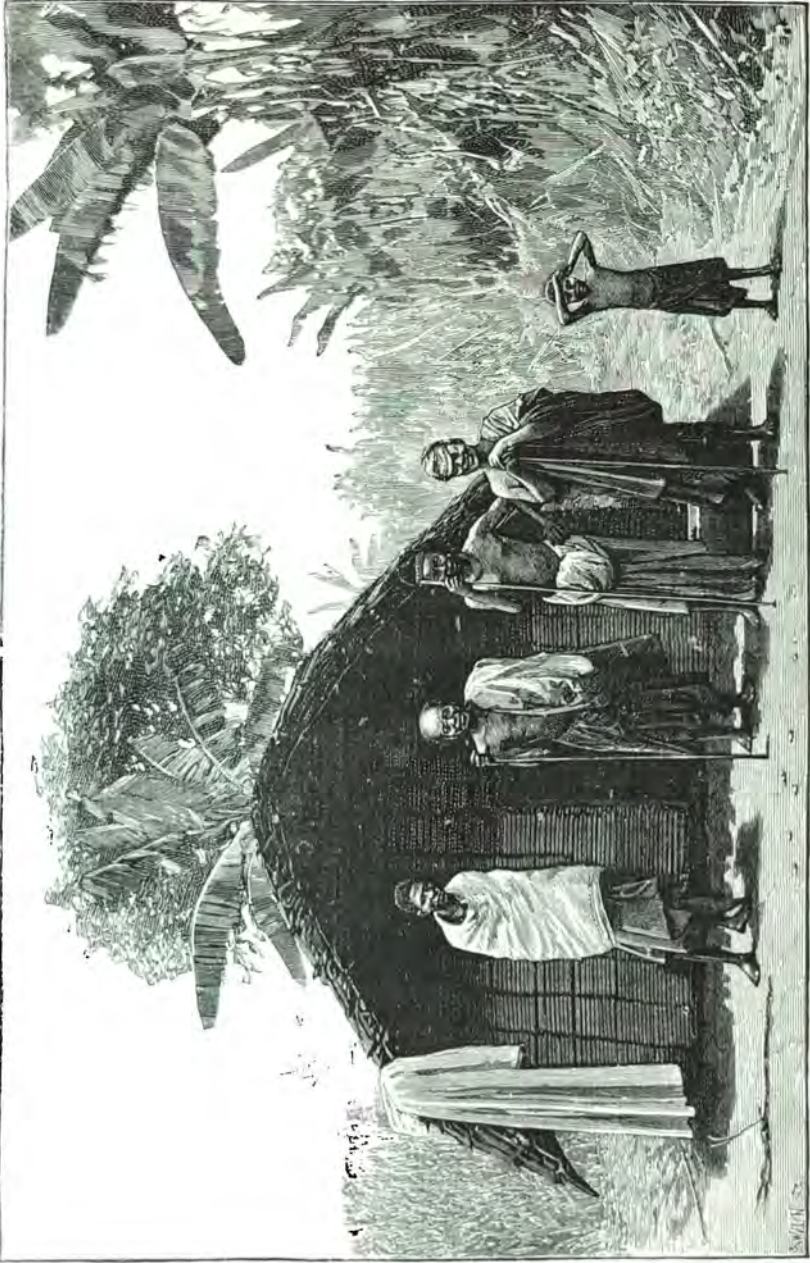


THE MISSIONARY HERALD,  
SEPTEMBER 1, 1889.



CHIEF OF KINDINGA (KIULA), AT DOOR OF HIS HUT WITH NATIVES.—(From a Photograph.)

[SEPTEMBER 1, 1889.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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1889.

### AUTUMNAL MISSIONARY SERVICES.

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**T**HE arrangements are now complete for the Autumnal Missionary Services, which are to be held at Birmingham next month. In announcing particulars, we earnestly request the prayers of our friends for a very special realisation of the Divine presence and blessing.

**BIRMINGHAM,**

Tuesday, October 8th, 1889.

**EARLY MORNING SERVICES,**

AT 7 O'CLOCK.

The Rev. T. VINCENT TYMMS, of Clapton, London, will preach at Oxford Road, Moseley.

The Rev. F. B. MEYER, B.A., of Regent's Park, London, will preach at the Church of the Redeemer, Hagley Road.

The Rev. T. GRAHAM TARN, of Cambridge, will preach at Christchurch, Aston.

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AT 10.30 O'CLOCK A.M.,

IN

GRAHAM STREET CHAPEL,

**A PUBLIC VALEDICTORY & DESIGNATION SERVICE.**

*Chairman*: THOMAS ADAMS, Esq., of Birmingham.

The Missionaries will be introduced by one of the Secretaries.

## SHORT ADDRESSES

BY

The Revs. E. S. SUMMERS, B.A., A. JEWSON, W. R. JAMES, and R. SPURGEON, returning to India; the Rev. P. DAVIES, B.A., returning to the Congo; the Rev. W. WILLIAMS, to Trinidad; Messrs. W. L. FORFEITT and R. GLENNIE, designate to the Congo; and Messrs. T. W. NORLEDGE, G. W. BEVAN, and W. DAVIES, designate to India.

## VALEDICTORY MISSIONARY ADDRESS

BY THE

Rev. JOHN ALDIS, of Bradford-on-Avon.

The Rev. JAMES CULROSS, D.D., President of Bristol College, will commend the departing Missionaries in special prayer.

AT 3 O'CLOCK IN THE AFTERNOON

**The Rev. A. M. FAIRBAIRN, LL.D., D.D.**

(Principal of Mansfield College, Oxford), will preach

**THE AUTUMNAL MISSIONARY SERMON,**

IN

**CARR'S LANE CHAPEL.**

AT 7 O'CLOCK IN THE EVENING

**THE PUBLIC MISSIONARY MEETING**

WILL BE HELD IN

**THE TOWN HALL.**

*Chairman:* Sir WILLIAM WILSON HUNTER, LL.D., C.I.E., &c.

*Speakers:* The Revs. R. SPURGEON, of India; H. ROSS PHILLIPS, of the Congo; J. J. FULLER, of the West Coast, Africa; D. J. EAST, Principal of the Calabar College, Jamaica; and JAMES WALL, of Rome.

Also, on the same Evening, at

7.30, TUESDAY, OCTOBER 8TH,

the following local meetings will be held:—

COSELEY, PROVIDENCE CHAPEL. *Speakers:* Revs. T. H. BARNEIT, of India, and W. L. FORFEITT, Missionary-elect for Congo.

WEDNESBURY. *Speakers:* Revs. E. S. SUMMERS, B.A., of India, and W. WILLIAMS, of Trinidad.

WEST BROMWICH. *Speakers:* Revs. H. R. C. GRAHAM, of the Congo, and J. ELLISON, of India.

KIDDERMINSTER. *Speakers:* Revs. W. R. JAMES, of India, and P. DAVIES, B.A., of the Congo.

LEAMINGTON, CLARENDON CHAPEL. Sermon by the Rev. E. MEDLEY, B.A., of Nottingham.

ON THURSDAY, THE 10TH.

WOLVERHAMPTON. *Speakers*: Revs. J. J. FULLER, of Africa, and C. S. MEDHURST, of China.

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THURSDAY AFTERNOON, AT 3 O'CLOCK,

**ZENANA MEETING**

IN

THE CENTRAL HALL,

*Chairman*: The Rev. J. JENKYN BROWN, of Birmingham.

*Speakers*: Mrs. DANIEL JONES, of Agra; Miss DAWSON, of Madras; and others. Farewell will be taken of Miss GANGE and Miss EWEN, entering upon Zenana mission work in India.

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FRIDAY EVENING, AT 7 O'CLOCK,

**YOUNG PEOPLE'S MISSIONARY MEETING**

IN THE

TOWN HALL.

*Chairman*: WILLIAM RICHARD RICKETT, Esq., of London.

(Treasurer Baptist Missionary Society.)

*Speakers*: Revs. C. SPURGEON MEDHURST, of China; J. JACKSON FULLER, of West Africa; ROBERT SPURGEON, of Madaripore, E. Bengal, and R. D. DARBY, of the Congo.

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**Kiula, Chief of Kindinga.**

**K**IULA, the middle one of the five, is one of the chiefs at Kindinga, a town about twenty minutes' walk from Wathen (Ngombe) Station. From its nearness to the station, and from the general readiness of the people to listen, the Gospel has been preached there as often as anywhere in the neighbourhood of Ngombe, with how much effect it is not easy to say, as Kiula (on the score of friendship to us) one day, when some of our workpeople had been robbed, offered to assist us and them in robbing someone else, so as to set matters straight—the usual Congo justice.

Kiula, like many others in the same district, has long professed great friendship to us, and to believe all that we teach. We feel that, in the case of many about us at Ngombe, their need is the enlightenment of God's Holy Spirit rather than more preaching from us; and for this we wait and pray.

PHILIP DAVIES.

## A Tour in the Jalpaiguri District.

BY THE REV. D. ROBINSON.

ON the 4th of December last I started with my native preacher on an evangelistic tour in the Jalpaiguri district.

We took a westerly direction towards Titalya (or, properly speaking, Tetoollya, from *tetool*, a tamarind tree), a large village situated by what was once the main road of traffic leading from Caragola to Siliguri, *en route* to Darjeeling. This road is now very little used, the railway having absorbed the traffic of those parts. Owing to the railway, roads which were formerly well tended and much frequented, are now unused, and thriving villages like Titalya have sunk into comparative insignificance and neglect. Leaving Jalpaiguri, we passed slowly along a flat, open country, to the creaking music of our bullock carts, until we reached one of the many hill streams which, flowing through the dismal shades of the Terai, yet issue forth clear and fresh at this season of the year.

In full sight of the Himalayas, the dark blue range of the Siliguri hills, and behind them tier after tier of cloud-girt peaks, finally capped by the snowy heights of Kinchinjungha and Dewalagiri, with a hint of Everest shimmering through the mists, we could feel all the exhilarating natural influences which make an Indian cold season so delightful.

### A YOUNG POLIA.

The next day we reached Johiri hat, where a large number of Polias, mostly Mohammedans, were gathered together. We made free use of what is called Mussulmani-Bengali, and spoke of the common ground which

exists between Mohammedanism and Christianity, endeavouring by brief comparative sketches to show that the character of our Lord is to that of Mohammed and all other "Gurus" and "Mahatmas" as light is to darkness. There was but one infallible Guide, the Lord Jesus Christ, who is "far above all principalities and powers, and every name that is named." While speaking thus, I overheard a young Polia say to his companion: "Jesus Christ? I have heard that name before." It struck me that this young fellow might be a follower of the Prem Chand I wrote about some time ago, and upon whose history Mr. McKenna has thrown much interesting light in his recent paper entitled "Prem Chand." So I turned to the young Polia and said: "Yes, no doubt you have heard the name before; you regard it as a potent charm or mantra (magical incantation) to be muttered as you tell your rosary." The start of surprise and the eager look which my words produced confirmed my suspicions that this young fellow had either heard of Prem Chand, or was one of his secret disciples; for there are many of his followers in these districts, and they, according to Prem Chand's method of teaching, regard the name Yésú Krishta as possessing, when repeated as a "mantra," or charm, a mystic virtue which becomes salvation to the man who utters it. I pointed out to the young Polia the mistake of imagining that the idle repetition of a name could bring any healing virtue to the soul, so long as there was no vital contact with the Divine Person of whom the name was

but a sign. He remained talking with me for some time after the rest were gone, and I left him with a feeling of regret that I was unable to penetrate the reserve with which he met my attempts to discover his relations with Prem Chand.

The next morning a number of villagers, attracted by the sounds of Indra Mohan's violin, came shyly up one by one and formed a circle around us. One of them, a pán-seller from Jalpaiguri, regarding himself doubtless as a cut above the rest, in virtue of his larger experience of the world, acted as spokesman. I went through a tract with them, reading and explaining the story of the Fall and of Redemption through Jesus Christ. It was like taking a class of school children. I happened at one time to say, "Satan is very strong," at which the pán-seller jumped up and, extending his arms, exclaimed: "Yes, Satan is a very big Satan!" We found these people so ignorant that it was useless attempting to sell any of our books. After distributing a few simple tracts we resumed our journey, and the same evening reached Bhojunpore, a small village on the banks of one of the numerous hill streams which water this part of the country. Early next morning we passed through a tract of dense jungle, where tigers and leopards abound. At about twelve o'clock in the day we reached Titalya, and pitched our "wandering tent" on the banks of the Mohananda.

#### BAZAR PREACHING.

On Saturday, the 8th, we began our work in Titalya by preaching in the bazar, where we met with a Babu who showed us much friendliness and courtesy, helping us in the sale of books, and publicly recommending our words to the people assembled.

The next day a number of students from the school assembled outside our tent, evidently with a view to "tempt" us, by presenting to our unsophisticated minds as many knotty theological problems as they could think of. "You say that all our past sins are forgiven through faith in Christ. Let us sin, then, that 'grace may abound,'" said a young Mohammedan sophist; and so, for nearly an hour, we discussed question after question, put with all the rapidity and acuteness of the native mind, and we were thankful that the Apostle Paul had already anticipated so many of the objections raised by our young Polia philosophers. Human nature is the same in all ages, and there is nothing new under the sun. Who would image our meeting with such subtlety of reasoning in an out-of-the-way Bengali village, where education has scarcely penetrated and the greater number of people cannot spell their own names. My conversation with these young men strengthened a conviction which has been growing upon me, that there is in the native mind a power of theological perception which might almost justify the dream of an "Asiatic Christianity," which is to leaven our western ideas with the glowing imagination of the East.

