



AGRA LEPPER ASYLUM, WITH REV. DANIEL AND MRS. JONES, AND REV. J. G. POTTER.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Agra Leper Asylum.

MRS. DANIEL JONES, of Agra, brought with her from India a photograph of the lepers in the Agra Leper Asylum, which we have had carefully engraved for the MISSIONARY HERALD. Mrs. Jones writes:—

“The accompanying picture represents the lepers living in the Leper Asylum in Agra. This Asylum is about three miles from the Mission House, and, for the past two years, Mr. Potter, my husband, and self, have been visiting it as frequently as we could. The photograph was taken in January of this year, when we gave them their Christmas treat of sweetmeats, &c., in which women as well as men shared. It can be easily imagined how terribly painful and sad a sight it is to see these poor creatures. In many cases, the hands and feet are attacked, and, in time, entirely lost. In others, the eyes and nose are destroyed. Immediately on our right in the picture is an old man, named Kulloo, who has been an inmate for seventeen years, and very gradually his whole body has become diseased. The more able-bodied are standing at the back, while of those sitting in front, some are unable to walk or even stand. Our work amongst them is purely evangelistic, and we have no more attentive listeners anywhere than these poor afflicted ones. Heartily do they join in singing the hymns, and gladly listen to the ‘old, old story.’ Several of the men have publicly declared their faith in Christ, and are fully trusting in Him, and one or two of the women have told us the same glad news.

“Will the readers of the MISSIONARY HERALD remember these poor lepers in prayer? The Lord is opening some hearts amongst them, and we long to know that they all are really trusting Him as their Saviour.”

The Congo Mission Debt.

DURING the past month we have received the following welcome contributions in liquidation of the Congo Mission Debt, viz. :—

Joshua xxiv. 15	£30 0 0	Mr. G. Shepherd	£5 0 0
Mr. C. A. Deayton	25 0 0	Rev. R. Glover	5 0 0
Rev. F. H. Roberts	10 0 0	A Friend, per Rev. E.	
Mr. Thos. White	10 0 0	Medley, B.A.....	5 0 0
J. G. N., Edinburgh	10 0 0	West Norwood	5 0 0
A Friend at Barnsley	6 17 6	Smaller sums.....	16 18 6

We are most grateful for these gifts, and earnestly trust that the remaining balance of Debt, of

£992 12s. 2d.,

will be speedily liquidated. Will friends of the Congo Mission come to our help in this matter, and cheer greatly the hearts of all Congo Mission workers by the prompt liquidation of the balance of debt?

Work in Shansi, North China.

THE Rev. J. J. Turner writes :—

“HSIN-CHEO.

“MY DEAR MR. BAYNES,—It is a long time since I wrote you a letter about the work here, but the fact is things go on so quietly that there is really very little to tell.

“We have been very short-handed here this year. Mr. Hu, who did a large share of the work last year, has (as I told you in a former letter) gone back to his native place, a market town, eighty li from Tai Yuen Fu. He entirely supports himself, and at his own expense has opened a room there, where he preaches and sells tracts. Of course his leaving here was bad for the work in this place, but he wished to go, and I felt that he would possibly do a better work in his own district than he could do as a paid agent here, so I gladly let him go. I trust Shih Tieh, the market town where he is, will soon become

one of the permanent out-stations of our Mission; but as it is much nearer to Tai Yuen Fu than to Hsin-Cheo, it will be visited by the brethren there.

“Early in the year Mr. Chao, the evangelist from Shan-tung, was called home because his father was dangerously ill. This left me with only one native helper, who is very old and feeble, and as I had to be away at Tai Yuen Fu a good deal, the village work almost came to a standstill; but I am thankful to say the attendance at the services was well sustained, and the city work went on as usual.

“Chao's father died before he reached home, and I hardly expected Chao would be able to return here, as he is the eldest son, but he decided to do so; and about a month ago, much to my surprise and joy, he arrived here to take up his old post again. So there are three of us here now, Chao,

and the old man (whose name also is Chao) and myself, and we are carrying on the work both in the city and villages.

"We have recently lost two more of our inquirers by death. This is a sad trial, for I hoped they would become members of the church, and do much to advance the cause of Christ here.

"THE INQUIRERS.

"One of them, a Mr. Lien, was a schoolmaster in a village fifteen li from the city. He did not often come to see us as he was too old to walk far; but he had had a New Testament for more than twenty years, and he was very familiar with the facts of the Gospel. He did not seem to realise the bearing of those facts upon himself much, but he was willing to learn, and he was always glad to welcome our evangelists when they visited his village. Just before he died, I am told, he exhorted his friends to give up their opium and to learn Christianity, which, said he, 'is the only true religion.' Notwithstanding his ignorance, he was a man of whom I had great hopes, because he seemed to be so sincere. But he is dead. He came into contact with Christianity, but he did not get far enough to enter the church. Did the New Testament he read for twenty years prove a savour from life unto life to him? Is his name (which we hoped to have upon our church-book here some day) written in the Lamb's Book of Life? Will his dying testimony to the truth of Christianity have any effect upon those he has left behind? Oh, how one could wish that he had come out as a professed Christian, to work for Christ where the labourers are so few!

"A SECOND CASE.

"The other was also an old man

over sixty, named Mi. He had been rich in his younger days, and his family are still very well off. From a worldly point of view he had nothing whatever to gain from his connection with us, and he was quite above the suspicion of wanting either money or a situation; but for two years and more he was one of our most regular attendants at the services, and he seemed to have an intelligent grasp of the Gospel and to believe it sincerely. I think he would have been baptized long ago, but he was an opium smoker. In his younger days he used to smoke a great deal, but years ago he gradually reduced the quantity he took, till he only needed a few whiffs a day, and he could not see that he ought to give that little up. He thought it did him no harm, that he had grown so used to it that it was necessary to his health, and that he had so few years of life left, that it was not worth while to run the risk of breaking off the habit. If he had lived, I quite believe he would have come to see with us in the matter, for I think he was a true believer in Christ, and he much wanted to enter the church. If he had been less honest about those few whiffs of opium as I fear many native church members are about forbidden things, he might have entered the church long ago. But he was honest, and I was firm in my determination not to baptize an opium smoker, so he remained an 'inquirer' while I longed to see him a church member; and now he is dead.

"Almost the last time he went out of his house it was to attend a Christian service. A night or two after he woke up feeling ill, and very soon realised that he had come to the end of his course. He had no pain, but he was gradually sinking. There were no Christians by his bedside, and, as far

as I know, he said little about Christ or His Gospel; but I am told that he urged his family to bury him quietly, without fuss and ceremony. 'Just put me in the ground and let me rest,' and soon after that he quietly passed away. Whither?

"Have all the hopes that were centered on that man perished? Have all the prayers offered for his salvation failed? Is he lost? I believe not. Although he was not thought fit to be a church member here upon earth, I believe he is in heaven now, and our work in his case has not been in vain.

"ENCOURAGEMENT.

"Thank God, we have still good earnest inquirers left, who are doing what they can to spread the knowledge of the Gospel. And the one church member left now—Hu has gone away to Shih-tieh—is also working for the Lord. I stopped at a large shop the other evening to speak to the men in it, and they said, 'Oh, yes, we have some of your books, and we know about the doctrine; that man, Hwo, the dyer of yours, is always in here exhorting us and singing hymns.'

And I am glad to believe that is not the only shop in the city where Hwo is well known as our man.

"I cannot tell you of a mighty work going on here, and of the whole district turning to the Lord. I wish I could. And I shall never be satisfied till such is the case. But even if the Lord should see fit to withhold the harvest till I am gone, and let some other worker reap it, I shall still feel abundantly rewarded by these smaller signs of blessings. And even though I might fail to prove to some of our critics that the work here is worth the money spent upon it, yet I myself feel that the few results that have already been gathered are quite worth giving up all the joys and comforts of dear old England for; and the joy of helping to win such men as Lien, and Mi, and Hui, and Hwo, and our other many inquirers to Christ, fully compensates for all the trials and pains of a missionary's life, and God only knows how hard they are to bear sometimes.

"Yours very sincerely,

"JOSHUA J. TURNER.

"A. H. Baynes, Esq."

Mission Work in the Agra District.

THE Rev. R. M. McIntosh, of Agra, sends the following account of the last great Bindraban mela:—

"Agra, North-West Provinces,
"India,
"May 24th, 1889.

"MY DEAR MR. BAYNES,—A few remarks upon Bindraban, and the great Krishna mela associated with it, may possibly interest some of the readers of the MISSIONARY HERALD. There are many who have the impression that, as in certain other mission-fields, so also in India, idolatry is dead, and has become a thing of the

past. But when we feel its pulse at Bindraban, to say nothing of Muttra and Benares, we find that it is still a living reality. There can be no mistake about this, for its life is manifested to the eye in such a striking manner as to fill the heart with the deepest sorrow.

"BINDRABAN.

"The city of Bindraban is situated on the banks of the Jumna, some six

miles above Muttra, one of our most important and still unoccupied mission centres. Around it the early history of Krishna, the eighth and most celebrated of the ten incarnations of Vishnu, is entwined. To escape the murderous hands of the tyrannical Kans (whom, in fulfilment of a prediction, Krishna came to destroy), he spent his youthful days in and about Bindraban, until he was strong enough to cope with his enemy. Crowds throughout the year are attracted to Bindraban on account of its historical interest. Places are pointed out where the 'black' incarnation (very rightly so called from a moral point of view) tanded cattle, slew demons, sported with the milk maids, and bruised the head of the serpent Kali. Even the tree, upon which he climbed with no honourable purpose, is to-day pointed out and worshipped by infatuated multitudes. It is, therefore, no matter of surprise that idol-loving Hindus should flock in such large numbers to so sacred a city. It is the earnest desire of every devout Hindu to make a pilgrimage to Bindraban before he departs hence, the ambition of every wealthy prince and noble to add to its magnificent temples, and thousands of poor widows flock to it from the remotest ends of the country to spend the remaining days of their enforced widowhood in the service of Krishna, so as to ensure their salvation. When I recently visited the mela there, I was particularly struck with the appearance of these unfortunate widows who crowd the streets. Would that their earnest devotion were but turned in the right direction! Their bare and shaven heads, their careworn and sorrowful features, their distinctive garments, to say nothing of the fearful austerity to which they are subjected, are quite

enough to convince the most sceptical of the vigour and hideousness of that cruel system of idolatry which is all alive in Bindraban.

"Though renowned for its sanctity, Bindraban is one of the most abominable places this side of hell. We read of the condition of Antioch and Corinth at the commencement of the Christian era, and just what idolatry did there then idolatry is doing to-day in Bindraban. How is it possible that it could be otherwise when the deity worshipped is the very vilest in the Hindu pantheon! The deeds of darkness perpetrated in the name of religion, especially at the time of the great mela, are enough to arouse the righteous indignation of every right-thinking person to the very highest pitch possible.

"THE TEMPLES.

"Though from the earliest period of Hinduism Bindraban has enjoyed high repute as a sacred place of pilgrimage, it was not until the sixteenth century after Christ that some priests from Southern India settled there and built the first shrine. Of the numerous temples only four can be traced back to the time of Queen Elizabeth. The rest are of modern date. Now that its fame has been established throughout India, every year magnificent and artistic temples are added to it. As to its sanctity, the people of these parts affirm that it is the holiest of all the holy places, Benares notwithstanding. The story is related that in 1570, the great Mogul Emperor Akbar was induced to visit the city. When he was being led blindfolded through one of the temples, such a marvellous vision was revealed to him that he never afterwards doubted the sanctity of the place.

"The great temple in the city is

known as the 'Seth's Temple.' It was founded by Seth Govind Das, a very wealthy banker of Muttra, and is to-day maintained by one of his descendants, who is reputed to be as wealthy as Croesus. The whole of his enormous wealth seems to be consecrated to Krishna, and, but for his efforts, there would be no very great mela in Bindraban yearly. This splendid temple was completed in six years, and cost forty-five lakhs of rupees. Before the idol stands a copper-gilt pillar, 80 feet in height, which alone cost Rs.10,000.

