missionaries of our own and other societies who have had fever at Underhill.

"The distribution of tracts and other healthy literature (kindly supplied by friends in England, and to whom we send warmest thanks) among the officers and sailors of the ocean steamers arriving at Matadi has been continued, and we are always well received. We have also occasionally had favourable opportunities, of which we have gladly availed ourselves, to place in the hands of State officers and traders Scripture portions, &c., in the French and Portuguese languages. We should be glad to receive further parcels of booklets and tracts in French, German, Portuguese, Dutch, and Swedish, as well as in English.

"During the year we have lost the services of our head station man, Luzemba, who, with his wife and children, has returned to San Salvador, where he is needed, in consequence of the death of a relative having placed him at the head of his family or clan. His place is satisfactorily filled by Manteya, who is also kindly sent to us by our San Salvador brethren.

"VISIT OF GOVERNOR-GENERAL TO UNDERHILL.

"On Sunday, August 27th, his Excellency, Major Wahis, Governor-General of the Congo State, arrived in a gunboat to pay a visit to this station, and also to say 'good-bye' to Mr. Grenfell, on the eve of his (Mr. Grenfell's) departure for the Upper Congo. The Governor, accompanied by his staff, was received by Mr. Grenfell and myself, and conducted round the station. It was the time of our morning Congo service, and the whole party entered and remained during part of the service. The Governor expressed his satisfaction with all he saw, and was evidently well pleased with his visit. I presented him with copies of several new Congo books, recently received from England, which he readily accepted.

"We have also had the pleasure of a visit from the newly-appointed British Vice-Consul Ed. Bannister, Esq., who resides at the capital, and I always have very friendly intercourse with him when I go to Boma. I also correspond occasionally with Her Majesty's Consul-General (W. Clayton Pickersgill, Esq., C.B.), who resides at Loanda.

"OPENING OF THE FIRST SECTION OF THE CONGO RAILWAY.

"An event having an important bearing on the future of the Congo was the opening of the first section of the railway through the Cataract region which is to connect the Lower River with the Upper Congo. The first section, extending from Matadi to Nkenge, a distance of rather more than twenty miles, was opened with great *éclat* on December 4th by the Governor-General. I was invited as representative of the B. M. S., and formed one of the party. The route lies through a wild mountainous country which has presented immense engineering difficulties, and the company are to be congratulated upon the successful completion of the first section of the line. The question as to how far it may be possible for us in the immediate future to use the Matadi-Kenge section of the railway with advantage is still undetermined. By some it is thought that, having come five days' journey, the carriers will prefer to travel a sixth day and come to Underhill, rather than receive their loads at Kenge, and lose such proportion of the pay as we should be obliged to deduct to meet the cost of the transit by rail to Kenge. Others think the carriers will be willing to forego a portion of the pay, and escape the exceptionally rough piece of country between Underhill and Kenge. This point remains to be proved. We have to bear in mind the fact that the rainy season now approaching may cause considerable damage to the permanent way, and thus seriously interfere with regular traffic for some time to come. And, again, the company will, of course, give preference to the large quantities of plant and material which they must send to the front for the continuation of the line. The security and maintenance of our line of communication with the Upper River is of such paramount importance that we have felt it wise to place a small iron movable store at Kenge, so as to be prepared for any contingency. The transport service presents increasing expense and difficulties year by year, in consequence of the greater demand for porters, through the extension and enlargement of the various Missions, the State, and commercial companies. We shall all rejoice, therefore, when the railway is completed to Stanley Pool.

"A CRY FOR REINFORCEMENTS.

"We are very thankful for the accessions to our number during the past year, but our cry still is for more men. From among the new brethren I have gladly welcomed Mr. G. R. Pople

as a fellow worker at this station, and during this his first year he has proved himself a thoroughly capable and devoted missionary. May God send many more such to the Congo. Mr. Pople has at times suffered severely from fever, but I am thankful to say he has made good recovery. He has just gone to San Salvador for the benefit of the change, and also in order to help our brother Lewis for a couple of months, as Mr. Phillips's home-going has left Mr. Lewis single-handed there. Our esteemed brother, Mr. J. J. Planock, has continued to render the Mission most important service in the management of the reception of goods from the ocean steamers and despatch overland by native carriers, and he has also taken his full share in the regular religious services and night-school."

EARLY EXPERIENCES.

Mr. Pople, who has spent about a year in Mission service on the Congo, writes :—

"For many years I looked forward to missionary work in Africa, and I anticipated much joy in service. My expectations have been more than realised, for whilst the work has been arduous, and fevers sometimes troublesome and depressing, yet I have spent a very happy time upon the Congo. God has been very gracious unto us, and given us much to make our hearts glad. Just after my arrival three boys were baptized, and quite recently two others have come out on the Lord's side. We have good reasons for believing that others are seeking the Saviour, and pray that they may speedily find Him.

"Our daily services are well attended, and I have been struck with the general attention to the preaching of the Gospel. It is true that those people are terribly superstitious, ignorant, and degraded, but, thank God, there is hope for *all* in Christ, and I like to think of the time—God grant that it may not be far distant—when from every town and village in Congo-land praises will ascend to the Most High.

"Many of the men and boys who attend our night-school are making rapid progress in reading and writing. Some are most diligent, and are very anxious to learn. We wish that we could give more time to this branch of our work, and, personally, I feel sure that if more of the people could read the story of Christ's redeeming love for themselves, we should rejoice over more souls eternally saved.

"So far as it is possible for me to judge, I think the outlook, all round, is most encouraging, and that we ought to press forward, and enlarge our sphere of labour. The cry from all parts seems to be 'The harvest truly is plentiful, but the labourers are few;' so we must pray the 'Lord of the harvest, that He will send forth labourers into His harvest.'"

SAN SALVADOR STATION.

The following report from the Rev. Thomas Lewis will give some details of the large amount of district evangelistic work done by the San Salvador native Christians, *all at their own cost*, all expenses being met by local contributions :—

"I have prepared a sketch-map of our district, so that you can see what we are doing in the way of extending our influence among the Kongos.

"We have now completed our arrangements for our fourth sub-station, where, in addition to the preaching services on Sundays and week-days, there are day-schools for boys and girls.

"Etoto was our first sub-station, but on account of an unfortunate palaver, the place has been vacant for nearly three years. The people, for a long time past, have been very persistent in pressing us to resume the work among them, but for several reasons we could not comply with their wishes. About six weeks ago I paid them a visit, when we went into the matter fully, and, after conferring with the Church here, we decided to recommence the work in their town. Six or seven of our church members, who can read and write, have volunteered to work the station between them, taking it in turns a month at a time. They will have their 'food allowance' out of the funds of the native church, and will be no cost to

the society. You will be glad to hear that our way has been made clear to resume this work so suddenly interrupted three years ago. We are now waiting for the Etoto people, who are repairing the house for us, and in the beginning of January the work will be started in good earnest.

"Mawunze is our second outpost, the work there having been commenced nearly two years ago. There is a day-school in the charge of a native teacher, but is attended by a few boys only. However, the people come in large numbers to the Sunday services, and also to the hymn-singing and prayers every evening; and this, after all, is the most important thing.

"At Mbanza Mputu there are several church members. One of our Christian boys has been going over three days every week to teach in school. Here, the school is popular; men and women, as well as the children, take advantage of it, and good work is being done.

"The people of Kimpesi, a town about an hour's walk from Mbanza Mputu, have been begging for somebody to teach at their place. For this purpose they have built a grass house, and it has been used for Sunday services for many months past. We have now promised to commence school in about a fortnight. So this will be our fourth settled sub-station.

"Both Kimpesi and Mbanza Mputu will be, at present, worked by one teacher, who will spend his time half at one place and half at the other. When we have more capable teachers we may place one at each of the towns.

"Eloambo and Vita, two of my personal boys, who have been with me for several years, and who are the most capable we have, will have charge of these three stations—one of them at Mawunze and the other at Kimpesi and Mbanza Mputu.

"In the plan I send I have underlined fourteen other towns in the district. These are our preaching outposts, and they are regularly visited every Sunday morning by our native Christian workers. They have a regular service, and the people are anxious to be present. Some of these have built houses for their meetings, and are already asking for a settled teacher.

"Many other towns receive occasional visits from ourselves, and also from the native Christians, and we are always well received. All the towns in the plan have been visited, as well as many other places outside the area of the map.

"We have much to be thankful for. The Master has opened for us a wide field. We have already had great encouragement in this outlying district, and with the abiding presence of our Divine Saviour and Guide, we shall ere long reap a rich harvest."

Mrs. Gwen Lewis, reporting under a more recent date, sends the following cheering tidings:—

"You will be glad to know that we have recently had the joy of baptizing eight persons. Five of these came from a town near by—Kilundwa. This is one of our Sunday preaching stations, and has been visited for some time by native Christians. Some fourteen or fifteen people have been under instruction, coming over here week by week for that purpose, and we hope soon to be able to baptize more. My husband and I spent a few days there a short time ago, and were well satisfied with what we saw and heard of these Christians.

"Another feature of interest is that among these inquirers are two married couples who are thus seeking the way of salvation together. Much interest was excited here when on the Saturday before the baptism they came to our chapel and formally promised to keep to one another only. Each of these men having only one wife, we suggested that they should do this in order to prevent any misunderstanding on this question later on. One of these couples were baptized together, and the other husband. I hope the wife will be shortly. There were also two old women, one the mother of a boy who was in this school for some time, and then went with Mr. Weeks to Monsembe. A few months ago he returned to his town, and died there, but he begged his mother and the other people to attend to what they heard, and give their hearts to Christ. The other is very old and cannot have very long to stay in this world; she cannot speak plainly, having a defective palate, but her face lights up when she hears about the love of Jesus, and could hardly contain her joy on the day of her baptism. Besides these there was a young man from Mbanza Mputu. He has been under

instruction for some time, is very intelligent, and is learning to read. These six are results of the work of the San Salvador native Christians, and you can understand how we rejoice to see that God is blessing their labours among their fellow country people. The other two candidates were two girls from the school here. There are many others coming to talk to me, some of whom I hope will be baptized in due time.

"We have very good reports from our outstations. A new school has just been started at Kimposi, to which a large number of children, both boys and girls, are coming. Makoko is now away at Boto; he has gone to recommence the work there. I am glad to say that in these places many young men and women are learning to read. We are very anxious to teach as many as possible, so that when the Congo New Testament comes they may be able to buy and read it for themselves."

At the commencement of every new year a Special New Year's Day service is held by the San Salvador native church, and a special collection taken up. The following account of last New Year's gathering is written by Mr. Lewis:—

"According to our usual custom, we made our New Year's Day service this year again an occasion of making a special collection for the Lord's work. To us here it is a source of great satisfaction to find the people entering into this matter with such readiness and goodwill. Nobody seems to be willing to be left out of it, even the little 'tots' who creep into the alphabet class in our day-school without mastering more than their first letter have brought their one string of beads—a fraction of a farthing. The collection this year amounted to £16 4s., which I now have the pleasure of forwarding to you for Mr. Dixon's work in China."

"Last year a number of Chinamen—runaways from the Congo Railway—found their way to San Salvador, and stayed with us for about a month. Their peculiar appearance, with their pig-tails and chopsticks, created profound curiosity and interest, and the natives wanted to know all about them. Some of them died on the way, the others eventually passed away to Loanda with the hope of working their way back to China. This is how China was brought before the minds of our San Salvador Christians here. We also told them that our Society sent missionaries to China, and that their old friend and missionary adviser, Mr. Herbert Dixon, was one of them. When I suggested sending our special collection this year to help our China Mission they were all very pleased. One of our ladies has written to Mr. Dixon to express to him the good wishes of the 282 who contributed to this effort."

"You will notice that our special collection this year is much under the usual amount. It is only in name, however. The Portuguese have introduced a new standard of counting. Hitherto we have counted a 'gun' or dollar at 4s., but now we call it 2s. only. This is really cost price of goods in Europe, and not the native value. Had we followed the old way of reckoning it would be over £30."

"Our collection last year was spent in seating our chapel. This is now done, and I send you photo of the interior. I also send a photo of the Chinamen, whose presence here occasioned this year's collection for our China Mission."

"One of the most pleasing features of this year's collection is that out of the 282 contributors ninety-five came from our sub-station, Mbanza Mpulu, and fifty-two from one of our preaching stations. They were not asked to join, but expressed a very earnest wish to do so."

For some months Mr. and Mrs. Lewis have been without colleagues, Mr. and Mrs. Ross Phillips having been compelled, by failure of health, to voyage to England. Mr. Carson Graham however contemplates returning to San Salvador in June, and will resume work there.

In August last, on his return journey to Bofoto, after his special work in the south, the Rev. George Graefell spent a few days at San Salvador. He reports:—

"My visit to San Salvador, was the source of very great pleasure—not only because of the intercourse I had with my brethren there, but also because of the encouraging change that has come over the place since my previous visit. My colleague, Lawson Forfeitt, the pleasure of whose company I enjoyed on this journey, though he could not contrast the work at San Salvador to-day with our earliest efforts at that place, greatly rejoiced at the manifest activity of our small church, and the eagerness of the surrounding villages to receive the ministrations of the missionaries and evangelists. The church members number forty-nine, the scholars in regular attendance about twice that number, the girls being more numerous than the boys—this fact being largely due to the very marked influence of Mrs. Lewis, who makes a splendid missionary. On Sundays there are twelve or thirteen services held in as many villages within a radius of some six miles from San Salvador. At four places the natives have built meeting-houses, and at two of these the San Salvador Church supports native teachers, and hopes soon to do so at a third for this same work. Mr. Cradlington's old friend Buko inquired after her 'Mwona. Holi,' (child Harry), and, when she heard he was again in England, begged me to send many 'mavimpe' (greenings)."

WATHEN OR NGOMBE STATION.

During the past year, the work at Ngombe Station has been necessarily somewhat restricted by the absence in England of Mr. and Mrs. Holman Bentley, and Mr. George Cameron. Mr. and Mrs. Bentley have now resumed their work at the station, greatly improved in health by their sojourn at home, and Mr. Cameron is expecting to return by the May mail.

The Rev. Philip Davies, B.A., writing from Ngombe, reports:—

"Briefly stated, the work of the year has been maintaining in active force the manifold agencies of the station and district, the week-day and Sunday services, schools, medical work, &c."

"All our native church members go out every Sunday into the neighbouring towns, preaching the Gospel and doing evangelistic work; all expenses they pay themselves.

"I feel very hopeful as to a large number of people, a good many of our scholars and some of our workpeople and town people; but am afraid of saying what might perhaps produce an exaggerated impression at home. We have abundant reason to thank God and take courage."

Dr. S. Roberts Webb gives the following report of Medical Mission work:—

"It is just a year since we first looked upon the mighty Congo River, which for so long I had been thinking of and hoping to see. It is only eleven months since we reached this station, but I think there is a great deal more that might be reported than it is possible to set down when one attempts the task I want especially to try and give you some idea of the present condition and past progress of the medical work.

"That there has been progress in many directions I think there can be no doubt, and I hope this will appear in what I shall have to write.

"MY CONSULTING ROOM.

"To deal first with—I was going to say externals, but I should rather say, I suppose, interiors, for the internal fittings of the room in the iron store which serves as a dispensary were to be the subject of my first remarks. Much boarding to the roof, a boarded floor, a window, a series of cupboards and tables, testify to the skill of our Accra carpenter, and make work in this room a less uncomfortable and trying business. I can assert from my own experience, however, that even now a room of this kind may become painfully tropical by ten o'clock in the morning."

"Progress is indicated, too, by the length of time one has to spend over the work. At first an hour or two would be sufficient, and on some days even the former time would be more than enough.

"Now for the last few months it has been the rule to have the greater part of the morning fully occupied, while frequently special cases staying on the station have needed treatment in the evening as well.

"I have kept no record of the daily number of patients, nor of their various complaints, for some are so trivial as not to be worth recording; but I have notes of a considerable number of important cases, quite as many. In fact, as I have time for while I am acting as schoolmaster as well as doctor.

"I do not think that there is much scope here for practice among people of our own colour, but I think that in the not very far distant future I shall have a sufficiency of medical work among the natives, and this, of course, is my chief desire.

"OUR SCHOOL.

"I have tried to give you an idea of our progress in medical matters, by means of generalities, and also by a few of the more interesting special cases, and I must now turn for a few minutes to the school. I think I may say that the standard of education has been kept up in all departments. Our roll shows a substantial increase. At the beginning of January, 1893, the number, including teachers, was 70; it is now 96. This number includes nine girls, and seven workmen (the latter lose part of their pay as they lose part of their working time in school), while in the January of last year there were seven girls and three workmen. There are also our two babies—the little girl brought to Mrs. Bentley, who is now about four years old, and the little boy brought to Mrs. Cameron, nearly two years ago, when eight days old. These are not included in our school list!

"I shall not attempt to describe the work of the church members, nor any of the more strictly spiritual work, as, so far, my knowledge of the language has not been sufficient to allow me to take much part in this. I am confining myself to the work that I am able to take my share of. It was, however, a great pleasure to me to make my first attempts at speaking in the services, and I have for some months taken a Sunday-school class, in which my imperfect Congo is improved upon when I have finished by the senior boy of the class.

"I am looking forward to being able to take a full share in the spiritual part of the work, for I wish always to remember that I am a medical MISSIONARY, MISSIONARY being always written large."

The native church at Wathen entirely supports two native evangelists of their own number, who devote themselves exclusively to evangelistic labours in the surrounding towns and villages.

These two brethren, named respectively Lotutala, from Kinsuka, and Nizekn, from Tungwa, have been greatly encouraged by tokens of the Divine blessing, many in the district having been brought to a saving knowledge of the Saviour through their instrumentality.

THE UPPER CONGO.

STANLEY POOL STATION.

During the past year the Rev. J. L. Roger has resumed work at Stanley Pool, and has had the company and assistance of Mrs. Roger.

Their arrival has been a great comfort to Mr. Gordon, who has had charge of the station during his colleague's absence in England.

Mr. Roger reports :—

"We have at present fourteen boys in our boys' school, who are making good progress with their lessons, and three mornings in a week we hold services with the workpeople. We are very often able to have our services at the time when carriers are at the station, and in this way we seek to sow the good seed, trusting God will water and bless it to the saving of the people."

"The most encouraging part of our work, however, is a Bible-class I have formed of our elder lads, who come into my room three evenings in a week for Bible reading, and some very pleasant evenings we have. They seem to enjoy the reading of God's Word in their own language very much, and listen most intently as I explain the parables and miracles of our Lord. They have good memories, and seldom forget a story when once told them. It greatly cheers our hearts as we see these boys, many if not all of them being true Christians, and realising the love of God in their hearts, reading and studying God's Word, who but a few years ago were running wild in the bush, believing in all kinds of fetiches and witchcraft. So thus we feel our labours are not in vain. We are hoping in a very short time to baptize many of these lads, and form them into a church. We trust and pray that some of them will become true missionaries among their own countrymen."

Mr. S. C. Gordon reports :—

"The brick walls of our second dwelling-house have been completed since September last, but, owing to the caravan road being blocked, we have not been able to get roofing materials. Last week, however, I was able to commence this work, and I am hoping to complete the house before I leave. During the past year, besides receiving and shipping all the loads of the *Goodwill* and the upper river stations, I have been able to pay a visit to the Bambuno towns in the interior. I spent some time among the various towns, and saw for myself something of the life of the people on whom we are dependent for our food supply. The nearest town is quite 12 miles from the Pool, and since my visit, several Jesuit missionaries have opened a Mission in one of the towns."

"Our Sabbath, week-day services and school, are still kept up, and of late we have had encouraging signs of 'times of refreshing from the presence of the Lord.' Next Sabbath we are hoping to baptize two persons, and others are waiting to follow."

"One boy comes from a town about a day's march from our station, where persons have been killed at various times, and he very often recounts to me the bloody deeds of which he has been an eye witness. Yet even such characters of whom he speaks, when transformed by grace, will develop into a noble manhood in Christ Jesus."

BOLOBO STATION.

"Bolobo Station is, as most know, the Congo Mission dockyard, the home of the mission steamer, *Peace*; and during the past year the building yard of the new centenary steamer, the *Goodwill*."

The hope mentioned in the last report, that Mr. Brown would be able, in association with Mr. Harrison, to devote himself to joint charge of the *Peace* and *Goodwill*, has not been realised, his health rendering an immediate change to England needful. During the past year, however, Mr. R. H. Kirkland has undertaken this special work, and has been of great assistance to Mr. Harrison.

Reporting upon his first experiences, Mr. Kirkland writes :—

"I am getting on in my work, and feel able now to fulfil all the duties I am called to attend

to in dealing with the steamer work. I can scarcely say I am quite up to all the work; but I go on learning day by day.

"Mr. Harrison left Arthington for Underhill on Tuesday, December 19th, and on Wednesday, December 20th, I left with the *Peace* for Bolobo, and I am sure you will be pleased to hear that this, my first run alone, was a great success. I got into Bolobo the following Tuesday early in the afternoon, having spent Christmas Day with Mr. and Mrs. Billington and baby at Bwembu. My first Christmas on Congo was a very happy one, as I spent a pleasant day there.

"As soon as the cargo was discharged on Wednesday, the *Peace* was drawn up on the slip for repairs and painting, in view of her going up river.

"We found her in need of more repairs than expected, and Mr. Grenfell says it will require several days yet to finish her, although we began painting to-day.

"I enjoyed my last run up to Bopoto very much, even though I was suffering great pain part of the time from a nasty wound in my arm caused by the accidental discharge of my gun. After the wound began to heal up I got chue, and found pleasure in all that I saw as we steamed along. At the various stations we found all well, and the friends were glad to see us, and, as usual, we had a refreshing and cheering time together.

"Near to Bolobo, I should count Bopoto as a grand centre for Mission work, and as far as I can judge, I think it is a very hopeful field.

"There are crowds of people all around; but it is sad that we are so few who are able to tell them the glad tidings of great joy. Our little band can but touch a very small portion of the vast mass of people; but God is for us and we must win the day, for our message is the Gospel of Christ, which is the power of God unto salvation to all them that believe."

The wisdom of the Committee in securing a second steamer for maintaining communication with the various up-river stations is abundantly manifest from the report of Mr. Grenfell upon the present condition of the *Peace*.

In January last Mr. Grenfell wrote:—

"We have to-day finished overhauling the *Peace*, and got her into the water again. This is the first occasion on which she has been docked for nearly two years. Previously, I think she has been docked on an average twice during each year. We have had considerable patching up to do to fit her for a short spell of service, for the loss of the *Goodwill* piston-rod prevents that vessel from taking her place; but I was not a little gratified at the worthiness of our much-worn craft; but after the thorough inspection we have made and the patching up we have done I am satisfied she will be equal to a few months further service, before we proceed with putting in the new bottom plates and the new boiler."

The Committee hope that, as the missing piston-rod for the *Goodwill* has been replaced, the new steamer will be ready to take the place of the *Peace*, so that the latter vessel may have thorough repair, the new boiler and bottom plates having been lying for some months at Bolobo.

Mr. Glennie reports:—

"In January we baptized three, and we have twelve in our neophytes' class, with three or four to be admitted."

Mr. A. A. Butler has taken up his work here, and is showing great energy in school work and, indeed, in all Mission work."

LUKOLELA STATION.

Mr. Scrivener, who during the past year has been working at Lukolela

in association with Mr. J. A. Clark, is now at Madéira on his way home for a season of rest and change.

His report has not yet been received. Mr. Clark writes:—

"We are very hopeful of a few young men who come to the services and to school from the nearest towns. One especially, who has now attended school daily for several months, and who can read very creditably, seems to be very near indeed to the Kingdom of God, if not already a member of it. To get some of these strong, active young men to come out boldly on the Lord's side cannot fail to have a great influence in the neighbouring towns.

"THE PRINTING PRESS

has continued to do good, useful work. In the language spoken here there have been printed 'Stories from the Bible,' by Mr. Scrivener; a short 'Life of Abraham,' by myself; a translation of 'More about Jesus,' by our invaluable assistant, Lusela; an appendix to the hymn-book; and, quite recently, a translation of the first part of 'Line upon Line,' by Mr. Scrivener. Before the year closed, Mr. Whitehead (who now has charge of the printing department) printed in large type the Lord's Prayer and the Commandments to be hung up in the schools. Books and cards have been printed in the Monsambi and Bopoto dialects for our brethren labouring at those places; and our friends of the American Baptist Union and the Congo Belolo Mission have also been glad to avail themselves of the advantages of our press. Dr. Sims, of Stanley Pool, who has sent us a good deal of matter, is delighted with the work done. Bookbinding is also done very successfully.

"With regard to BUILDINGS I may say that an excellent and substantial new store has been built, with iron roof and strong bamboo walls. I do not think we shall have any trouble now with thieves, as we had in the old store. A good house has also been built for workmen, and the old one pulled down. Lately we have been busy in preparing for a new dwelling-house, which will be required when Mr. Scrivener returns. Timber is being sawn into posts and planks as quickly as we can get the work done.

"Much of our ground is now laid out in gardens and plantations, and we get constant supplies of fresh fruits and vegetables.

"Our boat continues to be of the greatest assistance to us, and we have been enabled by its means to make several expeditions and to do evangelistic work. Mr. Scrivener and I have both visited (on separate occasions) an important inland or 'Mpama' town, going some distance up a creek which enters the Congo about ten miles above us, and then walking the rest of the way. We have established friendly relations with the people at this place.

"We constantly visit the towns near us and hold meetings. I think that of late the people have been much more attentive and receptive than they used to be. I trust that ere long many will receive the message into their very hearts and come out boldly for Christ."

After a season of rest and change in England, Mr. Whitehead, with his wife, arrived at Inkolola about the middle of last year. Writing under date of November, Mr. Whitehead says:—

"I doubt if any can really realize the keen and deep heart-joy I had in reaching the ends of the succeeding stages of our journey hitherto, first at Tunduwa, on August 31st; then at Kinasa, September 23rd; then, as we neared Lukolela, the joyous excitement and heart-quickening gratitude was too much for me; when we really arrived, I had to turn in immediately with a little fever, which only lasted, however, until the following day. I remembered my departure on a pair of crutches, on the 5th September, 1892, a week and a sorrowful week, with such an awful longing not to depart, and on that day, October 20th, I was back again with a renewed body, and a greater soul-stirring desire for the Master's work in Africa.

"Our station has been very much improved by our brethren, Scrivener and Clark. The printing office has done a very great deal of useful work. The school is still doing well, and, with much gratification, I learnt that young men from the town have been attending for some little time, and have exhibited a sound desire to benefit by the advantages offered. They can,

I understand, read fairly well now, and have begun to do a little arithmetic. The attention they give to the teachings on spiritual matters makes us hope great things for them. Oh, that the Spirit of God would come upon them!"

MONSEMBI STATION.

At this station the Rev. J. H. and Mrs. Weeks are labouring amongst the warlike Bangalas, by universal consent the finest people on the Congo River, and, as Mr. Weeks reports, "athletic, intelligent, manly, fearless, and fierce."

For many months of the past year Mr. Weeks has been working alone; towards the close, however, Mr. and Mrs. Stapleton reached the station, and are now associated with Mr. and Mrs. Weeks in the work at that important centre.

As no report has, as yet, been received from Mr. Weeks of the past year's experiences, the Committee are unable to give the most recent intelligence. Upon its arrival, however, it will be made public in the pages of the *Missionary Herald*.

BOPOTO STATION.

The Rev. Frederick R. Oram writes:—

"During the last year our school has greatly increased in numbers. Some 125 boys have attended. Twenty or so are making fair progress in reading and writing, and as we are now having daily Scripture lessons as well as Sunday addresses, these boys will soon be fairly well acquainted with Bible stories. But we have to make the most of our opportunities, for boys are coming and going. There is a great demand for workmen and workboys in these parts, and high wages tempt the older boys to leave their towns, and go to work at factories or on steamers. We cannot help losing some of our most promising lads in this way. Still the good seed has been sown in many of their hearts, and God will do double guard and bless it. Other boys come, and there are always plenty to teach."

"We are mastering the language more thoroughly now, and have a number of hymns, Scripture lessons, and a school reading book printed. This makes teaching more easy and much more attractive. We hope, during this next year, to push on much more rapidly with Scripture translations and material for school reading."

"A native boy from San Salvador (supported by Mr. Orchard's Mission, Bath) is acting as assistant schoolmaster, and gives promise of doing very well. He has only lately begun this work. I am teaching him type-writing out of school hours, and, though slow, he is now writing fairly correctly. When he can do this well he will be of great service in preparing sheets for the Lukolela press, and save me a large amount of writing work."

In November, Mr. and Mrs. William L. Forfeitt arrived at Bopoto after a season of rest and change at home. He writes:—

"We arrived at Bopoto in splendid health, and had a right-warm reception by the people, as well as from our dear colleagues, Mr. Oram and Mr. Balfern. We were indeed glad to find them both very well. For Mr. Balfern we are praying for a prosperous voyage home."

And the prayer has had its answer, and the dear brother has safely reached HOME—the everlasting HOME—the "FATHER'S HOUSE." Farewell, dear friend, "till the day break, and the shadows flee away."

The West Indies Mission.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	...	...	...	19
Missionary	...	...	...	...	...	...	...	...	...	1
Native Evangelists	...	...	...	...	...	...	...	...	...	69

SAN DOMINGO, TURKS, AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

STATIONS	...	...	...	...	...	...	...	...	...	13
Missionaries	...	...	...	...	...	...	...	...	...	2
Evangelists	...	...	...	...	...	...	...	...	...	33

TRINIDAD.

PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

STATION	...	...	...	...	...	...	...	...	...	19
Missionaries	...	...	...	...	...	...	...	...	...	1
Native Evangelists	14

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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THE BAHAMAS MISSION.

In pursuance of arrangements mentioned in the last report relative to the work of the Society in the Bahamas and the outlying islands of the Bahamas Group, the Rev. C. A. Dann has been devoting his energies to the development of the independence and self-support of the Zion Church in Nassau, and in these efforts has been greatly encouraged.

Soon after his arrival he was called upon to pass through deep waters. After only a few brief months of married life, Mrs. Dann was suddenly called to the higher service of Heaven, leaving him bereft of one who had

endeared herself greatly to all with whom she had been brought into association in Nassau, and whose loving, sympathetic nature, and whole-hearted consecration to Christian service was an inspiration and strength to her like-minded husband.

Soon after this sore trial Mr. Dann's sister joined him in his work, and proved a great comfort and help.

The Committee refer also, with much pleasure, to the visit to the Bahamas of the Rev. **L. C. Parkinson, B.A.**, of Regent's Park College, and desire to record their appreciation of the valuable service he has rendered to the work of the Mission during the months of his residence in the West Indies.

The Rev. C. A. Dann reports:—

"Nassau, Zion Church.—This year has witnessed a great clearing up of our numbers have leaped up from 67 to 164. I have baptized forty during the year. The church has settled down admirably to its work after a disastrous interregnum, and we have every reason to expect that, ere long, we shall stand in a stronger position than we have occupied for many years. The members are giving of their substance to the support of the cause, in a most praiseworthy fashion. In addition to our ordinary income the people have raised \$7 10s. for foreign missions, of which sum \$1 comes from the Sabbath-school. The Committee's kindness in sending Miss Dean out to, in some measure, make up for the removal to glory of my dear loved wife, was very greatly appreciated, especially seeing that such aid was indispensable. My sister's sweet readiness to come to my help, her whole-hearted devotion to the work here, and her way of working, have won the hearts of the people, and done much under God to solace me. The visit of the Rev. L. C. Parkinson, B.A., was nothing less than a very special providence of God. His terrible preaching and holiness of life have been used to the stimulation of the work, and it will be a grief both to me and to the people when he returns to England. He has made us look upon him with such affection, that we are even now saying, 'Would to God he could stay with us.'

"The Out-Islands.—Some churches have fallen away from us during the time preceding our arrival in the Bahamas; but those that have remained with us have been much cheered since they have been able to look up to me as their missionary. As the statistics show, in the main, these churches have grown most gratifyingly during the year—167 candidates having passed through the waters of Baptism during that period. Some of the islands have suffered terribly from drought, and others have been severely afflicted by two hurricanes, which forced the sea-water upwards on to the land and ruined the growing crops. I have opened two new chapels during the year—one at Dumfries, and another at Stafford Creek, Andros Island. The chapels at Stevenston (Exuma) and United States (Watlings Island) are almost completed, and the friends at Stafford Creek (Andros Island), Rose Island (near Abaco), and Port Nelson (Dumfries), are erecting new buildings, and a new cause is being formed, and a new chapel being built, at Abraham Bay, an distant Mayromans.

"The Inagua Church is rejoicing just now in a visit from Brother Parkinson. The friends there have acted most commendably during a long period of past distress, and it was a great gratification to me that I was able to send Mr. Parkinson to them."

The Committee are devoutly thankful that such good progress has been made during the year. They feel still more strongly that the words used in the last Report are wise, and that, in the truest interests of these Bahama churches it will be well to cast them upon their own

resources, so that they may become, at an early date, self-supporting, and independent of foreign money."

In these efforts they intend to do what is needful to maintain Mr. Dunn in his present position, and they are confident that, if his health and strength are continued, these churches, in the near future, will become entirely self-supporting.

TURKS AND CAICOS ISLANDS AND SAN DOMINGO.

From the first day of January last, throughout the Turks Island, Caicos, and San Domingo churches, the usual pecuniary support derived from the Society will be annually reduced by one-fourth, so that, in four years, it is confidently anticipated these churches also will become independent and self-supporting.

Reporting on the work of the year, the Rev. J. H. Pusey writes from Grand Turk:

"Notwithstanding many disappointments, as the year advanced, 1863 has been an encouraging one. Efforts have been put forth on every hand to effect a growth of independence and self-support of these scattered stations. I visited the islands and churches throughout and laid the matter of the Committee before the people, urging them to more vigorous action. At Puerto Plata, especially, it has become most difficult to explain the reasonableness of this proposed change, but the people are gradually coming to it.

"Our young people's meetings have continued to cheer us. Here we have often felt the presence of the Holy Spirit, and of his grace and blessing upon our hearts."

"We cannot close this year's report without record of our heavy loss. Several of our officers throughout the churches, together with our dear brother S. W. Gardner, of Grand Turk, passed away to the spirit-land during the year. Our brother was well known to the recent English Deputation, and to our venerable and beloved Father East. To God be all the glory. Forty have been baptized.

Mr. Donaldson, the schoolmaster at Puerto Plata, has returned to Jamaica, and the school has been discontinued.

TRINIDAD.

In Trinidad also, the efforts of the Committee have been directed to the development of self-support, so that four years hence these churches may depend upon their own resources entirely for the maintenance of their religious ordinances and the conduct of Christian worship.

PORT OF SPAIN.

Reporting on the work of the Port of Spain Church and district, the Rev. R. E. Gammon writes:—

"There has only been one baptism in the Port of Spain (last November), when four candidates were immersed, one of them being an East Indian woman, formerly a Mohammedan.

"However, there are several young people from the Sunday-school attending the Enquirers' Class, and I hope soon to see them prepared to confess Christ.

"Evangelistic services have been regularly conducted in three of the suburbs of Port of Spain (viz., Belmont, Piccadilly, and Woodbrook), by Messrs. W. H. Gamble, J. M. Crovener, W. E. Sealey, W. A. Patrick, and H. Hurdle.

"And at Belmont a small Sunday-school has been started by Mr. J. W. Baker, with about twenty children.

"At Chaguannas, the work has been carried on regularly, as in 1892, by several of our young brethren from the Port of Spain Church; Mr. W. H. Gamble administering the Lord's Supper there on the first Sunday in each month. At this station there are now two enquirers.

"Since July, the 'Weekly Offering Envelope' system has been started in the Port of Spain Church, and there has been considerable improvement in the general income of the church as a result, but whether this change will be permanent, or sufficient, for entire self-support (as proposed by the Committee hereby), it is too soon to speak with confidence. Of one thing I feel sure, that many of our members are doing their best in spite of dull times and scarcity of money."

SAN FERNANDO.

At the close of 1893 the Rev. W. Williams, after many years of labour, has resigned his connection with the Society, and early in January, 1894, left Trinidad for South Wales.

At present the Rev. R. E. Gammon is in temporary charge of the San Fernando District, and the Committee are waiting his report before making final arrangements for the future.

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Reviewing the work of the past year, the Rev. Arthur James, B.A., the new president of Calabar College, writes:—

"There have been in residence during the past year twenty-five normal and nine theological students, and, as a whole, they have worked well.

"Two ministerial students have completed their course. Nine of our normal students have left, most of whom have already obtained schools, and the rest are sure to do so soon, as the demand for well-trained school teachers far exceeds the supply.

"In the place of those leaving, nine normal and two ministerial students have been accepted out of a large number of applicants.

"It has been determined to revise the educational standard of admission to the Theological Hall, the rapid advances of education among the people of Jamaica rendering it very desirable that a higher standard of equipment should be adopted for ministerial students.

"As a comment upon the work done by my colleagues in the Normal Department—and their work in the other department is done equally well—I may refer to the latest Government Report on Education, which states that the Normal School of Calabar College will well bear favourable comparison with any other similar institution in Jamaica."

Mr. James concludes by saying:—

"On looking back, the feeling uppermost in the minds of Miss Faines and myself is one of deep thankfulness to our Heavenly Father for the guidance and help which have been so manifestly granted.

"Face to face with the work of the College, with all its difficulty and all its wonderful interest and charm, the feeling that our counting house was of God's leading has deepened into a conviction, and, may I add, it will be the ambition of my life to make, with the efficient help of my worthy colleagues, Calabar an increasing power in the religious and educational life of the Island."

THE JAMAICA CHURCHES.

From the advance sheets of the Forty-fourth Annual Report of the Jamaica Baptist Union, received from the Secretary, the Rev. P. Williams, of Bethel Town, we extract the following record of

CHURCH WORK IN 1893.

"The Union now embraces 177 churches, 172 in Jamaica and 5 in other lands. The total additions to the membership in 1893 amounted to 3,472, and the losses to 3,189, leaving a net gain of 283. To this number must be added 143, being the number of members that were dismissed from Salter's Hill and Shortwood for the formation of new churches, which have been admitted into the Union to-day, so that the real gain is 424, or 2 more than in 1892. Ninety-five churches report a clear increase of 1,026; 66 a net decrease of 748; and 16 remain stationary. In these are included the churches from which reports have not been received. Baptisms have taken place in connection with 128 churches, and 144 churches have restored to fellowship those who had wandered from the fold.

"The following summary has been gathered from the detailed reports:—

Baptized	2,103
Restored	1,089
Received	289 = 3,472
Died	706
Excluded	1,491
Dismissed	349
Withdrawn	84
Erased	512 = 3,189
Net increase	283
Add the number transferred to form new churches	141
Total Increase	424

"Comparing these figures with those of the previous year, we find a decrease in the number of additions by every method of enrolment. The baptisms are fewer by 117, the restorations by 133, and the transfers by 184. Thus the additions are 401 fewer than in 1892. On the side of losses too, except in the columns recording the deaths and withdrawals, the figures are lower than those presented at the last annual meeting. It is satisfactory to note that the exclusions are fewer by 79, and the erasures by 344.

"The churches in the Union, inclusive of those that are unreported, contain 35,609 members; and, exclusive of the defaulters, there are 5,254 inquirers, 441 local preachers, and 1,695 deacons and leaders. The seating capacity of the various chapels is given as 80,450, apparently a small decrease, which is fully accounted for by the destruction of the St. Ann's Bay Chapel, which would accommodate 1,500 persons. There are 54 out-stations and 544 class-houses, which add considerably to the accommodation provided for the purposes of Divine worship.

THE JAMAICA BAPTIST MISSIONARY SOCIETY.

In the report for last year the deeply interesting story of the establishment and progress of the Jamaica Baptist Missionary Society was fully told.

In Hayti, Cuba, Costa Rica, Belise, and Guatan, and in the Cayman Islands, the Society is doing good and progressive work, and a sum of one hundred pounds has been sent to the Congo Mission for work in Africa.

Referring to Hayti, the report for 1893 states:—

"Our missionaries have laboured earnestly during the year with ~~some success~~ considering the peculiarly difficult nature of the work in this country. ~~No report can, however, gather up all the year's work, or tabulate the results, or measure the good that has been done.~~

"In the early part of the year the Rev. Tom Evans, after visiting Jamaica, left for his sphere of labour at Jacmel. He has entered upon his work with much enthusiasm and hope, and his labours are telling on the community.

"Another interesting feature of the work has been the completion of the new and commodious chapel in Jacmel. It is a handsome and attractive structure, capable of seating about 650 persons. It was erected at a cost of £1,200 (and the Committee note with peculiar pleasure that it has been opened for the worship of God free of debt); of this amount the sum of £100 was given by the English Baptist Missionary Society, and £100 by the Jamaica Society. We are sure that the completion of the chapel will greatly advance the work in Jacmel."

Cheering tidings come also from

COSTA RICA.

The work in this Republic has been carried on with much vigour and many signs of the Divine blessing. "The Lord has done great things for us" in Costa Rica "whereof we are glad." Our brother and sister Sobey have continued their labours with great earnestness and amid much personal affliction. Although weakened by fever, our friends have never shrunk from their duty, and our brother has gone up and down the country preaching the Word of Life. Marked advance has been made in connection with the Kingdom of our Lord in Costa Rica, and several have been added to the Church by Baptism. On Lord's-day, August 6th, a very memorable Baptismal Service was held. "At 6.30 some six to seven hundred people were gathered on either side of the river, or on the bridge which spans the same. The attention paid was pleasing. Two sisters and seven brothers were immersed in the Sacred Name, and tears of joy and spiritual awakening flowed from many eyes." The nine baptized with two restored were welcomed into our church. Joy filled our souls as we gathered around the Table of our Lord. Truly it was good to be there."

Large congregations continue to attend the preaching of the Gospel, and the new chapel, which has lately been completed, is over-crowded in fact; it is much too small for the increasing congregations. We thank God for this eagerness to listen to the Gospel of Christ.

A new Mission-house has been erected, at a cost of over £500. The building of it was under the supervision of Mr. Sobey, and taxed his energies not a little, considering the claims of other work devolving upon him. Our missionary and his family will now be more comfortably located.

The Committee of the Jamaica Society are greatly encouraged, and look forward with gladness to extending their work and enlarging their fields.

erated his spare time and his Sundays to evangelistic work. The presence of my two sisters, who reside here, has also materially strengthened the cause, and through their instrumentality an interesting Sunday-school has been formed. During the winter months, when the fishermen are offshore, the meetings have been very well attended, the hall, which seats about a hundred, being frequently quite full. It is gratifying to notice the progress of the population in the knowledge of Gospel truth.

Roscoff.—This seaport is separated from the Diben by the Morlaix River, which at this spot is several miles wide. We have here a well-fitted Sailors' Rest and Mission Hall. Mr. Charles Memory and his wife came last September, and took charge of the Rest. It has thus been kept daily open, and many have availed themselves of the advantage offered them by the reading-room.

Lannecannon.—Our brother Collobert, who is our evangelist at this place, writes very hopefully of his work. The opposition he met with at first has considerably diminished, and he is generally well received. The meetings in the Mission Hall have been held regularly on the Sabbath, and attended by an average congregation of about twenty-five.

Cartraix.—This town of three thousand inhabitants is situated in the very centre of our Breton peninsula. As three newly constructed railway lines meet here, it forms a most convenient centre for a work of evangelisation. The French Home Mission having relinquished the work it began here two years ago, we have added Cartraix to the number of our sub-stations. We have here a convenient and well-fitted meeting-room, and services are held once a week, alternately by myself and our brother Collobert. The number of attendants is not large as yet; but those who come are interesting people. Meetings are also held in the neighbouring villages, where Hervot, our Colporteur, has made friends. My belief is that this part of the country will open more and more to the influence of the Gospel.

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.
CENTRAL ITALY.

TUSCAN DISTRICT

Florence and Leghorn, and to the south as far as Arezzo, and to the west as far as Cecina.

ROMAN DISTRICT.

City of Rome, Tivoli, Civita Vecchia, Orbitello, and Grosseto, with Viterbo and Cornato, to the west, and Subiaco, Benedetto, and Salmona to the east.

SOUTH ITALY—Naples, Avellino, and Caltri.

STATIONS	21
Missionaries	5
Female Missionary	1
Native Evangelists	12

THE NORTHERN DISTRICT.

The Rev. W. K. Landels sends a specially cheering report of the past year's work. 1894, he writes, will long be remembered, both in Genoa and Turin, as a year of marked blessing:—

"*Our Mission Hall.*—Our work in Turin has been carried on at three centres. Of the halls in Via Maria Vittoria and in Via Saluzzo I wrote fully in my report of last year. I will here call attention specially to the new hall in Via Chinaglia, 10, in the centre of a working-men's quarter of the city, called Vanchiglia. This centre should be of peculiar interest to our brethren in England, inasmuch as the work there is carried on entirely at the expense of the Church in Turin, and, therefore, marks a new departure in our Italian Missions. Our brethren not only pay the rent and provide for the lighting, heating, and cleaning, but also purchased all the necessary furniture. The rent of the hall is small, the furniture is of the plainest description, still I cannot but feel that this effort is a reason for thankfulness and for hope for the future. The spirit of liberality and independence thus manifested in our people here has, I am happy to say, spread to Genoa, where the brethren have opened a second hall, and carry on a work entirely at their own expense. This spirit of liberality is undoubtedly the result of the determination we came to some four years ago of absolutely refusing to hold out any material inducement whatever to the people to attend our services, and, in fact, we now receive nothing from abroad for such purposes, except what is sent us by a few friends at Christmas-time to provide a treat for our Sunday-school children. To those friends we are very grateful.

"Our hall in Vanchiglia is seated for sixty people, and there has been an average attendance all the year round at our evangelistic services of forty-eight. I rejoice to report that three persons from that meeting have been received into the church.

"*Our Church Membership.*—The additions to the church, as also the baptisms, were more numerous than in any former year in the history of our work here. The former numbered twenty, the latter eighteen. Our losses by death and otherwise were seven, the nett increase being thirteen, and the number of names on our church roll sixty. Of these, fifty-two may be considered as effective members, five are residing out of Turin, one is away on military service, one is under discipline, and one is unsatisfactory. The future is bright with hope. Since the beginning of the year two new members have been received, and we have just now eight applicants for membership.

"*Our Sunday-school* has slightly increased. At our annual treat we had to provide for seventy children, all of whom had been attending more or less regularly up to the end of the year. ~~100~~ ~~of~~ ~~the~~ ~~children~~ ~~were~~ ~~in~~ ~~the~~ ~~course~~ ~~of~~ ~~the~~ ~~year~~, ~~received~~ ~~into~~ ~~the~~ ~~church~~.

"*Our Tract Work* has been carried on vigorously, the entire expense, as in former years, being met by Miss K. Emery. About 100,000 tracts have been distributed, thirty towns have been visited, and the Gospel has been carried into many homes.

"*The Printing Office* has been a most useful auxiliary to our work here and elsewhere. The output of handbills, notices, invitations to meetings, &c., was 90,740, the value of the work being about £17, and the actual cost to the mission, 66 10s. 3d.

"*The English Service* at Martinetto has been held regularly every alternate Sunday, with the exception of two months in the summer. Every member, except one, of the little English colony has attended, and I cannot doubt that these meetings have been of great spiritual blessing to these people who, without them, would be deprived of every kind of religious privilege.

"*Christian Endeavour.*—We have lately started an association, something on the lines of the Christian Endeavour movement, which we call the *Society of Christian Pilgrims*. It is an understood thing that each member shall take part in some kind of Christian work, and

shall hold himself ready for any service that may be required of him by the Committee of Direction. The members—who now number about fifty—are divided into four classes: (1) women; (2) men; (3) girls; (4) boys. Each class is placed under the supervision of a delegate, whose duty it is to study the best means of making use of the gifts of each member of his class. Meetings are held every Monday night for the study of the Word of God, the study of Bunyan's 'Pilgrim's Progress,' and for prayer. Every alternate Saturday evening a meeting for business is held. The society has also formed itself into a Bible-reading association, each member reading a certain number of verses appointed for the day. A portion of the Monday evening service is set apart for explaining any difficulties they may have met with in the reading. This society promises to be a most useful auxiliary to the church.

Finances.—I am happy to be able to report that a spirit of liberality and of independence is slowly and surely developing itself in our church. During the past year we raised for general purposes, lire 732,37; and for the support of our work in Vanchiglia and Mondovì, lire 420,91. In all, lire 1153,28, or £46 2s. 7d. Of this sum, £4 was given to us by an English lady resident in the country; £2 was contributed by an English gentleman who had taken a great interest in the work in Vanchiglia; but the remaining £40 has been raised by the people themselves. Neither must it be supposed that any considerable proportion of that sum is put into the collection by visitors, inasmuch as we do not see an English face at our Sunday services twice in the course of the year. £40 is certainly a small sum to be raised, even by a church of only sixty members, but when we consider that the spirit of liberality has so far been almost unknown in this country, and, in many cases, smothered in its birth, and when we consider the extreme poverty of our members and the great expense of living, we rejoice to have raised so much, and look forward with hope to the future.

Mr. Landels closes his report with a very earnest appeal for a permanent building in Turin, as a centre for work and a residence for the missionary. After an experience of eighteen years of work in Italy, and as the result of mature reflection, he says:—

"I am convinced the plans I have formed can never be put fully into operation until we have a permanent building of our own in the City of Turin. Given that, the expense of our work would be reduced to little more than the salaries of the missionaries and the evangelists."

GENOVA.

On the death of Signor Corno, the Committee requested Signor Nardi Greco to take the oversight of the work in Genoa in association with the Rev. W. K. Landels, of Turin, who has charge of the Mission in Northern Italy. Signor Greco reports that

"During the year 1893 thirty-five new members were added to our church, all of them converts from Catholicism, and most of them belonging to the middle classes. Our church had much need of this new element, being composed, so far, almost entirely of working people.

"The actual number of our members is now 165.

"Our meetings are always crowded; so much so, that our hall is far too small to contain the people who come. A better position for a place of meeting it would be impossible to find in all Genoa; but, as at every public meeting from thirty to fifty people, or more, are obliged to stand through the service, many being outside the door, we are praying that the Lord may give us a chapel of our own."

"Our Sunday-school, too, has also been going on satisfactorily, although it is not so numerous as we should like to see it. We have at present thirty children, sixteen girls and fourteen boys.

"Our church in Geneva, following the good example of the church in Turin, has opened a hall for evangelisation in the neighbouring town of St. Pier d'Arena. All the expenses connected with the work are met by our brethren here. The meetings are held twice a week, and are conducted by a lay preacher, the average attendance being from thirty to thirty-five. The hall is not very well adapted to the purpose, but we hope, before long, to be able to find a better one.

"Our finances show decided progress. We have collected this year the sum of 530 francs (£81 10s.), and we have spent in helping the sick and poor, &c., 400 francs (£116), and have therefore a balance in hand of 130 francs. These figures do not include the money spent in support of the work in Sampierdarena."

Mr. Landels supplies the following statistics relative to Turin and Geneva:

Missionary, 1; evangelists, 3; stations and sub-stations, 7; baptized, 42; received into the Church, 18; boys, 17; total number of members, 165. Sunday-school scholars: Girls, 51; boys, 50; teachers, 11. Number of tracts distributed, about 150,000; number of services held, about 950; handbills, &c., printed and distributed, 50,740. Money raised: in Turin, £18 2s. 7d.; in Geneva, £21 4s., in addition to meeting expenses connected with a mission-hall in Sampierdarena.

THE TUSCAN DISTRICT.

INDUSTRY AND TRADE: **FLORENCE.**

As stated in the last Report, with a view to the more efficient working of the Mission, the Committee divided the Central Italian work into two— one to be denominated the Tuscan District; the other, the Central or Roman District; placing the former, the Tuscan District, under the superintendence of the Rev. Nathaniel H. Shaw, formerly of Rome.

Reporting on the work of the past year, Mr. Shaw writes:—

"Our first year in Florence has naturally been one of experiment. It was necessary to proceed cautiously and study the characteristics of the people, their habits, their preferences, and special needs. There are marked differences between the Italians of different parts of the Peninsula. The Tuscan differs from the Roman, but much more from the Neapolitan or the Piedmontese. In Florence there is a larger proportion of the people than in Rome sincerely devoted to the Catholic Church. This survival of the religious instinct ought to work in our favour, but, unfortunately, it only serves to accentuate antagonism. The sincere Catholic is the last whom we can approach, either by the spoken or the written word.

"I found a little church here composed almost exclusively of old, infirm, and poor people. Such a church not only cannot do much for the cause of the Saviour, but necessarily lays a heavy tax on the time of the minister in visiting, &c.

"Our Places of Worship.—We have two halls in Florence. The one at Piazza S. Trinita is central and this is its one advantage. It is small, without light or air except from the door, and has before it a stand of many cabs. In the summer especially, while the heat is unpareable, the odour of stables is very offensive. At times the profane and obscene language of the quarrelling cabmen is more audible than ought else while we are celebrating the Supper of the Lord. We cannot hope to attract many, except the very poor, to such a locale; there is no anteroom where we might speak privately with persons impressed by the preaching; and the difficulty of a Sunday-school in such a place without any conveniences may be easily imagined. We are looking continually for a more suitable place not too far

away, but they are difficult to find, and when found the rent is out of our reach. In a city like Florence, where we mean to stay, we ought, I think, to have a building of our own, modest but adapted to our work, and I know some one who would give £100 towards such a building.

"Our other hall, in Via Palazzuolo, is a better building, but in a neighbourhood where hitherto evangelical work has failed. I had thought of giving up this hall, but the idea of abandoning one third of Florence, where no evangelists were working, was painful, so having been able to secure the rent without incurring the obligations of the Society, I planned a system of visiting such as has probably never been carried out before so thoroughly in Italy, and is generally regarded as impracticable.

"Notwithstanding all difficulties, we are able to report some progress. Though we have lost one brother by death, and three by expulsion, we have added in all fourteen, and there is a net gain of ten; our members being forty-seven. We have now one or two young men in the church, and several others among our catechumens. Our meetings are generally well attended, though sickness during the winter has kept things away. There seems to be an increase of spirituality, and the church has begun to contribute to the funds of the mission. Notwithstanding its poverty, the church at Florence has this year paid all its incidental expenses, and has, besides, handed over £6 to me for the Mission—this besides its collections at the Lord's Supper for the poor.

"Signor Allegri has worked well during the year. By the kindness of a lady in Florence, I have been enabled to employ an orthodox evangelist—a young brother who was, a few years ago, in a monastery near to Florence. He has done much visiting, and is trying to gather a Sunday-school at Via Palazzuolo. He has also been able to persuade twenty people to listen to his preaching every Thursday evening in a private house at San Donato, about two miles out of Florence."

LEGNORNI.

"Leghorn, where we have a good locale, is a difficult place to evangelise. Freethinkers abound, and are very bold and active.

"The church has begun to contribute a trifle monthly towards the expenses. It is but a trifle, but it is a beginning; and it must not be forgotten that the brethren are miserably poor, some of them having often to suffer hunger or ask others for bread. Signor Parati is a good brother, fervent and zealous, though he would be more useful in work somewhat different from that required at Leghorn.

"He visited—during my stay at Leghorn—Cecina, Vado, Rosignano, Follia, and Colle-Salvetti, distributing tracts, and seeking to converse with people. His report was not cheering; he found everywhere an imperturbable or contemptuous indifference, and the few individuals who in former days had either professed themselves evangelical Christians, or had been more or less influenced by the Gospel, were either hiding their lights, or openly denying the faith."

CENTRAL, OR ROMAN, DISTRICT.

The Rev. James Wall, who, in association with his son, the Rev. James Campbell Wall, has charge of the important work in the imperial city of Rome and the Central District, writes reporting upon the work of the past year:—

"The cloud which has been gathering over Italy during the past six or seven years seems now to be breaking upon us. The country appears to be ruined. Commerce is stagnate, trade reduced to a minimum, metallic currency almost nil, the monetary institutions of the country bankrupt, rebellion spreading in the provinces, several districts under military law, and the

Government neither strong enough to enforce taxation to meet the deficit, nor to disband troops and thus reduce the military expenses.

"The Catholic Church, which has been preparing for this juncture, now appears on the scene in the hope of being able to speak the last word. Rome is packed with Catholic agents. All the preparations of the Vatican conspiracy are complete. No one knows the exact meaning of this, but time will soon reveal it.

"I have no fear of disaster. Priest and Anarchist united may destroy much, they can build nothing; their union must be their ruin. If the flood comes, the Gospel will pass over it bridging new heavens and a new earth.

PREACHING STATIONS IN ROME.

CENTRAL STATION.

PIAZZA, IN LUCINA.

"The central premises of the Mission have been for the greater part of the year in the hands of the builders. Repairs and restorations have been carried on in nearly every part and the preaching hall has been greatly enlarged, rendered more commodious, more comfortable, and more adapted for the work. The former hall, erected in a courtyard and surrounded by high walls, was far too cold to be healthy. It was also too small, and in other senses inconvenient. Now this is all changed. The technical difficulties to be overcome were great; the risk of legal trouble greater; and the risk of danger from the state of the upper storeys greatest of all. It is cause for thankfulness that the work was done without accident, or lawsuit, or damage of any kind. The reopening of the Hall was a real triumph for the Gospel in the Campus Martius. Many who had never been into the place, and who belonged to the most zealous of the Catholics, came for the first time, and were so favourably impressed that their attitude toward us is now quite changed. The number of attendances during the last quarter of 1893 was 1,715 more than that of the same period in the preceding year. While the Hall was in the hands of the workmen, the meetings were continued on the first floor. The inconvenience was great, but the evangelists did their duty, and not a single service was suspended. When we returned to the ground floor we were thankful to find how well both congregation and church had held together.

"The attendance at the preaching in Lucina has increased considerably both in number and in social status.

"The *Worship*, which in consequence of the non-observance of the Lord's Day in Rome, is quite distinct from the evening services for preaching, has, on the whole, been well attended. Many of our people have been driven from the centre of the city, and, therefore, come considerable distances, and, with some sacrifice, in the extremes of heat and cold. Notwithstanding these drawbacks, the average attendance has been nearly one hundred at the Culto. Many of our members are faithful and active. They not only attend, but often take part and help in various ways in the work of evangelisation. Instruction of new members, and correction of the disorderly, is in our midst almost continuously. The enemy is ever vigilant, both as the rearing lion and as the sower of tares.

"The *Sunday School* in Lucina is not kept up to its present state without very great attention.

"The *Mothers' Meeting*, which has been so well attended for so many years, has suffered through the repairs.

"English and French classes have been carried on this winter, principally by Miss Yates and my daughter. About forty young people have come to study these languages. As they are thus obliged to frequent our Hall, and often hear the Gospel, much prejudice is thus, we hope, removed.

"*Printing Office.*—During the year I have received many proofs of the great value of the monthly paper—*Cristianesimo Romano*—which we print and circulate widely. Even the back numbers which we have been obliged to use in the tract districts around Lucina have been more acceptable to the people than anything else that we could supply. I hope we may be able to recommence the publication of this simply evangelistic periodical before long.

"TRASTEVERE.

"This station has been worked without intermission and without anything very interesting. There has been an increase in the attendances over those of last year, but all the members of work have felt the depression which rests on the people of the Trastevere district.

"Regular preaching is carried on here; a large Sunday-school and Mothers' Meeting go well.

"*The Meeting for the Poor*, which is the speciality of this locale, and which is conducted by Mrs. Wall, has often been crowded to the utmost limit of the Hall. This work of charity is much appreciated by many Catholics (especially by the more sincere and serious who work among the poor), with whom we are always desirous to come in contact.

"PIAZZA VICTOR EMMANUEL.

"*The Preaching* in this Hall has also continued to be well attended. The locale is well situated. A constant stream of people pass before the door, and it is no difficult thing to get the place well filled with attentive hearers when the discourse is interesting. People not only listen, but give their names, often contribute to the expenses, and are willing to send their children to the Sunday-school in numbers quite as large as we are able to receive.

"CONSOGLAZIONE.

"The street in which this locale lies, in consequence of the commercial depression, was so entirely changed that it seemed desirable, for various reasons, to change the locality of the meeting. Then, rents are so much lower now that we expect for the amount granted by the Committee for this station to secure a much better room in a better situation. Meanwhile, I have rented a room outside one of the gates—Porta Trionfale, which is well attended, and another in the Corso, near the Porta del Popolo, where for several weeks we have had preaching every night, and where the well-to-do people of that district seem willing to listen. I have taken this latter locale for six months only. Should, however, this present flourishing state of the meeting continue, we shall think it well to choose for a longer term a more convenient one. In each of these places we have a Sunday-school, and in the latter we shall also have a medical mission.

"BORGO PIO.

"This station is beyond the Tiber, and very near the Vatican, which is within sight. Many of the houses are occupied by the employees of St. Peter's, which sends a shadow over the whole district. It might have been thought impossible to establish and maintain a mission station so near the centre of Catholicism, but it is now evident that the contrary is the case. When the evangelist is not away in the Province the room is often crowded, and occasionally persons come from the Vatican itself."

REPORTS ON THE WORK IN THE ROMAN PROVINCES

THE VIA URBANA.

Reporting on the work carried on at the station of Via Urbana, in Rome, and in the important district in the immediate neighbourhood of that centre, the Rev. J. Campbell Wall writes:

"It is now rather more than a year since I received the charge of the Via Urbana branch of our Roman Mission. Various circumstances delayed my residence on these premises, and the active development of evangelisation here until the beginning of February, 1893. Signor Tumolo was succeeded by Signor Dal Canto, and our united efforts soon doubled the attendance at preaching services, while special discourses during Lent yielded a considerable increase to the number of Church members. In March we baptized eight, and in April six, all of whom continue with us until now. The last baptism took place immediately after our return to Rome in September. A young girl who had heard the Gospel for the first time in Via degl' Equi came to see us in June, desiring to be baptized and anxious to enter service, that she might escape the foul surroundings in her home. We were soon convinced of her sincerity, she loved to learn in order that she might teach others, and throughout this summer we found her constantly influencing all whom she met to read or hear the Gospel for themselves. On our return to Rome, however, things had become so dreadful in her home that she resolved to leave this city, and begged before returning to her native town (Orvieto) that she might testify to her faith in baptism, and be admitted to the church.

Looking down the list of new members it is encouraging to mark the number of women. Mothers of families for the most part, their influence in the home can be no other than fruitful in spiritual results. It is generally known, moreover, that women are more difficult to evangelise on account of their being under the direct influence of the priest. The division of religious opinion in Italian families has long been almost universal and remains not to be considered a cause of regret. On the other hand material interests make them oppose anything like an approach to Protestantism. The wife may lose caste among friends and relatives, the daughter receive no offer of marriage. In the case of two new members this opposition had to be met. One had long wished to confess Christ, but waited in the hope that her husband would join her. Only after many struggles and much prayer did she decide to take this step on her own responsibility. In another case, the husband, a professed sceptic, would not allow our sister to frequent the services until he became aware of a real difference in her character and in the happiness of his home. The conversion of this woman had all the evidences of a 'modern miracle.' It was from the road to ruin, from the depths of sin and of crime, that she was snatched by the Saviour's call. Her mother, stirred by the witness of a new life in her child, followed her to the throne of grace, and these three were immersed together on the 29th of April last, being shown not of blood, nor of the will of the flesh, nor of the will of man; but of God. In two other cases wives followed their husbands in believing, but both gave proof of individual faith and rejoicing. And in three other cases the conversion of two young students, one of them a son of our sister, and another in the Church at Lucina. The latter has thrown himself into Christian work, and among the present catechumens is one of his school-fellows, who was first brought to the Saviour by his testimony, but who, on account of the strong opposition of his parents, may have to postpone his baptism until he comes of age.

"We may, therefore, sum up the list of new members thus:—Baptized and added to the church, five men, five women and six sisters.

"We have a very interesting station in the Via Degl'equi, at the corner of two central thoroughfares. Here we come into contact with a large number of people."

WORK IN THE ROMAN PROVINCES.

Constant Evangelistic work has been carried on to the East of Rome at Tivoli and San Benedetto; to the West, Civitaa Vecchia, Cervetri, and Orbetello; to the North, Fara, Civita Castellana, Assisi, Orvieto, and Viterbo; to the South, at Rocca-di-papa, Marino, Anzio, and Nettuno; and many conversions are reported.

THE SOUTHERN DISTRICT.

During several months of the past year the Rev. Robert Walker, of Naples, who is in charge of the work in the southern district, has been in England on furlough, the state of his health rendering a change absolutely necessary.

Referring to the work of the past year in the City of Naples, Mr Walker writes:—

"I would like to express my gratitude to the Lord for the encouragement He has granted in the midst of our trials. We have a few young men who were brought up in our Sunday-school, and who take an interest in the Mission. They pray together and work together for it. On Sunday evenings they go out with handbills and invite the people from the streets. Mrs. Walker has a few young women, who also meet with her for special study of the Bible and for prayer, and I have no doubt that in a great measure the better attendance is due to their help; and my hopes for the immediate improvement of the condition of the church are largely based on their prayerful help.

"The religious work in the city has been carried on throughout the year, and has furnished many pleasant opportunities of preaching the Word by the way. Many emigrants have been supplied with tracts and Scriptures before sailing from the harbour, and by this means not a few have found what they anxiously sought for in vain in their native villages. The colporteur has paid repeated visits to many of the towns and villages around Naples and left in the homes of the people many thousands of Gospel tracts and portions of the Scriptures. The Sunday-school has also been kept up all the year, but we are anxious to see it increase, for we realise more and more how much depends on the young for our success in the long run.

"AVELLINO.

"The political troubles which led to the sending of so many soldiers to Sicily interfered with the work among the soldiers, and, indeed, for a time made it impossible. But of late there has been a very noticeable change. The meetings have been attended by large numbers, both of soldiers and civilians, and on several occasions the hall has been quite filled.

"Signor Libonati has succeeded in gaining admission to a good many houses in the various villages he visits regularly, and in one or two he has been asked to hold meetings. In one place he visits now he needs to spend the night, and he has had no difficulty in getting one family to give him hospitality during his fortnightly stay in the place, while another gives the room for the little gathering. We hope they will also arrange to pay the expenses of his journey, as they seem to appreciate his visits very much. I was greatly pleased to meet a man on the railway lately who told me of the pleasure and blessing he had received through Signor Libonati's visits to Benevento.

"CALITRI.

"This mission continues to prosper, and the little church is continually receiving new additions. Signor Bufone has lived down the opposition he met at first, and is everywhere treated by the Calitriani with respect. With the denkey I was able to get for him through the kindness of a friend, he visits several places in the neighbourhood regularly, and in one or two of them has been able to form little groups of Bible-readers. He also gets into contact with the workmen on the new railway, and has evidently won the esteem and respect of the overseers. I have met several of them when travelling, and have always heard with great satisfaction of the good impression he has made upon them all."

Mr. Walker concludes his report by saying :—

"I am very hopeful that the year just passed will prove a very successful one, both in Naples and in the other stations in the south of Italy. If the Lord grant me health, I hope to be able to raise the attendance at all our meetings, and the spirit of prayer that possesses our young people gives me courage and hope. We need the sympathy and prayers of our friends at home, and count on them."

THE CENTENARY FUND.

From the Centenary Fund Balance Sheet, as presented by the auditors, it will be seen that up to the close of the year, now under review, the total cash receipts on account of the Centenary Fund have amounted to

£111,765 12s. 6d.

Of this sum the Contributions amounted to £109,197 18s. 5d. and £2,567 14s. 1d. Interest on Contributions invested.

There are still sums due from friends who have spread their promises of help over a term of three years, estimated to amount to

£5,677 6s. 6d.

When these sums are received, the total amount of the fund will be

£117,442 19s.

From the Balance Sheet it will also be seen that the payments on behalf of this Fund to date have been

£42,452 3s. 9d.

made up of the following items :—

SUMMARY OF EXPENDITURE.

Debts of 1891, 1892, and 1893 written off the Fund by vote of members' meeting of April, 1893	£30,514 10 10
Cost of the new up-river Centenary-Congo steamer, the <i>Goodwill</i> , including building charges, freight, insurance, and transit expenses from the mouth of the Congo to Bolobo Station, Upper Congo	5,737 5 10

Particulars on account of building the "Gorch Rowland Colclough," Yung Chu Fu, Shantung	1,000 0 0
Payments on account of new school buildings at Yung Chu Fu, Shantung	500 0 0
Expenses connected with Centenary Celebration efforts (including "Centenary Volumes," printing, tra- velling, meeting expenses, &c., &c.)	2,800 7 4
Outfit and passage expenses of 12 additional mis- sionaries (part of the 100 new missionaries)	1,000 0 0

From these figures it will be seen that, should the contributions at present outstanding be all paid, there will be a balance in hand to the credit of the Fund of

~~£24,990 12s 4d~~

Here it may be well to point out to what extent this balance is already allocated.

A.—To the establishment of a Working Fund of at least	£20,000 0 0
B.—To the outfit, passage, and probation expenses of 100 new missionaries (£30,000, less £1,000 already paid for outfit and passage of additional missionaries)	29,000 0 0
C.—To the erection of buildings, chapels, schools, and Mission houses at various Mission stations (less amounts already paid on account of new buildings in China, as stated in the items of expenditure above)	7,800 0 0
D.—To the equipment of native pastors, evangelists, and school teachers	5,000 0 0
E.—To the translation, revision, and printing of the Holy Scriptures	5,000 0 0

Leaving only an available balance of

In Cash receipts	£2,513 8 9
Outstanding promises	5,977 8 8
Total	£8,491 17 7

With regard to the One Hundred New Missionaries, it is well to record here that the Committee, in all their Centenary appeals, have clearly stated that "They would not be justified in sending forth these

urgently-needed reinforcements save as the Churches at Home were prepared to supply the needful income for their permanent support."

Up to the close of the year now under review the Committee have accepted twelve additional missionaries, the state of the annual income has prevented their accepting more. The Committee earnestly appeal to the constituency to give them such an increase of income as will allow them to use the provision so generously made by the Centenary Fund for sending out the whole of the reinforcements so urgently needed.

FINANCES.

The accounts for the year just closed exhibit a total deficiency of receipts as compared with outgoings of

£14,183 8s. 10d.,

£13,840 19s. 3d. on General Account, and £342 9s. 5d. on Widows and Orphans' Account.

In the Report for 1893, the Committee stated that, after careful examination, it appeared clear that, to secure an equilibrium between income and outgoings, leaving altogether aside the cost of extension, an increase was needed in the annual receipts of

£15,000,

and the sum must be, as set forth in the Centenary Celebration Appeal, an annual income of

£100,000.

That the past year has been one of almost unexampled agricultural and commercial depression is only too painfully known to many of our friends, while the disastrous mismanagement of the "Liberator" Building Society, and its group of allied organisations, has deprived large numbers of generous supporters not only of the power to continue their gifts to the Mission, but of the means of actual livelihood, and thrown thousands into distress and even penury.

Under these circumstances, it is matter for thanksgiving that the **ordinary receipts from the churches** for the past year exhibit no falling off as compared with the gifts received from this source in the previous year, the actual figures being :—

1893	...	£42,899 9 5
1894	...	43,540 9 4
An increase of ...		£640 10 11

The receipts for "*Special Stations and Funds*" exhibit an increase of **£537 9s. 5d.**, as compared with those of the year before. The receipts for the Widows' and Orphans' Fund also show a small increase of **£66 18s. 5d.**, but these contributions are still insufficient to meet the annual expenditure by **£342 9s. 5d.**

The total gross receipts for the past year, as compared with 1893, exhibit a decrease of **£728 7s. 2d.**, more than accounted for by a decrease in legacies of **£1,165 18s. 8d.**; and in miscellaneous items, of **£871 17s. 11d.**

The expenditure for the year just closed, as compared with the previous year, exhibits a decrease of **£1,232 2s. 6d.**, the actual figures being :—

1893	£71,854 16s. 1d.
1894	70,622 13s. 7d.

Nearly all the heads of expenditure for the past year exhibit a small decrease as compared with the outgoings of 1893.

The entire expenditure of the Mission is now undergoing most careful examination at the hands of the Finance Committee, and such reductions are being made as can be effected without seriously injuring the efficiency of the work.

Still the urgent and practical question remains as to what are the best steps to be taken to immediately raise the income of the Mission, and so establish an equilibrium between receipts and outgoings.

In the words of the Report for 1893, "it is clear that to do this an increase is needed in the annual receipts of at least

£15,000."

From the figures recently before the Committee it was found from an analysis of present receipts that the approximate number of existing

subscribers of *ten shillings and upwards* is less than **8,000**, whose combined subscriptions amount to about **£15,000**. Seeing that the membership of our churches is reported as more than **337,000**, there must be a very large number who could and probably would become, if personally appealed to, subscribers. It was further stated that the last Annual Report shows that the Society received less than **£2,000** in subscriptions of **ten shillings and under twenty**; about **£2,500** in subscriptions of **twenty shillings and under thirty**; that there are about—

300 Subscribers of £5 per ann.

120	”	£10	”
30	”	£20	”
Less than			
10	”	£50	”
”	”	£100	”
”	”	above £100	”

It was also found, with regard to contributions from **Sunday-schools** that, while they provide at present more than one-fourth of the income of the Mission, yet the possibility of greatly increased support is apparent from the fact that there are to-day numbers of large schools which contribute scarcely anything, and some even nothing, to our Society.

The Committee are certain that could the Society but secure the practical support of every church member by a *regular contribution*, all they need would be obtained.

Let this be our aim: Every church in the denomination to be associated with the Mission, and every individual church member to become a personal subscriber.

The Committee have arrived also at the conviction:—

“That the permanent income of the Mission cannot be adequately and generally increased except by a special agency which shall undertake for a definite time more detailed and continuous labour than can be reasonably expected from brethren who are engaged with pressing pastoral and other duties. And so firmly are they convinced of the importance of an individual visitation of the churches, of a personal canvass in the case of many of the church members, and of the need of general organisation for missionary purposes, that they earnestly recommend the division of the country into not less than seven districts,

these to be visited by a suitable agency. England to be divided into four districts; the Northern, the Midland, the Eastern and South-Eastern, and the Western and South-Western; Wales to be divided into two districts, North and South; and Scotland constituting the seventh section. London to be dealt with by itself. The Committee feel that if the kind of work requiring to be done were committed to one or two individuals only, it would necessarily be spread over so long a period that years must elapse before it could be accomplished, whereas it is hoped that if the plan they now propose be adopted, a very large increase from the country generally may be obtained in the course of the ensuing financial year.

"As to the particular duties contemplated by this special agency, it will be sufficient now to give a bare outline. It is understood that the churches are to be visited one by one, not so much for the holding of meetings as for the canvass of individuals for new or enlarged subscriptions, and for conference with particular individuals as to the best method of raising the smaller and more frequent contributions. It has to be borne in mind that there are large numbers in our churches who at present do not support the Society, and who, if interested in its work, would in many cases become subscribers. Now, it is obvious that, if this kind of work is to be done thoroughly and effectively, it may be needful to remain in some places for several days, and arrangements must be made accordingly. Simply to go from place to place attending meetings is not by any means what is needed.

"As one matter of detail, it should be a suggestion to each church to formally appoint one of its deacons the missionary deacon, thus identifying the churches more closely with missionary obligations and privileges, and encouraging the idea that every church, in its essential life should be missionary; the brethren whose services are about to be secured, to do what they can to bring about this particular appointment. The superintendent of the Sunday-school and the leader of the Christian Endeavour Society—if such society exist—should also be seen, and in these directions organisation promoted.

"In order to obtain the sympathetic co-operation of the pastors in this movement, a special communication should be sent to them from the Mission House, setting forth the present needs of the Society, and informing them what is now proposed to be done; a similar communication being also sent to the present missionary representatives in our various churches; these communications to be published in the MISSIONARY HERALD."

With regard to the Debt incurred during the year just closed, in the judgment of the Committee it will be wiser to suspend any special appeal for its liquidation, and to concentrate the energies of the churches upon efforts to make the annual income equal to the expenditure.

The Committee cannot believe that the churches of the denomination will for a moment contemplate *the recall of any of their missionaries on the field*, or sanction the contraction of the Society's operations "in the regions beyond.

What the Committee greatly desire is that the churches at home and the workers abroad should be brought into closer contact; that our churches at home should be linked to the heathen world by the lives and labours of consecrated men and women, so that they may realise a deeper personal interest in the sublime enterprise of winning the world to Christ, and feel impelled to larger offerings and a more profound and prayerful solicitude for the workers and the work.

There is little danger of exaggerating the grandeur of our present opportunity, the solemnity of our individual responsibility, or the exceeding peril of neglect or delay.

Our candlestick may be removed out of its place if we do not hold forth the word of life and shine as lights in the world.

Most of all, as churches and individual Christians, do we need a larger measure of the inspiration and power of the Holy Ghost, a spirit of *prayer and consecration*. Without these, all our methods, however perfect—all our measures, however wise—are only so much machinery, motionless and ineffective. The real progress and success of mission work must depend on a widespread revival of primitive piety at home. It has been well said:—

There is no little prayer, and hence no little of the power that comes by prayer. Give us Elijah, with his face between his knees, in sevenfold application, and we shall have the cloud like a man's hand, and then an overspread sky and a mighty and refreshing rain."

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NOT YET.



NOT yet the light the eyes of all hath greeted,
 Not yet all ears have heard love's dulcet strain,
 But still the dirge age-olden is repeated
 O'er millions born to nought of life save pain.
 Not yet earth's wide expanse the feet have travelled
 That make a way home through the gloom to God,
 But still in paths rank with wild growths and ravelled
 Lost children wander farther yet abroad.
 Not yet to Christ the crown of earth is given,
 Not yet to man His crown-rights are made known,
 But still the despot, from love's realm out-driven,
 With direful scorn usurps Emmanuel's throne.
 Not yet, not yet God's wondrous revelation
 Hath filled the vision of our yearning race,
 But of the souls that throng this fair creation
 They still are few who've seen the Father's face.
 Not yet we love the Christ of God supremely,
 Nor glory yet in His majestic cross;
 Else should we shrink with heart reserve unseemly
 From Saviour-service, lest we suffer loss?
 O Church of Christ! let not earth-power enthral thee,
 Nor seek a conquest by slight warfare won;
 But take the cross—'tis thine, and Christ doth call thee—
 And thou shalt sing in triumph soon, "'Tis done!"

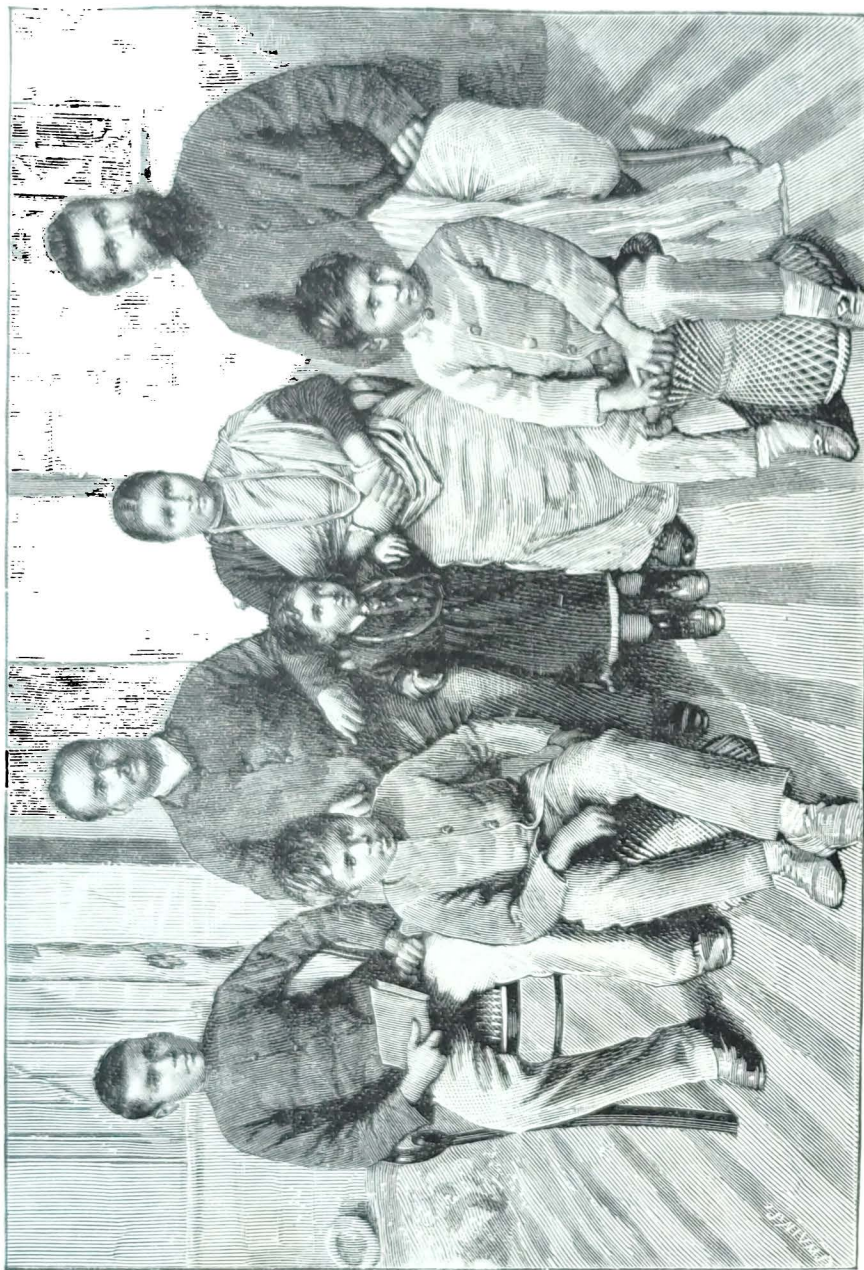
Dacca, East Bengal.

B. WRIGHT HAY.

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD
JUNE 1, 1894.



A BAPTIST FAMILY IN COOCH BEHAR.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ANNUAL MEETINGS.



HIS being the earliest opportunity since the anniversary gatherings for acknowledging our indebtedness to the several speakers who addressed the various meetings, we gladly embrace it. Our thanks are specially due to speakers connected with other sections of the Christian Church—to Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner in Burmah, who presided at the soirée in Cannon Street Hotel; the Rev. John Bond, of the Wesleyan Centenary Hall, who preached the annual sermon; the Rev. E. Herber Evans, D.D., for his speech at the annual meeting; H. Marshall Lang, Esq., of the C.M.S., Rev. C. Jukes, of the L.M.S., and Dr. Paton, of the New Hebrides, who spoke on behalf of the Young Men's Missionary Association; as also to Miss Williamson, of the China Inland Mission, for her address at the Zenana breakfast. To our own friends, for their invaluable services to the Society or its auxiliaries—Revs. J. Turland Brown, J. E. Roberts, M.A., W. E. Blomfield, B.A., B.D., J. G. Greenhough, M.A., T. Barrass, T. Phillips, B.A., and J. Stuart, Messrs. H. M. Bompas, Q.C., T. S. Penny, C. F. Foster, H. P. Gould, R. F. Griffiths, and W. R. Rickett, the Treasurer (who not only presided at the Missionary Breakfast Conference, but, as well, in the unavoidable absence of Lord Overtoun, at the annual meeting), not forgetting our missionary brethren—we also tender our very sincere and respectful thanks.

We commend to the prayerful perusal of our readers the address delivered at the Introductory Prayer Meeting, by the Rev. J. Turland Brown, of Northampton, and the paper read at the Breakfast Conference by the Rev. W. E. Blomfield, B.A., B.D., of Ipswich, the publication of which at the present time we feel confident will prove opportune and useful in view of the important effort about to be made, so urgently needed, to raise the income of the Society.

SCHEME FOR INCREASE OF INCOME.

At the Members' Meeting, held on April 24th, this scheme was submitted and adopted, being included in the financial part of the Annual Report.

As it was published in the last number of the *MISSIONARY HERALD*, pp. 241-2, it will be sufficient now to state that it consists of an individual visitation of the churches, a personal canvass in the case of many of the church members, and attention to organisation for missionary purposes of congregations, Sunday-schools, and Christian Endeavour and other societies.

The practical working of the scheme will be entrusted to a special agency, in addition to which several of the leading brethren of the denomination have very heartily consented to render, as far as possible, their very valuable assistance.

To facilitate arrangements, the country has been divided into the following main sections, subject to further possible division:—England into four districts, the Northern, the Midland, the Eastern and South-Eastern, the Western and South-Western; Wales into two, North and South; Scotland and London; Ireland has already been visited.

Certain of the necessary details, not yet completed, are under consideration; but will, it is hoped, be fully arranged in time to admit of final report in the next issue of the *HERALD*. Meanwhile we ask a serious perusal of the following addresses, and earnestly beseech the prayerful sympathy of all the friends of the Mission for the Divine favour and blessing to rest upon the scheme shortly to be put into practical operation.

AN ADDRESS DELIVERED

AT THE INTRODUCTORY PRAYER-MEETING, APRIL 19TH, 1894.

BY THE REV. J. TURLAND BROWN, OF NORTHAMPTON.

GOD has made for us an acceptable time. Behind us is a history shining with the lustre of famous names and noble deeds; before us a land of promise waiting to be possessed. All outward omens auspicious—the sky fair, fields white unto harvest open on every side, a highway prepared and prospects rich in hope as this springtime, in blossoms and buds. And with these fine opportunities, and a possible work of sublime interest for willing hands to take up, voices all about us are now heard saying, “China, India, and Africa for Christ,” and the cry rising higher and taking a wide sweep, passes into the greater word, “The World for Christ.” This cry bears a grand and inspiring sound to our ears and heart—like the voice of a trumpet calling an army together to enter upon some great crusade. It raises a vision which gathers unto itself all the scattered glories of ancient prophecy, and which alike for the Lord's sake and the world's sake it may well excite a passionate

desire that the vision may become fact. The very thought of such conquest and glory for Him is enough, if allowed free course, to set the heart of the Church on fire, and to send her forth to work for this end with unresting zeal.

ENTHUSIASM NEEDED.

This warm devotion to Christ, this longing for Him to be on earth what He is in heaven—worshipped, loved, crowned here as there—this spirit within us that says continually "Let Him be magnified," "To whom be praise and dominion for ever,"—this is what the work of our Society calls for, and what we all need to possess in ever-growing measure. It is this devotion which by its virgin freshness and beauty gives such a charm to the morning of our Lord's Day. The finest sight there, is the little band of disciples whom He owned and held so fast to Himself, and the chief and sweetest thing in them was their devoted love to Him. It had in it somewhat of the simplicity of childhood and the passion of youth. His finger touched them and made their hearts at once and for ever His own. Thenceforward the interest of life and of the world for them centred in Him—love far ahead of their knowledge, more and stronger than faith—mounted the throne and bear sway over them. In the warm-hearted women who ministered to Him—in Mary who brought the ointment very costly with which to anoint Him, and the Apostles who left their earthly calling to be with Him—we see the ardent temper and practical working of the personal devotion which He inspired. And when from children they became men, and we see them in the ripeness of their powers and full tide of their activity, nothing takes us more than their enthusiasm in His service. It made them a spectacle to angels and to men. It was one of the wonders of the world in those early times, and remains such to this day. It was as energetic in action as it was powerful in sentiment—as steady and enduring as it was fervent—a calm intensity that kept at the same high pitch and was as regular in its motion as the flow of the life-blood and the beating of the pulse in a healthy vigorous frame. It was a fire in their heart like that upon the sacred altar, burning night and day, an enthusiasm that was as glowing at the last as at the first, and that spent its force, not in spurts and flashes of passing excitement, but in patient endeavour and consuming toil, sent them out on weary journeys and manifold ministries in distant lands, and laid all they were and had under tribute. In its service whatever they could they did, and what they had to give they gave—even life itself—keeping nothing back. It animated them all. In Paul, that greatest of missionaries, it was the master passion which drew into itself all the forces of his mighty soul as the river does the brooks and streams it meets along its way. It made him as a winged seraph, aflame with zeal, and his life as truly as any life ever was, a whole burnt offering to the Lord.

WHENCE AND WHY THIS ENTHUSIASM?

And what inspired this apostolic enthusiasm, and on what purpose was it bestowed? It had its Genesis—its root and spring, the alpha and omega, the beginning and end of its life in Christ, "for Jesus' sake." That brief sentence, "for Jesus' sake," covers and accounts for all; there is the fount of their energy, there the imperial motive that swayed them, there the object for which they lived and laboured and died. All the strength and impulse

coming from the gratitude, the veneration, the love, the wonder and joy which faith in Him inspired, were gathered as into a focus in the devotion that ruled their lives, seeking that His name might be published in all lands, that He should be "exalted and extolled," and become very high, that men everywhere being blessed in Him "should call Him blessed." This was the aim which, like a splendid star, ever shone in their sight, and which fascinated and held them true to itself by its resistless might. "For Jesus' sake," this was the magic word, the apostolic way of saying what is now being said among us, the world for Christ. Paul spoke for others as well as himself in his magnanimous words, "according to my expectation, and hope that in nothing I shall be ashamed, but that now, as always, Christ shall be magnified in my body, whether it be by life or death."

These men, thus living for the Lord, are marvellous in our eyes—the heroic temper, the lavish self-expenditure of their devotion, strikes us with wonder as the burning bush which Moses saw in the desert. And while we wonder, we feel that it was as reasonable as it was great, as becoming them as it was due to Him for whom no love can be excessive, no gifts too large or costly, no amount of service a waste of soul or life. We cannot but admire what was so "lovely and of such good report in them." But the question arises

WHAT OF OURSELVES ?

By the side of these brilliant examples how do we appear? As successors of the apostles, do we not look rather dim and limp—far off in spirit as well as time? Is it unfair to say that we are straitened where they were enlarged; that the sacred passion in us much lacks the vigour and domination it had in them; that our interest, our gifts, our efforts seem scant and penurious compared with theirs? Some fire is on the hearth, but it burns slack and low. Love to our Lord, more love and fuller, love raised to a more "fervent heat," is our prime personal need. Littleness of love makes all things little. Let it grow and abound, and our longings and prayers that He may be glorified on earth, would be more ardent, our gifts more generous and glad, our labours more worthy the Master we serve, and the greatness of the object we seek. How shall this better mind be gained? Whence is to come an advance upon the present—this quickened impulse and finer enthusiasm of love? To love Him more we must know Him better; and to know Him better we must get nearer to behold the glory in His face, we must live with Him in His life, that we may find how wonderful He is by seeing what He was—what beauty and sweetness, blended with majesty, marked His course, and so come more fully under the power of His magnetic personality. We must gaze often, and with an intent eye, upon the cross, where what is greatest and divinest in Him—all that tends to beget a warm, responsive love, to constrain the heart and perfect His conquest over self is best seen, and puts forth its strongest power. And with this, wait upon Him, the living Lord, giver of the Spirit, and inspirer of souls for that "power from on high," that heavenly fire which can repeat the marvels of Pentecost in these modern days. Let this love be kindled, and no thought will be closer to, or more potent with, our hearts, than that it is for our Lord crucified for us—not only after His mind in obedience to His command—but for Him, that He may have His rightful place

and honour in the world, that our missionary work is undertaken and pursued. On the world's behalf this work appeals to our pity, our brotherly sympathy, and compassionate and generous zeal; but not less, may it not be said with yet more urgency, it appeals to us on our Lord's own behalf?

CHRIST SEEKS OUR CO-OPERATION.

He honours the Church by trusting her to care for the spread of His kingdom on the earth. He casts Himself on our loyalty, and gives room for our hearts to say how much we will give and do for Him. Standing in our midst with marks of suffering, and signs of triumph on His form, as the Lamb that was slain, and with a royal crown upon His head, He pleads with us by the majesty of the one and the pathos of the other. And as He shows us His hands and His side, He virtually says to us: "To redeem the world was the purpose for which I lived and died; and this purpose, with yearning and travail of soul, I am still pursuing. It is to you, My people, I look for sympathy and co-operation in this work on which My heart is set. The work is great, it requires much to carry it on: men to go before My face, to prepare My way, means to send and support them, all kinds of material and spiritual help; and where am I to look for these except to you whom I call, and who call yourselves My friends? For your sakes I gave up much, I endured much. I refused no sacrifice. I shrank from no suffering. I went straight to the Cross and gave My life. All I could give for you, and what from you for Me? I ask in return that you will come to My help and seek to win the world for Me." Thus He appeals to the Church at large, and its members of it severally. The appeal, as are His claim and plea, is most personal. It passes by none. It does not except even the least. He takes us apart. He speaks to us one by one saying, "Think how I have loved and do love you—what thou already owest, what thou expectest from My love." And then as to Peter, He puts the pointed question to each, "Lovest thou Me?" We answer, "Lord, thou knowest all things. Thou knowest that I love Thee." He rejoins, "By thy interest in my cause—by doing thy individual part, be it greater or less in furthering My purpose, let thy avowed affection reveal and prove itself."

APPLICATION TO PRESENT CIRCUMSTANCES.

