





MADARIPORE MISSION GROUP.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### Work on the Upper Congo.

#### THE NEW STATION AT UPOTO.

THE following account of the journey of Messrs. W. L. Forfeitt and W. Oram to Upoto, has just been received; we beg our readers to specially remember in their prayers these two brethren in this far distant heathen centre:—

“Upoto,  
“Upper Congo,  
“June 9, 1890.

“MY DEAR MR. BAYNES,—I fear that in the hurry of sending off the other rough note which reaches you by this same mail, I forgot to date it, and am now glad of another opportunity of sending to you a fuller account of our movements during the last few weeks.

#### “GETTING READY.

“Had you looked in upon us at Bolobo on the 1st of May, 1890, you would have found us all very busy preparing to make our departure for Upoto on the following day. Everything must be on board the *Peace* before sunset, except a few personals; and as we supplied our worthy captain, Mr. White, with our stores, &c., he saw that all were carefully packed and

ready for an early start. Our party was to consist of our honoured leader, Mr. Grenfell, Mr. White, Mr. Oram, and myself. It had been a debated point whether we should wait for mails, which were then due, but before the day closed we were relieved of all anxiety on that score by the arrival of a State steamer, bringing our February letters and two months' papers. The latter were specially welcome on this occasion, the following report having reached us, 'Bombardment of Lisbon, English Ambassador killed, and Madeira taken,' and nothing else could we gather. Such reports, and no authenticated news, make one feel very much out of the civilised world, as you may imagine. When morning came, and everything was ready, we steamed away from the Bolobo beach amid the prolonged cheers

of our friends and workpeople, leaving behind us Mrs. Grenfell, Mr. Stapleton, and Mr. Roger, the latter taking a month's change from Stanley Pool.

#### " LUKOLELA.

" We started with a good supply of firewood, and, in consequence, two days' steaming brought us to our station at Lukolela on Saturday evening, May 3rd, at 5 p.m. Our brethren, Scrivener and Clarke, who had been expecting us for some days, were very glad to see us, and we were equally pleased to see them and to find them both in good health. Lukolela Station has been described so often that it is needless to recount its charms now. Several improvements have, however, been effected since I was here nine months ago. A nice printing-house is being erected, and also a chapel. Very considerable progress has been made in the language, as evidenced by Mr. Clarke conducting the Sunday morning service in the native tongue. Mr. Scrivener has also translated a number of hymns, and must have taught the children very carefully for them to have acquired the words and tunes so well. Our visit to the towns in the afternoon was very interesting, and altogether we spent a very happy Sunday, closing the day at the Lord's Table in unison with so many hearts in the homeland. Monday was also spent at Lukolela, the men fetching timber and firewood from the forest. We left on Tuesday morning at 8 a.m. with a good supply of firewood, and steamed well all day until we reached the mouth of the Mobangi River, where we camped for the night on a sandbank. Usually, as soon as we stop, there is a general rush on the part of the crew to secure positions for cooking and sleeping. Small campfires are quickly made, and the mats arranged by the side of these, or erected

in tent fashion by means of sticks. It generally happens that our firewood is low at stopping time, when the woodcutters are despatched to the forests to cut more, not returning perhaps for several hours. Evening time is much the best for wooding, it then being so much cooler than in the day-time. As soon as we have got comfortably settled we gather for prayers, sometimes prolonging the musical part of the service for a while. At other times we take a walk on the sandbank, and at others assist Mr. Grenfell in taking the latitude and longitude of the place.

#### " THE MOBANGI.

" Wednesday, the 7th, brought us into the Mobangi delta, passing the Roman Catholic Mission Station and the French Trading House on the right bank. We now enter the Mobangi, but as Upoto is not situated upon that river it is necessary to explain why we are here. Perhaps you will remember that nine months ago we started up this same river, but had to return on account of one of our engines giving way, our purpose being to find out the possibilities, or otherwise, of our being able to take up work in that direction. Our present programme also includes a visit to the Itimbiri (or Loika) River, which joins the Congo about 100 miles above Upoto, that we may be able to compare the two rivers before making application for sites upon either. At 8 a.m. on Thursday morning we reached a town named Bokala, and went ashore. The people were nervous at first, and many of them ran away, but after a short while we had no difficulty in getting access to their town. Some of the women were busy pot-making, these being used chiefly in cooking food and as drinking vessels. Some of these pots are wonderfully well-shaped, considering that

the only instrument used in their manufacture is a small piece of stick. At ten o'clock we reached another long stretch of towns on the left bank. The fine, sandy, sea-like beach was thronged with people armed with shields and spears, with painted faces and feathered hair, apparently wondering what our mission might be; but when they were assured that we were not the officials of the State, of whom they are in constant fear, we were able to land. They were not all, however, equally ready to give credence to our words; for as we were walking up the narrow path from the beach into one of the towns, we met with temporary opposition. Some eight or nine men stood in the way, with spear in hand, bidding us not to pass a certain tree. After a little waiting this opposition was withdrawn, and we were able to go into the town, and walk through without fear. As we were doing so, one of our men cried out, 'Look, look!' when we saw a long snake with a young squirrel in its mouth. The snake was quickly killed, and we passed on. After buying some native food for ourselves and men, we proceeded up river. During the afternoon we passed several towns on the left bank, but did not go ashore, and as evening came on we found ourselves in a perfect maze of sandbanks, from which we failed to extricate ourselves before dusk, the river at this season being at its lowest pitch.

#### "TROPICAL COMPANIONS.

"Just as we were camping, a herd of hippos came snorting around us, and kept up their chorus for an hour or so, which, together with the croaking of frogs, the biting of mosquitos and flying ants and other winged creatures, whose name is legion, served to remind us that we were strangers in a strange land, the creatures of the water and of the forest

seeming to question our purpose as well as the natives themselves. It was seven o'clock the next morning when we got away, having to cut firewood before we could make a start. We soon got out of our maze, and found a good channel passing some towns, at which, however, we did not stop. By midday our firewood was again used up, and we cast anchor upon an island, where we saw some dead timber likely to suit us. While the men were busy at this, I took a stroll in the bush, and came across some very fine coffee bushes laden with fine berries. At Mr. Grenfall's suggestion, I busied myself by digging up a number of young plants, with a view to raising native coffee at Upoto, should they be found to live until we could reach that place. On the same island, too, rubber and gum were very abundant. Soon after we had started again, we saw some twenty canoes ahead of us, making for the bush as fast as possible; and on coming nearer, we found that they had been busily engaged in fishing. Big bushstring fishing-nets are stretched between the sandbanks just as the river begins to fall, enclosing a large expanse of water, and as the water lowers, the people are able without difficulty to secure the fish. The same thing is done with the creeks on the river banks, where the fish are very fond of congregating, and, as the river falls, they are unable to get past the barrier at the entrance. In this way many more fish are caught than are needed for the time being, and these are smoked over wood fires and preserved for the high-water season, when fishing is a very difficult business.

#### "NATIVE TOWNS.

"By 5 o'clock we reached the town of Ungnndulu, situate about twenty-five miles north of the equator and on the

right bank. The people were friendly, but we were not able to buy anything beyond some plantains and a little firewood. The people were somewhat uneasy about our sleeping on the beach, so we put off to a sandbank opposite, and in the morning they came over to us in canoes, bringing smoked fish for sale. Leaving Ungundulu on Saturday, 10th, at 9 a.m., we came to another town, named Nzundu. About ten o'clock we went ashore, and were well received by a fine race of people. The men were all in warrior attire, with knives, spears, and shields, ready for any emergency, some of them carrying as many as eight or nine spears. In addition to the hand-shield, many of them were protected round the breast with strips of elephant hide about fifteen inches deep. Almost in all cases, as soon as we were sighted, the women and children were immediately despatched to the bush for safety; but as soon as friendship had been struck, they were fetched back again. The houses were well made, and larger than in many districts, consisting chiefly of raised floors of clay, about eighteen inches above the general level of the ground, the walls and roofs being of bamboos and grass. A good deal of pottery work was being done by the women, some specimens of which I have secured. One woman, too, I saw weaving native grass cloth, and both the cloth and loom she readily sold to me for a piece of English cloth. From 11.30 to 2.30 was spent in cutting firewood, and soon after we started again. We passed more towns on the left bank. At five o'clock we came to Mobungu. Here the chief came down to the beach in a very excited state, and besought us to go on further, assuring us that we could buy everything we wanted higher up. But as soon as he saw that we intended to

land, he quickly changed his attitude, and became very friendly. Possibly, he was afraid that our men would pounce upon a fine large crocodile, which we soon discovered lying in the path, and which had evidently just been caught.

"When we got into the village we were all struck with the quantity of fish that was being smoked. Every family circle seemed to have its big fire going, over which from 50 to 100 large fishes were being cured. At sunset we moved off to a large sandbank to spend Sunday, thus avoiding any uneasiness on the part of the natives and preventing our own men getting into trouble.

#### "SUNDAY MORNING.

"*Sunday, May 11th.*—It was a bright, quiet morning, and the air was beautifully fresh. When I first looked out of the cabin window most of the men were sleeping. The fires, which they kept up through the night as a protection, were still smouldering, and the varied colours of their mosquito curtains and mats, arranged in tent-like fashion, added signs of life to the vast sand-bank stretching fully a mile beyond, backed by the distant, forested river bank. After breakfast Oram and I took a walk across the sandbank, and when we returned it was service time. In the afternoon we paid a visit to the town in the whale boat. The people were very friendly, but timid. Some of them said we were ghosts! but our man replied: 'No; see, they have five fingers and five toes like we have, and they eat.' We were able to make ourselves understood fairly well. Fish and plantains were very abundant. These people are evidently great hunters, for round the large trees in their towns were arranged numbers of elephant, crocodile, hippo, and buffalo

skulls (especially the former), of immense size. The day closed with our usual Sunday evening prayer-meeting, when we could not help pleading that the time might soon come when these people would have some one amongst them to tell them of a Saviour's love.

" MOMBENGELI.

" *Monday, 12th.*—Men were out very early for firewood, and we made a start at 10 o'clock. At 1 o'clock we reached a town on the right bank, named Mombengeli. The natives were very frightened, and ran from us when we went ashore. We saw some canoes being cut out of the trunks of trees. The houses were good, built upon clay walls 18 inches high. At 5 o'clock we reached Okoyo, a town on the left bank. Here we saw a very fine people, but not savage-looking, and all wonderfully well armed. We noticed a great absence of women and children on landing, and wondered where they could be. Some curiosity prevailed as to where we should sleep. The people thought we had better sleep on the beach, so that we might help them fight an inland tribe with whom they professed to be at war, should they make their appearance. We preferred, however, to put off to a sandbank opposite, situate between the shore and an island. The real cause of anxiety, I think, proved to be the fact that their women and children were upon the island, having been paddled thither immediately they noticed our distant approach. This we discovered as we reached the bank, for the poor women and children were very much terrified as we made for the sandbank. Their husbands soon quelled their fears, and conveyed them back to their homes for the night. In the morning the people came over to us before we started, bringing fish, plantain, sweet potatoes,

and palm oil for sale. We got off about 9 o'clock, and at 11 reached Mankanya, where we found a similar people to those we had just left. After a little time we gained access to the town, and bought some kwanga and eggs. The houses were built on clay walls about 18 inches high, very long, with gabled ends. A division runs down the centre of the building, one half being closed in for sleeping purposes, and the other half is used as a shelter and open store.

