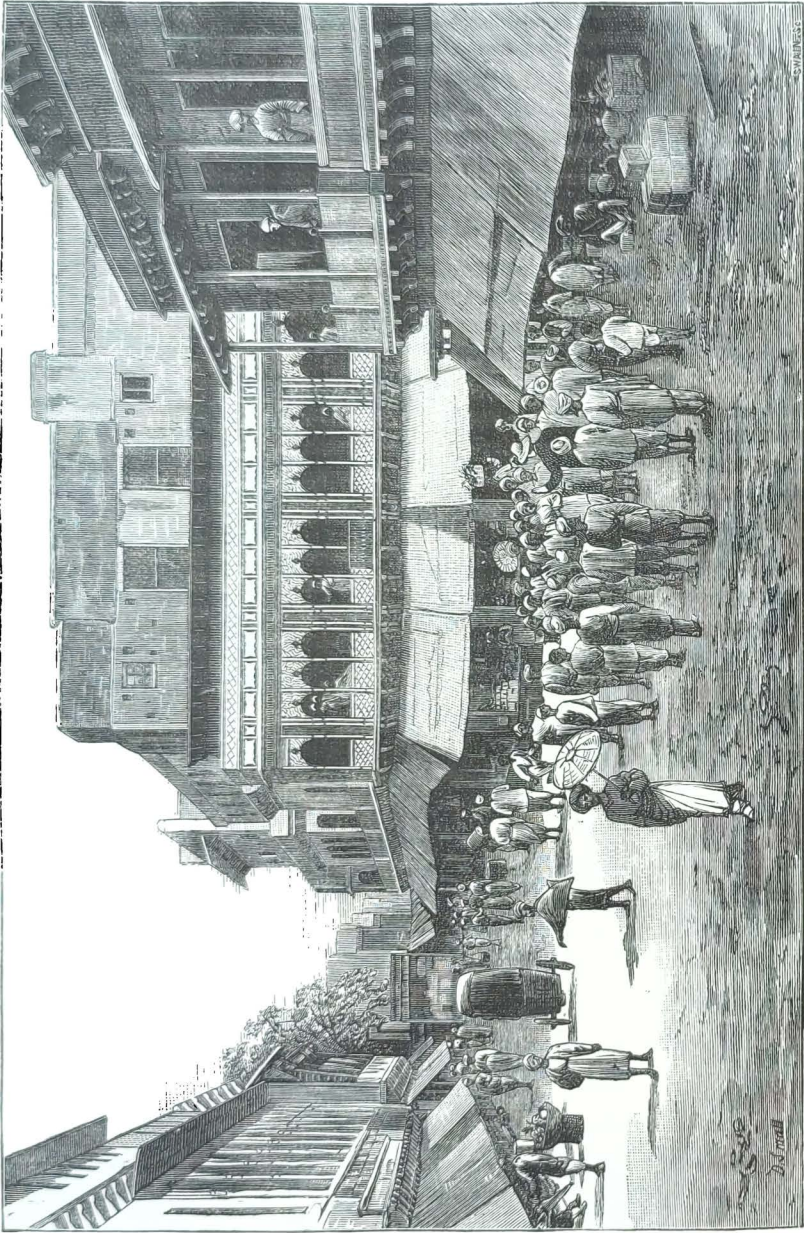


[THE MISSIONARY HERALD
MARCH 1, 1885.



PREACHING IN THE CITY OF AGRA.—(From a Photograph by Major Senior.)—See page 81.

THE MISSIONARY HERALD.

Sad Tidings from the Cameroons.

THE following letters from Messrs. Silvey and Lewis, of the Cameroons Mission, will be read with painful interest:—

“Bethel Station, Cameroons,
“West Africa,

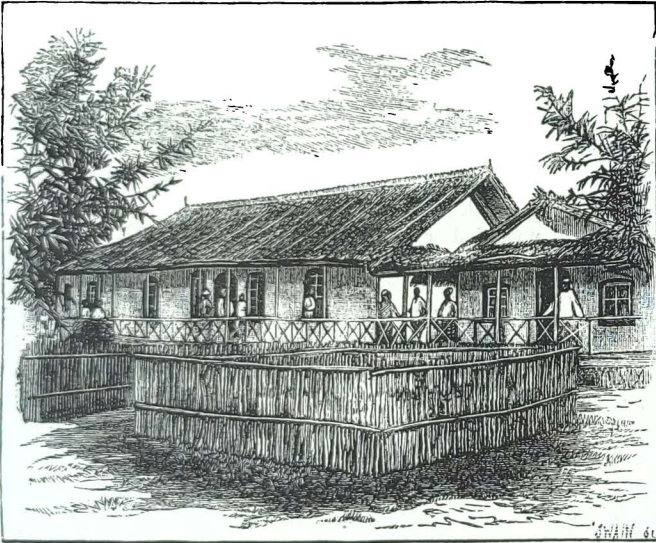
“Christmas Eve, Dec. 24, 1884.

“MY DEAR MR. BAYNES,—Since the hoisting of the German flag here in July last, the towns on this river have been in a very unsettled condition. The Germans are not popular with the people, and many of the chiefs are annoyed and vexed with King Bell for signing the treaty with the Germans. The feeling against King Bell grew so strong that he and all his people were obliged to leave Bell Town, and for the last five or six weeks they have been hiding in the Mungo Creek. A petty warfare has been going on for some weeks between King Bell and Joss and Hickory Towns. About December 14th, King Bell's people caught a Hickory Town man and put him to death. This so angered the Hickory Town people, that on December 16th they came and burned down King Bell's house and town. It had been deserted some weeks previously. On Friday, December 19th, two German men-of-war arrived at the mouth of the river. On Saturday, the 20th, about 10 a.m., I saw two small steamers, the *Fan* and the *Dualla*, towing up about a dozen boats filled with German soldiers. Without the

slightest warning or notice they steamed straight to Hickory Town, firing upon and destroying two small fishing canoes on the way, and killing the poor men in them, who had done nothing wrong, and were perfectly harmless. The Hickory people saw the Germans coming up the river. The men took their guns and ran into the bush behind the town. The women and the children belonging to the mission house took refuge in our mission house. As soon as I saw what was going on, I went immediately in the mission boat up to Hickory, and stayed there all day. Soon after the German soldiers landed, King Bell's people arrived and began to plunder the town. The poor people in their haste and fright left everything behind them. Bell's people seized the goods, furniture, and everything valuable, and even carried off the goats and fowls; then set fire to the whole of the town. When I arrived at Hickory Town, I told the mission people to bring everything they could carry into the mission house, and sit down quietly. I then shut the doors, and with the aid of a German soldier (granted me by the commander) I managed to keep the Bell Town people outside the mission house. I am glad to say we

managed to save the property and lives of about fifty of our mission people. When they began to burn the houses round the mission buildings, I went to the German Commander and King Bell, and pointed out that if these houses were fired, nothing could save the mission property. They both promised me most deliberately that the houses should not be fired, but in a few minutes they had them set on fire. Mr. Fuller's beautiful little chapel soon took fire, then the schoolhouse, then the kitchen and outbuildings of the

night. December 21st, being Sunday, we held a prayer-meeting instead of our usual morning service, and held Sunday-school as usual. About one o'clock the Germans surrounded the Bethel mission buildings with about 200 soldiers. They roughly searched the whole of the mission premises, and threatened us with loaded pistols and rifles at our heads. They only found one man, although we had nearly 100 women and children in the houses. This man 'Robert,' a member of the Hickory Church, was not one of



MISSION HOUSE, MORTONVILLE.

mission. The only thing that saved to some extent the mission house was its iron roof. It did take fire in two places, but we managed to put it out. There is now nothing but the bare brick walls of the chapel and school standing, and no house but the mission house for miles on either side. After the German soldiers left, I got the loan of a large surf boat, and brought about fifty Hickory mission people, women and children, with their goods to Bethel Station. We lodged them in the mission house and schoolroom that

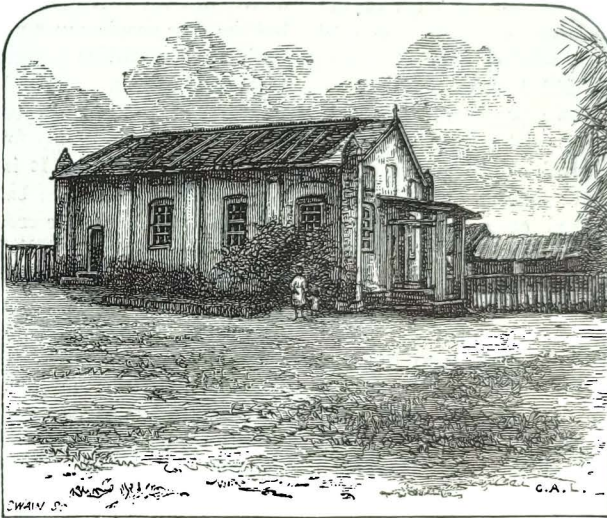
the men brought from Hickory. He came to Acqua Town on business long before the fight commenced on Saturday. The Germans took him prisoner, but I do not think anything can possibly be proved against him. The German officers were most insulting. They threatened and frightened the poor people in the house as much as they could. In the afternoon they sent us a proclamation, which said that if we aided directly or indirectly the rebellious natives they would consider us enemies, and banish us immediately

from Cameroons. After this I thought it best to send the rest of the Hickory refugees away, and most of the women have now gone to their husbands at Bassa. Mr. Lewis will write to you in full about the Bell Town Station. Not only is Mortonville Mission Station destroyed, but there is not a single house standing for miles on that side of the river. The people being proclaimed as rebels are not at all likely to settle there again. Bell Town is also quite ruined as a station; there are no

“Bethel Station, Cameroons,

“West Africa, Dec. 24, 1884.

“MY DEAR MR. BAYNES,—An English steamer has just arrived, and as she leaves early in the morning I hasten to write you a few lines about the sad state of affairs here at the present moment. Last week two German gunboats were seen at the bar, and on Saturday morning a few hundreds of soldiers were towed up the river in boats by two small steamers. They went up to Hickory directly and burnt



MORTONVILLE CHAPEL.

houses standing nearer than Acqua Town. The teachers and members of the Jebari Church have fled for their lives, and now Jebari is occupied by King Bell and his people. Many of the mission people round Bethel have gone to Bassa and other places. The British Consul is expected here tomorrow—Christmas Day—and I will speak to him about the question of compensation for damage done to the mission buildings, which cannot be less than £1,500.

“Yours respectfully,
 “(Signed) SAMUEL SILVEY.”

the towns, as also our chapel and schoolroom, to ashes. Mr. Silvey will send you a full account of their operations there, and it is left for me to write you concerning what was done at Bell Town. I ought to say that the natives—Joss Town people in particular—were sorely displeased with King Bell for giving up the country to the Germans. They threatened war, and as King Bell himself was up the country trading, all his people left the town and fled. King Bell would not come back for fear of the other people. Matters grew worse every day, and frequent petty

skirmishes took place between them. At last King Bell seized a Hickory man and killed him, and this was the beginning of war. The Hickory and Joss Town people joined together, and burnt Bell's Town, and killed all his cows, goats, &c. King Bell still kept up the country. Nothing more happened until the German soldiers came up the river on Saturday last without any notice whatever. When the soldiers were up at Hickory, the Joss Town people seized a German trader, and carried him into the bush behind their town, where they kept him until the German soldiers fired at them; then they killed and buried him. The Joss Town people did not yield at once, but determined to fight. A steam-launch came down from Hickory, and finding that Joss and his people had come to meet them at Bell Town, near our mission house, the German soldiers fired at them. The Joss people responded and killed one of their men, and the launch steamed back to Hickory. Mr. Holder, an English trader, was shot in both legs. Very soon the launch reappeared, and brought up about one hundred soldiers. They had no time to land before the Joss Town people were pouring down bullets on them from the bank to the boats. Some were killed in the boats. After a little difficulty the German soldiers landed, and both sides fought very briskly for a long time, while the steam-launch fired from the river. By this time the German shots were passing right through the mission house at Bell Town. The first one came through while I was standing at the front door, and passed within a few inches of my ear. This was followed by many others, which came in at the back, passing through the front. I converted the tables into shields, and called my boys to lie down with me flat on the floor of

the front room. The bullets were whizzing through the house constantly, but fortunately touched none of us. The Germans at last retreated, finding the Joss people too much for them. While the Germans were waiting reinforcements, I locked the doors of the mission house, and walked up to Bethel over the beach. Mr. Silvey had taken the boat to Hickory, but I preferred wet feet to a bruised head. I need not tell you that we were thankful to find ourselves at Bethel. By the time I arrived at Bethel the fight was resumed, but the Joss people ran away into the bush, and the soldiers proceeded to the town and burnt it. The natives fought most bravely. I cannot give you the exact loss of lives. Only four natives, however, were killed. It is said that forty soldiers fell in the battle, but I think this cannot be correct. There were not less than four killed and nine severely wounded. Sunday morning I went down to Bell Town to bring up some of my clothes, as well as cash, &c. Soon after I left Bell Town on Saturday the German soldiers marched there to search for refugees. I carefully locked all the doors in the morning, and they had to smash doors and windows to get in. They did their work very faithfully, I believe, for when I went down in the afternoon I found they had searched the chest of drawers, all my boxes, stores, and even my private letters and papers. They carried away my gun and a small quantity of powder. After they had finished that piece of business they surrounded the Bethel mission house, and searched the whole place. When the officer saw me he jumped at me, holding a revolver at my head, saying that I fired at them the day previously from the mission house at Bell Town, and that I was with the Joss Town people. If they saw me fire at them, why not take me prisoner when I

walked quietly through their lines on Saturday? Sunday evening I took all my things away from Bell Town. There is a great deal of damage done there. There is not a house standing, and we doubt whether the people will build there again or not. I am now staying at Bethel. I have had no time to think

much of the future. It looks very dark.