And this word comes to us with more pungent power at this time when things are with us as they are. Our spirits oppressed, and our powers limited by the burden of debt. Doors wide open in many lands. The pathetic cry, "Come over and help us," reaches our ears from all quarters. Brethren on the field worn and ready to faint from overwork. Men at home willing to go, and yet for want of funds we cannot send the messengers in respond to the need. What is the cause? Is it found in our poverty or in our hearts? Have we really come to the limit of our giving power? If the fire on the altar burnt more briskly and with a stronger flame, our treasury would be relieved of its penury and our annual income be much increased, and flow like a river when summer suns have loosed the waters bound up in winter of ice and snow. It seems to me as if our Lord by this state of things is sending round a message and question among all the churches, and speaking to each one with a voice and tone which should touch us to the quick: "I am in need. My work

linguishes for lack of means. My heart is waiting; canst thou do no more for Me? Is the present the full measure of thy ability or the limit of thy love?" The question is of serious moment—our Lord is the questioner, and the answer of each must be given to Him. "Now, therefore, saith the Lord of hosts"—to us as to Israel—"Consider your ways."

PAPER READ

AT THE ANNUAL MISSIONARY BREAKFAST CONFERENCE, ON FRIDAY, APRIL 27TH, 1894.

BY THE REV. W. E. BLOMFIELD, B.A., B.D., OF IPSWICH.

In that stirring little book, "The Crisis of Missions," Dr. Pierson has defined a crisis as a combination of grand opportunity and great responsibility—the hour when the chance of glorious success and the risk of awful failure confront each other; the turning-point of history and destiny." If that definition be accepted, few words are needed to prove that we have come to a great crisis in our own missionary enterprise.

I.—OUR POSITION TO-DAY.

Our advantages are unquestionable. We start this new century with the whole world thrown open to our messengers, and with the solid results of the work of our fathers constraining us to greater acquisition. *In India*, with a friendly Government, a general alienation from the ancient faiths, a Bible translated into the vernaculars, an open door to the zenanas, and a native Christian population of a quarter of a million, the belief in a future Christian India is no longer a forlorn hope, but a reasonable faith. *In China* we have a vast empire of 300 millions, with its eighteen provinces and 1,700 cities all accessible to-day, where fifty years back they were locked and barred against us. We have a native Christian population (in all the Evangelical churches) of 40,000, whereas then there were but six disciples of the Saviour throughout the whole land. And we Baptists, who have no existing mission station quite twenty years old, number some two thousand men and women in the fellowship of our churches—a community that has doubled itself in the last ten years, and every man of which has suffered persecution and loss for the sake of the Lord he has confessed. Herein is ground for deep gratitude and boundless expectation. And then *in Africa*, a few years since as unknown to us as the moon, we have a record whose mingled agony and triumph has moved the heart of the universal Church, and whose pages, though writ in tears and blood, compel us to unconquerable belief in a glorious harvest to come. For we rely upon Him who said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Nothing but our own indifference and sloth can rob us of a repetition of the splendid story of Jamaica.

THESE COLOSSAL OPPORTUNITIES

constitute our most solemn responsibility. Favoured above all past generations in our power for spreading the Gospel, we are in peril of practical apathy with respect to the great stewardship entrusted to our care. The whole Church of God is on its trial, and the supreme question of the hour is this: Shall we resolutely fulfil the part Christ has assigned to us, or shall we

timidly pass on the golden opportunity to a worthier age? The chance of glorious success and the risk of awful failure confront each other. Let it not be thought that these words are pessimistic. The abundant promise of the report presented on Tuesday I recognise to the full; but it were vain and idle to ignore the darker side of the picture.

TWO GRAVE FACTS

are patent to everyone. (1) *Our workers are terribly short-handed, and we are not sending reinforcements as we ought. In Africa*, on which we have spent the largest part of our strength in recent years, the cry still is for more men. From Underhill, where the burden always presses most heavily; from San Salvador, where for a large part of the year Mr. and Mrs. Lewis have been labouring alone; from Bopoto, so heavily smitten by the removal of Balfern and Oram; and from Mojembo, where a great and effectual door is open, if only there were men to enter it, is the same plea for "more labourers." *In India* Mr. Kerry tells us that the staff is in some districts particularly weak, and especially where the indications of good work being done are most hopeful and encouraging. There are fields with ripened harvests, and the missionaries are ready to fear the harvests will rot in the fields for want of reapers. In Northern Bengal, where William Carey laboured in the first six years of his apostolic career, and where we Baptists are left alone to evangelise nine millions of people, we have but five missionaries for the Herculean task. In Eastern Bengal inquirers are begging for some man to guide them, and writing home for help to the missionary on furlough because there is no one at hand to lead them to the light. All over the country there are vast districts, each of them populated by one or two millions, without a single Christian teacher amongst them. If aught is needed to strengthen this appeal, it is found in the fact that, whilst our converts in India are doubled every ten years, for all this vastly extended work we have only ten more missionaries than we had a decade ago. *In China* the demand for reinforcements is even greater. Our missionary staff is precisely what it was five years ago. In Shansi, where the seed is beginning to take root after sixteen years of patient sowing, and where there are ten millions of people, we have only three missionaries now in the field, one of whom (our brother Dixon) has returned to his work at great personal sacrifice rather than allow the cause of Christ to suffer. In Shensi it is the same story, with the added fact that our two missionaries, Shorrocks and Duncan, stand in great hazard of life from the suspicious and anti-foreign temper of the people. It is clear, brethren, that this short-handed work everywhere risks precious lives in the gravest degree, and cramps and delays the progress of the Kingdom of God.

INCOME TOTALLY INADEQUATE.

The other equally clear and serious fact is that our income is totally unequal to the expenditure necessary FOR THIS SADLY RESTRICTED WORK. It is disquieting and embarrassing to remember that for three successive years we have had a balance on the wrong side of £14,000. We all greatly rejoice in the determination of the Committee to go forward. The memories of the past, the successes of the present, the glorious outlook for the future, and, above all, loyalty to Christ, who summons us to advance, forbid a solitary thought of

any reactionary policy. But, let me say, it rests with the churches and their leaders to make the resolutions of this week operative. We want something more than what was termed the other day a "holy recklessness." Personally I question its sanctity, and feel very sure that recklessness is the last thing we need in a crisis. What we need is to wait upon God, beseeching Him for the willingness and power to respond to His providential leadings, and then to go forward in ardent, strenuous, sacrificial effort to be worthy of our high calling. When we wholly mean to obey we shall strive to obey, and in the output of supreme effort power will come. *When we attempt great things for God, we may expect great things from God.*

II.—HOW TO MEET THE CRISIS.

Passing from this rapid review of our position, it is with much diffidence that I submit some few suggestions as to how we may meet the present crisis.

1. To begin with, cannot some definite plan be devised for constraining non-contributing churches to fall in line with God's world-wide purposes in relation to the heathen? Looking at that part of the denomination, the churches in which may be regarded as our constituency, we have a proportion of about one-fourth of our churches who in their collective capacity do nothing to further the great purpose so dear to the Redeemer's heart. So far as the churches in the associations are concerned, the proportion is happily less, but even of these there are many not contributing. Would it be impracticable for the special agency now contemplated by the Committee for the increase of the missionary income to concentrate some of its energy upon this aspect of the case? I know that it may be said that the increment arising from any such effort would be small, and the plea may be preferred that these churches are poor. But poor churches are not to be deprived of the inestimable privilege of taking part in this work—and let me add that no church, however poor, ever loses aught by so Christlike a diffusion of its sympathy and energy. The Mission always does more for the Church than the Church does for the Mission. We believe that a Christian society wrapt up in itself, and whose soul is absorbed in its own welfare, is nigh unto perishing. "Christianity," as Max Müller reminds us, "is in its essential nature a missionary religion—converting, advancing, aggressive, encompassing the world." And as whatever goes in opposition to its own nature works unhealthily, we are compelled to believe that any denial to a Christian society of its true range and scope not merely shuts it out of the broader regions where it ought to go, but makes it work feebly and falsely in the narrow field to which it is confined. Oh, brethren, with all our rich experience of the enlarged sympathies, increased vigour, and closer fellowship with Christ that have come to us through Christian missions: ought we not lovingly to seek to persuade these churches to share with us in the glad privilege of extending the Kingdom it is our sublimest privilege to serve?

CHURCHES THAT DO HELP MUST BE MADE MORE MISSIONARY.

2. I come next to the churches represented here this morning—churches more or less interested in this great work. My audience, consisting largely of pastors and delegates, represents the class from whom a large part of the solution of our difficulties must come; and, without any desire to unduly magnify

the minister, I want to say, with all possible strength of emphasis, that this is largely a pastors' question. As, one hundred years ago, the work done by Andrew Fuller and Samuel Pearce was not less important than the task of Carey and Thomas in India, so to-day a strong missionary ministry in our churches here is of paramount value in any world-wide extension of missionary activity. Permit me, then, to suggest two or three ways in which this duty of leading our congregations to a deeper and more living interest in the missionary cause may be fulfilled.

WHAT THE MINISTERS MAY DO.

(a) We must do a great deal more than we have ever yet done in instructing our churches in the history and literature of modern missions. Zeal is likely to be according to knowledge; at any rate, sympathy with missions will never be at its maximum where knowledge is at its minimum. Ignorance is one of the greatest foes our beloved Society has to contend with. We were all somewhat startled on Tuesday when we heard of a good deacon who was under the distinct impression that the Congo Free State was somewhere in the south of China. Now, if so exalted a personage as a deacon may be so wide of the mark in his missionary geography, what is to be expected in the rank and file of our membership. Here, then, is a task for us who are in the ministry; we must bring home to the minds and hearts of our people the thrilling history of modern missions. The reading of the HERALD in little sections at our prayer meetings will not do. That is quite right as far as it goes, but it is absolutely inadequate, for we only touch a fraction of our people, and that fraction which least needs instruction. We must read more widely, and study systematically the origin and growth of our work in every part of the field. We must know the lives of our great missionaries of the past, and the record of their work. We must know as intimately as sympathetic reading can make possible the spheres of our brethren now in the field, and their peculiar difficulties and sorrows. Nor need we confine our attention to our own Church; we must go further. Mentally we may live with Livingstone and Moffat, Mackay and Hanuington, Griffith John and Gilmour, Hudson Taylor and J. G. Paton. No doubt this involves hard labour, but the labour repays. We shall profit thereby. It is a mental tonic when weary of the multitudinous theories of controversial theology to turn to the verifiable facts of modern missions. There is no finer apologetic in existence. One might fairly state the answer to Mr. Buchanan's question on the victories of the living Christ which have been won in the missionary field in our own lifetime. If I may be pardoned the personal reference, I may say that it has been my practice, every now and again, to devote a Sunday evening to some aspect of missionary life and work, and with results to which I can thankfully testify. I am sure that enlarged knowledge amongst our people would bring in their train sympathy, prayer, service, and sacrifice. At present the condition of some of our congregations in this respect suggests the Apostle's question: "How shall they believe in that of which they have not heard?" May I add, brethren in the ministry, that our acceptance of this duty would render quite unnecessary the issue of that double-lined whip which we receive from Mr. Baynes every year requesting us to preach missionary sermons when we occupy London pulpits on Missionary

Sunday? We shall then have an ample stock to select from. I must confess that to me that circular has seemed ominous. That such a reminder should be needful is the amplest proof of the timeliness of the suggestion I now respectfully submit to you.

KEEP THE MISSIONARY CAUSE TO THE FRONT IN YOUR PASTORAL EFFORTS.

(b) Again, in our work amongst the young we may do much to promote the missionary cause. For one thing, we ought to seek and find recruits for this warfare. Reverently recognising the fact that the missionary must be God-sent, and not pressed into the service by our persuasions, it is none the less true that we may be the mouthpiece through whom the Spirit speaks; therefore we must be ever on the outlook for the inspired missionary, the man or woman in whom, along with natural gifts, there dwells the holy passion for saving the lost; and if so be that we yield ourselves to the Spirit's use, we shall come instinctively to know when, how, and what the Spirit bids us speak. Further, I would suggest that when young people come and seek admission into the fellowship of the Church, we should lay before them the claims of Christ in regard to mission work. We may then most advantageously impress upon them the imperative obligations of the great commission, teaching them that every Christian is *ipso facto* a soldier in Christ's army, and that if they cannot personally fight the battle in other lands, they must fight at home, and send their substitutes across the sea. It has become more and more evident to me of late that if we are to make our churches thoroughly missionary we must enlist the sympathy of the young disciples at that holy and memorable time when they enter the Christian society. At no other point in their history can we have a more sacred opportunity afforded us. Given a generation of such converts, and we should be sensibly nearer our ideal—"every church member a subscriber." And once more, we must link our young people's societies with mission work. Their key-note (I am referring now to

THE GUILD AND ENDEAVOUR MOVEMENTS)

is consecration. The word is becoming too popular, and runs too glibly off our lips. And these religious organisations become a snare, unless we get our young people to see that consecration means something more than volubility at a prayer-meeting. It must mean service of others expressed in definite, tangible acts for their help and salvation. And we may do much by securing a place for missions in the young people's sacrifice and endeavour.

Let us also have a careful regard to our

SUNDAY-SCHOOLS,

and not least to our libraries. Missionary lives like Saker's, Carey's, and Comber's, or the lives of Paton and Gilmour, written expressly for boys, should find a prominent place there. There is a natural contact between young people and missionary work. Every generous boy is something of a hero, and every pure-hearted girl is a heroine in aspiration. Most of our great missionaries have cherished the missionary dream in early days, and we cannot possibly over-estimate the influence of these lofty ideals held aloft before the eyes of receptive children.

PRIMARY CLAIMS

of missions on their liberality. Commercial depression and "so many claims" does not justify the dropping of the missionary subscription. This ought to be the last subscription to be reduced, for no work has equal claims upon the disciples of Jesus Christ. He looks only to His followers for obedience to His parting charge. *Much good philanthropic work secures no inconsiderable assistance from men who own no allegiance to Christ.* BUT THE EVANGELISATION OF THE WORLD NEGLECTED BY CHRISTIANS WILL BE DONE BY NOBODY ELSE. Only they who know Christ can understand the meaning of the words "lost" and "salvation."

PRINCIPLE OF GIVING.

Our churches have not reached the limit of their power to give. They have given, and given largely, but out of their abundance. In the vast majority of cases it has not gone beyond that. One is reminded of a story told by one of our papers not long since. A lady of High Church proclivities met her little nephews and nieces after Lent, and said to them, "Did you remember what I told you, to deny yourselves something during Lent that you might get a little money for God? Did you give up sugar or jam, or something of that sort?" And the children replied, "Yes, auntie, we remembered; we did not exactly give up sugar, but we decided we would give up soap." I am afraid that a great many of our friends have not yet got beyond the soap stage. They have never touched the sugar. They give what they can spare, and yield that which never hurts. *Brethren, that is where consecration BEGINS.* And we must be faithful in our assertion of these principles and acceptable measure of Christian giving. Christ looks with pain upon the surrender of what we do not want. It is only the burnt offering, which costs, that gladdens His heart.

SUPREMELET US SEEK IN PRAYER THE MISSIONARY SPIRIT.

(d) Above all, we must seek in prayer the true missionary spirit. In vain all resolutions, plans, and agents if we lack the missionary fervour and consecration. *Organisation is useless without inspiration.* We may have a spasmodic outburst of activity, a "spurt" only to be succeeded by deadly reaction! The dry bones of machinery may come together, but they will never supply the breath of life. That comes from God only, and is His answer to earnest believing prayer. What we want is that, deep down in all our hearts, there should be such convictions as these: the Church of Christ is an evangelic propaganda; every Christian society is an evangelic agency; every Christian man is an evangelist. We want these convictions so burned into our minds that they shall be operative in our entire natures, moulding and directing all the activities of our lives. Then, as Phillips Brooks finely said, "missions will be seen to be not a mere occasional duty, but the essential necessity of life; not an exceptional enterprise to which we are occasionally summoned, but a fundamental condition without which we cannot live; not like an army summoned once or twice in a century to repulse some special foe, feeling itself unnatural, expecting from the moment of its enlistment the time when it shall lay down its arms and go back

to the works of peace. Missions will be like the daily activity of the city—taken up naturally every morning, constituting the normal expression of the city's life, never to cease while the city lives, the pulse which shows at any moment what degree of vitality the city has." Such is the missionary spirit. The measure of that spirit in our churches is the measure of their communion with Christ. Let us seek it for ourselves and our churches, and we shall never rest till *He* shall see of the travail of His soul and be satisfied.

"Let not your words run on," says J. H. Newman; "force every one of them into action as it goes." Brethren, the hour is pre-eminently one for action. We know what we ought to do. Has not the time come when we shall each in his own sphere seek to bring our practice into line with our theory? Think in closing of the

MOTIVES THAT URGE US FORWARD.

1. There is the demand of our brethren from the missionary field. God has given to us men who are richly endowed with every quality of leadership—men like Grenfell and Bentley on the Congo; like Richard and Whitewright in China; or like our brother who pleaded with us so powerfully on Wednesday evening. They have proved their patience and heroism in times of sore stress and peril, and on their work there rests the benediction of Christ's approval. Shall we let them fight on almost single-handed till they drop? We shall be lacking in loyalty to them unless we rally to their help. In the war in Eastern Europe, a few years back, there was a mountain fortress of great importance to be captured. It was assailed with awful stubbornness time after time, and still the assailants strove, waiting for reinforcements that never came. And when at last the little band of men was compelled to retire, they appeared before the staff, their faces black with powder, their swords broken, and their strength spent, and they exclaimed bitterly, "We could have taken it, but you would not back us up." There is a great victory to be won for Christ in Africa and China and India. Let not our soldiers say to us, "We could have taken the citadel, but you would not back us up."

2. Besides, there is the cry of the heathen. Let me tell you in his own graphic words the thrilling experience of Mr. Egerton Young in his travels amongst the North American Indians. He had been preaching his first Gospel sermon to a group of these poor blacks. "At the close of my address, the old chief of the tribe arose and spoke. Here is the outline of what followed: 'Missionary, I have long lost faith in our old paganism, and what you have said to-day fills up my heart and satisfies all its longings. I am so glad you have come with this wonderful story. Missionary, come again soon, and tell us more of these things, for I have grandchildren, and my hair is white, and I may not live long.' Then he came nearer and faced me, and said, 'Missionary, may I say more?' 'Talk on,' I said. 'You said just now, "Notawenan," our Father.' 'Yes,' I said, 'I did say "our Father."' 'That is so new and sweet to us,' he said. 'We never thought of the Great Spirit as Father; we heard Him in the thunder and saw Him in the tempest, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us.' Lifting up his eyes to mine again, he said, 'May I say more?' 'Yes,' I answered, 'say on.' 'You said, "Notawenan, our Father." He is your Father.' 'Yes, He is my Father.' 'Then,' he said in wistful tones, 'does it

mean He is my Father—poor Indian's Father?' 'Yes, oh yes,' I exclaimed. 'He is your Father, too.' 'Then we are brothers!' he almost shouted out. 'Yes, we are brothers.' Once more he timidly ventured, 'May I say more?' 'Yes, say on; tell all that is in your heart.' Never can I forget his answer. 'Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming to tell the glad story to your red brothers in the woods.'" Ah! that is the question which millions of weary, longing souls, dissatisfied with false religions and hungering for the Gospel of Christ, are asking. From every part of the world men are stretching out their hands to us, and crying for the bread we have to give. Dare we turn them away?

3. And then there is the need and claim of Christ upon us. *He needs us.* Christ suffers, and is deficient if even the least of His people fail Him. What sacred sweetness and holy dignity are in the thought that the Son of God needs us, and loves us so much that He will not win the world for Himself without asking our help in the holy and joyous task.

And His claim? It takes us back to Calvary. The inspiration for all sacrificial services comes from *the sacrifice*, Oh, the plea in that! "The Son of God loved me and gave Himself for me."

"Love so amazing, so divine,
Demands my soul, my life, my all."

MISSION WORK IN BENGAL MELAS.

(See Frontispiece.)



THE Rev. J. Ellison, of Rungpore, in Northern Bengal, sends the following interesting letter:—

"MY DEAR MR. BAYNES,—I have given the above title to this letter because our work during this cold season has been carried on mainly in melas, or fairs.

"There are many such fairs in Rungpore district, and I like the work in such places, because we can preach repeatedly to the same people, and, as so many meet together, we have very good opportunities of disseminating the Scriptures. The first mela we visited was held in December, at a place twenty-six miles from Rungpore. We had to travel by road to reach it. We halted at markets on the way, where we met with great crowds of people, and had no difficulty in getting hearers, who, at the sound of our tambourine, came in such numbers that it was difficult to make them hear our voices. Our sales of Scripture portions were exceedingly good. At the mela we stayed several days, and had very good success in preaching and book-selling. We next visited Nilphamari, a town of some importance in this district. Mrs. Ellison joined me here, as it was convenient to come by the railway. She visited a number of zenanas, and helped me at a magic-lantern exhibition. Here also we found a small mela, and met with

very great success in our work of seed-sowing. Whether the ground will prove fruitful or not remains to be seen.

“Further up the railway, at a place called Hallibari, we visited a large mela, and sold many Scripture portions: the people were most attentive.

“There are a number of Europeans there engaged in the jute trade. One of them was very kind to me and my native helpers, and as we could not find accommodation elsewhere, he kindly invited us to his house. I found him and his assistants very friendly towards the truth, and I had a service in his house the Sunday we stayed there. I was very pleased to find one of the assistants had a well-marked Bible, which indicated an appreciation of its precious truths.

“Our next journey was not to a mela, but to a very interesting place called Cooch Behar. This is partly an independent State. The Raja pays tribute to the British Government, but the rule is very largely in his own hands. Cooch Behar, humanly speaking, is a much more hopeful field than many we now occupy, as the people there are mostly of low caste. In a new station it is very helpful to have a nucleus, as it is always difficult to get the first converts. We have this in Cooch Behar. There is a Baptist family, a photograph of which I am sending to you. The head of this family, who sits in the centre of the group, is the son of an old preacher of our Society. He (the son) is a man of good position in Cooch Behar, and highly respected. He is at the head of a large boarding establishment there. He was very helpful to us during our stay. There is every reason to hope that we should soon have a successful mission in Cooch Behar if our Society could only begin work there. We had abounding success in selling Bibles and other good books.

“A railway up to the chief station is almost completed, connected with the one that passes through Rungpore. Until such a time as the Society is able to send a missionary there, I propose to visit the place occasionally. We found many inquirers there, in whom we are deeply interested. A native, of more than average ability, came repeatedly to see me, and I found he was a sincere seeker after Christ. I took him aside into a room, where we knelt in prayer, and with broken voice and trembling frame he asked Christ to save him and lead him out of his doubts into the truth. Mrs. Ellison went to see his wife, and she, too, is very near to the Kingdom. If it were not for the fear of losing their means of livelihood, they would join us at once. I sympathise with them in this. It is no easy thing to get work in India, especially such work as they have been accustomed to. This is the difficulty in the way of many who are favourably disposed towards joining us, and is one of the chief reasons why we have not far more numerous additions to the native churches in this land. The fields on all hands ‘are white unto harvest.’”

THE DEATH OF THE REV. F. R. ORAM, OF BOPOTO, UPPER CONGO.



THE following letter from the Rev. George Grenfell, dated s.s. *Goodwill*, Bopoto, February 18th, will be read with sorrowful interest :—

“MY DEAR MR. BAYNES,—My last letter told you of our being bound up river, on board the *Goodwill*, and you will have been cheered by the good health report I was then able to send.

“It was a great disappointment two days ago, when Mr. William Forfeitt came on board just before the *Goodwill* reached Bopoto, to learn that Brother Oram was seriously unwell. Our sick brother was greatly cheered by the arrival of the steamer and the home photographs we brought him, and we could hardly believe the case was so serious as Mr. Forfeitt feared.

“Seeing that Mr. and Mrs. Forfeitt had been watching continuously for the past four days it was soon arranged that the new arrivals should undertake the nursing and thus afford them the opportunity for much-needed rest. I took the first watch, and by nine o’clock, when Mr. Weeks relieved me to stay with our patient through the night, I felt very sanguine that he would recover.

“PASSING AWAY.

“But next morning, when I relieved Mr. Clark, there was a very manifest change for the worse. The stimulus of our arrival and news from home had passed off, and it was evident that our brother was passing from us. A little later he tried to say something, and in the hope that Mr. Forfeitt might be able to understand what I could not make out,

I immediately sent for him. But though Brother Forfeitt had been so long and so intimately associated with dear Oram he was not more successful than myself. Our brother never rallied, and two hours later the end came, and came very, very tranquilly. In a moment, as he breathed his last, the lines made by the suffering of the past few days vanished from his face, and he was as one restfully asleep, with a beautiful expression.

“His last articulate words uttered just before I relieved Mr. Clark were words of prayer: ‘May my testimony be made a blessing, for Jesus Christ’s sake.’ Then came a pause, and last of all: ‘And now, dear Lord, take me.’

“I shall not soon forget the sorrow of the poor boys whom our dear brother had so lovingly and faithfully taught, when they realised that their good ‘mondole’ was dead. These wild Bopoto lads had never before known such a friend—so good, so patient, so wise to help and lead them. He bore these lads in his heart, and so laboured with them and for them that they knew he loved them, and in their hearts his memory will be very sweet for long years to come. God grant that they may take to heart the lessons he tried so hard to teach them. To us it appears as though in his anxiety for his young charges he had overtaken his strength, for there can be little doubt that the strain to which he recently subjected himself in the preparation

of a series of Scripture lessons for the press, gave the fever an advantage and deprived him of the power to once more successfully struggle against it. May God's very rich blessing follow these lessons, and may the harvest our brother longed to see very speedily follow his going hence.

"Our hearts are very very heavy, but not for our dear brother's sake, for with him it is far better than with us. We are sad in sympathy with loving hearts that will be full of sorrow when

this news reaches the homeland. We are sad because we have lost a brave and warm-hearted comrade, a comrade well equipped, and one whose help at this juncture we sorely need. Such a loss at such a time is especially trying. But it comes as yet another call to labour on, and to wait in readiness; and to you at home may it come as yet another call for help from Congo-land.

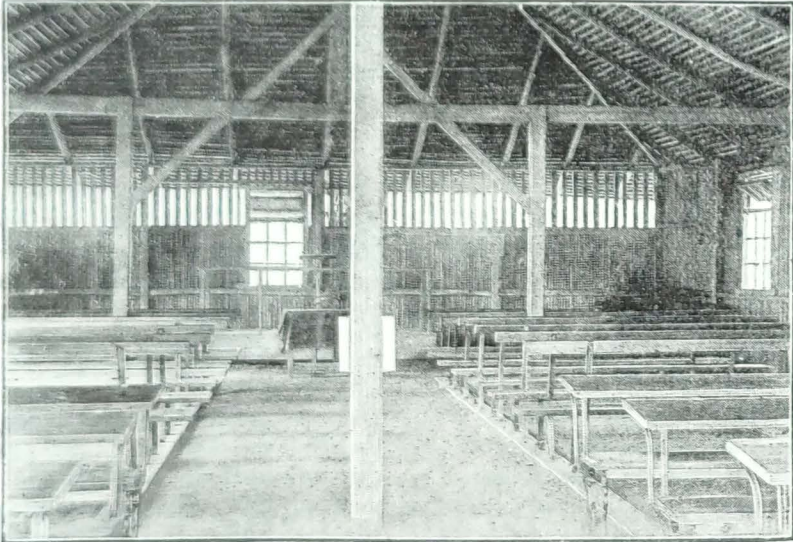
"GEORGE GRENFELL.

"To A. H. Baynes, Esq."

SAN SALVADOR, CONGO MISSION.



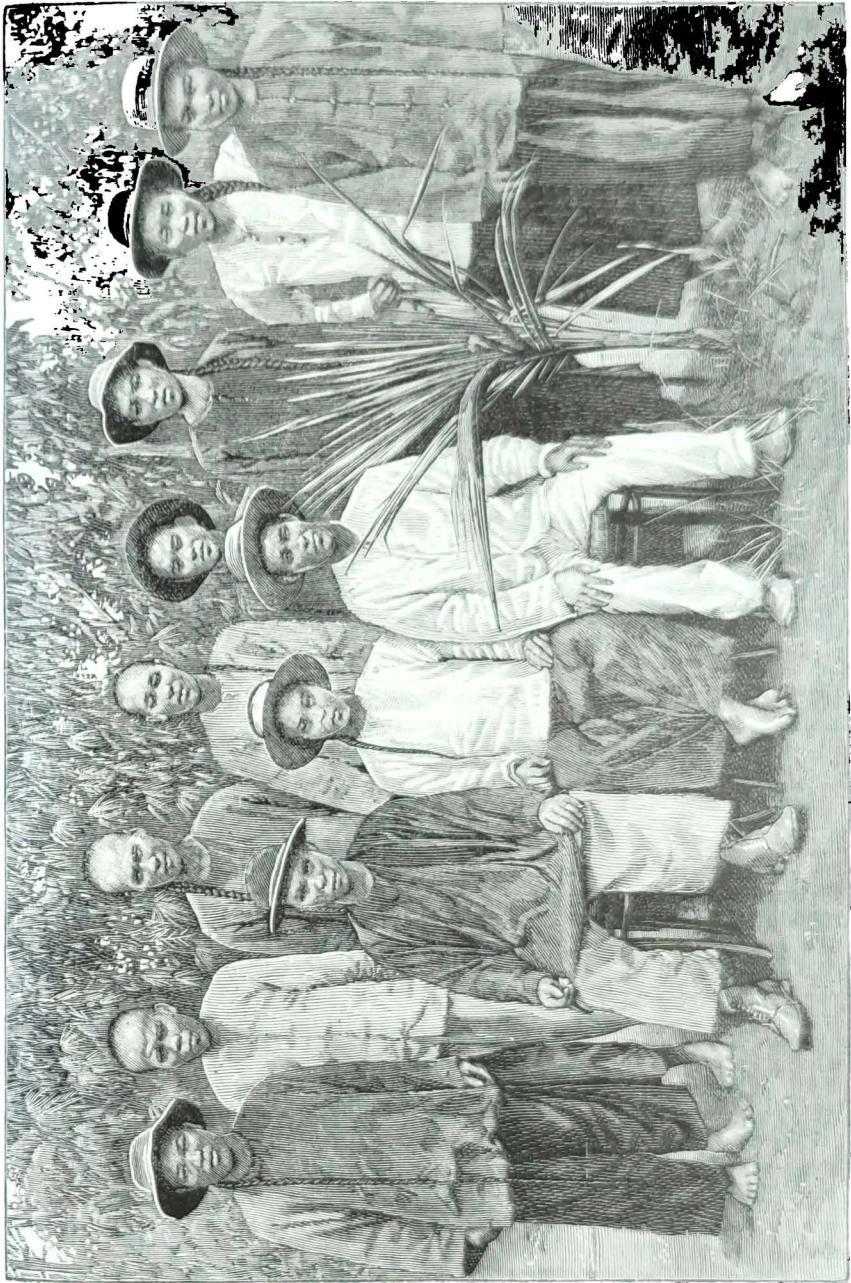
HE Rev. Thos. Lewis, of San Salvador, writes:—"According to our usual custom, we made our 1894 New Year's Day service this year again an occasion of making a special collection for the Lord's work. To us here it is a source of great satisfaction to find the people entering into this matter with such readiness and goodwill. Nobody seems to be willing to



INTERIOR OF THE CHAPEL, SAN SALVADOR.—(From a Photograph.)

(Showing the new benches paid for by the congregation.)

be left out of it, even the little 'tots' who creep into the alphabet class in our day-school without mastering more than their first letter have brought



THE CHINESE LABOURERS AT SAN SALVADOR. - (From a Photograph.)

their one string of beads—a fraction of a farthing. The collection this year amounted to £15 4s., which I now have the pleasure of forwarding to you for Mr. Dixon's work in China.

“Last year a number of Chinamen from the Congo Railway found their way to San Salvador, and stayed with us for about a month. Their peculiar appearance, with their pigtails and chopsticks, created profound curiosity and interest, and the natives wanted to know all about them. Some of them died on the way; the others eventually passed away to Loanda with the hope of working their way back to China. This is how China was brought before the minds of our San Salvador Christians here. We also told them that our Society sent missionaries to China, and that their old friend and missionary adviser, Mr. Herbert Dixon, was one of them. When I suggested sending our special collection this year to help our China Mission they were all very pleased. One of our lads has written to Mr. Dixon to express to him the good wishes of the 282 who contributed to this effort, amounting in all to £30.

“Our collection last year, 1893, was spent in seating our chapel. This is now done, and I send you a photograph of the interior. I also send you a photograph of the Chinamen whose presence here occasioned this year's collection for our China Mission.

“One of the most pleasing features of this year's collection is that out of the 282 contributors, 95 came from our sub-station, Mbanza Mputu, and 52 from one of our out-preaching stations. They were not asked to join, but expressed a very earnest wish to do so.”

JESSORE AND DELHI.

JESSORE.



THE REV. T. R. EDWARDS, of Serampore, sends us the following interesting account of the leave-taking of the Rev. H. R. and Mrs. Tregillus, of Jessore, who have just reached England on furlough:—

“Mr. and Mrs. Tregillus, and their two children, left Jessore on the 13th of March. On the preceding Sunday special services were held at Dowlatpore and Jessore. The morning service at Dowlatpore was presided over by our indefatigable brother, Dhonai Biswas. In a short speech he referred to the work of Mr. and Mrs. Tregillus in their midst, how that through their instrumentality nearly every person present had been brought to the Lord. And now they were leaving for their native land, great was the sorrow of all at the thought of separation. However, he confidently believed that God would preserve them from all the dangers of the deep, and in the course of time would bring them out again to carry on the work of the Lord in this district. The meeting was then given up to prayer, and a large number of

young and old joined in petitions on behalf of Mr. and Mrs. Tregillus, for a safe passage home and a speedy return to this field of labour.

"In the afternoon, before the usual service, Mr. Tregillus had the joy of baptizing four new Christians in the tank in the Mission compound at Jessore. Three were converts from Mohammedanism, and one from among the Hindus. The latter belongs to the proud Rajput caste, and has been a regular attendant at the Jessore afternoon-service for years. After the baptism, Mr. Tregillus urged on the Christians to continue steadfast in the faith. Nothing would give him greater joy than to hear that they were firm, and were doing their utmost to bring others to Christ. The Communion service was then held, and the four new members were welcomed into the church. The service over, the people pressed round to say good-bye, and it was a long time before our friends could tear themselves away. There were Christians present from Dowlatpore, Belibhattia, and other villages.

"On Thursday, the day of departure, a large number of Christians gathered at the railway station to see the last of their beloved teacher and his wife, and as the train steamed away, carrying them out of sight, one exclaimed, 'Alas, this is the way of the world, we no sooner get to know and love friends than we are called upon to part with them; in heaven there will be no parting!'

"Now let me give a few details with regard to the prospects of the work in this district. From what I have seen, it is my deep conviction that the field is full of hope and promise. This is particularly the case in the Mohammedan villages around Jessore. In no less than twenty villages are there people who have renounced Mohammedanism and embraced Christianity. All of these have not yet been baptized, nor will they till they have shown their sincerity by standing firm and bearing reproach for Christ.

"One very remarkable fact in these villages is that there is very little bigoted opposition to Christianity. The people have become so familiarised with the idea of becoming Christians, that they say, 'Yes, by degrees, all the people will embrace Christianity, and I will too.' It would appear that there are considerable numbers who are in this frame of mind; they have no intellectual objection against becoming Christians, and might almost be said to be waiting till the way is clear. What then hinders them from coming out? One great difficulty in their way is their involved state with regard to the zemindar. They are practically at the mercy of the zemindar, who can at any time ruin them by suing for arrears of rent which they have really paid up, but have not the legal receipts to show. This is a base trick of the zemindars to render the ryots helpless by taking the rent, but declining to give the receipts prescribed by law. There are hundreds of people in this condition in the villages whom we have become acquainted with. They have paid their rent for two or three years, and have no (*Dakila*) legal rent receipt to show for it.

"Another difficulty in the way of many becoming Christians is, the extreme poverty of the people. Most of those amongst whom we have had our greatest success are Mohammedan weavers, and it is well known that the weavers, all over the country, are in a very depressed state. Here the weavers are so poor that they are compelled to resort to the plan of getting advances of thread from the mahajon, otherwise they are thrown out of work. And it generally happens

when a man embraces Christianity his advances of thread are stopped, and of course he is unable to earn his own livelihood.

"The above two reasons appear to be the chief ones operating against the villagers becoming Christians. Of course there may be many minor ones. But it certainly does not appear that they are kept back by strong religious prejudices.

"What is now needed in Jessore is, that the staff of workers here should be greatly strengthened. It is impossible to foretell how rapidly this movement might spread in all directions if we could but vigorously prosecute it. Two additional missionaries are urgently needed. The inquirers in the various villages ought to be visited once a week; but we can scarcely get round once in three weeks. The Lord has opened a wide door to our Mission in this district, would that we had the foresight to enter in and occupy it thoroughly! Then, instead of having to deplore the fewness of our converts, we should have here a rapidly increasing native Christian community which would soon rival that of Burisal. This is certain, that one missionary and two or three evangelists cannot possibly hope to keep pace with the openings presented to us in this district. Since coming to Jessore I have been going out regularly every morning into the villages, and *I rarely come back home without having heard one, two, three, or even more, make the declaration that they have become Christians.*"

DELHI.

The Rev. J. J. Hasler, B.A., writing from Delhi, refers to the departure of the Rev. Stephen S. Thomas, Principal of the Native Christian Training Institution, in the following terms:—

"At the beginning of March we had quite a series of meetings and gatherings. First came the Conference, or Convention, of the brethren of the N.W. District. It was opened on March 1st by an address, given by Mr. Herbert Thomas, on 'The Home Life of the Preacher.' In the afternoon of that day Dr. Phillips, the well-known Secretary of the India Sunday-school Union, earnestly urged, on the part of native churches, the putting forth of more strenuous efforts to win the young for Christ. On Friday, March 2nd, both services were conducted by Dr. S. H. Kellogg, of the American Presbyterian Mission, as was also that of the Saturday morning. His three subjects were: 'How we may become fit and ready to preach the Gospel.' 'The need of the Holy Spirit as an equipment for preaching;' and 'The need of prayer and Bible study as a preparation for preaching.' Most powerfully and earnestly did he deal with these practical and important themes.

"On Sunday morning, at eight o'clock, there was a commemoration of the Lord's Supper, at which Mr. Stephen Thomas presided, and spoke from the passages: 'Sir, we would see Jesus;' 'He that hath seen Me hath seen the Father;' 'He took bread and blessed it and brake it and gave to them, and their eyes were opened and they knew Him.' The ordinary service which followed was conducted by Mr. George Smith, of Kharar. He took as his topic, 'The Secret of Godliness,' and as his text: 'Ye are dead, and your life is hid with Christ in God.' He also conducted in the afternoon a special prayer and consecration meeting amongst the preachers. At the same hour, in our Sunday-school, Dr.

Phillips was giving a lesson to all on 'The five calls of Jesus.' On Monday morning Mr. B. Evans spoke on 'The world's need and the disciples' opportunity,' and the Conference was fitly brought to a close on the afternoon of that day by a testimony and experience meeting, at which many, including one or two of the older lads in the school, briefly spoke of the fresh spiritual light and knowledge they had received. At the meetings themselves there was, of course, no discussion, but I heard of several of the brethren who sat up night after night, till the small hours of the morning, talking over the truths which they had been hearing.

"The Conference was followed by sessions of the College and District (upper section) Committees, and we were glad to welcome to Delhi, in addition to the brethren already mentioned as speakers at the previous meeting, Messrs. 'Father' Kerry, James Smith, D. Jones, Potter, Davy, and Hale. We had a special English week-evening service on Friday, March 10th, at the chapel in the Chandni Chouk. The attendance was not very large, but the high tone of the meeting was a sufficient compensation. Mr. George Smith presided, and addresses were given by Messrs. Hale and Davy. We had also early morning prayer-meetings in the college hall.

The most prominent feature of conversation, apart from subjects connected with the various meetings, has been the departure of Mr. Stephen Thomas, home on furlough. Esteemed, as everyone knew him and Mrs. Thomas to be by the people amongst whom they have laboured, few, if any of us had fully realised the amount of regard and of love in which they were held, and the approach of the period of separation has served to disclose how deep was the feeling that lay beneath the surface. One evening, when Mr. Thomas was entertaining at his house all the native brethren who had come up, many of them being old students of his, we were agreeably surprised to witness the unexpected presentation to him of a silver watch chain, pencil, and studs. Mr. Imam Mapih receiving a similar chain from the men, in view of his probable removal to Calcutta. The following week Mr. Mapih invited the members, resident and visiting, of our own and other missions, to a farewell tea in the boys' compound, which looked quite transformed for the occasion, and the gathering closed by asking for our brother and his wife God's continued care and blessing; prayer being led by the Rev. G. A. Lefroy, of the S.P.G. and Cambridge Mission. A dinner was similarly given by Dr. Saul David, at his house, another evening, after which he took the opportunity of offering, on his own behalf, and on that of Daniel (a teacher in the school), two beautiful presents as memorial tokens. Nor have the boys and girls in the respective schools been behindhand. The former, at a tea, to which they invited all the members of the Mission, gave expression to their feelings of gratitude in an address in English, elegantly written by Joel Lal, the senior scholar; Mukki Das, too, spoke to the same purport in Urdu. They also presented Mrs. Thomas with a toilet-box and a fan. The girls gave a dinner, cooked by Miss Sircar, with the help of some of the elder pupils, which we ate, sitting native fashion, cross-legged on the ground. At its close they sang, in Hindustani, words set to the English music, the hymn: 'God be with you till we meet again.'"

RECENT INTELLIGENCE.



ARRIVAL OF MISSIONARIES.—We are glad to report the arrival, in England, of the following Missionaries:—From Delhi, Mr. and Mrs. Stephen Thomas; from Patna City, Mr. and Mrs. H. Paterson; from Jessore, Mr. and Mrs. Tregillus; from Allahabad, Mr. J. D. Bate; from Barisal, Mr. and Mrs. W. Carey; and from Muttra, Mr. R. M. McIntosh; from China, Dr. and Mrs. Watson, of Tsing Chu Fu; and Mr. W. A. Wills, of Chouping; and from the Congo, Mr. and Mrs. Ross Phillips, of San Salvador; Mr. R. D. Darby, from Bolobo; Mr. Lawson Forfeitt, of Underhill; Mr. A. E. Scrivener, of Lukolela; and Mr. F. A. Jefferd, and Mr. Ernest Hughes, from Bolobo.

Departure of Missionaries.—On the 6th of last month Mr. Geo. Cameron and Mr. G. D. Brown left Antwerp in the ss. *Akara* on their return to the Congo, after a season of furlough in England, the former to resume work at Wathen Station, and the latter going to Bopoto, on the Upper Congo, to be associated with Mr. W. L. Forfeitt, in that most distant of our up-river stations.

Old Missionary Boxes.—It is requested that old and worn-out Missionary Boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Furnival Street, Holborn, London, E.C.

Autumnal Missionary Meetings.—Will our friends please note that the 1894 Autumnal Missionary Meetings will be held in Newcastle-upon-Tyne, on TUESDAY, OCTOBER THE 2ND. As these gatherings promise to be of exceptional interest, we hope our friends throughout the country will endeavour to be present.

Acknowledgments are unavoidably held over until next month in consequence of want of space.

THE LORD LOYETH A CHEERFUL GIYER.



THE grateful thanks of the Committee are given for the following gifts from the Lord's stewards, many of whom out of their great poverty have joyfully placed their self-denying contributions upon the altar of sacrifice. To "A Widow," for a small gold ring and brooch and 2s., who writes:—"I am a widow. I am living in the East of London. My husband died ten years ago, leaving me with one blind, cripple boy, now far gone in consumption, and the doctor tells me he cannot live many months. It is a hard struggle to live. All I can do is with my needle, and I have often had only one meal a day, and that only bread. But I love the Baptist Mission; my husband loved it too. He was a Sunday-school teacher, and often told me he longed to be a missionary himself; but God took him to heaven instead. I have saved during the last nine months

these 2s., and I send it with the ring and brooch for the work of the Congo Mission. The brooch and ring my husband gave me years ago, but please sell them, and give the money to the Congo Mission. I know my husband will not object, and I want to do something for my loving, compassionate Saviour, who died to save me. He knows all about me and that I cannot give more, because I have no more to give." "Beta," for treasure brooch, "to be sold to help in the liquidation of the debt." Mr. Wan, a Chinese Christian, for 4s. 6d. Hilda, Frederick, and Bernard Macalpine, of Cheetham Hill-road, Manchester, for 23s., for Mr. Geo. Cameron, of Wathen Station, Congo River, who write:—"We are sending the money out of our missionary box for the missionaries. It is £1 3s. Will you please send it all to Mr. Cameron, because we know him. He has been to our house, and we knew Mrs. Cameron before she was married. I would like to be a missionary when I am a man, but I am too little now, for I am only seven, my brother Frederick nine, and my sister is twelve; but we are glad we are not too young to send money to the missionaries. Always, when I kneel down to speak to Jesus, I ask Him to bless the missionaries. The money is from Hilda, Frederick, and Bernard Macalpine, with love from each of us." "A Friend" (S. H.) for £5. "A Lover of the Mission," Bermondsey, for a pair of silver bracelets and chain. Clay Cross Society of Christian Endeavour for £8, per Mr. John Boye, who writes:—"It is the result of just one year's effort by a score or more of young people, superintended by the wife of our senior deacon, Mrs. E. Slater. We had during the time several lectures by our own and other ministers, teas, monthly contributions by members of 1d. each, collecting by two of our girls, but chiefly a sale of work during the present month, which realised £7 10s. After deducting all working expenses, we found just £8 for the Mission. Kindly accept this as from the Lord's servants. May our Master graciously accept it for His Name's sake. Oh, for grace to do more and more!" M. T., Caversham, for a gold diamond ring, "for the Lord's work in distant lands." C. C. B., Meath, a gold bracelet for the funds of the Society. Mr. J. J. Shawyer, of Swindon, for silver trinket, who writes:—"On Sunday afternoon Mrs. Durbin, of Ceylon, gave an address to the young. I should think nearly 900 were present. We had the best collection we have ever had in the afternoon, and amongst the coppers in the basket was the enclosed trinket, taken off from a watch chain and given to the collection. I told the people about it, and said I should send it to Mr. Baynes to turn into money for the missionaries. I know you will be glad to hear this." Miss Hadfield, of Manchester, £5, sent to Mr. Geo. Cameron, of Wathen Station, Lower Congo, for the furtherance of his work on the Congo. A Cripple for a small pencil-case for the Congo Mission. A Domestic Servant for a silver bracelet on behalf of the liquidation of the debt. A School Girl for a small silver chain for the work of the Mission in China. And a Blind Soldier for an old silver coin for the Debt Fund.

The grateful thanks of the Committee are also given for the undermentioned very welcome contributions:—A Friend, for *Debt*, £100; Mrs. Wm. Thomas, Llanelly, a Thankoffering for fifty years full of blessing, £50; "One who Owes," for *Congo*, £40; Mr. Sidney Robinson, £25; Mr. S. M. Burroughs, for *Debt*, £21; Rev. R. D. and Mrs. Darby, for *Congo*, £15; Mr. George Dean, Sittingbourne, £10; Rev. A. E. Scrivener, £10; E. J. E., £10; A Friend, for *School in Shensi*, £10.

CONTRIBUTIONS.

From March 13th to end of Financial Year, 1893-4.

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

ANNUAL SUBSCRIPTIONS.					
A. B. F.	0 10 0	Imerry, Mr. R. K.	2 0 0	Symington, Mr. Jas.	2 13 0
Addenbrooke, Mr. J. E.	1 0 0	In Memoriam, Rev. T.		Taylor, Rev. D.	3 2 0
A Friend	25 0 0	Burditt, M. A.	2 2 0	Taylor, Rev. J. & Mrs.,	
Anderson, Mr. Charles,		Isley, Mr. E.	2 2 0	Denholme	1 0 0
Edinburgh	10 0 0	Jacob, Mr. E. G.	5 0 0	Thomson, Mr. G. B.	2 2 0
Anonymous	8 0 0	J. H. A.	0 12 0	T. and N. W., Hawick	1 0 0
Anonymous	5 0 0	Jones, Rev. E. Maesteg	1 1 0	Toll, Rev. J.	0 15 0
Barnard, Mr. and Mrs.		Karby, Miss	1 1 0	Trestrail, Mrs.	2 2 0
G. L.	2 5 0	Do., for Congo	1 1 0	Venney, Mr. G. A.,	
Barret, Mr. Josiah	0 10 6	Kent, Mrs.	0 10 0	Market Harborough	2 0 0
Barry, Mr. Jas. T.,		Kent, Mr. A. J.	0 10 6	Watkins, Mr. B.	5 0 0
Cardiff	2 2 0	Kent, Mrs. A. J.	0 10 6	West, Mr. F.	0 10 0
Do., for Congo	2 2 0	King, Rev. W. H.	0 10 6	Whitaker, Mr. P. J.	2 2 0
Do., for Italy	1 1 0	Kingerlee, Mr. George	10 10 0	Do., for Congo	0 10 6
Basu, Mr. W. K.	0 10 6	Knight, Mr. W. Duncan	5 0 0	Whitcomb, Miss G. B.	5 0 0
Baynes, Mr. A. H.	5 5 0	Leonard, Mrs. Everett	0 10 6	Wilkinson, Mr. T. L.	1 1 0
Do., Mrs. A. H.	5 5 0	Lincoln, Mr. H.	1 0 0	Williams, Mr. J. H.,	
Do., Maester Norman		Luntley, Mr. and Mrs.		Bromley	1 1 0
H.	1 1 0	P. H.	10 0 0	Winterbotham, Mr. W.	
Do., Miss Amy Kate	1 1 0	Marnham, Mr. John,		H., M. A.	5 0 0
Beach, Mr. E. T.	5 5 0	J.P., quarterly, for		Under 10s.	2 5 3
Beaumont, Mrs., Edin-		Congo Missionary	75 0 0		
burgh	1 10 0	Do., for Indian Mis-			
Bettes, Rev. H. J.	2 0 0	sionary	17 10 0		
Bell, Mr. J. A.	2 2 0	Matt. vi. 1-4, half-			
Bell, Mr. J. M.	1 1 0	yearly subscription			
Billings, Mr. Joseph	1 0 0	for support of Congo			
Bins, Mrs.	0 15 0	Missionary	60 0 0		
Birrell, Mr. H. G.	4 0 0	Maasio, Mr. Robert,			
Do. for W & O.	1 0 0	Andross	1 0 0		
Birt, Rev. I., B.A.	0 19 6	Mead, Mr. J. B., quar-			
Booker, Miss	0 10 0	terly, for Mr. Wall's			
Brown, Miss	1 1 0	work, Rome	25 0 0		
Brunton, Mr. R., Stroud	10 0 0	Mendham, Mrs.	0 10 6		
Caddy, Mr. P.	60 0 0	Miller, Rev. W.	2 0 0		
Caddy, Mrs.	1 1 0	Mills, Mr. G. M. W.	1 1 0		
Clare, Miss Alice	2 0 0	Do., for Congo	1 1 0		
Conrad, Major H.	5 0 0	Mitchell, Mr. and Mrs.,			
Conway, Mr. J., Ilfra-		Branderburgh	2 0 0		
combe	1 1 0	Moore, Mr. H. B.,			
Cope, Mrs.	1 1 0	Doncaster	0 10 6		
Do., for Congo	1 1 0	Morgen, Mr. Joel	0 10 0		
Cowdy, Rev. Dr.	1 0 0	Morgen, Mr. John	1 0 0		
Cox, Mr. T., Luton	0 10 6	Noel, Rev. Horace, M.A.	5 0 0		
Croll, Mrs.	0 10 6	Noble, Miss Christian,			
Crudgington, Miss	1 1 0	for Training Natives			
Davies, Mr. J. M.	0 10 6	Evangelist, India	12 0 0		
Davies, Mrs., Bromyard	2 0 0	Oliver, Mrs. E. G.	0 10 0		
Down, Miss	3 3 0	Parry, Mrs.	3 0 0		
Dowson, Mrs.	1 1 0	Payne, Misses, East-			
Edwards, Mrs. R.	0 10 0	bourne	1 1 0		
Elliot, Mr. S.	1 1 0	Do., for Congo	0 20 0		
Fowler, Mr. W.	0 10 0	Do., for Mr. Wall's			
Gosling, Mr. H. T. B.,		work, Rome	0 10 0		
for support of		Pike, Rev. E. C., and			
"Bakana" in Mrs.		family	3 16 6		
Bentley's School	5 0 0	Potter, Mr. and Mrs.	0 10 0		
Gurney, Mrs. H.	2 0 0	Powell, Mr. S. R.	1 0 0		
Hall, Mrs.	1 0 0	Randall, Mr. and Mrs.,			
Hammond, Mr. N.	2 0 0	for Monsebi Station,			
Haynes, Mrs. Thirza	2 0 0	Congo	1 1 0		
Henderson, Rev. W. T.	1 1 0	Rawlings, Mr. Edward	273 0 0		
Henderson, Mr. H. W.	1 1 0	Roberts, Mr. R. J.	1 1 0		
Hepburn, Miss E. M.	2 2 0	Rosevear, Rev. W. T.	0 10 0		
Horbart, Mr. C., Ches-		Rosser, Mrs. Traherbert	1 0 0		
ham, for Orissa	1 1 0	Sayce, Mr. G.	5 0 0		
Hine, Miss	1 0 0	Scholefield, Mr. J. W.	5 0 0		
Hines and Waterman,		Scrivener, Mrs. J. C.	1 0 0		
Misses	2 2 0	Scrivener, Miss E.	1 0 0		
Hodges, Mr. E. A.	0 10 6	Smout, Mr. J. Llanidloes	1 1 0		
Holland, Mr. and Mrs.		Sheldon, Mr. John, Tenby	1 1 0		
F. W.	2 2 0	Smith, Mr. A. Gurney	5 5 0		
		Swain, Mr. Joseph	5 0 0		
		Swift, Mr. J. H.	1 0 0		

DONATIONS.

A Friend, for Outfit of	
New Congo Mis-	
sionary	10 0 0
A Friend, Derby, for	
New Boat "Derby"	
for Monsebi Sta-	
tions, Congo	100 0 0
A Friend, in Memory	
of one who loved	
Missions	2 2 0
A Friend of the Mis-	
sion, Thanksgiving	
Jubilee Offering for	
Congo	50 0 0
A Lover of our Mis-	
sionary Society	5 0 0
Anonymous, Newport	2 0 2
Barker, Mrs., Luton,	
for Support of Bible	
Women in India	13 0 0
Barnden, Mr. and Mrs.	
T. (extra)	1 5 0
Bebington, Mr. E. J.	5 0 0
Bible Translation	
Society, for T	500 0 0
Blake, Mrs. (box), for	
Congo	0 13 3
Boys' Mission School,	
Blackheath, proceeds	
of Self-Denial Week	0 10 0
Bowen, Mr. J. Arthur,	
Thankoffering	0 10 0
Box, "E. O."	0 17 3
Campion, Mr. J. B. C.,	
for Debt	1 1 0
Clark, Mr. Joseph, for	
Congo	5 0 0
Cleaver, Mr. Richard,	
Northampton	20 0 0
Cumming, Mr. W., Ayr	
(box)	0 14 0
Davies, Evelyn	1 4 0
Dolling, Mrs. (box)	0 15 0
Foster, Mr. Chas. F.,	
Cambridge	100 0 0
Fox, Mrs., Plymouth	
(box), for Orphas	
at Barisal	2 10 0

Freemar, Mrs. A., for Congo	0 10 0
Gazier, Mr. E. G.	16 17 7
Griffiths, Mrs. E.	10 0 0
Hammond, Mr. (box)	0 12 6
H. C.	0 10 0
H. G., for Congo	6 0 0
Do., for China	4 0 0
Hicks, Mrs., for Debt	3 0 0
Hines and Waterman, Misses (box)	3 17 0
Hinton, Miss S. A.	0 10 0
Hodges, Master John W. (box)	0 19 6
Infirm Children's Home	2 14 8
In Loving Memory of W. P. B., for <i>Outfit of New Congo Missionary</i>	50 0 0
In Memory of the Rev. C. M. Birrell, H.W.M.	5 0 0
Jackson, Mr. Thos.	10 0 0
J. F. R.	0 10 0
Jones, Mr. Alfred	1 10 0
Lamb, Mrs. Bertha O., Bromley, Kent	1 1 0
Lambourne, Mr. W. T.	0 10 0
Macalpine, Hilda, Fred and Bernard, box for <i>Mr. Cameron's work, Congo</i>	1 3 0
Macdonald, Miss E.	1 0 0
Morgan, Mrs.	1 10 0
Murray, Mr. F. W. R.	0 10 6
Murray, Norman and Winifred, box for Congo	0 11 3
M. W. G.	25 0 0
"Nominis umbra"	99 0 0
Office box	1 15 10
Oliver, Mr. W. T. (box)	0 11 0
Orries, Mr. and Mrs. (box)	1 0 0
Payne, Misses, Eastbourne (box)	0 19 0
Ranken, Miss Jane, for Congo	1 0 0
Readers of the <i>Christian</i> , per Morgan & Scott	16 3 9
Do. for Congo	1 10 0
Do. for India	1 1 0
Roberts, Miss Emma, (box) for Congo	1 0 0
Swan, Mr. A. (box)	6 6 0
Swan, Mr. W., Exmouth	0 15 6
Thomson, Messrs. Bros	0 11 3
Town, Mr. J., Clifton, amount collected for China	10 0 0
Turner, Mrs. (box)	2 6 3
Wates, Mr. Joseph	40 0 0
Watkins, Mr. B. (box)	1 18 4
Williams, Mr. T.	0 11 0
Wilmot, Miss (box and bags), for Congo	3 4 1
W. K., Saitley	0 12 6
York, Miss E., for Debt	1 1 0
Do., for N. P.	0 6 0
Under 10s.	4 5 11

LEGACIES.

Livett, the late Mrs. M. H., of Westen-super-Mare, by Mr. Jas. L. Daniell	50 0 0
Steele, the late Mr. Reuben, of Notting-ham, by Messrs. J. and A. Bright	50 0 0

LONDON AND MIDDLESEX.	
Acton	25 8 10
Arthur-street, Camberwell Gate	3 5 2
Arthur-street, King's-croft, Sunday-school, per Y. M. M. A.	3 10 0
Baywater, Talbot Tabernacle Y.M.B.C.	1 1 0
Battersea, for W. & O.	2 2 0
Bermondsey, Drummond-road Sunday-school, for support of <i>Dr. Saul, Delhi</i>	10 0 0
Bloomsbury Chapel	32 10 0
Do., Y.M.B.C. for <i>Bengali School</i>	7 10 0
Bow, High-street Sunday-school	17 1 5
Brontford	1 0 0
Do., Park Chapel	23 5 2
Brixton, Gresham Sunday-school	7 13 3
Do., Kenyon Ch.	11 9 10
Do., Wynne-rd. Ch.	8 14 0
Do., Y. M. B. C., for <i>Chunder Dutt's Medicine Chest</i>	0 5 0
Brixton-hill, New Park-rid	62 17 3
Do., Sunday-school, for India	1 1 0
Do., for China	1 0 0
Do., for support of <i>Congo boy under Dr Webb</i>	5 0 0
Brompton, Onslow Ch.	23 3 9
Brondebury	37 13 10
Do., for Congo	0 6 2
Camberwell, Cottage-green	2 1 3
Do., Denmark-place	36 18 0
Do., <i>Comber Memorial Fund for Congo</i>	11 11 0
Do., Juvenile Missionary Society, for <i>China Schools</i>	6 0 0
Camden-road	169 13 9
Do., for W & O	9 0 4
Do., for Italy	5 10 6
Do., for Congo	191 4 0
Castle-street, Oxford-market	27 8 0
Chalk Farm Sunday-school	2 2 0
Chelsea, Lower Sloane-street	31 17 4
Do., for W & O	2 0 0
Child's Hill	2 8 3
Chiswick Sunday-sch.	1 18 4
Clapham, Grafton-sq.	11 0 7
Do., for W & O	1 1 0
Crouch Hill	2 12 8
Do. Sunday-school	2 6 11
Dalston Junction	53 12 8
Do., Y.M.B.C.	1 1 0
Do. Sunday-school	8 0 0
Dulwich-hall Sunday-school	0 18 2
Ealing, Haven-green Sunday-school	21 16 0
Edgware-road, Church-street	6 2 8
Eldon-street, Welsh Ch.	11 8 0
Enfield	29 19 1
Do., for Congo	0 2 3
Ferne-park Chapel	25 11 4
Gunnersbury, for W & O	1 1 0
Hammersmith, West-end	23 8 4
Do., Sunday-school,	

<i>for Boys' School, Barisal</i>	
Hammersmith, West-end, for Girls' School, China	2 4 1
Do., for N. P.	0 10 6
Hampstead, Heath-st.	363 0 4
Harwell	6 9 7
Harrow-on-the-Hill Sunday-school, for support of <i>N.P. Proshanno</i>	2 10 1
Hawley-road	2 15 0
Highbury-hill	26 17 9
Do., Sunday-school	3 14 7
Highgate, Southwood-lane	2 1 0
Do., for Congo	0 4 1
Do., Sunday-school	2 6 6
Do., for Congo	0 5 6
Do., for N. P.	1 16 10
Highgate-road	39 18 0
Do., for W & O	8 3 0
Do., for Congo	5 0 0
Do., for China	3 10 0
Honor Oak	3 13 6
Do., Sunday-school, for N. P.	1 14 0
Hornsey, Campbourne-rd Sunday-school	10 3 9
Do., Bible-class for support of <i>Congo boy</i>	2 11 1
Islington, Cross-street	12 7 6
Do., Sunday-school for <i>Barisal School</i>	5 0 0
Do., Salters' Hall	8 7 0
John-street, Edgware-road, Trinity Ch. for W & O	1 10 0
Kingsgate-street	0 16 3
Do., Sunday-school	1 18 0
Lower Edmonton	11 8 1
Do., for W & O	2 9 8
Do., Sunday-school	5 5 0
Do., do., for <i>Intally Orphanage</i>	5 0 0
Maze Pond	27 13 3
Do., for W & O	5 0 0
Do., Sunday-school	18 8 4
Do., for <i>Mr. Weeks' work, Congo</i>	1 1 8
Do., for N. P.	1 0 0
Metropolitan Tabernacle	244 10 0
Notting Hill, Ladbroke-grove Ch.	49 0 9
Pastors' College students	6 5 3
Peckham Park-road Sunday-school, for <i>N.P. Bam Chunder Gohse, Kholonea</i>	20 0 0
Do., for <i>N.P. John Paul, Agra</i>	6 0 0
Do., Eye-lane	5 3 0
Peckham Eye Tabernacle Sunday-sch.	3 0 0
Peckham Eye, Barry-road Sunday-sch.	0 13 6
Pinner Sunday-school, for <i>N.P. India</i>	1 0 0
Potter's Bar	2 5 0
Punney, Union Ch.	118 14 0
Do., Werter-road	4 13 0
Do., Sunday-sch., for support of <i>Congo boy under Mr. Lewis</i>	1 0 0
Regent's Park Chapel	93 0 11
Do., Miss Westaway's class, for Congo	0 14 0

Regent's Park Chapel, Sunday-school	22	11	11
Do., for <i>N P</i>	0	13	10
Regent-street, Lambeth, Sunday-school, for <i>Bengali School</i>	0	0	0
Rotherhithe New-road Sunday-school, per Y. M. M. A., for <i>Bengali School</i>	1	14	31
St. Peter's Park	2	6	6
Silvertown Sunday-school	2	3	0
South London Tabernacle Sunday-school	0	15	6
Stockwell Orphanage Sunday-school	3	10	6
Do., for <i>boy and girl under Mr. Beattie, Congo</i>	10	0	0
Stoke Newington, Devonshire-square	25	12	6
Do., Sunday-school	14	10	0
Do., for <i>China School</i>	5	0	0
Do., for <i>Bengali Sch.</i>	12	0	0
Tottenham	61	1	2
Do., for <i>Bengali Sch.</i>	1	1	0
Stratford, Grove Sunday-school	5	16	0
Tower-street Mission-school	1	0	0
Upper Holloway Y. M. B. C., for <i>Congo</i>	6	1	4
Upton Chapel	133	13	2
Do., Y. P. S. C. E.	0	8	6
Do., Sunday-school, per Y. M. M. A.	1	4	6
Do., for <i>Barisal Sch.</i>	8	0	0
Do., for <i>China Sch.</i>	6	0	0
Do., for <i>support of Nleki, Congo</i>	8	0	0
Vauxhall	3	9	0
Vernon Chapel, King's Cross	6	16	9
Do., Mothers' Meeting, for <i>Congo</i>	0	13	0
Waltham-stow, Wood-street (Moiety), for <i>W & O</i>	1	4	7
Walworth, East-street Sunday-school	5	13	4
Walworth-road Y. P. S. C. E.	2	8	1
Do., Sunday-school, for <i>N P</i>	2	11	8
Wandsworth-road, Victoria Chapel	20	17	9
Do., amount collected by Mrs. Henderson for <i>support of Girl in Cuttack Orphanage</i>	2	10	0
Wealdstone	1	7	6
Westbourne-park	28	4	2
Do., for <i>W & O</i>	4	5	4
Do., for <i>Bible Women</i>	0	10	0
West Green	15	10	0
Westminster, Romney-street	6	7	2
Do., for <i>support of Congo boy</i>	5	0	0
Do., Sunday-school	3	0	0
Woodberry Down	58	5	6
Do., for <i>W & O</i>	4	11	5
Wood Green	15	1	3
Do., Sunday-school, for <i>support of Congo boy</i>	2	10	0
Do., for <i>Bengali School</i>	1	14	7
Do., for <i>N P</i>	0	13	6

BEDFORDSHIRE.			
Amphill, Union Ch.	2	16	8
Beitford, Bunyan Meeting	19	12	8
Do., for <i>W & O</i>	8	0	0
Do., for <i>Congo</i>	0	4	0
Do., Mill-street	14	6	0
Riggleswade	18	19	8
Do., for <i>W & O</i>	1	7	0
Blunham, Old Meeting	1	8	6
Nottingham	17	2	3
Do., for <i>W & O</i>	1	1	0
Houghton Regis	18	0	0
Leighton Buzzard, Hockcliffe-road	23	7	3
Do., for <i>W & O</i>	1	16	5
Do., for <i>N P</i>	0	9	11
Luton, United Meetings	6	1	11
Do., Park-street	32	17	6
Do., Wellington-st.	21	11	4
Maulden, Union Ch.	20	11	8
Do., for <i>W & O</i>	0	11	0
Do., for <i>Congo</i>	0	4	4
Risley	1	0	0
Sandy	25	15	4
Do., for <i>W & O</i>	1	4	8
Shefford	3	7	9
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	8	0
Stotford, for <i>W & O</i>	0	9	6
Do., for <i>N P</i>	0	18	6
Toddington, for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	10	0
BERKSHIRE.			
Abingdon	29	5	7
Do., for <i>W & O</i>	2	2	0
Faringdon	12	14	2
Do., for <i>N P</i>	2	16	0
Maidenhead	6	3	7
Do., for <i>Congo</i>	0	10	0
Newbury	46	17	10
Reading, United Mts.	13	3	0
Do., Carey Ch.	23	0	0
Do., Wycliffe Ch.	6	5	10
Do., King's-road	88	7	1
Do., for <i>Mr Wall's work in Rome</i>	0	10	0
Do., Silver-street	0	5	3
Do., Sunday-school, for <i>Congo</i>	4	0	0
Do., Hurst	1	18	9
Do., for <i>W & O</i>	1	0	0
Do., Sunday-school	0	18	8
Do., Grovelands	5	5	0
Do., Sherfield-green	2	0	0
Do., Ashampstead	0	10	1
Do., Compton	0	5	6
Sandhurst	11	4	6
Do., for <i>W & O</i>	0	10	0
Wallingford	41	12	3
Do., for <i>N P</i>	3	0	3
Wantage	26	0	9
Do., for <i>W & O</i>	1	1	0
Winsor	18	16	5
Do., for <i>N P</i>	1	18	7
Wokingham	30	11	2
Do., for <i>China School</i>	3	2	0
BUCKINGHAMSHIRE.			
Chesham, Broadway	1	10	0
Ch., for <i>W & O</i>	1	10	0
Do., Zion Ch.	16	17	1
Do., Lower Ch.	19	5	6
Gold Hill, for <i>W & O</i>	1	1	0
Great Marlow	3	5	0
Do., for <i>W & O</i>	1	1	4
Great Missenden	1	16	8
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	4	9	6

High Wycombe	42	10	3
Do., for <i>W & O</i>	1	12	8
Little Kinghill	1	9	10
Do., for <i>W & O</i>	0	6	0
Do., for <i>N P</i>	1	17	2
Mursley, Sunday-schl.	0	13	2
Olney	5	19	5
Do., for <i>N P</i>	0	16	11
Princes Risborough, Y. P. S. C. E.	0	5	0
Quainton, for <i>W & O</i>	0	5	0
Speen	1	17	6
Stony Stratford	1	11	0
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	4	0
Wendover	5	1	4
CAMBRIDGESHIRE.			
Cambridgeshire, per Mr G. E. Foster, Treasurer	80	3	3
Cambridge, St. Andrew's-street	7	0	0
March, Centenary Ch.	11	0	0
Waterbeach, for <i>N P</i>	0	4	6
Whittree	3	14	6
Willingham, Tabernacle	17	0	0
CHESHIRE.			
Altrincham, Tabernacle	1	13	7
Do., Sunday-school	1	19	0
Chester, Grosvenor Park	10	0	0
Do., Welsh Ch.	1	8	6
Crews, Union-street	4	15	10
Do., Victoria-street	6	1	10
Hastington	6	18	6
Do., <i>W & O</i>	0	12	0
Hyde, for <i>W & O</i>	0	5	6
Do., for <i>N P</i>	0	3	6
Staleybridge	3	6	10
Do., for <i>W & O</i>	0	10	6
Stockport	9	18	9
Do., for <i>N P</i>	3	1	6
Wheelock Heath	14	2	1
Do., for <i>W & O</i>	0	12	6
CORNWALL.			
Calstock and Metherill	2	11	6
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	4	0
Falmouth	15	0	7
Do., for <i>W & O</i>	1	10	0
Do., for <i>Native Teacher, Patna</i>	6	0	0
Redruth	3	12	4
St. Austell	37	1	4
Saltash	18	9	3
Do., for <i>W & O</i>	1	10	0
Do., for <i>Congo</i>	4	0	0
Do., for <i>N P</i>	2	6	0
Truro, Sunday-school	4	10	0
Do., for <i>N P</i>	0	7	6
DERBYSHIRE.			
Clay Cross	3	17	8
Derby, United Meetings	5	3	1
Do., Oamaston-road	75	6	9
Do., for <i>W & O</i>	6	6	0
Do., Juvenile Auxiliary	18	11	2
Do., Pear Tree Branch	1	19	2
Do., St. Mary's Gate	4	5	6
Do., Juvenile Aux.	22	3	11
Do., Trinity Chapel	28	15	6
Do., for <i>W & O</i>	2	17	6
Do., for <i>support of orphan child, Bidhu Mukhi, in Cuttack Orphanage</i>	4	0	0
Do., Watson-street	8	3	3

Chellaston	0	17	0
Duffield	13	14	0
Kilburne	3	17	0
Juglar Mill	3	14	0
Mensham & Netherseal	16	10	6
Do., for W & O	1	4	0
Melbourne	36	0	0
Do., for W & O	1	1	0
Riddings	3	14	0
Risley	22	0	4
Sawley	7	14	0
Smalley	1	10	4
Wirksworth	11	8	0

DEVONSHIRE.

Barnstaple	20	8	7
Do., for W & O	1	0	0
Do., for N P	2	19	9
Bideford	3	8	10
Do., for N P under Mr. Whorrock	10	0	0
Budleigh Salterton	1	17	7
Do., for W & O	0	5	0
Chadleigh	8	3	4
Combmarlun	4	0	0
Do., for W & O	0	10	6
Devonport, Hope Ch.	1	14	8
Do., Sunday-school, for support of girl in Italy School	3	0	0
Do., Mornce-square Sunday-school	1	0	4
Exeter	7	12	3
Horiton	1	10	4
Kilmington, for N P	0	5	6
Kingsbridge	15	7	6
Do., for Congo	0	15	0
Do., for China	2	8	0
Modbury	6	17	10
Do., for W & O	0	7	6
Do., for N P	2	1	0
Okehampton	1	0	0
Paignton Juvenile Auxiliary	3	6	2
Plymouth, George-st.	7	13	1
Do., Lower-street Sunday-school	0	15	0
Do., for support of Congo boy, Charles Harvey	5	0	0
Do., do., of Congo girl, Fanny Louisa Freeman	5	0	0
Do., Mutley Chapel	79	1	0
Do., Sunday-school for Congo	13	12	8
Teignmouth	0	18	7
Do., for N P	1	11	2
Tiverton	10	14	0
Do., for W & O	3	3	0
Do., for Congo boy, Daniel Etuwo Powell, under Mr. Clark	5	0	0
Torquay	26	7	0
Do., for Congo	1	1	0
Do., for N P	5	1	7
Uffculms and Prescott	3	17	4
Do., for N P	3	15	8
Yarcombe	0	6	6

DORSETSHIRE.

Bridport, Sunday-sch.	2	2	6
Heatherlands, Sunday-school	1	2	10
Poole	16	1	9
Do., for W & O	1	3	9
Do., for N P	9	0	0
Upper Parkstone, Tabernacle	1	14	0
Weymouth	11	0	8

DURHAM.

Bishop Auckland	3	3	2
Do., for W & O	0	7	6
Do., for N P	1	5	8
Darlington	4	1	11
Do., for W & O	1	10	4
Jarrow-on-Tyne	4	13	7
Gateshead	9	7	10
Do., for W & O	1	14	2
Do., Juv. Aux.	13	10	10
South Shields, Westo-lane	11	0	6
Spennymoor	1	0	0
Do., for N P	0	9	0
Stockton-on-Tees, Northcote-street	5	3	0
Do., for China	0	7	6
Do., for Congo boy under Mr. Kirk-land	2	15	5
Wolsingham	10	13	9

ESSEX.

Brentwood	3	0	0
Colchester	14	6	5
Do., for N P	7	19	8
Great Leighs	18	11	8
Great Sampford	0	10	0
Harlow	80	13	10
Do., for N P	1	18	0
Ilford, Sunday-school	3	9	6
Do., Mrs. Parker's class	1	7	6
Langley	1	16	0
Loughton	38	0	6
Maldon, Crown-lane	2	7	0
Rayleigh	0	12	0
Romford	5	11	6
Southend-on-Sea, Clar-ence-rd Sunday-school	1	13	4
Do., Tabernacle	6	10	0
Do., Sunday-school	5	18	0
Waltham Abbey	9	16	6
Do., for N P	0	8	0
Woodford, George-lane Sunday-school	3	3	0

GLOUCESTERSHIRE.

Arlington	0	12	10
Bourton-on-the-Water	24	9	0
Chalford	2	2	5
Cheltenham, Cambray	4	18	8
Do., for India	5	0	0
Do., Salem Ch.	102	18	0
Do., for W & O	0	10	6
Do., for N P Manik	18	0	0
Do., for N P	1	11	0
Chipping Campden	1	3	3
Do., for support of Congo boy Nez-urubi	1	7	0
Cinderford	6	1	10
Cirencester	8	6	9
Coleford	17	12	8
Do., for W & O	1	3	6
Do., for Congo	0	10	6
Do., for N P	3	19	9
Cutadean	5	12	0
Gloucester	20	0	1
Do., for W & O	2	0	0
Gossington, for N P	1	0	8
Kingstansley, for N P	1	10	0
Lechlade	17	1	2
Longhope	2	7	9
Do., for W & O	0	6	1
Lydbrook	1	10	9
Lydney	8	6	8
Milton	15	10	4
Naunton and Guiting	5	16	8

Old Redbury	0	10	0
Stow-on-the-Wald	19	7	0
Stroud	24	14	4
Do., for W & O	1	0	0
Do., for Mr. Wall's work, Ross	1	10	0
Do., for N P	1	13	1
Winchcombe	1	2	0

HAMPSHIRE.

Boscombe	30	4	0
Bournemouth, Linn-downe Ch.	20	4	4
Do., for China	2	0	0
Do., for W & O	2	9	4
Do., for N P	2	4	6
Do, Westbourne Tab.	62	3	0
Do., do., Missionary Prayer Union, for Support of Mr Hale, India	30	11	2
Eastleigh	4	2	6
Fleet	9	1	0
Lockerley, Sun-school	5	7	6
Do., for N P	4	4	10
Lymington	0	5	5
Do., for W & O	1	3	0
Do., for N P	1	9	0
Lyndhurst	4	1	3
Do., for W & O	0	10	0
Portsmouth Auxiliary	2	1	3
Romsey	1	4	1
Do., for Support of Congo Boy	5	0	0
Do., for W & O	1	5	0
Do., for N P	3	1	0

Southampton, United

Meeting	4	2	0
Do., Portland Ch.	25	18	11
Do., Sunday-school	18	6	2
Do., Carlton Chapel	11	3	7
Do., Sunday-schcol.	7	18	4
Do., for Congo	5	0	0
Do., for support of Congo boy under Mr. Crisner	5	0	0
Do., East-street	7	5	0
Do., for W & O	1	11	6
Do., Blackfield	0	18	4
Do., Eastleigh	0	15	0
Do., Sholing	0	6	0

Less Auxiliary ex-penses

	88	3	10
	4	5	0
Whitchurch	83	18	10
Winchester	1	1	0
Do., for support of Mr. Clark's Congo boy	24	17	1
Do., for W & O	5	0	0
Do., for N P	0	18	5
	2	6	3

ISLE OF WIGHT.

Newport, Sunday-sch.	3	0	0
Niton	1	1	0
Road	2	7	0
Ventnor	6	5	7
West Cowes	9	17	0

HAREFORDSHIRE.

Ewia Harold	0	11	5
Do., for N P	1	3	7
Gorsley	7	10	0
Lay's Hill	0	3	0
Leominster	3	14	3

Ross, Broad-street	17	0	0
Do., for <i>W & O</i>	1	14	10
Ryeoford	1	6	4
Hinsbath, Sunday-school	2	7	0

HERTFORDSHIRE.

Barnet, Tabernacle	1	12	2
Berkhamsted	15	4	9
Bishop Stortford	13	15	0
Boxmoor	6	10	10
Do., Sunday-school	2	17	1
Bushey and South Watford	7	12	1
Cheamunt, Windmill-lane Sunday-school for <i>N P</i>	0	17	0
Hemel Hempstead	21	4	1
Do., for <i>A P</i>	2	19	0
Hitchin, Salem Chapel	36	17	8
Do., for support of Congo boy	0	18	5
Do., for <i>W & O</i>	3	18	0
Do., for <i>N P</i>	5	21	11
Do., Waleworth-road	27	1	0
Do., for <i>W & O</i>	0	10	6
King's Langley	1	12	6
Do., for <i>W & O</i>	0	9	6
Markyate-street	0	13	11
Do., for <i>W & O</i>	0	10	4
Do., for <i>N P</i>	3	7	9
Mill End	2	19	1
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	1	3	0
New Barnet	61	14	6
Redbourne, Tabernacle	1	2	6
Rickmansworth	13	4	2
St. Albans, Tabernacle	1	10	6
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	2	2	0
Tring	6	0	4
Ware	3	4	0
Watford	153	2	3
Do., for <i>W & O</i>	7	0	0
Do., for China Medical Mission	3	18	0

HUNTINGDONSHIRE.

Huntingdonshire	80	0	0
Do., for <i>W & O</i>	5	0	0

KENT.

Ashford	19	1	5
Belvedere	8	15	11
Do., for <i>W & O</i>	0	15	0
Bexley Heath, Old Baptist Sun.-sch.	0	17	0
Do., Trinity Ch. Sunday-school	5	0	5
Brasted	12	7	6
Do., for <i>W & O</i>	1	0	2
Do., for <i>N P</i>	2	18	7
Broadstairs, Salem Ch.	8	0	0
Bromley Common	17	13	4
Canterbury	35	0	9
Chatham, Zion	45	13	10
Dover	83	12	5
Do., for <i>W & O</i>	7	9	3
Do., for <i>N P</i>	8	8	5
Do., for Mr. Stubbs' School, Patna	6	13	4
Eynsford, Sun.-school	2	4	6
Eythorne	36	16	1
Do., for <i>W & O</i>	2	11	0
Do., for <i>N P</i>	4	8	2
Do., for Congo	2	4	0
Faversham, for <i>W & O</i>	0	12	0
Folkestone	57	6	10
Do., for <i>W & O</i>	4	19	0
Do., for <i>N P</i>	2	16	8
Do., for Congo	1	11	0

Foot's Cray	1	4	0
Do., Sunday-school	6	11	0
Greenwich, South-st.	6	18	7
Headcorn	0	10	6
Lee	47	18	0
Lewisham-road	22	14	4
Do., for <i>W & O</i>	1	0	0
Maidstone, King-street	23	16	4
Do., for <i>W & O</i>	2	19	9
Do., Union-street	21	0	1
Do., for <i>N P</i>	5	11	6
Margate	38	9	3
Ramsgate, Cavendish Chapel	53	3	11
Do., for Congo	1	0	0
Do., for <i>N P</i>	1	10	3
Manduirst	7	3	4
Sevenoaks, Walthamstow Hall	1	15	0
Sidcup	15	15	2
Smarden	0	16	0
Tenterden	11	9	7
Do., for <i>W & O</i>	1	0	7
Tonbridge	5	9	5
Do., Sunday-school	5	16	7
Tunbridge Wells Convention	2	6	5
Tunbridge Wells Y.P.S.C.E., for support of Congo boy "Pondy"	3	0	0
West Malling	2	2	0
Woolwich, Carmel Anglesa-road Christian Band	3	0	0
Do., Queen-street Sunday-school, for support of Congo boy	5	0	0
Do., for <i>N P</i>	0	4	9

LANCASHIRE.

Accrington	39	15	3
Do., Young Ladies' Association	3	9	11
Ashton, Preston	26	2	6
Do., for <i>W & O</i>	3	0	0
Ashton-under-Lyne	9	12	9
Astley Bidge	18	18	0
Atherton	13	11	10
Do., for Congo boy under Mr. Darby	5	0	0
Do., for Congo girl under Mrs. Stapleton	2	0	0
Do., for support of Student at Serampore	5	0	0
Do., for <i>W & O</i>	2	3	9
Bacup, Doals	1	15	0
Do., Ebenezer, for <i>N P</i>	3	7	1
Do., Irwell Terrace	7	17	7
Do., Zion	18	0	0
Bolton, Claremont	31	18	1
Do., for <i>W & O</i>	3	7	4
Do., Sunday-school	11	5	8
Do., Zion Church	4	3	8
Do., for <i>W & O</i>	0	11	0
Do., Radcliffe	2	0	0
Less expenses	53	0	9
	2	9	6
Bootle, Welsh Church	50	11	3
Briercliffe, Hill-lane Sunday-school	6	16	5
Burnley, Sion	9	0	0
Do., for Congo	8	3	10
	3	3	0

Chesham, Bury	9	13	3
Do., for <i>W & O</i>	0	19	0
Darwen	10	13	0
Edgewise, Waterfoot	2	0	0
Liverpool, Cottenham-st. Sunday-school	4	3	11
Do., Edge-lane	1	4	0
Do., Everton, Welsh Church	60	6	5
Do., Fabius Chapel	8	0	0
Do., Kensington Sunday-school	5	19	7
Do., Mile End Mission	6	3	6
Do., Myrtle-street, Juvenile Auxiliary, for Mr. Hay's schoolwork, India	10	0	0
Do., for Mr. Spurgeon's schoolwork, India	5	0	0
Do., for Mr. Darby's schoolwork, Congo	10	0	0
Do., for Mr. Webb's schoolwork, Jamaica	15	0	0
Do., for Mr. Hutchins' schoolwork, Jamaica	10	0	0
Do., for Mr. James' schoolwork, Jamaica	10	0	0
Do., for Calabar Col.	15	0	0
Do., Prince's-gate	15	8	11
Do., for India	1	0	6
Do., for Congo	1	0	0
Do., for <i>W & O</i>	5	7	5
Do., Richmond Ch.	74	15	8
Do., for Congo	0	10	0
Do., for China	0	12	6
Do., Sunday-school	18	4	0
Do., for <i>N P</i>	0	6	10
Do., Y.P.S.C.E., for <i>N P</i> Sotsow	24	0	0
Hookerjee	63	11	7
Do., for <i>W & O</i>	5	14	0
Do., for Mr. Cradock's work	10	0	0
Do., for Mr. Dixon's work, China	10	0	0
Do., for Medical Work, Wathen	10	0	0
Do., for two boys under Mr. Cameron, Congo	10	0	0
Do., for Congo boy under Mr. Darby	5	0	0
Do., Walton	3	18	8
Do., for <i>W & O</i>	1	0	0
Do., Windsor-street, Welsh Church	9	13	6
Do., for <i>N P</i>	2	4	2
Do., for Tivoli	5	0	0
Do., Birkenhead, Grange-road	15	6	7
Do., for Congo	2	2	0
Do., for <i>W & O</i>	3	10	0
Do., do., Welsh Ch.	6	6	10
Do., for Italy	0	10	6
Do., for Congo	0	10	0
Do., for Diben Station, Britany	6	2	4
Manchester Auxiliary, per Mr. T. Spencer, Treasurer	378	11	5
Do., Brighton Grove Sunday-school	1	15	9
Do., Grosvenor-street	3	18	0
Do., Upper Medlock-street Welsh Ch.	4	16	0
Do., for <i>N P</i>	1	2	3
Do., Wilmot-street Sunday-school	0	5	0

Morcambe	0	17	6
Nelson, Carr-road	6	15	6
Olham, King-street	31	5	11
Do., for <i>W & O</i>	4	0	0
Do., Manchester-st.	23	8	5
Do., for <i>W & O</i>	1	2	0
Do., for <i>NP</i>	1	8	8
Oswaldtwistle, for <i>W & O</i>	1	6	6
Preston, Pole-street	2	17	0
Rochdale, Newbold, for <i>W & O</i>	1	1	9
Do., West-street	50	12	6
Do., for <i>W & O</i>	11	0	0
Do., for <i>NP</i>	7	11	0
Do., Newbold, Ebenezer, for <i>W & O</i>	1	1	9
Do., Middleton	0	10	0
South rt, Tabernacle Sunday-school	10	17	2
Waterfoot, Bethel	3	2	6
West Leigh, Dangerous Corner Sunday-schl.	5	1	2
Wigan, King-street	23	9	7
Do., for <i>W & O</i>	1	9	0
Do., for <i>NP</i>	1	2	7
Do., for Congo	0	8	0

LEICESTERSHIRE.

Ashby-de-la-Zouch and Packington	7	0	6
Barton Fabis, for <i>W & O</i>	1	1	6
Epworth	2	5	0
Fleckney	1	0	0
Hugglescote	21	1	6
Leicester, Archdeacon-lane	36	4	5
Do., Dover-street	25	7	6
Do., for Congo	1	0	9
Do., for Rome	0	10	6
Do., Harvey-lane Sunday-school	22	9	3
Do., Melbourne Hall, for support of Mr Roger, Congo	107	19	5
Do., Victoria-rd. Ch.	34	4	6
Loughborough, Baxter Gate	30	0	0
Do., for <i>W & O</i>	2	5	0
Do., Woodgate	28	10	0
Do., for Rome	3	6	6
Market Harborough Sunday-school	2	4	0
Melton Mowbray	9	3	2
Oadby	6	12	6
Do., for <i>W & O</i>	0	14	0
Do., for <i>NP</i>	2	3	6
Quorn	3	19	10
Do., for <i>NP</i>	0	18	6
Sheepshed, Charnwood-road	2	0	0
	352	1	1
Less expenses	2	17	6
	349	3	7

LINCOLNSHIRE.

Boston, High-street	38	5	0
Do., Salem Ch.	4	10	4
Do., for <i>W & O</i>	0	4	10
Do., for <i>NP</i>	0	14	7
Bourne	41	9	10
Do., for <i>W & O</i>	0	13	6
Comingsby	3	9	9
Do., for <i>W & O</i>	0	6	0
Gosberton	0	15	0
Grimby, Tabernacle	28	10	11
Do., for Congo	0	13	6
Do., for <i>NP</i>	1	13	8
Do., Zion	18	18	6

Horncastle	1	7	7
Lincoln, Cooper Memorial Chapel	24	14	9
Do., Mint-street	9	17	4
Do., for <i>W & O</i>	1	0	0
Louth, Eastgate	13	4	4
Do., Northgate	19	11	0
Maltby	5	15	0
Spalding	10	10	6
Do., Juvenile Society	23	10	0
Do., for <i>NP</i>	1	4	0
Do., Pinchbeck	0	18	8

NORFOLK.

Carleton Rode for <i>W & O</i>	0	10	6
Des	25	16	10
Do., for <i>NP</i>	0	15	10
Downham	4	13	5
East Dereham Sunday-school	10	0	0
Hunstanton, Union Ch.	7	14	4
King's Lynn, Stepney Chapel	12	19	6
Do., Sunday-school	0	12	8
Norwich, St. Clement's for support of Balagegenna, Berhampore	15	0	0
Do., for <i>NP</i>	0	18	6
Do., St. Mary's	369	6	5
Do., for <i>W & O</i>	12	10	0
Do., for support of Congo boy Nkindu	5	0	0
Do., Unthanks-road	44	1	5
Thetford	6	10	9
Do., for <i>NP</i>	0	2	7
Upwell	0	18	8
Do., for <i>W & O</i>	0	7	9

NORTHAMPTONSHIRE.

Burton Latimer	12	0	0
Do., for <i>W & O</i>	0	10	0
Cooknos	2	1	1
Earls Barton	6	3	3
Ecton	3	5	0
Do., for <i>W & O</i>	0	5	0
Northampton, College-street	5	13	5
Do., Grafton-street	3	0	10
Do., Mount Pleasant	11	1	7
Peterborough	131	18	9
Do., Sunday-school, for support of Bhikari Sanka	20	0	0
Do., for support of Mosa	4	0	0
Roads	0	13	6
Do., for <i>W & O</i>	0	10	0
Wollaston, Zion, for <i>W & O</i>	0	10	0
Do., Sunday-school, for <i>NP</i>	0	11	0

NORTHUMBRELAND.

Berwick-on-Tweed	26	13	8
Newcastle-on-Tyne, Jesmond	45	3	0
Do., Sanday-school	4	0	10
Do., Westgate	82	18	4
Do., Rye Hill	6	19	6
Do., for <i>W & O</i>	1	8	0
Do., Sunday-school	1	14	4
Do., for <i>NP</i>	3	4	5
North Shields	5	17	11

NOTTINGHAMSHIRE.

Beeston	25	7	4
Bulwell	2	2	0

Calverton	0	10	
Collingham and Carlton-in-Moorland	3	11	0
Daybrook	13	9	6
East Kirby	16	15	1
Hucknall Torkard	22	7	10
Kirkby-in-Ashfield	9	6	10
Lenton	2	12	0
Mansfield	6	5	3
Newark	6	5	1
Do., Juvenile Aux.	5	13	0
Nottingham, Public Meeting	9	7	4
Do., Breakfast Meeting	5	12	0
Do., Juvenile Meeting	11	8	11
Do., Arkwright-street	12	8	3
Do., Broad-street	48	0	9
Do., Derby-road	18	13	1
Do., Y. P. S. C. E.	1	5	0
Do., Sunday-school	5	16	10
Do., George-street	4	8	9
Do., for <i>W & O</i>	2	2	0
Do., Independent-st., Sunday-school	8	9	9
Do., Palin-street	34	12	6
Do., Mansfield-road	31	15	2
Do., for Rome	1	10	0
Do., for Orissa	0	10	0
Do., Woodborough-rd.	19	7	7
Do., for <i>W & O</i>	1	0	0
Do., Juvenile Aux.	17	14	6
Do., Whitmoor Sch.	0	5	0
New Basford, Chelsea-street	10	16	2
Do., for <i>W & O</i>	0	10	0
Old Basford, High-st.	59	8	7
Do., Queensbury-st.	41	0	0
Retford	4	5	6
Ruddington	3	3	0
Southwell	5	6	4
Sutton-in-Ashfield	22	10	8
Sutton-on-Trent	1	5	10
Woodborough	0	9	6

494	8	6	
Less County expenses	18	12	11
	477	15	7

OXFORDSHIRE.

Banbury	2	1	0
Do., for <i>W & O</i>	1	0	0
Burford	7	10	7
Do., for <i>W & O</i>	0	10	0
Caversham Sun.-sch.	3	12	1
Hook Norton	4	4	9
Oxford, New-road	51	18	5
Do., for <i>W & O</i>	3	15	2
Do., for Congo	6	10	0
Do., for Pensions-gardens Sunday-sch.	10	3	5
Do., Commercial-rd.	5	8	6
Do., for China	2	2	4
Do., for Congo	3	7	7

RUTLANDSHIRE.

Langham	0	10	0
Oakham	6	8	4

SHERBORNSHIRE.

