

THE MISSIONARY HERALD
NOVEMBER 1, 1884.



GROUP OF NATIVE CHRISTIANS AT SABZI MANDI, DELHI.—(From a Photogravure.)

THE MISSIONARY HERALD.

The Autumnal Meetings at Bradford.

NINETEEN years have passed since the first visit of the Baptist Union to Bradford. The public meeting held in St. George's Hall on that occasion is reported to have been "largely attended and pervaded by a deeply devout and earnest spirit." The addresses were of such an order as "not soon to be forgotten." What changes have taken place since that visit, the mention of one fact will indicate. Of the forty-eight brethren then on the committee, sixteen alone remain, six of these being honorary members, and no less than twenty-one having ceased from earthly labours. But notwithstanding the changes which time and death have wrought, through the presence of the ever-living and never-failing Lord, the interests of the Society, instead of declining, have been maintained and extended; and hence it was anticipated that the meetings of last month would evoke the same sentiments of grateful joy and holy consecration. This anticipation, we believe, has been abundantly realised; for many have been the expressions of thankful satisfaction for the lofty and hallowed spirit by which, from first to last, the services were pervaded.

It is not our purpose to attempt any review of the sermons and addresses which were delivered. Our space would not allow us to do even scant justice to the important statements, the interesting information, the wise counsels, the pathetic appeals, with which the several speakers addressed their vast and enthusiastic audiences. We wish to give prominence to the two resolutions which were submitted at the missionary breakfast. The first resolution, moved by the Rev. J. Jenkyn Brown, of Birmingham, was to the following effect:—

"That this meeting of pastors and delegates, representing the Baptist Churches of Great Britain and Ireland, hereby expresses

its hearty approval of the recent onward policy of the Foreign Mission Committee. It rejoices to hear that of the fourteen additional missionaries for China, sanctioned by last year's autumnal meeting at Leicester, eight have already been accepted. It cordially sympathises with the determination of the committee to occupy, at the earliest practicable moment, the vast reaches of the Upper Congo River, by the establishment of ten interior mission stations, and the despatch of twenty additional missionaries; and it is specially thankful to know that, while the marvellous openings in China and Central Africa are thus, to some extent, being met, the committee have resolved to maintain, with even greater vigour and efficiency, the growingly promising work of the Society on the great continent of India, the needs of which demand, for the supply only of vacancies and work already undertaken, an immediate reinforcement of ten more missionaries."

And the second resolution, the necessary counterpart of the foregoing, was moved by the Rev. Dr. Clifford, of Westbourne Park:—

'That the pastors and delegates here assembled, hereby gladly undertake, in view of the large increase to the permanent expenditure of the Mission involved in these forward movements, to use their utmost efforts in connection with the various churches and congregations represented by them, to raise, during the current financial year, by new and increased subscriptions, the permanent income of the Society by a sum of at least five thousand pounds.'

Those who attended the several meetings, and those who have read an account of them in the denominational papers, will be of the opinion that the entire proceedings were calculated to sustain and enforce these important resolutions. The sermon at the early morning service in Hallfield Chapel, preached by the Rev. W. J. Henderson, B.A., of Coventry, based upon Christ's call to the brothers, James and John, was a powerful persuasive to personal dedication. And if in this sermon the voice of Christ might still be heard, as on the shore of Gennesaret, summoning young men to His service, so that in the afternoon in St. George's Hall, by Dr. Landels, on "The Great Commission," was most admirably adapted to deepen the conviction that the great want of the world is the Gospel, and to increase our zeal in the endeavour to supply it. As for the speeches of the missionaries themselves: our brethren, Tucker, Price, Carey and D. Jones from India, Dixon from Africa, and A. G. Jones from China, who could have listened to their

clear description of the work which is being done and their earnest enforcement of the claims of the mission, and withhold assent from these resolutions?

With the spell of the meetings still upon us we shrink from listening to the suggestion that the heartiness and unanimity with which the proposals were received may, in some instances, find no other expression than the uplifted hand and the demonstrative clap. We feel almost disposed to crave forgiveness for suspecting such a possibility. We would put the suspicion from us as being unworthy, and would rather confide in our brethren to embody the enthusiasm in practical and permanent sympathy for the poor, degraded heathen. It would be ungenerous to the churches, as it would be ungrateful to God, were we to forget the progress which has been made, much of which is doubtless due to the impulses stirred at our great denominational gatherings. How great this progress has been the Rev. J. P. Chown, in closing the proceedings—and who, we may observe, spoke at a similar meeting in 1865—very fittingly and encouragingly reminded us when he remarked that the income of the Society has more than doubled during the nineteen years that have intervened. But if our income has advanced, the extending operations demand more than the increase. Already half of our current year has gone; another six months and it will be seen whether the required **£5,000** of additional income has been secured. Solemnly and enthusiastically has approval been given to the onward movements of the Society. It remains now for individual pastors and delegates to give effect to that approval by a zealous effort to obtain new and increased contributions. Let this be done and then the autumnal meetings of 1884 will truly deserve to be regarded as amongst the most memorable that have ever been held.

Before closing our remarks, we desire most cordially to acknowledge our indebtedness to the friends at Bradford for their hospitable welcome, and especially to the local secretaries and committee for their hearty and most invaluable co-operation.

J. B. MYERS.

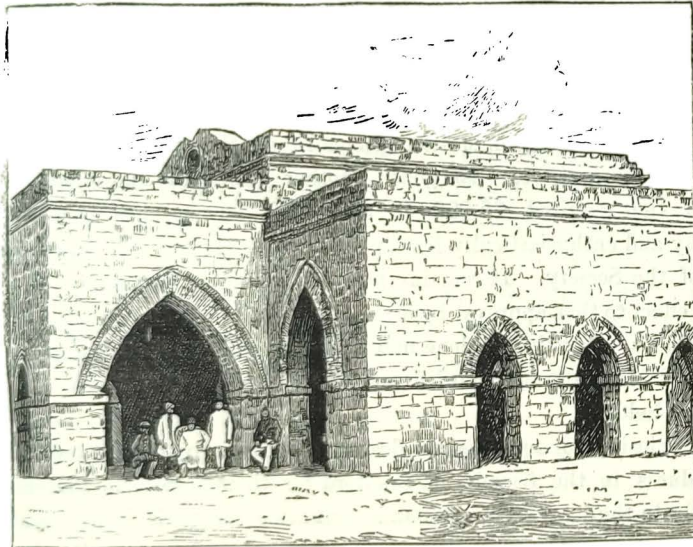
The Delhi Mission.

SABZI MANDI CHAPEL—AND GROUP OF NATIVE CHRISTIANS AT SABZI MANDI.

BY THE REV. R. F. GUYTON.

SABZI MANDI is an important and growing suburb of Delhi. It lies on the high road to Kurnaul and Lahore, and traffic is almost always crowded. It is most pleasantly surrounded with pleasure-gardens and market-gardens, the produce of the latter forming the principal supply of green food for the whole of Delhi. The market in which this is sold gives its name to the whole suburb—viz., Sabzi Mandi—or Green Market.

Immediately after the Mutiny, soon after Mr. Smith's settlement in Delhi, some of the native Christians, who had been with him in Chitoura, came to join him here, and settled at Sabzi Mandi. It was not then so



NEW CHAPEL, SABZI MANDI, DELHI.—(From a Photograph).

populous as now, and presented many conveniences for the carrying on of their work (weaving). These have remained there, with a few exceptions, ever since. They have been amongst our most faithful adherents, and, although they are by no means model or perfect Christians, they have maintained their Christian profession, through many trials, with singular fidelity. During all these years they have had no place in which they might meet for worship. They have hitherto been united with the Delhi Central Church, and have been very regular in their attendance. But Sabzi Mandi is about two and a half miles away, and during the hot season it has been exceedingly difficult for them to come so far to worship. Wives and mothers found

it almost impossible to travel so far. The children, also, were practically excluded from public Christian worship; and, as these are singularly numerous in our Sabzi Mandi families, it seemed on this, and on many other grounds, desirable to recommend the brethren at Sabzi Mandi to form themselves into a separate church. Three years ago, when I was leaving for England, I was entrusted by them, and the whole body of our native Christians met in conference, with the duty of soliciting aid from the churches at home towards erecting a convenient building for worship. It is to me a sad and tender memory, that the last interview I had with my most dear and well-loved pastor and friend, the Rev. G. Gould, of Norwich, had almost sole reference to this subject; and at a meeting at St. Mary's, Norwich, he so cordially supported my application for help, that the whole amount of the estimated cost, £200, was immediately promised, and soon after handed to me. At the then current rate of exchange, this amounted to Rs.2,415, which was immediately placed to the credit of the Chapel Fund. As soon after my return as possible, the building was commenced, and I have now the great pleasure of reporting its completion. In the photograph you will see that it is severely plain and simple in style—but exceedingly solid and substantial. It is built throughout of stone and lime; and the roof, instead of the usual beams and rafters, is arched in. There will, therefore, be no repairs occasioned by white ants, or dry rot. The portico is sufficiently large to contain a congregation, and, in the still, summer nights, when it would be unbearably close in the chapel proper, the meetings will probably be held here.

