

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1886.



GROUP OF TŌDAS. (See page 398.)

THE MISSIONARY HERALD.

The Congo Mission.

DESTRUCTION OF STANLEY POOL STATION BY FIRE.

FROM the following letters, just received, it will be seen that a very heavy pecuniary loss has fallen upon the Congo Mission, amounting, so far as present estimates show, to no less a sum than

£3,000,

and crippling, at any rate for a season, the establishment and equipment of the new up-river stations.

Immediately on the receipt of these sad tidings, steps were taken to despatch further stores and supplies; and, ere the current issue of the *MISSIONARY HERALD* can be in the hands of our readers, large shipments will be on their way to the Congo.

This severe loss, coming at a time when the financial resources of the Society are already taxed to their utmost to meet the heavy permanent liabilities consequent upon recent and large extensions in India and China, cannot but cause grave anxiety and concern to the members of the Committee, a feeling which, they feel well assured, will be shared by the entire constituency of the Mission.

It is certainly most desirable that this loss should be recouped by *special contributions*, and not come upon *the ordinary receipts*. The Committee, therefore, venture with all confidence to appeal to friends of the Congo Mission to come to their assistance at this time, and, by a special

and united effort, to raise a sufficient fund to replace the lost stores and equipments.

The prospects of the [Congo Mission were never so bright as they are to-day.

Letters received by the last mail report that in some parts "there is a great awakening among the people; special meetings are being held daily, and there are very many inquirers seeking to know more of Jesus; the people listen to the story of the Cross as they never did before, and a time of special blessing seems close at hand."

"Much of the pioneering work has been done," writes one of the brethren, and "on all sides there are cheering indications; the people delight to listen to the story of the Cross, and school work is greatly prospering."

The Committee desire very earnestly to urge upon the generous and prompt consideration of the churches, the touching appeal contained in Mr. Comber's letter printed below.

It is of urgent importance that PROMPT aid be rendered. A large outlay has already been incurred, and as the Committee are at present heavily under loan to their bankers, in order to meet ordinary payments, they are not in a position to meet such a large extra demand upon the resources of the Society without grave and pressing difficulty. A united effort would at once secure all that is needed, and supply the requisite funds for replacing the lost stores and equipments.

With all earnestness the Committee appeal to the friends of the Congo Mission to come to the help of the Society under these special and trying circumstances.

LETTER FROM MR. H. G. WHITLEY.

"B. M. S., Arthington,
 "Stanley Pool,
 "Congo River.
 "Friday, June 25th, 1886.

"MY DEAR MR. BAYNES,—I regret to say it becomes my painful duty to inform you of a very heavy loss which our Mission has sustained, in the destruction by fire of all the stores at this station, together with the goods contained in them.

"This terrible disaster occurred yesterday, while I was temporarily, though unavoidably, absent from the station. You are aware that we are removing

Arthington Station from its old inconvenient site on the top of Kintambo Hill to a plot of ground which we have secured near to Kinshassa. Mr. Biggs has been living at this new station superintending the erection of the various buildings, and in view of the expected return of the *Peace*, a comfortable house had been prepared for Mr. and Mrs. Grenfell. To save us the heavy labour and expense of transporting the necessary material, furniture, &c., overland, Mr. Glenssk, of the A.B.M.U., very kindly has placed the *Henry Reed* at our disposal for a few runs, and we have thus been able to

get a considerable amount of building material, &c., conveyed to Kinshassa in a short space of time. Yesterday, as Mr. Glenesk purposed going to Kinshassa to procure grass for building, he again offered to carry a load for us. I gladly seized the opportunity, and the steamer was soon laden with the remainder of the galvanised iron sheets and wooden doors and windows sent out for the substantial re-erection of the new station. We also carried a few of Mr. Grenfell's boxes, a number of goats, food for Mr. Biggs' men, and other articles, making altogether a good load.

"I took six men with me, to assist on the steamer and to unload. We left Ntamo at 8.15 a.m., and reached Nshassa in about fifty-five minutes; the steamer was unloaded as fast as possible, and, after breakfast with Mr. Biggs, the steamer left at 12.15 p.m. for a short run into the Pool, while Mr. Glenesk's men were collecting more grass. Mr. Biggs accompanied us, and we intended to return in such time as would permit us to load up the remainder of the grass, and be down to Ntamo by about 5.30 p.m. On our return to Kinshassa, at about 4.30, however, we were met on the beach by Mr. Greshoff, who told us that our Ntamo station was burned to the ground. With all possible speed we ran down to Ntamo, and ascended the hill, to find the smouldering ruins of all our stores and their valuable contents.

"THE FIRE.

"I had left the station under the charge of our best carpenter, H. A. Shaw, of whom you have heard formerly in connection with the *Peace*. He is a steady, industrious, and trustworthy man, and has frequently had sole charge of one or other of our stations. He was alone for some months at Bayneston during the time we were so short-

handed here. With him were left four hands and two boys. When the fire occurred, Shaw at once wrote to Mr. Biggs a short note, and, in Mr. Biggs' absence, Mr. Greshoff kindly opened the note, and sent off thirty or more of our Kinshassa workmen to Ntamo; but, as all the Ntamo houses were of grass, the wreck was complete long before these men arrived. Baron von Nimptsch, Chief Administrator of the Government of the Congo Free State of Leopoldville, at once rendered all the assistance in his power, and 140 Kaffirs who had lately arrived with Capt. Coquilhat were called in to help but all to no purpose. A few boxes were saved by tearing down the walls of such stores as could be approached, but I do not think their value will exceed £100.

"ORIGIN OF THE FIRE.

"I have made various enquiries into the origin and progress of the fire, to the clear comprehension of which a plan of the station will be necessary. (*See plan of Station on next page.*)

"During the two previous weeks I had had my men at work clearing away the long grass from around the station, on purpose to lessen the risk of fire. This work was completed with the exception of a small piece at A on the plan. Yesterday a strong breeze was blowing from the southward of west, that is, from the top right-hand corner of the plan down towards the bottom left-hand corner. Shaw says that while at work at about 11.30 a.m., a grass fire came through the bush towards the fowl-house. He at once got his few hands together and with branches they succeeded in beating out the advanced edge of the fire, only to find that the wind had carried sparks right over the fowl-house and goat-yard, and set fire to store B. Shaw at once rang the bell to call assistance, and with the few

done, and men were put on the roofs of the old dwelling-houses to put out falling sparks there, while a cordon was formed down the hill to arrest the further march of the fire through the grass, as the station of Leopoldville was seriously endangered. Capt. Coquilhat says that he and the other gentlemen at Leopoldville were just sitting down to breakfast when they heard the bell, when they at once hastened up, and proceeded as I have already described. The fire burnt fiercely for some hours, and, when they thought it was all over, house K caught, and soon was levelled with the ground. When I arrived the fire had been got under, and we immediately set all hands to work to secure from amongst the embers all that was of the least value. They worked till pretty late, and then we set a strong watch until dawn, when our work of salvage was renewed, and is now going on.

"SAD DESTRUCTION.

"You will see by the plan that all the goods stored here for the outfitting of our three stations up river have been completely destroyed. The barter stock of this station also, and, worse than that, all our steamer fittings and gear. Of private goods, Messrs. Charters, Davies, Grenfell, Bentley, and I have lost large quantities, and of provisions Messrs.

Charters and Davies have lost all that they had here. Mr. Biggs has lost a considerable proportion of his, and, I believe, Mr. Grenfell also. I have lost nearly the whole of mine.

"I am very sorry to say also that our best men—James Showers, John Greenhough, and Jonathan Scott—have lost all that they had here, which, I suppose, will be the major portion of their personal property.

"I have written down river for any goods for this station which may be in the country to be sent up at once, and they will be stored at Kinshassa, where stores are now being prepared for their reception. We shall not, of course, build here again. As all the stores for new stations are destroyed, we shall use up here anything at all available—such as nails, &c. In the meantime, we are absolutely without supplies of any sort for barter stock, except damaged wire, which, I fear, the people will not take.

"We expect Mr. Grenfell down daily, and, with his aid in valuing the steamer gear lost, we hope to be able to estimate the total loss, which it is evident will be very heavy. I send this down country at once, to make sure of catching the mail.

"Yours faithfully,

"H. GEO. WHITLEY.

"A. H. Baynes, Esq."

LETTER FROM REV. T. J. COMBER.

"Wathen Mission Station,

"30th June, 1886.

"MY DEAR MR. BAYNES,—With this you will receive from Mr. Whitley the news of our terrible disaster at Stanley Pool—all our Arthington stores burnt to the ground. The loss is simply appalling. All the goods ready for three new up-river stations, stored at Arthington to be at hand directly our numbers

would permit of our going forward (the time is now at hand), are destroyed. This alone means over £1,000. All the barter-stock (Congo monies) of Arthington Station and for the *Peace*, certainly £800. All the gear, extra fittings, tools, &c., of the *Peace*, value of which can only be correctly estimated by Mr. Grenfell; and also a large quantity of the personal belongings of Messrs. Grenfell, Whitley, Char-

ters, Biggs, and Davies—food stores, clothing, books, &c. I question very much if £3,000 will cover this terrible loss. It is so fearful that I shrink from the figures as they stare at me from the paper I am now writing upon. All the details about this fire are in Whitley's letter. From our other stations we are trying to supply the immediate needs of our brethren at Arthington. Mr. Davies is here *en route* for that station, but they write for him to stay at Wathen, as they are in straits themselves for want of food. I am sending by this mail to Mr. Bennett to re-ship all the things for the new up-river stations, as Bentley will be here I hope shortly, and we shall then be waiting for goods to commence our new up-river stations.

"THE FIRE.

"The stores appear to have caught fire from the annual grass-burning, which is sometimes prematurely and carelessly carried on. Who fired the grass it is impossible to say. Our houses being all of wood, bamboo and grass, they ignite very readily. It is almost a wonder that this is the first fire we have had in our mission, save two insignificant conflagrations at the same station. It teaches us that we must have permanent buildings of brick or stone, corrugated iron, or entirely of plank. These we are pushing forward, as I think you know. At Underhill Station we have our beautiful plank house, and a small iron store; at San Salvador our old stone house, though with thatch roof; at our new Arthington site (Nshasha), one house, at any rate, of corrugated iron and wood, also thatched; and here at Wathen the pretty little clay and timber house (thatched), built by Mr. Darling. At Arthington brick-making has commenced. Here we have many thousands of bricks already made, and

five thousand are to-night burning in our kiln. I hope we shall soon have some brick houses built.

"WHAT OF OUR TERRIBLE LOSS.

