

[THE MISSIONARY HERALD,  
MARCH 1, 1888.



MISSION BURIAL GROUND, AT UNDERHILL, CONGO RIVER.—(From a Photograph by Rev. Geo. Grenfell.)

[MARCH 1, 1888.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CLOSE OF THE FINANCIAL YEAR, 31st March, 1888.

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**WE** very earnestly call the special attention of our friends throughout the country to the approaching close of our current financial year on the 31st of the present month.

In the HERALD for last month we stated :—

The actual expenditure of last year, 1886-7, as shown by the balance-sheet, exceeded the receipts by **£4,385 2s. 8d.**, which large sum would have been still further increased by **£1,943 Os. 9d.** but for the balance of the special Congo Fire Fund contributions carried to the credit of ordinary Congo expenditure.

This gives a total deficiency of **£6,328 3s. 5d.**

From this it follows that there is the prospect of a very heavy debt on the 31st of March, unless the gifts of the churches are very largely increased during the interval.

The actual figures up to the 31st December show that, after deducting the increase of contributions from the increase of expenditure, there is still an adverse balance of **£1,005 11s. 4d.**, which must still further augment the large actual deficiency between income and outgoings of last year.

We are thankful to know, however, that this large deficiency may yet be averted by the generous sympathy of our friends between now and the close of the current financial year on March 31st.

Once again we venture to ask for the prompt and liberal help of our friends and supporters, so that the sadly anticipated deficiency of

**£6,000**

may be averted.

The cry on all hands is "**Reinforce**"; but the actual condition of the Society's exchequer seems at present to suggest "**Recall**." Which shall it be? The reply rests with the churches and our friends.

In the words of the late Thomas Comber, in the last letter he ever wrote to the Secretary of the Mission:—

"Surely the work of the Society—now so full of hope and promise—will not be crippled for lack of funds! When I think of the bare possibility of this, I long to be rich that I might give a fortune to help on a work that grows dearer and dearer to my heart as I know it better. As it is, I can only give myself; yet I know the dear Lord will accept even this poor offering. Oh, for more practical daily sympathy with His self-sacrifice, who, 'though He was rich, for our sakes became poor.'"

## The Congo Mission Burial Ground.

(See *Frontispiece*.)

**T**HE burial-ground at Underhill is about a hundred yards from the bank of the River Congo, and not far from the beach where passengers and goods are landed from the steamers that ply between the mouth of the river and the cataracts.

It lies at the foot of a steep, rocky hill, the only vegetation on which is coarse grass, relieved by a fringe of trees and bushes, marking the course of a rain channel which comes down to the river. In the dry season this channel is quite empty, but during the rains the water from the hillside gathers in it and rushes downwards to the Congo. The trees and bushes shown in the engraving are growing close beside this channel, and are nourished by its waters. They serve to screen the burial-ground from the noise and traffic that is often being carried on between the beach and the station on the top of the hill.

The monument to the left is in memory of John S. Hartland, who died at Bayneston in May, 1883, after four years' service in Congo. The slab at the back towards the right marks the grave of Frank C. Darling, who died in March, 1887; the cross to its right, that of John H. Shindler, who fell asleep on the same day and almost at the same moment. Mr. Darling had

been out nearly three years; Mr. Shindler had scarcely completed six months.

The cairn of stones near the large tree, and at the foot of Mr. Hartland's monument, covers the resting-place of W. H. Doke; and close by, to the right, a slab marks that of Mr. Insell, of the Livingstone Inland Mission. Mr. Doke had hoped to help in the construction and working of the *Peace*; and Mr. Insell went out to do the same work in connection with the *Henry Reed*. But God had other plans for them; and both died within a few weeks of landing on the Congo, Mr. Doke early in 1883, and Mr. Insell about a year afterwards.

The graves of W. F. Cottingham, who died in June, 1885, and of John Maynard, who followed him in January, 1886, are not shown in the engraving, they having been buried in another place.

There are now graves at all our old-established stations, but nowhere are there so many as at Underhill. The station is undoubtedly less favourably situated than the others, being exposed to the cold winds that blow up the river in the evenings; but, as all riverside sites are open to the same objection, it seems impossible to get a better place for our depôt. It is, however, hoped that improvements lately made on the station by Mr. Grenfell will, with God's blessing, make it much more healthy.

The deaths of so many brethren within a short time of landing has been a cause of great pain to us all. It is worthy of notice that in every case those brethren had travelled from England in the slow steamers which call at most of the ports along the coast, long since called "the white man's grave." Up to the present, neither the friends of the other missions nor ourselves have been called upon to deplore the early death of any who have gone out in the more direct Dutch or Portuguese steamers, the lines by which we now usually travel.

Although some of the deaths may be accounted for by exposure to unhealthy coast influences, and some in other ways, it remains that our losses have been terribly great. The hand of God has been heavy upon us, and it becomes us to humble ourselves before Him, confessing that neither at home nor on the field have we been as whole-hearted in His service as we might have been, and praying Him to make us more meet for His use, and to spare us for His glory.

One thing remains to be said. The work for which these brethren laid down their lives is only just begun. Fields which they ploughed are waiting for the sower. Their efforts helped to open the door that the Bread of Life might be carried to millions who are now perishing for want of it. With His own pierced hands the Lord Jesus has distributed the Living

Bread to men and women in this land, pointing to the perishing multitudes beyond, and saying, "Give ye them to eat." May the compassion that filled His heart so overflow into ours that we may have true fellowship with Him in His blessed work of satisfying the hungry souls!

GEORGE CAMERON.

## Work in the Delhi District.

THE Rev. Stephen S. Thomas writes from Delhi, as follows:—

"MY DEAR MR. BAYNES,—An account of a visit just paid to our South District may interest you. On my return from the Calcutta Conference, I arranged for three of the college students to visit our Northern stations in company with Anand Masih, pastor of the church at Sháhdarah. They were out twelve days, and everywhere found people for the most part ready and glad to listen. Our party consisted of four students, Khush Lál, a teacher, who knows the district well, my wife, and myself. Our plan was to pitch our tents in the large towns, and thence visit the surrounding villages. Our first halt was at Faridábád, a town of some six or eight thousand inhabitants, situate sixteen miles from Delhi. Our Mission here is not large, but it is healthy. The people are well affected towards the teacher, and gather every evening for worship. My wife conducted morning meetings for women only, and in that way reached many who would never attend a mixed meeting. The preachers and I used the mornings for going out into the villages, and in the evenings we preached, first in the Bazár, and then in the Mission compound.

### "BALLABGARH.

"After a stay of four days, we went six miles further on to Ballabgarh, a town, I believe, in which several Europeans lost their lives during the Mutiny. Its population is about the

same as that of Faridábád, but at present, I regret to say, it is not occupied by any mission. Our stay there was most pleasant. There is a large number of villages within a radius of six or eight miles, many of which we visited. In this district there are some of our Christians of the Sweeper caste, who, until recently, had been lost sight of for several years. Most of them were baptized by Mr. Smith some fifteen or twenty years ago. On inquiry, I found that since their baptism they had rarely met a fellow-Christian, and had been to Delhi only two or three times. By means of Faqíra, the six out of ten who are still faithful were gathered together at Somper, a village six miles from Ballabgarh. Our first meeting with them was on Tuesday evening, when we had a very pleasant and refreshing time. I interviewed seven inquirers, two of whom I thought fit for baptism. The other five need further instruction, some means for giving which will, I trust, be found. The next day we again met, and held a sort of informal experience-meeting. The testimony, though brief and simple, afforded striking evidence of the wonderful vitality of the Seed of the Kingdom. That these friends, unvisited for years by any mission agent, unknown even by name until recently to the Delhi Church, living for fifteen or twenty years as the only Christians in their respective villages, had not for-

gotten the heavenly vision, but still had a living memory, though a faint one, of our redeeming Lord, and a strong love for Him, was a matter for devout gratitude.

“The two men whom we saw the previous day were baptized in a near pond. One was a man of about fifty years of age, who first heard the Gospel from Mr. Smith many years ago; the other was a young man, whose father is a Christian, and whose mother and brother are inquirers. Our next service was a pathetic one. For the first time for several years these Christians met for what to every true believer is, indeed, Holy Communion. With unleavened bread and sweetened water as simples we ate and drank in remembrance of Christ.

“They very much wish, and surely very much need, that someone should be appointed to work in their midst, visit their homes, and instruct their families.

#### “A NEAR VILLAGE.

“I must refer to a visit to another near village. I went with two of the preachers to see an old Christian whose faith has almost, if not quite, vanished. He had been ill for months, and was suffering largely from want of food. I had him brought on a bedstead to Ballabgarh, and there got him into the Government Hospital, where he will get medicine and food free. We preached and sang in this man's *basti* (court); and, after we finished, an old man came to me and said he wished to become a Christian. Having found many men ready to say this, but few prepared to act on it, I thought I would put him to the test, and began by calling his attention to a ring on his arm. This was placed there at some great mela, and ordinarily would be jealously guarded from my touch; but he freely suggested that I should

remove it, which I tried to do, without success. The boldest thing he did, however, was to confess at my suggestion, before all the people, that he would have nothing more to do with idolatry, but believed on the Lord Jesus Christ. He may be an instance of one who receives “with joy the seed into stony places,” but I think we have a right to hope he is entering into life through faith on the Son of God. In Ballabgarh itself we were well received, and had capital congregations.

#### “PALWAL.

“I must do little more than mention our visit to Palwal. Our meetings were capitably attended by the leather-workers; sixty or seventy gathered every night for worship. At this station a small chapel and a house for the teacher are very badly needed. At present there is absolutely no meeting-room, and ours is the only Mission in this town of some 12,000 people.

“In all the villages and towns we found a great deal of sickness, and the poor people came to us most eagerly for quinine for fever, and zinc ointment for boils, the two medicines we ventured to dispense and the two most generally needed. Chemist friends could render a great service by sending out gifts of quinine.

“My wife accompanied me to most of the villages, and often found the women more ready to listen than we found the men. I may add that her presence did not add anything to the cost of travelling, but rather diminished it, as it enabled me to take my own servant. Our tour was pleasant and refreshing to ourselves, and, we have reason to hope, acceptable and stimulating to those visited.

“Yours very sincerely,

“STEPHEN S. THOMAS.

“A. H. Baynes, Esq.”

## The Congo Mission.

### UP-RIVER TIDINGS.

THE following letter from Mr. Michael Richards, of Lukolela, on the Upper Congo River, reports a recent accident:—

"MY DEAR MR. BAYNES,—I am sure you will be glad of a few lines from us who are so far away from our other brethren. How trying the late Congo news has been to you! We endure these heavy losses with willing trustfulness in our Heavenly Father, and, although it seems "We just begin, and then our work is done," yet, to a man, we still feel it to be a privilege to witness for the Master in this dark land. This is not the time for despair, but for truer earnestness and fuller consecration to this sacred work.

"I am glad to report progress in the language and in every branch of our work. Our health has been excellent, nothing hindering us but an accident, which happened to me a few days ago. I am now writing you with my left arm in a sling. I was helping to catch a fowl that was upon the leopard trap; at the same moment that I made the grab, an axe was accidentally thrown by my boy Bateko from the kitchen, giving my hand a fearful gash just below the knuckles of the two first fingers. Mr. Darby applied the tourniquet and gave me three stitches; bleeding was soon stopped; but whether I have lost the use of my fingers I cannot yet say. This is Mr. Darby's first case of surgery, and he must be commended for his gentleness and promptness. The hand is progressing favourably under his treatment. I have to keep my hand still, so give my whole time to trans-

lating. Even out of the cut may come some good work.

"I am sure my boy has suffered; he has not been the same lad since the accident. He ran away through the wood, and I think he must have gone through the thickest parts, for his face and shoulders are covered with cuts and scratches. One day I got him to speak about the matter, and the following are his words:—"I did not see you, but knowing you wanted the fowl that was upon the leopard trap I threw the axe. You held your hand, and I did not know you were hurt much until I saw the blood and heard you calling to Mr. Darby. I said to myself, "Perhaps he is calling for a gun to shoot me," and I ran away, not to my town, but the opposite way, into the wild bush. When night came on I went to my town quietly, and told my people what had taken place. In the morning, the young men going to work at your town called me, saying, "The white man has called you and sent for you." Thinking you might beat me I did not return, I was afraid. But I gave them a message for you, "If Njimba will come for me I will return with him, for all will then be good." Mr. Darby came, and I returned to your house."

"Mr. Darby joins me in Christian regards.

"Yours very sincerely,

"MICHAEL RICHARDS."

"A. H. Baynes, Esq."

In a later letter received by the last mail, Mr. Richards writes:—

"My hand is going on well; the cuts are entirely healed, but the hand is still very weak. Happily, the cartilage of the first finger only was cut through.

