



TZU CHU LIN TEMPLE.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

DESIGNS INVITED FOR SPECIAL CENTENARY CARD AND MEDAL.

IN last month's number of the *MISSIONARY HERALD* we announced the part it is proposed the young people in our Sunday-schools and other auxiliaries should be asked to take in celebration of the approaching Centenary of the Society. An appeal is to be made to them for the noble sum of one hundred thousand crowns. As it is intended to issue in connection with this particular effort special Centenary cards, and to present to each collector of five shillings a Centenary medal, we have thought we might, with much propriety, solicit help from our readers in the way of suitable designs. It is likely there are many amongst our friends who possess artistic gifts, and who would be willing to assist the Mission in the manner suggested.

We shall therefore be pleased to receive designs both for the card and the medal. The card will be folded, the front and back being left free for the designs; that for the front to occupy the whole page (size about $5\frac{1}{2}$ in. by 4 in.), only a border and small centre-piece being desired for the back. The medal is to be about the size of a crown coin, designs being required for the obverse and reverse.

As this appeal is to be issued for May and June of the present year it is requested the designs be sent to the Mission House by the

END OF THIS MONTH.

Government and Missionary Work.

AT a recent missionary meeting held at Simla, the Hon. Sir Charles Elliott, K.C.S.I., speaking of the relative increase of Christian and non-Christian populations between 1872 and 1881, said:—

“While the general population increased between 1872 and 1881 by 8 per cent., the number of Christians increased by 30 per cent. In the single province of Bengal, where the rise in the number of Hindus was 13 per cent. and of Mohammedans 11 per cent., the growth of the population of native Christians was 64 per cent. In the adjoining province of Assam, of which I have personal as well as statistical knowledge, while the general growth of the population was 18 per cent., the Christians had increased in the eight Valley Districts by 140 per cent., and in the Khasia Hills, where a devoted band of Welsh missionaries, with whom I am well acquainted, is at work, the increase had been at the remarkable rate of 250 per cent. The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of Missions.”

The honourable speaker was quite of opinion that any attempt on the part of missionaries to compete for ascetic honours with Hindu fakirs on their own ground would end in worse than failure:—

“I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order, and its friendly accessibility to all visitors, is a civilising agency of a high order. Many missionaries, as is well known, have means of their own, and draw nothing from the funds of their Society; but where this is not the case I am quite sure nothing will be gained, either in efficiency or real economy, by cutting down their salaries. There is indeed one way of cheapening missions, and it is one which every experienced evangelist has at heart, not by diminishing the number or cost of the English agency, but by increasing the number of native evangelists and pastors. And the ideal picture such an one would draw of the future is not now the missionary surrounded by a body of earnest but ignorant converts whom he holds in leading-strings lest they should relapse, but the missionary, as the centre of a great native agency, having on him the care of many churches and the control of many native pastors, who influences and stimulates all, and to whom they look up for guidance and advice.”

After pointing out what it is possible for the Government to do for

India in removing hindrances to material progress, giving education to the masses, &c., Sir Charles said:—

“But it can go no further, and there its influence stops. Consider for a moment what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its colour and to love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the divinely perfect life. It is here that the missionary steps in to supplement the work of the official. If we only look back on our own lives, and consider what a difference it would have made to us if those influences which surrounded our childhood and moulded our character had been removed, we shall easily see how important a supplement that is. And it is for this reason that I make bold to say that if missions did not exist, it would be our duty to invent them. This is what was said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1846, among their first requirements, along with courts, magistrates, and codes, roads and police, wrote home to the Church Missionary Society for a supply of Christian missionaries.”

The weight of these words, coming as they do from a Government official of thirty years' experience in India, must be our apology for such lengthy quotations. In no other endorsement of the work of missions did we ever read such a truly statesmanlike utterance as, “if missions did not exist, it would be our duty to invent them.” That sentence will live.

The Rajgir Mela.

OUR native missionary, Mr. Prem Chand, sends us the following account of work in the Gya district:—

“This mela is held once in three years in the *Mala māsa*. The Hindus have lunar months but solar years, and therefore omit from their calculation every thirty-seventh month, which is called a *Mala māsa*, or intercalary month, in which no religious services are performed. Rajgir, or more properly *Rajgriha*, was at one time the chief city of the once great Magadh Empire. It now belongs to the Patna district. It is said

that *Jarasundh*, one of the most celebrated kings of this empire, instituted this mela. He is believed to be an enemy of the gods, and this supposed Titanic nature led him to found this mela in the *Mala māsa*. There are a number of hot springs in this place in which the people bathe very near the king's palace. The site on which it stood is still pointed out. This mela draws men from great distances, and special

police arrangements are made to preserve peace and look after the safety of the life and property of the pilgrims in the charge of a deputy magistrate. We had no means of ascertaining the exact number of people who came to this place, but if we put down the number at two hundred thousand it would not be much wide of the mark.

"We started for this mela on the 8th of this month, and I went through a circuitous route, visiting several villages on the way. It took us about fifty miles to reach the mela and another fifty miles to return. At a large village called *Hunsua*, an old man came to us and began to speak much of the meritorious deeds of his forefathers. He said that one of his ancestors even gave his wife as a gift to the Brahmins. I allowed the talkative old man to go on with his story a little while, and when a large crowd came together I began to preach. The man was greatly impressed. He several times called out, while I was preaching, who Jesus was and how was He to be worshipped. I explained this to him and to the crowd in a very quiet way. The people listened very attentively, and the old man began to utter audibly, 'Jesus, Jesus, save me.'

"At the mela we were greatly rejoiced to find a large concourse of people. We went through the mela and selected two suitable places for our book-stall. That day we could not do much, as it was nearly sunset when we reached the mela. The next three days we commenced work early in the morning, sometimes a little before sunrise, and kept on till sunset. Large crowds of people listened attentively to the Word of God, and a large number of books were

sold. On the second day the Brahmins, alarmed at our success, tried to create an uproar and prevent us in doing our work. They did not succeed. I was very careful and kept them from doing any mischief. Some of them wished to have a discussion. I explained some points to them. A division amongst them followed. The people laughed at them, and they had to retire. On the third day they stood in a prominent place about a hundred feet from us, and persuaded the people not to buy Christian books. They prevailed upon some of those who had bought books to return them to us. Notwithstanding this, more people stood to listen to us than to them, and we had the largest sale of Gospels and New Testaments that day. I had an opportunity of speaking to those Brahmins, and some of them took our books and promised to read them attentively. In all we sold 500 Gospels and thirty-nine New Testaments, besides 1,200 tracts, &c. We realised in all Rs. 25-2.

"I have to mention here the case of two elderly and respectable women who came up to us and asked for two books regarding Jesus, in which an account of His life and teachings is given. We offered them the Gospel of Luke, which they bought, and also helped another boy with some money to buy some of our books.

"A rich Hindu lady stopped her doolie and sent her men to buy a copy of the New Testament for her.

"Thus we were enabled by the grace of God to preach to thousands of people and to scatter far and wide the Word of God. May He bless the seed sown in His name!

"PREM CHAND."

A Missionary Hymn.

FOR a witness to the nations
 Must the Gospel news be told,
 Till the ransomed countless number
 Are within the happy fold
 Of the Shepherd,
 Whom their eyes shall then behold.

We would send the joyful message
 Far where death and darkness reign,
 Telling out among the heathen
 Of the Lamb who once was slain,
 Who in triumph
 In the clouds shall come again.

We are toilers in the harvest :
 Fields are ripe but reapers few ;
 Ere the day of His appearing,
 There is much for us to do ;
 Jesus calls us,
 To His call may each be true.

Highest hopes our hearts must gladden ;
 None shall make His counsel void ;
 He of all His soul's deep travail—
 Seeing, shall be satisfied ;
 God hath willed it,
 All shall serve the Crucified.

Hasten, Lord, the glorious dawning
 Of the glad triumphant day ;
 O the bright and blissful morning,
 When beneath Messiah's sway
 Sin and error
 Like the mists shall flee away !

Grant, O Lord, that from our number
 Some may go to preach the Word ;
 Hear our prayer, that none may slumber
 When the midnight cry is heard.
 Come, Lord Jesus,
 For Thy reign be each prepared.

W. F. EDGERTON.

The Congo Mission.

“BOPOTO.”

EXTRACT FROM LETTER RECEIVED FROM REV. F. R. ORAM, OF UPOTO.

A FEW days ago I made a trip in a canoe to some of the towns on an island about three miles from our station, also to some towns of the Ngombe tribe on this side of the river. At all I was very pleasantly welcomed (although, of course, they are a little nervous at present), and I was glad to get a look at this portion of our parish. A dozen schoolboys paddled me, but they seemed to have a great objection to my inspecting all the surrounding towns, and tried to cheat me out of seeing some of them. This is a common thing amongst these people, partly, I believe, through jealousy, because they want the white man all to themselves, and partly through fear of strangers.

Enclosed you will find a rough map of the Bopoto district, as also route of my journey by canoe to Lakongo. We passed Ngunji in the steamer, so I know this town. The channels between islands are mostly exaggerated, but the smallest I passed through was as big as the River Lea; others are like the Thames at London Bridge. The times indicated along the route will give a pretty fair idea of the greatness of the Congo just here, and of a journey across it. The route looks very simple on a map, but as one winds about down one channel and up another, the islands seem to form a very labyrinth.

The last piece of water opposite Lisala, crossed on my homeward journey, is like a great piece of sea, especially when a stiff breeze is blowing, and the canoe dashes over surfy waves. Mr. Forfeitt saw the canoe one hour before its arrival.

I started at half-past nine with sixteen schoolboys and two men, who paddled the canoe.

First we crossed the big stretch of water in front of our station, then rounded and kept close to the shore of a big island for a long distance. We passed a plantation where palm trees are cultivated specially for their palm wine. Probably one or two houses would be here hidden by the thick forest. A man shouted to us as we passed. After one hour's hard paddling we crossed, passed under a small grass-covered island, down a channel into another big stretch of river. This we crossed, and made for a small passage between two islands higher up the stream. We followed it for over half an hour. Just about the entrance, we passed some Ngombe men amongst the trees on the bank, who, I learnt, were hunting monkeys. There were several canoes here,

balancing myself a few moments, my chair was brought from the canoe and I politely passed on the little stool to the chief. The chief wished to look at my umbrella. I showed it to him, also my watch and field-glass, all objects of great wonder and admiration. I then called the boys to bring lunch, and spread it out at the foot of my chair, surrounded by a big crowd, all eager to watch operations and give their opinion as to what sort of food it was. Eggs, bread and cheese, bananas, and tinned milk—none of these were in their line. Even sugar was an unknown quantity, but *salt!*—oh, dear! they liked salt. The chief would like a little taste, and just a little more, and the people behind would like a wee pinch, until it was all finished.