The interior is one square room, entered on three sides, with doors and windows looking into the verandahs and porch. Its size is 24 feet by 32 feet. This space will give sitting accommodation for about two hundred, as natives sit. Provision has been made for two small rooms at the back, which would serve as vestries or class-rooms. The side verandahs are 10 feet deep and 32 feet long, and will serve admirably for Sunday-school classes, and serve to shade the interior from the fierce heat. These also are arched, as is the porch too. The only wood used is in the doors.

The total cost of the building is Rs.4,000, which is roughly equal to £350. I am sorry to have exceeded the amount estimated; but the estimate was not my own, and not one rupee has been unnecessarily expended. I have every confidence that this amount—viz., £150—will be speedily gathered, and my work approved.

The second photograph is also taken in Sabzi Mandi, and shows a single family of the native Christians, with their relatives. This will give a fair idea of the people for whom the chapel has been built. Ibrahim, the probable future pastor of the church, is seated in a reed chair to the left of

the picture. He is the head of the family, and is indicated by the church as their selection for the duties of the pastorate. I need not say that he will be entirely unsupported by foreign funds—will indeed continue to work as hitherto for his living. It will be my great pleasure shortly to attend his ordination service; and in the name of the church solemnly to make over to him this great trust.

I earnestly appeal for donations to cover the amount of debt, for which I am personally responsible. Donations should be forwarded to Mr. Baynes as usual, and marked "Sabzi Mandi Chapel."

My warmest thanks are due to the friends at St. Mary's, Norwich, and especially to the senior deacon, Mr. Samuel Culley, for their generous help, and also to Mr. J. J. Colman, M.P.

Delhi.

R. F. GUYTON.

Very earnestly do we commend this appeal to the generous and prompt consideration of our readers. St. Mary's Church, Norwich, has done already nobly by contributing £200, and it may be that other friends in that city may desire to help still further, and so associate the new Building yet more closely with the capital of East Anglia.

An Appeal from Eastern Bengal.

WE earnestly commend to the sympathetic attention of our readers the following letter from the Rev. J. G. Kerry, of Barisal, Backergunge, in the confident hope that, by its perusal, some may be led to devote themselves to work in this deeply interesting field, in a very especial way committed to the Baptist Missionary Society, no other Protestant Mission-work being carried on throughout the entire district.

Are there no suitable young men at home who will offer themselves for this work? Brethren, we plead with you, and beseech you to give this appeal your prayerful and serious consideration.

Mr. Kerry writes:—

MY DEAR MR. BAYNES,—When one sees such powerful appeals in the HERALD on the part of the brethren on the Congo for fresh men, one wishes there were a Comber or a Bentley to do the same for India. This is an old mission, and has been kept well supplied. It is not likely to die down. Such may be the feeling at home; but to us, working among the people, the desire often comes, Oh, that we had more men! The harvest truly is plenteous, but the labourers are few.

This is a large district, as you know, and practically it is in the hands of one; for, though we are two, nearly all Mr. Anderson's time is taken up with the affairs of the churches. To properly man this part of your mission field, taking the Congo field as an example, you ought to have six more men, placed much in this way: two at Madaripur, two at Backerganj, and two at Pirijpur. These

places are nice distances from Barisal, and are the centres of large populations, which the present want of men causes to be left in darkness and the shadow of death.

This last July I paid a visit to a part which has been continually visited during the past three years by Messrs. Spurgeon and Edwards. I was received by the people as though they had never seen a missionary before. My words were listened to with great attention, and the Gospels I had with me were all sold in three days. I asked one man if he had heard of Christ before. He said, No—never. I was so drawn towards this part that I visited it again a few days ago. An open door and effectual was set before me. I do not think I have ever before had a more enjoyable time. The attention was fixed, Mahommedans as well as Hindoos receiving the Gospel with interest. I did not find that bigotry amongst them as I have in other parts.

Here is a promising field, only four miles from Piriipur, Mr. Baynes, and I have no doubt there are other parts like it. Such places ought to be systematically visited, which is impossible as we are at present situated. My longing and desire is to go again to this part; but in the meantime what are the other portions of this great field to do? Are they to be left in darkness and the power of the evil one?

We are *two* missionaries only to *three millions* of people. Place three men in the whole of London, and you will have some idea of our position. Again, Mr. Baynes, it is not we alone who are calling out for help. At one of the markets I visited, I met with a man who had paid great attention to all I had said when preaching. When I had finished he returned with me to my boat. On the way I asked him what he thought of Christ. He said to me, "Sir, I have liked what I have heard; but what can I learn of your religion when you only visit us once? If you could stay with us a week or so then we could learn something." This man teaches me how I ought to work. It is just the way I should like to work, but I feel my hands tied as it were. There are other places calling out as loudly, if not more loudly, for help.

I would that I could transfer my feelings concerning the salvation of these souls to the minds of the young men in our churches and colleges—the feelings that I have when I see the people around me, all of whom are benighted through want of light.

Paul's heart was stirred within him when he saw the whole city given over to "idolatry." Our Saviour was moved with compassion when He saw the multitudes round Him like sheep without a shepherd. I wish some of our church members could get a glimpse of the many multitudes who are yet in darkness, and whom we cannot reach because of our short-handedness. If they could only see it once I feel sure their hearts would be moved, and they would be stirred to give, if not themselves, at least the means for the support of others by whom the darkness might be dispelled.

I know you are greatly interested in our work here. You have been to this part of the mission field, Mr. Baynes, yourself, and therefore know something of Madaripur. I believe you yourself have expressed the wish that two missionaries might be stationed there. Last Conference I was hoping that it would be made an accomplished fact; but instead of it two new missions, as it were, were opened, one at Commilla and one at Mymensingh,† both very much wanted, I acknowledge; but it has left Madaripur as it was. I could say more, but will now desist, and leave the matter with you.

There are one or two other things I wish to mention before I close. The first is, I am very much in want of a box of homœopathic medicines. Very often sick people have been brought to me for help, and I have been compelled to send them away without. With a box of these medicines I feel sure I shall be able to do a great deal of good. The accounts our brother, Gogon Chunder Dutt, has given me concerning the blessings he has been able to bestow by the aid of his medicine chest have moved me to wish for one.

The second thing I wish to mention is how useful a magic lantern would be in my work. It would help to get me into the zenanas of the wealthy. If the slides could be on the Life of Our Lord, another set on the Life of one of the Patriarchs, &c., much teaching could be given in a simple manner. If some kind friends would supply me with these they would help me greatly in my work. I have seen a magic lantern advertised called the Pamphengos. It is one in which kerosine oil could be used. Such a one would in every way answer my purpose. Will any reader of the HERALD help in this way?

Glimpses of the Congo Country.

BY the kindness of the parents of Mr. Andrew Cruickshank, who left for the Congo Mission a few months ago, we are enabled to print the following very interesting extracts from recent letters received by them.

Writing from Luongo, on his way to Ngombe, under date of July 22nd, Mr. Cruickshank reports:—

“GEOGRAPHICAL FEATURES.

“Despite the blisters on my feet, the long grass and feverish walks, I have succeeded in making some observations, which I hope you will like. I am now about 200 miles from the coast. In my last letter to you I described the geological structure of our route so far as Boma. The same quartz-like and sandstone hills continued, with an occasional intermingling of granite outcrops, on either side of the river, until we arrived at Underhill. At that place the high table lands really commenced; but I will not attempt to describe the nature of the rocks or soil until my books arrive, as my geological knowledge is at present somewhat scanty. But there was a lot of yellowish sandstone and limestone everywhere. No doubt you recollect, before Livingstone discovered the wonderful structure of Central Africa, Sir Roderick Murchison ad-

vanced a theory that the whole centre of the Dark Continent was an elevated plain, depressed in the centre, containing vast lakes, which were drained off by rivers like the Nile and Zambesi (the Congo was then unknown). This hypothesis Dr. Livingstone confirmed in every particular, and, approaching from the south, got, as it were, to the bottom of the basin. His subsequent discoveries from the east coast showed hills—or rather mountains—rising higher and higher, until about 350 miles inland they terminated, and the Lake Nyassa proved more and more the truth of the tremendous elevated depression of the centre of Africa. Well, it is much the same on the west coast. How the hills rise on the east, of course, I cannot say; but on this side of the continent their formation is strange. From Underhill to Stanley Pool, about 200 miles, the country does not again sink

to sea-level, but remains from Underhill to Voonda (about fifty or sixty miles' distance) at about an average elevation of 800 feet. Near Voonda we had to ascend a hill of about 400 feet high. This hill was a ridge, stretching as far as the eye could see north and south, and was very steep, with deep ruts in it—no doubt, waterways during the rainy season, but which looked, in the distance, like corrugated sides. When we surmounted this ridge we gradually descended until we were some 1,000 feet above sea-level; but this did not continue for long. We gradually rose again, until at this station, which is about on a level with the table-land, we are fully 1,200 feet above the sea. Further on (and it is only about eighty miles to Stanley Pool) I cannot learn that there is any rapid ascent, though they may be 1,300 feet there. There the highest point is reached (mind, I am not speaking of the hills now, but the plains), and for 1,100 miles one vast plain stretches towards the east coast, until a mountain range breaks the uniformity. Stanley Falls are met with; but these hills interfere but little with the theory. They soon cease, and on the other side of them we come to Lake Tanganyika, and further on, according to the most modern and, I suppose, most accurate maps, the first descent; then, further on, the second; and ultimately we reach sea-level once more. Thus both western and eastern coasts appear to be of the same formation.