"Both Mr. Darby and myself are well, and the work is very cheering here. We have, indeed, abundant reason for great thankfulness."



Mr. Thomas Lewis, writing from San Salvador, reports by the last mail:—

“Since I wrote you last we have baptized another of our lads. We had not the slightest hesitation in accepting him as a most fit candidate.

“I believe there is a real spirit of inquiry manifested by many of the people here now. There was hardly any excitement caused by the recent baptismal services, but I feel sure they have been a great blessing. They have certainly made the people think more seriously about their spiritual welfare, and there are several very anxious inquirers. I feel confident that many prayers will be offered on their behalf by all the friends of the Congo Mission.

“On the first Sunday after the formation of the church, we thought it wise to make an attempt to work up the Sunday-school. Mrs. Lewis has a nice class of girls and women. Mr. Phillips and myself take the day-school boys, and Kivitidi (one of the members) has gathered a class of boys from the

town in which he takes great interest. Once a week I have a Bible-class for church members only, which, I hope, will be the means of strengthening their faith in Christ, and help them to perceive spiritual things.

“It may interest you to know that a collection is taken every Lord’s-day morning at the Chapel. We suggested—or rather preached it as a duty—that the members should lay aside something every Sunday for the work of the Lord. They have taken it up with a will, and a box has been placed at the door to receive their free-will offerings. Many of the people are giving their beads, knives, or cloth. I consider it a very important thing to teach native converts to give towards the work, and not depend on the Society, and I thought it best to announce this from the beginning. I am anxious to make this a part of their religious life.”

Mr. Harrison, of Underhill, having suffered from a somewhat severe attack of fever, took a river trip to Banana, in company with Mr. Scrivener, who writes by the last mail:—

“Mr. Harrison is now himself again; the change has worked wonders, and has quite set him up.”

Latest letters from up-country stations and San Salvador all report “capital health all along the line.” “All the news is cheering.”

Mr. Grenfell, writing from “Lukunga, December 28th,” says:—

“At length I have managed to get away from Underhill, and hope in two or three days to reach Wathen, and there have a long conference with my dear colleague, Mr. Bentley.

“Health reports are all very satisfactory. I pray very fervently, and I

feel with more than usual confidence that God’s blessing may preserve our poor bodies for His most blessed service, and also that we may have special grace to see where the path of duty lies, and abundant power to straight-way walk therein.”

## Evangelistic Work in Shantung.

THE Rev. C. Spurgeon Medhurst writes from Tsing Chu Fu, Shantung, under date of October 4th, as follows:—

“DEAR MR. BAYNES,—I have recently been making some evangelistic tours into the ‘regions beyond’ Tsing Cheu Fu, and think that some of my experiences will interest you and the readers of the HERALD. Without going into a detailed history of all my wanderings, I will select a few of the more striking incidents as illustrative of this kind of missionary effort.

### “AN OLD MAN’S INFLUENCE.

“Very instructive and encouraging is the story of evangelistic work in the first village at which I halted. When our native helpers first went there, the villagers drove them out, because they preached a strange doctrine. An old man, named Wang Ching Yu, noted for his philanthropy, hearing of this affair, spoke to his fellow-villagers about the matter, and told them that the strangers were good men preaching good words. By this means our evangelists obtained a foothold in the district, and there are now three or four inquirers there; and doubtless, through the influence of Mr. Wang, when I went to the village I was warmly, though curiously, received by all, and abused by none, although I was the first ‘foreign devil’ to visit the people. Indeed, they made rather too much of my arrival, and would not even leave me to eat alone. Old men like Mr. Wang possess great influence in China, and it is a good thing to obtain their goodwill.

### “A HEARTY WELCOME.

“The day but one after the above visit, being Sunday, I spent with the only Christian we have in this district, genial Mr. Pu. Like a large number

of our inquirers and converts, Mr. Pu is over sixty years of age. The old in China being freer than others from the control of their relatives, and having more leisure than their juniors, often form the most ready listeners to our preaching; and it is no rare thing to baptize a man between sixty and seventy years old. They have not heard the Gospel in their youth, and are not Gospel-hardened, as are most hoary-headed sinners at home. While staying with Mr. Pu, a number of outsiders visited me, to all of whom we explained the teaching of Christianity. During one of these conversations, the inquiry was put if the moon in England was the same shape as in China. This opportunity was taken advantage of by the native preacher who was with me to deliver a short astronomical lecture, illustrating his remarks by means of the tea-cups on the table. After the morning service I was invited to eat with old Mr. Pu and some of the inquirers. They had prepared a regular ‘feast’ to welcome me, that being my first visit there. This meal occupied about two hours. The *modus operandi* was as follows:—We only eat as the leader of the ceremonies gave the signal. When he took up the chop-sticks and selected a morsel from any of the dishes, we did the same; and when he laid the ‘nimble sons’ down again, we followed suit. Thus we had a good deal of conversation, but ate comparatively little. Indeed, we had been sitting at the table for nearly an hour and a half before any of us commenced eating, as though we were really hungry. The Chinese do most of their talking during the progress of the meal, making

the viands on the table subservient to the conversation, instead of relegating all they have to say to the 'after-dinner speech.'

#### "PRECAUTIONARY MEASURES.

"It is, however, the exception and not the rule for us, in commencing a fresh work, to visit our converts in their own homes. In this we have to proceed with the greatest caution. Undue haste on our part would only bring persecution to the inquirer before his faith would stand the buffeting, and so blast all prospects of success. We generally locate ourselves in the nearest inn, and then invite the converts to come to us there. This saves them the unnecessary odium of our going to them. In one case where there had already been a good deal of persecution, I did not send my invitation directly to the house of the learner, but invited him through a mutual friend in the village temple to come and visit me in my inn. Promising fields of labour in China have been spoiled through neglect of some such precautions as these, or through the foreign missionary visiting a newly opened station too frequently. Of course, when matters have become established, such caution becomes no longer necessary.

#### "A TIRING DAY.

"One of the most wearying, yet most pleasing, times I had during my recent trips was a day at the small market town of Chou P'ing. This place being on the great highway to the capital of the province, foreigners are continually passing through it, and their appearance consequently attracts no attention. Thus it happened that at Chou P'ing, on a market day, no visitors came to see me all the morning, nor did anybody care to attend to me,

or anything I might have to say, when I went among them. This was a little disheartening; but if during the morning I was left too much alone, I could not enjoy any leisure during the after-part of the day. In the city and neighbourhood we have several inquirers, and these began to drop in to the inn one by one directly after dinner, and kept coming and going from that time until between ten and eleven at night. There were one or two gentlemen with a B.A. degree, several schoolmasters, besides a number of agriculturists, who visited me that day, and they all possessed a more or less intelligent knowledge of Christianity, and were anxious to know more.

#### "A NATIVE GUEST-ROOM.

"The next night I spent with an interesting and entertaining old gentleman of means, aged eighty-four. He is not a Christian, and is very proud, but, for all that, he received me with a genuine goodwill which was quite refreshing. During the evening we conversed for several hours—old Mr Wang, whose memory is very retentive, answering all my arguments with long quotations from our books or the native classics. Still he believes Christianity to be the true religion, as the following will show:—The guest-room, where I slept for the night, was admirably fitted up. A pair of mottoes, with porcelain characters, ornamented each side of the door, while a number of bronzes, small musical instruments, and metal mirrors were placed or hung round the apartment. On one of these mirrors, exactly facing the entrance to the room, the old man, in his zeal, had pasted a slip of paper, on which he had written characters to the effect that, though heaven is very extensive, the 'San Kiao' (three religions of China)

were like frogs in a well, only able to perceive a small portion of it. It is a very difficult thing to lead such men as Mr. Wang to a knowledge of sin. They learn the doctrines of the Gospel as children memorise their school tasks, and think that doing so and speaking well of Christianity is all that is required.

#### “A MEMORABLE JOURNEY.

“But it is not often, when travelling in North China, that one is privileged to sleep in a room like the one just described, and my last trip was one of a very different character. I went to the busy city of Po Shan, south-west of Ts'ing Cheu Fu. My route lay directly across the hills, and my road, for the most part, was a mere bridle path, so steep in many places that I had often to dismount and lead my horse; or, if the road were fit to ride over, I would have to get down to walk through some village or hamlet, for it is disrespectful to the inhabitants to ride through. And as the villages in these hills are as plentiful as insects in a native inn, the observance of this branch of Chinese etiquette became both troublesome and tiring. The whole district will, however, form a splendid field for future missionary operations — the hill people being generally more genuine and warm-hearted than the dwellers on the plains. Although shyer at first of the new foreign doctrine, they subsequently form our best and truest converts. There being no great highway through the hills, I naturally expected to find poor inns, but scarcely thought I should fare as badly as I did. At the first place I dined off a table only about eight inches high, sitting on a small stool of similar proportions. The same afternoon, being overtaken by the rain, and being very wet, I stopped at a

village of some size, and sought shelter for the night. This was not easily found, and I had to stand for a quarter-of-an-hour or more in the wet streets, beneath the eave of a house, while my men went all over the place looking for an inn. This was not easily found. Here they discovered a good room, but no stabling for the animals; and there they lighted upon an inn with a shed to shelter the beasts, but no room where I could sleep. Ultimately, however, the desired boon was found—an inn with accommodation for both man and beast. The horse's food was cut up at one end of the room, and I shared the remaining half. There were three windows, but one was blocked with loose bricks and the other filled with straw, so that most of the daylight had to come in through the open door, and I had been there more than an hour before the innkeeper was able to find me either a chair or a table. But I had a water-tight roof over my head, and a dry brick bed on which to lie, and that was something. The people, too, were polite, ready to talk, and anxious to receive some Christian books. The next morning my path lay along the bottom of a river bed, and the river, which had to be forded several times, caused a little trouble, being swollen by the previous night's rain. In China, these river courses are wide strips of land, dry for the greater part of the year, and covered with stones or sand, but very quickly turned into rushing torrents after a little rain. The hills, having long ago been denuded of their forests, are quite barren; and there being no vegetation to absorb or check the water, it rushes furiously into the valleys, producing these unsightly and wasteful river beds. One disadvantage of travelling in a hill district for the first time is the difficulty of knowing how far distant places are.

In the plains, where traffic is regular, distances are officially fixed, but in the less-frequented hill districts a mile is no very certain quantity. Thus it happened that darkness overtook me the next night long before I had reached any inn. The moon was obscured by clouds, and the road, if road it could be called, was so rocky and stony that there was no help for it but to walk all the way. After tramping or stumbling along in the darkness for some miles, we were glad to reach a village where we were told we should find inns. With some difficulty we found the house of call, and were shown into a small room, in which four strangers were already settled for the night. They were all smoking, and the badly-ventilated place looked anything but inviting. Mine host said he was sorry, but he had no other chamber, and that he thought I and my two men could sleep very well on the same K'ang or brick bed as his other four guests. We did not relish the prospect, and, apologising to the inn-keeper for having troubled him needlessly, repaired to the only other inn in the village. Here the only lodging we could find was a compartment half-filled with damp straw, upon which the two sons of the innkeeper were sleeping. After some persuasion, however, the lads retired and left us sole possessors of the place. We had neither chair nor table, nor could such a thing as a candle be bought, so that we were fain to put up with a small native lamp, the light of which was no bigger than a farthing rush-light. However, we had the room to ourselves, and that was a favour. Some idea of our quarters may be

gathered from the fact that I only paid the ridiculous sum of 130 cash, or about five farthings, for the house-rent of myself and men and the food of the horse and donkey I had with me. There was nothing but coarse straw to be obtained for the animals. I would gladly have paid the usual rent and have secured a more pleasant berth. But that was not possible.

"The next day I arrived at my destination, the thriving city of Po Shan, where a large trade in coal is carried on. Although the inhabitants of this city are probably too much engaged in the pursuit of wealth to care much for religion, it will, I think, make a good influential centre of missionary operations. The plain on the west and the hills on the south are well peopled, and, with God's blessing, I trust that we may, in the near future, have a number of converts in the villages, both on the hills and on the plain.

"The work of which I have been writing is yet in its infancy, and its direction, for the present, rests entirely with Mr. Drake, of Tsi Nan Fu, and myself. Will those who may glance at this letter pray for us that we may receive wisdom that shall enable us to commence operations in the best manner, and that we may enjoy the Holy Spirit's continual favour, so that the people shall feel that in the Word we preach there is a power not of man?

"Assured of your ever-lively sympathy and prayers, I am, dear Mr. Baynes,

"Most heartily yours,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

## Indian Asceticism.

BY THE REV. JAMES SMITH, OF DELHI.

