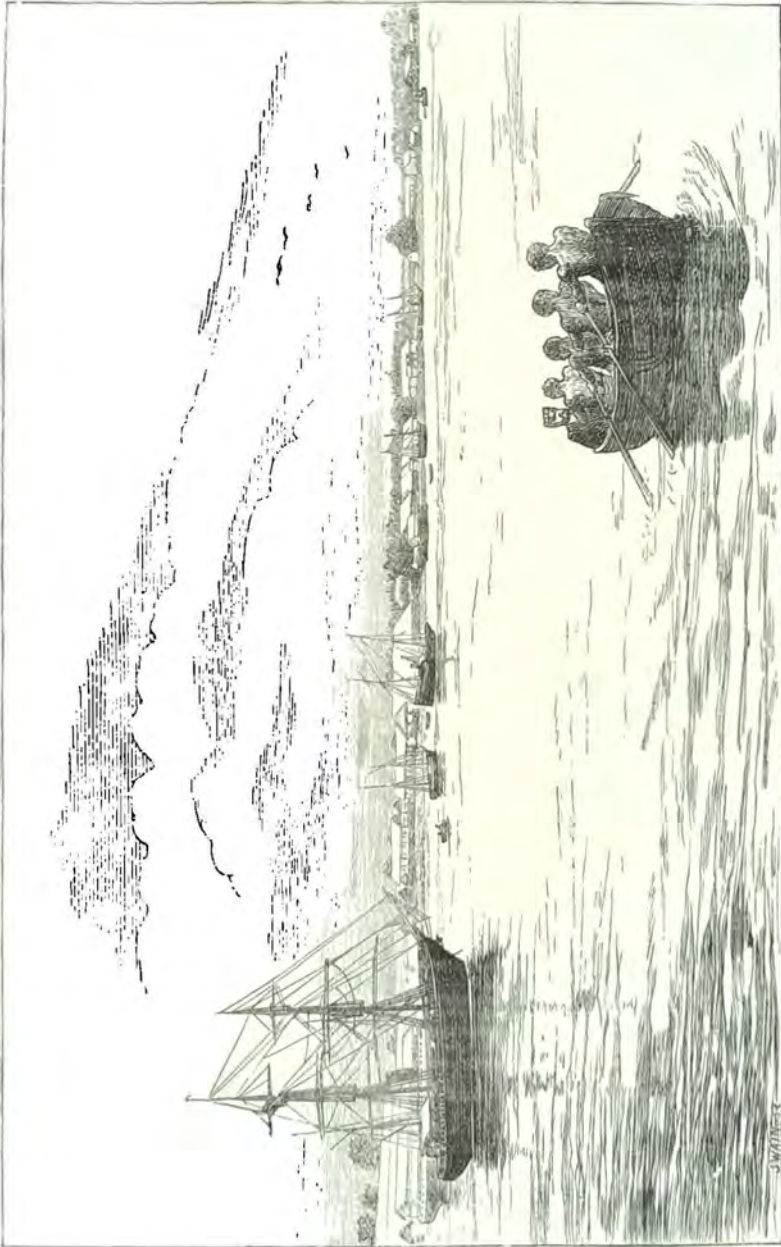


[THE MISSIONARY HERALD,  
OCTOBER 1, 1888.]



BAVANA—MOUTH OF THE CONGO.—(From a Photograph.)—See page 380.

J. W. B. H. C.

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### Our Present Financial Position.

WE desire to call the special attention of our readers to the following figures, comparing the financial position of the Mission for the four months of the current year, ending the 31st of August, with that of the corresponding four months of 1887.

From this comparison it will be seen that while the gross receipts of the Mission exhibit an increase of **£1,042**, the expenditure has increased by **£1,710**, showing that the increase of expenditure has been **£668** in excess of the increase in receipts.

This fact becomes the more grave when it is remembered that the expenditure of last year was more than **£5,000** in excess of the ordinary income, and that, therefore, to establish an equilibrium between expenditure and receipts for the current year upon the basis of last year's expenditure only, an increase in receipts of at least **£5,000** per annum is absolutely necessary.

#### COMPARISON OF FOUR MONTHS ENDING 31ST AUGUST, 1888, WITH SAME PERIOD OF 1887.

<i>Gross Receipts.</i>				<i>Gross Expenditure.</i>			
1888	.....	£10,310	0 0	1888	.....	£28,611	0 0
1887	.....	9,268	0 0	1887	.....	26,901	0 0
		<hr/>				<hr/>	
Increase	.....	£1,042	0 0	Increase	.....	£1,710	0 0
		<hr/>				<hr/>	

## The Congo Mission.

DEATH OF THE REV. MICHAEL RICHARDS, OF LUKOLELA,  
UPPER CONGO RIVER.

WITH feelings of deepest sorrow we report the receipt of a telegram, dated Saint Paul Loanda, August 28th, conveying the sad intelligence of the death of Mr. Michael Richards, of Lukolela, on the Upper Congo River.

In a letter addressed to the Secretary, and dated "Lukolela, May 19th," Mr. Richards wrote:—

"My health has always been good, and I much like Africa, fevers being unknown to me lately; eighteen months having gone by, and I had no fever; still it may be unwise to stay in Congo too long for one's first term."

"Writing in the same month, Mr. Grenfell reported that, after visiting Lukolela, he had arrived at the conviction that Mr. Richards should take his first furlough to England at once; and, under date of June 21st from Stanley Pool, Mr. Grenfell further writes:—'We can indeed but ill spare Brother Richards just now, but in the face of indications I had I could not but make arrangements for his relief. I have arranged with Mr. Silvey to take his place, and set free Mr. Richards at once.' On the 26th June, Mr. Grenfell reports the arrival of Mr. Richards at Stanley Pool on his way down river for embarkation for England; and on a postcard from Mr. Richards himself to Mr. Bailey, a friend at Forest Gate, dated Stanley Pool, June 26th, he writes:—'I have arrived here from Lukolela *en route* for home. Expect me about September.'"

The information that has reached us is, as yet, very imperfect, and we await further details with anxiety. It is, however, perfectly clear that Mr. Richards reached Underhill Station, on his journey to the coast for embarkation to England, *in good health*, for Miss Silvey, writing from Underhill Station, under date of August 12th, says:—

"We left Boma on the 31st of July, about half-past seven o'clock in the morning, and reached Underhill about one o'clock. Mr. Bentley, Mr. Michael Richards, and Mr. Pinnock were waiting on the shore to welcome us.

"All our friends at Underhill were well, and we heard that the health of all our missionaries was good.

"For the last ten days Mr. Michael Richards has very kindly been giving us lessons in the language of the Upper Congo; he has copied out for us quite a large number of words which, he thinks, will be useful to us, so we hope to make good use of our waiting time here, learning something of the language of the up-river people before we settle at our new station."

Soon after this Mr. Richards went down to Banana, at the mouth of the Congo, in company with Mr. R. H. Carson Graham, and Mr. and Mrs. Mooleenaar; Mr. Graham, and Mrs. Moolenaar and infant, intending to voyage to England in company with Mr. Richards.

It appears that it was after his arrival at Banana that Mr. Richards was attacked with fever.

Writing from the "Congo Hotel, Banana," under date of "August 16th," Mr. Moolenaar says to Mr. Baynes:—

"I am here at Banana for the purpose of seeing my wife and little son off to England by the Portuguese mail, which leaves Banana to-morrow.

\* \* \* \* \*

"I am very sorry to say that Mr. Michael Richards is now in bed, where he has been for two days past with bad hæmaturic fever. He is being constantly attended by the doctor connected with the Dutch Trading House. This morning he is very bad.

"The doctor does not think it wise to remove him in his present condition, so he will have to remain here and go home by the *Afrikan* (the steamer of the Dutch House) instead of the Portuguese mail leaving to-morrow."

The only further tidings are conveyed by the sad telegram announcing his death.

So, in the mysterious Providence of God, has been taken away from us one of the most devoted, trustful, and hopeful of our Congo brethren, just as he had reached the shores of Africa on his homeward journey.

Beloved and trusted by all his brethren and colleagues on the field, his brave self-sacrificing life and labours at Lukolela have laid abiding foundations in the hearts and affections of the savage peoples and tribes of that far-distant district, foundations which will render all future work more easy and successful, and prepare the way for greatly enlarged and wider efforts.

We are well assured that all our readers and friends will deeply sympathise with the grief-stricken parents and bereaved family. We most affectionately commend them to the tender comfort and grace of the compassionate Saviour, and to the prayers and sympathy of the churches.

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#### APPEAL FOR IMMEDIATE REINFORCEMENTS.

**Four New Missionaries are immediately needed to fill up present Vacancies in the Congo Mission Staff.**

At the last meeting of the Mission Committee it was resolved that, in view of the great urgency of this need, an immediate appeal for reinforcements should be made through the pages of the **MISSIONARY HERALD** for the current month.

The Rev. George Grenfell, writing by the last Congo mail from Stanley Pool, says:—

"If the Society has decided to call the flag back instead of bringing the men up to the flag, then the sooner you sound the recall and begin to reorganise the better. We cannot continue as we are; it is either *advance or retreat*; but if it is retreat, you must not count upon me. Let me speak out clearly; *I will be no party to it*, and you will have to reckon without me.

"I might plead with the churches at home that, for the sake of our Great Head, for the sake of the terribly sin-stricken and sore 'heart of Africa,' that out of love for and regard to the memory of our dear Comber who died so heroically just a year ago, that by the sacred memories of our brethren gone home, that for each and all of these reasons, they should keep their pledges. But my heart is hot within me, and I feel I cannot plead more. If love and duty, hallowed memories, and sacred promises are nothing, nothing that I can ever write or say will avail to move."

In a further letter Mr. Grenfell writes:—

"The news that Mr. Oram is on his way out is a real relief. I felt better as soon as I heard it, for it was proof practical that friends at home did really appreciate the urgent need of speedy reinforcement. Our prospects were never so bright as now; but, alas! our force is so reduced. I pray you, my dear Mr. Baynes, appeal to young men at home to come out and take a part in this glorious enterprise. What is needed is a 'CONGO CAMPAIGN' amongst the churches, to remind them of the vast privileges of their present position, and also of the solemn responsibilities that rest upon them for the fulfilment of the deliberate pledges given to establish up-river stations at the earliest practicable date, so that the glorious Gospel of the blessed God may be preached to the dark and degraded millions of the interior of Africa."