“ TREES AND PLANTS.

“ But there are other things of an equally interesting nature. I noticed a peculiar-looking fruit growing wild, which the natives told me was ‘good for chop’—that is, good to eat; but as I did not see them eating it, I did not commence. It has a hard, prickly husk; the inside is of a deep red

colour. Some of them are about the size of my fist. I now find that by a slight chemical process tannic acid can be made from it. This acid is a specific when you suffer from the complication I had in my last fever, so it may prove very valuable out here.

“ Another strange plant is, I believe, of a carnivorous nature; it is a sort of creeper, bearing a bright yellow flower—in fact, almost an orange hue. When closed it is about the shape and size of an egg; when open it looks very like a tiger lily. It spreads out into four separate petals, each bearing a quantity of bright crimson seeds on their inner surface, the whole, both petals and seeds, being covered by a thick, transparent, gummy substance. When the flower is open, of course, all this sticky surface is fully displayed; but woe betide the inquisitive insect which the red and yellow might attract! The gum would hold it like grim death until the four petals closed upon it, and remain closed until its victim is entirely consumed; then it reopens for another victim. Such a curiosity would have pleased Professor Darwin, would it not?

“ I have also seen a good substitute for boxwood; but more about that when I have made a few experiments. You would be astonished at the luxuriance of the country. The rich valleys are glorious. Hemp and cotton grow wild, but the natives are so lazy that they will do nothing with such gifts. The hemp they treat in a peculiar manner after plucking, and smoke it (it has much the same effect as opium); while the cotton just rots away. The cotton plant has a yellow flower, at first sight not unlike a half-opened rose-bud; this dies away, and is succeeded by the raw, woolly-like cotton. I enclose the contents of one stem. It looks very beautiful to see the pod-like base, with its mass of white all

hanging over it; a whole tree has the appearance of being covered with snow.

“OUR RESPONSIBILITY.

“We missionaries have a responsible work before us, having to teach the people how to use God’s gifts aright. I cannot but think that a country bearing such valuable fruits must have a glorious future before it. The pre-

sent generation of missionaries will perhaps see but little fruit of their labour. Ours is the work of faith, working in the midst of darkness and difficulty; ours is but the pioneer work, but that work *must* be done. When we have passed away, and others succeed us—when the seed sown shall commence to grow, I think, what a land for Christ this will be!

After giving an account of several attacks of fever, and of his almost complete recovery, Mr. Cruickshank closes his letter by saying:—

“I trust, my dear mother, you will take no other view of this letter than that of profound thankfulness to Almighty God for His marvellous loving-kindness to me. No one on earth can tell how I feel on this, mother; it is between God and myself *alone*.

“Now I ask you all to pray without ceasing for me, that spiritual health and strength may be abundantly supplied me, that I may faithfully go forward unto the end and finish the work He has given me to do.

“I thank God and take courage; the worst is now over. The first fevers of a new arrival generally show how he can stand the climate, and I am told I have stood mine as well as any of our veterans; so you need not be over anxious.

“You will see that I am not at all melancholy; in fact, I never felt happier in my life, for I have the clear conviction that *I am doing the Lord’s work.*”

What a Testament found in the Water did.

IN 1854 before any treaty with England, an English fleet of war came into the harbour of Nagasaki, Japan. The commander-in-chief of the native troops gathered to watch the newcomers was accustomed to go out in a boat to see that no secret communication was attempted. One day he found in the water a small pocket Testament, and was very anxious to know its contents. He learned from some Dutch interpreters that it told about God and Jesus Christ. This only increased his curiosity to understand it all, and he finally obtained from Shanghai a copy of the Chinese translation.

Wakasa, as he was called, began the study of the Testament and induced four others to join him. One of these was a brother named Ayabe, and another a retainer, named Montono. In 1862 Ayabe came to Nagasaki, from his home in Saga, for further instruction, and was taught by Dr. Verbeck. During the following spring this man came to Dr. Verbeck at night and warned him of danger, if he did not leave at once. They fled to China and remained there till the serious troubles which followed were ended. Ayabe afterwards left Nagasaki, having received a government appointment; but in a short time Wakasa sent

Montono (who had learned to read English) with instructions to read over and get explanations of such portions of the Scripture as they could not understand. In this way the Bible-class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki and returning with the desired information.

On the 14th of May, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the province of Hizin had arrived and desired an interview. To his great joy these men proved to be Wakasa and his brother and Montono. At the time appointed Wakasa and his train appeared. Two of his sons were also with him. These men had evidently received the Word with all readiness of mind, and now sought only some more light in regard to Christian character and customs. After a long conversation on the power and love of Christ, Wakasa requested that he and his brother should be baptized. It was well known that such an act would be perilous, as the law of the land prohibited the Christian religion. Montono also desired baptism. Dr. Verbeck warned them not to entertain superstitious ideas concerning baptism and told them of the sacred obligation of those who received it. Without hesitation the request was repeated, with only the provision that it should be done in private, as it would not only endanger their own lives, but their families also.

The following Sabbath evening the three men appeared. Their retainers had been dismissed, the shutters closed, and after some words of exhortation, they were baptized and partook of the sacrament. "Now," said Wakasa, "I have what I have long been heartily wishing for." He then told

the story of the book found twelve years before in the harbour of Nagasaki and all that it had led to. Wakasa returned home rejoicing in the love of God and the presence of the Holy Spirit, and Dr. Verbeck removed to Tokio.

In April, 1880, there appeared in the Nagasaki congregation two strangers, one of whom was evidently a lady of high rank, and her attendant. They gave the most strict attention, and after the services were introduced as the daughter of Wakasa and her former nurse. Early the next day they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer and a few portions of the Scriptures which Wakasa had written out in simple characters.

Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married, and was now living with her family at Nagasaki. Since Dr. Verbeck had left, she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka she did not wish to leave until she had received baptism. So she sent to Saga for her old nurse and together they set out to find a missionary. After some days they chanced to find a shop where Scriptures were sold. On opening the Gospel of Matthew they recognised it as something they had already learned, and purchased a full supply of Scriptures at once. This was on Saturday.

On the next day they appeared at service, and desired baptism at once. After satisfactory instruction and examination the lady appeared with her husband, who listened attentively to all that was said, and the two faithful women were baptized. The

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old nurse returned to Saga and taught a small school of girls, and soon opened a class of women for the study of the Bible, and after a time began a Sabbath-school with the Bible-class as teachers. There are now about twenty professing Christians in that town, and the most of them have been brought to Christ through her efforts. Among the believers was a son of Wakasa.

The daughter of Wakasa went to Osaka with her family, where she was soon a leader in Christian activity and benevolence. When her husband returned from a trip to some island and reported that he had found a people without any religion, she went to the pastor and begged that some one would go and teach them, and offered

to pay one-half the salary and expenses. She has returned to Nagasaki, and is now a regular attendant with her family upon the church there.

Lately, when Dr. Verbeck was acting as interpreter at a meeting in Tokio, a man came to him at the close and said, "I am Ayabe, the brother of Wakasa." Since his baptism he had been in the army, and during all these years had carried the Bible with him, reading it daily. The next day he came with his only child, a daughter of fifteen, and asked that she might be baptized. Ayabe has recently confirmed the above narrative. His family are now connected with the church in Tokio, and it is his earnest desire to devote the rest of his life to spreading the Gospel in Japan.

Annexation of Victoria, West Africa, by the British Government.

OUR readers will learn, from the following letter from Lord Edmond Fitzmaurice, M.P., the Under-Secretary of State for Foreign Affairs, that at length the British Government has complied with the oft-repeated appeal of the committee of the mission to take over the settlement of Victoria, and establish there a regular form of government:—

"Bowood, Calne, Wilts, *September 25th*, 1884.

"DEAR MR. BAYNES,—I am directed by Lord Granville to inform you, in reply to your communication of the 22nd of September, that Consul Hewett, acting under orders received from Her Majesty's Government, took possession of the Victoria Settlement, Ambas Bay, on the 19th of July last, and that that place is now British territory.—I am, dear Mr. Baynes, yours truly,

(Signed) "EDMOND FITZMAURICE.

"To Alfred Henry Baynes, Esq.,
"Secretary Baptist Missionary Society."