**A**SCETICISM is a leading characteristic of all the indigenous religions of India. Thus there are Hindú Vairágís and Sunniyásís, Mohammedan Fakhírs, Siekh Nának Shahís, and Buddhist Pungyís. Priests of every kind, and they are legion, are all supposed to be beggars, without fixed salaries or incomes, living on the offerings of pilgrims and worshippers. Many of them wander about the country from shrine to shrine and mela to mela, spending their lives in visiting every centre of religious worship, and usually fed by the people. This practice of giving alms is so common that all beggars are invested with a religious character, and seldom is an application rejected when made in the name of God or any of their gods. India probably contains millions of men and women who earn nothing and do nothing to advance the prosperity of the nation; and such are the superstitions of the people that, in gratuitously feeding them, they think they are doing God service. At the great religious fairs, or melas, they muster in great numbers, and often present disgusting sights. They dress in most fantastic garb, or go about almost in a state of nudity. Some wear necklaces of skulls, and use a skull for drinking and eating cup; others have one or both arms erect over their heads, until the sinews have become shrivelled and stiff, so that they can never bring them into natural use again. Occasionally may be seen one with the joints of the knees bent back over the branch of a tree, and head hanging down towards the ground. Again, another of the fraternity is attracting crowds by sitting amid a circle of fires, with a pan of live coals on his head. Some measure their lengths on the ground as they approach a temple celebrated for more than usual sanctity; others are silent, having vowed to some imaginary deity a long period of abstinence from using their tongues. I have seen, early in the morning, the most filthy in the lot having his feet washed, and the people flocking around, waiting for their turn to purchase a small spoonful, for which they paid a pice, and then drank it up with avidity, not wasting a drop. It would require a volume to describe all the forms asceticism assumes in India. In many instances these religious beggars horde together, and spend their nights in revelry and every kind of excess.

The engraving represents two Hindu Vairágís of the lower caste. They are totally uneducated, and utterly useless for any purpose in life. They are freely supported by all classes, simply because they are supposed to have renounced the world and adopted the service of God. All the great religious movements in India have largely depended on this class of men for their advancement, and it appears probable that Christianity will follow the

general rule. Already in different parts of the country a number of them have accepted Christ as their Saviour, and, without changing their dress or mode of life, travel about among their disciples propagating the truths of the Gospel. Conversions among them annually increase, and, as many of them have been driven from their worldly callings that they may more thoroughly devote themselves to religion, they are most susceptible of impression. The Church will thus gather up an inexpensive agency, without which it is difficult to see how the immense populations of India are to receive the knowledge of Christ. The people are essentially a religious people. They make many sacrifices for their religion that would put Christians to shame. In their way they have been the greatest missionaries in the world. Budd-



hist Pyúngis carried their religion, amid much opposition, nearly all over the East. Jugganath has at the present time ten thousand missionaries hunting for pilgrims and singing the praises of their miserable idol all over the country. It will thus be seen that, in labouring for the conversion of India, the Church of Christ is striving for no mean prize; nor is the prospect discouraging. Much disheartening preliminary work has been done; prejudice is weakened; misrepresentation has been lived down, and a fair amount of direct success realised. Let us not weary in well-doing. Fifty more years of faithful labour for Christ and missionary enterprise in India will have accomplished its great task, to the glory of God and the eternal welfare of untold millions of precious souls.

## Tidings from Shansi, North China.

THE following letter is from the Rev. Joshua J. Turner, who has for some time past been opening up new work at Hsin Cheo, a most important centre in Shansi. Mr. Turner specially needs the prayers of our readers in connection with this new enterprise:—

“MY DEAR MR. BAYNES,—The last mail brought us a copy of the Annual Report, and papers containing an account of the May meetings. I do not know who sends these papers year by year, but whoever the kind friend may be I owe him a large debt of gratitude for the refreshment they always bring.

“It is very lonely here sometimes, with no other European family in the place, and surrounded as we are by thousands of heathen people who look upon us with suspicion and fear, who habitually think and speak of us as foreign devils, and who would not care if we all died to-morrow—it is little wonder if we often feel sad and weary. But ‘as cold waters to a thirsty soul so is good news from a far country,’ and to those who are fighting almost single-handed at the outposts, it is indeed good news to hear that the main body of the army is rejoicing over victory in all parts of the field, and has pledged itself to go forward and win the world for Christ. The thrill of enthusiasm that swept through the audience at Exeter Hall, and the cheers of thousands of true hearts consecrated to the missionary cause, reach us through these papers, and make us feel that after all we are *not alone*. The whole denomination—aye, the whole Church of God—is with us in this work of bringing the heathen to the feet of Jesus.

“After reading the report of all that is going on in other parts of the field, I fear the news I have to tell will seem

very small. My letters are so often taken up with comparatively trifling incidents that, perhaps, I lay myself open to the charge of trying to make much of very little. Would to God we could tell of thousands of converts, and of whole districts moving on towards conversion! Perhaps we shall some day. Meanwhile it would hardly be fair to those who are praying with us for the blessing if we did not let them share what little encouragement we have. This must be my excuse for troubling you with what I am about to relate.

“A great many Christian books and tracts have been circulated in this neighbourhood, and we often feel discouraged, on meeting with people who have received them, to find that they have not been read with much profit. This is notably the case in regard to portions of Scripture. Chinamen, in this part of the country, who have only had three or four years’ schooling, can seldom read a new book intelligently; hence there are thousands of people about here who can read sufficiently well to enable them to carry on their ordinary business, but they cannot understand our books; and it is no wonder if, when they take up one of our Gospels, for instance, full of the names of strange places and people—Pharisees, Sadducees, publicans, and sinners—they soon lay it down in utter despair of making out its meaning.

“Occasionally we come across a man who has persevered in spite of these



difficulties. I once met one who had read a Gospel with great care, and had been impressed with the vast importance of faith. 'Ah!' said he, 'faith is the thing! If a man only has faith, he can do impossibilities.' That, certainly, was a seed-truth sown in ground not altogether stony. I wonder if it will ever bring forth fruit unto eternity?

"The other day Mr. Chao (native evangelist) and I were sitting by the west gate of this city, talking to some people, when an old man came up the hill, dragging a donkey behind him, with sacks on its back. As he passed he said, 'Ah, I knocked at your door some days ago and could not get in. I thought you had gone away.'

"We caught up to him a little outside the gate, as he was stopping to pick some leaves to stick on his face near the eyes. He said his eyes were inflamed, and the leaves would cool them.

"The poor old man was over sixty years of age, and had come to the city from a village ten miles away to sell some grain. His eyes were very bad, and he seemed very tired. Dirt of course must be taken for granted. I don't suppose his two coarse cotton garments had been washed since they were new, and it is very unlikely that the old man had ever had a bath; for, as the people often say quite innocently,

"We have no such custom as bathing in Shansi." Judging by outward appearance our old friend was not a very promising subject; but we walked three miles with him, at a snail's pace, and felt heartily sorry to part when we reached the village where we intended to preach.

"After the usual civilities, and some ordinary talk about the crops, &c., the old man said quite abruptly, 'Who was that John?'

"What John?' I asked in surprise.

"Why, Jordan John.'

"Oh! I see you have been reading some of our books,' said I.

"Yes, I've been reading Mark, and there are some strange things in that book. John wore clothes made of camel's hair, and fed on locusts and wild honey. Why did he do that?'

"We tried to explain; but before we could get very far, the old man broke in again with—'That book is a record of the sayings and doings of a man called Jesus. The book says he was the Son of God. I suppose that means he was so good that God loved him as a son.'

"Again we tried to explain, and in the course of conversation we found out that the old man had got a copy of Mark and one or two tracts from a friend who had been to our place some months ago. The tracts he gave away to some one who wished to see them; but he himself had been puzzling over Mark ever since. He had been to our house once to try and get some explanation, but had knocked at the door in vain. He seemed to know Mark's Gospel pretty well by heart. Presently he began questioning again.

"What did that baptism mean? And what was that about the devil? They got into people, but Jesus drove them out.'

"Ah,' he said, 'that Jesus did a lot of good, but some of the people accused Him, and one of His disciples was a devil, so they killed Him. But He came to life again. There was a big stone on the grave, and the people could not move it, but it was moved; and there was a young man in white clothes, and he said Jesus had gone away to some place, and they could see Him if they went.'

"Aye, that Jesus did some wonderful things! There was a man with a dead hand, but Jesus just said some-

thing and made it well. Then there were those five cakes. He took them up and broke them, and the more He broke the more there were; and when the people had all done eating they took up several baskets full. That was something like authority! But if He had so much power, what did He let them kill Him for?

"Here we tried to preach the Gospel to the poor old man, who seemed to think it very unlikely that he should ever get to heaven. One of the last things he said was:

"Jesus told His disciples to go everywhere and teach people about Him. I suppose that's why you foreigners come out here. Ah, you will find it hard to change the customs of this country. People nowadays don't care for much besides money, and they all worship idols."

"He told us he had a brother sixty-four years of age who can't read, but he likes to hear about these wonderful things. Some of the people in the village, too, come and hear him read and talk about them of an evening, but others laugh at him for trying to set himself up as a sage.

"We pressed him to come and see us, and learn more about Jesus and the way of salvation. He promised to do so; but, said he, 'I am very old and weak, and do not often get so far as the city.' As we parted I could not help feeling that the old man had not read his book in vain. Surely he is not far from the Kingdom of Heaven!

"As we walked home from the village where we preached, I could not help looking round upon this beautiful plain with deepened interest. Books have been distributed, and the Gospel has been preached, in scores of these villages. Perhaps the leaven of the Gospel is working where we little suspect it. The good seed may be springing up in places all unknown to us. The Lord of the harvest *knows*; and, thank God, some day both sowers and reapers shall rejoice together with Him in the Harvest Home.

"With many thanks to you, dear Sir, and to all who are helping forward this work by their gifts and prayers,

"I remain, yours sincerely,

"JOSHUA J. TURNER.

"A. H. Baynes, Esq."

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## Work at the Sonapore Mela.

BY THE REV. J. EWEN, OF BENARES.

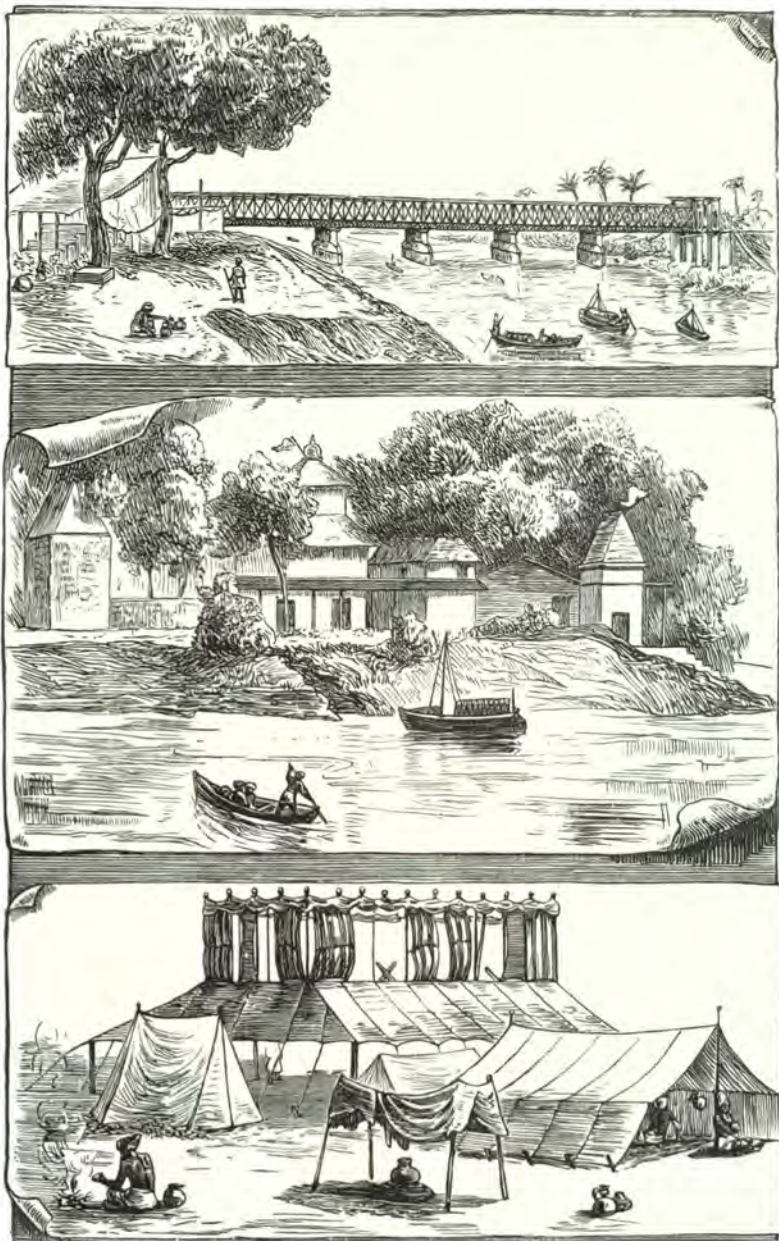
**M**R. J. EWEN, of Benares, sends the following account of work in connection with the great Sonapore Mela:—

"The Sonapore mela of 1887 is now a thing of the past, and the thousands who assembled on the banks of the Gandak for pleasure or business have dispersed and gone to their widely scattered homes. So have the missionaries, who this year gathered in

strength to oppose the heathenism and vice of the masses, and preach our Lord as the only Saviour from sin and way of approach to God.