In a recent letter from the late Mr. Michael Richards, he wrote to Mr. Baynes:—

"The Congo Mission is, indeed, a grand enterprise. I feel day by day increasingly grateful to my Heavenly Father for permitting me the high privilege of working in it. My great surprise is that hundreds of Christian young men at home don't long to engage in it. Could they only realise my joy in the work for a single day, I am confident there would be no lack of volunteers for this Mission. Your only difficulty would be how to get the means to send out and support them.

"What are worldly position, wealth, ambition, compared with the joy of taking the lamp of life into regions of utter darkness and death? Oh, that suitable young men at home would fully realise this!"

The Committee make this appeal for four brethren for the Congo in the confident conviction that the Master Himself will touch the hearts and lead the footsteps of devoted, earnest, well-equipped, and God-sent labourers. "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

## CHEERING TIDINGS.

The Rev. Thomas Lewis sends the following cheering report from San Salvador:—

“MY DEAR MR. BAYNES,—I am happy to be able to send you again by this mail a cheering account of our work at this station. The Lord has, indeed, been with us, and has filled our hearts with gladness and encouragement. It was our privilege last week to baptize five more converts on the profession of their faith in the Son of God. Four of them are wives of the King of San Salvador, and the other is a young lad (Matata by name) in our school. There are many more eagerly inquiring after the way of salvation, and we are not without hope that several of them are really following Jesus; but we make it our rule not to admit any into fellowship with us before satisfying ourselves as to their sincerity and manner of life.

“The little church—now numbering seventeen members—is progressing very satisfactorily. Now that the rainy season is over, the male members are able to visit the neighbouring towns on Sunday mornings, and to tell their fellow-countrymen of the love of God and the way of salvation in Christ Jesus. They are very well received, and the people listen gladly to them. I am fully convinced that Africa will never be won for Christ before we can succeed in getting her own children to take an *active* interest in the work, and do mission work on their own account.

“You will be glad to know that the church has also chosen one of its members to do evangelistic work in the towns. I told you a few months ago that a collection is taken at the services on every Lord’s-day. When the question arose as to what should be done with the money, we suggested that they should choose one of their number and support him as an evangelist. To this they unanimously agreed, and pledged themselves to support him by their freewill offerings. They afterwards elected Kivitidi to this post, and he has accepted the appointment. He has been trained in our Mission, and well known to many friends of the Mission as Mr. Hartland’s personal boy. He is now about nineteen or twenty years of age, and very well qualified for the work he has undertaken. Last week I made a tour with him through the most important towns south and east of San Salvador, and made arrangements with the chiefs for Kivitidi to visit them every week, and tell the people more about the Good News. We had a very hearty welcome everywhere, and they all expressed themselves very pleased with our proposals. I was away from here four days, and returned greatly refreshed and encouraged. This week we hope to meet for special prayer, and send him away as a ‘messenger of the church.’ May I ask you and all the friends of our Congo Mission to pray for a special blessing on the work of this our native evangelist, and that he may realise much of the Master’s presence in his labours?

“Our health continues to be very good at this station. My health has never been better, and my wife also has splendid health.”

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Mr. Arthur D. Slade, writing from Wathen (Ngombe) Station, says:—

“I am glad to say I am enjoying splendid health again, and have felt fit for anything the last month. This is a great blessing, for, from my experience at Tunduwa, the question of health was not a reassuring one. But upon this breezy

plateau, with a glorious range of vision for nearly twenty miles in every direction, a man can breathe, and feel as if there were some vitality in nature as well as in himself. If you but take precautions against the keen cold winds that usually prevail at the return of each day and last for a few hours only, I think you may be as well here as at home. You would scarcely think it possible, perhaps, that in a latitude only 5° south of the Equator, the thermometer would not register more than 75° in the shade at any time of the day. Yet such has been the case during the whole of the six weeks I have been at this station. There are many hopeful signs around us that the influence of the preached Gospel is making itself felt in the lives of the people. Nor have the brethren whose untimely deaths we mourned last year, and do mourn still, spent their lives for nought. We at Wathen are only beginning to realise the great, almost irreparable, loss we sustained by the loss of Thomas Comber. His genial hearty manner with the natives, always making himself at home with them in their houses or by their camp-fires, gave him a hold upon them which it is not easy for every man to acquire. I frequently hear him spoken of with true affection, and it will be a long time before his memory dies in the hearts of those who loved him but little less than we ourselves. That God should call home such men as he, when the realisation of their long-cherished hopes and constant prayers were so near, is to me incomprehensible. It is for us, however, not to question His decrees, but to accept them in the spirit of true resignation, and to say, with a complete surrender of our own will, 'God knoweth best.'

"We are doing what we can to carry on the good work begun here, but are much hampered and hindered by station work. I go to Kimbanda every Sunday morning, and to Kindinga or elsewhere in the afternoon, Mr. Davies taking some other direction, though in the afternoon we frequently go together. My speaking is conducted through Malevo, who is the best interpreter I have met with. I am glad to say my work in this direction is becoming increasingly interesting. At Kimbanda I am giving them a 'course' of sermons, if you can call them such, on the Pentateuch, from the story of the creation onwards, and they give a very attentive ear to what is said. My plan has been to get Malevo to come to my room the previous evening, and in half-an-hour or so to go over with him what you wish to say; he thus gets a thorough knowledge of the points you wish to lay especial emphasis upon, and next day you have only to remind him of the heads of the discourse, and much time is saved. I have found him to enter into the theme with far greater zest in consequence of this preparation; and one Sunday his description of the destruction of Pharaoh's army in the Red Sea was evidently so realistic that I could not help smiling to notice the intense interest the speaker commanded, and the unconscious movement of the hands of some of his hearers as they imitated the return of the overwhelming waters upon the struggling host.

"Yesterday, too, we had a good service—subject, the Ten Commandments; the chief, who is always present, and shows an intelligent appreciation of the services, saying at the close: 'Your words are good and true, and I will make my men hear them when you are gone.' The last remark was made because he himself had gone round the town upon our arrival to get a congregation together, and only some thirty came. But the interest displayed is exceedingly encouraging to me."



We are thankful to report the safe arrival in England of Mrs. Moolenaar and infant, and Mr. R. H. Carson Graham, the former from Underhill Station, and the latter from San Salvador.

Mr. Graham is somewhat improved in health by the voyage home, but by medical order he will have to take a season of absolute and entire rest, with a view to his complete restoration.

Mr. F. R. Oram will be associated with Mr. Holman Bentley at Ngombe Station. He writes:—

"We (self and the Misses Butcher, Silvey, and Phillips) landed at Banana on Saturday afternoon, June 28th, and were exceedingly delighted to be met by Mr. Graham.

"The Congo State steamer, *Prince Baudoin*, started up river at 7 a.m. next day. We accordingly joined her, and spent our first Sunday on the water of this wonderful Congo River.

"I was thankful, indeed, to see my dear friend Mr. Bentley at Underhill. This was a most unexpected pleasure. I start off with him for Wathen Station on Tuesday next, August 7th. I expect the Misses Edith Butcher and Cassie Silvey will follow us up country a little later on."

Mr. Harrison has left Ngombe for Lukolela, and will for the present be associated there with Mr. Darby, Mr. Silvey returning to Stanley Pool.

Mr. Philip Davies, B.A., of Ngombe, is probably on his voyage to England. He writes (July 28th):—

"I am only waiting for the return of Mr. Bentley (who has been down river to San Salvador) to start away for home. I am run down in point of strength and energy, otherwise well; but I have evidently got into that state when a man ought to go home for a change."

We are thankful to report the completion and publication of the "Congo Hymn Book," copies having been received by the last Congo mail.

## The Last Letter written by Mr. Michael Richards from Lukolela.

"Lukolela Station,

"June 10th, 1888.

"MY DEAR MR. BAYNES, — Enclosed please find a photograph of Ndombi, a good friend to us, who is now going through the ceremony of being made chief of Mokandayeka division.

"On Sunday, the 3rd, I went into

the town, hoping to speak to the many people who had gathered together to witness the ceremony. But I could only sit and watch the proceedings, it being feast day, and the people preparing for the morning's dance.

"On a mat were three guitars, bundles of native iron (cymbals), and

a drum; near by stood a drum nearly 10 ft. high; this was reached by a ladder.

“Ndombi was sitting, clothed in his dress of leaves, and painted in many colours; in one hand an elephant’s tail, in the other the sceptre — a stick with a parrot’s feather on the end. The chief was surrounded with

to shame. I had not been in the town long when a man came with a dog tied securely. This the chief gave to his musicians as their portion. From behind a house came the sound of not a light blow, followed by a moan, and doggy was dead. The Bo-Bangi are fond of dog’s flesh.

“Ndombi has been shut up in his



fetishes; one special one in a large pot his wife was careful I did not upset. Several lads dressed in skins were manœuvring about, evidently to keep off evil spirits.

“‘Wo! Wo!! Wo!!!’ shouts Ndombi, and the musicians began, the grey-headed chief turning and twisting in such a way as, I am sure, would put many a European acrobat

house for ten days, and is now no elder, but a chief.

“The photograph was taken by Mr. Darby, and, thinking you might like a copy for the HERALD, I send you this.

“All well here, and the work prospering.

“Yours very sincerely,

“MICHAEL RICHARDS.

## Tidings from San Salvador.

**B**y the kindness of the Rev. W. Brock, of Hampstead, we are able to print the following letters, received from San Salvador, in acknowledgment of the gift of a communion service from friends at Heath Street Chapel for the use of the San Salvador Church :—

“ San Salvador,  
“ Congo River,  
“ July 6th, 1888.

“ Rev. W. Brock,  
“ Hampstead, London.

“ **MY DEAR BROTHER,**—I am sorry that I have been so long before acknowledging the receipt of the very valuable and beautiful communion service for the use of the newly-formed church at this place. As you know, we are about a hundred miles inland from our base station (Underhill), and the last rainy season has been more severe than usual. For this reason the box had to remain at Underhill for a few weeks. Last Sunday week we called the little church together to receive the gift, and read to them the letter of the church and congregation at Heath Street, Hampstead. (It was translated into Kixi Kongo.) I wish I could describe to you the intense delight of these few disciples as they saw the gift, and heard your loving words of cheer and greeting. One of them (our village blacksmith) made a short reply, in his own native way, while the others joined in at the close of each sentence with a chorus of approbation. I can assure you that the gift and the message are highly valued. Enclosed, please find a letter written by two of our boys (who are members) on behalf of the church. They have written it in Kixi Kongo; but I give you a free translation with it. We thought it best to let them write to thank you for the gift. The letter is entirely their own production. On

behalf of my colleagues and myself, may I ask you, and the church and congregation at Hampstead, to accept our sincerest thanks for your serviceable gift and practical sympathy with us in our work among the people of San Salvador? It is a great help to us to feel that we have the sympathy and prayers of friends and churches in the home land, and that we are all one in Christ Jesus.

