



MR AND MRS. DIXON, AND FAMILY.—(From a Photograph.)

[DECEMBER 1, 1890,

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1891.

New Year's Day Prayer-Meeting.

ON Thursday morning, January 1st, 1891, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

It is with much pleasure we announce that our much esteemed friend the Rev. F. B. Meyer, B.A., of Regent's Park, will preside on this occasion.

Sacramental Collection for Widows and Orphans' Fund.

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

Christmas and New Year's Cards for Native Preachers and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to £752, a slight increase upon the amount contributed the previous year. We are anxious to raise this Fund to ONE THOUSAND POUNDS. Let our young friends do what they can, and this sum will be secured without difficulty.

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to Alfred Henry Baynes, 19, Furnival Street, Holborn, London, E.C.

Mr. and Mrs. Herbert Dixon and Family, OF HSIN CHOU, SHANSI, NORTH CHINA.

(See Frontispiece.)

WE have much pleasure in presenting our readers with an engraving, from a recent photograph, of Mr. and Mrs. Herbert Dixon and their children. Many of our friends will remember that Mr. Dixon was formerly associated with the Congo Mission; but his strength failing in Africa, by medical advice he took up work in China, where he has hitherto enjoyed good health.

Mr. Dixon, writing of his medical work, says:—

“MY HOSPITAL is a series of five small rooms or suites of rooms, each containing a brick bedstead, and capable of accommodating some ten patients, each having a friend with him. A kitchen is attached. A few plates and cooking pots are lent to each patient. Each patient, who is able to do so, pays rent for his room; the money thus received going towards the rent of the place. The

chapel is rented with the hospital, and I reckon the hospital share of the rent at £3 per annum, half of which will probably be paid for by patients. I have had but few cases that have tied me to the city. I have been into many more villages than had previously been visited. My pony has enabled me to do this by saving much valuable time between the villages.

“The object of the hospital is to

receive patients who come from a distance, whether the case is serious or light; they are mostly eye cases. They are regularly instructed by our evangelist (Chao S. S. Senior), who is too old and weak to walk far, and whose total cost is, say, £6 per annum (he has been on the Hsin Chou staff some three or four years), and they come in regularly to morning and evening prayers, which I conduct myself when in the city. On Sundays they also attend Divine worship.

"Could you but know the wild rumours afloat as to what horrible practices we indulge in during worship, and the dread there often is at the thought of entering our chapel, you would the better appreciate the use of our hospital in teaching the people what is meant by worship and prayer.

"Further, our hospital is used for helping our inquirers to break off opium. Some five have been cured, including the aunt of an evangelist.

"RESULTS OF HOSPITAL WORK.

"Let us look at some of the results of this hospital work. Leave out all the advantages in the way of friendliness of the people. Look at actual converts, all gained by it, since October, 1889: Kuo Liang Tsai, a man who came for a wound of an eyelid; converted, I believe; but, as he lives thirty-five li from here, and is not entirely his own master, he cannot always come to service. I have visited him in his home. Chang, of Pei Ho Ts'un, an out-and-out convert, who had often come to the outside of our door, but never dared venture in until he was down with sickness. He comes thirty-five li every Saturday, so as to be in for Sunday. He came to me last night, and begged that one of the evangelists might go with him to a fair near his home to-day, so that they might preach

the Gospel. He is always telling them of his 'books,' so the villagers remarked to me, when I was there two months ago. His uncle is a believer but too old to come in to services. I saw the old man, who said he worshipped and trusted the Saviour; he is intelligent, and reads much. We visit this man's home.

"Ssu Lao Ma, an old lady of fifty-four, had a carbuncle. Fearing being overwhelmed with medical work I refused to see her, telling them to use native medicines. They carried her in a chair four miles, and laid her at my gate. One glance was enough; I thought her life was gone. I spent two hours each day dressing it, and telling her and her only son the Gospel. She says she believes in Christ, and has given up idols. Her son came regularly to worship on Sundays until he went to a distant city 200 miles away. Mao, of Tung Yeh, now at work in Ch'i Ts'un, first came with his baby, whose spine is diseased. He has been very consistent has told many of the Gospel, and is going to pilot me through his native district to those who have read our books and are interested in the truth.

"One more must suffice. An old man of sixty-eight brought a child of fifteen in from a place seventy li west of this. He had had ten children; this boy was the youngest. Nine had died, and this boy had had chronic hip disease for thirteen years. I told the old man that I could do but little for him; still I would try if he would come into the hospital. He came in last December, and he and his boy are there still. They both profess faith in the Lord Jesus, and their lives correspond to their profession; but the old man, though owning 120 acres of land, is very ignorant, and needs much careful teaching. The boy is a pupil in the embryonic school, and reads and writes nicely. The future

seems to point to him living on the produce of his land ; and as he can never plough or do rough work, owing to his leg, that he will become an unpaid pastor and teacher in his own district. The old man has given up his opium by my help, though he has smoked it over thirty years. What is more, he has given up his trade in opium, which had hitherto proved so profitable to him.

" I visited his home some six weeks since, and he and his dear old wife have entirely cleared out their idols. His wife too has been in the seventy li (twenty-five miles) to see us. The other day he went home, and came back again with his face one mass of blood and bruises. He said a quarrel had arisen over some manure ; that taunts were thrown at him that he had turned a heretic, and finally three of his relations had held him down and battered his head with a stone. I took him to Christ in the Testament and in prayer, and gradually he saw that he must forgive them. He told me also that, no doubt, he had lost his temper and partly provoked the assault, by daring them to beat him. He was repentant, and I was glad to see his frank confession of fault. That day a messenger came in begging him not to prosecute the offenders, that they were willing to acknowledge their folly and to make suitable amends.

" To-morrow morning I start with my wife and children to visit his home, and see the matter amicably settled. I take my wife and little ones, as there are many rumours about up there to the effect that we are a bad lot, committing fornication, &c., and the mere sight of my wife and bonnie bairns will soon dissipate that notion.

" This visiting distant villages is hard work, entailing tremendous discomfort. Their houses swarm with bugs and lice. Their food is filthy to

our tastes. The sun scorches you on the road in summer, or the cold freezes your bones in winter. Many shirk it, and I confess that there are times when my own flesh shrinks from it.

" RECENT CASES.

" A man from a village, some hundred li from here, has just come in and is staying two or three days in the hospital. He is very ill, and his friends having heard of my success they have brought him in to see if I can help him. I fancy I can do but little for him ; I shall see. But the feature in this case is that his friend, a young man in business for himself in Tai Tung, 600 li from here, most kindly invited me to visit their home at the village on the 21st of the fifth month, when there will be a large fair there, as he himself said, ' To preach the Gospel (doctrine)'. He knew that my heart was set on that, not on medicine.

" An invitation came from a Roman Catholic hamlet, twenty-five li away, saying there were several women and children with various complaints, and as they had no cart to come into the city, would I kindly visit them ? I went and attended to their various complaints, which took an hour ; then the people themselves asked me to tell them of the Gospel of which I had spoken to their friends elsewhere. I produced some copies of ' Matthew ' and ' Luke ' and ' Acts.' They listened for nearly two hours while I pointed them to Christ, and proved point after point from the Scriptures. They begged for copies of the Gospel, though I warned them their priests would not allow them to read them, saying they meant to read for themselves. They would not have looked at my books apart from my kindness in helping

their infirmities; that unlocked their hearts. Again and again do I hear the remark as I ride out, 'Oh, he is going

to see the sick'; and curses me on their lips as they see our practical religion in our medical work."

The Congo Mission.

THE Rev. W. H. Bentley sends the following account of a recent journey to Tungwa:—

"Wathen Station, Congo River,

"S.W. Africa, August 15th, 1890.

"DEAR SIR,—A fortnight ago my wife and I returned from our trip to Tungwa-Makuta. I must now tell you a little about it.

"TUNGWA.

§ "Before doing so I have been reading up in the old HERALDS the accounts of Mr. Comber's previous visits to Tungwa and the very narrow escape he had from Bwaka Matu, the chief of Mbanza Makuta—the shot in the back, the chase for more than an hour. It is difficult to realise those old times, they seem so long ago. I find that Lieut. Grandy, in command of the West Coast Expedition for the relief of Dr. Livingstone, in 1873, came in sight of Tungwa, but was not allowed to enter the town; he returned, and a few months later received his recall to England. In September, 1878, Messrs. Grenfell and Comber reached Tungwa during their preliminary expedition. They were received in great style, but not able to proceed further inland. Mr. Comber, having returned from England, visited Tungwa again with Mr. Hartland, September 11th, 1879. He found that while the chiefs of Tungwa were friendly disposed, yet in all the district the feeling was very strongly opposed to allowing any white men to pass to the ivory markets, and that the people of the district were angry because the

Tungwa people were friendly to us. Exactly a year later (September 10th, 1880), Messrs. Comber again visited Tungwa, deceived by the promise of Bwaka Matu that they should pass if they liked. They passed through Tungwa, and two hours further to the Mbanza Makuta, and when they sat down in Bwaka Matu's compound the cry was raised, 'Bring the guns; kill the white men.' They were driven out of the town, and Mr. Comber received a shot in the back. He fell, but got up again and ran. They were chased for more than an hour. Such was Makuta ten years ago. Now the people know that the white men have passed them, and they are used to hearing of us. We are now able to visit them without danger, and they are earnestly begging that we make Tungwa a sub-station. My wife and I have stayed eleven days in the town, and a very interesting visit it has been.

"THE JOURNEY.

"We started on the 9th of July. Marching about eighteen miles, we came to the edge of the great plateau, upon which our station is situated, and looked down upon the low lands 700 feet beneath us. In the rainy season the view is very fine; but now there is a blue haze in the air, and fifteen miles would be the limit of vision.

"Through this low land (1,380 above the sea level) the Congo Railway is to pass. In the rainy season the low

country is infested with elephants ; they ravage the gardens, dig up the potatoes and manioc, knock down the palm-trees, and make themselves a plague to the people—thirty or forty, sometimes even a hundred, elephants in a herd. Wandering far and wide, traversing long distances in a day, they do much havoc, and the natives travelling through the jungle may, at any moment, be surprised by the crashing of trees, and long files of the great beasts on every side of them.

“In the dry season they go further up country, and we were happy to meet none of them. At several of the towns we found food scarce, and a piteous tale was told of the ravages of the elephants. They are now protected game, and a licence, costing £25, has to be obtained before a white man may shoot an elephant. The natives trap a few, very few, but their guns are practically useless with elephants.

“On the afternoon of the fourth day we reached Nsonia, on the bank of the Eastern Kivilu. Here we received a message from the chief of Tungwa, whose name is Kusakana, begging us to stay at Nsonia all Sunday, for it was the day of the great Makuta market, which lay in our road. We were glad to rest, and in the afternoon we had a nice talk with the people. We find that there are two Kivilu rivers. The Eastern is far the smaller. Their confluence is some ten miles to the west of Nsonia.

“NATIVE TOWNS.