"A GOOD FORCE.

"If anything, our force was larger than



SKETCHES BY MR. EWEN, OF BENARES.

The New Sonopore Bridge from our Camp. Hindu Temples, Nepall Pagoda, at junction of the Gandak and Ganges, Hajipore, opposite our Camp. The Sikh Sangati, or Shrine of the Sikh Sacred Book.

[THE MISSIONARY HERALD,  
MARCH 1, 1888.

in former years, for missionaries, assistant missionaries, evangelists, and colporteurs reached the respectable total of twenty. Our strength did not fail to impress the heathen; for the first day of work, and four days before the climax of work and interest, two *sauyasis* (*i.e.*, Hindu fakirs) passed, one of whom, evidently a stranger to the events that transpire, and the scenes that may be witnessed in the *mela* year by year, asked his companion who we were, and what our business could be in a Hindu gathering. The reply was brief, but significant: 'These are an army of missionaries who have come with their wisdom to overthrow our religion.' This is testimony which, coupled with others no less significant, shows the direction in which the current has set. We have had many such this year, which, amidst much that has been discouraging, have enabled us to go boldly forward in the name of the Captain of the Lord's host, under whose leadership we cherish the hope of ultimate victory. Let me mention one or two before I proceed.

#### "HINDOO ACTIVITY.

"All over the camp this year, affixed to the trees and supports of the booths, might have been seen salmon-coloured bills, posted by the agents of a party formed for the defence of the *old* Hindu religion. They arrested our attention, and, on reading them, we found they called upon all who valued the ancient religion of India to meet on Sunday afternoon, at from two to eight p.m., in a tent pitched to the east of the Hariharnath temple, to hear lectures by celebrated pundits, Mr. Jordan and myself attended, anxious to discover from the response whether many or few were interested in the preservation of a religion dropping limb by limb to pieces. We

found it in a very aristocratic neighbourhood, and the appointments were such as to impress us at once with the conviction that the party had the support, moral and material, of the monied class. This idea was confirmed by a glance at the gathering. It was small, but select. Seated on a clean drugget, underneath a spacious awning, were eighty-five men, whose gold-braided caps, glittering in the sunlight that glinted through the overhanging foliage, told us the character of those who were assembled to hear what could be said in defence of Hinduism, and against the great aggressive religion whose influence is being felt in every household. They were most polite. As soon as we appeared, a gentleman clad in flashing silk came to meet us and offer us chairs in a position from which we could see and hear everything. There was no enthusiasm. The speaker was calm, unimpassioned, and, it struck me, burdened with the conviction that he was trying to oppose forces that were destined to sweep everything before them. The sum of the speech was, 'Resist innovation, hold fast by the old, of which the Brahmins are the exponents.' He had to speak of Mohammedanism. Regarding it, he said: 'After the Mohammedan conquest thousands of Hindus became Muslims. Were they therefore lost? Must they inevitably go to hell? No, not by any means. If they held fast to the moral law, as taught and understood by all religions, they would undoubtedly be saved.'

"His next point was an effort to terrify the educated Brahmins who are breaking away from old-world convictions and ancient usages. 'While, he said, 'the converts to other religions may be saved, a Brahmin who sells salt, meat, or *lāi* (a kind of sweetmeat)—*i.e.*,

before seen so becomes a shopkeeper—must go to hell.’ ‘Much,’ he said, ‘has been lost; many innovations have been effected. But one thing still remains to us—and that is, Sanscrit. No people knows it as we do. Let us, then, hold to it as our heritage, and reverence the Brahmins.’ Critical readers will see for themselves how contradictory his opinions were, and how ill-suited to defend Hinduism. We went away feeling thankful for the testimony offered by their counter-efforts, but persuaded Hinduism was doomed to speedy extinction if it had no more redoubtable champions, no keener weapons of defence.

#### “A HINDOO TRACT.

“Another effort was made by a Benares pundit, who issued a pamphlet two years ago, entitled ‘Christ tested.’ That pamphlet was intended to quench all missionary effort. The author read it from a boat on the sacred Ganges to the crowds assembled on the shore. Thousands of copies were sold; but Christianity still lives and advances, while he has sunk back to his former obscurity. He came to the mela this year, attended by two companions, and took his stand at the corner of our camp; but his attempt at opposition was such a signal failure that he gave it up, and departed. While he could only get a very limited hearing, crowds surrounded our preachers; and while he found but a very limited sale for his pamphlet, our colporteurs at the Monghyr stall alone had sold out their entire stock of 700 Gospels by noon, and could have sold as many more if they had had them. I say nothing of tracts, nor need I mention the Bankipore stall, which kept abreast of the Monghyr in its large sales.

“We cannot but thank God for such signal encouragement. It is evident the Hindus feel the force of the shock,

or they would not trouble themselves to defend the walls, and endeavour to repair the breaches already made in them. Opposition and difficulties of a minor character were numerous, if unimportant. They were annoying while they lasted, but of no real significance. Still, they will afford friends in England an idea of the troubles with which we have to contend in mela work.

#### “DIFFICULTIES.

“One evening while our party were preaching near the horse lines, the horse-keepers fell out among themselves, and came to blows. Armed with sticks, they rushed out upon the road, and, mingling with the quiet, orderly congregation, broke it up and dispersed it.

“While Mr. Prem Chand and his party were preaching at the same place, a horse-dealer rode his horse up at a rapid pace. Passing the preachers, he collided with a poor fellow who was coming from the opposite direction, knocked him down and seriously injured him. Onward he rode, but as the man did not rise the preachers and congregation went to his aid, when they found him breathing heavily, and blood streaming from his leg. They picked him up, but he fainted, and had to be taken charge of by the police. It was impossible to get the congregation together again after this.

“While Mr. Jordan was preaching, ten or twelve fakirs joined the gathering, one of whom tried to turn off attention by playing like a lunatic. In the morning of the same day, while we were preaching near the Sikh Shrine over the Granth, or sacred book of the Sikhs (sketch enclosed), a fakir, under the influence of Chang (native spirit), did his best to annoy us; but to no purpose. *En passant*, I have never

seen so many fakirs under the influence of intoxicants as this year.

"Perhaps our most ineffectual effort at preaching was made in Hajipore Chauk, not far from the Nepauli pagoda (sketch enclosed). In the evening we formed a party, and crossed the swollen, swiftly flowing river, to follow up the work of the last two years. We reached the preaching-place just as the schools were closing, and the pupils, boy-like, gathered round us in such numbers, and made so much noise in their play, that, though we continued to preach till sunset, we hardly knew what we were about. It would not have been wise to close, nor allow the people to see we were disturbed; for to have beaten a retreat would have been to suggest an easy method by which to get rid of us on future occasions. We held our ground, but at the expense of great inconvenience to ourselves.

#### "OPPOSITION.

"The Brahmins of Mozzafurpore—a proud, well-to-do, manly race, not the poor starved wretches pictured in the *Fortnightly Review's* article on 'An Incident in the Rural Life of Bengal'—make most persistent efforts year after year to stop the preaching. This year one of them interrupted us by questions and remarks that were quite irrelevant, and it fell to my lot to answer him. I quote it as showing the value of a knowledge of sacred centres in dealing with them. Among other things he said: 'In order to salvation we must go pilgrimages and give alms to Brahmins.' I asked: 'Have you ever been on pilgrimage?' 'Yes,' was the reply. 'Where?' 'I have been to Benares and Allahabad.' 'Good,' I said. 'I have been to Allahabad several times. I have been to Baiganath, I have been to Gya, I have been twice in Ceylon. I have lived in

Muttra and been to Gokal and Brenda-bund; I have lived five years in Benares and my home is there now. In all these sacred centres I have found men much as they are elsewhere; if anything, rather worse; and do you not know that the people of Benares say of themselves: "The residents of Benares are the destroyers of truth"?' The man looked amazed, but I went on: 'Did you give alms?' 'Yes. 'To whom?' 'To the Pandas.' 'Is there virtue in giving to them? Did you give to the poor?' 'I did not give to the poor; I gave to the Pandas.' 'Are they poor?' 'Yes.' 'Do you not know,' I said, 'that for every rupee you have a Panda has a hundred or more? They are not poor. Thousands such as you go to Benares and impoverish themselves to enrich the Pandas; in that there is no virtue.' He found his cherished ideas would not hold good in speaking with one who had been to more places of pilgrimage than himself. After this, he was quite prepared to listen to the Gospel way of salvation.

#### "IGNORANCE.

"I mentioned Ceylon just now. This is one of the sacred places to the Hindus, for it was there the famous battle took place between Ram and Rawan for the possession of Sita. They think the soil is covered with gold, and that it is inhabited by demons. One day I was with Mr. Broadway near the Golā in Bankipore when we met a company of pilgrims on their way to Gya. While Mr. Broadway was preaching to them, one of the number mentioned the sacredness of Ceylon. 'Ceylon,' exclaimed Mr. Broadway; 'here is a gentleman who has been to Ceylon; ask him.' Amongst the number was an inspector of police in uniform, who turned to me in amazement and asked: 'Are the men of

Ceylon like other men, or are they really demons?' Imagine intelligence like this clothed with Her Majesty's uniform! Yet he is only one of many.

"Among bazaar questioners I must mention 'the educated school boy.' They are full of impertinence and conceit. Imagine the culture that dictated the question, put as an objection: 'Have you seen God?' Another put the question: 'Have you seen Jesus Christ,' as if he could not see that the same objection presented itself to all revealed religion.

"The 'educated native' is very much a fiction. They have passed examinations, but they have not yet 'learned how to learn.' They are full of stock arguments, but incapable of conviction. The only way left us is to convict them of ignorance, and this we were obliged to do with a sub-inspector of schools, who, for three successive years, has sought us out to give vent to his objections to Christianity. No man ever left our camp more humbled. He was astonished to find there were any believing people left in England; that biology and scientific unbelief had assumed much but proved nothing that affected our faith; that Agnosticism was not new; that Paul found an altar on Mars Hill, Athens, with the inscription 'To the unknown God,' the very idol they adore now; that no objection was new; that Christianity had survived the shock, and *would* survive the shock of every objection unbelief can frame, or hate invent.

#### "CAMP LIFE.

¶ "Incidents crowd upon my memory far too rapidly for my pen. I must put a limit to my report, lest it should occupy more space than you can afford. But before closing I should like to say something as to our life in camp. As

I stated in my report of the mela two years ago, our camp is pitched on the banks of the Gandak in the midst of the fakirs' garden. This year we were favoured with neighbours even more objectionable than the fakirs. The new railway-bridge has been opened since we were last there, so that the trains now run through the ground occupied in former years by the elephants. The authorities, fearful lest they should be terrified by the whistle, moved them down round the ground we occupy, so that this year we were literally surrounded by elephants. The noise may be imagined; it cannot be described. What with the trumpeting and roaring of the elephants, the shrieks of their keepers, the blast of trumpets, ringing of gongs, clashing of cymbals, singing, shouting, and the burden of ten thousand voices on the air, like the sound of many waters, it was a perfect bewilderment. Quiet and meditation are out of the question: life has a very secular aspect. The noise is kept up all night, so that long before daylight we were glad to get up and dress. At 6 a.m. we have a cup of tea and prayers, after which we disperse for work. The two great days there is no break in the work from morning to night. One follows the other in close order; so that our congregation never disperses, though it is ever changing. In the evening we assemble to thank God for His goodness, and to ask His blessing. So do our neighbours; and here I may offer a contrast. We remember the teaching of our Lord, that 'God is a Spirit.' As such we worship Him, offering unto Him spiritual worship. Our neighbours unveil their idols—Ram, Lachman, and Sita—and offer them a play. We commend ourselves to Him who slumbers not nor sleeps; they make the most frantic efforts to put their gods to sleep. We



remember that the darkness and the light are both alike to Him ; they regard the night as a time of licence, and the darkness as a veil to every form of wickedness and vice.

“HARMLESS IDOLATRY.