"The mela is held every year about the beginning of April, and generally lasts ten days. On each of these days the idol (which is made of a mixture of silver and gold) is carried in great state from the temple to a beautiful garden some 700 yards distant, where a grand pavilion is erected for its reception. This garden is called 'Bikunt,' and is made to represent heaven. In reality it is a fearful 'hell,' where deeds of darkness are perpetrated. The procession is a very imposing one, and is attended with a great display of torches and music, elephants, camels, and horses with costly trappings also taking part in it. The Rajah of Burthpur regularly sends to the mela a company of his soldiers and his brass band to do honour to the idol. Whenever it is carried out in state these soldiers fire a salute, and in true military style 'present arms,' while the band strikes up 'God save the Queen.' This done they take up their position in the procession in front of the idol. When the garden is reached they again form a 'guard of honour' and 'present arms,' while the band again plays the 'National Anthem.'

"KRISHNA.

"On another great day of the mela

Krishna rides in his 'rath,' or war chariot. This is an enormous wooden tower on wheels, built in several stages and adorned with monstrous effigies at the corners, probably representing the demons he slew. Several thick ropes, about thirty feet long, are secured to the car, by which it is drawn. The idol is seated in the centre of the car, and is surrounded by the numerous priests of the temple, all dressed in pure white robes. Each of them has some office to perform. Some burn incense, others flourish trumpets, some fan the idol to keep it cool, others brush away the flies with their 'chauries,' and others, again, throw red and yellow powder upon the multitudes on either side, who are only too glad to have their clothes besmeared with it. In order to prevent people being crushed under the weight of this huge carriage, the sides are protected by a strong body of police, and the car is only allowed to be dragged three or four feet at a time, when it is stopped by means of a great log placed against the wheels. At this rate it takes some hours before it is dragged to the garden. As it advances thousands of heads are bowed before it, and I have witnessed many poor women go down on their knees and kiss the ground over which the wheels have passed.

"The last day of the mela is the grandest and most imposing. Upon a large platform, carried upon the shoulders of men, the idol is placed, fixed upon a large silver horse. Lest it should fall off one of the priests in attendance supports it. The attitude of the idol is that of a warrior with spear in hand, and commemorates the return of Krishna from the slaughter of his enemy Kans, the monster-king of Muttra. This occasion is attended with much pomp. The torchlight

procession is magnificent, the rejoicings of the people are great, and the display of fireworks, grand. On this, the 'crowning day' of the mela at Bindraban, the crowd is so great that with only the utmost difficulty one is able to make way through it.

"Within the last two years a new feature has been introduced to make the mela more popular and attractive. A large fancy fair and industrial exhibition have been established in connection with it, together with cattle, horse, and bird shows. Judging from the popularity of these invocations, let us hope that as in Sonapore and Beteshwar, so also in Bindraban, these will be developed at the expense of the religious element.

"THE MISSIONARY FORCES.

"Until the last two years the Baptist missionaries located at Agra and Muttra were the only missionaries who visited this mela regularly for the purpose of preaching the Gospel. Two years ago the American Episcopal Methodists, in extending their borders, fixed upon Muttra as a very desirable centre for missionary work, and established a mission there. By means of their admirable system of concentration they were able this year to muster about a hundred strong at the mela. For the native brethren an inn was secured on the borders of the city, and the Rajah of Burthpur very kindly allowed his disused office on the banks of the Jumna to be placed at the disposal of the missionaries. Though the situation of the house was very delightful, it had not a single door, and we soon found that we were not its only occupants. It was the very stronghold of monkeys, bats, and mosquitoes. On our return from preaching the first thing we used to do was to run to our rooms to see if

our belongings were safe. The monkeys which infest the city took advantage of our absence, and were in the habit of coming in and running away with whatever they could find, even to tooth-brushes and soap. At nights there was little or no sleep to be had. The bats were a constant source of anxiety, and the voracious mosquitoes a constant source of torment.

"Every morning and afternoon we met at the inn where the native brethren were located, and after prayer separated in little companies to occupy different positions in the mela. Almost every fifty yards apart there was preaching going on, which was listened to by crowds of people. Evidently they were surprised to hear the name of Jesus proclaimed so boldly in the midst of their mela.

"MAGIC LANTERN PICTURES.

"At nights until a late hour there were three magic-lantern exhibitions, illustrative of the life of Christ. These attracted hundreds of people who, sitting down, listened well, and seemed to take in what they saw and heard. Some of the women especially manifested great interest, and seemed to enjoy the story of God's infinite love. We noticed some who came every evening regularly. One man standing near me asked another who was next to him, when a new picture was thrown upon the sheet, 'What is that?' 'Why, don't you know?' he replied, 'that is Jesus Christ, the spotless incarnation, raising the son of a poor widow to life,' and then followed other particulars. I just mention this to show how very familiar they had become with the pictures.

"My experience has been that magic-lantern preaching is a very

successful method of presenting the Gospel. The people of these parts are mostly uneducated. Like children, they are fond of highly coloured pictures; and these pictures help them to remember incidents in the life of Christ which, apart from them, they could hardly retain in their memories.

"On the last day we had a Christian procession through the streets of the city, in which we all took part. It was a good idea, I think, and certainly did impress the people.

"Throughout the mela we met with very little opposition. The 'Arya Samaj,' who were among our bitterest enemies last year, were engaged in daily discussions with Pundits of standing on the subject of idolatry.

In the presence of large assemblies the Aryas opposed and the Pundits defended idol-worship. What the issue of the whole was I have not heard. At any rate the Aryas were helping us to overthrow idolatry.

"As the result of the work at the mela, three persons were baptized by Dr. Scott, of the American Methodist Mission, immediately after. I do not know exactly what has become of them, but earnestly hope they have gone to their friends only to recommend the Gospel of Christ to them.

"I remain, dear Mr. Baynes,

"Yours sincerely,

"R. M. MCINTOSH.

"A. H. Baynes, Esq."

Famine Relief in North China.

MRS. WHITEWRIGHT, of Tsing Chu Fu, Shantung, sends the following record of famine relief work:—

"Liu Chia-Chi,

"April 16th, 1889.

"DEAR MR. BAYNES, — I have thought perhaps some extracts from our notes of famine work in this district may be of interest.

"Mr. Whitewright left Tsing Cheu Fu the end of February to come and select a district to work in. After some time he decided to stay here, and make this the centre of our work. After he had been here a fortnight I came out to help him in this work.

"I had a very cold journey. After being on the road one day it became bitterly cold, and a snow storm came on which obliged me to stay in an inn. It took five days to do this journey, which should only have taken us two. Rather slow travelling, five days to go sixty-five miles. This place, Lin Chia Chi, is north of Tsing Cheu Fu city.

"I met sometimes on the road

people who had all they possessed with them—some with barrows, and others just carrying all their worldly goods. These people had left their homes and were going from place to place begging food. They all looked so wretched and poor. Women and children trudging along so starved-looking. The farther north we came the people looked more and more wretched.

"I arrived here March 11th. The next day Mr. Whitewright and I went out to enroll a village. The enrolling is usually done in the following manner. We ask to see the elders of the village, and tell them to take us round to the homes where the poorest people are. We go from house to house and see the people, ask how many there are in the family, and see them all. We pick out how many we think need our help, and tell them how many we will assist.

"ENROLLING.

"In that village which is a small one, called Lü-Chia, we enrolled one hundred and thirty-nine persons. The people were terribly poor, and as I went from house to house I felt so very thankful to be able to help in giving these poor starving people money to buy food. The food they are eating is horrible—grass roots, weeds, chaff, and the bark of trees. The great wonder is to me how they can manage to eat it at all. One family, the worst I saw in that village, was a family of seven; their faces were perfectly yellow, and, oh, so thin! They knelt on the ground, and knocked their heads, saying, 'You have come to save us; you have come to save us; we have been longing for you to come.' I was very tired when we had finished. Going from house to house is very tiring, but worse than all are the poor, thin, worn, weary, haggard faces one sees.

"Next day we went to a village called Ngau-tzu-Chang, a rather large village. It took us from early morning until after one o'clock to enroll it. In a few houses they tried to deceive us, by saying there were more in the family than there really were, but the poor people could not cheat cleverly, and were often found out. I have been struck with the way they received the number we told them we would put on in the family for relief. Some of them beg to have another name put on, but nearly always they seem quite grateful and satisfied. They are deeply thankful for ever so little help.

"At another village, called Ho-Wang-Chuang, just a few li from here, there were some very wretchedly poor people. One woman, with several little children, was living in a little hole of a room, without any door. The

door had been sold to buy food. She looked as if she was just nearly mad with sorrow and trouble; she cried pitifully, and begged us to help her. We put on as many names as we could, but she begged hard for more. She hardly looked like a human being; her hair hanging over her poor, thin, worn face.

"DESTITUTION.

"The next trip was to five distant villages. The distress in these villages was worse than any I had seen up to this time. In one of the villages there were scarcely any houses left. The people had pulled them down, sold all they could of them, and then left when there was no more, to go to distant places to beg. It was a very sad sight; the few people that were left were so miserable-looking and poor. The place looked quite forsaken; one could scarcely believe that it had been the home of so many people. They told us a good many had also died of starvation there. Sometimes on approaching the villages, the elders, old grey-headed men, will come out, kneel down, and beg us to help them. It makes us feel so badly to see them do this; a great many of them often looked half starved.

"Our next village was Yeu-to. Here I saw the worst poverty I have seen. The old men that came out to take us round were crying as they went from house to house. They said, 'It does not look like our own village, so many have gone away to beg, and every day some one is buried who has died of starvation; they are just carried out and buried, and we do not know who has died until we go and inquire for them, and find they are dead.' They said they had no proper harvest for five years. A good deal of the ground was lying under water,

and so very many houses had either been pulled down to sell, all that could be sold, to buy food, or had been washed down by the heavy rains. One poor woman, in a little room, was so feeble from want of food she was unable to stand. Two poor, pinched little children, with scarcely any clothes, were with her; they looked as if they had not long to live. Her husband had died a few days before from starvation. She was unable to crawl out to dig up roots and weeds for the children to eat, and they were too little to go. The poor woman was in a sad state. The men that took us round just cried as they stood and looked at her. I was glad to come away from her; my heart felt it would break. Another house, just a few yards off, a poor woman told me a little before there had been four in the family, and now there were only two. Her husband and one of her sons had died of starvation. The poor little boy that was left was so thin and worn; they both looked starved themselves. We put on both their names, and the poor woman was so grateful. She said, 'We shall live now.'

"Coming home we were stopped several times by old men, who knelt down and begged us to go to their villages and take food to the dying.

"I could go on writing you very many stories like the above, but I think this will be enough to show you what it is like; it is the same thing over and over again—men, women, and children dying for want of food.

"GOOD CHEER.

"On our arrival home we received a letter from Mr. Jones, telling us of the money sent from the Society. We were so thankful to hear of this, and to know we were able to go on and relieve more of these starving people.

I think I have written enough to show you that the money so freely given has saved many people from hunger and death by starvation. We feel very thankful, and would like to thank all the good subscribers at home who have given the money to enable so much good to be done. There is so much sorrow in China one feels so glad to be able to help these poor people. I often wonder how some of these poor people manage to live at all.

"We are now relieving nearly 30,000 people daily. At the north of us we have Mr. Jones and Dr. Watson, who are also relieving a great number. Mr. Bruce to the south-west, and Mr. Laughlin, of the American Presbyterian Mission, to the north-east, and other missionaries are also relieving in adjoining counties, so that we have all been able to nearly join all round.

"On going out we constantly meet people who come up and thank us for having, as they say, saved their lives. A few evenings ago I met a woman digging up roots to eat. I talked with her a while, and she said, 'Before you came my children were all lying on the bed so feeble from hunger they could not even crawl.' With tears in her eyes she told me this, and then said, 'But now all is well; they have food to eat and are well, and able to run about now.' She seemed so thankful, and insisted on kneeling down and knocking her head on the ground to me.