"But what is to be done about this terrible loss of mission property? We must appeal to our special Congo Mission friends. I do not think the ordinary Mission funds should suffer in any way. WE WANT A SPECIAL SUBSCRIPTION LIST TO BE OPENED, AND SPECIAL COLLECTIONS TO BE MADE IN OUR CHURCHES — AY! AND OUR SUNDAY-SCHOOLS TOO. I should like to appeal specially to our London churches, and to ask our many staunch and nobly generous friends in our dear old City of London to come to our help at this time. It is not so interesting as to subscribe to a new station or a new steamer, I know, but it is our great and present pressing need, and this surely will excite sympathy.

"I believe the London churches can and will cover this loss, without going to the provinces. Perhaps I am too presumptuous—I don't know. But it would be a noble THING IF LONDON BAPTIST CHURCHES WOULD TAKE THE MATTER IN HAND ALONE, AND WE MIGHT AFTERWARDS APPEAL TO PROVINCIAL CHURCHES FOR OUR NEW UP-RIVER STATIONS.

"GOD'S HAND.

"Of late much earnest prayer has been ascending on our behalf that we might be kept in life and health. Our God has been answering these prayers in a marked way. From June, 1884, to June, 1885, six of our number were stricken down by death; from June, 1885, to June, 1886, we have only had to mourn the loss of one—dear Maynard.

"The *Peace* is just 'safe home in port' after her long four months' cruise

Mr. and Mrs. Grenfell and Charters all well. Grenfell writes me : 'The whole of the upper river, which was so uneasy, is as quiet as pastoral Wilts, no single sign of hostility anywhere, and plenty of food. We passed no group of towns without entering into friendly relations. All is well up river, and very promising.' (Truly the *Peace*, with our brethren, Grenfell and Charters, is doing splendid work.) Have not our friends a thankoffering due to our Lord for His rich mercy towards us? Will they not in a noble way, worthy of the crusade we are trying to wage on the Congo, give us the special help we now ask for? It is no glory with us that we give our lives, living here exiled from the dear presence of those we love in the home-

land, no honour to us, 'necessity is laid upon' us, we can do no other. I believe, too, hundreds in London envy us our work, and would press forward to this crusade, but their circumstances, age, family ties, &c., prevent. We will try and do our part. They will not, I think, shrink from theirs.

"Friends at home, I pray you come now to our help, and come at once.

"I must not write more as the mail must be dispatched.

"With affectionate regards to you, dear Mr. Baynes (in which my colleagues here join),

"I remain,

"Yours very sincerely.

"T. J. COMBER.

"A. H. Baynes, Esq."

BAPTIST MISSIONARY SOCIETY.

AUTUMNAL MISSIONARY MEETINGS

TO BE HELD IN BRISTOL ON

TUESDAY, OCTOBER 5th, 1886.

WE have great pleasure in making the following announcements respecting the Meetings to be held next month in the City of Bristol.

The nature of the arrangements which have been made, together with the well-known missionary spirit of the Bristol friends, lead us to anticipate meetings of no ordinary interest.

TUESDAY MORNING.—7 O'CLOCK A.M.

MISSIONARY SERMON TO YOUNG MEN,

By W. P. LOCKHART, Esq., of Liverpool.

10 O'CLOCK A.M.

A PUBLIC MISSIONARY CONFERENCE.

Chairman: Sir S. MORTON Peto, Bart.

Short Papers will be read on

PRESENT-DAY ASPECTS OF MISSION WORK"—

In India, by the Rev. SAMUEL VINCENT, of Plymouth;

In China, by the Rev. RICHARD GLOVER, of Bristol; and

In Africa, by the Rev. W. J. HENDERSON, B.A., of Coventry.

A Resolution in connection with these Papers will be moved by the Rev. EDWARD MEDLEY, B.A., of Nottingham, and seconded by W. R. RICKETT, Esq., of London, to be followed by Conference.

IN THE AFTERNOON, AT 3 O'CLOCK,

THE AUTUMNAL MISSIONARY SERMON

Will be preached by

The Rev. J. OSWALD DYKES, D.D.,

Of Regent's Square Presbyterian Church, London.

IN THE EVENING, AT 7 O'CLOCK,

A PUBLIC DESIGNATION & VALEDICTORY SERVICE

WILL BE HELD IN

COLSTON HALL.

Chairman: CHAS. TOWNSEND, Esq., J.P., Bristol.

The following missionaries will be present and take part:—The Rev. Dr. Carey, late of Delhi; and Mr. Herbert Anderson, of Rawdon College, missionary-elect to India; the Rev. S. B. Drake, of China; the Revs. R. Wright Hay, of Victoria, and T. Lewis, of Cameroons, West Africa; the Rev. H. K. Moolenaar, of the Congo; the Rev. R. Walker, of Italy; and the Rev. Geo. Gray, missionary-elect to Ceylon.

The General Secretary will describe their fields of labour, and a special address to the departing brethren will be delivered by the Rev. A. MACLAREN, D.D., OF MANCHESTER, after which the missionaries will be commended in prayer by the Rev. J. T. BROWN, OF NORTHAMPTON.

Collections will be made, after the close of each service, on behalf of the Baptist Missionary Society.

“The Quarterly” on Modern Christian Missions.

WE are pleased to direct attention to an important and valuable article in the current number of the above “Review.” The extracts we quote will be read with deep interest.

The article begins thus:—

“Exactly one hundred years ago, a little parlour in Northampton was the scene of an incident which, although trivial enough in its circumstances, is well worth recording as a landmark in the evolution of modern missionary enterprise. The Baptist ministers of the district being assembled for edifying converse, and a definite subject for discussion being needed, suggestions were invited from the younger brethren by the senior of the company, a Mr. Ryland, father of the better known Dr. Ryland, who during the first quarter of the present century occupied a leading position in the Baptist denomination. A pause followed, which at length was interrupted by the modest and hesitating, yet earnest, voice of a young man of twenty-five, a poor village shoemaker, who, while earning his livelihood by cobbling, had sufficiently educated himself to obtain acceptance as a local preacher in the neighbouring chapels. What he ventured to propose for discussion was the question, ‘Whether the command given to the Apostles, to teach all nations, was obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?’ It seems that the question, harmless as it looks now, fell like a bomb-shell into the midst of the startled audience. ‘You are a miserable enthusiast,’ shouted the grey-headed president, ‘for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first.’

“The humble enthusiast of this story was William Carey, who seven years later sailed for India to raise the standard of the Cross among the heathen and Mohammedans of that vast peninsula; and after forty years of devoted and successful labours, which earned for him the title of the ‘Father of modern English missions,’ was laid to rest in his own settlement at Serampore, honoured and lamented by all the noblest and best in the land of his adoption.”

After referring to Southey’s defence of Carey against the ribald attacks of Sydney Smith, the writer proceeds:—

“We have called the incident, which redeemed from insignificance the little Baptist meeting at Northampton in 1786, a landmark in the history of missions, because it strikingly marked their darkest hour just before the dawn of their brightest day. At that time the evangelising energy of Christendom had almost died out. From these islands, happily now the source and centre of the grandest and most systematic attempt to scatter the darkness of heathendom that the world has ever seen, there was not in the foreign mission-field a single labourer of any religious denomination whatsoever! The Church of England, Southey wrote, had learning and talent, but its age of fermentation had long been over.

Not that it was doing absolutely nothing, or had no eye except for its own home concerns ; but it failed to find so much as one among its sons to carry forth the Gospel torch where darkness still brooded over the nations. Its oldest religious Association, the venerable and large-hearted Society for Promoting Christian Knowledge, founded nearly a hundred years before, had in its youth heard with sympathy and joy of the sending forth of the little Lutheran mission, under the protection of the Government of Denmark, to labour among the natives of the Danish settlements on the extreme south-east coast of India, and for three quarters of a century had been year by year giving its generous support ; but no Englishman, cleric or lay, had ever moved a finger in personal help. No lips, touched by the fire from the altar, exclaimed, 'Here I am, send me.' To honour the devoted Lutherans was one thing, to imitate them quite another. In vain did the Primate, Archbishop Wake, the President of the Society, address to them, in 1718, the following glowing eulogium :—

“Your province, brethren, your office, I place before all the dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes ; let them glitter in purple, in scarlet, or in gold ; let them seek the admiration of the wondering multitudes, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame.’

“No Englishman’s heart burned within him ; and as the eighteenth century drew to its close, what between the growing rationalism of Germany and Denmark, and the wars which swept over the Carnatic, this coast mission, made illustrious by the apostolic labours of Swartz during half a century, but never in its palmiest days sustained by a European staff larger than could be counted on the fingers, languished and dwindled till it sank into a state almost of inanition. What other small contribution towards the extension of Christendom was made by England during that dark century was almost entirely confined to the North American Colonies, to which help was occasionally sent by the Society for the Propagation of the Gospel to carry on the labours begun by Eliot in the preceding century for the conversion of the Indians ; but even this was a Colonial rather than a British enterprise, the mother-country having little direct share in it. It remains literally true that when the Northamptonshire cobbler propounded his question, not a single native of Britain was engaged in pioneering the way of the Gospel among the heathen.”

* * * * *

“Look, then, where one might, at the moment when, a hundred years ago, in the village shoemaker’s heart the fire of missionary zeal was kindled, the prospect of the extension of Christendom in any appreciable degree by the winning over of the outlying world to the Gospel must have seemed like a Utopian romance. Yet the hour had come for the Divine Spirit to breathe upon the stagnant churches, and raise out of them an army of evangelists. The humble enthusiast, whose one consuming idea was, to use the Prophet Jeremiah’s striking phrase, ‘as a burning fire shut up in his bones,’ urged it on his provincial brethren in season and out of season, until in 1792, with much fear and trembling, a dozen of them, assembled at a little conference at Nottingham (Kettering), agreed to found the Baptist Missionary Society, and subscribed among them £13 2s. 6d. to start the enterprise of converting the world. The following year Carey himself went forth as the first missionary, accompanied by a pious medical man named Thomas, who had

already been in India, their two wives and four children, the entire party to be allowed a sum not exceeding £150 a year, until they should be able to support themselves as the Moravian missionaries did. This was the turn of the tide, and from that day it began to flow steadily onward, although at first with a slow and tentative movement. In 1795, after Carey's first report from India had been received, was founded the London Missionary Society, undenominational in its constitution, but now practically in the hands of the Congregationalists; and four years later the Church Missionary Society, which at the present time stands at the head of all the evangelistic organisations of Christendom. About the same moment the Presbyterian Churches of Scotland caught the sacred fire, and two societies, the Edinburgh and the Glasgow, now merged in Boards of Missions, began their work in the West and South of the dark continent. Early in the present century, various churches and sects of Europe and North America were moved to emulation; and since 1810, while the older societies have been continuously acquiring strength and extension, few years have passed without seeing the birth within reformed Christendom of new missionary associations. The total result has been such as to entitle the last half of the nineteenth century to be called emphatically the era of Christian missions. Never before, since the primary Pentecostal outpouring, has the work of evangelisation been pressed forwards on so vast a scale, by such varied agencies, at so great a cost, and over so wide an extent of the earth's surface."