I made inquiries as to other towns near; the reply was, "There are none; this is the only one." I press with, "But suppose I go up the river, on this side, what shall I see?" "None; they are finished here." They said the same if I went down the river. I said I knew of Ngunji on one side and Manga on the other. "Ah, yes; but they are very far, and there no towns between here and Manga." I did not believe this, but did not trouble them with more questions. People are so afraid to say where another town is. We then walked round the town, and I estimated there were about fifty houses in it; but what the population is I cannot tell, probably about one hundred.

The Ngombe tribe have towns in the rear. I also hear that by going up the creek beside the town in a canoe, and then travelling overland two or three days more, the River Lipori is reached, which river runs into the River Lulanga, where the Congo Balolo Mission is at work. It is probable we may join hands somewhere behind there.

The Illustrated Booklet.

WE shall be happy to supply friends with further copies of the booklet recently issued. We think they may be of service in appealing for contributions on behalf of the funds for the *current year*. We have received many testimonies to their usefulness, and we take this opportunity to inform our collectors that we have still some copies in stock.

Chop-time on the Congo.

MR. GRENFELL supplies a photograph of "chop-time" on the Congo, and writes: "The little ransomed slaves, who now find a home at Bangala under the care of the chief Government officer of the Congo State there, receiving their mid-day rations."



CHOP-TIME, BANGALA.—(From a Photograph.)

Tzu Chu Lin Temple.

(See *Frontispiece.*)

THIS is a photograph of the Tzu Chu Lin temple, in Tai Yuan Fu, devoted to Kuan Yin, the goddess of mercy. This goddess is thus styled because she is supposed to cherish a heart of pity towards men, and loves to deliver them out of their distresses. The people of Tai Yuan Fu, without distinction of sex or age, when in trouble, make their way to this temple, and before the image of the goddess beseech aid. Do they go on behalf of sick friends? Then one part of their petition is invariably that they may be allowed to draw and carry away a vessel of the holy water contained in a receptacle by her altar. This water is drawn from a well within the bounds of the temple, and a supply is always kept ready for the suppliants. Most likely the water contains some medicinal properties, otherwise one could hardly account for its widespread fame. The picture gives the outside wall, and shows how it is covered with the thankful tributes of those who have been relieved. So many are they that in most places they are put one above another, until the wall has been many times covered.

These thank-offerings are strips of red cloth (red denotes happiness) bearing some inscription, such as "To recompense the goodness of the goddess," "Ask and ye shall receive," "Efficacious."

The posts on the left hand side are also thank-offerings; they are diminutive flagstaves, of which the streamers are too costly to be exposed to the weather.

In the foreground is a butcher. It will be seen that his stall admits of being readily shouldered and walked off with to a more promising district when business is slow at his present station.

Tai Yuan Fu.

G. B. FARTHING.

Return of the s.s. "Peace."

ALL friends of the Congo Mission will rejoice to hear of the safety of the *Peace*, and will read the following letter from Mr. White with thankful interest:—

"Bolobo, Congo Free State,

"S.W. Africa,

"Nov. 28th, 1890.

"MY DEAR MR. BAYNES,—You will, I am confident, join with me in deep thankfulness for the safe return of the *Peace*

and those of us who have been journeying with her. Our bonnie little craft has come unscathed through many a real danger of snag and reef. I trust our boys are as free from hurt as the steamer they have helped to work. It has been a time of many strong tempta-

tions for them, such as I trust they may never have to pass through again.

"THE BEAUTIFUL CONGO.

"We steamed out of the Kasai on the evening of the 13th. 'After all,' said I, 'there is no scenery like that of these noble Congo hills.' So grandly calm and peaceful they rise from the lordly breadth of waters, silver-shining in the eventide of changeful sky-tints, and deep shadows under the water-fringing woods that come down from the grand grassy slopes. And the captain, put in charge of the *Peace* by the Congo State Governor, and who has travelled more in Congo waters than anyone out here, quite agreed that the noblest river scenery is that of the Congo between Stanley Pool and Bolobo. I never tire of it. Every run with the *Peace* reveals to me new beauties, more wondrous shadows in the calm bays under the great hills, stranger effects of glowing colour in sky and water, grander forms in the great grassy hills with their mantles of forest over their shoulders, or more mystic splendours in the moonlight that streams into the deep forest glades and holds the wind-ruffled breadth of waters in a wondrous calm. Steaming swiftly and easily down with the rapid current of the Kasai out into the old Congo, then, was like wending one's way after long absence to the scenes of home. How glad were we all to see the Congo once more after our trip of some *thirteen hundred and forty miles in strange waters.*

"A FORCED VOYAGE.

"Do not suppose the forced trip was without interest. The heart-burnings of that voyage will be forgotten, even as the anxiety has already given place to thankfulness for safe keeping. The State captain, a hearty old Norwegian

tar, was considerate of my position, and we got along without any great friction. I was very glad to find he soon got a very high opinion of our young 'prentice engineer, Francis Steane, speaking of him afterwards in the company of a number of State officers as 'the most gentlemanlike and the most civilised black he had ever known.' Our two Lokolele steersmen and the ever-merry Wangata boy who throws the lead stood high in his esteem, though of course things did not by any means go always right.

"We were thirty-four days getting to our destination—the new station of Losembo, in the Sankuru, some 290 miles above its junction with the Kasai. The poor *Peace* had a great tub of a heavy lighter to tow alongside, which put us back sadly. Besides, wood is very difficult to get in many long reaches. One whole Sunday the crew had to tow the steamer along in the swift water by the broken bank of a great swampy grass plain, as we could only get a few sticks here and there, which hardly made enough steam to keep the current from sweeping us back.

"THE WABUMA.

"Tiny hamlets of half-a-dozen huts, inhabited by the gross, disagreeable, black-skinned, and matted-haired Wabuma, were scattered along the margin of this dreary flat. Over the broad waste of sandy islands and grassy sandbanks abundance of waterfowl rose on stately wing, and settled again, or stalked about with their own curious parodyings of the human gait—herons, flamingoes, adjutants, pelicans, not to speak of the less dignified fish-eagles, vultures, hawks, and many other representatives of the bird families, down to the omnipotent African kingfisher—all were seen in

greater abundance than I have ever before observed them. Once we came on a herd of over fifty elephants, splashing about amongst the long grass of a great swampy plain, with belts of forest whose trees were grey with the lichens that were sapping their vigour. Strange to say, it was at this very place that a boy from one of the State boats, venturing along the track of a herd, with others, was suddenly surprised by one of the mighty brutes, and cruelly gored and mangled. Humanity prompted the officer in charge of the vessel to hasten the end of his terrible sufferings by a drug.

"A RARE HUNTING GROUND.

"The Kasai would be a rare hunting ground for a naturalist. It seems overstocked with life; hippos yawning on the sandbanks, not having as yet been shot at often enough to retreat to the water whenever they hear the sound of a steamer, as they do in the Congo; murderous-mouthed crocodiles fast asleep on a fallen tree over the water; storms of white and black butterflies like a light fall of big-flaked snow. These forms of life abound side by side with a busy population of fishers and villagers of the plateau, who have their fishing stations on the sandbanks in mid-channel.

"After passing the Kwango we left the Wabuma and their mixed villages of round and gable-end houses behind. Several other tribes, with villages on the swampy grass plains, were passed, none of them with features very prepossessing—unless you are fond of square jaws, oblique eyes, a surly, savage expression, and a mass of hair arranged in greasy plaits laid all round the head and over the forehead. I think these tribes inhabiting the

swampy banks of the Lower Kasai are about the most degraded and savage-looking I have seen. Those we met five or six days up the Mobangi looked a much fiercer and more warlike people. But they were athletic, eager-looking, with fine intelligent faces, whereas these Basongo-mere, Basongo, and Wabuma peoples are heavy-built, slow, dull-looking, and almost brutish compared with the more human aspect of some of their neighbours.

"THE BAKUBAS.

"Of these neighbours the most remarkable are undoubtedly the Bakubas. We came upon a detachment of the tribe shortly before entering the Sankuru. Their villages are mostly on the hill-tops of the plateau country between the Sankuru and the Upper Kasai. These people are remarkable for the large use they make of brains in their handicrafts. Their carved-wood cups, coffers, and horns display great skill and considerable taste in the variation of certain conventional geometrical patterns. But their chief glory is their beautiful cloth, a kind of velvet with bold black geometrical patterns on a dun or red ground. They seem to be of an old civilization—more resembling the Kongo nation than the wilder and more unsettled tribes of the Upper Congo and Mobangi. Their villages are built in the form of one long, broad street; a grass and stick palisade between the backs of the houses makes the town present a barren wall on the outside, through which you presently find entrance by a low opening leading you round several corners before it introduces you to the grand open, oblong square or main street of the village. The town I went to was about three-quarters of an hour over the hills—just the same old park-like country, orchard-like wood, little

scraggy old 'plum trees' amongst the grass, and grand masses of foliage in the valleys. A copse-like mass of 'bush' on the hill-top, topped by the mournful heads of the beautiful oil palm, mark the whereabouts of the settlement. This town consisted of three separate villages. My appearance soon got a crowd, and presently a white-haired, benignant old patriarch came along the village street, supporting himself on his long staff, having a long robe of native cloth, something of the homely 'brown holland' shade, wrapped around him loosely. I left that village minus my pocket-handkerchief! The ancient patriarch was not above begging! The territory of the Bakubas extends as far as the State station of Losembo, where the gable-end houses develop into queer four-cornered, dome-shaped edifices, consisting of a wall of stout posts set closely together, with bent sticks for rafters, bound with cross-battens very strongly, and the whole thatched with grass. The houses of the chiefs are pyramid-shaped.

"A few miles further and we come upon the cannibal Basonge tribe.

"A POWERFUL CHIEF.