In the evening a little boy came to us with a message from an influential Mohammedan of the place, to the effect that he would like to hear us preach. We called at his house, thinking that he would invite us in, but here we received another message, begging us to proceed to the bazar, where he would shortly follow us, after saying his prayers. Some time after he made his appearance during the preaching and listened for awhile, but he made no further attempt to communicate with us. The next morning the Babu,

who had helped in selling books the day before, called at our tent and informed us that a large company had assembled in the centre of the village to hear us. He then led us through a number of winding paths to a cool, shady space, where, to our surprise, we found some sixty people squatting in groups, all awaiting our arrival. Chairs were placed for us in the centre, and soon, according to an infallible law, the people formed a sort of half-moon in front, among whom I noticed our theological friend of the day before. After preaching we sang some popular hymns, in which Christian ideas and sentiments have been set to Vaishnab tunes. These hymns, commonly called "Shangkirtans," form one of the most ready means of touching the popular imagination with the story of our Lord's life and death and victories. The Vaishnab music is seldom or never used among the upper classes of Bengali society, but when rendered by wandering mendicants and devotees, to the accompaniment of the violin, drum, and cymbals, it has a most fascinating influence upon the rude masses, leading them on through successive emotional stages to a climax of almost uncontrollable excitement. Divorce this music from its idolatrous associations and it becomes the most popular and attractive of all our methods for the spread of Christian sentiment among the common people.

#### A NATIVE GENTLEMAN.

On the evening of the 12th we were visited by a native gentleman of the place, whom we found to be an orthodox Hindu. Our conversation turned upon the various systems of Hindoo philosophy, and for some time we listened in silence to an eloquent defence of the "Yoga" system of

Patanjali, our friends citing instances of devotees who, by the power of "Yoga," had been able to defy death itself for an incredible space of time, besides accomplishing feats of adeptship compared with which the tricks of modern science were as nothing. Our modern adept, when he wishes to rise in the air, makes a balloon—the whole thing is mechanical; but the ancient "Rishi," to achieve the same end, carefully sets to work making himself into a balloon—a far more scientific way of defying the force of gravity. "Ah," sighed our friend, "the Golden age is passed, and now we have entered the Iron age, in which men have neither time nor opportunity for cultivating their noblest powers. By breaking Nature's laws we have come to be what we are—a degenerate race—and the glory has departed from us!"

The next morning we left Titalya, and, leaving the main road to our left, struck off across country into the Purneah district, along a road nothing better than a couple of oar ruts. In the afternoon we reached Sonarpore hât, where a vast multitude of Mohammedans were assembled. The people were so eager for books that they gave us no peace until near dark, when the hât broke up. After the crowd had departed and the space was cleared, I noticed some five or six people groping about with torches made up of the jute sticks with which the ground was strewn. On inquiry I found that they were poor people looking for pice and other articles accidentally dropped by their owners in the crowd. It was a solitary place, and we spent the night in some anxiety, as those parts are not free from dacoits (robbers), and we were warned on that score by a suspicious-looking individual, whose repeated



affectionate inquiries after our welfare in course of the night somehow failed to reassure us. Late that night a considerable party of men, professional jugglers by day and reputed to be professional dacoits by night, held solemn conclave for a long time under a wide-spreading tree within a stone's-throw of our encampment. For a while it seemed likely that they meditated paying us an untimely visit, and several of our party were kept awake by the disquieting prospect; but evidently there was one wise head among the conspirators, whom experience had taught to differentiate between a plethoric Babu returning with the spoils of his zemindari, and a missionary whose only strong box was his box of books and tracts. The result was that we were left unmolested, and my cart-men, as soon as they took in the "situation," lay down and slept the sleep of the just.

The next morning we continued our journey along an execrable road as far as Kaliargunge, a large village on the banks of the Mohananda, and we spent the evening in preaching to the village folk. We then made a push for it and returned to Titalya.

#### INTERVIEW WITH A BABU.

On the morning after our arrival my native preacher visited a Hindu gentleman, living not far from where our tent was. In the course of conversation this Babu related the following incident, which I give almost in his own words:—"On the morning of the day on which the Sahib left for Kaliargunge I was reading one of your tracts—'The healing of Blind Bartimæus'—and was much impressed by the story. 'Can it be true that Christ wrought such a wonderful

cure?' I thought to myself, and I was much exercised in my mind about it. That very evening a boil on my leg, which had given me no trouble before, became large and painful. The pain drove my thoughts to the subject of religion and the tract I had been reading, so that when bed-time came I could not sleep for the pain of the boil, and my thoughts were continually running on the subject of Christianity. At last I dropped off to sleep, and I dreamt that I heard a voice which said: 'What you are doubting about is true!' At that moment I awoke feeling strangely peaceful. The pain of the boil had instantly ceased! Thus, dreaming and awaking, dreaming and awaking. I spent the night thinking about Christ, and when I awoke in the morning I was not only free from pain, but filled with a strange peace of mind which continues to this time. I related my experience to one of my friends, who said: 'Oh, it's nothing at all'; but I feel that a new faith has come to me, and when I heard that you had returned to Titalya, I thought I would tell you about it."

This is, to my mind, a valuable confession as coming from an orthodox Hindu, who had shown no interest whatever in our work before the occurrence of the event just related. Neither had he any selfish interest to serve in telling us what he did, for he expressed no desire to become a Christian openly; indeed, his change of mind had been so sudden that we did not feel it right to press him upon the subject. I believe that there are in the Hindu community hundreds and even thousands of men like him, whose minds have been touched by the Spirit of Christ—a fact which must convey a strong rebuke to the commercial spirit of those whose only

estimate of missionary success or failure is based on statistical returns.

The day after this conversation with my native preacher, I invited this man to spend the evening at my tent, that I might hear the story from his own lips. "I also," said he, "have received some mercy from Jesus Christ," and he went on to relate his experience in a perfectly sensible and modest manner. I was much pleased to note the absorbed interest with which he listened to the story of the Crucifixion, which I related to him from beginning to end;

and, from what I saw of him, I have reason to believe that he is "not far from the Kingdom of God."

The next day, when we were leaving Titalya, he bought a number of books from me, and, finding that my stock of New Testaments was exhausted, his last words to me were to beg me to send him a copy. On the 21st we reached Jalpaiguri, and thus closed a most interesting tour, during which we were not without assurances of God's help and blessing.

We hope that of the seed scattered some "fell upon good ground."

## Two Congo Faces.

IT is thought by some that there is not much individuality expressed in a Congo face. "They are all alike, flat noses, thick lips, black skins, woolly hair," and that is all. And I daresay the people of Congo have



thought the same of us white folk, and with as much reason. But there are different types of physique among the Congos, and in almost as marked a degree as among Europeans.

Two illustrations are here given, and the engravings, being taken from photographs, are very accurate. Perhaps it would be too much to say that the face of the Congo man is the key to his character; but in studying the

two faces here represented, we should not be far wrong in attributing a certain degree of pride and self-contained power to the well-dressed girl, the reverse of which seems portrayed in the face of the man.

### A Congo Fetish.

THE charms and fetishes of the Congo people are as varied as they are foolish. The accompanying illustration represents one of those great fetishes which may be seen in front of a native house, and sheltered by the overhanging roof, in most of the Congo towns. We must remember that



these fetishes are not worshipped as are the gods of Eastern lands, although they may be carved to represent the human form; they are rather supposed to exercise a certain protecting power over those who come under their influence. A fetish like that in the engraving is supposed to exercise an influence for good over the whole town; but certain laws have to be observed, the transgression of which places the transgressor without the sphere of the influence of the said fetish.

The strange heterogeneous mixture of which some of the fetishes are composed excite our wonder. Strips of grass, lizards' heads, snakes' heads,

birds' claws, red and white chalk, nut shells, antelopes' horns, are all used in the manufacture of Congo fetishes; and the Nganga (or native doctor), trading upon the superstition of his fellows, makes a good thing out of his business. Nearly every house has its fetish hanging over the portal to keep off disease and other evils. Nearly every Neafu tree has a fetish which its owner places round the trunk of the tree to prevent its fruit being stolen. But many of our Congo friends have begun to see through these deceptions, and are awaking to a sense of the realities of an unfailing and ever-blessed *Truth*.

### Cheering Tidings from Patna.

THE following encouraging letter has been received from our missionary, the Rev. W. S. Mitchell, of Patna:—

"MY DEAR MR. BAYNES.—According to promise I now send you an account of my work in Patna. Unfortunately, however, I have not been able to get the photographs of those recently baptized, as there is no photographer in the city. In the cold season, when my friend Col. Constable returns from Simla, I will ask him to photograph a few of our preaching places, the temple of Patu Devi, and the new converts.

"It would be a great boon to our Patna mission if some of our respected friends in England would kindly send us a photographic apparatus, from want of which we are not in a position to send you many interesting pictures of places and people in this district. So much by way of observation, now to the subject.

"I begin by informing you of the bazar preaching. Here we are, right in the midst of the population, and wherever we go great crowds assemble to hear the Gospel. As a general rule all classes of the community listen with rapt attention to what is preached, but occasionally a Pundit or a Moulvie asks us a few questions regarding the 'birth,' 'Sonship,' and 'Godhead' of Christ. Most of these public arguments termi-

nate in a friendly way, but I generally try to avoid debates in the streets, for sometimes they engender ill-feeling. Those who want to discuss any doctrinal subject are requested to come to our house for that purpose. Several gentlemen from both parties, who availed themselves of the invitation, seemed to be favourably impressed with the truths of Christianity before they left us.

#### "MOHAMMEDAN HEARERS.

"It is very encouraging to see many of the same Mohammedans in the congregation every afternoon, listening most earnestly to the words which proceed from the preacher's lips. If it were not for the fear of their companions they would, I have no doubt, tell us why they come so often to listen to the Gospel. No one in England has any idea of the difficulties and dangers that stand in the way of a Mohammedan or Hindoo becoming a Christian.

"Patna is one of the most wicked Mohammedan cities in India, and at present they seem to be doing all they can to prevent any of their number embracing Christianity. About three weeks ago a few educated Moulvies

and others called a meeting to consider the best means of keeping their poor and unlettered brethren from being led into error. To illustrate their zeal and opposition to the religion of Jesus Christ, let me give you an incident which happened a short time since. An aged Mohammedan, who for some time has been anxious to become a Christian, sent a message requesting me to send his children to some Christian school. I called upon him and his family, and made all arrangements to send his two daughters to our Delhi Institution. When the Mohammedans heard this they threatened to kill the old man, and carried off the elder girl, who is about twelve years of age. She is supposed to be in a village on the opposite side of the river, but no one will give us any information regarding her whereabouts. The father of the girl is in such a bewildered state of mind that he does not know what to do.

"Notwithstanding all the opposition from the Mohammedans, the Lord has not left us without visible tokens of His presence and approval of the work amongst the people. Several inquirers come to us daily for instruction. Amongst these are two Pundits, of whom I have great hopes, and trust they will shortly come forward for baptism. It will cost them a great struggle to submit to the rite of baptism, for it means an entire surrender of all that is near and dear to them. Their families will cast them off and deprive them of all their property. May God give them both courage to come out and acknowledge Christ as their Saviour before all their friends and companions!

#### "BAPTISM IN THE GANGES,

"On the 5th inst., I baptized a

Hill-man in the River Ganges, in the presence of a large number of Europeans and natives. Imam Maahi delivered a short, but impressive, address to those who stood on the bank, and Mr. Broadway prayed. I had great pleasure in baptizing Mohit, for I believe he is a very earnest and true-hearted Christian. His master and mistress speak in the highest terms of his character and service.

"I have opened a school and established a native church in the compound. Sometimes fifteen native Christians sit down with us at the communion table. One of the members of the church, lately reclaimed from Mohammedanism, is our colporteur at this end of the city. He is a splendid bookseller and a fairly good bazar preacher.

"Since we came to live here, there have been so many cases of sickness amongst the poor all around us that our house sometimes has had the appearance of an hospital. God has blessed our efforts in curing some spleen cases and saving four persons from snake poisoning.

"The expenses incurred in maintaining the teacher, colporteur, and paying the medicine bills are not nearly met by the local funds. In fact, we are not able to get half the amount from the people, and even that is not to be depended upon. Therefore, I shall esteem it a great favour if you would kindly secure some help for the above objects. For want of funds I have not been able to extend the work as I should otherwise have done.

"The English congregations, both in Bankipore and Gulzarbagh, are very encouraging. At the latter place nearly all the residents attend the meetings. I have never had so much pleasure in preaching to an English

audience as I have had within the last two or three months. The people seem to appreciate the meetings, and many profess to have received good to their souls.

"Mrs. Mitchell and myself are quite

well and very happy together, although we are not near any Europeans. With our united Christian regards, and trusting you are quite well,

"Yours very sincerely,

"W. S. MITCHELL,"

## Chinese Superstitions.

THE following letter from the Rev. G. B. Farthing, of Tai Yuen Fu, Shansi, will be read with sad interest:—

"Tai Yuen Fu, Shansi.

"MY DEAR MR. BAYNES,—There have been grave apprehensions until just lately that Shansi was to be again fated to pass through the horrors of a famine. There has been very little rain this year, and had it not been for two or three days' steady downpour some three weeks ago, the crops throughout this whole district must have utterly perished. Reports have come in that in Mongolia, bordering us on the north, and Chih Li on the east, there has been no rain, unless within the last few weeks, when it would be of no use, as the fields have not been sown during the present year. Shansi is far from being as bad as that, although it is said that the yield this year will only be one-third of that of an ordinary good harvest. However, agriculturists all the world over appear to look at the dark side, and possibly it may eventually prove to be a trifle better than predicted. Still, that things are far from being good is very evident. The Barbadoes millet, which should have large full heads, stands in the fields, dwarfed, dried up, and empty. The yellow millet is also poor. These two kinds of grain—not common, I believe, in England—form the staple food of the people of Shansi. So things are serious, for much as the recent rain may do to fill out the heads of the yellow millet, the Barbadoes millet is too sapless and dead to profit by it.