“Next, after a march of two-and-a-half hours, we stayed for lunch in the eighth town which we had passed through. Many others lay on the right and left of the path, and it is evident that there is a large population in that part of the country. In some towns we were well received, and the people were very

friendly—delighted above all to see a white lady. The men would crowd round me to shake hands ; then they told the women folk to go and shake hands with my wife. ‘Go and shake hands with her ; she one of yourselves.’ One or two women would venture, then all would come, and they would say, ‘You men have your white man, and we our white woman. *Nkento eto!*—our woman, our woman.’

“It was not so in every town. Half-an-hour after one of the best receptions, we came to a town, and on the outskirts the women fled. The first man we met had a gun ; he quickly took it from his shoulder. The guide, who was in front with me, winced, and was on the point of turning back. The man asked us if we came in peace, and on hearing our reply he became reassured, and led us through the town. The women bolted, and the men regarded us from a distance. That was the worst.

“The towns were much like each other. A small wood, about a quarter of a square mile in area, the grass cut all round the margin to keep the bush fire from the trees and town, valleys 50 to 100 feet deep on three sides. Passing into the little wood, the path is lined with pine-apples, which often extend into the bush under the trees as far as you can see. This is a strategic measure. The serrated leaves make a jungle impenetrable to bare legs. In the central clearing are groups of houses.

“As a rule, there is not much to be seen in a town. The gardens are on the slopes or in the valleys near the town. A few houses are in process of construction, and the builder, with one or two helpers, will be busy tying the innumerable laths, &c., that go to make up a house, or slow splitting and preparing the cane to tie with. A few

women will be preparing cassava pudding, a few more making baskets or nursing babies, several people fast asleep on mats in the sun; perhaps a man may be making a pretty sieve-basket, or weaving mats; one or two may be sewing a cloth (women never sew). Just at this season the boys will be out rattling with bows and arrows in the burnt jungle; perhaps some girls may go with them with hoes, to dig out any rats which run to their holes. Some of the people will be away trading, others away palavering, or visiting a sick relative. Three times a day those who get their living by tapping for palm wine have to ascend the trees to freshen the cut. Others mending guns, making fish traps, lounging, gossiping. A few sheep, goats, pigs, fowls, a skeleton dog or two, and rarely a cat, complete the picture of life in an ordinary African town.

"MAKUTA.

"We passed the Makuta market-place; it is a clearing about 400 yards in circumference, with a few bushes and some large trees of a species of ficus. There, every four days, the people met from far and near towns. It is a noted market, much indiarubber and even ivory changes hands there, and there is a large trade in salt. I jotted down the articles in a market the other day. Pork and goat flesh, some partly cooked, some decidedly 'high'; powdered cam-wood (a common cosmetic), pigs, goats, and fowls (alive), gunpowder, palm-wine, gourd pips (to be crushed with pepper and salt as an adjunct to cassava pudding); puddings in two or three forms, raw cassava in several forms, and also cassava flour, maize, plantain, bananas, beans, cooked leaves of cassava, cabbage, egg plant, &c., &c., with palm oil or crushed

ground-nut to make them more tasty; knives, beads, hoes, baskets, mats, beds, sieves, cloth, whitebait and other fish, dried and fresh; shrimps on skewers, spitted rats in great variety, anklets, fez caps, straw hats, palm nuts and oil, pepper, cooking pots, pineapples, onions, tobacco; caterpillars, twelve on a skewer or alive; matchets, native cloth, yams, and potatoes, cooked and raw. At some markets there may not be a hundred people, at others even as many as 3,000.

"Very near to the market was the great wood of Mbanza Makuta, where Mr. Comber was shot; we passed it at half a mile distant, a valley intervening, then across a stream and over a ridge, and before us lay a very flat plain of five miles wide. On the other side was Tungwa, our destination.

"NATIVE FIGHTING.

"But there was gun-firing ahead of us, and we learned that the people of Nkumba were fighting with the people of Kimpanzu, in the gardens of the Tungwa women; and the Mbanza Makuta people, and those in their neighbourhood, were helping Nkumba. The battle was two miles away; they might be on our road and might not. We decided to get nearer to the scene of action before making definite plans. Presently the firing was only half a mile away, then even less. We halted. Just then an old lady came from the battle. She told us that they were fighting just on the path; we had better go back and take another path to the east, which was really more direct. She undertook to pilot us to the branchings of the road. Presently some men from her town came to see us. They begged us to go to their town, for it was too late to cross the plain. That evening we went to the town; it was about half a mile from Mbarza

Makuta. When the sun was setting we saw a long file of men coming on the path by which we returned with the old lady; it was the home-coming of the warriors. Some of the townsfolk rushed off to hear the news, and, as the warriors learned of our presence in the town, we were honoured with the exhibition of their prowess at a knoll below the town. There was a brave firing of guns and striking of positions, then they swarmed up the hill to see us, and we shook the begrimed hands. Some had blackened their faces; others were blackened by the gases from their leaky gunlocks. Some wore feather caps; others had rigged themselves out in knightly style, and wore rich and varied cloths; some had even gone to the battle with parti-coloured umbrellas. The first question asked by the townsfolk was: 'How went the day; has it been a good fight?' 'Yes, indeed!' 'No one killed on either side?' 'No one.' 'It has been a good fight, indeed; that is how all fighting should be!' An excited crowd of hand-shakers closed around us and we heard no more. Wars are not always so bloodless. I was in a town a month or so before, when the people sallied out to war. It had been long pending. In January last I saw that the two townships hated each other with a red-hot hate. A few days before I was there last time the allied towns had been to dance in their enemies' town. During the dance one young rowdy tucked up his 'skirts' as if he were travelling, and this is improper in a town. On nearing a town people let their cloths fall loose, and gird up after passing. The young people of the town were indignant at this breach of etiquette, which was, of course, an intended insult. The offender's cloth was pulled out from the tucks and a piece of it was solemnly torn as a pro-

test. The dance stopped and vows of revenge were taken. A day or two afterwards the man who tore the cloth was passing through the young rowdy's town; he was at once set upon and beaten, his cloth torn, and his gun and those of his companions taken away. I arrived just as the folk were ready to start. Of course my protests were disregarded; their enemies had already started to the attack of their allied town. One man, in whose house I was sheltering from the strong sun, bade me good-bye, and laughed at my regrets. Two hours afterwards he returned on the shoulders of three men, badly shot. Fifteen were wounded that day, some mortally.

"MR. COMBERS SHOT.

"But to return to the Tungwa trip. At about four o'clock in the morning we heard a wailing in the town across the valley, and learned that a man of the town had died of small-pox in the hut which they had put up in the jungle. Mbanza Makuta had been suffering terribly, and this, as well as all their woes for the last ten years, has been put down to a punishment for the shooting of Mr. Comber. They believe that God is angry with them. Their chief, Bwaka Matu, died very soon after the crime, and the once very populous town is now of very ordinary dimensions, and has only recently been ravaged with small-pox.

"Before we could start in the morning the son of Kusakana and another boy had risked capture on the road to come and meet us. The plain is very flat, and in some places there are slight depressions in which the water collects in the rainy seasons. Some had some water in them then. It was over some of these pools that the people were fighting. Cat fish abound in the larger pools. The Kimpanza people had

bought some of the pools, but other towns disputed their rights to them.

"After nearly two hours we reached Tungwa. Our reception was hearty, and we were shown a fine house. The front room, which we occupied, was 20 feet by 14 feet, the walls were 6 feet high, with a good high-pitched roof; in the end of the room were two alcoves, one of which became our bed-room.

"Some fifty or sixty women beside men and boys sat down to watch the preparation of the house and the meal; meanwhile we chatted with our new friends. The town is built on the banks of a small river, the Sulewa, and is better described as a township, for our friend Kusakana is only chief of part of it. It takes eighteen minutes to walk through the town itself, and there are many small towns round it. We stayed here eleven days.

"MEDICAL WORK.

"In the morning at seven o'clock we had breakfast, then a morning service—singing, prayer, and an address. This was sometimes very well attended, but varied; next, medicine to those who could come for it; then Binta, the son of the chief of the town when Mr. Comber visited Tungwa, would tell me of someone ill in a suburb fifteen minutes' distant; he would carry my medicine case—one of those very handy cases which Messrs. Burroughs, Wellcome, & Co. gave us—and off we went to see the patient; then he would tell me of another, then another; it was generally twelve o'clock before I was back. We scarcely finished lunch before more people needed medicine; they had come in from neighbouring towns, or had been too late for the morning doctoring. While I was attending to them Binta would come and say: 'You did not see So-and-so, to whom you gave medicine yesterday.' So once more he would

pilot me off, carrying the case. He is a fine, bright lad—such an amount of life and fun. He was very anxious to come to Wathen.

"It was fairly late in the afternoon before I could sit down, then I was generally tired; and, after a little time at charting out the district round our station or reading or study, the table was spread for our evening meal, then evening prayers with all who came. My wife superintended the purchase of food for ourselves and men, chatted with the women, nursed the babies, and made many friends. She has been having such a spell at schooling on the station, and there was an understanding that this stay at Tungwa was to be a holiday; but she set the boys who had come with us to reading to the elder boys, and to an alphabet class with the town boys. So we gave ourselves up altogether to the people. There was a great deal of sickness in the town; for, beside the ordinary woes and ailments, the season was very cold, and there can be no question that the Russian influenza has reached here. Nearly every one had a cold, and some were very ill. It was very sad to see the hold which the terrible superstition of witchcraft has upon them—everything is attributed to it. If a man is shot in war someone must have 'witched' him; if a canoe is upset and people drowned it is witchcraft. If a man is sick and starving to death, not having any appetite for the ordinary food, there is no attempt to make anything tasty: 'What is the use of troubling about food? the sick man is bewitched, and, until the spell is broken or taken off, medicine, food, and everything is of no avail.'

"AN IMPORTANT PATIENT.

"An important sub-chief was very ill. They begged me to see him. I gave him some medicine, urged strongly the im-

portance of some fowl soup, and told them on no account to dose him with palm wine. In the afternoon he sent to say that he was much better, the pain had stopped, and he had had a good sleep; would I send some more medicine? I said that he had enough medicine for the day, and that I would see him in the morning. But in the morning he was much worse. No one asked me to go and see him, and some advised me not to do so, lest the relapse should be ascribed to me. People might think that Kusakana had brought me to the town to kill off some of his rivals. I did not see him for three days. At last he sent for me. He was much worse, evidently sinking. The truth came out that they had been dosing him with palm wine, and had done him much harm. They had said, 'The poor fellow will die, let him have as much palm wine as he can take down, and enjoy all he can of this world's joy; he must soon leave his palm trees and wine;' so they had given him a great quantity.