Craven Arms	1	11	0
Oswestry	14	3	1
Do., for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	1	7	5
Pontesbury	0	10	0
Wem	2	5	6
Do., for <i>W & O</i>	0	11	6
Do., for <i>NP</i>	1	8	11

SOMERSETSHIRE.

Bath, Hay-bill	28	10	0
Do., for <i>W & O</i>	1	3	4
Do., Minvers street	75	2	2
Do., for <i>W & O</i>	1	0	0
Do., Bethesda	2	3	3
Do., for support of <i>Malakara and Little Dot, Congo</i>	10	0	0
Do., Widcombe, Ebenezer Chapel	6	6	0
Do., Sunday-school	3	18	10
Do., Limpley Stoke	2	19	9
Beckington	12	5	1
Bridgewater	11	3	5
Do., for <i>W & O</i>	1	18	0
Do., for <i>N P</i>	1	15	0
Bristol Auxiliary, per Mr. G. M. Garillo, Treasurer	62	5	1
Do., for <i>W & O</i>	1	17	4
Do., for <i>N P</i>	0	10	0
Do., for <i>Congo</i>	15	6	9
Do., for support of <i>Congo Boy</i>	5	0	0
Do., Weston-super-Mare, Bristol-road Sunday-school	5	10	2
Chard	2	1	10
Do., for <i>W & O</i>	2	11	0
Cheddar	18	0	5
Do., for <i>W & O</i>	0	17	0
Do., for <i>N P</i>	4	5	1
Plyhead & Isle Abbots	7	11	0
Frome, United Mtggs.	6	7	10
Do., Sheppards Barton	23	12	5
Do., Sunday-school	9	14	5
Do., for support of <i>Native Girl, Intally School</i>	6	0	0
Do., for support of <i>Congo Boy and Girl</i>	5	0	0
Do., Badox-lane	4	16	2
Do., for <i>W & O</i>	2	0	0
Do., Chappmanslade	0	13	3
Hatch Beauchamp	0	6	0
Mark	1	9	11
Montacute	13	2	6
Do., for <i>W & O</i>	1	0	0
North Curry and Stoke St. Gregory	5	4	0
Do., for <i>N P</i>	1	2	7
Thunton, Albemarle Ch.	2	6	4
Watchet	4	4	6
Wedmore	4	8	5
Do., for <i>China</i>	0	10	3
Wellington	38	2	1
Do., for <i>W & O</i>	2	0	0
Wells	4	3	6
Wilton	2	14	0
Wincaiton	24	16	8
Yeovil	72	17	1

STAFFORDSHIRE.

Rilston	8	19	5
Brierley Hill	2	13	5
Burton-on-Trent, New-street	87	8	0
Do., for <i>W & O</i>	2	15	0
Do., Salem Sunday-school	18	16	8
Cheadle	1	18	0
Do., for <i>W & O</i>	0	4	0
Coaley, Darkhouse	11	0	0
Do., for support of <i>Congo boy</i>	5	0	0
Do., Ebenezer	1	0	0
Do., Providence	18	13	1

Hanley, New-street	6	19	0
Do., for <i>W & O</i>	0	10	6
Do., Welsh chapel	0	6	6
Do., for <i>N P</i>	0	16	10
Langton	10	18	3
Netherton	1	11	6
Stafford	4	12	8
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	0	11	4
Tipton, Princes' End	31	13	0
Do., for <i>W & O</i>	0	10	0
Walsall, Stafford-st., for <i>W & O</i>	1	1	0
Do., Vicarage-walk	37	19	4
Do., for <i>W & O</i>	2	0	0
Walt-on-Trent	0	10	0
Wednesbury	6	18	4
West Bromwich	7	9	6
Willenhall	0	16	3
Wolverhampton	19	4	9
Do., Sunday-school	5	5	9
Less expenses	0	13	6
	290	2	8
	298	9	2

SUFFOLK.

Brandon	4	14	11
Do., for <i>W & O</i>	0	13	0
Do., for <i>N P</i>	0	5	3
Bures	1	17	0
Bury St. Edmunds	39	0	8
Do., for <i>W & O</i>	2	0	0
Ipwich, Burlington Chapel	11	14	10
Do., for support of <i>Chinese Evangelist</i>	1	6	1
Do., Turret Green	79	17	7
Do., for <i>W & O</i>	5	0	0
Sudbury	10	10	9
Walton	10	10	3
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	1	4	5

SURREY.

Addlestone	34	1	0
Do., for <i>W & O</i>	2	11	7
Do., for <i>N P</i>	3	17	10
Do., for <i>Barristal School</i>	6	0	0
Balham, Ramadan-road	14	5	4
Do., Sunday-school	24	17	4
Barnes	5	19	10
Do., Sunday-school, for <i>Intally Orphanage</i>	3	9	2
Croydon, West	15	15	3
Dulwich, Lordship-lane	5	10	3
Do., Sunday-school, for <i>Cama</i>	10	0	0
Do., for <i>Congo</i>	5	0	0
Guildford, Commercial-road	26	19	9
Kingston-on-Thames	29	12	4
Do., for <i>W & O</i>	3	3	0
Do., for <i>N P</i>	0	17	6
Lower Tooting, Longley-road	9	19	4
Do., Summers Town Mission Sunday-school	1	2	0
Merstham Sunday-sch.	1	5	0
Penge	10	16	0
Do., for <i>W & O</i>	3	8	10
Redhill Sunday-school	3	19	1
Richmond, Duke-street	13	1	1
South Norwood	6	7	10
Do., for <i>W & O</i>	1	3	0

Streatham, Lewin-rd.	8	7	4
Sutton	32	13	8
Upper Norwood	5	9	0
Upper Tooting	42	7	3
Wallington, Queen's-rd.	24	16	11
Do., for support of <i>Ahabd, Barisal and Gohadi, Barisal</i>	1	7	11
West Norwood, Chalsworth-road	39	5	8
Wimbledon, Queen's-rd.	5	18	9
Do., for <i>W & O</i>	1	9	9
Do., Sunday-school	6	4	3
Yorktown	16	18	3

SUSSEX.

Brighton, Bond-street	4	16	0
Do., Holland-road	91	5	6
Do., Queen's-square	27	14	6
Do., for <i>Congo</i>	1	1	0
Do., for <i>N P</i>	0	18	3
Eastbourne	38	12	9
Do., for <i>Congo</i>	3	3	4
Do., for <i>Congo Medicine Chest</i>	3	2	0
Do., for <i>N P</i>	0	17	0
Hastings	60	16	2
Do., for <i>W & O</i>	3	13	3
Do., for <i>N P</i>	3	9	1
Lewes	20	13	3
Do., for <i>W & O</i>	0	10	0
St. Leonards	20	18	7
Do., for <i>W & O</i>	4	18	9
Worthing	13	17	9

WARWICKSHIRE.

Birmingham (per Mr. T. Adams, Treasurer)	114	19	8
Do., for <i>W & O</i>	40	8	10
Do., for <i>N P</i>	4	19	9
Do., for <i>China</i>	0	4	7
Do., for <i>India</i>	0	6	8
Do., for <i>Congo</i>	10	0	9
Do., Wycliffe Ch.	10	0	0
Do., Circus Sunday-school	0	10	0
Do., Smethwick Sunday-school	1	7	6
Leamington, Clarendon Chapel	17	17	11
Do., for <i>W & O</i>	1	1	0
Do., for <i>San Salvador School</i>	5	0	0
Do., Warwick-street	39	9	9
Do., for <i>N P</i>	0	5	7
Do., for <i>Congo</i>	2	11	0
Warwick, Castle-hill	6	3	2
Do., for <i>W & O</i>	0	10	7

WESTMORELAND.

Westmoreland	1	7	0
Do., for <i>N P</i>	1	10	0

WILTSHIRE.

Bradford-on-Avon	18	2	5
Do., for <i>W & O</i>	1	10	0
Do., for <i>China</i>	1	7	0
Bristol	7	15	8
Bromham	1	4	0
Do., for <i>N P</i>	0	6	0
Calne	33	15	9
Chippenham, Station Hill	9	6	2
Corsham, for <i>W & O</i>	1	0	0
Damerham	1	15	0
Do., for <i>W & O</i>	0	5	0

Deeizes	29	11	1
Do., for support of Congo boy	5	0	0
Langley Fitzurse	3	11	0
Do., for N.P.	0	14	7
Melkham	46	1	0
Do., for support of Congo boy	5	0	0
Pawsey	3	8	10
Remley	2	10	6
Shrewton	4	2	7
Swindon	46	3	2
Do., for N.P.	2	14	2
Do., for Congo	1	11	0
Trowbridge, Back-st.	55	18	9
Warminster	18	7	8
Do., for N.P.	1	16	11
Do., for Congo	1	1	7
Westbury, Penknapp	8	5	6
Do., for W & O	0	5	0
Westbury Leigh	14	0	11
Do., for W & O	0	13	4
Do., for N.P.	3	0	10
Yatton Keynell	3	13	0

WORCESTERSHIRE.

Atch Leach and Dunnington	15	10	6
Do., for W & O	1	11	3
Droitwich	3	0	0
Dudley	4	12	4
Do., for W & O	1	2	0
Do., for N.P.	0	14	2
Kidderminster, Church-street	13	18	11
Do., for W & O	1	9	0
Do., for N.P.	2	12	8
Do., Milton Hall	10	16	7
Do., for N.P.	2	15	1
Perashore	1	1	9
Do., for W & O	0	10	0
Do., for N.P.	2	0	9
Shipaton-on-Stour	3	1	7
Do., for W & O	0	2	6
Stourbridge	10	14	11
Do., for W & O	0	13	3

YORKSHIRE.

Bradford, Westgate	104	6	0
Do., Gillington	23	4	0
Do., Trinity	39	14	10
Do., Hallfield	29	5	3
Do., Zion Jubilee Ch.	13	9	3
Do., and Caledonia-st. Sunday-schools	4	16	10
Do., Leeds-road	11	0	0
	225	13	2
Less expenses	0	10	0
	225	3	2
Batley	1	0	0
Bramley, Zion Ch.	12	13	0
Do., for W & O	0	10	6
East Riding District.			
Beverley	38	11	0
Do., for W & O	2	18	6
Do., for N.P.	5	0	0
Bishop Burton	3	0	7
Cottingham	10	0	0
Driffield and Hutton			
Cranwick	6	9	8
Hull, George-street	19	3	0
Do., South-street	11	5	5
Do., Tabernacle	16	11	6
Keeleshill Sunday-sch.	0	14	0
Gildersome	8	10	0

Halifax, North-parade	17	3	3
Do., Ladies' Aux. for Miss Leigh, Cutback	5	0	0
Do., Trinity-road	6	0	9
Harrrogate, Juvenile Assoc., for Congo	1	2	10
Heptonstall Slack	27	8	1
Ruddersfield, New North-road	23	0	0
Do., for support of Congo boy	5	4	3
Kelghley District.			
Bingley	7	0	0
Barnoldswick	6	18	7
Cononley	2	11	0
Cullingworth	3	0	0
Do., for N.P.	1	0	0
Earby	4	14	4
Haworth	30	5	3
Horkingstone	2	0	0
Keighley	28	19	8
Do., Sunday-school	2	15	0
Long Preston	4	14	10
Slack Lane	7	9	8
	109	7	1

Less expenses 17s. 8d. and 28s. 15s. 8d. previously acknowledged 87 13 0

Leeds, United Com-munion Service, for W & O	10	15	1
Do., Blenheim Ch.	47	9	8
Do., for W & O	2	13	3
Do., Juvenile Society	32	10	0
Do., Camp-road	9	9	4
Do., Burley-road, Juvenile Society	20	17	9
Do., South Parade	152	2	0
Do., Wintonn-street for W & O	0	10	0
Lindley Oakes Ch.	6	19	0
Do., Juvenile Auxiliary	16	10	0
Do., for support of Congo boy and girl	4	11	5
Lockwood	28	16	0
Melkham, for W & O	1	6	11
Middleborough, Welsh Church	0	7	11
Minsbridge	7	12	0
Maryley	1	1	0
Rawdon	7	17	8
Rotherham, Westgate Sunday-school, for support of Congo boy under M. Whitehead	5	0	0
Salendine Nook	1	10	0
Do., Ladies' Aux.	3	12	11
Salterforth	0	13	3
Scapgoat Hill	8	12	0
Scarborough, Aber-marle	22	19	2
Do., Ebenezer	2	5	3
Sheffield, coll. by Miss E. Bowles and Miss N. Tucker, for Mrs. Lewis' work Congo.	4	3	9
Sheffield, Glossop-road	22	1	10
Do., for Congo	10	7	6
Do., Townhead-st.	9	0	6
Do., Portmanon	11	10	5
Do., Walkley	8	14	0
Skipton	3	11	5
Do., for W & O	0	9	10
Do., for N.P.	5	13	9
Sutton-on-Craven	46	19	6
Do., for N.P.	0	6	0

Thor-aby-on-Tees	2	14	0
Wakefield	14	12	0
York	19	14	5

NORTH WALES.

ANGLESEA.

Ainon	2	12	6
Amlwch, Salem	21	13	1
Do., for N.P.	1	4	0
Benuraris	4	6	0
Belan	2	12	4
Bodeldeyrn	2	7	1
Bryniencyn	2	6	4
Caerwelling, Siloh	3	16	6
Capel Gwyn	2	2	2
Capel Newydd	0	10	0
Cemaes	6	3	4
Gaerwen	2	10	0
Garaefawr	0	13	7
Holyhead, Bethel	19	19	2
Do., Hebron	5	2	0
Do., Siloh	1	11	9
Llanegfan	3	4	4
Llaneddeusant, Horeb.	2	12	6
Llanellian, Bethania	2	8	9
Llanerchymedd	8	18	0
Llanfachreth	4	0	8
Llanfairnath, Sion	3	0	0
Llangefn	14	15	7
Llangoed	3	0	0
Pencarnetdi	4	11	9
Pensarn, Carmel	1	11	0
Porthrhydybont	5	4	6
Porthrhydybont, Menai Bridge	10	0	0
Rhosybol, Bethel	5	13	5
Rhydwyd	7	8	2
Sardis	3	3	2
Traeth-coch	1	1	0
Valley	2	9	8

185 18 7

Less for County Home Mission 57 10 0

108 8 7

CARNARVONSHIRE.

Bangor (English Ch.)	7	0	7
Do., Pannel	18	10	0
Bethesda	11	6	0
Capel-y-Beirdd	2	8	1
Carnarvon	21	0	0
Conway	2	9	0
Garn	4	4	9
Gilfach, Llanfairfechan and Penmaenmawr	10	15	0
Groeslon	1	0	0
Llanaelhaearn Lithfaen and Trefor	2	11	4
Do., for N.P.	1	9	6
Llanberis, Sion	1	0	0
Llandudno, English Ch	10	2	0
Do., Welsh Ch	15	14	6
Do., for V.P.	2	9	9
Llanllyfni	3	15	0
Nevin, Sion	2	13	0
Penrhyndeudraeth	2	3	0
Pengroes, Caifaria	2	7	4
Pontllyfni	1	2	0
Portmadoc, Berea Sun-day-school	3	12	6
Rwllheli	7	10	0
Rhosirwaen, Bethesda	0	17	6
Tyddynshon	3	15	0

DEKBIGHSHERE.

Abergele	2 10 0
Brynho, English Ch.	1 0 0
Do., Welsh Ch.	10 0 0
Cefn Brychan	1 11 0
Cefn Mawr	4 10 0
Dolymern	2 0 0
Garth	1 1 3
Gefallrhod	1 7 7
Glyn Ceiriog	0 10 0
Llandyrnog	0 7 0
Llanellidan	3 0 0
Llanfair D.C.	0 8 0
Llangernyw	0 4 7
Do., for N.P.	1 6 11
Llangollen, Castle-st.	4 2 6
Do., English Ch.	3 8 6
Llanfeydd, Bryn	1 0 0
Do., Pentre	2 0 9
Do., for N.P.	0 3 0
Llanrhaid	1 0 0
Llanrwst	3 5 0
Penycast	2 0 0
Ponkey, Sion, for N.P.	0 0 9
Rhos, Welsh Ch.	1 15 0
Ruthin	4 13 4
Wrexham, Welsh Ch.	1 0 0

FLINTSHIRE.

Holywell	4 2 5
Do., for N.P.	0 14 1
Lixwm	2 7 4
Do., for N.P.	0 11 8
Llanelwy	0 18 0
Maeclas	0 18 7
Milwr	1 2 9
Mold	1 17 0
Pantymo, Halkin	2 5 0
Rhuddlan, Sion	1 5 0

MERIONETHSHIRE.

Bala	0 7 6
Do., for N.P.	0 9 6
Barmouth	4 4 6
Blaenau, Ptealiniog,	
Calcaria	2 4 3
Do., Seion	5 0 5
Corwen	3 18 3
Do., for N.P.	1 10 0
Dolgelly	11 3 3
Llanantffraid and	
Glyndyfrdwy	2 10 0
Llanwchllyn	3 1 2
Pandy Capel	3 0 0

MONTGOMERYSHIRE.

Cwmbellan	1 12 7
Do., for N.P.	0 7 5
Llanfair	2 16 3
Do., for N.P.	3 3 6
Llanfyllin	11 13 0
Llanidloes	7 5 4
Newchapel	3 8 6
Do., for N.P.	0 11 6
Newtown	14 11 2
Do., for W & O	1 7 0
Talywern	5 6 5

SOUTH WALES.

BRECONSHERE.

Bracon, Kensington	18 13 11
Do., Watargate	4 15 4
Brynmawr, Zion	0 11 0
Do., Sunday-school	0 10 0
Criehowell, Bethabara	6 6 8

Erwood, Hephzibah

and Ramah	1 3 6
Llanelli, Bethlehem	2 1 3
Llangunider	23 10 4
Marcyberlan	1 11 2
Do., for N.P.	2 4 4
Marcyrhellen	5 12 0
Pantycelyn	0 15 0
Pisgah	0 13 3
Ynnykfelin, Bethel	0 19 1

CARDIGANSHERE.

Aberystwith, Bethel,	
Welsh Ch.	26 0 7
Do., English Ch.	10 11 6
Do., Moriah	0 18 0
	37 10 7
Less expenses	5 10 3

Blaenwenan

	2 11 0
Cardigan, Bethany	20 8 3
Do., for N.P.	4 1 11
Do., Mount Pleasant	8 5 0
Do., for Africa	2 10 0
Do., for China	2 10 0
Do., for Italy	1 5 0
Do., for N.P.	2 3 2
Penyparc	5 7 11
Talybont	2 17 0
Verwig, Siloam	4 8 4
Do., for N.P.	0 18 8

CARMARTHENSHIRE.

Aberduar	6 16 11
Ammanford, Ebenezer	3 4 8
Brynamman, Siloam	5 13 6
Burry Port	10 6 8
Bwlchnewydd	4 3 0
Bwlchyriw	0 8 3
Caio, Bethel	1 6 0
Do., Salem	2 17 0
Carmarthen, English Ch	7 7 0
Do., Pennel	10 3 0
Do., Tabernacle	24 11 8
Cwmdund	1 5 0

Cwmdu Valley, Llan-

dido, Providence	2 5 6
Cwmfwr	2 16 2
Cwmvelin, Ramoth	6 13 6
Ferry-side, Salem	2 12 0
Ffynonhenry	1 13 6
Llandilo, Ebenezer	4 3 3
Llandoverly	1 19 2
Do., for N.P.	0 18 4
Llandybie, Saron	1 18 7
Do., for N.P.	3 1 5
Llandyfan, Soar	1 3 2
Llandyssul	0 19 8
Llanelli, Bethel	24 7 6
Do., Calcaria	14 15 10
Do., Felinfoel Adulam	23 13 9
Do., Horeb	1 13 11
Do., Llangennech	
Salem	4 15 8
Do., Moriah	61 10 0
Do., Sion	42 2 4
Llanfynydd, Amor	0 17 0
Llan-gunnog, Ebenezer	9 2 6
Llwynhendy, Soar	28 3 6
Login, Calcaria	17 12 6
Ma-scanner	4 2 8
Ponthenry, Bethesda	1 3 3
Porthyrhyd, Bethlehem	3 15 6
Rhidwilyn	10 11 3
Do., for N.P.	4 8 9
Salem Mydrim	11 3 6
Sittin Vellingwm	3 12 9
Trefsch	3 8 1
Whitland, Nazareth	10 8 10

GLAMORGANSHERE.

Aberaman Gwawr	6 15 6
Aberavon, Ebenezer	6 14 4
Aberdare, Calcaria	40 2 5
Do., Cwmaman Zion	
Welsh Ch.	6 1 3
Do., Cwm-dare, Nebo	7 15 0
Do., Gadlys	15 0 0
Do., Mill-street	21 0 0
Do., Siloa Pont-	
brenlwyd	2 6 0
Do., for N.P.	1 4 8
Do., Ynyalwyd	10 13 1
Aberdulais	1 0 0
Abernant, Bethel	6 1 4
Blaenrhondda, Calcaria	1 12 9
Blaenycwm	4 14 1
Bridgend, Ruhannah	2 17 0
Caer-salem Newydd	20 16 10
Do., for N.P.	6 6 0
Do., for Brittany	0 10 0

Cardiff, Bethany

	96 2 5
Do., for W & O	3 0 0
Do., for Congo	0 5 0
Do., Bethel	7 13 0
Do., Sunday-school	12 8 5
Do., Brunel-street	2 15 4
Do., Hope Ch.	34 13 0
Do., Sunday-school	3 10 0
Do., Splott-road	11 2 3
Do., Tredegarville	62 4 0
Do., for N.P. under	
Mr. James, Mad-	
arpore	1 15 0
Do., Woodville-road	9 10 9
Do., for W & O	1 6 0
Do., Sunday-school	14 19 9
Do., Grange-town	2 7 8
Do., Sunday-school	1 10 3
Do., Whitechurch	1 0 2
Do., Salem	29 15 10
Do., for N.P.	7 4 2
Do., Tabernacle	53 8 6
Do., Barry Dock	2 4 7
Do., Cadoxton	3 19 0
	365 15 4
Less Auxiliary ex-	
penses	4 15 8
	360 19 10

Clydach Vale

	3 10 1
Coedpenmaen	1 8 6
Cowbridge, Ramoth	5 17 7
Cwmaman, Pennel	3 19 0
Deri, Tabernacle	6 10 0
Do., for N.P.	1 18 11
Dinas, Zoar	8 18 8
Do., for N.P.	7 17 2
Do., for Italy	1 4 7
Dowlais, Beulah	14 2 11
Do., for W & O	0 17 1
Do., Caersalem	2 10 0
Do., Moriah	3 2 10
Ferndale, Salem Newydd	5 19 0
Gilfach Goch	0 5 0
Glanaman, Bethesda	1 15 3
Do., for N.P.	2 7 2
Glyn Neath, Bethel	2 17 5
Do., for N.P.	0 5 2
Hengoed	7 2 0
Do., for N.P.	3 15 5
Hirwain, Ramoth	9 8 10
Landore, Dinas Noddfa	5 3 11
Do., for N.P.	0 7 10
Lisvane	0 17 0
Do., for N.P.	4 5 0
Llan-y-felach, Salem,	
for N.P.	1 16 11

Liantwit, Major, for <i>Mrs. Jones's care, Bunkipora</i>	1	0	0
Jilvedoed, Sbar	3	7	6
Llewynpin, Jerusalem	32	18	0
Mardy	0	10	7
Maesteg, Bethany, for <i>Britany</i>	0	18	2
Do., Bethel	3	12	0
Do., Zion	1	0	0
Merthyr Tydvil, Morlais English Sunday-school	3	11	11
Do., High-street Sunday-school	5	16	0
Do., <i>Morlais</i>			
Y.P.S.C.E.	0	15	3
Do., Sion	5	11	4
Do., Tabernacle	26	16	2
Morrison, Sion	4	9	0
Mountain Ash, Nasareth	24	17	10
Do., Rhos	46	6	4
Nantymoel, Saron	2	2	10
Neath, Bethany	8	4	0
Do., Orchard-place	26	2	1
Paran, Blackmill	2	13	1
Penarth, Stanwell-rd.	21	19	6
Do., Sunday-school	4	14	8
Do., for <i>N.P.</i>	1	15	4
Do., Tabernacle, Plassey-street	16	19	0
Do., for <i>W & O</i>	1	8	0
Penclawdd, Trinity	1	8	1
Pengam	4	6	3
Do., for <i>N.P.</i>	1	14	9
Pentre, Moriah	1	11	3
Pentyrch, Penuel	2	18	0
Porth, Salem	17	2	3
Do., for <i>N.P.</i>	4	2	0
Pontardulais, Tabernacle	7	0	0
Do., for <i>N.P.</i>	1	7	0
Pontlottyn, Zoar	10	12	10
Pontyowmmer, Noddfa	8	12	1
Pontypridd, Tabernacle	5	16	1
Pyle, Pisgah	0	16	6
Rhondda	1	15	0
Rhydfeleu, Bethlehem	4	9	0
Swansea, Bethesda	42	4	3
Do., Calfarfa Clydach	3	3	2
Do., Capel Gomer	14	0	0
Do., Cwmbaria, Libanus	10	10	0
Do., Llansamlet, Adulam	3	11	0
Do., Memorial Ch.	10	0	0
Do., Mount Pleasant	77	17	3
Do., Philadelphia	3	1	6
Do., York-place	5	6	6
Tondu, Carey Ch.	5	6	11
Do., for <i>N.P.</i>	2	7	10
Do., Jerusalem	1	0	0
Tongwynlais, Salem	2	12	8
Ton Pentre Hebron	14	19	0
Tonyelin, Caerphilly	2	14	3
Do., for <i>N.P.</i>	0	11	10
Treherbert, Libanus	22	18	9
Troedrhifwuch	1	1	3
Do., for <i>N.P.</i>	1	15	6
Treorchy, Horeb, English Ch.	1	19	0
Treorchy Noddfa	47	0	0
Ynysbir	1	17	10
Ynysbwl, Noddfa	0	19	3
Ystalyfera, Zoar	1	2	5
Ystradgynlais, Aion	2	8	8

MONMOUTHSHIRE.

Abercarn, English Ch.	8	15	0
Do., for <i>N.P.</i>	6	6	6

Abercarn, Welsh Ch.			
Sunday-school	6	10	0
Aberyschan, Eng. Ch.	10	0	0
Aberthillery, King-st.	6	17	11
Argoed	4	1	0
Bargoed, Caersalem	13	1	10
Do., for <i>N.P.</i>	1	13	2
Bassaleg, Bethel	4	12	3
Bedwyn	0	0	0
Blackwood, Libanus	3	6	0
Do., for <i>N.P.</i>	3	0	8
Do., Mount Pleasant	12	0	0
Blaenau Gwent	13	6	9
Do., for <i>N.P.</i>	10	15	2
Blaenavon, Broad-st. Sunday-school	3	8	0
Do., Ebenezer	3	13	7
Do., Forge Side	1	2	6
Do., Horeb	13	14	0
Do., King-street	3	3	0
Caerleon	2	9	6
Caerwent	1	16	0
Castletown	25	7	10
Darenavelen	2	12	2
Ebbw Vale, Brynhytryd	6	1	0
Do., Nebo	6	12	0
Do., for <i>N.P.</i>	1	1	3
Do., Zion	21	7	7
Goytre, Saron	4	6	0
Griffithstown	2	3	1
Gwachma	0	4	0
Llanddewi, Rydderch	3	13	6
Llanhiddel	1	16	10
Llantarnum, Ebenezer	1	14	7
Llanthangel, Yesterne	3	8	0
Llanwenarth	5	8	6
Manchen, Siloam	4	13	5
Maesywmmmer	2	8	6
Michaelstone Vedw, Tirzah	4	10	6
Monmouth	11	0	3
Nautygio, Hermon	5	0	10
Newbridge, Beulah	14	12	11
Do., English Ch.	31	18	7
Do., for <i>Congo</i>	0	15	0
Newport and Maindee Auxiliary	13	1	6
Do., Alma-street	29	7	3
Do., Charles-street	8	6	0
Do., Commercial-rd.	36	3	11
Do., for <i>W & O</i>	1	1	0
Do., Commercial-st.	77	16	5
Do., Duckpool-road	5	0	0
Do., for <i>W & O</i>	2	0	0
Do., Stow-hill	21	5	8
Do., Temple Ch.	1	7	6
Do., Alexandra-road	1	3	10
Do., East Usk-road	0	14	0
Do., Maindee, Summerhill	24	3	3
Do., for <i>N.P.</i>	1	4	9
New Tredegar, Saron	15	15	9
Do., for <i>N.P.</i>	3	2	0
Ponhir, Sion	4	14	8
Do., for <i>W & O</i>	1	0	0
Pontenewynydd, Merchants-hill	2	2	7
Pontrhydryn	4	6	4
Do., for <i>Congo</i>	0	10	0
Do., for <i>N.P.</i>	3	10	0
Pontypool, Crane-st.	18	14	10
Redwick	1	14	0
Rhymney, Penuel	19	7	6
Rhymney, Jerusalem	0	15	1
Do., for <i>N.P.</i>	0	13	5
St. Bride's	3	17	9
St. Mellon's	5	16	11
Sirhowy Carmel, Welsh Church	2	9	3
Do., for <i>N.P.</i>	1	6	9
Talywain	8	0	0
Tredegar	9	15	0

Trelli	3	0	4
Tryu Gwyn	1	14	4
Tydu, Bethesda	10	0	0

Pembrokeshire.

Aberych, Ramoth	1	10	7
Beulah	4	7	3
Blaenrhon	26	12	19
Blaenllyn	4	17	0
Do., for <i>N.P.</i>	2	2	0
Blaonffos	3	10	5
Blaenywain	23	6	6
Do., for <i>N.P.</i>	1	16	6
Broadhaven, Hephzibah	2	10	0
Caersalem	6	0	1
Do., for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	18	4
Cilfowyr	1	13	0
Creswell, Pisgah	0	10	0
Crossogoch and Trevine	14	11	11
Dinas Cross, Tabor	7	5	4
Ffynnon	7	4	9
Fishguard, Hermon	7	2	9
Gelly	7	17	7
Do., for <i>N.P.</i>	5	15	7
Do., for <i>Rome</i>	1	0	0
Glanrhyd	10	3	0
Goodwick	1	1	0
Harmony	7	0	6
Do., for <i>Britany</i>	2	0	0
Haverfordwest, Hill Park	21	7	11
Do., for <i>N.P.</i>	0	2	0
Do., for Ebenezer	3	6	3
Jabez	4	13	10
Do., for <i>W & O</i>	0	8	0
Do., for <i>N.P.</i>	2	0	2
Letterston	9	11	2
Do., for <i>N.P.</i>	1	8	11
Llantymnach, Hermon	9	2	3
Do., for <i>N.P.</i>	1	12	0
Llanillofan	13	2	6
Maenclochog, Horeb	1	16	0
Manorbier, Pen. sl.	1	13	6
Martletwy	3	2	0
Middlemilland, Solva	20	13	0
Milford Haven	1	1	0
Newport, Bethlehem	21	1	4
Newton	4	10	3
Do., for <i>N.P.</i>	2	9	3
Neyland	0	19	1
Pembroke	13	14	4
Sandy-bill	1	13	2
Saundersfoot	0	18	11
Tenby	0	18	7

RADNORSHIRE.

Bwlchysarnau	3	19	0
Dolau, Nantmel	6	0	0
Elan Vale	3	6	0
Knighton	6	6	10
Llanrindod Wells	3	1	0
Nantgwynn	5	9	4
Newbridge-on-Wye	5	13	0
Paincastle	2	1	3
Rhayader	1	7	11
Reck, Penybont	2	0	0
Velindre	2	0	0

SCOTLAND.

Aberchirder	5	0	0
Aberdeen, Academy-st., Sunday-school	0	10	0
Do., for <i>N.P.</i>	1	19	6
Do., Crown-terrace	24	11	1
Do., for <i>Italy</i>	7	7	6
Do., for <i>Pe catine</i>	3	10	0

Aberdeen, George-st.	Govan	7 14 0	Belfast, Regent-street	
Sunday-school, for	Do., Sunday-school,		Bible class	0 15 0
China	Do., for China	3 17 4	Cartrickfergus	7 13 8
Airdrie	Do., for Congo	3 17 4	Coleraine	20 5 1
Do., for W & O	Do., for N P	3 17 4	Tandragee	6 0 0
Do., for N P	Grantown	4 10 3	Do., for N P	7 17 0
Do., for Congo	Greenock	35 14 0	Waterford	7 10 1
Albion	Do., for W & O	4 0 0		
Amstruther	Do., for N P	4 8 0		
Crook Pife	Do., for Congo	0 10 0		
Do., for Congo	Hamilton	1 14 6		
Do., for N P	Kelso	2 1 0		
Dalkeith, for support	Kemnay	3 10 0		
of Congo boy	Kirkcaldy, White's			
Dundee, Long Wynd	Causeway	8 10 0		
Do., St. Enoch's	Do., for W & O	2 11 0		
Dunfermline	Do., Working Party,			
Edinburgh, Briato-pl.	for Indian Evange-			
Do., for W & O	list	15 0 0		
Do., Charlotte Ch.	Do., for Geneva	0 5 7		
Do., for W & O	Do., for China	0 5 7		
Do., for Congo	Do., for Congo	0 5 6		
Do., Dublin-street	Do., Sunday-school,			
Do., for Palestine	for support of			
Do., for Turin	Congo boy	1 5 0		
Do., for Girls' School	Kilmarnock	4 17 0		
Do., for Congo boys	Do., Sunday-school	1 3 0		
under Mr. H. R.	Leith, Madeira-st. est.	2 15 0		
Phillips	Leven, Sunday-school	0 18 0		
Do., Duncan-street	Paisley, Storie-street	149 19 9		
Do., for N P	Do., for China	10 0 0		
Do., Marshall-street	Do., Victoria-place	15 0 0		
Elgin	Do., for N P Kiron-			
Fraserburgh	aday Gohse, Birtsa	20 0 0		
Glasgow Auxiliary	Perth	39 6 3		
Do., Adelaide-place	Peterhead	4 0 0		
Do., for N P	Do., for W & O	0 10 0		
Do., Bridgeton, Sister-	Do., for N P	1 11 3		
street	Do., Sunday-school	5 10 0		
Do., Frederick-street	Pitlochrie	7 15 6		
Do., for W & O	Ratho	3 0 0		
Do., for support of	St. Andrews, South-st	0 18 0		
Lolok, Congo	Seikirk	2 2 0		
Do., Foundry Boys'	Stirling	25 9 1		
Religious Society,	Do., for W & O	2 6 11		
for Congo	Do., for N P	1 19 6		
Do., Hillhead	Do., for Congo	0 10 3		
Do., for China	Tobermory	2 13 0		
Do., for N P	Wishaw	7 3 5		
Do., John-street	Do., for W & O	1 2 7		
Do., John Knox-st.				
Do., for W & O				
Do., for support of				
Congo boy				
Do., for Africa				
Do., South Side				
Do., Sunday-school				
Do., Queen's Park				
Do., for Congo				

FOREIGN.

AFRICA.

Congo, San Salvador,
for Mr. Dixon's work,
China 15 4 0

WEST INDIES.

Jamaica, Baptist Mis-
sionary Society, for
Congo 103 0 0
Nassau, Zion Ch., for
Congo 7 10 0

CONTRIBUTIONS
FOR CENTENARY FUND.

A. and M. B. Watford 1 0 0
Atkinson, Mr. G.,
Hampstead 2 5 0
Clifford, Rev. J., D.D. 10 0 0
Cowley, Mr. W. A. 1 1 0
Davis, Rev. C. A.,
Reading 5 0 0
Saul, Mr. T. Yarmouth 10 0 0
Do., Mr. T. J., Yar-
mouth 10 0 0
Wandsworth-road,
Victoria Chapel 16 4 6
Cambridge, St.
Andrew's-street 28 0 0
Cheltenham, Salem 0 10 0
Glasgow, Frederick-st. 13 10 0
Do., Adelaide-place 2 5 2
Hatch Beauchamp 4 8 0
Hull 6 5 0
Leicester, Victoria-rd. 8 18 8
Llandysul 2 15 0
Newport, Stow-hill 2 2 0
Norfolk 171 11 1
Nottingham 40 0 0
Ramsgate, Cavendish
Chapel 1 0 0
Southampton, Port-
land Chapel 5 16 8
Salisbury 24 0 0
Wellington 9 7 9
Weymouth 19 13 0

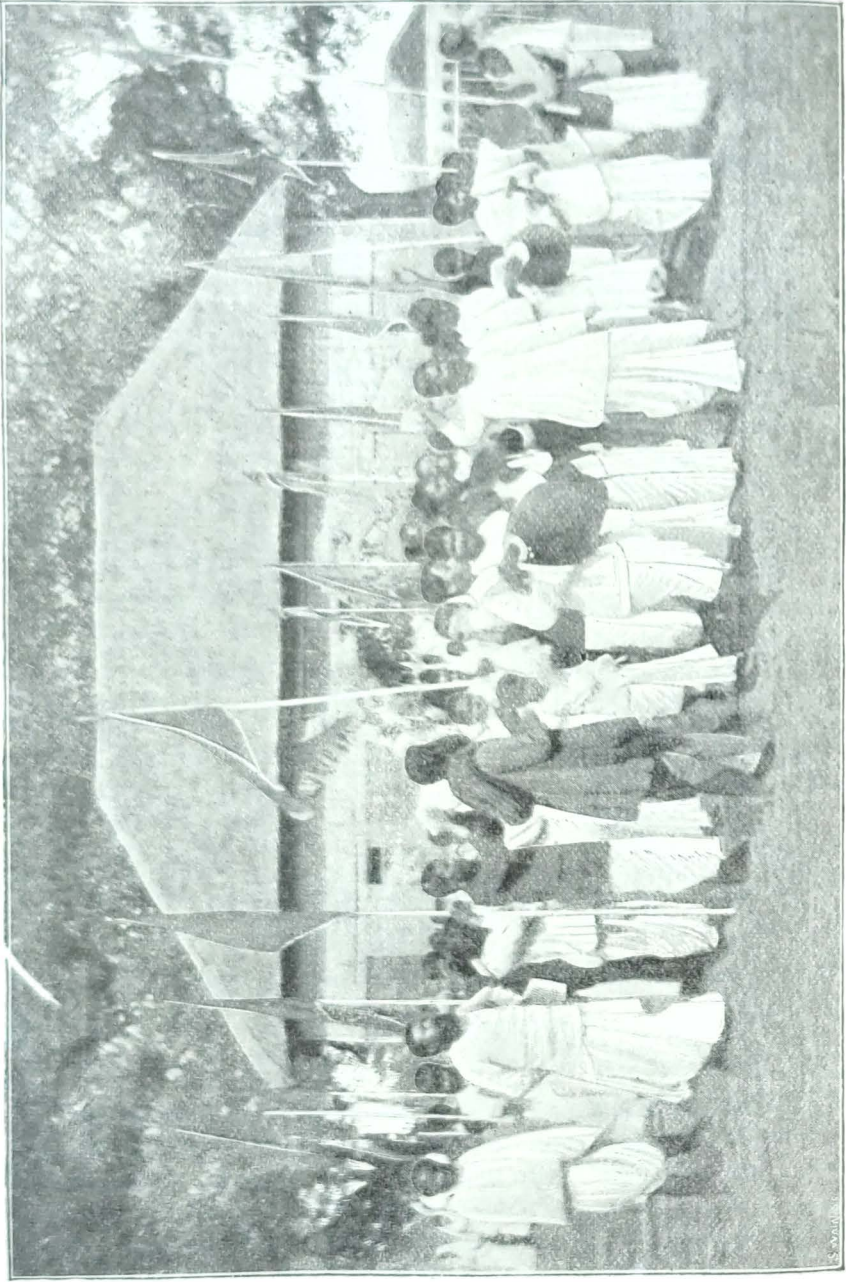
IRELAND.

Auchnaclog 1 10 0
Ballymena 3 3 10
Belfast, Gt. Victoria-st.
Sunday-school 5 10 0
Do., Mount Pottinger 3 10 0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, General Secretary, Mission House, 19, Farnival Street, Holborn, London, 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, TRITON, & Co., and Post-office Orders made payable at the General Post Office.

[THE MISSIONARY HERALD,
JULY 1, 1894.



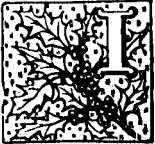
CHRISTIAN SINGING BAND AT MYMENSINGH.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE EFFORT FOR INCREASE OF INCOME.



IN our last issue we expressed the hope that in the present number of the *HERALD* we should be in a position to give some definite information as to the arrangements made for putting into operation our scheme for increase of income. As to the special agency to which the practical working of the scheme is to be entrusted, our readers will be pleased and thankful to know that the Rev. Charles Williams, of Accrington, has acceded to the wish of the Committee to undertake the visitation of the churches in Yorkshire, Lancashire, Cheshire, and the more northerly counties of England; that the Rev. J. J. Brown, of Birmingham, the Rev. J. G. Greenhough, M.A., of Leicester, and the Rev. J. T. Brown, of Northampton, have kindly consented to be associated with the special agency whose services are being sought for the Midland section; and that the Revs. W. Burton, of Frome, and W. A. Hobbs, formerly of India, have complied with the request of the Committee to visit the churches in the Western and South-Western counties, those in the Bristol Association being especially under the care of the Rev. Richard Richard, of Bristol. The visitation in London and vicinity will be arranged more directly from the Mission House. With respect to the Eastern and South-Eastern districts, plans are not yet completed.

As to South Wales, we are glad to report that the Rev. W. Morris, of Treorkey, and the Rev. E. D. Wilks, of The Mumbles, Swansea, have undertaken to visit the Welsh and the English churches respectively; whilst the Rev. H. C. Williams, of Corwen, will carry out the scheme in North Wales. The Rev. George Yuille, Secretary of the Scottish Baptist Union, as well as Secretary of the Missionary Auxiliary, has consented to undertake the work in Scotland.

COMMUNICATION WITH PASTORS.

In view of these appointments, letters have been addressed to the pastors of our churches, earnestly seeking their sympathetic co-operation, of which the following is the substance :—

“Now it has to be borne in mind that the explanation of the difference between income and expenditure is to be found in *the remarkable progress of the work of the Society*. Was it not, we would ask, with the hearty assent of the churches that the Committee undertook the work on the Congo which has been so largely blessed of God? Did not the churches approve when additional missionaries—all too few—were sent forth to China, and have they not been thankful for the striking prosperity attending their labours? Would not the churches have thought the Committee sadly wanting in wisdom and zeal had they neglected the pressing claims of India, where the fields are so white unto harvest? It cannot surely be that the liabilities involved in these recent extensions are beyond our power to meet; yea, rather, are there not resources in our churches which, consecrated to Christ's service, would not only free from present embarrassment, but would supply the means to send the Gospel into the regions beyond?

“In view of the great opportunities which have so wonderfully arisen in the Providence of God for the extension of our labours, we plead for your helpful sympathy, and we believe we shall not plead in vain. We are not unmindful of the fact that, with some churches, Christian ordinances and work at home are maintained with difficulty; but we also know that many of the weaker churches contribute most generously to Foreign Missions, and are thankful for the inspiration which the privilege imparts. We trust that such churches will not hesitate to join in this effort from the fear that little assistance can be rendered, for He who has given ‘The Great Commission’ also sits over the treasury, and approves the gift of grateful love, however small.

“We think no one can possibly read the last Annual Report—the May number of the **MISSIONARY HERALD**—recording as it does some of the most striking instances of the Divine blessing which the Society has ever experienced, without feeling that retrenchment, recall of missionaries, would be something very much like disloyalty to Christ. Quoting from the Report, we would say :—‘Let this be our aim : **Every church in the denomination to be associated with the Mission, and every individual church member to become a personal contributor.**’”

RESOLUTIONS OF THE ASSOCIATIONS.

We have been greatly encouraged by the heartiness with which the County Associations, so far as they have met, have expressed their earnest hope that the effort about to be made may prove successful. We think it well to publish the text of their resolutions. They are as under :—

The Lancashire and Cheshire :—

“We desire to record our devout gratitude for the signal blessing that has rested upon the work of our fellow-labourers on the high places of the mission-

field, especially during the past year, and to recognise in this blessing an incentive to a more consecrated service and an earnest of the larger results that will follow, and to urge upon the churches we represent the pressing claims of the perishing heathen, and the duty of the churches to do all they can to make them acquainted with the Gospel of Christ. We, therefore, most heartily commend the scheme of the Committee of the Baptist Missionary Society for increasing the income of the Society, at least to the amount of the expenditure, to all our associated churches, and ask from our District Committees and all Baptists within the limits of our Associations, a generous response to any appeal that may be made to them for sympathetic co-operation and support in a well-considered effort to persuade every church to become an auxiliary and every member a contributor to the Baptist Missionary Society."

The Yorkshire:—

"This Assembly recognises the obligation resting upon all Christians to co-operate to the best of their ability in fulfilling our Lord's Great Commission to preach the Gospel to every creature; and in response to the urgent appeal now made by our Foreign Missionary Society for a large increase in its regular income, in order that the Centenary Fund may be used for the main purpose for which it was raised, resolves hereby to do all in its power to induce the members of our churches more generally and generously to subscribe to its funds."

The Northern:—

"That, whilst rejoicing in the result of the Baptist Missionary Society's scheme to raise a Centenary Fund, this meeting is of opinion that a distinct effort should at once be made to increase the annual income of the Society by a sum of, at least, £15,000, in order that an equilibrium may be established between receipts and expenditure, and it urges the ministers and members of the churches in this Association to co-operate with the Committee and officers of the Society in the endeavour they are now making to accomplish this object."

The Northamptonshire:—

"That, in view of the increasing needs of the Baptist Missionary Society for financial support, this Association recommends to those churches which have no special missionary organisation the desirability of appointing a missionary secretary, whose duty it should be to secure regular subscribers, supply information, and in every possible way sustain and deepen the interest in the work of the Baptist Missionary Society."

The Southern:—

"That this Association, having been accustomed to express its sympathy with the Baptist Missionary Society, at Furnival Street, for many years, feels now that the grave crisis of the Society is such as almost compels practical expression; it pledges itself to endeavour in each district of the Association to get collections for the Society from churches where none are made, and increased contributions from those where they are."

The Essex Union:—

"This meeting of the Essex Baptist Union approves of the plan adopted by the Baptist Foreign Missionary Society, and will, as far as in it lies, earnestly and sincerely second the efforts to increase the Society's permanent income."

The Wilts and East Somerset:—

“That this Assembly of the Wilts and East Somerset Baptist Association desires to place on record its heartfelt gratitude to God for the large measure of success granted to the work of the Baptist Missionary Society during the past year, and sincerely approves of the aggressive spirit that characterises the effort of the Committee. The ministers and messengers of this Assembly, therefore, pledge themselves to prayerful and persistent endeavour to make the income of the Society equal to its expenditure, and earnestly recommend the churches to make a stronger and more resolute attempt to respond to the appeal of the Committee, and the deep need of the heathen.”

The Oxfordshire:—

“Whilst blessing God for all He has done through us in the past, resolved that we express our thanks individually and collectively by doing our utmost to secure the £15,000 increased income asked for by our esteemed Secretary, Mr. A. H. Baynes.” It was also resolved, “That the secretary, Rev. F. E. Blackaby, of Stow, in conjunction with Rev. J. Watts, of Banbury, and Rev. C. Duxbury, of Woodstock, visit the churches of this Association, with the view of augmenting their contributions to the Baptist Missionary Society.”

The Bedfordshire Union:—

“That this meeting of pastors and delegates from the Baptist churches in connection with the Bedfordshire Union of Christians cordially endorses the suggestions of the Committee of the Baptist Missionary Society which appear on pages 241-2 of the MISSIONARY HERALD for May, 1894; and its members pledge themselves to put forth every effort to secure the co-operation of the churches they represent in the movement which the Committee of the Baptist Missionary Society proposes to inaugurate.”

A further resolution was also adopted, instructing the Sectional Committee to take steps for giving practical effect to the resolution.

The Berkshire:—

“That this Association, while thanking the Divine Father for all the blessing that has attended the efforts of the churches through the Baptist Missionary Society, desires to urge upon them the need there is for more financial support, and especially commends to their consideration the possibility of further systematic effort to increase the income of the Society.”

The Herts Union:—

“That this Union cordially rejoices in the success which has attended the efforts of the Baptist Foreign Missionary Society to raise a Centenary Fund of £100,000, this sum having been exceeded by over £17,000, and urges upon all the churches the necessity of increased support in order that full advantage may be reaped from this Fund, and that it may prove, as was intended, the means of continuous progress. The work of missions, as at present carried on, demands the addition to its annual income of £15,000. While many churches are already working generously, many stand aloof, and there is a large portion of non-subscribing members in all churches. This meeting would respectfully urge the churches and their pastors to co-operate with the Committee so as to give a hearty welcome to the brethren who may be deputed to visit them with a view to creating more widespread interest in mission

work, and that there may be subscriptions which will be more worthy of our Lord's great name and the demands of the world."

The Norfolk :—

"That we assure the Committee of the Baptist Foreign Missionary Society of our earnest desire to co-operate, so far as we have power, in any movement having for its object the raising of the income of the Society to £100,000 per annum, recognising in the widely-opened doors, and the many loud calls from the foreign field for extended operations, a Divine summons demanding a hearty response from all who love our Lord, and yearn for the spread of His Kingdom."

The Buckinghamshire :—

"That this Association, gratefully recognising the success which has by Divine blessing attended the operations of the Baptist Missionary Society, desires very cordially to commend its claims to increased financial support to the attention of the churches, with a view to a more systematic effort to increase the income of the Society, and thus enable the Committee to carry out the objects of the Society, and meet the growing demands of missionary efforts."

The Monmouthshire Welsh Association also passed a resolution similar to the above.

The Monmouthshire English :—

"That we heartily commend to the sympathetic co-operation of the churches the laudable efforts now being made to raise the permanent annual income of the Baptist Foreign Missionary Society."

The West Midland :—

"That this Association records with grateful thanksgiving the Divine blessing which has so richly rested upon the labours of our brethren in the past year in every part of the missionary field.

"That this Association recognises the great openings for Christian work in every part of the world, and sees in the preparedness of the people to receive the Gospel a new call to the Church to pray the Lord of the Harvest 'that He will send forth labourers into His harvest.'

"That this Association deploras the grave financial position of the Society, and earnestly and affectionately appeals to the pastors and members of the churches in the Association, by a more liberal spirit and by more systematic arrangements, to increase their contributions, and to co-operate with the officers of the parent Society in the efforts they are now making."

The East Midland Association, at their annual Assembly at Peterborough, held a meeting especially in the interests of the Missionary Society.

The West Glamorgan :—

"That this Conference heartily commends the present energetic efforts to increase the annual income of the Foreign Baptist Missionary Society to £100,000, and urgently solicits the churches to unite in this commendable object, so as to promote the prosperity of the Kingdom of our Saviour in the world."

The Shropshire Association passed a resolution "requesting the churches to wake up in the missionary enterprise, and endeavour, as far as

possible, to respond to the appeal of the General Committee for an increased income."

We are much encouraged by these cordial expressions of sympathy with the Committee, and would earnestly seek for the fervent prayers of all our Christian brethren, so that the Divine blessing may very manifestly attend the efforts about to be made.

A BENGALI CHRISTIAN SINGING BAND.

BY THE REV. G. H. ROUSE, LL.B., OF CALCUTTA.

(See *Frontispiece*.)



○ march through the streets of a town, singing and playing in honour of some deity, has been long a practice in India; and Christians adopted it years before the Salvation Army was formed. During the last twenty years the practice has grown considerably among Christians, and these singing processions are a very suitable means of making Christian truth known.

I send a picture of the singing band of Mymensingh, in Bengal, a district which for some years has been in the hands of the Baptists of Victoria, Australia. The building in the background is the Bengali Chapel. In January I was present at their annual conference. We had Bengali meetings in the chapel, addresses in English to the educated natives in a large hall, and on Saturday evening the band marched through the town, singing the praises of Christ. Every now and then a halt would be made, and two or three brethren would preach the Gospel to the natives who thronged around.

Many of the men represented in the picture are not Bengalis, but Garos, members of a tribe which occupies the adjacent hills, though they themselves live on the plains. Many of them have been recently baptized, and one of them spoke with great power in the course of the singing-march, though Bengali is as different from his mother-tongue as it is from English. He spoke of the elevating power of the Gospel, which can raise even wild Garos from the dust. The brother in the picture who stands in the foreground, dressed in grey, is Joy Nath Chowdhry, a converted Brahmin, who has been to Anstralia to represent mission-work among the churches, and is now giving himself heartily to the evangelisation of the Garos. He is a well-educated man, and has written several thoughtful Bengali books. He is a member of the committee at present employed in the revision of the Bengali Bible.

"PRAY YE THE LORD OF THE HARVEST."

BY MRS. ROBERT SPURGEON, BARISAL.



THE fields were white to harvest
 Two thousand years ago;
 When Jesus with His weary feet
 Walked through this vale of woe
 The fields were white to harvest *then* -
 Two thousand years ago.

The fields *are* white to harvest,
 Aye, whiter still to-day;
 To gather in the golden grain
 The reapers—where are they?
 Why are there none the scythe to wield
 Within our Master's harvest-field?

The sun is growing hotter,
 The sheaves are drooping more,
 And no one comes to gather them
 Before the day is o'er!
 Oh, blessed Master, quickly send
 Some willing hands Thy sheaves to tend!

Lift up your eyes, ye Christians,
 The plenteous harvest view;
 Is there not work in India
 For hundreds such as you?
 Oh, come and help us, reapers come,
 Or we shall lose "the harvest home."

So many weary workers
 Are resting for a while;
 Would ye not like to labour
 And win the Master's smile?
 "I gave My life," says Christ, "*for thee:*
 Canst thou not give thy life to Me?"

Young men in Christian churches,
 Who plead for work to do,
 Can ye not hear the whisper,
 "The Lord hath need of you" ?
 Oh, turn not from that voice away!
 "Why stand ye idle all the day?"

The Master needs thee, brother,
 In all thy buoyant youth;
 He needs thy strength and courage
 To battle for the truth:
 To cast the idol altars down,
 And win the heathen for His crown.

Come, then, and labour with us ;
 Nor fear to tread the road
 Which Jesus trod before thee
 In winning souls to God :
 Christ will be with thee all along,
 And sweet will be thy "harvest song."

AN APPEAL FROM CHINA.



THE following letter is from the Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, at present on furlough at home, but who anticipates returning to China at the close of the current year :—

"Glasgow, May, 1894.

"DEAR MR. BAYNES,—Will you allow me to call the attention of the readers of the HERALD to the interesting work now going on in connection with our Theological Training Institute in the city of Ch'ing Chou Fu. As your readers are perhaps aware, the buildings for the Training Institute have just been erected, and are the gift of a gentleman in Bristol to our mission in Shantung, China.

"One of the rooms of these new buildings is used as a museum, and the objects of interest shown there have been collected principally by the energetic and persevering labours of our brother, Mr. Whitewright.

"All the specimens and apparatus on view have been given by friends or bought with funds specially given for that object, so that the cost has been defrayed outside of ordinary mission sources.

"This collection has been found extremely interesting and instructive to the Chinese, and has proved a very valuable agency in gaining friendly intercourse, with the student class especially.

"In the city of Ch'ing Chou Fu are held periodical Government examinations, when as many as 10,000 students

come together from all parts of our district. These examinations are held, as a rule, three times in two years. Formerly we were always under considerable apprehension so long as the students were in the city. They were always strongly anti-foreign, and it was not safe for us to walk the streets for fear of insult and injury, and at any moment a disturbance might have arisen which might easily have led to riot and bloodshed.

"Since the museum has opened, however, it has led to friendly intercourse with the students, which we believe could not have been so easily secured in any other way. They have come and looked with wonder and astonishment at the small electrical apparatus we have to show. The stuffed birds and beasts, even of their own district, are new to them when seen so closely. They are surprised to find there are so many different kinds of stones as the cases of geological specimens display, and the shells are curious to many of them who have never even seen the sea in their lives.

"After they have seen the museum they are invited to the chapel close by, and there hear the Gospel from the lips of their Christian fellow-countrymen, who are students in the Training

Institute. Any who appear interested are given Christian literature, and are desired to come again if there is anything they do not understand and would like to have explained. By these means thousands have been reached and induced to listen to the Gospel message who could not be gained in any other way—thousands of those who would always have looked on us with scorn and treated us with contempt; thousands of those who are the most respected and influential of any class in China, and from whom in time to come the ranks of the officials will be continually recruited.

“Not only have men been brought about us and influenced in this way, but under suitable regulations even women have come in thousands in the aggregate and have been influenced by similar means.

“As you will see, then, this is proving, and has proved, one of the most valuable agencies we have yet used in attracting the people to us and gaining a hearing for our message.

“Of course, the collection of specimens is at present small, and will soon become stale and threadbare unless fresh specimens can be obtained and the stock enlarged and renewed from time to time.

“Our brother Mr. Whitewright has written me indicating what he would like to have if the friends who are interested will help us to obtain them. For instance:—

“Specimens of the process of woollen manufacture, with a few

finished articles, such as underclothing, vests, gloves, &c.

“Specimens of cutlery: say a small set of knives, forks, spoons, &c., of various kinds. Of course, these should be new and of good quality.

“Carpenter's tools: such as a set with saw, hammer, chisel, screw-driver, &c., of ordinary size and of good style and finish.

“Gardening tools: spade, hoe, rake, &c., ditto.

“Mason's tools: chisel, trowel, mallet, &c., ditto.

“Table furniture of glass: épergnes, tumblers, salt cellars, &c., ditto.

“Mirrors, large and small. Broken mirror glass would also be useful in making up cases for aquatic birds, representing them as standing in water, &c.

“One or two handsome oil lamps would also be very useful.

“Models of all kinds, especially of steam engines or steamships or sailing vessels, or of buildings, would prove immensely attractive.

“Of course, we must remember, with regard to the above, that what is commonplace to us is entirely new and strange to them, just as the articles in common use in China are curious to us in this country.

“If any friends will give or collect any of the above, and will send them addressed to me at the Mission House, I will be glad to take them with me on my return to China and deliver them to Mr. Whitewright.

“R. C. FORSYTH.”

Old Missionary Boxes.—It is requested that old and worn-out missionary boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Farnival Street, Holborn, London, E.C.

WORK IN ROME.



A. FREER, Esq., of Bristol, sends the following interesting details of work in Rome:—"Having come to Rome at the end of November, I have since then had many opportunities of observing the work of our Mission in the city, chiefly at the central station, the 'Sala Cristiana,' in the Piazza in Lucina, which has lately been much improved and enlarged.

The enlargement was really needed, for, with the additional space, there is none too much.

"I did not need any introduction to Mr. Wall and his family, as I had long known them, and had even visited them in Rome some years ago. Their long residence and persevering labours in the city have gained for them recognition on the part of some in positions of influence and authority which has been on various occasions helpful in removing difficulties.

"The need of evangelisation here is as great as in any heathen country, the people generally being brought up in abject superstition and ignorance wherever the priests are dominant, the alternative being the utter absence of all religious faith and hope. Mr. Wall's work extends far beyond the city of Rome; by visits of the native evangelists to towns and villages around, and by the distribution of Gospels and evangelical literature, by post and otherwise, it is sought to introduce the light of life, and so to dissipate some of the dense darkness which has so long prevailed over the land. This work is not without effect, as appears often by letters received from people quite unknown who have been reached by these means. Some such letters I have had the privilege of reading.

"Each Sunday that I have been here, I have attended the morning worship in Lucina, and the evening preaching. The congregations have been satisfactory in point of number, quality, and attention. In Italy there is generally a good deal of movement in the meetings, people coming in and going out much more freely than is customary in England. In these meetings, there seems to be less of that than usual. I am also glad to notice a fair number of persons of the more cultivated classes as well as the poor. The Sunday-school is held at 9.30, before the morning worship. I have not as yet been present at it, not knowing enough of the language to be helpful in it. The Monday evening prayer-meeting is well sustained, the prayers being ready, fervent, and appropriate. On Wednesdays there is a preaching service, and on Fridays a meeting for Bible study.

"We were present at the annual meeting of the women belonging to Mrs. Wall's sewing class, or 'mothers' meeting.' After coffee and rolls, Mr. Wall, who presided, spoke a few words introducing Signor Dal Canto, who had to leave early for another meeting, and who gave a very earnest and pointed address. Then the women were asked to speak of their own experiences, this being a familiar gathering, and to tell for their mutual encouragement any help that they had found through trust in the Saviour. Some ten or twelve responded to this invitation, telling of persecutions and trials endured, which they had been able to meet by the help of God's grace. I could not under-

stand all that was said; but I gathered the general sense of it. After that, Mr. Wall asked my wife to address the women, and she felt that it would not be right to refuse. As she could not speak in Italian, Mr. Wall interpreted. Mr. Wall then addressed the assembly, and read a letter received that morning from a poor cobbler in the country, who had been persecuted for his opposition to the priests, and proposed to take his revenge by propagating the Gospel in its purity as far as he could. We had then to leave, but before going I just expressed the pleasure which I had felt in being there, and sorry that I was unable to speak freely to them.

"Of the work carried on by Mr. Campbell Wall in Via Urbana I have not seen so much, the position being less accessible; but I hope to see more of it, and to write again later on.

"F. A. FREER.

"Romc."

A HEAVENLY JOY.

BY THE REV. ROBERT SPURGEON, OF BARISAL, EAST BENGAL.



PERHAPS the greatest joy a missionary can possibly experience is to hear a confession of faith in the Lord Jesus from those lips that have so long called upon gods that are not. Last June this was our privilege. Before Mr. Teichmann's departure for England, and during Mr. Hughes' brief stay at Pirozepore, frequent entreaties reached that station that someone should visit Kalmegha, a sub-station near the sea.

THE CALL.

It seemed as though the cry, "Come over and help us," must remain unheeded when Mr. Hughes was inviolated home, and we in Barisal had perforce to take up what we could of the work in the Piroz-pore district. But having a few days at command before commencing the season's work among the churches, I resolved to visit the brethren. My wife accompanied me, and, though it was a voyage of considerable peril at such a season, we were amply rewarded. Like Barnabas at Antioch, "when we had seen the grace of God, we were

glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Amid incessant rain and roaring waves we reached this most southern outpost of our Mission not far from the shore of the Bay of Bengal.

The voyage of four days along boisterous and wide rivers brought us on a Saturday evening to Kalmegha in time to announce our arrival to all the brethren. Nobin, the teacher and preacher, was first to come on board. Then a number of women followed to greet the Mem-Sahib, and salute the baby. As the chapel was in disrepair, we had to gather in one of the houses close by for our Sabbath services. The little community now numbers thirty-six, but of these seventeen are new adherents. They are mostly huntsmen. One wears a belt with a brass plate in front, having a buffalo engraved upon it. They are licensed hunters and frequent the forests that skirt the Bay of Bengal.

A GREAT CHANGE.

Up to within a few months ago, all were idolators, but now they have cast their idols to the moles and the bats.

As they sat before me that Sunday I felt an exceeding joy in telling them of our Saviour. After the service, I put a few questions that elicited excellent replies. "I believe with all my heart in Jesus Christ, but I do not fully understand," said Adoo, the eldest among them. "But I know he is the Saviour of sinners." What more could be asked from a soul just translated from the kingdom of darkness to the Kingdom of God's dear Son? Said Moni Chand: "I know that Jesus Christ died on the cross for our sins." Then, as though recalling something he felt to be of great value to utter, he said: "He prayed, Father forgive them, for they

know not what they do." Thus a number of simple test questions were answered very satisfactorily. It was also stated that in every family prayers are daily offered when all are at home. None of them were baptized. Since my visit, Baboo Auroonodoy Ghose has spent five days among them, teaching and exhorting, but it seemed to him that more instruction is needed before they can be baptized. How can frequent visits be made to such distant stations while our workers are so few? Oh, that churches at home realised the greatness of our need, and the grandeur of our opportunity!

WORK AMONGST THE WOMEN OF INDIA.



RS. J. G. POTTER, of Agra, N.W.P., sends the following account of her work among the village women of the Agra District:—

"Dura,
"Feb. 22nd, 1894.

"MY DEAR MR. BAYNES,—Now that we are out in camp I should like to give our readers of the HERALD who are interested in India's women an account of our work among them in this vast Agra district.

"OUT ON TOUR.

"We are now more than twenty miles from Agra, and generally arrange to pitch the huts in a central place, so that many other villages can be visited during the few days we have to stay before moving on again. It is by no means swift travelling over these roads. My husband and I generally find riding the best. In this way we avoid the shaking of the heavy ox-waggon, and we are also able to go a little faster, and stay for an hour with the people in any village we pass through. It was quite refreshing yesterday, in the midst of

rather a tedious journey, to turn aside into an open yard, and speak to a score or more women, who listened eagerly to what I told them of our Saviour's love. Please do not think it is never cold in India. At this time of year we have to avoid suffering from cold after sunset hour as much as from the hot sun during the day. One of the native preachers who is with us has brought his wife, so, as a rule, I have a companion. In Agra we have a Christian servant, in capacity of Chowkidah—i.e., night-watchman. He begged to come out with us this winter, and we do not regret bringing him, as he is anxious to do everything he can to forward our work, even to standing up occasionally to preach before a crowd of Hindus and Mohammedans. But he is specially useful in going into the alleys and lanes before us, to find suitable places for our speaking, and to keep away the pariah dogs one sees

at almost every turn. He has a decidedly rough exterior, but there is much to admire about the man.

"THE NATIVE WOMEN.

"Often when we first go into a village, the women peep at us shyly through their Chaddaks, and we have to persuade them to come and sit down on the ground near us; till they do that they never understand very much. When we sing others come, sometimes from thirty to forty, and I feel sure many have grasped the truth. The other day eight women were trying to listen perched on the top of a mud wall a little distance off. We should much like to visit again, to record who are saved, and try and help them further, but God has shown me that the Holy Spirit will teach all who are willing to put away their idols and accept Christ, apart from human help. Of course many do not listen as if under any sense of sin or felt need of a Saviour, but we do not know even how many true and lowly followers we shall have to rejoice over some day, of whom only the Shepherd Himself has known. In one village, Tehra, where we stayed, an old woman came up to the front to my husband and the men preaching, and surprised them by asking questions. Then she said she was not any more going to worship idols, but the Lord Jesus. The Mem-Sahib had told her about Him, and how to trust Him, and she meant to do so. One is astonished at the amount of jewelry the women wear, in the form of necklaces, ear-rings—half-a-dozen sometimes in each ear—nose-rings; a variety of rings for both fingers and thumbs; almost numberless bracelets, and also on the upper part of the arm; anklets, cumbersome and noisy, and a set of heavy ornaments fitting to each toe. All these

we frequently see on the person of one woman, and, after becoming Christians, it is often years before they do away with such things.

"CHARMS AND SUPERSTITION.

"At the entrances to this village, which the cattle pass daily on their way to and from the pastures, we noticed cords stretched across the roads overhead. These, when the creatures pass under them, are supposed to act as charms, and drive away the cattle-plague that has been among them. Since my husband was here four years ago, no one seems to have visited the place, and I doubt if most of the women had ever heard of Jesus Christ. Yet they are most interesting people with a spirit of inquiry among them, in spite of the fact that in this one village there are no less than nine heathen temples. In the one near our tents the conch shell is sounded vigorously every night to call the worshippers together, but we do not see them come, and can only look upon that as an indication that, to some extent, the people are losing faith in their idols. I have just been by invitation to see the wife of one of the headmen in the place. Ten other women soon came into the house, and then I told them of the death and resurrection of Jesus; they were very interested. I wish I could persuade some Christian ladies in England to give their lives to this *glad*, if in some senses *sad*, work, and to enter the many doors now open for India's women to hear the 'good tidings of great joy'; for indeed there are many to hear, but how few to tell! Please, pray for us, that Christ, the Light of the world, may lighten these dark homes with His glorious presence.—Believe me, yours very sincerely,

"ALICE K. POTTER.

"A. H. Baynes, Esq."

TIDINGS FROM INDIA.

BARISAI.



THE REV. ROBERT SPURGEON writes :—" During April our large thatched chapel was thoroughly repaired, at a cost of Rs. 100-0-0, all raised among ourselves. On Friday evenings the lantern lectures in the Preaching Hall have continued a success as far as interest and numbers are concerned, and our Sunday evening gatherings are well kept up. The singing of our lads, led by Babu Pran Nath Sikdar, a clerk of the judge's court, is a great attraction.

" On April 24th and 25th, the Teachers' Union of this district met at Turki. There were thirteen teachers and a number of others present. ' Our Object in Teaching ' was the title of an excellent paper by Rosick Pundit, our most able worker. ' The Difference between the Educated and Uneducated ' supplied matter for two eloquent essays by two teachers, who had evidently given much thought and time to the subject. ' The Reason for Want of Success in our Mission Schools ' was allotted to myself. The discussion raised will, I trust, lead to some good results. ' Discipline in our Schools ' was dealt with honestly and profitably, and some cruel methods were zealously denounced. Our only regret in leaving was that every teacher was not present to profit by the meetings."

AGRA.

The Rev. J. G. Potter reports :—" Yesterday I had a pleasant surprise. A well-dressed native gentleman called, and said, ' I wish to deposit Rs. 50 with you. ' I asked him under what circumstances. He said : ' A friend of mine has asked me to hand you that amount for your mission work. He does not wish his name to be known, but only asks that you will pray for him. ' He would accept no receipt for the money, but did accept a few little English books for himself, and also purchased a complete Urdu Bible, for which he paid me. On inquiry, we found that the sender of the money was a Christian—possibly one of the many secret disciples of Christ to be found in this land. May I ask the friends who read this to join us in prayer for the sender of the Rs. 50 ?

" We had a delightful though short visit a few days ago from Dr. Phillips. He kindly gave us an address at our Weekly Missionary Bible-class Reading, which is attended by all the missionaries of the station, and held in turn at the different mission-houses. As I write, Miss Blackwell, of the Zenana Mission, is about to leave Agra, to visit her friends in England. May we ask the prayers of all our friends in India, that health may be preserved to those who will be left to carry on the work, and also for a rich blessing on the work itself ? "

CHITTAGONG.

The Rev. A. J. McLean writes :—" I am writing you a few lines to let you know that cholera has been making sad havoc in our midst. Six Europeans in the station have died of it, and several others have suffered very severely. Three of those who have died were regular attendants at our service. One little girl, who belongs to our Sunday-school, has had a very narrow escape,

and is not yet quite well. I have been up during the two nights when the cholera here was worst, and had scarcely time to be at one death-bed when I was called away to another. It has been a very, very sad week for us all! I cannot tell what suspense we have been in during the past six days; it can only be understood by those who have been for a short while in the midst of a sudden scourge such as has just visited this station. I had to bury two on the same day, one at 10.30 a.m., the other at 7.15 in the evening. The two death-bed sides I was at were *cholera morbus*, when the bodies turned black in a few hours. The pain was not much, and the sickness only lasted twelve hours in each case. We have the parents of one of the girls that has died, and the brother of another, staying at our house at present. What made it worse for me was my having to make all the funeral arrangements as well as to bury. And what a place Chittagong is to make funeral arrangements!"

YOUTH.



WHEN youth is ours, and life is bright,
Delight succeeding to delight,
Too oft the Giver is forgot,
We take His gifts, and thank Him not.

So full is youth of joyous hours,
So rich its promises of powers,
So strong its hopes, so bright its scenes,
We scarce discover what it means.

O wondrous Man of Nazareth!
Ere those three years that led to death,
Beside Thy Galilean sea,
Thou knewest youth as well as we.

And every strength and happiness
That we enjoy were Thine no less;
For Thee, as us, youth's days were bright,
And life a wonder of delight.

But no regret for idle hour,
For squandered joy, or wasted power,
Was Thine to vex Thee in the day
When youth at last had passed away.

Oh, teach us then our lives to plan
After Thine own, thou perfect Man,
Each gift to grasp, each hour to save,
And give again to Him who gave.

Grant in our Father's work to move,
Breathing His atmosphere of love,
That to the world our youth may be
A tender memory of Thee.

A. M. D. G.

TYPES OF NATIVES ON THE UPPER CONGO RIVER.



U are able this month to give our readers some likenesses of typical natives of the Upper Congo River from the Bopoto, Balolo, Bangala, Basongo, and Bobangi tribes.

Amongst nearly all these tribes our Congo missionaries

are at work to-day, bearing the Lamp of Life into these regions of darkness, superstition, degradation, and cruelty.

The lad below was an orphan slave amongst the Bopoto tribe, bought from a clan of the forest or Ngombe people, who dwell in little communities behind the


waterside settlements of Bopoto, and are exceeding shy and hard



PETTY CHIEFTAIN, BOBANGI TRIBE.



to get at. He is the only member of his clan who has come under our influence.

Will our readers remember our missionaries—these *Messengers of the Churches*—in their constant prayers, and do all they can to increase their number, so that soon “the Dark Continent” may be a land of Light and Love? 



SCHOOL-BOY, NGOMBE TRIBE, BOPOTO.



WARJIOR, BASSONGO TRIBE,
LUSAMBO DISTRICT.



AN AFRICAN PATRIARCH, BALOLO TRIBE.



A SLAVE, BANGALA TRIBE,
NEW ANWERP DISTRICT.

A CONGO APPEAL.



THE Rev. Thomas Lewis writes from San Salvador, under date of March 26th :—

"MY DEAR MR. BAYNES,—Three or four months ago I wrote you in reference to the rapid growth of our work in this district. We have now three out-stations in good working order and the arrangements for the fourth have been completed. There are in the schools at these three places 116 children in daily attendance, and services are held on Sundays and on week nights, and there is very good work going on. The whole of the expenses of these stations are defrayed by the native church at San Salvador, and none of the Society's funds are spent in this work. We are anxious to continue our work in these outlying districts on the same principle as we have hitherto done, and keep it a distinctly church work; but there is one thing which we greatly need in this work—that is, a good bell for each station. This is a necessary article in this land, for the people and children go away into their farms early and they do not know the time of day. If we have a bell there is no difficulty. The funds of the church at present are too low to pay for bells, and I feel sure that if our need is made known to readers of the MISSIONARY HERALD, there will be many who will be glad to make a present of a bell each to these stations. The bells ought to weigh about one hundredweight each. The friends at Camden Road kindly gave us a bell for Etoto Station a few years ago, and this has done us good service. We shall be thankful if some other friends will follow their good example and help us in our present need.

"I have no time to write any more by this mail. We are very busy, and find it difficult to keep abreast of our work. Our health continues good.

"Yours very faithfully,

"A. H. Baynes, Esq."

"THOMAS LEWIS.

THE GOSPEL IN SOUTH INDIA.



THE following letter is from the Rev. Robt. L. Lacey, of Berhampore, Ganjam, and gives an account of a recent tour to the south of that district :—

"March 27th, 1894.

"MY DEAR MR. BAYNES,—It is now six weeks since we returned from our tour in the south, which was the third made in our large parish this season. The particular one of which I now write took us due south for one hundred miles, making a journey of two hundred miles by bullock-coach before it was completed. But it is captivating work, and paid as no

other work under the sun. The man with his heart in it will understand perfectly well what I mean. Let such as doubt only come out and try. I had never been south of Berhampore before to speak of. We think of it as Telegu country and our mission is to the Uriyas. But I suspected we could find numberless little villages scattered up and down the country, and so it transpired. Sometimes it looked like

searching for the hiding places of Uriyas, but in other parts they appeared to count out the Telegus. They were just in that unhappy situation in which the Gospel was least likely to be preached in their native tongue, and for this reason we were doubly pleased to go among them.

“ ONLY A STRAW.

“ But for a few details of our work. One of the first places at which we halted was called Kasibuggu. But what of that? Only a straw to show which way the wind blows. For the name has a history and discovers a Brahman trap for the credulous. It is made up of two words, the first the name of a famous shrine and the second meaning a spring of water. Possibly somewhere in the district may be found one of those hot springs which are common in the country, but in which the astute Brahman saw money, and so gave out that the water came along all the way from Kasi and possessed all manner of healing and holy properties—but not procurable without money and without price! Most people thought the Brahman at the Parliament of Religions very clever, and so in truth the Brahman is. He is out of sight the cleverest man in India. He can actually make the common people believe that he stands to them in the place of God, and must be so treated. I could cite a Sanskrit verse in proof of this statement, but it would serve no useful purpose. India, through the length and breadth of it, is laid with Brahman traps. It is unspeakably sad to see how they blind, bleed, and beggar the people. These are plain words, and were not heard at the Parliament of Religions, but they tell of facts which can be verified by anyone who will take the trouble to come to India with two eyes—or even one.

“ CANADIANS AT WORK.

“ At Chicacole—the furthest point south we reached—we received cordial welcome from a Canadian missionary and his wife, and spent two happy days under their hospitable roof. Our host is known as a preacher of the Gospel in a great part of the Telegu country, and his wife is the author of a pathetic little missionary story. I was deeply impressed as I read it with the fact that you must look among converts to Christianity from heathenism to find modern martyrs and the real benefactors of their country. The hero of this story was baptized by one of my predecessors in Berhampore and died some years ago a poor leper. His wife continues to work in Chicacole as a Bible reader, and must read among her Hindu sisters to some purpose. The Canadians occupy this field, especially farther south, in force, and are Strict Baptists. Unlike our own Mission they do not collect their converts in certain spots and call those spots ‘Christian villages,’ but encourage them to stop and shine as lights in the dark places where Christ has found them—and can there be any doubt which is the better plan? Many thousands of these little lights make all the darkness beautiful now between Chicacole and Madras, and in the regions beyond.

“ A NATIVE PORT.

“ From Chicacole we went into Parlakimeddy. At the former place is the most imposing Musulman mosque in this district, and at the latter the largest native fort, and best. It is said to have cost eight lacs of rupees, which is eight hundred thousand. Here also a Canadian missionary and his wife are at work, and in company with the former we were allowed to look over some part of this coun-

paratively modern structure. Like many of the forts of wealthy princes of modern India, this appears to have been enriched by trophies from Occident and Orient alike, and there is always something very incongruous in such a collection. You are impressed with it as you come in contact with princes and people, their persons and their furniture, and I suppose it is inevitable at this stage of history. The best room in all this palace of the Prince of Parlakimedy is the durbar-hall, or state-room. Like some uncommonly nice drawing-rooms at home, it is only used on very special occasions, perhaps once or twice a year. We were not able to see the rajah, but at the request of the missionary I gave an address in English in his college, which was nearly filled by the most attentive Hindu audience I have yet spoken to. Our Uriya preachings were also very largely attended in the principal parts of the town, and many books sold. From Parlakimedy we went nearly direct to a large native town called Mundasa, where there is also a rajah and a fort. I will not dwell on its fort, but rejoice to say we were able to have a long talk with the rajah on

the chief thing. After a few civilities I asked to be allowed to speak of the commission we had received from the Master, and, assent being given, I spoke for nearly an hour on the parable of

“THE WEDDING GARMENT.

“Besides the rajah perhaps a hundred people were standing or sitting about us, and perfect silence was observed nearly the whole time. I never felt so grateful to be an ambassador for Jesus as that morning. What a parable it is! And what a wonderful power appears to reside in nearly all the words of our Lord when we can speak them from the heart in this country! The Bible becomes a book of unearthly power to such as love to read in it and declare its precious teaching, and they can never doubt it is the very Word of God. A brother missionary writes in a letter received a few days ago, ‘If I had a thousand lives Jesus should have them all for India.’

“Even so, Lord Jesus.

“I remain, dear Mr. Baynes,

“Yours ever sincerely,

“ROBT. L. LACEY.

“A. H. Baynes, Esq.”

A BAPTISM AT BANKIPORE.



THE Rev. Daniel Jones, of Bankipore, sends the following letter:—

“Bankipore, Patna,

“May 15th, 1894.

“MY DEAR MR. BAYNES,—We had a happy time last Sabbath evening at the baptism of our brother, Hanjari Lal. He has been with us for some time, and has quite convinced us of

his sincerity. I have not met with any inquirer who has manifested so much of the child-like spirit. The love of Jesus, it is very evident, has won his heart. So cheered have I been by the evidences of his conversion that I have never experienced greater pleasure in baptizing any one.

AN INTERESTING HISTORY.

His history is very interesting, in some respects it reminds us of our brother Rane Ratu, an account of whose baptism will be found in the HERALD of September, 1880. If any friends should refer to that account, I should like here to say that Rane Ratu was faithful unto death, and away in the wilderness, not far from his native place, I am told a small stone is found to indicate his resting-place. Three of the chief actors at that baptism are away to-day in the glory. 'Thakur Das,' who spoke with 'wonderful power,' and Hari Ram who baptized the candidate. Than these three I have not met truer men among our brethren, and to thus recall them is to refresh our soul and gather fresh courage to press forward.

"But to return to Hanjari Lal. Some years ago he lived at Allahabad, where he was trained in a Government Normal School and did well in his studies. He at that time became acquainted with the Christian Scriptures and some of our Christian people, especially our brother Ali Jan, who is now an assistant missionary here. At that time he showed a desire to get others to take an interest in Christian teaching. He was engaged as a teacher in a Government school, and removed to some distance to take up a new appointment. Just at this time he received news of his wife's serious sickness, and he returned home to see her die. He also lost the appointment for which he had left home. He was so exercised in mind about this, and, being still a Hindu, he wondered what sin he had committed—possibly in a former birth—that he should thus suffer, so he resolved to become an ascetic. His friends did all they could to persuade him to give up the idea, but he had made up his

mind. The world, he said, had no charm for him; so he left his home and friends, where he had every comfort—for his people were of good caste and in good position—and he joined himself to some band of ascetics; and this he kept up for some years, wandering hither and thither, trying one class after another, only to become utterly convinced of their wickedness.

SEEKING PEACE.

There was absolutely nothing to give him the peace he was in search of. He resolved to give up this miserable way. He buried his belongings, such as brass vessels, &c., that he carried with him for cooking, &c.; but finding one whom he had formerly known, now badly off, he journeyed with him to the spot where the treasure was hidden, and there made them over to him; and, thus rid of all burdens, he set out if per-adventure he might find some Christians. He arrived at the Sonopore Mela, and there, one day, at the close of the fair, he found our people—where Ali Jan and he recognised each other and were glad to meet. He was asked how long he intended keeping away from Christ. 'I am ready to come to Him now,' was his reply. And from that day to this, now six months since, we have not had the least trouble or anxiety about him. He is a man of ability and good education, and a trained teacher, and with God's blessing will make a useful man. Will friends at home pray for this brother that he may be taught of God's Holy Spirit, and be sent forth by Him for real service.

"Yours in the Master's service?"

"DANIEL JONES.

"A. H. Baynes."

PICTURES FROM CHINA.



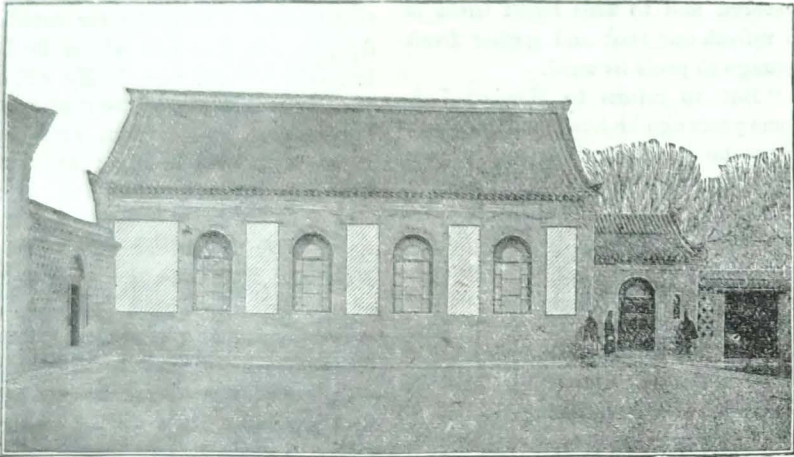
THE Rev. J. S. Whitewright, of the Native Christian Training Institution at T'sing-Chu-Fu, sends the following interesting letter for the readers of the **MISSIONARY HERALD** :—

“ T'sing-Chu-Fu, Shantung, North China,

“ March, 1894.

“ MY DEAR MR. BAYNES,—I herewith enclose photographs of chapel and students' compound which Mrs. Watson kindly took for us.

“ The chapel seats 350 people. It is not only used on Sundays for our regular services, but every day for evangelistic preaching to the heathen.



CITY CHAPFL, T'SING-CHU-FU.—(From a Photograph.)

“ At present examinations are going on, and T'sing-Chu-Fu is crowded with students who have come up for the *hsiu-ts'ai* (B.A.) degree. For the last few days (since these students came in) there have been attendances of several hundreds daily. The examinations last about three weeks. These students are attracted in the first place by the missionary museum; from there they are invited to the chapel, which is in the same court. In former years we could not get these men to come near us, and had to be very careful, when they were in the city, to prevent any disturbance. They, for the most part, listen very respectfully to the preaching.

“The students’ compound shows part of class-room and some of the students’ rooms. There is accommodation in all for sixty-four regular stu-



STUDENTS’ COMPOUND, T’SING-CHU-FU.—(From a Photograph.)

dents. There are in residence at the present time forty-eight. Other accommodation is also provided for leaders’ classes.

“I am, yours sincerely,

“A. H. Baynes, Esq.”

“J. S. WHITEWRIGHT.

THE LORD LOYETH A CHEERFUL GIYER.



HE Committee gratefully acknowledge the receipt of the following welcome gifts:—“A Friend,” for proceeds of diamond brooch, who writes:—“Enclosed I send you a small donation to the Baptist Missionary Society, a cheque for £14, which I have received for a small diamond brooch, which has been long devoted to this cause, but which I have only just succeeded in selling. I know it would rejoice my dear father, to whom it belonged, to know that it had brought a little contribution to the funds of the Mission which was so dear to him. If you think by mentioning the circumstance it might lead other people to sell such things for the Mission, do so; but, if the circumstance is mentioned at all, will you simply say, ‘A Friend.’” B. H. Thomas, Esq., of Neath, for a box of trinkets and watches, who writes:—“The late Mrs. Jane Lyle-Jones having left me her

executor, I find the accompanying watches and trinkets, which I forward to you for the use and benefit of the Baptist Missionary Society. I fear some of them are not of much value, but such as they are I beg you to turn to the best account and for the benefit of the Society." "A Friend at Totterdown," for silver brooch and bracelet, who writes:—"Some years ago I wrote to tell you of my plan of giving one penny to my mission box out of every bill paid me, which enabled me to raise about 10s. or 17s. a year, besides my weekly penny. Well, those days are over for me; for years I have been more or less a sufferer, and now cannot work any more, so that I have not the means to do as I used, or as I would. I still give my penny a week, and more when I can manage it; but I wanted to do a little to help besides. I read of trifles being sent you from time to time—widows' mites, &c. Will you be able to dispose of the small silver brooch, and the old-fashioned bracelet accompanying this. Perhaps you could sell them. I value both much, but I love my Lord's cause better, and long for His name to reach from shore to shore." Proceeds of sale of a rag rug from "E. J.," who writes: "In reading the account of 'The Lord Loveth a Cheerful Giver' in the MISSIONARY HERALD for February last, I could not help wishing it was in my power to give something as a thankoffering to the Lord for having so blessed me with eyesight to see the beautiful sun and lovely nature all around. I thought, surely if those two dear blind young women could give up something for His sake, why not I? Then I wondered what I could give, as I could not give money, having none, and so unable to earn my livelihood, having had to receive parish relief these last six years or more. I was making a rag hearthrug at that time, and the thought came into my mind, perhaps I could give the rug as a small gift, and it so happened, when I had finished it, a kind Christian lady called to see me, and I showed her the rug, and since this friend has given me ten shillings for the rug, which is far more than it is worth, as it is only made of rags; so will you please accept it for the Congo Mission? I hope I have given it in the same humble, thankful spirit as the poor widow gave her mite, as unto the Lord and not to man, and may God abundantly bless all work for the glory of His holy name is my humble desire." Mrs. Borman, Tenterden, for small articles of jewellery, "the gift of a friend"; "An Old Sailor," for a silver coin; "A Factory Girl," for a small silver brooch; "A Governess," for a small silver knife for the Congo Mission; Pudsey Y.P.S.C.E., half-a-crown in memory of Herbert Barker.

The Committee are also very grateful for the following most timely contributions:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. C. E. Webb, for Congo, £50; Mr. J. Cripps, J.P., £25; "Meg," for China, £25; Mr. J. Quick, £20; Mrs. Ness, £20; Mrs. Rooke, In Memoriam T. G. Rooke, £20; Rev. J. H. and Mrs. Weeks, £15; "A Friend" (proceeds of sale of brooch), £14; Rev. J. A. Clark, £10; Mr. Saywin Lucas, £10; "W. D. M.," £10; Mr. J. T. Stevenson, New Zealand, £10.

ACKNOWLEDGMENTS.



THE Committee desires gratefully to acknowledge the receipt of the following useful and welcome gifts:—

A parcel from Mr. J. Bell, of Nottingham, for the Rev. J. A. Clark, of the Congo; a parcel from friends at Dunfermline, for the Rev. R. H. Kirkland, Congo River; a book from Bridgend, Glamorganshire, for the Rev. W. R. James, of Madaripore, India; a parcel of magazines, from Mrs. A. Tilly, Southport, for Congo missionaries; a parcel from the Sunday School Union for the Rev. C. Jordan, Calcutta; supplies of medicines from Messrs. Burroughs & Wellcome, Holborn Viaduct, for the Revs. R. Spurgeon, Barisal, Bengal, and W. H. White, Upper Congo River; a parcel of books from Mrs. E. Isaac, Crowboro' Cross, and a parcel of magazines from Miss Howieson, Norwood, for the Rev. R. W. Hay, Dacca, India; a parcel of books from Mrs. Allen, Bermondsey, for Mrs. Glennie, Congo Mission; a box of shirts, magazines, knives, pencils, &c., from the Young People's Society of Christian Endeavour, Osmaston Road, Derby, and a parcel from Rev. A. Woodward, Carrickfergus, for Rev. R. V. Glennie, Bolobo, Congo River; a parcel of books from Mrs. Timmis, Bedford, for the Rev. W. Carey's library, Barisal, India; a magic lantern and slides from Haddon Hall Sunday-school, per Mr. H. Kilmington, Olney, for Baboo Prabhat Chandra Das, Barisal, Bengal; a parcel of French tracts from Mr. Beesley, for Underhill Station; a parcel of garments from Warwick-street Missionary Working Party, Leamington, per Miss Palmer, for Mrs. Graham, San Salvador, Congo; a parcel from Miss George, for China; a coat from "Nemo" and parcels of cards from Miss Scott, Rochdale, and Miss Smith, Folkingham, and of magazines from Miss Simmonds, Strand, Isle of Wight, and Miss Osborne, Bow; a box of books from Mrs. Barker, Hastings, and two parcels of books from Mrs. Lewis, of Brixton, for the Mission; some rubber balls from Miss Tooth, of Birkenhead, for Chinese girls; a parcel of presents from Mrs. Adey Harris, of Brighton, for girls in Congo Mission schools; a series of views of scenes in China from Mr. John Edwards, North Finchley; a magic lantern and slides from Master A. Moody, of Deptford, for Congo children; a parcel of garments from a late teacher at Woodham Street Sunday-school, per Mr. Gargeth, of Weston-super-Mare; a box of garments, bags, dolls, &c., from the Noddfa Baptist Church Dorcas Society, Treorkey, per the Rev. W. Morris, for the Rev. W. R. James, Madaripore, Bengal; a parcel of clothing from the Young Ladies' United Missionary Working Party, Sidcup, for Mrs. Lewis, San Salvador, Congo; scrap-books from a Sunday-school teacher, for the Congo; a bale of cloth from Mr. J. H. Ackworth, Bradford, for the Rev. F. Harmon, China; a package of newspapers from Mr. J. Mathews, Stantonbury, for use at a mission station; a book from Mrs. Terrell, Sutton, for the Rev. A. Sowerby, China; a parcel of clothing and books from Mrs. Chase, Ealing, for Mrs. Pearce, Ootacamund, India; a parcel of newspapers from Leominster, for Rev. R. D. Kirkland, Congo; a box of toys from Miss Gibbs' Class, St. Albans, for the Rev. S. Couling, China; a parcel of fancy articles from Mrs. John Bell, Waterhouses, for sale for the

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee on Tuesday, June 19th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Thomas Whitley, Esq., of Southsea,

The Secretary reported the decease of T. D. Paul, Esq., J.P., of Leicester, on Sunday, May 27th, in the ninety-first year of his age, an honorary member of the Mission Committee, and for a long term of years a member of the Executive Committee and county treasurer of the Society. The Secretary was directed to convey to the bereaved family a very sincere expression of the deep sympathy of the Committee with them in their season of sorrow, and assure them of the prayers of the Committee for their solace and support. The Committee affectionately cherish the memory of their beloved colleague's beautiful life and character, and of his long-continued, generous, and ever unobtrusive services so cheerfully rendered to the Society he loved so well and served so faithfully.

The Rev. J. D. Bate, of Allahabad, N.W.P., had an interview with the Committee upon his return home on furlough, and was warmly welcomed by the Treasurer in the name of the Committee.