Hindoo Boys at Play.

BOYS will be boys, whether they live in England or India. Hindoo boys are as fond of play as other boys, and have all sorts of games amongst themselves, such as marbles, kite-flying, top-spinning, &c. One of their games is to put a lot of sweetstuff, parched rice, and other eatables into a paper bag, and then hang the bag on to the branch of a tree. Then, by turns, the boys being blindfolded, stick in hand, walk towards the bag and



HINDOO BOYS AT PLAY.

strike at it with the stick. Of course, they often miss it, and their missing causes great amusement to their companions. When, however, the bag is at last burst open, and its contents fall to the ground, all of the boys fall to scrambling for them. Treats at Christmas time, and on other occasions, are given to boys and girls attending mission schools.

When you next enjoy your summer-trip into the country with your kind teachers and superintendent, please remember the thousands of boys in mission schools in India, many of whom live in homes much worse than yours, and have very little to make them happy.

Mission Songs.

UP AND DOING; OR, THE BLESSED NAME.

“THE longer I live the more deeply am I impressed with (humanly speaking) the terrible injustice of doing so much for thousands at home who have so many opportunities of hearing of Christ and accepting Him as their Saviour, at almost every corner, and so very little for the millions abroad who have never heard of His *blessed Name*. Ought we not, ALL OF US, TO BE UP and doing!”—“A Friend” in THE MISSIONARY HERALD, September.

“UP and doing!” Art thou sleeping,
Sleeping in this world of sin?
O, awake! the Master calls thee;
Let His love prevail within.

Think, O Christian, of the millions
Who have never heard Christ’s
name;
Sinking, perishing in misery;
Let thy faith now blush for shame!

Christian, dost thou know the
meaning
Of that great and blessed Name?
Is it to thee more than honour,
This world’s favour, wealth or
fame?

In it hast thou found salvation,
All the love of God can bring—
Lifting thee above all darkness,
Over sin and death a king?

Think, then, of the myriads dying,
Bruised and broken, pierced by sin;
None to pity, none to heal them,
Foes without and death within.

See them as they pine and languish,
Hopeless, far from all relief;
Men and women, brothers, sisters—
Listen to their silent grief.
Brighton.

See death’s battle, how it rages,
Mark the myriads as they fall;
Hear God’s servants, faint and weary,
As for Christian help they call.

O, young soldiers! true, courageous,
Listen to your Captain’s voice;
To these fields of war now hasten;
Lo, He calls you! haste! rejoice
By the love through which He sought

you,
Through His death, by which you
live,
Up, His bleeding footsteps following,
To His work your best now give.

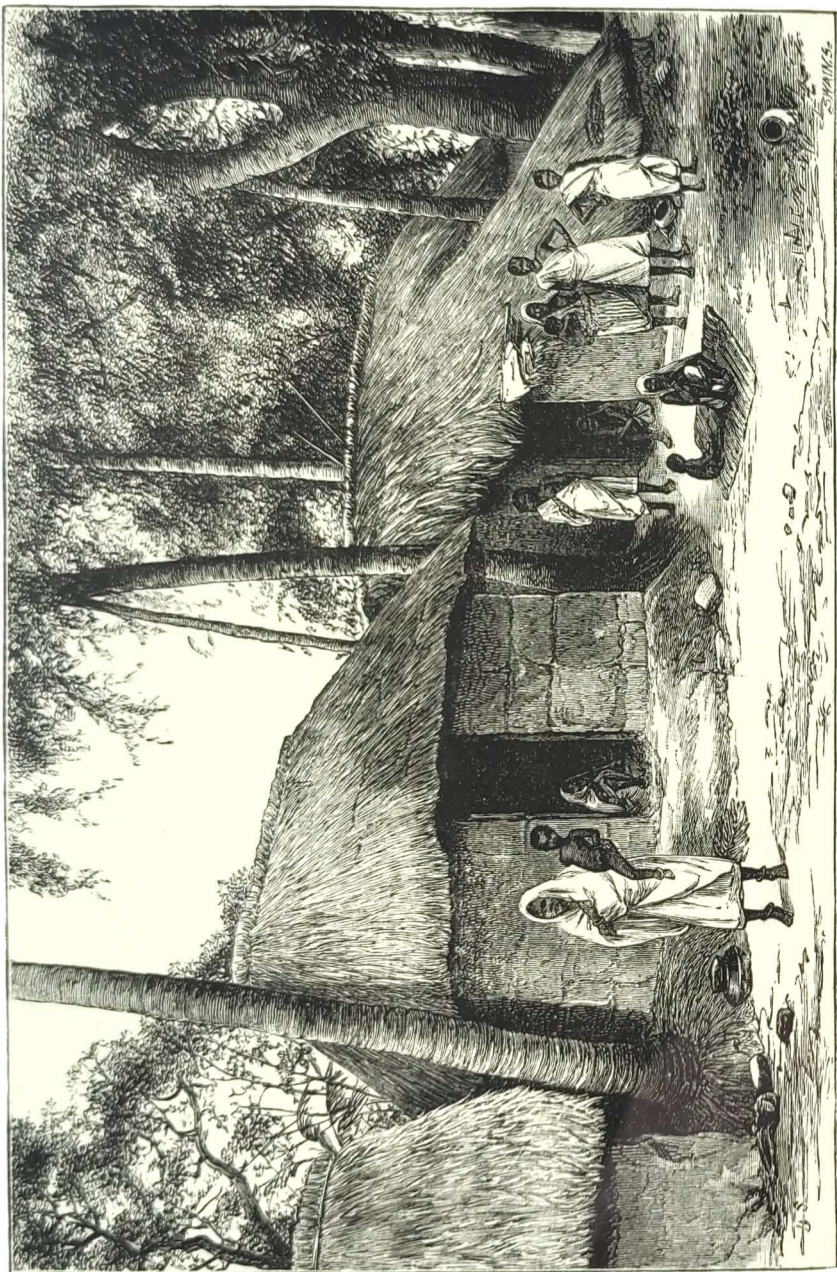
He will bless, uphold, and guide you,
To your conquest all grace bring;
Give you here to share His glory,
Yonder crown you as a king!

Brethren, has the Captain blessed you,
Filled your coffers with His gold?
Are you now for active service,
Far too weak, perhaps too old?

Open thou your hearts and purses,
Pray, and give what He has given;
Thus, through Christ’s young valiant
soldiers,
Fight, and guide the lost to
heaven!

W. POOLE BALFERN.

[THE MISSIONARY HERALD.
NOVEMBER 1, 1884.]



A BENGALI HOMESTEAD. — (From a Photograph.)

The Homesteads and Home-Life of the Poor in Bengal.

BY THE REV. T. R. EDWARDS, OF SERAMPORE COLLEGE.

A BENGALI homestead generally consists of three or four huts arranged on three sides of a square. Sometimes the whole square is enclosed, leaving a passage only for entrance. This enclosed space is called the Uthan, and is used for treading the paddy from the straw, for drying the paddy after it is boiled, and for various other domestic purposes. Here, too, at feasts, the people sit and gorge themselves, and on other joyful occasions the bands of singers employed perform to the admiring gaze of the crowd.

Of the houses arranged around this square, the first and most important is the dwelling-house. This is higher, longer, and better made than the others. In this the family sleep and keep all their valuables. In front of it there is a little verandah, where in the cool of the day the peasant sits enjoying the breeze and his dearly-beloved hookah; here, too, he receives his visitors. For the benefit of those who do not know what a hookah is, I give a drawing of one. It is used for smoking tobacco, and is in universal use amongst the people. The smoke is drawn from the top of the stem



HOOKAH.

through the water in the bowl, and is thus purified. The stem pierces the bowl below the surface of the water. The mouth is placed at side near the stem, where a small hole is visible in the bowl, and by means of suction the smoke is drawn down through the stem, then up through the water into the mouth. Natives are, with scarcely a single exception, smokers, and are regular slaves to the "weed." The tobacco is prepared in a curious way. It is bought in the leaf, then it is chopped up into bits, mixed with treacle and kneaded diligently, and finally rolled into a hard lump. When required, a small portion of this is placed in the earthen head at the top of the hookah, on which a live coal is placed. All is then ready for a delicious pull. The bowl is made of the hard shell of the famous cocoa-nut. So devoted are the Bengalis to this hookah, that they invariably rise in the middle of the night to smoke, as well as taking a long pull the last and first thing on going to bed and on rising.

The next house of importance to the dwelling-house is the dhenkee and cook-house. The dhenkee is another instrument of universal use for husking

paddy. Rice, before it is cleaned from the rind, is called paddy. Here is a rough drawing of the famous dhenkee.



DHENKEE.