“ The work of the Lord is steadily prospering among us, and though we have nothing of special interest to report, we have many reasons for rejoicing in the success that has followed the labours of our missionaries in this place. We devoutly thank God for what we have seen among us during the past months; and we are full of faith and hope, waiting for better things to come.

“ Mrs. Lewis desires her very kind regards to Mrs. Brock and yourself.

“ With very kind wishes and Christian regards,

“ I am,

“ Yours very faithfully,  
“ THOMAS LEWIS.”

[*Translation.*]

“ Ekongo dia Ngunga,  
“ July 5th, 1888.

“ To the Members of the Heath Street  
“ Baptist Church, Hampstead.

“ **OUR DEAR BROTHERS,**— We thank you very much for your kindness to us, and that you have sent us a present of good things to eat out of at the feast of our Lord.

“ With very great joy we received them—all of us in the church. We are also thankful to you for carefully helping us in your prayers. If we also do not cease praying, the strength of our Lord God is following us, and the Holy Spirit helping us, that we may do His work well, and do all we can in this work.

“ Now we want to tell you a little news of the work (which is) being done here. Ever since you heard of the news of those who were baptized in the deep (water), God is continually causing the church here to prosper. All of us together we are fourteen; six are king's wives. Now, we have sat in conference among ourselves, and we have sent one man to go and preach the good news of Jesus Christ in the towns that are near us; from the church he goes out. Others also go out into the towns on the Lord's-day; they go to tell them of this news of Jesus, and His great love to us. We wish all the people in our country to know our Saviour who came to die for us. We have a hope that before this year is ended many people will come and join themselves to our church by the help of God.

“ Our king gives us great trouble. He is worrying us because we do not go to the services of the Catholic padres, and to pray to their images. This is the cause of his troubling us.

“ He wants all of us to leave our

Saviour Jesus, and go to pray continually to those images; but we, when remembering always the suffering Jesus came to see for our sake, gave our refusal, that we would not go to the padres, and we did not want to pray to their images. One day the king (Ntotela) tried us, thinking that we should see fear, turn round, and go to the padres. He spoke, saying, ‘ All people who wish (love) Christ must build another town, and betake themselves from this town.’ We, when we heard it, spoke, saying, ‘ We cannot separate ourselves to another town, because you are our king. The Lord God this He says, Honour the king and love one another.’ Truly the work here is making progress; there are many things, we drink them in sorrow, but we know that God listens to our prayer, and is very near to us always, therefore we cannot see fear.

“ Now, our brethren, we pray you to remember us in your prayers. We also shall not forget you, and shall be praying for you. If here on earth we shall not see one another, there is no matter; we shall see one another in another country, where (dwelleth) our Lord Jesus Christ, when we shall not be separated again.

“ Now we have finished. Our kind compliments to you all.

“ In the name of the church,

“ A. KIVITIDI.

“ N. NLEKAI.”

## Banana, Congo River.

(See *Frontispiece*.)

**T**HE Port of Banana, where our missionaries disembark, presents a very striking picture. As we steam southwards along the coast from Cabinda, long before we see the broad mouth of the Congo River itself, we notice a change in the colour of the water. The clear blue sea is mixed with the mud-brown waters of the Congo, and occasionally we see great tufts of grass, looking like small islands, floating away in the broad Atlantic. They

have floated along the shores of the Congo from the far interior, and have travelled hundreds, and perhaps a thousand, miles. The steamer enters the river and casts anchor in the creek—Banana Creek, as it is called—and here we see the long low houses of the traders, of the Portuguese Government, and of the Congo Free State. A number of vessels are in port here, perhaps a gunboat or two, English, German, Portuguese, Dutch, and French steamers, and quite a fleet of smaller craft. The largest establishment here is that of the Nieuwe Afrikaansche Handels Venootschap (the Dutch Trading Company). All our goods are transhipped by this company and forwarded in their own boats up the Congo River as far as Underhill. There is an hotel at Banana under the management of this company; and, as we generally have to wait a day or two before an opportunity occurs for going up to Underhill, we are very glad to get into these comfortable quarters.

Banana is a place of very great importance, occupying a position, as it does, at the mouth of this great Congo waterway; and there is an amount of business activity at this place which creates much wonderment in the minds of those whose happy lot it is to come from the interior to the coast.

PERCY COMBER.

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## Statistics from Bengal.

THE Rev. T. H. Barnett, of Dacca, supplies the following very suggestive facts:—

“MY DEAR MR. BAYNES,—Some time before leaving India I made a careful study of the Bengal Census Report for 1881. From an abstract I made at that time I cull the following figures relating to ‘population,’ and to ‘population according to religions,’ which may be of interest to the readers of the MISSIONARY HERALD.

### “THE POPULATION OF BENGAL.

“When the census of 1872 was taken, the area of Bengal was estimated to be 248,231 square miles. Since then the area of the Lieut.-Governorship has been reduced by 61,009 square miles, and now stands at 187,222 square miles, exclusive of the areas of the large rivers, and of 5,976 square miles included within the Sunderbunds (the unsurveyed and

half-submerged forest which forms the surface of a large part of the delta of the Ganges). The population then inhabiting the area of 187,222 square miles, including the Native States of Cooch Behar and Hill Tipperah, and the Feudatory States attached to the Orissa and Chota Nagpore Divisions, was 62,705,718. At the census taken February 17th, 1881, the numbers were 69,536,861. The increase during the nine years was 6,831,143, or 10.89 per cent. Excluding the Feudatory States, and taking into consideration only those territories which are under the immediate control of the Lieut.-Governor of Bengal, the population of Bengal is now 66,691,456, as against 60,483,775 in 1872. These figures yield an increase of 6,207,681. Taking the lowest figures, we find that the

total of inhabitants in the Lieut.-Governorship of Bengal exceed in number the population of any European nation, except Russia, and that they do not fall short of the total population of France and the United Kingdom added together.

“THE VILLAGE POPULATION OF  
BENGAL.

“Few countries with so dense a population are so entirely rural as Bengal. The total village population, including the Feudatory States, amounts to 65,558,430, or 94·27 of the whole population; and these figures yield an average density among the villages of 352·37 to the square mile. In Bengal there are only thirty-three towns which have more than 20,000 inhabitants, and only eleven cities which have more than 50,000. In the Dacca and Chittagong Divisions there are respectively 28,003 villages to 19 towns, and 11,108 villages to 5 towns.

“POPULATION ACCORDING TO  
RELIGIONS.

“*Hindus*.—Out of the whole population of Bengal (69,536,861), the Hindus number 45,452,806, or 65·36 per cent. Hindus form more than 90 per cent. of the population of the Orissa Division, more than 80 per cent. in the Patna, Burdwan, and Bhagulpore Divisions, and more than 70 per cent. in Chota Nagpore and the Tributary States. Of the total population of the town and suburbs of Calcutta (684,658), 428,692, or 62·6 per cent. are Hindus. Out of the total population of the Dacca Division (8,700,939), 3,122,634, or 35·88 per cent., are Hindus. In the Chittagong Division, where Hindus are least numerous, out of the total population (3,574,048), 1,017,963, or 28·48 per cent., are Hindus.

“It has been said, even by those whose learning and research entitle their opinions to the greatest respect, that Hinduism is not a proselytising religion; that its zenith has been reached; and that it is incapable of further expansion, save by the slow process of human reproduction. In the sense that Hinduism, unlike Christianity or Mohammedanism, is not a *missionary* religion, this statement is doubtless true; but the author of ‘Asiatic Studies’ has long since shown that Hinduism is still capable of very large accretions, and the figures of the last census fully bear out his conclusion. The apparent increase in the number of Hindus, from 1872 to 1881, was 5,456,231, or 13·64 per cent. on the figures of 1872. This increase cannot be due simply to the excessive fecundity of this branch of the population, for the number of children under ten years of age, among the Hindus, is not abnormally large. Moreover, the increase is so extremely local, that the theory of natural progress fails to explain it. The Districts in which the difference is greatest are those of Julpigori, the Chittagong Hill Tracts, Cooch Behar, Singbhoom, the Tributary States of Chota Nagpore and Orissa, the Sonthal Pergunnahs, and Manbhoom. A glance at the map will show that these are all outlying tracts—the fringe of Hinduism, and notoriously either containing in themselves a considerable aboriginal element, or else abutting on territories which are the home of aboriginal and non-Aryan races. The figures of the last census show that, wherever aboriginal tribes are brought into friendly contact with Hinduism, they are gradually Hinduised. If the gross native worship of their sylvan deities is not altogether abandoned, the complacent Brahmins

find them a place in the spacious heaven of the Hindu pantheon. The figures of the last census also show a decrease of 2,339,541 in the number of those who, in the census of 1872, did not profess any religion, and were, without doubt, aborigines; and a part of the remarkable increase in the number of Hindus has, no doubt, been caused by the entry of many of these aborigines as Hindus.

“*Mohammedans.*—Out of the whole population of Bengal (69,536,861), the Mohammedans number 21,704,724, or 31·21 per cent. Of this number, nearly 18,000,000 are found in Bengal proper, and 3,250,000, or almost the whole of the remainder, in Behar. In Orissa, Mohammedans are almost unrepresented; and neither in the Feudatory States nor in the Chota Nagpore Division do their number rise much above 200,000. They are most numerous in the Chittagong, Dacca, and Rajshahye Divisions, in each of which they are more than 60 per cent. of the whole population. The Patna and Bhagulpore Divisions together contain only one-seventh of the total number of Mohammedans. Of the total population of the town and suburbs of Calcutta (684,658), 221,013, or 32·2 per cent., are Mohammedans; of the total population of the Dacca Division (8,700,939), 5,531,869, or 63·67 per cent., are Mohammedans; of the total population of the Chittagong Division (3,574,048), 2,425,610, or 67·30 per cent., are Mohammedans.

