

PRIZE DISTRIBUTION AT SERAMPORE.—(From a Photograph.)

[SEPTEMBER 1, 1890.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1890.

AUTUMNAL MISSIONARY SERVICES.

THE arrangements for the above Services, to be held at
CARDIFF

DURING THE FIRST WEEK OF NEXT MONTH, OCTOBER, 1890,
are now nearly complete. In making their announcement, we beg most
sincerely the earnest prayers of our friends that the meetings may be
attended with special blessing.

TUESDAY, OCTOBER THE 7TH,

THREE EARLY MORNING SERMONS,

each to begin at 7 o'clock, will be preached as under:—

Bethany Chapel	Preacher, Rev. T. H. MARTIN, of Glasgow.
Mount Stuart Square	„ Rev. N. DONSON, of Deal.
Penarth, Tabernacle	„ Rev. C. A. DAVIS, of Reading.

A VALEDICTORY MEETING

IN

THE PARK HALL,

AT 10.30 A.M.

Chairman : W. R. RICKETT, Esq., Treasurer of the Society.

Farewell will be taken of the following Missionaries:—The Rev. T. H. and Mrs. BARNETT; Rev. J. and Mrs. ELLISON, returning to India; Mr. W. POOLE BALFERN, proceeding to the Congo; and Mr. GEORGE HUGHES, elect for India.

ADDRESS TO THE MISSIONARIES

WILL BE GIVEN BY THE

Rev. GEORGE PEARCE GOULD, M.A., of Regent's Park Chapel.

The Rev. Doctor TRESTRAIL will offer the special Valedictory Prayer.

AT 3 O'CLOCK, IN THE
PARK HALL,

THE AUTUMNAL MISSIONARY SERMON

Will be preached by

The Rev. H. ARNOLD THOMAS, M.A.,
of Highbury, Bristol.

SEVEN O'CLOCK P.M.,

PUBLIC MISSIONARY MEETING,

IN THE

PARK HALL.

Chairman : Alderman WILLIAM SANDERS, J.P., Mayor of Cardiff.*Speakers* : The Revs. R. D. DARBY, of the Upper Congo, Central Africa ;
CHARLES JORDAN, of Calcutta ; and ARTHUR SOWERBY, of China.

ON THE SAME EVENING,

LOCAL MISSIONARY MEETINGS

WILL BE HELD AT

BRIDGEND. *Speakers* : Rev. T. H. BARNETT, of India, and W. POOLE
BALFERN, Missionary-elect for the Congo.MERTHYR, HIGH STREET CHAPEL. Revs. T. LEWIS, of the Congo,
and T. MARTIN, of India.MOUNTAIN ASH, NAZARETH. Revs. J. G. KERRY and H. J.
MARTIN, of India.NEWPORT, COMMERCIAL STREET. Revs. J. J. FULLER, of Africa,
and J. G. POTTER, of India.PONTYPRIDD, TABERNACLE. Revs. J. ELLISON and B. EVANS, of
India.TREORKY, NODDFA. Revs. H. K. MOOLENAAR, of the Congo, and
GEORGE HUGHES, Missionary-elect for India.

ON THURSDAY, OCTOBER 9TH, AT 3 O'CLOCK, A

ZENANA MEETING

IN

BETHANY CHAPEL.

Chairman: RICHARD CORY, Esq., of Cardiff.

Speakers: Several Missionaries and Ladies returning to their work in India.

ON FRIDAY EVENING, OCTOBER 10TH,

YOUNG PEOPLE'S MEETING

IN THE

PARK HALL,

AT SEVEN O'CLOCK.

Chairman: LEWIS WILLIAMS, Esq., J.P.

The Speakers will be the Revs. B. EVANS, of Monghyr; T. LEWIS, of the Congo; and J. G. POTTER, of Agra.

A Meeting, also for Young People, will be held the same evening at Penarth.

Speakers: Revs. J. J. FULLER, of Africa; J. G. KERRY, of India; and H. K. MOOLENAAR, of the Congo.

Collections will be taken after each service on behalf of the Baptist Missionary Society.

Deputation to China.

THE question of a deputation visiting the mission stations in China has engaged for some time the anxious consideration of the China Sub-Committee. The extension of the work in this part of the mission-field during recent years, and the difficulty in realising at so great a distance its peculiar needs, have forced the conviction of the necessity of such a visit. It may also be stated that urgent appeals for a deputation have been repeatedly made by the Chinese missionaries. It being felt that longer delay would not be wise, it was resolved at the quarterly meeting, held in July last, to depute two individuals to undertake this responsible duty, and, in pursuance of this resolution, the Committee cordially and unanimously sought the valuable services of their honoured and esteemed brethren, the Rev. R. Glover, of Bristol, the Chairman, and the Rev. T. M. Morris, of Ipswich, a member of the China Sub-Committee. We are thankful to be

able to announce their compliance with this request. We are sure the appointment will meet with the approval of the friends of the Society, and we most earnestly ask that much prayer may be offered for their safe preservation whilst journeying, and that all needed wisdom for the successful prosecution of their important undertaking may be bestowed. As an early departure is most necessary for travelling in the northern part of China, the deputation will leave for New York by the s.s. *City of Chester* on the 17th inst., and it is expected that they will arrive at Chefoo, *via* San Francisco and Yokohama, about the 12th of November.

We desire, on behalf of the Committee, to express their great indebtedness to the churches at Bristol and Ipswich respectively for the readiness with which they have granted the long leave of absence the journey necessarily involves. We cannot but accept such kindness as a warm testimony to the deep sympathy felt in the welfare of the Society.

Prize Distribution at Serampore.

THIS picture was taken at Serampore on the visit of Mr. Baynes to this place. It represents him in the act of distributing the prizes to the girls of the Zenana Mission Schools. The event took place in the College Compound, under the shade of a magnificent tamarind tree. The girls have met in this way for several years, and it is always an occasion to which they look forward with joy. Of course there is no need for me to tell you which figure in the picture is Mr. Baynes, so I will only speak about the other three. Two of them are little Hindu girls who have been called forward to receive their rewards, and the other is Mrs. Manuel, the lady teacher in charge of the schools. At present the number of schools is three, and of the scholars 130. Mrs. Manuel has native Christian women to help her in the teaching. The girls are taught to read and write, and are very fond of hearing Bible stories and singing Christian hymns. They are also taught the lesson of lessons—the story of Jesus Christ and their need of Him as their Saviour. It was very sweet to hear these children singing hymns of praise to Christ. One cannot but hope that some of the truths they sing or the texts they have learnt will sink into their hearts and produce fruit in after days. One thing remarkable about the gathering was to see how young the children all were. You search in vain for a girl older than twelve years. This is explained by the early marriage customs of the Hindus. Indeed, some of the wee little things present had been already married, as was evident by the red paint marks on their forehead. As a rule, when a girl is married she is taken away from school, however young

she may be, and no Hindu would dream of allowing his daughter to pass the age of twelve without getting her married. And many are married at a much earlier age. I recently heard of a remarkable case which took place in a village near Howrah. A Hindu of thirty-seven years of age married an infant of two and a half years. I was glad to notice that this extreme case has created a good deal of aversion amongst the more intelligent Hindus. At any rate this early marriage custom accounts for the absence of elderly girls or maidens in the gathering at Scrampore. Indeed, there is no such a thing as maidenhood in India.

Of course it is a bright picture to see groups of these little girls arrayed in clothes of every colour, and decked with innumerable ornaments, seated on the lawn, and with their large eyes beaming with delight over their rewards. But on such occasions one can't help thinking of the after-life of these girls, and a feeling of sadness always comes over one. How many of these will become widows while yet children, and what lives of misery they will be consigned to! And even if a brighter lot should await them, it will only be to spend a wearisome and cheerless existence shut up in a zenana. Thoughts of this sort will come into one's mind at such gatherings, and make one sad. But, undoubtedly, this is the work which is to tell on the future of India, and although the difficulties in its way are great, yet it is progressing. The number of female schools is increasing all round. There is a growing desire on the part of the Hindus themselves to have their daughters educated. An educated girl has a higher value in the marriage market than an uneducated one. Bridegrooms, so far as they have any voice in the matter, always prefer an educated bride. These are healthy signs of a brighter day coming for the females of India. Now, before I finish, I want you to notice particularly the little girl standing by Mr. Baynes, and about to receive a doll. Though so young she has had a fearful ceremony to perform. A short time ago her father died, and, as he had no son, she had to accompany the corpse to the funeral pile, and there, when all was ready, apply the lighted torch to her father's mouth which consumed him to ashes. Such is the horrid funeral custom of the Hindus.

T. R. EDWARDS.

Brethren, Pray for us!

A CALL FOR PRAYER ON BEHALF OF DELHI.

OUR brethren in Delhi have, during the past few months, been passing through a season of great sorrow and anxiety, which, however, will doubtless be overruled for ultimate good. Already there are signs of this,

and numbers who under great pressure fell away, are now bitterly regretting their action, and seeking forgiveness and restoration.

The following letter from the Rev. J. Herbert Thomas, of Delhi, giving details of the trouble, cannot fail to call forth deep sympathy and earnest prayer :—

“ Baptist Mission, Delhi,
“ April 21st, 1890.

“MY DEAR MR. BAYNES,—Our veteran brother, the Rev. James Smith, at my request, has kindly written you an account of the recent wave that has swept over our Delhi Chamar Christians. I do not know what he may have told you, but, at the risk of repeating some things you may have heard already, I wish to put you in possession of a consecutive narrative of the facts.

“THE WORK OF THE FAQIR.