"The next evening we met a man who stopped us, and thanked us very much indeed for having helped him; he was carrying a bag on his back, which he opened, and joyfully showed us. It contained a little grain, which he said he had just bought at the fair with the money we had given him. He seemed so delighted at the thought

of being able to give his family a little good food to eat. It did us good to feel we had been able to make him so happy. We have met several people who have thanked us; it's always the same, they cannot thank us enough for, as they say, 'Saving them.' We have been asked several times, 'What can we do to show you we are thankful to you?'

"Our enrolling is finished now. Some of the students have given efficient help in this work. As the funds came in more largely the great bulk of the enrolling had to be done by the students under foreign direction.

"We are now sending them out to preach; they are distributing a great number of books, tracts, &c. The

people are very willing indeed to listen to them, and we hope there will be much good result from this famine work. I have done some visiting in this village where we are living, and now we have more time I hope to do more. We have worship here, and some outsiders are coming in. I have invited any women who wish to come, and I will talk with them, and tell them why we came to China. There are no Christians here for many miles round, but we trust there will be soon as the result of God's blessing on this work.

"I am, yours sincerely,

"A. WHITEWRIGHT.

"A. H. Baynes, Esq."

Mr. John Templeton, F.R.G.S.

AT the last Quarterly Meeting of the Mission Committee the Secretary reported the decease, at Romford, on Sunday morning, July 7th, of Mr. John Templeton, aged sixty-three, one of the Honorary Members of the Committee of the Baptist Missionary Society, and that he had attended Mr. Templeton's funeral at Abney Park Cemetery, on Thursday, July 11th.

Resolved—"That the Committee have received the tidings of the sudden decease of their beloved colleague and friend, Mr. Templeton, with feelings of the deepest sorrow. They recall with thankfulness and gratitude the many and valuable services rendered to the Mission by their esteemed brother during a long term of years, and the great value of his counsel and support. They tender to the bereaved widow and the sorrow-stricken relatives a very sincere and respectful expression of their sympathy, and assure them of their earnest prayers for their support and comfort. The Committee feel that by this sad event they have lost a valued friend and helper, and the Society a most sympathetic and wise adviser."

The following is from the pen of Mrs. Bailhache, widow of the late Rev. Clement Bailhache:—

"I shall be very grateful if you will allow me to bear witness to the greatness and goodness of the late Mr. Templeton, as I have seen it displayed in his character during a friendship which has extended over a quarter of a century.

"This friendship began in 1864, when my husband came to Cross Street, Islington, since which time the intimacy has been close and unbroken. In troublous church life, in after troublous committee life, no words can tell the

worth of this friend—gentle as a woman, firm as a rock. Bold, when occasion demanded, as a lion, his sympathy was real, his presence a power; he was a man on which one could rely, one whose life would equally bear the microscope of home life and keen public criticism. ‘By pureness, by knowledge, by long suffering, by the Holy Ghost, by love unfeigned, by the word of truth,’ he lived a life to be copied, a life to enrich all other lives with whom he came in contact. I know men in good business positions who owe their success to his willing heart, and many widows and orphans whose impoverished lives he touched on all sides and met on every hand in a way that rendered his sympathy unique.

“I am not giving a solitary opinion. One who knew Mr. Templeton well writes:—‘I thank God that such a life was ever lived. Our friend reached the highest standard of Christian character I have ever known. There was an unusual completeness about his whole nature—he possessed a keen sense of the humorous, very clear judgment, and a rare gift of discernment, together with intense purity and refinement of mind. From his hands coarseness, hypocrisy, meanness, chicanery of all kinds, met with no quarter. At the same time his devotion to those he loved was beyond all expression.’ I seem to have said so little, but what can I say more than that this friend, to whom I owe so much, was in the truest and best acceptance of the terms a Christian and a gentleman? I felt, as I stood by the open grave yesterday, that his pastor spoke only words of truth and soberness when he said, ‘A prince and a great man is fallen this day in Israel.’”

The Bahamas Mission.

“THE PEOPLE HAD A MIND TO WORK.”

THE Rev. Daniel Wilshere, of Nassau, sends us the following:—

“Nassau, June 20th, 1889.

“MY DEAR MR. BAYNES,—I hope the readers of the HERALD may find some satisfaction in the account of the opening of our new chapel at Adelaide, of which I now give you an account.

“This station is about fifty years old, but as it is distant from Nassau fifteen miles, very few persons visit it. In 1886 the friends there were reduced to the verge of starvation; the old chapel became nearly a ruin. Early last year a better prospect opened for them, and it was resolved to rebuild the chapel as a proof of gratitude to God. There are thirty-four members and forty children attached to the Mission.

“Across the pine barriers is another station called Gambier, six miles from Adelaide. The members there came to help Adelaide, and so a few weeks since we opened the new chapel.

“Mrs. Wilshere and I rode over in the early morning and found the friends waiting. After we had seen to our horses, we formed a procession and marched to the sea. Here a baptism was held, seven candidates professing Jesus on that day. Marching back to the class-room we had a cup of coffee while the friends had their breakfast, after which we looked over the new chapel. It is built of stone, nicely boarded floor, a little

platform for the preacher and benches for the hearers. It was decorated with flowers. It can seat 120 persons comfortably.

"Our native pastor, Rahming, from Fox Hill, and the brother in charge of Adelaide and Gambier, Damon Bethel, took part in the opening services at eleven o'clock. Then came the reading of the work done, and I think it will interest you to know how this is divided, as all the cash earned by our people in Adelaide is not £120 in a year.

	Working Days.
The male members showed a total of	739
„ female „ „ „	314
„ boys of the settlement „	107
„ girls „ „ „	46
„ Gambier friends „	23

In this way the timber was cut, the lime burned, the stones and sand carried, and finally the chapel built and thatched with the Palmetto palm. The building is worth £100 to erect.

"Of course there was the floor and doors, the wood of which had to be

bought. Towards this (and other expenses) about £10 of money was given, as well as all this labour!

"After the opening service we had the Lord's Supper, when the new members were received into the church. It was a very happy day. We had kept some little presents, sent through Miss Brandard by the dear friends at Cross Street, Islington, which Mrs. Wilshere gave to the children on this day. They, as well as the older people, were made glad, and when the sun was drawing to the west our horses were saddled, and the fifteen miles home seemed only a little way as we talked of the devotion of the people.

"In a similar way twenty-five chapels have been built in the Bahamas. Dear friends, do not be weary of helping our dear people. The Lord bless you all!

"I am, faithfully yours,

"D. WILSHERE.

"A. H. Baynes, Esq."

The Aboriginal Peoples of India.

THE Rev. T. H. Barnett, of Dacca, East Bengal, sends the following:—

"Frome, June 6th, 1889.

"MY DEAR MR. BAYNES,—In an article which appeared some time ago in the MISSIONARY HERALD, I quoted figures which showed that in Bengal alone, from 1872 to 1881, the number of Hindus had increased by upwards of 2,000,000; and I think I stated that the Government statistician supposed that this increase was to be attributed to an ingathering of aboriginals. It is generally believed that the Hindus have been increasing their numbers in this way for centuries past, and that they will con-

tinue so to do till all the aboriginal tribes have been folded. It is a well-known fact that the absorption of uncivilised tribes by the Hindus is the outcome, not of an aggressive proselytism on the part of the latter, but of a process of evolution which is going on among the former. We find illustrations of this process among the aboriginals, low-castes, and semi-Hinduised aborigines of Eastern Bengal.

"Let us take, first, the inhabitants of the Garrow Hills. They are unquestionably an aboriginal race. They

fall, at present, into two well-defined classes—(1) those who live on the hills; and (2) those who live in the plains. The former live in their primitive state; the latter have reached a higher stage of development; they show that they have come into contact with the more civilised life of their Hindu neighbours. For instance, while the women and their old men wear, as a rule, their primitive Garrow cloth, their male adults wear the ordinary Bengali *dhuti*. They no longer live in huts raised on piles. Their method of cultivation represents a stage half way between that of the Hill Garrows and that of the Hindus. They speak a Garrow-Bengali language. They give both Garrow and Hindu names to their children. Their religion is a mixture of demonolatry and fetichism. Their fetich is sometimes a *single* bamboo or cane, and sometimes it is made of *three*, as if they had imbibed the Hindu notion of a triad. They have been seen, in company with semi-Hinduised tribes, to worship, and offer gifts to, a stone, daubed with red paint, and placed under a large banyan tree. Indeed, it would seem that these Garrows of the plains have turned their backs upon their kinsmen on the hills, and that in a few generations they will be knocking at the door of Hinduism for admittance.

“Take, next, the Dalus. These people are a stage in advance of the Plain-Garrows. It is said that they originally formed a clan of the Hill-Garrows, and that about a century ago they emigrated to the plains. Both men and women have laid aside their primitive dress and adopted the Hindu costume. They have almost forgotten their native dialect. They disown all relationship with the Hill-men. Vestiges of primitive customs,

however, are still found among them. For instance, the succession is in the female line, and this shows that they were at one time akin to the Hill-Garrows. In fact, the Dalus practise several Garrow customs, but at the same time they are evidently creeping up toward Hinduism, and rapidly adopting Hindu castes and customs.

“Then there are the Hajongs, of whom there are two sections, the one still retaining some of their old non-Hindu customs, and having no priests to minister to them, the other having Brahmin *purohits* to officiate at their domestic ceremonies; and, assuming the airs of clean Sudras, have renounced all taste for pork and fowl. They now call themselves thorough Vaistnabs. The fact that a Brahmin officiates at their domestic ceremonies shows that they have attained to Brahminism.

“It would be an easy and an agreeable task to illustrate other stages in the march of aboriginal tribes towards Hinduism, but I forbear, afraid lest I should occupy more space in the MISSIONARY HERALD than the subject of this paper would justify. It would seem that there are three distinct stages through which the aborigine must pass before he can be said to have risen to the dignity of a distinct Hindu caste: (1) an adoption of some of the manners and customs of Hindus; (2) the ability to secure a Brahmin priest to officiate at domestic ceremonies; (3) conformity to all, or nearly all, the social rules, and the laws of custom as well as of conduct, of the pure Hindus.

“If we question the correctness of the figures quoted at the beginning of this paper (and there is no reason, I believe, for questioning them), we may still learn how fast Hinduism is absorbing the Hill tribes from the testimony of Dr. W. W. Hunter, who

says: 'I have no sympathy with those who would minimise the results of Christian missionary enterprise in India. But the Indian census, in spite of obscurities of classification, proves that Hinduism is a religion which has not, as yet, exhausted its mandate. For the hundreds which it loses to Christianity or to Islam, or to the new theistic sects, thousands of the lower races crowd into its fold.'

"Will not the readers of the HERALD pray that all the aboriginal tribes of India may be folded by the Great Shepherd? And will they not try to answer their own prayers by contributing to the support of foreign missions?"

"I am, my dear Mr. Baynes, yours affectionately,

"T. H. BARNETT

"A. H. Baynes, Esq."

Cheering News from Barisaul.

THE Rev. J. H. Anderson writes by a recent mail:—

"Barisaul,

"29th May, 1889.

"MY DEAR BROTHER,—I have been very much pleased by the good news I have received from one of our stations. Three or four years ago two brethren, Kangali and Rajinshaim, came into Barisaul to inquire about the Gospel. They were men of an elevated spirit, and during the two or three days they stayed in my compound their hearts were open to receive the Gospel message. They went back and told it to their neighbours and friends and several joined them. Thus commenced the church of Rajibar. Since that time, Kangali, who is by trade a sawyer, has devoted a great deal of his time to making known the truth he has come to believe and to rejoice in. He is often confused in his remarks; but he keeps on notwithstanding, and the poor amongst whom he is endeavouring to make known Christ can always understand in the main what he is desirous of telling them, and they listen to him with pleasure. The fault we have had to find with him has been this, that in order to be able to go about preaching, and in order to converse with the many who visit him, he has at

times neglected the duties he owes to his family in relation to their support. His eldest son has the spirit of the father. He, too, is bent upon making known the Gospel. He is more intelligent than his father and has some education. He is a school teacher, but would rather be engaged altogether in preaching. Quite recently he came to me to tell me that two large family groups in the village of Rajibar, their relations, had joined them. These groups included twenty-three persons. The leader among them is a man whom, along with others, I have most earnestly sought to lead to Christ, and Kangali has laboured much on their behalf. Twice I visited the village with the hope of receiving him and his family, containing seven sons, into the Christian community. On the last occasion he had written to me, or had got a letter to be written, asking me to come for that purpose. But, when I arrived a relative had just died, so he put off making the good confession. I went away saddened, the journey had been fatiguing, and either on that occasion or the previous one, I remember I had to lie down on the ground, there being no resting place on the way to get

relief from the pain which the walking had caused, and the accommodation at Rajibar was very poor, only a native hut. But now I am as glad as I was before disappointed, and I am sure that many who want to see the coming of our Lord will rejoice with me and will pray for these new converts. We are hopeful that there will be further accessions shortly.