"The *Peace* was requisitioned by the Congo Government Commandant of Losembo to make a journey to the village of a powerful chief of this tribe some fifty miles farther on. This old gentleman had been a slave of Tippoo Tib, and until recently his agent, or at any rate agent for the Arab merchants of the great slave and ivory mart of Nyangwe, which is the Khartoum of Central Africa. He has come across from the Lomami, where his camp was four days' march from Nyangwe. Away from Bolobo his village is the largest settlement I have seen in Congo. The

haystack-like houses were dotted in groups over a fair hillside, amongst gardens of young sorgham, maize, and millet, and extended for over a mile closely packed along the top of a high, steep river-bank, with maize planted in every available space about them. The old chief had a couple of embroidered tennis-hats on his head, and a long green cloth with some flower pattern over his shoulders. At a 'dash' he asked for a medicine which would enable him to make all the wonderful things produced by the white man! Then there was the question of cannibalism. Yes, his people used to eat human flesh; but now they did not. And as a proof that they did not, behold they would throw their dead into the river and then the white man would see the bodies floating past his station! It is difficult to believe that such a mild, intelligent-looking people can be so bestial. For they are not a fierce, wild-looking folk, like our friends at Upoto, for instance. No cicatricing disfigures their fine open features, and, as we lay by the high bank, hundreds crowded all day to gaze at us. The terrible Maxim gun was experimented with, to show them what mighty implements of warfare are possessed by the Bula Matadi who was offering his protection, but threatening war if they refused his terms. At each round of shot that tore up the water they raised a shout and a hearty laugh. They were not the people to be frightened by mere noise; they had fought amidst the rattle of muskets too long for that.

"This large village was primarily but a camp of marauders. The State, hearing of Panya Matomba's settlement, threatened war if he did not plant at once. This was the best cure for his marauding tendencies; and now

the hill-sides are fair with a more home-like cultivation than I have before seen. It was strange to reflect that in journeying as we had further and further from the Congo we had come again to within fifteen days' march of the great river; Nyangwe, some 300 miles above Stanley Falls, being reached in that time by Panya Matomba's caravans, it is said.

"EXPLORATION OF WATER-WAYS.

"Much travelling has been done in these districts, which is revealing the long-kept secrets of the water-ways of this part of Central Africa. The river Sankuru, of course, is one with the long mysterious Lubilash, which has had so many interpretations on the map. At the village I have just been speaking of it is called the Lubilash, Sankuru, or Sankulu, being heard no more after passing the Bakuba tribe. Its tributaries, the Lubi and the so-called Lomami, which is really called the Lopefo or Lubefu, and has no connection whatever with the great Lomami flowing into the Congo, are both unnavigable for any steamers but small launches. The Lopefo is deep and very tortuous, with far overhanging trees all along, and natives shooting poisoned arrows from the dense cover of the forest, where there are any people at all. It is not a highway of native commerce. The people live on the plateau. The Lubi is too shallow for navigation.

"The State are very anxious to see a mission coming to this new district. Their system brings a large number of slave children into their care; and natives taken in fight with the marauding chiefs, who pillage and desolate the country to supply the Arab markets, bring a large number of men and women slaves for them to look after.

Many are employed on Losembo station, some are planted in villages near by. We had some sixty or seventy men and women to convey to Leopoldville. The company was reduced by nearly half by desertion or theft by natives before we got out of the Kasai.

"Generally the natives were friendly. Once only we had any palaver. In that case our men were bringing from a town some half-hour distant three goats which they had bought, with other food. On the way they were met and robbed of the goats. One man got beaten and another cut with a knife, and during the night arrows were said to have been shot into the camp amongst our sleeping crew and passengers. Also two of the slaves from Losembo were missing. So an expedition went to the town, and, after trying in vain to come to terms, chased away the natives, caught a woman as prisoner, and burnt a few houses, bringing away the number of goats that had been lost. Our people were being sent into what I thought would either be danger or temptation to do damage; so I went with them and saw to everything, and am consequently responsible for what was actually done. Happily no one was hurt.

"THE BASILANGE.

"The most promising people for mission work, I was told, are undoubtedly the Basilange or Lekasai, about Luluaburg. Since the breaking up of the old Muata Jamro kingdom the Basilange are to the fore in prowess, and surpass all their neighbours in industry and intelligence, and also in numbers. By all accounts theirs is the land flowing with milk and honey of Central Africa. The navigation of the Kasai ends at Loebo, which is just outside their borders. It is said the

Belgian Catholics are going there. If it were not for the great distance you have to go before reaching these more promising tribes, and the great difficulty of navigating the Kasai at some seasons, there could be few fields more promising.

"As it is, I think our main Congo and proposed north-eastern line of movement offers the greater facilities for getting at a goodly number of people. I am longingly waiting the opportunity of seeing the country between the Loika,

or Itimbiri, and the Wellé, and north-eastwards; for Mr. Harrison is taking his former work on the steamer, and I am free to go where I may do some service.

"Forfeitt at Utopo and myself are impatiently looking for our dear old college comrade, Balfern.—I remain, my dear Mr. Baynes, ever yours sincerely,

"WM. HY. WHITE.] "

"A. H. Baynes, Esq., London."

Death of Mrs. Percy E. Comber.

IT is with much sorrow we report the death of the devoted wife of our missionary, Rev. P. E. Comber, which took place on the 19th of December, at Banana, Congo River. This sad intelligence will cause many hearts to mourn, and will, we are sure, excite not a little prayerful sympathy for the bereaved. Mrs. Comber, who was a daughter of Mr. Jonas Smith, a greatly respected deacon of the Camden Road Baptist Church, left for Africa in May last, and was married immediately on her arrival. The letter announcing this painful event was preceded by one which came to hand communicating the serious illness of Mrs. Comber at her station at Wathen, and that she was returning to England with her husband by the advice of Dr. Sims, of the American Baptist Missionary Union. On reaching Banana Dr. Kloberg, of the Dutch Trading Company, rendered kind and skilful attendance, but the malarial fever, aggravated by other complications, failed to yield to treatment.

"God comfort," writes Mr. Forfeitt, "and help the bereaved husband and the parents and numerous friends who with us will mourn when they hear what has alike befallen them and us. In the immediate presence of this trial may we all find our questioning hushed and our faith strengthened, as we think upon the words, 'What I do, thou knowest not now; but thou shalt know hereafter.' The funeral took place a little before sunset last evening in the State Cemetery here. Several officers of the State as well as gentlemen representing the Congo Railway, the Dutch and other trading houses, were present, besides a large number of coloured people, and much sympathy and respect were shown. I conducted a short service at the grave, one of our senior boys taking part. The cemetery is situated at the head of the spit of land upon which Banana is built, and at low tide may be reached by walking along the sandy beach, which route we took yesterday. There, as within our hearing the waves beat listlessly upon the shore, we laid to rest the mortal remains of our friend and sister—'Until He come.' 'So He giveth His beloved sleep!'"

We ask that those whose hearts at home have been stricken by these sad tidings, and especially the sorrowing missionary who has returned to his work at Wathen, may be earnestly and tenderly remembered in prayer by our readers.

Baptist Association Meetings, East Bengal.

FOR the last ten years the leading spirits of the Backergunge native Christian community have annually met in a conference of their own at one or other of our mission stations.

The plan originated with themselves, not with us. But it has all along received the cordial sanction of successive missionaries. Many of the meetings have been fruitful of practical effort, and the movement has steadily developed those twin essentials—"grace and grit."

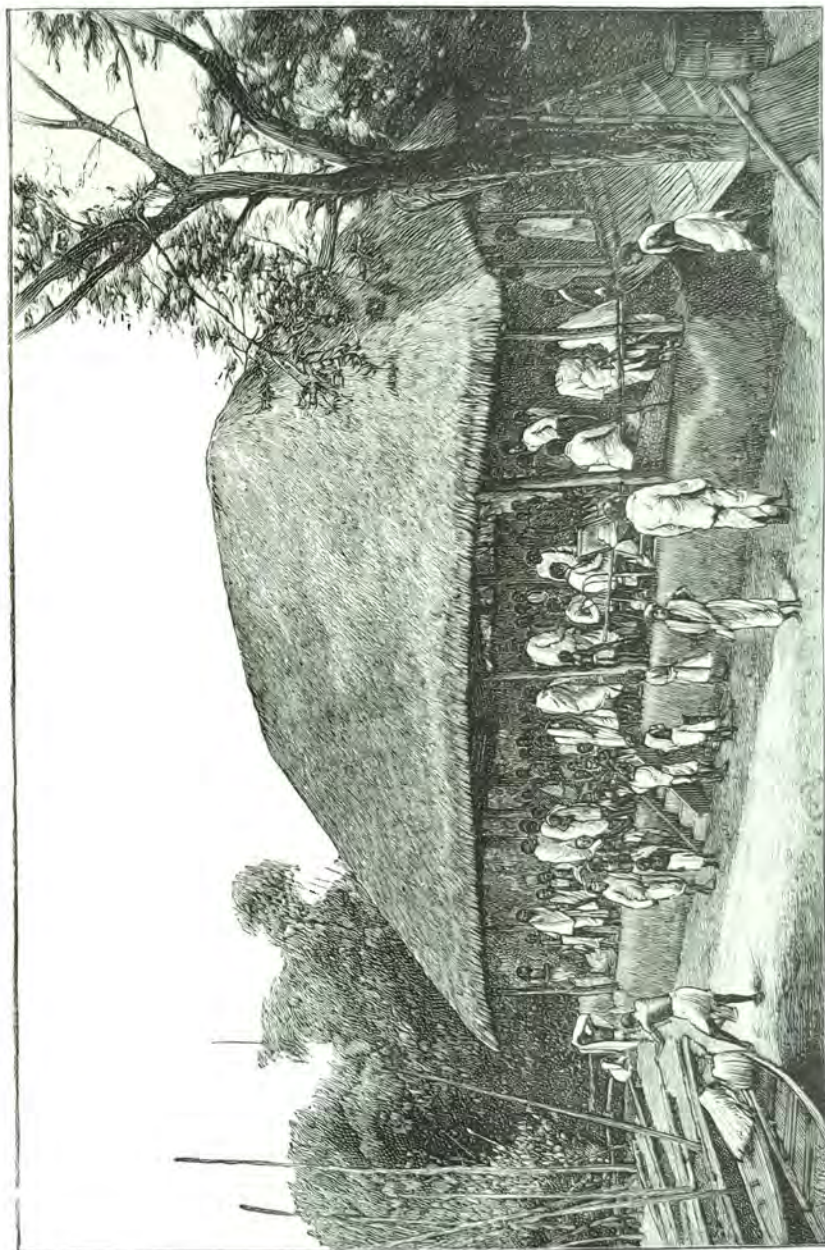
To take a single example.

Madaripore, with its large bungalow, its handsome boat, and its four European missionaries, is undoubtedly the child of this Conference. In the Society's report for 1884, Mr. Spurgeon writes:—"The Madaripore Mission called for many remarks. This is a work taken up entirely by the churches, and started by the Conference."