“The reasons why in Lower Bengal, and especially in the Dacca, Chittagong, and Rajshahye Divisions, Mohammedans constitute so large a proportion of the population, are briefly these:—(1) Islamism, like Hinduism, gradually absorbs aboriginal tribes; (2) in Bogra, Rajshahye, and Pubna there was, at a time within historical

memory, a wholesale conversion to Mohammedanism of the aboriginal or semi-Hinduised inhabitants of the country, suggested by the zeal, and supported by the influence, of the Mohammedan Court at Gour, in the adjoining district of Maldah. Noakhally and Chittagong were long occupied by Mohammedan garrisons, as outposts against the ravages of the piratical Mughs and Arakanese. Backergunge, and the other districts of the Dacca Division, owe their large Mohammedan population partly to the Mohammedan troops which long guarded their southern boundaries against the pirates of the Sunderbunds, partly to the neighbourhood of the Mohammedan Viceroy at Dacca, and partly to some such wholesale conversion of the lower classes as took place in Bogra and Pubna.

“In every 10,000 of the whole population there were, in 1881, only two more Mohammedans than there were in 1872. Their absolute increase was 2,145,472, which gives a rate of advance of 10·96 per cent. in the nine years. As the percentage of advance of the whole population during the same time was 10·89, and the advance among the non-Mohammedan population was 10·80, it is evident that no large body of converts can have been added to the Church of Islam since 1872. The census of 1881 shows that this remark is true of the figures of each district of the whole province, almost without exception. In the Dacca Division the increase of Mohammedans between 1872 and 1881 was as follows:—Dacca, 200,558; Furreedpore, 105,869; Backergunge, 7,545; Mymensing, 519,095: total increase, 833,064. It should be stated that the returns from Mymensing are believed to be fallacious. Mr. N. S. Alexander, magistrate of Mymensing, at the time

the census of 1872 was taken, reported to Government that it was 'notorious that the census of 1872 was anything but correctly taken [in Mymensing], especially in the outlying portions of the district.'

" *Buddhists.*—The Buddhists in Bengal number 155,809.

" *Brahmos.*—The Brahmos in Bengal number 788. Two-thirds of this number are to be found in Calcutta. In the Dacca Division there are 131, thus: in Dacca, 43; Furreedpore, 5; Backergunge, 83: total, 131. In thirty-six districts—the Mymensing and Tipperah districts included—none at all have been returned.

" *Christians.*—One of the most interesting facts brought out by the census of 1881 was the progress made in the spread of Christianity since 1872. In 1872, the number of persons returned as Christians was 91,063; while, by 1881, this number had increased to 128,153, showing an advance of 37,072, or 40·71 per cent. Roughly estimated, the Christians of Bengal may be classified thus:—Church of England, 36,000; Lutherans, 30,000; Church of Rome, 29,000; Baptists, 17,000; other Protestant Christians, 16,000. Of the total population of the town and suburbs of Calcutta (684,658), 30,478, or 4·4 per cent., are Christians. In the Dacca Division, out of the total population (8,700,939), there are 15,408 Christians. In the Chittagong Division, out of the total population (3,574,048), there are 1,891 Christians.

" *Native Christians.*—According to the Census Report of 1881, there were in Bengal 86,306 native Christians, appropriated almost entirely by four sections of the Christian Church. The Lutherans claim 23,199; the Baptists, 15,214; the Anglican Church, about the same number; the Roman

Church, 13,000. According to one official estimate, the total number of native Christians in 1872 must have been 52,063; and, as there were 86,306 Christians ('natives of India') in 1881, there would be an increase in this class of 32,343. According to another official estimate, which does not include Assam, there has been an increase among the native Christians of 38,176.

" To sum up the foregoing:—Out of the whole population of Bengal (69,536,861), the Hindus number 45,452,806, or 65·36 per cent.; the Mohammedans, 21,704,724, or 31·21 per cent.; the Buddhists, 155,809, or 0·22 per cent.; Christians, 128,153, or 0·18 per cent.; while all other religions are professed by 2,095,369 followers, who are, for the most part, of aboriginal faiths, and compose the remaining 3·01 per cent. of the whole—i.e., of every 1,000 persons of all religions in these provinces, 966 are either Hindus or Mohammedans, the former being in the proportion of rather more than two to each one of the latter; and among the remaining 34, there are 2 Buddhists, 1 Christian, and 29 of the different aboriginal religions, the unit not accounted for being composed of the followers of other religions. There are now (1881), in every 100 of the whole population, nearly two more Hindus than there were in 1872; the proportion of Mohammedans is greater by two in 10,000; of Buddhists, by one in 1,000; of Christians, by four in 10,000.

" I have not room to pen the thoughts that crowd my mind as I review the foregoing figures. I will only add—and I am sure your readers will confess to a like feeling—that I am more than ever impressed with the lamentably small force employed by



the Christian Church in the evangelisation of Bengal; that, inasmuch as the population of Bengal is largely a village population, I am persuaded that there must be more itinerating work, at whatever cost, and that, in view of what has been already accom-

plished, I can thank God and be of good courage.

"I am,

"Affectionately yours,

"T. HARRY BARNETT.

"Frome, August 1st, 1888."

## 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 expenses of missionaries to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—A. C., 2s.; Miss Charlotte Poole, 2s. 6d.; Mrs. A., Brechurch Road, 2s. 6d.; from Miss Silvey, £1; A Friend, 1s. 6d.; per Miss M. Barlow, Clifton, £2 1s.; Miss M. Fuchs, 5s.; A Friend, Keynsham, 1s.; J. and E. Crisp, Brighton, silver watch and chain; Miss Hadfield, Manchester, £2; A Thankoffering from B., £1; Miss Nellie Rees, Haverfordwest, £1 5s.; Miss Louie Cox, Berkshire, 1s. 6d.; C. L. K., 1s.; A. and E. T., £1 10s.; X. Y. Z., Edinburgh, £2; M. Gregory, Aylesbury, 2s. 6d.; A Friend, Stoke-on-Trent, 5s.; A Lover of Mission Work, silver bracelet; Collected by Miss L. M. N., Hitchin, £2 4s. 6d.; Dr. Browne, Manchester, per Miss Silvey, £5; X. X., gold brooch; E. Williams, Newport, £1; Galatians vi. 9, £1; Miss Poole, Hornsey Rise, 2s. 6d.; Mr. E. W. Buckingham, a cushion; Quicksilver, 2s.; From Friends in Stroud, per Mrs. Ricketts, 12s. 6d.; Mrs. Walter Burroughs, St. John's College Park, 10s.; Miss Dorothy Stephens, 10s.; By Sale of Jewellery, £5 5s.

## An Appeal for Zenana Missionaries.

DEAR MR. BAYNES,—Will you enable me through the HERALD to speak to Christian women on behalf of India?

Dear Sisters,—If you could see how sorely India needs your help you would hasten there with me this autumn. Ladies of forty or more, with a private income, are wanted for English work among the railway employes and their families. Young ladies are wanted to teach the heathen; for Hindus and Mohammedans have awoke to the fact that we possess something they do not, and are anxious to share it with us. Every letter from Delhi speaks of severe overstrain in the endeavour to respond to the demands made upon the little party there. When a monthly visit is paid to an outside village, women and children gather joyfully to hear, and there are hundreds of villages, quite within a day's ride, to which we have never gone. Oh! dear friends, this ought not to be. Heathen India ought not to stretch out her hands to Christian England and be refused. That great country is given us in charge to win for our Lord. Statesmen vex themselves in vain and spend blood and

money over a scientific frontier. The real safety of India depends upon the Church of God and her faithful obedience to her Lord's command.

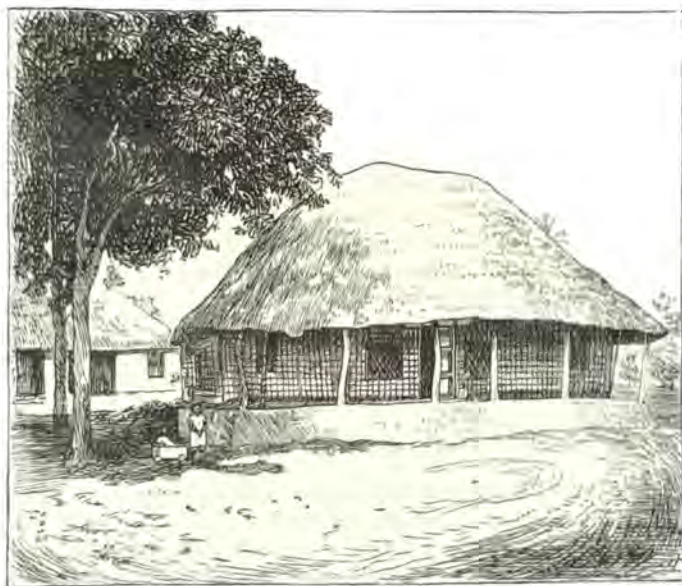
Do not, I beg of you, put this matter aside, until you have in earnest prayer sought to know your duty in regard to it. I am sure many of you would come out if you knew He desired it. Will you not read His command again, and ask Him if it is intended for you? I shall be glad to answer any questions about the English work.—Yours very truly,

Mission House, 19, Farnival-street,  
London, E.C.

BERTHA THORN, B.Z.M.

## Furreedpore Mission House and Chapel.

BY the kindness of the Rev. Robert Spurgeon, of Madripore, we are able to present our readers with the accompanying pictures of the Furreedpore Mission House and Chapel, Eastern Bengal.



FURREEDPORE CHAPEL.—(From a Photograph.)

Our young friends will doubtless remember that the work at Furreedpore is entirely supported by contributions of the South Australian and Tasmanian churches.

During the past year eighteen converts have been baptized, and the Furreedpore church now numbers fifty-one members, under the care of a most devoted native labourer, Panchanon Biswas Babu.

Mr. Spurgeon, writing of a recent visit to Furreedpore, says:—

“I found six Zenana missionaries living in the mission-house at Furreedpore,

all full of enthusiasm and faith, and God is certainly greatly blessing their labours.

“Miss Gilbert is the pioneer of this Colonial mission; and, by her great self-denial and almost unparalleled energy, is doing vastly more than others have imagined possible.

“Having a splendid constitution, she is able to endure what would prostrate in fever many a weaker frame. Women of all classes, at all times of the day, are favoured with her visits, and her medical skill has benefited many. She despises none, not even the outcasts, and, by song and word, they learn the most precious lessons from her lips.

“Sundays are busy days at the mission-house. In addition to the services held in the native chapel, there are classes in English for the students of the large Government school. Text cards and pictures are given to the smaller



FURREEDPORE MISSION HOUSE.—(From a Photograph.)

boys. Verses and hymns are learnt by heart by many of them. Best of all, some of them are trusting our Saviour, and promise to live a life of service for Him. On the Sunday night the large room was more than crowded with native gentlemen to hear English addresses from Mr. Summers and myself. Sankey's hymns were sung, and great attention was paid. We trust much good will result for many, and earnest were the prayers offered for the audience."