"The poor man was very angry that his sickness was becoming worse, and all the previous day he had been demanding a witch palaver, so that the 'witch' who was killing him might be killed and his own life spared. The notables of the town had been to see him, but they could do nothing of the kind, because we were there. He had, therefore, sent for me. I saw at once that I could do nothing; food and nursing was his only chance, if any existed. When I told him so he begged me to tell him frankly if I thought he would die. I told him that it was very likely, and urged him to seek the forgiveness of his sins, and for preparation for the great change. In his exhausted state it was not easy to explain to the heathen man the way of salvation; but after I had been talking to him, he

begged me to pray with him that he might know how to pray for himself. I did so, and the people tell me that often during that day he murmured that prayer to himself. I urged the wives who were nursing him to give him some strong fowl-soup. They asked me what was the use of feeding him, or giving him medicine; the breaking of the spell was what was necessary. After a great deal of trouble they agreed to kill a fowl, and supposed that size was no object. A chicken of six weeks was selected, but to that I objected. Then the sick man told them to kill the spotted hen. It was caught and brought in, and they were told to kill it. I went away, and the chicken was substituted by the wives, who thought that if he was going to die the fowl could be made better use of. The man died during the next morning early.

"THE SENIOR CHIEF.

"The senior chief of the township was also ill. I was treating him daily, and, after the death of the sub-chief, I was the more concerned about him. He had eaten scarcely anything for a week, although I had urged fowl-soup. He said that he had no fowls; there were too many thieves in the town. He had given me a fowl a few days previously, and, although I seldom do so, I had accepted it, fearing that my refusal of his gift would be misunderstood, and in his fear he might think that I was in league with the witch who was troubling him. One has to be very careful, even when giving medicine, under such circumstances. I went back to our house, and sent him his own fowl back with a message that, if he had no fowl, I certainly would not take his last. He soon sent it back, and with it one of his wives with another fowl, to be cooked under my own eye. In the evening he took

some soup. On the tenth day, I told Kusakana that I must go away next day, but he would not hear of it, neither would he tell me why. At last, after much trouble, I was able to learn through Nlemdo that he did not want me to go until the senior chief was better. If he died they would say that Kusakana had brought me to Tungwa to accomplish the death of his senior chief. By the following evening there was so much improvement that he consented to our departure.

"MAGIC LANTERN.

"Perhaps the best talks I had with the people were with those gathered to look at the magic-lantern pictures on three evenings.

"The second day at Tungwa I was walking in the town with Kusakana. I said to him, 'I must go back to the house; I have a lamp to clean.' 'A what—a lamp—what lamp? what is it for?' 'A lamp with which we make beautiful pictures come upon a white sheet; but it is no use to show such a thing here, you can only see it at night, and everyone would be frightened.' His curiosity was roused; he had heard of something of the kind. He came to the house to see it. I cleaned it, and showed him that there was nothing to be afraid of; but, of course, it would never do to show it. He begged to have it shown that very evening; so the news went through the town. The best compounds are enclosed by lines of tall, straight, poplar-like trees. I soon found a place to hang the sheet, and, as soon as it was dark, the lamp was arranged and lit. A few gathered. I put a chromotrope on the screen, then for ten minutes yells and screams of delight brought a crowd of 300 or 400 quickly together. After a few preliminary pictures, which sufficed to work off a great deal of superfluous

energy, the people began to quiet down and for one and a half hours they sat quietly and intensely interested while I talked to them about the series of Old Testament pictures. I had to show the New Testament series the next night to about 500, and again on the evening of the market-day to about 300, many of whom were strangers.

"It was a great opportunity to present [the] Gospel to them; so many subjects, phases, and aspects present themselves with such a series of pictures. It was only at Tungwa that I could exhibit. I offered to do so at the second stage from Wathen, but it was declined. Hitherto I have not been able to do very much with the lantern on account of the timidity of the people.

"The news of the Tungwa exhibition has reached some people only four hours from the station, and has brought an earnest appeal to show it in their town; then I hope to receive other applications. I am hoping to make great use of it. The only difficulty that has ever existed has been the fact that it must be shown at night, and things at night are uncanny. The lantern was given me by the Ladies Negro Friend Society, through Mrs. Cadbury, of Birmingham.

"A NATIVE FIGHT.

"One day, while we were at Tungwa, the people returned from a neighbouring market. There had been a row, and many people had run away and left their wares. It appears that a woman objected to the price offered by a young rowdy for some food stuffs. The rowdy struck her across the face with his strings of beads (the currency). A man standing by, enraged at such conduct on the open market, struck him with his stick. The rowdy then took his gun and fired at the man who struck him, and missed; he in his turn

shot the rowdy dead on the spot. Of course a free fight ensued, two people were wounded, everyone bolted; many women, and men, too, left their wares; other people snatched at the leavings. Next day the rowdy's town went to war with the town of the man who killed him. In the fighting they lost a second man. Since then there has been no further fighting, but there has been a witch-palaver over the man killed in the battle of the day after the market. Two witches were discovered, and they too were put to death for causing their townsman to be killed in the war. So altogether four people died over that market squabble, and two others were wounded. There is always a risk of a row at the markets. I do not like them at all when I happen to be present; it is often difficult to know where the trouble is, and which way to run, or whether there is any need to stir. Very often there is only some little dispute; the nearest women pick up their baskets, those next them see the sudden move, and clutch theirs before they can know the reason, and so the rush becomes general. The whole land is full of violence and wickedness; and it is a great blessing that the State authorities are beginning to put a stop to these things. I have strongly warned our Tungwa friends.

" RETURN JOURNEY.

" After eleven days we started homewards. Everyone was sorry. Many boys wanted to come with us; only six could do so; some said that they would not rest quietly in the town. The people begged us to return soon; it was really a hard parting. A seventh boy came with us the first day on the road, to ask his uncle's permission to come to the station; he is to come all in due course. So, loading up the new boys with extra stores of food for the

road, we started. We did not return by the road by which we had come, but instead of going due north we turned to the west for two days to Kinsuka, thence to Kimpese, which is to be the half-way station on the railway. The Belgian Trading Company were establishing themselves there.

" From that point we travelled for two days along the foot of the precipices which form the escarpment of our lofty plateau. In many places it towered 700 feet above us, almost perpendicular. It is a wonderful formation which puzzles me much. At the end of the second day along the base, we ascended to the top to sleep at Kongo Vungu. Those people have always been timid. There was a funeral in the town, and we were begged to keep clear of the dance lest the gathering should be broken up. A man asked us to stay the night in his compound, which was built on a buttress of the plateau.

" It was a fearfully cold place. A strong wind was blowing, and the cold (about 55° F.) seemed to penetrate to the bones. We were glad to get into the house and wear a blanket as a shawl in the house. The position was fine from a military point of view, so was the scenery, but in the cold season I could not make a home in such a place.

" NSHINGA.

" Next day we had to pass a district in which small-pox was raging, not more than eight hours from our station. When within four hours of Wathen I was passing through a town, a man said: 'Wait a minute, will you? We have a boy for you.' 'Where is he?' 'Rattling close by; we have sent for him.' In two minutes the little man turned up. I suggested that there was nothing much to wait for, so, handing him my umbrella to carry as a sort of

recognition, we started on again. I wondered at such a sudden and business-like bestowal of a scholar. Since then I learn that the people of his town owe for a pig bought from a neighbouring town, the people of which have been very friendly with us. The debt has been long unpaid, and they feared that proceedings would be taken against them before the District Commissioner. The people felt that it would be best to be on good terms with us, so determined to give us a boy to teach; then, being on friendly terms with us, they could ask us to help them in settling the palaver. Only to-day have I found this out; however, Master Nahinga is happy and comfortable with us, and it matters little how it all came about.

"The itinerary extended over about 120 miles. Only about ten miles of this did we pass over the second time—that is to say, we went by one road

and came home by another, making a triangle, two sides of which were fifty miles each and the base twenty. The country is, then, thoroughly open as far as Tungwa. We must make Tungwa a sort of sub-station. They were very anxious for us to occupy their town, if only to send a couple of teachers. I told them that at present we could only visit them as frequently as possible, and the teachers we would send when we had any. I hope to go there in November, and to do a little more in the towns on the road.

"The greatness of the work in hand presses heavily upon us. The difficulties of travel is our greatest obstacle. This journey has brought us well in contact with the people, and furnished many opportunities for the delivery of our great message of salvation.—With kindest regards,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

OPENING OF A NEW UP-RIVER STATION AT MANSEMBI.

The Rev. J. H. Weeks sends the following particulars of the establishment of the new up-river station at Mansembi:—

"Bognidu, Upper Congo River,
"S.W. Africa,

"Aug. 17th, 1890.

"MY DEAR MR. BAYNES,—We left Bolobo on the 11th July, and had a very good run to Lukolela. We found Messrs. Scrivener and Clark quite well and happy in their work. We left Lukolela next day, and in a very little time saw a sandbank literally covered with hippopotami. We counted 106; there were scores of them in the water besides, coming up and grunting around us. Two days later we reached Equatorville, one of the A.B.M.U. stations. There is a beautiful mission-house with a fine vegetable garden;

they can grow almost anything; but a miserable looking town, with not more than about 400 people; plenty more, but at a distance. Another two days journey brought us to Lulanga, where a gentleman of the Dutch House gave us a welcome, and invited us to breakfast, after which we had a walk through the towns. It took us fifty minutes. They are all built closely together, with about 3,000 inhabitants. In fifteen minutes we came upon another cluster of towns with about 1,000 people in them. We were somewhat satisfied with the look of things, so went up the Lulanga River to see Mr. McKittrick, and talked the matter over with him

On a future occasion a station will have to be established at the mouth of the river to do their transport work, as we could not undertake to do it for them; and, as the field there is small—not large enough for two missions to work—we decided to leave it alone. We spent a very pleasant time at the C.B.M., and got well into the main river midday, July 21st. Then began again the search for our station site. The first place we stopped at the people ran away and left us an empty town. We went ashore, and called to the natives to sell us some fowls, but they would not come near. They said if the white men stay behind they would sell fowls to the boys. We did so, and after a few minutes, hearing who we were and what we came for, they were very friendly and wanted us to settle in their town, and were quite rejoiced to find we had not come to fight, as they did not want to. We had no trouble in getting two men from there to go to see other places, so that we might have less trouble with the people. We quietly entered and walked through several other towns, and were much amused at the reception we had from the people, and partly fixed upon a site in the Bundundu district; but we are going to see if we can find a better. We came upon one large town and wanted to go ashore, but directly we stopped the women scouted and the men put themselves in fighting posture, and gave us distinctly to understand that we should not land without a spear or two at us. We sent the two men from a neighbouring town ashore to ask them to let us land, but they threatened to kill them. So we thought it best to get away. We went to another set of towns and then on to Bangala State Station for a permit to build. After leaving Bangala we thought it better to go on, so we went

as far as the River Luika, which is about 900 miles from the Pool.