“The history of the movement is briefly as follows. About Christmas time, a Faqir, attended by half-a-dozen mendicants, appeared in the Pahar Ganj suburb of Delhi, and in an unostentatious manner commenced teaching certain tenets among the Chamars. All that was certainly known of him was that he hailed from the Punjab; his name, caste, and object he did not reveal. He soon began to gain some sort of influence over this people, who, having no backbone, no religious convictions, no spiritual discernment, only a superstitious reverence for anything that claims to be a bit mysterious, are easily led in the mass. When apprised of what was going on we took no notice, as wandering Faqirs often turn up in a place, befool the people into parting with some money, and then clear out. It was not till near the end of January that we found out this man really meant something bearing a semblance to permanency. At first he was very moderate, and did nothing more than mystify those who chose to listen to him by abstruse reasonings on the sin

of eating ‘mother cow.’ When he found he was gaining a following in that district, he convened a panchayat of all the Chamars therein residing, and offered to form all who would adhere to him into a Hindu panth, or sect, of higher social standing than other Chamars. All he then insisted upon was, first, not to eat beef; secondly, not to touch the food of Mussulmans. When told that there were some Christians amongst them, he said that need make no difference; they might remain Christians if they liked. Thereupon they all began discussing the matter, and after a few days decided it was a good thing on the whole, in that it would *put them a step higher in the social scale*, would not touch their pockets or interfere with their customs. So, one by one, all the Pahar Ganj Chamars, Christians included, put on the ‘kanti’ or little necklet which the Faqir distributed as a symbol of adhesion to his teaching. He then moved further on, and, supported by his first victory, quickly gained over the Chamars in the neighbouring bastis. When he had got a dozen or more Christians thus entangled, he began to add another command—viz., not to associate with Christians who do not put on the kanti, though still not forbidding them to remain Christians and attend Christian worship. Later on, as he found his influence growing, and his following became more numerous, he became more uncompromising, and stigmatising Christians as ‘faithless unbelievers,’ demanded their complete severance from all Christian society. By the beginning of February he had obtained a

firm hold over the Chamars in a large part of the city, and had hopelessly entangled a large number of Christians. Henceforth his progress was simply a triumphal march; twenty-four hours sufficed to make him master of a basti or group of bastis; and, alas, our Christians, in despair, allowed themselves to be swept along by the force of their surroundings. Meanwhile we were hard at work, earnestly striving to forewarn and strengthen our brethren in their time of sore trial. We found out the next movements of the Faqir, and went one or two days before his expected arrival in any bastis where our people resided, convened panchayats of the Christians there, and, in every way we could, strove to help them to be firm; but it was pitiable to see their abject fear in some cases. 'Sir, you live there, we live here; our neighbours, our relations, our masters, our creditors, all with whom we have anything to do, are compelling us to yield; if we don't they will fine us, sue us for debts whether true or false, hate us, ostracise us, bitterly persecute us, making it impossible to live!' Others, on the other hand, neither rightly appreciating the force of the temptation, nor rightly estimating their strength or weakness, laughed at it, and declared it was all folly and weakness, and would never draw them away. To both we gave faithful and earnest answers, pleading with them night after night till eleven or twelve o'clock; but, alas, both alike fell when the storm reached them. Some strove for a while to stand out, but were overborne at last.

"A BRAVE CHRISTIAN.

"In Dhakin Rai three Christians live. All three answered the Faqir's threats and promises right well. But their neighbours gave them no peace, and, after three days of threatening and

harassing, persuaded a Banya, to whom one of these men owed twenty rupees, to bring bitter pressure to bear on his unfortunate debtor. This he did, till the poor fellow, terrified by the fear of a prosecution for some fabulous amount, gave way, and a second with him, one only holding on firm. The case of Sahib Singh illustrates the severity of the temptation to which these men were exposed. This brother earns his living by making up and selling tobacco to the Chamars. Knowing his influence, the Faqir strove hard to win him over. He called him five times, threatened and promised all sorts of terrible things. Sahib Singh persisted in asking one question: 'Will you guarantee that obedience to your teaching will give me salvation?' Unable to get any satisfactory answer, the Faqir plainly telling the people he knew nothing of religion, and would teach none, he ridiculed the whole business most unmercifully. At last the Faqir promised him that, if he would join them, he would order all the Chamars in the city to buy their tobacco from him alone! That meant his fortune. Sahib Singh simply asked his old question, 'Will that secure me salvation?' and left him. Next day the Faqir summoned him again, and gave him one more chance, followed by the ultimatum that if he refused now he would forever prohibit any Chamar from touching his tobacco, and so he should be ruined. Sahib Singh was prepared for that, and replied at once, before 100 or more Chamars: 'What! are you God that you think to deprive me of my livelihood? You have never given me a crumb yet. All I have ever received has come from God, and who are you that you talk of stopping it? This bold answer at once closed every Chamar basti against him, the Chamars even refusing to pay him for tobacco sup-

plied them previously on credit, to the extent of some nine rupees. For several days he and his wife were in great want. We would not give the Faqir any reason to say 'the Mission paid him to refuse,' and, therefore, declined to give the poor fellow any monetary assistance; but when it was seen how keenly he was suffering, Mr. Imam Massih got the native students to subscribe a little sum, which they invested in needles, cotton, buttons, pens, &c., and we, by purchasing a little from his humble stock, helped him to start a small pedlar business, which he has been carrying on since, but with very scant profits, I fear.

"PRAY FOR US!

"I find that out of seventy-four Chamar Christians resident in the city, fifty-seven have fallen away, while seventeen have stood firm. The Society for the Propagation of the Gospel and Cambridge Mission, too, have to grieve over many fallen; in fact, Mr. Lefroy, the senior missionary of the Cambridge Mission, tells me that in the city only those Chamar Christians who are living in Christian bastis—that is, living in houses owned by the Mission—and are thus not exposed to the storm, have escaped. Besides these, all our Christians in Purana Qila, led away by their misguided teachers—Rainman, at one time their pastor, and Khushhal, a schoolmaster—have gone over to the Chamars. I am sure, my dear Mr. Baynes, you will sympathise with us in the terrible grief and distress these wholesale defections have caused us. For many nights I could hardly sleep, and many are the hopes I had begun cherishing regarding these brethren, such as those mentioned in my last year's report, which appeared in one short month to have been utterly blotted out. After a while I was

able to look at it less despondingly. Mr. Smith's kindly letters, narrating his own experiences of years ago, not so very unlike this, cheered me very much. I feel now that God, ever jealous for His Church, has but done sharply, suddenly, what we have, for the last four years, as my reports will show, been trying to do, all too timidly and slowly.

"Concerning those who have been led away, time will show who among them were worthy of falling, being unworthy of the name they bore, and who among them are Christ's own people, allowed to fall, that so they may learn their weakness, and destined to be won back again, purified and strengthened by their trial. Many such there are, I am sure of it. Their tones, their acts, betoken a fierce struggle going on within; some I see are trying to stifle the voice of conscience; fear of man is yet too strong for them; men, hard, selfish, exacting men, are near at hand, pressing on them all around, but God seems so far off!

"THE SHAHDARA CHRISTIANS.

"There is another bright gleam in the cloud; this comes from the little town, or rather village, of Shahdara, three miles out. You will remember Shahdara, with its faithful pastor Anand Masih, and its united church. *Four times* has that little band repulsed the Faqir, not only from their own doors, but to a large extent from their bastis! The enemy has again and again raged. The first time the Chamars in one district of the village accepted him, and eight Christians resident among them put on his kanti. These men, or four or five of them, had long given up attending service, and had resisted the counsel of their devoted pastor and fellow-Christians, and would soon have been cut off by the church itself.

On his second and third visits the Faqir set himself resolutely against the Christians, but was watched by them, succeeding only in winning over some more Chamars. On his last visit he took a strong force of disciples with him, including the renegade Khushhal, and stayed there five days. He tried to stir up a quarrel between the Christians and the police, but for once Gallis cared for none of these things. He threatened to order that the Chamars in Delhi should have no family or business or social dealings of any kind with the Shahdara Chamars who refused his *kanti*. At length the greater number of the Chamars having been frightened into submission he left. Still, fifty or more Chamars there, encouraged and sustained by the Christians who live amongst them, have kept free from the snare, and not only have no more Christians yielded, but two, who fell away at first, have broken off the *kanti* and returned to their brethren. The reception, or rather repulse, the Faqir received in Shahdara, due entirely to the firmness and exertions of the Christians, has not been without its influence. The Chamars in Ghaziabad and in Faridabad have rejected him, and there are abundant signs that a strong feeling of discontent and unrest exists among his dupes in the city. They are beginning to feel they have fastened a grievous yoke upon themselves, and I am sure it is only their want of manliness and independence that keeps them from breaking it off. They privately express their chagrin, and are not so virulent in their hostility to the few Christians amongst them who have remained firm, as at first. We are finding numbers who are secretly violating all its prohibitory commands, and some, living where the influence of the Faqir is still a dreaded power, are openly siding with the Christians, and

taking their share of trouble in consequence. We have at the present some nine Chamar men and women here in the city openly avowing themselves as 'mutaláshis,' or seekers, and coming more or less regularly to service. I am sure God will bring good out of this evil, victory ultimately out of present defeat. One other circumstance connected with it is full of encouragement and hope. It has led to a marked revival of earnestness and prayer on the part of several of our workers. Their pastor, Benjamin, is untiring in his efforts, his visitations, and exhortations.

"EARNEST EFFORTS.

"We are all striving now, earnestly, to turn the battle. We have our plan of campaign. Instead of going in ones or twos to twenty or thirty different bastis a week, we go in bands, six or eight of us each night, working in one or more basti as time allows. Mr. Crudgington or I lead each evening, the pastor accompanying. We first all gather at an appointed rendezvous for prayer; there we ascertain what portion of Scripture each one is prepared to speak upon, and arrange who shall speak in each basti we intend to visit, and in what order, &c. Then we go to our work—sing, pray, &c. We find the going in force adds considerably to the effect. In two bastis in Lal Ninjan last week, every man and woman in the basti gathered round, whereas had only one brother gone, probably three or four only would have left their work. After two or three short addresses and a closing hymn and prayer, we separate, and each buttonholing someone, gives him a few straight words, and then addresses another, endeavouring to give our message to every adult in the basti at the time, looking especially for the Christians,

and for any Chamar who might be quietly lurking indoors instead of coming out into the open to hear us. We are earnestly waiting on God to show us His will. I will certainly

acquaint you with any new phase of the movement which is manifested.

"Yours affectionately,

"HERBERT W. THOMAS.

"A. H. Baynes, Esq."

Our veteran brother, the Rev. James Smith, writes :—

"The present movement in Delhi is part of the great Hindu revival, and has but one condition—viz., 'Don't eat beef or with beef-eaters.' The Faqir who is managing it is cunning to a degree, and knows his men. He began by professing to immure himself forty days and nights in the tomb. He then came out alive, and received the offerings of the wondering people. His supporters are among the rich Hindus of Delhi, who are moving Government to stop beef-killing in the Punjab, as old Runjit Singh did. The difficulty is the demand, which is very great. If they can reduce it by getting all the Chamars and labouring community to join them, then they will have accomplished a great stroke of business, and in this they have so far succeeded, but the strain is very great. Beef is half the price of mutton, and the poorest are starving. They begged me to break the confederation, and set them at liberty; this I probably could have done, but declined. They had walked into the net and knew how to walk out again; but they sadly lack *moral courage*. The confederation is complete, and the boycott so close, that a potato can scarcely get through. A few worthless fellows who share fines, and are fattening on the concern, are straining every nerve, by fright and threats, to keep up the delusion. It is too soon to compute the business, and we must quietly wait the working out of events. I visited the Mohullas, and met the people as much as I could. They have not a word to say

for their silly conduct, and hang down their heads in shame. The Faqir and his party were having a khana, and the people came so that I might face him and expose his lying pretensions. I did so, and the party were all utterly taken aback when I appeared in their midst. For half an hour I exposed their weakness and wickedness, and they had nothing to say; but it was the old thing over again, they looked for me to do their work, and I declined to do what they knew *they* ought to have done. The church at Shahdara is only three miles away, and is composed of exactly the same sort of people, gathered and baptized in the same way, and at Shahdara the Faqir has expended his whole force entirely in vain. The church stands fast like a rock. They have a strong leader, and he is loved and trusted by his people. I visited them and found them full of fire and confidence, holding well together, and having nothing to do with the Faqir, who has worked his hardest to draw them away, and utterly failed.