We hope all our readers will pray that an increasing blessing may rest upon this deeply interesting mission of the Australian churches.

## “Isu Charitra.”

A FEW weeks since a large mela was held at Allahabad. Of this you have had accounts before now, and will have again probably from brethren who were there on the last occasion. I do not, therefore, intend to say anything about the people, the filthy devotees, and the preaching at this place, but simply to call attention to “Isu Charitra.” What is “Isu Charitra”? It means the life of Jesus. “Isu Charitra” is a tract printed and circulated by thousands at the last Magh Mela at Allahabad.

Its author is a Hindu. It consists of fifteen pages. Its object is to counteract the efforts of the Christians. The frontispiece is disfigured with a shocking caricature of Christ on the cross, and in the body of the tract there is to be found indecency, abuse, gross misrepresentation, grotesque descriptions of Christian facts, doctrines, and men, and hideous mistakes as to many things of our holy religion.

In the preface to this book the author says: “Who is there that does not know that every year myriads (lakhs) upon myriads of helpless and ignorant Hindus are made Christians through the preaching of the missionaries at Benares, Mathura, Allahabad, and other places? These missionaries abuse our gods, deceive the people, and confound their minds. It is to censure the folly of these fools that we write; and we sincerely hope that some of those native gentlemen, who are so ready to squander large sums of money in giving sumptuous banquets to Europeans, will come forward and sustain us in our work of printing and distributing gratuitously our tracts amongst our Hindu people.” This is the substance of the preface.

The tract then begins with what is called a *doho*—a kind of poetic metre. The *doho* runs thus:—“How can Jesus be God? The ignorant Christians say this, and affirm, also, that He took the sins of all men upon Him and gave His life a ransom.” Further on there are references to the Gospels. Chapter and verse are given, and there are feeble denials of some of the miracles, and attempts to find parallels to others from the traditions of their gods.

At the end of the tract there is what is called a “gazel” (a kind of Persian poetic metre), which is a Parthian shot at the Christians. In this “gazel” the Christians are accused of being hypocrites. “They go to church to worship Jesus! Rubbish! They go to look at the ladies!” “The Padres are always changing the Bible.” “If you ask them a question they give you no answer.” “They eat the flesh and bones of Isu.”

There is much that is sad and shocking in this tract, and some things are said that should be taken note of; but the fact of such a phenomenon ought to give us glad encouragement, for—

1. The whole thing is an imitation of our own methods. This proves that our methods are telling.

2. These, our *enemies*, declare that thousands upon thousands of the people (lakhs of lakhs) have become Christians. Let this statement be put alongside of the utterances of a few godless Englishmen, who know more about champagne parties and hunting than anything else in India, and who oracularly declare that the missionaries are doing nothing.

3. The writer of this tract clearly understands and knows (although he

hates the doctrines) that we declare Christ to be the true Incarnation, the Divine Son of God, the sinner's substitute and sacrifice.

4. It is equally certain, from this tract, that our Scriptures are read in India.

Now let us sum up the encouragements we may gather from the tract. Our methods are so effective that the Hindus are adopting them. They understand that we preach Christ and Him crucified. So our speech and our books are understood of the people. According to this tract Christ and Him crucified are the very pith and marrow of our preaching. Thank God, then, we are on the apostolic lines, whether men call them up-grade or down-grade. And according to this Hindu writer we are making "lakhs and lakhs of Christians." The oldest and most foolishly sanguine brother amongst us never ventured such a statement as that.

CHARLES JORDAN.

Calcutta.

### Ponta da Lenha, Congo River.

PONTA DA LENHA is a trading depôt on the shores of one of the larger islands of the Lower Congo; and, after leaving Banana and steaming some thirty miles up the river, it is quite refreshing to see the



PONTA DA LENHA, CONGO RIVER.—(From a Photograph.)

well-built and tidily-kept stations of the English and Dutch traders at this place.

Natives come in their canoes from all the country round about, bringing the produce of the land—chiefly palm-kernels, oil, and rubber—for barter.

PERCY COMBER.

## Prem Chand.

BY THE REV. ANGUS MCKENNA, OF SOORY.

IN the MISSIONARY HERALD of July appeared an interesting paper from the pen of our young missionary brother, Mr. Denham Robinson, of Dinagepore. The paper is designated, "Baptisms at Raygunge, Bengal." But the paragraph to which attention is now invited is that headed "Prem Chand," at page 272. Mr. Robinson, whilst giving the facts respecting Prem Chand so far as they were known to him, writes, confessedly and of necessity, at considerable disadvantage, seeing that the circumstances to which he refers occurred rather more than quarter of a century ago. But, as Prem Chand and his history, so far as they are known, fall within the period of my missionary incumbency of Dinagepore (1857-1862), and as the subject is interesting, if only from the light which it serves to throw on missionary modes and methods, it will be pardoned if some attempt is made to supplement Mr. Robinson's paper. This I shall try to do in the form of a continuous, though fragmentary and imperfect, narrative of my own. But in order to understand what follows it will be necessary to refer to Mr. Robinson's paper, if only for the economy of space.

My acquaintance with Prem Chand began in the year 1860, at the well-known Nék Mard mela, held in North Dinagepore in the month of April, perhaps a little earlier. He and his two young wives were baptized by me at Burra, or Burroho—the village referred to by Mr. Robinson—shortly before I was driven from Dinagepore by jungle fever in 1862. Prem Chand's village was a considerable distance from the *station* of Dinagepore (of the same name as the district), it was by

no means easy of access, and was taken by me on the two occasions of my visits to it, at Prem Chand's invitation, on the way back from the mela. Perhaps some three weeks in all were spent with our good brother. It was on the latter of these occasions that Prem Chand and his wives were baptized. One Christian only was present at the baptism, Kabil, since deceased, who accompanied me that year to the mela. The heat, always intense in April, was, I remember, terrific, as we had with us only a small *pal*, or single-roofed inferior tent, about seven feet long, usually assigned to the solitary servant, with a small opening at either end.

It is quite possible that our *late* excellent missionary brother, Mr. Hugh Smylie, who laboured with a devotedness rarely equalled in missionary history for many years in Dinagepore, may have known Prem Chand. But if so it must have been, I think, at the Nék Mard mela, for I do not believe that Prem Chand ever visited the *station* of Dinagepore. But on this point information is wanting. I had not the pleasure of Mr. Smylie's personal acquaintance, he having entered into rest some four years before I succeeded him as missionary at Dinagepore. But I was intimately acquainted with his *late* widow—one of the excellent of the earth—and from her, or from Paul Rutton, the native evangelist contemporary both with Mr. Smylie and myself, I think that I must have heard something about Prem Chand, unless indeed I have forgotten all about it. Mr. Smylie died in Mr. Trafford's house at Serampore, whilst attending the missionary conference there, in about 1853. It should also be stated

that Mr. Smylie might have been acquainted with Prem Chand without the native Christians of the station of Dinagore being any the wiser. Missionaries, on their preaching tours, often become intimately acquainted with numbers of Hindus and other natives, whom native Christians, confined by their vocations to the chief or *sudder* station, never have opportunity of knowing. And as Dinagore, in my time, had only *one* native agent, it is not unlikely that many of Mr. Smylie's preaching journeys, like some of my own, were made unassisted.

But the fact remains that Prem Chand was not baptized till nine years after Mr. Smylie's death. Likely enough, as so often happens, his baptism may have been the culmination of a series of events and influences which cannot now be traced, if indeed they ever could be. But the matter is of very small consequence. The great point, however they originated, is, that the influences were *these*. My own impression is that Prem Chand's conversion was immediately owing to a tract—"The True Refuge"—given him by an old Brahmin at the Nek Mard. The Brahmin, whose spiritual circumstances were probably very different from those of Prem Chand's, handed the tract to him. Of this there is clear recollection. But respecting times and seasons, whether then or at any other time, memory fails. Anyhow, the tract must have emanated from the Dinagore Mission. For at that period, in the north-east districts of Bengal, including Dinagore, Purneah, Rungpore, Bogra, and Malda, aggregating a population of some eight millions, there was but one source of Gospel light—feeble and wretchedly inadequate in the circumstances—at Dinagore. This, of

course, meant that the merest fractional minority of the people ever heard the Gospel at all. And I am not sure that things are very much better even now. For three or four years Rungpore was occupied by the Wesleyans. But Dinagore at the present time, to the best of my belief, still remains in possession of the entire field. When it is remembered that the district of Dinagore alone comprises a population of two and a half millions, it will be readily understood what this means. Since then the work in the Dinagore district has very largely extended, if not in any very remarkable increase of the agency, at least in manifest tokens of the Divine blessing. But this subject, however interesting in itself, falls without the immediate scope of this paper.

The story of the objurgatory letter, it may be mentioned, was given by me many years ago in the *Star of the East*. But it appeared long years before that in the *Oriental Baptist*, from the pen of our esteemed brother, Mr. C. B. Lewis, who probably had it direct from Mr. Smylie. For aught that is known to the contrary it may have had reference to Prem Chand. But the association somehow does not exist in my mind, or it may possibly have been forgotten. Papers which might have cast some light upon this subject are not at present available. But the matter is of little consequence.

Prem Chand, then about thirty-five years of age, when I knew him, was a man of fine character, inclining to the ascetic type, of remarkable self-denial, and of great zeal and reverence for Christ. I find it difficult to believe that he has ever ceased to preach Christ, nor is there any tangible proof to this effect. Possibly accretion and even error may have crept into his

religious views; for his opportunities of religious instruction were circumscribed. Still he had the New Testament in his hand, which is all that the most differing Christian sects have, and, what is better, made good use of it. In the midst of the apparent haze surrounding this good brother the following statements and inferences may not be out of place.

1. From the time of Prem Chand's baptism, and possibly even before, he was a preacher of the crucified Christ. How much of faith in God, of courage and patience on his part, this demanded, only those who knew his circumstances and surroundings could at all estimate. For twenty-six years this man has stood his ground entirely alone, depending only upon God. Missionary countenance or help of any sort he could not have, as no missionary succeeded me at Dinagapore for twenty years. Had our brother become associated with the Dinagapore Church, it is not improbable that his individuality, on which the success of his work probably hinged, would have been squelched out of him. Certainly it would have been absorbed in the dependent circumstances of that church; reared amid the difficulties of early days, by the godly and generous Fernandez. This opens up the seriously important question of the future pastorate of Indian native churches, which after a long and varied experience can as a whole, in my humble opinion, be fully solved only on the Scottish Baptist, or *honorary*, system of pastorates. Increasing facilities of education renders this far easier now than it used to be formerly; whilst it gives to every church member his work to do, and gets rid of the almost insuperable difficulty of getting in the pastor's

salary—when he happens to have one. Indeed, the salaried system of pastorate is as little adapted to the general circumstances of our native churches as it is to common native religious ideas and usage.

