

SWAIN, 25

THE NATIVE CHIEF OF ETOTO, CONGO.—(From a Photograph.)

[OCTOBER 1, 1889.]

# THE MISSIONARY HERALD

OF THE

**Baptist Missionary Society.**

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1889.

**AUTUMNAL MISSIONARY SERVICES.**

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**T**HE following are the arrangements for the Birmingham Autumnal Missionary Meetings. 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.

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**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 the Honorary Secretary.

## 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. J. LAWSON FORFEITT, F.R.G.S., W. F. WILKINSON, and R. GLENNIE, designate to the Congo; and Messrs. T. W. NOBLEDDGE, G. W. BEVAN, and W. DAVIES, designate to India.

## VALEDICTORY MISSIONARY ADDRESS

BY THE

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

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

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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.

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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. BARNETT, of India, and J. LAWSON FORFEITT, F.R.G.S., 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. F. 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 EWING, 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.

## Tidings from the Congo.

A LETTER FROM MR. HOLMAN BENTLEY.

MR. BENTLEY, writing from Wathen Station, reports as follows:—

“MY DEAR MR. BAYNES,—I have just returned from LOVO, a town about twenty-five miles E.S.E. of the station. It has been visited several times before by Messrs. T. J. and P. Comber and by Mr. Cameron. I went by a new road a little north of theirs, and had several very interesting talks with the people. It is a well-peopled district, towns in all directions.

“We have an immense amount of work to do to reach all these folk. Everywhere I was heartily received. Many of the people had been to the station at one time or another. They do indeed need the Gospel; for, although they received me kindly enough, they are most terribly disorganised, quarrelsome, and rowdy among themselves. War palavers everywhere.

Every township at war with its neighbours all round. Just now they cannot fight, for the tall, rank jungle makes fighting too difficult and dangerous; so everyone waits until the dry season, when the grass will be burnt and battles can be fought on the bare hills with little risk to life and limb—ideal battlefields on which one can run away without physical difficulty or danger. Meanwhile they sit in their towns and catch any stray enemy who may venture upon the roads; selling their captives at once to the people of some other town, who might, perhaps, be induced to sell again to his friends at a big profit. Often spots were pointed out, 'That is where we fight with the — people. We on the open ground and they in that wood. The women stand on that ridge there and supply the thirsty warriors with calabashes of water.' 'Yes, we fight with the — too, and sometimes with the upper part of our township; but, if we fight with them, we get to like each other again, but the other towns always war.'

"They will tell you heart-rending stories of villanies and unbearable wrongs perpetrated by the enemies. Half-an-hour later you have passed on to the towns of the said villains, and are pleasantly chatting with them. You venture to suggest that they ought to stop this reckless fighting, and make peace with the other town, and behave decently to them. They will at once pour out such a story of long-continued rascality that you do not wonder at resentment and violence.

"So it is; the whole country is torn with dissension, violence, wrong, cruelty, rascality, villany, superstition, murder, and everything that is wrong. Our guide dared not to take us on the road by which my

colleagues had travelled, for he had recently stabbed a man on a market, and he dared not pass that town even with us. We did not care for a scene, so went the way he wished.

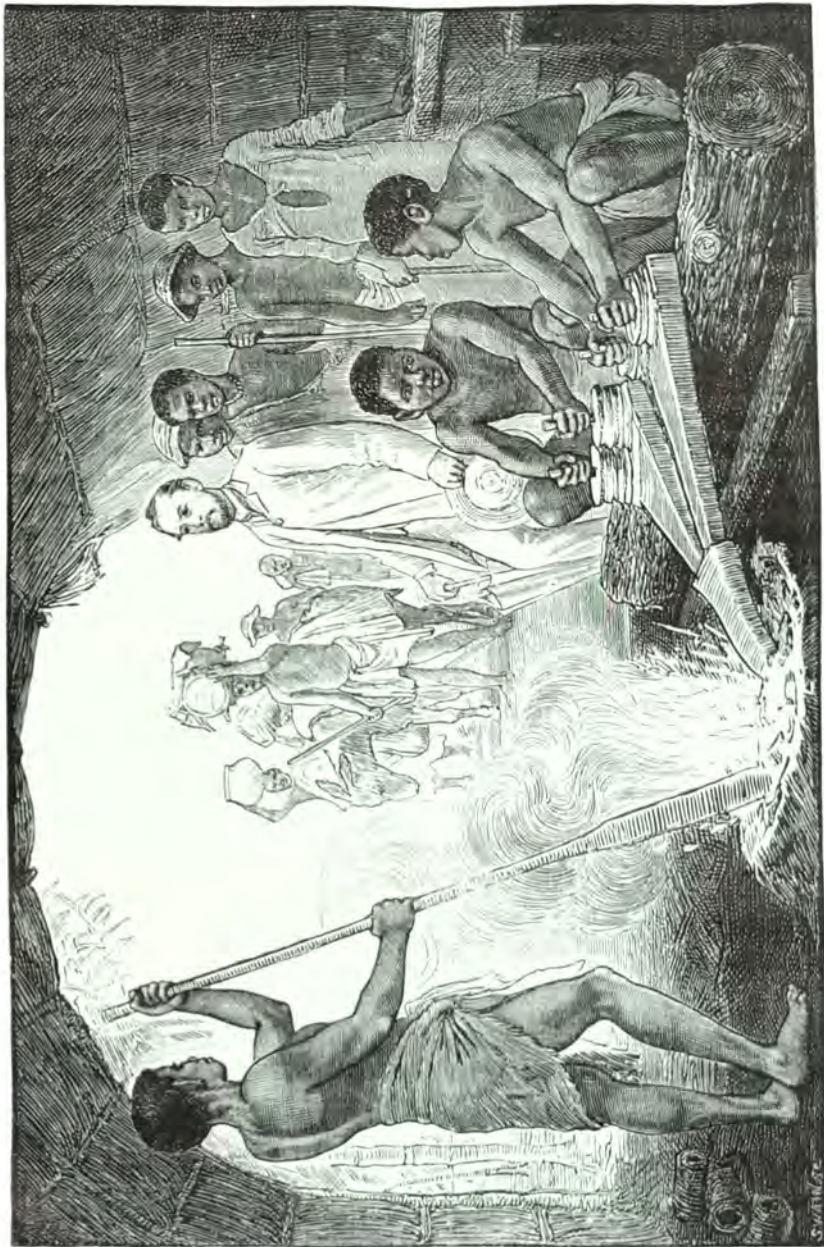
"Lovo is a large township in a very populous district. The people would like us to have a 'town house' in the town, so that we might visit them when we liked, and as long as we liked, and hold services and school. I told them that there were many towns which would like us to do the same, and that when Mr. Percy Comber and Mr. Cameron were back we should hope to do so. I would bring my wife over for a week or so. So they are looking forward to it. It is a very common thing for natives to have a 'town house' in the chief town, and a 'country seat' in their own village. They want us to do the same. No big, expensive sub-station, but a convenient grass-house for school and service, and a bedroom at the end. This in many towns, and visits paid as often as possible, and the towns round. This might be extended indefinitely, when earnest native teachers can be sent out by the church here.

"It should be supported by the native churches, not by the Mission funds. Our own expenses by Mission, but the rest by the church members themselves. Not one such place, but many, and in all directions.

"It is interesting to note that at Lovo, and on beyond to Nsundi, the dialect is much more like the pure Kongo of San Salvador. Nlemvo says that the women speak almost exactly the same as those at his home near San Salvador.

"I was trying to speak as nearly as possible in Wathen style, but was frequently corrected, until I found out the change. The women are the





IRON ORE SMELTING IN CONGO.—(From a drawing by Mr. Bentley.)

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heart of a people, and their language is the language of a country. The men travel much, and adapt themselves to their listeners.

"This singular oneness of dialect is due to the fact that Mbanza Nsundi, just beyond Lovo, was the capital of the whole province, and the residence of the Lieutenant-governors sent by the old kings of Congo.

"Many customs, homage, &c., are identical, and show what an influence the kings had there. All the country round Wathen did homage and paid tribute to Nensundi of Nsundi, until about sixty years ago. Since then the country has fallen into this wretchedly disorganised condition. Of course, it will take the State a very long time to reorganise and repress violence; it could not be expected so early of them. They have enough to do at their own centres as yet. Patience, patience, patience, is the watchword of Africa.

"I was much interested in seeing the smelting of iron actually in process; it was the first time that I have seen it. The ore is quarried from a chasm I passed on the road. I heard the panting of the native bellows and turned aside to see. In a house having both ends open, there was a hole in

the ground, 2 ft. deep, 2 ft. 6 in. in diameter. A clay tue (I believe it is called) carried the blast of two pair of bellows to the bottom of the hole, in which was a mixture of charcoal and ore. Every now and then this was stirred with a wooden paddle, and when the iron was smelted a stick was thrust into the mass, and twisted round until a lump stuck to it about five inches in diameter. In this form it was sold to the hoe forgers.

"Rain, mud, and swollen rivers made the journey very wearisome, dangerous, and difficult. I shall not go out again during this last month of the rainy season. Every brook is in flood. It took me four days to do twenty-eight miles. I had to wait twenty-two hours to pass one river, and then cross it at great risk. In a fortnight all the rain will be over, and I am going down country to meet my wife, Messrs. Comber and Cameron, and whoever else comes with them, and to try to arrange some important matters with the Governor of the State.

"With kindest regards, yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

## Work in East Bengal.

THE Rev. Alfred Teichmann writes from Burrisal:—

"MY DEAR MR. BAYNES,—As Mr. John Kerry had been out a good deal in the boat during these last months, and is contemplating another tour in company with Mr. Rouse, I asked him to lend me his boat for a fortnight, so that I might have a little change, and take also my wife into the Burrisal district. Mr. Kerry kindly agreed, and so we started in a small

boat for a preaching tour. In order that my wife might have some companion, Mrs. Anderson kindly permitted one of the Bible-women, by name Rongo, to accompany us, and Brother Prem Anondo, late of Comillah, came to help me.

"The boat was for five persons, including our little son; by no means too large; still we all had made up our

minds to put up with whatever might come, and got on, therefore, pretty well. My wife, our son, and Rongo slept in the second room; Prem Anondo and myself occupied the floor of the front cabin. We left Burrisal about one o'clock p.m., and reached Kumarkhalee just in time to preach to the assembled crowd at the Hât.

"Although we knew this place as a rather rowdy place, still we thought a passing word might do no harm, and so landed. When we had preached, and on returning to the boat counted 20 pice for Scripture portions sold, we were greatly cheered, and took this as a good omen for the rest of our journey.

"From here we went on to Talokhatee where we spent Sunday, and a happy Sunday it was.

#### "SUNDAY SERVICES.

"We first went through some of the streets to find out a suitable place for preaching; and as some people asked us for books, we sold several copies of Scripture portions, and thereby soon gathered a crowd around us. Amongst these people were some well-to-do babus, who asked us to occupy a place before their house, which we did; and so from a nice cemented staircase we preached for over an hour to an attentively listening crowd. As there was also bazar that day, we went a little further on, and took our stand amongst the fish sellers, and preached for another hour to a rather different congregation. By this time the sun had got hot, so we went back to the boat, and after breakfast had worship with our Christian boatmen. This being over, we noticed a number of people on shore, who had been attracted by the singing of the last hymn; so we gave them some more hymns, and over and above some Gospel instruction.