"WHY HEAVEN IS DISPLEASED.

"The threatened calamity of a year of barrenness is sufficient, as might be supposed, to stir up the people. Many have been the attempts to explain why Heaven has of late been so displeased with China. That Heaven has been displeased is manifest by the many evil things that have befallen, such as the Yellow River inundation last year, which swept away several millions of people. Some are asking whether it is not owing to the Emperor having too small a portion of happiness for an Emperor, and whether he ought not to see that it is so and to abdicate. According to the Chinese, every man has a certain portion of happiness assigned to him at birth. When that is exhausted, there is no more joy in store for him, and let him do what he will he cannot prosper. Thus a Chinaman is very chary of being *too* happy, lest drawing too much upon his capital he should suddenly find himself a bankrupt. This he might easily do, seeing that he does not know how much there happens to be to his credit at the bank. So, beneath their breath, I hear that some people are asking whether the Emperor had not a very limited stock to begin with, and whether he has not already exhausted it.

"However, the near prospect of a famine roused to action. Supplication was made to heaven. With boughs and twigs twisted into caps upon their

heads, and with bare feet, all the villagers of this neighbourhood a while ago made their way up to a temple amid the mountains. The company from each village was headed by a grey-bearded elder; and those in procession were grouped according to their ages, from the old and venerable to the child of four or five summers. All the paraphernalia of rank and dignity, of course, were not wanting. The red umbrellas and the bannerets, the wooden scimitars, covered with gold and silver paper, such as children in England have for toys, with the tablets containing some sententious saying, or having the name of some illustrious individual inscribed upon them, were all duly borne along. So, too, were trays of the inevitable squibs and crackers so necessary to Chinese religious ceremonies.

"When all had assembled at the temple, what with frequent prostrations before the idols, and beating of drums and clanging of cymbals, burning of incense and letting off of fireworks, the worship began to assume a rather boisterous character. The hubbub and din must be imagined—it is impossible to describe it. The awe and solemnity which characterise English religious services were entirely wanting. Loud and confused cries, and a pell-mell disorder and bustle, seemed to be the order of the day. This was continued for three days, during which time the suppliants were under vows neither to eat flesh nor to taste wine.

"At such times as this—when a fixed period is devoted to special prayer for some special object—it is usual to make a somewhat Jacoblike promise of what shall be done for heaven if heaven will only deign to hear their supplications, either that they will subscribe for a theatrical representation, or sacrifice certain

animals, or present definitely specified offerings. What is promised is really carried out. On this occasion it was that they would honour heaven with

#### "A GRAND DAY OF THANKSGIVING.

"Well, it had rained, and was even as they had asked, so a Sabbath or two ago the people of thirteen outlying villages marched in procession through the main streets of this city. Such a motley crew; such a dense crowd. There were Buddhist priests with their scowling faces and shaven heads, Taoist priests with their long hair and peculiar robes, old men and young men, strong and weak, and troops of boys, all grand in hideous, bright-red, cone-shaped hats. All the usual insignia of grandeur—such things as none but infants delight in at home—were again gravely paraded.

"But, above all, there were four holy (?) men who had been drawn from their seclusion among the mountains to honour the occasion. They were stripped to the waist, and bore huge spiked iron collars around their necks, and carried their arms stretched out before them with knives run through the flesh. Then the terrific noise which was made! All their discordant instruments were strained to the utmost. Deafening, maddening, was the uproar.

"At such a time of apprehension as the last few weeks have been, one hears a great deal about the famous places where prayer always prevails. One such noted place is Han-tau, the district city of Kuang-ping-fu, in the south of Chih Li. It is celebrated for several things, but most of all for

#### "A MARVELLOUS WELL,

at which prayer for rain is always answered. The story connected with it runs something like this:—There was formerly an official over the

Han-tau Hsien, who was a true 'father and mother' to the people, and ever made their sorrows his own. Once, during a season of drought, when the heavens had set themselves as brass, though the people prayed earnestly for rain, their prayers did not avail to bring it down. As the days passed away, the soul of the official became more and more grieved. At length he went forth and threw himself prostrate at the brink of a well, and cried out to heaven in an agony of entreaty, saying: 'If rain does not come I will jump into the well.' When he had thus said, he arose and instantly fulfilled his vow by leaping into it. No sooner had he done so than the skies became overcast, and it rained for several days so abundantly that all fears for the harvest were removed.

"Another official, moved by the piety of the man who had thus given himself for the people, fully reported the matter to the Emperor. The Emperor marvelled and said: 'This man, by the sincerity of his heart, influenced heaven.' He accordingly ordered that a tablet of gold, having this man's name and meritorious deed recorded upon it, should be cast. This tablet was placed as a memorial within a shrine, built around the well; and from that time to this, it matters not in whatever place there happens to be signs of drought, if the people of such district only visit this well, prostrate themselves before the tablet and pray, it proves efficacious. How greatly so is indeed shown by the thankofferings of the people. Those who have been benefited, in order to testify their gratitude, have had tablets cast in iron and presented them to the well, until they have become so numerous that the original one is quite concealed by them. Fortunately, this appears to be

altogether immaterial, since to which ever tablet intercession is made, similar virtue is manifested.

"Perhaps it is the constant dread of famine which has quickened the Chinese into such earnest believers in the ability of man to live without eating, if he could but find out the way. Not long ago I met a pilgrim who was doing his best to heap up sufficient merit to be found worthy of having this gift bestowed upon him. For him, evidently, some one or other of the gods possessed the power to grant it to men. The view of the people generally would seem to differ somewhat from this. They believe it can be done, but do not profess to know how. This, of course, makes them easily gullible.

#### "A DEXTEROUS GOVERNOR.

"Thus, during the former famine, when Tséng Kuo Ch'üan was governor of this province, it is said that he took advantage of this belief in order to gain time to strengthen his own position, when it was feared that the madness of hunger would goad the people on to rebellion. The emergency demanded some instant measure. The governor met it quite cheerfully with a proclamation which he caused to be posted throughout the district. This proclamation said that, by availing themselves of the potent yet simple plan which he was about to explain to them, the people might so eke out the little food they had as to make the failure of the crops an affair of very trivial importance.

"They must put their beans into a cotton bag and let it down into a well until within three or four inches of the water, though it must by no means touch the water. Left a while thus suspended the beans will become thoroughly penetrated by the moist



air within the well, and so charged with mysterious power. Indeed, in a subtle way the beans will accumulate the sustaining essences that if sown in the fields it would have taken a full year's growth to multiply. When a man has eaten ten or twenty beans that have been thus exposed, let him lie down upon his bed and carefully remain in one position and he will not again need food for ten days.

"Report says that many tried the plan, but alas!—in what was it that they failed to fulfil the conditions?—it answered not.

"These things will, perhaps, help to

reveal something of the superstition and ignorance with which we are surrounded, and with which we have to cope in our work here. What need there is for prayer that the work of God's servants may tell more, and that the efforts to lead these darkened ones to recognise a Personal God to whom they may pray as to a Father, and to know that the bread of life for which they hunger is the Son of God, the Saviour of the world, may be blessed supremely.—I am, very sincerely yours,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

## A Preaching Tour from Serampore.

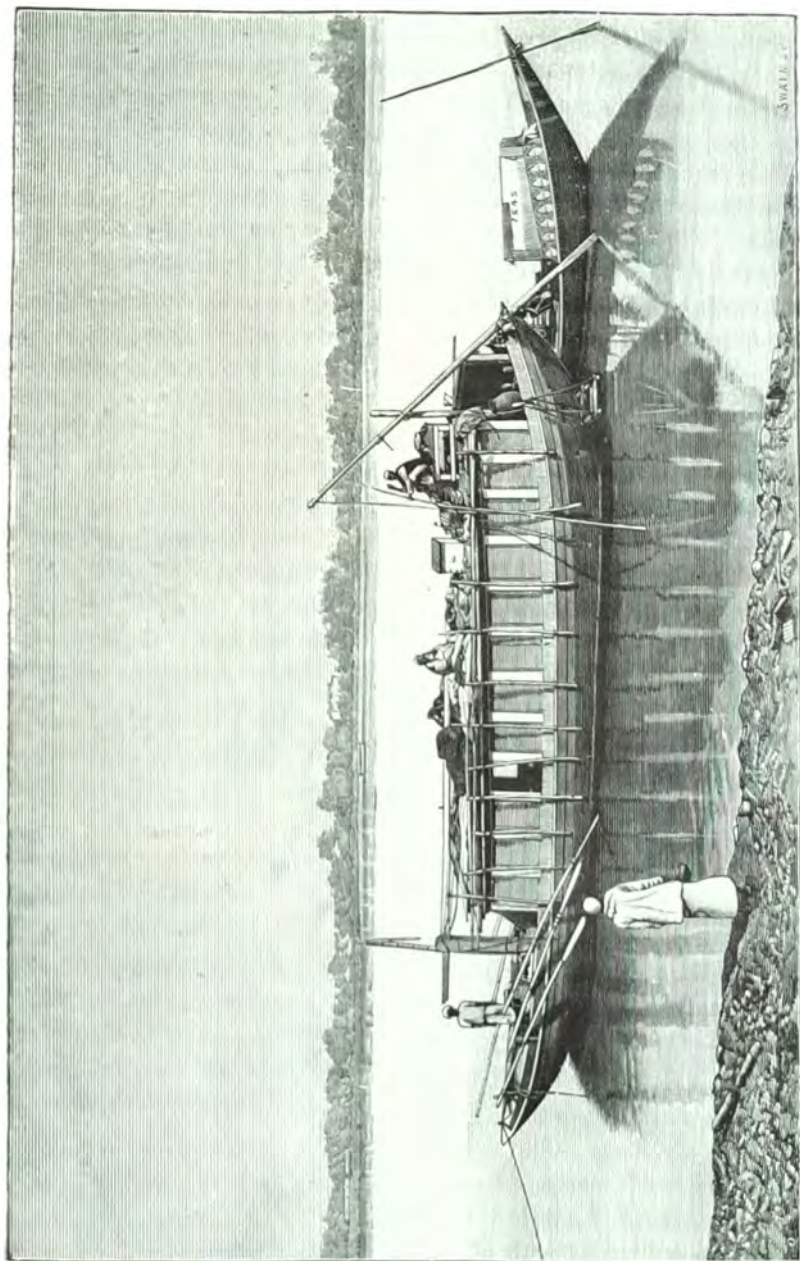
ON the 5th of December, 1868, we started on the above tour. It is one we have often taken before, as it affords splendid opportunities of preaching the Gospel in a number of large towns. The Hooghly up to Culna is lined with a succession of towns and villages, and all of them, except two, have no missionary or native preacher. The journey was made by boat, which is at once the most effective and convenient mode of travelling. We had three boats—one used by Mrs. Edwards, baby, and myself, another used for cooking our food, and a third for four of the students who accompanied us. We took with us a good supply of Bibles, gospels, and tracts; also provisions for the journey. The weather at that season of the year was delightful, and the only discomfort we experienced was the cold chilly air creeping into the boat at night. We kept good health, except that one of the students got a severe attack of fever, which obliged him to return home, and we ourselves suffered from colds. Still, we esteem it a great privilege thus to go forth bearing the precious seed of the Gospel, and more especially as our work during the greater part of the year at the College is sedentary. We were out in the boat from December 5th to the 27th of that month. Accompanying this account I send a picture of the boat we travelled in. It will be seen that it was large and comfortable. On a similar tour we took twelve months previously we were not so fortunate, but had to take a small dirty boat which literally swarmed with cockroaches. This boat was engaged at Calcutta; it was hired by the day, and had a Mohammedan crew. The boatmen often help us by carrying the books to the bazaar, and also take part in selling them.

There is little quiet in the boat, as the crew make much noise overhead by walking to and fro and shouting to one another. On the journey the boat goes by sail or oars, and if both wind and tide are unfavourable, it is towed along from the shore. We made the start under somewhat exciting circumstances. A kind Scotch gentleman, in whose house we hold a fortnightly service, placed at our disposal his steam-launch (a vessel similar to the *Peace*) to tow us up the river. We left Serampore at full speed, cheered by the smiles and good wishes of all who turned out to witness our departure. The steamer (by name *Deanston*) towed us past Bhodreshor, Chandernagore, and Chinsurah, and dropped us at Hooghly, where we had decided to commence our work. We were thus able to perform a journey of twelve miles in a few hours, which otherwise would have taken us a full day.

Hooghly is at present the chief town in the extensive district called by that name. It is here the courts of justice for the district are held, and is therefore much frequented from all sides. It is, moreover, of note, on account of its having near two fine buildings—the one is the *Bandel Church*, built by the Portuguese in the year 1599, and is the oldest Christian church in Bengal; the other is a large Mohammedan structure of great magnificence. Another attraction of the place is a fine iron bridge recently built across the river.

Hooghly owes its fame to the fact that it was one of the chief settlements of the Portuguese, who took up their abode here about the year 1537. In their hands it soon rose to great opulence and magnificence. So strong had it become that, in 1631, it took the whole Mogul army of Bengal no less than three and a half months to capture it. A thousand Portuguese fell in the siege, and four thousand were made prisoners, while 300 vessels anchored in the river, of which sixty-four were large ships, were seized. After this the town became the Royal Bengal Port of the Mogul Empire. The place, however, derives more lustre from the fact that it was here the first Bengali book was ever printed—a Bengali grammar. It was the work of Sir Charles Wilkins, who has been called the “Caxton of India.” He cut out punches for the type with his own hands, and the native to whom he taught the art afterwards rendered great service to Dr. Carey in printing the Scriptures at Serampore.