2. In the time referred to and since, Prem Chand, his work steadily progressing the meanwhile, has become the recognised spiritual leader of an extensive religious community. This was only the outcome of his own labour, self-denial, and success when he had once achieved it. Supposing then that his communications, if ever they existed with the Dinagapore Christian community, came to an end, what then? Of what use had that church, save through the Society's missionary or missionaries, ever been to him? But I doubt exceedingly whether there is a single native Christian of Dinagapore who ever saw Prem Chand, those, now deceased, excepted, one or two only in all, who may have accompanied Mr. Smylie or myself, as the case may be, on our visits to the *Nek Mard mala*. From the outset Prem Chand's work has subsisted on a foundation of healthy independence. He has been sustained by his own followers after their own wont and way. Baptized converts of his have been repeatedly met with in the district of Dinagapore; this shows that he baptizes. And on one occasion a large community, connected with him, was suddenly discovered celebrating the Lord's Supper under a *top* or grove of mango-trees. But apart from other considerations, Prem Chand may have had good and sound reasons, known only to himself, for keeping his work separate from any *local* Christian community.

3. But admitting the possible alloy



that may have entered into this good brother's work (and very blessed indeed the Christian church or community, if it ever existed, that has not had some alloy), the fact remains that the work is that of a native of Bengal, single-handed. This surely is very significant and suggestive in the light of our past missionary experience in Bengal. Not a single sixpence of English money has ever crossed Prem Chand's palm. Yet his converts have by all accounts multiplied at a rate that has left all other converts in the districts, much as they also have increased, a long way behind. This does not for a moment depreciate excellent and genuine work done in other directions. But it makes one long, in view of the religious needs of the sixty-five millions of Bengal, that a little more might be done in this direction.

4. All that is contended for is that efforts of this kind demand our deepest sympathy, and should be taken at their proper value even if characterised on the supposition by weakness and imperfection. Better by far that the Gospel ship should steer a series of traverse courses, "tack for tack," buffeted if needs be by adverse winds and waves, in the direction of her required haven, than that she should remain respectably and listlessly at anchor in the port from which she ought long to have started. But this means independence of thought, and even aberration and eccentricity of action on the part of individuals, characteristic of all transition periods; in other words, the large modification of Western sectarianism and ecclesiasticism, themselves so serious a hindrance to Gospel progress in India, and

a fresh departure indigenously adapted to the very different circumstances and requirements of Oriental life and Christianity. This in the future is sure to come, just in the measure of the vitality of the work, whether we wish for it or not. There are no Christians anywhere, so far as I know, however they may be designated denominationally, who believe less in *isms* than the Christians of Bengal. In face of the serried ranks of heathenism, it could hardly otherwise be wished for. But they do most heartily believe in the God-Man of the Gospels—in the incarnate, the redeeming, the crucified, the risen, and the ever-living Son of God.

I conclude with the words of an eminent divine, recently uttered, and intended to apply to the promotion and consolidation of undefiled religion in this country, but still more applicable, in my opinion, to the work of Christ abroad:—"What Christ required was that men should follow Him. He did not require them to accept a number of propositions about Him, but to prove their belief in Him by accepting Him as the true ruler of their lives. We have no right to ask more. We have no right to put bars in the door of His fold which He never put. Never was His own liberal rule more in need of application: 'He that is not against us is on our part.' Even though a man does not see his way to follow with us, yet if he shows that to him Christ is the highest authority, his one guide in all moral and spiritual matters, that man is a Christian; and whatever increase in his knowledge may be desirable, that increase will be reached as he follows Christ in his life."

A. MCKENNA.

## Two Months in the Himalayas beyond Simla.

[BY THE REV. JAS. G. POTTER, OF AGRA, N.W.P.]

**I**T being necessary, on account of my late illness, that I should escape the intense heat of the plains during May and June, I decided to visit Simla, and go on from there to the interior. I had often heard of the Church Missionary Society and American Presbyterian Mission stations, but until this year had found no opportunity of visiting them.

### EVANGELICAL ALLIANCE.

I ascertained that the Church Missionary Society's missionary would be passing through Simla to his station at the end of April, so I decided to accept his kind invitation to join him there, and afterwards go on tour with him in the interior. Together we spent a very happy three weeks. In five days we had reached his station, travelling on foot along a beautiful road, cut in the mountain side at an elevation of about 6,000 feet. The scenery was very fine, much grander than I had previously seen. My health soon began to improve, as the result of daily exercise and change of air and scene. My friend had with him a magic lantern, which he exhibited at the staging bungalows where we stopped to spend the night and change carriers. At one place, though the villages were few and far between, we had at least a hundred people assemble. They stayed till midnight, without tiring either of the pictures or the Gospel story which was given by way of explanation. The Scripture scenes were very appropriate. They began with the sacrifice of Abel, and led on to that of Christ on the cross. Among the hill people sacrifices are

frequently offered, so that they are well able to understand the doctrines of the sacrifice of the innocent for the guilty, and that "without shedding of blood is no remission of sins." My friend was glad of my help in showing and explaining the pictures. I soon found also, to my delight, that the hill people could understand me very well when I spoke in Hindu.

### MY FRIEND'S HOME.

Arrived at my friend's station, I was introduced to a cosy house covered with vines and honeysuckle, and situated in a pleasant, well-stocked garden on the hill-side. The arrangements within told of the touch of a woman's hand. Yet its very neatness brought up sad memories, for it was the house of mourning; the light of the home was gone, and, without a mother's care, the little ones had been removed, some to Simla and others to England. My friend was there alone; fifty miles from Christian friends at Simla. He felt his position keenly, and I felt for him as perhaps only those can who have passed through the like sorrow before.

My friend found relief from his sorrow in active Christian work. After a night's rest we walked twenty-two miles, to a large town on the River Sutlej, where a mela was being held. Though we started early in the day it was dark long before we reached our destination. Tired and weary, I was stumbling along over the rocky road, when I felt a strong hand grasp my arm, and soon realised that a hill-man, who knew the road well, had seen my difficulty, and had volunteered to help

me over the rough places. I felt deeply grateful for his help, which was rendered freely. I also thought that in spiritual matters I could see in his action a parable. Was I not there to do for the poor hill people what this hill-man was doing for me, as they stumbled on in their darkness of sin and ignorance?

#### RAMPORE.

At Rampore we had good work. The next morning after our arrival (Sunday morning) we entered the market-place, where business was in full swing. People from a great distance were there buying and selling on the Lord's-day, for, of course, they knew not of the Fourth Commandment. Many of the people there did not seem to possess money, or value it. They had wool, however, and with this bartered for flour, turmeric, and other necessaries of life. Scales of the most primitive kind were used, and the articles exchanged were weighed one against the other. Taking our stand in a shady spot, we were soon surrounded by a crowd of people, who listened with great attention to the parables of the Prodigal Son and the Lost Sheep. The latter parable seemed to me to be especially appropriate, as most of our hearers were keepers of sheep, who lived a wandering life upon the mountains, and knew well what it meant to go after a lost sheep from their flock. They knew also what it meant to face the bear and the leopard in defence of their sheep.

The magic lantern was exhibited each evening we were there, and attracted good audiences. On one occasion I estimated that 500 people were present to see the pictures and hear them explained. Many of the people could never have heard the Gospel before, as they came from distant places, some even from far-off Thibet. Thus

we trust that the good news will penetrate in places where as yet the missionary cannot go. After leaving the mela we crossed the River Sutlej on inflated buffalo's skins, each of which was capable of carrying three men. On the other side we found a flight of steps leading to the top of the hill, which was very old, yet in a fair state of repair. I wondered why so much had been spent on a bare hill-side till I reached the top, where I saw some fine temples, one of which is said to be very wealthy and to have been built 2,000 years ago. In this conservative land I suppose that the appearance of things was much the same as it must have been when our Saviour was walking the streets of Jerusalem. The residents were nearly all bigoted priests; still we had some good preaching in the place.

#### THE KULU VALLEY.

After spending in all three weeks with my friend of the Church Mission I joined a missionary of the American Presbyterian Mission on a month's tour in the Kulu Valley. Everywhere we went the people came out to see us and ask for medicine. I soon found out that, as a medical missionary, my friend had obtained a wide reputation. He was also known as an old friend, having travelled through the valley, as a boy, twenty years before, with his father. All the people who came—men, women, and children—were ready to converse with us. I had, therefore, at every place opportunities of speaking for Jesus. The spirit of hearing was often marked, and I often wished that I could stay and talk with them day by day till they should understand fully the plan of salvation. We met with several planters, who were gaining a livelihood by growing tea and fruit, yet there was not one of them to speak a word for Christ.

Most of them were living unchristian, if not anti-Christian, lives. With a splendid climate, fresh mountain-air to breathe, and beautiful scenery everywhere, it does seem strange that men and women, with a little capital, do not start farming in India among the hills, where, whilst supporting themselves, they could do an immense deal of good missionary work. I found among the travellers in the valley a young man, who had left his wife and children at home, and had voluntarily come to India for five years to collect beetles and butterflies. Surely, for Christ's sake and the Gospel's, we might be prepared to endure hardship in the matter of isolation, which residence in the hills would imply. Yet, though I was glad to mark the earnest attention to the Gospel message, let it not be supposed that the heathen of the valley could be described either as poor or virtuous. They lived in sin and loved sin. Polygamy and polyandry were both found among them. Drunkenness and licentiousness were almost everywhere seen.

The villages, though small, had in them large idol temples, and the people were fast bound in the fetters of caste. I never met with people in India more dirty or degraded, though they lived amongst the finest scenery, where God's handiwork is so manifest. Yet, if the greatest need should have the strongest claim, surely this very degradation should prove a strong call to us for help. As I gazed upon this people I thought of the regions beyond, where, as yet, the messengers of peace have never gone.

#### THE ROTARY PASS.

At the head of the valley stands the

Rotary Pass, 13,000 feet high. I crossed this pass into Lahoul, where at night I found myself in a snowstorm, although it was the middle of the hottest month in India. In this inhospitable country, shut off from all civilised society for six months in the year, the Moravian brethren are at work. All honour to the men who for thirty-one years have waited knocking at the still closed door of Thibet.