“I remain,

“Yours very faithfully,

“(Signed) THOMAS LEWIS.

“P.S.—The British Consul will be here to-morrow, I expect.”

A later letter, dated Bethel Station, Jan. 7th, 1885, from Mr. Silvey, reports:—

“We are now living under martial law. The natives are proscribed, with a reward for their capture, and the German authorities carry everything with a very high hand.

“The English Consul offered his services in the interests of peace with the natives, but his services were immediately declined by the German authorities.”

On the receipt of these letters, the Committee immediately placed themselves in communication with Her Majesty's Government, with a view to secure compensation from the German Government for the losses incurred by the destruction of Mission property at Mortonville and Bell Town, and also with a view to secure adequate protection for their missionaries, and for other British residents in the Cameroons district.

We earnestly commend our missionaries at Bethel, and the native Christians in the Cameroons district to the prayers and sympathies of the Churches.

At the last meeting of the Committee the following resolutions were unanimously passed:—

“*First.*—That the Committee deeply sympathise with their missionary brethren in the Cameroons District in the very anxious time they have recently passed through, and assure them of their hearty approval of the steps taken under most trying conditions, as reported in their letters of the 24th of December last. The Committee also sincerely sympathise with their brothers and sisters, the native Christians in the Cameroons District, in the sufferings, losses, and privations they have been called upon to endure.

“*Second.*—The Committee earnestly trust that Her Majesty's Government will make such representations to the Government of His Imperial Majesty the German Emperor, as shall speedily secure just compensation for the destruction of Mission property, and for the future a more considerate recognition of the character and work of the missionaries of the Society by the German officials at the Cameroons.”

The Committee have also arranged for the removal of Miss Gwen

Thomas from Cameroons to Victoria, where she will resume the school work relinquished last year by Miss Fletcher, now on her way to India. And they are now giving careful consideration to the steps that may be wisest and best with regard to the future of the Cameroons Missions.

The following appeared in the *Pall Mall Gazette* of Monday, Feb. 16th :—

THE BAPTIST MISSIONARIES AND THE GERMANS AT THE CAMEROONS.

Mr. A. H. Baynes, of the Baptist Missionary Society, writes to us as follows in reference to an "Occasional Note" of February 13th on the Baptist Missionary Society and the recent disturbances at the Cameroons :—

"It is no new thing for the agents of the Baptist Missionary Society to be charged by a certain section of the public press of Germany as 'the worst agitators against German ascendancy.' I have now before me a German paper of position and large circulation which publishes a cartoon representing a Baptist missionary as leading on the Cameroon natives to fight against the Germans, with a Bible in one hand and a pistol in the other. The article proceeds as follows : 'From the mission stations the missionaries have themselves fired ; the very worst instigators are the Baptist missionaries ; while the natives actually shot from the English mission-house.' It is, of course, easy to make such charges, and apparently easy also to secure credence for them. All the facts, as represented to the Society, however, clearly demonstrate that the agents of the mission have taken no part whatever in the recent disturbances save to protect defenceless women and children, and urge the natives to respect the authority of the German officers. The letters of Messrs. Silvey and Lewis from Cameroons show that they personally took no part whatever in the conflict between the Germans and the natives save at Hickory Town, where Mr. Silvey gathered the women and children into the mission-house, made fast the doors, and so preserved them from slaughter. After the fight was over, Mr. Silvey removed these refugees to the mission station at Bethel, lower down on the opposite side of the river, and ultimately sent them away to the rest of their people who had escaped to the bush. With regard to the setting on fire of the mission premises, the evidence at present in possession of the Missionary Society indicates that Mr. Silvey pointed out to the German commander and King Bell that if certain neighbouring houses were set on fire it would be impossible to save the mission premises, but that, notwithstanding this representation and a promise to preserve them, they were shortly afterwards fired. So far as the instructions of the Committee to their missionaries are concerned, it is only necessary to refer to a recent letter addressed to them, in which they are urged to make it clear to the native converts that the whole of the Cameroons district is now under German sovereignty, and that this being so, the Committee are most anxious that the native Christians should understand clearly that the right and wise course for them to adopt is to recognise this fact, and to yield obedience to the authority of the German officials. The Committee are, therefore, perfectly content to leave the final verdict upon the matter to a calm review of the facts of the case, and to the evidence of the resident Europeans of the settlement."

Street Preaching in Agra, N.W.P.

(See *Frontispiece*.)

BY THE REV. DANIEL JONES.

MANY of our friends will be pleased to see a good picture of our preaching in one of the public thoroughfares of the city of Agra. I was actually preaching to the people when this was taken, and it is not, therefore, a picture of what might have taken place, but of what did actually occur. It was taken by Major Senior, an earnest Christian worker, and an officer in the army. I well remember how, on this very occasion, a Mahommedan preacher came up, and, folding his arms very complacently, waited for a while, and desired to discuss some matter. This was simply for obstruction's sake. A better way than public discussion with such a man was to ask him to visit me at my house to talk matters over, or for me to come to his house. Several have come to me to the Mission House, and we have had very profitable conversation. From the picture it can be observed that some are coming and going; others are very attentive. Some from an upper storey are listening, and in this way we often have more who hear us than those simply standing around us. Men sitting in their shops on the opposite side of the road hear. One here has laid down his burden, and is seated within reach of our voice. We do not confine ourselves always to one corner on the same morning, but may take two or even three corners in succession, and so many are permitted to hear; or at times we march down the street singing as we go, the people following or standing to listen to us as we make a stand here and there; the poor women on the housetops, hearing the singing coming out to hear, and we would again proclaim the glad tidings. Our hearts have often been gladdened on such mornings, when hundreds have heard of God's love in Christ. This is to be the great subduing power in India. It is what the people need. It is what their own systems do not supply them with. There is very much to be done in this city and the district. We have in Agra one hundred and sixty thousand people, and in the district one million, and in the country near by there are millions of people and *no missionary*. At present we have only our dear brother Potter working there with some of our native brethren. I do hope that, of the brethren now going out to India, some one will be sent to Agra.

DANIEL JONES.

Our readers will be glad to learn that Mr. R. M. McIntosh, now on his voyage to India, has been designated by the committee for mission work in Agra.

Christian and Heathen Melas.

WORK IN THE AGRA DISTRICT.

BY THE REV. J. G. POTTER.

THE following account has just been received from the Rev. J. G. Potter, of Agra :—

“MY DEAR MR. BAYNES,—Having recently attended two melas in the neighbourhood of Agra, one a Christian mela and the other a heathen mela, I have thought that a few words concerning them might not be thought ought of place.

MAINPURE CHRISTIAN MELA.

“Almost immediately on my return to Agra from our Annual Conference at Calcutta, accompanied by some of our native brethren, I started for Mainpure to attend a Christian mela there. This native city, though sixty miles away, is the nearest mission station to Agra. One night by rail and another by road brought us in safety to our destination. Baptists though we were, our Presbyterian friends, who had kindly invited us to attend, made us heartily welcome. We found three missionaries of the Presbyterian Mission, and a large number of native preachers from different stations, already assembled. From morning to night, with intervals for food and rest, the meetings were carried on for some days. Prayer, praise, and friendly discussion on subjects connected with our work alternated, whilst every afternoon the whole company marched in procession to the large and handsome native chapel, situated in the middle of the native city. A hymn being sung, the Christians entered, followed by a crowd of Hindoos and Mohammedans, to whom pointed Gospel addresses were given. After a short interval for rest, the evening meetings were convened. They were especially interesting, on account of the many precious testimo-

nies given by those present of how God had met with them. It is impossible to represent with pen and ink the deep feeling manifested by those who spoke, as they told us of how they had been brought from the darkness of heathenism into the light and liberty of the Gospel. I will, however, briefly refer to the testimony of one of those who spoke, which deeply moved us. Oh, that the people of England might have listened to the thrilling words of this converted Brahman priest.

“Telling as are the speeches often delivered at the meetings of our Society in England, I think I never listened to one that moved me more than that of which I give my recollections. Here is, as near as possible, the speaker’s own words :—

“A BRAHMAN’S STORY.

“I am by birth a Brahman, a resident of the district of Agra. My village is on the banks of the Jumna. In that village I was highly respected, and exercised for many years the office of priest. At times of joy or sorrow, the birth or death of a child, marriage or time of sickness, my services were required and liberal offerings were made to me accordingly. And even thieves and other bad men dared not enjoy their ill-gotten gain till they had handed me a share of the same. By all classes, rich and poor alike, I was honoured, if not worshipped. One day, as I sat by the banks of the River Jumna engaging in my devotions, I was attracted by the preaching of a missionary, who quoted passages from the Hindoo Shasters in refutation of

the very religion which we, as Hindoos, professed. I was stirred by hearing such use made of our own books, and resolved that I would act in the same way with regard to the Christian religion. With that end in view, I spent ten shillings in purchasing Christian books, and commenced to study the Bible diligently in order to find some passages which might be used against the Christian religion. My object was to refute; but instead of that, I was, by God's mercy, convinced of the truth of the religion of Jesus. Being thus convinced, I resolved, at all cost, to be faithful to my convictions. I therefore made my way to Agra, and, on a confession of my faith in Christ, was baptized. After baptism I returned to my village. Then came the struggle as to whether I should try to hush up or boldly make known what I had done. I resolved, by God's help, upon the latter course; and first to my sister and afterwards to my wife and others I declared the fact that I had become a Christian. At first they refused to believe my statement, but, when convinced of its truth, they one and all forsook me, my sister abusing me for having disgraced the family and dishonoured the religion of my fathers, and my wife threatening to drown herself in a well to show her disgust and save her honour. The persecution continued, and I was abused and slighted by those who formerly regarded me with awe and reverence. One day, as I was about to draw water from the village well, the son of the land-owner thrust me away with words of abuse, and also struck me, the very man whom he had been taught to regard as almost divine. Driven from my village, I took a piece of land near by and commenced to farm it for a livelihood, and, after a while, my wife and children came to live with me.

My great difficulty was in regard to obtaining water, as I was forbidden to draw from any of the village wells, lest by my doing so the very water should be polluted. This difficulty was not surmounted till the magistrate of Agra himself came and compelled the landholders of the district to allow me to draw water. This they did, but only from one well, and this well no other villagers afterwards dared to use, fearing defilement or loss of caste. I had, for Christ's sake, forsaken home, wife, children, and property, and had yet to receive according to the promise in this world an hundredfold. This, I thank God, has been the case. As a Christian preacher I have met with much to cheer me; and three or four, through my instrumentality, have been led to embrace the Christian religion and forsake the religion of their fathers. Moreover, Christ has fulfilled His own word in my experience, "Ye shall be brought before kings for My name's sake." During one of my preaching tours I was in the neighbourhood of Jeypoor, and, whilst preaching to a crowd of people, was called upon to desist by a headman amongst the native police, and, not having obeyed orders, afterwards received a summons to appear before the native prince, the brother of the King of Jeypoor, next day. When asked why I had not obeyed orders the day before, I replied, "Your majesty, I was greatly desirous of meeting with you, but had not the money wherewith to bribe the attendants at your court, but by disobeying orders have now obtained my heart's desire." The young prince was taken with my answer, and expressed a desire personally to hear of the Christian religion. Accordingly, next day, he convened an assembly, to which he invited Hindoo and Mohammedan teachers and myself, and, the assembly being

called, himself sat in state to hear the claims of the three religions set forth by their representatives there assembled. For five hours the assembly lasted, and in the end, by the help and blessing of God upon what I was enabled to say, the king decided in favour of the Christian religion, and, addressing me, said, "Stay as long as you wish in the temple premises, and you shall receive from me provision for your wants. And if you can but prove to me the mystery of Father, Son, and Holy Ghost, I myself will become your disciple."

"It was nearly midnight when the old man had finished his story, but there were none in the company who showed signs of weariness, and many were the eyes wet with tears as the story was being told. The life-story there told is that of one of our Agra native evangelists, and the subject of it is has long been an agent of our Society.

"For my own part I could not help feeling that, if this had been the only fruit of many years of toil in the district of Agra, we had not laboured in vain nor spent our strength for nought.

"The truest spirit of unity prevailed in all the meetings, and as one of those present remarked, it was truly entitled to be called a mela, because 'mel'—*i.e.*, peace, harmony, love—had been so richly manifest.

"A HEATHEN MELA.