“We started on the 8th of August on our return journey down river. I have not yet seen signs of the vast population of the Upper River. I believe there are millions of people, but all you can see of them are the towns indicating their presence along the river banks. What we shall have to do is to get as large a sphere as we can for work on the river, and in years to come work back to the people in the interior where the vast population is. The river scenery up here is much more beautiful and tropical than it is below. The banks are alive with the notes of a thousand birds and insects, and the river full of fish and reptiles. In every town we landed we caused a considerable amount of excitement. The people were not sure whether we had come to fight or not, so they always got ready for us. We landed with our walking sticks only, chatted with the people, bought fowls with empty bottles, brass wire, and tin plates; and, in a very little time we were all friends.” In these towns no women or children were to be seen, only men with ugly-looking knives, long spears, bows and arrows ready; in some places they all ran away with the exception of a few men, perhaps too old or too sick to run. It was amusing to hear these braves (?) laugh and jeer those who had gone. We have decided to settle in the Mansembi district, at a town called Boguidu; it is sixty miles above Lulanga on the north side of the Congo River. It is the centre of a populous set of towns at the mouth of a large creek that runs into the Mobangi. The creek is lined with towns. The people are Bangalas, one of the most energetic and progressive tribes on the river, and in learning their language we shall have a great area

opened up to us. In a year or two we shall need a boat, but for the present we can do all we shall have time to do in a canoe. I trust we shall be spared

for many years of service for the Master in this district.

"JOHN H. WEEKS.

"A. H. Baynes, Esq."

LETTER FROM MR. WHITEHEAD.

The following letter has been received from Mr. Whitehead, our last new Congo missionary :—

"Duke Town,

"Old Calabar,

"September 15th, 1890.

"MY DEAR MR. BAYNES,—Sitting here in the study of Mr. Beedie, of the U. P. Missionary Society, I take an opportunity afforded me to drop you a line or two.

"Thus far God hath kept us, and we rejoice. All the way along He has kept me in health and happiness.

"Yesterday was the first time I set foot on the African shore, and the first opportunity was given me to speak to the Africans. Mr. Foster asked me to speak to his congregation in the afternoon, and I tried my utmost to speak to them helpful words. It was exceedingly strange to me. Not able to speak the Efik language, the address was conveyed to the people by an interpreter. I spoke a few sentences, then the interpreter translated into Efik speech. The people gave good attention to all that was said, and I trust good was given them. In the evening Mr. Beedie would have me conduct the English service in his church. There were present a goodly number of gentlemen connected with the various trading houses on this part of the river, a few passengers from the steamers then at anchor in the river, the captain of the *Lualaba* (whose ship ran into a sand-bank when she was only a short distance from the Volta on Saturday, and was only got off yesterday morning), Captain Boler,

so well known in the successful settlement of difficulties with native palavers and the resident missionaries. Although we have had service on board every Sabbath since leaving Liverpool, and have had our familiar hymns, there was a faintness about them all, a lack of whole-heartedness, which is so necessary to full enjoyment of them. But here, in this sanctuary, I think some (at least my own) of our pent-up feelings found hearty vent. It was good to be there.

"My first impressions of Africa and the Africans are very mingled ones. The scenery so far has been to me very picturesque; the whispering palm-fronds, the mangrove swamps, interspersed with innumerable creeks, revealing here and there a solitary hut of the peculiar native construction, birds, moths, and other creatures of beauty—all lend enchantment to the view. But in the midst of a fine landscape is a squalid array of native architecture, filthy and repulsive to our whole nature. Disgust is thus mingled with admiration. But surely the same disgust is excited into contrast with admiration at home. I think I detect noble hearts in the Africans, but hidden so deeply in superstition-governed lives that perhaps it will be difficult without long experience sometimes to discover them, as it would be for me now to discover a native lurking in the bush; maybe, after a time, by quick observation of signs of his presence, I should find

him. But the Lord Jesus can win enjoying good health, join with me in
 them forth. Oh, that I may, by the every good wish towards yourself.
 power of the Holy Spirit, bring many "Yours very sincerely,
 within the sound of His voice ! "JOHN WHITEHEAD.

"Mr. and Mrs. Harrison, who are "A. H. Baynes, Esq."

NEWS FROM UPOTO STATION, UPPER CONGO RIVER.

Mr. Wm. L. Forfeitt, writing from Upoto, under date of August 8th, says :—

"MY DEAR MR. BAYNES,—I am sure you will be wondering how we are getting on here in this new district of Africa (Upoto) ; and though I cannot write you a long letter by this mail, I feel nevertheless that I ought to send you a few lines.

"Our prospects here are as good as ever, and we have abundant reason for thankfulness. We are of course very busy building, and preparing for building, &c., and fortunately we have no difficulty in getting workmen. Our station is a daily attraction to the natives, but we are looking forward to the time when they will be attracted by our message too. Our services, though as yet very simple, and chiefly musical, are very interesting to the people, and they look forward to the Sunday services quite as much as we do, and we are frequently asked in the middle of the week how many days it is to Sunday. We are daily coming across fresh villages in the country round, and we are becoming increasingly pleased with the prospect of future work in this very large district. Mr. Oram is getting on well with school work, and one Upoto boy already knows his alphabet thoroughly. The people, too, are learning the value of our medicines, and my list of patients increases daily. Our vocabulary is, of course, very limited at present but we are doing all we can to add to it.

"On Saturday last we were surprised by the unexpected arrival of the *Peace*, with Messrs. Weeks and Stapleton on board. They have gone on to look at Bomba and Nambinga, large towns about two days beyond here, where I think it is likely they will settle. We were very glad to see our brethren, and we spent a happy Sunday together. Mr. Field is in charge of the boat, it being necessary for Mr. White to take a little rest at Bolobo. Mr. Oram keeps well. He gets an occasional fever, but nothing serious ; and as for myself, I am glad to say that my health is all that I could wish.

"A. H. Baynes, Esq."

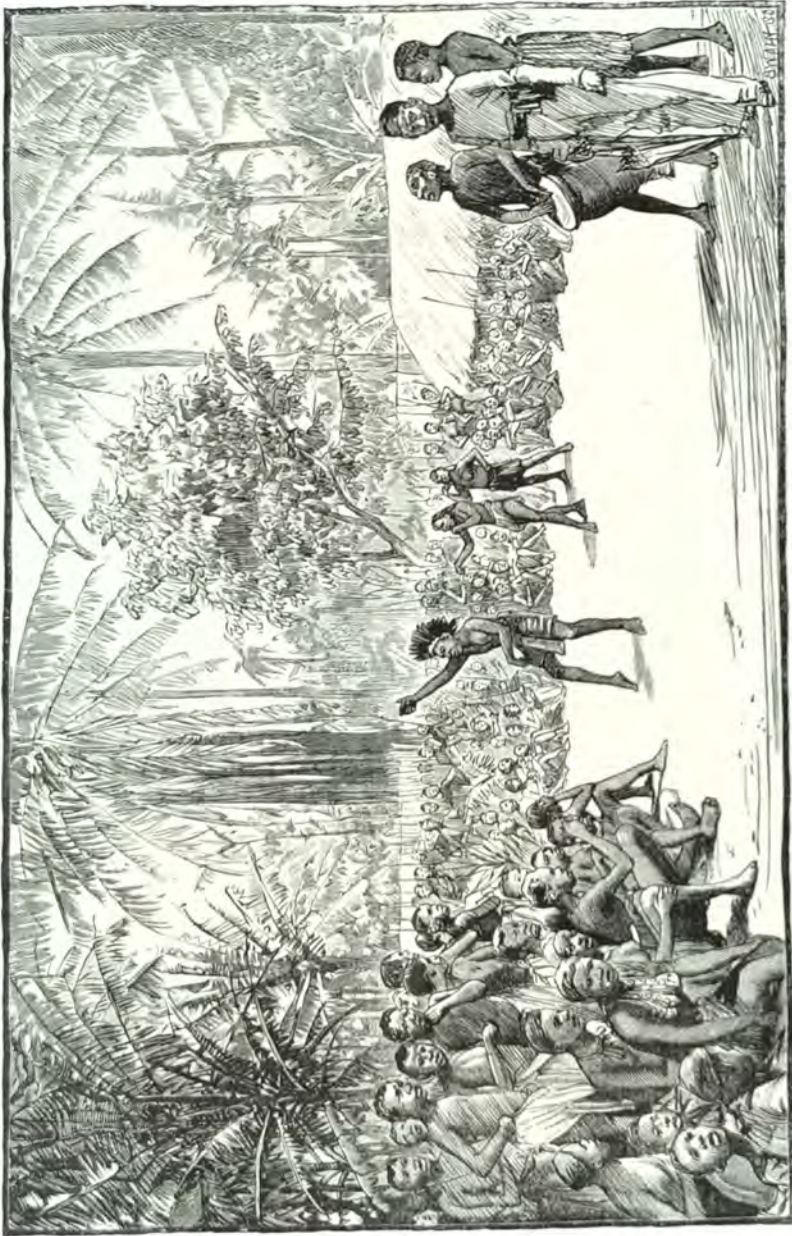
"Yours faithfully,

"WILLIAM L. FORFEITT.

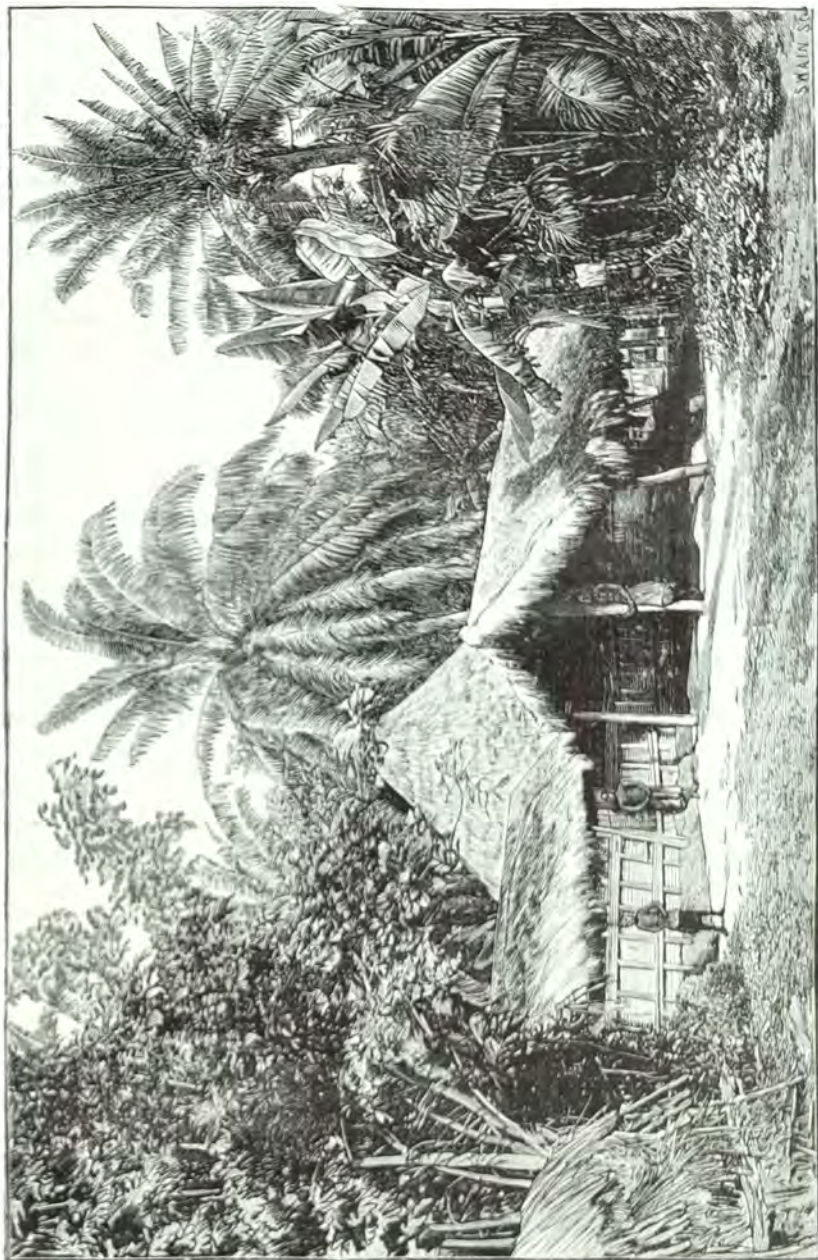
A Funeral Dance at Bolobo, Upper Congo River.