“Writers, who know nothing about Hinduism as practised, write enchantingly and sympathetically of ‘harmless idolatry.’ Would that they would but take the trouble to witness its practices ! I am correct in saying that, excepting ourselves, not a single European has witnessed their worship in the mela during the last three years. They will not take the trouble to inquire, and in their ignorance talk sympathetically regarding rites of which they know nothing. Ignorance is their only justification. For myself, I cannot but re-echo Mr. Stubbs’ sentiment, after witnessing their worship for the first time : ‘Thank God for the grace that makes us differ.’

“The new bridge (sketch enclosed) affords facilities of access which have somewhat interfered with the attendance during the earlier days of the mela. Now the people do not come days before in crowds, but by train on the day of bathing.

“It afforded us an excellent illustration of Christ, ‘the Way, the Truth, and the Life.’ These bridges are a great convenience, though the people, especially the Brahmins, were greatly opposed to their construction, and prophesied all kinds of evil consequences. The common people thought, when they first saw them, that they had been erected by the gods. The Brahmins opposed them on religious grounds. For instance, they say the virtue of the Ganges at Benares is destroyed now it has been bridged. The fact is, access is easy, and sacred centres cannot bear the test of familiarity.

“All through, the work was satisfactory ; the attention all that could be desired. Thousands heard the Word of Life ; thousands more will hear. While Imam Masih and his party were preaching by the temple gates, several fakirs came up, one of whom bought a Gospel and a hymn-book. When leaving, a zamindar (*i.e.*, landowner) said to him : ‘Tear these books, and I will give you a rupee.’ ‘Not if you give me a hundred, was the indignant reply. Thank God, Christian literature is now highly valued ; it is taken to thousands of homes, and who can tell the good it is effecting ?

“On Monday, while Mr. Broadway was resting under a tree, a fakir prostrated himself at his feet, and put a shilling on his shoe, got up, and was hurrying off. ‘Stop,’ cried Mr. Broadway, ‘what does this mean ?’ ‘You are the religious teacher of the world,’ cried the man ; ‘to you I make my offering.’ ‘Not to me,’ said Mr. Broadway, ‘but to my Master make the offering. Give him your heart, your obedience, not your money only. He is the true, the only Guru.’ The fakir belonged to the next camp. Some of these men appear to be true and earnest seekers after God.

“On the principal day of the mela, over twenty-five shillingworth of books and tracts were sold. They average 75 to the rupee, making roughly a total of 1,875 on that one day, the total really exceeding 2,000, when the loss on exchange is added.

“May the Divine power and blessing accompany them, and may great results attend their wide dissemination in the towns and villages of Behar !

“Yours sincerely,

“J. EWEN.

“A. H. Baynes, Esq.”

## Seamen's Coffee Rooms, Calcutta.

**M**ISSIONARIES go to India specially to preach to the heathen; yet they do not neglect their own countrymen. The Serampore missionaries had not been long at work before they commenced preaching in English in Calcutta to the soldiers, sailors, and European or Eurasian residents. This led to the building, in 1809, of Lal Bazar Chapel, in the centre of the city, in the street most frequented by the sailors, and the Gospel has been preached there ever since. Other Christian bodies have followed in this work, and hundreds and thousands of nominal Christians have been led to real faith in Christ through the labours of missionaries and their wives. During the last few years, the work in Calcutta among the seamen has been carried on with special vigour by the American Methodists, in connection with that branch of their operations which was started some



SEAMEN'S COFFEE ROOMS, CALCUTTA.—(From a Photograph.)

years ago by William Taylor, the Evangelist, now "Bishop Taylor," of Africa. Information in regard to the early progress of this work is given in the memoir of my late wife, who took a very active part in it. The present Coffee Rooms—a picture of which is here given—were opened about eight years ago. They are situated in the centre of the Lal Bazar Street, at the corner of another street calls Radha Bazar. This situation is as good as could possibly be. In the room all sorts of good food and drink can be

obtained at very moderate prices. Alcoholic drink, of course, is not sold there. There is a large room in the building, in which religious services are held every evening and on Sunday afternoon. These services are specially adapted for the sailors, with plenty of singing, and short, pointed addresses. A large number of men have been led, in these coffee rooms, to sobriety and to faith in Christ. The improvement in the street resulting from this work among the sailors is very marked, and has been often acknowledged by the police and by the Bengal Government.

Calcutta.

G. H. ROUSE.

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### Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to 14th February :—A box containing wearing apparel from Victoria Street Sunday-school Sewing-class, Coventry ; a box of dolls from Miss C. Cheers, Liverpool ; a box of fancy articles for Mrs. Wall, Rome, from Mrs. Shearer and Miss Rose, per Mr. Thos. Gill, Edinburgh ; a box containing toys for Congo Mission, from Miss L. N. Turner, Lymington ; a box of wearing apparel for Mrs. Jewson, Commillah, from St. Mary's Missionary Working Party, Norwich ; a gift of French Bibles and other books for the Rev. W. H. Bentley, Stanley Pool, from Edward Rawlings, Esq., of Wimbledon Common ; a quantity of clothing from St. Mary's Missionary Working Party, Norwich, through Mrs. Dexter for Mrs. Jewson, of Commillah ; a supply of seeds for Mr. A. D. Slade, of the Congo Mission, from Messrs. Sutton & Co., Reading ; a number of French Bibles for the Rev. W. H. Bentley, for use at the Congo Mission stations, from the British and Foreign Bible Society ; a rug for the Congo Mission from Mrs. M. Sharpe, of Thrapstone ; a box of dolls from the Battersea Chapel Sunday-school, for the Rev. G. Gray's Native School at Ratnapura, Ceylon ; a parcel of books from Miss A. K. Allen, Forest Gate, for the Rev. Herbert Anderson, of Barisal ; a number of useful articles as gifts for the women and men in the Bible-classes of Mrs. A. G. Jones and Rev. R. C. Forsyth, of China, from the Young Women's Christian Union, Birkenhead ; a number of diagrams from friends at Leytonstone Baptist Chapel, through Mr. Spurgeon, for the Rev. R. Spurgeon, of Barisal ; and a medicine chest from Mrs. Hamilton, of Edinburgh, for the Rev. John Stubbs, of Patna.

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### Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October HERALD for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks :—“ A Thankoffering,” from Miss Wilmot's Sunday-school Class, Camberwell, 9s. ; collected by Miss Milly Hodges, through Mr. Fenter, Studley, near

Redditch, 7s.; New Year's Offering, A. M. H., 10s.; Collecting Card from Mrs. Wingfield, Cheltenham, 5s.; collected by B. Sorsley, B. Wright, and M. Burley, Union Baptist Sunday-school, High Wycombe, 10s. 6d.; E. R., Liverpool, 2s.; a Few Friends from Ipswich, 6s.; collected by Minnie and Sydney Grimwood, Kentish Town, 15s. 3d.; collected by Mrs. Jenkins (late Miss Jones), Abertillery, Mon., 6s. 6d.; "Inasmuch," from K. M. P., Swanage, 4s.; Collecting Card from Miss F. S. Knowles, Plymouth, £1; Misses E. and A. B., Broughton Road, 6s. 6d.; Dundee, Collecting Card, 6s. 9d.; Miss Angus Wolsingham, Durham, per Rev. R. Scott, £1.

Over £72 has now been sent. Miss Pewtress would be very glad to receive donations to make up £120, and thus pay for one of the three brethren spoken of in the "Urgent Appeal," page 45 of the February HERALD. Will those who still have collecting cards work with this end in view?

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## The Lord Loveth a Cheerful Giver.

THE Committee render their most grateful thanks to "A Portsmouth Ab-stainer," for £5; Mrs. Elizabeth James, of Fishguard, Pembrokeshire, for £2 5s. 6d., proceeds of sale of old coins; "W. W.," Carrickfergus, for four bracelets for the Congo Mission; "Thankoffering," for a gold brooch, who writes: "It gives me the deepest pleasure to give this offering for a cause I love so dearly;" Mr. A. Gibb, of Aberdeen, for a fancy cushion, "wrought by a young Christian sister during her spare hours for the Mission she so much loves;" "A Friend of Missions, Lochgilphead," for a gold ring for the Congo Mission, per the Rev. D. Fraser; a gold ring put into the collection at St. George's Place Chapel, Canterbury, per Mr. F. R. Bateman; "Ecarg," Guildford, for a ladies' dressing-case, with several articles of jewellery; a Blind Widow, for silver pencil-case for the Congo Mission; and "An Old Sailor," for a few old coins.

The Committee are also most thankful for the following welcome and generous gifts, specially to "J. F." and the Misses Fletcher, of Hornsey, for their timely and hearty response to the appeal in last month's HERALD, for special donations to cover the outfit and passage expenses of new missionaries:—Mr. E. Rawlings, £272; "J. F.," for outfit and passage of Congo missionary, £120; the Misses Fletcher, for outfit and passage of Mr. A. D. Slade, Congo, £120; Mr. T. S. Child, for Delhi, £100; Dr. and Mrs. Slack, £30; Miss Hadfield, for part support of Miss Silvey, of the Congo Mission, £25; "G. W. R.," £20 11s. 8d.; Miss A. E. Rooke, for Congo, £20; A Friend of Missions, £20; Mrs. Allen, Cheadle, £10; Mr. and Mrs. P. H. Luntley, £10; Prof. T. Kirk, New Zealand, £10; Mr. F. J. Gardiner, £10; "J. S.," £15.

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## Recent Intelligence.

IN addition to the announcements made in last month's MISSIONARY HERALD as to forthcoming anniversary services, we are now able to publish the following:—

WEDNESDAY MORNING, APRIL 25TH—The Zenana Mission Breakfast, at the Cannon Street Hotel. Chairman: Herbert J. Tritton, Esq. Speakers:

Mrs. Colonel Urmston, for some years resident in India ; Rev. E. S. Summers, B.A., of Serampore ; Rev. A. Jewson, of Commillah. Tickets, 2s. 6d. each, may be obtained of the Secretaries, or at the Baptist Mission House.

WEDNESDAY EVENING, APRIL 25TH.—**Bible Translation Society** Annual Meeting in Bloomsbury Chapel. The Rev. E. Parker, D.D., of Brighton Grove College, Manchester, will preside. The other speakers will be the Rev. G. P. Gould, M.A., of Regent's Park College ; the Rev. E. S. Summers, B.A., of Serampore College ; and the Rev. W. Bowen James, of Dinagepore. The financial year of this Society closing with the end of March, the Secretary will be glad to receive from collectors all contributions to its funds before that time.

We have also special pleasure in announcing the Annual Public Meeting of the **Young Men's Missionary Association**, to be held in the Library Hall of the Baptist Mission House on Tuesday, 17th April, at 7 p.m. Chairman : H. M. Bompas, Esq., M.A., Q.C., Recorder of Plymouth. Speakers : Alfred Henry Baynes, Esq., F.R.G.S., General Secretary Baptist Missionary Society ; Rev. F. H. James, of Shantung ; a Missionary from the Church Missionary Society ; and A. J. Shephard, Esq., of the London Missionary Society.

On Monday evening, the 12th of the current month, there will be a special Farewell Meeting in Regent's Park Chapel, London, to take leave of the Rev. J. H. and Mrs. Weeks and Mr. Arthur D. Slade, proceeding to the Congo Mission on the 19th inst. The Rev. F. B. Meyer, B.A., will preside and deliver a special address. Mr. Alfred H. Baynes and others will also take part in the service.

A second Farewell service will also be held in Maze Pond Chapel on Wednesday evening, March 14th, when the Rev. W. Penfold Cope will preside and deliver an address.

In a recent letter Mr. Philip Davies, of the Congo Mission, says : " We have been going ahead with Sutton's seeds. We have had a few peas, any amount of French beans and cucumbers, with turnips promising well. Convolvulus, French marigold, nasturtium, balsams, zinnias, and sunflowers do well in the flower line, and just now our garden is looking quite bright. . . . I am very sensible of the great kindness of Messrs. Sutton's firm in Reading, who so generously provide us with a splendid supply as a free gift.

There can be no doubt that a good supply of English vegetables is of great value to the health of our missionaries, and a show of bright English flowers must also be a welcome addition to the mission station garden."

Miss Tritton, of Blomfield, Upper Norwood, wishes to thank those friends who have so kindly sent her copies of the lines she was seeking, and to say that she will return them to any who may wish for them again, if those who have not done so will kindly forward name and address to her.