"But I must hasten on to speak of another mela which followed the one of which we have been speaking. *That* was held in honour of King Jesus, our Saviour; *this* in honour of a heathen deity, worshipped under the most degrading form. To both, the people attending had, many of them, come from long distances in order to be present. Yet how few had assembled at the former in honour of King Jesus, and

how many thousands at the latter, in honour of a degraded heathen god. Thank God, the name of Jesus was proclaimed at both. Day after day, in various parts of the crowded heathen mela, Christ was preached; and hundreds heard, from the Christian preachers' lips, of the vanity of idol worship, and the glorious all-sufficiency of the atoning work of Christ. Christian books also were sold in large numbers, and hymns full of Gospel truth were sung. Preachers of three different missions were there—Church, Presbyterian, and Baptist; yet the message delivered was one Christ and Him crucified. We felt that we as Christians were one in Christ, and so united in Christian worship on the Sabbath in the presence of the people, and between the services marched in procession through the crowded thoroughfares of the mela, singing hymns about the Saviour and stopping to explain the same as we found it desirable. The various ways in which mission work is carried on at melas has been so often described, that I will not here repeat it. Perhaps one evidence of the effect produced by the preaching is seen in the opposition of Hindoos and Mohammedans to the same, as manifested in their having their representative preachers, whose sole object is to preach against Christianity. This we had; yet, by the overruling providence of God, we trust that even such preaching may call the attention of some to the claims of Christ, who would otherwise remain quite indifferent to the same. The seed of the Kingdom was sown broadcast by speech, by song, and by the written Word distributed. The harvest we leave in the hands of Him whose servant we are, remembering that it is written, 'My word shall not return unto Me void.'"

Agra, N.W.P. J. G. POTTER.

Social Reforms in India.

BY THE REV. THOMAS EVANS.

LONG after I came to India some thirty years ago, no Hindu would ever dream of either allowing a widow to marry, or of seeking a wife for himself or for his son among those who were looked upon as "cursed of the gods," by the loss of their husbands, however young, or fair, or beautiful, rich, or respectable in the social circle the widow might be.

The fact that she was a widow—though often she had only been betrothed and had never lived with her to-be husband, and perhaps not ten years of age, yet "the gods had killed her husband," as a punishment on her for some crime she was thought to have committed in some former birth, and therefore she was considered as a "cursed thing," on account of which she would be shunned by her nearest friends, and hated and despised by her late husband's family as "a vile wretch," who had been the cause of the death of the man who had the misfortune to make her his wife. She is not only condemned to perpetual widowhood, but she is subject to all manner of insult and ill-treatment—from sheer dread that any act of kindness shown to the "cursed thing" would be resented by the King of Hades, who had on her account killed her husband. She is now to eat only the most common and coarse food, and that only once a day. She is to be stripped of all ornaments, however rich she may be, to wear the most coarse clothing, to sleep on the bare floor, to be the drudge of the whole family, and never to be shown any pity or compassion however ill or pained she may be. She is never to sing and never to laugh, and never to appear happy, nor to join in

any family feast or pleasure. All this, and much more, insult and cruelty often drove the poor victim of it to desperation and despair which often ended either in an awful plunge into a well, or to a disreputable life of prostitution. One name for a widow in India is "Rând" and "Rândi" is the common term for a harlot, which shows the light in which the poor despised widows were regarded in Hindu society.

Though I say were regarded, we are not to suppose that the stigma on this state has been abolished throughout India. But it is a comfort to know that it is now beginning to disappear, especially among educated Hindoos, and more especially the Moslem community.

This will be seen from the fact that there is an organ now published in India for the the express purpose of "encouraging and facilitating widow marriages." This paper is published in English but conducted by Hindoos. It is called *The Social Reformer*, and has been published now for a whole year, and the native editor says that "the journal has been started with the object of promoting the social felicity of our natives."

It may interest the readers of the MISSIONARY HERALD to read a few of the many advertisements found in this journal for wives from the formerly despised class of widows.

The editor tells us that he is "not responsible for the correctness of the language" as the letters are given as written by the advertisers, and I copy a few *verbatim et literatim*, from which we find not only that the widows are in demand for marriage, but also

that these ladies themselves have the moral courage to apply publicly for partners in life.

There are altogether about fifty applications in the *Social Reformer* for December, 1884, and the first one reads thus :—

“A widow of a Bengali Brahmin caste, 13 years of age, lost her husband six months after her marriage. Her father wishes to give her in marriage to a Bengali Brahmin of a high clan.”

The second reads thus :—“A widow of Bengali, Vaidya caste, aged 17, is prepared to re-marry in her own caste. She lost her husband when under 13 years old.”

The next application enters more fully into detail and reads thus :—“A Bengali lady of Brahmin caste, who became a widow when she was 11 years of age, and who possesses a fair complexion and long, beautiful hair, and whose moral character is most unexceptional, is prepared to marry a gentleman of her own caste according to orthodox rites.”

I will now give specimens of the applications made by Hindu gentlemen for wives :—

“The guardians of a Khatri (caste) lad of Kapur clan, aged 17, who is the scion of highly respectable family, and is receiving education in English and Persian, are willing to encourage the system of widow marriage by marrying him with a widow of the same caste.”

Another says :—“A well-educated Punjabi gentleman, good-looking and fair colour, aged about 21, holding a permanent Government appointment, wishes to marry an educated and beautiful lady, who may be of any caste, provided she bears a good moral character, and is willing to be married according to non-idolatrous rites. An unmarried lady is preferred, but a widow will not be objected to if she lost her husband at an early age.”

Before I give any more applications from the male sex, I would like to give one on behalf of a Bengali widow, who appears to be rather well up in accomplishments. It reads thus :—

“Required, a match for a Bengali widow of a Vaidya caste, aged 14, who had been married at her 11th, and lost her husband at her 13th. She is of ‘wheat’ complexion, of good features, and can read and write Bengali tolerably well, knows the alphabet of English, and is very intelligent; can knit comforters, stockings, &c., pretty well, and is very willing to work. The candidate must be a member of the Vaidya caste, and of respectable family. He must be well educated and of good moral character.”

Now comes a rather long and curious application from a respectable Bengali landholder :—

“Required, an educated widow, 13 to 15 years of age. She should be of good shape, feature, complexion, temper and health, and not suffering from any hereditary disease, daughter of a well-to-do gentleman, and of respectable caste—for an enlightened young Bengal Zimindar (landlord) of respectable caste and family, an accomplished, well-built, and free from every present and idiopathic malady. He is prepared to meet agreeable demands, and in order to encourage widow marriage amongst the nobles and gentries, he is desirous of presenting the bride at the wedding with jewels worth ten thousand rupees.” (i.e., £1,000 T.E.)

I shall only add one more advertisement, which is from a Brahmin widower, and who writes :—

“A Dakshni Gour Brahmin, 39 years old, having lately lost his wife, wishes to marry a widow of the Brahmin, Kshatrya, or Kayast caste, under 30 years of age.”

Many of the advertisements are comically worded, but they are *bona fide*

and genuine applications. Names are not given, but each advertisement is numbered, and those who wish to negotiate with either party are to "address the Secretary of the Widow Marriage Aiding Society."

There are several most pleasing proofs of a vast advancement in social reform in India, which one can see in these advertisements.

1. We see that not Brahmos only, but even orthodox Brahmins and Rajpoots, are now willing to marry *widows*, and that bachelors as well as widowers, rich as well as poor, apply for them in marriage.

2. Strange to say, we have here high caste Brahmins willing to marry widows of *lower castes* than themselves; which indeed is a new thing in India, and which shows that the mighty prejudice of caste is fast breaking down where education has come to the rescue.

3. Another very pleasing feature of these letters is this—that many of them make it a condition that marriage is to be solemnized "by non-idolatrous rites."

4. Another most pleasing feature of the movement is, that not only the parties who wish to marry, but also

their "parents and guardians," approve of this social reform.

I am glad to see that this "Social Reform Society" is also engaged in the publication of a number of pamphlets in the Vernacular in which is shown the iniquity and cruelty of widow degradation, and the desirability of widow marriage.

I take this to be a pleasing "sign of the times" in India, a glorious day for the "twenty million" widows in India, most of whom are under twelve years of age, and a proof that the salutary leaven of Divine truth is quietly and secretly, but mightily, moving the corrupt mass of Hindu prejudice and superstition.

A tract called "Widows' Tears and Widows' Death," in Hindi, brings out in bold relief the sin and severity to which the poor widows of India have been subjected, and the duty of all to treat these afflicted ones kindly, and where desirable to facilitate remarriage, especially of the young. Who would not say, *God-speed* the movement?

THOMAS EVANS.

Mussoorie, N.W.P.

The Bitter Cry of the Outcast Widow.

THE following extract from a recent missionary address sets forth in clear light the terribly sad condition of Indian widows:—

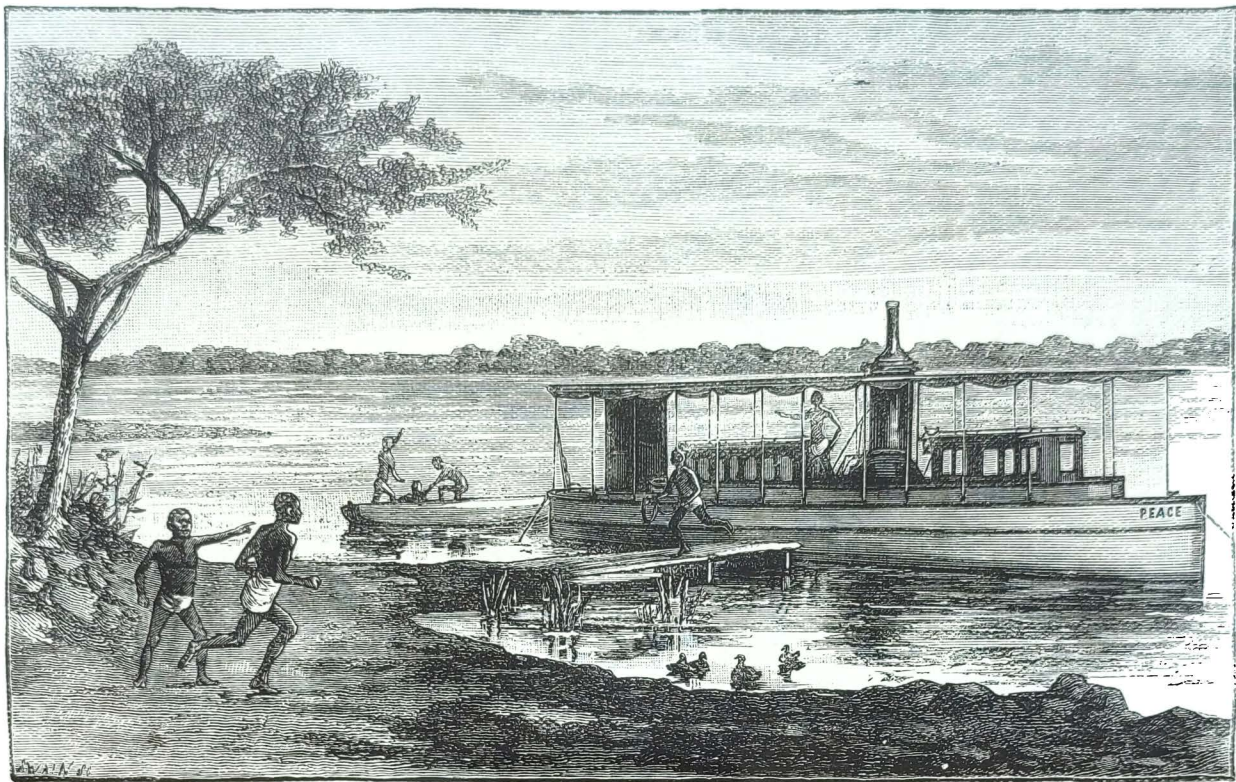
"What do you see stretched out before you in India? There are no less than one hundred and twenty-four millions of Hindoo women. What a field of interest! If you only saw them as I have done; if you only looked into their faces and knew them as we do—oh, how your hearts would kindle with sympathy, and how you would yearn over them!

They belong to one of the noblest races on the face of the earth, and they have a highly-developed intellect and a splendid imagination. They are capable of the highest mental and moral culture, and some of them have already obtained honours in the field of higher education. Their enforced ignorance and their imprisonment in the Hindoo zenanas are fear-

ful wrongs. They have been kept there in utter degradation—such a degradation as only those who have been on the ground and looked into the facts of their lives can realise. Their misery appeals to the intelligence, to the sympathy, and to the love of every Christian woman. But amongst these women you find another large section. The last statistics bring out the fact that you have in India no less than twenty-one millions of Hindoo widows. You may find fifty-five thousand of them in Calcutta. You behold nearly one hundred thousand little widows under ten years of age, who have never left their fathers' houses, with all that is beautiful and sweet and bright eaten out of their childhood by this terrible curse of Hindoo widowhood. You may see them by the thousand sitting on the ground, fasting twenty-four hours twice a month, and weeping for hunger and thirst, with their little mouths parched and dry and their bodies burning with fever. You find about two millions of Hindoo widows below the age of thirty, with all that is intelligent and loving, and all the capabilities of young womanhood crushed and degraded. Tens of thousands of them are driven to a life of shame, and become the corrupters of Hindoo society. You have heard the bitter cry of outcast London. But what is even the cry of outcast London, with its millions of money spent every year upon its charities, with its £140,000 spent on its home missions, with the best men in the world, the greatest Christian power and influence, and its thousand churches, pointing every sinner to heaven—what is that cry compared with the wail of five times the population of this London, a deep minor wail, coming from the twenty-one millions of Hindoo widows? Shall not that cry be heard more fully and

felt more deeply? It shall. Glory be to God! He is laying the burden upon the hearts of Christian women.' It may not be generally known that these so-called marriages are simply contracts, such as would seem to us betrothals. Among the Kulin Brahmins (Brahmins of the highest caste) a man on the very verge of the grave, or in the article of death, may be married, after this fashion, to a whole parcel of little girls. Certain agents will make the circuit of a large number of families where there are unmarried daughters, which is regarded as to the last degree lamentable and disgraceful, and will secure for marriage or betrothal to some decrepit or dying Brahmin a dozen or more girls. They may not leave their parents' house, but after the death of their so-called husband they are widows; degraded and wretched beyond all that can be described. They cannot re-marry. They are forbidden the common ornaments of dress, treated in their own homes like slaves, rather like dogs; their life is one prolonged scene of hopeless abuse, contempt and misery. Again, that we may not be cast down in face of all this wretchedness, and may be reminded of that wherein lies the surest hope, and our own power, I quote the closing words of a letter recently received by me from India: 'The different missions are, in the experiences of each locality, beginning to take on courage and strength from each other, and we may expect simultaneous and continual advances in all that pertains to the benefits of Christianity in India. We can see in all these advances the answers to our prayers. THIS is our hour for prayer. India needs our sons and our daughters, our Bibles and our money, but their *direst* need is our PRAYERS. Great blessings are in embryo in the

THE MISSIONARY HERALD,
MARCH 1, 1886.