On the evening of our arrival at Hooghly we went forth, bearing the precious seed of the Word. A large crowd collected to hear us, and listened to our words with attention. Towards the close, however, some school-boys, who ought to have known better, endeavoured to interrupt by making a noise. Several copies of the gospels and one English New



[THE MISSIONARY HERALD,  
SEPTEMBER 1, 1889.

Testament were sold. On our visit to this place twelve months ago, we made the acquaintance of a student called S. Palit, who came to see us in the boat, and had much conversation with us on religious subjects, and during the year we had some correspondence. This year again he came to the boat, and we had a profitable conversation. One question he asked was, "What is the true aim of life?" He said he had been thinking much about it, but could arrive at no satisfactory conclusion. It appeared to him that the chief end of life was to live as long as possible. I showed him that if each individual considered this the highest good in life, it would make men monsters of selfishness. The true end of life was to glorify God by loving and serving Him. Another question he asked was, "Whether it would not be sufficient for a man to lead a moral life, and, if so, what need have we to concern ourselves about God?" I told him that morality apart from Christianity was an impossibility, because in no nation uninfluenced by Christianity do we find any true morality. And supposing that it were possible to live moral lives without reference to God, we have duties and obligations to God to worship and love Him which nothing can release us from. These and similar questions were asked by him. After prayer with him he took his leave. He seems to be a sincere inquirer after the truth. May God lead him into the truth as it is in Christ! The following is a letter I received from him some months previously:—

"MY DEAR SIR,—Though months have elapsed since we last met, I hope you have not forgotten me. The counsels you imparted to me during your last visit have made a deep impression on my mind. My spirit indeed chafes within me to think that so many of my countrymen should be immersed in the chaos of gross superstition. Rev. Mr. Carey, of Howrah, writes me now and then. He is very kind, and never hesitates to discuss religious questions with me. I am, however, not the less bound to you for your valuable advices. I hope to see you some day, when I may talk with you on our favourite theme of religion. I shall be very glad to hear from you now and then. Your precepts will be most thankfully accepted. Please tender my best compliments to Mrs. Edwards and Rev. Mr. James.—  
I remain, yours faithfully,  
"S. PALIT."

Our next stay was made at Trebeni. This, like Hooghly, is a celebrated place in history, but for a different reason. It has ever been considered a holy place of pilgrimage to the Hindus, and derives its sanctity from the fact that it is situated at the confluence of the three rivers, Bhagèrothèe, or Hooghly, the Shoroshotee, and the Jomuna. It was mentioned as a place of much importance by both Pliny and Ptolemy, and since then it acquired

fame as one of the seats of Sanskrit learning. There are various festivals held at this place during the year, when large crowds resort here to bathe. It is also used largely as a favourite place of cremation. Numbers of bodies are carried from the interior to be burnt, and so constant is the supply that two or three pyres are kept continually burning. It called up before our mind the picture of Jehenna, where the fire was not quenched. It was a ghastly sight to see these fires with almost nude figures standing round, adding fuel or stirring them up. While at Treebeni we saw several corpses tied in a mat on a bamboo and swung on two men's shoulders, being carried to the burning ghât.

The inhabitants of this place we found hardened, and it was with difficulty that we collected a crowd to hear us. No books were sold. The people seem too much interested in keeping up idolatry to have a disposition to receive the truth. As often as we have preached here this has been our sad experience.

Leaving Treebeni we preached at Jirat, Bolaghor Kaligunge, and so came to Shanteepore. This is a large town in the Krishnaghar district, and is, like Treebeni, famed as a seat of Sanskrit learning. On all our visits to the town the inhabitants have belied the name by which it is called. Shanteepore means peaceful city; but little peace have we received in the preaching. On one occasion brickbats were thrown at us, and on every occasion we have been interrupted with shouts of "Hurree bol." What makes this opposition trying to bear is that it is done out of sheer wickedness. If the people were induced by a sincere regard for their own religion to do this we could respect them; but it shows a deeper moral degradation to oppose out of sheer mischief. I am sorry to say that the students and school boys take the lead. The purely secular education which they now receive, without the least moral or religious instruction whatsoever, is having a bad effect upon them. Their faith in their own religion is destroyed, and they grow up scoffers at Christianity. Some of the most bitter opponents I have ever met have been educated men. Still, it is but fair, on the other hand, to say that we do occasionally meet with students who are respectful in demeanour, and are sincere seekers after the truth. S. Palit, above mentioned, is an example of this class.

Taking our stand on some steps, we quickly gathered a large crowd in front of us, who for a while listened attentively to the preaching, and then commenced to make a noise. A few of the more mischievous young men pushed forward a drunken man, and applauded with shouts of laughter his besotted sayings. This would have effectually stopped us, had not a

respectable native stepped forward and, driving the fellow away, told the perpetrators of the deed that they ought to be ashamed of themselves. The crowd did not long remain quiet after this rebuke, but soon showed signs of a fresh outbreak, and as the night was coming, we judged it better to leave than cause a disturbance. Passing through the crowd we were hustled about roughly. However, no further attempt was made to molest us.

From Shanteepore we proceeded to Culna. This was the farthest point we reached on our journey up the river. The town is adorned with a palace of the Rajah of Burdwan, who occasionally resorted hither for ablutions in the river. Standing in the palace enclosure there are many temples; one is composed of 112 smaller temples, built in two circles, one within the other. In the outer circle there are seventy-four, and in the inner there are thirty-eight. The objects of worship in them are the ordinary stone symbols of Shiv.

We had a pleasant time in our preaching at this place, and sold several copies of the gospels. The Free Church Mission of Scotland has a school here in which English instruction is given. The native Christian teachers in charge of it are much respected by the inhabitants. We could not but connect the respectful demeanour and gentlemanly conduct of several educated men we met in the bazaar with the fact that they had been to a mission school and not to a Government school. If most of the natives who attend mission schools do not become Christians, they yet get moral principles instilled into them which regulate their lives afterwards, and this is something.

From Culna we returned to Serampore, where we spent a few hours, and then continued our journey down the Hooghly past Calcutta. It was a grand sight to see the broad flights of steps belonging to the various ghauts on both sides of the river, stretching down to the water's edge, hundreds of people at each ghaut performing their ablutions; crowds of country boats of strange shapes; and, more than all, the sea-going steamers and ships in the river at Calcutta. The view from the river at Calcutta is one never to be forgotten. But we were not allowed to enjoy the scene in quiet, for ever and anon some monster of the deep (steamers) would glide past us, making our poor boat rock as if we were out at sea. Once or twice we had to hold on to the nearest thing for safety. We continued our journey down the river till we came to Uluberiah, where we entered the Midnapore Canal, which took us across the Damodor to the beautiful Rupnarayau. Up this river we proceeded to Ghatal, calling at various towns and markets on the way. Ghatal is a town of moderate size, does a considerable trade in grain, and has a silk-spinning factory

It is seldom visited by the Christian missionary, being so far from Calcutta. We remained here two whole days, and collected immense crowds to hear the preaching and singing; also the number of books sold was greater than at any other place on the tour. When our arrival became known schoolboys kept coming continually to our boat to buy books. On a former visit to this town we met the leading native gentlemen in the Public Library, and had long and interesting talks with them about Christianity. We were also invited to address the school on religion, and to give a lecture to educated Hindus. Both of these meetings passed off well. It is very pleasing to work at a place where we are appreciated. However, the missionary gets used to all manner of treatment. At some places he is received with open hostility; at other places he is laughed to scorn. Here the people seek to involve him in a harassing discussion, and there they pay to him the most servile respect. Yet we are glad to say that occasionally he gets to a place where his message is received with attention, and he himself is treated with kindness and goodwill.

T. R. EDWARDS.

### Mission Work in North China.

**M**R. H. DIXON, of Tai Yuen Fu, Shansi, sends us the following:—

“T'ai Yuan Fu,  
“Shansi, North China,  
“1st May, 1889.

“MY DEAR MR. BAYNES,—The other Sunday, on my way home from Chinese service, I called at Mr. Turner's, and found he had just received the following letter from Chi Tsun Chen, the out-station that we have recently opened fifteen miles N.W. of Hsin Chou, and so about sixty-five miles to the north of this.

“A CHINESE LETTER.

“I, of course, send a translation, and that a literal one, of the letter:—

“‘This is to respectfully inform Pastor,

“‘That the Chi Tsun cause greatly suffers persecution. Chou Chin Chuan, because he would not go up to the graves to worship his ancestors, his younger brother used a knife to kill him. He has just fled into Hsin Chou

city. Since, at our house in Chi Tsun, bad men go daily cursing and even using weapons at the door to hinder men from going in to worship, using weapons to beat men. We have borne with them for some time, but they daily grow worse. As the heads of the town have done nothing in the matter they are set on destroying the cause, or on not allowing the preaching of the Gospel at Chi Tsun. I myself don't know what to do, but beg Pastor to hasten back to Hsin Chou to manage this affair, for fear further patience result in loss of life.

“‘This is to inform of this,

“‘Younger Brother in the Church,

“‘CHAO HSIA YUN salutes.

“‘3rd month, 6th day.’

“Now Chinese language is so beautifully indefinite that we were quite uncertain as to the real urgency of the case, but as delay might mean loss



of life', Mr. Turner decided on going up at once, and asked me to join him. We were off first thing Monday morning, and reached Hsin Chou city in good time on Tuesday. The writer of the letter was there, and we gathered fuller details from him; we also talked it over with one or two of the workers who had been at Chi Tsun. They most of them urged taking the matter to the officials and asking for an official proclamation to be posted in the district. Our own conclusion was to go and see for ourselves.

#### "PATIENCE.

"The following morning, after prayers, we held an informal conference with the native brethren, and recommended patience as being the better course, as it would give opportunity to win the discontents, and place before the people an example of practising what we preach. Mr. Tung, Mr. Turner's teacher, was asked his opinion, and spoke very earnestly for patience and forbearance, his sincerity being proved by his readiness to go himself and put it into practice. So the thing was settled; we would get to Chi Tsun as soon as possible, and be prepared to spend some time there to make the acquaintance of the people.

"But the counsel stands, 'Be wise as serpents' as well as 'harmless as doves,' so we packed up all our available medicines, intending to dispense material as well as spiritual blessings; for we argued that while the roughs might dare to hinder inquirers, as such, from coming, they would find more than their match in the stalwart farmers who would doubtless accompany many of the patients. Besides the people believe in the foreign doctor, and would probably think twice before allowing him to be driven away by a few ne'er-do-wells. Nor were we far out in our calculations.

"We got into the town at dusk, and were soon surrounded by a curious crowd of several hundreds; for all had heard of our troubles and all were alert to see what our coming in such force portended. It evidently did not mean retreat. We assured them that we had come to make a stay, and invited them to quietly disperse, as we were tired and hungry, and should be delighted to see them all on the morrow. We had brought a few medicines, and if they had any sick friends we would do our best for them.

#### "OUR QUARTERS.

"Our quarters were very close, consisting of a small shop on one side of a gateway, together with a small room behind. We attempted to secure a larger place for the time being, but failed to find one. So we made the best of it. Possessing only half the courtyard we had no control of the gate, and the people could come close up to our windows, which, being covered with thin paper, a lick with the tongue sufficed to remove all obstacles, and the curious—whose name in China is legion—could watch our every movement without themselves being seen. Now, at any time, this being gazed at on all occasions is hard to bear, but it is especially trying in a climate like this. However, we made the best of it, and finally sought and found peace by blowing our light out.

"We were up betimes the next morning, but not before some curious ones had done their best to force their way into our apartment. We had our work cut out for us, as we knew nearly all the town would soon be along to have a 'gaze' at us, and probably our 'Skeleton Army' would put in an appearance. So to take the edge off people's appetite we turned out into the main streets, and whilst here I got

the first view of our chief troubler, a great, stout bully of a fellow; who, as Mr. Turner finished a short address, began to turn it into ridicule. He had not perceived me, so quietly laying my hand on his shoulder I politely inquired if he were a 'man of letters.' Evidently taken aback, he confessed he was not, and a mild 'I thought as much' completely turned the laugh on him, leaving him without a word to say.

"Determined to kill false rumour by letting people see for themselves we threw open our shop and our inner room to the public gaze. Mr. Turner and myself saw patients or preached as occasion served, whilst Mr. Tung and Mr. Huo (evangelist) preached or conversed with the crowds that gathered. That morning we saw over a hundred patients.

"We had come to storm the place. So after a Chinese dinner (I am sorry it is beyond my powers of description) we walked out to one of the many large villages that stud the plain. On our way we were more than ever convinced of the importance of the place as a centre, for as far as the eye could reach a wide fertile plain stretched northward.

"Our entrance caused no small stir in the village, and thus gave us a good audience in one of the main streets. By degrees some of them gained confidence, and before we left we had gained entrance into three houses to see sick folk. The sun was setting as we reached Chi Tsun, and with thankful hearts we enjoyed our evening meal in a private room that Mr. Turner had secured for our use.

"AT WORK AGAIN.

"Friday was a repetition of Thursday as far as the morning went, except that being market-day our audiences were more varied. An invitation to

visit a sick woman some two miles away gave us employment in the afternoon. We found her son waiting our arrival, and the usual curious crowd. Mr. Turner kindly offered to stay outside the gate of the house, and keep the attention of the crowd while I saw the patient. The people of the house provided a chair, and we found this division of labour very profitable to all concerned. Chinese villagers show but little consideration for the sick should a foreigner go to visit them. Three houses were thus visited, and we returned home again at sunset feeling that we had made some advance into their confidence and favour. On our way home we found some scented violets, a rare treat in this remote land!