Resolutions passed by various Associations at their recent annual meetings, recording unabated confidence in the Mission, and sympathetic assurances of cheerful co-operation in the efforts now being made to increase the income of the Society, were reported, and the Secretary was requested to acknowledge the receipt of the same, with the grateful thanks of the Committee for these welcome and much-needed assurances of help (see first article in this magazine).

Mr. H. G. Stonelake, of Bristol College, a member of Morice Square Baptist Church, Devonport, was unanimously accepted, on the recommendation of the Candidate Sub-Committee, as a missionary probationer for the Congo Mission, and the Secretary was requested to make arrangements for his early departure for Africa.

Mr. Stonelake had an interview with the Committee, and was welcomed by the Treasurer on behalf of the Committee, and commended in special

prayer to the blessing and protection of Almighty God by the Rev. J. Bailey, B.A., of Sheffield, and E. P. Collier, Esq., J.P., of Reading.

The Rev. L. O. Parkinson, B.A., of Camden Town and Regent's Park College, was requested to take the oversight of the Inagua Baptist Church, in the Bahama Group.

Designation of Missionaries.—The following missionaries, returning to mission work during the ensuing autumn, after furlough at home, were designated to the stations placed against their names, viz.:—Mr. and Mrs. E. Morgan to San Yuen, Shensi; Mr. and Mrs. F. Harmon to Chouping, Shantung; Mr. and Mrs. G. J. Dann, and Mr. and Mrs. Crudginton, to Delhi, N.W.P.; Mr. and Mrs. A. T. Teichmann to Perozapore, East Bengal; Mr. and Mrs. Wright Hay to Dacca. Mr. Julius McCallum, M.A., and Mr. T. Watson, missionaries-elect, were designated, the former to Ceylon, and the latter to Barisal, East Bengal. It was further resolved that upon the return to Dacca of Mr. and Mrs. Wright Hay, Mr. and Mrs. J. G. Kerry should resume work in Barisal.

The return home on furlough of Mr. and Mrs. Nickalls, and Mr. and Mrs. Drake, of Chouping, Shantung, the former in the autumn of the current year, and the latter in the spring of next year, was sanctioned; and the thanks of the Committee given to Mr. Smyth, of Chouping, for the postponement of his furlough for twelve months, in view of the reduced staff of the Chouping Mission.

The Rev. Alfred Tilly, of Cardiff, was elected to the vacant seat on the Mission Committee, and appointed a member of the China Sub-Committee also.

Important Reports on the Port of Spain, Trinidad, Mission, and the Calabar College, Kingston, Jamaica, were considered and adopted.

The Minutes of the last meetings of the Upper and Lower North-West District Committees, the Delhi Native Christian Training Institution Consulting Committee, and the minutes of the East Bengal District Committee were carefully considered and dealt with.

The Meeting was closed with prayer by the Rev. Richard Glover, D.D., of Bristol.

RECENT INTELLIGENCE.



DEPARTURE OF CONGO MISSIONARIES.—The Rev. R. H. Carson Graham left Antwerp for the Congo on the 6th of last month in the Royal Belgian Mail steamer, *Eduard Bohlen*. In a letter, "off Flushing," Mr. Graham reports "all well; we have had a good start, and I pray that well begun may be well done." Mr. and Mrs. Lawson Fortieitt have arranged to voyage to the Congo in the ss. *Coomassie*, leaving Antwerp on the 6th of the present month.

The Rev. George Cameron, writing from on board ss. *Akassa*, off Grand Canary, reports:—"I am happy to say that we have had a safe and comfortable voyage so far. Mr. Brown has suffered somewhat from sea-sickness, but is now recovered. I have been kept in good health till now. We are thankful to God for His goodness, and are hopeful that He has work for us to do in Africa. There are on board representatives of six or more European countries, most of whom are ignorant of English, so our testimony to most of them has been confined to the giving of Gospel tracts, of which, happily, we had a quantity in several languages."

The Zenana Mission.—We gladly insert the following note from Miss Angus, the Hon. Sec. of the Zenana Mission:—"DEAR MR. BAYNES,—May I ask for a little space in the pages of the *HERALD* to say that our Committee are very anxious to diffuse, throughout the churches both in London and the country, more information concerning the work and needs of our Zenana Mission; and that we shall be glad to arrange for one or two ladies, missionaries and others, to visit any church where friends can kindly give them an opportunity of speaking on behalf of our Mission, either in drawing-rooms or in larger and more public meetings. I shall be happy to communicate with anyone who can help us in this way, and with thanks for your kindness in inserting this letter.—A. G. ANGUS, 5, Ellerdale Road, Hampstead, N.W."

Bopoto Station, Upper Congo.—Mr. W. L. Forfeitt writes from Bopoto under date of March 21st:—"DEAR MR. BAYNES,—I feel sure you will be anxious for a few lines from here after the sad news of my last letter. It is with much gratitude to God that I am able to say we are all well. We miss our friend Mr. Oram very much of course, but our Heavenly Father has been very real to us in the day of our need. It is in the school work, to which he devoted so much time, that we miss him so much. This work I have now taken up specially. Our numbers keep up capitably and there is every prospect of the work continuing its hopeful character. I am not sure if you have heard that Mrs. Forfeitt has started an afternoon girls' school and gets an attendance of about thirty every day. Our young people are all very eager to learn, and some of them are very quick and bright. I am quite surprised at the advance some have made during my furlough. Mr. Kirkland is with us and is keeping in excellent health. He relieves me of building and other work, &c., and we are working together very happily. The lantern and slides, about which you wrote to Mr. Oram, have arrived safely and are a source of great interest, and our new boat we hope to receive by the arrival of the *Peace* or *Goodwill*."

The Committee of the Young Men's Missionary Association have the pleasure to announce that they have arranged for a Garden Party on Saturday, July 7th, 1894, at 3 p.m., in the grounds of Stockwell Orphanage (kindly lent for the occasion), for the purpose of giving the young men and lady-workers for the B.M.S. in our London churches the opportunity of meeting with

all the available missionaries now at home. Photographs and curios from the various B.M.S. stations will be on view, and also a collection of Bibles in every language, exhibited by the British and Foreign Bible Society. A meeting will be held at 6.30. A collection will be made to augment the Fund for Native Christian Schools. Music will be provided during the afternoon by the Orphanage Band, and Bell-ringers, and also by the Choir of Upton Chapel. Refreshments may be obtained at moderate charges. Applications for invitation cards must be made to the Y.M.M.A. Delegates in the various churches; or, failing them, to the Secretary, Y.M.M.A., 19, Farnival Street (enclosing stamped and addressed envelope, and stating to what church applicant belongs).

Monsempi Station, Upper Congo.—Mr. W. H. Stapleton reports:—"I have the sad news to tell you that our little infant boy died on the 18th of March. He was always weak, but as he was free from fever we hoped he would live; but God knows what is best."

Autumnal Missionary Meetings.—Will our friends please note that the 1894 Autumnal Missionary Meetings will be held at Newcastle-upon-Tyne, on TUESDAY, OCTOBER THE 2ND? As these gatherings promise to be of exceptional interest, we hope our friends throughout the country will endeavour to be present.

Italian Mission.—We are glad to report the arrival in London of Mr. and Mrs. W. K. Landels, of Turin, on furlough, Mr. Landels greatly needing a season of rest and change.—From Rome, Mr. Campbell Wall writes:—"In Rome we have lately felt the tremendous opposition which the priests can throw against us. Persecution is not yet a thing of the past, and though deprived of its violence, it is deeply felt by the poor, especially those who have newly left the Church of Rome. You will be glad to hear that Signor Prisinzano, the young ex-priest mentioned in my report, has begun to preach at Via Urbana. He promises to become in time a good evangelist, and will exert a great influence on his fellow-countrymen. In another year he will know English well, and this will be to him of the greatest use in self-instruction, on account of there being so few valuable evangelical works in Italian. Meanwhile he is quite happy; he does his manual work well, and studies diligently in his spare time." We hope in next month's issue to print a deeply interesting report from the Rev. James Wall.

Rev. W. H. Bentley, Wathen Station, Lower Congo.—The Rev. W. Bentley, of Upper Clapton, informs us that a telegram has just been received from Mr. Holman Bentley, of Wathen Station, announcing the birth of a daughter, and reporting that Mrs. Bentley is doing well.

MISSIONARY LEAFLETS FOR YOUNG MEN.

"WANTED—FOR THE SERVICE OF THE KING." Being Appeals to Young Men from Congo, by Rev. W. STAPLETON.

"CEYLON," by Rev. H. A. LAPHAM. "CHINA," by Rev. F. HARMON.

"INDIA," by Rev. R. WRIGHT-HAY.

Reprint of the above is now ready. Price 1s. per 100.

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ILLUSTRATED MISSIONARY LEAFLETS FOR YOUNG PEOPLE.

REPRINT of FIRST SERIES now ready.

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"A CHAT ABOUT CEYLON," by Mrs. LAPHAM.

"A CHAT ABOUT CHINA," by Mrs. TURNER.

"A CHAT ABOUT INDIA," by Miss LEIGH.

9d. per 100 (postage 2d.); or 2s. 6d. the 400 (postage 6d.).

SECOND SERIES.

"CONGO CUSTOMS," by Rev. GEO. CAMERON.

"SINGHALESE CHILDREN," by Rev. H. A. LAPHAM.

"THE CHILDREN OF CHINA," by Rev. FRANK HARMON.

"AN INDIAN HERMIT," by Rev. R. WRIGHT-HAY.

"THE WOMEN OF CONGO," by Rev. W. HOLMAN-BENTLEY.

Price 1s. per 100 (postage 3d.); or 4s. per 500 (carriage 9d. for country, and 3d. for London).

The carriage is paid to all schools affiliated with the Y.M.M.A., and also to country auxiliaries on parcels of 2,000.

CONTRIBUTIONS.

To June 12th, 1894.

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

ANNUAL COLLECTIONS.		ANNUAL SUBSCRIPTIONS.	
Public Meeting at Exeter Hall	74 2 0	Barrat, Mr. E. F.	0 10 6
Young People's Meeting at Exeter Hall	70 15 11	Bennett, Rev. J. L.	1 0 0
Annual Sermon at Bloomsbury Chapel	18 10 0	Blyth, Miss P. A.	1 0 0
Sermon to Young Men and Women at Bloomsbury Chapel	11 8 6	Buck, Mr.	1 1 0
		Carter, Miss, for Congo	5 0 0
		Clissold, Miss	2 0 0
		C. S. H. P., for Bengali School	1 0 0
		Dadd, Mrs., and Willie Barber	1 7 0
		Day, Mrs. Ruth, Wincanton	0 10 0
		Fountain, Mr. W.	5 0 0
		Franklin, Mr. J. W.	1 1 0
		Galer, Mr. C.	0 10 6
		Glasier, and Knight, Misses, for support of Congo boy, Makolobitengwa	2 10 0
		Gott, Mr.	1 1 0
		Hancorn, Mr. W.	1 0 0
		Harper, Mr. W., Madeley	1 0 0
		Haynes, Mr. T.	0 10 0
		H. R.	0 0 6
		H. H. C.	0 10 6
		Hill, Mrs.	1 1 0
		Hubbard, Mr. S.	5 0 0
		Hull, Mr. and Mrs.	2 7 0
		Lee, Mr. J., Padiham	0 10 6
		Lewis, Mr. J., Aberdare	0 10 0
		Lloyd, Mr. T.	0 10 0
		Lockwood, Mr. J. H.	0 10 0
		Lucas, Mr. Saywin, Kidderminster	5 0 0
		Do. for Congo	5 0 0
		Meluish, Miss C.	1 1 0
		Osborne, Miss, Eastbourne	1 1 0
		Powell, Mr. W.	0 10 0
		Pratt, Mr. C. Wickenden	5 0 0

Pringle, Miss	0 10 0
Raynes, Mr. A. E.	5 5 0
Roberts, Mr. D.	0 10 6
Do., for Congo	0 10 6
Robinson, Miss	0 10 0
Sanders, Mr. Isaac, for support of "Mantu," under Mr. Lewis, Congo	5 0 0
Schelas, Mr. F.	5 5 0
Schorrock, Mr. E., for Shensi, China	3 2 0
Stikilton, Mr. W. A., Los Gatos, Cal.	1 0 0
Thompson, Mrs.	0 10 6
Tooth, Mrs.	1 2 6
Tresidder, Rev. H. J.	0 10 0
Viney, Miss E. M.	1 0 0
Voelcker, Mrs.	2 2 0
Do., for Congo	1 1 0
Warne, Mr. W. J., Philadelphia	2 0 0
Wilkinson, Mrs., Sabden	3 0 0
Young, Miss	0 10 0
Under 10s.	2 0 0

DONATIONS.

A Friend, for Debt	100 0 0
A Friend (proceeds of sale of brooch)	14 0 0
A Friend	1 0 0
A Friend, for New Chapel at Russell Konda	0 10 0
A Friend, per Mrs. Hawkes, for School in Shensi	10 0 0
A Friend, per Rev. E. G. Lovell, for Debt	0 10 0
A Friend, per Rev. J. B. Myers, for W & O Debt	10 0 0
A Thankoffering	0 10 0
A Thankoffering from grateful parents for conversion of their son	5 0 0
A. W.	2 0 0
Do., for W & O	1 0 0
Barcham, Miss, for Orissa	4 10 0
Barker, Mr. Joseph, Liverpool	5 0 0
Burroughs, Mr. S. M., for Debt	21 0 0
Cameron, Rev. George, for Debt	5 0 0
Cattell, Mrs., for Cameroons School	1 0 0
Clark, Rev. J. A., Congo	10 0 0
Cockbill, Mr. and Mrs., for Congo	0 10 6
Cooke, Miss Hilda (box)	1 7 6
Cooper-Jackson, Miss Bournemouth, for Drugs and Instruments for Mr. Harmon, China	2 2 0
Daintree, Miss M. M.	0 10 0
Darby, Mr. and Mrs. K. D., for new Missionary for Congo	15 0 0
Dawson, Miss, Lancaster, for Mr. Hankinson's Tract Work, Ceylon	5 0 0
Dean, Mr. G. H., Sittingbourne	5 0 0
Do., for Surgical Instruments for Mr. Harmon, China	5 0 0
E. G., for Congo	5 0 0
Erskine, Mrs., Dublin	0 10 0

Fuller, Rev. J. J., amount collected for Cameroons	4 15 0
Gould, Mrs. Pearce, amount collected for Palestine	4 14 0
Harris, Mr. Wm., for Debt	5 5 0
Hill, Miss (box)	1 0 6
Hinson, Mr. A. (box)	0 15 6
Honeyman, Mr. G.	3 3 0
"Hope"	1 0 0
In loving memory of her boy, from his affectionate Mother.	5 0 0
In Memoriam, C. L., Stratford-on-Avon, for Congo	1 0 0
In Memoriam, J. H. H., June 2nd, for Congo.	5 0 0
"Jabez," for Debt	5 0 0
Jones, Mr. E. Buckley	0 10 0
Leigh, Miss	1 0 0
Leonard, Mr. J. H.	5 0 0
M., Wm. and Isabel, for Congo	1 0 0
Ness, Mrs.	20 0 0
Nutter's, Mr. family, Cambridge, for Mr. Phillips' work, Congo	1 0 0
Osborne, Miss, Eastbourne	1 1 0
"One who owes," for Congo	40 0 0
Phillips, Mr. V. G.	1 5 0
Quick, Mr. James	20 0 0
Rennison, Miss E. M., the late	0 11 0
Roger, Rev. J. L., Congo	5 0 0
Rush, Miss, per H. S. (box)	3 2 2
Sale of Jewellery	6 13 10
Scrivener, Rev. A. E.	10 0 0
Schorrock, Mr. E., for Work in Shensi, China	1 1 0
Taylor, Mr. S., for Work in Shensi	0 10 0
Thomas, Mrs. Llanely, thankoffering for 50 years full of blessing	50 0 0
Wearing, Mr. W. B., for Debt	2 0 0
Webb, Mr. C. E., for Congo	50 0 0
W. D. M.	10 0 0
Weeks, Rev. J. H., Congo	15 0 0
Williams, Mr. W. S.	0 10 0
Under 10s.	2 3 9
Do., for Debt	0 15 6
Do., for Congo	0 6 0

LEGACIES.

Cearns, the late Mr. Samuel, of Liverpool, by Messrs. Lewis & Mounsey, on a/c	200 0 0
Macfarlane, the late Miss M. M., of Leeds, by Mr. J. P. Macfarlane	50 0 0
Ridgway, the late Miss Martha, of Liverpool, by Miss B. Morrison, and Messrs. A. T. Wright and G. K. Cooper	93 0 0
White, the late Rev. W., of Southport, by Mr. Robert Boyle	84 9 0

LONDON AND MIDDLESEX.

Abbey-road	16 19 0
Acton	0 10 0
Do., Sunday-school for support of M'gonn's Waltham Station	5 0 0
Alperton	19 15 3
Do., for Debt	1 1 0
Arthur-street Camberwell-gate	2 5 3
Archway-road	5 10 3
Battersea, York-school	6 16 0
Battersea-park Sunday-school	0 15 0
Bermondsey, Haddon Hall	3 3 11
Do., Sunday-school	5 4 4
Bloomsbury Ch.	17 5 7
Do., Sunday-school, for Barrow School	6 16 0
Bow, High-st. Sunday-school	10 5 4
Brixton, Kenyon Ch.	21 9 0
Do., Sunday-school	1 15 6
Do., Wynne-road	4 4 0
Do., St. Ann's-road Sunday-school	1 0 0
Brixton-hill, New Park-road	7 0 0
Do., Raleigh-park	4 6 0
Brockley-road	34 2 4
Do., Sunday-school	4 10 11
Brompton, Onslow Ch.	3 19 6
Bromdesbury Do., Sunday-school, for Mr. People's work, Congo	10 0 0
Bunhill, Adult School, for Congo	3 0 0
Camberwell, Cottage-green	11 15 10
Do., Sunday-school, for China	5 0 0
Camberwell, Denmark-place	14 5 2
Do., Wednesday evening Bible-class	0 11 0
Do., Mansion House Chapel	10 0 0
Castle-st., Welsh Ch.	3 0 0
Chalk Farm, Berkeley-road	2 0 0
Chiswick	5 4 6
Clapton, Downes Ch.	110 3 11
Do., for W & O	16 11 9
Do., for Mr. Dixon's School, China	10 2 6
Commercial-road	16 10 4
Do., for W & O	2 5 5
Dalston Junction	12 13 6
Deptford, Octavius-st.	11 1 6
Ealing, Haven-green	35 10 10
Ealing Dean	6 4 3
Enfield Highway	3 2 0
Ferne Park	13 9 6
Forest Gate, Woodgrange Sunday-schl., for China School	6 0 0
Great Hunter-street, Sunday-school	2 0 0
Gunnersbury	3 2 3
Hackney, Hampden Ch.	2 6 0
Hammersmith, West End	5 12 5
Do., Y.W.C.A., for China	1 0 0
Hampstead, Heath-st.	30 0 0
Harlesden	3 14 0
Harmondsworth, Y.M.C.A.	0 7 7
Harrow-on-the-Hill	7 0 0

Highbury-hill	13	6	0
Do., Sunday-school	1	18	8
Highgate, Southwood-lane	1	17	3
Highgate-road, for <i>Mr. Shearock & Girls' Sch., China</i>	1	0	0
Honor Oak	6	8	0
Do., Sunday-school	0	17	2
Islington, Cross-street	7	8	3
Do., Salters' Hall Ch.	4	0	8
Do., for <i>W & O</i>	4	0	0
Do., Sunday-school, for <i>Congo</i>	1	0	0
John-st., Bedford-row	12	6	0
Keuish Town, Rauged School, for <i>Congo</i>	0	8	0
Metropolitan Tab.	112	19	0
Do., Sunday-school, for <i>Mr. Week's work, Congo</i>	6	5	0
New Southgate	4	19	6
Do., Sunday-school	7	16	1
Do., for <i>Congo</i>	1	0	2
Do., for support of <i>Diam's, Congo</i>	5	0	0
Notting Hill, Ludbroke-grove Sunday-school	20	8	7
Peckham, Melon-ground Christian Band	0	8	0
Do., Sunday-school	0	10	0
Do., Park-road, Y.M. Evangelist Band, for support of <i>Colporteurs under Rev. J. G. Potter, Agra</i>	5	11	0
Peckham Park-ri Sunday-school, for <i>Ram Chunder Gohse, Kholonea</i>	0	0	0
Do., for <i>N T, John Paul, Agra</i>	6	0	0
Do., Rye-lane	21	16	6
Do., do., Cricket Club	0	17	0
Do., do., Sunday-sch.	4	10	10
Do., Sumner-rd. Sunday-sch., for <i>China School</i>	3	0	0
Peckham Rye, Barry-road Sunday-school	0	12	0
P.plar, Cotton-street	3	18	10
Regent's-park	44	6	2
St. John & Wood, Henry-street Sunday-school, for <i>N P in India</i>	10	13	0
Silvertown, Constance-street	0	15	6
Spencer-place Sun.-sch.	1	17	5
Stockwell	4	0	0
Tottenham	5	3	1
Upper Holloway	39	10	11
Do., Young Men's Bible-class	0	1	6
Do., for <i>Congo</i>	2	10	3
Do., for <i>N P, India</i>	2	13	3
Do., Y.P.S.C.E., for support of <i>N P, Bindu Nath Sirkar, Dacca</i>	5	13	10
Do., Sunday-school	12	11	6
Vauxhall, Sun.-school	9	12	6
Walthamstow, Wood-st.	11	9	2
Walworth, Ebenezer Sunday-school, for <i>China School</i>	2	12	0
Do., Sunday Evening School	1	2	8
Walworth-road	20	7	7
Wandsworth, East-hill	7	6	4
Do., Sunday-school	4	2	3
Wandsworth Common, Benerley Hall, Sunday-school	3	16	6

Westbourne Park Ch.	33	8	3
West Green	4	2	0
Do., Sunday-school	0	12	3
West Kilburn, Canterbury-road	3	8	0
Woodberry Down	80	19	8
Wood Green	4	16	6

BERKSHIRE.

Reading, Kings-road	7	2	0
Do., for <i>China</i>	0	1	0
Do., for <i>Congo</i>	0	2	6
Sunningdale	2	11	0

BUCKINGHAMSHIRE.

Chearsley	1	6	1
Cuddington	0	8	0
Dinton	6	3	6
Gold Hill	2	0	1
Great Missenden	2	7	0
Haddenham	8	17	7
Olney, Sutcliffe Ch.	5	0	0
Loosley Row	1	15	3
Princes Risborough	11	13	8
Towersey	8	6	8
	39	17	10
Less expenses	0	18	4
	38	19	6

CAMBRIDGESHIRE.

Cambridge St. Andrewa-street, for <i>Roman Mission</i>	24	2	0
Waterbeach	2	8	0
Willingham for <i>N P</i>	0	17	2

CHESHIRE.

Chester, Grosvenor-park	1	8	2
Do., Hamilton place	3	13	0

CONSWALL.

Falmouth	0	10	6
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COMBERLAND.

Carlisle, Sunday-school	1	4	6
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DERBYSHIRE.

Derby	1	0	0
Riddings	1	2	6
Sawley	0	15	6
Smalley	1	18	6
Swanwick	0	12	2
	5	8	8
Less expenses	0	2	9
	5	5	11

DEVONSHIRE.

Ashwater District	2	10	0
Hemyock, for <i>Congo</i>	0	17	6
Stoke Rivers	0	15	0
Thorverton for <i>W & O</i>	0	10	0

DORSETSHIRE.

Dorchester, Sunday-school	1	9	8
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DURHAM.

South Shields Tabernacle	8	15	4
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ESSEX.

Barking, Sunday-school	2	14	3
Barking-road Tabernacle	3	15	8
Do., for support of <i>Congo boy under Mr Scribner</i>	1	0	9
Braintree, Sunday-school	3	7	10
Ilford, High-street	3	7	0
Leyton, Vicarage-road	8	9	7
Do., for <i>W & O</i>	1	12	0
Leytonston, Cann-hall	5	1	4
Do., for <i>N P</i>	0	17	8
Do., Sunday-school	0	14	8
Romford	15	16	9
South Woodford	1	12	6
Thorpe le Soken	2	0	0
Upton Cross Sunday-school	1	0	0

GLOUCESTERSHIRE.

Blakeney Sunday-school	8	11	5
Eastington, Nupend	0	11	7
Naunton and Guiting	4	3	6
Tewkesbury, Sunday-school	6	4	7
Woodchester	0	16	0

HAMPSHIRE.

Southampton, East-st. Sunday-school for <i>N P India</i>	5	0	0
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HERTFORDSHIRE.

Bovington	0	13	6
Do., for <i>W & O</i>	0	4	6
Boxmoor	0	19	0
Hitchin, Walsworth rd. for <i>W & O</i>	0	10	6
New Buahy, Chalk-hill, for <i>Congo</i>	5	0	0
Northchurch for <i>W & O</i>	0	16	0
Do., Sunday-school	0	4	6
St. Alban's, Dagnall-st.	34	12	1

KENT.

Ashford	2	0	0
Beckenham, Elm-road	9	15	3
Bexley Heath, Trinity Chapel	4	0	3
Catford Hill	5	0	0
Do., for <i>W & O</i>	2	4	0
Dartford, Hightfield-rd.	2	0	0
Do., Sunday-school	1	18	6
Eythorne	0	10	0
Forest Hill, Sydenham Chapel	14	1	0
Do., for <i>W & O</i>	4	19	3
Herne Bay	1	10	0
Lee	8	0	0
Do., Missionary Association	0	16	10
Do., Bromley-road	8	17	3

New-Brompton, Sunday-school	2	0	0
Do., for <i>N P</i>	0	13	0
Plumstead, Park-rd Ch.	0	10	0
Ramsgate, Killington Chapel	7	11	4
Shooter's Hill-road	3	4	0
Shorham, Sunday-school for <i>Congo</i>	1	0	0
Stitchingbourne	0	10	6
Woolwich, Anglesea-road	2	2	6

LANCASHIRE.

Haslingden, Trinity Ch.	8	15	0
Liverpool, Myrtle st.	50	0	0
Do., Richmond Ch.	7	4	0
Do., Tue Brook	1	12	0
Do., Welsh Ch., Edgellane	1	0	0
Do., Kensington Sunday-school	7	4	0
Do., Birkenhead, Jackson-street	3	13	5
Do., for <i>N P</i>	0	10	3
Manchester, Union Ch., Y.P.S.C.E.	5	10	0
Rawtenstall, Kay-st., for <i>N P</i>	0	5	0
St. Anne's-on-the-Sea, Ebenezer	3	5	4
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	13	0
Warrington, Golborne-street Sunday-school, for <i>Support of Congo boy under Mr. Fuller</i>	5	0	0

LEICESTERSHIRE.

Castle Donington	13	7	5
Leicester, Friar-lane	44	8	7
Do., Y.M.B.C.	2	3	0
Melton Mowray	1	7	0
Do., for <i>N P</i>	2	6	6
Whitwick	0	14	6

LINCOLNSHIRE.

Grantham	6	9	10
Do., for <i>W & O</i>	0	12	7
Lincoln, United Meeting	2	5	0

NORFOLK.

Aylsbam	4	10	10
Great Ellingham	1	10	0
Lynn, Stepney Ch.	0	8	6
Neatishead	4	7	0
Do., for <i>N P</i>	0	4	0
Norwich, St. Clements	2	9	4
Do., St. Mary's	7	16	0
Ormsby	4	14	6
Stalham	18	2	6
Yarmouth, Park Ch.	25	0	0
Do., Tabernacle Sunday-school	5	19	3

NORTHAMPTONSHIRE.

Aldwincle, Sunday-ech.	0	15	0
Clifton	22	0	0
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	0	11	3

Hackleton	11	10	0
Long Buckley	23	2	1
Do., for <i>N P</i>	0	15	3
Moulton and Htsford	2	1	0
Northampton, Mount Pleasant Sunday-sch.	11	7	0
Ringstead	4	5	0
Rushden, for <i>W & O</i>	2	0	0
West Haddon	5	0	0
Woodford	0	6	4

NORTHUMBRLAND.

Berwick-on-Tweed	1	11	3
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NOTTINGHAMSHIRE.

Bulwell	0	13	0
East Leake, for <i>Orissa</i>	4	0	0
Shurwood, Sherbrooke road	0	16	6

OXFORDSHIRE.

Caversham, Women's Bible Class	0	12	0
Do., for <i>Congo</i>	0	12	0

SOMERSETSHIRE.

Bridgwater	0	15	0
Bristol Auxiliary, per Mr. G. M. Curllie, Treasurer	1,088	11	4
Do., for <i>W & O</i>	19	17	0
Do., for support of <i>Manisa, Congo</i>	5	0	0
Do., for support of <i>Robin Chunder Das at Serampore College</i>	0	0	0
Do., for <i>Wathen Station, Congo</i>	13	2	0
Do., for support of <i>Congo boy</i>	5	0	0
Do., for support of <i>girl, Inara</i>	5	0	0
Do., for <i>Mr. H. Thomas's work, Dehi</i>	10	0	0
Do., for <i>Mr. White-wright's work, China</i>	3	0	1
Do., for <i>Congo</i>	12	18	0
Do., for <i>Outfit and Passage of New Congo Missionary</i>	44	14	6
Do., for support of <i>girl in Mr. Moir Duncan's School, Shensi</i>	3	0	0
Do., for <i>N P</i>	1	4	4
Crewkerne	3	11	4
Wells	0	6	6

STAFFORDSHIRE.

Newcastle-under-Lyme	2	0	7
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SUFFOLK.

Bildeston	1	10	0
Eye	2	5	6
Stradbroke	9	15	0
Do., for <i>W & O</i>	1	0	0

SURREY.

Croydon, West	27	6	2
Do., Memorial Hall Sunday-school, for <i>Congo</i>	3	2	2
Esher	4	2	5
Kingston-on-Thames	11	15	5
Lower Norwood, Gilpy-road	6	6	5
New Malden	4	6	0
Richmond, Duke-street, Y.P.S.C.E.	0	15	2
South Norwood	7	5	11
Do., Sunday-school	7	3	2
Streatham, Lewin-road	2	2	0
Do., Y.W.B.C. for <i>Orphan at Cuttack</i>	1	1	0
Surliton	17	9	6
Sutton	19	0	0
Do., Sunday-school for <i>Y P, Delhi</i>	4	6	7
Thornton Heath, Beulah, Sunday-school	13	1	2
Upper Norwood	1	3	10
West Norwood, Chatsworth-road	9	11	9

SUSSEX.

Brighton, Sussex-street	3	19	3
Do., Sunday-school	3	0	0
Do., Holland-road for <i>Congo</i>	0	6	0
Rye	1	11	0
Worthing, Sunday-sch.	3	0	0

WARWICKSHIRE.

Birmingham Auxiliary, per Mr. Thomas Adams, Treasurer	31	10	10
Do., for <i>W & O</i>	27	4	0
Do., for <i>N P</i>	1	14	10
Do., Aston, Christ Church, for <i>W & O</i>	4	0	0
Wolverley	14	19	6
Do., for <i>W & O</i>	0	8	0

WILTSHIRE.

Trowbridge, Bethesda, for <i>W & O</i>	1	1	0
Do., Studley for <i>Mrs. James's Work, Maduripore</i>	1	0	0

WORCESTERSHIRE.

Redditch, Sunday-sch, for <i>N P</i>	0	4	6
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YORKSHIRE.

Bradford, Gillington Juvenile Auxiliary	3	5	9
Bramley, Salem	1	1	0
Farsley and District United Communio Service for <i>W & O</i>	2	15	11
Huddersfield, New North-road	4	5	0
Leeds, Wintou-street	4	5	2
Littlemoor Pudsey	2	3	9
Queensbury Juvenile Society	3	6	0
Rawdon	6	6	0
Rodley, Bethel Y.P.S.C.E.	0	4	6

Rutton-in-Craven for support of Congo boy Mr. Nigi, under Dr. Webb	5 0 0
NORTH WALES.	
ANGLESEA.	
Llanfaethlu, Roar	17 6 0
CARNARVONSHIRE.	
Dinorwic, Bardis	1 10 0
DENBIGHSHIRE.	
Cefn Ruabon	0 19 8
Moelfre	2 18 0
Noddfa Garth	2 4 3
FLINTSHIRE.	
Bodfari	1 6 6
Buckley	0 2 0
Caerwys, Slon	0 6 8
MONTGOMERYSHIRE.	
Staylitle	8 19 8
Do. for N.P.	1 1 11
SOUTH WALES.	
BRECONSHIRE.	
Nantylin	0 15 4
Talygarth, for N.P.	2 4 0
CARMARTHENSHIRE.	
Ammanford, Ebenezer	3 3 10
Llanelli, Methany	7 15 0
Do., Pelli, Bethlehem	5 14 0
Rhandirwyn	0 16 1
GLAMORGANSHIRE.	
Aberdare	11 7 8
Abergwynfi, Caeraleam	1 13 1
Berthwyd	4 11 8

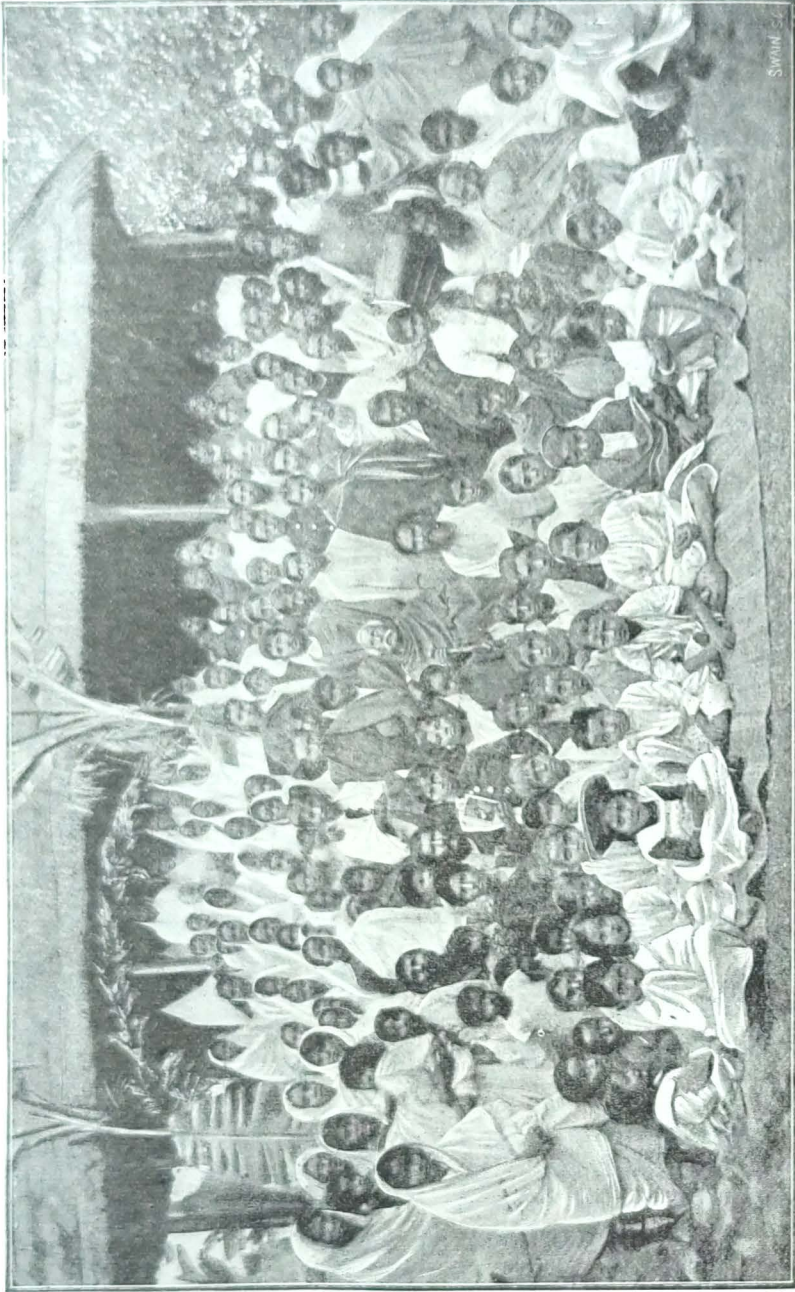
Cardiff, Hope Ch	1 0 0
Do., Penarth, Slanwell-road	26 1 0
Do., do., Penuel Welsh Ch	5 0 0
Do., Tredegarville	0 3 6
Cefn Coed	1 2 9
Corntown, Welsh Ch, for N.P.	1 8 6
Cwmrhydycewri	1 0 0
Glyncorrwg, Bethel	1 1 2
Llanerbyn	2 4 1
Merthyr, Ebenezer	2 2 7
Do., Georgetown, Enon Do., High-street Sunday school	0 12 0
Merthyr Vale, Zion Eng. Ch	1 18 0
Morriston, Hope Eng. Ch	1 0 0
Porth Tabernacla, Eng. Chapel	2 16 6
MONMOUTHSHIRE.	
Aberillery, Ebenezer Sunday-school	4 1 2
Cross Keys	18 9 9
Nantyllo, Bethel	1 1 5
Do., Hermon	2 9 3
Do., for N.P.	1 16 11
Newport, St. Mary's-st. Pontypool, Upper Trosnant	12 8 4
Talyarn, Salem	2 15 9
Victoria, Caeraleam Ch.	0 15 0
.....	2 17 8
PEMBROKESHIRE.	
Cemaes, Penuel	2 8 6
Glanrhyd	0 2 6
RADNORSHIRE.	
Gravel	2 8 3
Howey, for N.P.	0 10 0
SCOTLAND.	
Arbroath	1 0 0
Dundee, Long Wynd Bible Class	0 10 0
Do., Rattray-street, Fellowship Assoc.	0 10 0
Do., for China	1 0 0

Glasgow, Adelaide-place	18 13 9
Do., Frederiek-street	1 12 10
Do., Sunday-school, for N.P.	4 18 8
Do., John-street	13 0 0
Kelso	0 11 0
Do., for Congo	0 17 0
Lealle	7 9 0
Do., for W & O	0 11 0
Lower Largo	2 6 7
Perth, for famine in Bengal	0 10 0
Pittlochrie	8 0 0
Rothsay	3 16 8
Scarberrry, for work at Allahabad	1 10 0
IRELAND.	
Aughnacloy	0 2 0
Brannostown, for Congo	6 0 0
Grange Corner	5 18 0
Limerick	4 1 7
Lisnaglear	5 7 9
Tubbermore	5 12 6
Waterford	2 17 0
CHANNEL ISLANDS.	
Guernsey	2 1 0
FOREIGN.	
ITALY.	
Rome, Mrs. Wall's Class, for support of Congo boy	1 1 0
CONTRIBUTIONS FOR CENTENARY FUND.	
Ames, Miss, Gt. Yarmouth	100 0 0
A. W.	1 0 0
Cowley, Mr. W. A.	2 2 0
Roberts, Rev. J. E., M.A., Manchester	5 0 0
Upper Holloway	1 7 0
Bristol Auxiliary	37 17 8
Genoa	2 6 0

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD
AUGUST 1, 1894.



SWAIN 57

GROUP OF CHRISTIANS, BARISAL.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE EFFORT FOR INCREASE OF INCOME.



WE are glad to be able to report further progress in the arrangements for the forthcoming visitation of the churches. The Rev. J. Cecil Whitaker, of Coseley, has consented to be associated with the Rev. J. Jenkyn-Brown for the West Midland section; the Revs. J. Cornish, of Leicester, and W. H. Harris, of Derby, with the Rev. J. G. Greenhough, M.A., so far as Leicestershire and Derbyshire respectively are concerned. The Rev. W. Orton will visit the churches in Lincolnshire. It is expected the Nottingham Local Missionary Committee will arrange for Nottinghamshire. Other counties in the Midlands will be visited by the Rev. J. T. Brown, of Northampton. Revs. R. F. Guyton, J. M. Hamilton, of Lowestoft, and E. Spurrier, of Colchester, will render similar service in the Eastern counties. Arrangements are not yet completed for the visitation of the remaining section, comprising Kent, Surrey, and Sussex.

The following additional resolutions have been most thankfully received from county associations :—

The Cornwall :—

“While devoutly thankful to our Lord for all the blessing attending the efforts of the churches through our beloved Missionary Society, we earnestly urge upon our churches to respond to the appeal for increased support, to the utmost extent of their ability, in this grave crisis of our Society, and commend to their consideration the possibility of extended systematic giving.”

The Devon :—

“Whilst rejoicing in the success of the Centenary Fund, this meeting is of opinion that an effort should at once be made to increase the annual income of the Baptist Missionary Society by at least £15,000, so that the receipts and expenditure may be equalised, and it urges the churches of this Association to co-operate with the Committee and officers of the Society in the effort now being made for that purpose, as well as to give effect to the principle of every church member becoming an annual subscriber to the Mission.”

The Gloucestershire and Herefordshire :—

“That this meeting pledges itself to prompt and earnest efforts to secure such an increase of the annual income of the Society as may avoid future deficiency, in the confident belief that the additional outlay consequent upon the recent enlarged operations of the Mission is not beyond the resources of the denomination.”

The Kent and Sussex :—

“That this Association, devoutly recognising the Divine goodness vouchsafed to the Baptist Missionary Society through a century of earnest and successful effort, and heartily endorsing the appeal of the Missionary Committee for a large increase in the regular contributions to the funds of the Society, hereby pledges the churches of the Association through their appointed representatives to an immediate, energetic, and sustained effort to make the income equal to the expenditure.”

The Suffolk and Norfolk Union :—

“That this Union would express its gratitude to God for the large measure of success with which He has been pleased to crown the labours of the Baptist Foreign Missionary Society in different parts of the world, success which has rendered necessary a greatly increased expenditure; and pledges itself to do all it can to secure that addition to the income of the Society for which the Committee asks, and which is absolutely necessary if even its present operations are to be maintained, to say nothing of the reinforcements which ought at the earliest possible moment be sent out to Africa, China, and India.”

The Western :—

“That this meeting of the ministers and messengers of the Western Association hereby expresses its gratitude to God for the success which has attended the effort to raise a thanksgiving fund in commemoration of the Centenary of the Baptist Foreign Missionary Society; and heartily approves the proposals of the Committee of the Society with a view to the permanent increase of annual contributions. It commends to the generous sympathy of all the churches the brethren who have been appointed to visit them in order to secure new and enlarged subscriptions. That a copy of this resolution be sent to the Secretary of the Society; and that pastors and messengers be requested to bring the subject before the churches they represent at the earliest possible date.”

The Carmarthenshire and Cardiganshire :—

“That we very warmly approve of the scheme adopted by the Baptist Missionary Society to raise a certain required sum of money, and would urge the same to the earnest consideration of the churches, trusting that each church, and other individuals, will do their best to assist the Society to realise this noble object.”

The Glamorgan and Carmarthen :—

“That this Association of Baptist Churches assures the Secretary and Committee of the Baptist Missionary Society of its unqualified confidence in their administration of the affairs of the Society, and of its fullest sympathy with their aspirations and solitudes, and pledges its members to the most prayerful and persistent endeavours to realise the Society's aim to increase its ordinary income to £100,000 a year. The Association recommends the churches

to identify themselves more closely with missionary obligations and privileges, by means of each church formally appointing one of its deacons as the **MISSIONARY DEACON**, whose special work shall be to secure, if possible, every member of the church as a contributor, either **WEEKLY, MONTHLY, or QUARTERLY**, to the funds of the Society."

The North Wales English Baptist Union :—

"That we heartily sympathise with the Committee of the Baptist Foreign Missionary Society in their endeavour to increase the income of the Society, and hereby pledge ourselves to assist them to the best of our ability."

The following resolution was also passed at the annual meeting of the Bristol Auxiliary :—

"That, in view of the great openings for the Gospel which are, by God's Providence, presented to us in India, China, and Africa, the success which God has vouchsafed to us, and the serious over-taxing of our present staff in the fields, this meeting is of opinion that the sending out of reinforcements is an immediate and urgent necessity, and desire to press on the members of all our churches the duty of so increasing the regular income of our Society as to permit the Committee to carry out its desire of sending out the one hundred additional missionaries, for whose passage and outfit funds have been so generously contributed."

PERSECUTION IN ITALY.



THE Rev. James Wall, of Rome, sends the following account of a recent trial at Avezzano :—

"MY DEAR MR. BAYNES, — Some of our friends who read my letter of nearly a year since on the persecution of Baptists in Central Italy, will, I fear, have supposed that the matter had been hushed up. Such has not, however, been the case. The delay was occasioned by the difficulty in securing witnesses. Dozens of people who were known to have been present were prepared to swear that they saw nothing, and some of those who had given evidence during the first days of the inquiry were boycotted and so intimidated by priest and squire and secret agents that they relapsed into the most obstinate silence. The Praetor of Pescina, an able and persevering magistrate, after great

efforts succeeded in securing sufficient evidence against the principal offenders, and forty-eight were accused of three separate crimes and summoned to appear at the assizes in Avezzano.

"The trial commenced on April 3rd. The scene in the court was a very striking one. Behind the judge, on either hand, are portraits of the King and Queen, and between these a large and realistic crucifix. The presiding judge, Sig. Fattorini, is a typical Roman magistrate, quick, penetrating, fearless. Two other judges assist and, when needed, retire with him for consultation. On his left hand, and outside the apse, are the accused—men, women, and boys, chiefly boys. They know that the whole thing has been arranged

for them, and they are so confident of acquittal from want of evidence that the village band has been engaged for their triumphal return to S. Benedetto. On the right hand of the judge is the King's counsellor; near him our evangelist, Sig. Nesi, who was wounded on the occasion of the persecutions; the deacon whose house was wrecked; and his brother, who, to shield the evangelist, resisted the infuriated crowd and was severely wounded. Then come the crowd of witnesses, about eighty, principally favourable to the accused. Beyond the railing are the spectators, chiefly country people, who show the greatest eagerness to hear, and who will remain standing through the weary day of trial.

"The accusations are read and some of the stones thrown at the chapel door are produced, and among other things a wheelbarrow in which some stones of 12 or 15 lbs. weight were taken to the scene of action. Our few Protestant brethren are greatly depressed. The accused have four able advocates, while the brethren have none, for the one they had has not appeared. They have little faith in the justice of the Court, they are still threatened with extermination, they think they are abandoned even by me. Still they declare that they will maintain Gospel worship, even if massacred.

FIDELITY OF THE PERSECUTED.

"That night I took supper with the King's counsel, and possibly helped him to see the importance of the principle of religious toleration as a civilising factor in Italy. He was determined to see justice done.

"On the third day, through the illness of one of the judges, the trial was postponed. On hearing this I

had a conversation with the judge, who promised me a table at the next sitting for a reporter, and who also asked me for a copy of the Scriptures. As I left the court the Catholic crowd looked at me fiercely and gave a growl of unmistakable ferocity and hatred.

"The trial was resumed on May 21st. The testimonies of our brethren produced a profound impression. All, as far as they were personally concerned, made no accusation, and forgave all. The deacon stated that before he heard the Gospel in Tivoli he was without any knowledge of God's Word, that the Protestants taught him to read, led him to the Saviour, and that when he was able to build himself a house, he consecrated the best room in it to the preaching of the Gospel, hoping others might receive what had so benefited his own soul. His brother, who has suffered most, was equally clear, and his wife, a quiet, saintly-looking woman, gave an account of her sufferings during the flight which brought tears to the eyes of many who listened. The Gospel never seemed to me more powerful than now. A few simple persecuted believers rise above their old discouraged selves when they speak of Christ, and hold the whole court breathless. One of the advocates requests that the witnesses be not allowed to preach; another told me after that he was deeply impressed: the judge gives them full liberty to speak.

"Several witnesses who contradict their first depositions are sent to prison and are warned that unless they retract soon they may remain there for three years. One of them, after a night of weeping in gaol, confesses that she had been seized by

some of the accused and with a knife at her throat obliged to promise not to confirm her first testimony. This arouses the judge, who attacks the Catholic witnesses and the priests who taught them with a fury that seems to freeze them.

"The Catholic cause is evidently lost, and their advocates now aim only at securing sentences as mild as possible. With this in view they seek to prove that the evangelist is not a minister, and that the locale is not a place dedicated to worship. A very curious theological discussion followed, which I enjoyed immensely, in which the advocates tried to show that the Baptist missionary at Rome had no power to make ministers and to consecrate places. Their arguments, however, were demolished by the King's counsel, who insisted on the contrary being the case.

"The relations between the judge and the Catholic advocates now became somewhat strained. These latter were evidently disappointed. After various little incidents the judge warned them that they must be more 'correct' in their deportment towards the Court. This reached them like a spark on gunpowder; they simply exploded. Rising from their seats, they threw up their hands, vociferated, took off their 'togas' and were leaving the hall when the judge raised the sitting.

"That evening I spent several hours with these advocates, principally in discussing points of materialistic philosophy. They explained to me before we separated their position, saying that the judge had insulted them and that they had sent their seconds to him and expected him to fight or withdraw.

"The next morning, when the

session opened, the court was unusually crowded, there being even in the apse a certain number of people standing behind the judge. An usher invited me to sit at the table of the advocates, and as the latter did not come I was there alone.

"The accused looked very dejected when they saw themselves abandoned by their advocates, in whom all their hopes reposed, and that the detested arch-heretic sat in their place. The Court decided that it was impossible to postpone the process, and sent for other advocates. It seemed that all the advocates of the town were on strike. At last one was found who consented to represent the accused.

THE ADVOCATE'S ADDRESS.

"On the Friday morning the King's counsel gave his address, the delivery of which took him two hours. Referring to the foundations of Christianity, he showed how, by its sympathy with the suffering and its readiness to suffer, it had successfully grappled with Paganism, and by its truth, tolerance, and free discussion it had crushed the empire of force. He went on to say that the old Pagan spirit of intolerance had entered into the society Christ had founded, and now Papists were persecutors of the worst kind. The atrocities enacted against the Evangelicals at S. Benedetto were worthy of the massacre of St. Bartholomew, and were instigated by those who remained behind the scenes, beyond the reach of law. Such ought to tremble, and must be taught that conscience and discussion are free in Italy. The Evangelicals had not offended the Catholic sentiment; if they had they were amenable to fine by law, not to assassination by the mob. He proved

that the minister was recognised by law; that the place was a place of worship, and that if Catholics smashed the doors and windows and chairs, reduced the communion-table to pieces, and danced in the chapel to the sound of the drum, they must be taught that articles of the Code dealt penalties to such offenders. He said the means used by the Protestants for the propagation of their doctrine were legal and reasonable, that their readiness to pardon their offenders did them the greatest honour, while the persecutions against them, the efforts made to defeat the ends of the law, the threats used, the perjury of many witnesses, reflected shame and dishonour on their enemies. At the close of his discourse he was very severe against those who had caused so much trouble during the quest for evidence, who had bribed and intimidated witnesses, and who, although they now remained behind the scenes, would, he hoped, soon be made to answer for deeds for which they were chiefly responsible.

"The advocate for the accused spoke very briefly, recommending them to mercy, principally on the ground that they were but blind instruments in the hands of the really guilty, who remained beyond the reach of justice.

THE PERSECUTORS CONDEMNED.

"When the Court withdrew, a sad and oppressive silence filled the Hall. A desolate, dejected look was visible on the faces of all the accused. The Court returned and the sentence was read. Thirty-six were condemned to terms of imprisonment varying from

twenty days to more than a year, to fines varying from twenty to fifty francs, to damages and to all the expenses of the 'process' or trial. This last is ruin to many families, who, I understand, will get no help from the priests whose tools they were.

"It is too early to estimate the moral effects of this trial on the people of the province. We are assured however by all parties that our work is now understood and approved of everywhere. As I had written to the parish priest some months since asking him to show some interest in the case, offering at the same time all the help in my power, and as all our people refused to bring personal charges, I hope the spirit of vendetta may not be aroused in the population of S. Benedetto. The one who is most likely to suffer is the judge himself. His impartial, fearless, and masterly handling of the trial does him great honour and reflects great credit on the Italian magistracy. The intolerant and the bigoted do not understand this, so the reactionary party manifest great bitterness against him. Surely he has our special sympathy.

"Now that the work of Christ in the Marsica has passed through this fiery trial, and the whole province has been filled with rumours of grace and reform, the time seems come to sow the seed, to preach the Word, and to expect among these the loftiest regions of the Apennines a succession of churches like that of S. Benedetto, which has so nobly met the pitiless persecution of the apostate priesthood.

"JAMES WALL.

"A. H. Baynes, Esq."

Old Missionary Boxes.—It is requested that old and worn-out missionary boxes be returned to the Mission House. Parcels should be addressed to the General Secretary, Baptist Missionary Society, 19, Furnival Street, Holborn, London, E.C.

THE BIBLE TRANSLATION SOCIETY :

ITS NECESSITY AND IMPORTANCE.*



Umeet as members of a denomination whose distinctive principle is an effectual barrier to the "reunion of Christendom," and as supporters of a society which expresses that principle in the most pronounced and disintegrating form. Baptists, Papists, and Ritualists have before now been bracketted together—not, I suppose, from the slight similarity of their names, but because "extremes meet." I was not, therefore, at all disturbed when the other day I heard Dr. Lunn good-humouredly declare that High Church Anglicans and Baptists were the most unsympathetic of men in regard to his Grindelwald scheme, and the most serious obstacle to its fulfilment! It is no doubt true, but for widely differing reasons. The Anglican is opposed to reunion because he believes that he, with his three-fold orders, his Episcopal ordination, and Apostolic succession, has the only key that opens the door of admission to the Church. We, on the other hand, discarding the very idea of sacerdotal and sacramental efficacy, and neither daring nor desiring to unchurch those who differ from us, yet contend that

WE ARE BOUND TO UPHOLD A DIVINE ORDINANCE

as it has been delivered to us and conditioned by our Lord Himself, and that not even in the interests of unity can we abandon the ground which fidelity to Him constrains us to take. The evil resulting from the divisions of Christendom is supposed to be lessened by the fact that each section of the Church has its special mission to fulfil, and a work which can be done by no other. That work must, however, be based upon the truth revealed to us, and prosecuted in its interests; and the specific work of our section of the Church is by the manifestation of the truth committed to us to destroy the error opposed to that truth. It is useless for people to tell us, in the interests of a sublime catholicity, that Christ sent us not to baptize, but to preach the Gospel, for if He did not send us to baptize He did not send them to sprinkle. Of baptism He did approve. He submitted to it and enjoined it upon His disciples. Concerning sprinkling He was silent.

SEPARATION SOMETIMES NECESSARY.

Baptists are no worshippers of separation for its own sake. It is painful to sever ourselves from brethren revered and beloved, and such severance as is necessary shall not, if we can help it, lead to bitterness and estrangement. But there are greater things than unity, and we must not, for the sake of a lesser good, sacrifice a greater. The difference which distinguishes us is, at any rate, real. It involves a conception of the sacraments antagonistic to that which commonly prevails.

WE ARE NOT FIGHTING FOR A SHADOW, AN ILLUSION,

or a point of infinitesimal importance. It is only ignorance or impiety which sneers at baptism as "infinitely little." Fidelity to conviction and loyalty to Christ need not prevent co-operation, but any union which fetters or weakens

* An address delivered at the annual meeting of the Bible Translation Society, by Rev. J. Stuart, of Watford.

those great principles is hurtful. The comprehension which results from such a process will correspond to *Punch's* definition of the Broad Church, when he defined it as "a church which takes everybody in." Our Bible Translation Society, intimately connected as it is with our Foreign Mission, is not the least efficient of the agencies which God has used for the extension of His Kingdom. He has given to us a succession, not only of pastors, teachers, and evangelists, but of translators, men of scholarly minds and attainments, with clear vision and the power of apt expression, so that they can make known to the peoples of India and China and Africa, in their own tongues, the wonderful works of God. It is our duty, as a denomination, to use the gifts of our brethren. The Church at large is welcome to share the results of their labours, but not to minimise or (to take the suggestion of a word which has been largely used in this controversy) to neutralise them. We can do nothing against the truth, and gain nothing at its expense. The truth committed to our keeping is sacred. How could it be expected that our brethren could nullify their convictions or discard the claims of scholarship? The formation of this Society and its continued existence was forced upon us. It was

FOUNDED BY MEN OF BROAD CHRISTIAN SYMPATHIES

and robust faith, who delighted in Evangelical Alliance when such movements were not facilitated by Continental picnics. The action of the Bible Society placed them on the horns of an unwelcome dilemma—faithlessness to Christ, or the formation of this Society. They could no other do, and so, God helping them, they did. The right of this Society to exist depends upon the right of the denomination to exist. English Baptists have not gone so far as their American brethren by issuing an edition of the New Testament in which the words relating to baptism are translated as they ought to be—immerse, immersion, &c. But even *we* will not give currency in other lands to the mistakes which have been made in this. We are bound to limit, not to extend, the sphere of error. In new fields, especially in those where our brethren are the pioneers, we must have a faithful and accurate rendering of the Word of God. For that Word is ours—it makes on our mind its intended impression, and does for us its appointed work, only in so far as we understand it. It becomes a moral and spiritual dynamic, a power which makes for salvation, righteousness, and peace, not by any magical process, but as the mind accurately grasps its contents, and as the heart and will submit to its power. Its meaning must therefore be made as clear as the words of each language can make it, not left vague and misty, or so that, chameleon-like, it may take on the colour of its accidental surroundings and become, in no good sense, "all things to all men." It must control our thought rather than be controlled by it. It is its function to determine, not to be determined. I have no great admiration for those neutral tints which leave one in doubt as to what they are. Neutral is too often neither one thing nor the other. In a translation of Holy Scripture, the authoritative guide of our faith and practice, setting before people what God requires, we dare not act on any easy-going principle. We are told—as though it were a reproach to us—that Christianity is a spiritual religion, and that we are wrong in making so much fuss about a mere rite. We agree with the affirmation, but dispute the inference. It is because we are concerned for the spirituality of religion that we are Baptists. Baptism a⁸

ordained by Christ is its surest safeguard. Baptism as perverted by the Church is its greatest enemy, and opens the door to mischievous dogmas of Baptismal Regeneration and Salvation by Ritual—dogmas which all Evangelical Pseudo-baptists reject, but for which they unwittingly prepare the way. The seed of Sacramentarianism is in the rite which they so persistently sever from faith. Would that we could get them to heed the counsel, "What God hath joined together let no man put asunder." The fact that in a spiritual religion there are but two rites invests those rites with a peculiar importance.

THERE MUST BE AN URGENT REASON

for their appointment. According to the late Dr. Hanna, they are seals by the use of which the Church preserves her distinctive existence; significant seals having on them inscriptions rich in meaning. Interpreted aright, they tell us what are the chief truths the Church has to guard and propagate, and the chief ends at which it has to aim, as well as the methods by which the aim is to be fulfilled. "Truths treated in this way exist not only in a more expressive, but also in a more enduring form than if left to be transmitted either by written record or by oral tradition. They are better protected from the influence of time and change." We accept this statement, and *therefore* insist on the necessity of rightly interpreting the seals and the words that describe them.

YOU CANNOT INTERPRET RIGHTLY IF YOU TRANSLATE WRONGLY

or inadequately, or with a nervous, compromising neutrality, which fights shy of the naked truth. And how can you guard a truth from the influence of time and change if you tone down or leave ambiguous the word in which it is embodied? How does the matter stand on this point? The late Dean Stanley, in an essay republished a few months before his death, wrote: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize.' Those who were baptized were plunged, submerged, immersed into the water. . . . But, speaking generally, the civilised Christian world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a larger change even than the Roman Catholic Church has made in administering the sacrament of the Lord's Supper, in the bread without the wine. For whilst that was a change which did not affect the thing which was signified, the change from immersion to sprinkling has set aside most of the Apostolic expressions regarding baptism, and has altered the very meaning of the word." We know now therefore where we stand. Apostolic expressions set aside—the very meaning of the word altered! But oh, fellow-Christians, you cannot set aside Apostolic expressions without also setting aside Apostolic doctrine. You cannot alter the meaning of a word without altering the meaning of the thing for which the word stands. Words are things. If you fail to interpret and translate aright, you obscure and endanger the very truths which it is the Church's mission to preserve; you represent them as other than they are. You expose them to the deteriorating influence of time and change. Your so-called common sense and convenience drag down those special truths of which Christ intended baptism to be the symbol and pledge.

WORDS OUGHT TO BE THE TEMPLE

in which truth is enshrined, and not the tomb in which it is buried. Dr. Angus went not a whit too far in claiming that sprinkling disowns what baptism avows as to the need of the thorough cleansing and renewal of our nature. "Burial with Christ there is none, nor is there any newness of life, no old habits are laid aside, no new ones assumed. An ordinance of deep spiritual significance is rendered unmeaning, or it is made to teach the need of only partial renewal and as partial forgiveness." And, personally, I fully endorse the Doctor's further assertion that as "men think of baptism they will come to think of Christianity and the Church." Were we in any doubt as to our duty, the affirmations and concessions of our opponents would remove it, and afford us sufficient "light and leading." Our course is, however, clear, for the Lord hath spoken. This Translation Society is a necessity. Its work carries out with thoroughgoing consistency principles in which all Evangelical Christians are nominally agreed. "The Bible and the Bible only, the religion of Protestants." Then why demur to our procedure? Men advocate a

RETURN TO CHRIST,

and urge us to pierce, as with a shaft of light, through the mists of centuries, to brush aside the cobwebs of ecclesiastical tradition, and to throw off the incubus of unscriptural dogmas. That return to Christ our Baptist principle enforces and effects, and obedience to it places us in His august and commanding presence. We are further reminded of the supremacy of Christ as our one Lord and Master, whom God hath given to be Head over all things to the Church. But it is from Him, and not from any inferior authority, our commission has been received. Believers in the plenary and verbal inspiration of Scripture must admit the obligation laid upon us to translate every word so that it shall be "understood of the people." Even the abettors of Apostolic succession should not discourage us from following in the footsteps of the Apostles, from speaking their words and imitating their example! We are guilty of no mean sectarianism when we preserve unimpaired, against the influence of time and change and for universal obedience, the teachings of that Lord who enjoins us to keep His commands. Had Luther applied his own principles more thoroughly, and so discarded infant sprinkling along with other patristic and mediæval superstitions, the position of Christendom to-day would have been immeasurably more encouraging, the power of Romanism would have received a deadlier blow and been less rampant, and we should have been spared the pitiable spectacle of a Church which used to boast itself the bulwark of Protestantism fingering the trinkets of Rome and aping sacerdotal airs. Infant baptism, with its thousand ramifications, is too firmly intertwined with the fibres of the ecclesiastical and social life of Europe to be easily uprooted. But in new fields of evangelisation, where the error is unknown and the soil is virgin, we should see to it that there is sown only the good seed of the Kingdom. We should do our utmost to bar the gates and lock the doors against the entrance of that deadly sacerdotalism which is so great a foe to the religion of the heart, and preaches to men another Gospel, which is yet not another. Wisdom suggests that we should check the evil in its beginnings. It is infinitely more important to cut up the roots of the deadly tree than to destroy the flower; to kill the germ rather than to wait for the fully developed disease. Ask you how

we can do this? With Luther we reply, "The Word shall do it." Yes, the Word; but the Word as it shines in its own light, clear and radiant in its Divine beauty, its face unveiled that all men may see it as it is, and that there may be no possibility of mistaking for it that which is not the Word of God, but only the tradition of men. This Word, freed from the accretions which have gathered around it, will stand before us with more perfect symmetry and richer grace. Received in its simplicity and fulness it will bring us into closer touch with God, make us more conversant with His mind, and aid, beyond all efforts which have not its sanction, the fulfilment of the prayer we daily offer: "Thy Kingdom come: Thy will be done on earth, even as it is done in heaven."

BARISAL.

FROM BEHIND THE CAMERA.

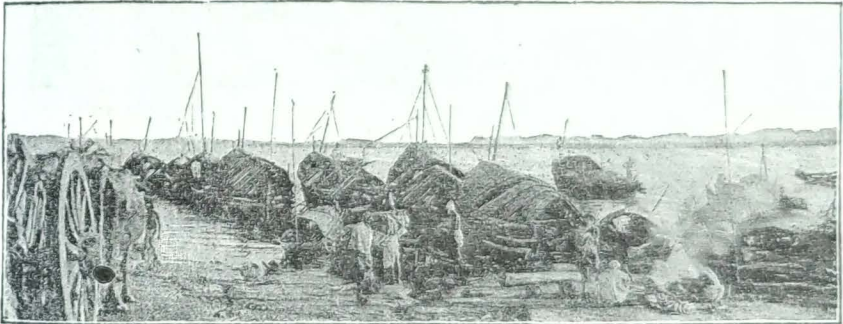
BY THE REV. WILLIAM CARRY.

(See *Frontispiece*.)

No. I.



BARISAL was nothing but a village when "the first three" settled in Serampore. A few months later it became the civil station of the district—all the Government offices, &c., being removed here from a less convenient site further South. Under this arrangement the "village" rapidly grew into a busy town. But it was not till thirty years after that its name became known at Serampore. Then a letter arrived—from the place itself—offering to provide funds if the missionaries would send a competen

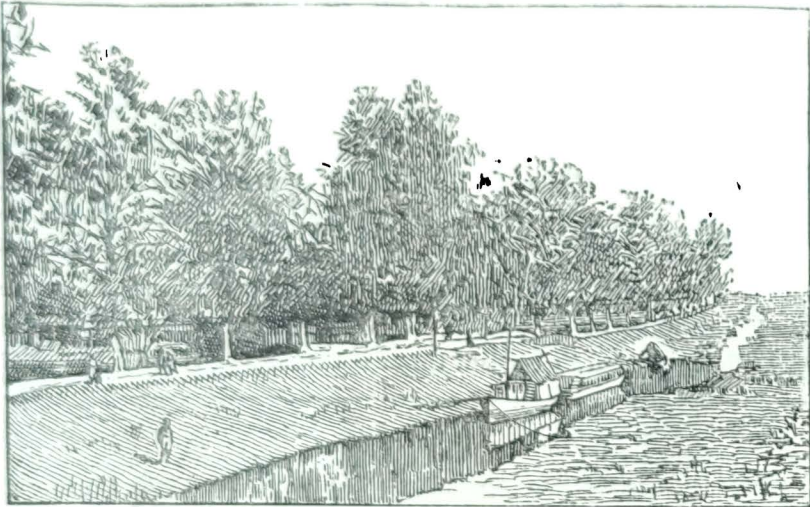


RIVER BEACH, BARISAL.—(From a Photograph.)

teacher and establish an English school. The offer was, of course, accepted, and the school opened—with eight boys (now eighteen hundred)—on December 23rd, 1829. Thus, as a Mission Station, the history of Barisal dates only sixty-four years back, falling well within the allotted measure of a man's lifetime.

Nevertheless, it is no part of my intention to write that history here. The camera can see what is passing, not what is past. And the cameras of long ago—that might have seen what was passing then—had their eyes turned in other directions or blinked too badly for clearness of view.

Barisal has a river frontage of nearly two miles, faced by a grass-grown *dyke* or “bund.” This bund is pierced at intervals by bridges. When first thrown up the outer slope was lapped by the river at every tide, and each European house had its corresponding ghât. But these are now mere steps of descent to a broad belt of rice-land, which separates the bund from the far-receding stream. Once only every year, during the rains, the waters cover the chur. The top of the bund forms a good metal road, which is used as a promenade both for carriages and pedestrians. A beautiful line



THE BUND ROAD, BARISAL, SHOWING MISSION GHÂT.—(From a Photograph.)

of tall casuarina trees shades this road from the afternoon sun. The Europeans live in good houses, each about a hundred yards from the bund, and showing white through its line of trees. Few stations look prettier than Barisal, seen from the deck of the daily steamer as she passes along to her anchorage at the north end of the road. The glory of a golden sunset suffuses all. But, alas! not yet can the camera paint in colours.

The view given shows the Mission ghât opposite Mr. Spurgeon's house. The house itself can be dimly seen to the left. The bridge covers a tidal creek which winds round the back of the house, and drains the rice fields on either side. At the foot of the bund is a shallow stream just deep enough to float the Mission boats and carry them across the chur out into

the river. They are steel boats, beautifully kept, and look very white and swanlike resting there. Both are now on tour in different parts of the district.

We have four Mission Houses in Barisal, of which Mr. Spurgeon's was the first. It is the farthest but one from the town, being quite a mile from the steamer ghât. In the same compound with it is the Parâh, where some two hundred Bengali Christians live. They are happy and well cared for, as their faces in the photograph show. There are nine preachers in the group, and good old John Sircar is seated in the midst. The thatched roof above is that of the present chapel. A brick chapel stands a little way



MRS. WILLIAMSON AND BIBLE-WOMEN, BARISAL.—(From a Photograph.)

off, but is no longer used, being too small to accommodate the congregation. You notice, of course, that this building has no walls on two of its sides. Though the picture was taken at Christmas the weather was still too warm to have the place boxed in all round. We like to get as much air as we can in India. One of the boys in the group is holding up the Christmas card he got after the morning service. He wants everybody to know that he got it, and is looking out for another next year. To the right of the picture is a preacher carrying a drum. Immediately about him stand his vocal accompanists. They went round singing carols on

Christmas Eve, lighted by a dim lantern. What a noise they made, dancing round the light—how comical it all was, and yet how pathetic!

The girls' boarding-school, under the management of Miss Finch, contains over seventy scholars, and some thirty of these girls are most earnest Christian Endeavourers, and there is much spiritual life amongst them.

No view of the Mission in Barisal would be complete which did not include the work done by the ladies and Bible-women in the zenanas and village homes of the people. Consequently the camera requested Mrs. Williamson and her three helpers to sit for their portraits before that lady left on furlough a few weeks ago. Tireless workers all four of them have been; and Miss Moore, though handicapped by having to study for her second Bengali examination, is now doing her best to fill Mrs. Williamson's place.

With my next paper I hope to send some sketches of the town itself. Meanwhile, before it gets dark, let me ask the reader to look at that scene on the river beach. Three men are cooking their evening meal on the right; tired bullocks are waiting for their last load on the left; several boats have already anchored for the night, and one is just coming in, its owner standing watchful and expectant at the prow.

TIDINGS FROM INDIA.

CALCUTTA.



THE REV. DR. ROUSE.—The Rev. George Kerry, of Calcutta, writes:—"Baptists have not generally cared for literary honours and distinctions, still they have occasionally fallen to some of our number in years past, and we shall feel some degree of satisfaction in hearing of the honour conferred on our brother Rouse, who has recently been apprised of the degree of Doctor of Divinity being conferred on him by the Hillside College, Michigan, U.S.A. No one deserves it more, or will wear the honour with greater modesty and grace. It will not make us love him more or think higher of him, neither shall we love him less. He is one whom we delight to honour, and are glad for him to be honoured by others. May God long preserve him, with vigour and health, to carry on his important work!"

BANKIPORE, N.W.P.

The Rev. Daniel Jones reports:—"On Sunday evening, May 20th, we had much pleasure in baptizing a convert from Hinduism, by name Hazari Lal. Years ago he lived in Allahabad, was there trained in the Government Normal School, and did well in his studies. At this time he became acquainted with our brother Ali Jan, and secured some Christian books. He was even then

desirous of getting others interested in the Truth. The time came for him to enter upon regular service, and he had to go some distance to take up employment in teaching. He was about to join this appointment when he had news of his wife's serious illness. He returned to Allahabad, but his wife died. He was much exercised in mind about his double loss; and came to the conclusion that he was guilty of some wrong, for which he ought to atone, else why this trouble that had come upon him? So he made up his mind to take to the life of an ascetic. He had a comfortable home, and friends in easy circumstances, who did all they could to prevent him, but he would not be persuaded. So he wandered about, but found no rest, and was greatly disappointed by what he saw of the lives of the *Siddhis*. He became weary and tired of this life, and found his way to the Sonapore *Mela*. And there, near the close of the *mela*, he met our brother Ali Jan. When spoken to about confessing Christ, he replied that he was quite prepared to do so.

"He has been with us for some time, and having been trained in a Normal School, is a useful man. He has shown himself very sincere and *very unselfish*. I don't know that I have had greater pleasure in baptizing any one. The baptism took place at the close of the English service, and we had a good number together. Besides the Europeans present, there were many natives, and we find from conversation that some have been thinking about this matter, and are asking what it means. We hope to baptize some of the older girls of our Boarding School, who profess their love to the Saviour and desire to be His disciples."

CHITTAGONG.

The Rev. A. J. McLean writes:—"MY DEAR MR. BAYNES,—You know, I think, we have had a fortnight of very, very trying experience during the cholera scourge here, when three of our chapel attendants were swiftly and suddenly called away to their long home. But it is a matter of great joy that not long after we have been able to see two more souls brought out of darkness into light. I have just returned from the district where two more Maghs openly confessed Christ by baptism, making since last February nine additions to the Church of Christ here. It was a time of solemn and quiet gladness to sit round the Lord's table with those half-civilised men, in the midst of those wild, jungly hills for the first time.

"May I ask you to help me in getting some medicines for free distribution? Chittagong, as you know, is one of our most unhealthy, if not the most unhealthy station, and I have constant applications for relief from fever and other ailments in the station as well as out in the district. If some kind friend could send me a case of Count Mattai's medicines I am sure it would prove very serviceable, and relieve many a man and woman prostrate with fever. Our preachers at Chandreiguna have suffered very badly from malaria. The medicines you sent me some time ago are almost all used up.

"It would also be very helpful if I could get a magic lantern, with Scripture slides, to take out among the coolies of the tea-garden to explain and illustrate our preaching. The men are very illiterate, and would more easily be instructed and impressed by pictures than in any other way. It would be extremely helpful, too, among the peoples of the Hill Tracts."

THE LESSER LIGHTS OF CHINA.



THE Rev. Evan Morgan, of Shansi, sends us the following. Mr. Morgan contemplates returning to China in the ensuing autumn, and will take up work in the important province of Shensi instead of in Shansi :—

“ Here is a picture of some of the lesser lights of China, clad in their robes of office. The beads and square on the front of the jacket are the badge of office. The civil and military have this square of embroidery both on the front and back of the jacket ; so that even in flight the sign of authority is always presented to the enemy. Officials have one set of clothes for summer, another for autumn, another for winter, and another for spring. The day for changing the one for the other is fixed by imperial decree. ”

“ EVAN MORGAN.”

A STEAMER TRIP.

WRITTEN ON A JOURNEY FROM BARISAL TO MADARIPORE.

MAY 1st, 1894.



WHEN Mr. Baynes was here four years ago it took us more than two days to travel between Barisal and Madaripore in the *Zillah* ; but now the journey is accomplished in five or six hours by steamer. Four lines of river steamers have made Barisal their terminus since then, and we are not slow to avail ourselves of the facilities they offer to take the Gospel in

as many directions.

Away from my home on a sunny day

For a rest and change I sped ;

The balmy breezes fanned my cheeks,

And frolicked around my head.

It was joy to be on the water clear,

Steaming, rushing along ;

The wavelets danced in the golden light,

And my heart was filled with song.

The women came down to the river's brink :

They came with their pots of clay ;

They dipped them into the running stream,

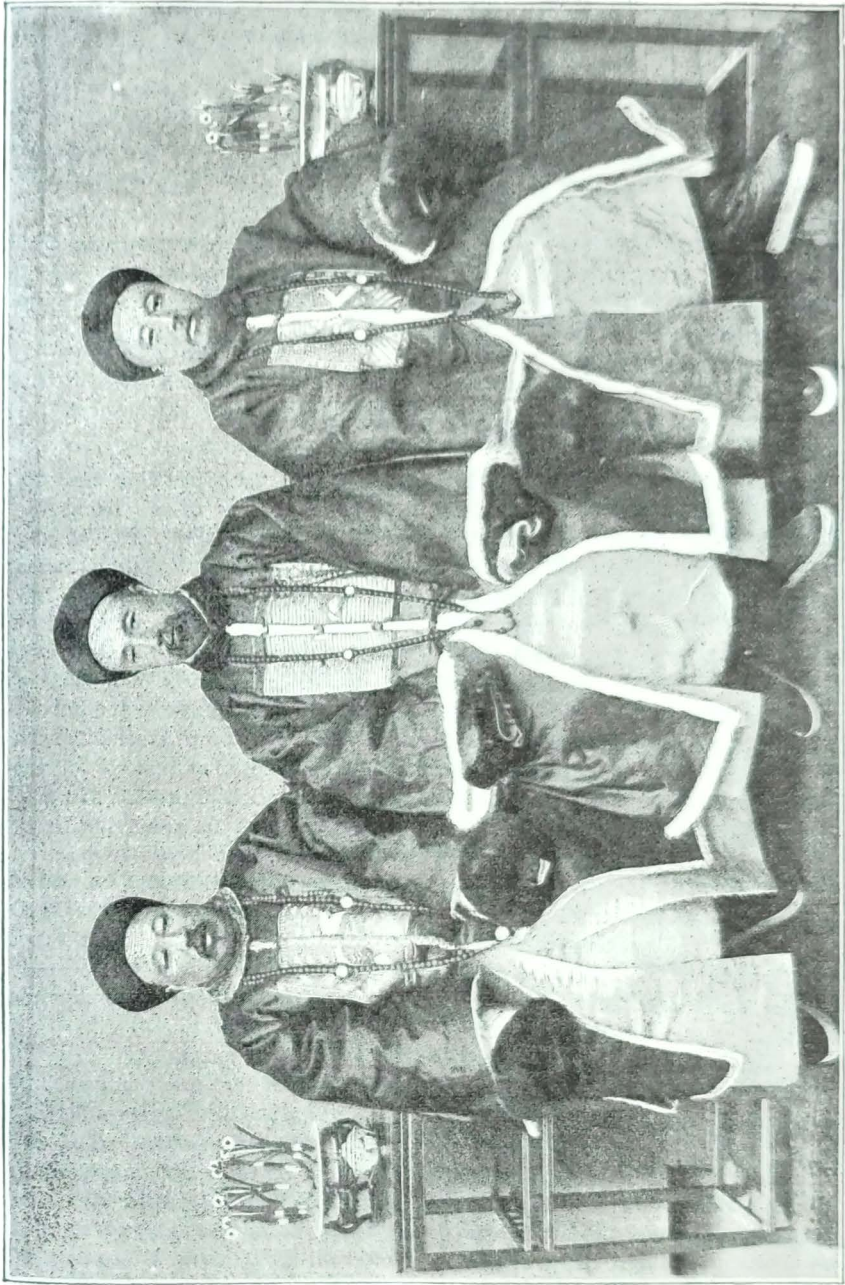
And filling them went away.

But some of their faces were worn and sad ;

And some were weary and old ;

And some were bent with a weight of care ;

And some with sorrow untold.



SOME OF THE LESSER LIGHTS OF CHINA.—(From a Photograph.)

And I longed from my fulness of life and joy
 To lighten their load of woe ;
 To tell them how Jesus came from heaven
 That they His love might know.

And I longed,—but ah ! my longing is vain !
 Lord, set my heart on fire !
 And touch my lips with Thy bleeding hand,
 And fill me with strong desire—

To give to these dark ones the water of life,
 That they with me may stand
 Pardoned and cleansed in the precious flood
 For ever at Thy right hand.

EMILY SPURGEON.

Barisal, East Bengal.

BRINDABAN MELA, 1894.



Y D E A R M R. RAYNES,—Having lately visited the great Melâ held annually at Brindaban, with my wife, my colleagues—Messrs. Davy and Hale, and a band of native helpers, I send you herewith a few lines concerning it.

It is six or seven years since I visited the last Melâ. During that time many changes have taken place.

Brindaban is famous as the sacred wood where the god Krishna is said to have spent his early life. On this account it is visited by pilgrims from all parts of India, but especially by the Bengalese. The place is full of temples, and about 20,000 people seem to get a living in the place in connection with them, directly or indirectly. Some of the temples are old and in ruins, but others are springing up in their place, one of them being the new temple in course of erection by the Raja of Jeypore, which is on an immense scale, and has been already seven years building.

The great centre of all this idolatry is the temple owned by the great Muttra banker, known as the Seth's Temple.

It contains four or five separate courts, the centre of all being the shrine of the principal idol. During the time of the Melâ this idol is taken in great state from its place in this large temple to another smaller temple in a garden about half a mile away. The procession consists of a band of soldiers, who play music to the honour of the idol, horses and elephants with gaudy trappings, and many of the temple servants and priests. To witness this procession great crowds of people assemble from year to year.

The procession this year was much as usual, but the people at the Melâ were much fewer than usual. Idolatry is still a power in the place, but I noticed many changes since my last visit.

THE RAILWAY.

During the last few years a short railway line has been built connecting Brindaban with Muttra. The old difficulty of getting to the place along a dusty, bad road, crowded with carts and pilgrims on foot, is now a thing of the past. The journey is now accomplished in half an hour, at little cost, and in comfort. Judging by the way that pilgrims now avail themselves of

the railway, it would appear that the old days of painful pilgrimages are numbered. The railway is a great leveller of social distinctions. It is quite refreshing to see the proud Brahman seated in the railway carriage side by side with one whom his ancestors would hardly have touched.

THE EXHIBITION.

Some few years back the Government, taking advantage of the Melâ, established an agricultural exhibition. Ploughs and other agricultural implements were on show, and prizes were given for the best specimen of wheat and other crops. Now, in addition to this exhibition, rows of temporary shops attest the important trade which is done at the time of the Melâ. It would appear that many idolators love money more than any other of their gods. Hence, as in the case of other Melâs, it seems probable that, as years go on, men will attend more for purposes of business than religion. We are glad that idolatry should become less powerful, but should like to see its place taken by the love of God rather than the love of money.

THE FORM WITHOUT THE POWER.

As I have said, the Melâ continues to offer the same display of idolatry as in former years. The great car of Jagannath is still dragged along the road by the hundreds of men and women who lay hold of the big rope, and thus attach themselves to his car. Yet for the most part the witnesses seemed to look on just as Londoners do at the Lord Mayor's Show. And the High Priest of Hinduism, a boy of eleven, who with his companions, the sons of the great Muttra banker, were seated on the car near the idol, were laughing and talking to each other just as if the whole concern were a joke. It is true that I saw one poor woman stoop and pick up the dust

over which the wheels of the car had passed, and take it with her as a precious relic, but she was quite the exception. Also, during the Melâ, there were few who ventured to defend idolatry when we were preaching against it, except the priests of the temples whose craft was in danger.

THE STAFF OF MISSION WORKERS.

In this I noticed the greatest change of all. If the crowds of people were less, the missionaries were more than twice as many as in years gone by. Formerly we were glad to have two or three European workers present with a band of ten or twenty native workers. This year the European workers numbered more than twenty, and the native workers seventy or eighty, including men and women. Possibly the increase on our part may have something to do with the decrease of visitors to the Melâ.

UNION OF WORKERS.

Next to the number of those who attended, the union of the different mission workers was most encouraging. Methodist, Baptist, and Church people worshipped and worked together. Dr. Scott, of Muttra, had rented a large house, where all the missionaries boarded together. In this house, during the heat of the day, delightful seasons of praise and prayer were held. Then, morning and evening, some of us joined our native brethren and sisters in a large tent, where earnest words of exhortation were spoken, and Baptists, Methodists, and Church people prayed as one in Christ Jesus. These meetings for the deepening of the spiritual life of the workers are among my happiest memories of the Melâ.

INCIDENTS.

Among other incidents I may mention the following:—A policeman came into the tent when worship was

going on. When asked whether he was a Christian or not, he said, "I am not a Christian, but wish to be." Another, a pundit, declared his faith in Christ during the public preaching, but said he dared not confess his faith by baptism. Another we heard of who had been led to Christ by a tract given away at a previous Melá. Another, a woman, removed the caste marks from her forehead as she listened to the preaching. Another, an ascetic, came forward to touch the missionary's feet. Yet another, a man in high position among the priests, accepted some Christian books, which he promised to read carefully. After many days we may hear of the broad cast upon the waters in this Melá.

TARES WITH THE WHEAT.

In former years we have found our rival preachers in the Hindu priests and agents of the Aryan and other

Somaj's (sects). This year a prominent man, calling himself a Christian, took the trouble to have printed and circulated a large number of papers giving in parallel columns what looked like self-contradictions of the Bible. These papers were of course gladly welcomed by both Hindus and Mohammedans.

Friends who read these words will see that our work in these great Melás is by no means easy. Still, as they give us the opportunity of selling many portions of the Word of God, and telling out the good news of salvation to multitudes from distant places, we thank God that we are permitted freely to work in them. Brethren, pray for us.

Yours very sincerely,

J. G. POTTER.

A. H. Baynes, Esq.

NEWS FROM CALCUTTA.



THE Rev. Herbert Anderson, of Calcutta, writes by a recent mail:—

"MY DEAR MR. BAYNES,—Just a line to tell you of what seems to me one of the most remarkable proofs yet given of the success of Christian Missions in Bengal.

"There is a society called the Arjya Literary Society in Calcutta, composed of a few of the leading men of letters, who have been engaged for some time past in translating into classical Bengali the sacred books of different religions. They have now turned their attention to the Bible. They requested Mr. K. C. Banerjee, the leading member of the Bengali Christian community in Calcutta, to convene a meeting, at his house, of representatives of the Christian denominations

in the city, before whom they wished to lay their plans, and to whom they wished to make this remarkable request, that they would appoint a small committee to look over their translation as it progressed, and point out anything in the translation that would be against Christian doctrine, or unacceptable to the Christian community.

"The meeting was held some weeks ago, and, after a long conversation, during which the new translation of Christ's Sermon on the Mount was read out, as a specimen of their aims, the Rev. W. H. Ball, of the Church Missionary Society; Rev. B. G. Ghose, of the Society for the Propagation of the Gospel; Mr. Banerjee, and myself

were appointed to form the kind of sub-committee they desired.

"This society intends, at our suggestion, to start with the New Testament, and the first proof of Matthew's Gospel was brought to me last week, and I have to-day just finished commenting on the second proof. The whole of Matthew's Gospel is in manuscript, and the work will push on as rapidly as possible.

"It is too early yet to say what the translation will be like. It is largely paraphrastic, with many foot notes attached, and written in a style that will commend itself to the educated portion of the Bengali community. The Christian community has not been requested to give the translation its support, or to promise to purchase copies in advance—only to prevent anything appearing in the translation which would make it anti-Christian in tone. How far these gentlemen will accept the criticisms made on their work we cannot tell; but if no

other result accrues, their work will be a great gain to future revisers of our present Bengali Bible.

"As a Baptist I might give some interesting information as to their treatment of the third chapter of Matthew's Gospel; but will await the effect of my brethren's criticism upon that portion of their work.

"It seems to me marvellous that this small band of broad-minded educated, non-Christian Bengali gentlemen of this city should realise the benefit, and have the desire of giving the Bible to their fellow-countrymen in the way they propose. And I have wondered whether it may be that God Himself has chosen them as one of His agencies for establishing His claims upon a growingly important and influential section of the Bengali natives. Christ is conquering and *will* conquer.

"Yours affectionately,

"H. ANDERSON.

"A. H. Baynes, Esq."

HOW TO HELP MISSIONARIES.

1. THAT church helps itself most which is most interested in missions. The missionary spirit is the surest means of the spiritual growth of the local church. Our Moravian brethren have been noted for their spirituality, and as much distinguished for their missionary zeal and sacrifice.

2. We should consider the missionaries as our brethren, representing us and doing our work for us. Just as in the time of war the loyal citizen feels that every soldier at the front is his soldier.

3. It is well for every church to have a missionary or teacher or native helper or the part of one in some missionary field which it can call its own. Such a practice concentrates and intensifies the interest of the church in missions.

4. Every church and every individual, no matter how small the church or poor the person, should give something for missions.

5. Each church should cultivate missionary intelligence. A little inventive skill can present to any church now and then interesting facts concerning missionary life, work, and needs. And nothing else in modern civilization is more thrilling than the history of missions or the lives of missionaries.

6. Pray for missions. Not only pray for missions in general, but select some particular field or some particular missionary each time, and let all unite in a special prayer for that field or that missionary.

7. Send words of remembrance and encouragement to the missionaries. Blessed is that church which has some son or daughter of its own in the missionary field with whom it can correspond and to whom it can send its words of remembrance. But when a church has not thus one of its own members to whom it can write, let it select some missionary or teacher or native helper with whom it can correspond, and thus keep in touch with some living missionary work, for what our missionaries need is not merely their financial support, but the prayers and sympathy of Christians at home.

THE MIDNIGHT CRY.

MATTHEW XXV. 6.



F the cry came clear—O my soul, this hour,
 "Lo thy King doth come; He is nigh; Arise,
 Go thou forth to meet Him!" I wonder much
 Wouldst thou loiter towards the opening skies?

Could there aught compete for a moment's while
 Of the thousand charms of earth's varied scene
 With the thought I shall see Him a moment hence,
 These eyes, that face, with no veil between?

Bethink thee now, dost thou love aught else
 As much as thou lovest thy Bridegroom-King,
 So that if He came thou wouldst feel thyself
 Distracted from Him by anything?

I would know, I would know, ere the midnight cry
 Doth summon me forth my Lord to meet,
 Is there aught on earth that could hold me back
 If I heard the tread of His blessed feet?

I would know, for the Master's life-word is
 "Thou shalt love thy Lord with ALL thy heart,"
 And I fear He may judge it no love at all
 Which, where all were poor, yet withholds a part.

And, oh, the woe of that solemn hour
 When the sleepers are roused by the midnight shout,
 If my soul should wake to the awful sense
 That the lamp of its love is just going out;

If the midnight should wrap its sullen shroud
 O'er the shade of a love which God meant to be
 For the Bridegroom-Christ, but which spent itself
 On the phantom show of earth's vanity.

And if woe so dread need scarce be feared,
 I would know if my heart on aught is set,
 So that Christ would see, if He came this hour,
 That my joy in Him veiled a mute regret.

I would know, and for this I would heed to-day
 The solemn "Go" that will summon then,
 The "Go" that now bids me prove my love
 To my Lord by love to my fellow-men.

I would haste to where in the midnight gloom
 Lone millions die of deep heart-despair,
 To the farthest stretch of our human need,
 In the faith that the Christ will meet me there

That I'll see Him come in the lives renewed
 That attest the might of redeeming grace,
 And, where sin hath most man's visage marred
 New glories view in the God-man's face.
 Yea, thus would I tread the pilgrim path,
 With a pilgrim heart and with eager feet,
 As though each day's service in Jesu's name
 Were a going forth my Lord to meet.

R. WRIGHT HAY.

Dacca, East Bengal.

WOMEN'S WORK IN CHINA.



THE following letter from Mrs. Whitewright, of Tsing Chu Fu, Shantung, will be read with much interest:—

“C'hing-Cheu-Feu,
 “ March, 1894.

“MY DEAR MR. BAYNES,—I have just returned from visiting some of our country stations, and think, perhaps, a short account of my visit may be of some interest.

“Miss Kirkland, our new lady missionary, sent out by the Zenana Mission, who arrived a few weeks ago, came with me, as she thought she would like to see something of the work she hopes to do in the future. On arrival at the village where we were to stay the first night, the home of one of our native pastors, Wu-Chien-Chung, whose photograph was in the HERALD a little time back, I was surprised no one came out to meet us. The Christians, when they know a foreigner, and more especially a lady, is coming, always come outside the village to meet us, and give us a warm welcome.

“On going into the house, old Mrs. Wu, Pastor Wu's mother, was greatly put about to think we had not been met. She said, ‘I have been going backward and forward all day expecting to meet you. The Christians from two or three villages have also been here, and have been out many

times to meet you, and, now being late, they thought as it was so terribly cold you could not be coming, so they have just gone home.’ I had omitted to say in my letter that I should arrive in the afternoon.

“Old Mrs. Wu is a very dear old friend of mine; she was the first Christian who came to see me on my arrival in C'hing-Cheu-Fu, nearly eleven years ago, and she still often comes into the city to see me. On asking after her health, she said, ‘I have not been very well lately, but now you are come I feel quite strong. I always feel strong when a foreigner comes.’ She talked away to Miss Kirkland, asking her a great many questions, and, though I repeatedly told her that Miss Kirkland could not understand anything, yet she replied: ‘But I feel my heart so warm to her, I feel I must talk to her, even though she may not understand.’ I fancy the old lady thought, if she only kept on long enough, Miss Kirkland would understand a little.

“Though Miss Kirkland could not understand her language, she understood the old lady's heart was full of love.

“The old lady said many times to me, ‘Teacher mother, if it had not

been for the grace of the Heavenly Father we should never have met.' You will remember what a fine man her son Wu S. S. is; such a humble quiet, affectionate man, it does one good to see him at work. The room was crowded with women and children until it was quite dark, and I sat talking with all who came in. Miss Kirkland had taken some knitting with her, and the people just crowded in to see this 'exceedingly clever woman knitting.'

ANOTHER INTERESTING CONVERSION.

"Pastor Wu told me of a woman who had become a Christian in a village twenty li off. She had been, up to the time of her conversion, a woman who, when there was any illness in a family, was called in to intercede with the gods. It was believed that at times the gods spoke through her and told the people what they should do. Often she would say, 'The gods say this child came from a certain god on a certain hill, and you must go and take new clothes to present to the god and burn incense, and offer food to him, and the sick child will recover.' The parents, poor though they might be, would buy clothes, food, presents, &c., &c., and set off to the hill, sometimes to considerable distances, taking this woman with them, so that she might be mediator with the god when they arrived. She has come to understand that 'what she has been doing has only been to deceive the people, and to know there is only one true God, who is everywhere, and is always ready to listen to His children's prayers. The pastor was rejoicing that the woman had become a Christian. He said, 'It is not easy for such a woman to give up all her former beliefs and come out and say before

all the people that she knew all the gods she had served before were false.'