A wooden mortar is firmly fixed in the ground; in this a pestle rises and falls. The pestle is fixed at right angles in a heavy horizontal beam, which, again, is balanced on upright posts firmly fixed in the ground. In working it, the person places one foot on the end of the beam furthest from the pestle, and presses it down, and then lets it go with a jerk. This causes the pestle to fall with a thud into the paddy in and around the mortar. All rice is pounded

in this way before it finds its way into the market. It is very hard work to keep on pounding paddy in this way; yet this work is done entirely by the women. Those who grow large quantities of paddy have a vast amount of labour to prepare the rice for the market. When out in the villages, about eventide, the sound of the dhenkee may be heard going "thud-thud" in all directions. The housewives are then preparing rice for the evening meal. Before the paddy is thus pounded it is boiled, and then dried in the sun. This facilitates the husking process. The best rice, however, is not boiled, but simply well dried in the sun, and then husked. The labour of husking in the latter case is, however, much greater. This is the rice generally eaten by Europeans in this country. Hindoo ladies, too, on becoming widows, are allowed only to eat this, and only one meal a day. This, of course, would be no hardship to them were they not forbidden ever to taste any fish, without which no Bengali meal is perfect. The dhenkee is sometimes in a shed attached to the cook-house, or in a hut by itself.

The cook-room, as the name implies, is used for cooking the midday and evening meals. It is here all the skill of the Bengali housewife is brought into play. And the chief of all Bengali dishes is the *curry*. And, truly, a well made curry is delicious. The great objection of Europeans to them generally is that they are *too hot*. Sometimes chilies are used in such abundance that tears are brought into the eyes of the partaker. The greater the respect Bengali women have for you, the greater the amount of this fiery spice they put into your curry. The grate used in cooking is of very simple construction, but, at the same time, is very effective and economical. A hole, about a foot deep, is dug in the ground, clay is then used to make a rim, nearly all round, to the height of about half a foot. On the top of this rim the *ree n bara* (earthen vessel used in cooking) is placed. Through the side of the

rim where not joined the fuel is pushed. It is astonishing with how small an amount of fuel, and in how quick a time, cooking may be done with this simple grate. In the picture accompanying this there are two of these grates. One of them has a barree upon it, nearly at the foot of the woman standing with the child on her hip, and the other is only two yards distant on the same side. Near the empty one is a quantity of branches ready to be used for cooking the evening meal. The fire is ablaze under the barree in the other one, only, of course, it is not to be seen.

The other important hut in most Bengali homesteads is the cow-house. Here the cattle are kept and fed. This place is generally open all round. In districts where the country is flooded in the rains, cattle are kept tied up in this hut for many months together. They get for food a species of pulse-together with rice-straw, or grass, brought by boat from some distant swamp. Being thus confined, and getting but little food, the cattle, in the rainy season in swampy districts, present a most wretched appearance.

These comprise the chief huts in a Bengali homestead, except that in the case of well-to-do peasants a store-house may be found, where rice and other products of the soil are stored.

However, there are great numbers of natives who cannot boast of all the comforts enumerated above, and have only just one hut, and that of the smallest and simplest construction, for a home. Such dwellings are romantic and bearable in the dry season, but no words can describe their wretchedness in the rains. Of such houses the picture will give some idea. What would some of my readers think if they, with a large family of children, had to live in such hovels? This is all the dry space a family has in the rainy season, and this is oftentimes not very dry. The air is so saturated with moisture that the floor becomes damp and greasy, and every article of clothing in the house becomes limp and mildewed. Then the cooking cannot be done out of doors, but has to be done in the hut. You may imagine the result. The damp wood fills the hut with smoke almost to the point of suffocation. And although the native will bear a perfectly astonishing amount of smoke, I have seen even them decamp. These houses have no chimneys and the smoke is allowed to find its way out the best it can. This it does through the thatch roof, and this makes the passer-by, unacquainted with the fact, think the houses are on fire. Very seldom are there any windows, when there are they are made of wicker-work. Inside these hovels are very dreary. Everything overhead is black as ink with large accumulations of soot. Long cobwebs, thus blackened, threaten to drop on your head. In huts of this description all the inmates sleep on the floor, with only a reed mat or two under them, and have to bear as best they can the attacks of the mosquitos. People a little better off, with larger

houses, have generally one half of the house set apart for sleeping purposes. In this half they have a kind of raised platform for bed extending over the whole area. Here the whole family sleeps with one immense mosquito curtain over them to keep away that insect pest. Each of the older members of the family seems to have a special bolster for his own particular use, and this, by long use, gets black with dirt and grease. On the death of that member the bolster is thrown away and never more used. In passing along the river-banks, while on my itinerating tours, I have often seen these relics of death. Bengalis go to sleep very late at night and rise early next morning; almost all, however, invariably take a nap during the heat of the day.

There is a good illustration in the picture of a custom strange to us, but universally prevalent among the Bengali women, of the way in which they carry their children. They do not carry them in their bosoms, as European mothers do, but with the left arm, the child sitting straddle-legs on their hip. The right arm is thus free to go on with their household duties. Perhaps European mothers will take a hint from this that they need not use both arms in nursing their children, but by imitating the Bengali mothers they may have the right hand free for any purpose they choose. Strange, that mothers of different nations seem to have different ways of carrying their young. Women on the Himalayan hills carry their children in baskets on their backs when they have them; and when they have no basket they carry their children tied straddle-legs on their back.

These poor women, as seen in the illustration, have but one article of clothing on their bodies. This is a long wide cotton cloth. This cloth they fold first around their bodies, and then bring it over the shoulders and head. It is a very clean dress, but awkward in walking. A modest woman always keeps her head well covered with her cloth. It is almost impossible to see respectable women's faces as they pass in the street; such would consider it the greatest immodesty to be too free with views of their faces. Even women old and ugly, whom no one in the world would desire to see, are even more careful than younger women in this respect. I do not find fault with them for being modest; but I think this is a false kind of modesty, and really means nothing after all. Our Christian women adhere tenaciously to it, notwithstanding all our remonstrances. On one occasion I had a number of female candidates for baptism, whom I was examining, and I could not for the world get them to look up and take their cloths from their faces. The preacher remonstrated, and even their own husbands remonstrated; but it was all to no use. This false modesty is a real barrier to doing much work amongst the women.

Two or three in this group are trying to hide their faces, and it was with considerable difficulty I could get the central figure to let me have a peep

at her face when taking the photograph. Still, the very poor women are not so stringent in their observance of this custom, as may be seen from several figures in the group allowing as full a view of their faces as nature ever intended.

Bengali women are very fond of ornaments; generally silver. They wear bangles on their arms, great massive rings on their ankles, necklaces, earrings, nose-rings, and such like. Considering the great value of ornaments women carry about their persons, it is perfectly astonishing that more robberies and murders are not committed than there are. His wife is the poor man's bank. If he is able to save any money he invariably buys ornaments for his wife. These ornaments he can sell again, if need be, for almost the exact amount he gave for them. He is thus able to keep his money safely, and to please his wife into the bargain.

I must now close this description, though there is much remaining to be said. The straight trees in the picture are cocoa-nut palms, the other trees are mango and tamarind. The picture was taken near Serampore Railway Station, on the Grand Trunk Road.

Serampore College.

T. R. EDWARDS.

Tidings from Japan.

THE Rev. W. J. White, of Tokio, Japan, reports by a recent mail:—

“Our work here, you will rejoice to hear, is at present very encouraging. I do not think it has ever looked so promising and hopeful as it does just now. We have been exceedingly troubled, and the little church at Honjō has passed through a season of great trial, but the good Lord is making the present a time of great rejoicing.

“BAPTISM OF SIX CONVERTS.

“We have had the privilege of baptising six converts—three men and three women—within the last month. One of the women is the wife of a senior member of the church, and was for a long while undecided, but has at length yielded to the Saviour. The other two were mother and daughter. The daughter is a child, not yet twelve years old, but she has given most reliable evidence of having been

born anew by the power of the Holy Spirit. At her examination one of the brethren put the question, ‘Do you love Jesus?’ ‘Yes! indeed, I do,’ was the immediate answer. Do you love Jesus more than you love your mother? asked another. A pause for a moment, and the answer was given, ‘I love Jesus, but’—turning towards her mother who sat by her side—‘I love my mother, too.’ We understood her meaning. ‘How long do you intend to be a disciple of Jesus?’ was asked. She looked apparently surprised at the question, and answered quickly, ‘All my life.’ At her baptism last Friday, I gave the dear child for her motto, ‘All my life for Jesus.’ Yes, she is a little child, but she has heard her Saviour say, ‘Suffer little children to come unto Me,’ and she has come to Jesus with the intention of giving Him

'all her life.' The confession of her faith in Christ brought tears to the eyes of many, and especially affected my wife, under whose teaching she has been led to the Saviour.

"CHEERING TOKENS.

"After the evening service on Friday last, another came forward and applied for baptism. He is a young man who has regularly attended our services during the past two or three months. There are four others who will probably come forward during the next month. Besides these, there are many others in whose hearts the leaven of truth is working, and who, with the Spirit's blessing, will in due time become the disciples of our Lord Jesus. From what the good Lord has already wrought, and from the many indications which there are at present, this year gives hopes of being by far the most fruitful since our work commenced. Indeed, in all the churches there are the signs of a mighty progress.