THE Rev. George Grenfell writes :—

"This group was assembled one day last month, a mile and a half or so south of our station of Bolobo, to do honour to a young man who had recently died, and whose body, done up into an immense roll of cloth, stood under a shed at the opposite end of the group to that which is represented.



A FUNERAL DANCE AT BOLOBO.—(From a Photograph.)



IBAKA'S HOUSE.—(From a Photograph.)

The man dancing at the moment the picture was taken is our neighbour, Ngoie, and as he dances he sings of the worth of his friend's son who is dead, and tells how he has brought there his people to sing the praises of the departed one and to testify of his esteem. The man in the feather head-dress is about to commence dancing and to show how the deceased used to fight in time of war, and to tell how brave he was; then another goes through a dramatic representation of how he used to behead such slaves as fell under his displeasure. Women also entered the ring and danced and sang of his beauty and strength, and extolled his bravery. During all this time, at the other end of the space, surrounded by the thousand of people or so who were assembled, the women of the household to which the young man belonged sat together weeping and chanting a mournful dirge, telling of their desolation and sorrow now the departed one had gone. We did not know at the time that the immense bundle of cloth round which they were seated contained not only the body of the young man, but the bodies also of two young people who had been tied up alive with it, or our expressions of sympathy for the poor sorrowing ones would have been mingled with the plainest denunciations of their cruelty. This is a terribly dark and cruel place; and when I think of the evil and sorrow which come within the narrow range of our cognisance, and remember that as it is here at Bolobo so it is over the whole of this great land, my heart is very heavy, and I long very earnestly for the ability to paint such a picture as may help to awaken the feeling of responsibility which should obtain among the churches to preach Christ to these poor benighted ones.

The picture of Ibaka's house shows on the ridge of the roof, in front, three skulls. These belonged to three out of nearly twenty poor victims who were sacrificed at the time of Ibaka's funeral, when he was buried under the central portion of the house in the background.

Miss Silvey's Appeal for Congo Training School.

MISS SILVEY sends the following letter, which we print with great pleasure:—

“75, Bristol Street, Hulme, Manchester,

“November, 1890.

“MY DEAR MR. BAYNES,—It is with extreme pleasure and gratitude that I forward you £208 0s. 10d., contributed by friends for the establishment of a school on the Congo; its special object being the training of native Christian boys and girls to become teachers and preachers for Jesus Christ in their native land.

"There is a general feeling that Africa can only be won for Christ by its own people, and the easiest and surest way of doing this seems to be to train the children, whose hearts the Lord has touched, to go forth and teach those that still sit in the great darkness of Him who is the Light of the world.

"This money has been given with the utmost cheerfulness and readiness by friends outside as well as within our own denomination, and whilst acknowledging our gratitude to them for the sympathy and willingness to help in our missionary efforts which they have shown, I would like, with your permission, to add that should any other friends desire to contribute towards this object their subscriptions will be most cordially received and published, whether forwarded direct to you or through—Yours very faithfully,

"CASSIE SILVEY."

1890.		List of Contributions.				£	s.	d.
January	...	D. M., Manchester...	...	...	...	5	0	0
"	...	Miss Hadfield, Manchester	...	...	...	10	0	0
"	...	Band of Kindness, per Mr. Kirlew, Manchester	...	...	...	2	0	0
February	...	Miss Mary Browne, Heaton Mersey	...	...	...	10	0	0
"	...	Dr. Browne, Heaton Mersey	...	...	...	5	0	0
"	...	Mr. Newman, London	...	...	...	1	0	0
"	...	Mr. Sheppard, London	...	...	...	1	0	0
"	...	Union Chapel Sunday-school, Manchester	...	...	...	3	8	9
"	...	Mr. Clark, Manchester	...	...	...	0	5	0
"	...	Rydall Mount, Wesleyan, Manchester	...	...	...	0	17	6
"	...	Miss Bentley, Manchester	...	...	...	2	2	0
March	...	Moss Side Sewing Class, Manchester, per Miss Pascoe	...	...	...	19	0	3
"	...	Stalybridge, per Mrs. H. Knott	...	...	...	3	10	10
"	...	Ladies' Meeting, Lymm, per Mrs. MacGill	...	...	...	4	0	0
"	...	Mr. MacGill, Manchester...	...	...	...	1	0	0
April	...	Mr. Johnson, Manchester	...	...	...	0	10	0
"	...	Mission Room, Moss Lane, Manchester...	...	...	...	0	3	6
"	...	Moss Side Baptist Sewing Meeting, Manchester	...	...	...	1	8	9
"	...	Miss Fletcher, Hornsey Rise	...	...	...	5	0	0
"	...	Mission Hall, Goodridge Street, London	...	...	...	1	0	0
"	...	Miss Glover, London	...	...	...	1	0	0
"	...	Mrs. Glover, London	...	...	...	0	14	0
May	...	Archway Tavern Mission Hall, London	...	...	...	1	3	0
"	...	Mr. Coxeter, Highgate Road	...	...	...	5	0	0
June	...	Wilmott Street Mission Room, Manchester	...	...	...	3	6	0
July	...	Meeting, Ladies', Stirlingshire	...	...	...	0	14	6
"	...	Meeting, Gospel Tent, Dunblane	...	...	...	1	12	7
"	...	Sunday-school and Church, Berwick-on-Tweed	...	...	...	5	10	0
"	...	Mr. Robert Sidey, Berwick-on-Tweed	...	...	...	1	0	0
"	...	Mrs. Sidey, Berwick-on-Tweed	...	...	...	0	10	0
"	...	Mr. Mack, Berwick-on-Tweed	...	...	...	1	0	0
August	...	Bridge of Allan Meeting, United Presbyterian Church	...	...	...	4	0	0
"	...	Misses Miller, Bridge of Allan	...	...	...	0	5	0
"	...	Mrs. Milne, Bridge of Allan	...	...	...	0	10	0
"	...	Mrs. Glass, Bridge of Allan	...	...	...	1	0	0

1890.		£	s.	d.
September	... Mr. Muir, Bridge of Allan	0	5	0
"	... Mrs. Muir, Bridge of Allan	0	10	0
"	... Baptist Chapel, Stirling, Meeting	3	11	4
"	... Mrs. Swan, Stirling	0	15	0
"	... Mrs. Hanny, Bridge of Allan	10	0	0
"	... Miss Kemp's Mothers' Meeting, Rochdale	0	17	6
"	... Miss Kemp, Rochdale	5	0	0
"	... Lady Peto	10	0	0
October	... Mrs. Coxeter (part Sale of Work)	2	3	4
"	... Mrs. Frank Crossley, Manchester	50	0	0
November	... "For Christ's sake," Manchester	1	0	0
"	... Mrs. Buckley	0	1	0
"	... Mrs. Herbert Knott, Stalybridge (part proceeds of Sale of Work)	20	0	0
		<u>£208 0 10</u>		

Death of the Rev. Frederick Trestrail, D.D.

AT the meeting of the Mission Committee on Tuesday, the 18th of last month, the following resolution was unanimously adopted amid expressions of the deepest feeling and sympathy:—

"MINUTE ON THE DECEASE OF THE REV. DR. TRESTRAIL.

"The decease of their highly-esteemed and valued friend and colleague, the Rev. Dr. Trestrail, in his eighty-eighth year, cannot be recorded on the Minutes of the Committee without an expression of their warm regard, and a grateful remembrance of the many great and distinguishing services he rendered the Society. Fifty years ago his name appeared for the first time on the list of members of the General Committee. His early life, his training at Bristol Academy, his pastorates at Little Wild Street, London, afterwards at Clipstone, at Newport, in the Isle of Wight, and six years of energetic action as secretary of the Baptist Irish Society, richly prepared him for the larger sphere to which he was called with Dr. Underhill in 1849, as joint secretary of the Baptist Missionary Society, a relation which was characterised by mutual affection and regard and unvaried harmony of action.

"He was already in intimate and trustful fellowship with the leading men of the denomination, and well known as a preacher of no common ability, as well as an attractive speaker on the missionary platform. How well he served the Society for the twenty-one years of his secretaryship is still fresh in the memory of all. His never-failing kindness to his missionary brethren cannot be remembered without grateful praise, while his devotedness and unwearied zeal in the work of the Society greatly contributed to its prosperity and success. During Dr. Underhill's absence in India, the West Indies, and Africa, Dr. Trestrail discharged single-handed the duties which devolved upon him, and at times while suffering under sore domestic sorrow and affliction. His very numerous deputation visits to the churches were ever welcomed with gladness,

and his ministrations and speeches were often occasions of great spiritual refreshment and usefulness. There is scarcely a town or village of importance in the three kingdoms that he has not visited in the Society's service, and by his geniality, his private virtues, and his Christian worth he deepened the interest of the churches in the great missionary cause. He loved the Society and laboured for its advancement with heart and soul. Nor did this devotion to the Mission cease with his retirement from the secretaryship in the year 1870. The remaining years of his long life were scarcely less consecrated to the active service of Christ, whether at home or abroad. As an honorary member of the Committee he was seldom absent from its meetings, and in later years pain and bodily suffering did not damp his zeal nor cause him to shrink from laborious journeys and the able advocacy of the Society's claims. It was his ardent wish, to use his own words in taking leave of office in 1870, that his 'younger brethren, in the ministry especially, will make themselves so acquainted with the history of this institution, with all the grand facts that have been developed by it, with the toils, labour, and self-denial of the men that God has called to the work in the field, until their own hearts are fired with a spirit that will ever prevent their failing in the discharge of their great duty as ministers of the Gospel of the grace of God to the churches over which they are called to be pastors, and in relation to the extension of the Kingdom of Christ throughout the whole world.'