On the other hand, it has not all been smooth sailing. Grave difficulties have sometimes arisen with which the Conference, from its very nature, has been powerless to deal. An assembly of individuals, not all church members, and but partially representative, invested with no legal authority, yet proceeding to formulate codes of conduct for the church as a whole—an assembly having for its chief advisers men in the pay of the Mission, and therefore largely under foreign control, while desirous of independent action—such an assembly could not fail to do, by turns, less than it would and more than it might.

The eleventh annual gathering met at Chobikapar, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of last month. It will be memorable as marking an epoch in the history of the native church. The hour for reform had struck at last, and found men waiting to welcome it. By the unanimous adoption of a brief but sound "Constitution," the Conference asserted, once for all, the true principle of church representation, and defined clearly its own powers, functions, and aims. It is no longer to be a mere union of individuals holding annual meetings, but *an association of churches* with an elect body of representatives exercising supreme authority, and pledged to promote the discipline, increase, and advancement of every church.

Many immediate benefits will follow this radical change. No church may now abuse its independence, except at the expense of its right to a place and a voice on the association board. No useful suggestion, once recognised, will be liable to fall to the ground for want of concerted action and careful experiment. No weak church will be doomed to struggle alone

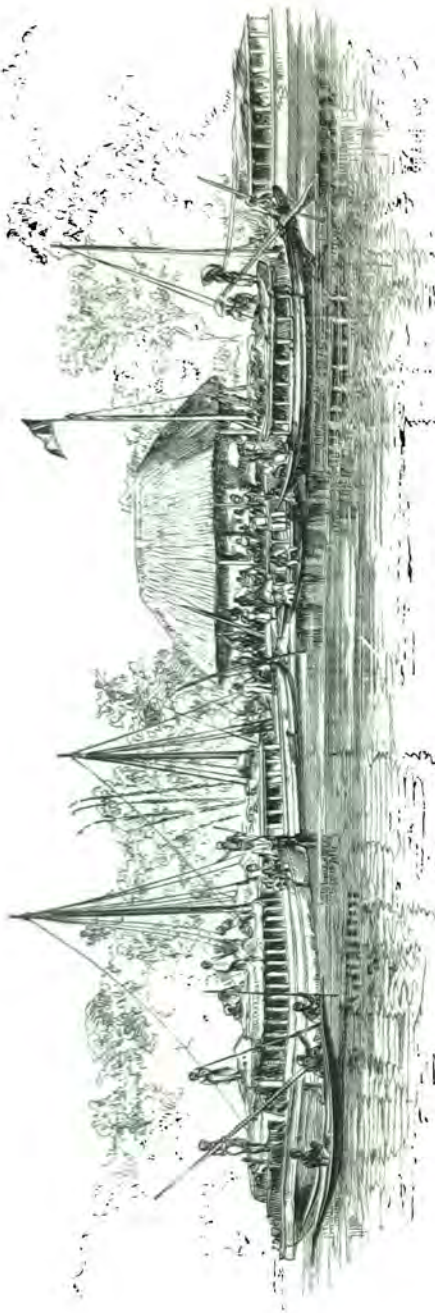


NEW MISSION CHAPEL, CHOHKAPAT, EAST BENGAL.—(From a Photograph.)

with its difficulties and its fears; and no strong church will be suffered to wrap itself round in the garment of selfishness. Funds, hitherto pitifully meagre, fitfully collected and aimlessly spent, will rapidly accumulate under fostering care, with the added annual stimulus of a faithfully rendered account. And last, but not least, that vexed question of "statistics" will be gradually lifted out of the realm of confusion, as each church learns to register its own membership at stated seasons and on a common basis. The meetings at Chobikapar were noteworthy in many respects, apart from the great feature which I have thus briefly sketched.

They were held in a perfectly new chapel erected and paid for by the people of the place. It is a large building, raised on a high mud foundation, with thickly thatched roof, supported by a strong framework of poles. Four hundred persons can seat themselves comfortably on the floor, and, at a push, it will hold a much larger number. I counted, at one of the afternoon sessions, as many as five hundred and twenty crowded inside. Dedicatory sermons were preached to large audiences on the Sunday before the meetings by brethren Spurgeon and James. The chapel has yet to be completed by the addition of plank walls, and it will then be a much more expensive and elegant structure than those in which the people themselves reside. We were thankful not to have these walls up during the meetings, as the weather was intensely hot. Chobikapar is situated near the centre of a large "beel," and hence deep water—all through the flood season—laps the chapel foundation. The congregation assembles by boat, and a score or so of black canoes lie moored during service just outside the door. This is convenient, for in the event of a long and tedious sermon, the tired listener has only to step into his boat, crawl under its arched shelter of grass-mat, and betake himself to the solace of the "hookah" or to sleep. The photograph (kindly taken by Mr. Edwards, of Serampore) gives a much better notion of the place than any descriptive words.

The number of those who attended the Conference this year, both European and native, is said to be the largest on record. We had quite a little fleet of mission vessels crowded with guests. Mrs. Dakin (of Calcutta) with Miss Hayward; Miss Saker and Miss Doran, of the Barisal Zenana Mission, in their new boat, the *Santi-Dut*; Messrs. Rouse and Edwards, in the *Zillah*, with brethren Spurgeon and Jewson; Mr. James and his three colleagues, in the *Manchester*; and my wife and I, in what is known as "the middle boat." Not even the small green boat, in which the aged John Sircar for years voyaged round the district, was left behind. The fleet, drawn up in front of the chapel and photographed, makes a



RIVER SCENE, CHOBIKAPUR, EAST BENGAL.—(From a Photograph.)

pleasing picture. The stern of the *Santi-Dut* doesn't come in; but this is the only defect. The line of the *Manchester* (stationed on the extreme left) looks very shapely. Behind her is the *Zillah*, with Mr. Spurgeon standing at the prow. Directly in front of the chapel lies John Sircar's boat, with a "dingie" in the foreground; and my own boat occupies the space between it and the *Santi-Dut*.

Amongst other visitors, we rejoiced to welcome Panchanon Babu, pastor of the Australian Mission Church at Furreedpore, and brother Joynath our chairman, who had travelled all the way from Mymensingh.

Special hymns, printed and practised beforehand, added much to the life and fervour of the meetings, besides setting a good precedent.

Brother Teichmann sent us a loving message from Perozpur, and hearty thanksgiving was offered for his recovered health.

At the early prayer-meeting on Wednesday morning, Mr. Edwards presided, and afterwards preached, his subject being "The Missionary Methods of the Apostle Paul." A hint of great value was contained in the reminder

that, when the churches which Paul founded became independent, the Apostle did not desert them; he kept his interest in them, prayed for them, wrote them affectionate letters, and, when circumstances permitted, revisited them.

After the sermon, the report of the previous Conference, held in Madaripore, was submitted and read. It included a grateful allusion to the presence and sympathy of Mr. Baynes, "whose address on the occasion," so ran the report, "was full of joy and love."

The subjects chosen for discussion were then taken in order. "Bible Study" came first on the list. It was pointed out that large numbers of Hindus are reading the English Bible. They do it to get the language; and if they belong to a Christian college they often have the extra inducement of a prize. The fact that the Bible is read, be the motive what it may, is a fact to be thankful for. On the other hand, Bible study should be something more than a mere exercise to the Christian. To him it is meat and drink. He lives by feeding on the Word. Mr. James urged the younger men to read more of the Bible at a sitting than is commonly the case. Take one of the Gospels, he said, and go right through it before you shut up the book. Others gave complementary counsel: read largely by all means, they said, but read so as to understand, even if it take you ten days to master a single verse.

"Wrong Uses of the Bible" had next to be dealt with, and many queer stories were related of superstitious reverence on the one hand, and careless indifference on the other. The reader of the paper on this subject—good easy man—taxed our patience to the utmost as he waded through dreary marshes of irrelevant matter, and subsequently had to be politely requested to get to the point. Nervously folding his spectacles, he stumbled—quite by accident—upon the happy expression, that the worst possible use of Scripture is not to use it at all. This was held to atone for all previous prolixity, and our good brother took his seat in smiling content.

Fewer papers than usual were read this year, and no one seemed to be sorry. The only thing that can be said for the practice is this, that it secures some measure of mature thought, and affords the reader healthy stimulus for mental exertion.

Of the remaining subjects, perhaps the most striking and helpful were the following:—"Faithfulness in Regard to the Lord's Money," "The Benefits of Independence," "Sunday Schools," and "The Errors of the Romish Church." The last-named was dealt with in a masterly manner by Mr. Rouse, whose speech produced a great impression, and was instantly followed by the confession of four men, who had recently gone

over to the Roman Catholics and desired to come back. Special prayer was offered on their behalf, and they were received with joy.

The discussions throughout took a practical turn, and were relieved by not a few flashes of wit and humour.

Punchanon Babu gave us, on Thursday morning, a choice address on the real contrast between Judas and Peter—as compared with the apparent contrast—the kiss of the one, and the denial of the other.

Mr. Jewson exhibited his magic lantern on Wednesday and Thursday evenings; and the Sunday before the meetings, as well as at intervals during the week, the ladies held special picture services for women only. On one occasion as many as ninety were present.

Friday was the “great day,” the day of the Constitution. We devoted the whole morning to it. Mr. Spurgeon read and explained each clause before it was put to the vote. The whole Reform Bill was carried without a division. One slight fact is surely fraught with meaning as indicating the esteem in which the churches hold the missionaries. They are no longer controlled by them, yet they love them. The new Constitution provides for the appointment of twelve members of Conference to serve with the officers as a committee of management throughout the year. We missionaries are eligible for election on the same ground that any other private member of Conference is eligible, and on no other ground. Well, they returned Mr. Spurgeon at the head of the poll with not a little enthusiasm!

Another interesting fact concerns the origin of the draft Constitution. It was first mooted and resolved upon by our monthly station committee at Barisal, and is thus, indirectly, one result of Mr. Baynes' visit.

The last meeting—that on Friday afternoon—was, perhaps, the largest of all. Mr. Rouse preached a sermon, and conducted a united Communion service at its close. Altogether we spent a week full of refreshment and blessing, and separated with thankful words of holy cheer.

Calcutta, September 9th, 1890.

WILLIAM CAREY.

Arrangements for Annual Services.