"Saturday was another busy morning, bringing our total of patients to over three hundred. In the afternoon we retreated to Hsin Chou city, as Sunday was market day at Chi Tsun, and we wished to avoid medical work on Sundays. We had good and attentive congregations morning and afternoon at Hsin Chou—but I am forgetting. On our way in to Hsin Chou we had arranged to ride and walk alternately, as we had only one pony, but he being very troublesome I went ahead, leaving Mr. Turner to walk in alone.

"A PILGRIM.

"Having no servant with us I lighted the fires, dusted the rooms, and made a batch of bread ready for my companion, who came in about half-past five, saying that he had passed a man, evidently a wayfarer, who had fallen, fainting, just inside the north gate of the city. We at once took remedies and hastened back. Fortunately he had come to; but a basin of brandy enabled him to get as far as our house, where he gladly rested

over Sunday. We, at first, took him to be a pilgrim on his way to the celebrated Buddhist shrine at Wu Tai Shan; but he said he was trying to get north to a brother, his land in the south having been ruined by floods. One of Mr. Turner's ideas is to arrange an 'hospice' for the pilgrims, who come in large numbers from all parts of the empire to visit Wu Tai Shan. They commonly put up at a temple, but possibly a comfortable room and a basin of rice would tempt them to stay with us. As among them are some of the most earnest of the 'religious' men in the empire, and as we know we have the very thing they are groping after in vain, we surely ought to use every effort to get at them; though we, as a Mission, should reap but little of the fruit of our labour. The Chinese will never do anything for a man who falls in the street as this man did, hence our action was the more marked.

"On Monday I rode over to Chi Tsun, and had another busy morning, the afternoon being spent visiting a village. A good gallop brought me to Hsin Chou, as the gates were being closed at night. Thirty or forty miles on horseback, seeing over a hundred patients, preaching to a crowd, conversing with individuals, and visiting a village, made a good day's work.

"Tuesday morning was given to closing an agreement for a house not far from Mr. Turner's; rather small, perhaps, for the work we are looking forward to, but good enough for a beginning, and the rent is reasonable—£10 a year.

#### "RETURN HOME.

"I managed to get off about four o'clock in the afternoon, and rode some thirty miles on my way back to Tai Yuan Fu. I was desirous of visiting a patient in a village off the

main road. The case had opened the district to me, and especially the home of a family named Liu. It was to his house that I made my way a little after dark. Chains and bolts had all been fixed for the night, but as soon as they heard my voice they retrained the dogs and gave me a hearty welcome, wondering at my trusting myself out so late. I saw my patient, returned in time for supper, and after a chat with my friend Liu lay down beside him on the brick bed, requesting to be called at daybreak. In my dreams I heard his brother calling me to get up, and telling him to water my horse I sprang up and dressed, friend Liu sleeping calmly through it all. At last I roused him. He persisted it was only midnight. I assured him his brother had called me. His father heard us and urged me to sleep again. I couldn't; hadn't his brother gone to water my horse? So he tied up the dogs and we went out. Alas! I then knew I had been dreaming, for the doors were all locked and the brother fast asleep on his bed. However I made the best of it, and saddling my pony rode off into the darkness, his last words being but poor comfort: 'Take care for the wolves!' I travelled leisurely and reached home about 5.30 a.m., after an absence of ten days—ten of the happiest days I have spent in Shansi.

"Thus has the devil over-reached himself again; his opposition has advertised us; and all has turned out for the furtherance of the Gospel.

"I am hoping shortly to take up permanent work at Hsin Chou and Chi Tsun, probably also at some point N.E. of Hsin Chou, and shall hope to have more to tell then.

"Yours affectionately,

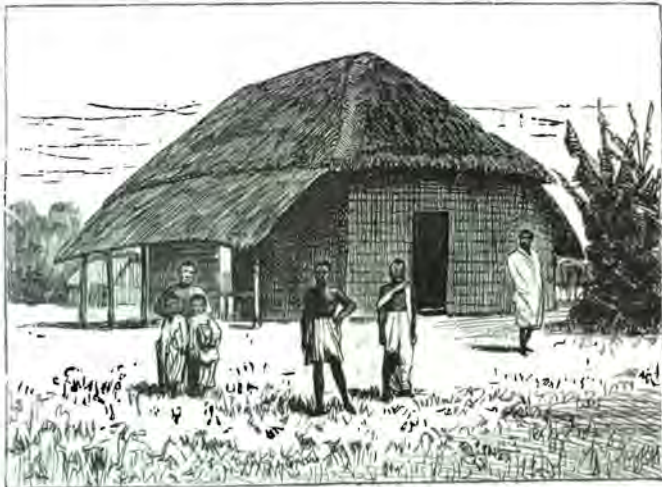
"HERBERT DIXON.

"A. H. Paynes, Esq."

## Madaripore Mission.

**M**ADARIPORE is the most recent and the most isolated of our Mission stations in India. An account of the district, with a map, appeared in the August number of the *HERALD* for 1886. The object set before us, in commencing this station, was two-fold. It was intended to relieve Barisaul of half its work among the native churches, and take the Gospel to multitudes who could never be reached from the older centre. The former purpose has been speedily realised, and the native Christians are enjoying the privileges and sharing the responsibilities of self-support as they never could before. And now most of the missionary's time and energy will be devoted to the mass of heathenism that meets him on every hand.

Though I left England in October, 1885, it was not till July of the next



MADARIPORE MISSION HOUSE.—(From a Photograph.)

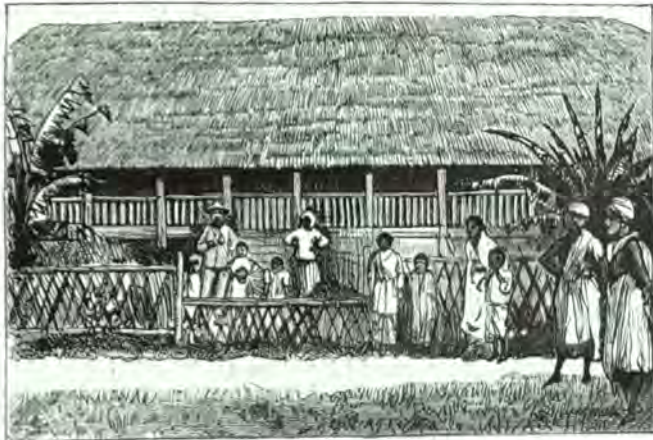
year that land was secured. All kinds of opposition had to be overcome, and it seemed almost a hopeless endeavour. Civilians look upon the people as "semi-savages," and the terrible threats hurled at us would not belie the idea. Yet God opened up a way, and in the hour of our greatest discouragement He induced a wild-looking Mohammedan to offer us a site. Though evidently an unprofitable field to himself, we at once saw that if raised a few feet building operations could be easily carried on. It is on the south bank of the Koomar, and nearly a mile from the spot where that river unites itself with the Arial Khan. This mighty stream is annually breaking away immense blocks of the high bank where the town stands, and the people are gradually being driven nearer to the missionary's house. The water seen in front of the Mission-house is not that of the Koomar, but that of a large tank

which had to be dug to supply earth for the purpose of raising the site for building as well as to preserve water for use when the river is too muddy.

The house is a thatched one with fine mat walls neatly put together. It has a verandah front and back; and it is raised four feet from the ground on strong posts. These posts had to be floated from a long distance, and then chipped into shape until nothing but the hard centre, which white



MADARIPORE MISSION HOUSE FROM THE SOUTH.—(From a Photograph.)



MADARIPORE MISSION HOUSE FROM THE NORTH.—(From a Photograph.)

ants will not touch, was left. The sandy nature of the soil makes it absolutely necessary that such posts be placed to a great depth, and most of these are as far below as above the surface. The twelve centre posts that stand at the corners of the five rooms all rest upon large round millstones, such as the women use to grind the rice. It was supposed that these would lessen the possibility of the posts sinking too far from the weight of

the roof upon them. There is only one row of rooms, opening north and south on to the verandahs, so that every breeze can find a pathway through as well as under the house. A cooler house could hardly be built; and the broad, long verandahs lessen the glare of the sun to a comfortable degree.

Until last year our services were held in the house or on the verandah. Then a chapel was built. A large part of the sum needed was given by the native Christians in the district. The picture of it shows that it is not large. But then this is "the day of small things" with us. It has often been more than crowded, and I trust that a larger one may be needed some day. There are three evangelists living and working at Madaripore with the missionary. Their houses are a little way off, and could not appear in the picture. All around us are heathen homes peeping out from among the trees. There is no dense jungle about us, but the country is open, and cultivated, and healthy. Many of the prejudices that people harboured have died out already, and all the fears that had been roused about us through false reports have been dissipated. We are welcomed everywhere, and sometimes invited to the homes of our neighbours. The "door of opportunity" is wide open. "Pray for us, that the word of the Lord may run and be glorified even as it is with you" in dear old England.

### New Illustrated Missionary Lectures.

**T**HESSE Lectures, prepared by Mr. C. Holliday, the Secretary of the Young Men's Missionary Association, have our most cordial commendation. They are admirably adapted to educate the young people of our Sunday-schools and congregations in the history and work of the Baptist Missionary Society. We would urge Secretaries of juvenile, and other auxiliaries, to make early application to Mr. Holliday for the ensuing season. Each Lecture is illustrated by over sixty of the finest lime-light dissolving views, specially painted by the best artists, and exhibited by a skilled operator.

**INDIA.**—Kettering and Dr. CAREY, The First Mission Band, The Baptist Missionary Society's Medical School, and Zenana Work of TO-DAY from Serampore to Simla, The Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions. Hinduism and Muslimism, Caste, and the Condition of Women, &c.

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

**THE CONGO.**—Moffat and Livingstone, Saker and the Cameroons, The Discovery of the Congo by Stanley, The Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, The "Plymouth" and the "PEACE," The Arthington Fire. Scenery—River and Inland, Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, The Nganga-Ngombo, School Work, the late Rev. T. J. Comber, Our Losses and Repulses, Our Progress and Prospects. The

Views for this Lecture are chiefly from original sketches and photos by Mr. Comber, and by Messrs. Bentley, Grenfall, and H. M. Stanley.

**CHINESE PICTURES.**—Two sets of these, about twenty-five in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The Scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description, chiefly from the M.S. of the Rev. H. DIXON, of Tai-yuen-fu. The charge for one evening's hire is 5s. (subscribers to the Y.M.M.A. half-price). The hirer to pay carriage from and to the Mission House.

Mr. Holliday cannot undertake to deliver his Lecture personally beyond London and the suburbs, but he will lend his Manuscript to country churches engaging the Views. Terms to London subscribers to the Y.M.M.A., £1 5s. inclusive. To others, £2 2s. In certain cases, where good reasons are sent, the Lectures will be given at a still lower fee, but as the cost of specially-painted slides and of exhibition is very heavy, the Committee earnestly appeal for fresh subscriptions.

Lanterns are not lent, but the full Manuscript of each Lecture, with the complete set of Views, can be lent to country churches and schools, on their paying carriage both ways and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or more consecutive evenings can have them at still lower rates.

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

## Recent Intelligence.

**T**HE Committee are very thankful to have secured the services of Mr. G. A. Dann, of the Pastors' College (a son of the Rev. J. Dann, of Oxford, and brother of our missionary at Allahabad), for the temporary relief of the Rev. D. Wilsner, of the Bahamas, whose serious condition of health necessitates absence for a season from his work. Mr. Dann left for Nassau on the 17th ult., *via* New York.

We very cordially give this preliminary notice of the Annual Congo Sale, to take place early in November, at Camden Road Chapel, in connection with the Camden Road Sunday School Missionary Association. Contributions of work, &c., will be gladly received by Mrs. Jonas Smith, of 26, Carleton Road, N.; Mrs. Hawker, 2, Huddleston Road, Tufnell Park, N.; and Miss Emily Pawtress, Hope Cottage, Durham Road, East Finchley, N.

## Contributions

To June 30th.

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*.