Several very useful tables are presented, showing missionary statistics, of various kinds, up to the present time. After treating with the prospects of missionary labours, the writer proceeds:—

"But, it may here be asked, is the missionary zeal which has been so remarkably rekindled in the present age likely to burn on without exhaustion, and continue to inspire the sacrifices in the absence of which evangelisation on an adequate scale for the world's conversion would be impracticable? An affirmative answer is suggested by several considerations. We would point, in the first place, to the great change which has passed over the world's estimate of the missionary vocation since the early part of the century, when such choice phrases as 'consecrated cobblers,' 'tub-preachers,' 'maimed and crippled gladiators,' 'apostates from the loom and anvil,' were freely flung at the heads of the adventurous few who dared to open the Lord's controversy with the natives of India. A cause which filled the hearts and inspired the prayers of such prelates as Heber, Cotton, and Milman can no longer be treated with disdain. The last eighty years have enriched the Christian inheritance by the memory of many heroic pioneers of the Gospel, whose achievements 'smell sweet and blossom in their dust,' and extort even the world's admiration, while they serve as a model and a spur to younger generations of the faithful. As best known to ourselves, we may mention among the evangelists of the East, Carey, Judson, and Martyn, in the spring-time of the revival, followed by Wilson, Duff, and Morrison; in the Islands of the Pacific, Williams, Ellis, Selwyn, and Patteson; in the wilds of Africa, Moffat and Livingstone, Mackenzie and Steere, and latest of all the intrepid Hannington, whose blood, poured out last autumn at Unyalla, will doubtless fertilise the soil

for Christ. Of such spiritual heroes it is the prerogative to bequeath their mantle to the churches; and already the result may be discerned, both in the nobler estimate of missionary enterprise which now prevails, and in the self-dedication to the work, often at great personal sacrifice, of many of the Church's most promising youth. Cambridge has now its own corporate mission in the seat of the old Mogul Empire at Delhi; Oxford in the modern capital of Calcutta; the two Universities combine to sustain a powerful mission for Eastern Africa at Zanzibar; Dublin has just caught the sacred fire; from the three hundred colleges of the United States one hundred and eighty-seven candidates are reported as offering themselves for the missionary fields; China is being traversed by a band of pioneers, recruited from among Cambridge athletes and Edinburgh students; to Japan, stretching out her arms to us, Cambridge again is giving of her best. Here is a better augury than even the steady growth of funds already mentioned. And it ought to be remembered how closely, according to universal experience, the two things are connected—the vital energy and the material supplies. If the awakening of the churches to a sense of responsibility for the heathen has produced the missions, the missions have reacted upon the churches, and helped to stir up a tenfold activity in evangelising the masses at home. Of this the story of the Church of England presents an illustration which is almost startling. Her contribution to foreign missions during the last twenty-five years is estimated at somewhat more than ten millions sterling. But so far from this large export of her resources having crippled her domestic work, during the same quarter of a century she has voluntarily spent at least seventy millions more in strengthening her position and making effectual her labours among her children at home. Surely her gifts to the heathen have returned into her own bosom! And now that our colleges and public schools have come eagerly forward to plant missions in our crowded cities, where the old parochial organisation was overpowered by the concentrated masses of the population, we may be sure that the claims of the heathen will not long be overlooked by them. Already we hear of at least two of our great schools beginning to send succour to the work in India. Let it be recognised, too, that recent events exhibit the presence of a spirit in the churches which difficulties and dangers cannot daunt. When the news of Bishop Hannington's murder reached England, a few months ago, the immediate response to it was the offer of a score of men, some of considerable standing, to go out and reinforce the mission in the service of which he fell, or any others where help was needed. So also we hear it has lately been in the Roman Communion. Their mission in Cochin-China suffered severely in the late war with France; to quote the recent report of the head of it, Bishop Camelbeke:—

“In a few days the work of thirty years was annihilated; the Church of Eastern Cochin-China has disappeared; 24,000 native Christians were murdered; churches, schools, orphanages were destroyed; a few priests, with a miserable remnant of their flocks, found refuge on the coast at Quinhon, under the guns of a French man-of-war, from the deck of which could be seen the blaze of burning Christian villages.”

“And now we see it stated that 130 young theological students in Paris were recently ordained to go out as foreign missionaries, most of them to China, to repair the losses produced by violence. As we mark such signs of the times as these, there seems good reason to anticipate the permanence of missionary zeal, and the still

further growth of enterprise to hasten on the complete evangelisation of the world.

Lastly, we draw an augury from experience, and invoke the testimony of the mission-fields themselves to the effects which the labours of the churches during the present century are producing. Foremost stands out convincing evidence that Christianity is what it professes to be—a Catholic religion, a religion divinely adapted to the needs of mankind at large, whatever their racial varieties and characteristics, and capable of lifting up even the most debased tribes to participate in the fellowship of regenerated humanity. There is not a race with which it has failed. Out of the cannibals of the Pacific, the Eskimos of the frozen zone, the Indians of the American prairies, the Negroes and Hottentots of Africa, the Papuans of Australia and New Guinea, the savages of Patagonia and Tierra del Fuego, it can now summon a crowd of witnesses to testify of its power to awaken and develop the man, where little more than the brute had for ages manifested itself. Into St. Paul's words, 'Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman,' modern missions have put a fulness of meaning beyond anything that the apostle could have anticipated. It is a familiar remark, to which Sterne, in his 'Sentimental Journey,' added emphasis in a well-known passage, that, for impressing the mind general statements are not comparable to particular instances. Such an instance, therefore, we venture to give from a recent private letter from a town in Northern India, and we the more readily select it because of its ordinary and common-place character :—

" 'I had before me to-day,' says the writer, 'a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite native style, came into the little drawing-room, and sat down and talked with us as if she were a motherly old English lady, as simply and freely, and with perfectly well-bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longings in her breast, shocking as the conduct of her Christian sister would seem to her.'

" Our space will not allow of our doing even the barest justice to this part of our subject. We can but glance in passing at a few of the results of the older missions of the century : such as the abolition throughout a large part of the South Sea Islands of infanticide, cannibalism, human sacrifices, and debasing idolatries ; the ingathering to Christendom of half a million of converts from the woolly-haired races of Africa ; the birth of a civilised nation in Madagascar. But there are two fields of missionary labour to which attention ought to be specially directed, because they are the great battle-fields of aggressive Christianity, containing between them three-quarters of the non-Christian population of the globe, and also because they supply indications of approaching change which our statistics do not even faintly indicate.

" The noblest of all mission-fields is greater India, with its 270 millions of human beings ; for the most part by no means barbarous, but docile, peaceful,

industrious, capable of high culture ; inheriting an ancient civilisation which had its own poets, philosophers, mathematicians, artists ; and compacted together under the just and enlightened sway of England, which ensures for all protection of life and property, and perfect religious toleration. Now among this enormous aggregate of humanity what have Christian missions done, or are they doing ? Sixteen years ago Sir Bartle Frere declared that they were already producing 'a great moral and intellectual revolution,' not the least remarkable feature of which was the curious unconsciousness shown by nearly all the missionaries of the effects which their work was causing. The missionaries, the late Governor-General Lord Lawrence used to testify, have done more to benefit India than all other agencies combined ; a statement which will cease to seem exaggerated when we recollect that they were the instigators of all philanthropic reforms which have been carried out in that vast peninsula since Carey began the Gospel campaign, such as the abolition of suttee, infanticide, slavery, and other horrible customs, by which hundreds of thousands of lives used annually to be sacrificed. Nor has more formal official recognition of the worth to India of the labours of the missionaries been withheld. In a State paper, issued about a dozen years ago, it was gratefully acknowledged that they were 'infusing new vigour into the stereotyped life of the great populations placed under English rule, and preparing them to be in every way, better men and better citizens of the great empire in which they dwell.'

"But so rapid is the change passing over India, that already these testimonies of a few years ago may be called obsolete. The extension of primary education throughout the land ; the introduction on a continually growing scale of the language, literature, and science of England ; the freer communication by railways ; the increased activity of the vernacular press ; the drawing closer of political and social relations with the seat of empire ;—these are secular instrumentalities which are shaking to their foundations the old systems of belief and the dividing lines of caste, and are presenting to the various evangelising agencies such opportunities of success as are entirely without precedent. And these opportunities are not lying waste. Of the missionary organisations in our lists between fifty and sixty are busily taking advantage of them, occupying at present about 750 stations dotted over the length and breadth of the country ; with a male staff of 1,400 ordained ministers, of whom half are natives, and 3,000 native lay-helpers ; a female staff of 500 Europeans and Eurasians and 2,000 natives ; and congregations of converts already numbering nearly 700,000. To this last figure must be added the still larger number of Roman and Syrian Christians, bringing the total up to nearly two millions of natives professing Christianity ; but there is no doubt that the yearly increase of these by conversions proceeds at a very slow pace compared with that which takes place in the Protestant missions.

"Now as regards the Hindu population, it is certain that the mission stations, with their extensive apparatus of colleges, schools, and printing-presses, are doing far more than can possibly be expressed by statistical returns. They may be likened to so many wedges driven into the huge mass of idolatry, loosening its cohesion, and preparing it to fall asunder. A striking symptom of this loosening is presented by the rise of the theistic sects known as the Brahma-Somaj, which have numerous branches, with places of worship, schools, and a propaganda of

lecturers. A similar testimony is borne by the frequent reluctance of the students entering the Government Universities to enrol themselves as professing Hinduism; they prefer to return themselves as inquirers or as theists. Only the other day a missionary remarked to us that living Hindu thought is everywhere moving out of the old benumbing Pantheism towards belief in a personal God. Caste, the main support of Hinduism, is being undermined and relaxed; educate our women, say the natives themselves, and it is doomed. Professor Christlieb even goes as far as to say that 'Brahmanism is undergoing a complete process of decomposition.' If this seems extravagant, it may at least claim support from the well-known words of Chunder Sen, the founder of the Somaj:—

"The spirit of Christianity," he declared, "has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity. Christ, not the British Government, rules India."

"With the Mohammedan population, it is true, things are very different; and this is a fifth part of the whole. Its faith is a simple and purer one. It has no idols to get rid of, no philosophical bondage to escape from, no horrible customs to throw aside. Taken altogether, if not so quick-witted and versatile as the Hindu, the Indian believer in the Koran has generally more solidity of character, more steadfastness of habit. Hence he is the more difficult to convert, the more tenacious of his ancient faith. All the same, he does not escape being influenced by the Christianity which is now in the air of India. There are signs of movement and reform even here. Some firstfruits have been ingathered which are full of promise; and out of Indian Mohammedanism—so we have lately heard a missionary prelate of our Church say—there may some day be expected to arise great bishops to play a leading part in building up the native Church of India."