PREPARATIONS being now complete for the annual services in the spring, we are able to give the following particulars:—At the Introductory Prayer Meeting, on Thursday, the 23rd April, the Rev. John Aldis will deliver an address; on Sunday, the 26th, the annual services will take place in the various metropolitan chapels; on Tuesday, the 28th, the Annual Members' Meeting, to be presided over by Charles Finch Foster, Esq., J.P., of Cambridge; on the evening of the same day the Missionary

Soirée at the Cannon Street Hotel ; chairman, Lord Kinnaird ; speakers, Revs. J. Thomas, B.A., of Salendine Nook ; Arthur Sowerby, of North China, and R. D. Darby, of the Congo. The Annual Breakfast Meeting of the Zenana Society is arranged for Wednesday, April 29th, at Cannon Street Hotel ; Hugh Matheson, Esq., to preside ; and Miss Taylor, of Calcutta, and Rev. E. G. Gange, of Bristol, to speak. On the same day, at Bloomsbury, the Annual Sermon of the Missionary Society will be preached by the Rev. Charles Garrett, of Liverpool. At the Annual Public Meeting on Thursday, the 30th, Samuel Smith, Esq., M.P., will preside, the speakers being William Willis, Esq., Q.C. ; Rev. George Grenfell, of the Congo, and the Rev. E. G. Gange, of Bristol. On Friday, May 1st, the Annual Breakfast Conference ; chairman, the Treasurer, W. R. Rickett, Esq. ; a paper will be read by Rev. J. G. Greenhough, M.A., of Leicester. At the Young People's Missionary Meeting, in the evening, the chair will be taken by Frank J. Marnham, Esq., and the Revs. G. Grenfell, of the Congo ; J. G. Potter, of Agra ; and J. J. Turner, of China, will speak.

Village Work in Shansi.

THE following letter from the Rev. Herbert Dixon gives a deeply interesting account of village Medical Mission work :—

“Hain Chou,
“Shansi, North China,
“September 15th, 1890.

“MY DEAR MR. BAYNES,—It is now some five and a half years since we opened this place as an out-station, and though the work has not shown any very phenomenal development, still it has grown steadily from year to year. The first fruit was gathered when Mr. Turner baptized Mr. Ho in the autumn of 1886, and if all our subsequent converts are as good as he, we shall have cause for deep thankfulness. Mr. Turner's return to England delayed the baptism of other converts, but, after careful sifting of candidates we had the joy of baptizing eight converts in July last.

“RECENT CONVERTS.

“There are two of them over thirty

years of age, four over fifty, and two over sixty. They have some of them been under instruction more than four years, and all of them have evidenced a change of life. Amongst them Chou Chin Ch'uan, of Ch'i Ts'un, who, as related in previous letters, has endured severe persecution from his relatives. The knife that was raised more than once to take his life now hangs harmlessly over my head in my study. Another one is known by the name of Shih Ma Chi. He is a cartwright often employed on 'repairs' in the villages, and wherever he goes he carries the Gospel, testifying to its truth by his beaming face. He has entirely given up his opium, his pipe hanging as a trophy beside me here. His wife and mother, both converted through his agency, were present at his baptism and his wife, with joyful face, declared

her willingness to follow him in thus confessing Christ. She, with her mother-in-law, do indeed rejoice our hearts with their happy faith in God. The others, too, are always willing to join us on the street in witnessing for Christ.

"About the beginning of summer we looked around to find a village on the mountains where we might rent a cottage and escape the heat of the plain, at the same time carrying on work amongst the people. But to our dismay every door was shut against us, mostly through the suspicions of the country folk, who generally dread close contact with us—and no wonder, when there are so many horrible stories about foreigners rife amongst them; but in one case smallpox frightened us away. After the baptisms, I determined to make another effort, and had arranged accordingly to go off in search of a house the following day. It was late at night ere I had finished my day's work, and had just knelt to pray over the matter of a health change, when a cart drew up at the gate, and in another minute all possibility of such a change faded away.

"A TERRIBLE ACCIDENT.

"A wealthy family, having suffered from robbers, had bought a revolver. A son-in-law, coming on a visit, asked to see it. The mother-in-law, knowing it to be loaded, refused to let it go out of her hands. The son-in-law, stooping over and examining it, pulled the hammer up 'to see how it acted'! and he saw more than he wanted to see, for an explosion followed, and his mother-in-law was shot through the left breast. The family had no grown-up man amongst them, the father and sons having all died; but a cousin who was in the army advised that the 'foreigner' be called in at once, as the native

doctors could do nothing in such a case, and he further volunteered to ride up to the capital, supposing the 'foreigner' was not in Hsin Chou city.

"It was their cart which had come to my door so late at night. Their home was fifteen miles from the city, and some three miles from our out-station at Ch'i Ts'un. The next morning I rode over, and found the bullet had penetrated the left lung, and was lodged under the ribs behind. The case was extremely serious, the hopeful thing being that the woman was in capital condition, and was not an opium smoker. I expected the usual dilly-dally and consultation amongst the members of the family that one usually meets with here, but was pleasantly disappointed, for the woman herself said: 'I am afraid I cannot recover, but I put myself entirely into your hands.' Without further parley, I cut down on and extracted the bullet, and was fortunate enough to be able to dissipate the *emphysema* which had already spread over the wounded side. The patient behaved most bravely, and followed my instructions most faithfully. As the distance was so great, I bespoke a vacant courtyard, and removed there with my wife and children. It was evident that God had this work for us, and had truly 'prevented' us in the proposed summer change. They treated us very nicely, and we soon won their love and esteem. Within a month the wounds had closed, all cough had ceased, and the lady was about again.

"THE FAMILY HISTORY.

"The history of that family is, indeed, a sad one. The father died, leaving his property to his two sons. The eldest married a truly good woman (the one who was subsequently wounded as narrated above), but on his way home from his business in the north

he was taken with dysentery, and died when only three miles from his home without seeing wife or child. The second son divorced his wife two days after marriage, and then ran away and bought a young girl, taking her home as his wife. The curses of his mother led him to commit suicide by taking opium. The girl, cursed as the cause of it all, took to the opium pipe, and is a confirmed opium sot. But her little son has been carefully reared by his grandmother, being heir to all the estates, and is at this moment playing merrily with my own children outside my window. But I will come to that presently. The eldest daughter in the family married and died. The second, also, married and died. The third was married, and soon after quarrelled with her mother, and, taking the ever-ready opium, committed suicide. Then the mother herself suffered from faceache, and despatched a nephew (who smoked opium) to Dr. Edwards, in T'ai Yuan Fu, for medicine. He returned with medicine, and said that if that failed the doctor advised her to smoke opium. It was a lie, his aim being to involve his aunt in the vice, so as to shield himself from his mother's curses. About that time another calamity befell them. Thieves broke into their house at night, and afterwards pawned their booty at a pawnshop owned by a cousin of the family. Inquiries after the thieves and goods being pushed somewhat hotly, the thieves and pawnshop proprietor took offence, and retaliated by maligning a granddaughter, who was betrothed to a wealthy man. The man immediately, without seeking for proof, broke off the engagement (a quite unlawful thing), and defied them, saying, 'You can't help yourselves; you've no man to take the matter up.' The disgrace nearly broke their hearts, aggravated as it was with the sense of

injustice and helplessness. The girl was afterwards married to the man who, playing with the revolver, shot his mother-in-law. Surely here was a family that needed the Gospel. I am afraid I may weary you with such details, but I record them as a fair illustration of what is taking place daily around us. Rich and poor alike rush to opium, either to drown their cares, or to revenge themselves by committing suicide.

"FURTHER INCIDENTS.

"I was called away from the village by a summons from my nearest missionary neighbour to the north—viz., at Tai T'ung, some 200 miles from here. His little one was at death's door, and in hope of saving him, or at least of comforting the parents by my presence, I rode up post-haste. Alas! I was only in time to soothe his last hours.

"Unused to the business-like ways of foreigners, our sudden departure from the village puzzled our hostess. 'Of course,' argued she, 'the Tai T'ung story was only a pretence for leaving; something must have offended them to make them go off like that,' and for the next three days everyone in the house felt the hot displeasure of the old lady at the head.

"A week or so ago a message was brought in to say that, when convenient, this old lady would accept our invitation, and come in and break off her opium habit. We were delighted. 'But do you think she will really come?' said my wife, who well knows the vacillating ways of the people. Any way here she is, and as I write I can hear our Shantung evangelist, Mr. Chao, telling her the old, old story. Our hearts do rejoice over her. The opposition to her coming was intense. All her relatives opposed it except her wounded daughter-in-law. 'Well,' said

that military cousin who had advised my being called in, 'well, if you give it up without having to suffer much, then I and my brother will go in to the "foreigner," and give it up too.' That decided her; she would gladly risk something to see her nephews free of the cursed opium.

"You at home cannot understand the heroism of this countrywoman. Brought up in ignorance, not able to read or write, in fear of occult influences on every hand, with terrible tales of how wicked the 'foreign devils' are, how they 'do good' only the more safely to trap their victims—with all these things to scare her, she ventures into our own private house, into our very den, with only her serving woman, in hope of what? In hope of being freed of opium, and learning the secret of our happy, useful lives. And already she has learnt there is a power in prayer, for last night my wife went into a series of fainting fits, which frightened our visitors, and, indeed, they alarmed myself; but this morning, on hearing she was better, the old lady said that they had been praying to God for her, and that truly our God heard and answered prayer!

"At first, she dreaded our 'worship,' as people said it was in worship that we bewitched our victims; but on Sunday she came in to our morning service; and this morning, after her trial of prayer on behalf of my wife, she declared her belief in it, and gladly joined us at morning prayers.

"VILLAGE WORK.

"While at the village we did our best to reach the villagers with the Gospel, and one Sunday afternoon our Ch'i Ts'un converts came over in a body to witness for Christ. I happened to remark, in the course of my address, on the goodness of God, who gave neither too much nor too little rain.

The following afternoon a storm of unprecedented fury burst over us, and swept down some twenty houses in the village, beside doing great damage to crops. The people at once recalled my words, and said: 'You see what he preaches is truly from heaven, for Heaven has punished us in this unprecedented manner for not obeying the truth.' A day or two later I was on my way into the city, when a man remarked that another terrible storm was due on the 23rd inst.; and on my asking his authority, he quietly retorted: 'Why, yourself have told the people so.' Many such queer rumours were about, and I met them again in the city itself. Well, you may be sure I watched my barometer pretty closely, and imagine my feelings as it fell rapidly on the evening of the 22nd. What would the people say if another destructive storm, said to be foretold by me, destroyed their houses and lands? I rested quietly in the assurance that all things work together for good to them that love God. The 23rd was ushered in with the mountains hidden in clouds, and an ominous calm. Toward three o'clock dense blackness came sweeping down from the north, while wild flying white wrack came scudding across from opposite quarters, and, amid a cyclone of wind, the rain burst over the country to the east of us. Everyone was out, marvelling at the scene. What was the effect on us and our work? Everyone declared it was God's own witness; that what we proclaimed was indeed His truth. So He overruled the wild rumours the devil had spread for our hurt into a witness to the truth of His Word.