"BLESSINGS IN STORE.

"The present in Japan is 'big' with responsibility—the wonderful opportunities offered make it so. It seems to me, therefore, in view of the present hopeful and encouraging con-

ditions, to be clearly the duty of our English Baptist Churches to strain every nerve to give this interesting people the truth of Christ as it stands revealed to us by the sacred Scriptures.

"Having regard to the church of the future in this land, we should at least discharge the obligations which clearly rest upon us of establishing in Japan a New Testament Church, which, under the blessing of God, shall, in the years to come, exert a mighty influence for the cause of truth.

"If the church will but rise *at once* to answer the calls Japan is making upon her to-day, there is no reason, humanly speaking, why this empire should not be Christianised within the next twenty years; and, probably, before even such a brief period shall have elapsed, Japan in turn may become instrumental in giving the Gospel of Christ to Corea and China.

"With numbers of consecrated men and women who are ready to give themselves to Christ for this service, it does seem to me too pitiful that the only obstacle to their being sent forth on such a noble errand as that of bringing lost sinners to Christ is one of *Pounds, Shillings, and Pence.*"

Sir Francis de Winton on the Kwangu.

FROM *Le Mouvement Géographique*, a Belgian geographical newspaper, October 5th, 1884, we quote the following notice:—

"On the 7th July Sir Francis de Winton left Leopoldville by the s.s. *Peace* of the Baptist Mission; Messrs. Comber and Grenfell of the mission accompanied him. The Administrator-General has visited the stations (A.I.A.) of Kimpoko, Mswata, and Kwa Mouth. He next explored the Kwangu River, which he ascended for five days. The Kwangu is one of the most important

affluents on the left bank of the Congo. Some parts of its upper course and its confluent are known. At its mouth the river enters from a north-easterly direction; it is about 350 metres (384 yards) in width, and a mean depth of 9 metres (29½ feet). The north bank is inhabited by a tribe of the Bafeimo. There is no large village until Mbo is reached, situated 50 kilometres (31 miles) from the junction of the Kwangu with the Congo. The inhabitants are very peaceful. Beyond the town the river widens, great islands, low and sandy, appear, leaving between them narrow channels accessible only to steamers of light draught.

“The third day the expedition reached the great village of Mbusi, extending nearly 4 kilometres (2½ miles), and composed of small clusters of houses; the natives who inhabit it belong to the Wabuma tribe. Their chief is a woman named Muakobe, who received the travellers cordially, offering to them sites for the establishment of a station. These Wabuma are fishermen and also great traders. They go down to Stanley Pool, there to exchange the products for cloth and other European merchandise.

“Above Mbusi, the Kwangu bifurcates. The branch coming from the south is the Kwangu proper; that which flows from the north-east comes from the great Lake Leopold II, discovered by Stanley in April, 1882.

“Near to the station (A.I.A.) of Kwa Mouth, Sir Francis passed over to the right bank of the Congo, and paid a visit to M. de Brazza at the French Post of Nganchu. Then quitting the ‘Peace’ and the two English missionaries, who continued their voyage towards the upper reaches of the river, he took passage on the s.s. *Royal*, and returned to Leopoldville on the 19th of July.

“The most perfect order prevails there. The reports from the International stations are highly satisfactory; from Bolobo Lieut. Liebrechts writes, under date of May 18th, ‘The country is everywhere quiet.’

“From the Bangalas, M. Coquilhat writes on June 25th:—‘Peace has not been disturbed for a single moment. The understanding is perfect between the king and me, between his subjects and my men.’

“‘As to the natives,’ writes Mr. Van Gèle from the Equator, July 1st, ‘I am quite reconciled with them.’

“Mr. Glave writes from Lukolela, July the 13th, ‘All the villages around are quiet and thoroughly friendly.’”

From Monghyr.

JOY AND SORROW.

BY THE REV. THOMAS EVANS.

HOW often it is that joy and sorrow follow each other rapidly.

Yea, and what a comfort it is when we can derive joy out of our sorrows—a blessed process which is the peculiar portion of God's people only—to whom “all things work together for good.”

OUR JOY

Is the conversion of a Zenana lady, who is a Brahminee and a person of education and intelligence, and a native of Bengal. Miss Bourne, who has been instrumental in leading her to the Lord, will very likely write a full account of this interesting case of female conversion, to the Committee of our Zenana Mission in London; but I wish it also to be noticed in the HERALD, as I consider it a very genuine and encouraging case.

Some months ago, a native gentleman in Government employ, who was years ago educated in the late Dr. Duff's College, in Calcutta, called to see me, and asked if any of our Zenana Mission ladies would kindly visit his sister, who had recently come with him to Monghyr.

This request was gladly complied with, and Miss Bourne found the “sister” a very sharp and intelligent lady, and a defender of the faith of her fathers—yet willing to hear of the truth as it is in Jesus. For some time she argued, and pleaded strongly for the gods of the Hindoos, and against Christianity; and, though Miss Bourne is well able to cope with general objections, she found this Bengali lady and her brother quite as much as she could well manage. But, as time passed on, the light of truth began to dawn on the

“sister's” mind. Miss Bourne asked me for a copy of the Gospel of John, in Hindi, to give her to read. I had my doubts as to her ability to understand the spiritual teachings of the Gospel of John, but, strange to say, she had not got to the end of it before she candidly confessed that the reading and the study of this precious portion of God's word had fully convinced her “that Jesus Christ is the *Son of God* and the *Saviour of the world*.”

She also said she was “ready, at any sacrifice,” to openly profess her faith in the Lord.

The difficulty now was her brother. She is a young widow with one child and entirely dependent on her brother for her support. Little did he dream, in asking a Christian lady to visit his sister, that in a few months the sister would herself become a Christian, but so it was; and now her great fear was that, as soon as her brother would find out the state of her mind, he should at once remove her beyond the reach of all Christian people, and Christian influence. So her great wish was to be removed from her brother's house, and baptized *at once*, while he would be away on duty, “for,” she said, “my brother will never give his consent.”

To this plan we would not agree, and she was told that the first thing to do was to tell her brother frankly all about it. To this she greatly objected, fearing, no doubt, that he would put every possible obstacle in her way to profess her faith in Christ. At last she consented to let the brother know, who, when he heard, seemed very vexed with her, but did not say he would actively oppose her. I sent for him, and had a

long conversation, in which, I must say, he showed a very commendable spirit. He said, "I am sorry my sister is taken up with such views, but I am not surprised, for I was myself, in my youth, on the verge of becoming a Christian, when my parents took me away from Dr. Duff's school and put me under other influences, which have now brushed away all thoughts of Christianity. My sister is in want of nothing that I can supply her with; she is a very intelligent girl, and, as I think she must be *sincere*, I will not oppose her, though her baptism will bring great disgrace upon me and the family; yet I would rather bear all that than try to frustrate conscientious convictions."

I think these words of her brother will be admired by all who read them. He is a perfect native gentleman, and very intelligent. I could not help almost weeping at his own sad confession about himself. Rather than allow him to become a Christian, his parents, seeing he would not be satisfied with the folly and grossness of idolatry, got Freethinkers to lead him into the tangles of infidelity, and he candidly said that now he "believed *in nothing!*" May the Good Shepherd follow and again bring home on His own shoulders this wandering sheep.

Now the sister's path seemed pretty clear, and she stood astonished at her brother's moderation. Still she was anxious to make no delay in her open and public profession. But we all advised patience and further instruction. At last, arrangements were being made for her removal, as the brother said "she could not possibly live in his house after her baptism." Mr. Dear, our ever-ready and liberal friend, ordered a house to be got ready for her, but just at this juncture she was taken ill with small-pox, so that considerable delay was inevitable, and,

as I had to leave for the hills, I had not the pleasure to baptize her, but this was done by my young colleague, Mr. B. Evans, when an address was delivered to a chapel full of people (chiefly natives) by our venerable brother Broadway, of Patna, in the native language, after which our young Bengali sister was "buried with Christ in baptism," and before many of her country people she "witnessed a good confession."

The double joy of her conversion is the fact that this sister in Christ is fit and anxious *at once* to be engaged in the Lord's work, to go forth to the Zenanas and tell her native sisters of all the Lord has done for her. May she prove a bright star to lead many a wandering soul to Christ. Amen.

OUR SORROW.

Soon after my arrival in Monghyr I had the pleasure to baptize our good sister "Goalab" and her husband.

"Goalab" may well be compared to that penitent soul who stealthily approached to the Saviour's feet while he dined in the house of "one Simon." She, like that woman, who "was a sinner," often washed the Master's feet with her tears. Never did she speak to me about the great love of Jesus to her but she wept in gratitude, and would often say, "Think, sir, of what Jesus has done for *me*. He lifted me out of the pit of sin and miry clay, and took such a sinner as I am into His blessed holy arms. Oh! the mystery of His love and the power of His grace. My Lord, and my God, how can I show my gratitude to Thee?" &c. She soon found a way to show her gratitude. Without a word from me or my wife, she began to collect girls to her house in the bazaar, and to teach them the Way of Life. The parents did not like the children to go, but Goalab was so kind to them that once they got to know her the

girls *would* go. She would sit down with them on the ground, teach them to sing Hindi hymns, to repeat passages of the Scriptures by heart, as well as speak to them about the love of God in Christ.