"These waves of depression must do their work. Wherever the Gospel has triumphed it has ever been so. These trials will, I am quite confident, work for good; we have had them in the past, and have emerged out of them stronger and firmer, and so will it be now. There are already clear signs of rich blessing coming out of the present trouble; and all will be overruled for the spread of the Redeemer's Kingdom.

"We need to be much in prayer."

Tidings from North China.

THE Rev. H. Dixon sends the following in continuation of his letter published in the MISSIONARY HERALD for September last:—

"Hain Chou,
"Shansi, North China,
"March 13th, 1890.

"MY DEAR MR. BAYNES,—I have just been re-reading my letter in the HERALD for September last, for recent events at Chi Tsun are unusually interesting, and, with your permission, I should like to lay the sequel to that letter before our home friends.

"CHI TSUN.

"Our visit to the place put us on a good footing with the people generally, and in May and June I followed it up by riding over one day each week to see patients and encourage the evangelists and inquirers. Under God's blessing the work grew steadily, and the Sunday congregation stood at twenty when I next went over, soon after our removal up to Hain Chou in October last. But prosperity was accompanied with persecution. Stone-throwing at the door of the house became the fashionable evening amusement for the rowdies of the place, and curses and threats were freely meted out to the inquirers. However, the work went steadily on, and by the end of the year the Sunday congregations had risen to thirty, one very interesting feature being the gathering of some dozen children every evening by one or more of the converts, who taught them several hymns and portions of Scripture. But most blessed of all was the fact that the chief mover in all this—after the evangelist—was the Chou Chin Chuan whose life had been threatened, as related in my previous letter. He had gained the love and esteem of all the inquirers, and was,

and is, looked up to and consulted by them on all occasions.

"At the close of the year I was attending Chou Chin Chuan's mother, who, on account of age and its infirmities, felt the severity of the winter. As it was evident that she could not last long, her friends—Chou Chin Chuan's enemies—began to discuss her funeral with him, and the cousin, who had attempted to take his life in the beginning of the year, vowed that the coffin should not leave the house until the usual idolatrous rites should have been duly paid by her son; and he was in a position to enforce his threats, inasmuch as the outer courtyard and gateway of the house belonged to him.

"Things went along much as usual until the Chinese New Year, which, as probably you know, is kept sacred to idol worship, feasting, and general merriment.

"A TURBULENT INCIDENT.

"On the evening of the third day, just after lamps had been lighted, a crowd of some hundred or more, evidently bent on mischief and 'fun,' gathered at the door of the shop, and demanded admittance. On Mr. Su, an inquirer, opening the door to remonstrate with them, they made a rush, and took the house by storm. Hearing the noise, the evangelist in charge, Mr. Chao, an old man over sixty years of age and very feeble, hastened out, and, addressing the ring-leader, requested them to retire, and, as they failed to comply, he seized the leader by his queue (a common way of detaining a man) and attempted to take him to the Elders of the town.

In a moment the man, whose name, or rather nickname, is Wolf Scratch, put his arms around Mr. Chao, lifted him off his feet, and, running out with him into the street, flung him on the ground, aggravating his misconduct by pushing the old man down each time he attempted to rise; and, indeed, he would probably have killed him had not the bystanders, getting frightened at the result of their 'fun,' dragged the man away.

"Mr. Chao became very sick, with violent pains in the back, &c., so much so that the friends became alarmed for his safety, and despatched a messenger into the city for me. I at once rode over, made careful inquiries into the matter, and, being desirous of settling the matter peaceably, I invited the Elders of the town to meet me. This they declined to do, fearing the vengeance of the town 'roughs,' but one of their number afterwards met me in another house, and I told him that, unless Wolf Scratch apologised to Mr. Chao and came personally into the city to see me, I should be obliged to lay the matter before the magistrate. I gave him three clear days.

"I was shut up to this course, for our patience and forbearance had been misunderstood by the rowdies, though the better class of people appreciated our clemency.

"The first day, the Elders went and exhorted the man to apologise. He refused. The second day they again pressed him to accept my terms. He still refused. They then went to Mr. Ssu, an inquirer, and asked if he thought I meant to take any action in the matter. Mr. Ssu asked what I had said. They told him. 'Then be sure he will do it, for he always speaks the truth,' said he. Startled now for their own safety, fearing I should report them for their neglect, they engaged

assistants and again sought Wolf Scratch. He again refused to make amends for his misconduct. In a moment the assistants had seized, bound, and put him in a cart, and, before he could summon aid, he was on his way into the city. However, he only got two miles of the way, for his friend Chou Lin Chuan, cousin of Chou Chin Chuan, caught them up, and became security for his appearance when wanted.

"That evening Chou Lin Chuan fortified his courage with brandy, and, when fairly tipsy, made his way to our shop, knife in hand. Mr. Chao and Mr. Ssu had both returned to the city, leaving Mr. Huo, the regular evangelist, in charge. Finding the men he wanted were gone, he was meditating an attack on Mr. Huo, who, being a timid man, managed to elude him, and, warning an Elder of the town how things stood, fled into the city.

"I had been very loath to report affairs to the magistrate, but, after seeking guidance from above, felt it my duty to do so. One of our converts, who is a writer in the Yamen, very kindly put the information in proper form. The magistrate was away from home, but immediately on his return a criminal warrant was issued, and six men despatched to bring in the miscreants (for we had included five men in our information).

"Meanwhile, before this was known to us, I had called for volunteers to go and hold Sunday services, as usual, at Chi Tsun, for I was tied to the city by several serious cases in the hospital. Mr. Chao, our Shantung evangelist, a young man, begged to be allowed to go, and Mr. Huo, saying 'I'll go, but I shouldn't like to lose my life,' was ashamed to hold back; a young convert, Mr. Yang, a fine, strapping young fellow, made a third.

"They found everything quite quiet, and spent Saturday afternoon preaching on the street. A friend of Wolf Scratch inquired of our caretaker whether I had taken any action, and he, in his ignorance, said he thought not, as he hadn't heard of it.

"That night Chou Chin Chuan's mother died.

"NATIVE CHRISTIAN FIDELITY.

"The next day was Sunday, and all day Chou Chin Chuan's friends were doing their utmost to get him to worship idols, but he stood firm, thank God. Evening fell, and his persecutors left him, saying that they would soon return and carry him by force before the idols, while his cousin Chou Lin Chuan vowed that, unless he bowed before them, his knife should drink his blood.

"Chou Chin Chuan seized the opportunity, in the absence of his persecutors, to flee to our shop, where the inquirers knelt wrestling in prayer; for, surely, none but God could save them now. We will leave them there.

"A few doors off, in the barber's shop, Chou Lin Chuan was swaggering, awaiting his turn, when, suddenly, at the door appeared one of the Elders of the town, who sarcastically said, 'If you please, sir, you need not trouble to shave our friend, as his Worship the Magistrate has just sent a pressing invitation for him to meet him in the city.' A force outside made escape impossible.

"Wolf Scratch lay stretched on a couch in a gambler's den when a similar invitation reached him.

"The joy of that little band of supplicants was beyond description. 'Our God is, indeed, able to deliver us.' 'He is, indeed, the Almighty God.' 'He is the prayer-answering God.' Such were their exclamations

of wonder and praise. Their mouths were filled with laughter.

"But my tale is a long one. I shall weary you. Suffice it to say that stratagems and bribery were all useless. The magistrate had known of an official being punished for not protecting foreigners; and, besides, he is naturally severe on known rascals. They had only one chance of escape, and that lay in my clemency. After due deliberation I insisted on their finding sureties for future good conduct, acknowledging their misconduct, 'koting' (knocking the head on the ground) to Mr. Chao and to Mr. Huo, and that peace with me should include peace with all present or future inquirers, including Chou Chin Chuan. The terms were duly attested by middle-men, and, on the day appointed, they all came to apologise—all except Chou Lin Chuan. He was reported as down with typhus. I could not but rally them on the folly of having spent £10 and lost so much time in coming to terms; for the 'police' had made them pay heavily for their pardon.

"The following day I went over to Chi Tsun with half a dozen Christians to bury Chou Chin Chuan's mother. As we stood by that grave, and sang and prayed, and addressed two hundred onlookers on our certain hope of a glorious resurrection, my heart went out in praise to God for all He has wrought in Chi Tsun during the one year we have occupied it. Ten men tore down their idols at the New Year, and ten more will, I hope, soon follow their example. Idols and opium are gone, and now they are devoting time and money to spreading the Gospel.

"But what about Chou Lin Chuan? Why, his illness was all a lie. Finally I had to let the police again arrest him, and, after losing more time and spend-

ing more money on the police, he handed his famous knife over to me as a witness of his sincerity, knocked his foolish head on the ground, and has, I hope, gone home a wiser man.

"That knife now hangs peacefully in my study over the head of the Rev. Richard Glover, the chairman of the China Sub-Committee, a constant reminder of God's watchful care over us.

"I cannot do better than repeat the

winding up of my former letter—' Thus has the devil over-reached himself again ; his opposition has advertised us ; and all has turned out for the furtherance of the Gospel.'

"Will you not join us in our prayers that these persecutors may themselves be brought to the Saviour's feet ?

"Yours affectionately,

"HERBERT DIXON.

"A. H. Baynes, Esq."

Cheering Tidings from Dinapore of Recent Baptisms.

THE Rev. William Carey, M.B., our medical missionary, who is now in charge of the mission station at Dinapore, writes as under :—

"Dinapore, Bengal, 23rd June, 1890.

"MY DEAR MR. BAYNES,—It will, I feel sure, gladden the hearts of all who pray for the extension of Christ's Kingdom in this land of heathen darkness to hear that we are now receiving what, I trust, are the first droppings of an abundant shower of blessing. On the 30th ult. (May) I had the happiness and privilege of baptizing four believers on a profession of faith in the Lord Jesus.

"Of the four baptized, one is an European, a gunner attached to the 4th Field Battery, R.A., stationed here, and three are natives residing in Orderly Bazar. The soldier belonged to the Wesleyan body nominally, but till recently made no profession of faith in Christ. He has been a regular attendant at our chapel services since I came to Dinapore, and also (since their commencement last September) at the Bible-readings conducted by me at my residence every week. Some time ago he expressed a wish to join the church, and was accepted at our church meeting last month. He is the first soldier baptized here since I came

to Dinapore, twelve months ago. The poor man has been called upon to bear much persecution for Christ's sake amongst his comrades in the barracks since he resolved upon serving the Lord, and has still to endure much annoyance ; but hitherto, by God's grace, he has remained firm, and I trust he will be enabled to continue bearing 'hardness as a good soldier of Jesus Christ.'