* * * * *

"Of the vigour with which it (the missionary enterprise) is being prosecuted by the churches, and of the extent of ground which it covers, there cannot be two opinions. It is the most characteristic feature of the Christianity of the present century. There have been eras of consolidation, of reform, of revival; this is, above all, the era of advance, of conquest. May we not say that it has come providentially, to answer the unbeliever's taunt that the religion of Christ is effete, and ready to vanish before the progress of science? The faith, which within a century has doubled our churches at home, and sent out its messengers into all lands, must be at least as living as anything that the world can show. And, immense as the work which remains to be achieved appears, when stock is taken of the peoples still to be evangelised, the story of which a fragmentary outline has been passing before us seems to rebuke doubt of the ultimate result. Long indeed may be the toil, fluctuating the progress, great the necessary sacrifices. But if, in face of the inevitable difficulties, the heroic pioneers of the Gospel are at times depressed, they may find a cordial in the past history of the Church. There have been seasons when the odds against the extension of Christianity appeared far more overwhelming, the obstacles barring its path far more fatal. But, in spite of all, Christendom held its own, extended its borders, carried yet higher the standard of the Cross. From this experience of the past, hope

may replenish her lamp, when its flame burns dim in the day of trial. By its charter the Church Catholic is the heir of the world, and the Divine Power, which has prospered it hitherto, may be trusted in due time to put it in possession of its inheritance.'

Tödas.

"TÖ DAS"—ABORIGINES OF THE NILGIRI HILLS, SOUTH INDIA.

BY THE REV. THOMAS EVANS, OOTACAMUND.

(See *Frontispiece*.)

THE word *nil*—or as we would write *neel*—means blue, and *giri*, or *geeres*, is the Sanskrit name for a mountain, so that *nil-giri* means the blue mountain. The aspect of these hills from the plains is decidedly bluish, caused I think generally by the reflection of the bright blue sky above.

Now, however, these hills are literally blue, as they are covered either with the cinchona plants, or the Australian blue gum, which thrives wonderfully on these hills; but the wood is of little use except for fire. We greatly miss the forests of oak trees so abundant on the Mussoorie hills but are considered quite a curiosity here.

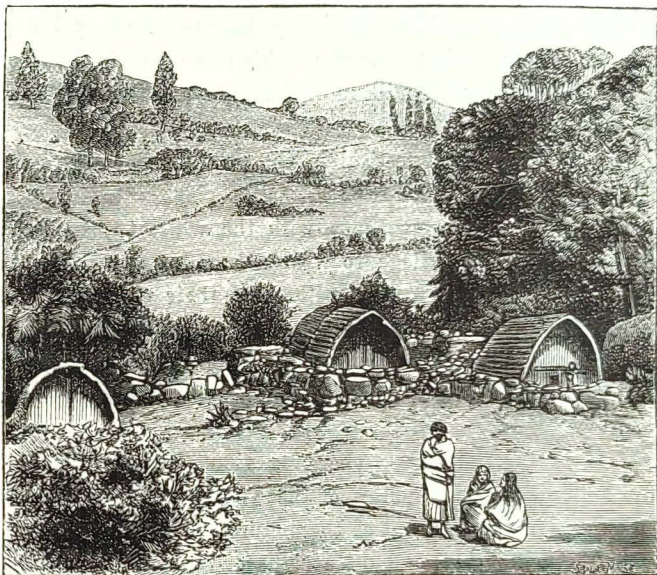
I send, for the benefit of the readers of the *HERALD*, two photos: one is a fine group of men, women and children, who are said to be the aborigines, or original settlers of these hills, and who are called by the singular name of *Tödas* or *Toadas*.

It is said that when the English first came up to these hills, some eighty years ago, this hill tribe numbered several thousands. But, according to the census taken some three years ago, it was found that the race had diminished to six hundred. I say *race*, for they seem to be quite a different lineage from both the Hindus and the Mohammedans of India. One can at once see from their peculiar physiognomy that they are neither Dravidian, Aryan, nor Mongolian, and the question is, *who* and *what* are they? One gentleman, who has written a book on Indian tribes, conjectures that they must be a portion of the "lost tribe" of Israel. The people themselves can give no account whatever of their origin or nationality. They are all of one caste or clan and do not mix with others, either in the business or the marriage relation of life.

They all wear long bushy hair, with low foreheads and small, penetrating eyes, deeply set. The nose is quite an ornament and of a strong Grecian type, while the general form of the face is sharp and good looking. They

are very proportionate and symmetrical in build, with splendid limbs, and tall withal. Were they but clean and nicely dressed they would present a good specimen of the human race, though they are dark in colour like the other people of India.

They are by no means deficient in courage, and one of them will not hesitate, I hear, to attack a tiger with the huge bludgeon which is their only weapon of defence.



HOUSES OF THE TÖDAS.

Their language is very peculiar, and utterly different from all other Indian tongues. I do not think any European ever attempted to learn the strange dialect, the sounds of which resemble the lowing of the buffaloes to which these strange people attend.

Manual labour of any kind they will not do. They say such work is beneath their race.

They are generally very poor, very proud, and very indolent. They attend to cattle, and eat sodden grain with *ghee*, or clarified butter, and drink milk largely. Yea, and they have of late years acquired a fatal liking for the "fire-water" of the American Indians.

They are known (though poor) to pay as much as three rupees (six shillings) for a bottle of good brandy, and to indulge in cheaper liquor most freely.

Though they are too proud to work, they are not too high to beg; and

they greet any European who might visit their villages with shouts of "Illām," "Illām," which means a present, or *bukhshish*.

There is not a Christian Tōda. An attempt has been made to get some of their children to school; but they would not learn, though they know Tamil, the language generally used here. Government sent two of these men for exhibition both in England and America. One of the two died, and the other has lately arrived back here, and he is now trying to get his people to send their boys to school to learn.

They have, I hear, no idols. But they have a priest, and a primitive temple, in which the priest performs a kind of worship by looking up towards the sky, and holding milk in his hand, as an offering, it is supposed, to the sun.

They have one celebrated festival in the year, when many buffaloes are sacrificed in honour of departed friends.

I forgot to say that the two men with the white turbans are chiefs of a village, who have the privilege to wear a headdress, which none others are allowed to do. As the picture will show, their clothing consists of a simple sheet of white cotton cloth wrapped round the body. The women's hair has been brushed up for the occasion, for none of them indulge in the luxury of a comb and brush, and the head has always the appearance of a black mop.

The second photograph gives a charming view of a part of the hills on which are built some of the houses of the Tōdas, which are those strange, arch-like objects in the forefront of the picture. They are hardly as large as many an English pigsty, and often eight or ten live in one house. The so-called door is so low that they can only crawl in by lying flat on the ground, and there is no other opening. The rough-looking cottage under the big tree, on the right hand, is the place where the women are to stop whenever they are considered unfit for domestic duties.

Medical Work in China.

MR. EVAN MORGAN, of Tai-Yuen-Fu, Shansi, sends the following:—

"MY DEAR MR. BAYNES,—The following case may not be altogether uninteresting to you. The foreign doctor was able to do what a native doctor, having no knowledge of surgery, could not do. The people recognise this, and some take advantage

of the superior knowledge of the foreigner. In the following case the people were helpless, and so they sent for Mr. Sowerby. The message was brought to Mr. Sowerby on the morning of the 5th instant, the second day of the Chinese new year. The man

who brought the message told us it was a very serious affair, a case of attempted murder and suicide. Having reached the house we were shown into the room where the would-be murderer was lying. Seeing a great pool of blood on the floor, Mr. Sowerby sent for Dr. Edwards, of the China Inland Mission, to come and help him. This done, the man's wound was next examined. He had cut himself from one angle of the jaw to the other. The knife had passed above the wind-pipe, severed the epiglottis, and penetrated into the vesophagus. As Mr. Sowerby could do no more than dress the cut, he left the man until Dr. Edwards came, and attended to the woman. She had been hacked frightfully. Her right hand was cut in six places. One very ugly cut across the back had damaged the tendon. Her face and head were equally disfigured. There was one deep wound in her forehead, and two in her right cheek. The crown and back of the head had six gashes, one of which had severed a small artery. Covered as she was with clotted blood, she looked very pitiable. When Mr. Sowerby and Dr. Edwards had finished dressing the hand, which took a long time to do, owing to the stuff put on the wound by the native doctor to stop the bleeding, the man was revisited. To all appearance he had but little life left in him. Dr. Edwards examined him and was unwilling to touch him as there seemed no hope of curing him. The friends of the suicide pressed him to try to do his best. Before touching the man, however, he requested his responsible friends, *i. e.*, his nephews and landlord, to stand by, and see the whole operation. This precaution was taken to prevent any charge of foul play being brought against the foreigner in case the man died under the operation.

“When the doctor and Mr. Sowerby were moving the man, up he jumped, and struck out at the doctor. This unforeseen energy in the all-but-dead man scared everyone. We all quitted the room in a hurry and left the about-to-be-dead man master of the situation. He was not slow in taking advantage of this. After he had locked the door he armed himself with a tailor's iron, about two feet long, and very heavy at one end. Then he took and damaged some of the surgical instruments which had been left in the room. When he had gained a little strength (:) after this exertion, he unlocked the door and through a small glass opening glared at those who were standing outside. Knowing his precarious condition, that was a weird sight. When he had satisfied himself as to our intentions, this foot-in-the-grave man, armed with the iron, rushed out into the yard, and after us into the street. Just as he reached the street the head of a mandarin procession came up. The standard-bearers on seeing such a man charging into them flung down their banners and fled helter-skelter. A relative, seeing that matters had come to a crisis, took a long pole, with which he had previously armed himself, and gently pushed him over. He was taken back to the house and tied up. His exertion helped the doctor to diagnose the wound, and he refused to have anything to do with it as it was a hopeless case. In about half-an-hour the man died, but not before he had attempted to hasten death by putting his head in a pan of water which was at hand. This, however, did not kill him, as all the breathing was carried on through the cut.

“Curiously enough the mandarin who passed by when the ‘suicide’ rushed out into the street was the man's own master. He was employed as a writer in the ‘yomen.’

"The woman's head was dressed, the whole taking about seven hours to do. She has been taken to the Christian Inland Mission Hospital, where she is doing well.

"The cause of it all was jealousy. The husband had before threatened to kill his wife. His intention was, it is said, to cut her up piecemeal; but she escaped from him before he succeeded in carrying out his object. Seeing that his wife had escaped him the man took up her clothes and set fire to them. He next tried to set the house on fire, and on his nephews remonstrating with him took up a knife and cut his throat.

"A word ought perhaps to be said in defence of the three foreigners. Why did not one of them attack the man, in spite of the weapon he carried, and knock him down? Everyone, I

should think, will agree with me that to knock down a man whose head looks as if it would tumble off his shoulders any moment, would be a very delicate undertaking. For the foreigner to have done it would have been madness, as the Chinese might turn round upon him and charge him with the man's death. We have to be very careful of our actions in this country. Mr. Sowerby would have written an account of the above had he been quite well. His nerves were a little upset, and he has a cold. He is, however, getting well.