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| Do., Sunday-school ..  | 0   | 15 | 10 |
| Bermondsey, Drummond Rd. ....  | 4   | 0  | 0  |
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| Do., Little George street Sunday-sch.                                  | 5   | 5  | 0  |
| Do., Carter-street Sunday-school .....                                 | 1   | 10 | 0  |
| Bloomsbury Chapel .....  | 27  | 2  | 5  |
| Brixton Hill, New Park-road .....                                      | 5   | 10 | 7  |
| Do., Sunday-school, for <i>India</i> .....                             | 1   | 6  | 8  |
| Do., do., for <i>Congo</i> ..  | 2   | 13 | 2  |
| Brixton, Kenyon Ch. ..   | 7   | 11 | 0  |
| Do., Sunday-school ..  | 2   | 0  | 0  |
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| Camberwell, Denmark-place .....  | 14  | 11 | 9  |
| Do., Cottage Green ..  | 5   | 0  | 0  |
| Do., do., Sunday-school, for <i>Mr. Turner, China</i> .....            | 7   | 10 | 0  |
| Do., do., for <i>Congo</i> ..  | 5   | 0  | 0  |
| Do., Manson House Chapel .....   | 0   | 12 | 0  |
| Chalk Farm, Berkley-road Ch. Sunday-sch.                               | 1   | 10 | 0  |
| Charles-street, Camberwell New-road .....                              | 1   | 10 | 6  |
| Childs Hill .....  | 2   | 0  | 4  |
| Chiswick, Annandale Rd. ....   | 2   | 0  | 0  |
| Clapton, Downs Chapel  | 92  | 8  | 1  |
| Do., for <i>W &amp; O</i> .....  | 27  | 5  | 6  |
| Do., Sunday-school, for <i>N P</i> .....                               | 3   | 6  | 9  |
| Do., for <i>Debt</i> .....   | 100 | 0  | 0  |
| Crouch End, Park Ch. Sun.-sch., for <i>Congo</i>                       | 0   | 15 | 10 |
| Dalston Junction .....   | 11  | 16 | 3  |
| Deptford, Octavius-street .....  | 10  | 5  | 6  |
| East London Tabernacle .....   | 25  | 0  | 0  |
| Edmonton Sunday-sch. Do., for <i>Infanty orphanage</i> .....           | 8   | 0  | 0  |
| Enfield .....  | 5   | 7  | 3  |
| Do., Totteridge-road   | 3   | 14 | 0  |
| Hackney, Maro-street ..  | 27  | 2  | 6  |
| Do., for <i>W &amp; O</i> .....  | 3   | 17 | 6  |
| Hammermith, West End .....   | 9   | 16 | 0  |
| Do., Avenue-road ..  | 5   | 9  | 6  |
| Hampstead, Heath-st ..   | 20  | 0  | 0  |
| Do., for <i>Debt</i> .....   | 298 | 3  | 8  |
| Harington .....  | 4   | 10 | 1  |
| Harrow .....   | 3   | 0  | 0  |
| Do., for <i>N P, India</i> ..  | 2   | 5  | 1  |
| Highbury Hill .....  | 0   | 2  | 0  |
| Highgate-road Sunday-school, for support of " <i>Jas. Shouers</i> " .. | 18  | 0  | 0  |
| Honor Oak Sunday-school .....  | 4   | 4  | 0  |
| Hornsey, Campbourne Ch. ....   | 8   | 2  | 4  |
| Islington, Cross-street Do., Salters' Hall Ch. Sunday-school .....     | 4   | 9  | 0  |
| Do., do., for <i>Congo</i> ..  | 1   | 1  | 0  |
| Do., do., for <i>Central Sch., Backergunge</i>                         | 5   | 0  | 0  |
| Jaimes-street Chapel ..  | 6   | 8  | 10 |
| John-street, Bedford-row .....   | 6   | 2  | 0  |
| Kensington, Hornton-street, for <i>W &amp; O</i> ..                    | 1   | 1  | 0  |

|   |     |    |    |
|---|-----|----|----|
| Kentish Town, Ragged Sch., for <i>Debt</i> .....                                      | 0   | 8  | 10 |
| Kilburn, Canterbury-road Sunday-school, for <i>Congo</i> .....                        | 4   | 4  | 0  |
| Kingsgate-street .....  | 1   | 10 | 0  |
| Maze Pond Chapel .....  | 5   | 17 | 0  |
| Metropolitan Tabernacle .....   | 108 | 0  | 0  |
| Do., Sunday-school, for <i>Mr. Weeks, Congo</i> .....                                 | 6   | 5  | 0  |
| New Southgate .....   | 6   | 3  | 0  |
| Notting Hill, Ladbroke-grove Ch. ....   | 8   | 6  | 7  |
| Peckham, Rye-lane .....   | 19  | 10 | 8  |
| Do., Park-road Sunday-school, for support of <i>Ram Chunder Ghose, Kholonea</i> ..... | 26  | 0  | 0  |
| Do., do., for support of <i>N P, Sulieinan, Agra</i> .....                            | 12  | 0  | 0  |
| Do., Blenheim-grove Sunday-school .....   | 1   | 12 | 0  |
| Do., Public Hall .....  | 1   | 1  | 6  |
| Do., Gordon-road .....  | 2   | 5  | 0  |
| Putney, Union Ch. (moety) .....   | 16  | 16 | 2  |
| Do., Werter-road .....  | 8   | 2  | 9  |
| Regent's Park Ch. ....  | 30  | 0  | 0  |
| Do., for <i>Debt</i> .....  | 11  | 2  | 0  |
| Regent-street, Lambeth Do. Sunday-sch., per Y.M.M.A., for <i>Barisal school</i> ..... | 2   | 0  | 0  |
| Romney-street, Westminster .....  | 4   | 17 | 6  |
| Do., for support of <i>Congo boy</i> .....  | 5   | 0  | 0  |
| Rotherhithe New-road, per Y.M.M.A., for <i>Debt</i> .....                             | 2   | 3  | 0  |
| Do., do., for <i>N P</i> ..   | 0   | 11 | 10 |
| Shoreditch, Shap-street Sunday-school, per Y.M.M.A., for <i>Congo</i> ..              | 1   | 3  | 0  |
| South London Tabernacle, Sunday-school  | 2   | 11 | 0  |
| Stafford Rooms, Y.M.C.A.  | 0   | 10 | 6  |
| Stookwell .....   | 8   | 0  | 0  |
| Stoke Newington, Devonshire-square ..   | 15  | 0  | 2  |
| Do., Sunday-sch., per Y.M.M.A. ....   | 2   | 10 | 6  |
| Tottenham .....   | 3   | 0  | 4  |
| Upper Holloway .....  | 60  | 8  | 2  |
| Do., for <i>Congo</i> .....   | 0   | 10 | 0  |
| Do., Sunday-school ..   | 10  | 0  | 0  |
| Do., do., for <i>N P</i> , per Y.M.M.A. ....  | 0   | 15 | 3  |
| Vernon Chapel .....   | 18  | 10 | 0  |
| Walthamstow, Boundary-road .....  | 4   | 0  | 0  |
| Walworth-road .....   | 17  | 8  | 11 |
| Do., Sun.-sch., for <i>N P</i>  | 6   | 6  | 0  |
| Do., Horsley, Sunday-sch., per Y.M.M.A.   | 0   | 6  | 0  |
| Wandsworth, East Hill Wandsworth Common, Northcote-road .....                         | 5   | 0  | 0  |
| Westbourne-grove .....  | 24  | 10 | 8  |
| West Green .....  | 10  | 9  | 0  |
| Willesden, College Park Sunday-school .....   | 0   | 17 | 10 |
| Wood Green .....  | 5   | 0  | 10 |

BEDFORDSHIRE.

|                          |    |    |   |
|--------------------------|----|----|---|
| Luton, Park-street ..... | 12 | 10 | 0 |
| Northall .....           | 0  | 10 | 0 |
| Thurleigh .....          | 0  | 10 | 0 |

ERKSHIRE.

|                            |    |    |   |
|----------------------------|----|----|---|
| Reading, Wycliffe Ch. ..   | 18 | 13 | 9 |
| Sunningdale .....          | 1  | 4  | 0 |
| Wallingford .....          | 0  | 10 | 0 |
| Wantage .....              | 29 | 3  | 7 |
| Wokingham, for <i>Debt</i> | 1  | 2  | 0 |

BUCKINGHAMSHIRE.

|                        |    |    |   |
|------------------------|----|----|---|
| Long Crendon .....     | 3  | 4  | 0 |
| Looseley Row .....     | 1  | 17 | 1 |
| Princes Risboro' ..... | 10 | 14 | 5 |

CAMBRIDGESHIRE.

|   |    |    |   |
|---|----|----|---|
| Camb. (on account), per Mr. G. E. Foster, Treasurer ..... | 61 | 6  | 2 |
| Gamlingay .....   | 4  | 12 | 0 |
| Prickwillow, for <i>Bahamas</i> .....                     | 1  | 0  | 8 |

CHESHIRE.

|   |   |    |   |
|---|---|----|---|
| Birkenhead, Grange-lane Sunday-school ..      | 4 | 5  |   |
| Do., Jackson-street ..                        | 1 | 16 | 3 |
| Chester, Grosvenor Park Do., Sunday-school .. | 2 | 0  | 0 |
| Egremont .....                                | 5 | 0  | 0 |

CUMBERLAND.

|                |   |    |   |
|----------------|---|----|---|
| Maryport ..... | 1 | 13 | 9 |
|----------------|---|----|---|

DEVONSHIRE.

|                            |   |    |   |
|----------------------------|---|----|---|
| Exeter, South-street ..    | 2 | 15 | 1 |
| Do., Sunday-school ..      | 3 | 11 | 4 |
| Plymouth, George-street    | 5 | 0  | 0 |
| Do., for <i>Debt</i> ..... | 1 | 0  | 0 |

DURIAM.

|   |   |    |    |
|---|---|----|----|
| Consett, for <i>W &amp; O</i> .....           | 0 | 10 | 0  |
| Hartlepool Sunday-sch.                        | 0 | 12 | 0  |
| Middleton-in-Teesdale, for <i>Congo</i> ..... | 0 | 5  | 0  |
| Sunderland, Linsley-road .....                | 0 | 13 | 4  |
| Waterhouses .....                             | 3 | 1  | 0  |
| Do., for <i>N P</i> .....                     | 0 | 5  | 11 |

ESSEX.

|                                   |    |    |   |
|-----------------------------------|----|----|---|
| Braintree .....                   | 10 | 8  | 0 |
| Chadwell Heath .....              | 2  | 16 | 0 |
| Clacton-on-Sea .....              | 5  | 0  | 0 |
| Leytonstone, for <i>W &amp; O</i> | 7  | 17 | 2 |
| Thorpe-le-Soken .....             | 2  | 2  | 0 |
| Woodford Union Ch. ..             | 4  | 4  | 0 |

GLOUCESTERSHIRE.

|   |   |    |   |
|---|---|----|---|
| Chipping Campden, for <i>Debt</i> ..... | 1 | 10 | 0 |
| Lydney, for <i>Debt</i> .....           | 0 | 5  | 0 |

HAMPSHIRE:

|  |    |    |   |
|--|----|----|---|
| Bournemouth, Lansdowne Chapel .....        | 6  | 5  | 0 |
| Do., for <i>Debt</i> .....                 | 1  | 18 | 0 |
| Do., Westbourne .....                      | 4  | 0  | 0 |
| Do., do., for <i>China</i> ..              | 2  | 0  | 0 |
| Do., do., for <i>Congo</i> ..              | 4  | 0  | 0 |
| Do., do., for <i>Japan</i> ..              | 2  | 0  | 0 |
| Romsey Sunday-school                       | 1  | 10 | 0 |
| Southsea, Elm-grove, for <i>Debt</i> ..... | 14 | 5  | 8 |

**HERTFORDSHIRE.**

|                       |        |
|-----------------------|--------|
| Bushley.....          | 2 11 6 |
| Hemel Hempstead ..... | 0 10 0 |
| Sarratt.....          | 1 1 0  |
| St. Albans.....       | 10 0 0 |

**KENT.**

|  |          |
|--|----------|
| Belvedere.....   | 5 11 0   |
| Beckenham, Elm-road .....                                  | 9 4 6    |
| Bexley Heath, Trinity Chapel .....                         | 2 6 2    |
| Do., Sunday-school .....                                   | 4 4 6    |
| Birchington, for <i>N.P.</i> .....                         | 1 0 0    |
| Brockley-road .....  | 45 2 3   |
| Bromley .....  | 3 0 0    |
| Do., Union Ch. ....  | 8 18 6   |
| Do., do., for <i>N.P.</i> .....                            | 0 13 7   |
| Catford Hill .....   | 2 0 0    |
| Do., for <i>W &amp; O.</i> .....                           | 2 17 6   |
| Dartford .....   | 2 14 0   |
| Forest Hill, Sydenham Chapel .....                         | 4 0 0    |
| Do., for <i>W &amp; O.</i> .....                           | 2 16 0   |
| Greenwich, South-street .....                              | 12 8 1   |
| Lee .....  | 9 9 0    |
| Do., for <i>Congo</i> .....                                | 0 4 6    |
| Do., Sunday-school .....                                   | 1 11 6   |
| Do., per <i>Y.M.M.A.</i> , for <i>China school</i> , ..... | 1 10 0   |
| Do., Bromley-road Sunday-school .....                      | 4 15 0   |
| New Brompton.....  | 4 8 0    |
| Pembury (wolely) .....                                     | 8 3 3    |
| Rochester .....  | 0 15 0   |
| Sittingbourne .....  | 18 11 10 |
| West Malling .....   | 0 5 0    |
| Woodwich, Queen-street .....                               | 3 1 6    |
| Do., do., for <i>Barisal Sch.</i> .....                    | 6 0 0    |
| Do., Parsons Hill .....                                    | 11 8 0   |

**LANCASHIRE.**

|  |         |
|--|---------|
| Accrington.....                                    | 17 14 6 |
| Barrow-in-Furness, for <i>Debt.</i> .....          | 0 5 0   |
| Blackburn, for <i>W &amp; O</i> .....              | 2 0 0   |
| Bolton, Claremont Ch. ....                         | 4 0 0   |
| Burnley, for <i>N.P.</i> .....                     | 0 5 0   |
| Bury, Knowsley-street .....                        | 7 2 10  |
| Heaton Mersey Y.W.C., for <i>Miss Silvey</i> ..... | 1 0 0   |
| Liverpool, Myrtle-street .....                     | 05 0 0  |
| Do., for <i>Miss Dawson, Japan</i> .....           | 15 0 0  |
| Do., Richmond Ch. ....                             | 12 16 6 |
| Do., Toxteth Tabernacle .....                      | 15 0 0  |
| Do., Everton Village .....                         | 1 4 0   |
| Do., do., for <i>Debt</i> .....                    | 1 10 0  |
| Ramsbottom, for <i>Debt</i> .....                  | 0 10 0  |
| Rochdale .....                                     | 11 1 6  |
| Do., for <i>Debt</i> .....                         | 1 0 0   |
| Waterfoot Sunday-sch. ....                         | 2 9 6   |