"The second candidate I baptized is the adopted son of a pensioner and his wife, both members of the Church of England. The lad, now eighteen years of age, was christened at Guazipore when a child. Mr. and Mrs. Jones are respectable, quiet, godly people, and have, with their adopted son, been constant attendants at our Hindustani services, and are now themselves candidates for believers' baptism. Walter is a quiet, well-conducted lad, and has profited much from the earnest teaching of Mrs. Seraphim, our Bible-woman, to whom he is indebted for a large amount of the Biblical knowledge he possesses. For the past twelve months he has been an inquirer, and, as far as we can

judge, is sincere in his profession of attachment to Christ and his desire to follow Him.

"Of the two female candidates I baptized, one has had a somewhat remarkable career. Mrs. Rose originally belonged to a wealthy Mohammedan family in the Punjab, and was till her baptism a professed Mussalmani. As a girl, she became the wife of an European gentleman of means, who died some years ago. The validity of her union with this person was contested, at the time it took place, by her Mohammedan relatives, who endeavoured, by legal means, to compel her to return home, but unsuccessfully. From her home in Rawal Pindi, Begum Jan came to Dinapore about two years ago. Our Bible-woman, Mrs. Seraphim, became acquainted with her soon after her arrival, and from her lips she first heard of Christ. She became, under the Spirit's gracious influence, anxious regarding her soul's welfare, and for a time attended services at the Roman Catholic chapel and Episcopal (Hindustani) church, seeking to know the way of life, but without success. For the past six months she has attended the services held in our mission chapel, where she has learnt not only what it is to believe on Jesus, but has also been led by the Spirit to resolve upon following Him. She is now rejoicing in the joy and peace arising from the sense of forgiveness of sin through Jesus Christ, her Saviour. On it becoming known that she was a candidate for baptism, considerable animosity was shown towards her by her neighbours in Orderly Bazar, who, by persuasion and threatening, tried to turn her away from us; but by Divine grace she was upheld and kept steadfast to her purpose. She is independent of help from the Mission, being supported by her son, who is employed in con-

nection with the State Railway in Burmah.

"The second female candidate baptized is the daughter of a member of the Lutheran Church, and the wife of my colporteur, whom I baptized last January. She is a quiet, well-behaved young woman, and apparently sincere in her profession of attachment to Jesus.

"The field in which we labour is not a very promising one. The ungodly lives of the European and native soldiers at present stationed here, and more especially the former, who are mostly Irishmen and Roman Catholics, do much to counteract the influences brought to bear upon the people. Our district, embracing Orderly Bazar and Jora Tuli, has as residents a large number of disreputable Eurasians, and, owing to its nearness to the barracks, is the scene of drunkenness, rioting, and licentiousness. The native inhabitants, who are chiefly Mohammedans, are also exceedingly unimpressionable, and at times have shown a disposition to offer open opposition to the preaching of the Gospel in their midst.

"There is much to discourage, but that we need not despair of 'persuading' even such men and women to come to Christ, the Master has given gracious assurance by bringing these young people to a knowledge of Himself. Two out of the four believers I baptized are the direct fruit of our labours in this district, and there are at present at least two inquirers, whom I trust will before very long declare themselves on the side of Christ.

"Our native Sunday congregation is fairly good, while our service held on Friday evening is still better attended. We are gradually forming a little native church, but progress is very slow.

"I ask the prayers of the readers of

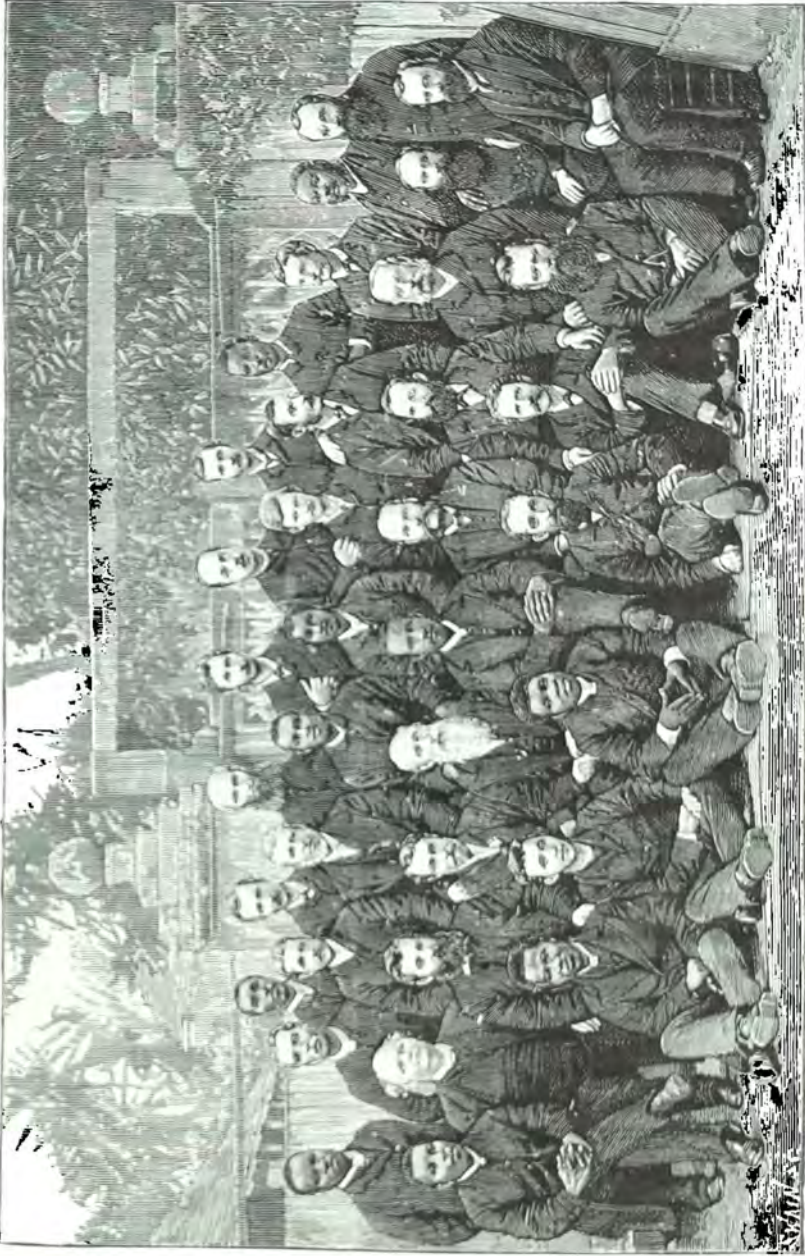
the MISSIONARY HERALD that those who have already confessed Jesus before men may be kept steadfast in the faith, and that many others of 'such as should be saved' may be added daily to the Church in this heathen land.

"W. CAREY, M.B.

"A. H. Baynes, Esq."

A Group of Jamaica Ministers.

WE have pleasure in presenting our readers with the above group of Christian workers in one of the oldest of our mission-fields, copied from a photograph taken at the close of the annual meetings of the Jamaica Baptist Union held at Falmouth, in February, 1889. The fourth and fifth figures to the left of the second line are the Revs. G. R. Henderson and W. Teall, senior brethren, who have recently retired from the pastorate, but are still sufficiently strong to render important service. The senior native brother of the group, the first on the lowest line, is the Rev. James Steele, pastor of the church at Rio Bueno, above which Calabar College was originally situated. The third figure from the left is the Rev. John Kingdon, pastor of the church at Falmouth and treasurer of the Jamaica Baptist Missionary Society. The seventh on the same line is the Rev. Edward Jesse Hewett, pastor of the church at Mount Carey and secretary of the Jamaica Baptist Missionary Society. Mr. Hewett is also chairman of the Jamaica Baptist Union for this year. Next to him, on his right hand, is the Rev. Philip Williams, pastor of the church at Bethel Town, secretary of the Jamaica Baptist Union, and secretary to the Committee of Calabar College. The College is also represented in the picture by the Rev. Jos. Seed Roberts, Normal School tutor, and, during the absence of the president, acting treasurer and domestic manager. He is second on the second line. The secretary of the Sunday School Society is the fourth figure on the third line. This is the Rev. G. E. Henderson, pastor of the church at Browns Town. The Rev. W. M. Webb, pastor of the church at Stewart Town, and manager of the Native Girls' School at Manchester Penn, Trelawny, is the second figure on the third line, looking from the left. Mr. Webb is also editor of the Jamaica *Baptist Reporter*. The first figure on the fourth line is the Rev. J. Johnson, pastor of churches in the parish of St. John, and editor of the *People's Herald*, a weekly newspaper published in Kingston. In the group are several agents of the Jamaica Baptist Missionary Society. Of these the third in the top line is the Rev. J. Sobey, of Costa Rica, formerly pastor of the second church at Montego Bay. The third on the same line, looking from the left, and the fifth on the line below, are the Revs. Ellis Fray and W. Mornan, missionaries to Cuba. Two other missionaries are also seen, one being the



A GROUP OF JAMAICA MINISTERS.—(From a Photograph.)

{ THE MISSIONARY HERALD,
SEPTEMBER 1, 1890.

Rev. — Ruttie, of Little Cayman, an island about sixty miles from Jamaica, the other the Rev. J. Wood, formerly of the Cuban Mission, from which he has recently retired in favour of the two younger brethren who are now prosecuting it. Among other institutions is a Day-school Society, the object of which is to initiate new schools at mission stations at which none exists. Of this, the Rev. P. Chapman, pastor of the second church at Montego Bay, is secretary, a first church there being under the pastorate of the Rev. Leonard Tucker, M.A.

A considerable number of Jamaica ministers, both native and European, do not appear in this group, consequent upon their not being present at this "Union" meeting; some, as for example, the Rev. Jas. Balfour, M.A., classical tutor, being unable to leave home on account of college duties, some on account of distance, and some having been compelled to return to their respective stations before the group could be photographed. Space will not allow of the personal mention of other Christian workers, whose photos. appear, most of them junior members of the mission band. Our readers will be interested to know that, while the Jamaica churches are independent and self-supporting, the officials of all the institutions referred to render honorary and unpaid service.

D. J. EAST.

Letter from the Rev. W. H. Stapleton.

IT will be remembered that Mr. Stapleton was accepted as a Congo missionary at the close of last year. The following letter just received will be read with interest:—

"Bolobo, Congo River,

"May 7, 1890.