A STRUGGLE FOR LIFE AND LIMB.—(Drawn by Mr. A. Cruickshank, of Stanley Pool.)

land of the Vedas, and they are awaiting the sunshine and rain of our Lord's outpoured Spirit and power in answer to prayer. Pray, then, earnestly, that blessing may rest on the native churches—the native ministry—the Governmental policy—the educational institutions—the Bible - women—the

vernacular literature—the Brahmo Somaj movement,—most of all, upon the men and women we call *Our Missionaries*. Everything seems to me as powerless and insignificant in comparison with the great need of prayer, *prevailing prayer*, in the churches of our own country.' ”

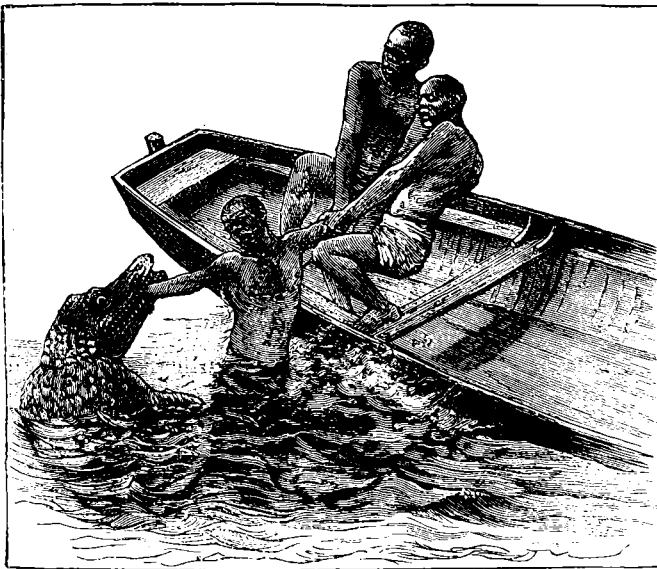
The Congo Mission.

A STRUGGLE FOR LIFE AND LIMB.

“STANLEY POOL, CONGO RIVER,

“ October 10th, 1884.

“ **M**Y DEAR MR. BAYNES,—Last evening, after a busy day's work on board the steamer in getting her ready, James Showers, Shaw, and 'Bob,' the fireman, were enjoying the luxury of a swim. The two former,



A STRUGGLE FOR LIFE AND LIMB.—(Drawn by Mr. A. Cruickshank.)

having finished their bath, entered the small boat, and were being followed by Bob, who was just reaching forward to grasp the gunwale, when he cried out, 'Hold me; a crocodile has got my hand.' James immediately caught hold of him, and, together with Shaw, tried to pull him on board. But the crocodile would not let go, and dragged his intended prey right out

of sight, and the would-be rescuers nearly into the water. James and Shaw then sat down in the boat with their feet firmly planted against the gunwale, keeping a firm grip of poor Bob's free hand and arm, and shouted for further help (see the smaller sketch on page 43). Then commenced a struggle as to who could pull the harder—those in the boat, or the crocodile in the water. The advantage was sometimes on one side and sometimes on the other; but, after about five minutes' struggle and a final unavailing effort, accompanied with a lot of swishing of the tail, the crocodile gave it up and went away disappointed, leaving his intended victim sadly exhausted by loss of blood, with a terribly lacerated hand, and with wounds on the face and leg. Dr. Sims, of the American Baptist Mission, very kindly did everything that was needful for our patient, and I am happy to report all is going well.

“The first intimation that something special had happened I gathered from Shaw's bursting into my room with the exclamation, ‘God is merciful!’ And, indeed, we all feel that God has been merciful, when we consider how narrowly we have escaped a serious disaster; for had Bob been a few inches farther from the boat, and beyond the reach of those in it, he would certainly have been kept under water till drowned, and then easily dragged away and devoured. It has made a deep impression on all our boys. We only wish and pray that they could as easily recognise the danger to their souls from sin as they do the danger to their bodies from crocodiles.

“GEO. GREENFELL.”

The Congo Mission.

DEATH OF DR. SIDNEY COMBER AT NGOMBE.

THE following letter, from Mr. Frank C. Darling, conveys the distressing tidings of the death of Dr. Sidney Comber at Wathen, Ngombe, on Wednesday, December 24th, 1884:—

“Wathen Station, Ngombe, *December 24th, 1884.*

“MY DEAR MR. BAYNES,—It is a very sad Christmas letter I have to write, and fain would I escape from it if I could.

“It is my sad, very sad, duty to tell you of the death of my friend and colleague, Dr. Sidney Comber. On Wednesday last, to-day week, he had a very mild attack of fever, of which for a time he thought little—too little, perhaps. The temperature soon rose, and on Friday night reached $105^{\circ} 8'$, soon to come down, however, but never to normal. We tried everything that was likely to reduce the temperature, but in vain. This morning he seemed better; the temperature was lower than it had ever previously been, but the hope soon faded away; the temperature rose gradually. I did not take the temperature after it reached $103^{\circ} 5'$, as he became delirious, and persisted in

throwing off the bed-clothes. I tried all I could—blisters, quinine, &c., per hypoderm—but I soon felt that human aid was of no avail. He became more quiet, and I asked him if he had any messages for his friends, but he could not understand me, and so he passed away (unconscious) at three o'clock this afternoon.

"I am alone, and very sad, although not discouraged. Yes, indeed, I do thank God that I ever was permitted to engage in this work; but I beseech you, dear Mr. Baynes, to pray for us all, that we may be kept faithful, knowing that 'the time' for each of us 'is short'; pray, too, for the friends in England, who, this Christmastide, will be thinking hopefully of one whom they will never meet again on earth. I am deeply sorry for them—for the mission—for myself; but for him who is gone from us I cannot be sad, for he will have joined the great throng of the faithful in all ages, and will meet with Him whom we strive especially to honour on Christmas day.

"I earnestly trust intending applicants for Congo work will not be dissuaded by this new and heavy trial. The work here is God's work, and will be sure to succeed with us or without us. Let us have a share in it. Christ gave His life for us, and for those now in darkness; shall we not surrender ourselves, whether to suffer or to die, for Him who loved us?

"Again, I entreat you pray for us, dear Mr. Baynes.—Yours faithfully,

"FRANK C. DARLING."

LETTER FROM THE REV. T. J. COMBER.

"98, Camden Street, London, 20th February, 1885.

"MY DEAR MR. BAYNES,—I find it a difficult task to write a few words to accompany Mr. Darling's letter to the HERALD. I try, however, to do so, because we all—I myself, our family, the dear girl who was to have gone out with me in July to be my brother's true wife and helper, and, not least, the Congo Mission—all want and need to be specially remembered by our many friends, the readers of the HERALD, at the throne of Grace.

"The work of the Congo Mission has found its way deep down into almost all hearts, and the interest in it has extended very widely to those engaged in it. To very many personally, and to all by name, most of us are known, and I am quite sure that a large number of dear friends will be praying for us by name that in this trial our 'faith' and strength 'fail not.'

The news of my brother Sidney's death is a terrible blow to us, almost overwhelming, especially to the dear brave girl, who was looking forward to spending her life with him in Africa, and to our father. To our sister, too, in Victoria it will be a dreadful shock: her brothers are all so precious to her. Yesterday we had to break the news to our father. It has, as you can understand, plunged him into great grief, and yet he cannot and does not regret having given up his children to be missionaries. The thought of the work to which Sidney had given himself, and in which he died, afforded some alleviation to his anguish. But, still, it is very hard to bear. Hitherto, since the death of a little sister twenty-five years ago, we have had no break in my mother's family of one girl and three boys. Twenty years ago our dear mother, after committing us all to the care of our Heavenly Father, was called away home, and we were

left to comfort our father. One after another we have all given ourselves to mission work in Africa—my brother Sidney and I were on the Congo, my sister in Victoria, and Percy, my youngest brother, is preparing at Regent's Park College for the same work. Now has come the first break in this family, and our dear brother Sidney, early in his life and work, having done little but lay the foundations (and well and earnestly, wisely and strongly, was he laying them at our Wathen Station) for a life's work, has been called away home to an early rest. It seems so strange that, after he had been for six years (two at Mr. Spurgeon's College, and four as a medical student at Edinburgh), with wise, steady deliberation, and set purpose, preparing himself for a life's work on the Congo, that the life's work should have turned out to be little more than that of a year.

"Like many other things which have happened in our Congo Mission, we cannot understand it, and we are bewildered. But we know and serve One who said, 'What I do thou knowest not now but shalt know hereafter.' We have already ventured so far with Him and trusted so much to Him, 'not knowing' or understanding, and nothing shall shake our confidence in Him anyhow. He cannot have made a mistake; He has not 'blundered.' We can only feel as Mr. Darling writes:—'Knowing that the time for each of us is short, pray for us that we may be kept faithful.'

"This new loss will not keep back any brethren worthy of the work who think of consecrating themselves to it. If any man's 'heart fail him; whosoever is fearful and afraid,' like the two and twenty thousand of Gideon's army, 'let him return' from this work. There will be many, I am sure, whose desire to have a share in it, come life or death, will be but stimulated and made more eager and intense by this fresh trial of courage and faith. Some of us, had we ten lives, would cheerfully lay them all down at our Master's feet for work in Africa.

"We render thanks for the life offered and accepted and given up for Christ and Africa; for its ready consecration, its high and noble purposes, its steady determination and effort, its joyous and happy work (not without fruit, I believe) among the boys of Ngombe, who felt that in my brother they had a real friend, and one whom they could understand, and for its work of alleviating physical suffering, for his skill was effectual in many a case, and especially in gaining great influence over the Ngombe people.

"And while giving thanks for our dear brother's consecrated life and work, let readers of the HERALD pray for us all, that our gracious Lord and Master may sustain and help those to whom Sidney was so near and dear, giving them all comfort and consolation; and also that He will graciously watch over those who remain—the brethren of the Congo Mission—having them especially in His keeping, body, soul, and spirit, and making them all 'faithful' in life and 'unto death.'

"In the next HERALD I should like to give a short sketch of the life of my brother Sidney.

"Asking your own earnest prayers for us, I remain, my dear Mr. Baynes, yours affectionately in the Master's service,

"THOMAS J. COMBER.

"A. H. Baynes, Esq."

Our Approaching Anniversary Services— 1885.

WE repeat the intimation of our approaching Anniversary Services, so that our friends may keep the dates clear from other engagements.

The first gathering, as usual, will be the

INTRODUCTORY PRAYER MEETING,

in BLOOMSBURY CHAPEL, on THURSDAY MORNING, the 23RD of APRIL.

The REV. C. H. SPURGEON, of the Metropolitan Tabernacle, will preside and deliver an address.

On TUESDAY MORNING, 28TH APRIL,

The ANNUAL MEMBERS' MEETING,

in the LIBRARY of the MISSION HOUSE,

Chairman: THOMAS WHITE, Esq., of Avon Bank, Evesham.

TUESDAY EVENING,

The ANNUAL PUBLIC MISSIONARY SOIREE,

in the LARGE HALL, CANNON STREET HOTEL.

Chairman: J. HAMPDEN FORDHAM, Esq., J.P., D.L.

Speakers: REVS. W. R. JAMES, of Serampore, Bengal; F. H. ROBERTS, of Glasgow; G. B. HAWKER, of Luton; DAVID DAVIES, of Regent's Park; and H. E. CRUDGINGTON, of the Congo Mission.

WEDNESDAY MORNING, 29TH APRIL,

The ANNUAL MISSIONARY SERMON,

in BLOOMSBURY CHAPEL.

Preacher: The REV. PRINCIPAL FAIRBAIRN, LL.D., D.D., Airedale College, Bradford.

THURSDAY EVENING, 30TH APRIL,

The ANNUAL PUBLIC MISSIONARY MEETING,

in EXETER HALL, STRAND.

Chairman: JOSEPH HOARE, Esq., J.P., D.L., Hampstead.

Speakers: The REV. T. J. COMBER, of Stanley Pool, Central Africa; the REV. TIMOTHY RICHARD, of Tai Yuen Fu, North China; the REV. J. HOWARD SHAKESPEARE, M.A., of Norwich; and others.