"It was a fitting close to his devoted life that Dr. Trestrail's last public act should be at the Cardiff Autumnal Missionary Service, to commit to the blessing of God in devout and solemn prayer the youthful brethren who were about to depart for the mission-field. Memory will not fail to recall in future years those fervent, stirring, and tearful petitions at the Throne of Grace.

"It should not be left unnoticed that on laying down his office, a handsome pecuniary testimonial was presented to Dr. Trestrail, and that a striking likeness of our beloved friend, the result of a private subscription, adorns the Committee-room of the Society.

"To his beloved widow and family the Committee desire to express their warmest sympathy, and to commend them to the care of the Great Master, whom the husband and father so long served and loved."

The Late Mr. William Potter Olney.

AT the meeting of the Committee of the Baptist Missionary Society, on the 28th of October, it was—

Resolved:—"That the Secretary be requested to convey to Mrs. Olney and the members of Mr. Olney's family a very sincere expression of the deep and profound sympathy of the Committee with them in this season of sore sorrow and bereavement, and assure them of the earnest prayers of the Committee for their solace and support."

The Committee record with loving thankfulness the long continued and ever generous services of their deceased colleague on behalf of the Mission, his untiring efforts to deepen and extend the missionary spirit, and his warm-hearted interest in all that could further the missionary enterprise. As missionary secre-

tary and treasurer at the Metropolitan Tabernacle Church he rendered for a long term of years most valuable and conspicuous help.

By his colleagues on the Mission Committee his memory will long be cherished with affection and thankfulness.

The Rev. C. H. Spurgeon, referring to Mr. Olney in his morning sermon at the Metropolitan Tabernacle, on October 19th, said :—

“He has been more than fifty years a member of this church, and for many years our right-hand man. His zeal in service was only rivalled by his patience in suffering. Love was his prominent characteristic. He was graciously impetuous, and yet persistently constant. While he was a very ready speaker, he was not a mere talker ; but was as liberal with his gifts, and as abundant in his prayers, as he was frequent in his exhortations. Never pastor had abler or more earnest helper. His son right worthily sustains the honour of the house ; but scarcely could any dozen workers fill up the gap which the father's death has caused in the departments of prayer-meetings, foreign missions, home evangelisation, and orphanage.

“Our dear brother was the embodiment of life in the service of the Lord. Last Sabbath he sat in this seat behind me, and responded in his very soul to the Word of the Lord. Last Monday was spent all day in the service of God and this church, in the most hearty manner. Though a great sufferer, his spirit carried him over his bodily weakness, and he constantly exhibited an amazing zeal for God and the souls of men. To the last the old ruling passion was strong in him : he would speak for his Lord. He was so struck down that he did not know that he was dying. He found himself in heaven or ever he was aware, and I dare say he said to himself, ‘I thought I was going to the Tabernacle ; but here I am in the temple of my God. For many a year I took my seat among my brethren below, or went about serving my Lord among His people, and now I have a mansion above, and behold His face ; but I will now see what there is to do.’ Yes, he will serve God day and night in His temple, just as he did here ; for he was never tired of work for Jesus. He was always at it, and always full of life. He never beheld death while he was with us, for he overflowed with life ; and when physical death came, he did not gaze upon it, but simply bowed his head, and found himself before the throne.”

Mr. Thomas H. Olney.

THE Committee are thankful to report that, in response to a very earnest and unanimous request, Mr. Thomas H. Olney has accepted the seat on the Board of Management of the Mission vacant by the decease of his beloved brother.

Mr. Olney, writing to Mr. Baynes, says :—

“I have read with deep emotion your very kind and sympathetic letter on behalf of the Committee of the Baptist Foreign Missionary Society.

“You therein convey to me the richest consolation in the expression of your high estimate of the value of my dear brother William's past services to the Mission, and of your deep regret at his sudden removal.

“You also convey to me a call to duty which I feel that I cannot refuse.

“In accepting the vacant place on your Board, at the unanimous invitation of

the Committee, I wish to assure them that I heartily accept the responsibilities of the office, with a sincere desire to render quiet but useful service to the Mission.

"I trust that God may still more richly bless the Mission with success, and that He will endow both Committee, staff of management, and the devoted band of missionaries with His heavenly Spirit."

Young Men's Missionary Association.

LECTURE SEASON, 1890-91.

MISSIONARY LECTURES.

Specially written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists and exhibited by a skilled operator.

WE have much pleasure in calling special attention to the following particulars relative to the new "Missionary Lectures" of our Young Men's Association in aid of the Baptist Missionary Society, on "India," "China," and "The Congo." While being thoroughly entertaining to a general audience, we value them chiefly from an educational point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style, of the work of our own missionaries in various parts of the world.

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

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

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

The views for this lecture are chiefly from original sketches and photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

The lectures are delivered in London and the suburbs, either by the secretary or by one of the assistant lecturers. Terms to London subscribers to the

Y.M.M.A. for lecture and lime-light dissolving view exhibition, 25s. inclusive. To others, £2 2s.

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

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

CHINESE PICTURES.—Two sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description chiefly from the M.S. of the Rev. H. Dixon, of Tai-yuen-fu. The charge for an evening's hire is 5s. (subscribers to the Y.M.M.A., half-price). The hirer to pay carriage from and to the Mission House.

Work in Gya.

THE following extract is from a letter written by Mr. Prem Chand to the Rev. C. Jordan :—

"Mission House, Gya,

"North India,

"August 30th, 1890.

"MY DEAR SIR,—I am very glad to receive your kind letter, and to find that you are so busily engaged in the interests of the Mission. I have met with great encouragement in my work here. The people listen very attentively to our preaching in the bazars, and flock round us as soon as we reach our preaching places. The Bible-class, which I opened when I came here, is well attended. Among my students there is a teacher of the Government High School, a teacher of a private English school, a watchmaker, a munshi, and a respectable Brahmin. These people attend very regularly, and take a great interest in their lessons. The four Sunday-schools which I started are flourishing. I have now about 100 boys and girls in them, and if I could get a few teachers I could open many more such schools. At present these are taught by myself and the catechist who is with me.

"The sale of New Testaments and

Gospels, in Hindi, has been exceedingly encouraging. Eighty-four copies of the New Testament, with about 600 Gospels, have been sold, especially to pilgrims, in the last six months when I am here. A respectable Sadhu (devotee) from Nepal has bought a copy of the Bible. When a boy he was a student in a mission school at Shahjehanpore. On hearing us preach he stood to listen, and promised to see me at the Mission-house. Day before yesterday he sent a man for the Bible.

"The district magistrate and the sessions judge are in sympathy with me in my work here. I was to receive a substantial grant from the Municipality for mission-schools, but this has been overruled by the Commissioner for this year. I hope to get it next year.

"I do not think our Society should, on any account, give up Gya. It is a well-known pilgrim station, to which people from all parts of India come. Even the Chinese, Japanese, and other Buddhists at times visit it. It is occupied by us only. It offers a splendid field for mission work."

The Missionary Guild.

WE desire to call the special attention of our readers to a plan recently adopted by the friends at Handsworth, Birmingham, with a view to enlist the help and sympathy of young people and children in foreign missionary work.

Mr. Charles G. Husband, of Radnor Road, Handsworth, writes to Mr. Baynes:—

"The plan we have adopted at Hamstead Road Church for *young people and children* is to form an association called 'The Missionary Guild,' and to get every family to have a missionary box, and the box for three months to be in the charge of one child in the family. Then we lend to each child (who has undertaken the charge of a box) an interesting missionary book, to be read by all the family during the three months. At the end of each quarter we shall have meetings, when the boxes will be brought in, and the amounts collected will be taken note of and announced, and the books exchanged for others. These meetings we intend making as interesting as possible, always giving some special missionary information. We have got two young men to be the secretaries of the Guild, and hope it will prosper. At the first meeting we had thirty-four families represented, who were desirous of at once having the boxes, and we shall no doubt add to that number. Of course, this does not take the place of missionary subscriptions, but is in addition to subscriptions. We intend it more especially for young people, and to encourage regular weekly contributions. I thought you would be interested in hearing this, and I hope we shall increase the funds in this way."

The Lord Loveth a Cheerful Giver.

WITH cordial thanks we acknowledge the receipt of the following welcome and generous gifts:—"A. and P.," Bridport, an old silver watch for the Congo Mission. "An Old Soldier," a praying friend of the Mission, £15; "A Thankoffering to God;" £5 for the conversion of a departed brother; £5 for the conversion of a departed friend; and £5 for himself, per the Rev. Robert Jones, of Sudbury. "A Gloucestershire Working Man," £15 for the China Mission, per the Rev. John Bloomfield, of Gloucester; F. and K. H., Lymington, for a gold ring and five shillings for the Congo Mission; "A Sister in the Gospel," Lochgilphead, for a small ring and brooch, she writes:—"These were the gifts of friends, and now I give them to my best Friend. I gave Him my heart more than fifty years ago, and now I am only waiting to be called home"; "A Lover of Missions" for sixteen shillings as a thankoffering for deliverance from a threatened trouble," for the support of a native boy under Mr. Stapleton, of the Congo Mission; A. N. for a jet necklet; Master Hazel Parkinson, Upper Walmer, for sixteen shillings, "collected in my missionary box for the Congo Mission"; "An Old Gardener," for an old silver coin for the Congo Mission; "A Blind Girl," for a small silver knife for the China Mission. Very grateful thanks are also given to the following donors for most timely and welcome help; specially opportune at the present time when such heavy calls are being made upon the Mission Exchequer in connection with the large extension of Mission agency in China and on the Congo:—Anonymous for *expenses of*

Deputation to China, £350 ; Mr. W. Thomas, Llanelly, £100 ; Mrs. W. Thomas, £10 ; Mr. H. Thomas, £10 ; Mr. W. Fraser, for *Jamaica*, £50 ; Do., for *Calabar College Repairs*, £50 ; Reynier Trust Fund, £70 ; A Friend, per Rev. S. Vincent, Plymouth, £50 ; Two Friends, Yarmouth, £85 ; J. L., £50 ; Mr. J. W. Clark, Leicester, £27 10s. ; M. W. G., £25 ; "Meg," for *Congo*, £25 ; Mr. Jas. Wates, £25 ; A Friend, No. 2, per do., £20 ; Mr. W. Duncan Knight, £20 ; Mr. and Mrs. J. Davis, Reading, £20 ; Mr. W. C. Houghton, £15 ; A Gloucestershire Working Man, per Rev. J. Bloomfield, for *China*, £15 ; A Praying Friend of the Society, Thankoffering, £15 ; Mr. Timothy Thomas, £15 ; A. J. P., £14 ; A. E. R., £10 10s. ; "Congo," for *Congo*, £10 ; C. H. S. P., £10 ; Anonymous, £15.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—A number of books from the Rev.