"MY DEAR MR. BAYNES,—I think Mr. Grenfell will have had no time to write you this mail, so I had better write to tell you the *s.s. Peace* has started for Opoto. On the morning of the 2nd of May she steamed out of Bolobo, having Messrs. Grenfell, White, Ornam, and Forfeitt on board, so in a few weeks, if all goes well, 'eighth' station will be an accomplished fact. I am settling down quietly to work here. It is astonishing how quickly one feels at home out here. I was advised by many friends to record first impressions, as familiarity breeds contempt, &c., but I must say were I to do so I should

write nothing startling. I have no great liking for places as such; people and their doings have the greatest interest for me; hence I have observed the natives pretty keenly as I have had opportunity, yet nothing I have seen has impressed me so deeply as some phases of life I noticed in the East End of London when I settled there to do mission work. Here there is no keen struggle for existence such as breaks the spirit and crushes all the manliness out of the sweated toiler in our crowded cities.

"The African native on the Upper Congo is a gentleman. His wife works his farm, prepares his food, finds the money for her lord to spend, whilst,

speaking generally, the hardest work he does is to carry a spear, drink palm wine, or, should he feel especially industrious, he may trim his wife's cloth, or dress her hair in the latest style. When walking through the towns I have often thought, these men have not the energy to face the realities of this life even, much less to think on the next. But as soon as you can understand half a sentence you find you have inferred too much from insufficient data. The other day I had an instance of this. I was speaking to some natives on the goodness of God, when one man who had apparently been paying little attention said :—' Look at these towns, men sick, children sick, men die, women die, you say God is good, God loves us. No.' This spoken in a declamatory style and accompanied with gestures, which suggested that the man had suffered keenly and thought deeply. You have often heard that the natives never admit that sickness comes naturally, they always ascribe it to the occult influence of witches. This is the root whence one of their most diabolical customs springs.

" CONGO CRUELITIES.

" Within the last month we have witnessed an illustration of this near the station. Gabo Jaka is chief of one of the Moie towns. For a long time he has been friendly with the missionaries, and in consequence many services have been held in his town. Some time ago he went up river on a trading expedition. Whilst away he got very sick and was brought home, and carried into his hut to die. Mrs. Grenfell went in several times to see him. Then we heard rumours that he was being bewitched. Mr. Forfeitt and I walked in one day to see him, when we were arrested by the sight of a large group of men holding solemn debate. The chief's son was presiding,

and as he offered us seats we joined them. We found out they were discussing Gabo Jaka's case, and in the end they decided that five people must take the 'nkasa.' Two days after Bungudi came up from Mrs. Grenfell to tell us that the people had undergone the ordeal and that a man and a woman were dying. Instantly I took the bottle of sulphate of zinc and Mr. White a jug of water and we started off to the town. It was mid-day and the sun was very hot, but we went at our best pace ; but though we walked quickly, the news of our coming travelled faster, and before we reached the town the woman had been hidden in a hut.

" Some people we met at the entrance of the town tried to convince us that no one had taken the poison. The men were sitting about in groups looking quite unconcerned, and to a novice like myself their *sang froid* lent some colour to the story. However, we detected the characteristic cry of mourning women, and hastening to the hut whence the cries proceeded we found it full of howling women gathered round a dying man. I went up quickly to the door and asked admission. Immediately the women saw me they endeavoured to close the door. This manœuvre, though, I prevented by quietly taking my seat on the doorstep. Now the men came along headed by the son, and with a smirk on their faces they said :—' There is nothing the matter ; go away.' White meanwhile was protesting energetically. I looked

RIGHTEOUS INDIGNATION

across to him, our eyes met, I was conscious that mine flashed as did his, and simultaneously the expression burst from our lips, ' Shall we !' It was fortunate for our influence that we did not yield to the almost maddening impulse, or these men would have felt

the weight of an Englishman's hand, the women sent flying into the corners of the house, and the man rescued. But the unwisdom of this procedure we both recognised the next moment, and Mr. White started off to the house of Gabo Jaka to induce him to give us permission to help the ill-fated man. We had reason to believe that the old chief, if cognisant of these proceedings at all, had been overruled by public opinion, a not unimportant factor in an African town. This was strengthened, too, by the fact that the son with his men forestalled White and prevented his approach to Gabo Jaka. Meanwhile I sat on the doorstep, my heart stirred with conflicting emotions of indignation and pity. Here was a fellow-creature dying, the victim of a cruel custom, and grouped around him a number of women making the day hideous with their howlings, and close by a body of men, all conspiring to prevent our entrance to the hut with the means of succour. My dear Mr. Baynes, you can understand somewhat of my feelings. This was the first time I had been brought into close contact with such ignorance and indifference to life. Mr. White was away but a minute or two, but were we to calculate time by the sequence of impressions, I had lived an hour in that time of waiting. In answer to our reiterated inquiry, 'Will you let us save him?' we got the heartless reply, 'He is old and no more good, let him die.' Now Mr. Grenfell arrived on the scene, having followed us, and in stirring tones he told the villainous son that he was guilty of murder, that he had rendered himself liable to death at the hands of the State authorities, and that he must answer to God for the murder of an innocent man. With this we left, having failed in our purpose, but glad that we had been able to make such

A VIGOROUS PROTEST.

We can hear nothing more about the man, but the woman, who was Gabo Jaka's own sister, is dead. Now again we were in a quandary. Mrs. Grenfell had been attending the old man, and a day or two before this I had taken him in hand. Should I persevere in my endeavours to restore him? If I gave him medicine and he died, would the people think I had bewitched him? It was decided that Mrs. Grenfell should sound him on the subject. He expressed a strong desire that we should do our best for him. He was so ill that all the people expected him to die, and they had tied up his favourite wife and another woman against the time of his death. I have been in every day since, and God has blessed the means used, and he is now well on his way to recovery. Well, perhaps you will think this recovery under our hands will deal a heavy blow at the custom? We trust it will not be without its weight. But the other day Gabo Jaka's head slave came in to see Mrs. Grenfell. The son dislikes him, and had the old chief remained ill he was the next appointed to undergo the ordeal. We spoke to him about the matter. 'Oh!' said he, 'the woman is dead who bewitched him, and now the medicine can have its proper effect.' 'And would he have died if we had taken him no medicine?' 'Oh! no,' was the reply. Truly these towns are the habitation of cruelty. Still, what a splendid test these people will afford of the redemptive power of the Gospel! What scope for the life-giving action of the grace of God! What a theatre for the display of the uplifting, inspiring power of Christian dynamics! To see one of these degraded souls born anew and manifesting the spirit of Christ will be grander evidence of the supernatural in our

religion than the ablest treatise that Christian apologetics can afford. Pray for us, that we may have power to bring these souls into vital contact with the grace of God.

“WE ARE FULL OF HOPE.

“Only a day or two since a man asked me to talk to him about God, saying he had given up his fetich, and wanted to serve our God. Last Sunday, the son of a chief in one of the Mobangi towns gave me the whole substance of an address delivered a fortnight before, and assured me that he was trying to do the things that pleased God. So steadily and slowly, here and there, obscure and slender rills are preparing the streams of Christian life which shall cover this dark land as the waters of the mighty Congo its ever-changing bed. Life here is so eventful that letters grow to an inordinate length, whilst many things are left unsaid. I was about to finish here when I was called to witness another act of cold-blooded cruelty. Ngoie, the chief from whom the land for the station was acquired, and whose military exploits figure in Mr. Grenfell's dramatic letter, brought a slave into the station, and asked Mr. Showers to buy him. Of course he refused. Ngoie said nothing, marched off with slow and stately step, and in a few minutes that slave's head lay bleeding in the dust of the town.

“REVOLTING SIGHT.

“We heard of it, went in, and saw the headless body lying amidst the grass on the beach. Two men were stooping over it with knives in their hands. Going down quietly, I reached them before they saw me. I spoke. They sprang up and ran off as fast as their legs could move. They were disembowelling the body for the purpose of finding witches. Their work was

done as neatly as any I have seen in the dissecting room. I examined the neck. The head had been severed at a stroke. Coming up again into the town, a man was to be seen digging a round hole. Close by was the head, the hair gathered into one plait and tied to the end of a stick about a yard long. The man beckoned to a boy of about nine years of age, who was standing by. The little fellow took hold of the stick and brought the head along, laughing as the ghastly object swung backwards and forwards in his hands. Mrs. Grenfell had gone on to speak to Ngoie. I found her. He was quite cool about it, saying if we had bought him this would not have happened. Now he gave some instructions to one of his wives, who brought out his guns. I thought for a moment he was about to threaten us. However, he was only preparing for a trading trip, and in the afternoon he started for the Mobangi River. We have indeed a gigantic work before us here. I am hoping Mr. Grenfell will settle the site for ninth station, so that as soon as possible after his return I may move on to virgin soil. We are sorry to see you estimate so large a debt this year. We know not yet how much Congo is responsible for this, but we sincerely hope this will not retard our *‘forward movement.’* May the Lord Christ make us all at one with Him in His glorious redemptive purpose! Then shall we count neither wealth nor life dear unto ourselves, but He shall be all and in all. I am thankful to say my health is good; I have had no suspicion of fever for more than two months now. Trusting your health has not suffered during your trying journey in India,

“Yours very sincerely,

“WALTER H. STAPLETON.

“A. H. Baynes, Esq.”

Some Scenes at Tarokeshor.

HEREWITH I send you some illustrations of the great annual festival held at Tarokeshor in April. As some account of this place of pilgrimage has already appeared in the HERALD, I will do no more now than describe these scenes.

No. 1.—Measuring the roads by prostrations.

The first thing which will strike the visitor as he draws near to Tarokeshor will be the debasing custom of the pilgrims to measure the roads with their bodies. Along every road leading to the temple he will see infatuated men and women proceeding in this slow and painful way. Such



ROAD PROSTRATIONS.

self-abasement is to our Western ideas revolting in the extreme, and it is almost impossible to believe one's eyes. I shall never forget the indignation with which I first witnessed this rite, and the denunciations I poured forth against the Brahmins who keep it up. This picture which I send will speak for itself. The poor creature represented here had made a vow that he would visit Tarokeshor and "walk on his breast" to the temple. On his arrival he came to this tank, and after bathing with much ceremony, he proceeds in this fashion to the shrine. From the very water's edge he has to commence measuring. Then the steep, slippery bank has to be climbed, and thence along the crowded thoroughfare, under people's feet,

he has to make his way. The practice is to fall upon the knees, then flat down on the breast, next the hands are pushed out to full length, and a mark is made from which to commence the next prostration. Before rising the devotee presses his forehead on both sides against the ground. Of course he soon gets covered with dust or mud, as the case may be, and presents a most unnatural spectacle. Arrived at the temple, he is fortunate if he is not trampled under foot by the surging crowd. There he makes his salaam to the stone idol, and presents his offering to the Mohunt (the chief priest), who gives him his blessing, and he may go. Of course he takes to himself great credit for having performed this meritorious act. But I have written as if only men performed this ceremony. But that is not so. The women—mostly widows—outnumber the men. I know of no more painful sight than to see females, young and old, debasing themselves in this way.