I am glad to say that my health is good, and I am able to go on with the language. I have not yet done much public speaking. I have occasionally taken Mr. Sowerby's class. I trust you are quite well.

"EVAN MORGAN."

A Seven Days' Journey.

THE Rev. S. Couling reports his first trip in the following letter:—

"MY DEAR MR. BAYNES,—I have recently taken my first little trip into China proper (Chefoo can hardly be called Chinese, it has such a strong foreign element), and I think a few brief notes of what I saw may interest you.

"Mr. Westwater, of the U. P. Mission, asked me to accompany him on a short journey of seven days, and I consented, hoping to gain something in health, in experience, and in knowledge of the language.

"OUR EQUIPMENT.

"Our travelling establishment included a teacher, a servant, and a muleteer, our own two horses, two

mules bearing a covered litter, wherein was stowed away our bedding, our books and food for a week, and, lastly, there was a donkey to carry the teacher and servant by turns, and their bedding.

"A ROUGH RECEPTION.

"Our first day's journey was twenty-four miles over the roughest roads I ever saw—mere bridle-paths leading over rocks and hills, along the edge of deep gullies, or down the dry beds of torrents. As we drew near Lou ti hsia, our first stopping place, we saw there was a large fair being held. At a point where the river-bed, or summer-flood bed, in which we were travelling nar-

rowed to the width of the Thames at London Bridge, we saw an immense crowd. The whole space was filled with men, while the women, in gorgeous clothes, were altogether on the hill-side. We should have preferred a quieter way, but there was nothing for it but to go through; so we put on a look of unconcern and rode quietly up. But no sooner were we seen than the theatre was neglected, and thousands came surging round us with hooting and yelling. Probably I had never seen so large a crowd before; and not knowing enough of their speech to gather what their sentiments were, I could not feel so comfortable as I tried to appear. Presently Mr. Westwater was struck on the leg by a stone. We immediately wheeled, and he remonstrated with them, and I backed him up with my grieved expression. Then we went forward, always at a walk, to show we were not in the least afraid. Twice again, however, we had to turn when stones were thrown, and the last time we turned very suddenly, taking care not to hurt anybody; but at our charge the whole multitude broke and fled, leaving us in sole possession of the field, and losing several shoes in their flight. At last, we did what we might have done before, except for the look of it—put our horses to the gallop, and in two minutes were out of sight.

“Such was my introduction to the Chinese of the interior. Perhaps to some of them the episode was more exciting than to us; simple villagers coming from a distance to the fair, who had never seen foreigners before, and would return home to tell with pride how they had seen two foreign devils in barbarian garments.

“OUR QUARTERS.

“The next day, to show we were not afraid, we went back to the fair on foot.

There were fewer people by many thousands, and we looked at the stalls and talked with talkative Chinese without much molestation.

“At this village I saw a Chinese room for the first time. It was the best room of a private house, hired for us by the teacher. A little dirty yard had on one side a wall, opposite was a stable, the third side was a barn, the fourth, adjoining the stable, was our room.

“As soon as I could see after coming in out of the fierce sunlight, I noticed the walls were mud, the floor was mud and very uneven, the windows were wooden gratings pasted over with paper, and the space beneath the door would have let in a draught if it had been smaller, but it was big enough to let cats and dogs come in. The furniture consisted of the bed, a mud bank some 2½ feet high on which we were to spread our bedding and sleep; a small table and several stools like carpenters' sawbenches, seven inches wide, and none of them would stand firm because of the unevenness of the ground.

“Here, as everywhere, we were greatly troubled by visitors. I believe that during our short stay we were visited by every man and child out of arms in the village. At one time I counted thirty people in our little room, besides dogs. We worshipped with the four or five Christians in the place, my companion talked with them and explained the doctrine to the visitors, and then on the second day we left, knowing that as two years had elapsed since a foreigner had visited the place, so it might be years again before another came.

“A CHINESE TOWN.

“The next day we were travelling from 9 a.m. till 8 p.m., with a short mid-day rest, over splendid hills and across dreary stretches of sand. It was

dark when we got into a place, the name of which is, by interpretation, Warm-stone-bath. All was quiet and no lights anywhere when we entered; but as a Chinaman, in the middle of the night, has nothing to do but get up and walk out, it was only a few seconds before we were surrounded by an inquisitive crowd. With some difficulty we got an inn, a vile-smelling, dismal hole; but we were glad to sit down anywhere and eat some food. Hardly had we made ourselves comfortable, however, when we were obliged to stand up to let the string of animals—two horses, two mules, and a donkey—pass through our bed-room into theirs! Now, as the beasts work all day, they have to be fed during the night; and we thought it too much that the muleteer should come through our room several times in the night. (It is fair to state that this inn was exceptionally bad.) There were two alternatives: to take the further room ourselves and let the animals have ours (it would have been small loss in point of cleanliness), or to find another inn. We chose the latter, and while we ate our supper, the teacher found another place for us; smaller, and with the raw benches, only five inches wide, a poor rest for a man who has been many hot hours in the saddle; still, the place was private, and we slept there that night.

"A SOLITARY CHRISTIAN.

"The following day we walked to several of the neighbouring villages. In the first there was only one Christian, a young girl living with an idolatrous brother and sister-in-law. Can you imagine her position? Our interview with her was in the middle of the street. Some workmen, who were building a house close by (beginning Chinese fashion with the roof), cour-

teously brought us a stool, and we sat down in the midst of a little crowd. Mr. Westwater and the teacher talked or preached and answered the questions of the workmen, who stood smoking and listening.

"In another village we found two men sitting on a door-step, a few women near, and a great many children round them. The men, with the common Chinese politeness, insisted on our sitting down opposite them on a fallen trunk. After some conversation, one of the men asked to have the doctrine explained. This I thought was very gratifying; but Satan was] near in the person of a one-eyed woman on our left, who began a family quarrel with a shrill-voiced woman on our right. Mr. Westwater was at a disadvantage; his congregation being only five feet away, he could not shout, but without shouting his voice was lost in the angry cross-fire of the women. The man soon began playing 'five-stones,' even while he seemed to listen, and we soon rose and went.

"AS IT WAS IN THE BEGINNING.

"Near there we fell into conversation with a man ploughing his little field with the usual Chinese plough—they seem all alike in this neighbourhood. I asked him what the entire implement cost, new, and he mentioned a sum equal to about five shillings and sixpence. At night the men just shoulder a plough and walk home with it. Everything I saw seemed after this fashion—primitive, and of one unalterable design. The oldest resident in the sleepest English village can remember some startling changes: the decay of mail coaches, the institution of the penny post, &c. But in these Chinese villages, probably the old men whom we met, of eighty-five and thereabouts, saw their grandchildren dressed in the

same kind of clothes, living in the same kind of house, tilling the same fields, and reading the self-same books that they at the beginning of the century were familiar with. No scientific discovery has touched their lot; no great war has made them familiar with foreign names and faces; they still regard the occasional foreigner as a barbarian or foreign devil, and still know no more about us than many church members in England know about them.

"The rest of our little journey I need not recount. We visited one large city where many American missionaries had laboured for years. We stayed there two nights, and on the seventh day after our start saw Chefoo again.

"With kind regards,

"Believe me, dear Mr. Baynes,

"Yours sincerely,

"SAMUEL COULING.

"To A. H. Baynes, Esq."

THE Rev. J. Wall, of Rome, communicates the following

FACTS :—

I.

One of our members recently died sweetly trusting in the Saviour. The burial taking place on a feast day, quite a number of our members attended. The deceased, being a member of a mutual aid society, the officers of that society were present with their banners. They attracted considerable attention as the procession moved through one of the principal streets of Rome. When we reached the cemetery, which is a mile away from the city wall, one of the guards led the hearse to the mortuary chamber and ordered the body to be deposited there. The friends said they had come to the burial. The guard replied that the burial could not take place except at dawn on the following day. As the people were indignant at such treatment, and becoming excited, I stepped forward and insisted on being conducted to the director of the cemetery. He, I was informed, was not in the office. At last we found

his representative, who informed us that the burial could not take place before the morrow morning. He was requested to telephone to the central office in the city stating that two hundred Protestants were waiting to bury their dead in their own part of the cemetery, and that the gates were shut against them. He refused to do this. It was then decided to hold the burial service where we then were, in the Catholic part of the cemetery. He was informed of this; and as the people were talking loudly and the friends of the deceased weeping with rage, I resolved to take no further responsibility, and desired him to call the guards immediately. At this he dropped the official tones, and becoming silent and sullen walked on towards the Protestant section of the place. The guards understood that the sub-director had yielded, and went forward to open. We were informed that no Catholic would be allowed to enter. We replied that that did not concern

us. Meanwhile the word passed through our ranks. When we reached the gates of the Protestant part of the cemetery we found three guards posted at the gates. At first they refused to let any pass whom I did not certify to be Protestants. In this way some were kept back. These became indignant; and one shouted furiously asking me if that was the light and liberty we were bringing to Rome. This necessitated my explaining to them that I was not at all responsible for the new method thus established of catechising Romans, and the return of the Inquisition, thus persecuting the dead; and that if the guards present did so, it was not because they were not Romans as much as any of them, but simply because illegal pressure had been put upon them. While I was speaking the guards managed to disappear, and all present freely entered the burial ground. The service at the grave was extremely touching. The people listened attentively, and many wept through the service.

II.

A member of our catechumen class was taken ill and carried off to the hospital. While delirious with fever, the priests had given her the wafer and extreme unction, and made preparations for her departure as a Catholic. Instead of dying she was restored to consciousness and then to convalescence. Seeing everything changed about her, and the priests and nuns jubilant that she had become a Catholic, and been miraculously restored, she asked them if they knew that she was a Christian and had nothing to do with them. They replied that she had received the last sacraments, and of course belonged to them. She replied, "While I was unconscious you might have given me these or what you desired; but now I

am in full possession of my faculties, I protest that I love the Lord and Him only." She has returned to the meeting.

III.

One of our members lost a very dear child. Being poor, the municipal car was sent, as usual in such cases, by night. With the car there was a priest. Our friend protested that he, the father, was a Christian. The priest assured him that the child would be deposited for burial in the Protestant cemetery. On the morrow we found the unbaptized child had been buried in consecrated soil, and we have not yet succeeded in obtaining its removal to our own cemetery. This was done by the priest to avoid the public burial service, and the testimony which the increasing number of Protestant graves render to the existence and spread of the truth which they deny and seek to ignore.

IV.