Returning from Lahoul I met my friend again, and we travelled together to a famous place of Hindu pilgrimage, where there are several hot springs, whose waters are said to cure the sickness of both body and soul. At one place I saw the curious sight of a group of native women, sitting by a pool of the hot water, in which they had placed their rice to cook. In every place we found people to talk to who could understand our language. I felt so glad, whilst away for my health's sake in the hills, to be able still to continue my work.

In the glorious Himalaya mountains there is no reason why good mission work should not be done in a climate which might compare favourably with that of England. After two months spent in the interior, I returned to Simla at the beginning of July, feeling strong and well. After a few days spent there with our veteran missionary, Mr. James Smith, I was glad to have a telegram announcing that rain had fallen in Agra, and thus to be able to return and resume my accustomed work in the plains, after my journey of 500 miles in the hills.

JAMES G. POTTER.

A. H. Baynes, Esq.

## Santo Domingo Mission.

### PUERTO PLATA CHAPEL.

THE accompanying engraving will convey to the readers some idea of our Puerto Plata Chapel. It is 69 by 45 feet, and has two small vestries at the back, one of which has been used, until now, for our day school, Mr. Donaldson, of Calabar, being the teacher. The chapel will accommodate about four hundred persons, and has a baptistery under the platform; also near to it a nice American organ, the gift of H. J. Manecke, Esq.

The Island of Santo Domingo is one of the largest of the West Indies, being only second in size to Cuba. It boasts, too, of having the highest



SANTO DOMINGO MISSION—PUERTO PLATA CHAPEL.—(From a Photograph.)

mountain in the Antilles—viz., “Monte Tina” (10,302 ft.). The famous Humboldt gave Mount “Pico Turquino,” on the South Coast of Cuba, as the highest, whereas Dr. Meriño points out that it is 2,316 ft. less than Monte Tina. The three mountain ranges, with their valleys, combine to make Santo Domingo one of the most prominent of the West Indies in picturesque beauty, fertility, and variety of temperature.

*Puerto Plata*, on the North Coast, is situated at the foot of one of the smaller mountains (Isabela) and has a population of about 6,000. This town has been the centre of our Mission in the Republic since February, 1877, during the latter part of which year the above chapel was erected,

and it was opened for public worship in January, 1878. Although numerical progress has been slow, still every year (except one, I believe) has witnessed some additions to our church membership in the town. Thus, notwithstanding many difficulties and vicissitudes, there have also been many tokens of the Master's presence and blessing.

Last December seven candidates were accepted, and I baptized them; in March one more, and in May five others, making a total of twelve within a few months.

R. E. GAMMON.

## The late Rev. William Hamilton Gamble, of Port of Spain, Trinidad.

BY E. B. UNDERHILL, ESQ., LL.D.

**M**R. GAMBLE was of European parentage, though born in Trinidad. He received his early education in London. He was about eighteen years of age when he returned to Trinidad and entered into business. Ere long he married, and was baptized with his wife by the Rev. John Law. Having personal means of support, he again came to England, and attended the classes at the Stepney Academical Institution, in preparation for the ministry of the Gospel. On the completion of his studies, he offered himself for mission work in his native home, and, under the auspices of the Baptist Missionary Society, he entered on his labours in the month of October, 1856, arriving in Trinidad on the 18th of that month, after a pleasant and quiet voyage of thirty-six days. He at once proceeded to the field, left destitute by the decease of the lamented Cowen. The locality was known as "The Mission," and owed its origin to the Jesuits, who many years before had planted a settlement there for the benefit of the aboriginal Indian inhabitants, who are now entirely extinct. Mr. Gamble's labours were, however, directed to the Christian culture of a large number of American negroes who lived in several villages around "The Mission," and who occupied grants of land from the British Government. A large proportion of them were professed Christians, but their habits and modes of worship were rude, and in many cases marked by a wild enthusiasm unsustained by a true spiritual life. The labours of Mr. Cowen and subsequently of Mr. Gamble were most successful in reducing their little churches into order, and now for many years they have sustained with praiseworthy liberality the ordinances of the Gospel in their midst. The sparseness of the population around "The Mission" induced the Committee, in 1861, to remove Mr. Gamble to the large and flourishing town of San Fernando, situated on the gulf, and within easy reach of the stations that had been formed in the interior. The wood-built mission-house was removed to a good position in San Fernando, and on the 20th September, 1863, a well-built chapel was also opened for divine worship. Mr. Gamble's knowledge of carpentry contributed both to its good construction and cheapness. Here Mr. Gamble continued diligently to labour, till, on the decease of the Rev. John Law, in March, 1870, he removed, at the request of the Committee, to Port of

Spain, the capital of the island. The churches under his superintendence in and around San Fernando then numbered upwards of 300 persons. On reaching Port of Spain, for some time the supervision of the entire Mission fell into the hands of Mr. Gamble, during which period his labours were widespread and indefatigable; several new stations were formed, and a large number of converts were added to the churches. Of this severe labour he was in some measure relieved by the arrival of the Rev. W. Williams in November, 1874, as missionary at San Fernando; and in June, 1875, he found a welcome and well-earned rest in a visit to his friends in England. His stay here was brief. He returned to his beloved labour in November of the same year, glad to find that the work had not stayed during his absence, but continued to present the most encouraging aspects. Another short visit was paid to this country in the summer months of 1881, which greatly improved his health. In 1882 the increase of his congregations in Port of Spain constrained an enlargement of the chapel, to the cost of which they liberally contributed, while the work, both in town and country, exhibited many gratifying tokens of the Divine blessing on the ministry of the Word. The chapel was reopened on the 24th September, and on the following week he had the pleasure of baptizing twenty-four persons. The varied character of his congregation may be understood from the fact that while the majority of the candidates were Creoles, there were among them two Germans, two Portuguese, and two Spaniards. Towards the end of 1886 his health gave way to such an extent as seriously to alarm his friends, and he sought its improvement by another and, as it has proved, a final visit to England. He returned to Trinidad in November, 1887. The result, on the whole, was beneficial, but not permanent. Severe dysentery set in, which baffled the best medical skill that Trinidad could give; and on the 8th July, 1888, his ministry of thirty-two years was closed in death. His last words, as he heard the congregation singing in the chapel hard by, "Preach the Gospel," were the guiding-star of his useful life. Amidst very unusual manifestations of love and respect, his remains were laid to rest, all classes of the community, from the Governor downwards, uniting in their expression of grief and esteem. It was felt that Trinidad had lost a faithful minister of Christ, a true patriot, and an energetic and disinterested labourer in every good work calculated to raise the people among whom he toiled. "His name," says a local newspaper, "for years to come will live in the hearts and recollections of hundreds who found in him a loving and generous helper, the unflinching support of the weak and the oppressed, a guide, counsellor, and friend." He died at the comparatively early age of fifty-seven; "but the memory of the just is blessed."

### Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to September 15th:—Parcels of books for Rev. A. West, Barisal, and Rev. F. Harrison, Congo, from Mrs. C. Stanford, Denmark Hill; a parcel, containing presents for Congo boys under Rev. T. Lewis, from the Baptist Sunday-school, Wood Green, per Mr. A. Hutt; a parcel containing rug, &c., for Rev. G. Cameron, from Mrs. Hunt, Southampton; a parcel containing dress, &c., from Mildred, Louisa, and Alice.

## The Lord Loveth a Cheerful Giver.

**T**HE cordial thanks of the Committee are given to "T. and R. W.," for two small gold rings for the Congo Mission; A Friend, per Mr. W. Olney, for a gold chain; A Widow, Leeds, for a small parcel of jewellery, per Mr. W. R. Bilbrough; A Servant of Jesus, Aberdeen, for jewellery, who writes: "These articles are from one who was deeply stirred by the addresses of Drs. Gordon and Pierson, and who feels that she cannot keep these whilst the claims of the heathen are so urgent. One of the rings was the gift of my dear mother, now in Glory, on my nineteenth birthday, but it gives me great joy to part with it for the dear Saviour's sake, and I feel sure that were she still upon earth she would approve my action. That the Lord may richly bless the Society, and strengthen His missionary servants, is the earnest prayer of the sender"; Mr. John Rees, of Carnarvon, for a gold brooch and pair of earrings for the Congo Mission, "in memory of my dear wife who greatly loved the Congo enterprise"; A Widow, for a small silver pencil case for the Congo Mission; A Blind Girl, for a pair of silver earrings for mission work in China; and A Sailor, for a small knife for the Congo work.

The very grateful thanks of the Committee are also given to the under-mentioned donors for most welcome and timely help—viz., to "Mercy," for Congo, £100; "Matt. vi. 1—4," for Congo, £60; Mr. R. H. Radcliffe, for Congo, £20; "1, 2, 3," £20; A Grateful Son, £10; "E. R.," for Congo, £10.

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## Illustrated Lectures for Winter Evenings.

**W**E desire to call special attention to the new "Missionary Lectures" of our Young Men's Association in aid of the Baptist Missionary Society, on "India," "China," and "The Congo." While being thoroughly entertaining to a general audience, we value them chiefly from an *educational* point of view, because of their great helpfulness to our Society in giving correct and particular information, in a popular style, of the work of our own missionaries in various parts of the world. In the London district the lectures are delivered, as far as possible, by the Secretary of the Young Men's Missionary Association, and the views, about sixty finely painted slides to each subject, are exhibited with the limelight by a skilled operator, the charges being £1 11s. 6d. and £2 2s.

For our COUNTRY churches and schools, who can provide their own lanterns, the full manuscript of either of the lectures, with a complete set of views, will be sent for 10s. 6d. per evening, or less when three or more consecutive evenings can be arranged.

Applications should, however, be made *early* in the season, and a choice of dates should be sent. All communications to be addressed—

The Secretary, Y. M. M. A.,

19, Furnival Street, London.



## Recent Intelligence.

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**T**IDINGS have been received by a recent mail of the death of Mrs. Williams, wife of the Rev. W. Williams, of San Fernando, Trinidad, from a severe attack of dysentery, on Saturday, August the 4th. Mr. Williams writes:—

“My dear wife was taken from me after an illness of fourteen days, and it was when she was recovering and was pronounced out of danger that, to the surprise of the doctors and my own consternation and bitter grief, the call came for her.

“In marked contrast to myself, while watching the struggle, she was most calm and passed most peacefully away.