" A SAD SIGHT.

" One thing that struck me as particularly indicative of cannibalism was the fact that upon one of the houses I counted as many as twenty human skulls, a horrible sight. At 1.30 we reached another town, named Chia. Here we tried for an hour to speak with the people, but they would have nothing whatever to do with us. We entered the town, but the people all fled, leaving their houses open and unprotected. As soon as we got out into the river again, some would venture to the bank fully armed, and bid us begone. When Mr. Grenfell came up this river four years ago, it was at this same town that one of his men narrowly escaped being speared to death. We all felt now that it was time to return; we had seen many suitable sites lower down, and to proceed without being able to communicate with the people would be useless. At 2.30 we turned down stream, and camped that night on the same sandbank we had left in the morning. The trip down the river I must not dwell much upon, or my letter will become much too bulky. On the afternoon of the following day we encountered a very heavy storm, and had to take shelter under an island. On Thursday,

the 15th, about 3.45, when crossing the line, we had a little fun.

“ AMERICAN BAPTIST MISSION.

“ On Friday we found ourselves back in Congo waters, and on Saturday we steamed into the mission station of the American Baptist Missionary Union at Equator. Messrs. Banks and Murphy are the missionaries here, with whom we decided to stay over Sunday. Mr. White was busy buying food and wood during the rest of the day, the people bringing much more than we could carry. I had a pleasant walk in the town in the afternoon with Mr. Murphy, and in the evening we went over some of our favourite hymns. On Sunday morning I went into the town with Mr. Banks. A number of people gathered round and were very attentive to Mr. Banks while he spoke to them of our Heavenly Father in their own tongue. A heavy storm in the afternoon prevented another visit to the people, but in the evening there was another service for the boys in Mr. Banks's house. Hearing that a steamer had arrived at the trading house half-an-hour away on its way down river, we had to finish off our letters in readiness for the early morning.

“ LULANGA RIVER.

“ *Monday Morning, 8 a.m.*—We bade farewell to Messrs. Banks and Murphy, a few minutes later sent our letters on board the s.s. *Florida*, and were well on our way to Lulanga River at 6 p.m. We started out from Bolobo in the hope of paying a visit to Mr. McKittrick, whose station is situated about twenty miles up the Lulanga River. This we now resolved to do, and on the following morning we started up the river. The stream is about one mile wide, is studded with islands, and has large

towns on its banks. In six hours we came in sight of the mission station, and as we came nearer we distinguished Mr. and Mrs. McKittrick and Miss Hailes on the beach. We could not help noticing that rapid progress had been made in the nine months that have elapsed since the work was commenced. One comfortable sun-dried brick house is finished, and another similar one is in course of erection, besides stores, &c. The time spent together seemed to all to be mutually encouraging, and upon us who had a new station to plant it had a very stimulating effect. We stayed one night, leaving on Wednesday morning, the 21st, about 10 a.m. Three hours brought us back into the waters of the mighty Congo once more.

“ BANGALA.

“ Two days later we reached the State Station at Bangala, a description of which I gave after my former trip up river nine months since. We dined with the State officials, and they kindly gave us a supply of wood. We left the State beach on Saturday morning, hoping to reach the Dutch Trading House at Moheka the same evening. We passed along by the side of a large island, one of the few that are inhabited. This one has quite a number of towns on its banks, and is about fifty miles in length, stretching from Bangala to some distance beyond Moheka. It was seven o'clock before we reached our destination, but when we did so we found the s.s. *Holland* on the beach bound for Stanley Pool on Monday morning—another opportunity of sending down letters. On Sunday morning Mr. Grenfell conducted service on the boat, and in the afternoon we went into the town. The houses are awfully dilapidated, and the people are of a most miserable type, and we are told are very



fond of human flesh. On one occasion they told the white man at the station that they were going to eat him. I wrote a letter to my brother Lawson at Underhill, and afterwards had a chat about Upoto with Mr. Reichlin, the Dutch House representative of Upoto, who had come down on the s.s. *Holland*, and whom we had also promised to take back on the *Peace*, otherwise he was returning in a canoe. He gave me a very favourable report concerning the people, and gave it as his opinion as being the best place on the whole river.

#### "AN APPEAL.

"Just as we were having our evening prayer-meeting, three little boys came running on board and asked for protection, saying that their chief's wife was dead, and that they in consequence were to be killed. We let them stay on board all night, and in the morning thought the best thing we could do would be to report them to the State officials on our way back, and if they desired to keep them at Bangala we could leave them there, or should they be agreeable to our keeping them in the Mission we should be glad to do so. Before taking them to the State, however, we shall give them the option of returning to the towna. The little fellows are now very happy on board, and we shall be sorry to part with them. Monday, May 26, completed my first year of Congo life. The *Holland* sailed about 7 a.m. for down river, and the *Peace*, three hours later, for Upoto. The country through which we passed during the next two days was low-lying and thinly populated, but on Wednesday, the 28th, we came in sight of a large fenced town. Two canoes were out to meet us to invite us to stop. They came alongside and we accepted their invitation. Mr. Reichlin told us that these people were very

much like those amongst whom we were going to settle and we therefore watched them with special interest. Their faces and bodies were tattooed all over, their hair and whiskers strung with large white beads which they get in exchange for ivory. Strings of beads, too, hang from their nostrils and ears, and several pounds' weight of the same article are wound round their necks. The men have scarcely any cloth on at all, and most of the women are completely unveiled. One can hardly imagine such savagery, and wondered that they should be so pressing for us to build in their town. Before leaving we bought firewood and food, and a number of native pots very well made and glazed. One hour's steaming brought us to another large town named Iringi, where we stayed the night. I noticed a new departure here in house-building, some of the walls being composed of long strips of bark of trees, and about 15 inches wide, forming a good substantial structure, though of course very rude according to our idea of things.

#### "UPOTO TOWNS.

"On Thursday morning, the 29th, we came in sight of the five Upoto hills, pleasing to us not only because it was a change after the low-lying country through which we had just passed, but chiefly because it was to be the place of our new home. We reached the long line of Upoto towns about mid-day, but before definitely fixing the position we would occupy we thought it best to go to the farthest point and work our way down again, that we might take advantage of the most favourable site. Every little township was most enthusiastic about our coming, and did all it could to prevail upon us to stay and build there. When we had finished looking round it was evening, and Mr. Reichlin, of the

Dutch House, invited us to spend the night at his house. After we had fully considered the site question, we came to the conclusion that the original position chosen when Mr. Grenfell was last up was the best one, so we resolved to make our way there in the morning and settle the land question. Just as we had begun marking out the ground the State officer from a little higher up came to us saying he had selected a site that he thought would suit us near to his post; but after viewing it we thanked him for his kindness, but preferred adhering to our former decision.

#### "OUR SETTLEMENT.

"When we got back again we found the people much agitated, fearing that we should be induced to go elsewhere; but as soon as they heard of our plan they set up a hearty cheer, and, on looking round, I saw my colleague, Mr. Oram, being carried up the steep bank on the shoulders of one of the townsmen. The ground palaver was soon settled and paid for, the price consisting of 800 brass rods, two pieces of cloth, three empty preserved fruit bottles, two knives, two forks, two spoons, two mirrors, a cup of beads, and a cup of cowries. Mr. Reichlin, who was with us, very kindly helped us in this matter, and, when all was finished, we returned with him to his station, situated about an hour's steaming below. The position selected is a very fine one with good steamer beach, right in the centre of a large town, itself the centre and market place of a long line of towns, and we are told that for two hours behind there are towns to be reached every five or ten minutes. We have 100 yards river frontage, and can go as far back as we wish. The land will lend itself admirably, I think, to building purposes, forming, as it does, two plateaux, the upper one very suit-

able for our Mission-house, and the lower one for workmen's houses, stores, gardens, &c., and behind the land rises to a considerable height, and is covered with trees. Within ten minutes' walk of our ground there is a very fine spring, but a little later on I think we may be able to find water on our own place.

#### "BUILDING AND PLANTING.

"The next morning (Saturday) we returned and spent the day on the new site, and, as we were hoping to leave early on Monday for the Itimbiri (or Loika) River, it was necessary to give instructions as to clearing and building to be done during our absence. We brought eight men with us from Bolobo, but very soon twelve more Upoto men made application to work for us, and these were at once engaged. We chose site for temporary house, and put some of the men to work upon it, others to clear away the tall grass, &c., and others to fetch sticks and bamboos for our house from an island opposite. We also put in the coffee, cabbage, and sweet potato plants we had brought with us, and we hope soon to be able to do more in this direction with the seeds kindly given us by Messrs. Sutton and Sons, of Reading. Sunday morning came, and when I turned out from my cabin the new workmen could not quite understand our not commencing work again. Our first service was held under the shade of a beautiful fig-tree, which stands on our ground. The language of the people is, of course, new to us, and we were not able to make ourselves understood very well; still the people seemed much interested, especially with the hymns we sung, to the accompaniment of Mr. Oram's violin, with which instrument they seemed charmed, and every now and then would join in with a chorus—

'Malamo! (Good), Malamo be! (Very good).' It was with devout thankfulness that we closed the day with our usual prayer-meeting. Our Heavenly Father has been very gracious to us in all our journeyings, and has blessed us abundantly thus far in our settlement here.

#### "ADJACENT TOWNS.

"Monday morning we were very busy getting off, which we wanted to do about 10 a.m. Nothing of special interest transpired during the day. Towards evening, however, a steamer came in sight, and for a few minutes we were all busy getting notes ready to send down by her. The next day we called at three very large towns on the right bank Ndobo, Bungi, and Bomba. The last-named is a very populous district, and White and I had a very interesting walk through the towns. The houses are built of clay walls, with grass roofs, and about 5 feet high. At different points the people were very much excited, and at one time I counted as many as sixty canoes full of people making their escape. The State has been burning out several places recently, and upon the approach of a steamer the people are somewhat alarmed. On Wednesday, June 4, we entered the Itimbiri. The stream ranges from 200 to 400 yards wide, is very winding, and in places the scenery is very pretty indeed. A great change, however, has taken place here since Mr. Grenfell's first visit to the river. The population has very much decreased, and the houses everywhere are in a most dilapidated condition. Towns that were then large and promising sites for mission stations are now almost deserted. The people then were very friendly, and now you can scarcely catch sight of them as they flee from you. Often we could not get ashore at all, and when we did the people would not

talk with us nor sell us food—in fact, there was very little to be seen growing anywhere. At one place we spent an hour, anchored in mid-stream, while some of our men went ashore in the whale boat, but they failed to make friends with the people, and were only able to buy a little firewood with which the people supplied them more through fear, I think, than anything else. We wondered if this change was due to the advance of Arab raiders. At the end of the third day we came to the conclusion that it was useless to proceed without food, in addition to which Mr. Grenfell was rather poorly. It was then 5 p.m., so we turned round, and dropped down river one hour before camping for the night, and by Saturday night we had almost got back into Congo waters. We have now reached Upoto again, and during our absence the men have done good work.