**LEICESTERSHIRE.**

|   |        |
|---|--------|
| Lelcester, Melbourne Hall Sunday-school, for <i>Congo</i> ..... | 8 3 10 |
|---|--------|

**NORFOLK.**

|   |         |
|---|---------|
| Bacton.....                                       | 0 14 0  |
| Buxton.....                                       | 1 0 0   |
| Yynn, Stepney Chapel .....                        | 1 0 0   |
| Neatishead .....                                  | 3 1 4   |
| Norwich, Surrey-road, for <i>W &amp; O.</i> ..... | 1 13 6  |
| Stalham .....                                     | 12 18 8 |
| Yarmouth, Park Ch. ....                           | 22 9 2  |

**NORTHAMPTONSHIRE.**

|   |           |
|---|-----------|
| Aldwinkle Sunday-sch. ....                  | 0 18 0    |
| Burton Latimer, for <i>W &amp; O.</i> ..... | 1 0 0     |
| Earls Barton .....                          | 1 6 6     |
| Guldborough .....                           | 3 16 0    |
| Hackleton .....                             | 11 1 2    |
| Milton .....                                | 2 0 0     |
| Moulton and Pitsford .....                  | 10 13 11  |
| Northampton, College-street .....           | 207 10 10 |
| Do., for <i>Debt</i> .....                  | 13 0 0    |
| Ringstead .....                             | 4 15 0    |
| Roads .....                                 | 2 10 8    |
| Rushden .....                               | 26 13 0   |
| Thrapston .....                             | 26 10 8   |
| West Haddon .....                           | 4 8 0     |
| Woodford .....                              | 0 16 8    |
| Do., for <i>W &amp; O.</i> .....            | 0 5 0     |

**NOTTINGHAMSHIRE.**

|  |       |
|--|-------|
| Carlton-le-Moreland ..   | 1 0 0 |
| Nottingham, Circus-street Sunday-school, for <i>Debt</i> ..... | 0 5 0 |

**OXFORDSHIRE.**

|                  |        |
|------------------|--------|
| Caversham.....   | 0 10 0 |
| Hook Norton..... | 0 14 0 |

**SHROPSHIRE.**

|                                   |        |
|-----------------------------------|--------|
| Lords-hill Sun.-sch.....          | 0 10 0 |
| Shrewsbury, Claremont Chapel..... | 5 6 4  |

**SOMERSETSHIRE.**

|   |          |
|---|----------|
| Bristol (on account), per Mr. G. H. Leonard, treasurer .....              | 810 16 8 |
| Do., for <i>Palestine</i> .....   | 2 5 0    |
| Do., for <i>Debt</i> .....  | 2 0 0    |
| Do., United Communion Service at Cotnam-grove, for <i>W &amp; O</i> ..... | 9 1 6    |
| Do., Broadmead, for <i>W &amp; O</i> .....                                | 14 6 0   |
| Do., do., for <i>Congo boy</i> .....                                      | 3 4 8    |
| Do., Buckingham Ch., for <i>Debt</i> .....                                | 2 2 0    |
| Do., City-road, for <i>N.P.</i> .....                                     | 0 15 2   |
| Do., do., for <i>Congo boy</i> .....                                      | 5 0 0    |
| Do., do., for <i>Girl, India</i> .....                                    | 5 0 0    |
| Do., Countersill, for <i>Congo</i> .....                                  | 21 10 2  |
| Do., King-street, for <i>Mr Herbert Thomas, Delhi</i> .....               | 5 0 0    |
| Do., do., for <i>Mr Wall, Italy</i> .....                                 | 0 5 0    |
| Do., Kensington Ch., for <i>W &amp; O</i> .....                           | 2 10 0   |
| Do., Cotham-grove, for <i>Debt</i> .....                                  | 6 0 0    |
| Do., Philip-street, for <i>W &amp; O</i> .....                            | 0 15 0   |
| Do., Unity-street, for <i>Debt</i> .....                                  | 1 0 0    |
| Fivehead.....   | 0 2 0    |
| Keynsham, for <i>Debt</i> ..  | 0 1 0    |
| Taunton, Silver-street, for <i>Debt</i> .....                             | 21 0 0   |

**SUFFOLK.**

|                 |       |
|-----------------|-------|
| Eye.....        | 2 6 0 |
| Lowestoft.....  | 5 5 0 |
| Stradbroke..... | 9 1 3 |

**SURREY.**

|   |         |
|---|---------|
| Balham, Ramsden-road ..                             | 6 11 3  |
| Croydon .....                                       | 18 12 7 |
| Dorians Land .....                                  | 1 3 3   |
| Dulwich, Lordship-lane ..                           | 5 14 8  |
| Do., for <i>China</i> .....                         | 0 13 0  |
| Esher .....   | 3 7 10  |
| Do., for <i>W &amp; O.</i> .....                    | 0 10 0  |
| Horley .....  | 2 14 6  |
| New Malden .....                                    | 3 13 0  |
| Do., for <i>Congo</i> .....                         | 6 3 6   |
| Penge .....   | 10 2 9  |
| Do., for <i>W &amp; O.</i> .....                    | 6 8 6   |
| Do., Sunday-sch., per <i>Y.M.M.A.</i> .....         | 3 4 1   |
| Do., do., for <i>Congo boy</i> .....                | 1 5 0   |
| Redhill .....                                       | 0 10 0  |
| Streatham .....                                     | 0 14 6  |
| Do., for <i>Congo</i> .....                         | 0 11 0  |
| Sutton .....  | 7 5 1   |
| Thornton Heath Sunday-school .....                  | 1 15 6  |
| Upper Tooting, Trinity-road .....                   | 20 2 3  |
| Wallington .....                                    | 3 8 0   |
| West Norwood, Chatsworth-road .....                 | 19 4 2  |
| Do., for " <i>Wathen</i> " <i>Printing Press</i> .. | 12 0 0  |

**SUSSEX.**

|   |       |
|---|-------|
| Brighton, Queen-square, for <i>Debt</i> ..... | 1 2 0 |
|---|-------|

**WARWICKSHIRE.**

|                 |       |
|-----------------|-------|
| Birmingham..... | 1 2 6 |
|-----------------|-------|

**WILTSHIRE.**

|  |       |
|--|-------|
| Trowbridge, Back-st., for <i>Congo</i> ..... | 0 2 6 |
|--|-------|

**WORCESTERSHIRE.**

|                                  |       |
|----------------------------------|-------|
| Atch Lench .....                 | 2 5 0 |
| Do., for <i>W &amp; O.</i> ..... | 0 5 0 |
| Redditch.....                    | 0 2 0 |
| Do., for <i>N.P.</i> .....       | 0 4 0 |

**YORKSHIRE.**

|  |        |
|--|--------|
| Harrogate Juv., for <i>Congo</i> ..... | 4 15 4 |
| Huddersfield .....                     | 0 11 6 |
| Morley, Sunday-school ..               | 0 8 6  |
| Rotherham Sunday-sch. ....             | 3 16 9 |
| Saladine, Nook .....                   | 2 10 0 |
| Sheffield, for <i>Debt</i> .....       | 3 5 0  |

**NORTH WALES.**

**ANGLESEA.**

|                               |       |
|-------------------------------|-------|
| Amlwch, for <i>Debt</i> ..... | 0 2 6 |
|-------------------------------|-------|

**CARNARVONSHIRE.**

|   |       |
|---|-------|
| Llandudno, Eng. Ch., for <i>Congo</i> ..... | 1 1 0 |
|---|-------|

**DENBIGHSHIRE.**

|                       |        |
|-----------------------|--------|
| Brymbo, Welsh Ch..... | 3 19 0 |
|-----------------------|--------|

**SOUTH WALES.**  
**CARDIGANSHIRE.**

Aberystwith, for *Debt* 0 5 6

**GLAMORGANSHIRE.**

Aberdare, Cwmmamal, Zion 12 14 0  
Cardiff, Ebenezer, Pearl-street 0 10 0  
Clydach Vale, Calvary 1 3 8  
Dowlais, Hebron 0 19 0  
Gowerton, Bethany 1 2 9  
Glycorwg, for *Africa* 2 10 1  
Lisvane, for *N P* 2 2 0  
Loughor, Penuel 2 2 3  
Maesteg, Bethal 1 13 0  
Merthyr Tydvil, High-street 4 11 8  
Do, do, Sunday-sch. 4 4 0  
Do, Morlais Ch. Sunday-school 2 0 0  
Do, Enon 1 1 5  
Penydarren, Elin 3 7 0  
Pontygarth, Sun.-sch. 0 10 0  
Porth, Eng. Ch. 5 16 1  
Swansea, Brynhyfryd 3 12 16  
Do, do, for *N P* 1 18 5  
Ton Pentre 0 3 0  
Trealaw, Bethlehem 1 5 0  
Treharris, Brynhyfryd 1 2 8  
Treocky, Horeb 1 11 3  
Tynewydd, Bethlehem 2 11 6  
Wauanrydd, for *Debt* 0 2 6  
Ynyslywyd 12 5 8

**MONMOUTHSHIRE.**

Abergavenny, Priory Sun.-sch., for *Congo* 0 16 9  
Aberthillery 2 13 4  
Fonthr, Slon 7 15 0  
Do, for *W & O* 1 0 0

Rhymney, Jerusalem.. 4 1 3  
Do., for *N P* 1 11 3

**PEMBROKESHIRE.**

Cilfowry and Ramoth.. 4 5 5  
Haverfordwest, Salem 4 5 3  
Maenclochog, Horeb.. 2 14 0  
Do., Smyrna 3 10 6  
Tenby, (2 yrs.) 7 1 6

**RADNORSHIRE.**

Prestelgn Sunday-sch. 1 9 6  
Veilndre 2 1 0

**SCOTLAND.**

Aberdeen, Academy-st. 0 10 0  
Do., George-street Sunday-school, for *Congo* 2 0 0  
Edinburgh, Bristol-place 52 6 2  
Do, for *T* 10 6 11  
Do, Charlotte Ch. 0 1 11  
Galashels, Victoria-st. 5 15 3  
Do, for *W & O* 0 18 10  
Glasgow, Adelaide-place 14 8 0  
Do, John-street 9 10 0  
Do, Froderlok-street 9 11 4  
Do, do, Sunday-sch. 3 10 2  
Greenock 1 0 0  
Hamilton, for *Debt* 0 16 0  
Leith, for *W & O* 0 17 6  
Lochee 4 0 0  
Lochgilthead, for *Congo* 1 0 0  
Scarfakerry 1 10 0

**IRELAND.**

Banbrido 2 9 6  
Belfast, Great Victoria-road 8 4 0  
Carrickfergus 2 10 0

Tandragee 3 2 0  
Tubbermore 3 10 0

**FOREIGN.**

**AMERICA.**

**CANADA.**

Hamilton, Miss Talbot 0 10 6  
Quebec, Mrs. Marsh, for *Debt* 2 2 0  
Toronto, Mr. Eyre C. Sadleir 10 5 4

**AUSTRALIA.**

Auckland, N.Z., Mr. Jno. Smith 2 0 0  
Tasmania, Launceston, Mr. Davis Kerr, for *Congo* 0 10 0  
Do, for *India* 0 10 0  
Do, for *China* 0 10 0  
Do, for *W & O* 0 9 0

**EUROPE.**

**GERMANY.**

Memel, Rev. Otto Koenig, for *Congo* 0 10 0  
Wurtemberg, Mr. E. Millard 0 10 6

**INDIA.**

**SERAMPORE.**

Rev. T. R. Edwards 10 0 0

**WEST INDIES.**

**TRINIDAD.**

Port of Spain, for *Congo* 10 0 0

**SPECIAL CONTRIBUTIONS FOR CHINA FAMINE FUND.**

A Domestic Servant 0 10 0  
A Friend 0 10 0  
A Friend 1 0 0  
A Friend 2 2 0  
A Friend, Derby 10 0 0  
A Friend, by Miss Preedy 0 10 0  
A Mite 0 10 0  
A Poor Woman 1 0 0  
Atkinson, Master 0 10 0  
Anon 1 10 0  
Anon 0 10 0  
A. H. 1 0 0  
Austin, Mr. S. A. 1 1 0  
Archard, Mr. A. 5 0 0  
Anonymous 0 16 0  
A True Sympathizer 10 0 0  
Blinnington, Mr. F. T. 1 1 0  
Blake, Miss A. C. 0 10 0  
Barden, Mrs. 0 10 0  
Barran, Mr. J., M.P. 10 0 0  
Barran, Mrs. Jno., Jun. 2 0 0  
Baillie, Rev. J. and Mrs. 1 10 0  
Batten, Miss M. J. 0 10 0  
Birdie 0 10 0  
Bright, Mr. and Mrs. 1 12 6  
Barker, Miss H. 0 10 0  
Billing, Mr. J. 1 0 0  
Brock, Rev. W., and Family 2 10 0  
Brooke, Mrs. 2 0 0  
Claughton, Mr. S. 0 10 0  
Cooke, Rev. T. E. C. 1 0 0  
Courtier, Mr. C. L. 1 0 0  
Cornford, Mr. J. E. 1 0 0