"In the evening we went again to the bazar, and preached to a good number of men and youths. These latter tried to begin arguing. This we avoided, however, as no good can come from it in the bazar.

The next morning we went on to a place called Tarbasa. We arrived there about two o'clock, and in order to make up for lost time by travelling, we went at once on shore.

"Having been told that there was a school near, in the house of a rich zemindar, we asked a lad to take us there, and were glad that within about five minutes after our arrival about forty men, youths, boys, and girls were listening to our message, as generally we started with a hymn, because it both attracts the people and supplies a good topic to speak about.

"The people listened very well I should think for about two hours, and had it not been for an examination which was to take place next day, we could have stayed on much longer.

"Several young men followed us to the boat; and as there was not sufficient room to accommodate them inside, we spread a mat on the shore, and had a kind of religious conversation.

#### "WORDS TO TOUCH THE HEART.

"Next morning we pushed our boat to the other side of the khal, to visit the people who lived only a stone's throw off the shore. Mrs. Teichmann and her helper took one house, speaking to the women, and sending the men to us, whilst we went to another, and sending the women to them. We were, however, not successful in the first two houses; for in the one they were threshing out rice, and in the other they were busy with preparations for a burial; in neither of them the people were willing to give us a

hearing. So we went over the stubble fields to a place called Boulkanth, about one and a half mile off. We were gladly received here by the schoolmaster, who stopped his work for the time being, and listened with the rest attentively to the Gospel of the Lord Jesus. He made, also, nearly every boy buy a Gospel and four copies of the 'Child's Friend,' for which each had to pay two pice. Amongst those present was a young man from a neighbouring place, called 'Kowaree'; and when we left he went with us, and meeting a friend in the way, we overheard the conversation of the two. He told his friend that we had been speaking in the school '*words which touched the heart.*' As neither of them had any money with them to buy a Gospel, we gave each a number of Gospel tracts, and trust that the Spirit of God may so mightily touch their hearts whilst reading them, so that they may find in Christ their life and their all.

"After twelve o'clock we pushed the boat back again to the other side of the khal, and went with the help of a young man into the interior of Tarbasa village. This young man had put forward some peculiar ideas the evening before, inasmuch as he said that there was no sin in stealing, as we were all God's children and everything belonged to God. Of course we did not find it difficult to give him an answer to his question; and whether it was because our answer had satisfied him or some other reason, he rendered us all the afternoon many little kindnesses. He took us to some wealthy babu's house, and although we arrived there at a time when Bengalis generally rest or sleep, he asked the people to give us an entrance into their compound, and after-

wards called some more men from adjacent homesteads.

#### "VILLAGE WORK.

"We sang and spoke and read to them from the Scriptures, and when we left sold to them some Scriptures and some pictures. Money was evidently scarce here, for one babu who wanted to take books to the worth of three pice brought them back to us, after about ten minutes, because he could not get any pice anywhere. Not far from Tarbasa is a village called Kirtibasa, at which we should have stopped had there not been kalipuja, and in connection with it dancing and theatrical performances. At such times the people will not listen to anything but bad things, so we passed this village and landed at a place called Miriakhatee. This was a very peculiar place, for every homestead was out off from other houses by some small khal of water or black mud.

"Not being able to get on with our boots and socks we discarded them for the time, being as obstacles to the Gospel, and visited several houses barefooted. In two places they received us very gladly; in a third, however, where they made the tubes for the hookhas, they would not even show us the commonest hospitality shown to strangers. Of course we were not willing to force our religion upon them; still we told them that some day they would remember that they had rejected an opportunity of hearing about a Saviour whom to reject here meant rejection in heaven.

"On the same side of the khal, a little further along, there lies a place called Pajiprohoripara, to which we went next.

"Some men bathing just there in the khal promised to gather as many men as possible in the school-house,

which was lying between this and the last village we had visited. We started off therefore, about two p.m., in company with about six men and several lads, for the above school-house. The beating of a large drum, which serves in many places as bell, called soon the people together; and after examining the school children in some of their books, we taught schoolmaster, children, and parents, all alike, of that wisdom the beginning of which is the fear of the Lord.

#### "OUR HEARERS.

"Amongst those who listened was a man who, either from self-deception or wickedness, boldly stated, and tenaciously clung to it, that he had never sinned. We felt sorry for the man, and told him that if contrary to God's own statement he was one amongst the millions who was good and righteous, then he did not need Jesus Christ, for He came to seek and save that which was lost.

"We presented the schoolmaster with a copy of the four Gospels and the Acts, which the Bible Society had printed specially for free distribution amongst all schoolmasters. We told the teacher to let also others profit from this book, and hope he will do so.

"The next place we stayed at was Bowkattee, where we preached first to a rather changing crowd, then we went into the village to visit the people in their houses; but strange to say most of the houses were empty, as the men had gone to another place to join a *nogorkirton* in honour of Hori, a Hindu incarnation.

"We returned to our boat about eleven o'clock, and as there was a place not far away we went on immediately, and reached Nobogram a little time after we had finished our breakfast.

The arrival of our boat attracted soon a number of children, and as the women of these places do not see a lady often in their lifetime, several came to the boat to look at this new stranger. Our boat was near a cluster of houses in which potters lived, so we got on shore and sat down in one of their sheds in which they turned their pots.

"Amongst the men present there was also a Brahmin priest, who, by putting on airs and sneering at what we had to say, endeavoured to influence the others. This man had really nothing to say for himself, he had not even read his own shastras, and yet the fact of his being a Brahmin and wearing the sacred thread was sufficient to keep the people in awe of him.

"It is a pity to see people on the one side so wicked as these priests, and on the other so weak, superstitious, and stupid, as those who entrust their soul's welfare into the hands of these priests.

"Having heard that there was a school some distance away, we asked some boys to conduct us to the place, and found in the compound of the Doctor a large, open, covered place, in which there were about twelve boys learning the rudiments of the Bengali language.

"The Doctor and several of his friends seated themselves on forms in front of us, whilst they had fetched some chairs for us, and listened for a good while about Jesus, the fulfilment of hopes and expectations expressed in their own shastras. We were glad to see a complete Bible (printed in 1852) in this house, which the Doctor had kept since he studied in Calcutta.

"Several of the *babus* present bought Scripture portions, even the Brahmin priest of that house.

## "WORK AFIELD.

"Early next morning we found ourselves in a small place called Mocrampore, for the boatmen had taken advantage of the tide, and loosened the boat before sunrise. Our first visit was to the house of a goldsmith, who, to all appearance, was a very nice and honest man. The verandah of his house, which was at the same time his workshop, was turned this morning into a preaching-hall, and we were pleased to see these poor people listen attentively to our message. It is very often the case that these kind of people are more open to conviction than the more educated. They often acknowledged to us that they had no real faith in their religion, and yet obstacles prevented them from accepting any other.

"From there we went across some fields to houses we saw in the distance, but in every one of them we found the men absent, they being agriculturists; so we went back to the boat, and met in the way a man called Gour Choron Majhi, who had been some time ago at Gopalgunge, and heard there the Gospel from Mathura Nath Bose. He possessed once a whole Bible, but lost it when his house was burned. He begged of us to visit his father-in-law's house, which was about two miles off, which we promised to do in the afternoon. Meanwhile, we asked him to call the people together, and as we heard from others that he had given up Hinduism, we were the more anxious to see him. When we got there we found another big pottery, and on seeing us come, men, women, and boys soon gathered. We sat down in the courtyard, and preached and sang to them the Gospel. They were very much delighted with our singing, and fetched their musical

instruments to give more volume to the sound. Gour Choron Majhi bought two Gospels, and would have bought a Bible had he possessed then the necessary money. Several others also bought Scripture portions and pictures. On returning to the boat we found quite a little congregation looking at a Scripture picture-book of our son, so we used the opportunity to give them some more instruction.

"Various people of this place, amongst them also the goldsmith, brought us sweets, milk, and fruit as a sign of their goodwill, and begged of us to come soon again.

"In the morning we went on to Nobogram Hât; but as the Hât (market) did not begin until twelve o'clock, we visited first the village, and saw some babus and the priest in his office. The latter was very worldly-minded, and cared more for pice than for the welfare of the souls of the people. He, like many others, tried to smooth over difficulties by saying that whatever religion we professed, that religion would save us.

## "SALE OF SCRIPTURES.

"A Mohammedan, who listened to our conversation there, bothered us very much for a book; but telling him that we could sell them only for a pice each, he said that he was poor, and had no pice with him. This, however, as we could see from his appearance, was untrue; and when he saw that we were firm, he pulled out a small bag with money in it, and bought a book. This gave us, of course, a new theme for preaching, and we did not fail to impress upon him the sinfulness of his action. On leaving, one of the young told me, 'This Mohammedan is a very rich man'; and really so it must be, for in the afternoon

when offering our books in the market, he seemed to have much influence with the people, and through his help sold many Gospels.

"Being invited by some old man who sold rice to sit down under his booth, we sang and preached to the people for a short time. We tried two or three other places, but could never keep the people for long, as is usually the case in bazars and markets.

"Dohorpara being not far away from Nobogram, we purposed to spend the Sunday with the few Christians there, and were not only surprised but pleased to find that unfavourable winds had driven also Mr. Anderson there. This was, therefore, a day of great rejoicing for the Christians there, as, indeed, for us all.

#### "A YOUNG BABU.

"Next morning we went *via* Ponchakoron to a small place called Haddiboshkhattie, where we sat at first in some Mohammedan homestead, but to all appearance the men there had indulged in country liquor, thanks to our Government, for they were stupid, and little inclined for serious talk; still, they were able to understand our words, so we talked to them very plainly. A Hindu, who was amongst the men present, asked us to come to his house; so we followed him, and saw by the many nets in his compound that he was a fisherman. He asked us to sing some songs, which we did, and Prem Anondo Babu told to them—for several had been attracted by our singing—the story of Noah, his ark, and his preaching. On returning to the boat, we started at once for Madhobbasa, or Rajabazar. On the way we asked several people whether they would like us to speak

to them about Christ, but they all refused. When we got to Madhobbasa it was evening, and hence we did not go on shore until next morning. Meeting a young babu as soon as we got out of the boat, we asked him where we could get some place to address the people. He replied in English, and was, as we found out later on, the eldest son of the once rich raja of the place. He took us through the ruins of his father's palace to a low and damp room, which was in one of the wings, and soon a number of babus, young men and boys, gathered together to listen to us. Having just seen the ruins of the palace, we sang a hymn about the passing beauty of all earthly things, and based our remarks on this song. Whether in order to disturb us, or from other reasons, I cannot tell, many of them continually walked in and out the room. Some of the Hindus not agreeing with each other in their religious opinions, began to argue among themselves; and when we had finally shown them that God was not the author of sin, and that He could not justly punish us if He made us commit it, we left the place, hoping that some of our words might, by God's grace, turn their minds to the truth as it is in Jesus.