#### "THE REV. GEO. GRENFELL.

"The *Peace* will be off again quickly, as Mr. Grenfell does not seem at all up to the mark, and he is anxious to get back to Bolobo. He is suffering from a very severe bilious attack, and although we do not anticipate anything more serious, it has been somewhat distressing during the last few days, and we have been hurrying back in consequence. Everything is straight for our being left here, and although we should much like to have the steamer with us for a few days longer, we should be very sorry to hinder Mr. Grenfell from getting back to Bolobo as quickly as possible. Mr. Oram is better again, and I am quite well.

"My letter is long, but I did not know how to give a true account and make it shorter.

"Yours faithfully,

"WILLIAM L. FORFEIT.

"A. H. Baynes, Esq."

Mr. Frederick R. Oram, the colleague of Mr. Forfeitt, writes :—

“Upoto Station, B.M.S.,

“Upper Congo River,

“June 9th, 1890.

“MY DEAR MR. BAYNES,—The s.s. *Peace* will probably start down river to-morrow, and I should like this line to go with it. A slight fever prevented me from writing by the s.s. *Roi de Belge*.

“We arrived at Upoto on the 29th ult., and, after a thorough inspection of all the towns, finally decided to fix the site of the new station about two hours' above the Dutch Trading House.

“Upoto Station is on the north bank of the Congo River, rather more than 2° N. lat. and 22° 2' E. long. It is 700 miles from Stanley Pool.

“The Upoto towns are built on the slopes of high hills, for the most part on terraces.

“We have purchased a piece of ground with 100 yards of river frontage; it includes a lower and upper terrace, and we propose building permanently on the upper one, where a house will command a fine view of the river, will be healthily situated, and sheltered by trees. Close by is a spring of fresh clear water, a very great boon.

“The Upoto towns extend for several

miles, and behind them are towns of the Ngombe tribe, so that our parish will be a large one. The people are strong and well-formed, and were it not for the extensive tattooing all over the face their features would be rather fine. They are good-natured and hearty, and, as far as we have at present tested them, they are fairly honest. They are not great traders; their principal occupation seems to be fishing. The houses are of a very poor description, and wearing apparel is scarce. Women are content to wear absolutely nothing.

“When we have lived and worked amongst these people we shall be able to write fuller particulars. They are a people of very good promise. May we have grace given us to preach faithfully the Gospel to them, and may God be merciful unto them and bless them, and cause His face to shine upon them!

“Mr. Forfeitt continues to enjoy marvellously good health, and I too am very well. I trust we may long be spared to labour for the Master amongst these Upoto people.

“Yours very faithfully,

“FREDERICK R. ORAM.

“A. H. Baynes, Esq.”

## Appeal for Increased Support.

**W**ITH a view to increase the permanent income of the Society a copy of the letter we give below has been sent during the past month to the pastors of our churches with a respectful but earnest request that it be read from the pulpit. Before this number of the *HERALD* is issued we confidently anticipate our congregations will have been made acquainted with its contents. The desire to prevent if possible the recurrence of a debt on the 31st of March next, and so to avoid the necessity for a special appeal, has occasioned the present method of addressing the denomination generally. If those who are now contributing could advance if but a small amount upon their usual contributions, and some amongst the many who do not as yet contribute were to return a favourable response, the income of the Society would be adequate to meet the expenditure.

We hope the reading of the communication has already produced its desired effect; but should circumstances have prevented its being read, we trust that by

the kindness of the minister it will be presented on some early opportunity, so that as widely as possible the needs of the Mission may be fully known.

If they have not already done so, we would ask our friends to be good enough to peruse the booklet we sent for distribution, as it may be useful for conveying in a simple and concise manner some facts about the work of the Society. It would be a great cause of encouragement were we to receive direct or through a Church officer the forms we have given on the last page of the little book filled up by intimations of enlarged or new contributions.

The following is the letter referred to above :—

"DEAR CHRISTIAN FRIENDS,—We make no apology in presenting for your consideration the claims of our Foreign Missionary Society. In pleading on behalf of the work it is seeking to promote, we believe we are pleading for the work in which our Divine Master and Saviour would have His disciples take a pre-eminent interest. To us, in common with all believers, He has been graciously pleased to entrust the proclamation of His Gospel throughout a lost and ruined world. It would be, indeed, remiss on our part were we not gratefully to acknowledge before God the favour the Mission has received and is still receiving from the churches, and the remarkable manner in which the Lord has mercifully accepted and blessed the contributions and efforts of His people ; but the conviction is now so strongly impressed upon our minds and hearts as to the absolute necessity for possessing larger means for the conduct of the Mission, and the possibility of obtaining them, that we do not hesitate to address the members of this congregation in common with those of the denomination generally.

"In the first place we earnestly desire your supplications at the Throne of the Heavenly Grace.

"The labours of our missionaries in the foreign field, as the deliberations and endeavours of the Committee and officers at home, will be of no real avail unless the Divine blessing attend them. Brethren, we implore you to pray that the Word of the Lord may have free course and be glorified. We ask that the deliverance of our heathen fellow-creatures from darkness and from the power of Satan may be with you a frequent subject of fervent supplication. In the public assembly, in the social meeting, in your private devotion, pray much for the coming of the Kingdom of God's dear Son.

"In the second place, we seek your generous gifts.

"It is God's gracious will to accept and utilise the offerings of His servants with a view to most blessed spiritual results. We often yearn for larger means, that over a wider area we might be permitted to make known the Saviour's message of redeeming love. Prayer such as we have sought in our preceding remarks, and the consecrated giving for which we now plead, are the conditions prescribed for the abundant outpouring of the Divine blessing. 'Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.' We venture to appeal to the present contributors to the Mission to consider if it may not be possible for them to increase their contributions ; we do not presume to dictate, but we respectfully ask whether, in remembrance of the extension of the work of the Society in recent years, especially on the Congo and in China, we may not look for a corresponding increase in gifts ?

"Many, however, there are in our congregations from whom no help is received. It is not that such individuals are unable to contribute, for few are so poor but that they could assist in some degree; perhaps it is that the claims and privileges of this missionary enterprise have not been adequately brought under their notice—of this we cannot write; but could we only secure the aid of these non-contributors, how vastly improved would be the resources of the Society! Are there none amongst those who have recently united themselves with the church or congregation some whose aid has not been invited? Are there no sons or daughters in Christian families in receipt of incomes who are well able to subscribe? And is there not many a home into which with much advantage a missionary box might be introduced? Or many an individual in the congregation who would be quite willing to give a weekly or monthly contribution—though it were but of small amount—if only some one for Christ's sake were willing to collect it? Christian friends, our hearts glow at the thought of the vaster power for usefulness the Society would possess were only the churches to contribute according to their ability!

"We have two special reasons for sending you this communication at this particular time.

"First, because of our financial prospect.

"You are doubtless aware that for many years the income of the Society has not equalled the expenditure. The consequent appeals on behalf of a debt have been frequent. We are anxious to avoid the necessity for these appeals. The last two or three years the funds have been exceptionally augmented by unusual legacies, or especially large donations. We see no probability of much income for the current account from the former source, and feel we ought not to depend upon the latter. Our hope for an enlarged permanent income lies in the increase of church contributions. We feel we dare not advocate the recall of missionaries from the Congo, or the narrowing of the sphere of our operations in China. India, too, calls loudly and pathetically for additional labourers, and yet we cannot think it wise to incur an expenditure for which the income is year by year inadequate. The alternative to retrenchment and recall is an increased permanent income.

"The other reason lies in the near approach of the Centenary of the Mission.

"In what way the distinguished goodness of God as shown in the progress and blessing of the Society shall be celebrated, the Committee are at the present time considering; but whatever appeals they may decide to make, and for whatever purpose, our duty now is to improve the state of our current finances; for however successful special efforts may prove, if the inequality between annual income and annual expenditure continue, the weight of anxious responsibility and the hindering incubus of recurring debts would not be removed.

"We would respectfully ask your kind acceptance of the illustrated booklet distributed in the pews, in the hope that its perusal, together with this communication, will call forth your cordial response. We would call attention to the forms at the last page of the little book, trusting you will be moved of God to use them.

"Gratefully acknowledging our indebtedness for this permission to address you,—We are, yours in the name of Christ, WILLIAM R. RICKETT, *Treasurer*; ALFRED HENRY BAYNES, *General Secretary*; JOHN BROWN MYERS, *Association Secretary*."

## The Acting Governor-General of the Congo Free State on Missions.

**M**R. J. LAWSON FORFEITT, of Underhill Station, has recently had a very satisfactory interview with Captain Coquilhat, the acting Governor-General of the Congo Free State, Baron Janssen, the Governor-General, being at present in Belgium.

Mr. Forfeitt writes to the General Secretary, 5th July, 1890:—

“ Captain Coquilhat was on board the *Heron* on his way to Matadi. The Secretary-General, whose acquaintance I made when last at Boma, offered to present me to him. Of course, I took advantage of the opportunity to thank the Captain for his kindness.

“ He was most hearty, and said that we might feel well assured that the Government of the Congo State would always be ready to show to missionary societies great consideration.

“ He expressed his high appreciation of the work our Mission was doing, and spoke of the regard and esteem entertained by him for all the members of our Society personally known to him, making special mention of the General Secretary in London, the Rev. Geo. Grenfell, and the late Rev. T. J. Comber.

“ He told me that when in Europe he always spoke in high praise of the work of the missionaries labouring on the Congo.

“ He kindly invited me to lunch with him, and we had very pleasant conversation on a variety of topics.