G. R. Tanswell, of Shaftesbury, Dorset ; Mr. G. Osborne, of St. Leonards ; Miss Clifford, of Balham ; Mr. James Braik, of Wallington, for the Rev. W. R. James, of Madaripore ; parcels of dolls, clothing, and Bengali tracts from Mrs. Page, Hammersmith, and Miss Pedley, Nottingham, for Miss Saker ; bale of serge from Mr. Hooper, Birmingham, for the Rev. S. Thomas, of Delhi ; parcel of clothing from the Rev. G. Hawker, Camden Town, for Rev. H. Thomas, of Delhi ; parcel of toys, &c., from Mrs. Roberts, of Notting Hill, for Mrs. Anderson, Barisal ; parcels of clothing, dolls, &c., from Kingston Baptist Church Working Party, per Mrs. Wright, for Mrs. Anderson, Barisal, and Miss Thorne, Delhi ; parcels from Miss Southwell, of Child's Hill, for Mrs. Wall, Rome ; two boxes from Mrs. Greenway, of Plymouth, for Rev. F. Oram, Congo ; parcel of clothing from Devonport, for the Rev. R. H. C. Graham, Congo ; parcel of clothing, dolls, &c., from Bloomsbury Chapel Missionary Working Party, per Miss Warmington, for Mrs. Bentley, Congo ; parcels from the Woodgrange Juvenile Missionary Society, per Miss Wileman, and from Miss Hunt, Southampton, for the Congo Mission ; grants of tracts and books from the Religious Tract Society and Baptist Tract Society, for the Rev. E. J. Hewett, Jamaica ; parcel from Miss Whitehead, Symonds Yat, for Mrs. Medhurst, China ; parcel from Mr. B. Hayman, Totnes, for Miss Duval, India ; case of medicines from friends at Heath Street, Hampstead, per Rev. W. Brock, for the Rev. John Stubbs, of Bankipore, Patna ; a medicine chest from "A. and P.," Bridport ; box of fancy articles from Mrs. Allen, Forest Gate, for Mrs. Waldock, Colombo, Ceylon ; and five colonial and twelve pocket medicine cases from Messrs. Burroughs & Wellcome, of Holborn.

Mrs. Jordan, of Calcutta, also desires to acknowledge "a valuable present of dolls from the Walworth Road Young Women's Bible Class, through Miss Green." The dolls have been forwarded to India for use and distribution in connection with Mrs. Jordan's Zenana Schools in Howrah.

Recent Intelligence.

WE have much pleasure in calling the special attention of teachers and officers of Sunday-schools and friends connected with juvenile missionary auxiliaries to a recent work written by the Rev. J. Ewen, lately one of our missionaries in Benares, and entitled "India : Sketches and Stories of

Native Life." The book is beautifully printed, and contains numerous illustrations, and its widespread circulation cannot fail to deepen interest in mission work on the great continent of India. Mr. Ewen writes from 3, Ravenswood Road, Redland, Bristol:—"I have been able to make arrangements with my publisher, Mr. E. Stock, by which I shall be able to let Sunday-school libraries, officers, and teachers have copies of my book at a great reduction on the published price. By this arrangement I am able to supply copies at 2s. 8d. each, postage 3d. extra, if ordered direct from myself." We hope Mr. Ewen's book may secure a large circulation.

The Rev. George Grenfell, of the Congo, is on his voyage to England, and we hope will arrive very shortly.

Treasurers of missionary auxiliaries are respectfully urged to remit to the Mission House sums in hand as promptly as may be convenient, the demands upon the Mission exchequer just now being specially heavy, large payments having to be made for the Congo Mission, necessitating advances from the bankers upon which interest has to be paid.

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.

In connection with the retirement from Ceylon of the Rev. George 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.

We are glad to report the safe-arrival in San Fernando, Trinidad, of the Rev. W. and Mrs. Williams in "good health," notwithstanding a rough and trying voyage.

We learn by telegram of the safe arrival at Chefoo, China, of the Revs. R. Glover and T. M. Morris on the 13th of last month, "all well." All our friends will rejoice at these tidings.

On the 15th ult., a meeting was held at Ebenezer Chapel, Bacup, to take farewell of the Rev. J. and Mrs. Ellison, who are returning to India. The Mayor, Alderman G. Shepherd, presented these friends with a magic lantern and medicine chest. The Rev. J. B. Myers was present, representing the Society. The meeting was largely attended, and a good spirit prevailed.

In response to an earnest request from the authorities of the British Museum, the Committee have resolved to present to the Museum for permanent exhibition a selection from the Congo exhibits belonging to the Society in the Stanley and African Exhibition, just closed.

Contributions

From 13th October to November 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.		F. M. B.		Brixton, St. Anne's-	
Barrett, Mrs. Thomas	3 3 0	Do., for Congo	1 0 0	road Sunday-sch.	1 2 9
Brawn, Miss	1 0 0	Forster, Miss E.	5 0 0	Do., Kenyon Sunday-	
Buck, Mr.	1 1 0	Fraser, Mr. W., for		school	8 4 6
Edminson, Mr. J.	1 0 0	Jamaica	50 0 0	Do., Gresham Sunday-	
Fisher, Mr. H. G. (2		Do., for repairs to		school, for	
years)	4 0 0	Calabar College	50 0 0	support of Niemco,	
Freer, Mr. T. A.	5 0 0	Creeth, Mr. F. W.	0 10 0	Congo	14 0 8
Gott, Mr.	1 1 0	French, Mr. R. W.	5 5 0	Brondebury, Sunday-	
Gott, Mrs.	0 10 6	Friehs at Kelso, for		school	10 0 0
Gregory, Miss M.	1 0 0	Congo boy	0 10 6	Camberwell, Arthur-	
Houghton, Mr. W. C.	15 0 0	"Hope"	1 0 0	street	1 9 8
Irish, Mr. F.	2 2 0	In Memoriam	0 10 0	Do., do., Sun-sch.	6 9 6
Jarrett, Mrs. A. J.	0 10 0	Kemp, Miss (sale of		Do., Cottage Green	
Jones, Mr. W., Hoylake	5 0 0	curios)	2 10 0	Sunday-school, for	
Knight, Mr. W. Dun-		"Meg," for Congo	25 0 0	Congo	5 0 0
can	20 0 0	M. W. G.	20 0 0	Do., do., for China	7 10 0
Massey, Mrs.	1 0 0	Do., for G. C. Dutt's		Do., Denmark-place	14 12 0
Scudamore, Rev. G.		meia building	5 0 0	Do., Mansion House	0 12 8
and Mrs.	3 3 0	M. E., per Rev. A. T.		Chalk Farm, Berkeley-	
Williamson, Mr. J. C.	0 10 8	Head	0 11 0	road	1 2 6
Yorston, Mr. A. G.	5 0 0	N. E. W., Newport	2 0 0	Clapton, Downs Ch.	50 0 0
Do., for Congo	2 0 0	"Nazareth," for Congo	1 5 0	Do., for Congo	50 0 0
Do., for Palestine	0 10 0	O. S. J.	0 10 0	Ealing Dean	5 5 9
Under 10s.	0 5 0	"Praise," for Congo	1 10 0	Do., for China	1 0 0
		Parkinson, Master H.		Enfield	11 3 5
		(box)	0 16 0	Do., for Congo boy	1 5 0
		Rayner Trust Fund	70 0 0	HammerSmith, West	
		Schofield, Mr. J. W.	5 0 0	End Chapel	6 8 8
		S. B. (box)	0 15 0	Hampstead, Heath-st.	260 0 0
		Scammell, Rev. E. T.,		Highbury-hill Sunday-	
		and Friends, for Mr.		school, per Y. M. M. A.	12 9 7
		Walker's printing		Highgate-road Sun-	
		press, Naples	4 2 0	day-school, for	
		Three Girls, for Congo	0 10 0	support of J.	
		Various, per Miss Sil-		Showers, Congo	18 0 0
		vey, for Training		Do., for Miss Silvey's	
		Institution, Congo	205 17 0	Training Institu-	
		Wates, Mr. Jos.	25 0 0	tion	5 5 0
		Under 10s.	1 9 4	Do., for native	
				teacher, India	10 10 0
				Kentish Town Ragged	
				School, for Congo	0 7 6
				North Bow, Parnell-	
				road	0 12 0
				Pockham Park-road	12 15 11
				Do., for Agra	5 3 3
				Peckham, Blenheim-	
				grove Sunday-school	1 10 6
				Rogent's Park	30 0 0
				Rotherhithe, New-road	
				Sunday-school, for	
				Bengali school	0 13 0
				South London Taber-	
				naacle Sunday-school	4 16 3
				Shoreditch Tabernacle	
				Sunday-school, for	
				boys under Mr.	
				Bentley, Congo	20 0 0
				Stoke Newington,	
				Devonshire-square	
				Sunday-school	15 0 0
				Do., for support of	
				boy and girl under	
				Mr. Bentley, Congo	10 0 0
				Do., for Bengali	
				school	6 0 0
				Stookwell Sunday-sch.,	
				per Y. M. M. A.	9 1 5
				Upper Holloway	40 1 10
				Do., for Congo	0 10 10

LEGACIES.

Lawson, the late Miss Sarah, of Leeds, per Mr. H. H. Birt	45 0 0
Price, the late Mr. F., of Melbourne, Australia, per Messrs. A. S. Kont and G. J. Price	5 0 0
Sturge, the late Mr. Geo. (third annual instalment of legacy), per Messrs. Bell, Stewards, & May	600 0 0
Thomson, the late Mr. T. M., of Toronto, per Messrs. J. Stark & Co., for India	100 0 0
Do., for Africa	100 0 0
Tollner, the late Miss Eliza, of Ramsgate, per Mr. H. May	20 0 0

LONDON AND MIDDLESEX.

Acton	2 15 6
Bermondsey, Haddon	
Hall Sunday-school	8 8 0

Upper Holloway, Y.M.B.C., for <i>Barisal</i> school.....	0 17 3
Upton Ch. Sun.-sch.....	2 10 1
Upton Cross Sunday-school, per Y.M.M.A.	0 13 6
Walworth, Victory-place Sunday-school, for <i>Bengali</i> school.....	5 8 6
Wheatheaf Hall Sunday-school.....	1 6 0
Woodberry Down Ch.....	7 10 0
Wood Green Sunday-school, for <i>two Congo boys</i>	2 10 0
Do., for <i>Bengali</i> sch.	1 17 9

BEDFORDSHIRE.

Bedford.....	2 0 0
Do., for <i>Congo</i>	0 2 6
Do., Bunyan Meeting	10 0 0

BREKENT.

Reading, King's-road	3 3 3
Do., for <i>ice machine</i>	
for <i>Congo</i>	12 0 0
Do., Wycliffe Ch. Sunday-school.....	7 18 11

BUCKINGHAMSHIRE.

Dimon.....	0 2 6
High Wycombe Sunday-school.....	8 10 7
Quinton, for <i>Congo</i> ...	2 10 0

CHESHIRE.

Birkenhead, Jackson-street	1 14 6
Do., Calhoun-street Sunday-school.....	5 0 0

CORNWALL.