You will ask, Why do the people adhere to such a degrading custom? Have they such a deep conviction of sin that they are prepared to suffer any humiliation in the hopes of getting it removed? Alas, no! Such a motive does not seem to exist. Were it so, how gladly would they listen to the story of Jesus Christ and His power to save unto the uttermost. But it is not so; all they want to get by this ceremony is healing from some sickness or some worldly advantage. The highest motive any amongst them have is to accumulate religious merit.

Enough of this scene, let us now turn our attention to the next.

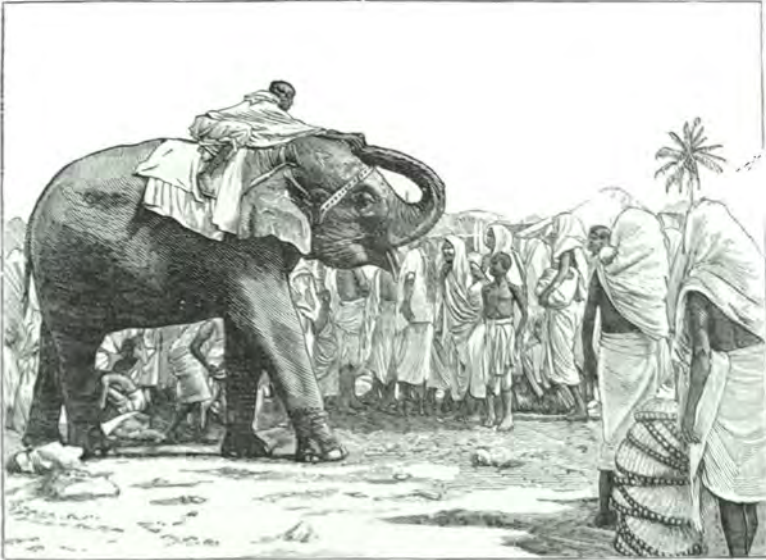
No. 2.—The Mohunt's elephant.

In order to make his temple as popular as possible, the Mohunt does not disdain to use other attractions besides religious ones, and has therefore provided himself with two elephants. And as there are no wild elephants in Western Bengal, they prove a great attraction to the people. You will observe that the mahoot (elephant driver) is having a good time of it. The cunning fellow has taught the elephant to take coins from the people and reach them up to him with its trunk. Indeed, at this moment he is in the act of taking a pice from the upturned trunk. But the big creature itself fares no less handsomely. Sugar-canes, plantains, and other eatables are given to it in great abundance. It is interesting to see the elephants march off in the early morning to the jungle for their daily food, and presently come back laden with branches.

Now we turn to a much more pleasing sight.

No. 3.—Open-air preaching at Tarokeshor.

For several years we have been in the habit of visiting this festival and preaching the blessed Gospel to the crowds of pilgrims. We take



THE MOHUNT'S ELEPHANT.



OPEN-AIR PREACHING.

up our mission tent and pitch it near the town, and from it we sally forth in the early morning and afternoon with books and tracts in our hands. This picture will give you some idea of how the preaching is carried on. We take our stand on the roadside, under the shade of some trees; next we unite in singing a lively Christian hymn. This does not fail to attract an audience, when a short enthusiastic address is delivered. Thus singing and preaching goes on for the space, perhaps, of three hours.

In the picture the central figure is that of the preacher. In front of him stand a great crowd of men and women. There is something very inspiring in open-air preaching—such large crowds gather and the attention is so deep. Indeed, the danger lies in being carried away altogether with enthusiasm and incapacitating ourselves for work by getting hoarse during the first day. This was the case with some of our students. By being careful not to speak too long at a time, a preacher may continue working for a week or more, and that speaking several times a day. But however careful you may be, it is exceedingly trying work to keep on preaching in this way day after day. The strain, also, of facing large and not always friendly audiences is very exhausting.

Will those who are interested in our work at Tarokeshor pray that God will pour out His blessing on the words spoken in His name, and also on the gospels and tracts put into circulation? One great drawback to our work at this festival is the great heat. It is difficult for you to conceive how hot it is during the day in the tent. You can do nothing but lie down and fan yourself, longing for the cool of the evening to come and afford you relief.

T. R. EDWARDS.

Letter from the Rev. S. B. Drake, of Chowping Hsien, North China.

THE following communication has been recently received from Mr. Drake, in which he gives some facts connected with his work in Chowping Hsien. In an accompanying letter he expresses himself as very much cheered, and refers encouragingly to the work in which Mrs. Drake is engaged. The outlook he considers to be very hopeful:—

“MY DEAR MR. BAYNES,—At the commencement of the past year the district in which my work lies was undergoing intense suffering owing to the loss of crops during the previous year. The suffering in this and other districts called into existence the generous sympathy of Western nations, the practical result of which was ‘The Famine Fund.’ By means of this fund

the naked were clothed, the hungry fed, and thousands of lives were saved.

"A SAD STORY.

"The winter was followed by a seasonable spring, and the prospect of a good wheat harvest presented itself—in fact, good crops were actually gathered in. As the summer months passed by the prospects of securing good autumnal crops also became brighter and brighter. The earth was bringing forth her increase, and one was filled with thankfulness for the abundance which appeared to be within the reach of all. But within a few days of harvesting the waters of the Yellow River came rushing through their banks, and succeeded in deluging some eleven counties. In many places both houses and crops were carried away.

"The county of Kao Yuan is one of the two counties in which I work. This county is comprised of 365 villages. It will give some idea of the state of things in this county when it is known that of these 365 villages 100 have lost many houses, together with the whole of the crops, 200 villages have sustained no damage to house property, but the crops have been either partially or wholly destroyed, while 60 or so villages have escaped entirely, or almost so.

"The Government has distributed some relief, but not nearly sufficient to meet the need.

"I state these facts that you may have some idea of the circumstances in which we are trying to work for God.

The absence of the good things of this life is almost complete.

"Although so much distress abounds, yet there are other things which are full of promise and inspire us with hope.

"ENCOURAGEMENTS.

"One year ago, in the county of Kao Yuan, there were no persons meeting together to worship God; no missionary work had been attempted previously; but now there are about one hundred persons who meet together more or less regularly every Sunday for worship.

"These people reside in many different places, some of which are situated several miles distant from the city of Kao Yuan. Yet they come, distance notwithstanding.

"The floods have now subsided, but while they were out these worshippers were compelled either to paddle through mud or wade through water of from two to four feet deep in order to attend service.

"It frequently happens that when an intelligent Chinaman becomes really interested in the Gospel, he either epitomises what he has read in Christian books and learned from the missionary, or he commits to writing his impressions of what he has so read or heard. Now, in Kao Yuan, there are some persons who have already done this.

"All these things are good indications, and, as a result, we think we may very reasonably entertain the hope that before long a prosperous native church will be the result of our labour.

"SAML. B. DRAKE.

"A. H. Baynes, Esq."

For the coming winter evenings, we strongly recommend our friends to arrange for one or more of the MISSIONARY LECTURES on our work in INDIA, CHINA, and CONGO, which are each illustrated by about sixty of the finest dissolving views. *Early* application should be made, addressed "The Secretary, Young Men's Association, Baptist Mission House," from whom terms and full particulars can be obtained.

An Appeal from China.

WE very cordially comply with the request of the brethren who met in Shanghai on the occasion of the recent Conference, and insert the following appeal:—

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,

We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land—to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelisation ; and,

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians—to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick ;

Therefore we do now appeal to you, the Protestant churches of Christian lands to send to China, in response to these calls,

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelised heathen ; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

<i>Chairmen</i>	{	REV. J. L. NEVIUS, D.D.
	{	REV. D. HILL.
<i>Permanent Committee</i>	{	REV. J. HUDSON TAYLOR.
	{	REV. WM. ASHMORE, D.D.
	{	REV. H. CORBETT, D.D.
	{	REV. C. W. MATEER, D.D., LL.D.
	{	REV. C. F. REID.

Shanghai, May, 1890.

Taxes in the Congo Free State.

IN order to enable the Government of the Congo Free State to pursue its task of carrying law and order into every part of its immense dominions, extinguishing the slave trade, and carrying out the other decisions of the Brussels Conference, it has become needful that some kind of taxes should be raised. No country can be governed free of expense, and least of all one so extensive and so undeveloped. The natives are too poor to contribute, and will

be so until they have been taught to develop their own resources. The taxes must at present fall evidently on the commerce, which is growing so fast year by year.

An entrance duty of moderate amount, not to exceed ten per cent. on value, will in future be charged on all goods taken into the country. This is not any violation of the free trade stipulations of the Berlin Treaty. There are to be no favoured nations, no exoneration of Belgian goods, nothing that will in any way tend to restrict commerce. It is thought that moderate custom dues of this kind will be found in operation very preferable to direct taxes, being so much easier to assess and collect. The burden will ultimately fall on the consumer, and not on the merchant. European goods will become a trifle dearer, but profits will not be diminished. The missionaries will feel the new burden most, as they make no financial profit. Missions on the Congo will cost ten per cent. more to conduct. But at no port in Africa can goods be landed free of custom duty, and it is only the fact that Bananá has hitherto been an exception to the rule that makes one think at first of the new regulation as a hardship. It was foreseen and recognized from the first that a time would come when taxation in the Congo Free State would become needful, though the rapid progress of the country has brought a need for this change sooner than was expected. The suppression of the slave trade will be expensive work, but unless it be suppressed—and the domestic slave murders, too—there would soon be few consumers to trade with in the great Congo Basin. Belgium has pledged itself most heartily to carry out to the utmost all the anti-slavery suggestions of the Brussels Conference, and the prohibition of liquor and fire-arms, and no one interested in the country can grudge the revenues which can alone enable her to redeem her pledge. But the friends of the Congo Mission must please remember that its operations will in future cost ten per cent. more than in the past, and eleven hundred pounds will only go as far now as a thousand heretofore!

“REGIONS BEYOND.”

Acknowledgments.

THE Committee desire very gratefully to acknowledge the following welcome and useful gifts:—Parcels from friends at Llanfynydd for Mrs. Medhurst, of China; from Bournemouth for Mrs. Wall, of Rome; from Mrs. Whitbourn, of Littlehampton, for the Rev. J. L. Forfeitt, F.R.G.S., of the Congo, and from Mr. F. G. James, of Portsmouth, for the Rev. A. E. Scrivener, of the Congo; a parcel of clothing from Mrs. H. Thomas, of Llanelly, for the Mission.