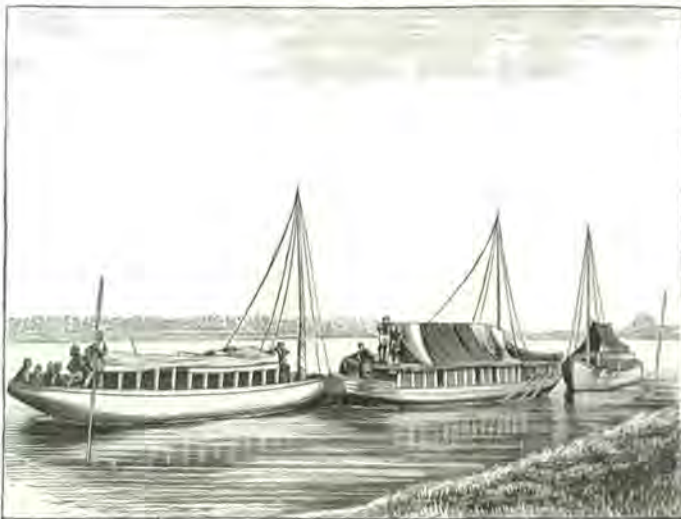
“ I feel sure we have in Captain Coquilhat a warm sympathiser and a true friend.”

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## Madaripore Mission, East Bengal.

**T**HIS group (see frontispiece) was photographed at Madaripore last January, on the occasion of our Annual Native Conference. Mrs. Teichmann, our hostess, is seated in the centre, with her baby Grace in her lap. To her left are Miss Taylor, Miss Saker, and little Gottfried Teichmann. On Mrs. Teichmann's right are Mrs. Ellis, of Calcutta, and Mr. J. G. Kerry, of Barisal. Just above Mr. Kerry is Mr. Teichmann, and on the opposite side of the picture may be distinguished the happy features of Mr. W. R. James, who is working so earnestly at Madaripore with his three colleagues. Above him is Mr. Morris, now stationed at Dacca. Next come Mr. Spurgeon and Mr. Davis. The centre figure in the top row is Mr. Jewson, and Messrs. Bevan and Norledge are on his right.

The boats in the picture below represent the Backergunge Gospel Fleet. The one in the middle is the good old vessel *Zillah*, now more than thirty years old, and about to be sold and replaced by a strong iron boat, like the other two in the picture. Could the old boat speak, what a history it would give of the labours of those who have earnestly preached the Gospel during the past thirty years in that district. The boat on the right of the *Zillah* is the *Manchester*. She is only three years old, and was built for the use of the missionaries stationed at Madaripore. An account of her has appeared in a former number of the HERALD. The boat on the left of the *Zillah* is the *Messenger of Peace*, belonging to the Zenana Mission, and only just launched.



MISSION BOATS, MADARIPORE.—(From a Photograph.)

During the past three years Mrs. Ellis, Mrs. Dakin, Miss Taylor, Miss Compston, and others have made occasional itinerating journeys in the district of Backergunge. These proved so interesting and encouraging that it was decided to build a boat that could be constantly used by them. This was done, and at the time this picture was taken the *Messenger of Peace*, a nice strong iron boat, was making her first voyage. By God's blessing through her much good will be done in carrying glad tidings to the women who sit in darkness. Most interesting accounts of these journeys have been printed in pamphlet form, and can be obtained from Mrs. Angus, Regent's Park College, London.

J. G. KERRY.



## Who will help the Rev. W. R. James?

**T**HE Rev. W. R. James, of Madaripore, writes:—

“Madaripore, E. Bengal.

“MY DEAR BROTHER BAYNES,—The chest of medicines you sent me has proved very helpful to our work here. Thank God, our health has been exceptionally good since we have settled in this station, so that, so far as we ourselves are concerned, there has scarcely been any occasion to use the medicines; but the people who live in the neighbourhood have been constantly coming to us for assistance. Several very bad cases of cholera and fever have been successfully treated. This has had the effect of increasing the faith of our poor neighbours in us, and of bringing us a larger number of patients.

“Thus our supply of medicine is being rapidly used up. Some of the phials have been already exhausted, and we should feel thankful if some friend were to supply the help wherewith we might replenish our chest.

“Mrs. Teichmann did a great deal for the people of Madaripore in this respect, and her good name is a fragrance in the neighbourhood. It would be a great pity to drop the work which she so successfully started. Of course, none of us has the medical skill which Mrs. Teichmann possesses, yet by having prepared medicines and directions as to how to use them, we shall be able, by the help of God, to relieve much suffering.

“Messrs. Norledge, Bevan, and Davies are working hard at the vernacular. I trust and hope that before many months have elapsed they will be able to preach regularly in the bazaar. The market is held now quite close to our compound, and hence our facility for outdoor preaching is much greater than it used to be, when we had to walk to the old bazaar. May the Lord give us the strength, grace, and enthusiasm necessary for the work. We daily meet with much that tries us, and we constantly feel the need of God's sustaining grace. Hoping you do not feel any the worse for your visit to India,

“Yours affectionately,

“W. R. JAMES.

“P.S.—The medicines I need may be had from Burroughs, Wellcome, & Co., of Snow Hill, London. They are as follows:—

- 6 phials of quinine tabloids.
- 6 “ “ soda mint (or neutralising).
- 3 “ “ Dover powder.
- 3 “ “ tannin.
- 3 “ “ Livingstone's rousers.
- 6 “ “ cathartic comp.

All of them should be in tabloids and in bottles containing from 100 to 120 each. Of course we would gladly accept a larger supply, but for the present the above would satisfy us. They will not cost much, and if you get the money for them I shall be very thankful if you will send them to me.

“If Mr. Hughes, of Haverfordwest College, is accepted this year by the Committee, please do send him here. My affections have wonderfully entwined around him, and I was very much disappointed in having to come back last time without him.

“W. R. J.”

In a later letter Mr. James writes :—

“The other day I asked you to be kind enough to make known in the *HERALD* that we would feel very thankful if some friend or friends will be good enough to supply us with means whereby we may be able to replenish our medicine chest. Permit me to suggest another way in which friends at home may easily help on the work of Christ in this country. There is nothing that people can better spare than *old books*. By sending these to missionaries they may do more for the spread of the truth than they may imagine. In almost all the larger villages of Bengal the Hindus are anxious to establish public libraries, and they are always glad to get any contributions of old books. I have given many of my own away, and I have scarcely any more to spare. If friends send you a good supply you can forward a good boxful of them to Calcutta about the time of our next annual conference there. But if you make this known to the readers of the *HERALD* wish it to be understood that we do not want trash novels, for that would be only importing another of the curses of the West into India.”

We earnestly commend these appeals of Mr. James to the sympathetic and generous consideration of the churches.

Mr. James and his like-minded associates, Messrs. Norledge, Bevan, and Davies, are working in a purely *native* centre, surrounded by vast crowds of people. There is no finer sphere for work in all Bengal than Madaripore and the immediate district, and our brethren there are greatly beloved, and have been cheered by encouraging results.

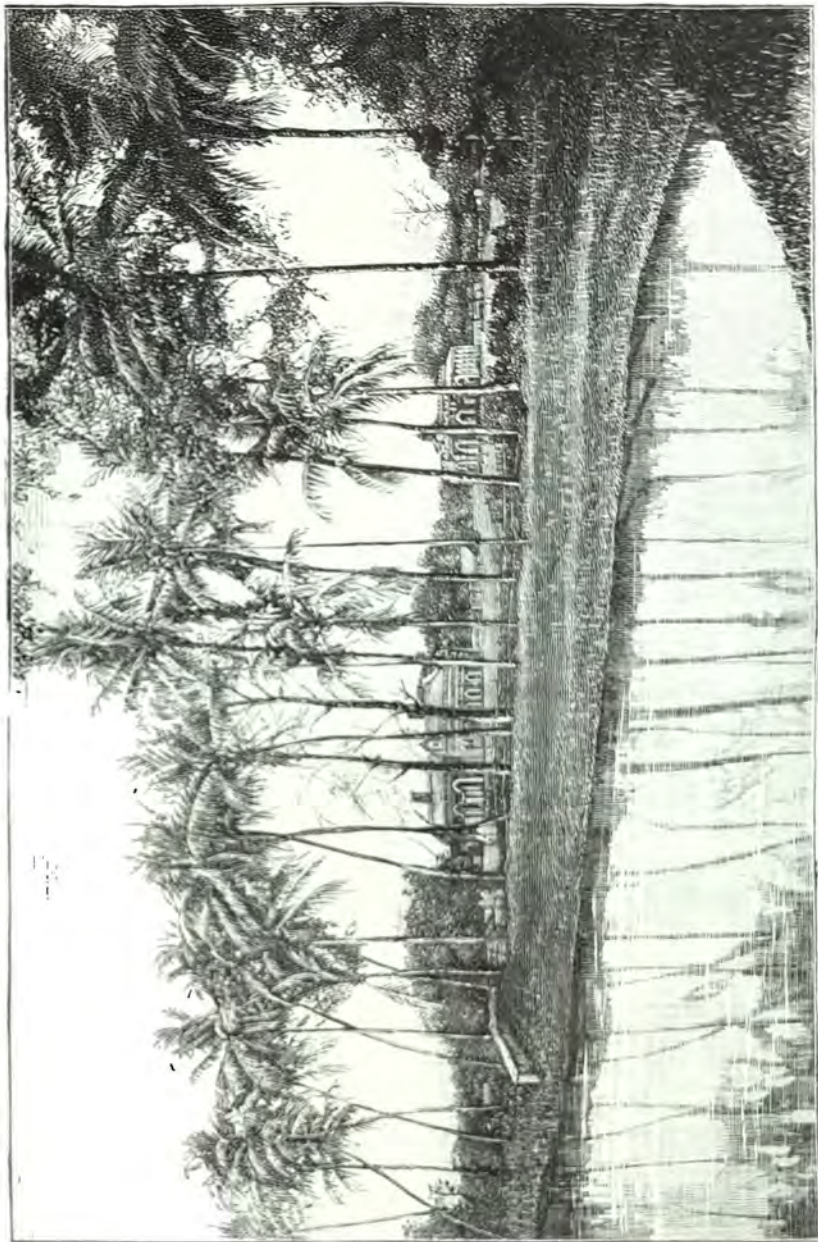
Prompt help in response to this appeal will greatly gladden the hearts of these devoted labourers.

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## Chapel and Schools, Cuttack, Orissa.

THESE graceful palms, with their shadows reflected in the water, do they not tell us that we look upon a picture of the East? Would any Indian scene be complete without them? I remember once coming across a picture in a book wherein were seen palm trees in impossible situations, where no such trees ever grew since the foundation of the world. Calling a friend's attention to it, I was told of a certain artist, surprised to discover that the publisher had introduced palm trees everywhere into his Indian sketches, and endeavouring to remonstrate, but met with the simple rejoinder: “The British public, sir, demand palm trees, and *will* have them.” This picture will, I am sure, satisfy the demand.

These trees, skirting the compound of Mr. Miller's house, now Mr. Pike's Mission-house at Cuttack, have a history. The privilege of planting cocoanut trees in Orissa was confined to Brahmans only, who taught the people that dreadful calamities would come upon any of another caste who dared to plant them. When Mr. Stubbins, who laboured many years ago in Orissa, occupied this house, he planted these trees to show the people that the Brahmans' threats were vain, and the gods they worshipped impotent for good or evil. They grew and flourished, so that the house and



CHAPEL AND GROVES, CUTTACK, ORISSA.—(From a Photograph.)