We are glad to report the safe arrival in India of the Rev. A. J. McLean. Writing from Serampore College, he says, under date of January 17th :—" The

voyage out, except the last four days, was very pleasant, and was also a time of great spiritual refreshing. The first four days we had the Rev. F. B. Meyer, of Leicester, with us, who left us at Gibraltar on his way to Tangiers. As far as Suez I was in company with six of the China Inland Mission brethren, and on changing vessels at the last-mentioned place, we were joined by four workers from America, who were also bound on a similar mission as myself, on the ss. *Brindisi*. We had on the vessel a young missionary from Morocco, who was going to Aden to take up the work among the Arabs there begun by Mr. Keith Falconer. So you see that, although I could not say that I had really entered upon my appointed work, yet the weeks spent on the sea voyage have been a great stimulus towards a beginning, and cannot be reckoned as lost time. I may say that it afforded me great joy to have been allowed the privilege of conducting services on board, and speaking to some of the passengers concerning Christ."

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The Rev. Arthur G. Shorrock has, we are thankful to report, reached China. Writing from "Tientsin, December 16th," he reports :—" We arrived at Shanghai on the 5th, and as there was a steamer leaving for Tientsin the following day, I thought it best to take passage in that, fearing lest the river might be frozen if I delayed. As this steamer did not call at Chefoo, Mr. Bruce took a berth in one leaving on the 7th. We were sorry to part and terminate our happy and prolonged fellowship, but we were both right glad to be getting to our several spheres of work. We had a most enjoyable voyage. During the whole time with the exception of a day or two in the Mediterranean and a few days between Singapore and Hong Kong, the weather was splendid. And we had a fine band of missionaries on board, fifty in all, representing many societies. We called ourselves the 'Jubilee Missionary Band,' and before we separated we each put our names on fifty sheets of foolscap, so that we might all possess the names and autographs of the party. We had meetings for prayer and conference regularly, and fine meetings many of them were. Those of us who went on to Shanghai felt it would be a most appropriate thing to have a meeting specially for praise the last evening we were together on board. And a grand meeting we had ; for we felt that God had been specially good to us, and had abundantly answered the many prayers which we knew had been offered up for us continually by dear friends at home."

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The special thanks of the Committee are given to the Rev. William Brock, of Hampstead, and to the friends associated with the Heath Street Church, for the presentation of a beautiful set of communion plate for the use of the newly formed church at San Salvador, Congo River, enclosed in a very substantial polished oak case, with a most hearty and sympathetic inscription. This case is now on its way to the Congo, and will, we are confident, be most gratefully received by the San Salvador Church.

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### IMPORTANT NOTE.

TO TREASURERS AND SECRETARIES OF ASSOCIATIONS.

We are anxious our friends should understand that the financial year of the Mission will close on March the 31st, and we earnestly appeal to Treasurers and Secretaries to send in to the Mission House all remittances by that date. Inasmuch,

however, as several meetings are already arranged for the early part of April, and with a view to meet this special difficulty only, the books will be kept open until Friday, April 13th, after which date no sums can possibly be included in the current year's account. By a mistake, this date was announced in the February HERALD as April 16th; it should be April 13th.

**PREMISES IN ROME.**—The Committee have just executed a provisional agreement for the purchase, for the sum of £10,000, of the central premises in Rome, at present partly occupied by the Rev. James Wall, as chapel and residence.

Towards this sum Mrs. Kemp, of Rochdale, has very generously promised £2,000, and it is proposed by the Committee to raise the balance of £8,000 in the following manner :—

To divide the £8,000 into sixteen shares of £500 each. Each share to carry annual interest at the rate of five per cent. during the lifetime of the first holder of such share, on his death the £500 becoming the absolute property of the Society, without any claim or charge thereupon whatsoever, the payment of five per cent. on the £8,000 annually being more than covered by the present rents received by letting off a portion of the premises.

By this arrangement, in course of time, as shareholders decease, the premises would become the absolute property of the Society, free from all charge or liability of any kind.

It is further proposed to divide each share of £500 into fifths of £100 each, so that any friend may take one, two, or more fifths of £100 each, or one entire share of £500, as may be most suitable.

Upon all these amounts, during the life of the first holder, the Committee undertake to pay interest at the rate of five per cent. per annum, by two half-yearly payments; and the Committee very earnestly appeal to friends and supporters to assist in this very important undertaking by taking up some portion of the sum required.

As many of our readers know, these premises are situated in the Piazza San Lorenzo, in Lucina, opposite the church of San Lorenzo, a few steps off the most central part of the Corso—the most important thoroughfare of the city. The position is in all respects admirable, as experience has abundantly demonstrated, and to-day probably no better could be found in any part of Rome. Should the Society be able to secure these premises as their own property, they would be in a position at any time to effect such alterations as would very greatly add to their usefulness, and secure accommodation that would very fully meet all the requirements of the work as to position, frontage, approach, and size.

Communications relative to this should be sent to Mr. A. H. Baynes, Mission House, 19, Furnival Street, Holborn, London, E.C.

We are thankful to report that since the publication of the foregoing in the February issue of the HERALD, £5,000 has been promised. We now earnestly appeal for the remaining £3,000. Will friends seeking a sound and safe investment help us in this most desirable and important work?

We are glad to hear that the special effort of Miss Neve, of Tunbridge, to secure funds for the Mission by the collection of small gifts, is meeting with much success; and we hope it will continue to prosper.

# Contributions

From 13th January to 12th February, 1888.

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.		Weymouth, Dr R. F....		LONDON AND MIDDLESEX.	
Agombar, Miss M. A....	0 10 0	Williams, Mrs H.....	3 0 0	Abbey-road Chapel .....	10 19 1
Andrews, Mrs, sen.,		Under 10s.....	0 15 0	Do., for <i>W &amp; O</i> .....	9 2 9
Hampstead .....	1 0 0	Do., for <i>Congo</i> .....	0 15 0	Acton .....	1 12 7
Bagster, Mr Sydney S...	1 0 0	<b>DONATIONS.</b>			
Bigwood, Miss .....	2 2 0	A Friend, for <i>Outfit</i>		Do., for <i>W &amp; O</i> .....	2 15 0
Bradén, Rev J. T.....	1 1 0	<i>Fund</i> .....	2 0 0	Do., for <i>N P</i> .....	6 2 3
Brigshaw, Mr M.....	0 10 0	A Friend of Missions ...	20 0 0	Alperton, for <i>W &amp; O</i> .....	0 18 6
Butterworth, Rev J. C.,		A Friend, St. Albans,		Arthur-street, Camber-	
M. A.....	2 0 0	for <i>Debt</i> .....	1 0 0	well Gate, Sun-school	6 2 11
Do., for <i>W &amp; O</i> .....	0 10 0	A Portsmouth Abstainer	5 0 0	Battersea Park, for <i>W</i>	
Butterworth, Miss M. A.	5 0 0	" A. R. L.," for <i>Congo</i> ...	1 1 0	& <i>O</i> .....	1 1 0
Do., for <i>Congo</i> .....	2 0 0	A Scotchman, for <i>Congo</i>	1 0 0	Belle Isle, Brewery-rd.,	
Do., for <i>W &amp; O</i> .....	2 0 0	" A. W. H.," Gloucester-		for <i>Congo girl under</i>	
Do., for <i>Italy</i> .....	0 10 0	shire .....	2 10 0	<i>Mrs Lewis</i> .....	5 0 0
Butterworth, Mr R. H.	1 1 0	"An Interested Reader		Bermondsey, Drum-	
Do., for <i>Congo</i> .....	1 1 0	and Well-wisher" ...	1 0 0	mond-road, Juvenile,	
Chapman, Mr Jno., Har-		Bennett, Mr E.....	1 1 0	for <i>N P</i> .....	20 0 0
row .....	3 3 0	Blackwell, Misses A. &		Bloomsbury Ch. ....	38 11 2
Collins, Mr W. E., Rams-		M., for <i>N P</i> .....	0 15 9	Do., for <i>W &amp; O</i> .....	16 0 10
gate, for <i>Congo</i> .....	5 0 0	Beardon, Mrs M. S.		Brentford, Park Ch.	
Cooke, Rev J. H.....	2 0 0	(box) .....	0 10 0	Sun.-sch.....	7 19 7
Davison, Mr J., Alnwick	1 0 0	Bushill, Mrs A., Covent-		Do., for <i>W &amp; O</i> .....	1 10 0
Dowson, Mr J., Brent-		ry, for <i>Deficiency</i> ...	5 0 0	Brondebury .....	21 14 0
wood .....	1 1 0	" Cottisloe " (box), for		Camberwell, Cottage	
Edmond, Mrs M., Edin-		<i>Congo</i> .....	1 5 0	Green .....	8 16
burgh .....	1 0 0	Evans, Mrs Mary, Car-		Charles-street, Camber-	
Ewing, Rev T. J.....	1 0 0	diff. for <i>Congo</i> .....	1 1 0	well New-road, Sun-	
Frean, Mr G. H.....	2 2 0	" E. T.," for <i>Congo</i> .....	0 10 6	school .....	1 10 0
Gardiner, Mr F. J.,		" G. J. C.," for <i>Congo</i> ...	1 0 0	Enfield, for <i>N P</i> .....	0 8 0
Wisbech .....	10 0 0	" G. W. R.," for <i>Congo</i> ...	20 11 8	Green Lanes Band .....	0 12 0
Griggs, Mr B.....	0 10 6	Hamilton, Mrs, for		Fulham Tabernacle	
Handford, Mr E.....	1 1 0	<i>medicine chest for Mr</i>		Sunday-school .....	2 2 7
Harvey, Rev A. J.....	20 0 0	<i>Stubbs</i> .....	5 0 0	Hammersmith, West-	
Horton, Mrs W.....	1 1 0	" Hope " .....	0 10 0	end .....	5 0 6
Hudson, Mr H.....	1 1 0	Horton, Mrs W. (box),		Hampstead, Heath-st.	25 0 0
Larkworthy, Mrs.....	2 0 0	for <i>Congo</i> .....	0 18 6	Do., for <i>W &amp; O</i> .....	17 4 1
" L. E. P. " .....	1 0 0	" J. F.," for <i>passage and</i>		Do., Juvenile, for	
Lloyd, Mr G. A.....	1 1 0	<i>outfit of Congo Mis-</i>		<i>support of boys at</i>	
Long, Mr W., Burnham		<i>ionary</i> .....	120 0 0	<i>Walthen Station</i> ...	24 11 7
Luntley, Mr and Mrs		" J. M.," Newport, Mon.	10 0 0	Harrow-on-the-Hill....	6 9 0
P. H.....	10 0 0	" J. S.," for <i>N P</i> .....	6 0 0	Do., for <i>W &amp; O</i> .....	1 10 0
Marnham, Mr Herbert	5 0 0	Do., for <i>T</i> .....	9 0 0	Do., for <i>Congo</i> .....	0 5 0
Mead, Mr G.....	0 10 0	Johnson, Mr W., Ful-		Hendon .....	18 17 10
Meen, Mr J. A.....	1 1 0	bourne .....	53 10 0	Do., for <i>W &amp; O</i> .....	1 15 0
" M. M. " .....	0 10 0	Musto, Mr H. A., for		Hornsey, Campsbourne	
" M. S. H.," for <i>Congo</i>	1 0 0	<i>Congo</i> .....	0 10 0	Ch., for <i>W &amp; O</i> .....	1 5 9
Noel, Rev Horace, M. A.	5 0 0	Neve, Miss, coll. by ...	0 10 6	Islington, Cross-street.	6 1 0
Parkinson, Mr and Mrs		Rooke, Miss A. E., for		Do., do., for <i>New Bari-</i>	
J., Skipton .....	2 2 0	<i>Congo</i> .....	20 0 0	<i>sal School</i> .....	7 0 0
Do., for <i>Congo</i> .....	2 0 0	Sturge, Mr G., eighth		John-street Ch. Girls'	
Pedder, Miss, for <i>Congo</i>	1 0 0	instalment of donatn.	100 0 0	School, for <i>Congo</i> .....	16 9 1
Poole, Miss .....	0 18 0	Thankoffering, " H. H.		Kingsgate-street, for <i>W</i>	
Do., for <i>China</i> .....	0 10 0	K. " .....	1 0 0	& <i>O</i> .....	1 1 0
Do., for <i>Congo</i> .....	0 10 0	White, Mr F. W.....	0 10 0	Ladbroke-grove Chapel	0 4 0
Do., for <i>Naples</i> .....	0 10 0	Wight, Mr G., Kemnay	1 0 0	Do., for <i>W &amp; O</i> .....	5 2 3
Pritchard, Mr W., Salis-		Willis, Mr H. J. (box),		Maze Pond Ch., for <i>W</i>	
bury .....	0 10 0	for <i>Congo boy under</i>		& <i>O</i> .....	8 10 0
Radcliffe, Mr R. H.....	5 0 0	<i>Mr Scrivener</i> .....	0 10 0	North Finchley .....	25 0 0
Rawlings, Mr E., for		" W. M. C. " .....	5 0 0	Peckham, Barry-road	
<i>support of missionary</i>	272 0 0	Y. M. M. A., profits on		Sunday-school .....	0 13 0
Reichel, Mrs .....	1 0 0	lecture .....	1 7 9	Do., Norfolk-street	
Rennard, Mrs .....	1 0 0	Under 10s.....	0 18 10	Sunday-school .....	2 10 0
Do., for <i>Congo</i> .....	1 0 0	Do., for <i>W &amp; O</i> .....	0 2 0	Regent's-park, for <i>W &amp; O</i>	8 9 2
Roberts, Mr T.....	0 10 6	Do., for <i>China</i> .....	0 5 0	South London Taber-	
Do., for <i>Congo</i> .....	0 10 6	Do., for <i>Congo</i> .....	0 18 0	nacle Sunday-school..	2 10 0
Robinson, Mr Sidney ..	20 0 0	Do., for <i>Mr D. Jones,</i>		Stockwell .....	8 1 8
Sargent, Mr E. G.....	1 1 0	<i>Agra</i> .....	0 5 0	Do., for <i>W &amp; O</i> .....	5 4 6
Sayce, Mr G.....	5 0 0	<b>LEGACY.</b>			
Self, Mr W.....	2 2 0	Williams, The late Mr		Do., for <i>Congo</i> .....	1 10 0
Supper, Mrs .....	0 10 0	R., of Holyhead, per		Do., Sunday-school..	10 10 2
Turley, Mr Jas.....	1 0 0	Rev R. Thomas.....	300 0 0	Stratford-grove, Sun-	
Walters, Miss .....	0 10 0	<b>LEGACY.</b>			
Welch, Mrs Kemp .....	2 2 0	Willams, The late Mr		school .....	8 15 0
Whitchurch, Miss G. B.	2 10 0	R., of Holyhead, per		Tottenham, for <i>W &amp; O</i>	1 1 0
		Rev R. Thomas.....	300 0 0	Twickenham, for <i>N P</i> ..	1 10 10
				Do., for <i>W &amp; O</i> .....	1 13 3
				Do., Y. M. B. C., for	