Mrs. Wall was one day outside one of the city gates when she heard some one call "Signora, Signora." On looking back she saw a man before some small wares he was offering for sale. He said, "Signora, do you not know me?" She was obliged to say she did not. He then drew a little book from his pocket and asked her if she knew that. It was a copy of the Acts of the Apostles which she had given him at one of the meetings. It was carefully tied up with several tracts. He said, "I have found such beautiful things in this book that my heart is filled with peace I never felt before. Mrs. Wall said, "Has it ever struck you that what this book has done for you it could do for others. Why do you not get them to read it?" His face lighted up with joy and he said, "Signora, if you had been here a few minutes earlier you

would have seen five men listening to my book. I told them not to trust in saints, but only in Jesus." He then said, "I have a wife and children, and I want to bring them all to the meeting."

V.

Mrs. Wall says:—"A man came to me after a meeting begging me to give him another Gospel. He had sat up nearly all the night before reading with his wife, who had troubled him because he would take this copy with him to his work during the day. When he received the second copy the tears came into his eyes, and according to the simple custom of his own village he kissed his hand and then turned the hand he had kissed into mine as a sign of the gratitude he felt."

VI.

M. R., a young man employed in one of the Government offices, went to a somnambulist to interrogate the spirits about evil things. There he received a copy of the Scriptures as a proof of spiritualism. He read and trembled, finding himself condemned. This terror remained for some time, when passing by one of our meetings he heard the word "Abraham," and

thought it must be from the book he had read. He listened, returned, was converted and baptized, and now four other of his relations are interested in the Gospel, and one a candidate for membership.

VII.

B. N. was an unbeliever, an atheist; and such was his hatred to Christianity that he took a bronze crucifix, broke it into pieces with a great hammer, and sent it through the window. Some time after his wife read John iii. 16, which I had had posted through Rome. She repeated it to her husband, who enjoined her to go and inquire who had put it up. The text she had read was providentially placed over one of the meeting places. She asked the neighbours what place it was, and they replied, "The Protestant stable." She came, and her husband came with her. They have frequented our place for a year, and have been baptized. I have a hundred places in Rome where verses of Scripture are posted. To continue this, and to extend it to other cities, would require very little effort of expense. I wish some friend of the Bible would interest himself or herself in this work, because it is not likely to be done by any of the Bible societies.

New Illustrated Missionary Lectures.

MR. HOLLIDAY, the Secretary of the Young Men's Missionary Association, begs to call attention to the lectures which he has prepared, and which are illustrated with high-class limelight dissolving views.

Arrangements, it will be seen, can be made both for London and country engagements.

THE CONGO.—Its Scenery, Modes of Travel, Trade, Health, Village Life, Fetishes and Superstitions, The *Plymouth* and the *Peace*, Our Mission Losses and Repulses, Progress and Prospects, &c. Illustrated with

Fifty Views from Photos and Sketches by Messrs. Bentley, Comber, and Grenfell, and by Mr. H. M. Stanley (by special permission).

"I am sure that every one, both young and old, will take a more real and lively interest in Mission work after listening to your graphic Congo Lecture. We shall be happy to send you fresh information and pictures from time to time."—*Rev. W. Holman Bentley.*

"Your Congo Lecture at Upper Holloway was full of information, and the Views were excellent."—*Rev. J. R. Wood.*

INDIA.—Its Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions, Hinduism and Muslimism, Caste and the Condition of Women, Dr. CAREY and the First Mission Band, The Baptist Missionary Society's Medical School, and Zenana Work of TO-DAY from Serampore to Simla. With Sixty Views, from the best Photographs extant.

"Your Lecture on India is well adapted for either young men or Sunday scholars."—*Rev. G. H. Rouse, M.A., LL.B.*

"The Lecture you gave us on Carey and India not only afforded us a pleasurable evening, but was calculated to stir up fresh interest in Missionary work. The Views, too, were exceedingly good."—*Sir N. Barnaby, K.C.B.*

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

The Illustrations for this Lecture will be superior to any now produced, and will include a large number of the finest hand-paintings.

"So little is known about China, that I am delighted you are taking up the subject. The Lecture will be of great service to us, and to the churches and schools at home."—*Rev. Timothy Richard.*

Mr. Holliday can usually deliver the Lectures personally in the London district, and he will lend his MS. to country churches engaging the Views. London terms to subscribers to the Y.M.M.A., £1 11s. 6d. inclusive. To others, £2 2s. In certain cases, where good reasons are sent, the Lectures will be given at a still lower fee; but as the cost of specially-painted slides and of exhibition is very heavy, the Committee earnestly appeal for fresh subscriptions.

The Views, with the MS., can be lent to country churches and schools on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. for "Congo," and 12s. 6d. for "India" or "China." Village churches and others arranging to use them for three or more consecutive evenings can have them at much lower rates.

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

Mission Work in China.

THE REV. J. S. WHITEWRIGHT, of Tsing-Chu-Fu, sends the following account of his work:—

"MY DEAR MR. BAYNES,—I am writing you now on an extemporised desk, composed of a volume of Prof. Bruce placed on my food-box, which is again placed on a rickety table. I am now at an inn fifteen miles from Tsing-chou-fu city, having been visiting stations. The room here boasts of a mud *kang* as bedstead, the aforesaid rickety table, and a still more rickety stool, the latter being so bad that I have had to rig up the desk above mentioned to write on to you.

"With all this lack of comfort I am very comfortable here, and moreover feel, what one does not necessarily always feel at an hotel at home, that I am being hospitably entertained. The landlord and landlady have, in various little ways, tried to make me comfortable—ns, for instance, the landlady just now, looking in through a wide crack in the door and seeing me standing, called out, 'Shall I go and fetch you another stool?' She would give me a chair if she had one, but this being a poor inn does not boast such a luxury. The landlord has, moreover, kept off a group of urchins who wished to inspect the barbarian more closely, and who, summarily disposed of, are

enjoying themselves in the street outside, and making the air melodious with shouts of—'foreign devil.' I often think, when resting quietly at an inn after a day's work, how different missionary life and work appears when one is in the thick of it to what it appears at home. There is very little of the dash of the cavalry charge here; it is mostly slow, steady work in the trenches. But it is a grand work and an intensely interesting work, that absorbs one's whole body, soul, and spirit.

"To-day I was at a station five miles from here. As I rode up to the village, a man whom I had never seen before ran out and greeted me cordially, and then led me to the chapel, where I got the hearty welcome they seldom fail to give. They seemed really glad to see me. 'We have expected you many days,' they said. I was glad to meet three literary men in the little company of ten persons. These men take a very deep interest in all Western affairs, and seem to have read a good many of our books.

"It is seldom that we meet anything like the proportion of reading men in the congregations that I met in this.

As you know, the bulk of our Christians are small farmers or farm labourers.

"VISIT TO STATIONS.

"A few weeks ago, in company with Mr. Forsyth, I visited some stations in this county, concerning two of which and the leader of one of them I have been asked to write to you. The services being held were the half-yearly Communion services, at which two or three stations usually join at one place.

"At the first of these places three stations met together and joined in the service. After the first part of the service was over they all knelt down and repeated together the vow which is always taken before partaking of the Communion, after which I spoke simply for a few minutes on the love of Christ to us and our duty towards Him. We were surprised to see that most of the people were in tears as they partook of the bread and wine. After the service I called upon the leader of one of the stations, a man named Chen, to lead in prayer, but he could scarcely do so for sobbing, while throughout the little congregation we heard the sound of stifled crying. We were somewhat surprised, as I have said, to see the people moved in that manner; it seemed to show that they realised considerably what Christ, 'the saving Lord,' had done for them. Chinese are not given to express emotion in that way much; it is a thing quite seldom seen. Of course, mere emotion is worth very little in itself, but there is something very real about the religion of these people. The services I am now writing about took place a month ago, and only to-day I heard at the station I was visiting that Mr. Chen, the man I have mentioned above, had been there, forty *li* (about thirteen miles) from his home, preaching and distributing

books. This was before there were any Christians at this place. This work he did without a cash of foreign money, entirely at his own expense, without even the knowledge of the foreign missionary.

"I know, too, that this man, when he was the only Christian in his village and neighbourhood, used to walk seven English miles to the nearest station and rain, snow, or ice never kept him from worship.

"A year and a-half ago I was at one of the stations not far from his home, when he came in late at night with his clothes torn to pieces and his body bruised, from a beating that he had had from his heathen neighbours on account of his religion. His religion then is not merely a matter of feeling, but of life, and work, and endurance for his Master's sake.

"A FURTHER STATION.

"The next station we visited was five miles off, but as it was a steep hilly road, it takes at least two hours to get over it.

"I could not remember the way among the hills, as there were so many cross roads, but the difficulty was got over by Mr. Chen coming forward and volunteering as guide. We did not wish him to come, as he is an old man over sixty, but he insisted upon it, saying, 'It would be a poor thing for me not to go with you fifteen *li*, seeing that you have come fifty thousand *li* to preach to us.' So saying, he settled the matter by placing himself at the head of the cavalcade, and marching on. We stayed that night at a place two *li* from our destination, and going on next morning found the people met together. Those of another station had also come, having come over the hills five English miles in order to attend the service.

"The room used for worship deserves

some mention. It is perhaps the poorest chapel among all our stations, though it is the best room they have in the house. It is a little place, twelve feet long by about eight or nine broad, the furniture consisting of a square table, a bedstead, two chairs, and a few forms. A shelf hung by ropes from the rafters served as a kind of storeplace. On a former visit four men slept on that shelf while I slept on the bedstead below, a fact I was not likely to forget, as the whole thing is anything but secure; and as it ominously creaked through the night, I should not have been surprised much if the shelf and the four brethren had come down upon me. The whole place would not bear comparison to a good English stable; but still I enjoyed with all my heart the services here a year ago and again at this time.

"During the service the room was given up to the women of the two stations, while the men sat outside in the little court. The congregation only amounted to about twenty-five persons from both the stations, though they did not represent the whole number of worshippers of the stations, but only those who had passed their probation of a year and a half satisfactorily and had been baptized.

"After the service a somewhat similar scene was enacted to that described above. While partaking of the bread and wine most of the people were in tears. Snow had commenced to fall during the service, and it was a strange sight to see the people there sitting in the snow with the tears running down their cheeks.

"RETURN HOME.

"The snow continuing to fall, we could not hold a second service as intended, and after some refreshment we

started for an inn seven miles away on our road home. By the time we got there we found that our bedding, which had been sent on before, had got wet by the way, and though we were twenty miles from home we determined to make a hard try to get in that night. The snow had turned to rain and the roads had got slippery, making riding unpleasant.

"Mr. Forsyth was mounted on a donkey which he had hired and I on my pony; we rode as hard as we could, but it was almost dark when we reached a broad river seven miles from the city. The river was spanned by a movable wooden bridge placed on trestles, and not being safe to ride across, we dismounted to lead our animals over. I had got over half way when I heard Mr. Forsyth calling through the darkness to come back and help him, as he had no means of persuading his donkey to attempt the bridge.