[THE MISSIONARY HERALD,  
OCTOBER 1, 1890.

grounds came to be known among the people as the "Cocoanut Garden"; and there they flourish still, testifying to every native who goes by that he who places his trust in the Christian's God need fear no evil.

To the European a tree is but a tree, valued for its timber or its fruit, and just like any other tree; but the Uriya discriminates and discerns in certain trees things hidden from the fleshly eye. One, for instance, is the abode of demons, vengeful and malicious; another of spirits, gracious and benign. He believes that it is not permissible to tell lies under the shade of a tree, and though he generally acts in total disregard of this belief, the sacred peepul tree will sometimes restrain his lying propensity. I have been told of a magistrate who observed that the market-place of a certain town was bare of trees, and set about planting it for the comfort of the people. For this purpose he selected young plants of the shady peepul tree; but when the townspeople heard of it they came to him in a body and besought him to choose some other, or to desist from his purpose, saying that if he did not yield their market would be broken up, no man daring to do business in the shadow of those trees in the only way that it was possible to conduct business, by disregard of the truth!

Men imbued with these ideas cannot fail to take note of the fact that Christians having dared to plant these cocoanut trees in defiance of the Brahmans dwell secure and unmoved; and they must begin to doubt the efficacy of the Brahmans' curse.

The smaller of the two buildings seen through the trees, to the right of the spectator, is the Mission chapel, built some twenty years ago, when the first chapel became too small for the people who gathered to worship the true God. Four services are held here on the Sunday, two in the vernacular and two in English; the morning service in English being specially for the juveniles. The morning congregation, as in most English chapels, looks thin, but in the afternoon it is usually full, and at special seasons, though several hundreds are accommodated in the building, it is difficult to find room for all who come, even when closely packed together. The front half of the chapel, appropriated to the women and their little ones, is full to overflowing at such times. All the seats are filled, and then the women squat upon the floor, laying their infants down beside them till every foot of space is filled, and it becomes a perilous matter for anyone to pass through to pulpit or platform. I have seen revered pastors and elders stepping along with fearfulness and trembling, and sometimes performing sudden gymnastic evolutions on discovering that they had nearly planted a foot on some prostrate infant's body. It is believed that

in this chapel is to be seen the largest native congregation in Bengal; and it will soon be necessary to increase the accommodation it affords. A great many have been baptized here, among others the writer of this paper, a convert from Roman Catholicism, and at that time a Government official, but now a Baptist missionary.

Some notable sermons have been preached within these walls. Here, I believe (for it was before my time) a missionary brother preached in the native tongue a memorable discourse from the text: "With all thy getting, get understanding." Slightly mispronouncing the last word he eloquently exhorted his hearers, saying, "With all thy getting, get an old woman! With all thy getting, get an old woman!!" It was a discourse that will ever live in the memory of those who heard it, and the tradition will be handed down to future generations.

The Sunday-school building, seen to the left of the chapel, was put up some years ago, when it was found extremely inconvenient to conduct two Sunday-schools, English and vernacular, in the chapel, in addition to the public services. It is a handsome building, admirably adapted to its purpose, with a large central hall and class-rooms all round. Here the Uriya Sunday-school is taught in the morning, and the English school in the afternoon. The weekly prayer-meeting and the native Christian women's sewing meetings are also held here. Every week-day the building is occupied by the European Protestant school. It is thus made use of in many ways, and continues to be increasingly useful.

It is specially interesting to see the large central hall filled by the Uriya Sunday-school; teachers and scholars to the number of some 300 being present. This school is, perhaps, the most promising department of Mission work in Cuttack, and it has been brought into a high state of efficiency by the earnest efforts of the teachers, with the energetic superintendent, Babu A. C. Das, at their head. I have visited many Sunday-schools in England while engaged in deputation work, but I have not seen one to excel this native school in point of order and discipline, and, indeed, I do not think I have seen one to equal it. The church has received many accessions from the school, which is doing a great work in giving to the children of our native Christians instruction in that knowledge which maketh wise unto salvation. The English Sunday-school is also doing a good work in its own sphere, and the European Protestant school is an important auxiliary. All these institutions find a suitable home in this building.

When the trees in the picture were planted the Christian church in Cuttack had itself not long been planted. The converts were few in

number, and a little chapel sufficed for them. While the trees grew the church increased, so that the old chapel had to give place to the new, and this will in its turn soon be too small for its object. The trees still flourish; the church still grows; and *this* tree, planted by God's own hand, must still grow and increase, sending out branches on every side till it fills the land, and all the inhabitants sit down under its shadow with great delight. That day cometh. May God hasten it!

P. E. HEBERLET.

## Sir Charles Wathen and the Congo Mission.

WE have special pleasure in calling the attention of our friends to the following letter from his Worship the Mayor of Bristol, Sir Charles Wathen:—

“ Ashley House, Ashley Down,

“ Bristol, August 18th, 1890.

“ MY DEAR MR. BAYNES,—The enclosed letter from Mr. Holman Bentley, dated June 28th, I received on Friday last, and with its contents I am deeply interested and impressed.

“ From the very beginning of this Congo Mission undertaking I have always held to the idea that the only way to establish the salvation of Christ's Gospel in Africa was to begin with the children; this may be, to us, a slow process, but if we look through all Mission work we find that early results, as we view them, are not what our business-like notions expect.

“ I am very thankful to have such a statement of real progress from Mr. Bentley as to school reports, and I rejoice with very considerable satisfaction at his desire to erect a good school-house for the accommodation of 120 more boys.

“ You will see by Mr. Bentley's letter that if I am willing to help in this matter I am to send it to you.

“ I may add, that if your Committee fall in with Mr. Bentley's wishes as to the erection of this new school-house and dormitory, and will see to the needful arrangements in accordance with the details set out by Mr. Bentley, I will, with much pleasure, pay the cost up to the larger sum he names—viz., five hundred pounds.

“ I shall be glad of your reply in this matter, as, upon its receipt, I will write to Mr. Bentley, and perhaps you will do the same.

“ I am, my dear Sir,

“ Yours faithfully,

“ A. H. Baynes, Esq.”

“ CHARLES WATHEN.

Our readers will scarcely need to be told that the Committee have gratefully accepted Sir Charles's generous gift, regarding it as a further proof of his sympathetic interest in the progress and welfare of the Congo Mission.

We are confident that this further act of kindness will greatly cheer, not only Mr. Bentley, but all his colleagues on the Lower and Upper Congo.

By the kind permission of Sir Charles we are able to put before our readers Mr. Bentley's letter:—

“Wathen Station,  
“Baptist Missionary Society,  
“June 28th, 1890.

“SIR CHARLES WATHEN.

“DEAR SIR,—Many times have I been intending to write to you, but somehow or other I am always in a chronic state of too much to do. Arrears of work of all kinds in the language, arrears of correspondence, European and local, an accumulation of papers on my table, boys who need spiritual instruction and help, preparation for services. Until now, there have been workmen to look after, boys sorting up a 'pye' of many hundred-weights of type from the Cameroons, local palavers, and matters in which my advice is sought. So I always find a greater part of my correspondence crowded out, and seldom manage more than my official correspondence and a short letter to my parents, and a resolution to manage the arrears next mail. I cannot sit up after 10.30 p.m. without paying too dearly for it next day. So month by month slips by, until now I feel that apology is needed for such a long silence.

“I wish that I could spend another pleasant evening with you, as at Ashley five years ago, to tell you of all the changes and developments of the work here. Since my wife's return last August, she has taken charge of the school, and the general discipline and

possibilities are such that we feel that we are through some of the early difficulties incident to work among such people as these.

“OUR DISTRICTS.

“For our itineration work we have divided the whole district up into 'dioceses,' one for each of the four of us here. As our attention is confined to a smaller area or angle, we begin to talk of our districts as if we were beginning to know them, at any rate for a distance of two days and more in some directions. Not that we have visited all the towns; but those we do not know we have seen. I do not know my western boundary as I ought, for there is a very disagreeable township on the western side; the chief of the town is dead and dried, but not buried yet; and until the old man is safely stowed underground they do not wish any white men to come near them.

“The towns behind it will need to be approached with some care; but as I have been fully occupied, as far as my time was available for such work, with the open part of the district, I have left them alone since they refused to receive a visit from my wife and me when very near to their town some four months ago. I am hoping to start with her for Tungwa-Makuta in a few days. I had anticipated an earlier start,



but my usual carriers and their friends have to carry a certain number of loads for the State to atone for a murder committed by their sub-chief. Meanwhile I have received a summons to serve as Congo-French interpreter, in the trial of a white man for 'violence, resulting in the death of two workmen.' There is no avoidance of this, so I have to postpone my start.

"Mr. Percy Comber is expected to arrive with his wife in a day or two. Mr. Cameron is itinerating on the south bank of the river. On his return, Mr. Davies starts on a trip along the north bank, as far as the Pool, to evangelise that part of his district. I go out (when possible) every Saturday to Sunday or Monday, and have made three longer trips this year, although during the best part of two months I was prevented from going out in consequence of my wife's illness.

"Altogether we have reason to believe that of late we have been able to do much more itineration than has been attempted from any other Mission station on the Congo.

"Our staff is complete, and we are getting now fairly to work. We believe that this frequent itineration is highly conducive to health, to say nothing of its importance to our work.

#### "OUR BUILDINGS.

"We have two good hygienic houses, and the third, Mr. Cameron's, will be finished in a few months. A permanent iron store is on the way out, and when we have a school-house the long slow building of Wathen Station will be finished. I must send you some photos when I can get my apparatus to work. The matter of the school-house is occupying our attention now. We can manage until the end of the next rains (May, 1891) if we patch up some crumbling buildings. We have now five girls and thirty-nine boys in the

school, beside three workmen, who receive a dollar less per month in their pay to make up for the time in school. The boys' house is already far too small (twenty-one beds only), the roof is rotten, and the walls need constant repair. Our itinerations are bringing some boys into our school, and many more are promised. We are almost afraid to mention the subject on account of our small accommodation, but we are hoping to make one of the old stores last through the rains after its contents are emptied into the new iron store, and that will do for a dormitory. I alone have received the promise of twenty more boys, who must soon be fetched, eight of these from Tungwa. Altogether we hardly know how to keep pace with the development of our work.

"When Mr. Cameron is married we shall have three ladies on the station, and we hope that the ladies between them will be able to keep the school going with the aid of some of our senior boys, and we are anxious to make provisions for the increasing number of school children coming from a distance.

"We, of course, consider the proclamation of the Gospel our first duty, but school work is of great importance. The knowledge of the three R.'s does not mean a change of heart, but we can reasonably pray that God will lead to us among our children those of whom He may make good use in the evangelisation of this country in the future. It is His way of working, and we can but expect such to happen. We may well hope that the influence of our constant teaching and the knowledge gained will be a blessing to all, but the conversion of the lads and the immense advantage to those who, while with us, or afterwards, become converted would be the main consideration.