"The Zemindars have been persecuting some of the new Christians,

but the effect seems to be the opposite of what they desired; it would seem to have evoked sympathy, and to have made their neighbours increasingly desirous to cast in their lot with them.

"Thirty-first, at Khoodnea. This morning I had the pleasure of seeing dear Gogon, and am glad that he also has had encouragement in his work.

"Yours affectionately,

"J. H. ANDERSON.

"A. H. Baynes, Esq."

Sonepore Mela.

THE following account of the last Sonepore mela is written by the Rev. Arthur Birt West, of Barisal:—

"Sonepore is situated at the junction of the Ganges and the Gandak. It is only a wretched little village, and consequently is not marked on ordinary maps. Patna is the largest neighbouring town. It is now an easy matter to reach Sonepore either from Bengal or the North-West Provinces—from Calcutta it is a journey of about eighteen hours.

"This junction, like all junctions of rivers in India, is held sacred by the Hindus, and has become a place of pilgrimage. There is also a legend connected with the spot which gives it additional sanctity. The legend is, that an elephant was once crossing the river here when a crocodile seized one of its feet. The animal in its danger called on God for help, and Huri descended to its rescue. In commemoration of this deliverance, a temple was built in honour of the god on the banks of the river. At this temple the pilgrims do puja, each worshipper bringing up a vessel of water from the river and pouring it over the shrine.

"THE MONTH KARTTIK.

"The mela is held for a few days

before and after the full moon of the month Karttik. Karttik begins in the latter part of our October and ends in November. It is believed that great merit is derived from bathing at Sonepore just at this full moon, and thousands of people, some from great distances, travel there at this time in order to bathe. It is impossible to give an accurate estimate of the number of people who flock to this mela; but, as the bathing day draws near, it must reach about a quarter of a million.

"Mr. Jordan and I reached Sonepore on Tuesday, November 13th, four days before the moon reached the full. For the first two days after our arrival it seemed as though the mela were going to be much smaller than in former years; but, on the Friday and Saturday, people began to pour in by thousands; and not only was the ground occupied by the mela covered, but the opposite bank of the Gandak was also densely crowded for a distance of nearly two miles.

"THE MISSIONARY CAMP.

"The missionary camp was pitched as usual on the right-hand bank of the



PREACHING AT THE SONEPORE MELA.—(From a Photograph.)

[THE MISSIONARY HERALD,
August 1, 1888.

Gandak. We had three tents besides those for the native assistants. One of the tents, Mr. Broadway's, was large, and served as a mess-room. A temporary road ran in front of our tents, and there was also between us and the river a row of native shops, from some of which came the odour of boiling ghi, and added some zest to our evening meal. The accompanying photograph, taken by a lady of Patna, shows the Shâmiânâ that was put up in front of our tents, just on the edge of the road, to give shelter from the sun to those who were preaching. To the left can be seen the covering to one of the native shops spoken of above. The photograph was taken when one of the native preachers, Matthew, was speaking. In the front of the crowd there are three Chankidârs, native policemen, in the official dress and belt.

“SONEPURE SURROUNDINGS.

“Sonapore mela is well worth a visit from others as well as missionaries; and although there is a good deal that is disagreeable entailed by camping right among the natives as we did, the sight one gets thereby of native life and customs is well worth it all. Looking out from our tent, on the one side there was the constant stream of noisy natives passing and repassing; beyond them I could see the River Gandak flowing quietly along; further still, the opposite bank crowded with people waiting for the appointed time to bathe; and beyond them again, green fields, trees, and a few straggling houses. Then, turning in the opposite direction I could see numbers of elephants, with their drivers perched behind their ears, passing up and down under the mango trees, or standing in the shade quietly feeding. Camels also were standing or lying under the trees; and on every side

natives were moving here and there, or lying down asleep.

“THE SADHUS.

“We had a company of Sadhus (often, though incorrectly, called Fakirs by Europeans) on either side of us. The Mahunt of one of these companies is an old man with grey hair and beard. Through camping year after year near the missionaries' tents he has become well acquainted with Mr. Broadway. On exchanging greetings this year, the Mahunt told Mr. Broadway he was glad to see him, and added, ‘Your teaching is good.’ ‘If my teaching is good,’ said Mr. Broadway, ‘why do you not receive my King?’ And the Sadhu responded, ‘It is coming to that, it is coming to that.’ There were fewer missionaries at the mela this year. Our dear old friend, Mr. Greiff, of Gya, had been taken from us since the last mela. His loss was much felt, but he has entered on higher service. We also missed the Rev. B. Evans, of Monghyr, with his geniality and hearty co-operation; he had been obliged to go to the hills for a short rest and change. Only four working European missionaries were present—Rev. Messrs. Broadway, of Patna; Stubbs, of Bankipore; Mitchell, of Dinapore; and C. Jordan, of Calcutta. But although the men were fewer, the preaching and book-selling were kept up with vigour; and for the last two or three days, preaching at the camp continued without cessation from dawn to dusk.

“ENCOURAGEMENTS.

“There has been much that is encouraging this year. The people have listened more attentively, and there has been less opposition than at former melas. In fact, in some instances, a man in the crowd,

though a Hindu, has taken up the cudgels for us and answered the objector. The day before we left Sonapore a Sadhu came to Mr. Broadway, and said he had heard the preaching, and wished to join us. The man seemed to be in earnest.

"The sale of books was very satisfactory. One day the sales amounted to about twenty-five rupees. The people showed a greater desire for Gospels than for tracts. On several afternoons a party crossed over the Gandak to Hajepoor, on the Tirhoot side, and preached to large and attentive audiences. The people here also were quieter and more disposed to listen than in former years. Hajepoor is not an inviting place, and the people seem to be of a low class. Mr. Broadway and Mr. Mitchell have made short visits here as they were able; but the people have very few opportunities of hearing the Gospel.

"THE ARYA SAMAJ.

"The Arya Samaj made an effort to propagate its views at the mela, but with little success. A man of this school was preaching near the temple one morning when some of our party passed. He was standing with a book in his hand, and as the missionaries drew near, he exclaimed, "The padre sahibs are biassed against our religion." But no one paid any attention to what he said, and he seemed unable to draw an audience. It does not look as though Hinduism is to be resuscitated by the Arya Samaj.

"The Mohammedans also had a mission here; but they were not popular. We see the opponents to our religion adopting our methods of reaching the people and winning

them for Christ. They preach, they write tracts in the vernacular, and distribute them, as we do. That they do this is one of the best proofs that our methods are successful; but *they* have no Gospel to preach.

"A great number of Sadhus were at the mela this year. There were two men among them who were performing "tharai-sri," that is, they had taken vows to stand for twelve years. One of these men had (so he said) completed nine years of his vow; the other had still seven years of penance before him. The latter showed us his feet, and pointed out that they were swelling in consequence of the continued standing. Twice after this I went past the place where he was standing the first day, but he was not to be seen; only the sling was there on which he used to rest the weight of his body. This man was a Brahmin and a Sanskrit scholar. In another Sadhu camp there was a wooden bed, covered with brass spikes two or three inches long, on which one of the fraternity was said to lie. When we passed the first time the devotee was not to be seen, and in answer to Mr. Jordan's inquiry we were told that he had gone to bathe. We passed this place several times afterwards, but the couch was always vacant. Some of the Sadhus made the people stare by the number of positions into which they could twist their bodies. One boy said he could put his body into eighty-six different positions. One morning we saw a man performing on a couple of slings hanging from the branch of a tree. He suspended his body in several different positions, and while he rested told his beads.

"COW PROTECTING.

"The association against the killing

of cows had a booth at the mela. Over the entrance was a red placard with a representation of a cow in the centre, and over it these words written in English: 'Long live our Empress Victoria, Defender of our Faith.'

"Lectures were delivered, and boxes placed by the roadside for contributions. Handbills also were being circulated, written in English and Hindi, as follows:—

"'Come! hear an account of cow too a little.

"'Our countrymen, the various natives of Mother India, well-know the losses caused by cow killing. It is this very cow killing, the great calamity, which has brought all this poverty, ignorance, and weakness to India. These are all the results of the great crime of cow killing only. Alas! curse is to those inhumane Hindus or Aryans who sell their mother cow to the butchers; they shall have no rest in this world, and no mercy in the next, according to our Scriptures. What a pity it is that you being yourself a Hindu, are cutting the root of your own religion. Do something to get rid of this sin! You may have come to know by this time what work this Cow Protection Committee has done by visiting various places in order to put a stop to this great calamity as far as possible. In the first year it went to the great fair of Harihar Chatra. The Committee will regularly, during the days of the fair, deliver lectures from six in the morning to eight at night on the cow protections. The Committee, therefore, prays that people who dislike this abominable practice will kindly come over to the place, and be supporters in the good cause.

"'GOSEWAK JAGATARAYAN,

"'Secretary, B.G.M.'

"NO SYMPATHY.

"On Monday morning a man was found dead on his bed within a few yards of our tent. He had died of cholera. He passed away unnoticed and uncared for. The event created little interest; some dozen people gathered round, his body was carried to the river side and thrown into the water. Such is the sympathy and thought for others that is born of Hinduism. This was by no means the only death at the mela. At former melas there had been no provision made for medical attendance, but this year a hospital was organised. It looked a forlorn place, but was a step in the right direction. No deaths occurred there, and we heard of no serious cases being treated.

"There were numbers of lepers moving about among the crowd. Some of these poor creatures were terribly diseased, and their leprosy was of the most distressing kind. Not only was this sight painful, but there was considerable danger of taking the disease by contact with them.

"The moon was at the full on Sunday, and the time allowed for bathing was from four to six o'clock in the morning. The time for bathing being passed, the people began to disperse; but not till Tuesday was there a sensible diminution of their numbers. After Tuesday it was impossible for us to remain, as the police were removed, and the sanitary regulations no longer enforced.

"REFLECTIONS.

"There is much that is interesting in a visit to one of the larger Indian melas, but most of all is it interesting to come into such close contact with Hinduism. One sees men who are considered to be the most holy and devout living more like beasts than

nem; with no respect for God, their fellows, or themselves; in their worship—if such it may be called—behaving like demons, and yelling like fiends. When the Sadhus in the neighbouring camp were performing their evening worship we could scarcely hear ourselves speak. Men dress as women, and call themselves the companions of God—what sort of a god must theirs be? Others cover themselves with mud and ashes, and sit choking themselves with the fumes from a smouldering log of wood, while they tell their beads. And this they think pleasing to God! No wonder that mercy and love are such strangers among Hindus! A devotee

will sit in his fifth day after day telling his beads; his fellow dies at his elbow—what does he care? He tosses the dead body into the river and thinks no more of him; the water which closes over the dead man's head is not colder than his heart. A man sits in ashes, and, though called holy, is often a thief, murderer, and adulterer. And why not? Is a man to be better than his god, purer than his creed? But these people are becoming more and more willing to listen to the Gospel of Christ, and many say, with the old Mahunt, that the time is coming when Christ will be their King.

“ARTHUR BIRT WEST.”

The Congo Mission.

LETTERS FROM SAN SALVADOR AND NGOMBE.

THE Revs. Thos. Lewis and F. R. Oram send the following cheering letters:—

“Wathen Station (Ngombe),

“April 29th, 1889.