"MORE PATIENTS.

"But the advantages of our visit to that village do not end there. Whilst there we attended several very serious cases, and in every instance with

success. One immediate result has been the attendance of one of the patients at our Ch'i Ts'un services, while two others are interested in our message. One lady, the wife of the richest man in the place, met many of her acquaintances at a theatre, and the conversation turning on our presence in her village, she declared that they could no longer say we were bad people, for we were good indeed in every sense. A few days ago, on my way to Tai T'ung, I arrived at a village some time after dark and sought in vain for an inn. Every door was shut in my face with the sneer, 'Foreign devil'; at last I went back to one I had passed, and sought admittance, crying out as they came to scan me with an opium lamp, 'I am no rascal, I am an honest man.' 'Are you the gentleman who attends the sick in Hsin Chou?' said mine host. 'I am,' said I. 'Come in and welcome,' cried he; and as I entered there sat a Hsin Chou man upon the bed telling the guests of my case in that village. 'Marvelous! marvelous!' they cried. 'They rewarded him handsomely?' said mine host. 'Not a penny did he take: he did it for love; thirty villages around know the truth of what I say,' quoth the narrator. I could add many more details of how God has used our 'summer vacation' to His glory and to our joy, but time fails me.

"LOVE YOUR ENEMIES.

"Now for just one more glimpse of village life before I close. After that storm I put on my top boots and waded out to see the destruction caused by it, and on my return pleaded with my hostess to use some of her means in relieving the consequent distress. Finding nothing being done I went to my patient and said, 'Had I bargained for a fee, how much would you have

given me to extract that bullet?' 'Fifty or one hundred pounds at least,' she said. 'Well, now you must take that silver and distribute it amongst those whose houses have fallen; it is not yours, but God's,' and I left her.

"We were resting during the heat of the day, when in came my patient. Trembling all over, she began, 'You are so good that you cannot imagine how wicked our people are;' and then she told of the robbery and the robbers' revenge in slandering her daughter, winding up with saying, 'and those people whose houses have been swept down, and for whom you claim our help, are the very robbers themselves. You would not have us help our enemies?' 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' How I did strive to get that light into her poor dark heart, and to persuade her to try the 'coals of fire' plan of revenge upon her enemies. Not one halfpenny did those poor people get. 'You may love your enemies, but it would never do for us to do so,' she said as she wept.

"Our hearts are sore for that poor widow, who, bought by the second son, was cursed after his death as the cause of all their misery. Do you wonder that she sought refuge in opium? They gladly gave it her—'the more she smokes the sooner she'll die; good riddance to her.' But we are hoping, as the love of God enters the old lady's heart, that she will truly repent, and turn with love toward that poor wreck, and win her by love to try and give it up. It will be a miracle of grace. Will you not join us in prayer for them, that God's love may triumph over heathen 'tender mercies,' which are, indeed, 'cruel'?

"HERBERT DIXON.

"A. H. Baynes, Esq."

The Congo Mission.

A NATIVE PALAVER.

THE Rev. George Grenfell writes:—"I send you a photograph of Bolobo chiefs assembled for a 'palaver' in the yard of our Mission-station. They occupy the mat in the centre, their followers being at the back and on each side. The 'Commissaire de District,' M. Vanden



BOLOBO CHIEFS ASSEMBLED FOR PALAVER.—(From a Photograph.)

Bogaerts (the head of the Congo Government administration in these parts), has called them together to try to put a stop to the burying of slaves alive in the graves of free people, and also to prevent the killing of slaves in the reckless manner which now obtains.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A quantity of clothing, toys, &c., from friends at Noddfa Baptist Chapel, Treorky, and a parcel of magazines from a friend at Sleaford, for the Rev. W. R. James, of Madaripore; a parcel for Mrs. Grenfell, of the Congo River; a parcel of clothing from Mr. Tawell, Earls Colne, Essex, for the Congo Mission; a parcel of shirts from Messrs. T. and F. E. Field, Cheddar, for the Rev. H. R. Phillips, Congo; a parcel from

Plymouth, for the Rev. R. H. C. Graham, San Salvador; and a parcel of work from friends at Blagdon, per the Rev. C. Merrick, for the Rev. A. Thomas, Delhi.

The Rev. G. Grenfell, of the Congo Mission, desires gratefully to acknowledge the receipt of parcels of clothing from Mrs. Lewis's Sewing Party (in connection with the Stratford Road Church, Birmingham) for the use of our Bolobo Station. Mr. Grenfell adds, "These gifts are very acceptable, and meet a decided want."

The Lord Loveth a Cheerful Giver.

ONCE again we desire to very gratefully record the receipt of many tokens of self-denying love for the work of the Mission, indicating how deep a hold this blessed enterprise has upon the hearts and prayers of many self-sacrificing and sympathetic friends:—E. G. L., Brighton, by the Rev. David Davies, for two bracelets and a pencil case; Mrs. Gordon, Shirley, Southampton, by Miss Griffiths, of Clapton, for two silver spoons; A. H. B., for a silver watch for the Congo Mission; a Blind Girl for some "needlework for the Congo Mission"; R. K., for a small gold pin for the China Mission; "A Watercress Seller," for a small silver spoon, "the gift of my mother, now in heaven"; a Crossing Sweeper, for an old coin for the Congo Mission. Very cordial thanks are also presented for the following most timely and welcome contributions, never more needed than just at the present time:—L. T. W., £1,000; J. McG. and J. C. McG., Aberdeen, a thankoffering for God's goodness received during a happy wedded life of sixty years, for *Congo*, £100, for *China*, £100, for *Zenana*, £50; A Friend, per Mr. Joshua Sing (being fifth and final instalment of donation of £500), £100; Mr. W. Mathewson, for *Congo*, £100; Mr. J. Marnham, for *support of Congo Missionary*, £75; Miss E. Y. Dawbarn, £40; Mr. Joseph Storrs Fry, £25; E. D., £20; Mr. J. Slater, £13 13s.; Mr. and Mrs. J. T. Betts, £12 10s.; Mr. E. Pryor, £12; Mr. G. Bruggmann, for *Congo*, £10.

Recent Intelligence.

WE are thankful to report the safe arrival of the Revs. T. M. Morris and Richard Glover at Tsing Chu Fu, Shantung, on the 5th December last, in "good health." Mr. Glover writes:—"I have found all the brethren well, except Mr. Whitewright, and he evidently needs immediate change."

The Rev. G. H. Rouse, M.A., in pursuance of medical orders, contemplates leaving Calcutta for England during the current month, with a view specially to secure the best advice as to his rapidly failing sight, his general health also being in a very unsatisfactory condition.

The General Committee of the Mission at their last meeting passed a special resolution of deep sympathy with their bereaved colleague, the Rev. Evan

Edwards, of Torquay, in the heavy sorrow that has fallen upon him by the death of Mrs. Edwards on the 3rd of last month.

At the same meeting the Committee very cordially accepted the offer of Mr. George Anstie Smith, son of the veteran missionary, the Rev. James Smith, for mission work in India. Mr. Smith will, for the present, engage in evangelistic work on the plains in the Kalka and Karrar districts, associated with the Simla Mission. Next month we hope to publish cheering accounts from this most hopeful and encouraging field of labour.

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

We desire to call special attention to the following notice. The needs of the Ceylon Mission are most urgent, and we earnestly appeal to well-equipped, earnest, gifted, and devoted young men to give this call from Ceylon their prayerful and prompt consideration.

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.

Mr. J. Lawson Forfeitt writes from Underhill Station, Lower Congo River, to Mr. Baynes :—"The Communion service kindly presented by Vernon Baptist Chapel, King's Cross, to Arthington Station, has arrived safely, and I am sending it on to Stanley Pool. A similar gift to this station would be most welcome, as, in addition to ourselves and station boys, who are Christians, it invariably happens that quite a number of missionaries find themselves here on Communion Sunday, on their way home, or having newly arrived from Europe. Often there are members of three or four different societies here at the same time. If you should hear of friends similarly disposed to those of Vernon Chapel, and no station is specially named for the gift, nor standing in greater need than Underhill, I shall be glad if you will kindly remember us."

Contributions

From 13th December, 1890, to January 12th, 1891.

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. | | For Palestine, per Mrs. Pearce Gould, "In Memoriam Lady Lush"..... | | Cupar Fife, for school, V. Africa..... | |
|--|--------|--|--|---|---------|
| Aldh, Mrs. | 2 2 0 | 3 3 0 | | 5 5 0 | |
| Barnhill, Mrs., for India and Africa ... | 5 0 0 | 0 5 0 | | "She whom Thou lovest," for China | 2 0 0 |
| Bonham, Mr. L. H. ... | 0 10 0 | | | Do., for Congo..... | 1 10 0 |
| Best, Miss F. | 0 10 0 | | | Skeats, Mr. G., for W & O | 0 10 0 |
| Burrow, Mr. F., LL.D. | 5 5 0 | | | Smith, Mr. C. E., for Centenary Fund..... | 0 13 6 |
| Butterworth, Rev. J. C., M.A. | 1 0 0 | | | Slater, Mr. Jas. | 10 10 0 |
| Casson, Mr. W. | 2 0 0 | | | Thomas, Mr. F. V. | 0 10 0 |
| Clare, Mrs., Salisbury | 2 0 0 | | | Thomas, Mr. D., Pontypridd | 1 0 0 |
| Clow, Rev. W. G., Peckham | 0 10 0 | | | Various, per Y.M.M.A., for medicine chest for Gogon Chunder Dutt..... | 9 4 6 |
| Collings, Rev. T., Exmouth | 2 2 0 | | | Under 10s..... | 1 10 0 |
| Cosburn, Mr. G. F. ... | 0 10 0 | | | Do., for Congo..... | 0 12 0 |
| Cust, Mr. R., LL.D. ... | 1 1 0 | | | Do., for support of Congo boy under Mr. Stapleton | 0 5 0 |
| Edminson, Mrs. | 5 0 0 | | | Do., for Agra | 0 5 0 |
| Gale, Miss, for W & O | 0 10 0 | | | Do., for N P | 0 5 0 |
| Hicks, Mr. F. | 2 0 0 | | | Do., for W & O | 0 10 0 |
| Do., for W & O | 0 10 6 | | | Do., for India | 0 5 0 |
| In Memoriam | 2 0 0 | | | | |
| Johnson, Mr. W., Kingsland | 2 0 0 | | | | |
| Jones, Mr. John, Fley Jordan, Rev. C. | 1 5 0 | | | | |
| Ladbrook, Rev. E. S., B.A. | 0 10 6 | | | | |
| Little, Mr. F. | 0 10 0 | | | | |
| Lloyd, Mr. G. A., Willeshall | 1 1 0 | | | | |
| Lloyd, Mr. Thomas .. | 0 10 0 | | | | |
| Marnham, Mr. J., quarterly subs. for support of Congo missionary | 75 0 0 | | | | |
| Metcalf, Mrs. | 1 0 0 | | | | |
| Morgan, Mr. R., Birkenhead | 6 0 0 | | | | |
| Nicholson, Mr. P. E. ... | 1 0 0 | | | | |
| Ollard, Mrs., Wisbeach | 1 1 0 | | | | |
| Page, Miss C. S., for Palestine | 5 0 0 | | | | |
| Peak, Mr. Henry | 2 0 0 | | | | |
| Pennell, Mrs. | 2 0 0 | | | | |
| Powell, Miss H., Crowmarsh | 0 10 0 | | | | |
| Pryor, Mr. Edwin, Liverpool, for China | 5 0 0 | | | | |
| Do., for Congo | 5 0 0 | | | | |
| Do., for W & O | 2 0 0 | | | | |
| Pullar, Mr. Lawrence | 2 2 0 | | | | |
| Rainbow, Mrs. | 0 10 0 | | | | |
| Slater, Mr. Jas. | 2 2 0 | | | | |
| Do., for Congo | 1 1 0 | | | | |
| Smart, Mr. Jas., Elgin | 0 10 6 | | | | |
| Stace, Mrs. A. H., Folkestone..... | 0 10 0 | | | | |
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| Stephen, Mrs., Mollington | 1 0 0 | | | | |
| Swinton, Mr. G. | 0 10 0 | | | | |
| Thomson, Mr. G. B. ... | 1 1 0 | | | | |
| Thornton, Miss M. E. | 1 0 0 | | | | |
| Trevor, Mrs. H., Penny Weekly Subs., collected by | 3 10 0 | | | | |
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| Watford, Mr. R. J. | 1 1 0 | | | | |
| Weymouth, Rev. R. F., LL.D. | 1 1 0 | | | | |
| Under 10s..... | 1 3 0 | | | | |
| Do., for Congo | 0 2 0 | | | | |