"Many will drift back to the towns and earn their living as the natives generally, or by some handicraft. Some would be printers and book-binders for our press here. A fair number should develop sufficiently to enter the State Service as clerks, telegraphists, and railway or steamer men, but the best we hope to see developing into teachers, pastors, and evangelists, for no one could dream of a handful of white men sufficing for this vast continent.

#### " OUR DESIRE.

"We wish to erect a dormitory and schoolroom to accommodate 120 boys, and are thinking of a building with a hip roof at one end and a gable at the other; so that, if good progress is made, we may be able in a few years to add another dormitory for advanced students, and perhaps some day use the whole building as a college; the preparatory work being mostly done in the towns by teachers (natives). So we are already thinking of the future Wathen University!

"Our society is constantly showing a debtor balance-sheet. Our committee have granted us good houses, and spent a great deal of money, so that we hardly know how to ask them for another grant for this new building. We are heartily tired of putting up temporary constructions, there is no economy in them; during the short time they hold together they are ever requiring repairs. If we make a grass roof, we are in constant danger from bush fires, as well as the boys' carelessness, and have already had one station burnt through that. In our houses we do not light fires, so the roof and its timbers are hopelessly rotten in four years at the longest. If we build clay walls or use sun-dried bricks, they need immense verandahs to protect

them. So that the extra iron sheets for the protection of the clay walls would furnish iron walls. The white ants penetrate the clay to reach the roof timbers.

"My own house is built on iron pillars 2 feet 3 inches high, the walls and roof being corrugated iron. The heat being stopped by a match-board lining to the roof. All who have seen it hitherto agree that it is the best style to combine economy with hygienic conditions.

"For this dormitory and school we consider that it would be best to build with corrugated iron roof (match-lined) and walls of the same, clay floor, no verandah, but in order to keep the walls cool to arrange as the French pères have done at their stations 70 miles north-east of here—*i.e.*, to erect round the house a frame of "maracuja," the Brazilian passion flower, which bears a delicious fruit, just as houses are surrounded by a vine trellis in some countries. This is the cheapest effective permanent building which we can think of. As for size, we have planned an arrangement of beds in double tiers with 3 foot (some 2 foot only) gangways, which would give 118 beds in a house 50 by 27 with 10 foot walls, allowing 150 cubic feet of air per boy, about half as much as he ought to have. We should have to make plenty of ventilation. The cost, including transport—a heavy item—would be about £400, as far as we can see—that is, for the crowded plan; while £500 would give us a very convenient place, better fitted and larger. The support of the scholars we can be sure of.

#### " PERSONAL APPEAL.

"Before making any public appeal we have wished first to lay our needs before you, and to ask you to be so

good as to help us if the matter commends itself to you. It needs no special pleading; your own interest and kind feeling in the general work here we cannot doubt. We hope that you will judge our appeal to be worthy of your assistance.

"We have not mentioned this matter to anyone, even to Mr. Baynes, so if you are willing to help us in this matter, will you kindly allow him a sight of this letter, in order that he may understand it. When you have

considered the matter will you kindly communicate to us your decision either way at your convenience; we only mention this on account of the time-distance which lies between us and the suppliers.

"My wife and colleagues unite with me in kindest regards to yourself, and begging you to present my respects to Lady Wathen,

"Believe me to remain, yours sincerely,

"W. HOLMAN BENTLEY."

## "Blessed are the Dead that die in the Lord."

MRS. MARIANNE LEWIS.

DIED AT EALING, AUGUST 14TH, 1890.

IT is with deep regret that we record the decease of Mrs. Marianne Lewis, the beloved wife of our highly esteemed missionary, the Rev. C. B. Lewis. Her native home was Bristol, and her father, Mr. Gould, was a valued member and deacon of the church under the care of the late Mr. Winter, the very useful and successful minister of Counterlip Chapel. Miss Gould joined this church in her early years, being baptized on the 6th July, 1839, and became a teacher of an important Bible-class connected with the Sunday-school. In June, 1845, she married Mr. C. B. Lewis, then a student of Bristol College, where his attainments had marked him out for the eminent services which in after years he rendered the Church of Christ in India. Shortly thereafter, Mrs. Lewis sailed with her husband for Ceylon, in company with Mr. and Mrs. Allen, appointed to the same sphere of labour. The voyage was long and tedious, lasting for six months.

It was the intention of the Committee of the Society that Mr. Lewis should undertake the charge of a class of young men to train for the ministry, but the decease of Dr. Yates opened the way for his employment in India. Mr. and Mrs. Lewis by the Committee's direction therefore proceeded to Calcutta, where, in the work of translation and other evangelistic labours, Mr. Lewis soon found congenial abundant employment. It was in May, 1847, that they arrived, and Mrs. Lewis at once took part in the promotion of female education. Ill-health interfered much with the duties she had undertaken, but the departure of Mr. and Mrs. Pearce for home in November, 1852, brought the work at Intally under her care. It was here that I found Mr. and Mrs. Lewis on my arrival in Calcutta in 1854, and during my stay in India I was their frequent guest, and had abundant opportunity to know and to admire her amiability of character, her devotedness to Christ's service, and the zeal and assiduity of her endeavours to impart to the female population of Lower Bengal the knowledge of the Gospel, and to train the children for usefulness both in their homes and in the Church of God.

On the death of the Rev. James Thomas, Mr. Lewis was called to assume the direction of the Mission Press. This more than ever made their house the home of missionaries passing through Calcutta, or arriving there on their way to the stations in the interior. The kindness and hospitality of Mrs. Lewis called forth the gratitude of all those of various denominations who were thus brought to her notice.

Frequent attacks of illness at length drove Mrs. Lewis to her native land for restoration in the early months of the year 1861, and again in 1866. This second visit was rendered memorable by the formation of the Ladies' Association for the Support of Zenana Work and Bible-women in India, in connection with the Baptist Missions. About eight years before, Mrs. Sale had commenced visiting some zenanas in Calcutta, on the invitation of a few native gentlemen. When Mrs. Sale came to England with Mrs. Lewis in 1861, she had left Mrs. Mullens in charge of them ; but Mrs. Lewis, on her return to India, with other missionary ladies, subsequently engaged in the same interesting task. Their efforts were successful, and so rapidly increased as to render further help necessary. The Missionary Society recommended the formation of an association connected with our Baptist churches, and to carry out this project Mrs. Lewis gave great and most efficient aid. She published a most affecting paper on the subject, addressed various gatherings of ladies in London and other places, and created great interest by her description of life in the zenanas, and the need of an organised effort to bring to their inmates the light and joy of the glad tidings of salvation.

A meeting was held at the Mission House on the 22nd May, 1867, and after some explanations from me, Mrs. Lewis gave most interesting details of the work, and of the openings for Christian usefulness which the zenanas presented. Our readers know how this most precious work has prospered, and how much it is daily contributing to the promotion of the Gospel in Indian homes.

On her return to Bengal, Mrs. Lewis lost no time in pressing others to join her in this great and important field, and during the rest of her life in India she devoted a large measure of her days and strength to the direction and extension of the work she had originated.

The decline of Mr. Lewis's health and her own, at length, in 1878, led to their departure from the scene of so much useful and devoted labour. Her last years have been given to the incessant care of her husband during his constantly increasing infirmities. None can know the anxieties, the unceasing watchfulness which these years have had to witness, nor the trial of faith in the Divine, goodness which has had to be borne, and that intensified by great personal suffering and affliction on her part. But a Divine patience sustained her.

It was sad, indeed, to part from the suffering husband whose partner she had been in the trials and toils of their long missionary life ; but her last hours were filled with peace, and her heart was sustained by the hope of the life to come, and the assurance that in due time her beloved one would join her in the land where there are no shadows and no pain. She rests in the Lord. She departed to be with Christ on the 14th August, 1890, and lies buried in the cemetery at Hanwell.

EDW. B. UNDERHILL.

P.S.—The "due time" has come earlier than was anticipated. While these lines were passing through the press, our beloved friend has been summoned by

his Lord, and his long affliction, borne with such wondrous fortitude, has come to its destined end. Mr. Lewis died on the 20th September with words of joy and thankfulness on his lips. Further particulars will appear in the next HERALD.

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MRS. A. M. FERGUSON DIED AT COLOMBO, AUGUST 23, 1890.

By the death of Mrs. A. M. Ferguson, wife of A. M. Ferguson, Esq., C.M.G., of Aloe Avenue, Colombo, we have been deprived of one of our most generous and devoted friends.

For more than forty-six years she has been known, loved, and respected by all classes in Colombo.

In the words of the *Ceylon Independent* :—"Since her arrival in the Island, in 1844, the deceased lady has been ever active in furthering the cause of religion in numerous ways. In this leading feature of her life she never flagged whilst her health enabled her to pursue her works of usefulness ; and she has never ceased to be a shining light and bright example of practical piety."

For fully a year past her health has steadily declined, but she bore her lingering sickness and the severe trials it imposed with Christian fortitude and patient resignation. Her vacant place will long mark a loss to the church and family of which she was an ornament, and it will be especially felt by him whose constant companion and helpmeet she has been for forty-six years.

Most truly said the Rev. F. Durbin, the pastor of the Cinnamon Gardens Baptist Church, Colombo, in referring to this sad event :—"To-day we all feel we have lost a true friend ; one who was ever kind and good not only to us but to very many outside the circle of this church. We shall all miss greatly our dear friend, whom many of us loved ; the one who took such a warm and active interest in our church work, and who helped us in so many ways. We feel a true mother in Israel has fallen—a great gap has been made in our ranks. We wonder who can fill her place and be to us all she was ; we fear no one. This church—Colombo—Ceylon is poorer now she is gone, but heaven is richer. None could look upon that throng of people around her grave just now without feeling that the one taken from us awhile had not lived in vain. 'She, though dead, yet speaketh' ; her works do follow her. She will still live in many a heart, her memory will be cherished by many for many a day. We thank God for her life, so full of usefulness ; she has nobly served her day and generation, and now the Master has called her to happier, higher service above ; she was found faithful even unto death, and now has gone to receive her reward—the crown of life. Oh, that her life may be an inspiration to us all ! It should be. Will it be ? We shall all join, I am sure, to-day in praying most affectionately and earnestly that God will comfort and sustain the bereaved ones, and especially our much-loved brother and friend, who will feel this heavy blow most. We sorrow with him, mingling our tears with his, praying that the tender, loving, sympathising, living Christ may be very near him, and be very precious and real to him and all his loved ones at this trying time."

To missionaries of every evangelical name "Aloe Avenue" has been a HOME, and tender memories of happy seasons spent with the ever-hospitable inmates will long live in thankful recollection.