Falmouth.....	5 0 0
Fonsance.....	2 6 6
Truro.....	6 19 4

DEVENTHAM.

Loxoe.....	2 13 3
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DEVONSHIRE.

Cullompton.....	13 9 6
Devonport, Hope Ch.....	5 0 0
Do., Morice-square.....	7 7 6
Exeter, South-street.....	11 13 0
Kingsbridge.....	11 11 3
Do., for <i>Congo</i>	0 10 0
Do., Juv. Assoc., for <i>China</i>	2 6 8
Plymouth, George-st. (A. Friend, per Rev. S. Vincent).....	50 0 0
Do., do.....	12 8 10
Do., do., for <i>Congo</i>	0 13 8
Do., do., for <i>orphans at Barisal</i>	5 0 0
Do., do., for <i>Rev. T. Richard's literary work</i>	2 10 0
Do., Matley Chapel.....	29 19 11
Torquay, &c.....	16 16 0

DORSETSHIRE.

Bridport.....	2 11 0
Weymouth.....	9 5 2

DUREAM.

Hamsterley.....	4 13 1
Jarrow.....	3 2 4
Middleton-in-Teesdale	23 4 9
Stockton-on-Tees, Northcote-street.....	3 10 0
South Shields, Westcote-road.....	14 11 0
Sunderland, Lindsay-road.....	6 8 5

ESSEX.

Harlow.....	5 0 0
Leyton, Sunday-school	0 13 9

GLOUCESTERSHIRE.

Avening.....	9 4 9
Eastington, Nupend Ch.....	9 7 1
Kingstunley.....	13 18 8
Do., for <i>China</i>	0 10 0
Do., for <i>Mrs. Wall</i>	0 3 6
Minchinhampton.....	6 10 0
Shortwood.....	20 18 5
Do., for <i>Congo</i>	1 10 0
Tisbury.....	4 0 0

HAMPSHIRE.

Andover.....	6 0 7
Whitchurch.....	4 3 6
Yarmouth, Isle of Wight.....	3 12 0

HERTFORDSHIRE.

Boromoor.....	6 7 3
Chipperfield, for <i>girl in Mrs. Morgan's Home, China</i>	4 0 0
Hitchin.....	17 1 0

KENT.

Ashford, Sunday-sch.	2 17 3
Canterbury.....	12 2 8
Gravesend, Windmill-street.....	2 10 0
Tonbridge.....	6 16 0
Woolwich, Parson's Hill.....	1 4 8

LANCASHIRE.

Accrington.....	24 18 0
Barrow-in-Furness.....	2 11 10
Bottle, Litherland-road	6 9 6
Cloughfold.....	28 13 0
Liverpool, Pembroke-chapel.....	7 19 0
Do., Richmond Ch.....	37 10 10
Do., Everton.....	14 2 3
Do., Sharon Hall and Stanley Park.....	5 0 0
Do., Toxteth Tabernacle.....	170 0 0
Liverpool Aux., by Mr. Cripps.....	0 0 0
Public Meeting.....	10 17 1
Pubus Chapel.....	0 3 4
Hall-lane.....	10 19 0
Empire-street.....	4 4 10
The Brook.....	4 7 2
Walton.....	6 7 5
Walnut-street.....	4 1 6
Do., for <i>Congo</i>	2 8 0
Do., for <i>N.P.</i>	0 8 0

Less Expenses.....	43 16 1
	0 17 9
	43 18 4

Manchester Auxiliary (on account).....	80 0 0
Morecambe.....	2 15 0
Newbold, Ebenezer.....	8 13 9
Southport, London-street.....	3 6 4

LEICESTERSHIRE.

Countesthorpe.....	8 1 7
Do., for <i>W & O</i>	0 13 9
Foxton.....	5 18 10
Leicester, Belvoir-st.....	40 10 3
Do., do., Sunday-school, for <i>Congo</i>	16 5 0
Do., Victoria-road.....	66 2 0
Do., do., Sunday-school, for <i>Congo</i>	4 0 3
Do., Charles-street.....	16 13 7
Do., Belgrave-road.....	1 6 6
Do., Emanuel Ch.....	5 14 6

NOFFOLK.

Attleboro'.....	15 0 0
Baeton, for <i>Congo</i>	0 5 0
Lynn, Stepney Ch.....	4 11 0
Yarmouth.....	5 0 0
Do., for <i>Congo</i>	80 0 0
Upwell.....	1 17 6

NORTHAMPTONSHIRE.

Moulton and Pitaford.....	2 11 0
Pattishall.....	3 5 4
Towcester.....	1 0 0

NORTHUMBERLAND.

Ford Forge.....	5 0 7
Gateshead.....	24 15 0
Newcastle, Rye Hill.....	9 3 3
North Shields.....	5 18 6

NOTTINGHAMSHIRE.

Calverton.....	0 10 0
Collingham.....	4 16 8
Newark.....	4 10 5
Nottingham, Public Meetings.....	0 0 1
Do., Derby-road.....	20 15 9
Do., George-street.....	4 4 3
Do., Palm-street.....	5 0 0
Routhwell.....	6 7 1
Sutton-on-Trent.....	0 10 0

Nottingham Juvenile Association—

United Services.....	6 0 9
Derby-road.....	15 13 4
Palm-street.....	5 15 4
Independent-street	
Player-st., Women's Class.....	1 8 8
	04 14 9
Less Auxiliary Expenses.....	11 6 7
	83 8 2

OXFORDSHIRE.

Caversham, Sun.-sch.	1 14 6
Hooz Norton.....	1 3 0

SOMERSETSHIRE.

Cheddar District.....	10 0 0
Crewkerne.....	3 13 10
Fivehead and Isle Abbots.....	3 0 0
Williton.....	2 7 10

STAFFORDSHIRE.	
Burton-on-Trent, Tabernacle	3 10 0
Do., Sunday-school	4 0 0
SURREY.	
Addlestene (the late Miss Taylor)	10 10 0
Croydon, Ladies' Association	7 5 10
Dorking	6 16 7
Dorman's Land	3 5 2
Do., for Congo	0 10 0
Do., for China	0 10 0
Redhill	6 14 6
Sutton, Sunday-school, for N.P., Delhi	1 0 7
West Norwood, Chatsworth-road Sunday-school	4 19 5
WARWICKSHIRE.	
Birmingham Auxiliary, on account	70 0 0
Do., Christ Ch., Aston, per Y.M.M.S., for student at Serampore	0 0 0
Coventry, Queen's-road	167 3 2
Do., St. Michael's	67 10 8
Do., do., for W & O	3 3 0
Do., do., for Congo	3 10 6
Do., do., for China	2 10 0
Warwick, Sunday-sch.	0 0 0
WILTSHIRE.	
Bradford-on-Avon	0 10 0
Bratton	0 8 0
Devises	3 12 5
Downton	34 16 0
Salisbury	150 0 0
Trowbridge, Beck-st.	15 17 11
Warminster, for W & O	1 10 0
WORCESTERSHIRE.	
Malvern	7 2 0
Bedditch	0 2 6
YORKSHIRE.	
Bradford Auxiliary, on account	63 0 0
Do., Zion Chapel	25 10 10
Do., do., and Caledonian-street Sunday-schools	11 11 6
Bramley, Selem	3 11 6
Brearley, Luddenden Foot	20 0 0
Crigglistone	1 10 6
Gildersome	13 12 6
Guscley	1 10 0
Helden Bridge	67 17 6
Huddersfield District—Elland	1 10 0

Golcar	14 17 5
New North-road	20 6 0
Meltham	8 11 9
Milnsbridge	5 3 6
Sunny Bank	1 0 6
Scapegoat Hill	1 11 8
Less District Expenses	53 6 10
Lindley Oakes Ch.	4 8 11
Do., Sunday-school, for Congo	1 5 0
LEEDS DISTRICT—	
Armley	2 19 0
Horsforth	9 0 7
Hunslet	27 14 2
Leeds, United Meeting	14 5 10
Do., South Parade	37 1 3
Do., Blenheim Ch.	40 0 0
Do., Burley-road	3 10 3
Lo., Newton Park	5 10 0
Less District Expenses	140 1 10
Middlestoro', Linthorpe-road	8 5 5
Do., Marton-road	15 4 8
Norland	0 15 3
Pudsey	5 10 0
Rawdon	5 3 0
Redcar	5 3 4
Scarborough, Albemarle Chapel	7 17 2
Do., Longwestgate	2 15 0
Do., Burniston	0 17 10
Shipley, Rosse-street	17 18 0
Slack Lane	0 10 0
Slailhwaite, Zion Ch.	0 16 0
Staincliffe	2 15 0
Stanningley, Juv. Aux.	13 10 0
Sutton-in-Craven	41 17 0
Todmorden, Roomfield	28 1 7
Do., for Congo boy, Abundu	5 0 0
Waingate	0 3 0
Do., for China	5 0 0
SOUTH WALES.	
CARDIGANSHIRE.	
Talybont	0 13 6
CARMARTHENSHIRE.	
Llanely, Greenfield	163 5 7
Do., for W & O	7 7 10
Newcastle Emlyn	38 8 0
GLAMORGANSHIRE.	
Cardiff, Collections at Autumnal Meetings—	
Park Hall (morning)	62 18 0
Do. (afternoon)	20 18 0
Do. (evening)	35 14 0

Bethany Chapel	3 12 2
Do., Juvenile Meeting	16 14 6
Penarth, Tabernacle	2 5 3
Do., Stanwell-road	6 11 6
Cardiff, Tredegarville Sunday-school	8 18 10
Do., Penarth, Stanwell-road Sunday-school	3 7 9
Maeesteg, Tabernacle Sunday-school	0 13 3
Pontlottyn, Zoar	6 0 0
Swansea, Carmarthen-road	1 13 6
Troedyrhiw, Bethel	0 5 0
MORMOUTHSHIRE.	
Abergavenny, Frogmore-street	30 6 9
Glascoed	1 0 5
Newport, Commercial-street	3 11 10
Do., Summer Hill	4 17 6
Baglan	4 2 6
Do., for W & O	1 0 0
Usk	8 14 6
SCOTLAND.	
Edinburgh, Dublin-st., for Palestine	1 1 0
Do., for Mr. Landels' work, Italy	1 10 9
Fortrose, for N.P.	0 15 6
Glasgow, Adelaide-place	10 0 0
Do., South Side	5 13 3
Do., Bridgeton	3 12 0
Kirkintilloch	10 0 0
Lochgilthead	4 0 0
FOREIGN.	
HOLLAND.	
Stadskanaal, for Congo	2 0 0
AMERICA.	
Madison, Mr. J. J. Marsh	1 0 3
Ontario	0 5 0
ERRATA.	
The amount acknowledged in the last HERALD, "In loving memory of Miss Annie Williams," should have been £2 2s. instead of £1 2s.	
By a printer's error the sum of £2 8s. 3d., from Littleboro', Lancashire, was not acknowledged in the last Annual Report.	

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

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