"It required all our united energies, Mr. Forsyth pulling his head and I pulling his tail, to get him on the bridge at all. With about ten minutes' hard labour we got him half way across, but there he stood stock still, refusing to budge an inch. We might have left him there to his fate, but the bridge was too narrow to allow us to pass, so after a rest we set to work at him again, and finally persuaded him to go over. By the time we got fairly across it was pitch dark, and though I had been over the road, or track rather, scores of times by daylight, it was no easy matter to follow it at night; so whenever we got into a difficulty we let the horse and donkey settle it between them, and they finally brought us to the city gate. The gate we found shut, but being on good terms with the gatekeeper he soon got the key from the *ya-mên* for us and let us in.

"We were glad to get home that

evening; home always seems a pleasant place after dirty inns, and sometimes having to eat food not over clean out of dirty vessels. The light shone out very cheerily that evening in the little compound. The home of a missionary always seems to me like a little bit of England in a foreign country, or, better

still, seems like something of the glad Christian religion shining out warm and bright in the midst of the cold, dark superstitions of the heathen city.

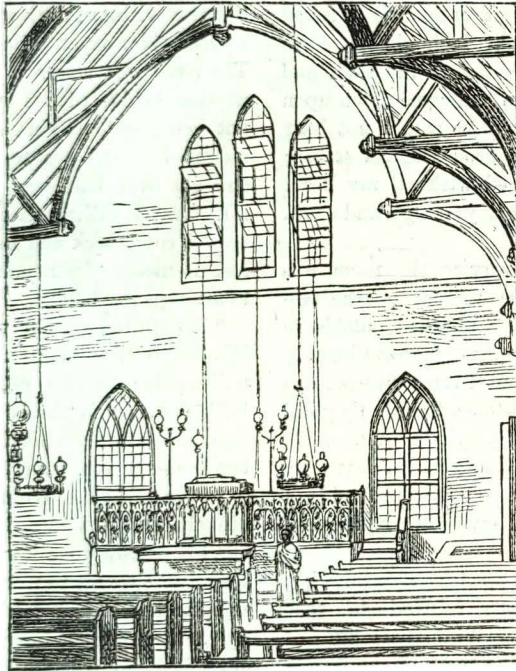
“With very kindest regards,

“I am, my dear Mr. Baynes,

“Yours very heartily,

“J. S. WHITEWRIGHT.”

Enlarged Chapel at Port of Spain, Trinidad.



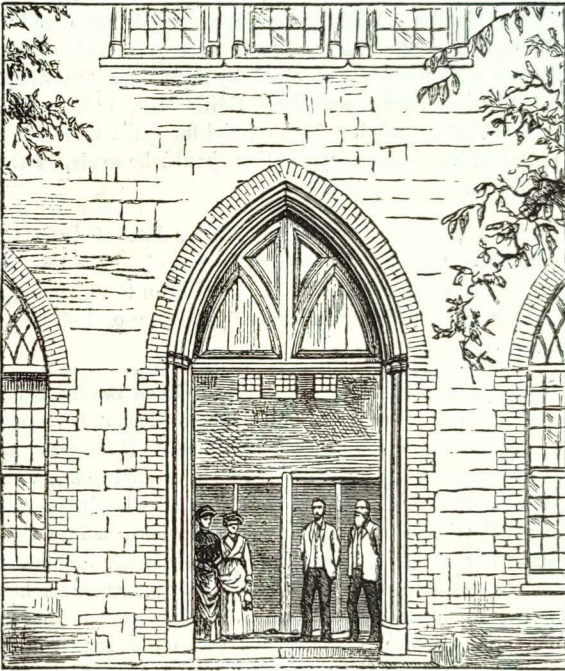
FROM PHOTOGRAPH, SHOWING INTERIOR.

LETTER FROM THE REV. W. H. GAMBLE, OF PORT OF SPAIN, TRINIDAD.

DEAR MR. BAYNES,—Enclosed please find photographs of St. John's Church Interior and West Front. They are but poor—the work of an amateur—but they show something of what the church is like since its enlargement.

You mentioned some months back that if I sent you a photograph you would have it copied and put in the *MISSIONARY HERALD*. If you think the enclosed are worthy of being copied—worthy of having a place in your very

popular and much-prized magazine—I know our people would be glad to see a cut of their church in the *HERALD*. I read a good portion of it the first Wednesday evening of the month, and by that means our people have learned to take a deep and practical interest in our work on the Congo. Mr. Inniss, my worthy, energetic helper, is sending you a P.O.O. for £10 sterling for the support of the boy John Guntop; and with it, or by the same mail, he sends you a newspaper containing a short account of our



FROM PHOTOGRAPH, SHOWING WEST FRONT.

missionary meetings. The Sunday-school children are hoping to get a photograph of the boy. If Mr. Comber would choose the boy, call him John Guntop, and send us his photograph, he would confer a great favour on our Sunday-school children. You will see they raise about £5 sterling per annum with their coppers, and I am sure Mr. Comber would be glad to encourage the children.

We have lately had a visit from Mr. James Wilson, of Glasgow and Falkirk, and he has kindly given us 100 dollars to help us with our debt. Because of this and other favouring causes, we hope to send you £100 sterling about the beginning of July, and we further hope to clear off the debt early in 1887.

Recent Intelligence.

WE are requested to insert the following circular note :—

“Camden Road Sunday-school Missionary Working Meeting.—Dear Friend,—In connection with our annual sale, on behalf of the Congo Mission, we are making ‘an association quilt.’ All contributors of one shilling will receive a square of red or white material on which to work their initials or monogram. Application to be made to Miss E. Pewtress, 41, Penn Road, Holloway, London. When complete, the quilt will be sent to Rev. T. J. Comber as an expression of regard from his many friends. The entire proceeds will be given to the Congo Mission. Will the readers of the HERALD and the friends of Mr. Comber help us to make this ‘quilt’ a success? Gifts of work or fancy articles for the sale will be gladly received by Mrs. Jonas Smith, St. Leonard’s, Carleton Road, Tufnell Park; and Miss Edith Ball, 143, St. Thomas’ Road, Finsbury Park. Friends applying for material for quilt will oblige by sending one-shilling postal orders. Early application should be made, as the work must be finished by November.

Tidings have been received from Chefoo, under date of June 15th, reporting the safe arrival of Miss Lilla Y. Dawbarn, of Liverpool. Miss Dawbarn writes :—“I am thankful to say I am quite well. I have begun the Chinese, and like the language. I remain here until September, and then I go on to Ts’ing Chu Fu with Mr. and Mrs. James.”

Mr. J. G. Robins, Superintendent of the Wood Green Baptist School, writes :—“I have the pleasure to enclose postal order value one pound, the amount having been raised by the members of our Young Women’s Bible-class, who desire it applied to mission work in India. You will be interested to know that the report contained in the MISSIONARY HERALD of March last, of what had resulted elsewhere from systematic collection of small weekly subscriptions, led to the members of this class (numbering eleven) determining upon a canvass amongst their friends for subscriptions of one halfpenny per week. Their perseverance has produced in three months the amount enclosed, which I hope is but the first of many quarterly subscriptions which I shall have occasion to send you from them. I may add that the foregoing is quite independent of, and in addition to, the personal contributions of the class, who continue, as heretofore, to support their school missionary box.” We very earnestly commend this plan to Sunday-school senior classes throughout the country.

Contributions

From 1st July to 16th August, 1886.

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.									
Ashbridge, Mr S. P.,		Dodd, Mr J. T. G.	5	0	0	Mann, Mr N.	0	12	0
for Congo	1	Fearnall, Mr W., Bootle	0	10	6	Marnham, Mr J. (quar-			
Baynes, Mr and Mrs		Gale, Misses	3	3	0	terly, for Congo.....	30	0	0
H. Arnold	5	Hammond, Mr N.	1	0	0	Page, Miss O. Belle, for			
Cust, Mr B. N.	1	Little, Mr F.	0	10	0	<i>Palestine Mission</i> ...	5	0	0
		Livett, Mrs T. M.	1	0	0	Paul, Mr T. D., for			
		McEwan, Mrs L. B. ...	0	12	0	<i>Palestine Mission</i> ...	1	0	0

Pigg, Mr T., Orsett.....	1	1	0
Pullar, Mr L.....	2	2	0
Robinson, the late Mr E. S.....	281	5	4
Do., for Italy (half-year).....	50	0	0
Sargent, Mr S., Newhaven.....	1	0	0
Tritton, Mr Jos. (monthly).....	12	10	0
Do., for Palestine	2	2	0
Wales, Mr G. B.....	1	1	0
Williams, Miss H. (additional).....	0	10	0
Williams, Mr R., Holyhead, for Palestine	1	1	0
Wise, Mr Jacob, Wellford, for Congo.....	0	10	0
Wright, Mr J. W.....	3	0	0
Under 10s.....	0	5	0

DONATIONS.

A Friend, Barnoldswick.....	1	0	0
A. E. S.....	0	10	0
A Friend, Portsmouth, for Congo.....	1	0	0
A Friend, per Mr J. B. Mead.....	50	0	0
A. D. and M. T., for Congo.....	0	15	0
Anons. (Missionary box) A. S., for Congo.....	1	10	0
Anon., Thankoffering for Unnumbered Mercies.....	1	0	0
A Thankoffering, for Congo.....	1	0	0
Bacon, Mrs, for China.....	13	0	0
Bennett, Mr E., In Memory of late Q. W. Thomson.....	10	0	0
Compston, Mr J. U., for San Salvador	0	10	0
Crumbs from Bible Class, for Congo.....	0	10	0
Dodd, Mr J. T. G., for Congo.....	5	0	0
G. B. D.....	0	10	0
Gould, Mrs, Collected by, for Palestine Mission.....	20	8	0
G. W. R.....	15	9	10
H. H., Llandudno, In Memory of a dear Little Boy.....	5	0	0
"Hope".....	0	10	0
Houghton, Miss E. B.....	50	0	0
H. W. A., Gloucestershire.....	2	10	0
H. Z., for Congo and China.....	0	10	0
In Loving Memory, for Congo.....	20	0	0
M. A. B., for Congo	1	0	0
Phillips, the late Mrs, of Bath, by Mr W. W. Phillips.....	5	0	0
Do., for W & O.....	5	0	0
S. M. (Children's box) Surge, Mr G. (half-yearly instalment of donation).....	100	0	0
Ridley, Miss, for Congo Students at Regent's Park College.....	2	15	2
T. T. R.....	70	0	0
"Ulceby".....	6	10	0
Vickers, Mr S. E.....	0	10	0
Ward, Mrs M., for Congo.....	0	10	0

Wates, Mr Jos.....	20	0	0
Under 10s.....	0	12	2
Do., for India.....	0	2	6
Do., for Congo.....	0	10	2

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A Friend, H. R.....	10	0	0
A Friend of Mission	0	10	0
A Friend, Barnstaple	6	0	0
A Friend of Missions in Westmoreland.....	10	10	0
Anonymous.....	2	0	0
A Widow.....	0	10	0
Barran, Mrs.....	25	0	0
Child, Mr T. S.....	60	0	0
Davis, Rev Jno., Clifton D. K. S.....	1	0	0
E. H.....	1	0	0
"Faith".....	0	10	0
Farley, Rev E. J.....	5	0	0
Fergusson, Mrs M. M.....	1	0	0
G. W. R.....	5	0	0
"Hope".....	0	10	0
74 H-g-n.....	0	10	0
Lewis, Mr W., Merthyr Manning, Mr B., Enfield Marnham, Mr Jno.....	50	0	0
Mead, Mr J. B.....	50	0	0
Meredit, Mr J. B.....	5	0	0
M. P. H., E. P. H., & A. P. H.....	3	0	0
Parkinson, Mr J. Skip-ton.....	1	0	0
"Pharmacology".....	1	0	0
Plowman, Mr C. K.....	1	0	0
Sheasby, Mr D., Coventry.....	1	1	0
Smith, Genl. F. Nepean.....	1	0	0
Thomas, Miss.....	5	0	0
Wright, Mr J. W.....	2	0	0
Under 10s.....	0	10	6

LONDON AND MIDDLESEX.