"In the afternoon we went to what our boatmen called the Mudibaree, where a rich zemindar lived, and in whose compound there was a school.

"This zemindar, who formerly sold oil, tobacco, salt, &c., had amassed much money, and bought nearly the whole of the raja's property. In order to remind him, however, of his low caste and his business, the raja, as we were told, sold him his land only under the condition that he should supply the rajbaree every year with five pounds of salt.

## "A SICK BABU.

"We had hardly entered the school when a babu, addressing us in English, told us that Rajpollob Babu, the owner of the house, was ill with fever, and as he was a very good man, we ought to go and see him. We gladly availed ourselves of this invitation, and followed him until we found ourselves face to face with the above gentleman. He was lying on a couch in his 'katcherri,' or office, and, as the fever had not returned until then, he ventured to sit up and talk with us. Prem Anondo Babu occupied himself with preaching to those outside in the verandah, whilst I talked to those inside. I had a long talk about our religion with these people. They listened very well and spoke also well of Jesus Christ. Whether they did this in order to please me or from true conviction, God alone knows. Still I was pleased that Rajpollob Babu bought a whole Bengali Bible, and several others bought Scripture portions and all the 'Child's Friends' I had left.

"In order that my wife might see the women of this house, we promised to come again next morning, and, as on our arrival there, they were not yet ready to see us, we sat first some time in the verandah and talked to the people. Remembering the condition under which the raja had sold his property to Rajpollob Babu, I sang first a hymn, 'How long will the glory of this world remain?' in which caste distinctions are set forth as vain and pernicious, and followed it up by the hymn: 'Why are you so proud, you that live in an earthen house?' Both hymns were from Modhu Sudhon Sircar's favoured hymn-book, 'Geetrotno, or Precious Songs,' and had I possessed more than two copies

of these songs, I could have sold them all.

"When my wife had seen and talked to the women, she returned to the verandah, where we partook of some refreshments kindly provided; and, as it was past noon, we turned our steps back to the boat, for we had arranged to get the same evening to Rohomotpur.

## "DRIVEN AWAY.

"As soon as we arrived there we went with some schoolboys to the house of a very rich zemindar. Unfortunately, however, we met his brother at the gate; and he, not being at all favourable to the Christian religion, rather abruptly told us to go somewhere else. After speaking to several others in the road and offering them our Scriptures, we sat down in the dispensary of a doctor who, with four or five others, listened very attentively to the story of Christ the Great Physician. A young man kindly showed us the way from here to the house of some other babu. We met the son of this zemindar at the garden gate, who took us into a nice room, where, after a few minutes, we had a congregation of twelve to fifteen babus. Although they had purposed to have a nogorkirton (singing procession), they listened very quietly for an hour and a half and treated us with great respect.

"One of the young men, who reads in a Burrisal school, went back to the boat with us. He promised to visit us in our house there.

"Next morning we went again on shore, settling down finally in the large reception room of a rich zemindar. This room was soon filled, for many business men, youths, and children came from the other rooms of the large and once beautiful house.



Natives have not yet learned to keep brick buildings in repair; consequently even the nicest houses go soon to rack and ruin.

"We talked in this place for over two hours, sometimes addressing them, sometimes answering any objections they might make. There are really extremely few, if any, amongst the educated babus in these out-stations who really know anything of our religion. All they know is from hearsay. Caste, or the love of the world and its sins, keep them generally from examining for themselves what the Christian religion is. As during our long stay in this house several persons had come to talk with the master of the house about business matters, he gave us, in a polite way, to understand that it was time for us to go.

We did not wait for a second reminder, and parted friendly, leaving the seed sown in the hands of our Great Husbandman.

"As our two weeks were nearly up we made only short stays at Mohongunge Hât and at Dhumjor, and returned on Friday evening to Burrisal in good health and strength, thankful to God that He had given us an opportunity to work for Him in this way for a little while.

"I have not mentioned anything about the work of my wife, as I think she intends to send a short account of it to Mrs. Smith, of the Zenana Mission.

"Yours very sincerely,

"ALFRED T. TEICHMANN.

"A. H. Baynes, Esq."

## The Dark, Dark, Continent.

SAD CONDITION OF THE PEOPLES.

LETTER FROM THE REV. GEORGE GRENFELL.

THE following has just been received from Mr. Grenfell:—

"Bolobo, Congo Free State,

"July 23rd, 1889.

"MY DEAR MR. BAYNES,—I think when I wrote last I told of the continual loss of life at Bolobo involved by the constantly recurring little wars between the various townships. These little wars, however, do not constitute a heavier drain upon the vitality of the country than does the killing of witches and wizards, and those poor victims who are sacrificed at the funeral of almost every free person that dies. Within a very narrow radius from our station, say four or five miles, killing for one cause or another seems to be a daily occurrence. We have had but one little fight during the past month, but we know of one man who has been killed for witchcraft, and of eleven

lives that have been sacrificed at the funeral obsequies of one of the wives of a neighbour of ours. The man killed for witchcraft we knew very well. He had been here only a day or two before, was a man of very good position, and well disposed towards us. There was a great outcry among his friends after his death, for the accuser failed to find 'the witch'—some not uncommon growth in the intestines which is deemed incontrovertible proof. In this case no trace of it could be found, and so by general consent the poor man was cleared of the charge of witchcraft, but his life was gone. While living at Stanley Pool I once interfered to try to prevent Nga Liema, Chief of Ntamo, killing his sister, who was

charged with bewitching. On this account I got into a great deal of bad odour, for, after the death of the accused, the evidence (?) of the truth of the charge was found in her intestines (what growth it is I don't quite know), and it was nailed to a post in the town as a proof that the chief was justified in killing his sister. To go back to the funeral sacrifices in honour of our neighbour's wife. The day she died a man and woman were killed, so that she might not go alone into the spirit-world. Her corpse was then wound up in cloth, and wrapped round and round with piece after piece till it made a big barrel-shaped bundle two yards long and one in diameter. Hearing that two more victims were to be sacrificed on the day of the funeral (a fortnight ago) I determined at least to put in a protest, and, together with Miss Silvey, arrived on the scene just as the executioner was carrying the young woman to the grave, at the mouth of which the young man who was to be her companion in misery was bound and ready for the last act—that of being placed in the grave in a sitting posture and buried alive, with the corpse supported on their knees. It was, indeed, a sad sight to see a couple of well-built young people, with fine, intelligent faces, weeping bitterly at the prospect of a cruel death, and their mute appeals for help. I at once took a place by the side of the executioner at the grave, and proceeded to impeach with all the vigour of which I was capable the conduct of all concerned. The husband soon began to look uncomfortable, and, before I had finished, beat a retreat through the ranks of the wondering crowd. Having exhausted my stock of Kibangi I spoke more fully through James, and told them very

emphatically of the wickedness of the whole proceeding, and that God, who alone could give life, would call all those to account who broke His law and took it away. Hereupon one of Mungulu's friends took up the matter and asked: 'Are these people who are about to be killed your friends?' 'Do they belong to this country?' 'Are they not strangers?' 'Are they not bought and paid for?' We told them again of God's law, and that it held good for strangers as well as friends, and for black people as well as white, and that as sure as they broke the law they would suffer for it. By this time Mungulu ventured forth again, but I assailed him with such a storm of hard words that he retreated once more—my heart was hot within me to see the sorrow of these poor weeping ones on the brink of their cruel grave. We had another talk to the people, and Mungulu came back once more; and, feeling calmer, I spoke a few plain words and threw on him the responsibility for the whole affair, and told him without doubt that he would have to stand before the Judgment Seat of God and face both those whom he was about to kill and the Great Judge whose law he was about to break. Poor old man—he very manifestly quailed at the thought of meeting his victims in another world. But what could he do? Submit to mere words? Allow himself to be overcome by the threat of a far-off contingency? No! We had scarcely turned our backs before the interrupted ceremonies were resumed, and in a few minutes all was over, and the beating of the deep bass tom-tom announced the fact for miles around. Since then seven more lives have been sacrificed round the same grave, one of our own workmen being of the number, and also another and a dear little child.

"We have redeemed several of these poor, poor people, who have managed to run away to us; but, then, it makes but little difference, for the money goes to buy other slaves, who are sacrificed instead. This is a dark, dark land, and God alone can enlighten it. May the love of the Lord Jesus soon constrain many

more to devote themselves to the work of pointing these poor people to Him who alone is the Light of the world!

"With very sincere regards, dear Mr. Baynes, I remain, faithfully yours,

"GEORGE GRENFELL.

"A. H. Baynes, Esq."

## An Appeal from Italy.

THE Rev. W. K. Landels writes from Turin as follows:—

"MY DEAR MR. BAYNES,—On receipt of your letter authorising us, in the name of the Committee, to open a second place of meeting in Turin, we immediately began to look out for a suitable hall. The difficulties we had to meet were greater than we had anticipated, the landlords refusing to let us their property for the use we wished to make of it. I am happy to say, however, that at length we have been successful, and I have just signed the contract for a place in the very centre of the city, which, I think, is in every way suited to the special work we desire to do there. In the old place we shall still continue our services for the evangelising of the multitudes, making every effort to get in the passers-by; in the new hall, while holding regular evangelistic services, we shall give special attention to the building up of the church.

"We hope to open about the 15th October, and I now write to make an

appeal to the readers of the *HERALD* to supply us with a harmonium, or, rather, an American organ, for this new effort. The singing in Italy has a most important part in our services, and I should be very thankful if we could have a good instrument at the time of opening; it would do a great deal towards ensuring the success of our work. I trust, therefore, that even if no one is willing to be at the entire expense, a number will be found willing at least to subscribe a small sum, and that we shall thus be enabled to secure what we need.

"Meanwhile, I am happy to say that our work is very encouraging. Through the summer months our services have been better attended than we could have hoped, and they have not been without results.

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

"W. K. LANDELS."