“The disease was the same as that which caused the death of my colleague Brother Gamble. May the Lord sustain me! Do, I beseech you, dear Mr. Baynes, pray for me.”

Very earnestly we commend our grief-stricken brother to the prayers and sympathy of our readers.

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At the last meeting of the Committee cordial thanks were presented to William Walker, Esq., of Glasgow and Ceylon, for the gift of 250 copies of his paper, read before the recent General Missionary Conference, entitled “Christianised Commerce and Consecrated Wealth.”

We very cordially commend this paper to the perusal of all our readers, especially to men of business. It is written by one who for many years past has devoted himself with rare earnestness to almost every form of good work, and who has put into actual and constant practice in a large way of business the principles he pleads for so powerfully in his pamphlet.

Mr. Walker assumes Christianised commerce and consecrated wealth to be convertible terms, because the Christianisation of commerce implies that the business engaged in is right, that it can be so conducted as to bring no dishonour to the Christian profession, and that the product of it is to be held as a trust from God, not for personal aggrandisement, but for the advancement of His kingdom in the world. These several conditions are examined and discussed.

The pamphlet is published by Messrs. Harris & Co., of Bishopsgate Street, London, and Aird & Coghill, Glasgow.

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We desire to call the special attention of our friends to the forthcoming Report of the recent General Missionary Conference, to be published in two large volumes of about 600 pages each for the small sum of five shillings, provided orders are sent in to the Secretary of the Conference, the Rev. James Johnston, Exeter Hall, on or before the close of the current month.

We trust many of our readers will avail themselves of the tempting offer. No expense or labour have been spared in the accurate reporting and editing of the papers and speeches. That the whole should be offered to the churches for

so small a sum is a real benefit conferred on the cause of Missions, and it is a marvel of cheapness.

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We have much pleasure in informing our readers that the Camden Road Sunday-school Missionary Association have arranged to hold their Annual Congo Mission Sale on Wednesday and Thursday, the 28th and 29th November next. In this work they are largely assisted by the ladies of the congregation, but will, as on previous occasions, be very glad of any help from friends at a distance. Contributions of work, &c., will be gladly received by Mrs. Jonas Smith, of 26, Carleton Road, N.; the Secretary of the Ladies' Working Party, Mrs. C. Tidmarsh, of Mayfield, Anson Road, N.; or by Miss E. Ball, of 122, Elthorne Road, Hornsey Rise, on behalf of the Sunday-school.

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The Rev. Isaac Allen, M.A., formerly of Dacca, accompanied by Mrs. Allen, proposes to return to India during the current month, with a view to resume such mission work as his health may permit.

We are confident that both Mr. and Mrs. Allen have the cordial sympathy and best wishes of all our readers.

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After making up the personal accounts of the late Miss Spearing, of Stanley Pool, it was found that there was a sum of £41 7s. 8d. to the credit of the estate. This sum Mrs. Spearing desires should be devoted to the funds of the Congo Mission, feeling well assured "that her daughter, now in the presence of the Master, would wish to have it so."

The Committee deeply appreciate this generous expression of practical sympathy with the work Miss Spearing loved so well, and served so faithfully and self-sacrificingly.

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Many of our readers will be glad to know that Mr George Dunnett, of Coseley, Bilston, Staffordshire, has recently taken some excellent photographs of Mr. Romonath Ray Chowdhery. Mr. Dunnett writes:—

"During the visit of our friend Mr. Chowdhery, as our deputation, as he had not had his portrait taken in England and had been asked for it, I have taken some for friends in our churches here. But it occurred to me that some in other parts might like one; if so, they can have the cabinets at 1s. and the carte de visites at 6d. each, and all the profit shall go to the Missionary Society."

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The Committee have received intelligence of the death at Gya, on Saturday, June 23rd, of the venerable Mr. Greiff, the immediate cause of death being heat apoplexy.

Mr. Greiff was a most devoted and faithful missionary, greatly beloved by all with whom he came into contact, and specially endeared to the natives by his sweet unobtrusive disposition and his deep personal interest in their welfare and progress. Mr. Greiff has left an aged wife and several children to mourn his loss. We specially commend them to the sympathy and prayers of our readers.

We are glad to report the safe return to Nassau, Bahamas, of the Rev. David Wilshire. He writes:—

“My recent and brief visit to England has been a great refreshment to me, and I feel sure good results to the work out here will follow.”

On the 18th of last month, by the P. and O. steamship *Ravenna*, Miss Mary Kirby, of Oxendon, left England for China, to be married to Mr. Nickalls, of Tsing Chu Fu. Miss Thorne, of the Zenana Mission, left also in the same ship on her return to Delhi.

The Rev. Leonard Tucker, M.A., formerly of India, has safely reached Kingston, Jamaica.

Mr. Tucker has very kindly undertaken the classical work of Calabar College during the absence of the Rev. J. Balfour, M.A., in England, on sick leave. Under date of August 12th Mr. East, the Principal of the College, writes:—

“Nothing could be more opportune than the arrival of Mr. Tucker. Tomorrow the students will have the pleasure of meeting Mr. Tucker, and I am quite sure they will most highly appreciate him.”

Just as we go to press we receive the following sad news:—“At Allahabad, North-West Provinces, died, after much suffering, on August 31st, George Wallis, the beloved child of Rev. G. J. Dann, of the Baptist Missionary Society, aged 10 months 13 days.” The Rev. George Grenfell, under date of Stanley Pool, July 26th, writes: “The little daughter, born to us six weeks ago, was buried yesterday; she was a fine healthy child, and died quite suddenly.”

## Contributions

*From August 13th to September 12th, 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*; *N P.* for *Native Preachers*; *W & O.* for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.	DONATIONS.	
Ashbridge, Mr S. P. ....	“A Warm Friend to the Mission, who heartily condemns the rapacity of the Government in abstracting a tenth from legacies to Missionary Societies, &c., and who at the same time greatly laments that he cannot with greater fervour and devotion give himself and all he has to that Saviour who for our sakes became poor, that we through His poverty might become rich”	E. R., for Congo ..... 10 0 0
Bannister, Miss E. ....	A. C. M., for Congo ..... 1000 0 0	Ellwood, Mrs, for Congo 3 0 0
Brook, Mr ..... 0 10 0	A Friend ..... 0 10 0	Gurney, Mrs, for Mrs Watson's dispensary work, China ..... 5 0 0
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Harold, Mr J. .... 0 10 0	A Widow's Mite, for Congo ..... 1 0 0	Hope ..... 0 10 0
Hunt, Mr G. T. .... 1 1 0	1, 2, 3 ..... 20 0 0	Hilton, Miss, for Dr Carey's grave ..... 1 0 0
Irish, Mr F. .... 1 1 0		“Is Jesus King?” for Congo ..... 1 1 0
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Jackson, Mr J., Edin- burgh ..... 5 0 0		Mackinnon, Mr C., for Dr Carey's grave ..... 0 10 0
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Poole, Miss ..... 1 1 0		Scrivener, Mr J. C., Thankoffering, for Congo ..... 1 6 0
Stanton, Miss M. B. .... 0 12 0		Smith, Miss, for Congo ..... 0 10 0
Stones, Miss M. F. .... 0 10 0		Thomas, Mr W., Llanelli ..... 1 1 0
Young, Miss J., for Congo ..... 1 0 0		Under 10s ..... 0 15 3
Under 10s. .... 0 15 0		

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Acton ..... 1 10 4	Weymouth..... 0 0 0	Bilston, Salem ..... 5 13 0
Amhurst Park, Bible-class ..... 3 13 6		Brierley Hill ..... 4 12 0
Battersea, York-road Sunday-school, for Congo ..... 5 0 0		
Do., do., for Mr Shorrocks, China ..... 5 0 0	<b>ESSEX.</b>	<b>SURREY.</b>
Bloomsbury ..... 41 17 6	Hornchurch, 'Sun.-sch. 1 10 0	Cheam ..... 13 11 2
Child's Hill ..... 1 2 9		Lordship-lane Sun.-sch. 10 0 0
Gunnersbury ..... 3 0 0	<b>HAMPSHIRE.</b>	Wallington ..... 8 1 4
Highgate-road ..... 44 8 8	Portsmouth, District Aux. .... 213 15 10	West Croydon Ladies Association, per Mrs. Henson ..... 4 8 3
Do., for China ..... 1 12 6	Southampton, East-st. Sunday-school, for N P, Dinapore..... 1 0 0	
Do., for Congo ..... 9 1 6		<b>WARWICKSHIRE.</b>
Do., do., for support of J. Showers ..... 13 0 0		Birmingham, Y.M.M.S., for education of Delhi youths ..... 36 0 0
Metropolitan Tabernacle Sunday-school, for Mr Weeks, Congo ..... 6 5 0	<b>HERTFORDSHIRE.</b>	Do., do., for education of Congo youths ... 5 0 0
Notting Hill, Ladbroke-grove Sunday-school 19 11 0	Boxmoor..... 22 10 3	
Peckham Rye, Barry-road Sunday-school... 1 0 0	Hitchin ..... 8 13 6	
Stockwell, Sunday-sch. 9 9 0		<b>WILTSHIRE.</b>
Teddington ..... 8 10 0		Devizes ..... 2 7
Do., Y.M.B.C., for Congo ..... 1 0 0	<b>KENT.</b>	Westbury, West End ... 0 13 4
Upton Chapel, for do... 0 7 0	Birchington, for Congo 1 10 9	
Vauxhall, Sunday-sch. 5 8 3	Canterbury..... 5 7 8	
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		Leeds, South Parade ... 16 8 8
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Reading, King's-road... 17 3 3	Barrow-in-Furness ..... 2 10 6	Milnsbridge ..... 0 9 6
Do., Grovelands ... 4 9 0	Briercliffe, Hill-lane .. 4 0 0	Sheffield ..... 19 8 8
	Oswaldtwistle ..... 2 11 2	
	Waterfoot, Bethel ..... 1 11 11	
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Speen ..... 1 8 0	Yarmouth, Park Ch. ... 44 9 1	St. Clears, Sion..... 12 12 0
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Do., Sunday-school... 5 10 0		
Chester, Grosvenor Park 4 0 0	<b>OXFORDSHIRE.</b>	<b>SCOTLAND.</b>
Egremont, for N P..... 0 12 3	Oxford, Friends' Mission Hall ..... 0 5 0	Edinburgh, Bristo-place 24 16 3
		Elgin, for Congo ..... 0 11 0
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		Kirkcaldy ..... 2 0 0
		Kirkintilloch..... 5 1 8
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