"I had very little talk with the pastor, as he was leaving for the city, for he had to preach in the city chapel on Sunday. I hope to know more of this woman.

"We spent Sunday at another station three miles off. A good many dear old Christian women came from stations near at hand to see me, and we spent a very happy time together. At this station, the leader told me that last Chinese New Year some of the heathen said to the Christians, 'You do not buy a picture of the kitchen god and put up in your rooms, and yet you get on quite well without. The pictures are very dear this year, 200 cash each, about (2½d.), so we will not buy, and see how we get on without him.' The leader said, 'They are realising, from seeing the Christians come to no harm by not attending to these idolatrous customs, that they are of no value, and they are giving up little things by degrees.'

"We had to come home earlier than I intended, as it began to snow, and I knew if a heavy fall came my carriage (a wheel-barrow) could not get along; and I did not wish to be snowed up, as it was so bitterly cold.

"Miss Kirkland was also anxious to get back to study, to get to work as quickly as she can; she feels how white the fields are to the harvest, there are open doors everywhere. All the time we were out, we received nothing but welcome from heathen as well as Christians. Several heathen women said to me, 'Yes, your religion is very good; it teaches nothing but good, it teaches love to God and love to one another.'

WORK WAITING FOR WORKERS.

"I was greatly cheered to hear them

acknowledge this, and felt it was a preparation for them to receive it for themselves. How I wish, instead of two new workers, we had as many as could do the work just waiting to be done. There is no need to look for work, the work is waiting for workers.

"Some time ago I visited several stations and was very much encouraged by some things I saw and heard. I wish it were possible to tell you something of many of the talks I had with the Christians, talks that helped and cheered me not a little.

"One old church member, 78 years of age, followed me or rather went before me to several stations. When I arrived on my barrow, I found the old lady waiting for me, she had got up very early and with the help of her staff had arrived before me. I had the greatest difficulty to persuade the old lady on one occasion to ride on the barrow with me, she was so exceedingly anxious not to over-tire the men, and would insist every time we came to a hard bit of ground getting down, much to my alarm, as, being a heavy old lady, when she got off one side, I was in danger on the other; the barrows on which we travel have, as you know, two seats, the wheel being in the middle. The old lady said, "Before I became a Christian, I did not trouble about the barrow men; now I feel they are my brothers, and I must love them and think of them as such."

"The old lady is much away from home, she goes to all the stations that are within distances she is able to walk, and talks with the heathen women and tries to get them to attend worship with her. She has been the means of the conversion of a good many people; so often, on asking, 'How did you learn the doctrine?' the people would reply, 'Oh, the venerable old mother Hu came to our village and

taught us, and we thought that a religion that would make an old lady like her go around preaching and teaching must be good.'

"Mrs. Hu was noted for her goodness before she became a Christian; she was constantly going to the temples to burn incense before the gods. She would often walk 70 li, about 23 miles, to go to the temples to worship. When she was nearly seventy years old, she first heard the 'doctrine,' from a boy who had been doing some work for a Christian, and who told her that the learners of the new doctrine treated him much more kindly than other people, and advised her to go and see them. At first her husband was very angry and beat and cursed her, and would not eat the food that she prepared for him; but after some time, when he found she was learning nothing but good from the 'foreign religion,' he was led to become a Christian some years before his death.

"Mrs. Hu on one occasion had promised some people in a certain village to go and talk to them about 'the doctrine,' but when the day, came there was deep snow on the ground. Her people tried to persuade her not to go, but she said, 'I have promised to go and tell the people about the true God, and I cannot break my promise.' She got a man to go on before her and she then trod in his footsteps, the snow often being up to her knees. She told me when she was tired she stopped and prayed, and then felt refreshed and went on a little further.

"I was very much impressed with the perfect child-like faith of this venerable Christian.

"With very kind regards, very sincerely yours,

"M. A. WHITEWRIGHT.

"A. H. Baynes, Esq."

GOOD NEWS FROM THE CONGO.



THE following letter from the Rev. W. Holman Bentley, dated "Wathen Station, 30th of April, 1894," will be read with thankful interest :—

"MY DEAR MR. BAYNES, — I was hoping to be able to give some details of the work here, as we find it on our return after two years; but my time available is too short. All the month I have been hoping to get time, but my evenings have been fully taken up with helping enquirers and those who are wishing to join the church. What happier excuse, or rather reason, could I have to give? You know that I was expecting to find it so, for, as Dr. Webb had not been long in the country, and my return was expected at an earlier date, Mr. Davies had made up his mind, after Mr. Cameron went to England, to hold over any cases for baptism until I arrived, so that everything should be done most carefully.

"A few days after my arrival, one young man was baptized, and yesterday six others were baptized, while two others are joining the church by transfer. Besides these, some twenty-five others have been coming to me for personal conversation, of whom we can but have the best hopes, although they are in various stages; some are trusting in Jesus, others earnestly seeking, while others are anxious or interested in spiritual things. In the case of several, I learn that at one time they became anxious about their souls, and even ventured to trust in Jesus; but now they feel that it was all too superficial, and most unsatisfactory, and that a much more radical change is needed, and a more worthy consecration. They are disposed to under-estimate their first faith and sense of sin; but I do not see any advantage in discussing that

point. I prefer rather to accept their statement, and to urge them still more to whole-heartedness. It is most delightful to see this real spiritual awakening, this heart-searching and earnest desire for a thorough conversion and consecration. I have never before seen such deep feeling, such sense of sin and sinfulness, and anxiety, and consciousness of danger.

GOOD WORK AMONG THE YOUNG.

"We cannot but feel that God's Spirit is working very graciously and powerfully among our young people, and that the influence, earnest words, and Christian example of the native Christians have been much blessed, as well as the efforts which we missionaries have been able to put forth. I came out in a very hopeful state of mind, but I must say that my hopes are more than realised, especially in the depth of feeling and earnestness. At the same time, it is considered the only natural and proper thing for those who are Christians to speak for Jesus, and testify of His love and power and readiness to save. A week or two ago one of the lads had started a hymn in the boys' house, which was at once taken up, for they are very fond of singing; when they had finished one of the big boys (about sixteen years old) said, 'Look here, you fellows, I have something to tell you; in the town, I used to be a very bad lot, and was much disliked in consequence; I was bad even for our towns, a great thief,' and then he mentioned a black catalogue of wickedness; 'but since I have been here I have learned enough to show me that

hell was the only end of my course; I became very anxious, and full of fear, and talked with Mr. Davies and with the church members. When we were coming back from Underhill a week or two ago, I was very miserable the day we started, and, when we slept that night at Kimpangula, you know that one of the Christian people of Ubanza Manteke spoke to his fellow-carriers, and the others, and all of us; I became all the more frightened, and the tears came into my eyes.

“All the way I was anxious, and I talked with the members of the church who were with us. Now I know that Jesus has taken away and pardoned my sins, and I have happiness in my heart; I know that the Holy Spirit will take away the evil out of my heart, and make me holy.

“If we are ashamed to confess Christ before men, He will be ashamed of us when He comes in His glory. So I want to acknowledge Him before you all, what Jesus has done for me, that you may know what He can do for you; so this is my testimony.”

“The boys hold prayer meetings among themselves, and the church members give addresses; but the particular form of this was new, an idea of his own.

LABOUR REWARDED.

“This is very happy, hopeful work, and is well worth all the long years of sowing and patient watching, and yet it is only the commencement of greater things. In one of the towns, about one and a half hours distant, three of the inquirers hold a daily prayer meeting; I am very hopeful about them, still there is an immense difference between a townsman and one of our well-instructed boys. We have over a hundred boys, girls, and workmen in the school, as well as the wife

of one of the natives who has just come to build beside us; she comes to school with her baby on her back.

“I have been still further hindered this afternoon by the arrival of five of my trunks with various quantities of water in each. The floods, three days ago, carried away two of our bridges, and, until we can repair them, it is difficult to reach our station by the ordinary road from the west, so our carriers had the enterprise to drag the trunks through the water. We have to learn to take joyfully the spoiling of our goods, but one cannot unpack wet boxes, and tenderly take out pulpy books, and write letters at the same time; so I must close, for Mr. Davies wants to seal up the mail bag to-night, so that the courier may leave at dawn.

“I must mention one fact, however: Two of those who were baptized are from Tungwa, near Makuta, where Mr. Comber was shot. The Tungwa people were always friendly, or, at least, as much so as they dared, and Nsusuampembe, the chief, was kind and hospitable. He is dead, for he and several of the great chiefs of the district, as well as the chief who ordered the shooting, died within six months of the event. One of his children came to us three years ago, and was baptized last night, and another young man from the same town.

“It is now eight o'clock, and I have a short letter to write, and then the mail is ready, and five young people have begged for conversation with me to-night. I have to put them off until to-morrow, all but one.

“We are all well, I am happy to say.

“W. HOLMAN BENTLEY.

“A. H. Baynes, Esq.”

THE LORD LOVETH A CHEERFUL GIVER.



WITH very grateful acknowledgments do we record the receipt of the following gifts, many of them indicating special sacrifice and self-denial:—A small box of trinkets from a Friend, who writes:—"I always enjoy reading the **HERALD**, and feel I should like to send something in addition to my monthly offering. Will you accept the few accompanying trinkets for the missionary funds so much needed just now?" A gold bracelet from a Lady, who writes:—"DEAR MR. BAYNES,—By this post I am sending you a bracelet. I think I ought to tell you I have been led to part with this jewellery partly through reading, month by month, the **MISSIONARY HERALD**. I am quite an invalid, and have suffered severely in this world's goods by losing my income. It has occurred to me to ask you to write a short paragraph in your missionary magazine, asking other invalids, who feel they cannot do much for the dear Saviour's cause, whether they could not part with some of their treasures laid away useless. I should be pleased if the Lord used this little appeal to further the interests of our beloved Society. I don't want my name mentioned, because I want no praise from men." The Rev. H. E. Cradington writes:—"My heart was much touched the other week at one of the missionary services at Windsor. At the collection, an envelope was put in, on which was written: 'For Jesus' sake and all who love and work for Him. I only wish I could do more for my loving Saviour, who has done so much for me and mine. Ever blessed be His holy name.—E. C.' The envelope contained a shilling, four sixpences, and four and threepence farthing in coppers. I found the amount had been put in by an old lady, who, with her husband, had walked about fourteen miles on the previous Sunday to attend both the missionary services. But the kind of contribution spoke a very great deal to those who knew the contributors, for it told of such quiet, self-denying, consecrated zeal, that I felt a note of it would be helpful to others, as it was most touching and inspiring to me." A small box of trinkets from Two Friends in Wiltshire, one of whom writes:—"Enclosed trinkets are from a friend and myself towards the Debt Fund. We should like to give more, but cannot just now; but we know our loving Master does not look at the amount given, but the motive which prompts it. Words fail to express what heartfelt sympathy I feel in mission work, and how sincerely I sympathise with our brothers and sisters who are toiling for the Master in foreign lands, and I feel more and more they need our most earnest prayers on their behalf. The **HERALDS** are most interesting, and I look forward to their coming with deep joy, for, in reading about our brothers and sisters, I seem to know them more and can mention them and their work separately at the Throne of Grace. The address by the Rev. J. Turland Brown and paper by the Rev. W. E. Blomfield, in this month's **HERALD**, are really splendid, and I wish every member in our Church would read them. I cannot understand why the Queen and Royal Family should always be prayed for (not because I am a disloyal subject) and the King's servants entirely forgotten, and not spoken of except at their annual visit to the church. I can truly say, since I have felt more earnest in mission

work, I have received a great blessing, and have been led to more active service for the Master at home. We do need (as that noble hero of missions, William Carey, said) to 'hold the ropes by earnest and unceasing prayer,' and then our hearts will be opened to give more liberally to such a noble cause." A small silver pencil-case from a Poor Widow, for the Congo Mission; and a small silver chain from a Blind Girl, for the work in India.

The cordial thanks of the Committee are also given for the following welcome donations:—Mr. John Marnham, J.P. (quarterly subscription), £92 10s.; Trustees of the late Michael Rowan, for *Congo*, £50; Mr. J. B. Mead, for *Mr. Wall's work, Rome*, £25; Professor J. Goodman, £10; a Thank-offering from one who has not much, for *Mr. Barrell's church, Bombay*, £10; Cardiff, Hope Church, 2 Cor. viii. 12, per T. W. Medhurst, £1.

ACKNOWLEDGMENTS.



HE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—Scrap books and toys from Friends at Charles Street Baptist Church, Leicester, for the Rev. J. Hasler, B.A., India; parcels of books from Mrs. C. H. Spurgeon, for Revs. A. Neville and R. Spurgeon, Bengal; C. A. Dann, Bahamas; and J. R. Perara, Ceylon; book, knife, &c., from Mr. Saunders, of Chelmsford, for Congo boy, under the care of the Rev. T. Lewis, of San Salvador; books, &c., from Mr. Archard, Bath, for Manakala native boy, at Bopoto, in the late Mr. Oram's school, and "Little Dot," a child in Mrs. Grenfell's school, Arthington, Stanley Pool; packets of compressed tea, in tabloids, from Messrs. Burroughs & Wellcome, of Holborn Viaduct, for the missionaries of the Society; parcel of clothing from the Missionary Working Party at Waterford, per Mrs. Bennett, for Mrs. Phillips, San Salvador, Congo; a parcel of tools from Mr. Ireland, Kirkcaldy, in response to the appeal in July HERALD, of the Rev. R. C. Forsyth, of China; a parcel of dolls, &c., from the Bloomsbury Chapel Working Party, per Miss Warmington, for the Rev. J. S. Whitewright, China; parcels of children's magazines from Mr. J. E. Dafforne, of Dalston, for the Congo Mission; a box of toys and dolls from the members of the Y.P.S.C.E., Wellington Square Chapel, Hastings, per Miss Young, for girls in China, in response to the letter in the *May Juvenile Missionary Herald*, from Miss Carrie Drake, of Chou Ping, China; the *Sword and Trowel*, for four years, from Mrs. J. W. Franklin, Balham, for the Mission pastors; a case from Rev. C. Ingrem, Wimbledon, for Miss Simpson, North China; a box of clothing, rewards, &c., from the Young People's Missionary Working Party, Falmouth, per Miss Cox, for Rev. J. and Mrs. Stubbs, Patna; a parcel of clothing from Mrs. Rickett, Hampstead, for the Rev. J. Lawson Forfeitt, Underhill, Congo.

The Committee also desire to join with the following missionaries in their acknowledgments of kind gifts:—

The Rev. R. H. C. Graham writes from on board the ss. *Edward Bohlen*, en route for Congo, June 12th, 1894:—"I desire gratefully to acknowledge the

great kindness of the friends at the Metropolitan Tabernacle and elsewhere who have assisted me in providing and caring for, as well as in training, my two Congo lads during their stay in England, and also of those who generously helped me to send them back to Congo. I take this opportunity, too, of thanking Mr. and Mrs. Rodgers, of New Kent Road; Mr. Edward Brown, F.L.S., of Woodberry Grove; and Mr. Preeth, of Victoria Works, Vauxhall, for providing me with several valuable poultry appliances and books, which I trust will prove very useful."

The Rev. Moir Duncan, M.A., writes as follows from San Yuen, Hsien, Shensi, North China:—"Would you kindly acknowledge the following generous gifts on behalf of the Shen-Hsi Mission? 1. From Rattray Street Church, Dundee, per Rev. T. W. Lister, for Mrs. Duncan, three boxes of clothing and other useful articles for charitable distribution, women's work, and girl's school, Value (including £1 15s. 6d. for freight), £14 1s. 4d. 2. From Mr. Pardoe, Aberdare, Spencer repeating rifle, a valuable and useful article in wolf-infested locality. 3. From Dr. Wilson, Han Chung Fu, China, case of most useful drugs; two sets of allegorical scroll paintings, by native artists, for use in preaching; valuable hints on pharmacy of native drugs."

The Rev. R. C. Forsyth desires "to return grateful thanks for the under-noted sums, &c., received on behalf of our work in China—viz., A. M. M., for *Museum*, 10s.; J. F., for *Museum*, £3 3s.; C. H., for *Museum*, £2; A. Q., for *Lantern Fund*, 10s.; also lantern and slides, from John Street Baptist Church, Glasgow, and a similar set from the Misses B., of Edinburgh." Also Mrs. Forsyth for the following gifts:—J. C., Glasgow, 10s.; Mrs. M., Glasgow, 2s. 6d. and fur cloak; Mothers' Meeting, Brown Street, Glasgow, 3s. 6d. in farthings; Mothers' Meeting, St. Clare's Street, a bundle of handkerchiefs; Rutherglen Established Church Sunday-school, £1 4s.; J. C., Glasgow, a piece of cloth; Drawing-room Meeting, New Barnet, 15s.; Proceeds of Entertainment given by "Sew Sew Club," £18; and the Rev. Frank Harmon, also of China, for valued gifts of medical books from the Misses Blease, of Liverpool, and Mr. Saunders, of Highgate.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



The quarterly meeting of the General Committee, on Wednesday, July 18th, the Treasurer, W. B. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Thomas S. Penny, Esq., of Taunton,

The Rev. F. G. Harrison, of the Congo Mission, met the Committee on his return home on furlough, and was welcomed by the Treasurer on behalf of the Committee; Mr. Harrison reported Mrs. Harrison as better in health than on arrival in England, although still very weak.

The Rev. C. E. Wilson, B.A., of Regent's Park College, was cordially accepted for mission work for India, and designated for Jessore, in association with the Rev. T. W. Norledge.

The Rev. G. J. Dann, of Delhi, took leave of the Committee on his return to India after furlough at home, and was commended to the care and blessing of Almighty God in a few sympathetic words from the Treasurer.

Special prayer was then offered by the Revs. E. Henderson, of Wandsworth Road, and George Hill, M.A., of Nottingham.

The Rev. L. C. Parkinson, B.A., of Camden Town and Regent's Park College, wrote expressing sincere regret at his inability to accept the invitation of the Committee to take the oversight of the Inagua Baptist Church, in the Bahama Group.

Furlough leave for the Spring of next year (1895) was given to the Rev. Herbert Anderson, of Calcutta; the Rev. W. S. Mitchell, of Patna City, N.W.P.; Rev. G. B. Farthing, of Tai Yuen Fu, Shansi, North China; and to the Rev. Timothy Richard, of Shanghai, for the approaching autumn.

The Secretary reported that S. B. Burton, Esq., of Newcastle, had generously consented to visit Kingston, Jamaica, in order to ascertain the best course to be taken in relation to the repairs and sanitary improvements absolutely necessary in the Calabar College buildings, and generally to confer and advise with the Staff and Managing Committee of the Calabar Institution thereupon. Mr. Burton left by the Royal Mail steamer *Don*, from Southampton for Kingston, on the 18th July.

A cordial expression of thanks to Mr. Burton for this fresh proof of his deep interest in the work of the Society was unanimously passed.

In response to the earnest appeal of the Committee of the Zenana Mission "for some participation in the benefits of the Centenary Fund of the Baptist Missionary Society," for the especial purpose of meeting the outfit, passage, and probationary expenses of new Zenana missionaries, it was resolved to make a grant of £1,000 from the Centenary Fund, such grant to be expended in the outfit, passage, and probationary expenses of new Zenana missionaries, the Committee feeling that, in making this vote, they were following upon the lines laid down in the Centenary appeal, and they confidently anticipate that by such increased agency one of the main objects of the Centenary appeal will be secured.

The Programme of the Autumnal Missionary Meetings in Newcastle, on Tuesday and Friday, the 2nd and 5th of October, was presented and approved.

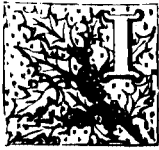
(Full details of these services will be given in the September issue of the HERALD.)

The return to England of the Rev. Arthur and Mrs. Long, of Russel Khonda, Orissa, in consequence of the grave condition of Mrs. Long's health rendering such a course "absolutely necessary," was reported; Mr. Long intimating that he intended returning to his work so soon as he could make suitable arrangements for the comfort and treatment of his wife in England.

The next meeting of the General Committee was fixed for Tuesday, September the 18th.

The meeting was closed with prayer by the Rev. Richard Glover, D.D., of Bristol.

RECENT INTELLIGENCE.



ITALIAN MISSION.—We are glad to report the arrival of the Rev. W. K. and Mrs. Landels from Turin; they contemplate spending a few months in England, both needing a season of rest and change.

The Congo Mission.—The Rev. F. G. and Mrs. Harrison have arrived from the Congo, the health of Mrs. Harrison having so completely broken down as to render an immediate voyage to England needful, and Mr. Harrison also needing rest and change.

Camden Road Chapel Congo Mission Sale.—Mr. Francis J. Blight, writing from Camden Road Chapel, says:—"Our Sunday Schools Missionary Association proposes to hold its annual sale, on behalf of the Congo Mission, in the late autumn, as usual. In previous years friends from various parts of the country have kindly sent contributions, and we again ask the co-operation of any who are interested in the Congo tract of the 'world-field.' Many an hour in the holiday season may be occupied in putting forward artistic and fancy work, and a definite object will enhance the pleasure. Mrs. Hawker, 27, Anson Road, Tufnell Park, London, N., will be pleased to receive contributions. Owing to late severe illness we are losing the active assistance of both Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss Pewtress, 41, Penn Road, Hillmarton Road, N.; but these ladies will receive the gifts of friends who have been accustomed to send to them. Mr. W. W. Parkinson, who for nine years has acted as Secretary to this effort, has recently married and removed from our neighbourhood, and correspondence should now be directed to Mr. F. J. Blight, 16, Gatecombe Road, Tufnell Park, London, N."

Missionary Departures.—On the 6th of this month the Revs. S. M. Field and H. T. Stonelake contemplate leaving Antwerp by the African mail steamer for the Congo; the former to take charge—in association with the Rev. George Grenfell—of the Mission steamers on the Upper Congo River, and the latter to be associated with Mr. Roger, at Stanley Pool, taking the place of Mr. Gordon, now on his way to England on furlough.

Baptist Missionaries' Literature Association.—This Association has been recently formed, in connection with Upper Holloway Chapel, to regularly supply our missionaries with useful current literature. Numerous letters have been received testifying to the great value of such a supply. Those willing to forward papers, magazines, &c., are asked to communicate with the Hon. Sec., Mr. W. R. Dover, 7, Richmond Place, Holloway, London, N., who keeps a list of periodicals chosen by missionaries.

Autumnal Missionary Meetings.—Will our friends please note that the 1894 Autumnal Missionary Meetings will be held at Newcastle-upon-Tyne, on TUESDAY, OCTOBER THE 2ND? As these gatherings promise to be of exceptional interest, we hope our friends throughout the country will endeavour to be present.

CONTRIBUTIONS.

From June 13th to July 12th, 1894.

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

ANNUAL SUBSCRIPTIONS.

Blackwell, Mr. J. S.	0 13 0
Cunnington, Miss, Gun- nle	1 1 0
Cutler, Mr. Jonathan ..	1 1 0
dale, Miss	8 8 0
(Goodman, Mr. John ..	10 0 0
Hancock, Mr. James (3 years)	8 18 0
Murnham, Mr. John, T.P. for support of Congo missionary	75 0 0
Do., for support of missionary in India	17 10 0
Mead, Mr. J. B., for Mr. Wa's work in Rome	25 0 0
Murcell, Mrs.	1 1 0
Pentelow, Mr. J., sen.	1 1 0
held, Mr. James, Kolsa	0 10 0
Robinson, Mr. and Mrs. Edward, for India	100 0 0
Do., for China	100 0 0
Do., for Congo	100 0 0
Do., for Italy	100 0 0
Skents, Mr. G. W.	2 2 0
Stevenson, Mr. John T., Auckland, New Zealand	10 0 0
Under 10s.	1 2 8
Do., for China	0 6 0

DONATIONS.

A Friend	5 0 0
A Friend of Foreign Missions, Perth, N.B., Free-will Offering ..	2 0 0
Anonymous	0 10 0
A sinner saved by Grace (box)	0 10 0
A Thank-offering from one who has not much, for Mr. Bar- rell's church, Bom- bay	10 0 0
Austin, Mr. J. B.	0 10 6
Chiller, Miss Thirza ..	0 10 0
Cripps, Mr. John, J.P.	25 0 0
Kaule, Mrs. (box)	0 10 0
Friends, per Mr. W. T. Long, for chapel at Russell-Kooda	1 11 6
Fuller, Rev. J. J., amount collected for books for Cameroon	1 11 0
G. H.	2 10 0
G. R. L., for orphans girl under Mrs. Ellis, India	3 0 0
Hevon, Miss, amount collected for China ..	0 15 9
Jephcott, Mr. Thank- offering for Debt ..	0 10 0
McDonald, Miss, Staly- bridge, amount col- lected for school at Wathen Station, Congo	1 2 0
M. E., for China	2 10 0
Do., for Congo	2 10 0
"Meg," for China ..	21 0 0

Nottingham College Students	0 10 0
"Part of a tenth," for Debt	1 0 0
Rawdon College	2 17 0
Regent's Park College	3 13 6
Rooke, Mrs., in memory of T. G. Rooke	20 0 0
Saiter's, Miss E. K., Bible-class, for sup- port of <i>Nobin Cumber- ford Duff</i>	4 0 0
Talbot, Miss Lillian, Reading, for Congo ..	3 0 0
Trustees of the late Michael Rowan, of Glasgow, for Congo <i>Mission</i>	50 0 0
N. Y. Z., Australia ..	2 0 0
Young, Mrs.	1 0 0
Under 1s.	1 13 8
Do., for Congo	0 9 6

LONDON AND MIDDLESEX.

Acton	0 10 1
Bermondsey, Drum- mond-road	4 8 0
Bow, Blackthorn-street Sunday-school	2 0 0
Brixton, Kenyon Ch. Sunday-school	8 3 0
Do., St. Ann's-road Sunday-school	0 19 1
Brondebury	6 8 0
Camberwell, Denmark- place	5 13 9
Child's Hill	1 14 4
Do., Sunday-school ..	1 16 0
Chislewick, Sun-school ..	3 12 0
Clapham, Grafton-sq ..	6 16 7
Do., Sunday-school, for <i>N.P.</i> under Rev. H. Anderson, India	2 0 0
Crouch Hill	2 13 7
Dalston Junction, Sun- day-school	12 12 0
Finbury Park, Con- gregational Church, Y. M. C. Union, half- yearly contribution, for support of boy under Rev. W. H. Beniley, Congo	3 0 0
Gunnorsbury	2 13 8
Harlesden, sun-school	6 0 0
Highbury-hill, Sun- school	4 6 11
Honor Oak, for Congo ..	2 0 0
John-street, Bedford- row, per Y. M. M. A. ..	1 6 0
King-gate-street	1 11 7
Peckham, Rye-lane	6 0 0
Do., Senior Y.P.S.C.E.	0 8 8
Putney, Werter-road ..	6 16 0
Shepherd's Bush, Taber- nacle	6 0 0
Twickenham	2 2 0
Victoria-park, Grove- road Chapel	7 10 0
Do., for W & O	2 9 2
Wandsworth, Down Lodge Hill, for Congo	1 13 0

Wandsworth Common, North-ste road, for W & O	3 5 0
Wandsworth-road, Vic- toria Chapel	7 13 0
Westbourne Park, Ste- phen-street Sunday- school	1 13 2
West Green	6 0 0
Do., Young People's Working Meeting, for Mr. White, Congo	8 0 0
Brompton, Onslow Ch. Sunday-school, for Mrs. Hoy's Girls' School, Dacca	6 0 0
Do., for school work, Congo	1 11 1
Westminster, Komney- street	1 1 0

BERKSHIRE.

Reading, King's-road ..	16 7 0
Do., for China	0 3 0
Do., for Congo	0 7 6

BUCKINGHAMSHIRE.

Chesham, Broadway ..	46 2 8
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CAMBRIDGESHIRE.

Cambridgeshire, per Mr. G. E. Foster, Treas- urer	100 8 9
Cambridge, St. Andrew's- street, Y.P.S.C.E. Prayer Union	0 19 3
Caxton	1 17 3
Gamlingay	8 15 0

CHESHIRE.

Altrincham Tabernacle	1 13 0
Do., Sunday-school ..	2 4 7
Chester, Grosvenor-park	3 0 0

DEVONSHIRE.

Plymouth, George-st. ..	13 13 7
Yarcombe	0 5 0

DORSETSHIRE.

Weymouth	3 3 4
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DURHAM.

South Shields, for Congo	3 10 0
Sunderland, Lindsay- road, for Congo	0 10 0

ESSEX.

Clacton-on-Sea, Christ Church (society)	12 10 0
Leyton, Sunday-school	0 7 0
Leytonstone	27 1 1
Do., for W & O	5 13 0
Romford	0 17 3
Southend, Clarence-road Sunday-school	1 7 8

HAMPSHIRE.			
Roscombe, Sunday-sch.	1	0	0
Do., for support of Congo boy, <i>Mintina</i>	5	0	0

HERTFORDSHIRE.			
Tring	0	6	0

KENT.			
Crayford, Y.P.S.C.E.	0	17	3
East Plumstead, Station-road.	0	16	8
Do., for Congo	0	6	7
Lewisham-road Chapel	6	0	0
Tonbridge, Sunday-sch.	14	1	2
Tunbridge Wells, Y.P.S.C.E., for support of "Jonah," at Washen Station	3	0	0
Woolwich, Parsons-hill Sunday-school	1	0	0

LANCASHIRE.			
Accrington, Willow-st. and Woodnook Schools	8	19	8
Briercliffe, Hill-lane	8	10	0
Doals, Bacup	1	12	0
Liverpool Auxiliary, Princess-gate	2	0	0
Do., Birkenhead Jackson-street Sunday-school	1	2	6
Do., Brentmont	5	5	8
Moresambes	0	14	0
Oldham, King-street	5	18	8
Wooddale, West-street	13	1	0
Southport, Tabernacle Sunday-school	6	8	8

LEICESTERSHIRE.			
Leicester, Victoria-road Sunday-school	9	2	0
Do., Belvoir-street	4	4	10
Do., Sunday-school	7	8	0
Do., Hose Church	4	16	2

NORFOLK.			
Swaffham	10	0	0
Worstead	20	2	9

NORTHAMPTONSHIRE.			
Desborough	2	9	9
Gaillsborough	7	10	10
Harpole	6	10	10
Do., for W & O	1	0	0
Do., for N P	0	3	3
Kilsington	3	5	8
Milton	4	15	0
Northampton, College-street	151	8	5
Do., Mount Pleasant	5	16	5
Do., St. Michael's rd.	3	9	6
Less expenses	185	2	8
	4	0	6
	181	2	2

OXFORDSHIRE.			
Caversham, Sunday-sch.	2	8	4

SOMERSETSHIRE.			
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	79	18	0
Do., for outfit and passage of Mr. Stone, <i>lake, Congo</i>	58	10	0
Creskerna	3	1	5
Stoke St. Gregory	0	18	0
Do., Y.P.S.C.E.	1	1	0
Taunton, Silver-street	14	7	7

STAFFORDSHIRE.			
Willenhall	0	17	1

SURREY.			
Croydon, Memorial Hall Sunday-school, for Congo	1	14	6
Lower Tooting, Summers Town Sunday-school	1	6	6
Norblton, Nunyan Ch., for support of <i>Lizzie, in Outlaw orphanage</i>	5	0	0
Wimbledon, Queen's-road	9	1	10

WARWICKSHIRE.			
Nuneaton	0	10	0
Smethwick, Baptist Brethren Sunday-school	2	3	6

WORCESTERSHIRE.			
Redditch	0	10	6
Do., profit on sale of Photographs of Mr. and Mrs. Forfett	0	14	0

YORKSHIRE.			
Bradford, Y.M.M.S., for support of Congo missionary	30	0	0
Do., Ston and Caledonia-st. Sunday-school	7	0	8
Harrogate, for Congo	0	10	0
Do., for support of boy in Mr. Phillips' school, <i>San Salvador</i>	0	17	3
Leeds, South-parade	19	0	1
Do., Newton Park, Union Church	6	12	6
Do., for W & O	1	1	2
Pudsey, Y.P.S.C.E.	0	9	6
Sheffield, Walkley Sunday-school	1	1	1
Sutton-in-Graven	1	0	0

NORTH WALES.			
CARNARVONSHIRE.			
Glanwydden	3	4	3

FLINTSHIRE.			
Buckley	0	2	0

MONTGOMERYSHIRE.			
Sarn	7	7	8

SOUTH WALES.			
GLANWORGANSHIRE.			
Barry, 1 st St. Salem	0	8	9
Do., for N P	1	6	10
Cardiff, Tredegarville	0	8	0

MORONOTHERSHIRE.			
Aberillery, King-street	0	10	3
Newport, Commercial-street	4	4	0
Do., for W & O	5	0	0
Tredegar, Church-street	3	10	0

RADNORSHIRE.			
Casob	0	12	4
Evesjobb	1	2	10
Do., for W & O	0	2	0
Gladestry	0	15	6
Gravel	3	6	8
New Radnor	0	17	4
Do., for W & O	0	1	11
	6	18	7
Less Home Mission	1	2	5
	5	16	2

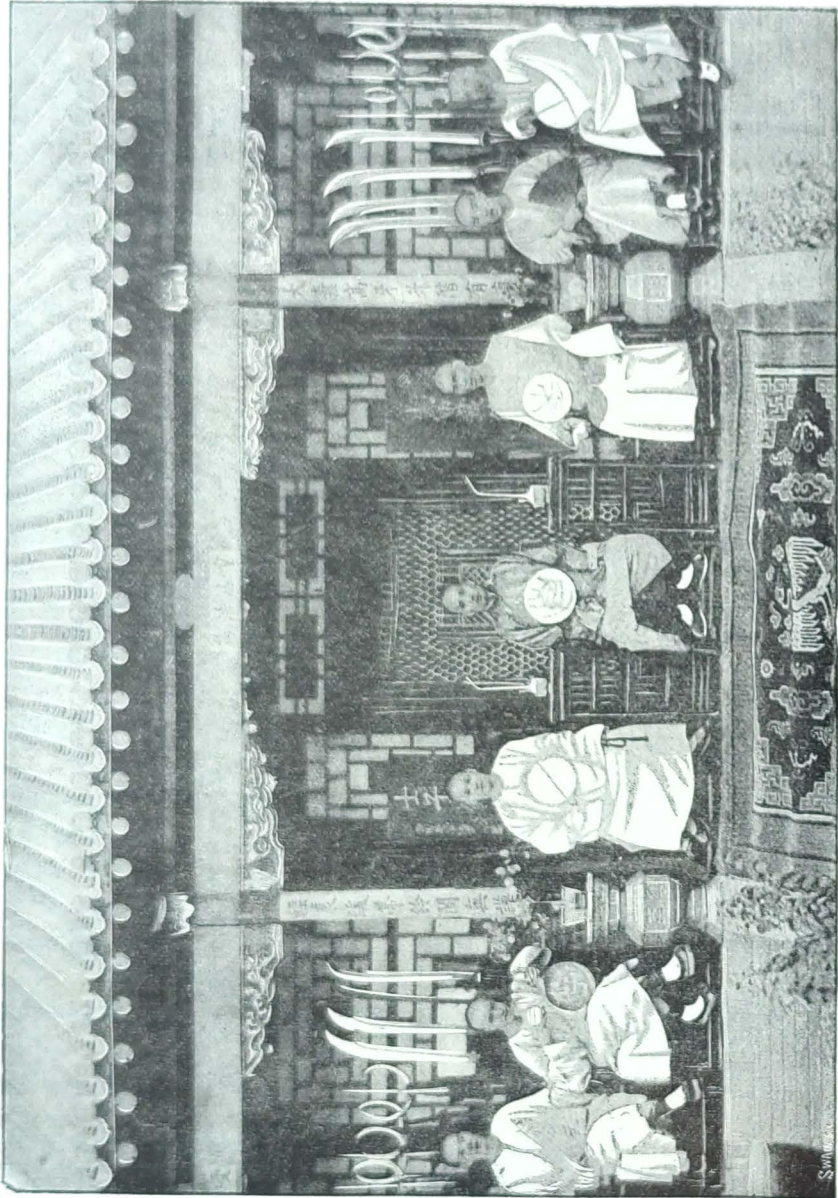
SCOTLAND.			
Aberdeen, George-street Sunday school, for India			
Crieff, Sunday-school	2	10	0
Crook, Eday	0	4	0
Dundee, Penny Mission	0	10	0
Dunoon	1	15	
Glasgow, Bridgeton	2	5	0
Do., Cambridge-street Sunday-school, for Congo	3	0	0
Do., Queen's Park Sunday-school	0	14	6
Do., 712 8	7	12	8
Hawick	2	17	5
Kirkcaldy, Whyte's causeway Sunday-school, for support of Congo boy at Arthintown	1	5	0
Leith, Sunday-school, for China	1	10	0
Lochgilthead	3	0	0
Do., for N P	1	8	6

CONTRIBUTIONS FOR CENTENARY FUND.			
A Friend, on account	500	0	0
Robinson, Mr. & Mrs. E.200	0	0	0
Hockley-road Chapel	3	6	8
Bristol	3	0	0
Cambridge, Zion Ch.	6	0	0
Newport, Commercial-st.	13	2	0
Plymouth	112	0	0
Weymouth	0	16	8

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD
SEPTEMBER 1, 1894.



CHINESE POLICE MAGISTRATE'S OFFICE.—(From a Photograph.)

[SEPTEMBER 1, 1894.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1894.

AUTUMNAL MISSIONARY SERVICES.



We are glad to be able to announce the following arrangements for the forthcoming meetings, to be held during the first week in October, at

NEWCASTLE-ON-TYNE.

MONDAY EVENING, OCTOBER 1ST.

Quarterly Meeting of the Committee

OF THE

BAPTIST MISSIONARY SOCIETY

IN

WESTGATE ROAD LECTURE HALL,

AT SEVEN O'CLOCK.

TUESDAY, OCTOBER 2ND.

MORNING SERMON TO YOUNG MEN AND WOMEN

IN

WESTGATE ROAD CHAPEL,

AT SEVEN O'CLOCK.

Preacher : **The Rev. W. J. HENDERSON B.A.**

Joint President of Bristol College.

DESIGNATION AND VALEDICTORY SERVICE

IN

RYE HILL CHAPEL,

AT HALF-PAST TEN O'CLOCK.

Chairman : **W. E. RICKETT, Esq.**, Treasurer of the Society.

The following missionaries going out to the mission-field for the first time will be designated—viz., Miss OAKLAND, for Agra, North-West Provinces ; Mr. THOMAS WATSON, for Barisal, East Bengal ; Mr. C. E. WILSON, B.A., for Jessore, North Bengal ; and Mr. JULIUS MACCALLUM, M.A., B.D., for Ceylon.

Farewell will be taken of the following missionaries, returning to their fields of labour after furlough—viz. :

The Rev. THOMAS BAILEY, of Cuttack, Orissa ; the Rev. H. E. and Mrs. CRUDGINGTON, of Delhi, Punjab ; the Rev. G. J. and Mrs. DANN, also of Delhi, Punjab ; the Rev. R. C. and Mrs. FORSYTH, of Tsing Chu Fu, Shantung ; the Rev. R. WRIGHT and Mrs. HAY, of Dacca, East Bengal ; the Rev. W. K. and Mrs. LANDELS, of Turin, North Italy ; Miss LEIGH, of Cuttack, Orissa ; the Rev. R. M. and Mrs. McINTOSH, of Muttra, North-West Provinces ; the Rev. A. E. SCRIVENER, of Lukolela, Upper Congo River ; the Rev. A. T. and Mrs. TEICHMANN, of Perizpore, East Bengal.

THE VALEDICTORY ADDRESS

WILL BE GIVEN BY

The Rev. RICHARD GLOVER, D.D., of Bristol.

THE DESIGNATION AND VALEDICTORY PRAYER

WILL BE OFFERED BY

The Rev. JOSEPH ANGUS, D.D., of London.

Autumnal Missionary Sermon,

AT THREE O'CLOCK,

IN BRUNSWICK PLACE WESLEYAN CHAPEL.

Preacher : The Rev. JOHN WATSON, M.A., of Sefton Park Presbyterian Church, Liverpool.

PUBLIC MISSIONARY MEETING,
 AT SEVEN O'CLOCK,
 IN THE
TOWN HALL.

Chairman :—Sir BENJAMIN BROWN, of West Acres.

Speakers :—Revs. W. A. WILLS, from China ; F. W. MACDONALD, M.A., Secretary of the Wesleyan Missionary Society ; R. WRIGHT HAY, of Dacca, India ; and W. K. LANDELS, of Northern Italy.

THURSDAY AFTERNOON, OCTOBER 4th.

Zenana Missionary Meeting,

AT THREE O'CLOCK,

IN

JESMOND CHAPEL.

Mrs. J. J. GURNEY will preside.

Miss ROOKE, of Palwal, near Delhi, and Mrs. FORSYTH, of Tsing Chu Fu, will give accounts of the work in India and China.

FRIDAY EVENING, OCTOBER 5th.

Young People's Missionary Meeting,

AT SEVEN O'CLOCK, IN

BRUNSWICK PLACE CHAPEL.

Chairman :—S. B. BURTON, Esq., of Newcastle.

Speakers :—Revs. A. E. SCRIVENER, of the Congo ; R. H. TREGILLUS, of Bengal ; JAMES MURSELL, of Derby ; and Dr. WATSON, of China.

In connection with the above meetings, arrangements have also been made for the claims of the Society to be advocated at the following places :—

October 1st.—Sunderland, Lindsay Road, Rev. W. A. WILLS, of China.

October 3rd.—Bishop Auckland, Rev. W. K. LANDELS, of Italy.

October 3rd.—Monkwearmouth, Barclay Street, Rev. A. E. SCRIVENER, of the Congo.

October 3rd.—Waterhouses, Rev. A. T. TEICHMANN, of India.

October 4th.—Middleton-in-Teesdale, Rev. T. BAILEY, of Orissa.

We would earnestly seek the prayers of our readers that God's blessing may abundantly rest upon all these engagements; and particularly do we feel their need in view of the special arrangements which have been made to put the Society financially in a more advantageous condition to pursue its great work. May these meetings result in a larger and deeper sense of obligation to Christ, in a more thorough appreciation of the honour and privilege which His service brings, a keener sympathy with our fellow-men in their heathen darkness and sorrow, and then ample gifts will be readily and lovingly laid upon the altar of consecration.

THE EFFORT FOR INCREASE OF INCOME.

In connection with this effort a small pamphlet—entitled “Progress and not Recall”—of eight pages has been prepared for distribution. To meet inquiries which have been made as to the way in which the funds of the Society are expended—some of which inquiries have indicated considerable ignorance—one of the pages is appropriated to this important matter, and we think good service will be done if we reproduce the information here.

HOW THE CONTRIBUTIONS TO THE SOCIETY ARE SPENT.

Figures showing the proportions of the expenditure :—

For every pound expended the proportion spent in support of the missionaries and their work is

17s. 9½d.

Expenses incurred in collection of funds and administration—

2s. 2½d.

The following table, based upon the Balance-sheet for 1893-4, sets forth to what sections of the work of the Society, at home and abroad, the proportionate parts of every pound are applied :—

	s.	d.	s.	d.
India and Ceylon	7	3		
China	2	8		
Africa	4	4		
Other fields	1	11		
Superannuated missionaries, widows, and orphans	1	3½		
Insurance and other foreign charges	0	4		
	<hr/>			
Total foreign expenditure			17	9½
Collection of funds	1	1½		
Administration	1	1½		
	<hr/>			
Total home expenditure			2	2½
			<hr/>	
			£1	0 0
Foreign expenditure	88	86	per cent.	
Home	11	14	”	

A CHINESE POLICE MAGISTRATE'S OFFICE.

(See *Frontispiece*.)



THIS is a representation of a Chinese police magistrate's office. A picture of types, a study of faces. All have very distinctive Chinese features. Many people fancy that all Chinese faces are alike. A look at this will show that they are as different from each other as any English faces. But all seven have one thing in common—an expression of conscious pride that they are Chinamen, and appointed by heaven to govern the world. Behind the men are to be seen the implements of their office, "swords and sticks," &c. The pillars of the verandah are decorated with red paper, on which are written antithetical sentences. EVAN MORGAN.

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our own Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to Mission House, 19, Furnival Street, Holborn, E.C.

RE-ISSUE OF THE CONGO MAP.



THE first issue of this most excellent map having become exhausted, a further supply has been prepared. The map publishers, Messrs. George Philip & Son, of Fleet Street, spared no pains in its production. We believe we are correct in stating that it is the best map of the Congo region in existence. Its size is 7 ft. 6 in. by 5 ft. 6 in. Our own mission stations are marked in red and those of other societies are indicated. Political divisions and altitudes are also shown. It is published in two forms on linen suitable for portorage, and on paper mounted on linen and varnished, with rollers. Price for the former, 13s.; for the latter, 15s., carriage extra.

No better and more useful adornment for the walls of school-rooms and class-rooms could be found than this map, varnished and on rollers. Application to be made to the Mission House, 19, Furnival Street, Holborn, E.C.

GOOD NEWS FROM THE CONGO.



HE Rev. James Clark writes from Lukolela under date May 23rd, 1894 :—

“DEAR MR. BAYNES,—I am glad to be able to report to you the excellent health of us all at this station. You will have heard that I went for a little change when the *Goodwill* came up early in February. I came back all the better for the trip. Since then Mr. and Mrs. Whitehead have been up as far as Bonginda, a station of the C.B.M., in the s.s. *Henry Reed*. They thought the fortnight's change would be beneficial for them, and Mr. Whitehead was anxious to consult with Mrs. McKittrick about a MS. she had sent of Luke's Gospel which she wishes printed here. The printing office is very busy.

“Dr. Sims has recently sent some important medical treatises, bearing more especially on African fevers and their complications, to be printed. These are in English.

“In our people's (Bobangi) own language we are about shortly to print a translation of the Gospel of Mark, which Mr. Whitehead and I are engaged upon; also a new and greatly enlarged edition of our hymns. Our services are held regularly, and on the Sunday morning especially we often get a good attendance from the towns near.

“Mrs. Whitehead is conducting a successful afternoon class for young women and girls

“Our Christian lads go frequently to the more distant villages to sing and preach the Gospel. I hope to report some fresh baptisms shortly.”

And writing on June 6th, 1894, the Rev. George Cameron reports the safe arrival of Rev. G. D. Brown and himself at Underhill four days previously.

“At Sierra Leone,” he says, “we took on board about a hundred Africans coming to Congo to be soldiers or labourers in the service of the Government. They belonged to five or six different tribes, speaking as many different languages, and were mostly heathen or Mohammedans; but it was pleasant to find among them a few Christians, carrying with them portions of Scripture and hymn-books.

“Among the Belgian passengers we discovered one who was the son of a Protestant missionary in Belgium, and gave him a card of introduction to the brethren near whom he expected to stay.

“Mr. Brown and I hope to leave for up-country to-morrow.

“Mr. Pinnock and Mr. Pople are well, also Mrs. Pinnock and family; and they keep up well the traditions of this station for kindness to brethren passing through.”

The new mission boat, the *Derby*, for Monsempi, is reported as having reached Underhill in good condition. It will be forwarded in due course.

WORK IN THE PATNA STATE.

By P. E. HENERLET.



WHILE I was travelling in Bamra, Daniel Das and John Pal were out in the opposite direction, journeying through the Patna State. Coming to a village by the roadside, called Budipadar, they preached among the people of good caste, and Daniel then crossed over the road to where the Gondas, or low-caste people, dwelt apart. These are held in great abhorrence by the caste Hindus, who will on no account enter the quarter inhabited by them. They are weavers, but eke out their living by disposing of all the cattle that die in the village, eating the flesh, and selling the skins to Mussulmans, who go round the country collecting them. Greatly despised, very poor and ignorant, they live in a miserable condition. To these out-castes Daniel took the message which had produced but little impression on the respectable ones across the road, and as he spoke the heart of one who sat at his loom was opened to receive the truth. He flung away his necklet of beads, and declared that he would thenceforth serve the One of whom he had just heard. When Daniel proceeded to exhibit the pictures of the Life of Christ, all the Gondas came together, men, women, and children, and as the story proceeded their interest deepened. A great impression was produced by the Crucifixion and Ascension; and, when the story ended, some others flung away their necklets in token of their renunciation of idolatry and acceptance of the Gospel message. Two women also, one being the wife of the man who first received the truth, and the other a widow, declared that they gave themselves to the service of Him who had died for them.

Feeling that a good work had begun among these people, Daniel pitched his tent hard by, and set himself joyfully to instruct them further, John also helping. The newly-made converts told Daniel that they were the disciples of a Guru, or religious guide, in a neighbouring village, who had a number of followers, and whom they would call to hear the new doctrine. This they did, and the man came next day, bringing some of his favourite followers with him. Believing that the secret of the Lord was with him, he came not to be instructed but to instruct Daniel, and began by making a display of his knowledge. When Daniel began to speak, however, the man found out that there were some things he did not know, and as the doctrine of Christ crucified was set forth he listened in perfect silence. At the end he quietly took his leave without another word, his disciples, who had sat by in silence, going quietly after him. The following day he came back again to say that he was convinced of the truth of the things he had heard, and that he had determined to become a follower of Christ, adding that he would lead all his own disciples to become disciples of the True Guru, Jesus. Those of them who were present with him were already persuaded of the truth in Christ Jesus, they said, and needed no further exhortation to believe in Him.

Daniel's joy was unbounded. He wrote urging me to come down there, for he knew that it was my intention to travel in other directions; and after a few days set out himself to fetch me. His new friends were exceedingly sorry

to let him go; but he comforted them with the assurance that he would soon be back in their midst.

On his return to Budipadar I went with him. The people were waiting for us, and received us gladly. Proceeding to question them, I soon found that, though ignorant of many things, seven of them, including the two women, had laid firm hold of the truth that Jesus was crucified for our sins and raised again for our justification, and this made me glad. The first convert, Jadab the Guru, and his favourite disciple, Gobinda, seemed never to weary of hearing more and more about the new faith they had embraced, and of singing Christian hymns.

After three days at Budipadar we went on to Bolangir, where the Raja's palace is. Leaving Bolangir we came to a village called Amamunda, where some of the new converts had their homes, and decided there to begin baptizing those who gave satisfactory evidence of their faith in Christ. Three passed the test of searching inquiries, and we arranged to baptize them that day; but when we got to the waterside only two of these presented themselves. The strong opposition of many in the village had deterred the third man at the last. There were a number of spectators, but not so many as I expected. After singing a hymn, I questioned the two candidates publicly, and when they had answered satisfactorily, took them by the hand in token of our oneness in Christ, who recognises no distinction of caste or nation. Then, after I had prayed, Daniel went down into the water and baptized them. We returned rejoicing to know that there was joy in the presence of the angels of God over these two poor despised ones, now rich in faith and heirs of God.

From Amamunda we went the following day to the Guru's village, not far away, where it had been arranged for him to be baptized. His wife came begging to be baptized at the same time, and as her answers to questions showed that she understood the things most necessary to be believed, we saw no reason to hinder her. At the time fixed in the afternoon the Guru went about his village, where he is held in respect by all, summoning everyone to be present at his profession of faith. The village is a small one, and nearly every one of the men and children—of all castes—came to look on. All seemed to be impressed and kept silence during the proceedings.

After the baptism we went on to Budipadar, and the next day received four others, two of them being the women I have referred to. Here Daniel baptized three of the candidates, and the Guru was directed to immerse the fourth, a duty which he performed with such deep seriousness and manifest devotion that we were struck with it. Thus we received eight men and women on the profession of their faith in three days. From Budipadar we went again to Bolangir and thence to Amamunda, where we had baptized the first two, expecting some others to come out. But a serious obstacle had arisen to hinder our work, and we were greatly disappointed.

For years past coolie agents resident in Sambalpur have been recruiting in the district for tea gardens in Assam. They have lately extended their operations to the Patna State, but with small success, for the people have heard strange tales of suffering and wrong endured by some who went from other parts, and are terrified at the thought of leaving home. Some one started the rumour that *we* were coolie agents going about in the guise of preachers to

disarm suspicion and hide our evil designs. The rumour spread rapidly, and seemed to find confirmation in the fact that just at this time two European coolie agents came to Bolangir. They had a tent exactly like mine, and two smaller ones very like my preachers' and servants' tents, so that their camp and mine, pitched not very far apart, looked suspiciously alike. This was enough to make ignorant people believe that we were working hand in hand, and we found ourselves regarded with great suspicion wherever we went. In some places, indeed, the people were actually terrified on seeing us, and hastened to get out of the way. Under these circumstances the love of those who had inclined towards us before grew cold, and we found no fresh candidates for baptism, save one young man who earnestly desired it, and who was received like the others.

Greatly disappointed, we returned once more to Budipadar. While in camp there, one day, a number of men from Loising, on their way to work, turned aside to see us, and among them Daniel recognised some who had cast away their necklets and declared their determination to follow Christ, when he had preached the Gospel in their village some time before. This led to a long and interesting conversation, during which another man threw away his necklet; and then, on its being pointed out that the command was to believe and be baptized, he and four others declared their readiness to confess Christ in baptism. We determined to proceed at once to the water with them, also summoning another candidate for baptism who lived in the village, and whom we had previously interviewed. By the water side the heart of one man failed him and he drew back. The other five, having given clear answers to Daniel's questions, were received by him. After he had taken them by the hand and exhorted them to continue steadfast in the faith, I prayed, and then he baptized them.

It was now necessary for me to return to Sambalpur, and I invited the principal men of our converts to come with me, that they might be able, on their return home, to testify, as eye-witnesses, that we were not coolie agents.

The Guru and his disciple, Gobinda, with one companion, decided to come. We sent the three of them to obtain the consent of the parents of the two young men who had their homes at Amamunda, telling them if they succeeded in that to follow and overtake us on the road. Next morning they caught us up and reported all right. That morning and the next we journeyed together, but at the end of the second stage we found the fathers, who had got there before us, resolved to take back their boys. Being greatly pressed to give their consent, they had at last unwillingly given it, but the mothers were left in ignorance of their sons' departure. When that was discovered they raised a great outcry; and the old men, in terror, hastened to bring their sons home again. They wanted their sons to turn back with them *at once*, and their tears and entreaties prevailed upon the young men. Then the Guru, unwilling to come on alone, also turned back.

Disappointed at the failure of our attempt to disarm suspicion, but unable to do anything more, we came on to Sambalpur. But we had no intention of leaving the newly-made converts to themselves, and Daniel has now gone to visit them again.

AN INCIDENT IN MISSIONARY LIFE IN BRITTANY.



THE following communication is from the Rev. A. L. Jenkins, of Morlaix :—

“ MY DEAR MR. BAYNES,—You may have seen through the English papers that a portion of the French Press has been animated with very bitter feelings towards England. England’s supposed hatred of the French, her selfish colonial policy, and her greediness are denounced, whilst her missionaries are described as the interested agents of her ambitious designs abroad. Our Mission has had, together with the other missions in Brittany, the honour of being brought under public notice by one of these Paris papers. A leader appeared under the following heading :

“ ‘ SUSPICIOUS MISSIONS.’ ”

The author began by saying that there was no need of going to Madagascar to see the doings of English missionaries. Brittany was a field they had chosen, and in which they were putting forth their whole strength. With what object? Not the conversion of the Breton people, that was preposterous, as the Bretons were by far too much attached to their religion to give them any hope; besides, the English were far too practical to throw away their money for such an object. No! their ambition was set on something quite different; they were preparing the way for some future annexation of Brittany to England. Had not the author seen in the hands of an Englishman a map drawn by the London Bible Society, showing how France was to be divided between her neighbours, in the event of another

war and of another defeat? Was it not natural that England should covet Normandy, the cradle of her kings, and the Breton peninsula, inhabited by a race akin to the Welsh? The English missionaries (whose names the author gave) occupied the principal seaport towns, whilst the missionary ships, *Herald of Mercy* and *Mystery*, continued to survey the Breton coast and kept in communication with them. It was high time, therefore, that the Government had its eyes opened, and that these missionaries were politely asked to go and preach elsewhere.

“ Absurd as it was from beginning to end, this article was calculated to do mischief, and I suspected that our opponents would not be very long before making use of it against us. That is precisely what took place under the following circumstances.

“ AN ALLY APPEARS.”

“ Mr. Reveillaud, the well-known editor of the Protestant paper, *Le Signal*, came down to Brittany. His object was to visit our chief towns and deliver addresses on political and religious subjects. Learning from one that the clerical party were trying to foist on the Morlaix constituency, in view of the next Parliamentary elections, a clerical candidate, a Paris priest, l’Abbé Patureau, and that this priest had lately given a political address on this subject, ‘Where are we going to?’ Mr. Reveillaud chose for his text the following question: ‘Where are we, in a political, social, and religious point of view?’ As

soon as the bills were on the walls the clerical party concluded that Mr. Reveillaud was an enemy who had come to check Mr. Patureau's candidature. He was immediately telegraphed for from Paris, and was present at the meeting, with half a dozen other priests and a good number of their supporters. Had they known what was to happen I fancy they would not have come to that meeting, as it was a great success for Mr. Reveillaud. Being a man of considerable talent and oratorical power, he soon had the sympathy of the great majority of his hearers, who vociferously applauded him each time he showed the errors of the Church of Rome, and dwelt on the danger of believing in the conversion to the Republic of those priests who were the born enemies of every liberty. After him a priest spoke, and then the candidate, Mr. Patureau, but his voice was soon drowned in the Marseillaise which the assembly struck up as they rose to leave the hall.

"As Mr. Reveillaud had not exhausted his subject, we had a second meeting, which was another success. The priests did not this time put in an appearance, but sent their supporters, who tried to disturb the meeting, but in vain; and Mr. Reveillaud was able to give the Morlaix people a bundle of truths which I trust they will not soon forget.

"The success of these two meetings must have been extremely galling to Mr. Patureau and his party. They felt that something must be done to restore their lost prestige, so Mr. Patureau challenged Mr. Reveillaud to

"A PUBLIC DISCUSSION
in the hall of the Catholic Club; our friend declined to accept a meeting in such a place, but offered Mr.

Patureau a public discussion on neutral ground on the following subject, Gambetta's famous declaration, 'Clericalism! that is the enemy!' Mr. Patureau accepted the challenge, and the meeting took place in the largest hall we could get in Morlaix. There must have been 1,500 persons present. The two speakers were to have three-quarters of an hour each, and a quarter of an hour to answer. Mr. Reveillaud spoke in a masterly manner and had no difficulty in showing, by a rapid survey of the history of the past few years, how constantly the clergy of the Church of Rome had been the centre of all opposition to the Government and to every liberal measure, and what a danger it was still to our democratic and free institutions; but Mr. Reveillaud was especially anxious to show that clericalism was 'the enemy,' because its own claims were founded on a lie, and it gave us the counterfeit of true religion, of Christianity; and so he dwelt more especially on this religious aspect of the question, showing that the priests of Rome were not the successors of the Apostles, but the successors of the power of pagan Rome; that they had laid hold of religion and used it as a tool for their own ends. They were at the bottom of all our political, social, and religious difficulties; they had made of the French nation a people of unbelievers and atheists, and would be all that still unless the people allowed their eyes to be opened by the Word of the living Christ.

"Mr. Patureau rose up to answer, and spoke from the outset in an excited manner, and made sweeping statements which provoked some laughter. This made him lose his temper, and from that time he wandered from one subject to another

without ever speaking to the point, or refuting a single argument. He was indeed in a sad predicament. His great objection was that he had come to listen to a political speech, and had heard a Protestant sermon. What business had Protestants in Brittany? exclaimed Mr. Patureau. It was Mr. Jenkins who had brought down Mr. Reveillaud to insult their religion, and who was Mr. Jenkins? An Englishman! What business had Englishmen in Brittany? A Paris paper had lately said something about their doings, and he would read it to them. Thereupon this priest took out of his pocket the paper, and began to read the article mentioned above. No one seemed to understand what the article was about; but the clerical party, who saw in what plight their champion was, and who were anxious to hide his defeat, began to hiss and howl and make as much noise as possible. I rose to say a few words, but could only put in a sentence; Mr. Reveillaud himself gave up all thought of saying anything more; the people, too, were tired and began to move, so we left; but as we were doing so, I turned round, and saw l'Abbé Patureau surrounded by some of his friends, his hands up to his mouth, and shouting at the pitch of his voice, 'Vive la France, à bas les Anglais' (Down with the English); but only a few near him joined in.

"The general impression was decidedly unfavourable to this man; all felt that he was far below his opponents; but the Republican party were also somewhat disappointed; they thought Mr. Reveillaud had dwelt too much on the religious aspect of the question. The fact is these people are quite unaccustomed to religious subjects and discussions; they soon get beyond their depth, and are soon

surfeited with things they do not fully understand.

"THE LOCAL NEWSPAPERS.

"Our three Morlaix papers naturally took the matter up and commented thereon, each from its own point of view, but the clerical paper, *La Résistance*, went quite beside itself on the subject. In its anger it published *in extenso* the article in question. Mr. Patureau also published an open letter addressed to me. In this letter he demanded an answer to a few questions: Was I or was I not an Englishman? Why, after so many years spent in France, did I not become a Frenchman? What was our object? Why did I not prosecute the newspaper if its statements were false? I wrote back and said that, although I considered his questions somewhat impertinent, I did not mind telling him that, having no confidence whatever in the future of a people that would not or could not free itself from the yoke of the Church of Rome, I did not care to change my nationality, and that, in any case, I would never become a Frenchman so long as I saw that liberty in France was not safe from the attacks of the clerical party. I added that I was in this country to proclaim that the Gospel alone made men free, whilst Rome only made slaves, and that if I had not prosecuted the Paris paper it was because I considered its silly insinuations beneath contempt, and the sixty years of our family life in Morlaix a sufficient defence against his or anybody else's suspicious.

"Whilst he was here Mr. Reveillaud went to Guerlesquin, where we had a good meeting, and to Plouneour Menez; then he went to Carhaix, where Mr. Tunod, the Société Cen-

trale's agent, was expecting him. They had a large meeting in that town, but some members of the Catholic Club of Morlaix went over in order to prevent Mr. Reveillaud speaking. They disturbed the meeting, and some of them tore down the Bible texts on the walls. Mr. Reveillaud nevertheless spoke for half an hour, and was cheered over and over again.

"THE RESULTS

of this kind of campaign are far from being unsatisfactory. There is no doubt that the clerical party have been greatly embittered against

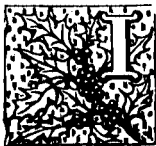
us, especially against me, whom they look upon as the cause of the mischief. There is no doubt also that their efforts, more especially in the country district, will be renewed against our work; but all that will only have a time; their strength will spend itself out. I do not see that the attack of the newspaper has had any influence on the bulk of the population, our position is exactly what it was before, and I believe that some good will come out of this momentary agitation.

—Yours most truly,

"ALFRED LEWELYN JENKINS.

"A. H. Baynes, Esq."

DEATH OF THOMAS OUGHTON, ESQ., OF JAMAICA.



It was but a few months ago that we were startled by news of the sudden death of the Hon. J. C. Phillippo, who was so widely known, not only for the leading place he held in his profession in the island, but for the kind-hearted and Christian manhood which caused him to be honoured and loved wherever he was known. A similar shock has now passed over the community in the equally sudden death of Mr. Oughton, who, by his blameless character and by the position he had gained as the leading solicitor of the island, was as loved and honoured as any man in Jamaica.

Mr. Oughton was the son of the Rev. Samuel Oughton, formerly for many years the pastor of the East Queen Street Baptist Church, of which Mr. Thomas Oughton was a member at the time of his death. In early life Mr. Oughton intended to follow his father's steps and give himself to the work of the ministry, but afterwards his plan was altered, and he undertook the study of law, with the success that is so well known in the island, and which has been repeatedly acknowledged by the high appointments conferred on him by the Government. Though in his latter years the claims of his profession left him little time for other work, some years ago, when East Queen Street Church was without a pastor, Mr. Oughton was most actively engaged in supplying the vacant place, and in keeping together the church in the time of its need. During his long and useful life, his unswerving integrity impressed itself upon all who became associated with him, and made the firm of which he was the head a guarantee for an honourable and pure administration of the law. His large practice extended to all parts of the island, and many business firms and families will deeply feel the loss of a wise counsellor and true friend.

The end came after a hard day's work in the office, and only on the arrival of his carriage at his residence it was discovered that he was unable to move. He had been attacked during the short drive by apoplexy, and the next day

passed away, surrounded by his family, to whom we tender our deep sympathy.

The funeral services took place in East Queen Street Baptist Chapel. Thus this church has been in a few months called to part with its two most prominent members and liberal supporters, and the names of Dr. Phillippo and Thomas Oughton are added to the list of the honoured dead who loved and served the church of their fathers.—*Jamaica Baptist Reporter*.

A VISIT TO A SELF-SUPPORTING SINGHALESE CHURCH.



ON Accession Day, June 20th, we had the pleasure of being present at the anniversary meeting of our Singhalese church at Byamville.

This is the second anniversary of the pastor's settlement, so I think we may say the experiment has been fairly tested; and judging from the bright and happy appearance of the people, and the encouraging report, the progress made has been most satisfactory.

The minister's house is a pattern one, prettily surrounded by plants and shrubs, and the interior so neat and comfortable. We were provided with a repast which, though perfectly simple, by the tasty way in which it was prepared, did great credit to the minister's wife, to whose admirable domestic management much of her husband's success is to be attributed; for where the minister's home is a model, his influence will be greatly enhanced.

After breakfast we adjourned to the chapel for a public meeting. The building was as closely seated as possible, while many stood at the windows, or occupied the verandah. I noticed that the attendance was considerably larger than last year, and the countenances of the people beamed with pleasure.

The report stated that the support of the pastor had been kept up, additions made to the church, a Sunday-school established, and the pastor had been able to take part in mission tours in districts where the Gospel is not regularly preached. An excellent girls' day-school is also carried on by the minister's wife.

One of the speakers at the meeting was the son of the pastor, recently chosen by the united churches of Kottigawatte and Gonawette as their minister, in which sphere of labour he has cheering prospects of success. His allusions to the time when he had been a boy amongst the Byamville people were touching, and it is pleasing to see the sons of our Mission agents growing up, not only to come after their fathers, but to labour with them.

The meeting was followed by an animated auction of articles contributed by the people, to be sold for the benefit of the church funds, consisting of all sorts of garden produce, knives, lace, articles of dress, ornaments, lamps, and pictures, &c.; the article for which there was the keenest competition being a coloured engraving of the Queen and Royal family, showing that these Christian villages in this far-off land love their Queen as well as any inhabitant of the British Isles.

We trust this short account of a very pleasant day may lead some of the Christians in England to greater sympathy with, and prayer for, the infant self-supporting churches in heathen lands, who are bravely struggling on, amid great difficulties, to carry on the work of God, and, by spreading abroad His knowledge, to enlighten the surrounding darkness.

M. C. WALDOCK.

BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

NO. II.

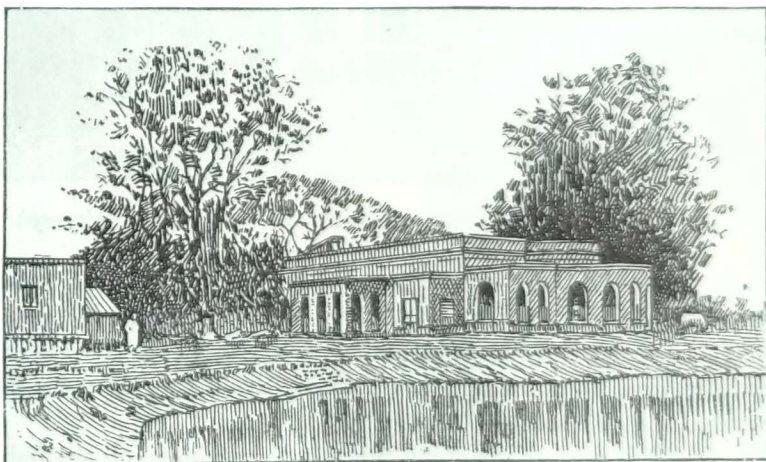


ROAD which runs westward from the steamer ghat, and at right angles to the bund, divides the European portion from the town proper of Barisal. The town lies to the north—a dense mass of streets and huts; the English bungalows to the south, in large open spaces cooled by the river breeze. The Kutcherries and other Government offices stand on



STEAMER GHAT AND OFFICES, BARISAL.—(From a Photograph.)

either side of this road; while in the distance gleams the square castellated tower of the Episcopal Church, built in 1847.

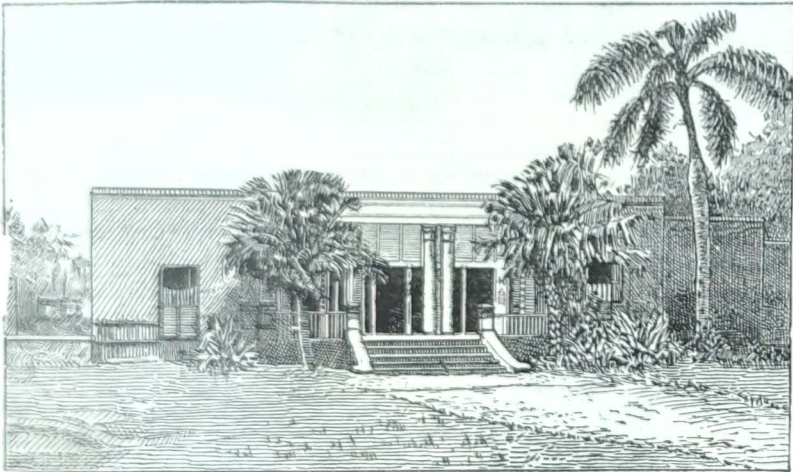


JUDGE GARRETT'S HOUSE, AND THE BOUND TANK IN WHICH HE WAS BAPTIZED.—(From a Photograph.)

The first officer who did anything much to lay out or improve the town was Mr. W. N. Garrett, who acted as judge as well as magistrate, and was

here from 1827 till 1832. It was through him we first gained a footing in Barisal. He raised the subscriptions for the English school, and, with the consent of the subscribers, sent the money in trust to Serampore. The house in which he lived still stands, and is shown in the picture, together with a corner of the round tank in which he was baptized. He held services in this house both on Sundays and week-days, and finally put up separate buildings (a chapel and two school-houses) on a piece of land which he took for the Mission. This site is just opposite the English Church. All the old buildings have disappeared, but they stood on the very spot now occupied by the bungalow which I have photographed. Here lived our first missionary and his successor. The site is but a few yards from the Preaching Hall.

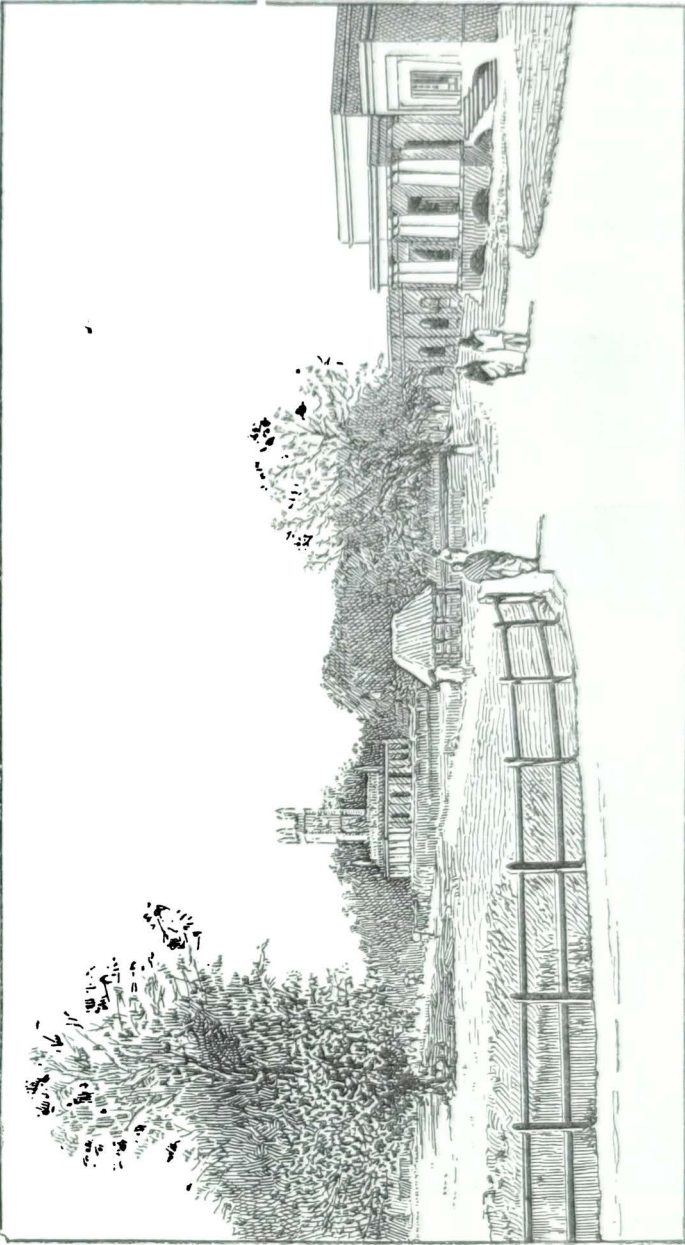
Mr. Garrett was as practical and thorough-going in his service for Christ



SITE OF FIRST MISSION BUILDINGS, BARISAL.—(From a Photograph.)

as in his service for the Government. He was not ashamed to accompany his Christian *Nazir* (office superintendent) when preaching in Bengali in the bazaar; but the disgrace in which he was considered to have involved himself by being "baptized in a tank" led, shortly afterwards, to his final departure from the district.

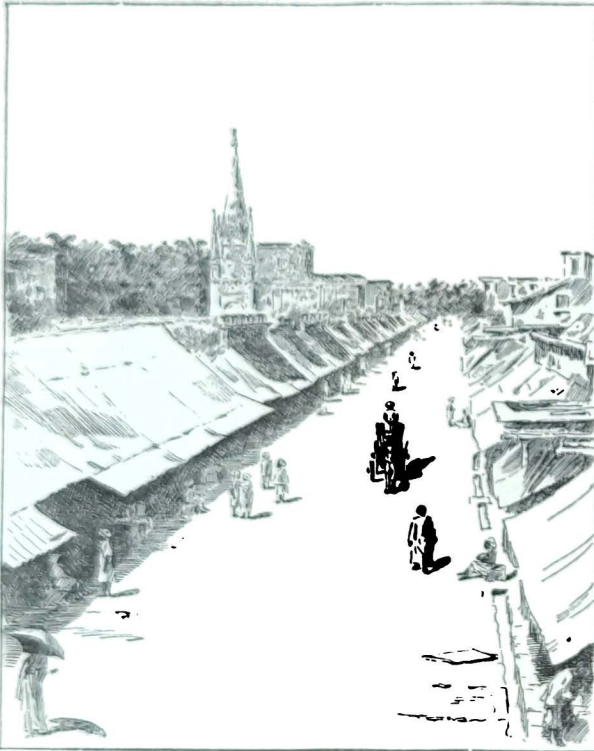
The Chauk Bazaar is the main business thoroughfare of an Indian town. Here you buy everything, from "oil which maketh man's face to shine" down to patent shoes, which shed a lustre round his feet. Here, too, the industries of the West and East run side by side. The latest design in Singer's sewing machines will be rattling away next door to the



VIEW FROM THE TREASURY, LOOKING WEST, BARISAL.—(from a Photograph.)

maker of glass bangles, or the pedlar in primitive wooden combs. Over the way is a fussy little engine bottling aerated waters, whilst here sits a sweetmeat "wallah," pouring the oleaginous contents of his earthen pan through a hole at the bottom on to a dirty mat. A few doors further up is a printing press striking off texts of Scripture, and above it a plaster painted idol looking down from its shelf, as Dagon may have looked at the ark.

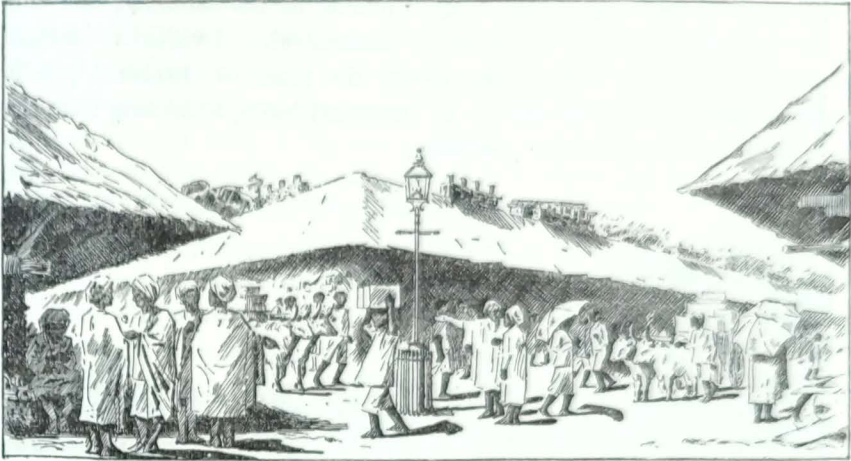
Barisal Bazaar is cleaner than most I have seen of its size. Cemented drains run the whole length on either side. The buildings are chiefly of brick, some



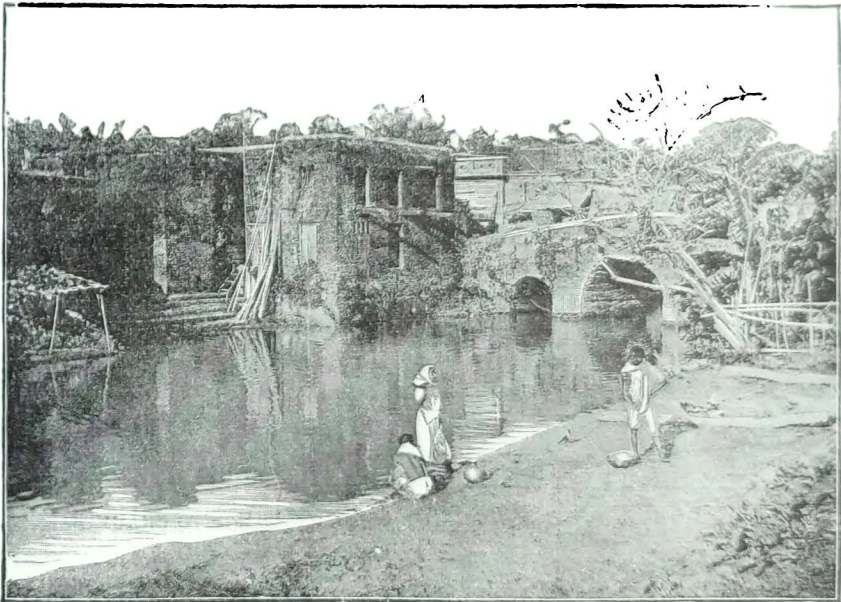
CHACK BAZAAR, BARISAL.—(From a Photograph.)

being shaded with corrugated iron. Our missionaries, for over sixty years, have preached almost daily at one end or the other of this bazaar. At the farther end is a lamp-post with a small railed enclosure at its foot. This is a favourite spot, the centre of four cross-roads, and the focus of traffic. But space is limited, and the four ways soon become blocked if a crowd gathers to listen. Speaking is hot work then. I have often hung my hat on an arm of the lamp-post, and wished I could raise myself to the same height

to get a little fresh air. The horse and gari shown in the picture are those of the Zenana Mission. The spire on the left belongs to the gateway of



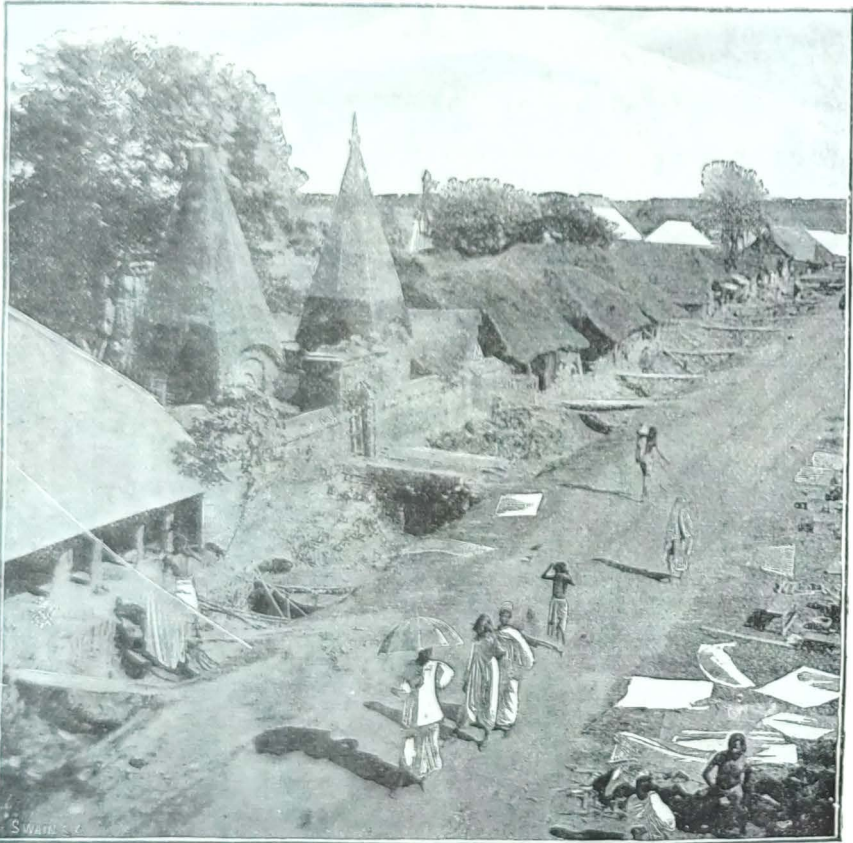
NORTH END OF CHAUK BAZAAR.—(*From a Photograph.*)



BRIDGE OVER KUAL, IN CHAUK BAZAAR.—(*From a Photograph.*)

the oldest temple in the town, dedicated to Jagat Nāth (Juggernaut). The temple contains a stone image of Krishna with his wife Radha. Food

and flowers are offered several times a day. The old priest in charge has been there many years and is reckoned very devout. He is supported by the gifts of the worshippers. The educated do not subscribe, and this fact became the occasion of mournful comment when I visited the temple yesterday morning. Every year, during the month of October, a pundit priest attends nightly to read one of the sacred books, translating from the Sanskrit into Bengali as he goes along.



A STREET IN BARISAL, LOOKING EAST FROM ENTRANCE TO CHAUK BAZAAR.
(From a Photograph.)

Beyond the preaching stand, already described, is an old brick bridge rapidly crumbling away. Its three arches span a very dirty stream, which drains the bazaar and falls into the river about a stone's-throw further down. It forms a most convenient water-way for eight miles into the interior, after which it joins the Barisal River again, having made a

straight cut across the neck of an enormous loop. We shall all be glad when the bridge falls to pieces, large boats not being able to pass under it and use this shorter way. People bathe in the water of the Khâl, cook their food in it, and sometimes even drink it, as you see them doing in the picture. The unctuous crow hops along the ground, or watches for scraps of food from his perch on a neighbouring tree. Many ghâts (like the one opposite) lead down from the back of the shops to the water's edge; and when these were newly built, with balconies overhanging the stream, it must have been a fairy scene at night—the balconies lighted up and the stream itself gay with the fitting fires of passing boats.

The last picture represents a street running at right angles to the centre (or south end) of Chank Bazaar. The houses on the right are chiefly those of *Châmars*, or workers in leather. They sit a great deal in the open air to work, and you may often see a leopard or tiger skin drying on the thatched roof of one of their huts. The temple on the left is the shrine of the goddess Kâli—the two spires being dedicated to her husband, Siva. As you enter the courtyard through the rickety gate you see a thin black fork of wood sticking out of the ground, just in front of the temple steps. It is here that goats are sacrificed. A small kid stood by it, tied by a short piece of string, and bleating, on the day when this photograph was taken. Then followed a procession of women filing in over the little bridge to the beating of drums, and presently filing out again, having witnessed the victim's death. It all happened in a few moments, while the camera took a long shot down the sunlit road.

WILLIAM CAREY.

WOMAN'S WORK FOR MISSIONS.

BY MRS. C. S. MEDHURST, LATE OF TSING CHU FU, SILANTUNG.



EVERY Christian is of course responsible according to the measure of opportunity for the evangelisation of the world, but we women have this task laid especially upon us. It is our sex which has most benefited by Christ's work, and gratitude should lead us to use our Christ-given freedom to elevate and save our less favoured sisters. The women of heathen countries are the chief upholders of idolatry, and when they have learned of Jesus, Isaiah's prophecy shall be fulfilled (Isa. ii. 20). Do I mean by this that every Christian woman should leave her native shores and become a representative abroad of our missionary societies? Certainly not, that would be only Christianising one land at the expense of another. Nevertheless what we call mission work, whether at home or abroad, is of such vast importance that it required every Christian woman to bear a part of its burdens and share a portion of its joys. What is this work? It is taking Christ into homes where

women are living and dying, without hope for the future and without Divine help and consolation in the present.

These women may not all have white skins, but they all have hearts to feel, and souls to live for ever. They are all women made in the image of God, women for whom Christ shed His blood, women who are moulding the lives of the fathers and mothers of future generations. Sisters, do your hearts never bleed for the Hindu child-widows doomed to lives of misery, knowing no mitigation, sorrow knowing no solace? Do you ever pray for the Chinese bride married to a man she never saw, and whose absolute slave she is?

Have you never in spirit heard the groans of the sick and the dying, who have neither nurse nor doctor to ease their pain? Have you never thought of the hundreds of sweet, innocent children being polluted and destroyed in their homes, the very places which should be to them fountains of virtue and bulwarks of piety, but which are too often training schools of iniquity? These homes (if such dens may be called by such a sacred name) are here among us in this land of liberty, as well as in the darker, more superstitious countries.

And, sisters, it is our unspeakable privilege to aid by purse, by pen, and by personal labour in purifying them, by filling them with a knowledge of the Child Jesus, the Saviour of the world. What can we do in our own happy homes to forward this work? We can talk to our little ones about it, and place suitable missionary literature in the hands of our elder children. It is a mistake to suppose that a child can take no interest in these things. Some time back, a returned missionary was visiting one of our large cities, and was asked by a leading member of one of the churches to address a drawing-room meeting in her house. The lady's little daughter of eight summers was all excitement to see the live missionary, and asked her mother if she might stay in the room and hear her speak. The wise mother consented, and the child found herself a low seat and sat by the missionary. As the meeting was about to close she slipped from the room, returning in a few minutes, with her best new doll, which she placed on the missionary's lap, saying, "Do take to one of the little black girls, please." It was the child's best gift, which cost her self-denial. No one else gave anything that afternoon.

Once when visiting one of the country stations a few miles from Taing Chou Fu, my home, where a foreign lady had not been for a very long time, I found the women more willing to chat about my dress than to hear about Jesus. I sat down and let them talk, thinking the while how I should win them. My little girl whispered, "Let me sing, 'Jesus loves me, this I know,' in Chinese to them, mother." I lifted my little one on to the table, and said, "Sing dear." The little voice rang out. I had the women after that, some with tears in their eyes; the parting came only too quickly. In these as in many other departments of life it is true that "a little child shall lead them." Let us supply our children with cents for the collection in the Sabbath-school. In my father's house a missionary box was placed on the breakfast table every Sunday morning to receive the pennies, and I well remember the excited interest with which we watched the box opened at the end of the year, to see how much it contained.

It is the church which does most outside work which has the largest inside blessing. No church is so prosperous as a missionary church. Let us regularly attend the missionary prayer-meeting. Let us learn the names of our mission-

aries, their fields of labour, their peculiar needs, and let us make these special subjects of prayer. Specific information, which means special interest concerning the heathen world, is one of the greatest needs of our church members to-day, yet if we lack this it is our own fault. We may know if we will, and surely if we have the Spirit of Christ we shall will to know all that may be known. Christ's first resurrection word was addressed to a woman, and was "Go ye." Christ's last resurrection word was addressed to all His disciples, and was "Go ye." Only as we sympathise, and in proportion as we sympathise, with our missionary Saviour shall we commune with our Lord. Look out for the returned missionary, welcome her to your homes, welcome her to your church, encourage her to talk of her work, her plans, her hopes, her disappointments and her successes. When she returns you will read her reports and letters with a living interest, for you will see things largely with her eyes. Send her a new book now and again, some papers, something for her girls, or for her medical work. It seems to me that when a missionary returns home for rest she ought to be able to come to our church for strength and inspiration; she has now too often to go to the church and stir the people up instead of being stirred up.

Is there no one here who, like myself, is longing to work among these needy women and helpless children? It requires a woman's love to reach a heathen woman's heart. If our heathen sisters are to be lifted up, it must be a woman's hand which shall grasp theirs; only a woman's voice can plead with these women.

It is one of the highest places God can ask us to fill. It is great, it is glorious; no other work can be compared with it, whether at home or abroad; no work is so unselfish, so Christ-like. "I knew that my people were perishing," said an American Indian chief, who had walked 350 miles to find a missionary. "I never looked into the face of my child that my heart was not sick. My father told me there was a Great Spirit, and I have often gone into the woods and tried to ask Him for help, and I only got back the sound of my voice. You don't know what I mean, for you never reached out your hand and took nothing. Will you not give me a missionary?"

But the church thought she had neither the man nor the means. Every mission-field has the same story to tell of perishing souls asking for the Gospel, and being refused by overworked missionaries. Every missionary society can tell of good and suitable consecrated and God-filled men and women having their offers of service refused because God's stewards have not supplied the necessary funds to feed them after they have given up everything for the work. Shall it always be so, sisters? Can we stand at the foot of the cross, gaze at the blood-stained, agonised face of our dying Saviour, dying for these very people, and say it shall always be so? Shall we say it must be so, it cannot be helped, although He has said, "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations"? If we cannot go ourselves we must send those who can go. Are we who are mothers, are we who are Sunday-school teachers, are we who are leaders of the young, doing all we can to teach the young that their time, their talents, and their money are sacred trusts from God, and that to Him they should give their first fruits? Are we setting them worthy examples in this matter, by our own consecration of all we are and all we have?

THE MISSION IN CEYLON.

CHEERING LETTER FROM REV. W. S. THOMSON,
OF MATALE.



DEAR MR. BAYNES,
—I am afraid my quarterly letter is a little overdue, but I am sure it will be none the less acceptable because of that. I am very sorry at the delay, but as I left for Sabaragamuwa Province three weeks ago, and have just returned, it has been impossible for me to write sooner.

“Allow me first of all to express the pleasure and thankfulness we all feel at the prospect of having another man in the near future. For months back we have been planning, planning, planning, how we could best dispose of ourselves so as to overtake all the work with the slender force at our disposal. I am afraid it was a sorrowful business. Colombo required two men, so did Kandy; and what was to be done with Sabaragamuwa and Chilao? Our cogitations always ended with a sigh, a shake of the head, and an expression of the opinion that we must have more men; could we have even but one more, we should be able to manage very well, and at least to make an attempt to occupy all the ground taken over by the Mission, but without this one it were impossible.

“DELIGHT AT THE PROSPECT OF REINFORCEMENTS.

“Now that our hopes are virtually realised, our joy is almost unspeakable. Unless you had seen the eagerness with which every mail was looked for, and every HERALD scanned for intelligence as to whether Mr. McCallum had been accepted for Ceylon or not, it were impossible for you to estimate our present satisfaction. Then, even

our brightest moments were dulled with the knowledge that, no matter how hard we worked, we were not sufficient for the work of the Mission. Now we feel that, although the work may still be above our strength, we have far better prospects of ultimate success.

“How I wish the Christians at home could be brought to form a true estimate of the condition of heathenism; that they could see it for themselves in all its degradation and sinfulness! I simply dare not write of the sights one sees and of the awful state of degradation which obtains in many places in Ceylon, even though the island has been under European rule for such a time. If our churches were alive to such facts, I don't think the present state of affairs would last long. Instead of deficits and consequent retrenchment, the men and money would be forthcoming to enable us to advance, and to advance along the whole line.

“MISSIONARY LABOURS.

“Since writing my last letter, my time has been taken up very much as before. First of all, there is the study of the language. My examination will take place early in October. I have already gone over all the work, and am at present engaged in revising. I think I told you that I preached my first sermon towards the end of last February. With regard to purely mission work, some time ago I conducted a four days' mission in Kandy and the surrounding district. I had five men with me, drawn off from different stations in the province. We began on the Thursday and continued until the Sunday night. Our method

of procedure was as follows:—At seven o'clock in the morning, we all met for worship and to map out the day's work. Then a goodly supply of English, Singhalese, and Tamil tracts was given each man, three roads leading into the country were chosen, and two men sent along, each to give away tracts and to hold personal conversations and open-air services as opportunity offered. This was over usually by eleven o'clock, when we had breakfast. At three o'clock in the afternoon, we set out again to visit the streets and lanes of the town. After two hours of such work, we all met at an appointed place and held an open-air service for another hour. Then we went to the chapel and held an evangelistic service in English and Singhalese from half-past six to about eight o'clock. This closed the day's work.