| DONATIONS. | | A. E. I., for Miss Silvey's school, Congo | | "Africa" | |
|--|----------|---|--|----------------|--|
| A Friend, per Mr. Joshua Sing, J.P., fifth instalment of donation..... | 100 0 6 | 1 0 0 | | 1 10 0 | |
| A Friend, for China..... | 2 0 0 | | | | |
| Do., for Congo..... | 1 0 0 | | | | |
| "A Friend, in Memoriam," for Congo | 5 0 0 | | | | |
| A Friend, per Rev. J. B. Myers | 2 0 0 | | | | |
| Do., for W & O | 1 0 0 | | | | |
| A Friend, Glasgow, for Congo | 1 0 0 | | | | |
| Adams, Miss C., for Mrs. Bentley's school, Wathen | 1 0 0 | | | | |
| Anon., Durham | 0 10 0 | | | | |
| A Missionary Pupil .. | 1 1 0 | | | | |
| "A Thankoffering for special answer to prayer" | 0 10 0 | | | | |
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| Bible Translation Soc., for T | 200 0 0 | | | | |
| Bligh, Mrs., for colporteur in China .. | 0 10 0 | | | | |
| Burton, Mr. A. F. (box) | 0 13 0 | | | | |
| Chitty, Mr. E., for Mr. Walker's printing press | 10 0 0 | | | | |
| "Claremont," Twickenham | 0 12 0 | | | | |
| Coots, Miss, Creeve .. | 0 12 0 | | | | |
| Creak, Miss L. | 1 5 0 | | | | |
| E. A. and R. L. | 5 0 0 | | | | |
| E. D. | 20 0 0 | | | | |
| E. P. | 3 0 0 | | | | |
| French, Mrs. (box), for N P | 0 15 0 | | | | |
| Gould, Mrs. E., Henley-in-Arden (box) | 1 5 0 | | | | |
| Gurney, Mr. J. J. | 5 5 0 | | | | |
| "Hope" | 0 10 0 | | | | |
| J. McG. and J. C. McG., Aberdeen, "Thank-offering for God's goodness received during a happy wedded life of sixty years," for Congo..... | 100 0 0 | | | | |
| Do., for China..... | 100 0 0 | | | | |
| "Llanelly" | 1 0 0 | | | | |
| L. T. W. | 1000 0 0 | | | | |
| McDonald, Mrs. Isabella (box)..... | 1 2 6 | | | | |
| Mathewson, Mr. W., for Congo | 100 0 0 | | | | |
| Nicoll, Mrs. W. W., for India | 1 0 0 | | | | |
| Player, Mr. J., Woking (box) | 0 10 0 | | | | |
| Perrin, Mr. H. S. E. T. | 5 0 0 | | | | |
| Robertson, Mr. H., | | | | | |

| LEGACIES. | | LONDON AND MIDDLESX. | |
|--|---------|--|---------|
| Cauldwell, the late Mr. G., of Birmingham, by Mr. Alfred Poin- ton | 200 0 0 | Abbey-road Ch. (moiety), for W & O..... | 5 13 |
| Haigh, the late Mr. W., of Shirley, by Messrs. Goater and Blatch .. | 100 0 0 | Acton | 10 7 |
| | | Arthur-street, Camberwell-gate | 1 2 4 |
| | | Battersea, York-road, for W & O..... | 2 2 0 |
| | | Do., Sunday-school, for Congo | 5 0 0 |
| | | Do., for Mr. Shorrocks' work, China | 5 0 0 |
| | | Belle Isle, Mission Ch. | 33 14 2 |
| | | Do., Brewery-road | 20 3 5 |
| | | Do., Blundell-street | 7 13 9 |
| | | Bermondsey, Drummond-road, for W & O | 3 3 0 |
| | | Borough-road Sunday Evening Class | 0 12 3 |
| | | Brentford, Park Ch., for W & O | 1 6 6 |
| | | Brixton, Kenyon Ch., for W & O | 6 6 0 |
| | | Brompton, Onslow Ch., for W & O | 2 15 0 |
| | | Do., Wynne-road Ch. Sunday-school, per Y.M.M.A. | 7 6 11 |
| | | Do., for Indian sch. 2 | 0 0 |
| | | Camberwell, Denmark-place Ch. | 2 0 0 |
| | | Child's Hill | 1 10 6 |
| | | Do., for Mrs. Wall's work | 0 12 3 |
| | | Do., for Mrs. Lewis's Congo work | 0 4 2 |

| | |
|---|---------|
| Chiswick, Annandale-road, for <i>W & O</i> | 1 0 0 |
| Do., Sunday-school Chalk Farm, Berkeley-road, for <i>W & O</i> | 1 1 8 |
| Clapham, Grafton-square, for <i>W & O</i> | 1 0 0 |
| Daiston Junction Sunday-school | 2 0 0 |
| East Surrey-grove Sunday-school | 5 0 0 |
| Enfield | 0 15 6 |
| Do., Tottenham-road, for <i>W & O</i> | 12 2 6 |
| Hackney, Mare-street, on account | 1 10 0 |
| Do., for <i>W & O</i> | 27 0 0 |
| Hamme-smith, Avenue-road, for <i>W & O</i> | 3 0 0 |
| Hampstead, Heath-street, for support of <i>Mbwani</i> , under Mrs. Lewis, Congo | 2 10 4 |
| Harlesden, for <i>W & O</i> | 5 0 0 |
| Haifield-street Ragged School, for Congo | 1 14 10 |
| Harrow Sunday-school Do., for Congo | 1 0 0 |
| Hayes, Salem, for <i>W & O</i> | 3 4 11 |
| Do., for Congo | 1 17 7 |
| Highgate-road Ch. | 0 10 0 |
| Do., for Congo | 0 11 8 |
| Do., for China | 1 15 6 |
| Do., for Miss Silcoy's work | 5 15 0 |
| Do., Y.M.B.C., for Congo | 47 18 9 |
| Do., Sunday-school, for China | 22 3 6 |
| Honor Oak, for <i>W & O</i> James-street, Old-st., for <i>W & O</i> | 1 9 2 |
| Do., Sunday-school | 1 13 6 |
| Kilburn, Canterbury-road Sunday-school, for Congo | 1 11 6 |
| North Finchley | 10 10 0 |
| Peckham, Bye-lane, for <i>W & O</i> | 1 1 6 |
| Do., Norfolk-street, for <i>W & O</i> | 1 2 6 |
| Putney, Weter-road, for <i>W & O</i> | 1 0 0 |
| Tottenham, for <i>W & O</i> Twickenham, for <i>W & O</i> | 7 0 0 |
| Upper Holloway, for <i>W & O</i> | 0 10 9 |
| Victoria Ch., Wandsworth-road | 2 0 0 |
| Do., for <i>W & O</i> | 1 10 0 |
| Wandsworth, East-hill, for <i>W & O</i> | 2 0 0 |
| Westbourne-grove, on account | 1 12 6 |
| West Green, on account Wheatsheaf Hall Sunday-school | 8 0 0 |
| Willesden Green Sunday-school | 25 0 0 |
| Wood Green, for <i>W & O</i> Do., Sunday-school, for support of Congo boy | 6 8 0 |
| Do., do., for support of Bengal school, per Y.M.M.A. | 4 0 0 |
| | 15 0 0 |
| | 0 15 0 |
| | 6 0 0 |
| | 4 14 2 |
| | 2 10 0 |
| | 2 10 8 |

| BEDFORDSHIRE. | |
|---|--------|
| Leighton Buzzard, Lake-street | 14 5 5 |
| Luton, Wellington-st. Sandy, for <i>W & O</i> | 17 0 0 |
| Toddington, for <i>W & O</i> | 1 0 6 |
| | 0 10 6 |

| BERKSHIRE. | |
|--|--------|
| Brimpton | 1 11 0 |
| Maidenhead, Sun.-sch. Do., for support of Congo boy under Mr. Davies | 13 3 7 |
| Reading, King's-road, for Mr. W. L. Forfeitt's work, Congo | 5 0 0 |
| Do., Carey Ch. | 1 11 0 |
| | 30 0 0 |