Colman, Rev. R. 1 0 0  
Dawbarn, Mrs. 3 0 0  
Dawbarn, Miss 2 2 0  
Donor 0 10 0  
Engall, Mrs. 0 10 0  
Evans, Mr. J. L. 10 0 0  
E. A. P. B. 0 10 0  
E. S. 0 15 0  
Ebenezer, L. D. 1 0 0  
E. E. C., Reading 2 0 0  
Fleming, Miss 0 15 0  
F. H. and M. P. 0 12 0  
Goodman, B., Esq. 2 2 0  
Guy, Miss 5 0 0  
Gristwood, Mr. F. 1 1 0  
George, Mrs. 0 10 0  
Griffiths, Rev. W. 0 10 0  
Gray, Misses M. A. & E. 1 0 0  
Harper, Mr. W. 1 0 0  
His Steward 10 0 0  
H. T., Sutton 0 11 0  
H. N. 1 0 0  
Hodge, Mr. W. B. 5 0 0  
Hudson, Mr. A. 0 10 0  
"Ignotus" 5 0 0  
Jackson, Mr. J. W. 0 10 0  
J. A. C. 0 10 0  
Johnson, Rev. J. 1 11 6  
Jenkins, Mr. J. 5 0 0  
Jupp, Miss S. H. 0 10 0  
J. S., Clifton 0 10 0  
Kendig, Rev. O. 0 15 0  
Klts, Miss H. 0 15 0  
Kulight, Miss M. A. 2 0 0  
L. K. D. 1 0 0  
Lawson, Mr. J. 3 10 0

"Lent, but returned" 0 10 0  
Laybourne, Mr. S. J. 0 10 0  
Lows, Mr. W. 1 0 0  
Lees, E. A. and R. 1 1 0  
Millen, Mr. H. E. 0 10 0  
Marnham, Mr. H. 5 5 0  
Mayell, Mrs., and Sons 1 2 0  
M. H. M., Swansea 2 0 0  
Morgan, Mr. T. J. 1 0 0  
May, Mr. E. M. 3 0 0  
Mottorhead, Mr. J. 0 10 0  
Mannington, Mr. J. 3 0 0  
Marnham, Mr. H. 5 0 0  
Mitchell, Miss A. 2 0 0  
N. E. W., Newport 1 0 0  
Overton, Mr. J. 0 10 0  
"One who would spend," &c. 5 0 0  
Oxley, Mrs. 1 5 0  
Pharmacology 2 0 0  
Powell, Miss 1 0 0  
P. C. E. 5 0 0  
Pike, Misses 4 0 0  
P. O. O. 0 10 0  
"Peace," Cheddar 0 10 0  
Peete, Mrs., and Family 2 0 0  
Q. 2 0 0  
Readers of the *Christian World* 8 3 11  
R. D. P. 0 10 0  
Riley, Mrs. 2 0 0  
R. H. 0 10 0  
Skinner, Mr. J. 0 10 0  
Spurr, Mrs. 2 0 0  
Sheasby, Mr. D. 1 1 0  
Smith, Mr. J. 5 0 0

|                         |        |                          |                         |
|-------------------------|--------|--------------------------|-------------------------|
| S. B.                   | 0 10   | Bristol, Highbury Con-   | Newcastle, Westgate-    |
| Spear, Mr. F. W.        | 2 0 0  | gregational Church.      | road                    |
| Seymour, Mrs.           | 2 0 0  | Boston                   | Newbury                 |
| Sympathy                | 1 0 0  | Blaenavon                | Newport, Charles-street |
| S. B., Cornwall         | 0 10 0 | Bradford-on-Avon         | Sunday-school           |
| Smith, Mrs. H.          | 0 10 0 | Bargoed                  | Old Cunnock             |
| T. H. D.                | 2 10 0 | Bilston                  | Oakham                  |
| Tucker, Mrs. E.         | 1 0 0  | Burton Latimer           | Penyparc                |
| Taylor, Mr. H.          | 1 0 0  | Cardiff Tabernacle       | Pandyrcapel             |
| Thomas, Mr. D.          | 1 0 0  | Carmarvon, Caersalem     | Plymouth, George-st.    |
| Tucker, Mrs., & Friend  | 0 12 0 | Canton, Cardiff          | Pembroke                |
| Thornley, Mrs., Clevel- |        | Clipstone                | Peterchurch             |
| don                     | 2 0 0  | Colchester               | Portsea, Kent-street    |
| Talbot, Mr. G. W.       | 2 0 0  | Chepstow                 | Plymouth                |
| Three Friends           | 0 15 0 | Claycross                | Romsey                  |
| Williams, Mr. T.        | 0 12 0 | Chiswick                 | Reading, King's-road    |
| Watkins, Mr. J.         | 0 10 0 | Cambuslang               | Rhydwynd                |
| Windmill, Mrs. H.       | 0 10 0 | Cheltenham               | Stow-on-the-Wold        |
| Williams, Mr. R.        | 0 10 0 | Chearsley                | Sheffield, Townhead-st. |
| Williams, Mr. J. E.     | 5 0 0  | Caversham                | Sheffield, Attercliffe  |
| Under 10s.              | 15 4 6 | Clipstone                | Stockton                |
|                         |        | Chipperfield             | St. Austell             |
|                         |        | Cheltenham               | St. Albans              |
|                         |        | Catford Hill             | Sutton-In-Craren        |
|                         |        | Chester                  | Sittingbourne           |
|                         |        | Dalkeith                 | Swansea, Mount          |
|                         |        | Deal                     | Pleasant                |
|                         |        | Dowlais                  | Shortwood               |
|                         |        | Dowlais, Hebron          | Salisbury               |
|                         |        | Dover                    | Stirling                |
|                         |        | Fleet                    | Sunderland              |
|                         |        | Frome, Badcox-lane       | Tydyynshon              |
|                         |        | Guildford                | Tafarnaubach            |
|                         |        | Guernsey                 | Tonnes                  |
|                         |        | Galashiele, Stirling-st. | Totnes                  |
|                         |        | Glasgow, Adelaide-place  | Talwain                 |
|                         |        | Glasgow, Hillhead        | Wellington              |
|                         |        | Glasgow, Frederick-st.   | Waford (addl.)          |
|                         |        | Great Leighs             | Winchcombe              |
|                         |        | Gloucester               | Whitebrook              |
|                         |        | Great Leighs             | Westbury, Penknep       |
|                         |        | High Wycombe             | Wallington              |
|                         |        | Hunster                  | West Bromwich           |
|                         |        | Hawick                   | Yeovil                  |
|                         |        | Harefield                |                         |
|                         |        | Ipswich, Stoke-green     |                         |
|                         |        | Kings Langley            |                         |
|                         |        | Rhnington                |                         |
|                         |        | Keynsham                 |                         |
|                         |        | Kirkealdy                |                         |
|                         |        | Lee                      |                         |
|                         |        | Leicester                |                         |
|                         |        | Leeds                    |                         |
|                         |        | Lynnington               |                         |
|                         |        | Llanvihangel             |                         |
|                         |        | Llanelly, Greenfield     |                         |
|                         |        | Leeds, Blenheim Ch.      |                         |
|                         |        | Liverpool, Toxteth       |                         |
|                         |        | Tabernacle               |                         |
|                         |        | Llanelly, Calvary        |                         |
|                         |        | Leeds, South Parade      |                         |
|                         |        | Leeds, Beeston-hill      |                         |
|                         |        | Leeds, Woodhouse Carr    |                         |
|                         |        | Liverpool                |                         |
|                         |        | Longhope                 |                         |
|                         |        | Maldenhead               |                         |
|                         |        | Markyate St.             |                         |
|                         |        | Marcham                  |                         |
|                         |        | Mountain Ash, Rhos       |                         |
|                         |        | Newport, Stow-hill       |                         |

LONDON AND VICINITY.

|                         |        |
|-------------------------|--------|
| Brixton                 | 2 13 2 |
| Brockley-road Sun.-sch. | 5 2 0  |
| Hampstead (addl.)       | 0 5 6  |
| Highgate-road           | 4 11 0 |
| Hornsey, Camps-         |        |
| bourne-park             | 0 17 0 |
| Hounslow                | 0 11 0 |
| Islington, Cross-street | 1 18 0 |
| John-street             | 2 10 0 |
| Kenyon Ch., Brixton     | 6 7 3  |
| Kingsgate-street        | 3 5 0  |
| Tottenham (addl.)       | 0 2 0  |
| Westbourne Park         | 1 0 0  |
| Woodberry Down          | 20 4 0 |
| Y.W.C.A., Holloway-rd.  | 1 5 0  |

COUNTRY CHURCHES.

|                        |        |
|------------------------|--------|
| Andover                | 0 15 0 |
| Aberwmboye             | 0 6 4  |
| Aberystwith, Welsh Ch. | 2 0 0  |
| Aberdare               | 5 0 0  |
| Abergavenny, Frog-     |        |
| more-street            | 1 8 6  |
| Avening                | 0 2 0  |
| Amlwch                 | 0 2 6  |
| Bilston                | 2 1 6  |
| Bartou                 | 0 11 0 |
| Bourton-on-Water       | 0 6 0  |
| Broughton              | 0 15 0 |
| Brymbo                 | 0 2 0  |
| Birmingham             | 23 4 6 |
| Birmingham             | 1 0 0  |
| Birmingham, Graham-    |        |
| street                 | 0 13 0 |
| Birmingham, Small      |        |
| Heath                  | 0 13 0 |
| Burford                | 2 0 0  |
| Belford                | 0 5 0  |
| Boxmoor                | 2 3 6  |
| Brighton, Queen-st.    | 0 15 0 |
| Bridlington            | 0 2 8  |
| Bristol                | 2 5 0  |
| Bristol, Totterdown    | 3 0 0  |

|                       |          |
|-----------------------|----------|
| Harefield             | 1 5 0    |
| Ipawich, Stoke-green  | 0 10 0   |
| Kings Langley         | 0 4 3    |
| Rhnington             | 0 15 0   |
| Keynsham              | 0 10 6   |
| Kirkealdy             | 0 15 0   |
| Lee                   | 2 10 0   |
| Leicester             | 0 2 6    |
| Leeds                 | 35 7 0   |
| Lynnington            | 1 15 3   |
| Llanvihangel          | 0 10 0   |
| Llanelly, Greenfield  | 0 14 7   |
| Leeds, Blenheim Ch.   | 2 0 0    |
| Liverpool, Toxteth    |          |
| Tabernacle            | 1 17 0   |
| Llanelly, Calvary     | 2 2 0    |
| Leeds, South Parade   | 10 13 10 |
| Leeds, Beeston-hill   | 1 1 1    |
| Leeds, Woodhouse Carr | 6 0 0    |
| Liverpool             | 0 2 0    |
| Longhope              | 0 3 0    |
| Maldenhead            | 1 13 3   |
| Markyate St.          | 0 5 1    |
| Marcham               | 0 3 6    |
| Mountain Ash, Rhos    | 2 0 0    |
| Newport, Stow-hill    | 2 0 0    |

|                         |         |
|-------------------------|---------|
| Newcastle, Westgate-    | 5 14 7  |
| road                    | 2 3 0   |
| Newbury                 |         |
| Newport, Charles-street |         |
| Sunday-school           | 0 7 0   |
| Old Cunnock             | 1 4 0   |
| Oakham                  | 0 14 0  |
| Penyparc                | 2 0 0   |
| Pandyrcapel             | 1 10 0  |
| Plymouth, George-st.    | 12 11 3 |
| Pembroke                | 0 5 0   |
| Peterchurch             | 1 15 0  |
| Portsea, Kent-street    | 4 14 7  |
| Plymouth                | 0 5 0   |
| Romsey                  | 1 5 0   |
| Reading, King's-road    | 16 11 5 |
| Rhydwynd                | 0 10 3  |
| Stow-on-the-Wold        | 10 19 6 |
| Sheffield, Townhead-st. | 10 15 0 |
| Sheffield, Attercliffe  | 0 6 0   |
| Stockton                | 0 17 0  |
| St. Austell             | 1 0 7   |
| St. Albans              | 2 17 6  |
| Sutton-In-Craren        | 13 13 2 |
| Sittingbourne           | 0 15 6  |
| Swansea, Mount          |         |
| Pleasant                | 5 0 0   |
| Shortwood               | 0 4 6   |
| Salisbury               | 0 5 0   |
| Stirling                | 5 0 0   |
| Sunderland              | 1 5 0   |
| Tydyynshon              | 0 5 0   |
| Tafarnaubach            | 0 10 0  |
| Tonnes                  | 0 13 6  |
| Talwain                 | 0 3 0   |
| Wellington              | 0 2 7   |
| Waford (addl.)          | 0 5 0   |
| Winchcombe              | 0 15 0  |
| Whitebrook              | 0 7 3   |
| Westbury, Penknep       | 0 13 0  |
| Wallington              | 0 7 6   |
| West Bromwich           | 0 2 6   |
| Yeovil                  | 6 18 2  |

FOREIGN.

|                           |         |
|---------------------------|---------|
| Copenhagen                | 0 12 1  |
| Holland, per Rev. H. Z.   |         |
| Kloekers, Nieuwo          |         |
| Pekela                    | 65 17 4 |
| Memel                     | 0 15 0  |
| India, per Rev. G. Kerry- |         |
| A Friend                  | 1 0 0   |
| A Friend, per Rev. W.     |         |
| Carey                     | 1 0 0   |
| A Friend, per Rev. A.     |         |
| C. Stelutz                | 1 0 0   |
| Anderson, Rev. J. H.      | 1 0 0   |
| Arnold, Miss              | 0 10 0  |
| Blon, Rev. R.             | 1 0 0   |
| Ellison, Rev. J.          | 1 0 0   |
| Havelock Ch., Agra,       |         |
| for Rev. S. Couling       | 6 6 0   |
| Jordan, Rev. C.           | 0 10 0  |
| Kerry, Rev. G.            | 1 0 0   |
| Pappin, Miss (Calcutta)   | 1 0 0   |
| Price, Rev. J.            | 2 10 0  |
| Ronic                     | 1 0 0   |
| Serampore                 | 8 6 0   |

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