"Our open-air service on the Saturday afternoon was one which I am sure you would have enjoyed. We took our stand at a corner of one of the busiest streets in Kandy. Two of the brethren opened the meeting by singing a Singhalese lyric, then we all joined in a Singhalese hymn. By the time we had finished the hymn, we were surrounded by a crowd of from 100 to 150 men—English-speaking Burghers, Moormen, Tamils, and native Singhalese. I addressed them in English, the man on my right interpreted into Singhalese, and the man on my left into Tamil; so that all the people heard the Gospel, every man in his own tongue, wherein he was born. At the close, I distributed about 150 tracts, the people crowding round to get them.

"AFTER MANY DAYS.

"With regard to results, I am afraid I cannot speak definitely; but while the mission lasted, the seed was sown broadcast in and around Kandy,

and the people in almost every instance gave us an attentive hearing. More than this I cannot say.

"During my visit to Sabaragamuwa Province, I inspected all the schools save one, held a number of services, visited the hospitals, &c., distributed tracts, and did as much itinerating work as time permitted. What a grand field for work is there lying fallow! We simply must do something more for it than we have during the past year or two.

"On leaving Sabaragamuwa, I spent the Sunday with Mr. Hankinson. Together we visited a district lying twelve or thirteen miles north-east of Colombo. The great majority of the people there are Roman Catholics, but their attitude towards us was more favourable than I have seen anywhere else on the island. Besides personal conversation, tract distribution, and the chapel service, we held an open-air meeting in the village in the afternoon. Before we had finished singing the second hymn, the inhabitants—men, women and children—were gathered round us in a large attentive crowd. The evangelist, Mr. Pieris, interpreted for us and we both spoke. At the close we gave away about 300 tracts, and one man asked me for a few to take home to the people who lived in his village. Needless to say he got them. We were very sorry we could only spend that day with them; we both felt that had we been able to remain for a week or so, a grand work might have been begun all over the district.

"Thus the work goes on, here a little, there a little; line upon line, and precept upon precept. The issue of it lies with a higher hand.

"This brings me down to the present. My health continues good, and I find my interest in the work increasing month by month as I become more familiar with the language.

"With kind regards,

"Sincerely yours,

"W. S. THOMSON.

"A. H. Baynes, Esq."

INTOLERANCE OF THE ROMISH CHURCH.



THE Rev. N. H. Shaw, of Florence, writes as under :—

“DEAR MR. BAYNES, — If our friends in England knew what their Italian brethren have sometimes to suffer in moments when everyone hopes for consolation—viz., when near to death—it would quicken their sympathy and lend fervour to their prayers for us. We have recently lost two brethren by death. In both cases we have had trouble through priestly influence, but one is such a typical case that I am moved to inform you of it.

“One of our brethren at Prato fell ill, and was for a while visited by us in his own house. His wife and daughters were opposed to his creed, but the latter treated me (while left to themselves) with every mark of respect. The wife was dying in another room while I was with her husband one evening, and the priest who attended her came and listened outside the door to our conversation and to my prayer. On another occasion two of our brethren found the priest at the man’s bedside, and the patient made signs beseeching them not to leave him with his ghostly visitor. They read, prayed, and conversed with him, and the priest stayed through it all. He was told by the sick man that if he came merely as a friend he was welcome, but that, as a priest, he was not wanted, confession having been made to, and pardon obtained from, the Lord Jesus Christ, our only real Priest. Still the ecclesiastic did not leave, and one of the brethren remained more than four hours to save the patient from annoyance.

“At length our brother decided to go to the hospital, where, having de-

clared himself an Evangelical, he was, for some days, free from molestation and comforted by the visits of his brethren in the faith. But the priest was not to be deprived of his prey, and lies were to be freely used in the service of the Church. The daughter appeared pretending to have received a telegram from her uncle beseeching her father to return home, and promising to pay all expenses of doctor, &c.

“At first the poor man replied: ‘No, no! I want to be where I can receive the visits of my Evangelical brethren,’ and only yielded on her solemnly promising him that the house should be free to them as often as he wished for them or they thought well to visit him. ‘For the love of God do not forsake me!’ he cried to one of our brethren who stood by as he was about to be conveyed home.

“In a few hours afterwards this brother and another knocked at the door, but were refused admittance. On being informed by telegram of our brother’s state I sent Sig. Allegri, who stayed there two days and nights, seeking in every possible way to obtain access to the poor man. The highest legal authorities of the place were consulted, and also a visit paid to the *Procuratore Generale* of the King, in Florence. These men, one and all, with a shrug of the shoulder, declared that, although they themselves had no religious belief of any kind, unless in the possible existence of a Supreme Being, they would gladly help us if they could, but that there was no remedy. There is little doubt that by means of a lawsuit we could have obtained justice, but meanwhile our

brother would have died and been buried. Several days passed, during which the priest had free access to the sick man and we were prevented from approaching him. It is easy to imagine the inquiries which the poor dear fellow would make, and the lies which would be told him to explain our absence. At length the end came, and from one who was in the sick chamber we have learned what took place. It seems the priest continued to importune the poor man to confess to him, but he, as long as he could speak, declared he had no need of such

confession, and when he could no longer speak he replied by looking and pointing heavenward. Then, when he was no longer conscious, the representative of the Church administered the *viaticum*, and so avoided the scandal of an Evangelical funeral.

“Does not an incident like this (which is by no means uncommon) call for deeper sympathy with those who are thus tormented on account of their faith, and for more zeal in the work of evangelising Italy?—I am, &c.,

“NATHL. H. SHAW.

“A. H. Baynes, Esq.”

THE SOCIAL AND MORAL IMPROVEMENT OF INDIA.

BY THE REV. THOMAS EVANS, OF MUSSOOREE.



DEAR MR. BAYNES,—As the readers of the *HERALD* are interested in every movement on foot for the uplifting of India, it is possible that a short sketch of my work through the plains of India, last winter, may be of interest to some of them.

When I was on the eve of going forth to the Punjab, to commence my annual crusade against the demon drink, I received an urgent request to go to the aid of the good friends who had just come out to India in connection with the Royal Opium Commission. Both Mr. J. G. Alexander and Messrs. Wilson and Pease, all of whom were new to India, sadly felt the need of the help of some one who would have considerable knowledge of both the country and the people; and, as I could not but regard the request as a call to *duty*, I could not well refuse to go, even at some sacrifice to my temperance work.

THE OPIUM QUESTION.

I therefore went straight down to Calcutta, and after consultation with the anti-opium friends, and giving my own evidence before the Commission, I went off to Assam to seek evidence against the use of opium; and, though Assam was a strange land to me, I am thankful to be able to say that the Lord most wonderfully opened up my way to secure any good and strong evidence as to the deleterious effects of opium indulgence in Assam, which I hope may prove useful. Now, I wish to tell you that our pro-opium officials in India brought forward, among other things in favour of the use of opium, the following hypotheses:—

I.—That opium was a *valuable preventive to fever*, and a prophylactic in malarious districts.

Assam being a malarious country, and the consumption of opium being very large there (larger by far than in any other part of India), it was main-

tained that the people there indulged largely in opium because they found it to be a preventive to malarial fever, and that if the supply of the drug should be stopped, the fever of Assam would soon sweep away one half of the population, &c.

This was held forth as a grand argument in favour of the use of opium, and a great deal was made of it until the bubble was exploded. Beside other evidence, my visit to Assam resulted in the following discovery. I met a tea-planter who had spent nearly forty years in Assam, and who gave me, in written evidence, his experience, which was to this effect:—(1) That opium was never prescribed by any medical man as a preventive to fever; (2) that when attacked with fever, the opium-eaters were the first to die; (3) and that he knew whole villages to have been depopulated through opium. In short, he said that opium was the curse of the country, and that Assam would have been far more healthy and prosperous without the use of the deadening drug.

The next witness was a native, and the largest employer of labourers in Assam. He had then a large contract for earth-work on a new line of railway from Gowhatti, in Assam, to Chittagong, and for this great work he said that not more than 10 per cent. of the Assamese could be employed, simply because they were the first to sicken and die from fever through opium eating, and because the use of opium made them so stupid and sleepy that they were not worth employing.

Nearly all his coolies for the work he had to import from India, where the people were not so given to opium habits, and who would do double the work of the opium-besotted Assamese, &c.

Then, strange to say, I found in Gowhatti an old and respectable Government official, who, after an experience of over forty years, had been both grieved and disgusted with the havoc which the use of opium had made in Assam. His evidence was most valuable from an official standpoint, and it was so damaging to the prophylactic hypothesis put forth, that a strong effort was made by the local authorities to prevent the witness from appearing before the Commission, and were it not for the protest of Mr. Wilson against such glaring partiality, he would not have been allowed to come. But in spite of official influence, Mr. Wilson prevailed, and the noble old native official of Gowhatti gave splendid evidence before the Royal Commission as to the most injurious effects of the fatal drug in Assam, while others also came over and did the same. Besides this, I was able to organise two new temperance associations in Assam, and preach the Gospel of Christ to respectable natives, many of whom never heard it before.

GROUNDLESS ALARMS.

II.—Another bugbear conjured up by the Government officials in favour of retaining the traffic in opium was this. They gave it out that if opium cultivation were stopped, there would be a great tumult among the opium cultivators, who would suffer a heavy loss, on account of which Government would have to give them very heavy compensation, amounting to millions of money.

In order to find out how matters stood in this line, Babu Prem Chand, of Gya, of our Mission, and Mr. D. Jones, of Patna, and myself, took the trouble to go to the cultivators at their villages, and make inquiries from the people themselves on the spot.

The result of this inquiry was that we found out, by facts and figures given us by the people, that those who cultivated opium did so at a loss of about ten or more per cent.; that it was a most risky and troublesome crop; and that they were in a large measure *forced* to grow the poppy crop, on account of the large amount of money given them, free of interest in advance, at a time of the year when they most needed money, and that the opium officials insisted on their growing poppy against their will, and using threats in case they refused to do so.

Thus was exploded the theory of the need of compensation to the poppy cultivators, who would only be too glad to give up the crop for ever.

III.—Another great plea put forward in favour of the use of opium was this. It was said that our Punjabee Sikh soldiers were all given to opium eating; that they were about the best specimens of native soldiers we had in the country, and that if they were deprived of their opium there would be a military revolt among these brave and warlike troops, &c.

Well, when the Royal Commission got to Lahore, the colonels of several Sikh regiments were examined, and on account of whose evidence this third proof to the use of opium completely gave way. It was found that but very few of the Sikh troops took opium, and that those who did were the scum of the regiments. I found myself in Gugranwalla, the headquarters of the Sikhs, and the birthplace of the late leader, and Rajah Runjeeb Singh, that in a Sikh regiment of 700 troops there only three men made use of opium; so that this plea also failed the promoters of this dangerous drug.

Notwithstanding all this, the Indian Government thinks it has scored largely in favour of opium consumption, and the reason is this: such a powerful flood of official influence was brought to bear on all Government servants, as well as others who had Government favour to conciliate, or Government frown to fear, that the great preponderance of evidence was given in favour of opium. So much has this been the case that native confidence in the integrity of English people has received a shock from which it will take a generation to remove it. The respectable natives now say, "Well, we always gave the English credit for truthfulness and moral courage to speak out their minds fearlessly when brought to the test; but now, what can we say when we see English officials join with many of our own people in the praise of opium, which they know to be bad, simply to please the Government?"

It is a most deplorable fact that we thus have in a large measure lost our former high prestige for our integrity, and this loss is a far greater political calamity to the British in India than the loss of all the revenue received from the opium traffic. In short, it is the most serious outcome of the Opium Commission.

THE DRINK TRAFFIC.

One good that has issued from the evidence given is the prominent manner in which the *evils* of the *drink* traffic have been forced into the front. Even excise officials now declare that the liquor traffic is an evil, and to try to save the opium they condemn the drink.

This is a *new* evidence, and the promoters of temperance would do well to make good use of it for the total abolition of a concern which is, no doubt, a *greater* curse to the country than even the debauchery caused by opium.

I spent two months advocating the cause of temperance, and this year I went up to the extreme frontier station of Peshawur, on the confines of Cabul, where I organised a society and preached the Gospel on the Lord's-day. In the Punjab alone I added over 1,000 *new* names to the temperance roll, which now numbers over 100,000 throughout India. One singular event of my tour was the opportunity of preaching a *Welsh* sermon to the Royal Welsh Fusiliers in the station of Jhansi. You may fancy how pleased the sons of "*Gwylt Walia*" were to hear the Gospel once more in their own mother tongue. I must not add.

THOS. EVANS.

Mussoorie.

EXTRACTS FROM LETTERS.



Y DEAR MR. BAYNES,—I have just been looking over some of my old Chinese letters, and I thought if I translated a few extracts from them it would help to show how many of our helpers have laboured, and what encouragements and discouragements they are constantly meeting.

One brother says: "I write you, my dear Pastor Wills, with a very joyful heart, for God has been very good to me. Last time I visited Hsiao-san the people cursed and stoned me; but this time at several places I was urged to stay and eat rice. One man to whom I gave a book a year ago came and told me he believes the doctrine to be true. He no longer worships idols, and prays to God and keeps the Sabbath."

Another writes: "BELOVED PASTOR WILLS,—I went to preach at the fair as you requested. The people seemed willing to listen, but one rough man did all he could to prevent them. He said: 'You are a spy; these are foreign books; you come here to make trouble. The foreigners want our country; they bring the telegraph wires to break up our good Feng-shui' (wind and water). He then abused me and beat me, and said he would kill me if I did not go. I thought it best to leave as he was so enraged, and was making the people excited also."

A young man who goes out in his spare time writes: "I went to a mountain, the celebrated temple of the Goddess of Mercy. I wanted to reach the people going there for worship. A man listened attentively and asked about the Gospel. Another, also living at the temple, inquired earnestly about the meaning of our worship, and who Jesus was. I hope they will come to Jesus; but many in this place try to hinder them, saying much that is bad and false about the true Christian religion."

In one letter the writer says: "DEAR TEACHER WILLS,—I am so thankful for the pleasant visit I have just spent at your home and for your encouraging words. I have had much peace and joy in my work since. Among our inquirers are two Roman Catholics; they attend every Sunday at the services, and have carefully read many of our books and the New Testament. They both desire to become Christians. I hope you will soon be able to come and talk with them yourself."

Another writes: "In my travels I met a Buddhist priest; he accepted a book and listened to my preaching; ten others stood with him to listen. I think this priest believes in Jesus, but at present is afraid to confess before men. In another place I met four scribes who hated 'Jesus books' and His religion, as they call them. They cursed and beat me, but I got away."

One writes telling how he had travelled and preached at several towns and villages. He says: "At one place several soldiers and military officers accepted books and tracts, and invited me to come in the barracks to preach."

One other dear brother, now in the glory-land, after describing his labours and the many difficulties and oft rebuffs, closes his letter by saying: "Thank God, He does not leave us in trial or doubt. His presence is very real. Oh! pray much for me and all my countrymen. There are many anxious ones whose faith in their idols is gone; pray they may not only destroy them, but may truly trust to Jesus for salvation."

The only words I feel it necessary to add to the above extracts are those of the Apostle Paul, "Brethren, pray for us."

WM. A. WILLS.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—The Revs. S. M. Field and H. T. Stonelake left for the Congo per s.s. *Coomassie*, from Antwerp on the 3rd ult.; and the Rev. F. Harmon, Mrs. Harmon, and children, and Miss Tetley, of Taunton, for China on the 19th ult., from Southampton, per s.s. *Darmstadt*, North German Lloyd line.

The Rev. Evan Morgan is expecting to leave for Shensi, in North China, on the 16th inst., by the s.s. *Bayern*, North German Lloyd line, from Southampton.

Arrival of Missionaries.—The Rev. S. C. Gordon has reached this country on furlough from the Congo; also Rev. A. and Mrs. Long and child from Russell Khonda, Orissa.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—

Bells for Mission Stations in Congo in response to the appeal of the Rev. T. Lewis, of San Salvador, from Mr. E. C. Curtis, of Neath, Mr. H. B. Babb, of Plymouth, and Friends at Devonport, per the Rev. H. T. Stonelake; a parcel for Mrs. Wall, Rome, from Miss Fennell, of Balham; a parcel of garments, workbags, &c., for Mrs. Whitewright, Chow-Ping, China, from Miss Knight, Horsham; a case of garments and other articles from Friends at Honor Oak, per Mrs. John Penny, for Miss Aldridge, Shantung, North China; a parcel of toys and garments from Six Little Girls in the Baptist Tabernacle Sunday-school, Sittingbourne, Kent, for Mrs. Teichmann, Pirojapore, Bengal; a parcel from Friends at Bristo Place, Edinburgh, for Mrs. Wright Hay, of Dacca, Bengal; a magic lantern from Mr. Griffin, Bristol, for the Rev. B. Evans, Monghyr, India; dolls and other toys from Miss Bristo's Bible Class, Wellclose Square, London, for Miss Simpson, North China; a parcel of garments from the Girls at Olney House, Hastings, for children on the Congo; a parcel of books and pictures from Mrs. Munro, Chepstow, for Mrs. Carey, Barisal, India; parcel of clothing from Carey Chapel Y.P.S.C.E., Reading, for the Rev. W. L. Forfeitt; parcels from Friends at Hastings and Woolwich, for the Rev. R. C. Forsyth, China; a gift of £2 from Mrs. Barclay, Clapton, for Mrs. Teichmann's work at Pirojapore, Bengal; a parcel of R. T. S. pictures from Mr. E. Rawlings, of Wimbledon, lamp from Friends in Birmingham, and medical works from Dr. W. Dunn, Glasgow, for the Rev. F. Harmon, Chow-Ping, China; an Oriental sickle and pipe from Mr. E. Jobbins, Whitechapel, for the Mission House Museum, and volumes of the *Baptist Magazine* for thirteen years (1831 onwards) from the Rev. J. Cruickshank, of Crewkerne, for Mission Station Libraries. Also a parcel for the Circular Road Chapel, Calcutta, Bazaar, from Miss George, West Norwood.

Miss Leigh will be glad if the friends who have promised her gifts of garments, patchwork, cotton, needles, scissors, small workboxes, dolls and toys, looking glasses and other articles for prizes for the girls in the Cuttack Orphan-

age, will kindly send the parcels addressed to her at the Mission House, Furnival Street, Holborn, by the middle of September if possible.

The Committee beg to acknowledge with sincere thanks the following further acceptable gifts:—For Rev. F. Harmon, of China, £2 10s. towards purchase of surgical instruments, from Friends at Richmond Chapel, Liverpool; for Mrs. Harmon, a parcel of toys for Chinese children from Miss Marshall and her Scholars of Highgate Road Chapel. The Rev. C. R. Forsyth also desires to acknowledge five guineas from "E. C. C." and £1 from "A. C. D." on behalf of Museum. Thanks are due to the Young Ladies of Honor Oak Church for box, containing dolls, balls, frames, mottoes, beads, Christmas cards, and calico, of the value of £5, for the use of Miss Aldridge in her mission work at Chow-Ping. For Miss Leigh's School, Cuttack, from Mrs. Chubb, various school materials; also gifts of the same character from Mrs. Earle and Mrs. Barker.

The Rev. Thos. Bailey begs to thank the Rev. J. R. Godfrey for six copies of "Lyra Bartonica," and a copy of "Barton Memorials," for the Museum College Library at Cuttack.

THE LORD LOYETH A CHEERFUL GIVER.



WITH thankful hearts we acknowledge the receipt of the following welcome gifts:—Twenty-four shillings from Bessie and Ethel Stevens, the former writing as under:—"I wanted to do something for the mission work on the Congo, and as our opportunities for collecting money are very limited, we determined to collect farthings. We have succeeded in obtaining twenty-four shillings, and now send it." Eleven shillings from a Hampstead Laddie for Dr. S. R. Webb's work on the Congo; a thankoffering of twenty shillings for success in Matriculation Examination; five shillings from C. Brick, who writes:—"I have much pleasure in sending you five shillings as a small contribution; I wish it was more, but it is all I can do at present. I belong to a Baptist church, and I feel the truth of what was printed in one of the MISSIONARY HERALDS, that every church ought to contribute and every member should be a personal subscriber. I should be glad if you could send me a missionary box so that I could put in a little every day. Kindly oblige one who wishes to be faithful." A postal order for one pound from a Mother, who says, "This sum is the contents of my baby boy's missionary box, who is one year old to-day; the wish of my heart is that in days to come he may be himself a missionary and spend his life in trying to spread the Gospel in foreign lands." For silver chain and bracelet, per Rev. J. A. Jones, of Loughton, who writes:—"The accompanying silver chain and bracelet were put in our missionary prayer-meeting collection last night; the giver does not wish her name to appear." And for pair of silver bracelets, together with two shillings, from a Friend, per the Rev. John Kemp, of Southsea.

The very hearty thanks of the Committee are also given for the following welcome donations:—Mr. W. R. Rickett, £250; "G. W. R.," £20 10s. 9d.; Anon., £20; Mr. Joseph Wates, £20; "Larches," for India, £10; Mr. J. F. G. Dodd, £10; Mr. J. Payne, £10.

CONTRIBUTIONS.

From July 13th to August 12th, 1894.

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

ANNUAL SUBSCRIPTIONS.	
Baker, Rev. T. B.A.	0 10 8
Barnes, Mr. Theo.	1 1 0
Batchelor, Mr. Galus	1 0 0
Bellby, Dr. G. T.	1 0 0
Do., for <i>N P</i>	1 0 0
Do., for <i>W & O</i>	1 0 0
Blinckhorn, Rev. R. R.	1 0 0
Brown, Rev. J. A., M.R.O.S.	5 5 0
Dodd, Mr. J. T. G.	5 0 0
Do., for <i>Congo</i>	5 0 0
Haytor, Mr. Harrison	5 0 0
Holden, Mrs. F.	0 10 6
Jackson, Pastor G. W.	0 10 6
J. H. A.	0 12 0
Larard, Mr. J., Graves- end	1 0 0
Mead, Mr. Goo.	0 10 0
Milligan, Mrs. E. J., the late, "In Memoriam"	1 0 0
Rondie, Mr. H.	0 10 6
Stinkwell, Mrs., Dun- stable	0 10 6
Thompson, Miss F.	0 10 6
Under 10s.	0 11 0

DONATIONS.	
A Friend, per Rev. J. B. Myers, for <i>W & O debt</i>	5 0 0
A Hampstead Laddie, for <i>Dr. Webb's work</i> , <i>Congo</i>	0 11 0
A Thankoffering for success in Matricula- tion exam.	1 0 0
Bellby, Miss M. M.	0 10 0
Furness, Mr. John	4 0 0
G. W. B.	20 10 8
"Hope"	1 10 0
"H. W. M." in Memory of Rev. C. M. Birrell.	5 0 0
Johnston, Mrs., amount collected	1 13 6
"Larches," for <i>India</i>	10 0 0
M. P. B., in Memory of F. R. Oram, for <i>Congo</i>	5 0 0
N. E. W., Newport	1 10 0
O. P. O.	1 0 0
Payne, Mrs. (box)	1 0 0
Payne, Mr. James	10 0 0
Roberts, Mr. D., for <i>W & O</i>	1 1 0
Sears, Mr. and Mrs., Hendon	1 0 0
Stevens, Misses B. and E., amount collected for <i>Congo</i>	1 4 0
The Ladies' Negro Friend society, for <i>Congo</i> schools	5 0 0
Wates, Mr. Joseph	20 0 0
Welghman, Miss J., for <i>Mr. Clark's work</i> , <i>Congo</i>	0 12 6
Under 10s.	1 11 8

LEGACY.	
Johnson, The late Mr. Joseph, by Messrs. Sprigge and Brom- wich	50 0 0

LONDON AND MIDDLESEX.	
Acton	3 10 0
Do., for <i>Italy</i>	0 5 0
Arthur-street, Camber- well-gate	2 0 1
Bermondsey, Haddon Hall Sunday-sch., for <i>N P, Prabhat</i> <i>Chandra Das</i>	10 0 0
Do., for support of <i>Congo boy</i>	5 0 0
Bloomsbury	12 8 6
Horough-road Ch.	13 2 4
Camberwell, Cottage- green	1 13 0
Do., Mansion House Chapel	0 12 6
Deptford, Octavius-st. Sunday-school	1 14 0
Edgware-road, John- street, Trinity Ch. Y.P.S.C.E.	2 0 0
Enfield	6 2 0
Do., for <i>Congo</i>	0 6 2
Forest Gate, Wood Grange	5 1 5
Do., for <i>Bengali</i> <i>school</i>	10 0 0
Do., for support of <i>Mansend's</i>	0 18 10
Hampstead, Keath-st.	300 0 0
Harrow-on-the-Hill, Byron-hill Sunday- school, for <i>N P</i> , <i>Proshonno, India</i>	2 13 0
Kennington, Hornton- street	28 6 2
Do., Sunday-school	3 7 2
Kingsgate-street	2 6 10
Metropolitan Tabernacle Do., Sunday-school, for <i>Mr. Weeks'</i> <i>work, Congo</i>	6 5 0
Peckham, Ladies' Mis- sionary Prayer Meet- ing	1 17 2
Do., Park-road, for <i>W & O</i>	5 10 0
Do., Rye-lane, Senior Y.P.S.C.E., for <i>Miss</i> <i>Compton's school</i> , <i>Calcutta</i>	0 10 6
Peckham Rye, Taber- nacle Y.P.S.C.E., for <i>Congo</i>	1 1 0
Putney, Werton-road	5 5 0
Regent's-park Chapel	32 16 6
Do., Miss Westaway's Class, for <i>Congo</i>	0 16 8
Shepherd's Bush Taber- nacle	4 0 0

Spencer-place Sunday- school	1 10 8
Stoke Newington, De- vonshire-square	15 14 0
Upper Holloway	20 10 5
Do., for <i>India</i>	0 4 0
Do., for <i>China</i>	0 4 0
Do., Sunday-school	3 5 11
Do., for <i>Mrs. Kerr's</i> <i>school, Calcutta</i>	8 0 0
Do., Y. P. S. C. E., Prayer Union, for support of <i>Hindu</i> <i>Nath Strkar, Dacca</i>	4 18 0
Vauxhall Chapel	3 7 7
Walworth, Ebenezer Sunday-school, for <i>Bengali school</i>	3 14 0
Willisden-green Sun- day-school	0 19 7
Wood-green Sunday- school, for support of <i>two Congo boys</i>	2 10 0
Do., for <i>Bengali</i> <i>school</i>	1 16 7

BEDFORDSHIRE.	
Bedford, Bunyan Meet- ing	0 13 0
Do., Mill-street	11 0 0
Dunstable West-street	17 3 0
Do., for <i>W & O</i>	0 16 8

BERKSHIRE.	
Reading, Carey Ch.	8 9 2
Do., King's-road	32 0 8

BUCKINGHAMSHIRE.	
Ameraham, Lower Ch.	12 7 0

CHESHIRE.	
Nantwich	8 17 5
Do., Y.P.S.C.E.	0 12 4

DERBYSHIRE.	
Riddings	0 9 8
Swanwick	1 4 2

DEVONSHIRE.	
Devonport, Morice-sq.	1 6 0
Do., Sunday-school	1 3 4
Georgham	1 2 8
Plymouth, Collection at Mr. Stonelake's Vale- dictory Service	7 15 8

DORSETSHIRE.

Upper Parkstone Tabernacle	1	8	8
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ESSEX.

Ilford, Sunday-school	0	17	6
Theydin Bols	1	18	0
Do., for Congo	0	9	8

HAMPSHIRE.

Bournemouth, Ladies-downe Sunday-school, for support of Congo boy, Dabanga	5	0	0
Do., Westbourne Prayer Union, for support of Mr. Hile, India	27	4	7

HERTFORDSHIRE.

Hem. Hempstead	4	14	9
St. Albans, Dagnall-street	21	0	0
Do., Mr. Gibbs' Bible-class, for support of Congo boy	2	10	0
Tring, High-street	1	1	0
Do., for Congo	1	1	0

HUNTINGDONSHIRE.

Huntingdonshire, Balance of Contributions, 1893	15	17	4
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KENT.

Ashford, Sunday-school	1	13	7
Forest Hill, Sydenham Chapel	4	1	11
Whitstable	2	2	0

LANCAHIRE.

Accrington, Cannon-st.	24	0	0
Do., Woodhook	3	5	7
Liverpool	0	18	0
Do., Kensington Ch.	19	9	11
Do., Sunday-school	5	1	9
Do., Tue Brook	1	12	0
Neison	5	13	9
Oldham, King-st., Christian Band	3	8	0
Oswaldtwistle	10	9	11

NORTHAMPTONSHIRE.

Bugbrooke and Heyford	15	19	0
Far Cotton	2	6	7
Moulton and Pitsford	9	18	2
Northampton, Mount Pleasant	1	6	10
Rushden	24	6	8
Thrapston	19	1	7

NOTTINGHAMSHIRE.

New Basford, Palm-st.	5	0	0
Southwell	1	0	0

OXFORDSHIRE.

Hook Norton	0	7	0
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SOMERSETSHIRE.

Bath Auxillary	27	0	9
Bristol Auxillary, per Mr. G. M. Carlile, Treasurer	26	17	9
Do., for outfit and passage of Mr. Stone-lake	1	0	0
Do., Amount collected by Miss Ashmead, for Palestine	4	0	0

STAFFORDSHIRE.

Longton	0	2	6
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SURREY.

Redhill, Prayer Union	1	10	0
South Croydon, Brighton-road	2	0	0
South Norwood	2	14	2
Streatham, Lewin-road Y. W. B. C., for support of orphan at Cuttack	1	1	0
West Norwood, Chateworth-road Sun.-sch.	5	0	0

WARWICKSHIRE.

Birmingham, Y. M. B. M. S. for Buxton Sch.	78	0	0
Do., for Delhi Institute	26	0	0
Do., for Serampore College	24	0	0
Do., for native student at Serampore College	6	0	0

WILTSHIRE.

Westbury, West- and Sunday-school	3	15	0
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YORKSHIRE.

Eccleshill, Sunday-sch.	1	2	0
Milnsbridge	4	12	10
Sheffield, Balance of a/c, 1893-4	2	3	6

NORTH WALES.

MONTGOMERYSHIRE.

Cwm, near Barn	0	7	6
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SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Hope Ch. Sunday-school	5	4	9
Llantrissant, Welsh Chapel	2	13	0
Morriston, Calvary Ch.	3	9	0
Penydarren, Eilim	4	0	0

MONMOUTHSHIRE.

Cross Keys, Miss Hughes' Class, for Congo girl	0	19	0
Upper Cwmbran, Silcoam	1	11	7

PEMBROKESHIRE.

Newport	20	0	0
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RADNORSHIRE.

Dolau Llanfihangel	0	17	1
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SCOTLAND.

Arbroath, Sunday-sch., for Congo	1	4	0
Leven, Sunday-school	0	12	0
Paisley, George-street	1	17	0
Tillooltry, Sunday-school, for Mr. Cameron's work, Congo	1	10	0

CONTRIBUTIONS FOR CENTENARY FUND.

Overbury, Mrs., Birmingham	4	0	0
Ross, Miss, Edinburgh	50	0	0
Maulden	8	18	2
Glasgow, Queen's Park	1	0	0

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
OCTOBER 1, 1894.



FATAKI.

DISASI.

MAFUTA.

MAWANGU.

NKOSI.

NGA-MAKALA.

BOLOBO CONVERTS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1894.

AUTUMNAL MEETINGS,

OCTOBER 2nd, 4th, and 5th.



WITH the issue of this number of the MISSIONARY HERALD the delegates to the autumnal meetings convened at Newcastle-on-Tyne will be assembling. The Missionary Day on Tuesday, the Zenana Meeting on Thursday afternoon, and the Young People's Gathering on Friday evening, with God's blessing resting upon them, cannot but be occasions of hallowed fervour and of far-reaching results.

In view of the special visitation of the churches now arranged to secure the increase of income the Society so very urgently needs, we feel these meetings are being held at a critical but most opportune moment. We would impress upon the minds of all the friends of the Mission the serious state of our finances, and would ask their earnest prayers that from the Newcastle Session pastors, church officers, and all who are present may go forth resolved to take a deeper and more generous interest than ever before in the efforts being made to fulfil the Saviour's great command: "Go ye into all the world, and preach the Gospel to every creature."

A LETTER FROM THE UPPER CONGO.

(See *Frontispiece*.)



THE Rev. R. Glennie, of Bolobo Station, on the Upper Congo River, writes as follows :—

“ B.M.S. Bolobo, Upper Congo, 21st May, 1894.

“ MY DEAR MR. BAYNES,—We have baptized seven youths this year ; and six of them are represented in the accompanying picture.

“ Samuel Martin, Nkosi, and Mawangu were first baptized. Samuel has gone home, but we feel confident that he carries with him the Grace of God in his heart and a zeal for souls.

“ Nkosi, a *protégé* of Mr. F. Butler, Birmingham, is perhaps fourteen years of age ; has been with me since May, 1890 ; professed faith in Christ, January, 1891 ; and was baptized January 28th this year. He still attends school, but assists in the store and buys the daily rations for workmen and children. His naturally impetuous spirit now seeks outlet in telling the story of Christ’s love to his neighbours.

“ Baptized at the same time, Mawangu (a *protégé* of King’s Heath Sunday School, Birmingham), has in his humble and calm walk with God given us great joy. One night he, with two companions, sought refuge on the *Peace*, to escape being sacrificed to the anger of a townsman. We gave them sanctuary, and the Gospel has brought life and salvation. In the four years he has been with us he has done well in school, and appears to have a future of quiet usefulness before him.

“ Of those baptized on 6th May last, Nga-makala, seated in the centre, is the first of the Bolobo people to ‘ put on Christ.’ He is over sixteen years of age perhaps, has followed Christ for three years, suffered persecution for Christ’s sake, and has been beaten for his outspokenness in condemning sin in high quarters. He is freeborn. When he speaks in any of the towns, his birth and address secure a respectful hearing for his message, even when he is laying bare their wickedness. He is a master of the language ; and, it may be, the Church will ask that he renounce his desire to be a carpenter for the work of an evangelist.

“ Fataki is eighteen or nineteen years of age, comes from the district of Stanley Falls, and has been with us for some years. Since leaving school he has been assisting the blacksmith. His conversion is more recent than the others, but he has given good evidence of a change of heart.

“Mafuta and Disasi have also been with us a few years, having come from the Stanley Falls district. They accompanied Mr. Grenfell on his recent delimitation journey, and proved valuable helpers. In Mafuta's case a few months' stay with Mr. Scrivener at Lokolela, in 1890, saw the beginning of the work of grace. Trial followed, coldness and backsliding, but more instruction, a return to and closer walk with God have given us confidence to receive him. In him we have seen the lion become a lamb. He is an acceptable preacher, and has translated one or two hymns from the Congo hymn-book. He is proving very handy in the engine-room of our steamer, and hopes to become an engineer.

“Disasi, his companion and junior by a year or so, first declared his interest in Christ by bringing me a translation of the hymn, ‘Jesus who lives above the sky.’ Humbly and prayerfully has he walked ever since; and after his three years' trial we have acceded to his request to publicly confess Christ by baptism. He also has shown some mechanical ability, and is seeking to fit himself for an engineer.

“The influence of decision for Christ of these youths upon the young people has been very marked, and we feel a reasonable optimism is required of us in looking at the future of the Church here. Pray that a rich measure of the spirit of truth may rest upon them, and that their testimony may be God's means of bringing many here from the fearful ‘habitations of cruelty’ into the peace and love of the Gospel.

“We are all in good health, and send our united best regards.

“Very sincerely yours,

“To A. H. Baynes, Esq.”

“R. GLENNIE.”

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of “Missionary Loto” to our own Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in “Missionary Loto” much happy and healthy recreation. Apply to Mission House, 19, Fumival Street, Holborn, E.C.

TIDINGS FROM INDIA.

JULPIGURI AND DINGEPORE.



THE Rev. W. Bowen James, of Julpiguri, writes :—

“DEAR MR. BAYNES,—I have recently had the joy of baptizing three converts on their public confession of faith in the Lord Jesus Christ: two at Julpiguri and one at Dinagepore. Two of the three belong to the Rayasth, or writer caste, and occupy respectable positions. The other belongs to the Mech tribe, inhabiting the wild and notoriously unhealthy tract running along the base of the Himalayas. He is, according to his own statement, the first member of his community who has embraced Christianity. I believe him to be one of those men who, in the dark night of heathendom, have heard the voice of God speak to their souls, and who, in striving to obey that voice, have been eventually led forth into the light and liberty of the glorious Gospel of Christ. Some years ago, young though he was, he renounced the world, and went on a pilgrimage to a distant shrine. Among his fellow pilgrims was a very old man, who had made great sacrifices, and whose life was supposed to be an ideal of a pure and a holy life, and from whom Jogot Singh, for such is the name of the new convert, hoped to derive inspiration and strength to fight with sin in his own heart. The long journey, which gave him time and opportunity to study the character, of his companions, resulted in a rude shock to his faith in his ideal. He had expected a high standard of purity and spirituality; but, alas! he found it existed in his own imagination only, and he became convinced that pilgrimages, with all the self-sacrifices connected with them, were powerless to free the soul from the bonds of sin.

“Some time afterwards he came in contact with Ajomeri—who some years ago was baptized here our first convert in Julpiguri, and from him he heard of Christ.

“Hope sprang up again in his heart; but was it only to be again blighted? He gave himself no rest until he travelled all the way to Julpiguri, a distance of twenty-seven miles. A second visit was paid to us, and yet a third, and on each occasion he remained with us several days, learning the ‘old, old story of Jesus and His love.’ On the third occasion he was publicly baptized in the river Korla, in the town of Julpiguri. Two days later he returned home, hoping to win his own wife, and relations, and other members of his tribe to the true and only Saviour Jesus Christ. May God grant that he may succeed in the noble undertaking.”

PATNA CITY.

The Rev. John Stubbs, of Patna City, writes :—

“DEAR MR. BAYNES,—Just before I left England Mrs. C. H. Spurgeon asked me to translate one of her late revered husband’s sermons (No. 1,500, or ‘The uplifting of the brazen serpent’) into Hindi, and to have it printed for

circulation amongst Hindi-reading people here. I have had the privilege of doing this 'labour of love.' The sermon sets forth the way of salvation in a forcible and interesting manner, and I shall be grateful for your prayers that God will be pleased to use it for His glory in the salvation of souls.

"You will, I know, be glad to hear that the work which I took over from Mr. Patterson, of bazar preaching and of caring for the spiritual interests of the native Christians, is being steadily maintained; and, in addition, we have been able, according to your suggestion and our own eager desire, to establish a good Sunday-school. We have about sixty boys and men and twelve girls and women in attendance. This small number is a great contrast to the large number we had in the school at Bankipore. We find it is more difficult to work (as is the case here) where others have given up, through prejudice being incited, than to work in virgin soil, as was the case at Bankipore. We are, however, very thankful for 'the day of small things.' A few weeks ago, at the end of the first quarter, we had a week-evening meeting of the school, and on testing the progress made were delighted to find that, as the result of only thirteen hours' teaching, the children were nearly all able to repeat, without a mistake, two bhagans (hymns) brimful of the Gospel, in addition to several foundation texts—such as, 1 Tim. ii. 5, John iii. 16, Matt. xi. 28, &c.—and also a number of answers about the life of Jesus, which we had taught them from Mr. Rouse's Hindi catechism.

"You will, I know, be also thankful to hear that, in answer to prayer, we have recently been able to secure a suitable piece of ground, at the eastern end of the city, for the erection of a much-needed house for a native preacher. As the land belongs to Government, at the suggestion of our brother Mr. Danl. Jones, I wrote about it to the Lieutenant-Governor of Bengal, who voyaged with us on our outward passage by the *Mirzapore*, and through his kind and sympathetic help we have secured the land on a perpetual lease. The acquisition of this piece of ground will greatly help us in the development of our work in the most densely populated part of Patna.

"As you have often asked to be kept informed of the dark as well as the bright features of our work, your prayerful sympathies will, I know, be with us on hearing that we find difficulties in the work here which seem to be peculiar to the place. The indifference, and sometimes contempt, of the people when we are preaching in the bazar is a great contrast to the eager interest, and sometimes, loving welcome, which was the rule, and not the exception, in Bankipore. Drunkenness and opium-eating appear, too, to be far more prevalent here than in Bankipore, and the 'fleshy lusts, which war against the soul,' are much more openly and shamefully practised.

"But, though I mention these things, we are not depressed by them, for the Lord of Hosts is with us, and He graciously permits us to see many things to encourage us. Though we preach in the bazar both morning and evening, we very rarely come away without selling a number of Scriptures before we leave. During the last few weeks many of the villagers from the district have been bringing in the crude opium, which they have grown for the Government, and many of these poor country people have heard the preaching, and have bought Gospels, which they have carried away with them to their village homes.

"Sometimes the Lord encourages us by subduing the people before us. About four weeks ago I visited a place called Mogulpura, in Patna city, and all the while we were preaching we were greeted with derisive laughter and contemptuous chaff by a crowd of Mohammedans. The opposition so stirred the spirit of the native preacher who was with me that he told the people, as we were leaving, that the dust which had fallen from our shoes would testify against them in the day of judgment. Last week we visited the place again, and, in answer to prayer, the change in the *same* people was wonderful. All listened, from beginning to end, with quiet, respectful attention, and four of the people bought Gospels when we had finished. *Laus Deo!* One can never tell the exact number of people reached by this work in the bazar. One of the ladies of the Bible and Zenana Mission here was telling us only the day before yesterday that a woman, in a house visited by her, told her the other day that I had been preaching close to where she lives, and that she had been able, while sitting in her house, to hear every word, and then she told this lady what she had heard. Thus the good seed is scattered even upon ground which we ourselves cannot see.

"I earnestly hope, dear Mr. Baynes, that you and the Committee will remember the overwhelming need of Patna when you are arranging for the stations for the next reinforcements for India. In view of the present state of the Society's finances, we have been led to pray lately that the Lord will incline some of his children in Gospel-hardened England, who have sufficient means to support themselves, to come to Patna. There are, I feel sure, many such friends who, if they would but come, would find here a joy in the Master's service beyond anything they have ever yet experienced.

"I am thankful to say that, though the glass is nearly 100° in the shade, we are all well, with the exception of our brother, Mr. Mitchell, who has been very poorly, but is slowly recovering.

"Mrs. Stubbs joins me in affectionate Christian greetings. Should you be able to find room in the HERALD for anything I have written, I should be glad to send my loving Christian greetings to the many choice friends in the churches at home, whose kindnesses to me, while on deputation work, during my furlough, I shall never forget."

KHOOLNAH.

The Rev. Gogon Chunder Dutt writes from Khoodnah:—

"MY DEAR MR. BAYNES,—Our brick-built chapel of Kuddumdy is completed. Our Shellabunya people also finished their corrugated iron chapel before the rains set in. Up to this time I have used our Town Hall on three occasions. In the month of March, in response to my invitation, Mr. Monro, C.B., of the Church Missionary Society, gave a splendid lecture in our Town Hall for the benefit of our educated men. We also invited Rojen, who, with the help of our Sunday-school children, sang his hymns, and gave a good address. The third lecture was given by Miss A. Ewing. Our educated men heard her with great attention. Her lecture was very clear and full of the

Gospel, and made a deep and pathetic impression on the minds of the hearers. A little while ago our Lieutenant-Governor was here for a short time. I had an interview with him and Lady Elliot. They were greatly pleased to hear about our Kuddumdy brick-built chapel, which has been built by the savings of a Christian agriculturist. For an agriculturist to give 3,000 rupees for the building of a Baptist chapel is, no doubt, a new thing."

AN APPEAL FROM JULPIGURI.

Mrs. W. Bowen James writes from Julpigori :—

"MY DEAR MR. BAYNES.—You will, doubtless, soon be sending out gifts for distribution among the Mission school children in India. If you have any articles at the Mission House which have not already been allotted to other stations, I should be very much obliged if you will kindly remember our people at Dinagepore and Julpiguri. Last Christmas, at Dinagepore, we had a small Christmas tree for the children attending the Sunday-school there, and it was much appreciated by the little ones. This year we should like to do something for the Kol Christians in the out-stations. As many of the people in these villages are poor, they would be grateful for pieces of print and calico, small jackets, and other articles they might use as wearing apparel. We were glad to see from the accounts of the Spring Meetings that the interest in Mission work among the churches at home still increases, and we hope that the special effort now being made will result in some lessening of the anxiety which at present presses so heavily on you.—With kindest regards, believe me, yours very sincerely,

"ALICE JAMES."

THE OPIUM CURSE.



HE Rev. Arthur Sowerby sends the following translation of a copy of a small sheet which has been issued lately in connection with the Opium Refuge at T'ai Yuen Fu, and is being also used on other stations :—

"THE CHRISTIAN SALVATION HALL OPIUM REFUGE.

"Of all things in this world that harm men, nought surpasses opium; injuring manners and destroying customs; overturning homes and laying waste patrimonies—everywhere it acts thus. But of opium smokers in China, there are more in Shansi than in other places, for here none indeed think of the mischief of opium, which is like a flood of poison unrestrained. It is the cause of anxiety to one's parents and also to the wife. When the wealthy take it, it shortens their years, deprives them of posterity, and wastes any amount of money. When the poor take it, clothes are exchanged for it, or pawned away, while they suffer from the extremes of hunger and cold. Thus do men lay hold of error, and do not awake and perceive how things are and repent.

With such things God is not pleased, but He sent Jesus into the world on purpose to save men from their sins, and assist them in their sorrows; therefore here is the holy doctrine taught that men may forsake wickedness for righteousness, and give up falsehood for truth, and repent of everything that is harmful and injurious; as the Scripture says (of Jesus), 'I came not to call the righteous, but sinners to repentance.' This habit of smoking opium is a very root of sin; would that men could determine to repent, and thoroughly alter their old evil habits. The disciples of Jesus, desirous of imitating His example, not counting the trouble of journeying ten thousand miles, came from the West to China, respectfully desirous of assisting men to repent. If there are any who, clearly seeing the harm done to them by opium, determine to cut it short, and will quickly come to the 'Salvation Hall,' then, according to proper prescriptions, taking the necessary medicines, from within twenty-one days to a month, whether old or young, with a strong or weak craving, they may make a clean sweep of the opium, and, leaving this false road, return to the true way. This is what we earnestly desire."

THE RUINS AT MUDNABATTY, BENGAL.



DURING the last rainy season I had the good fortune of visiting the above place in company with Messrs. Davies and Bevan, missionaries at Maldah. It had long been my wish to see this sacred spot, but it is so out-of-the-way and inaccessible that such a possibility seemed extremely unlikely. However, since Maldah has been occupied again by our Society, the way has been opened up. Maldah is the youngest of all our mission stations in Bengal, but it is also the very oldest. Even before the Baptist Missionary Society was formed, John Thomas carried on mission work in this station and district. And everywhere throughout this and the adjoining district of Dinajpore we are treading on historic ground, rendered familiar to us by the names of Thomas, Carey, Fountain, and Fernandez. Mudnabatty is about thirty miles from Maldah, and is situated on the tortuous Tangan River. During the rainy season, when all Bengal rivers are full to overflowing, it is possible to reach the place by boat. At any other season of the year it is very difficult of access, necessitating a long journey on an elephant through the jungle. We sailed up the Tangan with extreme difficulty, the winds, and turns, and twists seemed interminable. This waterway was often used by Carey on his visits to Maldah and Dinajpore. When we arrived in the vicinity of Mudnabatty we had much difficulty in finding the exact spot where the indigo factory stood. The whole country round for miles is so marshy and unhealthy that only the poorest classes take up their residence there, and their ignorance was so

great that they could give us very little information. However, continuous search and diligent inquiries at length rewarded our efforts, and we found the place we wanted. To get there we had to wade through mud and struggle through jungle. But once we stood on the spot there was no mistaking the famous site. For underneath the dense jungle were masses of brick masonry marking the sites of Dr. Carey's house and the indigo factory. The testimony, also, of the oldest inhabitants of the neighbourhood concurred in affirming this to be the place of our search. I now present to the readers of the HERALD two views taken on the spot; one of the site of Carey's house, and the other of the ruins of the factory,



SITE OF DR. CAREY'S HOUSE AT MUDNABATTY.—(From a Photograph.)

feeling sure it will interest all friends of the Mission to learn the present condition of this famous but now almost unknown spot.

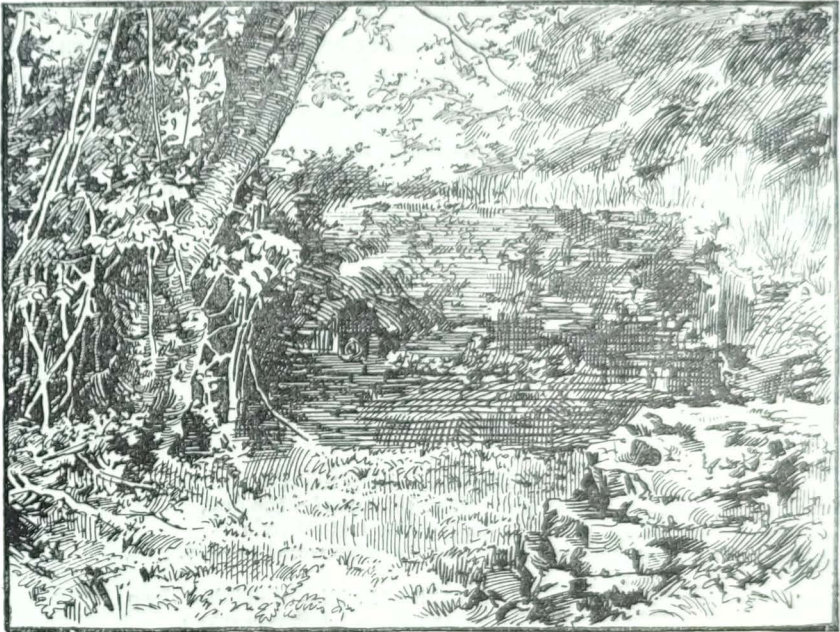
i. *Dr. Carey's House.*—As this picture shows, the spot where Carey's house once stood is completely overgrown with jungle. Amongst the bushes are still to be found large blocks of brick masonry testifying to the existence of a house long ago. It is now nearly ninety-five years since the place was abandoned, and hence nothing more could be expected. Perhaps the only thing which has survived the destruction of time is the noble tree, standing on one side of the picture. *And here lived the good man for nearly*

six years of his precious life. It was here he endured sore trials in his family, first by the hopeless insanity of his wife, and then by the death of his dear child. Here he was very nearly brought to the grave by fever and sickness. It was here, too, that he perfected himself in the Bengali and Sanskrit languages, and commenced compiling dictionaries. Here his hands erected the first Mission printing press, and here the first sheet of the Bengali Bible was printed. It was to see this press the natives flocked, and misunderstanding Carey's enthusiasm over it called it the "European idol." Here Carey completed the translation of the New Testament into Bengali as well as portions of the Old Testament. Here Carey pondered and pondered on the great problems of mission work in India, and formulated a scheme of founding colleges for Indian youth. What a number of events of the most tremendous importance cluster around this spot! Notwithstanding its ruined and jungly condition, it must ever remain a sacred place to Baptists. It is wonderful that Carey could have made so much progress when we consider the few opportunities he possessed in this wild marshy district. But doubtless the comparative quiet and retirement of this rural spot had an important bearing on Carey's future life. Here he quietly matured his plans for the future extension of Christ's Kingdom in India, and here he prepared himself for the more active life of Serampore and Calcutta. It was doubtless his residence at this quiet spot which gave him the opportunity of acquiring a profound knowledge of the vernacular of the country, and of the manners and customs and social and religious condition of the people. Hence, though no memorial has been left behind of the time Carey spent here, doubtless it was here he laid the foundations of his future greatness.

It was curious to observe how little the villagers knew about the great man who had lived on this spot. The utmost the oldest inhabitant of the neighbourhood could tell us was that he had heard that the Planter Saheb who lived there was "*a good man, and his name was Kerani Saheb.*" Of his fame as a Sanskrit scholar and translator, and the father of modern missions, they knew nothing. They were not a little surprised when we told them that he was the first to start Bengali printing, and that his name was known and venerated all over the world. The title, however, of "*a good man*" is very suggestive, and it is one, doubtless, that Carey would be more proud of than all the honours heaped upon him. It brings out very clearly the difference between Carey and the other Planter Sahebs of the district, for it expresses that he lived a good life and was kind and compassionate to the poor cultivators who grew his indigo. And the full

force of this is not recognised till it is borne in mind that at that time indigo cultivation was attended with much oppression and injustice. With these methods of oppression towards the cultivators Carey, of course, would have nothing to do. Hence it is no wonder that here he is remembered, not for his learning and translations, but simply for the fact that "he was a good man."

ii. *Ruins of the Indigo Factory.*—The factory stood a couple of hundred yards from Carey's house, and was situated on the banks of an immense pond, which was dug to supply the works with water. The banks of this



RUINS OF INDIGO FACTORY AT MUDNABATTY.—(From a Photograph.)

fine sheet of water are now covered with dense jungle, except in a few places. Here and there are large masses of masonry, showing still the outline of vats, &c., for extracting the juice of the indigo plant. One side of this pond was used as a burial ground, and here Dr. Carey committed to the grave one of his children. We pushed our way through the almost impenetrable jungle to see the spot. An old man, who accompanied us, told us that a brick-built memorial used to stand there, and that in the days of his childhood he played around it. But now every trace of it had disappeared and tall trees stood there. The portion of the factory repre-

mented in the picture was doubtless one of the vats, as the round hole in the centre of the wall indicates.

I have only to say in conclusion that, after visiting these sites, and after travelling along the Tangan as far as Dinajpore, we could not but feel that Carey was divinely led when he decided to abandon this wild and unhealthy region, and to establish the headquarters of the Mission at Serampore. Of what permanent use would Press and College buildings have been in such a fever-stricken district. Sooner or later the place would have had to be given up. Thus we see the Divine Hand leading Carey, amidst all the anxieties and uncertainties of that period, to a suitable home for the Mission, and we see him divinely led from that wild region to the very centre of civilisation and influence. Carey had his time of probation and trial at Mudnabatty, and nobly he spent it. So when the Divine call came to enlarged opportunities and enlarged work at Serampore and Calcutta, he was prepared. And his afterwards famous and fruitful life was largely the result of his patient waiting and persistent study and untiring prayerfulness while at Mudnabatty.

The College, Serampore.

T. R. EDWARDS.

BEFORE DAY.

MARK i. 29—35.



H LONE He seeks the silent waste
E'er yet intrudes the day,
In sanctuary of solitude
For the wide world to pray.

First, for the bliss of painless sleep
To succoured sufferers given,
His eyes are turned in sleepless praise
Through the still night to Heaven.

But now a vaster throng than that
Which late about Him press'd
Is with Him, in the great wide world
That healing needs and rest.

And o'er its soul-sick multitudes
His suppliant hands are spread,
As though by priestly touch He'd heal
The sick and raise the dead.

Prayer, surely, never throb'd to Heaven
Fervent with Heaven's own fire,
As when the Son of Man thus breathed
To God His soul's desire.

Nor prayed He only ; this He taught
 (As 'twas His life to show),
 That he who would the cross embrace
 Must first the couch forego.

What wonder that Love's crown of thorns
 Binds not the brow of those
 Whose rightful joys have never caught
 A shadow from earth's woes ?

Who ne'er have felt earth's heavy load
 A burden they must bear ;
 Who never yet have followed Christ
 In self-denying prayer ?

Yea, search thyself, my soul, and say,
 Has the world's sin e'er press'd
 Upon thee, in the quiet night,
 So as to break thy rest ?

Hast thou relinquish'd aught that's sweet
 As to the weary sleep,
 By earth's broad bed of pain and death,
 The suppliant's watch to keep ?

And if thy way—thy mind—in this
 Doth not with His accord,
 Mayest thou not ask : "*Since here unlike,
 Where am I like my Lord ?*"

Pity thyself, and seek His grace,
 Love's liberty to win,
 And by thine own Gethsemane
 Cut short earth's night of sin !

Dacca, East Bcngal.

R. WRIGHT HAY.

RE-ISSUE OF THE CONGO MAP.



THE first issue of this most excellent map having become exhausted, a further supply has been prepared. The map publishers, Messrs. George Philip & Son, of Fleet Street, spared no pains in its production. We believe we are correct in stating that it is the best map of the Congo region in existence. Its size is 7 ft. 6 in. by 5 ft. 6 in. Our own mission stations are marked in red, and those of other societies are indicated. Political divisions and altitudes are also shown. It is published in two forms on linen suitable for portorage, and on paper mounted on linen and varnished, with rollers. Price for the former, 13s. ; for the latter, 15s., carriage extra.

No better and more useful adornment for the walls of school-rooms and class-rooms could be found than this map, varnished and on rollers. Application to be made to the Mission House, 19, Furnival Street, Holborn, E.C.

TIDINGS FROM THE CONGO.

BOPOTO STATION, UPPER CONGO.



THE Rev. William Forfeitt, writing from Bopoto, says :—

“DEAR MR. BAYNES.—We have only just received the sad news of dear Balfern's death. The news is a terrible blow to us, following so soon on the loss of poor Oram. The sudden loss of two beloved colleagues and college companions casts a gloom over one's spirit beyond description. We witnessed his departure from here in such good health, and wished him God-speed on his journey home. Home in very deed and truth it has proved to be. God be very gracious to all who mourn their loss.

“The blow to our work at this station is a very heavy one from our point of view at present, so favoured as we have hitherto been. Yet there may be a greater blessing in this cup of sorrow than we anticipate. We felt our numbers on the field to be very few before, and could ill afford to spare these two brethren from our midst. May it not be that this is a more stirring call sent from the King to the young men of our churches who hitherto have been slow to respond to the great commission ?

“I had a very hopeful talk with one of our lads last evening, by whom these losses have been deeply felt. God grant that they may prove to be the gate of life to some of our Bopoto people.

“I am thankful to be able to report that Mrs. Forfeitt's health so far has been most satisfactory, and that I, too, am very well. Mr. Kirkland has just been having a little touch of fever, but is now convalescent. He has been enjoying unusually good health.”

WATHEN, LOWER CONGO.

The Rev. George Cameron, writing from Wathen Station, says :—

“DEAR MR. BAYNES.—Mr. Brown and I left Underhill on June 7th, and travelled together most of the way to Lukunga. He left there a day before I did and went on to Stanley Pool, on the way to Bopoto. I arrived here on June 16th, after one of the most pleasant journeys I have ever made.

“At Mbanza Manteke and Lukunga, stations of the American Baptist Missionary Union, the work of the Lord was prospering. At two camping places we met Christian carriers from Mbanza Manteke, and greatly enjoyed joining with them in prayer and praise and testimony. At one place we overheard them being asked by the man in charge of the State post (an African from another country) to dance. They replied that they were children of God, and would not dance; and they did not. To hear these men, and others who had lately been heathen, singing hymns of praise to God in the camp, far away from any mission station, stirred the heart to glorify God for what He had done and to expect Him to show His power and grace still more.

“On my arrival here I found Mr. and Mrs. Bentley and their infant daughter, Dr. and Mrs. Webb, and Mr. Davies, all well. We are grateful to

God for some who have lately been baptized, and are hopeful that others will soon follow, as there are many inquirers. May our Lord Jesus Christ be glorified here by sinners believing in His name! For this we labour and pray, and beg your sympathy and help more and more."

The Rev. S. Roberts Webb, M.D., writes also from Wathen :—

"MY DEAR MR. BAYNES,—By last mail I received a letter from a lady, who is connected with a Sunday-school that subscribes for the support of one of my boys who was formerly under the care of Mr. Percy Comber.

"This is the first time I have received a letter under such circumstances, and this boy is the first of Mr. Comber's about whose support I have heard from other than private sources. It is possible that there are other schools sending money to the Mission House for this purpose about whom I know nothing. As I have no other means of finding out, I should be obliged if you would kindly insert a query in the MISSIONARY HERALD asking all those who had previously communicated with Mr. Comber on this subject to be good enough to write to me. I shall be happy to answer any questions about any of these boys, and, if any of them are not any longer on the station, to supply their places.

"The school roll now reaches 110. An increase so rapid and so considerable is surely a good augury for the future."

SAN SALVADOR.

The Rev. Thos. Lewis writes :—

"We are anxiously waiting for some help, so that we can pay more attention to our work at the out-stations. The young Christians who are in charge of these places do very well, and there is much to encourage us. Between all our schools now there are over 250 children being taught daily. We are not able to meet all the demands for teachers. There are several towns where the people are begging for teachers, but we are unable to send any at present."

STANLEY POOL.

The Rev. J. L. Roger writes from Stanley Pool :—

"It is a great joy to me to report to you our first baptism here at Stanley Pool for the last five years; it has cheered our hearts in the work, and we are hoping that more will soon follow. It was on the third Sunday in April that we all gathered to the water's edge, and, in the presence of all our boys and workpeople, Mr. Gordon baptized two of our school boys. It was a most impressive service, and we all felt it to be a very solemn time; the boys spoke out so boldly to the others of their love to Christ and the longing desire they have had to follow Him. We know there are several others who have lately given their hearts to Jesus, and trust soon to have the joy of welcoming them into the Church. On the Sunday evening, we all gathered around the Lord's table, and after I had given the right hand of fellowship to the two who had been baptized, Nkendi and Zikubaka, they for the first time joined us in partaking

of that sacred ordinance. I am sure we all felt refreshed after this most sacred service.

"I am glad to tell you that we have arranged amongst the boys to make a fortnightly collection, and all were pleased with the idea. It is really wonderful what great sacrifices some of them will make. I am hoping at the end of the year to be able to send you a nice little sum from our small Native Christian church at Arthington Station."

BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

No. III.



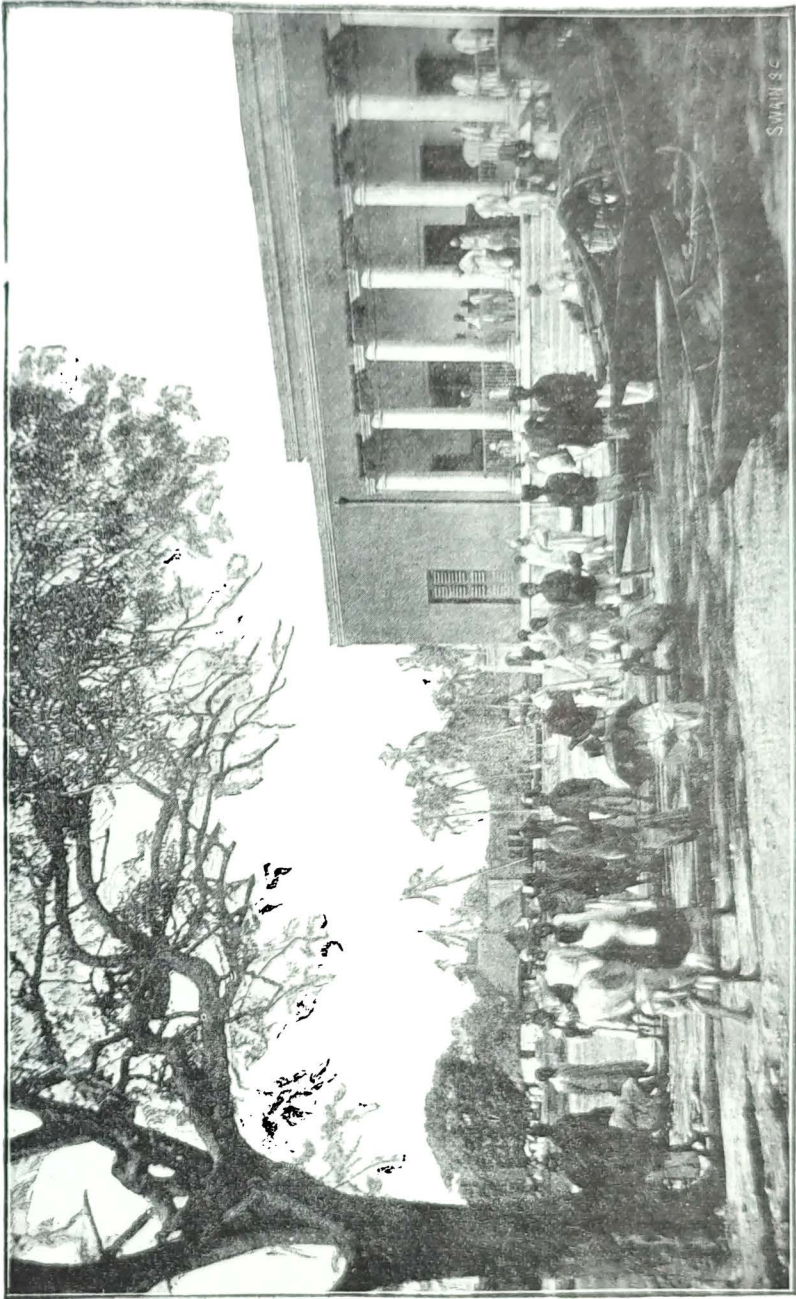
T the last census, taken three years ago, the population of Barisal was reckoned at 15,482 souls. Of these, 10,384 were men—more than double the number of women.

The camera, of course, had nothing to do with the census; but even the camera could have guessed at some such disproportion as this. Notwithstanding its "search-light" sweep of the town for the purpose of these papers, with twenty-five stoppages to record impressions, hardly a woman's form can be seen on any of the resultant plates. It is not that she is shy, but that she is absent. The timidest will sometimes peep; but here there are no peepers. None seem to have been present—much less to have deigned a look—when my collector raised his cap.

Three prominent types of building account for this preponderance of men—viz., the kutcherry, the school-house or college, and the jail.

Of kutcheries (*i.e.*, offices and courts) we have quite a number, Barisal being the civil station or Government headquarters of the district. Here is one for the magistrate, and one for each of the deputies and munsiffs under him; a similar set for the judge and the subordinates under him; another for the police; the district and municipal boards have also their own buildings distinct from the rest. These kutcheries give employment to hundreds of men, most of whom merely lodge in the town, leaving their families at home in various parts of the district. Holidays being frequent, they have many opportunities of visiting their homes.

Some idea of their number may be gained from the census returns of "occupation" for the district as a whole. In the direct service of Government are 5,259 officers and clerks, to whom must be added 910



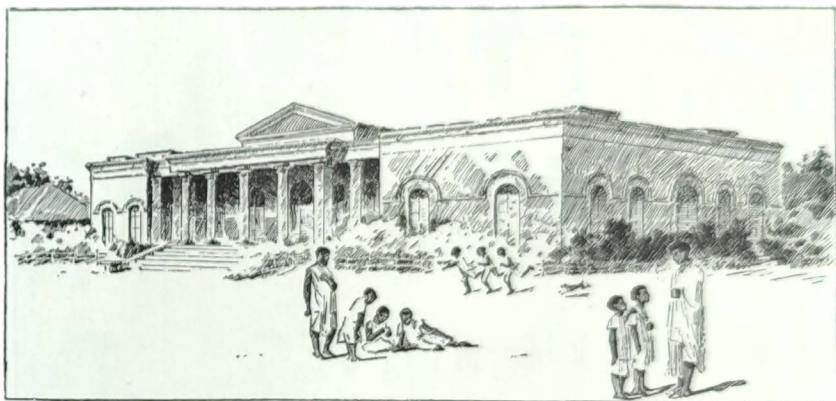
A DEPUTY-MAGISTRATE'S KUTCHERRY, BARISAL.—(From a Photograph.)

SWAINSON

[THE MISSIONARY HERALD,
OCTOBER 1, 1894.

barristers and pleaders, 1,319 muktars and petition writers, &c., along with 330 stamp vendors, all obtaining their livelihood under the shadow of kutcherry walls. The great majority are Hindus, Mohammedans being very illiterate. The percentage of Hindus able to read and write is 28.2, while that of Mohammedans is only 8.9.

The kutcherry buildings are substantial, roomy, and convenient. Litigants swarm around them daily from eleven till five o'clock. The one I have photographed is that of a deputy magistrate. At the foot of the tree ordinarily sit a number of *pin*, *cheroot*, and sherbet sellers, who drive a busy trade among the thirsty people. When a man's case is pending he reck little what money he spends. It is rather something



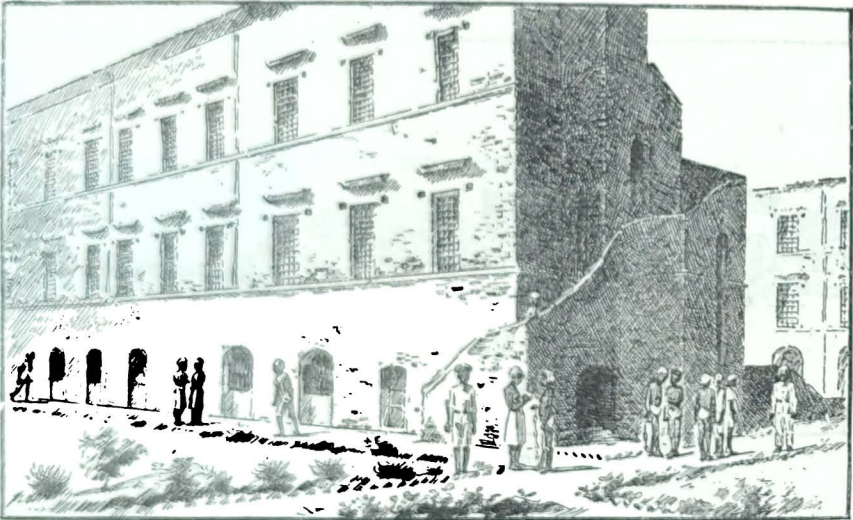
ZILLAH SCHOOL, BARISAL.—(From a Photograph.)

to boast of, like a wedding or a *shraddh*, if the costs are heavy. Many gauge their own and their neighbour's importance by the number and length of the suits which have been filed in their name. The boats seen in the foreground have been dragged about a hundred yards from the river, and represent stolen or disputed property, concerning which the magistrates' decree is eagerly sought.

From the law courts to the jail is a natural transition—nowhere more so than in Barisal. For, I am sorry to say, the institution is very popular. The district has long had an evil repute for the number and particularly dreadful character of its crimes. I have strolled in on a quiet morning, quite unexpectedly, and found 390 prisoners, of whom fifteen were awaiting trial for murder, and five others occupied condemned cells. Three of the five had murdered women, one victim being the daughter and a second the mother of her murderer. A large proportion of condemned criminals

escape the extreme penalty on appeal to the High Court, and afterwards to the Lieutenant-Governor. But of late there have been three or four executions every year. The short Burman, who stands second in the row of prisoners, did not get off. He pummelled an old woman to death with his elbows, until every bone in her body was broken.

There is regular accommodation in the jail for about five hundred prisoners, and it has often been more than full. They are well-looked after, drink filtered water, and have their food examined every morning by the civil surgeon. I have never found more than ten in hospital at one time. There are six mustard oil mills worked by the men (such as would



IN THE JAIL COMPOUND, BARISAL.—(From a Photograph.)

ordinarily be turned by bullocks), and twelve *dhenkis* for husking rice. Baskets and mats are made when required. The rusty wheel of an old treadmill speaks of bygone days. Years ago our missionaries used to visit this jail with tracts and the message of the Gospel. That is forbidden now.

One of the great means for preventing the sort of savage crime that obtains in these parts is the diffusion of knowledge. We have two colleges and three large University schools in Barisal. The oldest is the Zillah, or Government School—which was the one first established (as we have seen) by the Serampore missionaries in response to an invitation from the District Judge.

For twenty-four years the school continued to be maintained by public

subscriptions in addition to the scholars' fees. But in 1853 it was converted into a Zillah school, and four years later—when the Calcutta University was founded—it became one of the affiliated schools. Under recent orders of Government, the management has been placed in the hands of a joint committee of the District and Municipal Boards.

The present building is a very fine one, with a large central hall. It was erected in 1881, at a cost of Rs.50,000. We have tried in vain to induce the Joint Committee to permit us to hire the hall on special occasions.

The two other schools are private enterprises of comparatively recent



A BIT OF THE JAIL ROAD (NEAR ZILLAH SCHOOL), BARISAL.—(From a Photograph.)

[Show'ng Students' *Bāsās* (lodgings).]

origin, one being only six and the other hardly ten years old. Each has a collegiate and a medical department, and each vies with the other in efforts to attract the boys. Taking the three institutions together, we have not less than two thousand students reading in Barisal. Most of these live in poor lodgings, and many have to beg all over the town for the small sum which their food and clothing costs. From fifty to seventy boys in each of

the private schools get their tuition free. The teachers and pandits who form the scholastic staff of the town number nearly a hundred.

What is to be done with all this young intelligence when it passes out of the masters' hands is a problem indeed. The hope of thousands for Government employ is doomed to disappointment; yet it is chiefly this hope which inspires the desire to learn. Love of learning for its own sake there is none. As a set-off against this popularity of University education, a technical school was opened in Barisal four years ago, to impart the "knowledge of some handicraft on exceedingly easy terms." Only twenty-five boys have as yet been enrolled.

WILLIAM CAREY.

Barisal, East Bengal.

WORK AMONGST THE KONDHS OF ORISSA.



THE Rev. A. B. Wilkinson sends the following interesting letter, recording his recent experiences amongst the Kondh towns and villages :—

"Russellkonda,
"Ganjam, India.

"MY DEAR MR. BAYNES.—Some account of work done during the past few months may be interesting to you. Much time has been spent in traveling. One journey taken by brethren Long and Purnanund and I, across parts of the hill country, was very interesting. We went across the Oriya country to the foot of the hills, selling books and preaching in the villages as we went along. Then we ascended the ghat to the Kondh highlands. When we emerged from the pass our brother Purnanund was evidently much relieved. He had come with some fear, for he is much subject to fever, and, in the minds of the Oriyas of the plains, the Kondh country is associated with visions of fever and death.

"A KONDH FESTIVAL.

"From the village at the head of the ghat we went to Koinjore to be present at a Kondh festival which is

yearly held there. This town is hidden among the hills, and somewhat difficult of access, and was formerly a seat of the rajahs of Bodh, who had a nominal sovereignty over this part of the country. The festival and sacrifice were on a plain near the village. During the earlier part of the day of the festival, we preached in several places to gatherings of the people, and sold many books. Later in the day, the Kondhs came in thousands, and surging masses of them rushed up and down the plain for hours. It was an interesting sight. Some had horns and some peacock's tails on their heads. Many had their bodies smeared with earth or ashes. A number carried big drums, which they beat incessantly, even while turning head over heels. Many of the crowd waved tangies (axes) and umbrellas as they rushed to and fro. Large numbers, including many of the women and children, were terraced on the mountain side as spectators of the scene below.

“Towards evening the sacrifice commenced. This was not very elaborate. A brass-capped staff was fixed in the ground, and on either side of it a canopy. Baskets of sweetmeats, rice, earthen lamps, &c., were brought. An old man, as chief priest, with a young man and a youth, as assistants, then came forward. The old man then placed a dome of the sweetmeats in front of the staff, and poured over it some coloured powders, and lighted three little lamps in front. He and his assistants then saluted the offering. The old man then gave a final salutation, and instantly swept away the whole into the dust. Next, the offering was made on a larger scale. More than fifty lamps were lighted. While this was going on, a woman came forward with a coloured cloth. The youth received it, reverently applied it to his face, and then added it to others on the staff. It was a thank-offering for having received a son. But no further similar offerings were forthcoming. The other cloths attached to the staff were those of former years, and varied in age from the tattered one of long ago to the comparatively new one. This sacrifice is for the general prosperity of the country, and, after this is over, lesser local ceremonies occur in the different villages around.

“VILLAGE WORK.

“Leaving Koinjore we returned to our previous stopping-place, and after visiting the Tikkavalli market we went in another direction to Lienpada, which is the name given to a large group of villages, some of which are inhabited by Kondhs, and some by Oriyas. Here we met with a most hearty welcome. Each day we had crowds of eager listeners, and as there are large schools here, many of the

people could read and bought many books—tracts, Scripture portions, and some New Testaments. At one village where the people asked us to come in the afternoon, we went in the morning and found the village empty. But in a short time the people had left their work and hurried home to listen to our preaching. Some young men went with us from village to village, and were attentive listeners at our own service in the resthouse on Sunday afternoon. On the last night there, Mr. Long, with his magic lantern, showed scenes from the life of Christ, which we explained in Kondh and Oriya. At this meeting the Kondh moliko, or headman, presented us with a goat, which was acceptable, as my cart containing our reserve provisions fell behind one day as we were crossing a piece of rough country, and we saw it no more until near the end of our journey.

“Leaving Lienpada, we came, two days later, to Udayagiri, where, owing to each of us getting an attack of fever, our work ceased for a time.

“Preaching and distributing books from village to village is an effectual way of making known the Gospel to the people. But wherever there are professing Christians their conduct does much to help or hinder the work. Last year a drinkseller came to me to talk over the question of his becoming a Christian. He had had some talk with a professing Christian who is one of his customers, had seen other nominal Christians, and being away from his own people seemed to think he might join the Christians. He seemed surprised to have pointed out to him the harm he was doing among the Kondhs, and the advisability of giving up his business. He had not apprehended the truth.

"BREAD CAST UPON THE WATERS.

"A few days ago another man came from a village about thirty miles from Russellkonda, and stated that he, his wife, and his mother were prepared to become Christians. He has much knowledge of the truth, and seems to have grasped clearly that Christ came to save man from sin. He was led to read Christian books by a Christian from Russellkonda who was employed some years ago as a forest guard. While so employed he did not seek, on the one hand, to get up prosecutions under the oppressive forest laws, nor, on the other hand, did he take bribes to permit the villagers to take wood from the forest. The villagers were thus impressed by the conduct of this man as a forest guard, and gave heed when he spoke to them

of Christ. The man who is now an inquirer states that through the conduct of this one Christian a number of people have been led to inquire about Christianity. They have been in the habit of gathering at midday or in the evening to read and discuss some Christian book. In this way quite a number of our tracts have been read; and I trust that from the company who have thus read we may soon have the joy of gathering some into the fold of Christ.

"Will friends at home pray that from among the people of our Indian villages more may be led to seek and find the truth?—I remain, yours sincerely,

"A. B. WILKINSON.

"A. H. Baynes, Esq."

THE EVILS OF OPIUM IN CHINA.

Tai Yuan Fu, Shansi, N. China, 1894.



Y DEAR MR. BAYNES,—Some three years ago a Chinese gentleman, with the "Exalted Man" degree (known as the M.A. degree), came into our street chapel and presented us with an Ode upon Opium, requesting that we would print and circulate it if in accord with our sentiments, as he desired to help us in dealing a blow to the evil drug. We have just lately carried out the gentleman's wishes, and had it printed and put into circulation at our various stations. Everyone who sees it is charmed with it, and makes constant pauses during the reading of it to ejaculate, "Good, good!" or "How true!" In accord with the rule of our Mission I send you copies of it. That you may get some idea of the contents, I will append an inadequate prose translation of it, the gift of poetry never having been bestowed upon me.

"THE HATEFULNESS OF OPIUM.

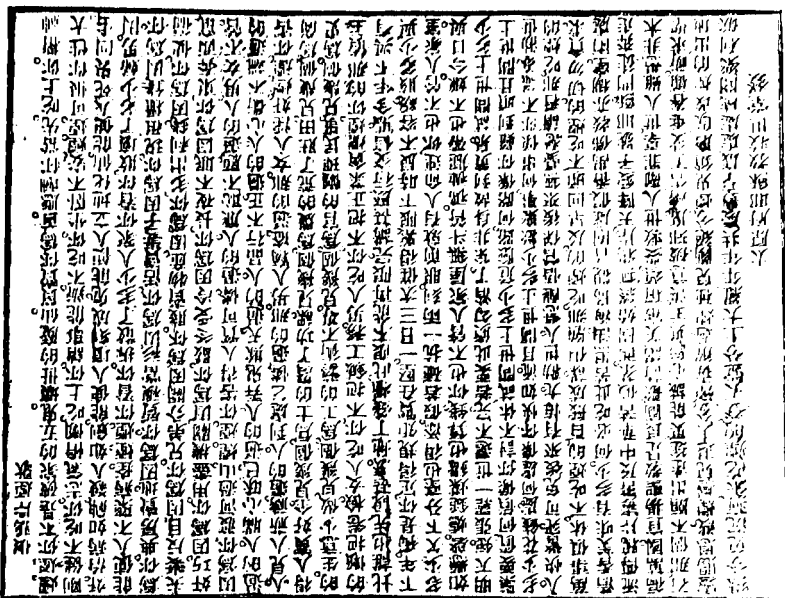
"AN ODE.

"Opium! Opium! Truly a legion of devils art thou in thy power to destroy; and that of Satanic genii is thy hurt done to the world. How securely dost thou bind thy captives! Do they cherish thee? Thou

makest them fleet and strong. Do they spurn thee? Thou leavest them weak and undone. To him who has sought thy help all things seem possible; but idly sits and restless lolls the one who would forsake thee.

"Opium! Opium! How hateful is thy treacherous nature! Though thou art at healing a god, yet thou art at slaying a sword. Thou givest glimpses of Paradise; thou exaltest mortals to the skies; thou causest the dying to revive, and thou, sole physician, makest whole the sick; but brief are all these joys of thine.

"Opium! Opium! What countless homes hast thou wrecked! What multitudes hast thou destroyed! For thee houses are mortgaged and lands



PHOTOGRAPH OF CHINESE OPIUM ODE.—(From original.)

sold. For thee the goodly robe and the homely garment alike are pawned. For thee the husband sells his wife and the father his children. For thy sake tenants are oppressed, husband and wife are estranged, brothers are divided, household goods go for naught, and extortionate interest is willingly paid upon loans. For thy sake wrong is made to abound and the trickster's ingenuity exhausted. Because of thee the winter's cold is keenly felt. Because of thee there are sinful orgies the long night through. Because of thee there is hurried going east and west, with fording of rivers and scaling of mountains.

"Opium! Opium! How altogether pitiful are thy victims! Thy slaves

are lost to shame ; they destroy the barriers between the sexes ; their hearts wax gross ; they deceive themselves ; they attempt to cheat the devil and would fain impose upon heaven. Thy slaves lack uprightness of character and honesty of heart. Thou reducest men to poverty, and victims of thine are to be everywhere met with asking charity. Thou goadest on men to theft and robbery and thou sellest women into sin.

“Opium ! Opium ! How complete is the hurt thou dost to mortals ! How many scholars have forsaken their studies ! How many farmers have left their fields untilled ! How many traders have ceased to do business ! How many artisans have lost their skill ! How many high officers hinder the public business, and how many scribes fail to have ready the pleas, all because of their devotion to thee ! Women addicted to thee despise domestic duties, and men addicted to thee make no effort to improve their inheritance.

“Opium ! Opium ! Thy claim as creditor is ever to the front. What can I say ? Take the Imperial taxes. When one cannot meet them within the first limit, more time is granted. How shall I explain ? Take debts to dealers or others : if one cannot settle this year, they can be carried over to next year. It is thy debt alone, O Opium ! which really presses. Three times each day thou suest importunately and will permit of no delay. Thou must have thy due. Is it short one-hundredth or one-thousandth part, thou persistest until it is added. A half or even a quarter of an hour behind time, and thou causest thy debtor's life to pass before his eyes. Naught carest thou that the homes of thy debtors are made as empty jars. Everything must be turned to money to meet thy calls. Naught reckest thou that homes be bare of necessaries. Not merely the utensils from the house, even the braids and girdles of the children must be stripped off and sold to meet thy claims ! Paid to-day, thou dost but present a new call to-morrow ; and so it goes on through the whole life. Thy debt, though daily paid, is always due. Thy debt can never be spoken of as fully discharged until thy debtor becomes an encoffined corpse !

“Let me exhort all men to arise and repent. Do so *now*, and so avoid a too late remorse hereafter. Look upon this picture. Here is an opium-eater—how like parchment his skin, how drawn and wasted his flesh. Here is one who never tasted opium—how plump and healthy, how bright of countenance. The opium-eater has but few children, and dies early ; whilst he who never tasted has many children, and lives to ripe old age. The opium-eater cannot move and act at will ; but he that never tasted has command both of himself and of his actions.

“Oh! may all slaves of this habit soon be released, and may those who have not worn the fetters never wish to test their strength! Why take this bitter black stuff?”

“The Goddess of Mercy came from islands of the sea, and Buddha found his way to us from India. False is the worship and empty the reverence paid to them. It was the native countries of these gods which sent us opium that has done our land such deadly hurt. European kingdoms have never been enslaved by the opium habit.”



AN OPIUM SMOKER.—(From a Photograph.)

“God’s beloved Son Jesus, who was sent of His Father into the world, and whose disciples went forth into all lands preaching the truth and hymning and telling forth God’s praise, seeks to save men from their sin.

“Men, though they may be stupid, yet are not wood or stone, and there is not one but who longs to forsake evil ways. This can be done if men will make a decided break with the Devil and sincerely seek the true Lord, beseech His Fatherly and all-availing help, and supplicate the gift of the Holy Spirit’s grace.

“Rid of the opium craving, so will the plague be stayed. Destroy the opium seed, so will the drug become extinct. Those who break off their opium will escape the horrors of the hell it creates and ultimate destruction.

Those who never took it will be helped upwards towards heaven and higher things. In that glad time when opium is no more, the people of China will be blessed with length of days, *and all the years be filled with happiness.*"

This ode is a fair summary of the charges which the Chinese people in our districts, whatever they may do elsewhere, bring against opium.

Enclosed, I also send you a photograph of an opium user. He is a degree man—has the "Budding Talent" (known as the B.A.) degree. His name is Chia Chih Ming, and his native place is the county of Fou Shan in this province. His people have cast him off, so that he is reduced to the position of a common beggar. I first met him begging at a fair, where he surprised me by asking to be allowed to look at a book, and starting to read it off quite fluently—a thing which very few of the respectable farmers present could have done—I have several times bought curious combinations of characters from him which he had written in order to help him. Opium smokers are very common; but here is one who has been brought to the lowest place to which a man can fall in China, and a place from which the *Chinese* themselves deem there is no possibility of redemption.

The man that has been long sought for in inland China has been *found at last*. He was discovered by Dr. Edwards, and I am sure he will not mind my telling you about it. The man is a native who can tell of advantages to be derived from the opium habit. Said he: "There are distinct advantages from the use of opium, for *when a user of it comes to be carried out to burial he will be an easy burden for the bearers, since opium shrivels a man up so*; and more than that, *an opium smoker never need fear that he will lose his sight or hearing.*" When asked how that could be, he replied, "*Because he will not live long enough.* Loss of sight and hearing are defects of age, but an opium user dies early, and therefore escapes those evils."

It is such a novel experience to have found a Chinaman give evidence in favour of opium that I cannot withhold it from you, as I have so constantly asserted that such an individual did not exist.—I am, yours affectionately,

GEO. B. FARTING.

A. H. Baynes, Esq.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A box of fancy articles from Mrs. Johnston, Forest Gate, for Mrs. Anderson, Calcutta; a parcel from Messrs. Sutton & Co., Reading, for Mrs. Ellison, Rungpore, Bengal; box of dolls, &c., from the St. Andrew's Street Sunday School Working Party, Cambridge, per Miss Smith, for the Rev. E. S. Summers, B.A., Serampore; a parcel from Miss Braithwaite, and a parcel of clothing from the Missionary Working Party, Kempsey, per Miss Manning, for Miss Leigh, Cuttack, Orissa; two boxes of clothing, books, toys, &c., from Gipsy Road Sunday School, West Norwood, per Miss Raymond, for the Rev. R. Spurgeon, Barisal; a box of cards from the Y.P.S.C.E., City Road Chapel, Bristol, per Mr. Watt, for the Rev. Herbert Thomas, Delhi; a Paragraph Bible, from Mr. E. Rawlings, Wimbledon, for the Library, Serampore College, India; a parcel of clothing, copies of the New Testament, &c., from Miss Salter's Bible Class, Streatham, for Nobin Chunder Dutt, Chittagong, Bengal; two boxes of dolls from Mrs. Johnston, Rusholme, Manchester, for Mrs. Ellison, Rungpore, Bengal; a case from Wycliffe Chapel, Birmingham, for Mrs. McKenna, Soory, Bengal; a box of dolls from a Friend for the Rev. G. J. Daun, Agra; a box of toys, &c., from Mrs. Macaulay, Portrush; and a box of clothing and toys from the Young People's Missionary Working Party, Worthing, per Miss Butcher, for Mrs. Stubbs, Patna; parcels of clothing from the Y.P.S.C.E., Wallington, per Miss Elliott, for the women and children of India; parcels from West End Chapel, Hammersmith, per Miss Poole, for Miss Lynne, Furreedpore, Bengal; a case of drugs from Broadmead Y.P.S.C.E., Bristol, per Mr. Lewis, for the Rev. A. E. Collier, Bankipore; 300 yards of wire netting, from Mr. W. V. Dunn, of Birmingham, for the Rev. A. T. Teichmann, Pirojpoore, Bengal; a box of medicines from Messrs. Burroughs & Wellcome, London, for the Rev. J. Ellison, Rungpore, Bengal; some books and a concertina from Mr. J. T. Williams, of Treorky, for the Congo Mission; a parcel of clothing from Carey Chapel Y.P.S.C.E., Reading, per Mrs. Pratley, for the Rev. W. Forfeitt, Bopoto; a bale of clothing from the Missionary Working Society, Frogmore Street, Abergavenny, per Miss Watkins, for Mrs. Bentley, Wathen Station; a parcel from Leominster, for the Rev. G. R. Pople, Underhill; newspapers from a Friend at Glasgow, for the Rev. R. H. Kirkland, Bopoto; a parcel from Teddington, for Mrs. Lewis, San Salvador; parcels of clothing and toys from the Kentish Town Congregational Church Sunday School Working Party, per Miss Hartland, for Mrs. Lewis, San Salvador, and Mrs. Bentley, Wathen, Congo; a parcel of clothing from the Bloomsbury Missionary Working Party, per Mrs. Sicklemore, for Mrs. Bentley, Wathen; parcels of cards from Victoria Street Sunday School, Smallheath, Birmingham, for the Revs. Thos. Lewis, San Salvador, Congo, and H. A. Lapham, Ceylon; a parcel from the Oakes Juvenile Missionary Society, Huddersfield, per Mr. G. Hall, for Nkongo, and Nsona, Wathen Station, Congo; a parcel from Mrs. Lloyd, Porth, for the Rev. G. D. Brown, Upper Congo; a parcel from Miss

Timmis, Bedford, for Mrs. Harmon, China; parcels from Stroud and Cork, for Mrs. Wall, Rome; parcels of cards from Lincoln, scrap-books from Glasgow, and of dolls from a Friend for the Mission.

Also gifts for the Circular Road Chapel, Calcutta, Bazaar, from Mrs. Allen, Richmond; Messrs. Fry & Sons, Bristol; Mrs. Johnston, Forest Gate; A Friend, Barrow in Soar; Mrs. Newman, Loughborough; Mrs. Supper, Loughborough; Miss Williamson; Mrs. Godby, Watford; Messrs. Huntley and Palmers, Reading, and Mrs. Underhill, Hampstead.

THE LORD LOYETH A CHEERFUL GIVER.



HE grateful thanks of the Committee are given to the following friends for welcome gifts for the support of mission work afield:—S. H. N., for six silver spoons and two brooches; "One who Wishes to do More," for gold watch, chain, and lockets, for the benefit of the Congo Mission; S. Mordant, South Brent, Devon, for a small gold brooch for the general funds of the Society; "A Friend, for the Missionary Society for Christ's sake," Loughton, by Mr. Arthur Jones, for a silver chain and bracelet; "A Blind Girl," for gold brooch for the Congo Mission; E. B., for gold bracelet for the general funds of the Mission; "A Working Man," for £10, per E. P. Collier, Esq., J.P., Reading, who, sending this sum, writes:—"This £10 was put into my hands last night by a working man who contributed £20 to the Centenary Fund. He is in a very humble walk of life, and when I thanked him very warmly for it, he said he had been well repaid by God's goodness already." "A Metropolitan Sunday-school," for £8. In sending this the friend writes:—"I have great pleasure in sending you the enclosed cheque for £8 for the Congo Mission, as it is the result of effort and self-denial on the part of one class in our Sunday-school. The money was obtained in the following manner. The members of the class met monthly at their teacher's house (secretary of our Christian Endeavour Society and daughter of one of our deacons) for a working meeting. Each provided her own material, and worked at home upon it, as well as at the monthly meetings. The result was a collection of clothing and other articles, which were offered for sale to their friends and acquaintances, who were invited to come to the house of the secretary and inspect and purchase. The proceeds were over £12, and the class have voted £8 to the Congo Mission, the remainder being retained for other benevolent objects. The class is composed of girls of fifteen to eighteen years of age, but is not a large one, and probably has fifteen or sixteen members. I have gone into details, thinking that perhaps this might prove a stimulus to other schools, and show what may be done even by a single class."