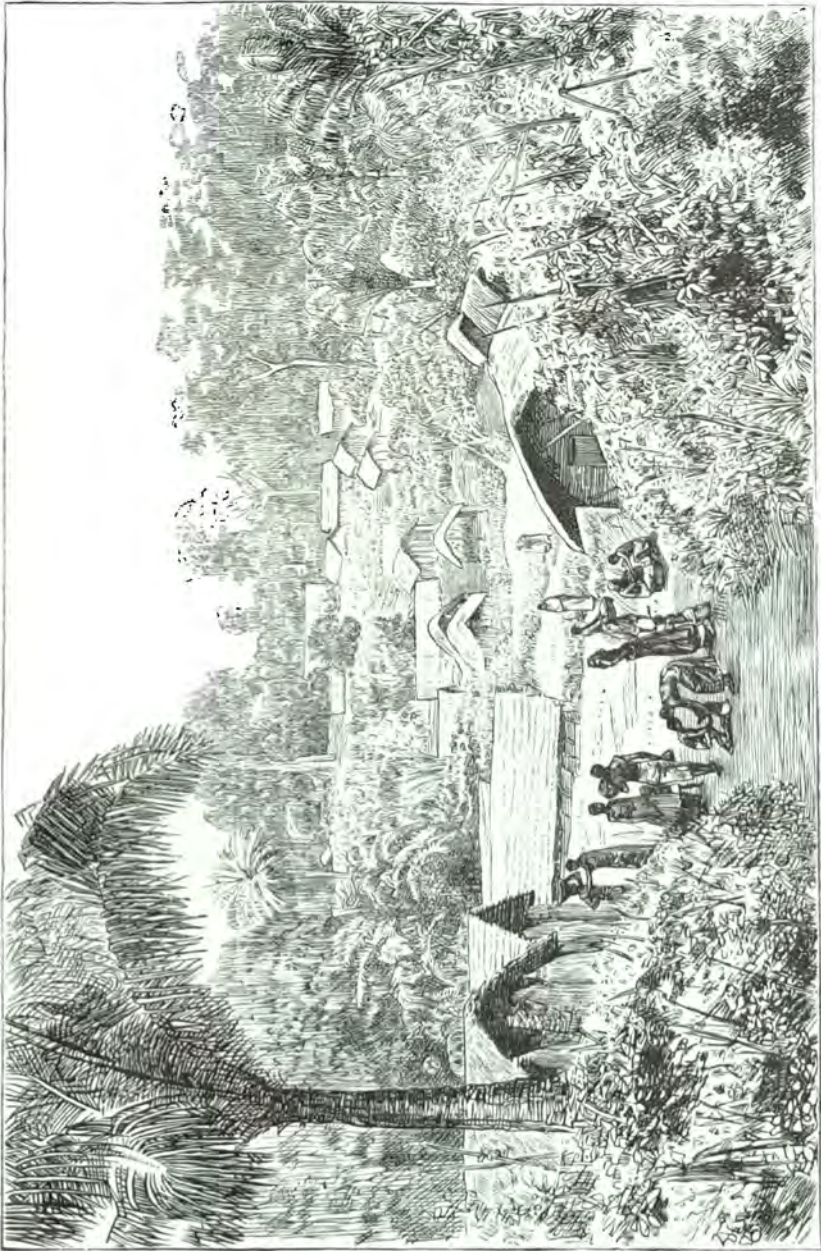
## Native Christian Work in the San Salvador District, Congo.

THE following deeply interesting account of work at Etoto is from the Rev. Thomas Lewis, of San Salvador:—

"San Salvador Station,

"March 6th, 1889.

"MY DEAR MR. BAYNES,—Last week I returned from a visit to our



NATIVE TOWN OF ELOTO, CONGO. — (From a Photograph.)

[ THE MISSIONARY HERALD,  
OCTOBER 1, 1889.

branch station, Etoto, and I am happy to report progress in many ways. The grass house will be completed in about a month's time. It is a large erection, sufficiently large for a schoolroom and a native teacher's house as well as a large spare room for the use of an European when on a visit there. At present Kivitidi is looking after the work. Being a good carpenter, he is able to build the house with the assistance of two of our elder scholars. He and another lad (both church members) leave their work at 4 o'clock every evening and teach the children till six. They have gathered together twenty-four boys already, but I expect by this time more attend. I was very pleased with these lads. They learn with a will; most of them can spell simple Congo words and write a little with slate and pencil. The delight of all is the singing. This they thoroughly enjoy, and they attract a large number of townspeople to the place who are also well pleased.

"Nearly every man and woman in the town come together for services on Sundays, and Kivitidi is doing very good work among them.

"I think I told you before that Etoto is the principal town of the district, and surrounded by a number of towns within easy walking distance, thus affording good opportunities for itineration work. For the purpose of visiting the neighbouring towns I have asked Matoko—always ready for every good work—to stay at Etoto for a month and visit these places. He and his wife are there now, so you see that I have at last succeeded in getting the place into something like working order; and I sincerely hope that our labours will be richly blessed.

"I am also glad to say that the little church at San Salvador is taking a very practical interest in the work at Etoto. A few of the most useful (such as Don Miguel and Matoko) have volunteered to spend a few weeks there in turn, and do evangelistic work. None of them will receive any payment for doing so, but the church has offered to pay for their food while there out of its funds. In this way the work will be carried on for the present. One of our elder scholars (who is a member of the church) will go there to look after the school, while one of the members will do evangelistic work. An occasional visit from my colleagues and myself will be all that is necessary. Mr. Moolenaar will go there in about a week's time and spend a few days among them.

"I enclose two views which I took when there last week, thinking you will be glad of them for the MISSIONARY HERALD.

"You will have heard that Mr. Moolenaar has consented to come here for a time. He looks very well after his change, and I trust his health will continue good. Glad to say that the health of my wife and myself is very

good; also things here get on very quietly and steadily, the services very well attended, and the people—at least very many—seem to be impressed.

“The members of the church are keeping up their work in the neighbouring towns every Sunday, and they are very well received. As I hope to write about this branch of work more fully at some future time, I shall not dwell on it now.

“I am, dear Mr. Baynes,

“Yours very affectionately,

“To A. H. Baynes, Esq.”

“THOMAS LEWIS.

## An Appeal from China.

LETTER FROM MRS. MORGAN.

“Shih T'ieh, Shansi,

“North China,

“June 27th, 1889.

“**D**EAR FRIENDS,—Owing to the kindness of Mr. Baynes in so promptly inserting in our **HERALD** my appeal on behalf of female infants, the interest of many children-lovers has been aroused; and already not a few donations and guarantees of the support of individual children have been sent in to head-quarters. This is most encouraging, and whilst pleading for further help I would most lovingly thank those friends who have made the necessary effort and have become our co-workers for God in China. One dear little lass in Plymouth is supporting three children by her own efforts, whilst another, who was suddenly called home to her Heavenly Father in the autumn of last year, devoted her savings as a legacy to our Chinese girls, in whom, during her short lifetime of eleven years, she ever felt a keen interest. Are there not many others, who like these little missionaries of Plymouth, could thus early begin to work for the Master? For we shall want more funds ere we can even *start* the ‘Home’; and after

it is once opened, every £3 or £4 will enable us to take in an additional child.

“I am now in correspondence with a Scotch lady, whose heart God has moved to wish to come out and join us in our work in China, self-supported, and one to all accounts admirably fitted for this post. But it is not yet *certain* whether she will come, nor whether this particular form of work will commend itself to her judgment.

“We are also seeking to secure a suitable native woman to act as sub-matron. But I doubt not that for this, too, we shall not have long to wait, although, alas! we cannot furnish one from this province, as it is indispensable that she should be a Christian of some years’ standing, and heart and soul for Jesus Christ.

“Does it not seem as if indeed God was smiling upon this new effort, and wished us to carry it forward?

“This being so, may I ask some who have not yet given the ‘Home’ much thought, to sit down and consider what *they* individually can do?

“Yours, in the Master’s service,

“**MARIAN L. MORGAN.**”



## A Sunday near the Thibet Frontier.

BY REV. JAMES G. POTTER, OF AGRA.

**B**EING obliged to leave the plains after the setting in of the hot season, I started for Simla. There I spent three weeks with our veteran missionary, the Rev. James Smith, late of Delhi. When strong enough it was my privilege to join Mr. Smith in preaching in the Simla bazaar. Our audiences there were composed mostly of people from the plains, who had come up for domestic and other service. Though on the hills and in a cool climate, we found the people as numerous and as attentive as bazaar crowds generally are in Delhi or Agra. At the end of May, in company with a Christian friend, I started for the interior of the hills on the Hindustan-Thibet road. By the middle of June we had reached the last rest-house on that road, and were nearly 200 miles away from Simla and within four days' journey of Thibet. On route we were generally able to do our day's march in the early part of the day. This enabled us at evening to gather the village people together and preach to them of Jesus. We were much drawn toward the poor hill people, notwithstanding their ignorance and dirt. Their earnest attention to our message and the little acts of kindness they showed to us quite won our hearts. At Jange, the last place visited, we spent a very happy Sunday, an account of which may prove to be of general interest. The village is situated on the River Sutlej. Its elevation is 9,000 feet, and it is surrounded by mountains which rise to 13,000 and 14,000 feet above sea level, and are, therefore, always covered with snow. Although we were then in the middle of the hottest month in the year, the air was cold

and bracing, and we were glad to wear our warmest clothing. Walking was a pleasure and caused little fatigue. In the morning we visited the bridge, from which a narrow and rough path leads up to the snows. We met there with some traders whose home was far away and whose language we could not understand. Their features were of a distinct Mongolian type. We tried to make each other understand, yet had to do so by gestures to a great extent. On the roadside we observed a large pile of stones, or cairn, on the top of which were placed several stone tablets, inscribed in the sacred Thibetan language. These, we found afterwards, are objects of both veneration and worship. Returning to the rest-house, which had only one good room in it, we had many visitors. Those who came for purposes of trade we told to come the next day, and, in doing so, explained why we held the Sabbath-day sacred. Others who came to visit us we engaged in religious conversation. Our most interesting visitor was a Buddhist priest, or "lama," who had studied for seven years in Thibet. He brought with him a number of the village people, who, I suppose, were his disciples. Having given the priest a seat, the village people seated themselves on the floor beside him. I first asked a few questions about Buddhism, and then, with their consent, went on to explain what Christians believe. During an hour and a half I had the opportunity of explaining the fact and the nature of sin, repeating and explaining the Ten Commandments, also the need of a Saviour, and how that need is met in Christ. I told

in few words the story of our Saviour's birth, life, death, and resurrection. Every now and again I put a question to see whether what I was saying was understood. The answer showed me that it was, at which I felt greatly encouraged. At the close of my long address one old man said: "I have heard much on the subject of religion, but never have I heard it put in that way before." The priest and all the village people seemed interested. Having before me a man who could travel freely in Thibet, where no missionary is allowed to go, I felt much the importance of the occasion. I prayed in the presence of these people that they might know what prayer really meant. I also urged the priest, whose name is Kachin, to be sure and tell the Buddhist priests of Thibet whom he should meet with what it is that the Christians believe and teach. I trust he may yet do so. I was surprised to find that the people, who had another language of their own, could yet understand me so well when I spoke to them in Hindi. After the preaching was over I went with the priest to his temple. The temple was well built of carved stone and wood. It contained an image of the great teacher of Thibet, who is said to have appeared at Lhasa. Before this life-sized image lights are kept burning and incense was offered. Near by the image was an immense prayer-wheel. It was big enough for eight men to stand in upright, and was said to contain 100,000 prayers. It was as much as one man could do to turn it with a strong rope. At every turn a bell sounded, by means of which, I suppose, the fact was registered that the 100,000 prayers had been performed. This large prayer-wheel was covered with gold leaf and inscribed with the sacred

Thibetan characters. Fixed upon the side of the wheel were a number of handkerchiefs which, I was told, had been put there in honour of rich men, who had given much money towards the temple worship. Outside the temple I saw not only numbers of men who worshipped at the temple, but also a number of the Hindu idols, such as are commonly worshipped by the hill people, which, I was told, were brought there from a neighbouring temple for the same purpose. These idols were made of gold, silver, and brass, and were placed in state upon a sort of sedan-chair, which was well decorated with coloured cloth. When I asked why they had been brought to the Buddhist temple I was told that it was the custom of the idols to pay an annual visit there. At night I observed that these very idols were made to dance before the Buddhist temple to the sound of loud music. I suppose it indicated the triumph of Buddhism that such was the case. From the temple door I could see that all the houses of the village were surmounted by a flag. On this flag I found printed the story of Ram, and pictures representing scenes in his life. A temple to the goddess Kalee was also pointed out, at which sacrifices of goats are very common. These being all different types of Hinduism I was surprised to see them in one village. I was still more surprised to hear the priest of the Buddhist temple say that he acted as priest for them all. I suppose it was a case of "becoming all things to all men" in an unlawful sense. Near the temple I saw what looked like grave mounds. They were well plastered over and coloured as if they had been Mohammedan tombs. On inquiry I found that not people but charms had been buried beneath them.