“MY DEAR MR. BAYNES,—A year has very nearly slipped away since I was accepted for work on the Congo, and what a number of changes I have seen! My letters to you have been few, and principally of a business nature; but, perhaps, that is not a fault on the wrong side, for new men are apt to rush at strange conclusions when first arriving in a land so strange as Africa.

“ENCOURAGEMENTS.

“Sorry, indeed, we were to read such unhappy sentiments as Mr. Caine's in the papers, knowing how liable such hasty words are to weaken the trust and confidence of those at home. As for the Congo section of the work of the Baptist Missionary

Society, I believe all here feel that there is very much to call for deep gratitude to God. In a land like Congo, so deeply sunk in ignorance and superstition, we might well expect to labour on for years without any startling results. God has, however, caused the seed to spring up and bear fruit in many directions. A neighbouring chief takes a great interest in the services held in his town, and in all that is said; he told me the other day he did not believe we should come so far, and take so much trouble to tell him what is not true. A lame man in his town listens quite eagerly, and then tells the people again all that has been said, adding, ‘And it is all quite true, I am sure it is!’

Young children in the towns are as a rule very frightened of a white face, just as small children at home would

be of a black man; but when we get to know some of the little boys and girls, they run out to meet us, and form quite an interesting portion of the congregation. On the second Sunday after my arrival at Wathen I went with an interpreter and a few boys to the Mbanza Ngombe, now deserted, and had a congregation of children only; but a very attentive and interesting little audience they were. After telling them about heaven, a little boy (who I found was the brother of Percy Comber's boy now in England) spoke up and said, in answer to a question, 'Ah, yes, I know, if I pray to God and love Him, and don't do bad things, He will take me to heaven, Mr. Percy says so!' I was rather surprised and very glad to find a little lad who had grasped so much of the truth.

"OUR SCHOOL.

"Our school at Wathen numbers twenty now, and a very interesting portion of our work it is; for, although you may be sure they are often a pain and a trouble to us because of their deeply rooted 'weaknesses,' yet it is a pleasure to have them around one, and a real treat to teach them. One of my personal boys, Nilamvo, is supported by the kind friends at the Acton Baptist Sunday-school. The secretary tells me that they hope soon to be supporting two. Mbala, the other boy, is with me until Mr. Philip Davies returns.

"As for the language, I am glad to say it is not a big trouble to me, and I am now doing my best to push on with it while I am with Mr. Bentley, for I may soon be shifted away to another station. The ordinary talk with the natives, school work, and addresses and prayers I can manage in

Congo without the aid of an interpreter.

"I am, my dear Mr. Baynes,

"Yours ever faithfully,

"FREDERICK R. ORAM.

"H. A. Baynes, Esq."

"San Salvador du Congo.

"April 29th, 1889.

"MY DEAR MR. BAYNES,—A month or two ago I promised to write to you about the work which is being done by the native church in this neighbourhood. At that time I little thought of having such good and cheering accounts to send you. We missionaries, who are compelled to look at the dark as well as the bright side of things, are apt to think that the 'Gospel of peace and goodwill' must take a long time in the accomplishment of its mission, and to forget that God brings about results in His own good time, which is not *always* in the distant future. The work of the native Christians here has been very richly blessed, and harvest time has unexpectedly dawned upon us.

"THE PLAN OF WORK.

"The plan adopted by the workers enables each one to 'work up' his own district. He goes there every Sunday morning and sometimes pays a visit to them during the week. You will understand that I am not speaking of the work of the native evangelist, but of the weekly visitation of the towns near us by our members.

"I wish to write now more particularly of the work at Mbanza Mputu, the principal town in the district visited by Nlekai. I have made a short stay there twice during the last four weeks, and have been greatly cheered by what I saw there. All the

people, young and old, take great delight in listening to the Gospel story and singing the hymns which Nlekai has taught them. Several of them profess to have found Jesus as their Saviour, and as to the genuine conversion of five of them I have not the least doubt. I was very much struck with their intelligent answers and their Christ-like spirit. The chief, Mbumba, is one of the five, and the evidence of his conversion is, I think, indisputable. He used to be a very cruel man, the terror of his people and the neighbouring chiefs. His cruel deeds of murder have reduced his town of several hundred people to about eighty or ninety souls. Slight offences against him were punished with death. I am told that his town was constantly the scene of horrible sights. No doubt the presence of white men at San Salvador and the occasional visits of our missionaries to his town have had their influence on him, and now the change is so great that everybody can see it. Poor man, he has a wonderful and sad life to look back upon, and this gives him much trouble. I do not think that I have ever before seen such deep conviction of sin in Africa. 'What about the sins of the past?' 'Will God pardon the wicked things I have been guilty of?' Such were his queries to me one day, and there was the deep undertone of one in great anxiety about his soul. I feel certain that he has experienced the free forgiveness of his sins, and he is now very active in persuading others to seek the same blessing. The people in his town naturally rejoice at the change, and now there is not a single person in the town who possesses a fetish. Indeed, there is nothing for a fetish to do there, as the chief can settle all his 'palavers' much more satisfactorily without.

"EFFECTS OF THE GOSPEL.

"They have built what they call 'Nzo a Nzambi' (House of God), where they meet on Sundays to listen to Nlekai; in fact, they hold a service—reading, singing, praying, and preaching—much as it is done in England, after which they generally ask various questions. They do no work on Sundays.

"The attitude of the chief towards witch palavers, &c., is very decided, and may be best explained by an incident which took place about a fortnight ago. A woman—a mother of four little children—supposed to be a 'witch,' in a town four or five miles further inland, was condemned by the witch doctor, and the day for the horrible ordeal of poisoning was fixed upon. He and his people went there to try and stop them in their evil deeds, but to no purpose. He then sent begging me to come and use my influence and to save the woman if possible. I at once made ready for the journey, and Mbamba and I arrived at the place just in time, and our mission proved successful. The woman's life was saved.

"The people in that town were very much impressed by our visit, and begged me hard to come again and tell them 'these wonderful things about God,' which I shall not fail to do.

"Thus the man who used to rejoice in a witch palaver and be always ready to shed the blood of the innocent, is now doing all he can to protect the weak and helpless.

"NATIVE WORK.

"I cannot tell you how these things have cheered me, more so because they are so distinctly the result of native labour. The leaven of the Gospel of Christ is working and its

power is felt. O for more real earnest native Christian workers! They will come, I feel confident, and we shall soon see great things. § Only last week the chief of Kimpexi—not far from Mbanza Mputu—where Matoko is doing good work, called all his people together and told them that he was going to give up all the fetishes and hoped they would do the same. He said that the chief of Mbanza Mputu had given all these things up and was much happier without. God's palaver was very much better than the fetishes, and he referred them to the change it had wrought at Mbanza and he wanted his town to be the same. No doubt his estimation of the blessings of what he calls 'God's palaver' is very earthly; but, nevertheless, it shows that the heaven is at work, and that they begin to think less of their superstitions and

more about God. Kimpexi is not far from here and is often visited by some of us.

"I hope to go over to these two towns with my wife in a week or two and spend a few days with them, hoping in this way to instruct them further in the way of eternal life. It is very likely that I shall baptise the five converts at Mbanza Mputu at that time, when I hope some of our members here will go over with us.

"I have no time to write any more now. Mr. Moolenaar has just left on an itineration journey on the new Wathen road.

"You will be glad to know that our health continues excellent.

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

Scenes in Peking.

MR. TIMOTHY RICHARD
letter:—

"Peking, January 27th, 1889.

"DEAR MR. BAYNES,—Having now been some time in Peking, I think it may interest some of the readers of the MISSIONARY HERALD to hear of some of the things that have most interested me here.

"The first I shall describe is:—

"A VISIT TO A BUDDHIST NUNNERY.

"The wife of one of the Peking censors who had been attending my Sunday-class for some months, told me one day that she and some lady friends were going to pay a visit to a Buddhist nunnery, and asked me if I would like to go with her. I was only too glad of the opportunity. So

sends the following interesting

at the time appointed, I and my two little girls—Florrie, six years old, and Maggie, four and a half—went in a 'bumpy' Chinese cart, as our girls call it.

"We found quite a large company of ladies and children, all beautifully dressed, awaiting our arrival. The contrast between these and the plainly dressed bald-headed nuns (for the nuns all shave their heads just as the Buddhist priests do) was very striking. Among the nuns, however, there were some very interesting faces. The ages of the nuns vary from twenty odd to seventy years.

"While waiting for the meal that was being prepared, tea and talk

occupied us. Some of the ladies I had seen before, but several were introduced to me for the first time by my talkative friend Mrs. Fang, so that the ordinary polite questions about name, age, place of abode, &c., had to be asked and answered. I was in Chinese, but my girls were in English dress, so *that* had to be criticised. Then, did I never wear earrings? Did no foreign ladies wear earrings? Did I not smoke? And similar questions were asked and answered. When in answer to 'How many sons have you?' I have to confess that I have none, a look of real pity passes over their faces. I then cheerfully tell them that what God sends must [be best; that girls are as precious in God's sight, and, that, if spared, they may do as much good in the world, though in a different way from men. Then I tell them about the school in far-off England where my other girls are, of what they are learning there, and of the nice letters they are already able to write to me. This astonishes them very much—girls of eight and nine years of age able to write letters, why it seems incredible! But some of the ladies have seen these and heard me translate sentences out of them, so it must be true.

"Then the question, 'Why do you leave your dear girls, and come to this far-off land, over the great sea?' gives me a good opportunity to tell them the good news we bring of *Eternal Life* through Jesus Christ the God-man, 'who' lived, suffered, died, and lives again, almighty to save from sin and suffering.

"But now dinner is announced, and we sit [down after a little confusion as to places, everyone wishing to sit in the lowest place and force her friend into the higher. Then I tell

them that before eating we thanked God. The nuns say they do so too, and reverently put their hands together while I and my girls repeat the thanksgiving for food out of Mr. Richard's Chinese Catechism.

"The food has been specially prepared for the visitors, and is very good indeed, quite different from the ordinary plain food of the nuns, for Buddhists, as you may know, are vegetarians.

After dinner we go to the verandah, and, in doing so, have to pass through the room where the great images of Buddha and the Goddess of Mercy are. They all agree that these images made by the hand of man cannot help and save them, but that the beings they represent can. They are much interested to find that I know the history of both Buddha and Kwan Yin, the Goddess of Mercy. This gives a good opportunity for showing the vast superiority of Christianity over Buddhism. Tears are in the eyes of several as I speak of the rest and peace from heaven that fills even now the souls of all who trust in Christ, and the joy that awaits those who faithfully serve Him *immediately* after death, instead of having to go through almost endless transmigrations, as the Buddhists believe they have to do.

"They ask about our worship. 'Have we no image before us?' 'How do we worship?' 'How do we pray and praise?' In answer to the last, I and my girls sing some Christian hymns, and I explain the meaning to them.

Now our time to go has come. The nuns crowd round and urge our longer stay. The oldest among them takes my hand, strokes it affectionately, and says she 'grudges my going so soon.' I promise to visit them

again, and invited them and the visitors to come and see me, telling them they will be welcome any afternoon, but especially on Sunday, when they could attend my women's class.

"On going out our Florrie remarked, 'They know about God now, don't they mother? I'm so glad.' Doubtless [many who read this will say the same.

"You will be glad to know that one

of the most intelligent of the nun has called here, and has had further conversation about religion with Mr. Richard as well as myself.

"Pray, dear friends, for those nuns who have inherited ages of superstition, that some of them may yet be brought into the light and liberty of the Gospel of God our Saviour.

"MARY RICHARD."

The Lord Loveth a Cheerful Giver.