The cordial thanks of the Committee are also given for the following welcome contributions:—The Baroness Solvyns, for Congo, £10; Mr. A. Gourlay, for Debt, £10; E. H., Haslemere, for the Congo Mission, £5; K. A., £10; Help in Need Society and Friends, for Congo, per Miss Baker, £10; Mr. and Mrs. J. Masters, £12; Dr. Pedley, £10; Mrs. T. White, Evesham, £50.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



AT the last meeting of the General Committee on Tuesday, September 18th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. J. G. Greenhough, M.A., of Leicester,

The Minutes of the previous meeting were read and confirmed.

A letter of cordial thanks from the Committee of the Zenana Mission for the grant of £1,000 from the Centenary Fund for outfit, passage, and probationary expenses of additional missionaries was presented and read.

An appeal for help on behalf of Baptists in Hungary was regretfully declined; the Committee having no fund at their disposal for such a purpose.

Resolutions from the Worcestershire Association, and from the East Glamorganshire Association, were presented and read.

The Revs. Arthur Long, from Russell Khondah, Orissa; Philip Davies, B.A., from Wathen Station; S. C. Gordon, from Stanley Pool, Lower Congo River; and W. K. Landels, from Turin, North Italy, met the Committee on their arrival in England on furlough, and were warmly welcomed home by the Treasurer.

Special prayer was then offered by the Rev. Charles Williams, of Accrington, and W. Bembridge, Esq., J.P., of Ripley.

The offer of the Rev. William Carey to return to India, in December next—Dr. Bias certifying as to the good health of both Mr. and Mrs. Carey—was cordially accepted.

The consideration of the important question of the urgent need for the removal of the Delhi Training Institution to a more healthy location was resumed, and arrangements for immediate action sanctioned.

The offer of the Rev. Stephen S. Thomas to return to Delhi at the end of the current year, and resume charge of the Native Christian Training Institution, was cordially accepted.

The Rev. Thos. Bailey, returning to Orissa, was requested to resume work in Cuttack, to undertake the oversight of the Orissa Training Institutions in Cuttack, the Boys' Orphanage, and the superintendence of the Revision of the Oriya Scriptures.

The Secretary reported that the Rev. C. E. Wilson, B.A., missionary designate to Jessore, had taken the first place in the Honours list at the recent examinations of the *Senatus Academicus*, together with the £20 prize.

The Rev. George Hughes was granted a further term of twelve months' furlough, Mr. Hughes to render such assistance in deputation work as he may be able.

Final arrangements for the Newcastle Autumnal Meetings, on the 1st, 2nd, 4th, and 5th of October, were reported and approved.

The meeting was closed with prayer by the Rev. W. Hill.

RECENT INTELLIGENCE.



ARRIVAL OF MISSIONARIES.—We are glad to report the safe arrival in England of the Revs. P. Davies, B.A., of Wathen Station, and S. C. Gordon, of Stanley Pool, Lower Congo River; of the Rev. A. and Mrs. Long, of Russell Khondah, Orissa; and of the Rev. W. K. and Mrs. Landels, of Turin, North Italy.

We earnestly hope that a season of rest and change at home may greatly refresh and re-invigorate these dear friends.

Departure of a Missionary.—On the 17th of last month the Rev. Evan Morgan left England for China by the German Lloyd mail steamer *Bayern*, for Shanghai. Mr. Morgan is designated for work in Shensi Province in association with Brethren Shorroock and Moir Duncan.

Congo Mission.—The Rev. B. H. Carson Graham, writing from San Salvador under date of July 18th, says:—"I reached here quite safely last Saturday morning, and had a very warm welcome from Mr. and Mrs. Lewis and the inhabitants of the town. I was most thankful to find Mr. and Mrs. Lewis fairly well."

From Wathen Station, under date of July 3rd, the Rev. George Cameron writes:—"Mr. G. D. Brown and I left Underhill on the 7th of June, and travelled together most of the way. I arrived at Wathen on June 16th. Mr. Brown is going on to Bopoto Station to help Mr. Wm. Forfeitt. I am thankful to say I found, on my arrival here, Mr. and Mrs. Bentley and their infant daughter, and Dr. and Mrs. Webb, all well."

Congo Mission.—Just as we go to press tidings of the safe return to the Congo of Mr. and Mrs. Lawson Forfeitt reach us. Under date of August 9th, Mr. Forfeitt writes from Underhill:—"MY DEAR MR. BAYNES,—I am happy to inform you that we arrived here safely on the 1st inst., and found Mr. Pople and Mr. and Mrs. Pinnock and family all well. Also that the latest letters from all stations report good health. Mr. Pople has managed most satisfactorily during my short absence. Our voyage was pleasant and uneventful, except that on the night after leaving Sierra Leone a fire broke out on the ship, which at one time threatened to be disastrous. However, prompt measures were taken by the captain, and the fire was got under. When I tell you that the cargo included dynamite, gunpowder, petroleum, rum, gin, and matches, you will see that there was real danger, and indeed that we had a most providential escape. Our friends in England will join us in grateful thanks to God that we were safely kept in the hour of peril."

CONTRIBUTIONS.

From August 13th to September 12th, 1894.

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

ANNUAL SUBSCRIPTIONS.		
Banister, Miss R.	1	1 0
Christian, Miss Julia ..	2	2 0
Crowe, Miss S.	1	0 0
Ecroyd, Mrs.	2	2 0
Irish, Mr. F.	1	1 0
K. A.	10	0 0
Masters, Mr. and Mrs. John.....	12	0 0
Sturge, Rev. A., for <i>Indian Mission</i>	0	10 8
Workman, Mr. C.	0	10 0
Wyatt, Mr. J.	0	10 8
Under 10s.	0	8 0

DONATIONS.		
A. C., a Small Gift	0	10 0
A Friend, Redemptor	0	10 0
Anon.	0	10 0
Anon., Worcester, Thankgiving for Keswick	0	10 0
E. H.	1	0 0
Fryer, Mr. A.	1	10 0
Gourlay, Mr. Alex., Dundee, for <i>Debt</i>	10	0 0
Gowing, Miss.	0	13 6
Help in Need Society and Friends, for <i>support of Eleme and N. Tumba, San Salvador</i>	10	0 0
Hipkiss, Mr. W. H.	0	10 0
"James C. and Sisters" (box), for <i>China</i>	0	15 0
Johnston, Mr. Arthur, for <i>Congo</i>	0	10 0
Lane, Mr. Jas., Waikoa, New Zealand, Thank-offering, for <i>Mr. Stapleton's work, Congo</i>	5	0 0
Palmer, Rev. J., for <i>Congo</i>	1	10 0
Perry, Mrs. K., for <i>Congo</i>	0	12 8
Ranken, Miss Jane	2	0 0
Snalam, Rev. John, for <i>India</i>	1	0 0
Solvyns, Baroness, for <i>Congo</i>	10	0 0
Supper, Mrs., for <i>Mr. Julian, Cuttack</i>	1	0 0
Sykes, Mrs., Calcutta..	2	2 0
Whitley, Mr. Thomas..	5	0 0
Under 10s.	1	10 0

LEGACY.		
Johnson, Mrs. Mary, the late, of Kirkby Stephen, by Miss M. A. Nicholson	15	0 0

LONDON AND MIDDLESEX.		
Abbey-road Chapel	18	14 0
Battersea, York-road Sunday-school, for <i>Ratanapura Mission</i>	12	0 0
Bermondsey, Haddon Hall Sunday-school, for <i>Bengali School</i> ..	10	0 0
Brookley-road Sunday-school	11	3 0
Camberwell, Cottage-green Sunday-school, for <i>Congo</i>	5	0 0
Dalston Junction, Sun-school	10	0 0
Hackney, Mare-street Chapel	26	0 0
Hammersmith, West-end	5	4 8
Do., Sunday-school, for <i>Boys' School, Barisal</i>	3	2 8
Do., for <i>Girls' School, China</i>	3	2 8
Harlesden	0	3 8
Islington, Salter's Hall Chapel	5	16 8
Do., for <i>Congo</i>	1	0 0
Peckham, Rye-lane Sun-sch., for <i>Congo</i>	8	0 0
Peckham Rye, Tabernacle Sunday-school	2	0 0
Teddington, Sun-sch..	3	0 0
Do., Boys' Brigade Class	2	0 0
Walworth-road Chapel	3	5 0

BERKSHIRE.		
Reading, Broad-street Congregational Ch. Y. P. S. C. E., for <i>Rev. F. Harmon, China, Medical Books</i>	0	10 8
Do., Wycliffe Ch. Sunday-school	1	0 0
Wokingham	1	0 0

BUCKINGHAMSHIRE.		
Quainton	1	18 0
Stoney Stratford	14	4 10

CHESHIRE.		
Chester, Grosvenor-park Ch.	4	7 11

DEVONSHIRE.		
South Brent	0	5 0
Towington.....	2	2 0

DORSETSHIRE.		
Dorchester, Dorford Sunday-school	2	2 8
Do., for <i>Congo</i>	0	5 0
Sherborne, for <i>North China</i>	0	10 0
Weymouth.....	8	16 3

DURHAM.		
South Shields, Westoe-road	0	11 8
Do., for <i>Congo</i>	3	15 6

ESSEX.		
Ilford, High-street (Mrs. Parker's Class)	1	0 0
Leytonstone, Sun-sch.	15	13 1
Loughton	3	3 0

GLOUCESTERSHIRE.		
Eastcombe, Sun-sch. ..	1	5 0
Thornbury.....	0	7 6

HAMPSHIRE.		
Christchurch, Bible-class, for <i>Congo</i>	2	1 8
Milford-on-Sea	4	2 3
Sway, for <i>N. P.</i>	0	12 0

HEREFORDSHIRE.		
Gloucester.....	1	0 0

HERTFORDSHIRE.		
Hitchin, Tilehouse-street	5	0 0
Do., Walsworth-road	1	10 2

KENT.		
Canterbury	29	7 1
Hawkhurst, Sun-sch..	1	10 0
Sidcup	6	18 8
Sittingbourne, Y. P. S. C. E., for <i>Mr. Harmon's work, Shantung</i>	2	0 0

LANCASHIRE.		
Barrow-in-Furness	1	0 2
Blackpool, Union Ch. Sunday-school	8	10 0

Bury, Christian Church	3	11	0
Liverpool, Everton			
Welsh Ch.	8	17	10
Do., Richmond Ch. . .	7	5	7
Southport, Tabernacle	8	17	6

LEICESTERSHIRE.

Fleckney	5	7	6
Leicester, for <i>Khond</i>			
<i>Mission</i>	1	19	0

LINCOLNSHIRE.

Lincoln, Monks-road ..	1	10	0
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NORFOLK.

Great Yarmouth, St.			
George's-park	15	0	0
Do., for <i>W & O</i>	0	2	0

NORTHAMPTONSHIRE.

Broughton	0	15	7
Kettering	114	15	0
Do., for <i>W & O</i>	2	19	8
Do., for <i>N P</i>	1	6	10
Do., for <i>Congo</i>	0	18	6
Do., for <i>Congo boys</i>	6	15	0
Weston	5	10	2
Do., for <i>W & O</i>	0	7	0
Do., for <i>N P</i>	0	8	10

	183	18	2
Less expenses	0	15	0
	182	18	2

NOTTINGHAMSHIRE.

Nottingham, Derby-			
road, for support of			
<i>Congo boy, Dambu</i> ..	5	0	0

SOMERSETSHIRE.

Banwell, for <i>W & O</i> ..	1	0	0
Do., for <i>N P</i>	0	10	6
Hanham, Sun.-sch. for			
<i>Mr. Hale's work,</i>			
<i>Agra</i>	1	14	0

STAFFORDSHIRE.

Burslem	1	10	0
Willenhall	0	11	8

SUFFOLK.

Ipswich, Burlington Ch.	14	15	7
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SURREY.

Dulwich Hall Sun.-sch.	1	1	6
South Norwood, Sun.-			
school	7	7	10
West Norwood, Gipsy-			
road Sunday-school			
Do., for <i>Rev. R.</i>			
<i>Spurgeon, Barisal</i>	1	0	0

WARWICKSHIRE.

Rugby	1	17	9
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WILTSHIRE.

Damerham	0	9	0
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WORCESTERSHIRE.

Stourport	3	10	0
Do., for <i>N P</i>	0	15	6
Do., for <i>W & O</i>	0	10	0

YORKSHIRE.

Leeds, South-parade ..	14	19	11
Rawdon	18	7	0
Salterforth	4	14	7
Sheffield, Glossop-road	11	13	1
Do., Townhead-street	5	4	3
	54	18	10
Less expenses	1	10	0
	53	8	10

NORTH WALES.

Cefnawr, Tabernacle	1	11	0
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SOUTH WALES.

BRECONSHIRE.

Brynawr, Calvary	4	18	4
English Ch.			
Do., Tabor Ch.	2	17	7

CARMARTHENSHIRE.

Llandyssul, Penybont..	1	2	4
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GLAMORGANSHIRE.

Briton Ferry, Rehoboth	3	7	0
Cardiff, Tredegarville..	0	7	6
Ystalyfera, Caer Salem..	0	8	9

SCOTLAND.

Cambuslang, Bible-			
class, for support of			
<i>Congo boy</i>	2	0	0
Dunoon, Boys and Girls'			
Religious Society, for			
<i>Mr. Kirkland's work,</i>			
<i>Congo</i>	1	6	0
Glasgow, Adelaide-place	12	9	6
Do., Bridgeton, Sister-			
street	2	0	0
Do., John-street Ch...	19	0	0

CONTRIBUTIONS
FOR CENTENARY FUND.

Brockley-read Chapel..	3	4	0
Birmingham, Wyoliffe			
Chapel	2	0	0
Newbury	2	0	0
Plymouth, George-st...	10	0	0
Rochdale, West-street..	10	0	0
Stalham	1	4	0
Trowbridge	5	0	0
Weymouth	2	9	0

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD
NOVEMBER 1, 1894.



CLUB AVENUE, BARISAL.—(From a Photograph.)

[NOVEMBER 1, 1894.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE AUTUMNAL MEETINGS

AT

NEWCASTLE-ON-TYNE.



WE would take this early opportunity to acknowledge our indebtedness to the many friends in Newcastle who, by their hospitable welcome and manifold acts of kindness, rendered the meetings of last month so pleasant and successful. Our thanks are especially due to the officers of the Local Committee: Rev. J. T. Forbes, M.A., Chairman; Mr. Ald. Culley, J.P., Vice-Chairman; Mr. J. Smith, Hon. Treasurer; Rev. W. Walsh, Rev. T. D. Landels, M.A., Rev. B. Gawthrop, Rev. C. Stanley, Mr. S. J. Leybourne, Hon. Secretaries, for their admirable arrangements and courteous consideration. We are glad to be assured that the kindness thus shown was not without a reflex influence. Soon after the meetings, one of our long-esteemed friends wrote as under:—"Your visit to Newcastle has been a season of refreshing for us here, and has drawn the churches closer than they have been for some time past. Such meetings must be attended with blessing; and to us here, meeting so many fellow-workers from other districts, we have received a fresh impetus and encouragement. In addition, the missionary meetings showed that our old affection for this work is as strong as ever, and was an object-lesson for our fellow-Christians throughout the city." To all the brethren who took part in the public meetings we respectfully and sincerely tender our heartfelt thanks. Particularly we would mention the very helpful services of the Rev. W. J. Henderson, B.A., of Bristol College, who preached in the early morning; and to the Rev. John Watson, M.A., of the Presbyterian Church, Sefton Park, Liverpool, the preacher of the autumnal sermon. We also gratefully remember the fraternal words so aptly spoken by Sir Benjamin C. Browne, who presided over the great meeting in the evening; and the cheering address of the Rev. F. W. Macdonald, M.A., Secretary of the Wesleyan Missionary Society. We thank, too, our own friends, the

brethren from the mission-field ; and Mrs. J. J. Gurney, who presided at the Zenana Meeting ; Mr. S. Burton, of Newcastle, who took the chair at the Young People's Meeting ; and the Rev. James Mursell, of Derby, for his inspiring speech on the same occasion.

Our space will only permit us to report—and that but partially—the proceedings at

THE DESIGNATION AND VALEDICTORY SERVICE

on the Tuesday morning, a service of much solemnity and spiritual power.

In his address the Treasurer, Mr. W. R. Rickett, who presided, very appropriately dwelt upon some of the chief qualifications essential to those who desire missionary service, afterwards referring to the present financial condition of the Society. "What," asked Mr. Rickett, "are the essential qualifications? The first thing a missionary should possess is piety. Love to God and to his fellows must burn within him. But he will require more. A sound body in the first place ; because, if he went into a tropical climate with a body that was liable to disease, the issue would be failure, and the resources of the Society become thereby wasted. Another thing is capacity for acquiring language. If we send a missionary to India say, and he found that he could not master the language in which he had to speak to the people, his usefulness was half gone, and he had better have stayed at home. There were many men who were thoroughly devout and of sound body who were not able to master the language in which to speak to the people ; in his judgment such men were disqualified from being employed by the Society. The missionary, again, should have control of his temper. That was a most essential matter. He did not say that he should be a man without temper, because a man without temper might be a man without force or fibre. But he must be able to control his temper and hold it in subjection, so that he might work amicably and affectionately with the brethren with whom he would come in contact. Further, the missionary is not remunerated for his service. He is not paid what he is worth, but goes out on a maintenance allowance, being paid only that which is considered fair and reasonable to uphold him in a moderate amount of comfort. There is a great need for missionaries. We have not the means to send forth men who are willing to go. God has never left us without difficulties. There was, doubtless, a reason for that. If we had no difficulties, we should probably not feel our dependence upon Him. Our difficulty to-day is that our exchequer is low. We have not the means to send out those whom we would. Further than that, our means are not only

exhausted, but we are living beyond our income. It is because of this that the Society has resolved in the coming autumn and winter to have a thorough canvass of all the members of our churches. He did not see why every church member should not become a registered subscriber to the Society. The command was absolute. Our Saviour's command, which was the last He gave on earth, was to go forth and preach the Gospel to every creature. If we could not go forth to fulfil that command, we could fulfil it by sending forth those who were able and willing to go; and he did implore them to assist those who would be presently in their midst soliciting contributions and seeking to bring home the obligation to those who had never yet felt it." Mr. Rickett then referred the meeting to certain figures, which showed that out of every 20s. contributed, 17s. 9½d. went absolutely for doing missionary work, and 2s. 2¾d. for the cost of administration and collection of the funds, these figures indicating that great economy was exercised. He stated that the total ordinary expenditure was £73,165, and the total ordinary income £59,281, the approximate number of subscribers of ten shillings and upwards out of 340,000 church members being only 8,000. The following

BIOGRAPHICAL PARTICULARS

of the outgoing missionaries were presented to the meeting:—

Miss SARAH OAKLAND, who is leaving England to become the wife of the Rev. E. Palgrave Davy, of Agra, is a native of Castleford, in Yorkshire. Early in life she gave her heart to Christ, and engaged in Christian work. With a view to more adequate equipment for foreign missionary service she entered the Training Institution of Dr. Guinness, at Doric Lodge, and after a course of general study had the great advantage of a special medical course, securing a first-class diploma.



During her residence in East London she has been engaged in night school-work, open-air evangelistic services, visiting public-houses, and holding Gospel meetings in common lodging-houses and mission-rooms. Miss Oakland is now about to enter upon work which has been the one desire of her life, and for which she has been specially preparing herself for years past.

The Rev. JULIUS McCALLUM, M.A., B.D., was born at Paisley, in Renfrewshire, in 1869. In the year 1874 he entered the John

Neilson Institution as a foundationer, and passed through the full classical curriculum of that institution, leaving it in July, 1886. During his school days he earned several distinctions, including "Peter Brough" Bursaries as well as a "Duncan Wright" Scholarship, tenable for four years. Mr. McCallum entered Glasgow University in November, 1886, as a "Duncan Wright" Bursar, and after a successful career, graduated Master of Arts in November, 1890. The winter and summer of 1890-91 were spent at Glasgow, studying Hebrew under Professor James Robertson, D.D., at the University. In September, 1891, he entered Regent's

Park College, London, with one of the scholarships open to graduates. At the close of his course he passed the examination of the *Senatus Academicus*, being placed ninth in the first division. The winter of 1893-94 was spent in Scotland studying Hebrew with the Rev. Dewar McDonald, M.A., B.D., and in April, 1894, Mr. McCallum brought his curriculum to a close by graduating Bachelor of Divinity (B.D.) at Glasgow University...

Mr. McCallum is a member of the church worshipping in the northern cathedral of Nonconformity—the Thomas Coats Memorial Church, Paisley—being baptized in the old Baptist church in Storie Street by the late lamented Dr. Flett on the 24th of March, 1889.

Mr. McCallum is designated for work in Ceylon, in pursuance of his own desire, and will probably, after the completion of his probationary course, devote himself to the work of training Singhalese native Christian evangelists

The Rev. THOMAS WATSON, who is also leaving England for India, is designated for mission work at Barisal, in Eastern Bengal. Mr. Watson was born in the city of Exeter, the capital of the West Country, in the year 1868, and for many years was connected with the Established Church. He was subsequently baptized, and became associated with the brethren in City Mission and open-air evangelistic work until 1890, when he entered Harley House College and joined the Baptist church at Bow, under the pastoral care of the Rev. Newton



Vanstone. Mr. Watson remained three years at Harley House, and subsequently entered Bristol College, taking a special course of study under the Rev. Dr. Culross, with a view to equipment for foreign missionary work.

The Rev. CHARLES EDWARD WILSON, B.A., is a native of London, having been born in Southwark in 1871. He received his early education in St. Olave's Grammar School. While still at school, at the age of thirteen, he was baptized by the Rev. W. J. Mills and received into membership at Walworth Road Chapel, where both his parents and all the members of his family are in fellowship. On leaving school Mr. Wilson spent three years in mercantile life, in the City of London, and acquired a practical knowledge of business life.



During these years the desire to engage in foreign missionary work took definite shape, and with a view to preparation for this enterprise, in September, 1889, he entered Regent's Park College, where he enjoyed a five years' course, taking his B.A. degree at the University of London in 1893.

Mr. Wilson has been actively engaged in Christian work of a many-sided character—open-air and mission-hall addresses, evangelistic services, common lodging-house visitations, ragged and Sunday school, City Mission and general Gospel work—while his services in connection with the pulpit supply of many of our larger churches have been specially appreciated.

Mr. Wilson has uniformly declined invitations to the home pastorate, having steadily adhered to the resolve of years ago to devote his life to the work of Christ in "the regions beyond."

He is designated for work in Jessore, in Eastern Bengal, in association with Mr. Norledge, a fellow-student at Regent's Park College.

At the recent examination of the *Senatus Academicus*, Mr. Wilson took the first place in the Honours List, and the £20 prize.

MISSIONARIES RETURNING.

The Rev. GEORGE JAMES DANN is a son of the Rev. J. Dann, of Oxford, and was born in London on July 1st, 1857, the year of the memorable Indian Mutiny. In June, 1873, he was baptized by his father in Westgate Chapel, Bradford (Yorkshire), and at once commenced active Christian work as a Sunday-school teacher.

In the following year he began lay preaching, studying during the next five years as business engagements allowed, under the conviction that Christ had called him to labour in the foreign mission-field, although the way was not then at all clear. In 1879 he entered the senior classes in the Pastors' College, engaging on Sundays in pioneer work at Alton, Hampshire.

From October, 1881, to October, 1884, he laboured as pastor of the church at James's Grove, Peckham, during which period more than one hundred were added to the church. In October, 1884, he was selected by the Committee for work in Allahabad, where, for eighteen months, he laboured as pastor of the English church in that city. Having passed the usual vernacular examinations for missionary probationers, and having been for twelve months engaged in daily vernacular preaching, he took his place with the other missionaries of the Society, labouring in the city, in the



villages in the district, and at the great religious festivals of the people, as well as holding lectures and visiting from house to house among English-speaking natives and others. From 1885 to 1891 he held the office of honorary secretary to the North India Tract Society, which, in addition to administrative work, involved the editing and publication of much vernacular Christian literature. In addition to an Urdu translation of part of Dr. Angus's "Bible Handbook" and an original tract on the Atonement, in the same language, he wrote a commentary on the Gospel by Mark, a controversial tract on Transmigration, and a large number of evangelistic leaflets in Hindi, as well as a Hindi translation of a series of lectures refuting the theories of the Arya Samag. In 1891 he was removed to Delhi, where he carried on constant evangelistic work in the city and along the main Muttra road for sixty miles to the south, as well as holding a series of interesting discussions with a learned Mohammedan doctor of great local repute.

Mrs. Dann, his devoted and like-minded wife, is a native of Yorkshire. She was brought up in the Established Church, and was educated in Ripon, some of her schoolfellows being now missionaries in connection with the Church of England Zenana Mission. In 1881, having been led to a fuller understanding of the Scriptural doctrine of believers' baptism, she was baptized by Rev. James Stephens, M.A., at Highgate Road, London. She was married to Mr. Dann in 1882, and has aided her husband greatly in Christian work.

On the return of the Rev. Stephen Thomas to Delhi, Mr. and Mrs. Dann will probably remove to Pulwal, a most important centre, where very hopeful work is being at present carried on by both the Baptist Missionary Society and the ladies of the Zenana Mission.

The occupation of Pulwal has long been contemplated by the Society, and will be an important step in furtherance of the plan contemplated by the Committee resulting from the last visit of Mr. Baynes to India—the establishment of a complete chain of stations between the two great cities of Agra and Delhi.

The **Rev. THOMAS BAILEY** was born at Barton-in-the-Beans on the 11th of April, 1837. He was baptized in 1851, and entered the General Baptist College at Nottingham in 1857, where he studied until 1861, under the care of Dr. Underwood and the Rev. W. R. Stevenson, M.A. Soon after he was accepted as a missionary by the General Baptist Missionary Society, and designated for work in Cuttack, reaching that station in December of the same year. Mr. Bailey has since that date laboured in Berhampur, Russell Khondah, Piplee, and Cuttack. He has also had charge of both the Boys' and Girls' Famine Orphanages, at Berhampur, Piplee, and Cuttack, and on the death of the late Dr. Buckley in 1886 he succeeded him in the principalship of the Cuttack Mission Native Christian Training College, and the Indian Secretariat of the Orissa Mission. On his return to Cuttack Mr. Bailey will resume these important duties, in which he has rendered such signal service to the Orissa Mission, and he will also undertake the special work of superintending the revision of the Oriya Scriptures.



The **Rev. H. E. and Mrs. CRUDGINGTON** are returning to Delhi, to resume work in which they have had great delight and much blessing. Mr. Crudgington received his early education at the Borough Road School, London, and was baptized by the Rev. William Brock, of Hampstead, in the year 1870.

After some years of business training in Lincoln, he entered Rawdon College, with a view to foreign mission work, his heart having been set upon foreign work amongst the heathen from childhood. In 1879 he was accepted by the Baptist Missionary Society and designated for the Congo Mission, leaving England for the Dark Continent in April of that year.



In 1883 he married Miss Wales, of Leeds, a lady who for years previously had given herself with earnest devotion to special efforts on behalf of the thousands of girls employed in warehouses and factories in that busy centre.

In 1885, on account of the failure of his wife's health in Africa, Mr. Crudgington was compelled by medical direction to exchange Africa for India, where for many years past they have laboured in the city of Delhi, Mr. Crudgington specially devoting himself to medical mission work, his training at the Leeds Medical School having well fitted him for this special department of mission service.

Mr. Crudgington has also rendered important help in school and church work, in addition to constantly preaching in the vernacular.

The **Rev. R. WRIGHT HAY**, of Dacca, East Bengal, belongs to an old Scotch family, and was born at Sandhurst, in Western Australia, in 1861, but received his education at the Madras College in St. Andrews, and subsequently at the University of Edinburgh.

While studying for the ministry in the Scottish Congregational Theological Hall, he was led to adopt Scriptural views with regard to believers' baptism, and soon after he was immersed by the Rev. W. Landels, D.D., completing his theological studies in the College of the United Presbyterian Church.

Early in 1884 Mr. Hay was accepted by the Baptist Missionary Society for mission service at Victoria, on the West Coast of Africa, to fill the vacancy caused by the lamented death of the late Rev. Q. W. Thomson. In 1889, upon the advice of the doctors, Mr. Hay was transferred to India, and settled in the well-known city of Dacca, the Athens of Eastern Bengal, and by far the most important educational centre in that part of the Presidency. Here Mr. Hay has carried on, with rare devotion and



encouraging success, special work amongst the native student class who frequent the numerous Government and other colleges and training institutions for which Dacca is famous.

In all his labours Mr. Hay has had the constant help and support of Mrs. Hay, who has also done excellent work in visiting the zenanas of the city, and in the establishment and conduct of a Christian school for Hindu girls.

Mrs. Hay is a daughter of Mr. Henry Wood, of Peckham. She was baptized at the age of twenty-four by the Rev. T. Graham Tarn, now of Cambridge, but for many years pastor of the Peckham Park Road Baptist Church.

After a season of furlough and rest at home, both Mr. and Mrs. Hay are returning to Dacca, rejoicing greatly in the prospect of resuming work to which they have devoted their lives, which they left with the deepest regret, and in which they earnestly desire to re-engage for long years to come.

Miss H. K. LEIGH, who is returning to Cuttack, was born in London and baptized in Bloomsbury Chapel by the late Rev. W. Brock, D.D.

She was specially trained as a school-teacher at Homerton College, and subsequently engaged in school work at Totteridge.



In 1867 she became head mistress of Hosier Street British School, in Reading, where she joined the King's Road Church, at that time under the pastorate of the venerable Rev. John Aldis.

Subsequently she removed to Caversham, and became a member of the church under the pastoral care of the late Rev. T. C. Page.

At Caversham Miss Leigh became acquainted with Mr. and Mrs. Porter, who for many years laboured as missionaries at Cuddapah, in the Madras Presidency. To them she revealed her long-cherished desire for foreign mission work, and from them she received much sympathetic encouragement and valuable missionary information. Subsequently, Miss Leigh accepted an invitation for special educational work at Cuttack, in Orissa, from the General Baptist Missionary Society, in connection with, and at the cost of, the Ladies' Society for Promoting Female Education in the East.

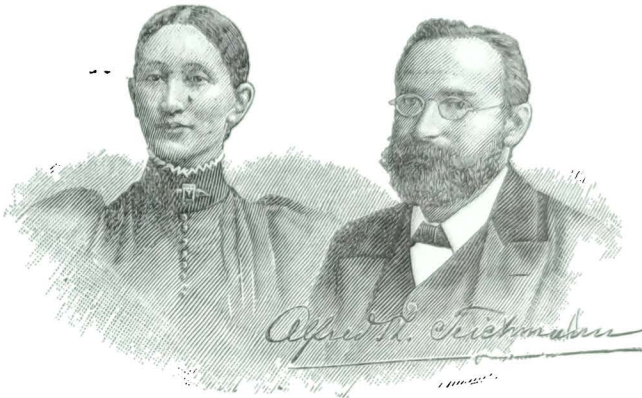
In November, 1872, Miss Leigh arrived in Cuttack, and her first years in India were spent at Pipli, in association with Miss Packer. In 1875 she removed to Cuttack, and became associated with Mrs. Buckley in charge of the Native Girls' Orphanage, an institution which has proved of the utmost value, providing well-educated Christian school teachers and helpful Christian wives to many of the native pastors, school teachers, and evangelists in connection with the Orissa Mission. Miss Leigh is now returning to Cuttack to resume work in connection with this Institution, to the best interests of which she has already devoted so many years of faithful and untiring service.

The Rev. A. T. and Mrs. TEICHMANN are returning to the station of Perozpoore, in Eastern Bengal, founded by Mr. Teichmann, who built the Missionary Bungalow there, and who, until his failing health compelled him to seek a season of rest at home, carried on most encouraging evangelistic labour in that district.

Mr. Teichmann was born at Altenburg, in Saxony, in 1856, and was in

due course sprinkled and confirmed according to the rites of the Lutheran Church. He subsequently engaged in business pursuits in the city of Bremen, and in 1877 removed to London, where he became associated with the Downs Church, at Clapton, then enjoying the ministry of the Rev. T. Vincent Tymms. Here he gave himself to Christ, and was baptized in June, 1878. He subsequently resolved to devote himself to foreign missionary work, and, with a view to efficient equipment, he entered Regent's Park College, where he completed a very satisfactory course of study.

In 1883 Mr. Teichmann was accepted by the Baptist Missionary Society for mission work in India, and sailed for the East in the autumn of that year. Mr. Teichmann has done faithful work in Serampore, Commillah, Calcutta, and Eastern Bengal, where he founded the station of Perozporo, to which he is now returning.



In 1885 Mr. Teichmann married Miss Oram, of Clapton, sister of the late Rev. F. R. Oram, whose name will ever be associated with sanctified service on the Upper Congo River. Mrs. Teichmann has had the great advantage of special experience in medical, surgical, and nursing work at the Leicester Infirmary, the Glasgow Children's Hospital, and the Women's Hospital, in London, and she has been able to use this special knowledge to the great benefit of the Mission in Perozporo, where her skill and sympathy have won for her a very warm place in the hearts of hundreds of afflicted sufferers.

The Rev. R. M. and Mrs. McINTOSH are returning to the sacred city of Muttra, probably the most idolatrous centre in all India, where Krishna, the most popular incarnation of Vishnu, is said to have been born, and where every inch of ground in the city is sacred and mysterious, a city wholly given to idolatry and the very vilest forms of vice, immorality, and

pollution. Mr. McIntosh was born in India in 1858, and became a Baptist in 1876. After a course of study in Serampore College he came to England, entered Pontypool Baptist College, and passed through the usual term of study in that institution.

In 1884 he was accepted by the Baptist Missionary Society and designated for work in the important city of Agra, in the North-West Provinces, in association with the Rev. J. G. Potter.

In 1887 he married Miss Kate Prideaux, of Wellington, Somerset, and in his evangelistic labours in and around Agra she has been his sympathetic companion and helper.

In 1893 Mr. McIntosh was transferred to Muttra, with a view to give



practical effect to the plan of evangelising the important and populous district lying between Agra and Delhi, and in connection with which Mr. Dann will probably occupy Pulwal, at the Delhi end, Chata and Kosi forming central stations connecting the entire line with Delhi and Agra.

The Rev. A. E. SCRIVENER, who is returning to Lukolela, on the Upper Congo, Central Africa, was born at Southampton in March, 1864, and after leaving school he attended classes at the Harley Institution. Subsequently he served his apprenticeship as a practical printer in the offices of the *Hampshire Independent*.

In April, 1881, he was baptized, and joined the Carlton Baptist Church, his parents being amongst the founders of this church, and his father for many years an elder and deacon.

Soon after his conversion Mr. Scrivener became a Sunday-school teacher, local preacher, and superintendent of the Band of Hope.

Always interested in the "Dark Continent," he resolved to equip himself for foreign missionary work in that great field. With this in view he attended classes at the Pastors' College and clinical practice at University

College Hospital. In 1885 he was accepted by the Baptist Missionary Society for the Congo Mission, and left England for Africa in January, 1886.

After a prolonged stay at Underhill Station, on the Lower Congo, where he had charge of the transport and general business work carried on there, he removed to Lukolela, on the Upper River, where he has done specially valuable work in Scripture translation, school, and vernacular evangelistic labours.

Mr. Scrivener is contemplating returning to the Congo, accompanied by a wife, Miss Baker, of Bloomsbury, who for several years past has taken a deep interest in Congo Mission work, and who, doubtless, will prove a true helpmate in the arduous labours that lie before him.



The Rev. R. C. and Mrs. FORSYTH, after a season of rest and refreshment at home, are on the eve of returning to Tsing Chu Fu, Shantung, in North China. Mr. Forsyth is a Scotchman, and was born at Greenock in 1854, his father having been pastor of the Baptist church in Nelson Street.

Mr. Forsyth's father cherished a deep desire for and sympathy with foreign mission work, especially for China. The home was emphatically a missionary one, and as a consequence the son from almost infancy developed a longing for missionary work.

After the completion of his school life, Mr. Forsyth entered into mercantile pursuits in connection with a large sugar refinery at Silvertown, in the East of London, devoting his spare time to Christian evangelistic work in connection with the Shooter's Hill Baptist Church, at Blackheath, of which church he was for several years a deacon.

But the desire for foreign work becoming more intense, in 1884 he offered his services to the Baptist Missionary Society, and in that year was accepted for China, and sailed for the East in October.

Mr. Forsyth's special work has been largely the conduct of the financial and business part of the Shantung Mission; but while superintending this he has also had charge of the Mission Press and Book-shop, the village schools, and the Tsing Chu Fu Boarding School during the absence of Mr. Couling in England.

In 1889, in addition to other work, he also had the privilege of engaging in the work of famine relief. He had to a large extent the control of the financial work and forwarding supplies, not only for our brethren, but also for the brethren of the American Presbyterian Mission, who were working with us at that time. Some idea of the extent of these operations may be gathered from the fact that about £35,000 in specie passed through his hands, and that in all about 320,000 persons were receiving relief for about a month after the enrolment ceased.

In 1886 Mr. Forsyth married Miss Annie Maitland, daughter of Mr. William Maitland, of Glasgow—a most ardent and generous friend of the Highland Home Missionary Society, and a devoted worker in connection with John Street Baptist Church. During her residence in China she has shared with her husband the joys and sorrows of their missionary



ot, and has bravely and cheerfully borne severe trials which have befallen them in connection with their work in China.

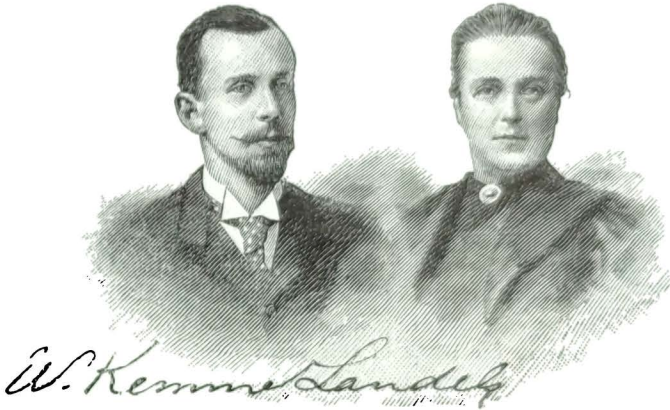
In company with the other ladies of the Mission, she organised a Dorcas Society among the Chinese women in the city of Tsing Chu Fu, the first of the kind in the district, and has done a large amount of visiting work among the Chinese women in the city and neighbourhood.

Mr. and Mrs. Forsyth are now returning to their former sphere of work, thankful at the prospect of resuming labours in which they have had great joy in the past.

The Rev. W. K. and Mrs. LANDELS are on the eve of returning to their work in Northern Italy. Mr. Landels, who bears a well-known and universally respected name, was born in Birmingham in October, 1854, and was educated first at University College, and subsequently at Regent's

Park College. At the age of fourteen he gave his heart to Christ, and was baptized by his honoured father, Dr. Landels, of Edinburgh.

On leaving college Mr. Landels engaged in mercantile business, and resided some time in the Island of Sicily, associated with a sulphur-mining undertaking. Here he acquired a considerable knowledge of the Italian people, and became deeply interested in their truest welfare. Subsequently he felt compelled to offer himself for missionary work amongst them, and was accepted by the Committee of the Baptist Missionary Society in the year 1875. After spending two years in the Imperial city of Rome he removed to Naples, where, for ten years, he laboured with great devotion, leaving



this most needy field only—in consequence of peremptory medical orders—to begin work in the northern city of Turin, in which centre he has been at work for the past seven years.

In all his toils Mr. Landels has been nobly seconded and supported by his like-minded and gifted wife, a daughter of Howard Bowser, Esq., of Glasgow, a name that will always be treasured by Baptists.

Mr. Landels has charge of the whole work of the Mission in Northern Italy, including the important centres of Genoa and Turin, and has been greatly encouraged by the steady progress of the Gospel in these important districts.

The Rev. Richard Glover, D.D., then gave the following

VALEDICTORY ADDRESS.

I think we all feel that a very great amplitude of interest attaches to this meeting this morning. Our sympathy goes out to the ardour of the new beginners, whom we delight to see and greet here, and our respect goes forth to the strength of tried workers who have been found faithful. We meet here and we scatter again to various places in our own land; but

others to Africa with its deep woes; to India with its debasement of morals, its jungle of superstition, its work done for Christ, its success reached, but work still more greatly needed; to China—for I greet our friends, Mr. and Mrs. Forsyth, though they are not here—with its strenuous manhood and its marvellous beginnings of Christian work; to Italy, where the pure Gospel has borrowed an Olympus from the heathen and a ritualistic priesthood from the Jew, and lost the lustre and the strength of its first simplicity. It is strange that our outlook should be so world-wide this morning. That outlook is suggestive of the imperial mercy of the Saviour, that leaves out no land and no heart, but embraces mankind in the yearnings of its pity and in the purpose of its grace.

I have had put upon me a work for which I feel my grave unfitness: it is to be your voice to those brethren and to the others that are prevented from being with us. It is a solemn thing for you to speak through me, for the charge we give we ourselves must do our best to keep, and we dare not lay on or expect from others higher sacrifice or devotion than we demand from ourselves. It seems presumptuous that in our coldness we should speak to those of warmer hearts and more Christlike spirits. And yet I have to charge them, in some degree, to their duty, and cheer and help them to their hope. I do my best as your mouthpiece and, I hope, their servant.

We have this morning four going forth for the first time—three men and one lady. I do not exactly know how many, but I suppose there are nineteen or twenty men and women in all who are about to resume their work. Let me speak, first of all, to those who are going forth for the first time. I would say to you, dear friends, in the name of this great meeting: We hail and congratulate you on your consecration to your work. The Saviour summed up all His mission, the story of His life and death, in one word, "I have declared Thy name, and will declare it." And that is to be *your* business. Men shun labour, self-denial, and sacrifice, in what they think their wisdom; but God chooses it. His habit is to be learned from Calvary. He gave up all, so to speak, to come and save us. You have learned some of His wisdom: and are choosing labour, service, sacrifice, in your wisdom, for there are no crowns truly regal that are not thorny, and there are no thrones, real thrones, but Crosses. You have learned a little of that. You go forward in a work which will bless yourselves. "I am with you always," said Christ, but it was to those that went forth to share their mercies. On the move of mercy we can have His presence, not otherwise. On the move of mercy He is with us, with face radiant and grace sufficient, seeking the lost sheep. If thou seekest the lost sheep He hails thee as companion, and, as of kindred heart and spirit with His own, He reveals Himself to thee. The heart feeds upon its work. Our meat and drink, and the only meat and drink we have for the soul, is, doing the will of our Father in heaven. To a finer, closer, nearer companionship with Christ, to larger light, to greater compassions, to wealth of being you are moving forward, and we congratulate you on your choice, which will be to you through eternity a matter of growing thankfulness.

Next I would say, we bid you "Watch and pray, lest ye enter into temptation." It is ever the case, and must be, that the path of honour is the path of peril, and you cannot aspire to be in the high places of the field without

being exposed there to chances of mischief which you might avoid by a humbler course. The grasp by which you may hope to lift the heathen may be one by which he will pull you down. Watch and pray. You go forward into new temptations of many sorts, new contradictions of the Gospel that you have not anticipated, and which will challenge all you hold to be true, and confuse the convictions of your heart. You must not silence them nor run away from them. You must lift them into the light of Christ's face, till the transient doubt leads to the deeper adoration and says, "My Lord and my God!" You will also be tempted to sins to which you are hardly tempted here. I do not dwell on these. Then, there will be, between you and your entrance on your work, an interval of a somewhat—what shall I say?—sickly character to the soul, the enforced inactivity, the two years or more of learning a language that seems impossible, perhaps, to be learned, and the fret of occupancy with such external things. You will find methods of labour, and you will have to adopt lines on which you are to labour, the wisdom of which will not reveal itself to you till after you are settled in your work. Your companions are not those of your choice, and may not be altogether to your mind, as you may not be altogether to their mind. And yet you have to work together for the Master's sake. That interval is trying. Watch and pray, that ye enter not into temptation.

There are other perils of clime, and health, and the turbulence of foreign crowds. Brethren, I commend to you the example of a great naval hero, of whom it was said, "He was careless of his life, but careful of his health." Be careless of your life. There are many causes for which it is well worth any man's while to die. But be careful of your health, as a trust committed to you, a talent, something that you must guard, and on which the length, worth, usefulness of your service greatly depend. Watch and pray in all directions—in those of intellectual faith of impatience, of health—that ye enter not into temptation.

I have, thirdly, to say to you, in the name of this meeting, we send you not merely to heathen lands, but to the heathen in those lands. Occasionally it will happen that men who land on heathen shores remain with a gulf between them and the people there, which no intelligence of sympathy is present to bridge. Seek you to get near to the heathen, into their minds and into their hearts? St. Paul said: "I am become all things to all men." You have to become heathen to the heathen, that you may win the heathen. You must by lowly teachableness learn what they are driving at, what they feel, the meaning and motive of all their observances. You will be disposed to mock at that over which, when you know it more fully, you will weep. Heathenism is the imperfect vision that sees "men as trees walking," that sees everything in grotesque, distorted enlargement.

Look for all that is brighter in their belief. Disparage not their star because of thy sun—but look up to those stars with them. You will not be understood by them till you understand them. That is very obvious to those who have been on the spot, and yet it is sometimes forgotten. Till you know the make of their minds, the ideas they will associate with the terms you use, the twist your meaning will get as it enters their brain, you will not know at all what impression your words are conveying. Enter sympathetically into

their knowledge, into their condition. Their lives, for the most part, will be very meagre, their interests very small, their circle very narrow in its poverty. Largeness of sympathy is shown in stooping down to the littleness of human need. Nothing is slight that occupies another's heart. Remember that to the provincial mind everything new is absurd. A wise man delayeth his criticism as well as his anger. Remember that the best controversialist makes the worst missionary. Set yourselves to find out whatever is good in these people. Of course, if you had not a richer Gospel and a higher motive you would not be there; but let there be in your heart the generosity and the equity that amply recognise whatever of God is there. They are more courteous than you are—respect their courtesy—more contented, more submissive to Providence, more enduring, sometimes, perhaps, even more honest in carrying out conscientious scruples. Whatever good you find in them, be fair to it.

Remember that God has been to them before you. Your going to them is the result, almost the incarnation, of Christ's going. Ask, What has God said to them? and do not rest till you find it out. And then tell them what God has said to you, and God's message to you will find attachment to the Divine message that has come to them, and what you have to say will find some flux by which it will become part of their being. Be reverent, brethren; honour all men; love them, live for them, make your way into their hearts with sympathy and kindness.

I say next, and lastly, to you, dear friends: Be the Gospel that you preach. It will be some time before those amongst whom you work can understand your message, it seems so distant and remote. But it will not be very long before they understand *you*, reading you through and through. The Saviour means all truth to be incarnate, and therefore sends you to the mission-field to impart it. You have to tell the people what God is, by, in some degree, being it. They have to see His love, patience, tenderness, rest, hope, labour, the passion of saving reflected in you. If they see those things in you they will be helped thereby to believe they exist in Him whom you represent. "The life is the light of men," said the evangelist of Christ, and that is true of all. God's light was always meant to have a candlestick, and your light and truth must be put upon a candlestick of mercy. If it is not, it seems a mere matter of the schools, an opinion for philosophers to decide. But when it is set upon that candlestick "it giveth light to all that are in the house." Be the Gospel that you proclaim, and when men look at you they will soon want to know what is the fountain of your peace, and whence the source of your love and where you get your hope, and what gives you the victory. They will say, "We will go with you, for God is with you." The order of believing is always this: they believe first in the Christian, and secondly in the Christ. Be the Gospel that you proclaim.

Now, I turn to say a word or two to those friends that are going out once more to their work. We are thankful for your presence here this morning, and I should think there is no heart here that has not been strengthened by the faith which has been expressed by you. We rejoice to meet you. You are the messengers of the churches and the pride of Christ. The greatest of all mercies that we can reach or honour that we can reach is that we be faithful. And your faithfulness has commended itself to us, and the more to those

who know the most. First of all, in the name of this meeting, let me thank you for the blessing you have been to the churches at home. We know not what we do, when we do evil; we know not what we do, when we do good. It is always a larger good we accomplish than anybody knows that works it. And you and your colleagues in the mission-field, rendering service there, which none here can measure, have rendered service here, which you cannot measure, but which we can, to some extent. We thank you for uniting the church in enterprise and work; for quickening our faith in the Gospel; for keeping our eye outward to the land still to be won for Christ; for faith deepened; and for some spirit of heroism, in some slight degree, kindled in the Church at home. Oh, how poor should we have been in the last thirty years without the record of missionary service and heroism in Africa, in China, in India! We bless you for the service you render us.

I say, secondly, brethren, Go forward, believing that the best of your work is still to be done, the best success still to be reaped. Middle age is sometimes stiff, rigid, and unenterprising. Habits take the place of motives, regulations of inspiration, and instead of enjoying the intuition of the glory of God we are slaves of tenets. We are apt, in other words, to grow stale. But sometimes the work of later life is the richest part of man's work, and the best, and we charge you, that it may be so, and ought to be so with you. You cannot yourselves live on yesterday's truth. Do not give it to another. Truth is not truth unless it is fresh as this morning's dew, and old as the everlasting stars. Formulas are corpses of truth, not truth. Beware of them, brethren! You have still a great deal of English superstition to unlearn. You speak the Gospel with an English accent. That must be got over. There must be no provincialism. In the increasing degree in which you are trusted you must keep the light alive by which you lead others. If you could reproduce in India or China a church exactly on our pattern, it would be to your disparagement and not to your praise.

There are bits of the Gospel which only the heathen can see, and which, in our atmosphere, we cannot behold. Find those out, brethren. Let forms of church life be native to the place. You, in all your judgments, must be independent of us, and you must teach your converts to be independent of you. You must decrease that Christ the Master may increase, and that your people may serve Him. Your work, so great, useful, successful, has opened the way for work still greater, more useful, and more successful. Go on, not with the idea of mere continuance, but walking by the pillar of cloud and fire until you become to others a pillar of cloud and fire which will lead them.

My last word to you, in the name of this meeting, is, Go forward in Faith. That is the word we would speak to ourselves; and it is the word we give to you. If any 11th of Hebrews has to be written of our time it will be a record of deeds of faith. "Only Believe." Believe in Man, in heathen man; believe that there is something Divine in him which you have to find out; that he is God's pearl of great price, to win which He gave up all on Calvary; that he will be responsive, that no "nay" is final. Believe in him, go forward in faith, and you will find the truth of the words which Zerubbabel uttered: "All nations wait for truth; truth is greatest, and it will have the victory." Believe in truth, that it cannot be uttered without rooting itself in the hearts of some

that listen to it. Believe in your Gospel. There are many religions. To speak crudely, all of them are laws; none of them are Gospels. There is one Gospel, and men will greet the only Gospel that man has ever known. The name of Christ makes all human hearts akin. Believe in it. There is not such superfluity of sunlight and hope in the world that men will turn away from Calvary when they see it.

And, brethren, Believe in us. I venture to say that he that believeth not in his brother that he hath seen, does not believe in God whom he hath not seen. Believe in the Committee. Remember that suspicion increases with the square of the distance. Believe in us, even when distance disables us from appreciating your work, opportunity, and need. When the exchequer is empty, believe in us. If brethren will show God's work is needing help, and will make us understand it, we will respond to them, I believe. Do you in this meeting believe that? Say so if you do. (Voices, "Yes.") The fluctuations of the exchequer are the small dust of the balance. What we want is men and work done; the money follows these things. Believe in us; we are the best you have got, so you must make the most of us.

But above all things we exhort you, as we would exhort ourselves, Believe in God, our redeeming God, to whom you are dear, to whom your work is precious, who loves every soul you seek to save, who yearns to bless them more than you do. We worship the conquering Christ. He must reign until all enemies are put under His feet. The shadow of His Cross is extended to every land, and will at last cover the world with its sweetness. His Spirit is at work. There is failure behind us if we turn in that direction, but not in front. You know what the first missionary said: "Thanks be unto God, who always causeth us to triumph." Brethren, God keep you and us faithful; God present us all at last before the presence of His glory with exceeding joy.

The meeting was then closed by the Rev. Dr. Angus, who commended the missionaries to the Divine care and blessing.

SPECIAL EFFORT FOR INCREASE OF INCOME.



REPORTS from some of the brethren who are undertaking this important work are already reaching the Mission House. It is, of course, too soon yet to form any opinion as to ultimate results. In many of the churches visited several new subscribers have been obtained, and an earnest determination is being shown to organise generally, with a view to enlarged support. Others of the brethren have hardly begun their visitation, but circumstances are now more favourable, and they too will have their work by this time well in hand.

We cannot too forcibly impress upon the pastors and the officers of our churches the urgent need for their most cordial co-operation. Upon the result of this effort must largely depend the decision of the Committee with respect to the future of the Society. We would, therefore, very sincerely ask for the prayers of our friends, so that the deputations may everywhere be received with the warm sympathy which the great cause they are seeking to promote so justly demands and deserves.

BARISAL.

FROM BEHIND THE CAMERA.

BY THE REV. WILLIAM CAREY.

(See *Frontispiece*.)

No. IV.

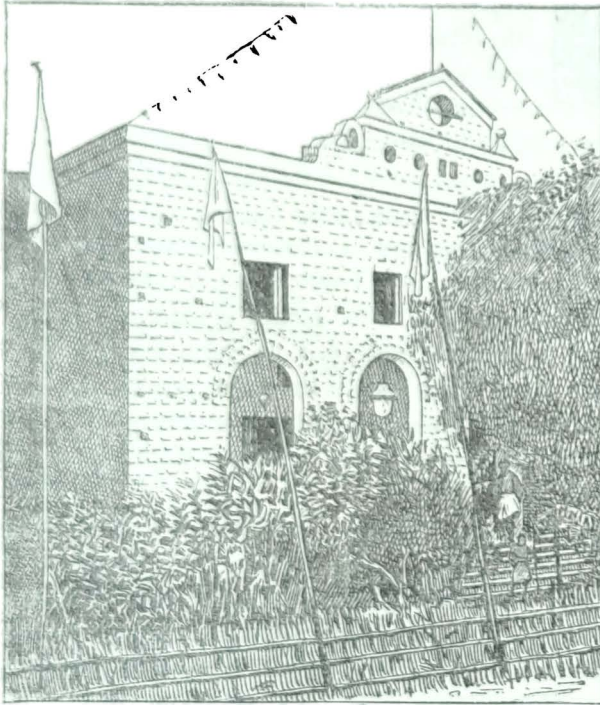


WITH a community of two thousand students and the quiet of a country town, the opportunity for work that will tell in the future is naturally great. And this opportunity is seen and seized by others than ourselves. A school teacher here—other things being equal—is valued just in proportion to his activity in behalf of the moral welfare of the boys. Visitors look surprised at the number and variety of the ways in which this welfare is sought. Every available holiday has its special meeting, and all sorts of clubs among the students themselves receive unstinted encouragement. Purity and temperance associations have been formed, not to mention many minor unions of “those who love in the service of those who suffer.” Of course it is all on a miniature scale, but its value lies more in the training than in the actual work done. Germinal principles are lodged in the minds of the boys, and blossom forth, however humbly, into practical life, fostered by the sunshine of praise and the benign glances of an admiring town.

There is no lack of moral incentive ; but what about distinctively *religious* influence ? I fear this is very feeble. For example, Hinduism, as a religion, holds but lightly, if it holds at all, the hearts of the lads. As a social system, it is well-nigh impregnable, and easily keeps their allegiance. But it has lost their love. They do not believe in the *Shastras*, because they do not know them. They do not believe in the priests, because *they know them*. The cruelties connected with sacrifice make them shudder, and they look with growing contempt upon the worship of tawdry dolls. This state of feeling lays them peculiarly open to the seductions of the Brahmo Samaj. As a consequence, the leaders of the Brahmo Samaj movement are found very active wherever the student class is large. Their community numbers 104 in Barisal, this being the greatest total for any town in Bengal outside Calcutta, excepting Dacca. Their meeting-house, of which I am sending a picture, is a rough building to look at, but composed entirely of brick, with more capacity than our own hall, and a much more tempting interior when lighted up. Services are held every Sunday—both

morning and evening—and are well attended by the boys. But the movement, while it attracts attention, does not win many adherents. This fact was specially noticed and commented upon by the Census officer of 1891. Very few indeed of those who fraternise with the Brahmos get themselves initiated into the Samaj, and yet the step involves but little severance, as compared with Christian baptism from other ties.

A little beyond the Brahmo Samaj Hall, at the back of the station, is the European Residents' Club. The buildings comprise a racquet court

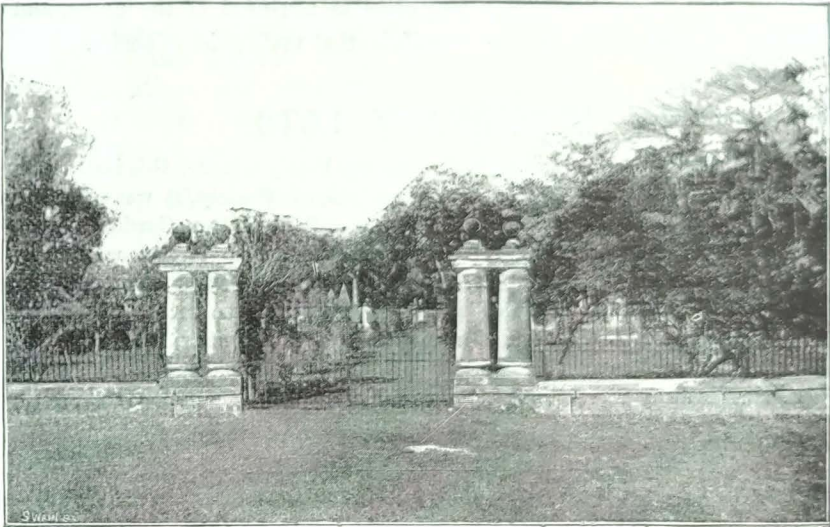


BRAHMO SAMAJ HOUSE OF WORSHIP, BARISAL.—(From a Photograph.)

and billiard-room, and tennis is played every evening on a cemented floor. An avenue of beautiful trees casts its soft shadow over the ground. Facing the entrance to the avenue is the gate of the Zillah School, and the picture shows a number of boys just trooping out. The lamplighter, with his bamboo ladder and tin of kerosine oil, stands at the foot of the lamp-post, on which may be seen, about halfway up, the curled edge of some printed or written "notice" of important events. Bill-sticking in Barisal is always done in that way. Very likely that particular notice contains the

title of our next Sunday's Preaching Hall lecture. To the right of the lamp is a pillar-box, painted red for posting letters. When I first came to Barisal, nine years ago, neither lamp-posts nor pillar-boxes could anywhere be seen.

The European cemetery is not far from the Club. It is a peaceful, pretty piece of ground, walled on three sides and railed in front. One of the monuments within is nearly a century old ; it bears the date, November 12th, 1804. A Doctor of Divinity, aged only forty-one, was laid there to sleep, "after nineteen years of missionary labour"; and a young husband, thirty-five years of age, "while travelling from Calcutta to Dacca," ended his earthly journey in the same quiet resting-place. Most of the graves have



EUROPEAN CEMETERY, BARISAL.—(*From a Photograph.*)

children in them ; and it is pitiful to read their inscriptions—one being a missionary's "dearly-loved child," "whom Jesus called away."

A monument of special interest is that "sacred to the memory of Rev. S. Bareiro," who was educated at Serampore College, under Dr. Carey, and sent to Barisal soon after the Mission was established here. He died on February 19th, 1882, aged about seventy years.

The late Miss Dean, our Zenana missionary, lies among the native Christians in another ground.

Funerals of Europeans in out-stations like this are all the more affecting because they are few. I have only known four in Barisal. The

first was that of an aged resident. The second Miss Dean's. The third that of an old gentleman who was taken suddenly ill, and died on his own estate in the Sunderbans. He died on Friday evening, at six o'clock, and it took forty-eight hours to bring the body for interment to Barisal. It was nine o'clock on a Sunday night when the burial took place, and the scene was particularly solemn as the pale moonlight, softened by white mist, wrapped itself like a shroud around the dark figures standing near the grave.

The last was that of an infant son of a captain, who had died four days previously on board the steamer, coming through the jungle. I buried him at noon, the hot sun pouring down upon us, and the broken-hearted father weeping beside me. The men of the ship, from which the mother was tearfully watching, placed a tiny cross at the head of the grave, and then went silently away. It was dreadful—that mute grief of theirs.

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. BAYNES, Mission House, 19, Furnival Street, Holborn, E.C.

NEW MISSIONARY BOOK.



WE have much pleasure in announcing the publication of a new missionary volume entitled, "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering 118, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a Christmas or New Year gift book. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.

ACKNOWLEDGMENTS.



THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—

A box of fancywork materials from Miss Walduck, Tavistock Place, for Mrs. Edwards, Jessore, India; a parcel of cards from Cotham Grove, Bristol, for Rev. H. J. Thomas, Delhi; a box of clothing, toys, &c., from Salem Chapel, Dover, per the Rev. E. J. Edwards; a box of bags, caps, books, dolls, &c., from Friends at Eythorne, per Mrs. Harvoy; a parcel of medical bandages, &c., from Miss Dawson, Dover; a box of toys from the Misses Harvey, for the Rev. J. and Mrs. Stubbs, Patna, Bengal; a grant of books from the Religious Tract Society, for Mr. Prem Chand, Gya, India; a number of garments, pencils, toys, cards, &c., from Immanuel Sunday School, Southsea, per Miss Byerley, and a violin and two flutes from Mr. Elgar, Stoke Newington; a parcel of clothing, books, and dolls from the United Wellington Juvenile Zenana Society, per Miss Burnett, for the Rev. R. Spurgeon, Barisal, Bengal; a parcel from Mrs. Arnold, Great Yarmouth, for Miss Ewart, Bankipore, India; a parcel of dolls, clothing, &c., from Mr. William Potter, Peckham, for Mrs. Potter, Agra; a parcel of pencil boxes and toys from Miss Alexander, Walthamstow, for the boys at Highbury Lodge School, Agra; a box of cards from Manvers Street Sunday School, Bath, per Mr. Archard, for Joshua, of Palwal, Northern India; a box of clothing, &c., from the Young Women's Bible Class, New Road Chapel, Oxford, per Mr. Eldrid, for the Rev. J. G. Dann, of Delhi; parcels of cards from Mrs. Rayfield, Scarborough, and a Friend at Ossett for India; a parcel of books from Mrs. Joseph Tritton for the Rev. R. W. Hay, of Dacca; a grant of books and pictures from the Religious Tract Society, through Mr. E. Rawlings, of Wimbledon; a parcel of clothing from the Praed Street, Paddington, Young Women's Christian Association; a parcel from a Friend, Leicester; a parcel of reward gifts from Miss Briggs, and a parcel of clothing from Miss White, Allerton, Yorkshire; and a parcel of clothing and gifts from Commercial Road Sunday School and Y.P.S.C.E., per Mr. Nash, for Miss Leigh's school, Cuttack, Orissa; a parcel of cards from a student at St. Andrews for Rev. J. S. Whitewright, Tsing-Chu-Fu, Shantung, China; a few specimens of wool and woollens from Mr. Thomas Welsh, of Hawick, for the Rev. R. C. Forsyth's Museum, Tsing-Chu-Fu, China; a parcel of shirts from Union Chapel, Oxford Road, Manchester, per Miss Allison, for Mr. Cameron, Wathen, Congo; a parcel from the U.K. Band of Hope Union for the Rev. J. Whitehead, Lukolela, Upper Congo; a bale of garments from the Missionary Working Society and Mothers' Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador, Congo; a bale of clothing and a packet of Mrs. Grimke's cards in French and Italian from Miss Trusted, Ross; a parcel of flannel from Mrs. Kemp, of Rochdale; a box of fancy articles from Mrs. Shearer, of Edinburgh; two parcels from Mrs. Southwell, of Child's Hill; a parcel of woollen comforters from Mrs. Osborn and Miss Bacon; a parcel of aprons from Mrs. Steane, Rickmansworth; a parcel of clothing and fancy articles from Mrs. Barcham, Norwich, and parcels from Mrs. Underhill, Hampstead, for Mrs. Wall, of Rome, Italy; a parcel from Mrs.

and the Misses Haydon, Norwood, for Miss Yates, Rome; a parcel of magazines from Miss Tilly, Southport; a box from Mrs. Beaumont, Edinburgh, for the Mission.

Also gifts for the Circular Road Chapel, Calcutta, Bazaar, from a friend, Nottingham, Mrs. Griffiths, and Messrs. Cadbury & Co., Birmingham.

The Committee also join with the Rev. A. Th. Teichmann, of Pirijpore, Bengal, in returning warm thanks for the following valued gifts for his work:—One bale of sarées for girls' schools in India from J. W. Marsden, Esq., Lancrigg, Gorse Road, Blackburn; parcel of jackets and shirts from Downs Chapel Young Ladies' Working Meeting; parcel of girls' jackets from Mr. McKie's Chapel, Stoke Newington, per Miss Lowe; six boys' jackets from Miss Mead, Tring; 1s. 6d. as thank-offering on opening New Rooms, from Factory Girls at Bethnal Green to buy Gospels for poor girls in India; parcel of dolls, clothes, and work-bags, from Miss Adams, Plymouth.

THE LORD LOYETH A CHEERFUL GIYER.



WITH grateful thanks we acknowledge the receipt of the following welcome proofs of deep interest in the work of the Society:—A box of trinkets from E. E. H., who writes: "I send these mostly through reading the MISSIONARY HERALD in the *Irish Baptist Magazine*, especially a piece in it by an invalid, who sent a bracelet (in August number) asking if others could not send 'some treasures laid away useless for the Saviour's cause'; so her appeal has not been in vain. These ear-rings and trinkets have long been on my mind to know how best to use them, so if you can dispose of them for the Lord's work, please do so and use the proceeds where you think the need is greatest." A silver bracelet and gold brooch from "A Friend, out of love for Jesus' sake." A small silver spoon from "An Aged Widow," who writes: "I send the accompanying spoon; it is the only bit of silver I have; please sell it for the *Congo Mission*, a work I constantly pray for and greatly delight in." £50 from the estate of the late William Roe, Esq., sent by Mr. Chas. E. Frettingham, the honorary secretary of the Nottingham and Notts Young People's Baptist Missionary Society Auxiliary, who writes:—"Enclosed please find £50 on behalf of the Woodborough Road Baptist Juvenile Auxiliary for Foreign Missions, left by the late Wm. Roe, Esq., of 34, Cranmer Street, Nottingham, who was a deacon of the above place of worship, was treasurer up to his death for the new chapel (in course of erection) fund, was an ardent supporter of foreign missions, was for many years an energetic collector at old Stoney Street Chapel for the same, and, as the superintendent at Woodborough Road Schools, supported and helped me very considerably in my work there as secretary." A silver knife from "A Crippled Boy"; a silver watch from "A Domestic Servant," who reads the "HERALD month by month with ever-increasing delight, and longs to do all she can to help on the glorious work of missions"; and a small gold ring from a school girl who thinks "it will be better to have it turned into money than wear it."

Very grateful thanks are also given to the following friends for most

welcome contributions:—Mr. Chas. Finch Foster, £100; H. N. D., £100; A Friend, Plymouth, per Rev. J. J. Fuller, for *Africa*, £100; A Friend, £95; Mr. John Marnham, J.P., £92 10s.; "Meg," for *India and Congo*, £50; Mr. Joseph Wates, £40; Mrs. William Thomas, £25; Mr. J. B. Mead, for *Mr. Wall's Work in Rome*, £25; Mr. W. Haworth, for *Italy*, £25; Mr. E. G. Glazier (300 rupees), £16 6s. 2d.; Mrs. Balfour, £12; Mr. F. A. Freer, £10; Mr. and Mrs. Parker Gray, for *China*, £10; Mrs. Lang, for *N. P.*, *Dacca*, £10; W. H. W., £10; Friends, £10; A Thankoffering for Restored Health, £10.

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the quarterly meeting of the General Committee, held in Newcastle-upon-Tyne, on Monday evening, October the 1st, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by the Rev. C. W. Skemp, of Bradford, Yorkshire,

The following resolution, passed by the Southern Baptist Association at a meeting held on September 25th, 1894, was presented and read, together with a letter from the Rev. John Collings, of Lymington, Hants:—"That in view of the present crisis of the Baptist Missionary Society, we will endeavour to secure in all our churches the adoption of some system by which their gifts to the funds of the Society may be largely increased. Moved by Pastor G. Wainwright, and seconded by Mr. Elliott."

Resolved—"That the General Secretary be requested to gratefully acknowledge the receipt of this resolution, which the Committee of the Baptist Missionary Society have received with sincere pleasure."

With regard to the 1895 Anniversary Services, it was

Resolved—"That the following brethren constitute the 1895 Annual Services Committee, with full power to make the needful arrangements—viz., the Revs. Thos. Barras, J. G. Greenhough, M.A., Ed. Medley, B.A., T. M. Morris, Geo. Short, B.A., Geo. Gould, M.A., and J. R. Wood. Also Messrs. W. W. Baynes, J.P., J. Marnham, J.P., Ed. Rawlings, J. J. Smith, J.P., and Dr. Percy Lush."

The erection of a Mission Bungalow at Kharrar was approved, it being absolutely needful that such a building should be put up without delay in order to preserve the health of the Rev. G. A. Smith, the missionary in charge of that important centre.

The Treasurer, in the name of the Committee, warmly welcomed home S. B. Burton, Esq., on his return from the West Indies, and assured him of the grateful appreciation by his colleagues of the valuable service rendered to the Society by his recent visit to Jamaica.

Letters from the Revs. Geo. Grenfell, dated Bolobo, Upper Congo, July 13th; John Whitehead, dated Lukolela, July 16th; and R. H. Kirkland, dated Bopoto, June 22nd, were presented and read.

The request of the Rev. Alfred H. Jenkins, of Morlaix, Brittany, for leave to visit England and Wales for a month or six weeks, with a view to recruit his health, and interest friends in the Brittany Mission, and specially in the work at Guilly, and the building there of an Evangelistic Hall was complied with.

A satisfactory medical certificate from Dr. Fred Roberts, of Harley Street, dated September 19th, 1894, relative to Miss E. Pridcaux, late of the Zenana Mission, Agra, engaged to be married to the Rev. T. W. Norledge, of Jessore, was presented and read.

The Secretary having called the attention of the Committee to the Newcastle-on-Tyne Autumnal Meetings, it was unanimously resolved:—

I. "That the cordial thanks of the Committee be given to the officers and members of the Newcastle-on-Tyne Local Executive Committee for the admirable manner in which arrangements for the various missionary services have been carried out, and to Christians of all denominations in the city and district for generous hospitality and hearty welcome."

II. "That the best thanks of the Committee be also given to the various friends taking part in the various autumnal missionary gatherings for their valuable and helpful service."

The meeting was closed with prayer by the Rev. Alexander McLaren, D.D., of Manchester.

RECENT INTELLIGENCE.



OUR MISSIONARIES IN CHINA.—Our readers will be thankful to hear that the relatives of the Rev. A. G. Jones, of Chouping, Shantung, have very recently received a cable message from China, reporting all well and safe in Shantung. A cablegram has also been received, announcing the safe arrival in Shanghai of the Rev. F. and Mrs. Harmon and Miss Tetley; and of the marriage of Miss Tetley to the Rev. Ernest Burt, B.A., of Tsing Chu Fu, Shantung.

The Rev. F. and Mrs. Harmon.—From on board the ss. *Darmstadt*, off Singapore, under date of September 20th, Mr. Harmon writes to Mr. Baynes:—"During our voyage abroad everything has been in our favour; fine weather, favouring breezes have attended us nearly all the way. With the exception of a detention of some six hours in the canal, and a shrewd whisk of the tail from the departing south-west monsoon in the Indian Ocean, nothing has occurred to hinder us or make us uncomfortable. I am glad to report, too, that all our party are well. The heat in the Red Sea was somewhat trying, but we all stood it well; and other places were remarkably cool for this season of the year. On the whole, the voyage hitherto has been singularly uneventful, so that I have but to thankfully chronicle the gracious protection and care of God, and to acknowledge His good hand upon

us. May I be allowed through you, dear Mr. Baynes, to thank the many friends who have shown us kindness during our stay in England? The retrospect of the past eighteen months offers nothing so pleasant and helpful to dwell upon as the love and prayers of many in England who have shown interest in us and ours. This, I am sure, will be a happy memory to us always, and a stimulus for the work which lies before us. The fact that we return to China without the reinforcements so much needed and so urgently pleaded for cannot but be a source of keen regret; but there is a reinforcing power which is not of man and is yet through man, and if *this* has been increased in any measure by our stay in England we need not be altogether cast down. I am specially thankful to have met with so many members of our Mission Committee, many of whom have been specially kind to me. I shall not soon forget or cease to pray for the honoured brethren and fathers in God who constitute the Committee of our Society. I should like, too, to bear my testimony to the unflinching kindness and courtesy of everybody in the Mission House with whom I have had to do, and especially am I grateful for the all too few opportunities I enjoyed of coming in contact with yourself. Your work is so constant, you never seem to have any real leisure. Our information as to the progress of the War in the East is probably more meagre than yours. We hope to hear more about it at Singapore. Our movements after reaching Shanghai must necessarily be somewhat uncertain. I have hitherto heard nothing which would lead me to suppose that we cannot reach Chefoo by the usual route; but should that port be closed, there is still the Yang-tze River route open to me; but I shall hope to write you from Shanghai.—With many thanks for all your kindness, and sincere hopes that you are strong and vigorous as ever, I remain, yours very truly, FRANK HARMON."

Havelock Baptist Church, Agra, N.W.P.—The Rev. J. G. Potter writes:—"Please kindly announce in the next MISSIONARY HERALD that Mr. G. R. M. Roche, now Assistant Secretary of the Y.M.C.A., Bombay, has agreed to come to Agra for three months, with a view to the pastorate of the Havelock Baptist Chapel. Mr. Roche is very highly recommended, and seems just suited for the work before him. We trust, therefore, that his coming may prove a great blessing to the Church and the station. Please pray that this may be so."

Camden Road Chapel Congo Mission Sale.—Mr. Francis J. Bligh, of 16, Gatcombe Road, Tufnell Park, London, N., writes to Mr. Baynes:—"In view of our Annual Congo Sale, which we are arranging for Tuesday, Wednesday, and Thursday, the 27th, 28th, and 29th of this month, may I ask you kindly to insert a notice in the MISSIONARY HERALD, inviting any friends who are willing to help to send contributions for the stalls to Mrs. Hawker, 27, Anson Road, Tufnell Park, N., or Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, N.?" We appeal to our readers to do what they can to help in this effort. For several years past the friends at Camden Road Chapel have raised a large sum by their Annual Congo Mission Sale. Sir George Williams has kindly consented to open the sale. Mrs. Hawker desires to gratefully acknow-

To Treasurers and Secretaries of Local Auxiliaries.—We shall be greatly obliged if friends who have contributions in hand for the Mission can make it convenient to make remittances at an early date. The expenditure of the Mission is increasingly heavy, and large payments have to be made during the current month. The Society was never in more urgent need of help than at present.

Departure of Missionaries.—The Rev. J. G. and Mrs. Dann, and children, left London for Bombay, in the P. & O. ss. *Caledonia*, on the 5th ult. Miss Angus, the Hon. Secretary of the Zenana Mission, who is going to India to visit the Mission stations, also sailed in the same ship. On the 12th ult., the Rev. H. E. and Mrs. Crudgington, and children, left for Bombay, in the P. & O. ss. *Shannon*; and on the same day in the P. & O. ss. *Chusan*, the following friends left for Calcutta:—the Rev. A. Th. and Mrs. Teichmann, and children; Miss Leigh, Miss Oakland, the Rev. C. E. Wilson, B.A., and the Rev. T. Watson; and for Colombo, the Rev. Julius McCallum, M.A., B.D. On the same day the Rev. W. K. and Mrs. Landels returned to Turin. On the 19th ult., the Rev. Thomas Bailey, left London, in the ss. *Goorkha*, for Ori-sa via Calcutta. Will our readers remember these “Messengers of the Churches” in their sympathies and prayers?

Latest Tidings from the Congo Mission.—By the last Congo mail we hear of the safe arrival at Underhill Station of Brethren Field and Stonelake. Under date of September 3rd Mr. Stonelake writes:—“DEAR MR. BAYNES,—Mr. Field and I are happy to be at last able to report our safe arrival here. Through the good providence of God we have had a very pleasant voyage out, and have received the kindest treatment from Captain Morgan, his officers, and our fellow passengers. We enjoyed the companionship of four Congo Balolo men on the way out, and with them were able on each of the three Sundays we spent on board to hold a short service for the crew. I need hardly say with what happy expectation we look forward to our work. On comparing notes we find ourselves perfectly agreed in desiring to assure you that we put ourselves unreservedly at the service of the mission, and shall rejoice to do as well as we can whatever part of the work may fall to our lot. It is very cheering to both of us to have your confidence and the confidence of the Committee, and we trust grace may be given to us both to prove that it has not been misplaced. Unfortunately the Congo State has just now found it necessary to appropriate nearly all the carriers, so, as Mr. Field must wait for the next steamer from England before he can start up country, Mr. Pople is arranging to go up with me as far as Wathen at once. Enough carriers are at hand to accomplish that, and he will be able to do business on the road which claims his early attention. I am sorry to go on without Brother Field, but the brethren here advise this course, fearing lest a longer delay might involve us in a worse, if not an utter block. We are both enjoying capital health, and unite in sending to you our kindest regards and brotherly love.—Yours very sincerely, H. T. STONELAKE.”

Wathen Station, Lower Congo.—Mr. Geo. Cameron writes from Wathen also under date of September 3rd:—"MY DEAR MR. BAYNES.—The best news this month is that a fortnight ago four lads were baptized after making profession for many months of their faith in Jesus, and proving it as far as we can judge, by consistent and earnest living. The worst news is that the Governor-General of the Congo State has lately made a decree prohibiting everybody but the Government from recruiting carriers in a district where we have hitherto been accustomed to get a large number of these useful helpers."

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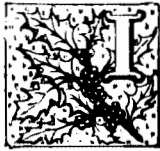
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THE PRAYER UNION.



N answer to enquiries being made as to the calendar for the new year we are now in a position to state that it will be ready by the first week in next month. We would take this opportunity to announce that the 1895 calendar will possess certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily intercession, it will contain a large amount of detailed information respecting the different mission fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. We may add that an alteration has been made as to the supply of the calendars. Instead of charging for these separately and asking for an annual membership subscription to the Union, there will be one inclusive payment of ninepence, leaving members of course to make their contributions at such periods as may be convenient; to other than members of the Prayer Union the calendar will be sold at the published price of one shilling.

We should be glad to enter early applications so that there may be no delay in our despatches.

CONTRIBUTIONS.

From September 13th to October 12th, 1894.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.	
Balley, Mr. E. H., Kenmark, Australia	0 10 0	A. E. S.	0 10 0
Bickham, Miss May, for China	1 1 0	A Friend	95 0 0
Byerley, Mr. G. E.	1 1 0	Balforn, Mrs., proceeds of sale of butterflies, &c., collected by the late Rev. W. P. Balforn	12 0 0
Byerley, Mrs. G. E., for N. P.	1 1 0	"Beckington," for Congo	1 0 0
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Horsfield, Mr. and Mrs. T., for <i>Orissa</i>	1 10 0	"Friends"	10 0 0
Marnham, Mr. John, J.P., for support of Congo missionary	75 0 0	Harrison, Rev. J. S. (box)	0 12 0
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Swan, Mr. W.	0 17 0	Do., for India	25 0 0
Welsh, Mr. and Mrs. Hawick, for Mr. Shorrocks' work, Shenas	1 0 0	Mitchell, Mrs., for Congo	5 0 0
W. H. W.	10 0 0	O. P. O.	1 0 0
York, Miss E.	2 2 0	Salter's, Miss E. K., Bible-class, for support of <i>Novin Chumder Dutt</i>	8 0 0
Do., for China	1 1 0	St. E.	2 10 0
Do., for Africa	1 1 0	St. Paul's Missionary Society	6 15 0
Do., "In Memoriam"	1 1 0	T. E. R.	1 0 0
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		Thornton, Rev. J. S., B.A.	0 10 6
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Pearc, the late, of Kidderminster, by Mr. J. Harvey	20 0 0
Holmden, Miss M., the late, by Mr. H. M. N. Nicholson	15 0 0
Thomas, Mr. John, the late, of Petarchurch, by Messrs. James Pearce and James Andrews	10 10 0

LONDON AND MIDDLESEX.

Arthur-street, Camberwell-gate	11 10 3
Do., Sunday-school	6 11 0
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Brixton, Kenyon Chapel	8 1 8
Do., Sunday-school	8 2 8
Brookley-road, Y.C.U., for Congo	0 10 6
Camberwell, Cottage-green Sunday-school, for China	5 0 0
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Clapham, Grafton-sq.	5 2 0
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Kaling, Y.M.C.A.	0 10 0
Do., for Congo	0 10 0
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Gunnersbury, Sunday-school	1 8 0

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Do., Sunday-school ..	2 1 5
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Do., Rye-lane, Senior Y.P.S.C.E., for Mrs. Williamson's work in the Rests of East Bengal	0 10 6
Peckham Rye, Barry-road Sunday-school ..	0 14 0
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Putney, Werton-road Sunday-school	5 0 0
Regent's-park Chapel ..	13 16 0
Do., for Congo	1 3 0
St. Margaret's	8 15 7
Walthamstow, Wood-street	3 8 4
Walworth-road	21 8 5
Wandsworth, East-hill Sunday-school	3 9 6
West Hampstead, Congregation Ch. (Mr. E. G. Glazier)	16 8 2

BERKSHIRE.

Reading, King's-road ..	15 18 4
Do., for China	0 2 0
Do., for Congo	0 6 0

CAMBRIDGESHIRE.

Cambridge Aux., per Mr. G. E. Foster, Treasurer	26 19 3
Swavesey	2 11 9
Do., Sunday-school ..	2 10 9

CHESHIRE.

Altrincham, Tabernacle	1 6 2
Do., Sunday-school ..	2 2 3
Chester, Grosvenor Park	1 12 3

CORNWALL.

Falmouth	6 0 8
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DEVONSHIRE.

Devonport, Morice-sq...	7 19 7
Do., for Congo	1 0 0
Do., for Mr. Stonelake, Congo	1 10 0
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Honiton	6 9 3
Plymouth, Mutley Chapel Sunday -sch., for Congo	11 1 0
Tiverton	12 13 7
Do., for support of Congo boy, Daniel Elwus Powell	5 0 0
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Yarcombe	0 7 6

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Consett	8 5 8
Do., for W & O.	0 10 0
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Colchester	1 0 0
Great Leighs	2 10 6
Loughton, Sunday-sch., per Y.M.M.A., for Congo	7 5 9
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HUNTINGDONSHIRE.

Huntingdonshire, per Mr. G. D. Day, Treasurer	13 13 8
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KENT.

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Forest Hill, Sydenham Chapel	4 11 4
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Do., Woodnook	2 4 9
Briercliffe, Hill-lane ..	4 0 0
Doals	2 10 0
Liverpool, Fabius Chapel	2 2 6
Do., Sunday-school ..	4 16 0
Do., Richmond Ch.	47 14 4
Do., for Congo	1 0 0
Do., Birkenhead, Jackson-street	1 13 3
Morecambe	0 17 6
Waterfoot, Bethel	3 10 0
Wildnes, Deacon-road Sunday-school	1 0 0

LEICESTERSHIRE.

Blaby and Whetstone ..	33 4 7
Bruntingthorpe	0 15 8
Coalville	2 17 0
Hinckley	0 15 0
Husband's Bosworth ..	1 2 1
Walton	0 15 3
Leicester, Dover-street	7 16 8
Do., Juvenile	27 13 11
Do., Friar-lane	5 1 6
Do., Harvey-lane	7 11 7
Do., Melbourne Hall, for support of Mr. Roger	17 13 1
Do., Overton-road Sunday-school	0 7 0
Do., Victoria-road	16 17 8
Quorn	4 11 8

124 2 4

Less County expenses 7 17 11

116 4 5

NORFOLK.

Buxton	2 9 6
Norwich, St. Mary's ..	32 2 0

NORTHAMPTONSHIRE.

Blisworth	28 16 6
Northampton, College-street	5 8 6
Roade	2 17 6
.....	37 2 6
Less expenses	0 5 4
.....	36 17 2

NORTHUMBRELAND.

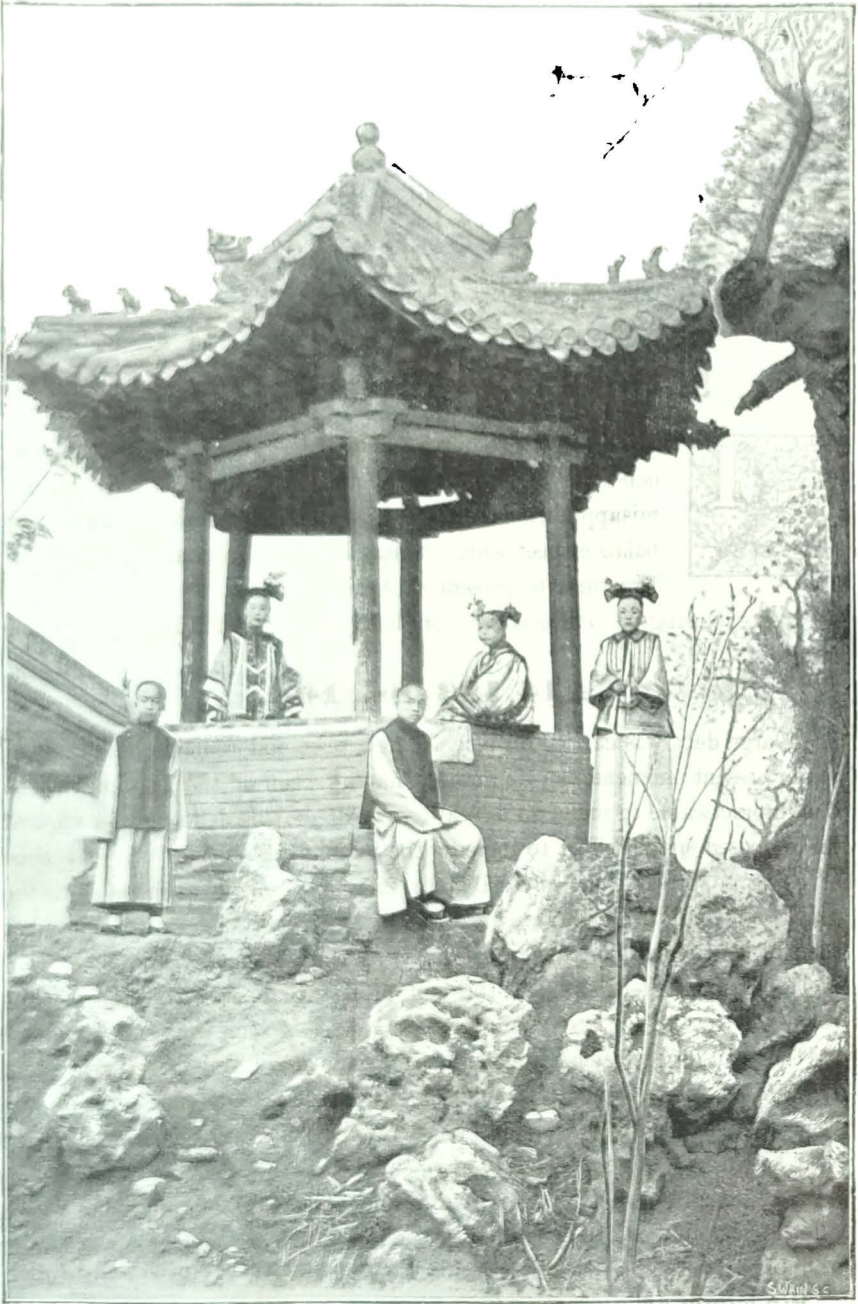
Newcastle - on - Tyne, Westgate-road	42 13 9
Do., Juvenile Aux.	1 7 8
Do., Jesmond	8 13 5
Do., Sunday-school ..	0 11 0
Do., Byker Chapel	1 19 0
Do., Rye-hill	3 8 9
Do., Sunday-school ..	2 15 4
.....	61 8 11
Less Aux. expenses ..	2 6 6
.....	59 2 5

NOTTINGHAMSHIRE.		YORKSHIRE.		MONMOUTHSHIRE.	
Nottingham, Woodhouse-road Juvenile Assn. (Legacy of the late Mr. William Roe) ..	50 0 0	Bradford, Ston and Caltonia-street Sun.-sch.	5 13 7	Cwmmeira	1 7 0
OXFORDSHIRE.		Golear	8 2 1	RADNORSHIRE.	
Caversham	16 16 0	Guiseley	2 0 0	Gravel	0 10 0
Do., Sunday-school ..	8 13 6	Harrogate	11 16 0	Knighton	3 6 0
SOMERSETSHIRE.		Do., for support of Chinese evangelist, Yang I Lin, under Mr. Farthing		Llanarllod	0 11 6
Bath, Manvers - street Sunday-school	47 0 0	Keighley District	29 8 11	Prestatyn	2 1 6
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	16 17 4	Landley Oakes	10 4 8	Rhayader	0 2 6
Crewkerne	9 9 7	Do., Juvenile Missionary Society	2 15 0	Rock, Penybont	0 5 0
Do., for W & O	0 5 0	Do., for Congo	2 14 8	SCOTLAND.	
Frome	0 8 0	Lockwood	5 2 9	Edinburgh, Bristo-place	54 5 2
Taunton, Albemarle Chapel	3 6 0	Malton	2 17 0	Forfar	0 11 5
Weston - super - Mare, Bristol-road	8 8 9	Middle-borough, Marton-road	17 0 2	Fraserburgh	1 0 0
STAFFORDSHIRE.		Ossett, for Congo	0 2 0	Glasgow, Cambridge-street Y.P.S.O.E. ..	1 8 0
Fenton	0 6 6	Polemoor	5 2 6	Govan, for W & O ..	1 7 0
Tamworth	1 0 10	Salentine Nook and Longwood Sun.-sch.	8 6 0	Helenburgh, Working Boys' and Girls' Religious Society, for Congo	0 14 10
SUFFOLK.		Scarborough, Albemarle Chapel	19 7 2	Kirkcaldy, Whyte's-causeway Sun.-school, for support of Congo boy	1 5 0
Ipswich, Burlington Ch.	10 7 11	Skipton, Belmont	1 13 3	Selkirk, Miss Murray's Bible-class	0 7 9
SURREY.		Slaithevalle, Zion	1 6 9	CHANNEI ISLANDS.	
Lower Norwood, Gipsy-road Sun.-sch.	5 9 10	Sutton-in-Craven	16 14 5	JERSEY.	
Do., for <i>Harika</i> School	10 0 0	NORTH WALES.		St. Helier, Vauxhall ..	7 14 0
Do., for <i>Congo</i>	6 0 0	DENBIGHSHIRE.		CONTRIBUTIONS FOR CENTENARY FUND.	
Lower Tooting, Somers Town, Sunday-school	0 9 11	Denbigh	1 4 8	Collier, Mr. E. P., J.P., Reading (on account)	5 0 0
South Croydon, Brighton-road Sun.-school, for Congo	12 7 6	FLINTSHIRE.		Crease, Mr. Thomas, Cardiff	2 10 0
Sutton, Sunday-school, for A P, Dacca	2 0 8	Buckley	0 4 1	Skerry, Rev. W. E. (on account)	10 0 0
WILTSHIRE.		SOUTH WALES.		Squires, Mrs., Nottingham	30 0 0
Devizes	1 10 0	CARMARTHENSHIRE.		Windeatt, Mr. E., Totnes	2 10 0
WORCESTERSHIRE.		Llanelli, Greenfield ..	26 11 0	Amiweh	2 0 0
Bromsgrove	4 2 9	Do., for W & O	6 13 8	Glasgow, Hillhead	53 7 3
Evesham	76 0 0	GLAMORGANSHIRE.			
		Brynhyfryd, Treharris	1 0 2		
		Cardiff, Treagarville ..	2 1 5		
		Do., Maindy	3 16 9		
		Penarth, Plassey-street	6 1 5		
		Pontlottyn, Zuar	0 16 9		
		Swansea, Madoc street	0 5 0		
		Do., York-place	0 9 6		
		Do., Danygraig Ch.	0 8 0		

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD
DECEMBER 1, 1894.



AN ARBOUR IN THE YAMEN OF THE SHANSI PROVINCIAL GOVERNOR.
—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

SERIOUS FINANCIAL OUTLOOK.



It is imperatively important that the gravity of the financial condition of the Society should be clearly stated, so that no misapprehension may exist as to the possible nature of the balance-sheet which it may be the unpleasant duty of the Treasurer to present in April next.

On the closing of our accounts on last year's expenditure a deficit was shown of

£14,183 8s. 10d.

That large debt was carried on into the new year, and remains unliquidated at the present moment, the Committee having been of the opinion that it was impracticable to make an appeal on behalf of this deficiency in view of the proposed special effort to increase the permanent income. At the time of going to press, it is impossible to form any reliable estimate as to the results which will follow this effort, and, further, it cannot be expected that the full benefit will be reaped during the present financial year.