The Buddhist priest told me that they were generally erected by rich men who had done some great wrong and yet hoped thus to escape the consequences. Returning to the rest-house I saw another cairn with its pile of sacred inscriptions on top. After my arrival other visitors arrived, to whom I preached Christ. The day was a very happy one, affording as it did such precious opportunities of preaching in an out-of-the-way place. Yet, though out of the way, thirty miles beyond where we preached, away over the snowy passes, and right on the borders of Thibet, our good brethren of the Moravian Mission

have worked patiently on for many years.

In conclusion, I would request prayer for these lonely toilers, who are far removed from comfort and civilisation, and also for the 65,000 hill people of Bashahr, among whom I have been travelling, who have neither missionary nor native Christian among them who should tell them of Christ in their own language. My prayer is that the Lord of the harvest would soon send one or more labourers to work in this beautiful hill country, where the climate is excellent, where every prospect pleases, and only man is vile.

### An Evangelistic Tour in Ceylon.

WE have not been able to publish earlier the following encouraging account of a missionary journey made, some time ago, by our native preacher, Mr. Ratnayeke:—

“DEAR MR. BAYNES,—I beg to forward the following description of an interesting preaching tour, in which we were very much encouraged and blessed, as an answer to the prayers of God’s people here.

“Before entering into the details of the work, I shall give a short description as to the situation of the place where our work was carried on.

“Madampe is situated in the North-Western Province, forty-three miles north-east of Colombo, on the road to Chilaw. It is a village possessing sights of magnificent cocoanut estates and extensive paddy fields, with a pretty large tank to help the irrigation of the fields.

“The mission station here was commenced by Mr. Pigott in 1870. The neat chapel, where we held special evangelistic services, was built from a design by our worthy architect and missionary, Mr. Waldock.

“The Rev. H. R. Pigott, our good indefatigable missionary, with his equally zealous missionary lady, Mrs. Pigott, and their two daughters, together with Mr. Benjamin, the earnest young minister of the Gona-wale Chapel, and myself left Colombo in the afternoon of the 15th of August. Having taken the horse-coach, we reached Negombo—a distance of twenty-three miles—in the evening of the same day, where we were welcomed by the pastor of the Madampe Church. We spent the night at the rest-house. We left Negombo on the following morning. After praying to God to bless our endeavours, we got into the bullock-carts sent to convey us by our Madampe Christians. Although the journey was tedious, yet singing of solos and hymns, especially by Mrs. Pigott and the two Misses Pigott, refreshed us much. We were much

detained on the way, both in failing to get a pair of bullocks for a change, and in crossing the river Maha-Oya, the bridge over which had been washed away some time ago. These impediments kept us back from reaching the Marawile rest-house at the anticipated hour. However, we reached Marawile rest-house at about half-past one o'clock, where we were welcomed by our good brother, Daniel Amarasékara, the deacon of the Madampe Church. After breakfast, kindly prepared for us by the Madampe Christians, we started for our destination. We had then travelled twenty miles from Negombo. All along our journey we distributed tracts and spoke to many. All but a few Roman Catholics accepted our tracts thankfully. At about five in the evening we reached Madampe, and were welcomed by our good friends Mr. and Mrs. Gooneratue, under whose hospitable roof we remained till our missionary tour was over. Our good hosts paid every attention to make us comfortable. May the Lord recompense them for the kindness and help so liberally and willingly shown!

"In the evening, at seven o'clock, we held our first service. About eighty people were present. Three addresses were delivered by Mr. Pigott, Mr. Benjamin, and myself, and we had two English solos, sung by Mrs. Pigott and the Misses Pigott, besides some Sinhalese hymns.

#### "PRAYER MEETINGS.

"On the 17th we held four prayer meetings at the houses of the members of the church. At four o'clock we marched through the market-place in a company. Mrs. Pigott, the two Misses Pigott, and several of the respectable native ladies helped us in

singing. About two hundred people flocked together near the market-place, and Mr. Pigott, Mr. Benjamin, and myself addressed them. The distribution of tracts followed, and people received them very thankfully. In the evening, at seven o'clock, we held our usual service at the chapel. English solos and Sinhalese hymns were sung as usual, and prayers being offered, a sermon was preached from Matthew xvi. 26. The Holy Spirit had been working mightily amongst the audience, and fifteen persons, of whom nine were Buddhists, being impressed and convinced, testified that they were willing to take Christ as their Saviour. Praise be to God!

"On the 18th we held three prayer meetings at the houses of three members. Towards evening we went to a hamlet called Padugama, or Duragama. The name means a village of the lowest caste. Having come to a shady place in one of the gardens (the people brought out chairs and beds for the ladies to sit on), we held an open-air service, attended by a large number of men, women, and children. Nearly all of them were of the lowest caste. After singing a hymn, a good young brother, a member of a respectable Sinhalese family, who works earnestly and harmoniously with the worthy pastor, Mr. Perera, though a soldier of the Salvation Army, addressed the people. This was followed by a very touching and loving address by Mrs. Pigott, who took for her motto the women of Samaria. I addressed the people next, and Miss Effie Pigott, who for the first time spoke in public, addressed the children in a neat and short form. At seven o'clock the usual service was held, and five Buddhists, together with three others, were led to the Saviour.

"On the 19th we held three prayer meetings and visited several families. In the evening, at about five o'clock, we held an open-air service, attended by about two hundred. At seven o'clock there was special service for females. Our good missionary lady, Mrs. Pigott, delivered an address, taking for her text, Mark xiv. 8, 'She had done what she could.' It was both an impressive and an instructive one.

"FURTHER BUDDHIST CONVERSIONS.

"Seven souls, of whom five were Buddhists, were added to our number on this day.

"On the 20th we went to Karukuwa, a distance of about two miles, and having held three prayer meetings returned to hold a thanksgiving and testimony meeting at seven o'clock. After the delivery of an address by the pastor, two came forward and testified that they had found Christ; and twenty of the new converts testified to the fact of their having been brought out of darkness into light.

"The 21st, Sunday, was the last day of our services. Four services were held—one for children, by Mrs. Pigott and Miss E. Pigott; two Sinhalese services in the morning and

evening; and one English service, by Rev. H. R. Pigott, in the afternoon.

"During the time we were there we held three open-air services (attended by about five hundred and fifty), and nine services in the church (attended by nine hundred), the total attendance being one thousand four hundred and fifty, and by the blessing of God, with a good result. Thirty-two people, of whom nineteen were Buddhists and one Roman Catholic, were impressed and testified to have found Jesus. May the Lord help them to be steadfast, and may the words spoken and books distributed be blessed for the glory of Him whom we seek to serve!

"On the 22nd we took leave of the Madampe Christians, some of whom accompanied us half way and lovingly and affectionately took leave of us; and in the evening we reached Nejombo. Having spent the night at the rest-house, the following morning we got into the coach and reached our homes thanking and praising God for the great things He had done for us.

"Brethren, pray for us. With the kindest regards and Christian love,

"I remain, yours in Gospel bonds,

"JNO. W. RATNAYEKE."

## Tidings from India.

**B**ANKIPORE.—In addition to the regular routine of work during the past month we have been privileged to rejoice in several special opportunities for service. The Sombar melas have brought great crowds into Bankipore, and many hundreds of people have listened attentively to the Gospel message.

We have also had special reasons for rejoicing. An unusually large number of Urdu Gospels have been sold, and surely the entrance of God's Word must give light. We have also had to rejoice in the power of God as "Jehovah Rophi," for very plainly has His power been manifested as the "Healer" in the case of very many who have flocked to us day by day for medicine. Our hearts have been greatly cheered by the gratitude manifested by some who have thus been healed.

Above all, we have had several special calls for prayer. Two more boys have been called away from our Sunday-school by death, and so we have been led to cry the more earnestly for the outpouring of the converting Spirit on the children who are spared to us. I am thankful to say both these deaths have been overruled for the furtherance of the Gospel, for the visits they have enabled me to pay to the bereaved families have given me access to a number of people I might not otherwise have reached. Would to God that this rainy season, in the outpouring of the Holy Spirit, we might realise the promise, "Ask ye of the Lord rain . . . and He shall give them showers of rain!"

JOHN STUBBS.

AGRA.—By God's goodness and mercy I reached Agra safely on July 10th. My stay in the Hill has quite restored my health. It has also given me an opportunity of preaching to many who, in all probability, have never listened to Gospel preaching before. After spending the greater part of May in Simla with our veteran missionary, Mr. Smith—during which time I had almost daily opportunities of preaching with him in the Simla bazaar to large and, for the most part, attentive audiences—I started with a friend for the interior. Following the Hindustan-Thibet road, we arrived at a place called Jangi, only four stages from Thibet. In six weeks I find that we walked three hundred and seventy miles. The scenery was magnificent and the mountain air bracing, even though we travelled in the month of June. In almost every place where we halted I had the privilege of preaching to the Hill people.

The Hill villages are not large; still, we never failed to get an audience. During the latter part of our tour we found the people half Buddhists, with the Lamas of Thibet for their teachers. With one of these Lamas, who could speak in Hindi, I had a most interesting conversation on the subject of religion. I am glad to be back in Agra, and trust to be able to continue on in the work without hindrance from ill-health.

J. G. POTTER.

## Work in the San Salvador District.

THE Rev. H. K. Moolenaar writes from San Salvador:—

"MY DEAR MR. BAYNES,—I know that a letter, however short, about the work at this station will be welcome. So I will give you a short account of a missionary journey I made a few days ago. Starting from here with a few carriers, I arrived at a town called Kimpesi; here the people are very friendly to the missionaries and very anxious to hear God's palaver. The chief of this town, I believe, is not far from the Kingdom of Heaven. He desires to become a follower of the Lord Jesus Christ. Pray, with us, that he may soon be set at liberty.

"Early in the morning the people came together in a large open space where we held the meeting. We sang several hymns, in which they joined very heartily. These people are very fond of singing. I then spoke to them about God's willingness and power to save. They listened very attentively to the story of the Cross. One of the native converts engaged very earnestly in prayer, asking God's blessing on what had been said, after which we closed the meeting.