Soon we opened here a Sunday school, and afterwards a flourishing day school. The girls were now taught to read and write, and at last the work was taken up, or rather given over to, our Zenana Mission, and for some time funds and fancy articles came out for it from our friends at Accrington, while now it is also supported by the Zenana funds.

Goalab was the honoured instrument of leading some of these girls to Christ. One especially, after her marriage, suffered almost a martyrdom for Jesus. Her husband would have her repeat the name of Mohammed. She refused. He gave her a sound thrashing. Still she said, "You may beat me, but never will I call on Mohammed. *Jesus* is my Saviour, and I will give my life for Him." The husband got enraged; he hung her up to a beam by the hair of her head, and there he gave her the second beating, saying, "Now then call on the prophet." Her firm reply was, "*Never! Never!* Kill me you may, but get me to deny Christ, my Saviour, *you cannot.*" At last he gave up in despair, and said, "It is no use; she won't yield." She is now a happy mother, and the husband, if not converted, is,

at least, an admirer of his wife's religion, and he no longer molests her.

Nor is she the only one to whom Goalab has made known the way of life. All the thirty girls in the school were taught salvation by faith in Jesus, and we have reason to hope that not a few of them may yet "be found in Christ."

The work went on hopefully, and Goalab (which means a *vase*) was in her glory, beaming with joy as she would say, "They will some day *all* be brought to Jesus."

But, alas! she is now no more on earth. While asleep at night on the house-top she rolled over the bed and fell in the court below, breaking both her arms. One arm was amputated, but inflammation set in, and our devoted Goalab, after a few days' terrible suffering, was called *home* by the Master—"The Master is come, and He calleth for thee."

This sad news has reached us here at Mussoorie. I wrote her a long letter, as soon as I heard of her fall, but it was *too late*—she was gone to the land of light and love, "to be with Christ, which is far better."

Thus we find it in life—joy and sorrow, pain and loss, day and night; but, there is a land where all are **EVER** happy, for "*There is no night there.*"

THOMAS EVANS.

Tidings from Khoodnea.

THE Rev. Gogon Chunder Dutt sends the following report by the last mail:—

"I spent nearly two months (June and July) in visiting our southern churches and most of the churches in

Barrisaul. We have had to work very hard, and our visit to Barrisaul, I believe, was not in vain in the Lord.

Ram Ch. Ghose, one of my helpers, left to-day to teach a class at Deghalia (Barrisaul), where grown-up people will be gathered together. The object of this class, as you are aware, is to train agents who will be supported by their secular employments, and work in the vineyard of the Lord. Mr. Anderson will inform you how far we succeed. Mr. and Mrs. Anderson are working very hard to lift up the people of Barrisaul. May their valuable lives be spared for the glory of the Master.

“A DAY’S WORK.

“On the morning of June 13th, a Mohammedan came to me and requested me to visit their village and give medicine to some of the patients there. We went to the village with our chest of medicine and the Bibles. We found thirty to forty men, women and children waiting for us. We having offered a prayer, began preaching the Gospel, and soon after commenced dispensing medicine. Gradually the number of the patients as well as the spectators increased, and we stopped for a short time to give medicine, then began again to sing our Christian hymns and preaching. We were so taken up with our work that we forgot to return to our boat to take our midday meal. At 2 p.m. the villagers, seeing our hard work, brought various sorts of fruit of the season to satisfy our appetite. We eat everything brought to us, and again commenced our work from house to house. Every well-to-do villager requested us to visit his house; we could visit only few houses, however, in our limited time, where we gave medicine and preached the Gospel, and returned to our boat in the evening. The name of the village is Goalpara.

“A GOOD EXAMPLE.

“We had a very large meeting at Shollabunya in connection with our Dhurmo Reddipony Shobbha. After the religious service a collection for supporting our preachers* was made, when Brother Simeon got up and gave five rupees, tied in a piece of rag, telling us the following incident: ‘Brethren, our youngest child, when suffering by fever, we gave him all sorts of medicine, and promised to pay five rupees after his recovery to our Dhurmo Reddipony Shobbha for the extension of Christ’s kingdom. It is, however, clearly the will of God that our child will sleep in Jesus and will be in heaven. I now give this five rupees as token of gratitude for the Christian consolation which we have experienced since the death of the dear child.’

“DEATH OF AN ALMOST CHRISTIAN.

“Ishur Chunder Nath, a rich merchant of this district, was an almost Christian for the last twenty years. He heard the Gospel through our instrumentalities, gave up idol worship, used to pray like Christians and read our books, yet he was not a Christian and member of the Christian church. He was addicted to the vice of taking opium. For the last twenty years he tried hard to give it up and become a Christian, but failed. At the time of his death he requested his two sons to bury him like a Christian. The second son (who is also an almost Christian), in accordance with the wish of his father, dug a grave and buried him; but his eldest son, to please his Hindoo friends, during the absence of his brother took out the dead body from the grave and

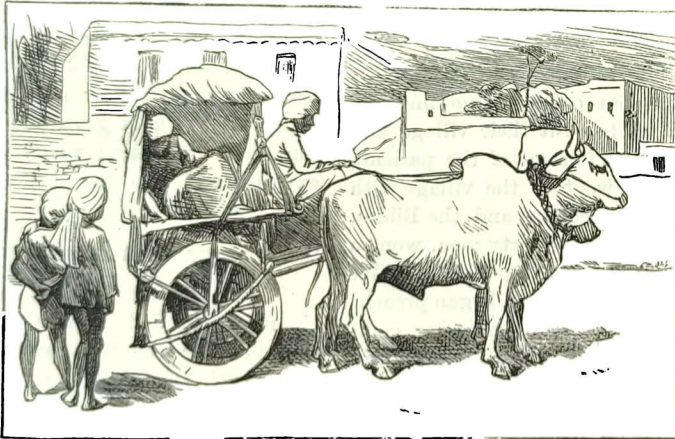
* Three of the preachers are entirely supported by our Dhurmo Reddipony Shobbha.

burnt it like other Hindoos. The second son was very much annoyed when he heard about his brother's action. He has publicly given up his connection with Hindooism, and is now preaching Christianity among his

friends and relatives, though not as yet a true Christian himself. Only the Master knows when we shall be able to give good news regarding Ishur Nath's family and of the village in which he used to live."

Indian Cart drawn by Oxen.

THE ox in India is a most useful animal. Not only is it used in the fields for drawing the plough, or at the well for drawing water therefrom, but on the road also it is used as a horse would be used in England for drawing a cart. Indian oxen are most patient and docile. They are often made to draw very heavy loads, yet they seldom resist when being placed



INDIAN CART DRAWN BY OXEN.

under yoke. Carts, such as the one represented in the picture, are most useful conveyances, especially on rough roads. Sometimes natives of India going to *mélās* (fairs), weddings, &c., travel great distances in these carts, and room is found in one of them for a whole family. Missionaries are often glad to travel by ox-cart when visiting the villages of their district.

“Rise and Progress of the Work on the Congo River.”

BY THE TREASURER, JOSEPH TRITTON, ESQ.

WE are glad to report that during the past month a large number of copies of this deeply interesting volume have been sold, applications having been received from all parts of the country. The published price of the book is 1s. 6d., but with a view to securing a large circulation among Sunday-schools, senior scholars, Bible classes, and young people's missionary associations, copies for such purposes can be procured direct from the Mission House, on application to Mr. Baynes, for 1s. each, or, including postage, 1s. 2½d.

Coloured Missionary Maps on Calico.

As several additions have been made to our Map Publications since the last notice, we present a complete list, with particulars :—

Central Africa, showing course of

Congo River	Price, 10s. 6d.	Size, 8 ft. by 5 ft.
Cameroons and Victoria	8s. 0d.	„ 4 ft. „ 6 ft.
Eastern Hemisphere	10s. 0d.	„ 6 ft. „ 6 ft.
Ceylon	10s. 6d.	„ 4½ ft. „ 8 ft.
India	10s. 6d.	„ 5 ft. „ 8 ft.
West Indian Islands	10s. 6d.	„ 8 ft. „ 5 ft.
Bengal	1s. 6d. & 4s.	„ 2½ ft. „ 3½ ft.

A map of China will shortly be published.

Applications to be sent to A. H. Baynes, Mission House, 19, Castle Street, Holborn, London, E.C.

The Appeal for Books of Reference for the Congo Mission.

THE Rev. W. H. Bentley asks us to insert the following :—

DEAR MR. BAYNES,—Will you please give thanks in the next HERALD for the following books sent in answer to the request last month :—

“Polyglotta Africana,” Dr. Koelle, from E. Rawlings, Esq., Wimbledon.