The Rev. F. G. Harrison, of the Congo, desires warmly to acknowledge “A very pretty polished oak organ, a gift of the members and congregation of the Baptist Church, Broadmead, Bristol, to Mrs. Harrison (late Miss Willcocks) on her leaving the church for work on the Congo.”

And the Rev. C. Spurgeon Medhurst desires to heartily thank the kind friends whose generosity has provided him with an American organ for the Ching Chow Foo city church; also the New Barnet Christian Band for a magic lantern and three sets of slides for his work in Ching Chow Foo.

The Rev. W. H. Stapleton, writing from Bolobo Station, Congo River, desires to make very grateful acknowledgment of the safe arrival of the gifts of a stationery cabinet and an oaken medicine chest, the former from friends at Marlowes Chapel, Hemel Hempstead, and the latter from C. Townsend, Esq., of Bristol.

Indian Ferry Boat.

BENGAL is threaded by a network of rivers, and in many places a ferry boat plies to and fro.

One such is represented in the picture, while in the foreground are two men, one with a native umbrella of leaves, the other carrying colshies (waterpots), watching the passengers and cattle disembark.



FERRY BOAT.—(From a Photograph.)

In the distance is a boat laden with earthen cooking pots, which are made up the river, and brought down in large quantities.

Dacca.

MR. McLEAN, writing from Dacca, gives an account of a recent visit to a large mela held at Mangalband :—

“The Bārūnī mela is held in connection with a very large bathing festival. Mangalband, where it takes place, is situated on a branch of the River Brahmaputra. The waters of this river at this particular season are supposed to be able to wash away the sins of a whole year, and to be more efficacious even than the sacred Ganges. Brahmaputra means ‘Son of God.’ No sin is too heinous to be removed, no

character too black to be washed clean at this *tirtha*. On nearing our destination our ears were everywhere greeted by the *huludhani* (shouts of rejoicing) of boatloads of women—some ‘*purdah* women,’ some old and feeble and bent double by the journey of life. The concourse of people there was very vast. The boats extended five and six deep over a distance of two miles. On the morning of the bathing we were

awakened by the voices of men and women all around our boat. There they stood in motley groups, waist-deep in the filthy puddly water, while they held handfuls of it above the stream repeating the Sanskrit prayers the Brahmans recited to them. The scene was very distressing. To prevent accidents or any fatality, red turbaned policemen were posted at the intermediate bathing-ghauts, who shouted at the crowd and kept fiercely waving their sticks over their heads. We were there three days. Singing and preaching and selling Gospels went on during that time. One man asked me if the Queen had paid part of the expense of printing the books I had for sale. The impression among not a few was that we were the

agents of the Sarkar, or Government. Some of the men who would not buy Gospels gladly accepted some tracts I offered them, and sat down there and then to read them under the shade of a tree. The curiosity of some of the women and children was very great as they crowded round us and kept peering round and under my wife's umbrella. Our theme to them was the story of God's love and the truly cleansing power of the blood of Jesus.

"On our way back we stopped and spent Sunday with the small Christian community at Noonsheegunge. Mr. Morris, who has oversight of the church there, examined a few candidates for baptism after the evening service."

The Lord Loveth a Cheerful Giver.

WE are pleased to announce that our appeal for ice machines to be used on the Congo has met with the following generous response:—The Rev.

David Rees, of Llandeloy, writes: "I have much pleasure in sending you cheque for £12 for ice-making machines for Upoto Station"; £5 from P. N., being a contribution from a working man's wife; £5 from Miss E. Davis, who writes: "Not being in circumstances to give the sum required for purchasing an ice machine for the use of our dear brethren on the Congo, I send £5, trusting some other friend may be induced to send sufficient to make up the amount required"; £1 from Wm. and Jane Hodges, who write: "We saw an appeal in the HERALD for ice-making machines. We are not able to send you the price of a machine, as we are working people, but have sent you a postal order for twenty shillings towards one"; £1 as a thank-offering to the Lord for unnumbered mercies; £2 from one who wishes to be anonymous, who writes: "Having had an increase in my wages last year, I have been enabled to save it for missionary cause. It is small, I wish it were more, but please accept it."

We most thankfully acknowledge the receipt of a cheque for £262 15s. from the anonymous donor of the new steel boat for the Upper Congo River; £100 from Mrs. Neas, of Newton Abbot, towards the General Funds of the Mission; £25 from Miss Colbrun for *native teacher in India*; £21 from Mr. and Mrs. H. Wood for *debt*; £20 from Mr. E. W. Davies, per bankers; £10 from Baroness Solwyns as a donation in aid of the Congo Mission; £10 from In Memoriam, Westmoreland; £10 from Help-in-Need Society and friends for *support of Elembe and Mbwaku, of the Congo*; £5 from Mr. John Goodman, of Leeds; £2 5s. as a donation from a friend; £2 from "L. R.," of Salisbury, £1 being for *Mrs. Wall's work among the poor in Rome*, and the other for *Mrs. Bentley's work on the Congo*; three gold coins from two friends, per the Rev. T. M. Medhurst.

Recent Intelligence.

THE Rev. D. J. and Mrs. East left for Jamaica on the 6th ult. from Southampton. We are pleased to report that the health of both of our much-esteemed friends has greatly improved during their sojourn in the home country. Miss Webb, a daughter of the Rev. W. M. Webb, of Stewart Town, also returned under their care.

The Rev. F. G. and Mrs. Harrison, with Mr. Whitehead, left Liverpool for the Congo on the 20th ult. by s.s. *Matadi*.

We are pleased to announce that the Annual Sale of the Camden Road Sunday-school Missionary Association for the Congo Mission will take place on the 25th, 26th, and 27th of November. Friends willing to help are requested to communicate with Mrs. Jonas Smith, St. Leonards, Carleton Road, Tufnell Park; Mrs. Hawker, 2, Huddleston Road, Tufnell Park; and Miss E. Pewtress, 41, Penn Road, Holloway, N.

Contributions

From 1st July to August 12th, 1890.

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 *Natives Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		By Mrs. Pearce-Gould—		Goodman, Mr. Jno.,	
Barnaby, Mr. J. W. (half-year).....	0 10 6	Graham, Miss.....	0 10 0	Leads.....	5 0 0
Beer, Rev. J. and Mrs. 1 1 0		Peto, Lady.....	8 3 0	G. W. R.....	20 13 5
Beilby, Mr. G. T., M.D.....	2 0 0	Rawlings, Mr. E.....	2 2 0	Hall, Mr. H.....	1 0 0
Do., for Congo.....	1 0 0	Walker, Dr., Dunbar 1 1 0		Help-in-Need Society and Friends, for support of Blembe and Mbwaku, Congo.....	10 0 0
Belcher, Mrs. C. E. ...	0 10 0			Hodgson, W. and L., for ice machine.....	1 0 0
Blinkhorn, Mr. R. R. ...	1 0 0	DONATIONS.		"Hope".....	1 0 0
Brown, Rev. J. A.	5 0 0	A. C. B.	10 0 0	Hutchinson, Mr. and Mrs. S. (box) ...	2 11 3
Courtier, Miss (2 years)	1 1 0	A Friend, for <i>W & O</i> ...	0 15 0	Irons, Miss B. (box) ...	0 10 0
Cunnington, Miss E. ...	1 1 0	Do., for Congo.....	0 10 0	Lister, Rev. T. W.....	1 0 0
Davies, Mr. E. W.	20 0 0	Do., for China.....	0 10 0	L. R., Salisbury, for Mrs. Bentley's work	1 0 0
Dodd, Mr. J. T. G.	5 0 0	Do., for India.....	0 10 0	Do., for Mrs. Wall's work	1 0 0
Do., for Congo.....	5 0 0	A Friend to Missions, for ice machine for Congo.....	12 0 0	McLaren, Miss J., for Congo.....	0 10 0
E. G., Hertfordshire ...	3 0 0	Anonymous, Birmingham.....	2 0 0	M. C.	1 0 0
Evans, Mrs. J. L.	1 0 0	Anonymous, for steel boat for Congo.....	262 15 0	Do., for <i>W & O</i>	1 0 0
Glover, Mr. J. H.	5 5 0	Anonymous Thank-offering, for Un-numbered Meroles... 1 0 0		M. F. S. (children's box)	0 12 0
Harvey, Rev. A. J., M.A.	5 5 0	Anstie, Miss E. M., for Congo.....	0 13 6	Mitchell, Mrs. A., for ice machine.....	2 0 0
Hayter, Mr. Harrison	2 2 0	A Thankoffering.....	20 0 0	Musto, Mr. H. A., Coventry.....	0 15 0
Marnham, Mr. J., for support of Congo missionary quarterly) 75 0 0		Bible Translation Society, for <i>T</i>	300 0 0	Ness, Mrs.	100 0 0
Millar, Major-General 1 1 0		Bourner, Miss A. M., for Congo.....	1 0 0	Newall, Mr. J.....	3 3 0
Solwyns, Baroness ...	10 0 0	Brain, Mr. H., for Congo.....	1 0 0	Payne, Mr. Jas.....	10 10 0
Swift, Mr. Jas. H.	1 0 0	Colbrun, Miss C., for <i>N P</i> , India.....	25 0 0	Perry, Mrs. K., for Congo.....	1 0 0
Tanswell, Rev. G. R. ...	0 10 6	Cutler, Mr. J.....	1 0 0	P. N., for ice machine	5 0 0
Thomas, Mr. F. J.	0 10 0	Davis, Miss, for ice machine.....	5 0 0	Rees, Mr. D., Llandeloy, for ice machine.....	12 0 0
Viney, Miss E. M.	1 0 0	F. G.	0 10 0	Robinson, Mr.....	1 0 0
Young, Rev. B. C.	0 10 0			Slack, Dr. and Mrs., for ice machine.....	13 0 0
Under 10s.....	0 2 0				
Do., for Congo.....	0 5 0				

FOR PALESTINE.

By Miss H. F. Ashmead..... 2 5 0

Upton, Miss, for Congo	0 10 0
White, Mrs. (sale of old coins)	2 12 6
Under 10s.	0 8 0
Do., for Congo	0 6 0
Do., for China	0 1 0

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A. C. T.	1 0 0
A Friend	0 14 6
A Friend to Missions	10 0 0
A Friend	2 0 0
Measumont, Miss C., Edinburgh	1 0 0
Bowser, Mr. Howard	50 0 0
"Calthness"	1 0 0
Christpherson, Miss Emma	0 10 6
Colman, Mr. Jeremiah	25 0 0
Crossley, Mr. D. J.	5 0 0
Davis, Rev. Thos., Cardiff	5 0 0
Friend	1 0 0
Garland, Mr. F. H., Liverpool	10 0 0
Guy, Miss C. A.	2 0 0
H. and H. E. C.	2 0 0
Harkins, Mr. H. K., Dundee	0 10 0
Howe, Miss	1 0 0
Mead, Mr. J. B.	25 0 0
Maxwell, Miss	1 0 0
Napier, Mr. G.	1 0 0
Pearce, Mrs. W., Cardiff	2 2 0
Pollard, Mr. F. W.	2 0 0
Poser, Rev. J. G.	28 0 0
Roberts, Rev. F. H.	10 0 0
Rogers, Misses	2 0 0
Russell, Mr. Jos.	25 0 0
Scott, Miss F.	1 0 0
Slack, Dr. and Mrs.	13 0 0
W. R., Thankoffering	50 0 0
White, Mrs., Eveasam	5 0 0
Whitley, Mr. T.	10 0 0
Wood, Mr. and Mrs. H.	21 0 0
Under 10s.	3 7 0

LEGACIES.