FRIDAY MORNING, 1ST MAY,

PUBLIC BREAKFAST,

To meet

HENRY M. STANLEY, Esq., the African Explorer.

For the purpose of gratefully recognising his generous help in connection with the Congo Mission.

Further particulars to be announced next month.

FRIDAY EVENING,

YOUNG PEOPLE'S MISSIONARY MEETING,

in EXETER HALL, STRAND.

Speakers: Revs. T. J. Comber, Congo Mission; Timothy Richard, North China Mission; Daniel Jones, Indian Mission; Richard Glover, President Baptist Union; Dr. Green, of Religious Tract Society; and F. F. Belsey, Esq., J.P., late Mayor of Rochester.

The Treasurer's Recent Work on the Congo Mission.

THE whole of the first edition of 2,000 copies of the Treasurer's work on the Congo Mission having been sold, and numerous applications having been received for further copies, we are thankful to announce that Mr. Tritton has consented to issue a second edition with additional chapters, bringing down the history of the Mission to the present date.

In view of the great importance of its wide-spread circulation, it is intended that the second edition shall be issued in a somewhat cheaper form, and be sold to Sunday-schools, senior classes, and young people's Bible classes at 6d. per copy.

It is hoped that the new edition will be issued in good time for the approaching anniversary services at the close of April. Applications for copies may, however, be sent in to Mr. Baynes at once, and will be executed in the order of their receipt.

The Congo Mission.

WHO WILL RESPOND ?

A GENEROUS friend of the Society writes :—

“February 17th, 1885.

“I shall have great pleasure in giving **£100** if one hundred friends will give a like sum within the next three months.

“The Congo Mission will need at least this sum to fully occupy the stations so providentially opened up.

“I earnestly hope many friends will come forward and help this Mission in its day of trial.”

Who will respond to this offer? Communications will be thankfully received by Mr. Baynes, the Secretary, 19, Castle Street, Holborn, London, E.C.

The Lord loveth a Cheerful Giver.

A MINISTER'S grand-daughter, from Scotland, writes :—“The HERALDS month by month contain such thrilling news from the various mission fields, and I, alas ! have so little to give. I beg you to accept the enclosed gold bracelet for the general fund. Our church has been greatly blessed in having more than one of its members sent to Africa, and in gratitude I enclose for the Congo a ring I have had for ten years.”

The Rev. H. Mowbray, of Bowdon, writes :—“I have much pleasure in forwarding you, per parcel post to-day, a small box containing a few articles of jewelry, &c., which two of our young friends here (domestic servants) desire to be devoted to our noble mission. Intrinsically they are not very much worth, but I can assure you that they are the offerings of true and loving hearts.”

The children of the Bebek Sunday-school, Constantinople, forward, by Mr. William Sellar, £6 7s. 6d. for the Congo Mission.

G. W. R. sends £20 12s. 6d. for the General Fund, feeling more strongly than ever what a blessed work is being done in “the regions beyond.”

C. W. F. C. sends fifteen shillings out of love for the work.

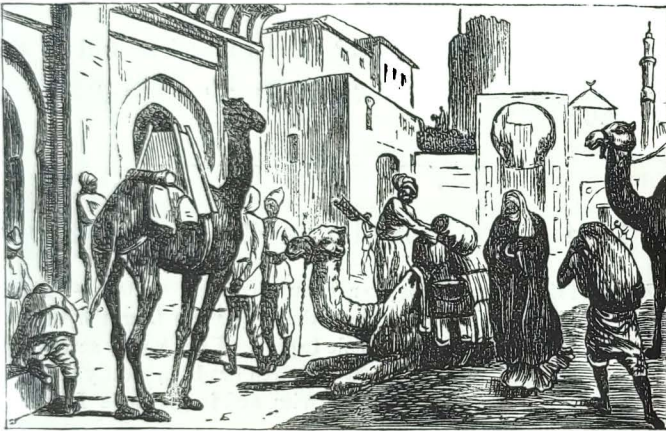
“A Blind Girl” sends a gold pencil-case for the Congo Mission, “only pained that she cannot give herself to such a blessed work.”

“A Widow” sends a gold ring that was given her by her husband, and which she “greatly values, but must give up for the good of the Congo Mission.”

Mrs. Talbot, of Barmouth, sends a large homœopathic medicine chest with 300 bottles, and Miss Williams, of Northampton, £3 17s., the cost of fitting it up completely. The chest will be sent out to Miss Thorn, of Delhi, for the use of the Delhi Zenana Mission.

Mrs. Campagnac, of Bristol, asks us to mention that after a recent meeting in Glasgow on behalf of the Zenana Mission, a lady sent up two bracelets as a donation for “an orphanage for poor Indian children.”

We have also received during the past month the following generous contributions, for which we feel deeply grateful:—Mrs. Surtees, Princes Square, Harrogate, per Mr. William Stead, £500; Mr. Edward Rawlings, Wimbledon Common, £272; C. S., for India, £200; Mr. S. A. Daniell, of Birmingham (half passage and outfit expenses of three new missionaries to India), £150; Mr. C. F. Foster, Cambridge, £100; Mr. G. E. Foster, Cambridge, £100; Mr. S. B. Burton, Newcastle, £100; W. B. P., for *Congo*, £25; Anonymous, Taunton, £21; G. W. R., £20 12s. 6d.; T. T. R., £20; Rev. A. J. Harvey, B.A., £20; Mr. Cory, J.P., Cardiff, for *Congo*, £10; Miss E. Bickerton Evans, £10.



The Camel.

THE Camel, or “ship of the desert,” as it is sometimes called, is extensively used in the Northern Provinces of India as a beast of burden, and, as represented in the picture, also for riding purposes. Some camels can run very swiftly, and can go for great distances without getting tired.

Ambulance Baskets for the Congo.

LETTER FROM THOMAS WHITLEY, ESQ., OF ENFIELD.

WE publish the following letter with cordial thanks to Mr. Whitley for his generous action in this matter:—

“46, Newgate Street, London, E.C.,

“February 5th, 1885.

“DEAR SIR,—I have great pleasure in forwarding to the Mission House twelve Ambulance Baskets, completely fitted up, and take the opportunity of again thanking those friends who have responded to my appeal to furnish the present stations on the Congo, the *Peace* steamer, and five prospective stations to be formed.

"That for Bayneston is subscribed for by friends of Mr. Moolenaar, at Tufnell Park, and that for the *Peace* steamer by the teachers and children at Toxteth Tabernacle, Liverpool.

"The contents of each basket are as follows:—1 set of splints; 13 roller bandages; 3 Esmarch triangular ditto; 3 sponges; smelling salts; 1 tourniquet; 1 glass graduated measure; Friar's balsam; sal volatile; Carron oil; knife, scissors, needles, thread, pins, lint, tow, plaister, cotton wool. 'The Surgeons' Pocket Book,' and 'First Aid to the Injured.' Weight, 13lbs. Measurement, 20 by 9 by 6½ inches.

"I append a list of contributions sent to me, and also express my indebtedness to Mr. Banks, of the firm of Maw, Son, and Thompson, for his valuable advice in the selection and arrangement of the baskets.

"I am, dear Sir,

"Yours sincerely,

"A. H. Baynes, Esq., General Secretary, B.M.S."

"THOMAS WHITLEY.

Contributions received by Mr. Whitley:—W. Banks, Esq., Aldersgate Street, 30s.; H. Houghton, Esq., Monkstown, co. Dublin, 30s. 6d.; A. Gould, Esq., Bournemouth, 30s.; W. C. Parkinson, Esq., Carleton Road, Tufnell Park, 30s.; W. R. Rickett, Esq., Upper Clapton, 30s.; Mrs. Hartland, Falkland Road, Kentish Town, 30s.; Mrs. Karby (per Rev. W. H. Bentley), 30s.; Miss M. Muller, 158, Highbury New Park, 5s.; Rev. Wm. Bentley, Lansdown Road, Dalston, 30s.; Thomas Whitley, Enfield, 30s. Mr. Lewis, Liverpool, 30s.; Mrs. Aaron Brown, Liverpool, £3. Contributions received at the Mission House:—Toxteth Tabernacle Sunday-school, Liverpool, 30s.; Miss Martin, Regent's Park, £3; Mr. D. Cornwell, Penarth, 30s.; Mrs. M. Sharpe, Thrapston, 10s.; Mr. Alfred H. Baynes, Wandsworth Common, 30s.

The total response to the appeal of Mr. Whitley is sufficient to provide the four additional baskets needed for the complete equipment of ALL the contemplated up-river stations, leaving a margin for freight and transit charges in connection with their shipment to the Congo.

Letter from a Congo Boy.

THE following is an exact translation, by the Rev. T. J. Comber, of a letter addressed to Mr. W. C. Parkinson, one of the deacons of Camden Road Church, by Mantu, a Congo boy, supported by the Camden Road Church.

"Congo River, 21st Oct., 1884.

"ABOUT THE MATTER TO MY DEAR SIR, MR. PARKINSON,—

"I send greeting. Besides the greeting, we truly thank you very much for the remembrance with which you are always remembering us; that you have sent wise men of God who are constantly telling us good things about our Father in Heaven. Now we are very joyful because we have got these wise men of God to be telling us the great and good news which comes from Heaven with our Lord Jesus Christ. And now we indeed are very much surprised that God has sent them to our help in these good words which show us the way to Heaven. We too

we like it very much, and we wish to help them in their work. We are remembering and wondering too, because you did not know what kind of people we were; but you are trying hard to form us into good people, to make us wise, and to take us away out of darkness and foolishness; and now indeed we are very joyful because we have got guides to show us the road to Heaven. Truly we are very grateful from the bottom of all our hearts. Many praiseworthy and pleasant things we should not have known (otherwise). Look at the letters we are beginning to write, not written by our ancients; because of our wildness, God refused this to us. It is revealed by wise men of God to our generation to be taught things. For this reason I wish very much to come to white men's country, because we hear news of you from Mr. Comber. But I do not know you, you too do not know me; only by report do you know about us. And this matter too about your paying much money so as to help me, a stranger, I wonder very much and am very grateful from the bottom of all my heart. On this account I want also to know all about white men's country, and to see your good country about which we have heard. And another matter about God's white men we are much surprised at that they leave their fine country to come to our wild country; and the trouble they have in travelling and their dying they do not consider, because out of their pity they desire to snatch us out of the hands of the devil, and to show us the path of our Saviour Jesus Christ. And we too, we like them very much from the bottom of all our heart.

✠ "I send greeting to all the children in your school.

"MANTU."

The Congo Mission.

SCHOOL WORK AT STANLEY POOL.

MR. ANDREW CRUICKSHANK, writing from Arthington Station, Stanley Pool, reports:—

"I arrived here on September 14th. For the first few days I was very busy taking stock, examining stores, and packing boxes, but at length all was finished, and Mr. Comber left for home. In a few days probably Mr. Grenfell leaves for Liverpool Station on the Upper River in the *Peace*, and I shall be here alone, yet not alone, for the Master is with me ever. I shall not be lonely, for there is too much to do; and, as to fevers—well I have had several since my two first heavy ones, and they are now of such a light nature that I believe the worst is over.

"The most direct mission work here lies in the school. Our numbers are slowly but surely increasing.

Mr. Comber takes two boys with him to England. Notwithstanding such a loss I have fifteen lads in school to-day. That is very encouraging, for you know from Mr. Comber's letters the difficulty he experienced in getting boys, but his faith was rewarded at last. They are gathered from all parts. One comes from Stanley Falls; another from Lukolea; some from San Salvador; others from Ngobem, and so on.

A SINGING CLASS.

"Some of them have rather nice voices, so to help in singing our hymns melodiously I have started a singing

class. These boys have a very keen sense of the ridiculous, and sometimes when they *do* reach the upper do, when their voices are half on a waver or a shriek, one will give way and run down suddenly. Then comes a scream of laughter, such a hubbub, which takes a minute or two to calm down, or one notices how queerly his neighbour shapes his lips, then follows another scene. These hours we all spend together must benefit the boys; they see plainly the necessity of acquiring knowledge, and some are remarkably intelligent. These spring up above the other boys, which causes an honest rivalry, and to watch one seeking to excel another is cheering to the extreme. Their spiritual light and life are not neglected, during school hours or prayers at night and morning, and of course in Sunday-school, these subjects are introduced and spoken upon simply, plainly, and lovingly.

"I also hold a class each evening. Three of the workmen asked if I would continue a night school for them, commenced by Mr. Comber. This I have done, and now a fourth man has joined. I pray for health and strength that the work may be continued without any serious breaks.

Mr. H. G. Whitley, writing from Underhill Station, reports:—

"It has been settled that I am to be stationed at Stanley Pool, where at present Mr. Cruickshank is alone. I am happy to say we have no reports of illness from any of our stations. My growing conviction is that my life-work is to be on the Congo, and that I did right to come out again; and my prayer is that by the blessing of God future events may still more clearly prove this."

EFFORTS TO EXTEND.