Comparing the receipts at the end of last October with those of the corresponding period twelve months ago, there is some increase; and we are thankful for such encouragement, as far as it goes. But it is very evident that unless the contributions continue very largely to advance during the remaining months between now and March 31st, the debt with which the year began will be very seriously augmented.

We earnestly plead with the pastors and officers of our churches to do all they possibly can to encourage the effort which is now being made in connection with the special visitation.

We would also venture to ask our friends whether it is not in their power to send us by the first day of the **New Year, 1895,**

timely assistance, in the form of generous donations, and thus help to avert the impending calamity.

During the Centenary effort—as was to be expected—the donations to the Society for the general purposes of the Mission very considerably fell off. May we not hope that they will not now be lacking?

If at the New Year's Day Prayer-meeting it could be announced that substantial sums sent up by our better-circumstanced friends had been contributed to prevent our present debt growing larger, how the hearts of the Missionaries abroad, and the Executive at home, would be relieved and inspired with new hope and courage.

We must now leave this suggestion, praying that He who asks, "What hast thou which thou hast not received?" may incline the hearts of His servants to honour Him with their substance. We would not that the great work which the Society is seeking to do in making known "the glorious Gospel of the blessed God" should be so much hindered by this want of means. "Who will come to the help of the Lord, the help of the Lord against the mighty?"

Will all our friends join in earnest supplication that the Lord Himself would indeed be graciously pleased to influence the hearts of His own people to return a ready and cheerful response?

1895 SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS' FUND.



THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

We earnestly appeal to our friends to give a liberal response to this most pressing cry.

The first Sunday in the New Year will fall on the 6th of January. Will our readers join in a Special Thankoffering at the Lord's Table on that day?

CHRISTMAS AND NEW YEAR'S CARDS FOR THE NATIVE PREACHERS AND EVANGELISTS' FUND.



THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

THE 1895 NEW YEAR'S DAY MISSIONARY PRAYER MEETING.



ON Tuesday morning, January 1st, 1895, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, under the chairmanship of the Rev. D. J. East, late Principal of Calabar College, Kingston, Jamaica, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Further particulars will be published in the various denominational and other religious papers nearer the date of meeting.

THE NEW MISSIONARY CALENDAR OF THE PRAYER UNION.



IN answer to inquiries being made as to the Calendar for the New Year, we are pleased to announce that it will be ready next week. We would take this opportunity to state that the 1895 Calendar will possess certain new features which will, we trust, make it still more useful in serving the purpose for which it is issued. Besides suggesting subjects for daily inter-

cession, it will contain a large amount of detailed information respecting the different mission-fields and the various modes of work in which the missionaries are engaged. A considerable number of sectional maps will also appear. We may add that an alteration has been made as to the supply of the Calendar. Instead of charging for them separately and in addition asking for an annual membership subscription to the Union, to cover working expenses, postage, &c., there will be one inclusive payment of ninepence, leaving members of course

to make their contributions to the Society at such periods as may be convenient; to other than members of the Prayer Union the Calendar will be sold at the published price of one shilling.

We should be glad to enter early applications so that there may be no delay in our despatches. Applications to be made to A. H. Baynes, Baptist Mission House, 19, Farnival Street, Holborn, London, E.C.

NEW MISSIONARY BOOK, FOR CHRISTMAS AND THE NEW YEAR.



WE have much pleasure in announcing the publication of a new missionary volume, entitled "Indian and Singhalese Missionary Pictures." It has been edited by the Rev. Dr. Rouse, of Calcutta, and contains a large amount of interesting information concerning the countries, peoples, and mission work of India and Ceylon. In size it is crown 4to, consisting of 220 pages, is beautifully illustrated throughout, the illustrations numbering nearly 200, and is bound in an elegant cover. We have no doubt that many of our friends will be glad to procure such a work as a Christmas or New Year gift-book. As the object in publishing the book is not to gain profit, but to circulate information, it has been decided to issue it at the low price of half-a-crown net, the postage being fourpence halfpenny extra. Early application for copies should be made to A. H. Baynes, Baptist Mission House, 19, Farnival Street, Holborn, London, E.C.

MISSIONARY LOTO.



FRIEND of the Mission having kindly adapted this instructive game of "Missionary Loto" to our Society, it was placed in the hands of Messrs. Jaques & Son, Hatton Garden, with a view to publication. It is designed to impart missionary information to young people in a pleasant manner. The price is one shilling, post free threepence extra. A copy of rules is enclosed with each set. During the winter evenings, we doubt not, many of the children in our families will find in "Missionary Loto" much happy and healthy recreation. Apply to A. H. Baynes, Mission House, 19, Farnival Street, Holborn, E.C.

AN ARBOUR IN THE YAMEN OF THE SHANSI PROVINCIAL GOVERNOR.

(See Frontispiece.)

THIS engraving gives a most accurate picture of an arbour in the Yamen of the provincial Governor. The hair of the ladies is done up in Manchu style. The Governor himself is not in the picture, only his family.

Shansi, N. China.

EVAN MORGAN,

FIFTEENTH ANNUAL GATHERING

OF THE BAPTIST UNION OF BACKERGUNGE AND FURIDPORE,
EASTERN BENGAL.



BARISAL—whether viewed “from behind the camera” or without the camera—must ever interest Baptists. And of all items of news from this station, an account of the large annual gathering is, perhaps, most important. It is then that the heart-beats of the Christian community seem more quick and lively. For the first time the meetings were held in Barisal this year, on September 12th to 14th. Weeks beforehand our lads began preparing flags, mottoes, and texts; and, when the day arrived, our large thatched chapel presented quite a fairy-like appearance. Each wooden post had spiral decorations of coloured papers, and all round the building pretty designs cut in paper outlined the plan. Here and there archways of varied types relieved the scene. Scripture pictures were attached to the mat walls, and the top row of these had boldly-written texts in Bengali letters between. Over the chair was the legend, “Soldiers of the Cross; Christ the Captain.” Right up over the rafters of the building texts in large letters were placed to arrest the eye that with listless glance might be lifted there. A triumphal arch covered the chapel steps, and another and larger one stood at the entrance to the compound. Tiny flags were stuck in along both sides the path, ready to be snatched up when the singing procession should start to march round the town. A *Nogorkirton* was a new feature of the gatherings, and so was a series of three lectures in English by Baboo Kali Choron Bannerjea, of Calcutta. He is as good a speaker as we have in all India, and is known everywhere. Large and representative audiences heard the Gospel forcibly preached for three evenings with unabated interest. Both at his arrival and departure three English cheers were given him by the numerous students of the town.

“THE SERVICES.”

Our meetings were probably the best ever held, though in numbers they were much smaller. Only *bonâ fide* delegates came. We had two sittings and two meals each day. Each day began with a prayer-meeting. At our first, special reference was made to the kind help towards the expenses sent out by W. R. Rickett, Esq.; to a message sent by Mrs. Page, whose husband did so much for this district; to Mr. Carey and Mr. Teichmann, who are soon to return to us; and to many others. Baboo Mothura Nath Nath was chairman for the day. After a brief address on Jacob's change of name, he called on the secretary to give an account of last year's work. Then Mr. W. R. James gave a telling and timely address on “The Importance of Baptism.” Six girls from our boarding school were then immersed before many witnesses. In the afternoon Baboo Sotshoron Mookerjea opened with an address on “The Low Spiritual State of the Churches.” A long and varied discussion resulted; and the Chairman's talk on “The Source of Divine Power” fittingly ended the afternoon's session.

On the second day our revered and loved Indian Secretary, the Rev. Geo. Kerry, kindly presided. After the introductory prayer-meeting, under the direction of Rev. T. R. Edwards, an able address on "A Model Sunday School" was given by Baboo Kali Choron Bannerjea. His pregnant and powerful utterances will long be remembered. "Economy" was a theme on a much lower plane, but it elicited much wise and otherwise discussion. One speaker suggested that Europeans needed to study the subject more. Then Baboo Dyal C. Sirkar delivered a most eloquent, earnest, and excellent address on "The Christian Life." It quite swayed the large audience with its telling periods and eloquent sentences. In the afternoon "Christ's Kingdom" and "Desire for the Salvation of Others" formed twin themes that issued in much profitable talk. Then the procession through the main streets of the town was commenced, and continued till the evening feast was ready in the moonlight.

THE LAST DAY.

On the last day Baboo Kali Choron Bannerjea presided. The new officers and committee were elected. Mr. D. L. Donald is treasurer and Mr. J. G. Kerry vice-chairman. As one watched the process of re-election one could not but mark how well the work is comprehended. The secretary was told his duty in plain and definite words; and the duties of the committee were indicated. The new year begins on a higher level, the treasurer has more money in hand than ever before, and the new officers have resolved to realise as far as possible the great purpose of the Union—"the increase, progress, and direction of the churches." It was a fitting sequel to these matters of business when Mrs. W. R. James read her paper on "Giving to the Lord." Her paper deserved all the praise it received, and it elicited a profitable discussion. Men rose in all parts of the audience to speak on the subject. The remarkable spirit of liberality in the Barisal district that showed itself during the last two months was described, and the money was made over to the Union Fund. A plan was suggested to the Committee to be carried out during the coming harvest, and hopes were raised of a goodly sum being then obtainable. In the afternoon Baboo Kali Choron Bannerjea preached on Matthew xi. 11. Then Mr. G. Kerry presided at the Communion Service. As we broke up no one lamented the fact that seven papers down on the programme had been omitted, but all must have felt that golden grain had been given them that they might sow it around their different churches. Many earnestly entreated that a *résumé* of the proceedings should be printed and sent among the churches. Perhaps, some day, this may be possible; but were the delegates to do their duty, every church could receive a more or less full account of what was said and done and planned.

Details of Meals during Annual Meetings.—First day, 1 meal, 200 guests; second day, 2 meals, 600 guests; third day, 2 meals, 650 guests; fourth day, 1 meal, 800 guests. Total, 3,500 partook once, averaging, at 6 meals, about 583 each time.

Articles Consumed.—1,840 lbs. rice; 46 pints mustard oil; 304 fishes; 200 plantains; 20 lbs. potatoes; 50 cocoanuts; 420 lbs. dhal (peas); 20 lbs. tobacco; 43 cucumbers; numbers of sooparees; 9 sheep; 70 lbs. salt; 10 lbs. ghee; scores of kochu roots; 24 lbs. treacle; various spices.

Additional Items Required.—96 rush mats; 35 earthen pots; 6 loads firewood; 8 glasses; 8 hookahs; mats for cook-house; paper, ink, bamboos, cotton, &c., for decorations; myriads of plantain leaves for plates.

Expenditure.—For meals, Rs.222 2s. 3d.; for decorations, Rs.7 9s. 6d. Total, Rs.229 11s. 9d.

N.B.—No one was paid for service in the way of cooking, waiting, or chopping wood. About a dozen brethren were employed all the time.

The native church at Barisal bears the whole burden of the cost.

Barisal.

ROBT. SPURGEON.

MORE FRUIT.



ON Sunday, August 28th, our brethren at Turki gathered in the first-fruits of their labours. Baboo Prio Nath Nath baptized two men, and received them into the Church. One of them had long been a Christian in name only; but the teaching and prayers of our brethren have now been rewarded by his conversion. The other was an old man, nearly eighty years of age. He came to the mission-station often before; but on June 29th he was specially drawn by the loving acts of the brethren. He was a Boiragee, and therefore a beggar. "He came to us," Prio Baboo writes, "to beg, and found the Pearl of great price. He did not return to his old life again, but became a true believer, and is very happy." His career had been as varied as one could imagine. Having been married thrice, and assumed the devotee's rosary, the old man sought rest, but found none till he found it in Jesus. Whenever he turned up at the mission-station he was told the news of salvation, and he heard something of the Saviour from another of our people at Mostakandi, a few miles away. Anondo stated that Ram Jibon had told him he had gone on pilgrimage to many sacred places, but found no rest till he turned to Jesus. This the old man never forgot. Thus,

when Prio Baboo said to him, "Anondo, why do you hesitate—why delay? Come at once to Jesus; He will save you," is it to be wondered at that he yielded up himself to Christ? "I do believe on His Name," he replied. "Then why have you around your neck that devotee's rosary?" he asked. In a moment he caught it, tore it off, and gave it to Prio Baboo. Then for two months he was taught more about Jesus, and afterwards baptized on a profession of his simple faith. "He is fully resting in Jesus now," our brother writes. Both men and women take great interest in the old disciple and teach him daily. He compares himself to the labourer of the eleventh hour, the dying thief, the man born blind, and other trophies of Divine grace. Directly the *Zillah* put to at the mission-station a few weeks ago he was the first to greet me. Having never seen the old man before, I asked, "Who are you?" and he replied, "An aged sinner." Then followed a very pleasant talk with him. Often does he spend the night saying over the texts or hymns he has learnt; and he is much in prayer. All the Christians, young and old, are very fond of him, and rejoice in his wonderful change. "Is not this a brand plucked out of the fire?" "Even so then at this present time also there is a remnant according to the election of grace."

ROBERT SPURGEON.

Barisal, East Bengal.

GOOD NEWS FROM THE UPPER CONGO RIVER.



THE Rev. John Whitehead writes from Lukolela Station, on the Upper Congo, under date of August last, as follows :—

“MY DEAR MR. BAYNES,—I do not often write you, simply because my time is so thoroughly taken up with our work here. A missionary in Africa is to a very large extent a creature of the winds; one day a certain work is torture to his soul, but another comes and it is a wondrous delight. What preachers say at home about being able to preach one day better than another applies to us out here in all we do. If I were ill I should write you much more often. I am not ill, but in splendid health, and the ‘call to work grows stronger and stronger.’ The now silent voices recently heard in this land, the lack of new voices, the diminished income of our Society, the death signal-gun, the growth of the people’s indifference to the gentle whispers of a Saviour’s love, cry mightily in our ears day and night—‘You must work the works of Him who sent you while it is day, for the night is dark’ning the sky, and then—’

“PRINTING WORK.

“Our printing office is very busy, and this work is sufficient of itself to occupy all my time; but it doesn’t by a long way. I have just received from Mr. Gilchrist, of the Congo-Balolo Mission at Lolanga, the MSS. of a new primer of another dialect, somewhat akin to the one in use at Lukolela and Bolobo. This has not been printed before, and it will be the sixth dialect on the Upper Congo which has been reduced to writing

by the missionaries of the various societies working out here. We are also issuing a very valuable pamphlet by Dr. Sims, of the American Baptist Missionary Union, whose long and fertile experience has made him a powerful enemy of African fevers. It is full of very practical and well-founded conclusions regarding Congo fevers. I am securing copies, which I will forward as soon as possible after printing them, so that new missionaries may get them and be influenced by them.

“WORK AMONGST WOMEN.

“My wife has now a small women’s school. They seem very much attached to her, else how could they come about four o’clock every day of their sweet will, after they have worked in the gardens, carried heavy loads of firewood, kneaded and boiled their daily bread, to learn to read and write? Somehow some of them have discovered (the eyes of a Bobangi woman love, as an English woman’s) that my wife likes flowers, and they will now and again bring some little flower and gracefully offer it. The attendance is between nine and seventeen, generally about eight or ten. Some of them can read a little now, and I have just sold three of them copies of ‘The First Book to Read’ in their own native language. (They are the last three copies of the first edition. I am waiting for some type and paper before issuing a second edition.) It was a real pleasure to

hear them ask if they could not buy copies of the school books, and to hear their reason for doing so—namely, they could learn the faster, and it is good to read while the bread was boiling or while they were resting. They seem to enjoy the Bible stories which Mrs. Whitehead tells them. May the story of Jesus and His love win them to serve our dear Master. When we have won the women to a substantial faith in our Saviour, we shall have won the Bobangi people; for where the women are, there the Bobangi are gathered together. Perhaps these are the first women of the Bobangi nation (at any rate at Lukolela) who can read their own language in their own towns.

“TEACHING TO SING.

“My wife tried to teach them to sing a hymn, and they did themselves try, but the influence of African dirge music had made such havoc of their ears and musical ability that, after a month's practice, we said to one another, ‘Whatever can be done to alter this state of things?’ So, as a conclusion to our distractions, I went into the school, held out my fist, which is the native sign for ten, but which I taught was the sign for ‘doh’; then my hand took another position for ‘me’ and for ‘soh.’ I tried to impress the mental effects of these and other notes, and succeeded. John Curwen's Tonic Sol-fa can be adapted easily to the needs of these folks, and it is a thorough success. It is teaching our women to sing the hymns of Jesus.

“I must tell you (and I send you copy of what I have printed) our bigger boys can sing from Sol-fa several rounds which I have translated from the Standard Course. They sing Derby 6.5 in harmony—treble, tenor,

bass, while my wife and I sing the alto. Those who have heard them sing it cannot help tears of joy welling up to hear these lads—recently savages—sing their prayer to Jesus in their own language in one of the most beautiful of harmonies. I need hardly say they love such harmony. Some of them have tried to write hymns lately, and, to keep them right in accent, I have written them the tune in Sol-fa first, and some little success has been the result. I have printed, without Tonic Sol-fa music type, the notation of these rounds and hymn. A friend has undertaken to provide the necessary ‘sorts’ to make our small pica antique type sufficient for the notation, and I have written Mr. Scrivener to get them. Our little boys want to grunt in deep tones like their elders, and I have had to teach them separately, singing myself in a false voice. I have reason to believe that presently their little pipes will be chanting God's praises, as happy little folk ought to do.

“We have three candidates for baptism before our church, and decision will be made at our next church meeting.

“AN APPEAL.

“In thinking over the startling fact of £14,000 deficit on last year's account, an awful thought concerning withdrawal came into my mind. What if we left these folk about us, who would be responsible for their continuance in sin? If the people of England won't rise to their privileges, then I ought to go home, and work hard night and day to support another missionary in Congo.

“May God pour out His mighty Spirit upon you all at home and upon us all out here, and may He fill us

with Divine power! Our motto, whether in the field or in the home preparing the food for the labourers, should be—'Only for Jesus; for Christ's sake.'

"Mr. Clark is in better health now than he ever was in Africa. Both my

wife and myself are in splendid health.

"And we unite in expressing our love to you.

"Yours sincerely,

"JOHN WHITEHEAD.

"A. H. Baynes, Esq."

FIRST EXPERIENCES.



THE following letter is from the Rev. F. W. Hale, of Agra, who left for India in the autumn of last year. It is addressed to the West Bournemouth Baptist Church Missionary Prayer Union, whose members support Mr. Hale; and by the kindness of the pastor, the Rev. George Wainwright, we are permitted to print it:—

"'In Camp,' in Rohta, N.W.P.

"MY DEAR FRIENDS,—I was delighted to hear of you through your pastor last month, and I was especially pleased to know that the bright missionary spirit I found among you in October of last year has been deepening and widening ever since. Your pastor (our pastor, I ought to say perhaps) tells me that the valedictory service was 'an inspiration to many.' It was an inspiration *to me*, and will be always.

"I have little to say about February and March. They were devoted consistently to the language. On Sundays I have taken English services in Agra and the district pretty regularly. I have been down to Muttra several times; Mr. McIntosh, of our Mission, is stationed there. Whilst I stayed with him in Muttra I saw a good deal of the baser forms of Hindu idolatry. It is a 'sacred' city, and is full of temples and monkeys (which are sacred too). I went with Mr. McIntosh to the preaching services in the bazaars. He drew large and attentive, but very argumentative, audiences there.

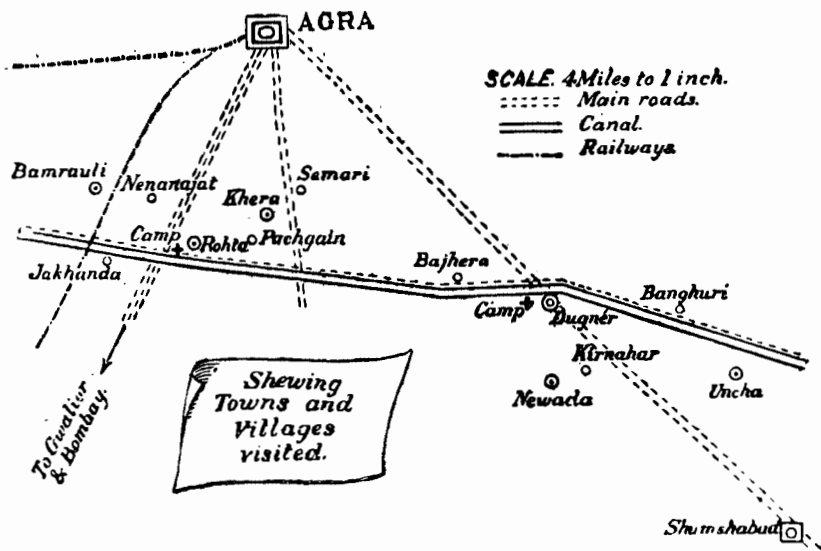
"Recently I was at a place called Kasgang (pronounced Kasgünj). I took English services in the Railway Institute, and attended the native services as well (both in their chapel and in the bazaar). A very encouraging work is going on there under the American Methodist Mission.

"I am now on an evangelistic tour in the district with Mr. Palgrave Davy. We are on our way home, and are just now encamped about seven miles south of Agra.

"The work in the villages is very, very interesting. The people everywhere welcome us very heartily, and crowd around and listen *any length of time* to the preaching. So far as I can judge there is very little real idol worship, though the form of it remains. They say they believe in our God—He is *their God*—and Jesus Christ is a great teacher. They are willing enough to class Him with 'Ram Chander,' and other of their deities, but when we declare, 'There is none other name under heaven,' &c., they dissent loudly. We must wait, and work, and pray; a great change is going on in the religious notions of the people; but we cannot expect so grand and so ancient a system as Hinduism to melt before us in a moment. I only pray that I may see the glorious awakening that is coming, ere long, if God will.

"THE DISTRICT.

"During the past week we have visited two or three villages every day. I will try to sketch a rough map of the district to show you the ground we have been over.



"We left Agra in an 'ekka,' a one-horse affair of peculiar construction. It has no springs, and when it turns a corner you need to hold on with all your teeth or you would most likely spin off at a tangent; and when the road is very rough, as it is pretty often, you are reminded rather forcibly of switchback railways, only you have to imagine them miles long, with diminished speed certainly, but with joltings magnified and multiplied; but then you know nothing of switchbacks in Bournemouth.

Our tents, &c. had been sent on in a bullock-wagon, and when we reached Dugbir, we found the camp fixed, under a grove of trees, in this wise :—



“The next morning we left in a bullock-cart for *Shumshabad*. We had a meeting in the market ; it lasted about three hours—Mr. Davy and our native brethren preaching. We were joined there by Rāti Rām, a well-known native evangelist connected with our Mission ; he is a convert of the noted Hari Rām, who did a grand work in the North-West, and entered into his rest only last year.

“Wednesday morning—leaving Mr. Davy in camp—I took the native preachers, Dévi and Behari, and visited *Kirnahar* and *Nawada*. I was too full to keep quiet long. *It is hard* when one's heart is full to feel that one's lips are sealed. So in the first village, *Kirnahar*—after we had sung some native hymns and the two preachers had spoken—I made my maiden speech. It was ridiculous, of course, to think of trying to speak after only a few months at the language, but with a little prompting from the preachers, and a few very necessary explanations from them to the audience, I got through ; and they didn't seem to see the absurdity of it, as I did, a little bit, but just muttered encouragingly at the end of every sentence, ‘Bahut a Scha’ (VERY GOOD) and ‘Samāghté’ (We understand). At the next village, *Newada*, I repeated my ‘speech’ to a big crowd. They are the most considerate listeners imaginable. The English of my first address is, ‘I have been only three months in Agra, so I am not able to speak in Hindu. I came to Hindustan because I loved Jesus Christ. Jesus Christ is the Son of God. Our God is the great God—the King of kings. Jesus Christ loves you. Jesus Christ said to His disciples, “Go ye into all the world and preach the Gospel,” and so I have come to you.’ I wrote this in Hindu just before we started from the camp, and got it up in the ghari (wagon) on the way.

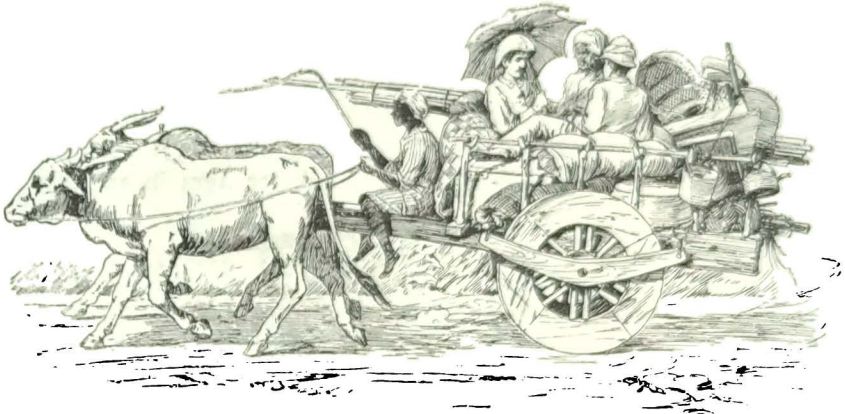
“On Thursday we took the canal road and visited *Banghuri* and *Uncha*. We had a big crowd at *Banghuri*, but only twenty or thirty at *Uncha*, although it is a much bigger place.

“We struck our tents at about 8.30 a.m. We packed everything on

to a bullock-wagon, and ourselves on top of that, and followed the canal road, going due west.

“VILLAGE WORK.

“We did about two miles an hour, and reached our new camping-ground, near *Rohta*, about 3 p.m. We took one village on the way—*Bajhara*. We spent two hours very happily there, finding the people very kind and attentive.



“Next morning I was sorry to find our evangelist, Behari, down with fever. It was very slight, however. I gave him a couple of grains of aconite and some quinine. Mr. Davy, and our other man, Dévi, and I then mounted the wagon, and went off to some villages on the west of the Gwalior road—*Jakhanda*, *Bamrauli*, and *Nenanajat*. The people in these villages were especially nice, and welcomed us very cordially, especially at *Nenanajat*. It is a rich agricultural district, and the people seem to be very content and well-to-do.

“Sunday, Mr. Davy stayed in camp; and I, accompanied by Dévi and Behari, took the district to the north-east of our camp. We first went to *Semari*. The people there would have very little to do with us. They said we wanted to make Christians of them, and they did not want to hear about our Jesus. We had a short meeting there, however—about half-an-hour—and a few of the villagers listened. We then went over to *Khera*, only a mile or so distant, and were received very differently. The people turned out *en masse*, and seemed delighted. After Behari and Dévi had spoken, they simply clamoured for the ‘sahib’ to address them. I assured them that I could not speak at all—or tried to—but they would not have it. They said, ‘But you are speaking,’ and ‘*You sing.*’ ‘*Speak a little*’—Tori-tori! (Just a little). So I stood up and spoke to them

as best I could. They listened very attentively and courteously. Then I gave a copy of the Gospel of Luke to an educated Brahman who was present, and he put me through a Hindu lesson on the spot. He read a bit first, and then I had to read it—the people thronging around the while, amused and delighted immensely, of course. We went on to *Pachgain*, but our meeting there was stopped by a thunderstorm. We went into a native house for shelter. Returning through *Rohta*, a crowd of twenty or thirty men ran behind our 'ghari' through the village, calling on us to stop and sing and speak to them. We were a bit wet though—and hungry too—so we told them we would 'come this evening.' We went about 5 p.m. and had a splendid meeting, promising to visit them again in the morning.

"Monday morning, 8 a.m., saw us in *Rohta* again, and after the meeting the people followed us out of the village, calling after us, 'Come again, soon.' We left the camp at about eleven o'clock for Agra in an 'ekka,'



visiting three or four more villages on the roadside, and getting into Agra about 3 p.m. We were very sorry to have to come in at all; but we have a conference in Delhi this week, so there was no help for it.

"I have not given my 'impressions.' I leave you to gather them. I have tried to give you a plain, rough outline of my first tour. We visited about twenty villages; more than a thousand people heard the Gospel preached, and, as a rule, they heard it gladly, and with evident interest. It has given me an idea of the glorious possibilities of the work, and has set my heart on fire with a new missionary zeal. I long more than ever to master the language. I value your prayers, oh, so much! Pray for me continually, and for my future in India.

"I am, my dear friends, ever lovingly yours,

"Your messenger and fellow-labourer,

"Agra, N.W.P."

"FRED. W. HALE.

MISSIONARY TRAINING.

Extracted from a Paper read at a recent Conference of Old Students of BRISTOL COLLEGE by the REV. STEPHEN S. THOMAS, Principal of the Delhi Native Christian Training Institution.



INSTLY, I wish to say a little about the college training for a missionary. Some people think he should have none at all; but this opinion often goes with the further one that you have but to halve the missionary's pay in order to double his spiritual power. I need say nothing about this. The proposal that comes next to it, however, is far more dangerous, inasmuch as it commends itself to so many minds—viz., that the missionary need have but a *very limited* training indeed. In speaking for India, I would maintain that no contention is more mischievous or shows so much ignorance of the real conditions of work. The greatest problems in philosophy and theology are freely propounded in the Indian bazaar by minds that are certainly keen if not deep. The educated youths, proud of their new attainments, seize every opportunity of displaying them. It is the fashion amongst Indian students, as it was amongst English ones in my time, to have *doubts*. No matter where they come from, or how they come; they are none the worse for being stolen, which they generally are in India, and often are in England. The great thing is to *have* them, but the greatest of all is to *air* them. For many of these a sharp pin-prick is all that is needed; the disease immediately yields when treated as simple inflation.

But serious men also come asking, "What is Spirit?" "What is Personality?" "How can the doctrine of the Trinity be rational or true?" "Granting Christ was God, how could He become man?" "What is evil, and whence?" Questions, too, will be asked on various incidents in the Old and New Testaments, and chapter and verse will be quoted. Now, you will see that these questions, some of which are pretty sure to crop up almost every time you preach, demand serious treatment from the missionary, who ought to know their literature, which, of course, is immense. Here is work, therefore, that must be done in college. Then a knowledge of both Greek and Hebrew is certainly needed. I could weep over my own shortcomings as I write it. The native thinks it very shocking and illiterate for a missionary not to know the original tongues of his sacred books. To *Apologetics* the missionary student cannot give too large a place. He needs them alike in the bazaar and in his meetings for native Christians. Comparative Religion also should, of course, have his attention, though probably experience of the practical working of the various religions with which he will come in contact will considerably modify and adjust any theories he may get from books. But, above all, and before all and *for all work* he must be able to interpret *the Book*—in other words, he must give his whole being to *Exegesis*. Here let me express my sincere conviction that if there be one thing more than another for which Dr. Culross's students will have to thank him, it will be for his insistence, not on getting neat, clever heads to a discourse, but

on the necessity for sound exegetical treatment. I hope and believe that he has saved many a man by such teaching from wallowing in the mire of current homiletic literature; or, to change the metaphor, from the folly of dragging a skeleton into the pulpit without skin enough to cover its unlovely bones.

It will be clear from what I have said that, in my judgment, every department of study in the college course will be found to be, not simply *useful*, but positively *necessary* for the missionary student, and, further, that not by one day should the term of study be shortened. The short and rapid manufacture of missionaries, which seems to find favour in some quarters, is due to an over-zealous ignorance.

When the college course is completed I would like to see every missionary student sent to a special missionary class, in which the leading vernaculars should be taught, and a course of missionary reading be prescribed. This class should include all the missionary students of all our colleges, and if possible all the L.M.S. men as well. The language course should cover the subjects prescribed for the first year's examination, which should be taken in England. The candidate would then land in India with some knowledge of the language, and would be saved one of the most trying years the missionary has to pass through; whilst the Society before incurring the expense of sending a man out would have some guarantee that he has the ability to acquire the language.

May I say in closing that those of you who have a genuine interest in mission work—and I know there are many such here—might do much to cheer your brethren abroad, relieve their loneliness, and stimulate their zeal by an occasional letter of fraternal love and sympathy.

Let me say, finally, that the mission-field calls, and loudly calls, for the ablest and best of our ministers, and this has been said often enough for it to be acted on now. *But with the demand for gifts there is an imperative demand that every gift shall be solemnly consecrated, and every life be steeped in the Spirit of Christ. God help our professors here to aid and develop this holy result!*

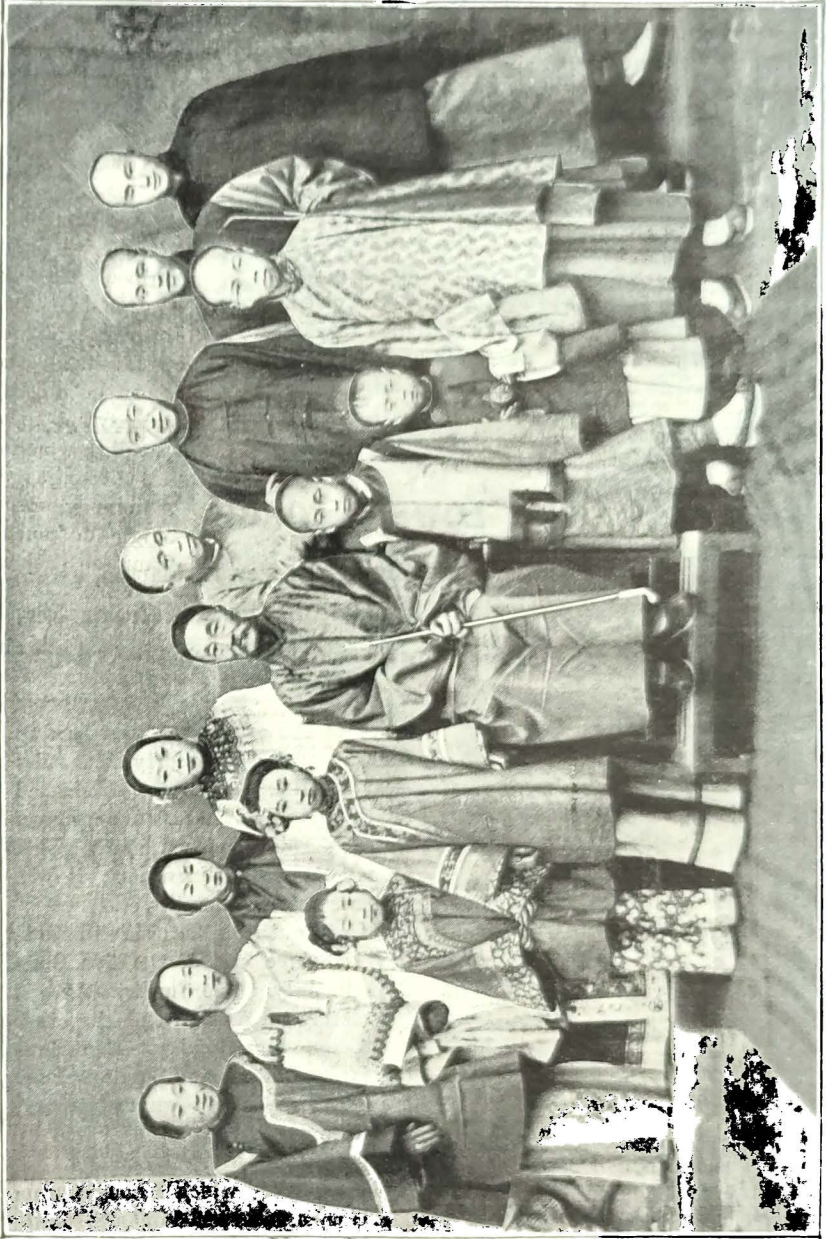
A CHINESE FAMILY OF THE MANDARIN CLASS.



THREE generations of them. The grandfather sits in the centre, holding a long pipe. Near him are his grandchildren. Children, as a rule, are much petted in China. The son, standing behind the father, came to me one day, and asked if I knew the great Kê-la-té-oté-ü. I found he had been reading something about Mr. Gladstone. The Chinese are very neat about the feet and ankles. This is a sign of good-breeding in men, as small feet are of beauty in the women. The grandfather alone has any hair on his face. The custom is that no one is supposed to grow any moustache until he is forty.

EVAN MORGAN.

Shansi, North China.



MACEDONIA'S MAN.

ACTS XVI. 9.



WHO was that man august of Macedon
 Whose cry chords clear with love's supreme command,—
 He with the halo heralding the dawn,
 Lone patron-saint of every pagan land ?
 Only a dream-child in sore travail born
 Of that great soul to which he first did speak

(Therefore in purpose nigh as great as he),
 Or, true knight-errant of our Europe's need,
 In faith's fair prowess hastening help to seek
 Towards the sunrise, o'er the shimmering sea ?
 I know not, but to me the Man who pleads
 For all men is the Man who died for me,
 And Macedonia, where I'd haste to be,
 Is where that Man the most my service needs.

Dacca, E. Bengal.

B. WRIGHT HAY.

WORK ON THE LOWER CONGO RIVER.



BY the kindness of the Rev. W. Bentley, of Clapton, we are able to print the following letter from his son, the Rev. W. Holman Bentley, dated "Wathen Station, August last":—

"REVISION OF THE CONGO
GRAMMAR.

"I am still very busy getting off the Appendix to the Congo Grammar and Syntax, which you know has still been dragging behind. It has taken me longer than I expected, but I never thought that I should be able to clear things up as I have. I am very happy about it, but it has taken much work and puzzling out. It is now all finished, and I hope to get it off by the mid-monthly Portuguese mail. It clears up all the difficulties that I know of up to the present, and will help me about many little things which perplexed me when translating the New Testament; so it will help me much in working at the Old Testament. The presence or ab-

sence of the article was very hard to understand, but some forty-three rules clear it all up. I have not shirked anything, and all has now taken shape. As soon as it is finished I must go off on my Southern itineration; it will take me nearly a month yet.

"I was out from Saturday to Monday on three out of the five Sundays in July. One Sunday followed too closely on a fever, and the other was Communion Sunday. Next Sunday is also Communion Sunday. I am going to sleep at a town an hour and a half away, so as to be home by noon, as it is my turn to conduct.

"The donkey which I bought from Mr. Gordon has turned out a first-rate investment. Although I bought him just as the dry season had commenced,

still with careful tending and some maize every day he has made good progress, and is in far better trim than when I bought him. He is a great help to me, for this is a very trying country to work in, when every mile has to be done on foot.

"WORK AFIELD.

"The last two Sundays have been good examples of what may be done. On the Sunday before last I was sleeping at Kumbi, in the house which appeared in the HERALD some little time ago, with our itineration caravan resting before it. The town is nine miles from here. I was up early, for even if I had been lazy that morning, I had an extra inducement to stir. The driver ants had come to the house during the night, not in great numbers, and had troubled the boys rather; but at dawn reinforcements arrived, so I found that when I emerged from my mosquito net, that unnecessary delay was not advisable. By half-past eight I had finished my breakfast, and a service with the people of the town, the donkey was saddled, and I went away over a ridge for half an hour to a town, Zonzo. This was my first visit since my return. The people were hearty, and came together, and I had a nice talk with them; they listened very attentively. After the service I heard that a chief who had always been friendly and hospitable was sick, so I determined to go and see him. His town was not much more than half an hour away. I asked one of our old scholars who lives in the town to come a little way with me, so that I could get a little talk with him. On the way I asked him whether he could not start a school in his town. He has promised me to do so when he returns from the Lower River, whither

he starts to-day; on his return he will come and fetch the necessary books. We are pushing for that with our old scholars. Four such schools have already been started recently, beside our two outposts; now this will be a fifth. One has already been started at Tungwa Mukuta. I am very anxious to get there quickly and set it properly on foot. We have 113 boys in our school here too. When I reached Diamanama's town I found that he had just started for Wathen to be treated by Dr. Webb, so I went into another part of the town five minutes away, and found people there, and had another talk with them. Then I returned home, reaching there at two o'clock, a bit hungry, but not tired. I found my dinner ready, so I could sit down to it at once. The donkey had some food also, and in three quarters of an hour he was once more saddled, and I started in another direction. I had heard that Mvwala, who was Mr. Whitley's personal boy, had died while I was in England, so I wished first to go to his town to hear what I could about him. His mother was dead also, but his old aunt, his wife, and sister were there, and told me how it came about; neglected colds had carried them off.

"These people have not the faintest notion as to the cause of sickness; draughts, chills and cold are only thought of as unpleasant, but in no way as serious. They are much amused if you suggest that a chill has caused a sickness, it is quite a droll idea to them.

"A NATIVE CHIEF.

"Last Sunday I went to a town called Nsundi, four or five miles to the east of Kumbi, and had a good talk on Saturday night. The chief is an im-

portant man in the country. I had been there only once before; it is just over the boundary in Dr. Webb's district, which used to be that of Percy Comber. The brother of the chief has been on the station for some weeks under the doctor's treatment. He had been very ill, and just before he came to the doctor there had been a long unconsciousness. The people thought that he was dead; so after a while they washed him and laid him out, and then wrapped him in his shroud; cloth and strings of beads were wrapped round him. A little later the body began to move and struggle; they very quickly unswathed him, and now the man is here nearly well. They had heard that I had been at Kumbi, and begged that I would go and visit them, and as the doctor had only just returned from a long absence, he could not go, so I went. They received me kindly, and I had a talk in the evening. Next morning there was some confusion, as a caravan from the town was starting for the Lower River. I could not therefore get the people together; so I went off for an hour and a half to some towns to the south of Kumbi. At the farthest town I had a very interesting gathering. The chief is a man for whom I have a good regard. Some years ago, when he sent one of his younger brothers to school with us, he told him to take in carefully the teaching about God, for he believed that it was good, and then to teach him. The younger brother is living in another town now. I always had a liking for the chief I have mentioned, and shall not be happy until he, too, has faith in Christ.

“WAYSIDE WORK.

“At the first town on returning,

there were a lot of noisy young fellows who had just commenced to drink a pot of palm wine. They wanted me to join them. I declined, of course, and they wanted to know what I would do then. ‘Get off your donkey and tell us about Jesus, about whom you talk at your station.’ So I got off my donkey, and talked to them about Jesus. After half an hour I started once more, and after twenty minutes had another talk in Kiwembo, reaching Nsundi at 3.45. After dinner the people came together, and I had an earnest talk with them. A pleasant ride home next day by eleven o'clock, and ready for work in the afternoon.

“The second Sunday in the month I spent at one of our outpost stations, Tungwa; but I must not write more now about that.

“I am now beginning to see the advantage of many tiring tramps about the country, which at the time seemed to be of little use. Now I go into these towns, and instead of my white face getting all the attention, or the arrangements for my meals, or the general strangeness of having a white man about, I am no longer a stranger, and can win their attention for the great message that I come to bring; and what is more, they have heard so much that they are ready to interest themselves in more. Altogether I am very hopeful of what I see, and only wish that we had a large staff of native evangelists to send about in the district. We shall reap in due season if we faint not.

“With this I must conclude,

“Your affectionate Son,

“W. HOLMAN BENTLEY.”

TIDINGS FROM ITALY.



THE Rev. J. Campbell Wall writes from Rome :—

“MY DEAR MR. BAYNES, — Of the scenes witnessed this summer, one was to me most interesting. I was paying a short visit to Assisi—that charming old city whose every street recalls the life and times of Francis—and I had been much impressed by reading the biography of its famous monk, lately published by Prof. Sabatier. It seemed to me that the simplicity and spiritual insight of St. Francis might have served the Gospel better than ever they could the Church of Rome, and I rejoiced to hear that three men who had lately been converted in Lis beloved city, through the testimony of our brother Ambrosini, were about to confess their faith in baptism, and form a Christian church in that place.

“Assisi can boast of but little water during the summer months, which made baptisms impossible until a thunderstorm had filled some of the pits in the torrent-bed which winds round Mount Subasio. We were obliged to mount a cart with some chairs on it, and our Jehu, who was a rough country woman, contrived to cover the distance in less than two hours.

“The baptisms took place under the blue vault of heaven, and the solemn stillness of that desert place seemed to make the personal confession ring out both loud and clear. That ‘I believe’ was given with all the earnestness of faith and with the certainty of hatred and persecution about to

test it in the furnace whenever it should become known. Probably the scene we witnessed was as similar as possible to what took place in the primitive Church of the Catacombs.

“The same evening I held a service in the town. All who attended proved willing hearers of the Word, and, according to my latest information, four more are waiting to be baptized in Assisi. I trust this infant church may not be forgotten in your prayers, and that God’s blessing will multiply the seed sown in that place.

“You will be glad to hear that a Y.M.C.A. is about to be started in Rome. It will embrace members from nearly all the Evangelical churches, and will seek to influence all young men in the city. Perhaps from this common effort and united activity there may spring a spirit of Christian unity among the various churches in this city, and a powerful testimony to the Gospel among this people, who are taught by the priests to regard us as split up into endless sects and schisms.

“The work in Via Urbana continues to be encouraging. We have many disappointments to bear and difficulties to overcome, but greater is He that is for us than all that are against us. My dear wife is becoming more and more proficient in Italian, and has proved herself useful to many.

“I remain,

“Ever yours faithfully,

“J. C. WALL.

“A. H. Baynes, E-q.”

EXTRACTS FROM PROCEEDINGS OF COMMITTEE.



At the last meeting of the General Committee, on Tuesday, November 26th, the Treasurer, W. R. Rickett, Esq., in the Chair, after reading the Scriptures, and prayer by Mr. J. J. Gurney, of Newcastle-on-Tyne,

The Minutes of the last meeting were read and confirmed.

The Rev. D. J. East, of Jamaica, was invited to preside

at the New Year's Day Prayer Meeting to be held in the Library of the Mission House.

Mr. Vincent Thomas, B.A., M.B., of the Edinburgh University (son of the Rev. Joseph W. Thomas, Superintendent of the Baptist Mission Press, Calcutta), was cordially accepted for mission work in India, and designated for the Kharrar and Kalka district, in association with Mr. Geo. Anstie Smith.

Mr. Thomas met the Committee, and was warmly welcomed by the Treasurer.

Mr. W. H. White, of the Congo Mission, also met the Committee, and the report of Dr. Biss, authorising his return to Africa, having been read and deemed satisfactory, his resumption of work on the Congo was approved, and the Treasurer, in the name of the Committee, took leave of Mr. White.

Special Prayer was then offered by the Revs. Benwell Bird, of Plymouth, and the Rev. Richard Glover, D.D., of Bristol.

The Finance Committee presented a report on the Receipts and Expenditure of the Society to the 31st of October, showing a small increase in the Receipts for 1894 as compared with 1893. It was resolved to again call special and urgent attention to the grave financial position of the Society in the next issue of the MISSIONARY HERALD.

The General Secretary reported upon his recent visit to Brussels, in connection with recent Government transit regulations on the Congo, and his special audience with His Majesty the King of the Belgians, His Majesty graciously promising to have the matters in question at once inquired into.

The China Committee reported that they had received recent letters from missionaries of the Society in Shanghai, Shansi, Shensi, and Shantung, from which they gathered that the brethren considered there was no cause for any special anxiety with regard to their safety in consequence of the war with Japan.

The Rev. Timothy Richard wrote reporting that he anticipated reaching England on furlough in February or March next with Mrs. Richard and family.

The return to the Congo in January next of Mr. Ross Phillips and Mrs. Graham was approved, Dr. Biss certifying to their physical fitness to resume work and residence in Africa.

The cordial thanks of the Committee were given to S. B. Burton, Esq., of Newcastle-upon-Tyne, for his practical and suggestive report on the Calabar College buildings, Kingston, Jamaica, and it was further resolved to send copies of Mr. Burton's report to all the members of the College Executive Committee in Jamaica.

The Rev. S. J. Jones, Pastor of the Baptist church at Dinapore, N. W. P., reported that, in consequence of the failing health of himself and his family, it would be necessary for them to leave India in March next, and return to England. Mr. Jones earnestly appeals to the Committee to render temporary help to the Dinapore Church on his departure. The Committee resolved to request the missionaries in Patna and Bankipore to render such temporary assistance to the church as they may be able to do, without injury to their regular vernacular evangelistic labours.

The meeting was closed with prayer by the Rev. T. M. Morris, of Ipswich.

ACKNOWLEDGMENTS.



THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts :—

Parcels of articles of clothing, fancy goods, &c., from Miss Fennell, Balham, Mrs. Benham, Bloomsbury, and a Friend, Edinburgh, for Mrs. Wall, Rome; a parcel of haberdashery from Mr. Yates, Stroud, for Miss Yates and Mrs. Wall, Rome; a parcel from Mrs. Roberts, Edinburgh, for Miss Roberts, Rome; a parcel for the Rev. H. T. Stonelake, Congo River; a quilt from Mrs. J. Bell, Waterhouses, for sale for the benefit of the Congo Mission; a parcel from Peterboro' for Rev. G. D. Brown, Bopoto, Congo River; a parcel of text cards and boys' clothing from Miss Aikenhead, of Balsall Heath; for the Rev. G. R. Pople, Congo; a number of work-bags from Mrs. Harris, Brighton, for Mrs. Bentley, Wathen, Congo; a box of toys, dolls, &c., from the Battersea Chapel Sunday School (York Road), per Mr. A. Newton, for the Ratnapura School, Ceylon; toys, haberdashery, &c., from the Young People's Missionary Band, Prince's Gate Chapel, Liverpool, per Miss Hawkes, for Mr. Benjamin, native evangelist in Ceylon; several articles (tools, cutlery, &c., &c.) from Mr. J. Clifton Town, of Leeds; a case from the Grosvenor Museum, Chester, and a box of sea shells from Mr. J. J. Smith, J.P., Watford, for the Rev. R. C. Forsyth's Museum, Tsing Chu Fu, N. China; a parcel of cards from the Baptist Tabernacle School, Burton-on-Trent, per Mr. W. J. Smith, for China; a parcel for the Rev. R. Spurgeon, Barisal, India; some papers from Wood Green Baptist Chapel Y.P.S.C.E., for Miss Taylor, India; a parcel of dolls from Miss Charlton, Notting Hill, for Mrs. Teichmann, Pirizpore, India; dolls, cards, &c., from the Girls' Guild, Walworth Road Chapel, per Miss Nicholls, for Miss Pike, India; a parcel of bags, thimbles, &c., from Miss Grigg, Devonport, for Mrs. W. Bowen James, of Julpaigori, Bengal; a parcel from Mrs. Macdiarmid, West Norwood, for Mrs. Jordan, Calcutta; a box of cards from Miss McCutcheon,

Kilmarnock, for Miss Fletcher, India; some golden text sheets from Mr. B. Dixon, Sheffield, for the Rev. R. W. Hay, Dacca, India; a box from Mrs. Nivison, Harrow, for Miss Dyson, Calcutta; a parcel of books from Mrs. Spurgeon, West Norwood, for the Rev. W. Carey, Barisal, Bengal; a parcel of scrap-books from Mr. A. Simpkin, Smethwick, for Miss Lynne, India; a box of clothing and toys from Miss E. King, Selwey, Stroud, for Mrs. Mitchell, Patna, India; a parcel of work from Mrs. Price, Wellington, Som., for Mrs. McIntosh, Agra, India; a parcel of cards from "A Brother and Sister" for Mrs. Carey, Barisal, India; a parcel of cards from Mrs. Ham, Liverpool; and a hamper from J. E. C., Wisbech, for the Mission. Also, the Committee desire cordially to thank Josiah Wade, Esq., of Halifax, for a crown folio "Albion" Press, one dozen chases, and all the packing and shipping expenses to the Congo River for San Salvador Station, Congo.

THE LORD LOYETH A CHEERFUL GIVER.



HE cordial thanks of the Committee are given to the under-mentioned friends for most welcome proofs of deep interest in the work of the Society:—"A. B. F.," for two small gold rings, and a silver spoon, "with the earnest prayer that the gracious Father, for Christ's sake, may accept them for His cause"; "A Blind Child," "who delights in hearing read to her the MISSIONARY HERALD," for a small silver trinket for the Congo Mission; £5 from Mrs. Voules, "In Memoriam," for the Congo Mission; "An Old Sailor," who has seen the good results of mission work in Africa, a silver ring for the Congo Mission; "A Hospital Nurse," for a small silver knife for the Indian Mission; and "An Orphan," who "loves the Foreign Mission, and hopes in God's good time to engage in it," for an old silver coin for the China Mission.

The best thanks of the Committee are also rendered to the undermentioned donors for most welcome and timely contributions:—Mr. W. R. Rickett, £250; Sir T. Glen Coats, Bart., £200; Mr. E. Rawlings, £100; Reyner Trust, £100; Mr. W. C. Houghton, £15; A Friend, £10; Misses McIlvain, for Congo, £10.

RECENT INTELLIGENCE.



DEPARTURE OF MISSIONARIES.—On the 2nd November, in the s.s. *Peninsular*, the Rev. R. M. and Mrs. McIntosh and their two children left London for Bombay en route for Agra, N.W.P. In the same steamer are voyaging Miss Prideaux, engaged to be married to Mr. Norledge, of Jessore, and the Misses Fletcher and Allen, to enter upon Zenana work at Pulwal.

Missionaries en Route.—Mr. C. E. Wilson, B.A., writing from s.s. *Chusan*, in the Red Sea, October 30th, says:—"Thus far we have made a splendid

passage, the best of weather, a well-behaved sea, and happy companionship both in our own B.M.S. party and also among the other passengers, particularly the C.M.S. party. We are having some warm weather in the Red Sea—very warm—but are all in the best health. We have seen the *Shannon* several times, owing to one or two delays she has met with. We arrived at Gibraltar before her. She was stopped in the Channel, and then she broke down in the Suez Canal, and had to tie up for several hours; and as we were just behind, we had to stop too. She has now gone ahead, however, and without any further delay, I hope.”

The Rev. R. Wright Hay writes from s.s. *Pekin*, nearing Gibraltar, November 14th, 1894, evening:—“MY DEAR MR. BAYNES,—We expect to be able to post at Gibraltar early to-morrow morning, and I am glad of an opportunity to report all well. We had a very stormy passage through ‘the Bay,’ the roughest weather I have ever experienced; but we were all mercifully preserved through it all, and have now had two days of exceptionally fine weather. There are several Indian gentlemen on board. With two of these I have been glad to be able to get into close and earnest conversation, and one is profoundly grateful for such opportunities of anticipating the work to which one’s heart is eagerly reaching forward.”

Hsi-an-Fu, Shensi.—The Rev. Moir Duncan writes, September, 1894:—“We are again undergoing the strain and anxieties caused by drought. The summer has been exceptionally hot. The thermometer read 104° in our rooms for many days. The result has been that the autumn crops are withered, and so the whole population must suffer. Famine fever raged very fatally. In some instances whole families were prostrated. Near to us one whole village of individuals died. The pestilence entered our girls’ school and necessitated its being closed for a time. I was also prostrated, and, although the attack was alike severe and protracted to the extinction of all hope, I have been mercifully restored to health, but not yet, after three months, to quite my usual vigour. In the absence of Mr. Shorrocks I need not say it has been an exceptionally trying time, especially for my brave wife. If the Committee could but see a fractional part of the suffering we have had to leave unalleviated during the past six months they would be moved to find both the man and the means for a systematic medical work. On the other hand, the recent half-yearly meetings of the church revealed the determination of the members to continue on the lines of aggressive self-support. They appointed five of their number as evangelists for a period of three months—one in Ho-nan province and the other four to radiate out from San Yüan. At the close of the meetings seven were baptized and received into the church. There are other fourteen candidates for baptism, and two applications for the establishing of worship and schools in new districts. We are delighted to hear of Mr. Morgan’s help. He will be able to undertake work at once and so be of immense service; but we earnestly hope the Committee will not allow his appointment to take away from the urgency of our appeal for a qualified medical missionary, without whom the Mission here will be robbed of half its testimony, usefulness, and mercy.”

The Congo Mission.—The Rev. A. W. A. Streuli, pastor of Moss Side Baptist Church, Manchester, writes:—"MY DEAR MR. BAYNES,—I thought you might perhaps like to know that at the annual meetings of the Manchester Auxiliary of the Baptist Missionary Society, a brass tablet was unveiled to the memory of our friends, Samuel Silvey and Cassie Cameron. The tablet has been erected by our church as a token of special regard. I give a sketch of the wording. A very large number of friends gathered for the ceremony, which was most impressive, and we have already two new candidates promised for the mission-field. One of them is the brother of Mr. Hale, who has just gone to India from Bristol College.

"THE INSCRIPTION.

"This Tablet is erected in loving memory of the Rev. Samuel Silvey and Mrs. Cassie Cameron (*née* Silvey), both former scholars and teachers in this Sunday-school, who laid down their lives, for Christ's sake, on the Congo, April 24th, 1889, and March 8th, 1893.

"Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

Arthington Station. Stanley Pool.—Mr. H. J. Stonelake writes, under date of September 26th:—"We had a most happy and prosperous journey up country. Even at Lukunga, where we felt certain we would be delayed at least a few days, we were most providentially enabled, by reducing the number of our loads, to get in and out again in less than six hours. We spent a very refreshing Sunday at Wathon, and, proceeding the next morning, reached Kinchassa in good health on the morning of the fourteenth day from setting out. The *Peace* was here, so Mr. Field has now gone on to Bolobo. Mr. and Mrs. Roger welcomed me very cordially, and I am hoping to get into harness without further delay. At the various mission stations on the route I was greatly inspired by what the missionaries are doing, and though I was often tempted to be jealous of their ability, I trust it was with a godly jealousy. Thus far I have enjoyed very good health, and am hopeful, if it is continued to me, of doing something, too, towards delivering this people from their spiritual destitution."

Monsembe, Upper Congo River.—The Rev. J. H. Weeks, of Monsembe Station, writes:—"During the past few months our school for boys has increased considerably; we have fifty now on the books and an attendance daily of about forty. A pleasant feature of our school work is that both the schools, boys and girls, with nearly eighty scholars, do not cost the Mission £5 per year. No boys are boarded on the place, except the few who work regularly about the house and garden. They come day by day when we ring the bell, and exhibit great earnestness in learning; this is proved by the fact that several have written out their native stories on slates and brought them to me. I have received so many that after a little editing I sent them to Lokolela, and Mr. Whitehead has printed them for us. The book will be a very useful school book, and a storehouse of pure idiomatic phrases for our own use. We have been able to print several books and have others in preparation. Our hymns

and tunes are very popular; the boys and girls seem never tired of singing them. Books printed in the vernacular and distributed among those boys who can read are greatly prized, carried about with them, and read on all occasions; they become a source of light to others. Some who will not come to service will sit and listen to a boy reading a chapter of Bible stories. We have very bright hopes of some of our senior lads, for some have shown a marked change for the better, and we think the change is wrought of God. They have eagerly desired to be baptized, but profiting by the sadly bought experience of some neighbouring stations of sister missions, we have put them off for a few months; in the meantime we shall teach them privately in some of the great elementary truths of our faith. May God give us grace and wisdom to build with living stones now a spiritual temple in which He will delight to dwell! Building carefully now will save us many a tear and many a heartache by and by. We are all enjoying splendid health."

Bopoto, Upper Congo.—Mr. William L. Forfeitt writes from Bopoto, under date of September 10th :—" You will be glad to learn that our health continues very good. Mrs. Forfeitt has had no fever for more than six months, and I none since my return. Mr. Brown has been with us now about a fortnight, and he says he has been much better in health than when out before. He seems to be very well now, I am thankful to say, and trust that this place, with its advantages of fresh food, will suit him."

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CONTRIBUTIONS.

From October 13th to November 12th, 1894.

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

ANNUAL SUBSCRIPTIONS.

Andrews, Mr. E. P., Birmingham	1	0	0
Angle, Miss E. M.	0	10	0
Barry, Mr. Jas. T.	2	2	0
Do., for <i>China</i>	2	2	0
Do., for <i>Italy</i>	1	1	0
Briggs, Mr. R. R.	0	10	6
Cole, Mrs. W. R.	1	1	0
Collinson, Mr. K. C. (two years)	1	1	0
Draper, Mr. W.	1	0	0
"Eccles"	5	0	0
Foster, Miss E.	5	0	0
Foster, Mr. F. A.	10	0	0
Gibson, Mr. W. S.	0	10	6
Gott, Mrs. S.	0	19	8
Gregory, Miss M.	1	0	0
Hall, Mrs., for <i>N.P.</i>	1	0	0
Hearle, Mr. A. W.	0	10	0
Hooper, Mrs., Newport Berkley	1	6	6
Hormazdi, Mrs. (half-yearly)	0	10	0
Houghton, Mr. W. C.	15	0	0
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Under 10s.	1	3	6
Jones, Mr. T. Emilyn	1	1	0
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Knight and Glasier, Misses, for support of Congo boy under Mr. Clark	2	10	0
Lovell, Mrs., sen.	1	1	0
Lovell, Miss	0	10	6
Moreton, Mr. John S.	5	0	0
Newbould, Mr. Alfred, Bradford	4	4	0
Do., for <i>W & O</i>	1	1	0
Pitt, Mr. Geo.	5	0	0
Rainbow, Mrs.	0	10	0
Rawlings, Mr. E.	100	0	0
Rix Mr. G. H.	1	0	0
Skeats, Mr. G. W., for <i>W & O</i>	0	10	0
T. E. B.	1	0	0
Walker, Mrs.	1	1	0
Wilson, Mr. J.	1	1	0
Under 10s.	1	0	11

DONATIONS.

A Friend, Neatshhead, for Congo	1	0	0
A Friend, Plymouth, per Rev. J. J. Fuller	100	0	0
A Friend, Wolvey	1	0	0
A Friend, per Rev. J. B. Myers, for <i>W & O</i>	5	0	0
A Friend of Foreign Missions, Perth, N.B.	13	0	0
"A Thankoffering for Restored Health," for <i>India</i>	4	0	0
Do., for <i>Congo</i>	4	0	0
Do., for reading room at Chou Ping	2	0	0

"B. E." for Congo	0	10	0
Blons, Mr. J. W., Bradford	8	19	8
"Buchan, N.B."	5	0	0
Budding, Miss E. A., for <i>N.P.</i>	1	0	0
Orampton, Mr. W.	1	1	0
Curtis, Mr. E. C., for bell for San Salvador, Congo	5	0	0
Davy, Mr. W. F.	0	10	6
"Derby, per W. G.," for <i>Optima</i>	1	0	0
Foster, Mr. Chas. F.	100	0	0
Gray, Mr. and Mrs. Parker, for Rev. P. Bruce's work, <i>China</i>	5	0	0
Do., for Rev. A. G. Shorrocks' work, <i>China</i>	5	0	0
"Hope"	1	10	6
"In Memoriam, G. M. Merricks"	0	10	6
Jenkins, Rev. A. Ll., amount collected for building at Gully	43	5	0
L. J., for Congo	1	0	0
McInnes, Mrs. M. A., Thankoffering	0	15	0
Marton, Mrs., for New Building at Gully	10	0	0
Proceeds of Sale of Jewellery	7	6	8
Reynor Trust Fund	100	0	0
West Coombe House Missionary Circle, for support of child in the May Stephenson School, <i>Shensi</i>	6	0	0
Y.M.M.A., for <i>China</i> schools	2	17	0
Young, Mrs., Brighton, for Mr. Forsyth, Mission, <i>China</i>	0	10	0
Under 10s.	1	16	6

LEGACY.

Deans, the late Mrs. Magdalene, of Edinburgh, by Mr. Geo. Inglis	47	0	0
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LONDON AND MIDDLESEX.

Acton	5	14	9
Arthur-street, Camberwell-gate, Sunday-school, per Y.M.M.A.	1	1	0
Bloomsbury Chapel	22	5	10
Do., Sunday-school, for support of Congo girl, "Situa," under Mrs. Bentley	5	0	0
Brixton Gresham Chapel Sunday-school	4	17	8

Brixton, St. Ann's-road Sunday-school	0	19	8
Brixton-hill, Raleigh-park, for support of boy, "Masola," Bolo Station, Congo	5	0	0
Brockley-road Sunday-school	8	10	2
Brompton, Onslow Ch. Sunday-school, for Mrs. Hay's Girls' School, <i>Dacca</i>	6	0	0
Brondesbury	3	0	0
Do., Sunday-school, for Mr. Pope, Congo	5	0	0
Do., for Congo boy, <i>Niziki</i>	5	0	0
Camberwell, Denmark-place	8	19	4
Do., Juvenile Missionary Society, for support of Nalumber Mookeries	21	0	0
Do., for support of Congo girl, Paula, under Mrs. Bentley	5	0	0
Do., for support of Congo boy, Selenga, under Rev. T. Louisa	5	0	0
Do., Manston House Chapel	0	13	6
Chiswick, Sunday-school	4	5	2
Clapton Downs Chapel	53	0	0
Crouch hill	0	10	9
Do., Sunday-school	1	18	8
Dalston Junction, Sunday-school	10	0	0
Do, Y.M.B.C.	1	5	0
Edling, Haven-green	11	11	7
East London Tabernacle, Sunday-school	6	0	7
Enfield	5	11	4
Do., for Congo	0	3	4
Hammersmith, West-end Chapel	1	16	8
Do., Sunday-school, for Boys' School, Brixton	2	14	6
Do., for Girls' School, <i>China</i>	2	14	6
Hampstead, Heath-st.	300	0	0
Harrow, Sunday-school, for <i>N.P. Proskonno</i>	2	13	7
Hendon	18	0	0
Highbury-hill Sunday-school, per Y.M.M.A.	5	11	9
Highgate-road Chapel, for Mr. Shorrocks Girls' School, <i>Shensi</i>	3	0	0
Metropolitan Tabernacle Sunday-school, for Mr. Weeks' work, Congo	6	5	0
Notting Hill, Ladbrooke-grove, for <i>W & O</i>	2	1	3
Do., Sunday-school	23	5	11
Putney, Werton-road	3	12	6
Regent's-park Chapel	17	18	8

Rotherhithe New-road Sunday-school, per Y.M.A., for China Schools	2 8 10
St. Peter's-park Sunday School	2 8 8
Shepherd's Bush Tabernacle	4 1 8
Shoreditch Tabernacle, Sunday-school, for support of three Congo boys under Mr. Bentley	30 0 0
Southall	0 14 8
Do. Sunday-school	4 10 7
Spencer-place Sunday-school	1 19 8
Stoke Newington, Devonshire-square Sunday-school, per Y.M.A.	21 19 0
Do., for Benjamin Sok	8 0 0
Do., for support of Congo boy and girl under Mr. Bentley	10 0 0
Upper Holloway, Y.M.B.C. for Congo	4 2 2
Do., Sunday-school	3 2 0
Do., for Barisat Sch.	10 0 0
Dr. Rupert-road Mission Sunday-school	8 15 11
Vauxhall Chapel	2 14 8
Do., Sunday-school, per Y.M.A.	5 17 8
Walworth, Victory-place, Ebenezer, for Bengali School	5 7 0
Wandsworth-road, Victoria Chapel	17 0 0
Wood Green	0 14 8

BEDFORDSHIRE.

Bedford, Bunyan Meeting	11 5 8
Do., for Mr. Hay's work, Dacca	5 0 0
Coiton End	1 18 0

BERKSHIRE.

Reading, Carey Chapel	11 6 4
Do., King's-road	17 10 7
Do., for China	0 1 0
Do., for Congo	0 2 8

BUCKINGHAMSHIRE.

Dinton	1 5 0
Winslow	5 1 8

CHEESHIRE.

Chester, Grosvenor-pk.	1 18 0
Latchford	5 1 8
Tarpорley	47 13 4

CORNWALL.

Falmouth	7 5 0
Truro	1 19 3

DEVONSHIRE.

Bovey Tracey	7 2 0
Brañinich	33 10 1
Devonport, Hope Chapel	4 5 0
Do., Morles-square	1 6 8
Exeter, south-street	8 18 8
Kingsbridge	14 10 4
Do., for Congo	0 10 0
Miltonhampstead	1 0 0
Paignton	2 19 0
Plymouth, George-st. Sunday-school	14 3 4
Do., Muntley Chapel	13 17 5
Telgmouth	4 0 0
Torquay	18 10 8
Do., for China	0 18 0

DORSETSHIRE.

Dorchester, Sunday-school	1 1 7
Weymouth	4 1 1

DURHAM.

Blickhill and Rowley	10 17 0
Gateshead	12 19 2
Middleton-in-Teesdale	14 12 8
Do., for China	2 0 0
Do., for India	1 0 0
Do., for Rome	1 0 0
Do., for Congo	3 0 0
South Shields, Westoe-road	7 15 10
Waterhouses	3 10 8
Wolsingham	9 12 3

ESSEX.

Hornchurch, Sunday-school	1 16 0
Manor Park, Sunday-school	1 12 0

GLOUCESTERSHIRE.

Arlington	4 14 10
Bourton-on-the-Water	9 4 8
Clrencoester	8 19 7
Eastington, Nupend	8 2 10
Kingstanley	13 0 4
Do., for China	0 10 6
Do., for Italy	0 2 8
Mitchinhampton	4 15 0
Naunton and Guiting	5 18 0
Shortwood	32 1 3
Winstone	0 7 9
Wotton-under-Edge	11 10 0

HAMPSHIRE.

Broughton and Stock-bridge	17 0 0
Bournemouth, Lansdowne Chapel	7 10 0
Do., Wesbourne Chapel, Missionary Prayer Union, for support of Mr. Halo, India	34 1 9
East Cosham	2 5 0
Lymington, Sun.-schl.	11 9 1
Konsey	0 5 0

Whitchurch	6 13 5
Winchester	25 19 0

ISLE OF WIGHT.

Colwell	5 16 0
Ventnor	1 0 0

HERTFORDSHIRE.

Barnet, Tabernacle	5 4 8
Busby and South Watford	4 10 0
Cheshunt, Windmill-lane Sunday-school, for N.P.	0 15 0
Sirrat	1 0 0
Watford	90 0 0

KENT.

Ashford, Sunday-school	1 11 0
Bessell's Green	24 15 5
Carterbury	16 2 2
Do., for Congo	8 0 0
Dartford, Sunday-school	2 10 0
Lewisham-road	5 0 0
Pembury, United Mission Band Sunday-school	0 7 8
Pitnstead, Conduit-rd.	5 0 0
Sittingbourne	18 14 7
Do., for Congo	10 0 0
Do., for Mr. Harmon's work, China	10 0 0

LANCASHIRE.

Bacup, United Juvenile Meeting	2 8 0
Boothle	4 8 11
Burnley, Slon Sunday-school	8 10 0
Cloughtold	18 8 0
Doals	3 11 0
Hastingden, Trinity Ch.	7 13 6
Do., Sunday-school	9 8 8
Liverpool, Myrtle-street	61 15 2
Do., Prince's-gate	59 14 9
Do., Richmond Chapel Sunday-school	15 13 11
Do., Tue-brook	2 2 0
Do., Carlisbrooke Ch., for Congo	4 4 0
Do., Cottenham-street	2 13 10
Do., Kensington Ch.	8 15 2
Do., St. Helens Central Sunday-school	1 10 0
Do., Byrom-street	2 18 9
Do., Birkenhead, Clifton-road	6 2 0
Do., Jackson-street Sunday-school	1 4 8

Less expenses	227 3 1
	34 3 10
	193 4 3

Manchester and District Aux., Public Meeting	15 1 1
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Manchester, Union Ch	51	1	4
Do., Moss-side	16	3	2
Do., Grosvenor-street	5	4	1
Do., Safe	3	8	5
Do., Sunday-school	3	15	10
Do., Brighton-grove	2	11	10
Do., Students' Aux.	2	7	0

Less expenses	109	10	9
	0	9	0

Oldham, King-street	5	17	7
Preston, Fishergate	86	2	8
Rehdale, Auxiliary	355	4	7
Do., Millgate	1	1	0
Southport, Tabernacle			
Sunday-school	6	2	0
Waterfoot	4	4	0
West Leith, Dangerous			
Corner Sunday-school	4	10	0

LEICESTERSHIRE.

Arosby	14	13	0
Barrow-upon-Soar	1	18	0
Barton Fabis, &c.	34	0	0
Countesthorpe	5	14	8
Do., for W & O	0	0	6
Croston	1	2	6
Diseworth	2	6	0
Karis Shilton	2	4	0
Hineley	6	7	8
Horse and Clawson	6	15	8
Do., for W & O	0	5	0
Huncoate	1	16	6
Isook	8	7	0
Kilworth, North	0	10	0
Leicester, Belvoir-st.	118	4	9
Do., Sunday-school	18	11	2
Do., Charles-street	6	9	8
Do., Victoria-road	28	12	0
Do., Sunday-school	9	19	8
Do., Clarendon Pall.	8	11	1
Do., Sunday-school	10	8	7
Do., Archdeacon-lane	8	8	10
Do., Sunday-school	14	15	10
Do., Friar-lane, Juvenile			
Meeting	1	13	6
Do., Dover-street	2	0	6

Loughborough, Wood-gate	32	13	7
Melton Mowbray	4	6	0
Monks Kirby and Pall-ton	2	16	0
Mountsorrel	2	8	9
Do., Sunday-school	0	18	0
Osby	1	17	0
Quenborough	0	6	8
Rugby	4	11	2
Saddington	0	8	6
Sheepshead, Balton-street	1	11	0
Do., Charwood-road	3	17	7
Sutton-in-the-Isles and Cosby	4	7	6
Syston	1	9	3

Less expenses	563	6	1
	1	6	6

NORFOLK.

Allerborough, for W & O	1	0	0
Necton	1	0	0
Swaffham	16	0	0

NORTHAMPTONSHIRE.

Northampton, Mount Pleasant Sunday-sch.	6	9	0
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Peterborough, East Midland Association Meeting	10	1	8
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NORTHUMBERLAND.

Broomley	10	9	2
Newcastle-on-Tyne, Je-mond Sunday-sch.	3	15	5
Do., Autumnal Meet-ings	67	5	6

NOTTINGHAMSHIRE.

Nottingham, Derby-rd.	49	8	0
Do., Juvenile Aux.	16	12	7
Do., Y.P.S.C.E.	0	18	0
Do., Broad-street Juvenile Aux.	2	6	6
Less expenses	68	18	1
	1	4	8

OXFORDSHIRE.

Caversham, Juvenile Working Party, for Girls' Sch., Congo	10	0	0
Do., for Girls' School, Italy	13	0	0
Do., for Girls' School, Outback	10	0	0
Do., for Girls' School, China	10	0	0
Hook Norton	0	7	0

SOMERSETSHIRE.

Bath, Manvers-street	13	0	0
Bristol Auxiliary, per Mr. G. M. Carlile, Treasurer	21	14	9
Williton, Sunday-sch.	1	0	9

SUFFOLK.

Ipswich, Burlington Chapel	8	5	7
Do., for Chinese	3	19	10
Sadbourne	2	10	6

SURREY.

Croydon, West	7	14	1
Do., Memorial Hall, Sunday-school, for Congo	1	18	6
Dulwich Hall Sunday-school	0	9	0
Guildford, Commercial-road	4	8	1
Mitcham, Sunday-school, for support of Congo boy	2	1	8
Pango	14	16	11
Redhill	4	0	0
South Norwood	2	16	4
Streatham, Lewin-road, Y.W.B.C., for Orphan at Cuttack	1	1	0

West Norwood, Chals-worth-road	8	17	2
Wimbledon, Queen's-rd.	7	14	4

SUSSEX.

Brighton, Sussex-street, for N.P.	2	8	0
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WARWICKSHIRE.

Birmingham Aux. per Mr. Thomas Adams, Treasurer	80	0	0
Birmingham, Christ Church, Aston, Junior Y.P.S.C.E., for Mr. Howell, Bolobo, Congo	1	1	0
Do., Christ Church, Handsworth, Mis-sion	1	13	9
Cov. ntry, Queen's-road	151	11	7
Do., G. Lord-street	2	5	0

WILTSHIRE.

Devizes	3	8	6
Salisbury	157	11	4

WORCESTERSHIRE.

Redditch	2	14	9
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YORKSHIRE.

Bradford, Y.M.M.S., for support of Congo Missionary	10	0	0
Do., Bethel, Infirmary-street	4	0	6
Do., Zion Chapel	10	2	10
Brearley	18	5	0
Broad-stone	1	3	0
Eccleshill	2	3	6
Farsley	70	14	4
Gul-eley, Sunday-school	1	10	0
Hallifax, United Meet-ings	7	4	9
Do., Trinity-road Sunday-school	8	13	0
Harrgate	5	9	9
Hebden Bridge	63	4	8
Heptonstall Slack	4	16	6
Horsforth, Cragg-hill	27	12	2

Huddersfield District.

Milnsbridge	6	0	3
Golcar, Sunny Bank	1	1	0
Upper Elland Edge	2	5	0
Capegat-hill	1	13	9
Blackley	2	2	4
Less expenses	14	2	4
	5	0	0

9 2 4

Leeds Auxillary.	
Armley	4 10 10
Leeds, Blenheim Church	10 1 0
Do., South-parade ..	34 0 9
Do., Newton, Union Church	5 8 5
	84 1 0
Less expenses	1 5 8
	82 15 0
Metham	
Middleborough, Linthorpe-road	3 14 8
Nasebottom	1 10 0
Norland	0 15 5
Normanton	3 1 1
Pudsey	5 13 6
Do., Y.P.S.O.E.	0 4 0
Rawdon	19 1 8
Rishworth	15 1 6
Scarborough, Ebenezer Chapel	3 14 0
Do., Ebenezer and Albemarle Sunday-schools	0 13 6
Sheffield Auxillary ..	35 4 1
Todmorden Auxillary :-	
Todmorden, Wellington-road	22 10 6
Do., Ladies' Monitor Class, for support of orphan girl, "Naomi," at Cuttack	3 0 0
Do., Roomfield-lane ..	21 0 11
Do., for support of orphan boy, "Hunda"	5 0 0
Do., Lineholme	7 5 10
Do., Lydgate	23 15 9
Do., Shore	19 11 11

To, Vale	5 12 10
Do., for W & O	0 7 2
	158 5 11
Less expenses	2 14 0
	106 7 11
Walsgate	4 7 2
Wakefield	17 12 7
West Vale	1 13 3
York	9 8 11

SOUTH WALES.

CARMARTHENSHIRE.

Carmarthen, Eng. Ch. . .	0 5 0
Llanely, Greenfield Chapel	0 15 0

GLAMORGANSHIRE.

Cardiff, Hope Chapel Sunday-school	5 2 11
Do., Tredegarville ..	5 11 7
Neath, Orchard-place ..	9 18 3
Penarth, Stanwell-road Sunday-school	7 2 8
Resolven, Bethania	0 12 0
Swan sea, United Meetings Collections	6 13 10
Do., Mount Pleasant ..	11 10 1
Do., Sunday-school	19 13 2
Do., James-street	0 0 6
Do., St. Helens	1 1 0
Do., York-place	0 2 6
	30 12 1
Less expenses	2 2 6
	23 9 7

MONMOUTHSHIRE.

Abergavenny, Bethany ..	9 15 6
Do., Frogmore-street ..	32 5 5
Llangibby, Bethel	0 18 7

SCOTLAND.

Cambuslang, Bible class, for support of Connaly	1 0 0
Fortrose, for N.P.	9 16 0
Glasgow Aux. for Italian Mission ..	43 5 0
Do., Adorable place ..	19 19 0
Do., Bridgeton	3 10 0
Do., Cambridge-street Sunday-school	2 0 0
Do., Frederick-street, Gallowgate Branch, for "Anglo-loy," "Lolala"	5 0 0
Do., for Mrs. Forsyth's work among the women in China ..	1 10 0
Kelso, Sunday-school ..	1 1 0
Palsley, Coats' Memorial Chapel Sunday Morning Association ..	1 5 0
St. Andrew's	1 1 0

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Lewis, Mr. E., J.P., Newport, Mon.	100 0 0
Overstone, Mr. Lloyd, Maindee	20 0 0
Robinson, Mr. and Mrs. Edward, Bristol, for the Goteh-Robinson College in China	750 0 0
Sutherland, Mr., Vale ..	1 1 0
Camberwell, Denmark-place	0 5 0
Bristol	1 10 0

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INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER ARTICLES.

	PAGE		PAGE
The New Year	5	Mission Work in Bengal Missions	289
The Centenary Celebration Volume	5, 40, 78	The Death of the Rev. F. K. Oram, of Bopoto, Upper Congo	291
The Centenary Prayer Union	5	San Salvador, Congo Mission	292
Our Financial Position	5	Jessore and Delhi	293
Wang Cheng Sui	7	The Effort for Increase of Income .. 293, 319, 416	416
The Famine in East Bengal	13	A Bengali Christian Singing Band	293
The Bible Translation Society and Baptist Missionary Society	16	"Pray Ye the Lord of the Harvest"	293
Pictures from the Himalayas	18, 56	An Appeal from China	293
Reflections of a Business Man	20	Work in Rome	293
1884	23	A Heavenly Joy	293
Recent Tidings from the Field	24	Work amongst the Women of India	294
Widows and Orphans' Fund	29	Tidings from India	296, 321, 394
The Orissa Mission Conference	41	Youth	297
Cheering China Tidings	43	Types of Natives on the Upper Congo River	298
An Interesting House	44	Pictures from China	334
Death of the Hon. Dr. Phillippo, M.P.O.	53	Persecution in Italy	331
Work among the Knonds of Orissa	52, 412	The Bible Translation Society	335
Helpers in China	54	Barrisal	379, 389, 403, 447
Anniversary Services in April	75, 76, 114	The Lesser Lights of China	334
A Prayer for Outpouring of the Holy Spirit	77	Brindaban Mola, 1881	336
Mission Work in Northern Italy	78	News from Calcutta	338
The "Chapel House," Barrisal	81	The Midnight Cry	340
Home and Foreign Missions	82	Women's Work in China	341
The Rev. R. H. Carson Graham	88	Good News from the Congo	344, 360
Work in Rome	88	The Autumnal Meetings at Newcastle-upon- Tyne	354, 371, 427
The Congo Mission	90	Work in the Patna State	361
Work in Orissa	92	An Incident in Missionary Life in Brittany	366
Tidings from Agra	93	Death of Thomas Oughon, Esq., of Jamaica	367
The Close of the Financial Year	111	Visit to a Self-supporting Singhalese Church	368
A Congo Mission Group	129	Woman's Work for Missions	374
The late Mrs. Kerry, of Calcutta	129	The Mission in Ceylon	375
Sri Nath Sirkar	134	Tolerance of the Romish Church	380
Mission School at Sitch Tieh, Shansi, North China	126	The Social and Moral Improvement of India	381
Church of the Crucified	129	Extracts from Letters	381
Tidings from Jessore, Bengal	129	A Letter from the Upper Congo	382
A Recent Conference in China	131	Missionary Loto	393, 450
Notes by a Missionary Deputation	133	The Opium Curse	397
A Congo Mission Appeal for Reinforcements	134	The Rules at Mudnabatty, Bengal	408
One Hundred and Second Annual Report—		before Day	408
Missionaries on Furlough	148	Tidings from the Congo	404
Missionaries Returned to Work	149	The Evils of Opium in China	414
Reinforcements	150	New Missionary Book	450
Gone Home	151	Serious Financial Outlook	463
Colonial Missionary Societies	152	Fifteenth Annual Gathering of the Baptist Union of Backergunge	467
The Young Men's Missionary Association	153	More Fruit	469
Eastern Missions	154	Good News from the Upper Congo	470
Western Missions	154	First Experiences	473
The West Indies Mission	221	Missionary Training	477
Europ-an Missions	227	Macedonia's Man	480
The Centenary Fund	237	Work on the Lower Congo	480
Finance	239	Tidings from Italy	483
The Annual Meetings	248		

MISSIONARIES AND OTHERS.

	PAGE		PAGE
Anderson, J. H.	41	Blomfield, W. E., B.A., B.D.	252
Anderson H.	158, 168, 179, 338	Brown, Miss	77
Angus, Mrs., the late	151	Brown, G. D.	268
Angus, Miss	310	Brown, J. T.	348
Bailey, J.	167, 421, 433	Bruce, J. P.	185, 190
Batterton, W. Poole, the late	63, 109, 136	Burt, E. W., B.A.	194
Base, J. D.	64, 268, 308	Burton, S. B.	349, 351, 465
Bentley, W. Holman	33, 64, 311, 344, 480	Cameron, G.	154, 263, 319, 360, 401, 422, 457

MISSIONARIES AND OTIFERS. -Continued.

	PAGE		PAGE
Carey, W.	61, 151, 150, 173, 268, 390, 369, 406, 491, 447	Lewis, Mrs. T.	213
Carey, Mrs. W.	97	Long, A.	319, 395
Clark, J. A.	119, 260	McCallum, J., M.A., B.D.	100, 429
Collier, A. E.	33, 187	McIntosh, B. M.	264, 437, 496
Coaling, S.	101, 131	McLean, A. J.	298, 333
Crudginton, H. E.	329	Medhurst, Mrs. C. S.	376
Dann, C. A.	340, 431	Morgan, E.	22, 120, 351, 366, 432
Dann, G. J.	98, 269	Morris, J. D.	18, 56
Darby, R. D.	216, 421	Nickalls, E. C.	189
Davies, P., B.A.	181	Oakland, Miss S.	429
De Silva, H.	67, 197	Oram, F. R., the late	139, 220, 241
Dixon, H.	33	Oughton, T., the late	367
Donald, D. L.	61	Parkinson, L., B.A.	101, 222, 309, 349
Donovan, J. P.	100, 194	Pateron, J.	13, 268
Drake, Mrs. S. B.	201, 467	Paul, T. D., J.P.	309
Duncan, M. B.	204	Perara, J. S.	181
Duncan, Mrs. M. B.	181	Phillippo, Hon. Dr., the late	50
Durbin, F.	174, 304	Phillips, H. R.	98, 268, 184
Dutt, G. C.	168, 166, 398	Pike, J. G.	62, 66, 171, 177
Edwards, T. R.	206	Pinhook, J.	90
El Karey, Y.	289	Popie, G. R.	212
Ellison, J.	381	Potter, J. G.	93, 157, 161, 170, 296, 336, 456
Evans, T.	7, 194, 414	Potter, Mrs. J. G.	294
Farthing, G. B.	360	Pratt, W., B.A.	100
Field, S. M.	63, 210, 268, 300, 422	Prentice, W.	137
Forfett, J. Lawson	220, 310, 404, 480	Price, W. J.	46
Forfott, W. L.	290, 439	Prideaux, Miss	486
Forsyth, R. C.	28, 88, 202	Pusey, J. H.	223
Freer, F. A.	223	Richard, T.	205, 464
Gammun, R. E.	170	Rickett, W. B.	428
Gleazer, Miss	218, 302	Robinson, D.	137
Giambe, R. V.	441	Rogor, J. L.	217, 405
Glover, H., D.D.	217, 366	Rou-s, G. H., D.D., LL.B.	48, 158, 175, 264
Gordon, S. C.	98, 309, 427	Servener, A. E.	100, 268, 438
Graham, R. H. C.	484	Shaw, N. H.	25, 231, 280
Graham, Mrs.	230	Shorrock, A. G.	193
Greco, Nardi	200, 218, 261	Smith, G. A.	187
Greenell, G.	33, 472	Smyth, E. C.	192
Hale, H. W.	182	Sri Nath Sirkar	124
Hampson, W. D.	388, 444	Sowerby, A.	197, 397
Harmou F.	348	Spurgeon, R.	11, 66, 162, 293, 296, 467, 469
Harrison, F. G.	33, 98	Spurgeon, Mrs. R.	289, 334
Haser J. J., B.A.	23, 129, 244, 310, 402, 434, 480, 467	Stapleton, W. H.	139, 311
Hay, H.	361	Stonetake, H. T.	308, 350, 456, 488
Heberiet, P. E.	73	Stewart, J.	3, 5
Hill, J. F.	83	Stubbs, J.	294
Hill, W.	179	Stubbs, Mrs.	67
Hook, G. H.	136	Summers, G. S., B.A.	164, 175
Howtson, W., the late	89, 268	etley, Miss	385
Hughes, E.	421	Teichmann, A. T.	436
Hughes, G.	224	Thomas, F. V., B.A., M.B.	484
James, A.	156, 163, 394	Thomas, S. S.	167, 166, 421, 477
James, W. B.	397	Thomson, W. S.	184, 378
James, Mrs. W. B.	13, 184, 138, 173	Tilly, A.	309
James, W. R.	174	Tregillus, B. H.	129, 169, 261
James, Mrs. W. R.	62, 99, 298	Waldock, F. D.	179
Jefford, F. A.	227, 361, 454	Waldock, Mrs.	180, 363
Jepkins, A. L.	171	Walker, H.	236
Jewson, A.	183	Wall, J.	232, 321
Jones, A. G.	168, 302, 332	Wall, J. C.	234, 311, 483
Jones, Daniel	435	Watson, Dr. J. B.	191, 263
Jones, S. J.	63	Watson, T.	430
Jordan, C.	131	Webb, Dr. S. R.	215, 405
Judd, C. H.	178	Weeks, J. H.	220, 484
Kerry, G.	62, 155	White, W. H.	484
Kerry, Mrs., the late	101, 122	Whitehead, J.	139, 239, 470
Kerry, J. G.	172	Whitewright, J. S.	183, 304
Kirkland, R. H.	24, 27	Whitewright, Mrs.	341
Lacey, R. L.	300	Wilkins, Gordon	24, 92
Landels, W., D.D.	78	Wilkinson, A. B.	52, 412
Laudie, W. K.	220, 311, 350, 421, 440	Williams, P.	225
Lapham, H. A.	120, 184	Williams, W.	224
Leigh, Miss	436	Wuls, W. A.	46, 54, 150, 193, 267, 381
Lewis, T.	212, 262, 300, 406	Wilson, O. E., B.A.	348, 421, 431, 486
		Young, A. H.	189

INTELLIGENCE—STATIONS, &c.

	PAGE		PAGE
AFRICA—			
Bolobo	217	Dinagepore	166, 163
Bopoto	68, 189, 220, 210, 404, 469	Dinapore	486
Lukolela	189, 218, 260, 470	Gya	137
Monsemlu	227, 483	Intally	163
San Salvador	212, 267, 300, 406	Jessore	119, 169, 264
Stanley Pool	216, 408, 488	Julpiguri	394
Underhill	210, 422, 486	Khartar	167, 483
Wathen	216, 244, 4, 4, 467, 483	Khulna	174, 206
BABAMAN			
	101, 221	Madartpore	18, 186, 178, 174
BRITANNY			
	227, 304	Mudnabatty	208
CEYLON			
	159, 179, 268, 378	Monghar	46
CHINA—			
Shanghai	206	Mymensingh	298
Shensi	7, 194, 414, 466, 478	Orissa	41, 62, 64, 93, 412
Shantung	46, 64, 101, 131, 146, 290, 306, 341, 394	Patna	14, 166, 261, 294
Shensi	188, 487	Rangpore	282
INDIA—			
Agra	93, 167, 161, 170, 194, 206, 456, 472	Sambalpur	94, 66
Bankipore	308, 339	Serampore	168, 164
Barisal	19, 14, 68, 81, 124, 169, 162, 173, 293, 398, 379, 369, 406, 447, 467, 469	Tibet	66
Berhampore	138, 163, 300	ITALY—	
Bishtpore	168	Florence	26, 211, 281
Brindaban	326	Genoa	230
Calcutta	26, 48, 168, 171, 176, 178, 322, 326	Laghora	221
Chittagong	206, 322	Naples	236
Cuttack	162, 167, 169, 170, 177	Rome	61, 223, 294, 311, 321, 482
Dacca	172	Turin	78, 219
Darjeeling	18	JAMAICA	
Delhi	98, 167, 170, 176, 206		50, 94, 225, 267
		Calabar College	124, 456
		PALESTINE	
			206
		SAN DOMINGO, &c.	
			223
		TRINIDAD	
			223

HOME AND OTHER PROCEEDINGS.

Acknowledgments	30, 65, 102, 140, 307, 347, 385, 419, 461, 485	Finances	6, 111, 239, 466
Annual Report	147	Illustrated Missionary Leaflets	83, 63, 99, 312, 457, 439
Annual Services	33, 64, 76, 111, 247	Illustrated Missionary Lectures	487
Arrivals of Missionaries	33, 148, 265, 350, 386, 422	Indian and Singhalese Missionary Pictures	480, 486
Autumnal Meetings	268, 356, 391, 417	Map of the Congo	389, 403
Bible Translation Society	18, 69, 76, 127, 225	Missionaries' Literature Association	350
Calendar of the Prayer Union	8, 40, 77, 466, 466	Missionary Lots	359, 392, 480, 466
Centenary Celebration Volume	5, 40, 76	New Year's Day Prayer Meeting	29, 465
Centenary Fund	227	Recent Intelligence	31, 66, 97, 137, 262, 369, 350, 385, 422, 464, 486
Christmas and New Year's Cards for Native Preachers and Kvangellists' Fund	465	Sacramental Collections for Widows and Orphans' Fund	15, 39, 464
Contributions	34, 68, 103, 140, 270, 312, 351, 367, 423, 458	The Lord Loveth a Cheerful Giver	29, 60, 96, 129, 269, 306, 346, 386, 420, 462, 486
Departure of Missionaries	33, 149, 150, 268, 309, 350, 385, 422, 466	Y.M.M.A.	76, 163, 319
Efforts for Increase of Income	383, 319, 358, 416	Zenana Mission	76, 310, 421
Extracts from Proceedings of Committee, 31, 61, 100, 126, 308, 348, 421, 453, 464			