Alperton.....	3	3	6
Arthur Street, King's Cross.....	2	2	0
Bloomsbury Ch.....	37	8	9
Do., for Debt.....	20	0	0
Do., Sun. Sch.....	6	0	4
Do., do., for Mr J. J. Fuller.....	5	0	0
Brixton, Kenyon Ch.....	13	8	0
Do., Sun. Sch.....	5	16	0
Camberwell, Denmark Place Ch.....	8	14	4
Do., for Debt.....	5	0	0
Do., Cottage Green.....	4	4	0
Chiswick Sun. Sch.....	0	11	9
Crouch Hill.....	6	11	11
Enfield.....	11	15	11
Do., for Congo Boy.....	1	5	0
Enfield Highway, Sun. Sch.....	5	1	6
Hackney, Mare Street, on account.....	30	0	0
Hampstead, Heath St., on account.....	30	0	0
Harrow Sun. Sch.....	2	10	1
Highgate Road.....	31	8	9
Do., for Congo.....	10	3	6
Do., Y. M. B. C., for Congo.....	4	8	10
Highgate, Southwood Lane.....	3	0	0
Islington, Cross Street.....	6	2	6
Do., Sun. Sch.....	8	4	4
James Street.....	5	19	0

Kilburn, Canterbury Road.....	1	0	0
Do., for Congo.....	1	19	9
Kennington, North St. Sun. Sch., for Cameroon.....	1	16	0
Peckham, Park Road D., Barry Road Sun. School.....	1	18	10
Do., James's Grove.....	4	3	3
Præd Street.....	1	0	0
Stoke Newington, Devonshire Square Ch., per Y.M.M.A.....	2	17	9
Do., Bouverie Road Sun. Sch.....	1	5	0
Stratford Grove.....	2	14	2
Do., Carpenter Rd. Sun. Sch.....	3	0	0
Tower Street Mission Sch.....	2	12	6
Upper Holloway Sun. Sch.....	26	0	0
Do., Y.M.C.U., for Congo.....	5	0	0
Vauxhall Sun. Sch., per Y.M.M.A.....	5	19	0
Victoria Ch., Wandsworth Road.....	8	0	2
Walworth Road.....	5	0	2
Walworth, Ebenezer S. Sch., per Y.M.M.A.....	3	0	0
Wood Green, Y.M.B.C.....	10	13	3
Do., for India.....	1	0	0
Do., for N.P.....	0	5	0

BUCKINGHAMSHIRE.

Amersham.....	18	16	10
Princes Risboro', Free Church.....	4	0	0

CAMBRIDGESHIRE.

Cambridgshire, on ac., per Mr G. E. Foster, Treasurer.....	132	17	10
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CHESHIRE.

Birkenhead, Grange Lane Sun. Sch.....	6	5	
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CORNWALL.

Saltash.....	1	0	0
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DEVON.

Buckland Newton	4	1	8
Do., for W & O.....	0	11	6
Cullompton, for Debt Plymouth, Mutley Ch., for Debt.....	5	0	0
Do., for Mrs Teichman's Sch., India.....	10	2	0

ESSEX.

Buckhurst Hill S. Sch.....	1	4	0
Great Leighs.....	47	6	5
Do., for Congo.....	5	0	0
Hornchurch.....	1	10	0
Leytonstone Sun. Sch.....	11	9	7
Waltham Abbey.....	7	13	0

GLOUCESTERSHIRE.

Lydbrook.....	1	19	0
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HAMPSHIRE.		Guisborough.....	2 11 6	NORTH WALES.	
Lavington, for <i>Debt</i> ...	0 6 0	Harpole.....	0 5 8	CARNARVONSHIRE.	
Waterlooville.....	10 10 0	Heyford.....	2 15 10	Carnarvon, for <i>Pales-</i>	
Westbourne.....	7 18 2	Kettering.....	104 9 7	<i>tine Mission</i>	
Do., for <i>Congo</i>	7 8 8	Do., for <i>W & O</i>	2 10 0	0 0 0	
Do., for <i>China</i>	2 12 6	Do., for <i>NP</i>	3 2 1	DENBIGHSHIRE.	
Do., for <i>Japan</i>	1 0 0	Do., for <i>Congo</i>	1 0 0	Llangollen, &c., for	
HERTFORDSHIRE.		Kingsthorpe.....	8 5 3	<i>Palestine Mission</i> ...	
Wootton.....	16 8 3	Long Buckley.....	23 0 0	3 2 6	
Hemel Hempstead.....	7 19 3	Moulton and Pitsford	12 16 9	Rhosllanerchrugog	
St. Albans, for <i>Congo</i>		Northampton, College		Welsh Ch.....	
<i>Boy</i>	2 10 0	Street.....	4 0 0	0 13 6	
HUNTINGDONSHIRE.		Do., for <i>Debt</i>	14 16 8	MERIONETHSHIRE.	
St. Neots, Old Meeting	1 0 0	Do., Barrack Road		Glyndyffrdwry.....	
KENT.		Sch.....	1 7 0	Llansaniffraid.....	
Bexley Heath Old Bap-		Walgrove.....	2 0 0	0 8	
tist Ch. Sun. Sch. ...	1 9 2	West Haddon.....	4 12 0	1 2 0	
Dartford.....	4 5 6	SOMERSETSHIRE.		SOUTH WALES.	
Forest Hill, Sydenham		Bath, Manvers Street	3 15 6	BRECKNOCKSHIRE.	
Chapel.....	3 1 4	Bristol, on account.....	15 0 0	Brynmawr Calvary ...	
Sutton-at-Hone S. Sch.	2 3 3	Do., for <i>W & O</i>	5 0 0	Do., for <i>W & O</i>	
LANCASHIRE.		Do., for <i>Debt</i>	55 0 6	3 6 2	
Barrow-in-Furness,		Taunton, Albemarle		0 10 0	
Abbey Road.....	2 14 4	Chapel.....	1 19 0	GLAMORGANSHIRE.	
Doals.....	2 13 6	STAFFORDSHIRE.		Canton, Hope Ch. Sun.	
East Lancashire, on		Little London.....	1 12 0	Sch.....	
account, per Mr. W.		SUFFOL.		7 1 6	
Snappe, Treasurer ...	40 0 0	Ipswich, Burlington		Merthyr, High Street,	
Liverpool, Myrtle St.	50 0 0	Ch., for <i>Debt</i>	2 0 0	Morlais Ch.....	
Do., Soho Street.....	11 3 6	Sudbourne.....	3 5 0	4 7 7	
Do., Sun. Sch.....	4 17 3	SURREY.		Do., for <i>Debt</i>	
Do., The Brook.....	1 4 0	Balham, Ramsden Rd.	8 7 9	6 18 8	
Oswaldtwistle.....	6 0 0	Cheam.....	17 7 4	Swansea, Mount Pleas-	
Southport, for <i>Debt</i> ...	1 0 0	Dorking.....	12 19 2	ant, for " <i>Mount</i>	
LEICESTERSHIRE.		Lordship Lane Sun.		<i>Pleasant</i> " School,	
Leicester, Belvoir St...	4 13 6	Sch., for <i>China</i>	5 4 0	<i>Congo</i>	
Do. Sun. Sch., for		Lower Tooting, Long-		10 18 8	
<i>Congo</i>	15 0 0	ley Road Sun. Sch...	0 11 3	MONMOUTHSHIRE.	
Do., Belgrave Road	1 16 9	New Malden Sun. Sch.	9 9 6	Newport, St. Mary St.	
NORFOLK.		WARWICKSHIRE.		6 0 0	
Norfolk, on account,		Birmingham,		PEMBROKESHIRE.	
per Mr. J. J. Colman,		Y. M. M. S., for Mr		Dinas Cross, for <i>Congo</i>	
M.P., Treasurer.....	61 11 3	<i>Grenfell, Arthing-</i>		3 1 0	
Yarmouth Park Ch. ...	41 19 2	ton Station.....	17 3 2	SCOTLAND.	
Do., for <i>G. C. Dutt's</i>		Do., for <i>Support of</i>		Aberdeen, for <i>Palestine</i>	
<i>Sch.</i>	6 0 0	<i>Congo Boys</i>	30 0 0	<i>Mission</i>	
Do., for " <i>Park Sch.</i> ,"		WILTSHIRE.		0 10 0	
<i>Agra</i>	7 10 0	Bratton.....	10 9 10	Cupar, Provost Wynd	
NORTHAMPTONSHIRE.		Imber.....	0 9 6	Sun. Sch.....	
Blisworth.....	24 7 5	Littleton.....	0 16 0	0 13 0	
Do., for <i>China</i>	0 10 0	Westbury, West End...	0 13 0	Edinburgh, Bristol Place	
Do., for <i>Congo</i>	0 0 0	YORKSHIRE.		5 0 0	
Bugbrook.....	10 2 1	Lockwood, for <i>NP</i> ...	0 12 11	Do., Ladies' Working	
Burton Latimer.....	7 15 8	Milnsbridge.....	4 14 0	Society, for <i>Congo</i>	
Deshborough.....	1 5 7	Sheffield.....	27 7 9	Do., do., Sun. Sch.,	
Earl's Barton.....	0 18 8	Do., for <i>Debt</i>	20 0 0	for <i>NP</i>	
		Ycrk.....	4 13 9	3 12 6	
		SPECIAL DONATION FOR OUTFIT		10 0 0	
		AND PASSAGE OF NEW MIS-		0 0 0	
		SIONARY TO CHINA.		0 0 0	
		Wathen, Mr C.		150 0 0	

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