"Our relationships with the neighbouring town of Kintamo are very friendly, although we have not succeeded in getting a boy from the King for our school yet. Our last attempt was somewhat of a success. We went to see one of the subordinate chiefs, who immediately wanted to 'dash me,' *i.e.*, make me a present of a goat or a sheep; but he was told that we had plenty of such things, we *wanted something to teach*. Goats and sheep could never learn to read and write, but a boy could; "if you want to be great friends with the new white man, let two of your boys go to his school." This style of reasoning overcame all his objections, so the following morning he came to the station with a wee, wee laddie, who wanted to 'learn book.'

"We are all pleased to hear of reinforcements appearing, and others on the way. Let us hope that the days of men being single-handed at the stations of our Congo Mission are past and gone for ever.

"With kindest regards,

"Dear Mr. Baynes,

"I am, yours most sincerely,

"ANDREW H. CRUICKSHANK."

Recent Intelligence.

The annual meeting of the Bible Translation Society will be held this year on Wednesday evening, April 29th, instead of, as formerly, on Monday evening, in Bloomsbury Chapel. Dr. Underhill, the Treasurer of the Society, will preside, and the speakers will be Revs. J. Gregory Pike (Loughborough), John T. Briscoe (London), Chas. Williams (Accrington), and W. R. James (Serampore).

Mrs. Wall, of Rome, writes from 35, Piazza, in Lucina: "Dear Mr. Baynes,—May I trouble you to acknowledge in the *MISSIONARY HERALD* for next month a box containing a large number of garments for very poor people at Christmas, and also some fancy articles for the sale? I wish to thank those friends very warmly for their kindness; and regret it was not acknowledged before.

At the last meeting of the Committee Mr. W. F. Cottingham, of Sleaford, Lincolnshire, was cordially accepted for mission work on the Congo River. Mr. Cottingham will leave for Africa as soon as he can make the needful arrangements.

With feelings of the deepest sympathy and sorrow we record the death at Sunderland, on Thursday, the 12th of February, after only a few days of grave illness, of Mrs. Kitts, wife of the Rev. J. Tate Kitts, of North China. By a beautiful life of self-sacrificing love she endeared herself, not only to all with whom she came into contact at home, but to a large number in China also, upon whom the tidings of her death will fall as a heavy personal sorrow. For her—of a truth may it be said—"to live was Christ." Her sun has gone down while it is yet day, leaving her sorely-stricken husband and her infant child the blessed memory of a life consecrated to noblest ends, and an influence the rich measure of which only the future can fully reveal.

We also deeply sympathise with our much-esteemed friend, Mr. Robert Alex. Williamson, of Calcutta, in the death of Mrs. Williamson, at Epsom, on February the 13th. Mrs. Williamson was ever deeply interested in mission work, and, as Miss Wheeler, devoted many years to Zenana mission work in Calcutta. She will be greatly missed by a large circle of mission friends in India, where she was much beloved, for her gentle, unobtrusive kindness, and the sweetness of her life and influence.

We are thankful to report the safe arrival at Chefoo of the Rev. A. G. and Mrs. Jones, Rev. S. and Mrs. Couling, and Messrs. Morgan and Forsyth, on Christmas Eve, 1884. Mr. and Mrs. Jones and Mr. Forsyth proceed at once to Tsing Chu Fu, while the others remain for a season in Chefoo to learn the Chinese language.

In accordance with medical advice the Committee have resolved to designate Mr. and Mrs. Crudginton to the Indian Mission; it is most probable, therefore, that our friends will leave for India early next autumn, taking up mission work in the North-Western Provinces.

The Rev. R. Glover requests us to call attention to the following corrections in his address at Glasgow, as published in the *HERALD* for last month:—For "wages paid in barrels of gin," read bottles of gin. Instead of "enough food could be grown for the whole world," read "enough coffee could be grown," &c.

We earnestly commend the following appeal from the Rev. J. G. Potter, of Agra, to the generous consideration of our readers:—

"MY DEAR MR. BAYNES,—In order the better to engage in regular itinerating

work in the Agra District, we have for some months past made use of a camel. This has enabled our preachers to visit several places in one day and that without weariness. Out of the way places have been got at which it would have been difficult to reach otherwise. Our camel is therefore, I think, worthy of the name of a missionary camel as, by means of its help, much mission work has been done. For this camel we have a cart which can be utilised where there are roads. Several people with luggage can thus be conveyed from place to place. The cost of the camel is £6 and that of the cart £9. The cost of food for the camel and a man to look after it will amount to only about £8 a year. I mention these separate items of expense because I feel sure that some kind friend or friends of our beloved mission will be pleased to provide the means of supporting this true helper to the missionary and also the original cost of the same.

"I may add that I have myself travelled the distance of fifty miles in this camel-cart in the course of three days.—Yours affectionately,

"Agra, Jan. 1885.

J. G. POTTER."

The Revs. W. Holman Bentley and A. Cowe desire gratefully to acknowledge in the MISSIONARY HERALD the welcome gift of two electrical machines with extra chemicals and cells, from Mrs. Coxeter, of Highgate Road Chapel, for the Congo Mission, which we have reason to believe will be specially useful.

A Welsh pastor writes:—

"I have just received the January number of the MISSIONARY HERALD and circulated copies amongst a large number of my congregation. The unanimous testimony is that they never thought that such glorious work was being done now-a-days as is therein reported. In order to deepen their sympathy with the work—and also to make our missionary gatherings more interesting, I have allotted the missionary intelligence to several members of the Church—who will pay particular attention to particular sections and deliver an address upon mission-work in that section monthly. Thus, one will attend particularly to China mission-work, another to Indian, another to Africa, and so on.

"It is no exaggeration to say that one-half of our Welsh Baptists know little or nothing of the real nature and extent of the work done by our missionary society to-day.

"As far as my experience of the popular feeling goes, I find that people begin to think that the days of enterprise and warfare belong to the past—to the days of Carey, Marshman, Ward, Knibb, and Williams, &c.—and that our present missionaries have nothing to do but gather the spoils of battle.

"I have often heard this feeling expressed, but the last number of the HERALD proves that 'the sword' is still unsheathed—that there are victories yet to be won—that the list of such as 'rejoice that they are counted worthy to suffer shame for His name,' is not yet closed, and that the spirit of the fathers survives in the brave and noble band of to-day who press forward 'faint yet pursuing. If I am unable to go out and call the heathen to repentance, may God help me to arouse Christians at home to missionary activeness. I wish I could do more for my Lord and Master; 'silver and gold have I none,' but such as I have I am anxious that it should be spent in such a way as shall be of the greatest service to His cause in 'the regions beyond,' as well as at home."

Contributions

From 16th January to 15th February, 1885.

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*.

ANNUAL SUBSCRIPTIONS.					
Ashby, Mr. M.	0 10 0	C. S., for India	200 0 0	Acton	8 7 1
Ballard, Mr. R.	1 1 0	Cartwright, Mr. F., for W & O	2 2 0	Do., for W & O	3 0 1
Bannister, Mr. H. C., 2 years	6 6 0	Cornwell, Mr. D., Penarth, for Congo Ambulance Baskets	1 10 0	Alpertown, for W & O	0 16 0
Bell, Mrs., Sunderland, for Congo	1 0 0	Cory, Mr. J. P. Vaindee, for Congo	10 0 0	Arthur Street, Cambridge Well Gate, for W & O	3 0 0
Brown, Miss	1 0 0	Cory, Mr. R., Cardiff, for Mr. T. L. Rees, Jamaica	5 0 0	Bloomsbury	47 5 9
Butterworth, Rev. J. C., M.A.	2 0 0	Do., for W & O	0 10 0	Do., Y.M.B.C., for Two Ambulance Baskets for Congo, per Y.M.M.A.	8 0 0
Butterworth, Miss M. A.	3 0 0	Evans, Miss, Bickerton	10 0 0	Brentford, Park Ch., for W & O	2 2 8
Do., for W & O	0 10 0	Fink, Mr. H. F.	1 0 0	Brixton, Gresham Ch.	
Do., for Congo	1 0 0	Foster, Mr. G. E.	100 0 0	Sunday School	4 8 2
Do., for Mrs. Wall	0 10 0	Do., Mr. C. F.	100 0 0	Camberwell, Denmark Place	6 9 8
Chapman, Mr. Jno., Harrow	3 3 0	Gerard, Mrs. Bedwin, for Congo	0 10 0	Do., for N.P. Bariall	11 5 8
Conran, Major	5 0 0	G. W. R.	20 12 6	Do., for Support of Child under Miss Comber	5 0 0
C. W. F. O.	0 15 0	Harris, Mrs., per Rev. W. T. Adey	1 3 0	Do., for Congo	5 0 0
Daforne, Mr. J. J.	0 10 6	"Hope"	0 10 0	Child's Hill	4 1 3
Davison, Mr. John, Alnwick	1 0 0	Hoskin, Mr. S. P.	0 10 0	Chiswick, Sun. Sch.	0 15 9
Daws, Mrs.	0 10 6	Knight, Mr. R., Kilnington, for Congo	0 10 0	Clapton, Downs Ch., for W & O	19 7 8
Dowson, Mr. J.	1 1 0	Larkworthy, Mrs., for New Missionary to Japan	2 2 0	Crouch Hill, for W & O	4 2 0
Do., for Congo	1 1 0	Long, Mr. W., Burnham	0 10 0	Dalston Junction, for W & O	3 3 0
Frean, Mr. G. E.	2 2 0	Macdougall, Miss Scott	100 0 0	Drummond Road, for W & O	3 8 0
Harvey, Rev. A. J.	20 0 0	Mills, Mrs. M.	5 0 0	Enfield	8 19 0
Hepburn, Miss Eleanor M.	1 1 0	Mathias, Mr. E., for Medical Mission Work	2 0 0	Enfield Highway, for W & O	0 18 6
Karby, Miss	1 1 0	Parker, Miss G. D. (Sale of eggs)	0 10 0	Forest Gate, Woodgrange Ch.	2 3 6
Do., for Congo	1 1 0	Smart, Mr. J., Elgin	0 10 0	Grove Road, Victoria Park, for W & O	8 0 0
Noel, Rev. Horace	5 0 0	Surtees, Mrs., Prince's Square, Harrogate, per Mr. W. Stead, Harrogate	500 0 0	Hackney, Mare St.	67 0 11
Parkinson, Mr. and Mrs., Skipton	1 11 6	Stoughton, Mrs., Working Party for Congo	5 0 0	Do., for Mr. Hewitt, Jamaica	2 19 6
Do., for W & O	0 10 6	T. T. R.	20 0 0	Hammersmith, West End	10 3 3
Rawlings, Mr. E., for Support of Missionary	172 0 0	Tucker, Mr. G.	1 0 0	Do., Avenue Road, for W & O	4 0 0
Roberts, Mr. Jno.	0 10 0	W. B. P.	25 0 0	Hampstead, Heath Street	20 0 0
Rushdon, Mrs.	3 3 0	Williams, Miss, and friends for Medicine for Miss Thorne	3 17 0	Do., for W & O	14 0 0
Sampson, Mrs. B. H., for China	1 5 0	Wilson, Mr. W. A., for Goolgar Shah	4 0 0	Harlington, for W & O	1 10 0
Do., for Congo	1 10 0	Y.M.M.A., 18, Wood Street	5 0 0	Harrow, Wealdstone, for W & O	0 10 0
Stockwell, Mr. J. N.	3 3 0	Under 10s.	0 12 0	Hawley Road, for W & O	10 0 0
Tritton, Mr. Jos. (monthly)	12 10 0	Do., for Congo	0 19 6	Hendon	40 5 5
Turk, Mr. T. E. (2 years)	4 0 0	Do., for Mr. Landels, Naples	0 6 0	Do., for W & O	2 0 0
Do., Children's box	2 0 0			Highbury Hill, for W & O	7 1 0
Weymouth, Dr. R. F.	3 3 0			Hounslow, for W & O	1 16 6
Williams, Mrs. H. (2 years)	1 10 6			Islington, Cross St.	12 19 2
Under 10s.	0 2 6			James Street, for W & O	1 2 0
				John Street Ch.	49 5 11
				John Street, Edgware Road	17 19 1
				Do., for Congo	1 0 0
				Kennington, North Street Sun. School, for Cameroons	1 12 6
				Kingsgate Street, for W & O	1 1 0
				Kilburn, Canterbury Road	1 17 9
				Ladbroke Grove Ch.	12 8 4
				Maze Pond Ch., for W & O	7 10 0

DONATIONS.

A. B., per Rev. C. H. Spurgeon	5 0 0
A. Friend, per Rev. J. B. Myers, for W & O	0 10 0
Do., for Congo	0 10 0
"A Friend, Brighton," for Congo	2 0 0
"A Hospital Nurse" for Congo	1 0 0
An Old Friend, for India	2 2 0
A Thank Offering, for China	3 0 0
Bath, for Congo	0 10 0
Belsey, Mr. T. F., for Congo	3 3 0
Blackwell, Misses L. and N., for N.P.	1 6 8
Brayfield, Mr. W.	0 10 0
C. D.	0 10 0

LEGACIES.

Roxburgh, the late Mr. Peter, of Edgbaston, Birmingham, by Mr. W. A. Roxburgh	500 0 0
Hindle, the late Mr. Robinson, of Haslingden, by Mr. J. F. Hindle	270 0 0
Do., for W & O	20 0 0

LONDON AND MIDDLESEX.