<i>Chunder Dutt's Native School</i> .....	12	0	0
Upper Holloway, for <i>W &amp; O</i> .....	18	8	6
Upton Chapel Mission Hall, for <i>Congo</i> .....	0	10	0
Walthamstow, Boundary-road Sun.-school .....	5	9	6
West Green Sun.-sch., for <i>India</i> .....	3	17	2
Wood Green Sun.-sch., for <i>India</i> .....	0	15	0
Do., for support of <i>Congo boy</i> .....	6	1	8

**BEDFORDSHIRE.**

Bedford, Mill-street ..	15	0	0
Do., for <i>W &amp; O</i> .....	2	5	6
Biggleswade, for <i>N P</i> ..	0	4	0
Cotton End, for <i>N P</i> ..	0	7	6
Cranfield, for <i>N P</i> ..	0	3	6
Keysoe, Sunday-school, for <i>N P</i> .....	0	14	8
Luton, Wellington-st., for <i>W &amp; O</i> .....	2	2	0
Do., Union Ch., for <i>W &amp; O</i> .....	1	10	0
Riseley, for <i>W &amp; O</i> ..	0	10	0
Toddington, for <i>W &amp; O</i> ..	0	10	0

**BERKSHIRE.**

Beech Hill .....	1	15	0
Do., for <i>W &amp; O</i> .....	0	10	0
Maddenhead, for <i>W &amp; O</i> ..	1	13	0
Do., for support of <i>Congo boy</i> ..	5	0	0
Newbury, for <i>W &amp; O</i> ..	3	3	0
Reading, King's-road, for <i>Congo</i> .....	20	0	0
Sunningdale, Sun.-sch., for <i>N P</i> .....	1	15	6
Wallingford, for <i>W &amp; O</i> ..	5	0	0
Wantage .....	25	8	10
Do., for <i>W &amp; O</i> .....	1	1	0
Wokingham, for <i>W &amp; O</i> ..	5	0	0

**BUCKINGHAMSHIRE.**

Bletton, for <i>W &amp; O</i> .....	0	14	0
Chenles, for <i>W &amp; O</i> .....	0	6	0
Cheaham, for <i>W &amp; O</i> .....	1	1	0
Cuddington Sun.-sch., for <i>N P</i> .....	0	7	3
Deanshanger Sun.-sch. ..	0	10	0
Gold Hill, for <i>W &amp; O</i> ..	0	16	6
Do., Sunday-sch .....	1	0	8
Long Crendon, for <i>W &amp; O</i> ..	1	0	0
Qualiton, for <i>W &amp; O</i> ..	0	6	0
Speen .....	1	10	0
Do., for <i>W &amp; O</i> .....	0	10	0
Weston Turville, for <i>W &amp; O</i> .....	0	10	6

**CAMBRIDGESHIRE.**

Cherryhinton, for <i>N P</i> ..	0	3	6
Harston, for <i>W &amp; O</i> ..	1	8	3
Priekwillow, for <i>W &amp; O</i> ..	0	7	5
Do., for <i>N P</i> .....	0	10	7
Soham .....	2	10	0
Swavesey, for <i>W &amp; O</i> ..	1	18	0
Do., for <i>N P</i> .....	0	11	0
Willingham .....	2	0	6

**CHESHIRE.**

Birkenhead, Grange-lane .....	23	17	0
Do., for <i>W &amp; O</i> .....	6	2	8

Do., Cathcart-street Sunday-school .....	3	3	0
Do., do., for <i>W &amp; O</i> ..	0	16	9
Do., Welsh Ch. Sun.-sch., for <i>N P</i> .....	4	9	3
Do., Jackson-street ..	1	11	6
Do., do., S.-sch. for <i>N P</i> ..	1	3	5
Chester, Hamilton-pl. ..	1	10	0
Do., for <i>W &amp; O</i> .....	1	0	0
Do., Ebenezer, for special <i>N P's</i> , <i>India and Africa</i> .....	120	0	0
Hyde, for <i>W &amp; O</i> .....	0	13	10
Little Leigh .....	7	4	6
Do., for <i>N P</i> .....	0	14	0

**CORNWALL.**

Helston .....	2	8	2
Do., for <i>W &amp; O</i> .....	1	11	6
Redruth .....	3	18	0
Truro, for <i>W &amp; O</i> .....	0	10	0

**DERBYSHIRE.**

Clay Cross, for <i>W &amp; O</i> ..	0	7	6
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**DEVONSHIRE.**

Bradninch, for <i>W &amp; O</i> ..	3	2	9
Brayford .....	1	7	0
Do., for <i>Congo</i> .....	1	0	0
Brixham, for <i>W &amp; O</i> ..	0	10	0
Combmartin, for <i>W &amp; O</i> ..	0	10	0
Devonport, Hope Ch., for <i>W &amp; O</i> .....	1	5	0
Kilmington .....	5	15	0
Kingsbridge, Juvenile ..	4	5	4
Paignton .....	8	0	1
Do., for <i>W &amp; O</i> .....	0	14	8
Do., for <i>N P</i> .....	1	3	0
Plymouth, George-st. ..	64	6	3
Totnes, for <i>W &amp; O</i> .....	3	0	0

**DORSETSHIRE.**

Bridport Sun.-sch. ....	1	0	6
Buckland Newton .....	4	1	1
Gillingham, for <i>N P</i> ..	3	10	3
Iwerne Minster .....	0	16	8
Do., for <i>N P</i> .....	0	18	4
Lyme Regis .....	16	15	0
Do., for <i>W &amp; O</i> .....	0	10	0
Piddletrenthide .....	2	1	3
Do., for <i>N P</i> .....	0	4	7
Wimborne .....	0	12	3

**DURHAM.**

Blackhill .....	3	0	0
Hamsterley, for <i>W &amp; O</i> ..	0	5	0
Jarrow, for <i>W &amp; O</i> ..	0	15	3
Middleton-in-Teesdale, for <i>W &amp; O</i> .....	0	10	6
Do., for <i>N P</i> .....	1	9	8
South Stockton, for <i>N P</i> ..	1	12	0
Stockton-on-Tees, Wellington-street, for <i>W &amp; O</i> .....	1	0	0
Witton Park, Zour Ch., for <i>W &amp; O</i> .....	0	4	0
Wolsingham Sun.-sch., for <i>N P</i> .....	0	6	4

**ESSEX.**

Colchester .....	5	0	0
Do., for <i>W &amp; O</i> .....	2	0	0

Earls Colne, for <i>W &amp; O</i> ..	1	0	0
George-lane Sun.-sch. ...	2	1	8
Grays, for <i>W &amp; O</i> .....	0	10	0
Leytonstone .....	0	6	0
Do., Sunday-school ..	6	17	8
Loughton, for <i>W &amp; O</i> (2 years) .....	5	12	9
Potter-st., for <i>W &amp; O</i> ..	0	5	0
Saffron Walden .....	33	16	11
Do., for support of <i>Congo boy</i> under <i>Mr Harrison</i> .....	5	0	0
Theydon Bois Sun.-sch., for <i>N P</i> .....	0	9	6
Victoria Docks, for <i>W &amp; O</i> .....	1	0	0

**GLOUCESTERSHIRE.**

Blockley .....	10	7	2
Do., for <i>W &amp; O</i> .....	0	13	7
Cheltenham, Salem .....	14	12	2
Do., for <i>W &amp; O</i> .....	8	4	9
Do., Cambray Chapel, for <i>W &amp; O</i> .....	2	2	0
Cinderford, for <i>W &amp; O</i> ..	1	2	6
Cirencester .....	4	14	11
Do., for <i>W &amp; O</i> .....	1	10	0
Do., for <i>N P</i> .....	3	9	7
Glouchinhampton .....	5	15	9
Do., for <i>W &amp; O</i> .....	0	5	0
Do., for <i>N P</i> .....	1	0	0
Nauton and Guiting, for <i>W &amp; O</i> .....	1	0	0
Old Sudbury Sun.-sch. ..	1	16	0
Shortwood, for support of <i>Congo boy</i> , " <i>T. F. Newman</i> " .....	5	0	0
Stow-on-the-Wold, for <i>W &amp; O</i> .....	2	14	6
Wickwar Sunday-sch. ...	0	5	9
Woodchester .....	5	12	4
Do., for <i>W &amp; O</i> .....	0	10	0

**HAMPSHIRE.**

Andover .....	10	16	7
Do., for <i>W &amp; O</i> .....	1	0	0
Beaulieu Sun.-sch., for <i>N P</i> ..	1	2	0
Blackfield Common Sun.-sch., for <i>N P</i> ..	1	12	0
Boscombe .....	4	6	4
Do., for <i>W &amp; O</i> .....	0	7	6
Do., Sunday-school ..	3	3	4
Do., for <i>N P</i> .....	0	15	4
Bournemouth, Lansdowne Sun.-sch., for <i>N P</i> .....	0	8	6
Lymington .....	16	2	9
Do., for <i>W &amp; O</i> .....	1	9	2
Millford .....	2	9	0
Less expenses .....	20	0	11
.....	1	13	4
Mottisfont Sun.-sch. ...	18	7	7
Poulner, Bngwood, for <i>N P</i> .....	2	4	8
Southampton, East-st., for <i>W &amp; O</i> .....	0	10	6
Do., Sun.-sch., for <i>N P</i> , <i>Dinapore</i> ..	1	0	0
Do., Carlton Ch. Sun.-sch., for support of <i>Congo boy</i> under <i>Mr Scriuener</i> ..	1	0	10
Do., Portland Ch. ....	7	6	6
Do., do., for <i>W &amp; O</i> ..	4	4	0