Well may the Rev. F. D. Waldoek write :—

“We all feel this as a sad and sore personal loss. One can hardly realise that he happy and profitable evenings we so often enjoyed in company with dear Mrs. Ferguson are now all over, and that ‘Aloe Avenue’ can never again be what it has been. All classes of the community here mourn her loss and feel deeply for the bereaved husband and family.”

“Blessed are the dead that die in the Lord.” We thank God for her beautiful, unselfish, unobtrusive life, so sweet with happy memories of unnumbered kindnesses and rare devotion in the Master’s service, so fully lived for others, so simple, unostentatious, and self-forgotten, and we earnestly commend the bereaved husband and sorrow-stricken family to the tender comfort and solace of the ever-compassionate Saviour. A. H. B.

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ALFRED THOMAS BOWSER, ESQ., F.R.G.S.

DIED AT CLAPTON, AUGUST 31ST, 1890.

Our denomination, the Missionary Society, the Building Fund, the Union, the church meeting in Mare Street, and the political and local organisations of Hackney, have suffered a severe loss by the death of Mr. Alfred Thomas Bowser.

He was the son of William and Ruth Bowser, and born September 14th, 1818. He had the eminent advantage of devout, godly parents. His father was a sturdy Nonconformist, somewhat of the Puritan type, holding his opinions with a strong grip, which was never loosened by the vagaries of “modern thought.” As well as Mrs. Bowser, who was kind and gentle, so was he, and both were “given to hospitality.” Their intelligence and geniality gave a great charm to social intercourse with them. Their son, whose recent death we now deplore, inherited these attractive virtues. The benign influence of a happy, holy home was very manifest all through his life, and if that life was comparatively uneventful, it was eminently a useful life.

Through the greater part of his Christian course he enjoyed the advantage of the Rev. Charles Stovel’s ministry. To the very last he spoke affectionately of his influence on his mind and character as a most instructive TEACHER, and was baptized by him in 1834, and united to the church meeting in Prescott Street. Seven years after he was elected to the office of deacon, which he held until his removal to Hackney. In July, 1845, he was united in marriage to Miss Caroline Dobson, a lady of a kindred spirit, who made the home bright and happy by her intelligence, vivacity, and kindness. This union, so happy and congenial to him and to his sons and daughters, was ruptured by her somewhat sudden death at Brighton, April, 1889, and gave a blow to our departed friend, then in somewhat failing health, from which he never recovered.

Mr. Bowser joined the Mare Street Church about 1857, and a few years afterwards was chosen deacon, which office, however, he then declined. For many years he was the leader of the young men’s class, and subsequently, for a brief period, superintendent of St. Anne’s Place Sunday-school. He was again elected deacon in 1871, which office he held until his decease.

On the death of Mrs. Newman, a legacy of £1,000, left by her deceased husband to the Building Fund, was realised, when Mr. Bowser’s father proposed that all grants from that Society should cease, and that its proceeds

should be lent, free of interest, to be repaid in ten annual instalments. Up to this time country churches were permitted on application to the Baptist Board to collect from a numerous body of subscribers in London. This involved the absence of the pastors of accepted churches, of at least a month, and much toil while in town in collecting contributions, and no small amount of expenses. Mr. Bowser's proposal was strongly resisted at first, but my late honoured friend, the Rev. S. Green, with several others who felt the proposed plan to be wise, united heartily in its support, and we succeeded in carrying our point. This put an end to the system which had hitherto prevailed, and brought into existence the Building Fund in its present form. The benefits it has conferred on the churches, especially our weaker ones in the rural districts, have been incalculable. At first its loans were very limited, but now they sometimes amount to £500. These one thousand pounds have indeed been multiplied, and the present capital amounts to £40,982. The interest of this sum, added to the annual subscriptions, makes up a considerable annual income, which is continually increasing. We have no organisation more useful or one more worthy of a generous support.

In 1862 he was elected to the joint secretariat with the late Mr. James Benham, and when, on the death of the treasurer, Mr. John Marshman, that gentleman succeeded him, Mr. Bowser, in 1864, became sole secretary. Much of the present prosperity of the Fund is owing to his indefatigable industry in the discharge of his duties. The annual reports which he read were full of interest, and those of us who heard them regretted that more were not present to listen to them. When Mr. Benham died, Mr. Bowser became treasurer, in 1885, and held office until his decease. He was elected auditor of the Baptist Mission in 1852, and subsequently a member of Committee. He was at once assigned a place on the Finance Sub-Committee, where, as in the general meetings, he rendered most effective service. He was also a member of the Council of the Union and a Fellow of the Royal Geographical Society, in whose proceedings he took a very lively interest, especially since the opening up of the Congo.

Mr. Bowser began his more public life in connection with the Lancashire and Yorkshire Insurance Company. He quitted that post when offered the secretariat of the Whittington, which owed much of its prosperity to his zeal and ability. When, owing to growing infirmity, he resigned that office, as a mark of respect and a recognition of his valuable services, he was elected to a seat on the Board by the hearty and unanimous vote of the Directors.

He was equally active as a citizen, taking a large share in municipal business, serving for many years as chairman of the Finance Committee of the borough, and also of those of the Parliamentary candidates, Messrs. Picton, Sir Chas. Reed, Professor Fawcett, and Mr. Holmea.

In private life he was simple, retiring, and unostentatious. His piety was deep and strong, and of a thoroughly catholic spirit. Though not very demonstrative, no friend ever crossed his threshold without feeling sure of a most cordial and genial welcome. Ordinarily staid and grave, it was very pleasant to see his face lighted up with a beaming smile while referring to some humorous incident, or when listening to the wit of his guests.

"I need not speak of him," says his son, in a letter received from him, "as a father. His wisdom, kindness, and patience, in conjunction with my dear

mother's force and goodness of character, made our home the most delightful place in the world. I never knew what it was to have anything but purest joy to be with him. I could not have thought it possible, having my own home; I could have felt so deeply the pang of being fatherless." Happy are the children who are blessed with such parents; and everyone who knows those they have left behind must rejoice that they are following those who have gone before, while, at the same time, expressing the deepest sympathy with them in this time of loneliness and bereavement.

FRED. TRESTRAIL

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JOSEPH CHATWIN PARRY, ESQ.

DIED AT BECKENHAM, SEPTEMBER 18TH, 1890.

It is with sincere regret and much sorrow we record the death of Mr. J. C. Parry, who died at Beckenham on the 18th of September last. He was for more than twenty years an active and able member of the Committee of the Baptist Missionary Society, and his loss will be greatly deplored by all his colleagues.

Mr. Parry was born at Dinapore, on September 22nd, 1824. He began business in Agra, and was engaged in banking during the greater part of his life. For many years he was manager of the bank at Delhi, and he also held the position of an honorary magistrate in that city. He was at Lucknow establishing there a branch of the Agra Bank when the Mutiny broke out. During that terrible siege he served as a volunteer, and received the medals which were struck in honour of that heroic defence.

During his residence in India his house was always open to missionaries of every denomination. For nine or ten years he was treasurer to the Agra Missionary Society, and he was accustomed to itinerate with the missionary brethren, and he occasionally preached in the vernacular.

His loss will be long felt by those who knew him well. His clear judgment, his genial disposition, and his true piety endeared him to all who were privileged with his friendship; and his death leaves a blank in the circle in which his later years were spent, which will not be refilled.

The removal of brethren by death from the Missionary Committee—the decease of Mr. Parry following so rapidly on that of Mr. Bowser, and since by the translation to higher service of Brethren Lewis and Trafford—reminds each one how swiftly the day is passing in which we can work for the advancement of the Saviour's Kingdom on earth. But it also points to the higher service in heaven, and bids us be of good courage, and that no faithful servant will be forgotten when his day's work is done.

May the gracious Saviour comfort the hearts of those who most deeply mourn this loss!

S. H. BOOTH.

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THE REV. JOHN TRAFFORD, M.A.

DIED AT STOKE NEWINGTON, SEPTEMBER 22ND, 1890.

Just as we go to press we learn of the death of the Rev. John Trafford, M.A., after some months of suffering and weakness. We hope next month to give some details relative to the life and labours of Mr. Trafford, specially as to his work in India. We very earnestly commend the sorrow-stricken widow and fatherless children to the prayers and sympathy of our readers.



## The Lord Loveth a Cheerful Giver.

WITH great thankfulness we acknowledge the receipt of the following welcome gifts:—£5 from a warm-hearted friend and constant supporter in Oxfordshire, who writes: "This day I enter my ninetieth year. As a token of my gratitude to my Heavenly Father for past mercies I enclose £5 for the Congo. I have been a subscriber since 1827, and part of the time a collector. My missionary box is fifty years old, and every year produces something. Now, dear Mr. Baynes, I often think of you, and I trust and pray that you may be restored to your health as before you went to India. My dear husband died in harness. He was not, for God took him, worn out in His service. He now has his reward. I am waiting to be called up higher to join him. Am feeble, still able to walk, and sometimes go down to chapel. It is likely this will be the last time I shall write, so now I say, once for all, be careful of the casket that contains that precious jewel the soul;" a Friend, Odessa, for £12 for the purchase of an ice machine for the Congo Mission; a Friend at Tobermory for ten shillings for the Congo Mission, with earnest prayer for its increasing blessing and success; a Widow's Mite, one shilling, per the Rev. J. T. Matcer, who writes: "The enclosed is from one of the poor members of my flock, and the value of the humble offering lies rather in the motive that prompted it than in the amount, for I feel sure the poor body would have given largely had she the means;" a Blind Girl for a small chain for the Congo Mission; a Seamstress for a silver pencil for the China Mission. We are also very thankful for the following timely donations:—Matt. vi. 1—4, for support of Congo missionary, £60; H. W. M., £25; A Friend, No. 2, per Mr. Jos. Wates, £25; Mr. Jas. Payne, £10 10s.; Anon., a Friend, £10; A. C. B., £10.

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## Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Parcels from Mr. Pryce Jones, of Newtown, for the Rev. T. Lewis, of the Congo, and Miss Simpson, of Inniscarra, for Mrs. Wall, Rome; parcel of clothing from Mrs. H. Thomas, of Newport, Mon., for the Mission; a parcel from friends at Plymouth for the Rev. R. H. C. Graham, San Salvador; a shawl from Mrs. Ellis, of Marsh, Huddersfield, for India; a parcel of Chinese coats from the Missionary Working Party at Brunswick Row, Gloucester, per Mrs. Caswell, for Mrs. Medhurst, China.

Mrs. Medhurst desires warmly to thank Friends at Plymouth; Mrs. Harvey, of Birmingham; Miss Whitehead, of Symond's Yat; Mrs. Walker, of Coleford; Miss Ostler, of Howden; two little friends—one an invalid and the other an orphan; Margory Rimmer, of Southport; Miss A. Drayton, of Twickenham; and Miss Newth, of New Barnet, for the parcels of clothing, pictures, and dolls they have sent for her work in China.