“Albert Nyanza,” Sir S. Baker, from W. F. Cottingham, Esq., Sleaford.

“Livingstone’s Last Journals,” from the children of T. S. Aldis, Esq., Harrogate.

“African Sketch Book,” Winwood Reade, from Miss L. Y. Dawbarn, Aigburth, Liverpool.

“Africa,” Keith Johnston, from Mrs. Leach, Clapton.

“Modern Languages of Africa” and “Language Map of Africa,” from the author R. N. Cust, Esq.

Also, a magic lantern and slides from the Ladies’ Negros’ Friends’ Society, per Mrs. Sturge, of Birmingham.

Yours faithfully,

A. H. Baynes, Esq.

W. HOLMAN BENTLEY.

The Lord Loveth a Cheerful Giver.

WE have again very gratefully to record the receipt of numerous gifts received during the past month, indicating deepening interest and joyful consecration in the great mission enterprise.

Mr. Richard Watson, of Thrum Hall, Rochdale, writes :—

“You will be pleased to hear that the results of our efforts during the past year have been an increase beyond all expectation. Taking all departments of the Foreign Mission work, we can show an increase of more than £46 on last year. Our new system of collecting has itself realised an increase of over £29 on last year, and last year’s was an increase of about £28 over the year before. An

increase of £57 in two years by a simple method of collecting I think speaks for itself. Altogether, I am glad to say there seems to be increased interest in Foreign Missions amongst our people, and, when opportunity has occurred, they have not failed to show it in a very practical way."

Mrs. Hickman, of Milverton, Leamington, sends a gold chain for the benefit of the Congo Mission, with "many prayers for its success;" "An Old Friend of Mission Work," at Evesham, sends a gold ring, for work among the poor Tipperahs, in response to the appeal of Mr. Jewson, of Comillah; "J. B.," Liverpool, a gold brooch, for the Congo Mission; a small ring, for China, from "A Governess;" and a set of studs from "A Boy at School," for the Congo work.

A friend, writing to the treasurer, says: "I shall double my annual subscription, with an especial view to the ten new stations above Stanley Pool. It is, I know, but the addition of a single guinea to the heap required; but if many others do the same—and I believe there are but few out of the whole list of subscribers who could not do so—what a splendid increase there would at once take place in the income of the Society!" A promise of a donation of £5 for this special purpose is contained in the letter; and "how I wish," says the writer, "I could multiply this by ten, or even a hundred!"

A student in the Pastor's College sends five shillings, and writes: "As this is my first fee accepted in the Lord's work, I thought I would like, in the spirit of Proverbs iii. 9 ("Honour the Lord with thy substance and with the first fruits of all thine increase"), and out of love to Jesus Christ, to give this small donation to the Baptist Missionary Society for the Congo Mission Fund."

An aged woman, at Sudbury, Suffolk, sends two shillings, the friend remitting it stating: "Did you but know the sad circumstances of this contribution, it would enhance very greatly the value of it."

A friend at Knowle, Somerset, sends half-a-crown, and writes: "The cancer from which I have been suffering so long renders me such an invalid that I am able to do very little work; but as long as my Heavenly Father permits me to earn anything, my small "widow's mite" shall be joyfully given to the blessed work of sending the Gospel to the heathen."

S. S. sends £100; Mr. W. Johnson, Fulbourn, £100; Mr. E. Rawlings, £100; Mr. W. Thomas, Llanelly, £100; Mrs. W. Thomas, £10; Mr. W. Stead, Harrogate, £50; Mr. Isaac Holden, M.P., £50; Mrs. Kemp, for Congo, £50; A Lady, per Rev. F. Tucker (sale of jewellery), for India, £34—ditto, for Congo, £20; Two Friends, Yarmouth, £75 (£70 Congo); Mr. J. Marnham, for Congo, £30; Mr. W. Bury, Accrington, for Roman Mission, £25; Mr. J. T. Olney, for Debt, £20; Mr. W. Duncan Knight, £20; Mrs. Gurney, £20; "Hyper-Calvinist," New South Wales, £10 10s.; Matthew vi. 3, £10; A Friend, D. T., for China, £10.

Recent Intelligence.

IN response to the recent appeal of the Rev. James Wall, of Rome, for a small organ or harmonium for his new station, we are thankful to report that Mr. and Mrs. Poulter and family, of Hampstead, have generously promised to purchase and send out a suitable instrument.

The Rev. Herbert Dixon, of the Congo, writing from Liverpool, says: "At the Liverpool Missionary Breakfast, a gentleman offered that, if Liverpool would pay the outfit and passage of ten, or even twenty, men for the Congo, he would undertake one-tenth of the amount required. I subsequently called on him, and he says he will keep to his offer; and indeed, if only five outfits and passages are provided, he will provide a tenth of the expense." Will readers of the MISSIONARY HERALD give such a response to this offer as shall result in the whole expense of the outfit and passage of the new Congo missionaries being secured?

We are requested by friends at Camden Road to mention that the Camden Road (Rev. J. Tucker's) Sunday School Missionary Association will hold their annual sale of work on behalf of the Congo Mission on Wednesday and Thursday, the 17th and 18th December. Contributions towards this object will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, 143, St. Thomas Road, Finsbury Park.

We are glad to report the safe return from Jamaica of the Rev. J. J. Fuller, of Cameroons, in good health. During his stay in Jamaica Mr. Fuller has mainly devoted himself to visiting the churches, with a view to increase and deepen their interest in the work of the Society on the dark continent, and his labours have everywhere been greatly appreciated.

Miss Emily Saker has also safely reached England, in sadly broken health after suffering from repeated and violent attacks of African fever. It is quite clear that a prolonged season of rest and residence in a more healthy climate are needed for her recovery.

On the 10th of last month, in the s.s. *Glen Avon*, the Rev. A. G. and Mrs. Jones, Rev. S. and Mrs. Couling, E. Morgan, and J. Forsaith sailed for Shanghai; also the Rev. W. Eaves for Japan, who will voyage in the same ship as far as Hong Kong, where he will tranship for his new field of labour.

On the 15th of last month, in the s.s. *El Dorado*, the Rev. J. W. and Mrs. Price left London for Calcutta, on their return to Dinapore, N.W.P, also Miss Smith, Zenana missionary, for Agra.

Mr. McMillan will, D.V., sail from Liverpool for the Congo, by the West African Mail steamer of the 5th inst.; Mr. and Mrs. Dann by the s.s. *City of Cambridge*, from Liverpool for Calcutta on the 1st inst., and the Rev. J. and Mrs. Stubbs from London for Calcutta on the 15th inst.

Very earnestly do we commend these friends and the missionaries now on their voyage to China to the sympathy and prayers of the churches.

At the last quarterly meeting of the Committee, at Bradford, Yorkshire, the following brethren were accepted for mission service:—The Rev. Donald McMillan, of Lossiemouth, N.B., for the Congo Mission; the Rev. G. J. Dann, of Peckham, for the pastorate of the English Baptist Church at Allahabad, N.W.P.; and the Rev. J. Stubbs, of Braunoxtown, Newbridge, Ireland, for mission work in India.

At the same meeting of the Committee, the receipt of cheering letters from the Congo missionaries was reported, all the brethren being in good health; a letter from the Rev. Geo. Grenfell, stating that the s.s. *Peace* was working in first-rate condition, and had been engaged in taking up stores and materials for the new station of Lukolela, 300 miles towards the centre from Stanley Pool, but was now waiting at the Pool for reinforcements of men for the new interior up-river stations.

It was also resolved that the cordial thanks of the Committee be most heartily presented to the members and officials of the Bradford Reception Committee for their admirable arrangements, their unvarying courtesy and wise forethought by which the recent Bradford autumnal gatherings have been rendered so memorable and successful.

Contributions

From 19th September to 18th October, 1884.

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

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Melton.....	8 1 7				
Miltham.....	9 18 2				
Mirfield.....	22 12 8				

Acknowledgments.

Thanks are presented to the following friends for articles sent for mission stations:—

Missionary Working Party, Baptist Chapel, Fleet, for clothing for Miss Saker, Cameroons, Bethel Station.

Rev. J. Castell, Chipstead, for books and clothing for Mr. Wilahere.

Mrs. Robiton, Abergavenny, for soldiers' coats for Mr. Grenfell, Congo Mission.

Mrs. Rae, Edinburgh, for magic lantern for Mr. Collie, Jamaica.

Mrs. Sharpe, Thrapstone, for toys for African Children.

Mr. Clifton, Ipswich, for medicines for Gogon Chunder Dutt.

Friends at Cambridge, for ninety-four jackets for Boys at San Salvador, Congo.

Boxes of dolls from Mrs. Phelps and friends, Gosport, for Mrs. Guyton, Delhi, and from friends at Accrington for Mrs. Evans, Monghyr, and Mrs. Bale, Allahabad.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle 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.