THE Committee gratefully acknowledge the receipt of a gold ring from Miss Rachel Daniell, of Penner, Newbridge; a silver chain, per Mr. Joseph Corpe, of Ealing, who writes:—"I am sending by this post a little box containing a silver chain given for the China Mission by an elderly lady in very humble circumstances indeed. She earns her living by her needle and receives a little help from the church at Ealing Dean, but for many years has been contributing to your Society in an indirect way. She now tells me this is the last piece of jewellery she has, and she feels she must give it to the Lord"; eleven shillings from "Congo," Edinburgh, who writes:—"Please accept enclosed amount, eleven shillings, the result of a scheme I began six months ago. The young ladies in our establishment each give me one penny per month for the Congo Mission. If you would kindly let it be known through the HERALD, perhaps other sisters might adopt the plan, and so help our brethren on the Congo to go 'forward' without in any way interfering with other Christian work"; an old silver coin from a blind sailor for the Congo Mission; a silver fruit knife from a little girl for the China Famine Fund; and the following most welcome and much-needed contributions:—Mr. John Marnham, J.P., for support of Congo Missionary, £75; Readers of *The Christian*, for support of Indian Missionary under the new plan, £50; J. S., Edinburgh, £20; T. T. R., £20; "For Christ's sake," £10; K., £10; Mrs. Betts, £10.

A Microscope for Sale.

Mr. Joseph L. Bolton, of Highweek, Devon, has very generously placed at the disposal of the Committee a Ross No. 1 binocular microscope, stand, graduated rotating stage, rotating sub-stage, fine adjustment, and two A eye pieces, with all needful accessories, costing in all £137 8s.; and the Committee will be very thankful to receive an offer for purchase. Further and full details can be procured on application to the Secretary at the Mission House.



SWAIN J. S.

BOMA, CONGO RIVER.—(From a Photograph.)

Boma, Congo River.

THIS is the seat of government of L'Etat Indépendant du Congo, and great business centre. The illustration gives us a view of the houses situated close to the river bank only, but many larger and better houses are built a little further inland, such as the Sanatorium, the Governor's house, and the various residences of Government officials. Some of the large ocean steamers ascend the river as far as this, but, owing to the many shifting sandbanks, the navigation is considered very risky. There is a French Roman Catholic Mission at this place, but the native villages are far inland.

In travelling from Banana to Underhill it is usual to spend one night at Boma, in which case we generally stay at the Dutch house.

PERCY COMBER.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following useful gifts:—A Bible and magazines from Mr. A. T. Bowser, of Clapton, for Rev. G. Grenfell, of Stanley Pool; books from Mrs. Spurgeon, Norwood, for Rev. A. E. Scrivener, Congo River; a very large number of articles of clothing and toys, from the teachers and scholars of the Hercules Road Branch Mission School, Upper Holloway Chapel, per Miss Chamberlain, for San Salvador Station, Congo River; parcels of clothing from the ladies of the Brunswick Road Missionary Society, Gloucester, for the Congo; from Miss Hervey, of Bowden, for Miss Thorne, Delhi; and from the Bristo Place Missionary Working Party, for Mrs. Jones, of Agra. The Committee also join with Mr. Comber in his desire to acknowledge with grateful thanks a case of seeds, from Mr. Bell, of Durham County; and three bales of blankets, from Mr. Doble, of Beckenham, both for Wathen Station.

Recent Intelligence.

WE are glad to report the arrival in England of the Rev. D. J. and Mrs. East, of Calabar College, Kingston, Jamaica, and the arrival in Kingston of the Rev. Thomas Martin, late of Barisal, who has kindly undertaken the duties of Acting Principal of Calabar College during the absence of Mr. East.

THE Rev. James and Mrs. Wall, and Miss Yates, of Rome, are expected in England early this month for a brief season of rest and change, rendered absolutely necessary by strain and overwork.

WE are anxious to remind our readers of the approaching autumnal missionary services to be held in the royal city of Birmingham on Tuesday and Friday, October 8th and 11th. We hope to publish a full statement of the meetings in

our next issue. In the meantime we trust our readers will make arrangements to be present.

At the last quarterly meeting of the Committee, the following brethren were accepted for missionary work, viz :—

For the Congo Mission.—Mr. Robert Glennie, of Bristol College, and Mr. W. F. Wilkinson, of Harley House, Bow.

For the Italian Mission.—Mr. J. Campbell Wall, of Rome, and Regent's Park College.

For the Indian Mission, in association with the Rev. W. R. James, of Serampore.—Mr. T. W. Norledge, of Regent's Park College ; Mr. W. Davies and Mr. G. W. Bevan, both of Haverfordwest and Aberystwith Colleges.

THE Committee received, with feelings of deep grief, the sad tidings of the sudden decease at Raneegunge, on June 22nd, of Mr. Robert Williamson, of Calcutta. Mr. Williamson was a devout Christian and an ever active worker. He was greatly beloved by the native Christian community, for whose benefit he cheerfully devoted time and money, while his perfect knowledge of the Bengali language enabled him in a very special degree to cultivate close intercourse with them and thoroughly understand them.

The Committee deeply sympathise with the sorrow-stricken widow (daughter of the Rev. J. Hunt Cooke) and the bereaved family, and earnestly pray that they may be abundantly sustained and solaced by the special presence and grace of the compassionate Saviour.

WE are glad to report the safe arrival on the Congo of Brethren Percy Comber, George Cameron, A. E. Scrivener, H. White, and W. L. Forfeitt.

Mr. Scrivener, writing from Underhill Station, Congo River, under date of May 31st, says :—

“DEAR MR. BAYNES,—I am very glad to be able to write you again from Underhill. By God's blessing our voyage was a very happy one, and unusually short. We reached Banana last Sunday evening, and started again for Underhill on Tuesday morning, which we reached on Wednesday evening. I was agreeably surprised at the improvement in the appearance of Underhill Station. Trees and shrubs had grown, buildings had been finished, and various improvements, begun two years ago, completed or very near completion. Everything seemed flourishing, and our depôt may now be considered second to no establishment on the lower river.

“It has been settled that I go forward. I hope to start next week for up-river. I can hardly say how pleased I am that the way has been thus opened—not that I was dissatisfied-with my work here, but I suppose I share the desire possessed by so many, and am anxious to push on to the upper river. Do trust that the work there will prosper, and that our highest hopes and expectations will be more than realised. God grant they may !”

MR. WHITE writes :—“You will be glad to hear that I am enjoying Africa at present, and I know my friend, Mr. Forfeitt, is also. At every turn the pet creations of our imagination have been dispelled by a grander reality. The Congo is

just a little finer than the MISSIONARY HERALD engravings] would lead one to expect.

“Mr. and Mrs. Lewis and Mr. Moolenaar, wishing to be relieved, it has been arranged that I shall accompany Mr. Percy Comber to San Salvador. After about a month there we together make for Wathen. Although I should have been glad to get on to the upper river at once, for some reasons I feel it will be a valuable experience to see the working of San Salvador Station. It will not be lost time, as I shall be able to considerably enlarge my Kongo Vocabulary. By the way, Mr. Cameron has been very kindly directing Mr. Forfeitt and myself in our commencing the language on board the *Cabo Verde*.

“And now, my dear Mr. Baynes, let me say how thankful I am that God has allowed me to come here, bringing me here with so many indications of blessing to come. For the voyage, all the way, has shown His goodness; and we all take that as an assurance of His presence in the days to come.”

MR. FORFEITT reports:—“I have often tried to imagine what Underhill was like, but my best hopes have been more than realised. You have heard, I believe, that our voyage was an exceptionally favourable one, and we are all very grateful for the deep interest we have had in your prayers.

“Our stay at Madeira was very refreshing, and was very beneficial after the rush of packing and getting off. Mr. and Mrs. Smart were exceedingly kind to us, and I am sure we shall all have very pleasant memories of the time spent there.

“We are all very busy preparing our caravan for up country, and we hope to leave here on Tuesday next—that is, Messrs. Cameron, Scrivener, and myself. Mr. Comber and Mr. White go to San Salvador. I am feeling wonderfully well and quite ready for the journey. Our Father in His mercy has brought us in safety to the land of our adoption, and we now look to Him in faith for His guidance and blessing in all our endeavours.

“We long to be very useful here and to serve our Master well. May we have much wisdom and discretion at all times! One has strange feelings in entering Africa—the landscape pleases, but the heart is filled with pity for the people. To be permitted to have a share, however small, in the work of winning Africa for Christ is to me daily an ever-increasing joy.”

C o n t r i b u t i o n s

From March 13th to end of Financial Year, 1888-9.

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*.

NORTH WALES.					
		Capelgwyn	2 13 4	Llanwrchymedd	0 11 0
		Cemaes, Bethlehem	4 15 0	Llandegfan	3 1 0
		Do., for <i>N P</i>	0 5 0	Llanellan	2 1 4
		Gaerwen	1 10 0	Llanfachraeth	3 18 5
		Garregfawr	1 7 6	Llangefni	15 18 6
		Holyhead, Bethel	23 0 0	Do., for <i>N P</i>	1 1 6
		Do., for <i>N P</i>	2 10 0	Llanddeusant, Horeb	2 1 6
		Do., New Park-street	3 18 3	Llangoed	3 0 0
		Do., Siloh	1 19 6	Llanfairmath, Slon	1 3 0
		Do., Hebrom	1 18 6	Llanfaethlu, Soar	13 6 0
		Do., for <i>N P</i>	1 1 10	Menai Bridge	8 2 0
ANGLESEA.					
Alnon	2 12 0				
Amlwch	23 0 0				
Beaumaris	2 6 19				
Belan	3 0 9				
Bodedern	5 13 2				
Brynsiencyn	3 1 7				
Caergellog, Siloh	5 7 2				

Pencarnedd	6	18	3
Penysarn	1	17	0
Pontrhydbont	8	19	2
Rhosybol	4	12	9
Rhydwyn	9	9	6
Sardis	3	16	6
Traethcoch	1	13	10
Valley	4	1	0

Less Home Missions and Expenses	185	2	2
	53	0	0
	132	2	2

CARNARVONSHIRE.

Aion	1	2	0
Bangor, Eng. Ch.	7	16	2
Do., Pennel	18	6	0
Bethesda, Tabernacle	12	1	0
Capel y Beirdd	4	6	0
Carnarvon	23	14	8
Clynnog	1	7	9
Conway	2	6	10
Dinorwic, Sardis	2	7	6
Galbraeth	0	7	0
Garn	5	2	2
Groeslon Llandwrog	0	10	6
Llanallhaiarn	1	11	4
Llandudno, Eng. Ch.	12	3	7
Do., Welsh Ch.	16	7	3
Llanfairfechan	9	0	0
Llanllanfai	4	10	0
Llithfaen, Tabor	0	16	0
Nevin, Zion	2	5	0
Pontllyfni	1	7	9
Portmadoc, Zion	9	19	1
Do., Berea Sc. Ch.	1	6	0
Pwllheli	12	7	6
Rhoshrwain	1	14	3
Talysarn, Salem	1	0	3
Tyddynion	2	9	6

DENBIGHSHIRE.

Abergele	2	10	0
Bodfari	1	12	0
Bontnewydd	1	10	0
Cefn Bychan	7	1	0
Code	1	10	0
Dolywern	2	13	8
Do., for <i>N P</i>	0	3	4
Gefallrhyl	1	18	1
Glynceriog, Zion	5	8	0
Llandyrnog	0	12	1
Llanefydd, Bryn Sc. Ch.	1	6	0
Do., Pentre	2	15	0
Llanfair, D.C.	0	12	6
Llangernyw	1	0	0
Llangollen, Eng. Ch.	3	4	9
Do., Welsh Ch.	3	6	0
Llanrhaidr	2	8	4
Llanrwst	5	9	0
Llanसान	2	0	0
Llanallm, Salem	0	10	11
Moelfre	3	0	3
Do., for <i>N P</i>	0	8	11
Noddfa Garth and Carmel Fron	1	17	0
Do., for <i>N P</i>	1	1	1
Ruthin	4	15	8
Wrexham	4	18	7

FLINTSHIRE.

Bagillt	0	4	0
Halkyn	2	0	0
Holywell	5	0	7
Llanellwy	1	14	0
Llwm	2	4	6
Do., for <i>N P</i>	0	6	4
Mllwr	1	0	6
Penygelli	0	3	2

Rhuddlan	2	10	0
Rhyl, Welsh Ch.	4	0	0

MERIONETHSHIRE.