"Some of the people went to their huts and brought their charms and

etishes and laid them at my feet, expressing a wish that I should burn them, for now they no longer had any confidence in these things. They knew that they were not able to help them in their troubles and difficulties, but that God alone was able to help them. When I heard these simple statements, my heart went up in praise to God for giving us such tokens of His abiding presence and blessing. I immediately made a bonfire of these charms to the great delight of many of the people.

“The next town we came to is called Lombo. Here the people are very superstitious, especially the chief. They gave me a house to sleep in and one for my carriers. But they said that they would not listen to God’s message, because, if they did, they would all die. They told me that since the white man came to their country many people are sick and die. I pleaded with them and begged them to listen to me, but it was of no use, so I had to leave.

“The next town I came to is called Lumbi. Here I was well received and had a good meeting, many of the people asking questions about the things I had been telling them, and so showing that they had been paying attention. They made me promise that I would come back again or send some one else, and tell them more about God and His Son Jesus Christ.

“We went on and came to Ndambi, where we held a meeting. Leaving here again, we arrived at a large town called Mbanza Ntanda. The chief here was very sick and suffering great pain. I had brought medicine with me, and so was able to relieve his pain somewhat, for which he was very grateful. I told him my errand, and he replied that he would send word to his

people, some of whom were in the farm. When these arrived we held our meeting. I told them the old, old story of Jesus and His love; the result I leave with God. Leaving here we came to Kintini; here, too, we were able to gather a large number of people, to whom I delivered my message of love. From there we came to Kilundwa. To this town Mr. Phillips used to go when he was here every Sunday morning. So the people have often heard the Gospel; and, thank God, some are beginning to see the evil of their way, and turning unto God! In the morning I held a meeting with them, and afterwards spoke to those who wished to know more about Christ. In the evening a number of women and some men came to my hut, and said they would like to have a prayer-meeting; of course I was only too glad to comply with their wishes. It was, indeed, a hallowed season that we spent before the mercy-seat, and we felt that our Saviour was present with us. May God continue the blessed work begun in the hearts of some of these people! From here we returned to San Salvador with a feeling of devout thankfulness to God for permitting me to be a witness for Him to so many of these dark souls. The blessed seed of heaven has been sown; now for the showers from heaven to give the increase. We leave results in His hands, who has said: ‘As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.’



"Soon after my return to Congo (or San Salvador), I was a witness of a most interesting service. In the evening there was to be a baptismal service down by the river; so, instead of our usual Thursday evening meeting in the chapel, we wended our way to the Liuzi, a small river at the bottom of the hill, where already a good number of men, women, and children had gathered together. We sang a hymn, and, after invoking God's blessing upon our meeting, Mr. Lewis took for his subject the story of Philip and the Eunuch, and, after explaining the meaning of baptism, he had the joy of taking to the water two young women, one the wife of Kivitidi, our evangelist, and the other Mrs. Lewis's personal servant. The other two were young men. One of

these has been in the Mission some time. He was once in the school, but now works on the station as a workman. The other is a young man living in the town. These four, in obedience to their Lord's command, were baptized on their profession of faith in the atoning work of Christ. After another hymn, with the Benediction, this most interesting meeting came to a close. Could but some of the dear brethren 'who have laboured here so earnestly, but who have been summoned to their home above,' see what I have seen, how their hearts would rejoice in the fact that their work was not in vain in the Lord!

"Yours sincerely,

"HENRY K. MOOLENAAR.

"A. H. Baynes, Esq."



SOORY MISSION BUNGALOW.—(From a Photograph.)

### Soory Mission Bungalow, Bengal.

**T**HIS neat little bungalow, originally the property of the Rev. I. Allen, M.A., and built by him, passed into the hands of the Society about ten years ago.

It stands at the head of the Mose Valley, outside the municipal bounds of Soory, and is rather less than a mile from the Baptist chapel. In the

foreground is a well-known Christian missionary servant, Makananda Das, and seated by his side "Prince," a pretty Pomeranian house-dog.

The roof of the bungalow is anchored to the ground by four anchors, well sunk, and attached to the roof by wire ropes. The laterite walls also are connected by iron tie-rods with outside iron plates. This is on account of the terrific storms that sweep up the Mose Valley in the spring of the year, roofs sometimes taking wings to themselves. But it has proved of service also in the heavy strain imposed on the walls by earthquakes. Only a month or two ago in an earthquake one of the tie-rod walls was rent from top to bottom, this being the third time that this particular wall has suffered in this way. Lightning also is very dangerous, such thunderstorms as we have here being unknown in Europe. Twice the bungalow has been struck by lightning, once burnt down, and the second time nearly so. It is also infested, unfortunately above the average, with the deadly snake called the "karait" (*Bungarus cereuleus*), six of which have been killed inside the house in the past six months.

A. MCKENNA.

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## The Congo Mission.

THE following cheering tidings have been received from the Rev. A. E. Scrivener, who writes from Arthington Station, Stanley Pool, under date of June 28th:—

"MY DEAR MR. BAYNES,—I am very glad to report my arrival at this place, in company with Messrs. Cameron and Forfeitt, all in good health. We left Underhill on the 5th, and arrived here yesterday, after a very pleasant and enjoyable journey. We spent half a day at Mpalabala (where we saw many of the new Balolo Mission awaiting the arrival of their goods), a most enjoyable Sunday at Mbanza-Manteka (where we saw much to encourage and cheer us), a day at Mukumbungu (Swedish Society), half a day at Lukunga, and then on to Wathen. We stayed there five days with brethren Oram and Roger. Mr. Bentley we met at Mbanza-Manteka, on his way to the coast to meet his wife. They were all in good health and spirits.

"The *Peace* arrived last evening, with Mr. Harrison in charge. He brought nothing but good news from Lukolela and Bolobo, so that we have abundant cause for thanksgiving and praise.

"Mr. Grenfell writes me that he is expecting me, and is anxious that I should proceed at once to Lukolela, to take part in the work there. Mr. Forfeitt will stay here for a time. Mr. Cameron is coming on to Bolobo to see Mr. Grenfell.

"I am in splendid health, and have not had a sign of fever yet, and hope to be free for a long time to come.

"With every good wish, and praying for Divine guidance and blessing,

"I remain, yours truly,

"A. E. SCRIVENER."

## Soory Baptist Chapel, Bengal.

THE above is the front view of the Soory Baptist Chapel. The building faces the public road, and stands in a *compound*, or enclosure, of its own of about two-thirds of an acre. This is studded with full-grown mango, tamarind, and other Oriental trees; whilst the whole is fringed at intervals with the feathery foliage of the tall, leafy, and graceful bamboo. In the same enclosure, abutting on the public road, stands the Girls' School-house; and barely visible in the picture, just beyond the present, stands the old chapel, now converted into a dwelling-house, and, by its side, a pretty little bungalow, occupied by one of the evangelists. The present chapel was built some fifteen years ago, mainly by the exertions of



SOORY BAPTIST CHAPEL.—(From a photograph.)

the Rev. W. H. Hobbs. The native Christians, out of their poverty, contributed the larger portion of the funds. The building, as will be seen, is plain and unpretentious; but it is commodious, well-ventilated, and well adapted for its purpose. It is just about double the size of the old chapel. Of those standing in front, the brother at one end in the dark *chapkau*, or coat, is Baboo Prasanno Kumar Das. For the last ten years he has been secretary and treasurer of the church and superintendent of the Sunday-school. In the employ of Government, the honorary service this brother has rendered to the cause of Christ in this place and especially to the Christian Church, has been of a very valuable and devoted kind. The others are the agents of the Baptist Missionary Society, the Christian Vernacular Education Society, the Christian pundit of the Government-

aided Christian Girls' School, and two of the women of the Zenana Mission (Sarah Das and Taramoni Nath). A. McKenna.

### Acknowledgments.

**T**HE Committee gratefully acknowledge the following welcome and useful gifts received up to the 17th September:—A box of clothing and toys from Bermondsey Friends, per Miss Allen, for Mrs. Weeks, Congo River; a case containing a large number of chromo almanacs, from Mr. Edward Robinson, of Bristol, for the Rev. W. H. Bentley, Wathen Station, Congo River; a parcel of magazines for the Congo Mission from Mrs. Walter Johnston, of Southport; parcels of scrapbooks and caps for the Rev. H. Thomas, India, and of calico for Mrs. Ellis, of Calcutta; a parcel of clothing, dolls, &c., from Miss E. B. Sewarn, of Plymouth, of Delhi Mission; a parcel of flannel chest protectors from Miss Dobson, of Chelmsford, and a parcel of cotton clothing from another Friend, for Mrs. Wall; a parcel of clothing for African children from Miss Rogers, of Abingdon, for Rev. P. Davies, B.A., of Wathen, Congo; a box from Mrs. Harvey, Sandwich, toys and fancy articles from Mrs. Macaulay, of Portrush, parcel of clothing from Mrs. Wellden's Bible-class, Deal; a case of toys, garments, and cheese, from Mrs. Crosher, Melton Mowbray; and a box of toys and garments from Mrs. Stanley, of Eythorne, for Mrs. Stubbs, of Patna; and parcels of dolls from Mrs. Osborn, of St. Leonards, and of clothing from Mrs. Lane, of Hemel Hempstead, for the Zenana Mission.

The Committee join with the Rev. Herbert J. Thomas, of Delhi, in acknowledging with many thanks most welcome gifts of calico from Mr. Kingswell, of Evercreech, and from Charles Wathen, Esq., of Bristol. This material will be at once made into garments for winter wear. They also join with Mrs. W. Holman Bentley, who desires to express her thanks to Mr. A. G. Smith, of Bromley, and Mr. C. L. Smith, of Watford, and the other friends who enabled her to purchase a complete set of telegraphic instruments, and all that was necessary for arranging a system of telegraphic communication at Wathen. Mrs. Bentley studied the science when in England, and hopes to be able to instruct the boys on the station, to whom, in view of the projected railway, this knowledge may become a means of useful service and employment.

\* \* By inadvertence the Rev. W. M. Thomas is mentioned in the Report as pastor of the church in Caerleon instead of the Rev. D. Bevan Jones.