## Recent Intelligence.

**W**E are thankful to report the complete recovery of the Rev. Alfred Teichmann, of Ferijpore, after his recent and severe attack of enteric fever. The voyage to Ceylon did wonders for him, and he now reports himself as "quite fit for work again."

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The Rev. G. H. Rouse, M.A., of Calcutta, has been ordered to give six months' rest to his eyes, his sight having become suddenly impaired. He will therefore devote himself for the next few months to itinerant evangelistic work, and discontinue translating and literary labours.

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The Revs. R. Glover and T. M. Morris, the deputation to China, left Liverpool on the 17th of last month in the s.s. *City of Chester*, for New York, en route for Shanghai. They hope to join Mr. and Mrs. Medhurst in Chefoo about November 12th, and in company with them to journey to Tsing Chu Fu, Shantung.

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In connection with the visit of Mr. Glover to China, the Rev. H. Arnold Thomas, M.A., of Bristol, forwarded the following resolution passed by the Committee of the Bristol Auxiliary of the London Missionary Society:—

"That this Committee has heard, with great interest, of the Rev. Richard Glover's projected visit to China, in the service of the Baptist Missionary Society; and, being deeply grateful for all that Mr. Glover has been inspired to do, in the City of Bristol and elsewhere, for the promotion of Foreign Missions, desires to assure him of its confident hope that the largest and happiest results will follow in his footsteps, and to commend him to the special care and blessing of Almighty God."

The Baptist Mission Committee, on receiving this resolution, unanimously

*Resolved.*—"That the cordial thanks of the Committee be forwarded to Mr. Thomas, and the friends associated with him on the Committee of the Bristol Auxiliary of the London Missionary Society, for this welcome expression of sympathy and goodwill."

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The Rev. W. Williams, with Mrs. Williams and infant, left Liverpool for Trinidad on the 13th of last month by the West India and Pacific Mail steamer. We are thankful to report the complete recovery of Mr. Williams after prolonged illness. On arrival in Trinidad he will resume work in the San Fernando District, probably taking up his residence in Princes Town.

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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.

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In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date,

at least one new missionary to that Island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

For the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "ASIATIC" has been registered as covering his address.

The Rev. D. J. East, writing from Kingston, Jamaica, under date of August 25th, says:—

"My dear Brother Baynes,—You will unite with us in thankfulness to the All-Gracious One for His loving care of us. We arrived safely on the morning of Friday last, and up to this moment have been so fully occupied that I can only write this brief line.

"I cannot now say what is in my heart, but it is full of gratitude and love. So is my dear wife's.—Yours affectionately, D. J. EAST."

Our generous friend, Mrs. Coxeter, of Highgate Road, intends to hold a Drawing Room Sale at "Bathurst," The Grove, Highgate Road, on Tuesday and Wednesday, October 14th and 15th, from three to nine o'clock each day, the proceeds to be divided equally between the Congo and the North African Missions. We earnestly hope that our friends will take note of this, and be present at the sale on one or both of the days named.

We are anticipating helpful and stimulating services at Cardiff, in connection with the Autumnal Missionary gatherings, on Monday, Tuesday, and Friday, the 6th, 7th, and 10th of this month. Will our friends make these meetings a subject of special prayer, that they may result in large blessing to our churches, and in greatly increased missionary zeal and liberality?

## Contributions

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

ANNUAL SUBSCRIPTIONS.		D. M., Argood, for		Miss S. A. H., for	
Banister, Miss	1 1 0	<i>Debt</i> .....	2 0 0	<i>India, China, Rome,</i>	
Baynes, Mr. and Mrs.		" <i>Ecco Homo</i> ," for		<i>and Congo</i> .....	1 0 0
Helton	5 5 0	<i>India</i> .....	2 10 0	St. Paul's Missionary	
Bentall, Mrs.	1 0 0	Do., for <i>China</i> .....	2 10 0	Society	0 5 0
Christian, Miss J.	1 0 0	E. M. C., for <i>Congo</i> ...	0 10 0	Stillemann, General, for	
Comley, Mr. H. B.	1 10 0	Harris, Mrs., Brighton	2 10 0	<i>Congo</i> .....	1 0 0
Knight, Mr. R., Kill-		H. W. M., for <i>Mrs.</i>		Thomas, Mr. W., Union-	
ington	0 10 0	<i>Wall's work</i> .....	10 0 0	square, Llanilly, for	
Smith, Rev. Jas.	1 1 0	Do., for <i>Congo Insti-</i>		<i>Debt</i> .....	1 0 0
Under 10s.....	0 5 0	<i>tute</i> .....	15 0 0	Under 10s.....	0 15 0
Do., for <i>Congo</i> .....	0 2 6	" <i>Hope</i> ".....	0 10 0	Do., for <i>Congo</i> .....	0 2 6
		J. L. and E. F. L.,			
		" <i>Thankoffering</i> " ...	5 0 0		
		Lewis, Mrs., Stratford-		LONDON AND MIDDLESEX.	
		on-Avon, for <i>Congo</i>	1 0 0	Arthur-street, Camber-	
		L. W., Chelsea, for		well-gate	0 12 0
		<i>Congo</i> .....	1 0 0	Do., for <i>medicine</i>	
		Matthew vi. 1-4, for		<i>chest for Mr. P.</i>	
		<i>support of Congo</i>		<i>Davies, Congo</i> .....	1 11 0
		<i>Missionary</i> .....	60 0 0	Battersen, York-road,	
		MacAlpine, Rev. C. S.,		for <i>Ratnapura Sch.,</i>	
		for <i>W &amp; O</i> .....	1 0 0	<i>Ceylon</i> .....	12 0 0

### DOZATIONS.

A Friend, No. 2, per	
Mr. J. Wates	25 0 0
Baynes, Master Arnold	
Foster (box).....	0 12 6
Chapman, Mr. J. L.	6 6 0
Cloake, Mrs., "A Token	
of Gratitude," for	
<i>Congo</i> .....	5 0 0

Bermondsey, Haddon Hall Sunday-school, per Y.M.M.A., for Bengali School .....	3 0 0	<b>HAMPSHIRE.</b>	Portsmouth Auxiliary, per Mr. J. A. Eyerley, Treasurer.....	222 4 9	<b>WARWICKSHIRE.</b>	Birmingham Y.M.M.S., for Serampore .....	24 0 0
Bloomsbury Chapel ...	30 13 0					Do., for Mr. S. S. Thomas's work, Delhi .....	36 0 0
Do., for Mr. Bentley, Congo .....	1 9 0	<b>HERTFORDSHIRE.</b>	Hitchin, Salem Chapel	9 5 0	<b>YORKSHIRE.</b>	Rotherham Sun.-sch., for support of Congo boy under Mr. Whitehead .....	5 0 0
Do., for Mr. Thomas's Chaprauli School	3 17 0		St. Albans, Tabernacle Sunday-school, for N.P .....	1 9 5			
Camberwell, Denmark place .....	9 2 8	<b>HUNTINGDONSHIRE.</b>	Huntingdonshire, balance, per Mr. G. D. Day, Treasurer...	14 15 0	<b>SOUTH WALES.</b>		
Harlesden Sun.-sch., for Congo .....	1 1 0				<b>GLAMORGANSHIRE.</b>	Cardiff, Bethel, Mt. Stuart-st. Sunday-school .....	15 8 6
Islington, Cross-street Sunday-school ...	6 15 0	<b>KENT.</b>	Bessels Green .....	28 6 4		Do., for N.P .....	0 7 4
Do., Salters' Hall Ch. Sunday-sch., for Central School, Backergunge .....	5 0 0		Dartford.....	5 11 0		Do., Tredegarville...	1 1 0
Peckham, Blenheim-grove Sunday-school	1 11 6		Deal .....	6 0 0		Lancárvan.....	1 14 0
Pitney, Werter-road Sunday-school, for support of boy, Delhi	2 10 0		Shooters Hill-road .....	4 7 2		Swansea, Bethesda ...	7 0 0
Regent's Park Ch., on account .....	50 0 0	<b>LANCASHIRE.</b>					
Regent-street, Lambeth, Sunday-school, per Y.M.M.A., for Bengali School .....	5 0 0		Barrow - in - Furness, Abbey-road .....	2 8 2	<b>PEMBROKESHIRE.</b>	Croesgoch and Haverfordwest.....	0 10 0
Teddington .....	10 10 0		Liverpool, Richmond Chapel .....	7 6 2			
Twickenham .....	5 18 4	<b>LEICESTERSHIRE.</b>			<b>SCOTLAND.</b>	Elgin .....	1 13 6
Vernon Ch. Y.M.M.A., for Congo .....	0 13 3		Oadby, Sunday-school	0 0 1		Glasgow, Adelaide-pl. ...	25 0 0
Victoria Ch., Wandsworth-road.....	12 0 0	<b>NORFOLK.</b>				Do., John-street .....	19 0 0
			Swaffham .....	15 0 0		Do., Queen's park ...	19 2 10
<b>BREKSHIRE.</b>			Yarmouth .....	20 0 0		Do., for China .....	0 4 0
Reading, Carey Chapel Juvenile Association	3 16 6	<b>SOMERSETSHIRE.</b>				Do., do., for Congo .....	0 8 0
						Do., Bridgton .....	4 14 0
<b>BUCKINGHAMSHIRE.</b>						Lealie .....	9 5 8
Great Marlow .....	0 5 0				<b>CHANNEL ISLANDS.</b>		
						Jersey, St. Helier's, Vauxhall Ch.....	13 11 0
<b>CHESHIRE.</b>					<b>FOREIGN.</b>		
Chester, Grosvenor-Park Sunday-school	2 5 0				<b>INDIA.</b>	Calcutta, Mr and Mrs. F. T. Lewis .....	5 5 0
		<b>STAFFORDSHIRE.</b>				Delhi, per Rev. S. S. Thomas, for Debt ...	10 0 0
<b>CUMBERLAND.</b>			Brierley Hill.....	3 10 11			
Carlisle .....	4 4 0	<b>SUFFOLK.</b>			<b>WEST INDIES.</b>	Jamaica, Rev. J. M. Denniston, M.A.....	2 10 0
						Bahamas, Puerto Plata, per Rev. J. H. Pusey, for Congo .....	3 15 0
<b>DURHAM.</b>							
South Shields, Westoo-road .....	15 18 0						
Sunderland, Lindsay-road, for Congo .....	1 2 0	<b>SURREY.</b>	Balham, Ramsden-rd.	7 8 2			
			Chesham.....	11 3 0			
<b>ESSEX.</b>			Pongo .....	10 1 3			
Barking, Queen's-road Sunday-school .....	2 1 0		Do., for W & O .....	5 13 4			
Earls Colne .....	2 18 0		South Norwood .....	6 12 0			
Upton Cross, per Y.M.M.A. ....	0 10 0						

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