Abbey Road Ch.	21 3 6
Do., for W & O	8 15 1

Metropolitan Tabernacle, Sun. Sch., for Mr. Guyton	6	5	0
Peckham, Park Road Do., do., Sun. Sch., for N P, Ram Chunder Ghose	1	11	0
Do., Rye Lane, for W & O	20	0	0
Putney, Werter Road, for W & O	5	10	0
Do., Union Ch.	2	15	6
Do., do., for W & O (molety)	100	0	0
Do., do., Sun. Sch. (molety)	9	18	8
Spencer Place Ch. Sunday School	9	17	1
Stockwell, for W & O	1	0	0
Stoke Newington, Devonshire Sq. Ch., for W & O	4	0	0
Do., Sunday Sch., for N P	4	4	0
Stratford, Carpenter Road Sunday Sch.	5	0	0
Tottenham, for W & O	7	0	0
Trickingham	2	10	0
Do., Y.M.B.O., for G. C. Dutt	2	0	6
Upper Holloway	12	0	0
Do., for Congo	18	13	4
Do., Rupert Road Mission Sch.	2	11	6
Upton Chapel S. Sch., for N P	3	10	0
Vernon Ch., S. Sch.	3	1	5
Walworth Road	24	18	9
Do., Ebenezer S. S.	18	2	4
Wandsworth, East Hill S. Sch.	6	0	0
Wood Green, for W & O	3	11	9
Do., S. S., for N P	4	4	0
Do., S. S., for N P	1	2	2

BEDFORDSHIRE.

Cotton End, for N P	1	7	3
Cranfield	0	13	0
Do., for N P	0	14	0
Keysoe, for N P	0	7	6
Luton, Park Street, for N P	2	9	3
Do., Wellington St., for W & O	2	2	0
Renhold, for W & O	0	5	0
Do., for Congo	0	10	0
Shefford	10	15	6
Do., for W & O	0	18	0
Do., for N P	0	11	10
Stevington, for W & O	0	7	0
Toddington, for W & O	0	12	0

BREKSHIRE.

Bourton	14	2	0
Do., for W & O	2	0	0
Do., for N P	1	10	0
Newbury, for W & O	3	3	0
Reading, Wycliffe Ch.	3	19	8
Do., for W & O	5	0	0
Do., for China	4	8	11
Sunningdale, for W & O	0	8	0
Windsor, for W & O	2	12	0
Do., for N P	1	3	5
Wokingham, for W & O	5	0	0

BUCKINGHAMSHIRE.

Bierton, for W & O	0	4	6
Chesham, Sun. Sch., for N P	1	11	1
Cuddington, S. Sch., for N P	0	18	4

Drayton Parslow, for N P	0	6	6
Long Crendon, for W & O	1	0	0
Stantonbury, for W & O	0	7	0
Do., for N P	0	9	2

CAMBRIDGESHIRE.

Burwell, for N P	0	16	2
Causton, for N P	0	9	8
Cherryhinton, S. Sch., for N P	0	8	6
Grantchester, S. Sch., for N P	1	10	0
Harston, for W & O	1	0	0
Haddenham	0	10	0
Mildenhall	6	7	2
Do., for W & O	0	5	0
Soham	7	0	0

CHEESHIRE.

Birkenhead, Welsh Ch., for W & O	0	6	0
Do., Cathcart St.	2	2	0
Do., do., for W & O	0	18	5
Chester, Grosvenor Park	8	0	9
Do., for N P	1	9	0
Chester, Ebenezer Mission, for W & O	1	1	0
Do., for N P, China	5	0	0
Do., for N P, Bengal	5	0	0
Do., for N P, Delhi	5	0	0
Do., for N P, Victoria, West Africa	5	0	0
Do., for N P, Congo	5	0	0
Stalybridge, for W & O	0	10	0

CORNWALL.

Helston	7	0	9
Do., for W & O	1	8	5
Do., for N P	0	7	5
Do., for Italy	2	10	0
Truro, for N P	1	4	11

DERBYSHIRE.

Riddings, for N P	0	17	6
-------------------	---	----	---

DEVON.

Appledore, for N P	1	0	0
Bampton, for W & O	0	3	6
Barnstaple	44	18	10
Do., for W & O	2	0	0
Do., for Congo	0	10	0
Do., for N P	1	19	1
Bovey Tracey Sun. Sch., for N P	1	5	4
Combe Martin, for W & O	0	10	0
Kentisbury, for W & O	0	7	0
Devonport, Hope Ch.	4	14	7
Do., for W & O	1	5	0
Do., Morice Square	1	0	0
Dartmouth, for W & O	0	10	0
Exeter, South Street Ford, nr. Devonport, for W & O	12	10	0
Hemyock and Saint-hill	0	5	0
Do., for W & O	2	2	6
Do., for N P	0	8	6
Do., for N P	0	17	0
Honiton, for W & O	1	0	0
Moretonhampstead, Newton Abbet, East St., for W & O	2	18	0
Do., for N P	1	1	0
Torquay, for W & O	5	0	0
Do., for N P	7	0	0
Totnes, for W & O	1	15	0
Uffculme	2	5	0

DORSET.

Gillingham	2	10	6
Do., for W & O	0	11	0
Iwerne Minster	0	18	3
Do., for N P	1	10	8
Lyme Regis, for W & O	0	10	0
Piddletrenthide S. S.	1	9	6
Weymouth	7	2	5
Wimborne, for N P	0	5	0

DURHAM.

Bishop Auckland, for N P	0	7	4
Crook, nr. Darlington	0	6	2
Middleton Teesdale, for W & O	0	9	7
Do., for N P	1	1	8
Monkwearmouth, Enon Sun. Sch.	1	2	7
South Shields, Mile End Road, for W & O	1	0	0
South Stockton, for N P	1	18	6
Stockton-on-Tees S. School	0	18	0
Waterhouses, for N P	0	1	11

ESSEX.

Barking, for N P	1	10	6
Iford, for W & O	1	0	0
Leyton, for W & O	2	3	1
Do., Sun. Sch.	2	0	2
Leytonstone, for W & O	6	9	7
Do., Sun. Sch.	8	11	8
Romford, Salem Ch., for W & O	2	2	0

GLOUCESTERSHIRE.

Arlington Sun. Sch.	2	17	6
Brockley	12	0	1
Do., for W & O	0	14	2
Bourton-on-the-Water, for W & O	2	15	0
Cheltenham, Salem Church	23	6	6
Do., for W & O	7	16	6
Do., Golden Valley Sun. Sch. for Congo	0	7	5
Cheltenham, Cambridge Church	55	5	4
Gosington, Slimbridge, for W & O	0	4	0
Do., for N P	1	0	1
Hillsley	1	15	10
Milton, for N P	0	5	0
Wotton-under-Edge, for W & O	2	0	0
Yorkley, for W & O	0	7	0

HAMPSHIRE.

Andover	17	16	3
Do., for W & O	1	18	10
Blackwell, Common Sun. Sch. for N P	0	17	6
Bournemouth, for N P	1	16	6
Broughton, for W & O	2	18	1
Do., for N P	1	1	11
Fleet, for W & O (addl.)	0	2	6
Gosport, Grove Road, for W & O	0	15	1
Lockery	4	15	3
Do., for N P	3	2	3
Mottisfont	4	8	3
Do., for N P	2	1	3
Lyndhurst	0	12	4
Do., for W & O	0	10	0
Do., for N P	0	8	4

Milford, for W & O ...	0 10 0
Do., for N P	1 19 6
Portsmouth, Lake Road, for W & O ...	7 0 0
Poulner Ringwood, for N P	0 18 6
Romsey	0 6 3
Do., for W & O	2 14 0
Do., for N P	1 17 1
Shirley	1 9 0
Do., N P	0 16 0
outhsea, Elm Grove, for W & O ...	5 10 0
Westbourne	7 12 0
Do., for W & O	3 0 0
Do., for N P	2 11 10

ISLE OF WIGHT.

Newport	10 12 5
Do., for W & O	1 16 0
Do., for N P	2 7 7
Ryde, George Street, for W & O	2 0 0
Ventnor, for N P	0 18 0

HERTFORDSHIRE.

Boxmoor Sun. Sch.	8 4 4
Chipperfield	13 16 9
Do., for W & O	1 6 5
Do., for N P	4 3 4
Hemel Hempstead	0 6 1
Do., for W & O	2 17 9
Do., for N P	1 16 0
Hitchin	28 13 0

New Barnet, for W & O	5 0 0
Rickmansworth, for W & O	1 1 9
Do., for N P	1 19 3
St. Albans Tabernacle, for W & O ...	1 6 4

HUNTS.

Dean	0 4 0
Buckden, for W & O ..	0 6 6
Offord, for W & O ...	0 15 0
St. Neots, East St., for W & O	0 8 3

Per Mr. R. A. Reaney, Treas., for W & O ..	
Dean	1 0 0
Huntingdon	2 5 5
Kimbolton	0 15 0
Ramsey	1 1 0
St. Ives Free Ch.	2 17 9
St. Neots, Old Meeting	2 5 0
Woodhurst	0 10 0
Yelling	0 12 8

Less Moiety to London Missionary Society

5 13 5

KENT.

Ashford Sun. School ..	1 5 6
Do., for N P	6 8 6
Beckenham, Elm Rd., for W & O	4 11 0
Brabourne	1 15 4
Brasted	0 17 1
Do., for W & O	0 12 0
Do., for N P	1 16 2
Do., for Congo	2 2 7
Catford Hill	30 11 4
Chinstead, for W & O ..	1 8 6
Do., for N P	1 2 10

Crocken Hill S. Sch. ..	1 3 0
Dartford	3 19 11
Do., for W & O	1 10 0
Do., for N P	0 12 7
East Plumstead, Elm Street, for N P	0 3 6
Foots Cray, for W & O ..	2 10 0
Forest Hill, Sydenham Ch. Sunday School, for N P	5 18 7
Gravesend, Windmill Street Sun. Sch.	0 16 7
Do., for N P	1 15 0
Greenwich, South St. ..	22 18 0
Kingsdown	7 7 0
Maidstone, King St. Sun. Sch., for N P	1 0 0
Margate, for W & O	4 0 0
Plumstead, Conduit Road	15 1 6
Ramsgate, Ellington Ch., for W & O ...	1 0 0
Do., for N P	1 8 6
Sittingbourne, for W & O	1 14 0
Smarden, for W & O ..	0 10 6
Shooter's Hill Road Sunday School	21 12 2
Tonbridge Sun. Sch.	10 9 3
Tunbridge Wells	1 1 0
Do., for W & O	2 2 0
West Malling Sunday School	3 3 10

LANCASHIRE.

Barrow-in-Furness, Abbey Rd., for N P ..	1 1 8
Boiton, Zion, for W & O ..	0 10 0
Bootle	14 10 2
Do., for W & O	2 10 9
Do., for India	1 0 0
Do., for China	1 0 0
Do., for Japan	1 0 0
Do., Sun. Sch.	13 5 3
Do., Welsh Ch.	2 13 0
Do., for Italy	1 0 0
Bury, Knowsley St., for W & O	0 10 7
Cloughfold, for N P ..	0 9 9
Dalton-in-Furness, for N P	1 13 6
Goodshaw, for W & O ..	2 0 0
Lancaster	25 0 0
Liverpool, Myrtle St. ..	79 10 10
Do., for W & O	60 0 0
Do., for China	11 10 0
Do., for Congo	0 2 6
Do., Juvenile, for School Work under Mr. East, Jamaica ..	25 0 0
Do., do., do., under Mr. Randall, do. ...	15 0 0
Do., do., do., under Mr. Hutchins, do. ...	20 0 0
Do., do., do., under Mr. A. G. Jones, China	10 0 0
Do., do., do., under Mr. Wall, Italy ...	10 0 0
Do., do., do., under Mr. Landels, do. ...	5 0 0
Do., do., do., under Mr. Hay, Victoria, West Africa	10 0 0
Do., do., for do., at Liverpool Station, Congo	10 0 0
Do., Pembroke Ch., S. Sch., for China ..	5 0 0
Do., do., for Congo ..	10 0 0
Do., do., Cameroons ..	5 0 0
Do., do., Mr. Walker, Italy	5 0 0

Do., Fabius Ch. S. S., for N P	0 16 6
Do., Everton	4 2 8
Do., do., for N P ...	4 11 3
Do., Seacombe, Welsh Ch.	0 12 0
Manchester, on account, per Mr. T. Spencer, Treasurer ..	87 9 11
Do., Brighton Grove, for W & O	1 2 10
Do., do., for N P	2 2 8
Oswaldtwistle, for W & O	2 11 6
Do., for N P	5 12 0
Preston, Fishergate, for W & O	1 6 6
Southport, Houghton Street	30 0 0
Do., for W & O	5 0 0
Ulverston, S. Sch.	1 11 6

LEICESTERSHIRE.

Blaby, for W & O	2 7 0
Husbands Bosworth ..	3 11 0
Do., for W & O	0 9 9
Do., for N P	2 3 6
Leicester, Belvoir St. ..	44 11 0
Do., for Congo	12 0 0
Do., Harvey Lane Sunday School	8 3 11
Do., Belgrave Road Tabernacle	2 14 0
Do., Emanuel Ch., for W & O	1 1 0
Melton Mowbray, for W & O	1 8 6
Oadby, for N P	1 18 2
Palton and Monks Kirby, for N P	0 5 6

LINCOLNSHIRE.

Boston Salem, for N P ..	0 16 0
Gt. Grimsby Tabernacle ..	44 7 8
Do., for N P	1 5 10

NORFOLK.