Southsea, Elm-grove, for W & O	6 0 0	Sutton-at-Hone Iron Room Sun.-sch.	2 16 2	Ulverston Sun.-sch., for N P	0 13 6
Sway	1 16 6	Tonbridge	5 0 0	Warrington, Golborne- street	3 18 6
<b>ISLE OF WIGHT.</b>					
Roud	0 17 5	Tunbridge Wells, for W & O	2 2 0	Do., for W & O	0 17 0
Ryde, George-street	20 10 3	<b>LANCASHIRE.</b>			
Do., for W & O	2 6 0	Astley Bridge	15 3 6	Waterfoot, Bethel, for W & O	1 0 0
Do., Park-road	3 0 5	Atherton	8 0 0	<b>LEICESTERSHIRE.</b>	
Ventnor Sun.-sch., for N P	2 3 0	Backup, Ebenezer, for W & O	4 0 0	Blaby and Whetstone, for W & O	1 13 10
<b>HEREFORDSHIRE.</b>					
Stansbatch, for W & O	0 9 0	Do., Zion	18 0 2	Hallaton Sunday-sch.	1 15 0
<b>HERTFORDSHIRE.</b>					
Boxmoor, for W & O	4 5 10	Do., do., for W & O	1 1 0	Husband's Bosworth	7 6 0
Do., W.M.B.C.	5 10 0	Do., Acre Mill	0 18 10	Leicester, Belvoir-st.	41 5 7
Chipperfield	16 3 10	Do., Irwell-terrace, for W & O	1 0 0	Do., do., Sunday-sch	10 0 0
Do., for W & O	1 13 2	Do., do., for N P	0 17 2	Do., Harvey-lane, for Congo	0 10 6
Hemel Hempstead, for N P	1 5 2	Barrow-in-Furness, Ab- bey-road	2 10 4	Do., Emanuel Ch., for W & O (moiety)	1 1
Hitchin, for W & O	5 0 0	Do., for N P	1 12 5	Do., Victoria-rd., for N P, "J. G. Green- hough," Congo	9 3 3
King's Langley	1 6 6	Blackpool, for W & O	1 5 9	Monk's Kirby and Pail- ton	1 0 0
Rickmansworth, for N P	2 7 4	Bolton, Claremont Ch.	15 0 0	Do., for W & O	0 13 3
Sarratt	0 13 6	Do., Zion	2 10 10	Do., for N P	1 0 0
Watford	20 0 0	Do., do., for W & O	1 2 0	<b>LINCOLNSHIRE.</b>	
<b>HUNTINGDONSHIRE.</b>					
Bluntisham, for W & O	1 0 0	Boote Sunday-school	10 12 4	Boston, Salem Ch., for W & O	0 6 0
St. Neots, for N P	0 2 6	Do., Welsh Ch.	0 13 9	Do., for N P	1 4 6
<b>KENT.</b>					
Ashford Sun.-sch., for N P	14 0	Do., do., for N P	0 10 9	<b>NORFOLK.</b>	
Bessell's Green, for W & O	1 5 9	Cloughfold, for W & O	1 13 9	Buxton, for W & O	1 0 0
Do., for N P	3 4 3	Do., for N P	1 2 6	Cossey Sunday-school, for N P	0 10 0
Brockley-road Ch.	73 12 1	Colne, for N P	1 2 4	Fakenham, for W & O	0 12 8
Do., Sun.-sch.	18 1 4	Eccles, for W & O	1 5 0	Do., do., for N P	0 13 3
Do., do., for W & O	3 10 0	Inskip, for W & O	0 10 0	Foulsham	5 10 0
Do., do., for N P	6 0 0	Lancaster, for W & O	2 0 0	Necton, for W & O	0 6 7
Do., do., for Congo	9 0 0	Littleboro'	1 5 1	Norwich, Unthanks-rd., for W & O	6 0 0
Canterbury	12 19 8	Liverpool, Myrtle-st.	69 15 3	Statham, for W & O	1 10 0
Do., for W & O	2 13 0	Do., for W & O	45 0 0	Upwell Sunday-school.	0 7 3
Do., for Congo	3 0 0	Do., Pembroke Ch.	6 0 0	<b>NORTHAMPTONSHIRE.</b>	
Deal	9 15 0	Do., do., for Congo	2 0 0	Aldwinkle, for N P	0 3 8
Do., for W & O	2 10 0	Do., Prince's Gate	2 13 10	Blisworth, for W & O	1 4 9
Do., for Congo	0 5 0	Do., Soho-street Sun- day-school	3 16 4	Do., for N P	0 16 3
Erith	9 18 3	Manchester, Union Ch., for Italy	50 0 0	Brafield	6 0 0
Faversham	1 0 0	Do., Grosvenor-st., united collection for W & O	5 13 3	Braunston	0 10 0
Folkestone	10 13 0	Do., Queen's-park (moiety)	7 17 0	Do., for N P	0 19 2
Do., for W & O	4 19 8	Do., Moss-side	1 5 9	Bugbrook	8 8 11
Forest Hill, Sydenham	3 8 8	Do., do., for W & O	4 4 0	Do., for W & O	0 10 7
Chapel	3 8 8	Do., Brighton-grove Sun.-sch., for N P	1 15 8	Do., for N P	0 6 11
Kingsdown	8 15 4	Do., Sale	1 16 9	Cozenhoe	3 10 6
Lee	0 5 0	Do., do., for W & O	2 0 0	Denton	1 19 3
Do., for Congo	2 0 0	Do., do., for N P	3 10 3	Harpole	5 0 11
Do., for New Barisal Schools	6 0 0	Do., Stretford (moiety)	4 13 8	Heyford	3 3 0
Maidstone, King street Sun.-sch., for N P	1 1 2	Do., do., for Heralds	2 10 0	King's Sutton, for N P	0 12 6
Pembury (moiety) for W & O	3 3 0	Do., Salford, George- street	2 5 0	Kilsingbury	6 14 4
Plumstead, Conduit-rd., for W & O	1 10 0	Do., do., for W & O	0 12 6	Do., for W & O	0 10 0
Ramsgate, Ellington Ch.	28 8 8	Do., Bowdon, Hale- road, for W & O	0 15 10	Moulton and Pitsford, for W & O	1 1 0
Do., for N P	1 0 0	Mill's Hill, for W & O	1 0 0	Pattishall	3 19 0
Sevenoaks, for W & O	1 7 0	Nelson, Carr-road	13 7 0	Ringstead, for W & O	0 15 0
Shooter's Hill-rd. Sun- day-school	31 15 0	Do., for W & O	1 13 0	Do., for N P	0 8 4
Smarden, for W & O	0 4 3	Oswaldtwistle, for W & O	1 1 8	Roads, for W & O	0 10 0
		Preston, Fishergate Sun.-sch., for N P	2 14 0	West Haddon	5 5 2
		Ramsbottom	46 2 2	Do., for W & O	0 12 0
		Do., for W & O	2 12 2	Do., for N P	0 11 6
		Do., for Congo	5 0 0	Woodford	0 15 7
		Do., for Home	5 0 0	Do., for W & O	0 10 0
		Rochdale, West-street	33 12 0	<b>Less deputation ex- penses</b>	
		Do., for W & O	11 6 8		1 6 0
		Seacombe Sun.-sch.	1 2 0		53 1 3
		Southport	45 3 0		

**NORTHUMBERLAND.**

Berwick-on-Tweed	20	18	2
Do., for W & O	3	4	10
Ford Forge, for N P	1	14	9

**NOTTINGHAMSHIRE.**

Collingham, for W & O	0	5	0
Do., for N P	0	9	0
Nottingham, George-st., for W & O	2	2	0

**OXFORDSHIRE.**

Rampton, Sun.-sch.	0	6	0
Caversham, "W. B. C.," for Congo	1	16	0
Hook Norton	5	15	11
Do., for W & O	0	12	0
Do., for N P	0	15	1
Oxford, New-road	50	0	0
Do., for N P	0	10	3

**RUTLANDSHIRE.**

Oakham, for W & O	0	19	0
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**SHROPSHIRE.**

Bridgnorth	14	6	5
Do., for W & O	0	15	0
Do., for N P	3	8	1
Lord's Hill	0	10	5
Do., for N P	0	19	7
Shrewsbury, Claremont Ch. Sunday-school	5	7	0

**SOMERSETSHIRE.**

Boroughbridge	7	13	8
Bristol, on account, per Mr G. H. Leonard, Treasurer	131	4	0
Do., Buckingham Ch., for W & O	6	1	7
Do., Cotham-grove, for W & O	8	15	2
Do., Tyndale Ch., for W & O	15	7	10
Do., Fishponds, for W & O	3	10	8
Do., Unity Ch., for Congo	2	0	0
Do., do., Sunday-sch., for do.	3	0	0
Burnham	6	12	0
Cheddar	7	10	0
Crewkerne	2	1	3
Do., for W & O	0	10	0
Frome, Sheppard's Barton, for W & O	4	0	0
Merriott, for N P	0	9	7
North Curry	4	3	3
Do., for W & O	0	2	0
Do., for N P	1	7	9
Stogumber	3	9	2
Do., for W & O	0	11	0
Taunton, Silver-street	21	0	4
Do., for W & O	2	2	0
Do., for N P	1	0	0
Wells, for W & O	0	15	2
Weston - super - Mare, Bristol-rd., for W & O	2	2	0
Winscombe	5	0	0

**STAFFORDSHIRE.**

Burslem, for W & O	0	15	0
Coseley, Providence Ch.	4	19	0

**Latebrook Sunday-sch., for N P** 0 5 8

Wednesbury, for W & O	0	8	0
Wolstanton, for N P	0	6	0

**SUFFOLK.**

Bardwell Sun.-sch., for N P	0	9	0
Rattlesden	3	9	7
Do., for W & O	1	0	0
Do., for N P	2	17	8
Sudbury, for W & O	1	4	10

**SURREY.**

Balham, Ramsden-rd., for W & O	5	18	0
Carshalton & Wallington	1	5	5
Do., for W & O	2	2	0
Do., Sunday-sch., for support of boys, Barisal	2	0	0
Cheam, for W & O	0	14	6
Do., for N P	1	17	9
Croydon, Sunday-sch.	8	5	6
Do., for Purana Sch.	12	0	0
Dorman's Land	1	6	3
Dulwich, Lordship-lane Sunday-school	10	0	0
Fenge	4	10	10
South Norwood Sun.-school	21	1	2
Redhill	10	0	0
Upper Tooting, Trinity-road	10	19	6
Do., do., Sunday-sch.	11	2	11
Do., do., for Italy	0	10	0
Wimbledon	12	4	0
Yorktown, for N P	2	15	0

**SUSSEX.**

Arundel, for N P	1	8	10
Do., for Congo	1	15	0
Brighton, Queen-square, for W & O	2	2	0
Do., Holland-rd., for W & O	5	0	0
Forest Row, Sun.-sch., for N P	1	2	6

**WARWICKSHIRE.**

Alcester	18	0	0
Do., for W & O	1	0	0
Coventry, Queen's-road, for Congo	0	10	0
Stratford-on-Avon, for W & O	1	15	2

**WESTMORELAND.**

Crosby Garrett, for N P	1	6	7
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**WILTSHIRE.**

Trowbridge, Back-street	7	0	0
Do., for W & O	0	10	0
Do., Bethesda	1	0	9
Do., for W & O	1	10	0
Warminster, for W & O	1	10	0
Westbury, West-end Ch., for W & O (additional)	0	2	6

**WORCESTERSHIRE.**

Bromsgrove	0	16	9
Evesham	7	6	1
Do., for W & O	3	15	6

**King's, Norton, Sunday-school, for N P** 1 6 1

Redditch, for W & O	0	13	0
Shipston-on-Stour	4	4	6
Do., for W & O	0	10	0
Do., for N P	1	0	0
Stourbridge, for W & O	1	1	0
Stourport	3	0	0
Do., for W & O	0	13	0

**YORKSHIRE.**

Barnsley Sunday-sch., for N P	1	10	0
Batley	1	14	6
Bingley	2	12	6
Do., for N P	0	13	3
Boroughbridge	0	10	0
Do., for N P	0	8	0
Bradford, Hallfield, for W & O	5	10	0
Do., Leeds-road Sun.-school	16	0	0
Farsley, for W & O	4	0	0
Halifax, Trinity-road, for W & O	3	0	0
Hebden Bridge, for W & O	4	0	0
Horsforth	4	15	6
Hull, South-street, for W & O	1	0	0
Leeds, South Parade, united coll for W & O	14	5	6
Do., Blenheim Ch.	20	16	9
Do., do., for W & O	3	17	2
Do., do., Juvenile	37	4	0
Leeds, York-road	6	9	4
Do., do., for W & O	0	10	6
Do., Camp-rd., Juv	12	18	5
Do., Meenwood-road	4	8	6
Do., Beeston-hill	13	7	4
Lindley Oakes	3	8	8
Milnsbridge, for W & O	1	0	0
Rawdon, for W & O	4	8	0
Rishalworth	9	2	8
Do., for W & O	0	10	0
Do., for N P	1	10	1
Sheffield, on account	37	1	10
Do., Townhead-street, Dronfield	5	0	0
Skipton, for W & O	0	10	0
Do., for N P	0	18	0
Staincliffe	1	14	6
York, for W & O	2	10	0

**NORTH WALES.**

Holyhead, New Park-st. Sunday-school	2	16	8
Llanfair, Bethen-grove	0	7	0

**CARNARVONSHIRE.**

Colwyn, for W & O	0	4	3
Do., for N P	0	12	0
Portmadoc, Baron, for N P	0	0	9

**DENBIGHSHIRE.**

Llanaelhalarn, for N P	1	2	10
Llangollen, English Ch., for W & O	0	5	0

**FLINTSHIRE.**

Flint, for N P	0	12	1
Treudyn, for N P	0	19	1