Davies, the late Mr. W., of Cardiff, by Mr. D. Jones (less duty)	2 5 0
Edmonds, the late Mrs. S., of Northampton, for Congo, by Mr. R. Timms	50 0 0

LONDON AND MIDDLESEX.

Alperton	8 8 0
Arthur-street, Camberwell-gate	0 6 3
Bermundsey, Drummond-road	5 0 0
Borough-road Sunday-school, for Congo	1 0 0
Brixton-hill, New Park-road	8 14 6
Do., Kenyon Ch. Sunday-school	7 6 3
Do., Wynne-road	5 0 0
Do., St. Ann's-road Sunday-school	1 6 9

Brondesbury	3 16 1
Do., for support of "Nkala," under Mr. Comber	5 0 0
Camberwell, Denmark-place	2 5 4
Do., Mansion House Ch.	0 12 6
Child's Hill, for Congo	0 18 0
Chiswick, Annandale-road Sunday-school	1 10 6
Dalston Junction Sunday-school	5 0 0
Enfield	13 10 5
Do., for support of Congo boy	1 5 0
Forest Gate, Wood-grange Chapel	7 19 1
Do., Sunday-school	3 17 1
Do., do., for support of "Mansendu," Congo	0 13 0
Hammersmith, West End Chapel	5 12 6
Hampstead	25 0 0
Do., Juv. Assoc., for support of boys at Waltham Station	10 11 5
Harrow-on-the-Hill Sunday-school, for N.P. India	2 4 0
Highgate-road Ch. Sunday-school, for support of "J. Showers," Congo	18 0 0
Hornsey Y.M.B.C., for support of "Mpwilo," under Mr. Lewis	5 0 0
Kennington, North-street Sunday-school for Congo	1 5 0
Kilburn, Canterbury-road, for Congo	3 6 10
Kinggate-street	4 6 4
Little Wild-street	4 0 8
Metropolitan Tabernacle Sunday-school, for Mr. Weeks, Congo	6 5 0
Nosling-hill, Talbot Tabernacle B.C.	1 1 0
Peckham, Gordon-road, Public Hall Y.M.B.C.	1 19 0
Rotherhithe, New-road Sunday-school, for Bengali School, per Y.M.M.A.	1 5 0
Stockwell	2 18 0
Do., Sunday-school	8 15 0
Teddington	10 10 0
Upper Holloway	19 2 8
Do., for China	0 5 0
Do., for Congo	0 5 0
Do., Sunday-school	2 4 5
Do., for Barisal Sch., per Y.M.M.A.	6 0 0
Vernon Chapel Sunday-school	17 0 0
Walworth-road Chapel	4 0 0
Wandsworth, East-hill	3 10 0
Woodberry Down	7 10 0
Wood Green Sunday-school, for Bengali School	1 10 0
Do., for support of two Congo boys	3 0 0

BEDFORDSHIRE.

Bedford, Mill-street	9 13 4
Ravensden	0 18 6
Riseley	1 2 0

BESKSHIRE.

Reading, King's-road, Grovelands	5 4 9
Do., for W & O	0 10 6
Sunningdale	1 13 6

BUCKINGHAMSHIRE.

Amersham	10 1 11
Quinton, for N.P.	0 10 0
Stony Stratford	18 3 7

CAMBRIDGESHIRE.

Cambridgeshire, on account, per Mr. G. E. Foster, Treasurer	66 14 6
Cambridge, St. Andrew's-street	6 3 6
Do., Sunday-school, for "Cambridge School," Agra	8 10 0

CHEESHIRE.

Altrincham, Tabernacle	1 14 5
Do., Sunday-school	2 17 4
Birkenhead, Conway-street, for N.P.	3 17 0
Do., Jackson-street	1 14 8
Egremont Sunday-sch.	10 0 0

DEVONSHIRE.

Barnstaple, for Debt	0 5 0
Devonport, Morice-square Sunday-school	1 6 0
Plymouth, for support of little girls in Mrs. Morgan's Home, China	2 7 9
Do., Mutley Chapel	10 14 3

DUREAM.

Jarrow, Sunday-school	4 0 0
Stockton-on-Tees, Northcote-street	5 4 0

ESSEX.

Chadwell Heath	1 10 0
Do., Sunday-school	1 18 0
Leyton, Sunday-school, for India	0 10 6
Leytonstone, Sunday-school	13 16 10
Theydon Hois	2 4 0
Do., Sunday-school, for Congo	0 10 0

HAMPSHIRE.

Fleet	4 13 8
Westbourne	12 0 0

HERTFORDSHIRE.

Boxmoor	24 2 8
Hemel Hempstead	2 8 0
Rickmansworth	16 10 7
St. Albans, for support of Congo boy under Mr. Graham	2 10 0

KENT.

Belvedere	4 0 0
Bexley Heath, Trinity Chapel	2 2 0
Do., Sunday-school	7 7 4
Brockley-road Sunday-school	11 7 5

Canterbury	6	18	6	SHERIFFS.		YORKSHIRE.	
Do., Sunday-school	5	6	7	Shrewsbury, Claremont		Bradford, Sion Ch.	0 10 6
Erith, for Congo	12	1	3	Ch. Sunday-school	8 2 6	Do., do., and Cal-	
Forest Hill, Sydenham				Wellington	3 14 0	donia-street Sun-	
Ch.	9	17	3	SOMERSETSHIRE.			
Lee, for Congo	0	10	0	Bristol, on account, per		day-school	9 14 6
Do., Bromley-road				Mr. G. H. Leonard,		Do., Hallfield	10 13 6
Sunday-school	3	16	3	Treasurer	20 0 0	Halifax, Pelton-lane	6 10 0
Ramsgate, Ellington				Do., for Debt	3 0 0	Harrogate, Juv., for	
Ch., for support of				Do., City-road, for		Congo	2 15 9
"Mbamba," under				Congo	12 0 8	Leeds, South Parade	4 9 11
Mr. Lewis, Congo	2	10	0	Fivehead	0 10 0	Lindley Oakes	4 7 7
				Keynsham	0 2 0	Do., Sunday-school	1 6 5
LANCASHIRE.						Malton, for W & O	0 10 0
Accrington	28	13	0	STAFFORDSHIRE.			
Do., Woodnook and				Bilston, Salem Chapel	6 14 6		
Willow-street	6	10	9	SURREY.			
Atherton, for W & O	2	10	6	Croydon	6 6 0	SOUTH WALES.	
Briercliffe, Hill-lane	3	10	0	Do., for ice machines	0 10 0	GLAMORGANSHIRE.	
Haalingden, Trinity				Eshor, Park-road	2 15 9	Brynhyfryd, Treharris	1 3 0
Chapel	5	6	7	Do., for W & O	0 10 0	Canton, Hope Ch. Sun-	
Liverpool, Myrtle-st.	45	0	0	South Norwood Sun-		day-school	6 1 0
Do., Fabius Ch.	5	5	0	day-school	17 19 0	Maindy, near Cardiff,	
Do., Kensington Ch.	10	4	8	Streatham, Lewin-rd.	1 13 5	for China	0 10 0
Do., Everton Village,				Sutton, Sunday-school,		Penarth, Stanwell-road	
Welsh	4	11	2	for N P, Delhi	1 0 11	Sunday-school	2 15 7
Southport, London-st.	3	9	2	West Norwood, Chats-		Pendarren, Elm.	4 3 4
Waterfoot, Bethel	3	0	0	worth-road Sunday-			
				school	5 14 0	MONMOUTHSHIRE.	
NORTHAMPTONSHIRE.						Abergavenny, Priory-	0 18 4
Blisworth	28	12	3	WARWICKSHIRE.			
Do., for China	0	10	0	Birmingham, on ac-			
Do., for Congo	5	0	0	count, per Mr. T.		SCOTLAND.	
Brington	1	8	9	Adams, Treasurer	63 11 6	Cambuslang, for sup-	
Chipstone	21	17	5	Do., Y.M.B.M.S., for		port of Congo boy	1 7 0
Deaborough	3	2	0	Bisnapore School	78 0 0	Galashiels, Stirling-	
Earls Barton	3	12	0	Do., do., for educa-		street Sunday-school,	
Hackleton	11	0	7	tion of Congo boy		for Congo	0 11 0
Harple	7	6	0	at San Salvador	5 0 0	Kirkcaldy	1 6 9
Kettering	102	4	10	Do., Spring-hill		Do., for support of	
Do., for W & O	2	3	0	Y.M.B.C.	1 2 6	Congo boy	1 5 0
Do., for N	3	8	8	Smethwick, Sunday-		Leith	3 5 9
Do., for Congo	1	4	0	school	0 6 6	Do., for W & O	1 0 0
Kingshorpe	5	15	0	Wolston, for W & O	0 10 0	Paisley, for Congo	0 5 0
Long Buckby	14	13	11	WESTMORELAND.			
Milton	5	11	0	Don	10 0 0	FOREIGN.	
Moulton and Pitsford	9	9	7	WILTSHIRE.			
Do., for Congo	0	5	0	Dratton	9 4 2	AMERICA.	
Northampton, College-				WORCESTERSHIRE.			
street	22	17	0	Worcester	5 0 0	Philadelphia, U.S.A.,	
Rushden	25	15	11			Mr. W. J. Warnes	2 1 1
Walgrave	2	4	8	WESTMORELAND.			
Wollaston, Sunday-				WILTSHIRE.			
school	0	7	6	Dratton	9 4 2	CONNECTION.	
NOTTINGHAMSHIRE.				WESTMORELAND.			
Collingham	0	5	5	Don	10 0 0	CONNECTION.	
Nottingham, Derby-				WILTSHIRE.			
road	0	5	0	Dratton	9 4 2	CONNECTION.	
Do., Juvenile Assoc.	0	0	0	WORCESTERSHIRE.			
OXFORDSHIRE.				Worcester	5 0 0	CONNECTION.	
Chadlington	0	6	0	CONNECTION.			
Oxford, New-road, for				CONNECTION.			
Congo	1	0	0	CONNECTION.			

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.