Barmouth	3	5	1
Cefnycerau, Salem	1	0	0
Dolgelly	11	6	0
Corwen Cynwyd and Tre r' ddol	4	5	0
Festiniog, Zion	3	0	0
Llansantffraid	2	7	0
Penrhyndeudraeth	2	5	10
Llanuwchllyn	1	15	0
Pandyrcaepel and Llanellidan	8	10	0
Town	1	19	11
Trawsfynydd, for <i>N P</i>	1	3	0

MONTGOMERYSHIRE.

Beulah, near Llandloes	0	12	6
Cwmbellan	2	8	10
Llanfâl, Caerfalon	2	6	4
Do., for <i>N P</i>	1	8	10
Do., for <i>Congo</i>	1	8	6
Do., for <i>Brittany</i>	1	3	0
Llandloes	10	8	4
Llanfyllin, Pontlogel and Bethel	9	16	0
New Chapel	4	1	6
Newtown	16	5	11
Do., for <i>W & O</i>	4	4	11
Do., Kerry	0	10	0
Sarn	2	4	2
Staylitttle	5	0	0
Do., for <i>N P</i>	1	1	6
Do., for <i>Italy</i>	0	10	0
Talwyn	4	6	2
Do., for <i>N P</i>	1	5	6

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington	11	9	7
Do., Watergate	4	4	0
Brynmawr, Calvary	8	17	1
Do., for <i>W & O</i>	0	10	0
Brynmawr, Tabor	5	2	7
Do., Zion	1	8	2
Bullh, for <i>N P</i>	0	15	3
Crickhowell	7	10	6
Erwood, Hephzibah and Ramah	0	16	6
Glabry	5	12	0
Do., Penyrheol	1	13	0
Hay	0	11	6
Llangyndr	9	10	6
Do., for <i>W & O</i>	2	8	7
Llanwenarth	10	9	4
Llanwrtyd, Wells	0	10	0
Maesycerllan	1	13	2
Do., for <i>N P</i>	4	18	10
Pantycelyn	1	0	0
Plisgah	0	12	0
Pontastyl	0	8	3
Talgarth	3	18	6
Trevil	2	4	0
Ynysfelin, Bethel	0	10	4

CARDIGANSHIRE.

Aherystwith, Bethel	13	3	0
Do., Moriah	0	19	9
Blacnwenen	2	14	6
Cardigan, Bethany	28	11	8
Do., for <i>N P</i>	1	19	6
Do., Zion, for <i>N P</i>	2	10	0
Penrhyncoch	0	14	3
Do., for <i>N P</i>	1	1	9
Penparc	5	19	5
Do., for <i>N P</i>	0	15	9

Talybont	2	5	10
Verwick	3	17	1
Do., for <i>N P</i>	1	8	0

CARMARTHENSHIRE.

Aberduar	4	11	6
Ammanford, Ebenezer	2	10	9
Do., for <i>N P</i>	1	0	0
Bwlchgwynt	3	12	0
Bwlchnewydd	4	2	10
Calo, Bethel	1	14	7
Do., Salem	3	4	1
Carmarthen, Eng. Ch.	6	16	6
Do., Penuel	19	18	0
Do., do., for <i>N P</i>	1	3	11
Do., Tabernacle	26	16	6
Do., Bethany Talog	0	18	5
Cwmdru	4	19	0
Cwmfelin, Ramoth	14	7	3
Cwmfor	3	10	7
Cwmsarnuddu	0	8	0
Ellm Park	0	15	0
Fellnfoel, Adulam	11	5	9
Do., for <i>N P</i>	2	18	2
Fellingwm, Sittim	2	11	0
Ferryside	3	3	11
Fynonhenry	1	6	0
Glanaman	2	1	0
Kidwelly, Siloam	1	14	0
Llandeble, Saron	2	4	7
Llandilo, Ebenezer	0	10	6
Do., for <i>N P</i>	2	11	8
Llandoverly	2	0	9
Do., for <i>Congo</i>	0	11	0
Llandysul, Ebenezer	0	13	0
Do., for <i>N P</i>	0	6	3
Do., Rehoboth	1	5	0
Do., Penybont	1	1	8
Do., do., for <i>N P</i>	0	5	4
Llanedi, Sardis	1	5	3
Llanelli, Bethany	7	18	5
Do., Bethel	18	2	2
Do., Bethlehem Pool	2	9	6
Do., do., for <i>N P</i>	1	1	5
Do., Calvary	11	19	0
Do., Horeb	1	11	4
Do., Moriah	57	5	0
Do., Zion	25	2	4
Do., do., for <i>N P</i>	1	16	9
Llanfynydd, Aion	1	0	2
Llangennech	6	11	11
Llangunog, Ebenezer	6	14	7
Llanon, Hermon	1	5	9
Llanstephan	2	17	10
Llwynhendy	7	14	0
Do., Soar	15	18	6
Loglin, Calvary	15	15	5
Maescanner	3	12	6
Mydrim, Salem	11	13	6
Noddfa, Fochwan	0	8	6
Pembrey, Tabernacle	0	3	0
Do., do., for <i>N P</i>	1	5	0
Pontheury, Bethesda	1	11	6
Porthlythyl	1	8	2
Do., for <i>N P</i>	1	11	0
Rhandirmwyn, Zion, for <i>Congo</i>	1	0	0
Rhydellm	4	11	1
Rhydwllym	13	3	5
Do., for <i>N P</i>	3	19	8
Whitland, Nazareth	12	9	1

GLAMORGANSHIRE.

Abercarnald, Siloh	3	1	0
Aberavon, Ebenezer	9	10	9
Aberdare	1	0	0
Do., for <i>Italy</i>	1	0	0
Aberdare, Calvary	33	14	1
Do., Carmel	16	16	9
Do., Mill-street	19	0	0

Aberdare, Gwawr.....	7	3	0	Morrison	1	4	0
Do, Cwmbach, Bethany	12	14	9	Do, Calvary	1	17	0
Do, Pontbronlwyd.....	4	12	3	Do, Zion	3	10	6
Do, Nebo	5	14	1	Nantynftin	0	9	8
Do, Llwythgoed.....	3	13	0	Nantymocl.....	5	13	0
Do, Gadlys.....	14	10	0	Neath, Bethany	14	0	0
Do, Mountain Ash, Rhos	28	0	0	Do, Orchard-place	26	14	2
Do, Nazareth	13	16	6	Do, Herbert-road	0	17	0
Berthlwyd.....	2	1	1	Sunday-school	0	17	0
Birchgrove, Alnon	11	7	6	Parn, Blackmill	2	3	1
Blaengarw, Bethany	0	16	0	Do, for <i>N P</i>	2	4	9
Blaenllechan, Nazareth	3	11	8	Penarth, Fenuel	1	2	7
Blaenrhonda	0	12	0	Do, Tabernacle	12	11	7
Blaenywym	11	14	6	Do, Stanwell-road	47	17	2
Do, for <i>N P</i>	1	13	7	Pencalwd, Trinity Ch.	1	18	0
Bridgend, Hope Ch.....	10	13	4	Fengam	9	3	10
Do, for <i>W & O</i>	0	5	0	Do, for <i>N P</i>	1	15	9
Do, for <i>N P</i>	2	9	3	Penhow	0	15	0
Do, Ruhamah	2	8	10	Penrhioelber, Bethesda	3	10	0
Briton Ferry, Rebooth	6	4	2	Do, Jerusalem	3	10	0
Brynamman, Sliam	1	0	0	Pentre, Moriah	2	10	4
Do, for <i>N P</i>	6	10	6	Pentyrch	3	16	7
Caerphilly, Eng. Ch.	0	13	0	Pennyval	2	7	9
Caersalem, Newydd	13	9	6	Pentlwl	0	14	5
Do, for <i>N P</i>	6	10	6	Pontclottyn, Zoar	9	2	1
Cardiff, Bethany.....	100	4	0	Pontrhydyceiff, Alnon	0	16	0
Do, do, for <i>W & O</i>	3	0	0	Pontypridd, Welsh Ch.	6	13	3
Do, Bethel Mount, Stuart-square	15	11	8	Pontypridd, Carmel	0	14	3
Do, for <i>N P</i>	2	3	9	Do, do, for <i>N P</i>	3	10	7
Do, Salem	26	6	11	Do, Tabernacle	12	0	1
Do, Tredegarville	73	5	4	Rorth, Salem	14	12	6
Do, Sunday-school, for <i>N P</i> , <i>Farrak-nagur</i>	20	0	0	Do, for <i>China</i>	0	7	6
Do, Woodville-road.....	20	18	1	Rhondda Ystrad	11	19	9
Do, do, for <i>W & O</i>	0	18	8	Swansea, Bethesda	24	8	0
Do, Cadoston Sunday-school	1	4	8	Do, Mount Pleasant	15	17	2
Do, Canton, Hope Ch.	17	3	10	Do, do, for <i>San Salvador Sch.</i>	54	7	7
Do, do, for <i>China</i>	1	12	6	Do, Belle Vue	13	5	2
Do, do, for <i>N P</i>	16	7	10	Do, Memorial Ch.	12	0	0
Do, Llandaff-road	1	9	4	Do, Philadelphia.....	3	14	6
Clydach, Calvary	1	11	3	Do, Fochole, Salem	0	8	6
Coedpenmaen	1	11	0	Do, West Cross, Bethany Sun-sch.	0	12	0
Cornton	1	11	0	Do, York-place	7	12	0
Cowbridge, Ramoth	5	11	3	Tafarnaubach, Siloam, for <i>N P</i>	1	17	2
Crocsyparc	1	17	1	Tonlu, Carey Ch.	5	15	2
Do, for <i>N P</i>	2	3	8	Do, Welsh Ch.	1	7	6
Cwmawon, Penuel	3	6	6	Tongwynlas, Alnon.....	1	0	0
Cwmawrla, Libanus	9	6	10	Do, Salem	1	7	5
Cwmgarw, Noddfa	6	8	0	Ton Pentre, Hebron ..	10	7	0
Do, Tyllagwyn	4	3	7	Tonyrefall, Alnon, and Ponrhitwfer, Slon	3	4	3
Cwrnhydycewri	1	1	3	Treforest, Libanus	2	0	0
Dart, Tabernacle	7	15	0	Treherbert, Libanus ..	47	8	6
Dinas, Landore	7	7	4	Do, for <i>Italy</i>	0	18	6
Dinas, Zand	15	14	7	Treorky, Horeb Sunday-school	1	1	9
Do, for <i>N P</i>	3	2	6	Do, Noddfa	25	14	8
Do, for <i>Italy</i>	0	15	0	Do, for <i>Brittany</i>	0	8	2
Dowlais, Beulah	12	14	5	Troedyrlwl, Carmel	6	5	7
Do, for <i>W & O</i>	0	12	5	Do, and Smyrna	0	5	7
Do, Caersalem	4	1	8	Tyngwyn	0	5	0
Do, Hebron	2	18	6	Waunariwydd	2	12	0
Do, Moriah	5	9	4	Do, English Ch.	0	5	0
Gilfachgoch	0	5	0	Wautrodau, Ararat ..	3	9	1
Glyn Neath, Bethel	2	6	10	Ynysbi, Alnon	2	13	11
Hengoed	7	8	0	Ynysybwl	1	4	0
Do, for <i>N P</i>	2	5	0	Ystalyfera, Caersalem	1	6	7
Hirwaln, Ramoth	3	7	0	Do, Soar	7	10	7
Do, for <i>N P</i>	3	18	4	Ystradgynlais, Alnon ..	2	12	0
Llansamlet, Adulam	4	10	0	Ystrad Rhondda, Nebo	8	15	6
Llantcrissant, Tabor	4	7	6				
Llantwyl Vardre, Salem	1	11	3				
Llwynypia, Jerusalem	30	0	0				
Maeesteg, Bethany	3	7	6				
Do, Caersalem	1	13	8				
Mardy	5	17	7				
Merthyr	0	5	0				
Do, Ebenezer	2	16	8				
Do, Tabernacle	15	14	5				
Do, Calvary Sun-sch.	1	0	0				
Do, do, for <i>N P</i>	1	0	0				