Cossey, for N P	0 16 0
East Dereham	3 10 0
Foulsham, for W & O ..	0 10 0
Lynn, Union Ch.	8 8 7
Do., for W & O	1 4 3
Norfolk (on account) ..	88 0 8
Norwich, St. Mary's, for W & O	15 0 0
Do., Unthanks Rd., for W & O (addl.) ..	0 10 0
Old Buckenham	3 0 0
Do., for W & O	2 10 0
Do., for N P	2 0 0
Marham, for W & O	0 15 0
Shelfanger, for W & O ..	0 12 0
Worstead, for W & O ..	6 15 0
Do., for N P	6 17 3
Yarmouth, Park Ch., for W & O	4 15 2

NORTHAMPTONSHIRE.

Aldwinkle	1 0 0
Braunston, for N P ...	0 8 9
Bugbrook	0 18 0
Clipstone	2 15 0
Do., for N P	2 17 6
Earls Barton, for N P ..	0 7 6
Kingsthorpe, for W & O	0 10 0
Do., do., do.	4 6 6
Kislingbury	1 12 2
Long Buckby, for N P ..	1 12 2
Moulton and Pitsford, for W & O	1 1 0

Northampton, Prince's Street.....	20	15	0
Do., for Africa.....	2	0	0
Do., for W & O.....	1	15	0
Do., for N P.....	1	0	0
Do., Union Ch. Sunday School.....	1	10	0
Rushden, for W & O.....	2	0	0
Roads, for W & O.....	0	10	0
Towcester.....	8	8	0
Do., for W & O.....	1	0	0
Weston by Towcester, for W & O.....	0	7	3
Woodford.....	0	9	6
Do., for W & O.....	0	10	0

NORTHUMBRELAND.

Berwick-on-Tweed.....	26	10	4
Do., for W & O.....	6	5	3
Do., for Congo.....	2	0	0
Newcastle, Scotswood Road.....	1	7	7
Do., for N P.....	0	18	0

NOTTINGHAMSHIRE.

Collingham, for W & O.....	0	7	0
Do., for N P.....	1	0	3
Nottingham, Derby Road, for W & O (2 years).....	16	1	6

OXFORDSHIRE.

Caversham, for W & O.....	7	7	0
Do., for Brittany.....	5	0	0
Coate, Standlake Sun. School, for N P.....	1	1	7
Henley-on-Thames, for W & O.....	0	14	3
Hook Norton.....	3	4	0
Do., for W & O.....	0	13	6
Do., for N P.....	0	17	0
Little Tern, for W & O.....	0	10	0

SHEFFSHIRE.

Newton, Craven Arms, for W & O.....	0	4	0
Do., for N P.....	0	11	2
Smallbeach.....	0	15	0
Do., for N P.....	1	0	6
Whitchurch.....	8	2	6

SOMERSETSHIRE.

Bridgwater.....	4	6	4
Bridgwater, on account, per Mr. H. Leonard, Treas.....	20	0	0
Do., Buckingham Ch., for W & O.....	5	12	7
Do., King Street, for W & O.....	4	4	8
Do., Tyndale Ch., for W & O.....	15	1	4
Do., do., for N P.....	0	19	2
Do., Totterdown, for N P.....	0	13	9
Do., Thrissell St., for W & O.....	2	0	0
Do., Fishponds, for W & O.....	2	2	0
Do., Philip Street, for W & O.....	1	15	0
Crewkerne, for W & O.....	0	5	0
Fivehead and Isle Abbots.....	0	12	0
Do., for W & O.....	0	8	0
Frome, Baden Lane, for W & O.....	2	0	0
Do., Nalsh Street, for N P.....	0	2	0

Hatch Beauchamp.....	10	0	0
Highbridge, for N P.....	0	17	0
Keynsham.....	0	7	8
Do., for N P.....	1	12	0
Do., for Congo.....	0	10	6
Fill, for W & O.....	0	8	3
Street, for W & O.....	0	10	0
Taunton, Silver St.....	75	3	10
Do., do., for W & O.....	2	2	0
Do., do., for N P.....	0	19	6
Do., Albemarle Ch. Do., do., for N P.....	1	13	0
Do., do., for N P.....	1	13	0
Wachet, for W & O.....	0	15	0
Wedmore.....	12	6	8
Do., for W & O.....	0	7	6
Do., for N P.....	3	4	9
Wells.....	3	11	6
Do., for W & O.....	1	6	9
Wincanton, for W & O.....	0	15	0
Do., for N P.....	1	17	1
Williton Sun. Sch., for N P.....	1	11	2

STAFFORDSHIRE.

Bilston, for W & O.....	1	7	6
Burton-on-Trent, Station Street.....	4	19	1
Hanley.....	9	17	0
Do., for W & O.....	0	15	0
Do., for China.....	1	1	0
Do., for Congo.....	2	2	0

SUFFOLK.

Bardwell.....	0	12	3
Rattlesden.....	2	0	0
Do., for W & O.....	1	0	0
Do., for N P.....	2	13	0
Sudbury.....	2	15	7
Do., for N P.....	0	19	8

SURREY.

Cheam, for W & O.....	1	2	6
Do., for N P.....	2	4	9
Croydon, S. Sch.....	3	15	7
Do., for N P, Delhi.....	17	0	0
Dorman's Land.....	0	9	9
Do., for China.....	0	10	6
Dulwich, Lordship Lane S.S., for China.....	0	10	0
Redhill, for N P.....	0	5	0
Do., for Congo.....	0	4	0
Roshampton.....	4	2	7
Do., for Congo.....	0	11	4
Sutton, for Mr. Guyton's N P.....	0	16	0
Woking, for W & O.....	1	1	0

SUSSEX.

Brighton, Bond St. S. Sch.....	9	17	9
Do., Queen's Sq., for Congo.....	2	12	0
Lewes, for N P.....	2	2	0
Worthing, for N P.....	2	11	3

WARWICKSHIRE.

Alcester.....	14	0	9
Attleboro', Nuneaton for W & O.....	0	11	7
Birmingham, per Mr. T. Adams, Treas.....	302	8	8
Stratford-on-Avon.....	4	4	4
Do., for W & O.....	2	1	8
Studley, for N P.....	0	16	9

WILTSHIRE.

Acton Turville, for W & O.....	0	5	0
Salisbury.....	0	15	0
Do., for W & O.....	6	18	6

Trowbridge, Back St., for W & O.....	5	0	0
Trowbridge, Bethesda 17.....	4	9	
Do., for W & O.....	1	0	0
Warminster, for W & O.....	1	10	0

WORCESTERSHIRE.

Bromsgrove, New Rd.....	2	14	9
Do., for W & O.....	1	8	8
Evesham.....	9	3	3
Do., for W & O.....	2	0	0
King's Norton.....	2	11	0
Redditch, for W & O.....	0	10	0
Shipston-on-Stour.....	2	9	0
Do., for W & O.....	0	10	0
Stourbridge.....	9	10	11
Do., for W & O.....	1	1	0
Tenbury.....	1	11	6
Upton-on-Severn.....	1	1	0

YORKSHIRE.

Arnley, for W & O.....	0	13	6
Barnsley, for N P.....	1	3	0
Brearley, Luddenden Foot, for W & O.....	1	8	0
Halifax, Pellon Lane.....	40	17	6
Do., for W & O.....	3	1	6
Do., Sun. Sch.....	9	3	2
Harrogate.....	2	3	4
Do., for W & O.....	6	17	6
Do., for N P.....	4	16	6

Less expenses.....	13	17	4
	1	13	6

Huddersfield, for W & O.....	12	3	10
Leeds, South Parade.....	33	11	2
Do., do., for Goolzar Shah, Simla Mission.....	20	0	0
Do., Blenheim Ch., for W & O.....	3	1	0
Do., do., Juvenile.....	31	9	7
Do., Burley Road Juv., for Congo.....	27	6	0
Do., York Road, for W & O.....	0	10	6
Malton, for W & O.....	0	10	0
Rawdon, for W & O.....	4	14	4
Rishworth.....	2	0	0
Do., for N P.....	1	12	4
Shipley, Bethel, for W & O.....	1	1	0
Todmorden, Roomfield Ch., for W & O.....	0	10	0

NORTH WALES.

DENBIGHSHIRE.

Brymbo, for W & O.....	0	7	11
Llanaelhaiarn, Saron, for N P.....	0	12	0
Rhos Ruabon.....	0	17	0
Wrexham, Chester St.....	5	5	0
Do., Sun. Sch.....	8	14	5

FLINTSHIRE.

Tryddyn, for N P.....	0	11	5
-----------------------	---	----	---

MONTGOMERYSHIRE.

Cwmbellau, for N P.....	0	10	0
-------------------------	---	----	---

SOUTH WALES.

CARMARTHENSHIRE.

Aberduar, for N P.....	0	8	0
Llandilo, for N P.....	0	14	8

GLAMORGANSHIRE.			Do., for <i>N P</i>	12 4 6	FOREIGN.
Canton, Hope Ch.,			Do., Crown Terrace,		AMERICA.
for <i>W & O</i>	5 3 6		for <i>W & O</i>	5 5 0	Princeton, N. J.,
Cardiff, Bethel, Mt.			Do., S. Sch., for <i>N P</i>	10 1 0	Wilder, Mr. R. G.,
Stuart Square.....	5 4 7		Do., Academy St.		for Congo.....
Do., Tabernacle.....	80 4 7		Sun. Sch., for <i>N P</i>	5 0 0	<u>1 0 0</u>
Do., do., for <i>China</i>	3 0 0		Airdrie, for <i>W & O</i> ...	1 7 0	
Do., Tredegarville	1 8 8		Do., for <i>N P</i>	4 9 7	
Do., do., for <i>W & O</i>	4 4 0		Anstruther, for <i>N P</i> ...	1 5 0	
Do., do., for <i>N P</i>			Do., for Congo.....	5 0 0	EUROPE.
<i>Farraknagur</i>	7 10 0		Burray, for <i>N P</i>	1 12 9	Norway, Skein S. S.,
Do., Long Cross.....	1 8 0		Cupar.....	8 10 0	per Mr. G. Hubert,
Do., Ebenezer Ch.,			Do., for <i>W & O</i>	1 18 0	for Congo.....
Pearl St.....	0 10 0		Do., for Congo.....	6 10 0	Turkey, Constanti-
Do., Woodville Rd.	14 2 3		Edinburgh, for <i>Italian</i>		nople, Bebeck S. S.,
Deri, for <i>N P</i>	3 5 0		<i>Missions</i>	49 12 0	per Mr. W. Sellar,
Swansea, Mt. Plea-			Do., Bristo Place,		for Congo.....
sant.....	35 0 0		for <i>W & O</i>	13 9 0	<u>6 7 6</u>
Do., for <i>N P</i>	5 0 0		Glasgow, for <i>Italian</i>		
Trealaw, Bethlehem,			<i>Missions</i>	25 0 0	WEST INDIES.
for <i>N P</i>	3 14 4		Do., Adelaide Pl....	73 0 0	Bahamas, per Rev. D.
Ystalyfera, Soar.....	2 16 8		Do., Cambridge St.		Wilshere, Nassau,
			Sun. Sch.....	2 10 0	Zion, for <i>W & O</i>
			Greenock, George Sq.,		Do., do., for Congo
			for <i>W & O</i>	0 7 6	Do., Sun. Sch., for
			Kirkcaldy.....	2 0 0	Congo.....
			Old Cumnock, for		Do., do., for <i>Educa-</i>
			<i>W & O</i>	0 5 0	<i>tion of a boy, Congo</i>
			Do., for <i>N P</i>	1 11 9	Fox Hill, for Congo...
			Pitlochry.....	1 10 8	San Salvador.....
			Selkirk Sun. Sch....	1 12 0	Ragged Island.....
			Tullyneet, for <i>N P</i> ...	3 11 0	<u>18 16 8</u>
			IRELAND.		SPECIAL DONATION FOR
			Carrickfergus.....	1 1 3	CHINA OUTFIT FUND.
			Do., for <i>W & O</i>	1 12 0	Gould, Mr. J., Bristol
			Do., for <i>N P</i>	3 6 9	<u>5 0 0</u>
			Waterford, for <i>N P</i> ...	4 4 3	
			CHANNEL ISLANDS.		SPECIAL CONTRIBU-
			JERSEY.		TIONS FOR SPEZZIA
			St. Hellers, Grove St.		MISSION.
			Sun. Sch.....	4 4 6	Hendon.....
			Do., for <i>N T</i>	4 15 6	<u>1 5 0</u>

ACKNOWLEDGMENTS.

THANKS are presented to friends for Boxes and Parcels for Missionaries as follows :-
 To Mrs. Thompson, High Wycombe, for Boxes of Clothing for Mr. Richardson, Bakundu.
 Miss Shirley, Hendon, for Clothing for Cameroons.
 Miss Starling, Sutton, for Box of Clothing for Miss Given Thomas.
 Rev. T. G. Rooke, M.A., Rawdon, for Magic-Lantern Slides for Rev. J. G. Kerry, India.
 Miss Williams, Northampton, for Homeopathic Medicine for India.
 Friends at Redhill, for Jackets for Congo.
 Mrs. Wheeler, Norwich, for Parcel of Clothing for Mrs. Kerry, India.

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 are destined 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.