## Contributions

*From July 1st to September 12th, 1889.*

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.					
		Hardy, Mr. L. C. ....	0 10 0	Room, Mrs. ....	2 10 0
		Harvey, Rev. A. J., M.A. ....	5 6 0	Sands, Mr. John, per	
Adshedd, Mr. Jos. ....	7 0 0	Hayter, Mr. Harrison. ....	2 2 0	Dr. Angus ....	5 0 0
Bannister, Miss R. ....	1 1 0	Henderson, Mrs. W. T. ....	0 10 6	Short, Miss, Minehead	0 10 0
Barnaby, Mr. J. W. ....	0 10 6	J. W. ....	1 0 0	Do., for Congo	0 10 0
Bennett, Mrs., Water-		Marnham, Mr. J. (quar-		Solwys, Baroness, for	
ford, for Congo ....	1 0 0	terly for support of		Congo ....	10 0 0
Bilbrough, Mrs. ....	2 0 0	Congo missionary ..	75 0 0	Swift, Mr. J. H. ....	0 15 0
Chisnall, Miss C. ....	0 10 0	Matthew vi. 1-1, for		Tanswell, Rev. G. R. ...	0 10 6
Christlan, Miss ....	1 1 0	Congo ....	6) 0 0	Wotton, Mr. G. ....	1 5 0
Dodd, Mr. J. T. G. ....	5 0 0	Merrick, Mr. G. M. ....	1 0 0	Wright, Mrs. J. W. ....	3 0 0
Do., for Congo ....	5 0 0	Do., for Congo ....	0 10 0	Under 10s. ....	1 5 0
Evans, Mr., Dulwich ...	1 0 0	Millar, Major-General.	1 1 0	Do., for Congo ....	0 5 0
Fergus, Mr. R. ....	5 0 0	Parris, Mrs. ....	0 10 6		
Halford, Mr. Jas. ....	1 1 0	Paterson, Miss L. ....	1 0 0		

FOR PALESTINE.

Per Mrs. Pearce Gould.

Bowser, Mrs. A. T.	1	1	0
Chick, Mr. S.	1	1	0
Davies, Miss	0	10	0
Graham, Miss	0	10	0
Peto, Lady	3	3	0
Rawlings, Mr. E.	2	2	0
Walker, Dr. Dunbar	1	1	0

DONATIONS.

A Clifton Friend, for Mrs. Wall's medical and evangelistic work	50	0	0
A. C. M., Northampton, for Congo	0	10	0
A Friend	5	0	0
A Friend, for Congo	1	0	0
Do., for Palestine	1	0	0
A Friend, for Mr. Walker's school work, Naples	20	0	0
Do., for Japan, special	10	0	0
A Friend to the Mission, for Congo	1	0	0
Do., for China	1	0	0
A Musician	1	1	0
Anon.'s Missionary Box	3	10	9
Baynes, Mr. A. H., for Calabar College library	5	0	0
Bell, Mrs., and Family, Alnwick, for Mr. Bell's school work, Bombay	3	0	0
Box 25, N. G.	0	11	0
Burroughes, Mrs.	6	6	0
Children's Medical Missionary Society, per Miss A. R. Butler, for Mrs. Wall's medical mission work	5	5	0
Canham, Master Wilfred (box)	0	10	0
F. R., for China	0	10	0
Do., for Congo	0	10	0
F. R. O.	12	0	0
Gratitude, Warwick, for debt	0	12	6
G. W. R.	20	13	5
"Hope"	1	0	0
"House," for Congo	5	0	0
J. H. N., for Congo	10	0	0
Ladies' Negroes' Friend Society, per Miss Cadbury, for Congo schools	5	0	0
"Mag." for Gogon Chunder Dutt	5	0	0
M. C.	1	0	0
Do., for W & O.	1	0	0
M. D., Liverpool, for Congo	2	0	0
Milnc, Mr. J. F.	0	10	0
Nash, Mrs., Hackney, collected by	1	5	0
Nunn, Mr. and Mrs. F.	1	1	0
Rose, Mr. C. A., for China	60	0	0
Ridley, Misses, collected for Congo	1	18	6
St. Paul's Missionary Society	0	0	0
S. H. W., for Congo	1	0	0
Smith, Mr. J. J., for copies of list of J. T. Comber for distribution	5	0	0
Thorburn, Mrs., for Mr. Cameron, Congo	5	0	0
T. T. R.	20	0	0

Thanksgiving for successful hay harvest	1	0	0
Cpward, Mr. E. J., J.F., for Congo	10	0	0
Wates, Mr. Jos.	20	0	0
W.	0	10	0
X. X., Gilshochill, for Congo	1	0	0
Under 10s.	0	16	6
Do., for Congo	1	1	0
Do., for China	0	6	0

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A Friend	4	0	0
A Friend at Barnstaple	6	17	6
Anderton, Mrs.	10	0	0
Anonymous	1	0	0
Anon., Leicester	0	10	0
A. W.	0	10	0
Barran, Mr. Jno., M.P.	100	0	0
Bury, Mrs. W.	10	0	0
Churchill, Mr. W. S., Manchester	3	0	0
Coxeter, Mr. John	6	0	0
Davies, Miss Kate F.	0	10	6
Dixon, Mr. H. S., Crosby Garrett	1	0	0
D. M., Argoed	2	0	0
Earp, Mr. H. W.	2	2	0
Edminson, Mrs.	1	0	0
E. R., Coventry	20	0	0
Ferguson, Miss M. M.	1	0	0
George, Mr. W., Chesham	0	10	0
Glover, Rev. R.	5	0	0
Gay, Mr. C.	1	0	0
I. G. N., Edinburgh	10	0	0
In Memoriam, from the children of Mrs. Jos. Gurney	25	0	0
Jarrett, Miss E. S.	0	10	0
Joshua xxiv. 15.	30	0	0
Kingerlee, Mr. G.	1	0	0
Macdonald, Mrs. J. L.	10	0	0
Martin, Rev. W., Bath	20	0	0
Pottenger, Mrs.	1	0	0
Roberts, Rev. F. H.	10	0	0
Rose, Mr. Chas. A.	50	0	0
Todd, Rev. J. W., D.D.	10	0	0
Tritton, Mrs.	5	0	0
Tritton, Miss	2	2	6
Warne, Mr. W. J.	2	2	0
White, Mr. Thos.	10	0	0
Under 10s.	0	16	6

LEGACIES.

Birt, the late Miss Anne Goss, of Plymouth, per Mr. T. P. Horton	10	0	0
Brackenbury, the late Mrs. Sarah, per Revs. J. H. Riggs, D.D., and E. E. Jenkins, M.A., for China	197	1	4
Chamberlain, the late Mr. Edw., of Kensworth, per Mr. Thos. Simons	60	1	10
Parrish, the late Mr. Joseph, of Birmingham, per Messrs. Cottrell & Son	52	3	9
Rylands, the late Mr. John, of Manchester, proceeds of sales of shares	5,482	1	3

LONDON AND MIDDLESEX.

Bloomsbury Chapel	38	0	0
Do., for Mr. Herbert Thomas's sch., Delhi	1	10	0

Bloomsbury Ch., for Mrs. Bentley's sch., Congo	0	13	0
Brixton, Konyon Chapel Sunday-school	6	1	6
Camberwell, Denmark-place	6	8	5
Do., Juv., for Ntumber	5	15	8
Do., Mansion House Ch.	0	12	0
Camden-road, for Congo Chalk Farm, Berkeley-road	10	5	0
Do., Sunday-sch., for Congo	1	5	0
Chtswick, Sunday-sch.	0	17	7
Ealing Dean	1	0	0
Enfield	11	4	9
Do., for support of Congo boy	1	5	0
Forest Gate, Woodgrange Ch.	5	13	10
Do., Sunday-school	3	18	7
Gt. Hunter-street Sunday-school	2	0	0
Grove-rd., Victoria Park Hackney, Mare-street, for Debt	4	10	8
Hammermith, West End	0	6	6
Hampstead, on account	5	15	6
Do., Juv., for support of boys at Wathen station	25	0	0
Harrington, Sun-sch.	8	2	6
Harrow, Sun-sch., for support of N P, "Proserpio"	2	1	6
Highbury Hill Sunday-sch., per Y.M.M.A.	2	0	7
Highgate, Southwood-lane	8	8	0
Highgate-road Ch., for W & O	2	12	10
Do., Y.M.B.C., for Congo	7	12	8
Islington, Cross-street, per Y.M.M.A.	2	1	3
Do., for Darial sch.	1	1	9
Kilburn, Canterbury-road Sunday-sch., for Congo	0	0	0
Peckham, Barry-road	3	17	3
Do., Public Hall, Y.M.B.C.	0	12	6
Do., Blenheim-grove Sunday-school	1	11	0
Pinner	1	18	0
Poplar, Cotton-street	2	4	7
Regent's Park Ch., on account	1	15	6
Rotherhithe, Midway-place Sunday-school	60	0	0
South London Tabernacle Sunday-school	1	1	0
Stockwell Sunday-sch., per Y.M.M.A.	1	19	0
Talbot Tabernacle	7	18	10
Teddington, W.B.C., for India	2	0	0
Do., Sunday-school	1	10	6
Upper Holloway	9	10	0
Do., Y.M.C.A., for Congo	25	13	7
Vernon Chpl., Y.M.M.A., for Debt	5	0	0
Victoria Chpl., Wandsworth-road	0	5	0
Watworth-road	25	0	0
Do., Sunday-sch., for Serampore Native Sch.	3	16	4
Walworth, Ebenezer Sunday-school	5	0	0
	2	4	4



Wandsworth, East Hill	3 16 10
Do., Sunday-school ..	1 15 0
Wheatshaf Hall Sun- sch. ....	1 3 6
Willaden Green Sun- sch. ....	2 15 7
Woodberry Down .....	6 6 0
Wood Green, for Congo	0 14 0
Do., Sunday-sch., for support of two Congo boys .....	4 10 1

**BERKSHIRE.**

Cholsey, near Walling- ford .....	0 10 0
Reading .....	4 1 6
Do., King's-road .....	14 6 7
Do., do., for Debt .....	1 1 0
Sindlesham Sunday-sch. for Congo .....	0 11 0

**BUCKINGHAMSHIRE.**

Amersham, Lower Chapl.	15 3 0
Long Crendon .....	0 5 1
Stony Stratford .....	17 18 18

**CAMBRIDGESHIRE.**

Cambridge, St. Andrew- street .....	7 3 0
Do., for Agra sch. ....	8 10 0
Waterbeach .....	2 19 9

**CESHIRE.**

Altrincham, Tabernacle	2 5 9
Do., Sunday-sch. ....	2 1 6
Birkenhead, Grange- lane Sunday-sch. ....	4 10 0
Do., Cathcart-street. .	0 9 0
Do., Jackson-street ..	1 18 1
Chester, Grosvenor-park Sunday-sch. ....	2 5 0

**CORNWALL.**

Falmouth .....	7 0 4
St. Austell .....	1 3 6

**DEVONSHIRE.**

Exeter, South-street ..	2 12 5
Plymouth, George-street	20 1 10

**DORSETSHIRE.**

Weymouth .....	10 15 0
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**DURHAM.**

Jarrow-on-Tyne .....	5 15 0
Stockton-on-Tees, North- cote-street .....	3 16 0
Sunderland, Bothesda. .	0 1 2

**ESSEX.**

Barking, Queen's-road	4 0 0
Harold Wood Sunday- school, for Congo. ....	0 14 0
Leytonstone, Sun.-sch.	11 5 4
Theydon Bols .....	1 14 0

**GLOUCESTERSHIRE.**

Arlington .....	0 7 7
Milton .....	4 13 3
Uley, for W & O .....	0 5 0

**HAMPSHIRE.**

Bosham, Sunday-sch. . .	1 0 0
Bournemouth, West- bourne .....	4 6 9
Portsmouth Auxiliary. .	212 17 0