Blackwood, Mount Pleasant	4	11	6
Do, Welsh Ch.	3	8	8
Blaenavon, Broad-street	3	2	0
Sunday-school	2	17	3
Do, King-street	6	0	9
Blaenavon, Ebenezer	12	15	4
Do, Horeb	22	13	2
Blaina, Salem	4	4	0
Caerleon	2	2	0
Caerwent	33	2	9
Castletown	13	14	4
Chepstow	1	4	0
Do, for <i>W & O</i>	2	15	1
Do, for <i>N P</i>	3	8	7
Clydach, Bethlehem	9	17	0
Cross Keys, Hope Ch.	2	0	7
Daranfelen	1	9	10
Do, for <i>N P</i>	3	13	3
Ebbw Vale, Brynhyfryd	1	9	2
Do, do, for <i>N P</i>	6	8	0
Do, Nebo	0	8	5
Do, do, for <i>N P</i>	9	13	0
Do, Zion	2	12	6
Goytre	3	5	0
Do, for <i>N P</i>	1	5	0
Griffiths Town	3	3	0
Llanfihangel, Ysterne	1	4	0
Llanmartin	0	8	6
Do, for <i>W & O</i>	4	4	0
Llanthwy Rythurch.....	3	14	2
Machen, Sliam	2	6	6
Maesycwmmr	8	14	0
Michaelstone-y-vedw, Tirzaz	11	12	0
Monmouth	2	0	0
Nantyglo, Bethel	5	7	6
Do, Hermon	2	1	1
Do, do, for <i>N P</i>	14	12	3
Newbridge, Beulah	27	9	0
Do, English Ch.	6	7	3
Do, do, for <i>Congo</i>	11	9	3
Newport and Malneco Auxiliary Meetings ..	60	3	3
Newport, Commercial-street	43	2	2
Do, Commercial-road ..	7	17	8
Do, Charles-street	22	9	0
Do, Alma-street	24	0	0
Do, Stow Hill	1	7	0
Do, Alexandra-road	3	10	0
Do, Duckpool-road	3	13	6
Do, Temple	13	1	0
Do, summrhill, Malneco Sun-sch.	9	6	6
New Tredegar, Saron	3	11	6
Do, for <i>N P</i>	0	15	0
Penhow	8	0	0
Pontrhydyrum	0	12	6
Pontypool Colloge	18	8	3
Pontypool, Crane-street	1	0	0
Do, for <i>W & O</i>	2	0	1
Do, Upper Trosnant	2	19	5
Rhymney, Beulah	32	0	0
Do, Penuel	2	2	6
Do, do, for <i>N P</i>	8	13	0
Risca, Bethany	3	14	6
Do, Moriah	2	3	0
St. Bride's	5	1	3
St. Mellon's	1	13	6
Sirhowy, Carmel	1	0	0
Tafarnaubach, Siloam	0	17	2
Do, for <i>N P</i>	8	6	6
Talywaln, Pilsah	3	4	4
Tredegar, Church-st.	11	0	0
Do, Siloh	2	10	6
Twynwyn	0	9	6
Do, for <i>Brittany</i>	9	10	0
Tydee, Bethesda			

MONMOUTHSHIRE.

Abercarn, English Ch.	15	13	0
Do, Welsh Ch.	12	8	0
Abergavenny, Bethany	9	10	6
Abertillery, King-street	7	10	8
Do, Blaenau Gwent	18	0	0
Argoed	39	13	0
Bargoed	15	14	4
Do, for <i>N P</i>	2	7	8
Bassaleg, Bethel	10	15	1
Bedwas	5	13	0

PREBDOCKESHIRE.

Bethabara	9	3	6
Beulah	3	5	2

Blaenconin	32	6	10
Blaenfos	16	18	6
Do., Ebenezer	10	10	4
Blaenllyn	9	4	0
Do., for <i>N P</i>	2	3	2
Blaenywaun	18	9	9
Do., for <i>N P</i>	1	1	7
Caersalem	6	2	4
Do., for <i>N P</i>	1	9	4
Cemas, Penuel	6	3	0
Cilgeran, Penuel	8	9	1
Claberran, Carmel	3	5	10
Cold Inn	1	8	0
Croesgoch and Trevine	17	1	0
Dinas Cross, Tabor	7	2	0
Do., for <i>N P</i>	0	15	3
Fishguard, Hermon	8	3	4
Do., for <i>N P</i>	0	12	6
Do., for <i>Congo</i>	2	19	6
Gelly	13	10	4
Do., for <i>N P</i>	8	11	11
Do., for <i>Rome</i>	1	1	6
Gerasim	8	11	11
Glanrhyd	8	10	3
Goedwig	1	1	3
Harmony	6	3	0
Haverfordwest College	3	8	0
Do., Bethesda	23	2	10
Do., Bethlehem	5	5	3
Do., Hill Park	17	10	6
Jabez	5	13	10
Do., for <i>W & O</i>	0	10	0
Langum, Galllee	2	6	6
Do., for <i>Congo</i>	0	10	0
Letterston	9	13	3
Do., for <i>N P</i>	2	1	4
Llanfyrnach, Hermon	35	19	6
Do., for <i>N P</i>	1	16	7
Llanglofan	13	6	6
Marloes	3	3	7
Middlemill	13	13	9
Do., for <i>N P</i>	1	4	0
Molleston	1	0	0
Mynachlogddu, Bethel	9	6	6
Do., for <i>N P</i>	1	4	10
Narberth, Bethesda	20	4	11
Newport, Bethlehem	21	16	6
Newton	3	2	10
Do., for <i>N P</i>	2	7	7
Neyland	3	9	6
Pembroke	12	8	3
Pennar	5	0	6
Pope Hill	0	4	8
St. David's, Zion	7	0	0
Sandy Hill	4	0	0
Saundersfoot	1	0	0
Star	4	13	0
Sutton	0	5	1

RADNORSHIRE.

Twlchysarnau	5	11	0
Carcoob	1	10	6
Dolan, Llanvhanangel	1	17	5
Do., Nantmel	6	1	0
Elan Vale, Bethany	3	6	6
Evenjobb	0	15	5
Gladestry	1	14	2
Gravel	1	8	7
Howey	0	10	0
Knighton	3	5	7
Llandrindod	1	0	0
Maesyhelen	6	0	0
Nantgwyn	4	11	2
Newbridge-on-Wye	5	2	5
Palmcastle	3	1	3
Presteln	1	12	0
Do., Stansbatch	1	14	7
Rhayader	1	14	0
Stock	3	1	0

SCOTLAND.

Aberchirder	5	0	0
Aberdeen, Crown-terrace	41	13	6
Do., for <i>Congo</i>	3	7	0
Do., for <i>China</i>	1	0	0
Do., for <i>India</i>	1	0	0
Do., Academy-street, for <i>Congo</i>	1	0	0
Do., do., Sunday-school, for <i>China</i>	0	10	0
Do., George-street, for <i>Africa</i>	1	14	0
Alloa, for <i>Congo</i>	2	14	6
Anstruther	18	10	6
Arbroath	0	10	4
Auchloch, for <i>N P</i>	1	3	1
Ayr, Sunday-school	0	11	0
Do., for <i>Congo</i>	0	7	6
Broughty Ferry	4	12	0
Do., for <i>N P</i>	1	12	6
Canbuslang	3	2	8
Do., for <i>N P</i>	2	7	3
Cupar	3	10	0
Dundee	1	0	0
Do., Long Wynd	27	5	8
Do., Rattray-street	3	0	0
Do., Old St. Enoch's	5	11	7
Do., do., for <i>Congo</i>	1	12	0
Dunfermline	80	3	4
Do., for <i>Congo</i>	0	5	0
Edinburgh, Dublin-st.	344	1	11
Do., Charlotte Ch.	11	6	6
Do., do., for <i>W & O</i>	2	2	6
Do., do., for <i>N P</i>	1	14	3
Do., Marshall-street	14	6	8
Elgin, for <i>India</i>	4	8	6
Do., for <i>Congo</i>	4	8	6
Galashiels, Stirling-st.	0	10	0
Sun.-sch., for <i>Congo</i>	30	0	0
Glasgow, Adelaide-pl.	146	17	10
Do., do., for <i>W & O</i>	10	0	0
Do., John Knox-street	10	10	6
Do., do., for <i>Italy</i>	2	0	0
Do., do., for <i>N P, Congo</i>	2	0	0
Do., do., for support of native <i>Congo boy</i>	6	0	0
Do., Queen's Park	32	15	10
Do., Bridgeton	6	18	0
Do., John-street	7	10	0
Do., Cambridge-street	0	6	4
Sun.-sch., for <i>N P</i>	436	13	0
Do., Hillhead	1	0	0
Do., do., for <i>China</i>	1	0	0
Do., do., for <i>Congo</i>	1	17	0

Glasgow Auxillary.

Annual Meetings	5	17	6
Frederick-street	36	1	9
Do., for <i>N P</i>	6	0	4
Southside	19	7	7
Govan	4	12	6
Do., for <i>W & O</i>	1	5	1
Do., for <i>China</i>	3	3	6
Do., for <i>Congo</i>	3	3	6
Cambridge-street	2	0	0
Bridgeton	11	10	0
Falkirk	30	10	4
Grantown, for <i>Congo</i>	1	12	0
Do., for <i>N P</i>	1	3	0
Greenock, Orangefield	24	11	9
Do., for <i>W & O</i>	4	0	0
Do., for <i>Congo</i>	1	2	0
Hamilton	4	8	0
Hawick	1	2	0
Do., for <i>W & O</i>	0	10	9
Do., for <i>N P</i>	1	9	6
Do., for <i>Congo</i>	5	13	0

Helensburgh	16	14	6
Kenmay	3	14	6
Kilmarnock	2	0	8
Kirkcaldy	5	8	8
Do., for <i>Palestine</i>	1	0	0
Do., for support of <i>Congo boy</i>	1	5	0
Do., for <i>Genoa</i>	8	16	0
Do., for <i>Japan</i>	4	8	0
Do., for support and education of Indian evangelist	15	0	0
Leith	0	5	0
Leslie	2	3	4
Lower Largo	4	4	6
Paisley, Storie-street	174	16	0
Do., Victoria-place	18	16	9
Do., do., for support of <i>Kironoday Ghose, Barisal</i>	20	0	0
Perth	38	0	0
Peterhead	4	10	1
Do., for <i>W & O</i>	0	11	0
Do., for <i>N P</i>	1	3	2
Pitlochrie	9	3	6
Rothsay	8	1	8
Do., for <i>Congo</i>	0	10	0
Selkirk	3	0	0
Stirling	12	7	6
Do., for <i>China</i>	0	10	0
Wick	2	0	0
Wishaw	2	12	3
Do., for <i>W & O</i>	1	0	0

IRELAND.

Athlone	1	13	0
Do., for <i>Mr. and Mrs. Graham's Congo work</i>	0	10	0
Ballingary	12	2	0
Ballymena	2	18	10
Belfast, Great Victoria-street	11	13	0
Brannocktown	1	6	0
Coleraine	21	0	6
Donaghmore	2	10	0
Do., for <i>Palestine</i>	1	0	0
Tandrage	4	10	6
Do., for <i>N P</i>	4	9	6
Waterford	17	13	9

FOREIGN.

AUSTRALIA.

Melbourne, Mr. F. Price	10	0	0
Victoria, Lilydale Sunday-school, for <i>Congo</i>	3	10	0

EUROPE.

Italy, Rome Sunday-school, for support of <i>Congo boy</i>	3	18	6
--	---	----	---

WEST INDIES.

Jamaica, Kingston, Rev. J. M. Denniston, M.A.	2	10	0
---	---	----	---

BAHAMAS.

Nassau, Zion, for <i>W & O</i>	0	14	10
Do., for <i>Congo</i>	8	9	6
Do., Sunday-school	5	18	8
Do., do., for <i>Congo boy</i>	3	0	0
Fox Hill	3	17	0
San Salvador	1	9	2
Ragged Island	1	0	0
Native Congo	0	8	3
Newark, U.S.A.	0	4	2

25 1 7