**HERTFORDSHIRE.**

Boxmoor .....	21 5 0
Hemel Hempstead .....	6 11 1
Hitchin .....	9 14 0
Rickmansworth .....	16 15 4
St. Albans, Dagnall-st., for Congo boy .....	2 10 0

**HUNTINGDONSHIRE.**

Bampton .....	0 7 0
Bluntisham .....	31 2 2
Buckden .....	1 11 7
Do., for W & O (moety) .	0 2 3
Fenstanton .....	6 8 10
Godmanchester .....	0 15 9
Do., for W & O (moety) .	0 7 0
Hall Weston .....	0 10 0
Hartford .....	0 1 6
Hemingford Grey .....	0 3 0
Houghton .....	0 13 9
Huntingdon .....	24 0 1
Do., for W & O (moety) .	1 7 4
Orford .....	3 15 10
Do., for W & O (moety) .	0 4 6
Ramsey, Gt. Whyte. ....	4 15 11
Do., for W & O (moety) .	0 7 6
Ramsey, Mereside .....	0 9 6
Spaldwick .....	1 1 0
Do., for W & O (moety) .	0 2 6
St. Ives .....	17 6 7
Do., for W & O (moety) .	1 0 0
St. Neots, Old Meeting	3 10 9
Stukeley .....	0 5 4
Winwick .....	0 7 0
Woodhurst .....	0 15 8
Yelling .....	0 15 0
Do., for W & O (moety) .	0 5 0

Less expenses .....	103 12 4
.....	1 4 0
For Italian Missions. .	101 8 4
.....	10 14 0
.....	112 2 4

**KENT.**

Ashford, Sunday-sch. . .	1 10 6
Canterbury .....	3 1 5
Do., Sunday-sch. ....	5 0 2
Crayford, Sunday-sch. .	3 1 1
Erith, for Congo .....	13 7 8
Eynsford .....	6 4 0
Faversham .....	6 0 0
Forest Hill, Sydenham Chapel .....	4 19 8
Plumstead, Park-road	2 15 0
Shooters Hill-road .....	3 11 0
Tonbridge, Sunday-sch. .	8 15 2

**LANCASHIRE.**

Accrington, Cannon-st.	16 15 6
Do., Sunday-sch. ....	7 1 7
Bacup, Doals .....	1 11 3
Barrow - In - Furness, Abbey-road .....	2 10 6
Brierciffe, Hill-lane ..	4 0 0
Eccles .....	3 0 0
Haslingden .....	6 0 0
Liverpool, Myrtle-street (on account) .....	40 0 0
Do., Kensington Ch. (late Soho-street) ..	18 8 6
Do., Fabius Ch. Sun- sch. ....	4 4 9
Do., Tuc Brook .....	2 15 9
Oswaldtwistle, New- lane .....	6 12 4
Southport, London-st. Sunday-sch. ....	2 9 3

**LEICESTERSHIRE.**

Leicester, for Debt .....	1 0 0
Oadby .....	0 10 0

**LINCOLNSHIRE.**

Boston, for Debt .....	0 2 6
Do., Salem Ch. Sun- sch. ....	0 15 0

**NORFOLK.**

Norwich .....	42 15 9
Swaffham .....	25 0 0
Worstead .....	23 0 0

**NORTHAMPTONSHIRE.**

Blisworth .....	36 11 6
Clipstone .....	24 13 0
Harpole .....	5 10 10
Kingshorpe .....	6 0 0
Kettering .....	102 9 4
Do., for W & O .....	2 5 10
Do., for N P .....	1 16 1
Do., for Congo .....	1 3 0
Do., Broughton .....	0 3 3
Do., Desborough .....	1 9 6
Do., Walgrave .....	1 15 6
Long Buckley .....	14 3 0

**NORTHUMBERLAND.**

Newcastle, for Congo. .	2 0 0
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**NOTTINGHAMSHIRE.**

Collingham .....	0 8 8
Nottingham, Derby-rd. .	7 15 7
Do., for Debt .....	5 0 0
Do., Circus-street. ....	0 10 6

**Nottingham Juvenile Association.**

Bentley-road .....	1 10 5
Derby-road .....	10 18 4
.....	12 17 9
Loss expenses .....	0 6 2
.....	12 11 7

**OXFORDSHIRE.**

Caversham .....	7 8 6
Chaddington .....	0 6 6
Hook Norton .....	0 17 1

**SOMERSETSHIRE.**

Bristol, on account .....	162 0 2
Do., Paulton, for W & O .....	1 8 3
Do., Fishponds, for Debt .....	1 0 6
Do., Buckingham Chpl.	1 1 0
Do., do., for Mr Wall	1 1 0
Cheddar .....	0 11 9
Crowkern .....	3 2 7
Weston - super - Mare, Wadham-street Sun- sch., for D. Jones, Agra	11 17 7

**STAFFORDSHIRE.**

Billston, Salem .....	4 1 7
Do., Wood-street .....	3 5 2
Brierley Hill .....	3 4 9
Burton-on-Trent, Derby- road .....	5 0 0

SUFFOLK.		DENBIGHSHIRE.		SPECIAL CONTRIBUTIONS	
Sudbury .....	7 10 6	Penybryn .....	2 16 0	FOR CHINA FAMINE FUND.	
		Do., for <i>N P</i> .....	2 14 0	PERSONAL DONATIONS.	
		Rhoslanuwrechog ....	1 1 0	"Fernside" .....	0 10 0
SURREY.		MONTGOMERYSHIRE.		H. S. A. ....	1 0 0
Balham, Y.M.S. ....	0 10 0	Machynlleth .....	1 0 0	J. W. M. ....	0 10 0
Kingston-on-Thames ..	8 4 0	SOUTH WALES.		McCurdy, Mr. M. J.,	3 0 0
Lower Norwood, Gipsy- road Sunday-sch., for <i>Congo boy under Mr</i> <i>Moolenaar</i> .....	5 0 0	CARMARTHENSHIRE.		Hallfax, N.S. ....	1 12 1
South Norwood, Sun- sch. ....	19 5 9	St. Clears, Slon .....	11 0 0	LONDON AND VICINITY.	
Sutton, Sun-sch., for <i>N P, Delhi</i> .....	1 13 0	GLAMORGANSHIRE.		Brixton .....	0 8 6
Thornton Heath, Beulah Sunday-school .....	1 10 3	Cadoxton .....	1 11 6	Highbate-rd. Oh. Sun- sch. ....	0 19 0
Do., for <i>Congo</i> .....	0 10 0	Canton, Hope Ch. Sun- sch. ....	6 17 6	Wilkesden Junction....	0 3 0
Wallington .....	7 4 3	Cardiff, Bethany .....	5 13 8	COUNTRY CHURCHES.	
West Croydon .....	6 14 3	Do., Tredegarville .....	1 11 4	Blaenavon .....	0 3 6
Do., for <i>Parana Sch.</i> West Norwood, Chats- worth-rd., for <i>Debt</i> Do., Sunday-school ..	5 0 0 5 9 3 5 14 5	Merthyr, Tabernacle ..	1 6 8	Chester .....	0 10 0
Woking .....	5 14 5	Penarth, Stanwell-road	1 10 2	Manchester, Coupland- street Sunday-school	0 6 0
WARWICKSHIRE.		Pontardulais, Tabrnicle.	2 10 0	Middlesboro', Linthorpe- road .....	0 3 0
Birmingham Aux., on account .....	60 0 0	Twynrodryn, for <i>Debt</i>	0 6 0	Norblton .....	0 7 6
Do., Wynne-street ..	2 12 6	MONMOUTHSHIRE.		Northampton, Princes- street .....	6 17 6
Do., Smethwick Sun- sch. ....	0 12 6	Llanhiddel, Ebenezer ..	2 0 6	Norwich, Unthanks-rd.	5 1 0
Do., Y.M.M.S., for <i>Btshpore Sch.</i> ..	78 0 0	Newport .....	2 0 0	Plymouth, George-st.	0 5 0
Do., for students at <i>Serampore</i> .....	30 0 0	Do., for <i>Italy</i> .....	1 0 0	Sunderland, Bethesda Sunday-school .....	0 2 1
Do., for <i>Delhi</i> .....	36 0 0	SCOTLAND.		Trowbridge .....	2 0 0
Do., for <i>Congo boy</i> ..	2 10 0	Glasgow, Adelaide-place	35 0 0	FOREIGN.	
Do., for <i>Congo</i> .....	0 10 6	Do., John-street .....	9 10 0	Canada, Ontario .....	0 8 1
WILTSHIRE.		Do., Bridgeton .....	3 14 0	EUROPE.	
Bratton .....	9 19 0	Do., Princes Park Sunday-school .....	4 13 10	Holland, per Rev. H. Z. Kloockers .....	21 7 3
WORCESTERSHIRE.		Kells .....	0 10 0	Prussia, Wesel, per Rev. J. Millard .....	3 11 2
Evesham .....	7 5 11	Kirkcaldy .....	2 0 6	INDIA.	
Stourport .....	1 15 0	Do., for support of <i>boy at Stanley Pool</i>	1 5 0	Per Rev. G. Kerry ....	22 10 0
Do., for <i>W &amp; O</i> .....	0 15 0	Leslie .....	8 3 7	Batasore Native Free Church .....	3 0 6
Tenbury, for <i>Congo</i> ..	1 0 0	Lochee .....	2 5 0	Cornish, Mr. R. ....	0 10 0
YORKSHIRE.		Stirling, for <i>China</i> ....	0 2 8	Zornb, Mrs. ....	0 10 0
Golear .....	7 0 0	IRELAND.		Barisal, Rev. J. G. Kerry	0 10 0
Harrogate, Juv., for <i>Congo</i> .....	4 6 0	Dublin, Harcourt-street	8 0 0	Morris, Rev. J. P. ....	0 10 0
Leeds, South Parade ..	38 12 9	Do., for <i>China</i> .....	3 0 0	Telchmann, Rev. A. H.	10 0 0
Lindley Oakes .....	3 13 9	CHANNEL ISLANDS.		Calcutta, Mr. J. C. Dyer	1 0 0
Do., Sunday-school ..	1 0 0	Jersey, St. Heliers,	12 13 0	Macdonald, Mrs. K. S., School .....	0 14 0
Oakworth .....	3 0 8	Vauxhall Chapel ....	12 13 0	Macintosh, Miss .....	0 10 0
Salterforth .....	1 0 1	INDIA.		Peace, Miss .....	1 0 0
NORTH WALES.		Delhi, Miss A. E. Rooke, for <i>Debt</i> .....	25 0 0	Darjeeling .....	1 12 0
CARNARVONSHIRE.		WEST INDIES.		Delhi, A. F. I. I. I., per Rev. W. Carey .....	1 0 0
Penygroes .....	2 5 9	BAHAMAS.		Mymensing .....	0 15 0
		Nassau, Zion Ch., for <i>passage and outfit of</i> <i>assistant missionary</i>	40 0 0		

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