| BUCKINGHAMSHIRE. | |
|---|-------|
| Chenies, for <i>W & O</i> | 1 1 0 |
| Chesham, Lower Bap. Ch., for <i>W & O</i> | 2 0 0 |
| Dinton | 0 2 6 |
| Fenny Stratford, for <i>W & O</i> | 1 0 0 |
| High Wycombe, for <i>W & O</i> | 2 0 0 |
| Princes Risboro', for <i>W & O</i> | 1 7 0 |

| CAMBRIDGESHIRE. | |
|---|---------|
| Cambs, on account, per Mr. G. E. Foster, Treasurer | 107 3 0 |
| Cambridge, St. Andrew-street Sun.-sch., for support of Congo boy | 3 0 0 |
| Do., do., for support of "Cambridge" school, Agra | 8 10 0 |
| Cottenham, Old Bap. Ch., for <i>W & O</i> | 1 0 0 |
| Harston, for <i>W & O</i> | 0 15 6 |
| Mildenhall, for <i>W & O</i> Waterbeach, for <i>W & O</i> | 0 12 0 |
| Wisbeach, Upper Hill-street | 0 15 6 |
| | 73 0 4 |

| CHESHIRE. | |
|---|---------|
| Altrincham, Tabernacle | 1 10 5 |
| Do., for <i>W & O</i> | 1 9 1 |
| Do., Sunday-school | 3 9 4 |
| Birkenhead, Graange-road | 39 15 0 |
| Bramhall, for <i>W & O</i> | 0 8 0 |
| Chester, Hamilton-place, for <i>W & O</i> | 0 10 6 |
| Do., Grosvenor-park Sunday-school | 6 0 0 |
| Crewe, Victoria-street, for <i>W & O</i> | 0 9 6 |
| Egremont, Sun.-sch. Do., for support of Congo boy | 8 8 10 |
| Frodsham | 3 0 0 |
| New Brighton | 8 18 9 |
| Onston, for <i>W & O</i> | 3 1 7 |
| | 1 0 0 |

| CORNWALL. | |
|--------------------------------------|--------|
| Penzance, for <i>W & O</i> | 1 5 6 |
| St. Austell | 11 8 2 |

| CUMBERLAND. | |
|------------------|--------|
| Workington | 9 11 6 |

| DERBYSHIRE. | |
|--|----------|
| Chesterfield | 11 14 9 |
| Do., for <i>W & O</i> , for 1890 | 0 10 6 |
| Do., for <i>W & O</i> , for 1891 | 0 15 10 |
| Derby, Trinity Ch. | 28 5 3 |
| Swanwick | 2 9 4 |
| | 43 15 10 |
| Less Expenses | 3 14 8 |
| | 40 1 2 |

| DEVONSHIRE. | |
|--|----------|
| Appledore, for <i>W & O</i> | 0 10 0 |
| Bradninch, for <i>W & O</i> | 3 7 10 |
| Devonport, Hope Ch., for <i>W & O</i> | 1 0 0 |
| Do., Morice-square Sunday-school | 1 2 0 |
| Exeter, Royal Public Rooms, for <i>W & O</i> | 1 14 0 |
| Kingsbridge, for <i>W & O</i> | 2 3 1 |
| Moreton Hampstead, for <i>W & O</i> | 0 6 6 |
| Paignton | 3 2 3 |
| Do., for <i>W & O</i> | 1 0 0 |
| Do., for N.P. | 1 18 6 |
| Plymouth, for support of three little girls in Mrs. Morgan's Home, China | 4 15 6 |
| Plymouth, George-st. Do., do., Sunday-school | 74 18 11 |
| Do., Ford | 12 10 6 |
| Do., Cargreen | 3 2 9 |
| Do., Lower-street Ch., for support of "Ndembo" and "Tamatala" in Mr. Bentley's sch. | 0 6 0 |
| Torquay, for <i>W & O</i> | 10 0 0 |
| Uffculme and Prescott | 5 0 0 |
| | 7 0 6 |

| DORSETSHIRE. | |
|--|--------|
| Dorchester, for <i>W & O</i> | 0 16 9 |
| Do., for Mr. Wall's work | 1 0 0 |
| Lyme Regis | 0 5 6 |
| Do., for <i>W & O</i> | 0 10 0 |
| Weymouth, for <i>W & O</i> | 1 10 0 |

| DURHAM. | |
|---|--------|
| Blackhill and Rowley | 5 10 0 |
| Hartlepool, for <i>W & O</i> | 0 10 0 |
| Middleton-in-Teesdale, for <i>W & O</i> | 0 8 6 |
| Do., for N.P. | 1 9 0 |
| Sunderland | 0 18 0 |
| Do., Lindsay-road, for Congo | 1 1 0 |

| ESSEX. | |
|---|---------|
| Ashdon | 4 8 3 |
| Do., for <i>W & O</i> | 0 14 10 |
| Barking, Queen's-road, for <i>W & O</i> | 0 10 0 |
| Do., Sunday-school | 1 13 0 |
| Colchester | 3 0 0 |
| Do., for <i>W & O</i> | 2 0 0 |
| Halstead, for <i>W & O</i> | 0 18 6 |
| Ilford, for N.P. | 0 10 0 |
| Leyton | 4 7 0 |
| Maldon, for <i>W & O</i> | 0 12 0 |
| Saffron Walden | 40 18 7 |
| Do., for <i>W & O</i> | 2 2 6 |
| Do., for support of | |

| | | | |
|---|---|----|---|
| <i>Congo boy under Mr. Harrison</i> | 5 | 0 | 0 |
| Southend, Clarence-rd. Sunday-school..... | 1 | 12 | 0 |
| Woodford, Union Ch., for <i>W & O</i> | 3 | 3 | 0 |

GLOUCESTERSHIRE.

| | | | |
|--|----|----|---|
| Arlington, for <i>W & O</i> | 0 | 11 | 0 |
| Bourton-on-the-Water..... | 10 | 3 | 2 |
| Chalford..... | 10 | 7 | 6 |
| Cheltenham, Cambay..... | 5 | 0 | 0 |
| Chipping Campden..... | 3 | 1 | 8 |
| Do., for..... | 2 | 6 | 4 |
| Chipping Sodbury..... | 12 | 4 | 0 |
| Cinderford..... | 3 | 0 | 0 |
| Kingsstanley, for <i>W & O</i> | 0 | 10 | 0 |
| Maiseyhampton, for <i>NP</i> | 0 | 5 | 0 |
| Wotton-under-Edge..... | 12 | 10 | 0 |

HAMPSHIRE.

| | | | |
|---|----|----|---|
| Andover, for <i>W & O</i> | 1 | 0 | 0 |
| Brockhurst, for <i>W & O</i> | 0 | 10 | 0 |
| Brockhurst, for <i>W & O</i> | 0 | 18 | 0 |
| Bournemouth, West-bourne..... | 11 | 7 | 0 |
| Fleet, for <i>W & O</i> | 1 | 1 | 6 |
| Lymington, Sunday-school..... | 13 | 6 | 0 |
| Southampton, Portland Ch., for <i>W & O</i> | 5 | 13 | 9 |

ISLE OF WIGHT.

| | | | |
|--|----|----|---|
| Niton, for <i>W & O</i> | 0 | 17 | 1 |
| Ryde, George-street Sunday-school..... | 10 | 0 | 0 |
| Sandown..... | 4 | 0 | 0 |

HEREFORDSHIRE.

| | | | |
|-------------------------------------|---|---|---|
| Peterchurch, for <i>China</i> | 1 | 0 | 0 |
| Do., for <i>Congo</i> | 1 | 0 | 0 |

HERTFORDSHIRE.

| | | | |
|---|---|----|---|
| Berkhamstead, for <i>W & O</i> | 0 | 16 | 0 |
| Hemel Hempstead..... | 0 | 12 | 6 |
| Do., for <i>W & O</i> | 2 | 3 | 0 |
| Tring, New Mill, for <i>W & O</i> | 1 | 10 | 6 |

HUNTINGDONSHIRE.

| | | | |
|----------------|---|---|---|
| Woodhurst..... | 0 | 4 | 0 |
|----------------|---|---|---|

KENT.

| | | | |
|---|----|----|---|
| Bexley Heath, Trinity Chapel, for <i>W & O</i> | 1 | 1 | 0 |
| Brockley-road Chapel..... | 15 | 0 | 0 |
| Bromley, Park-road Sunday-school..... | 12 | 16 | 1 |
| Catford Hill..... | 17 | 19 | 6 |
| Do., Sunday-school..... | 6 | 10 | 8 |
| Do., Sunday-school, for support of <i>Congo boy</i> | 5 | 0 | 0 |
| Chatham, Zion Ch., for <i>W & O</i> | 2 | 16 | 9 |
| Deal, for <i>Congo</i> | 30 | 0 | 0 |
| Forest Hill, Sydenham Ch., for <i>W & O</i> | 3 | 11 | 6 |
| Lee, Sunday-school, per Y.M.M.A., for <i>China school</i> | 1 | 1 | 0 |
| Orpington..... | 47 | 7 | 5 |
| Plumstead, Conduit-road..... | 6 | 1 | 4 |
| Do., Sunday-school..... | 3 | 18 | 6 |

| | | | |
|--|----|----|---|
| Ramsgate, Cavendish Chapel, for <i>W & O</i> | 1 | 10 | 0 |
| Sevenoaks..... | 20 | 12 | 8 |
| Sheerness, Tabernacle, for <i>W & O</i> | 0 | 10 | 0 |
| Tonbridge, Sun.-sch..... | 6 | 12 | 7 |

LANCASHIRE.

| | | | |
|---|----|----|----|
| Accrington, Cannon-street, for <i>W & O</i> | 8 | 6 | 0 |
| Do., Willow-street and Woodnook..... | 11 | 13 | 0 |
| Atherton..... | 10 | 1 | 10 |
| Do., for <i>Congo</i> | 5 | 0 | 0 |
| Bacup, Ebenezer..... | 84 | 15 | 6 |
| Do., do., for <i>W & O</i> | 4 | 0 | 0 |
| Do., Doals..... | 8 | 0 | 0 |
| Do., do., for <i>NP</i> | 0 | 10 | 0 |
| Briercliffe, Hill-lane..... | 2 | 2 | 10 |
| Do., for <i>W & O</i> | 1 | 7 | 6 |
| Do., Sunday-school..... | 5 | 0 | 0 |
| Burnley, Mt. Pleasant Bury, Knowsley-street..... | 6 | 7 | 6 |
| Do., for <i>W & O</i> | 0 | 10 | 6 |
| Colne..... | 8 | 16 | 11 |
| Eccles..... | 0 | 14 | 6 |
| Haslingden, Trinity Ch. Do., Sunday-school..... | 15 | 10 | 7 |
| Lancaster..... | 17 | 0 | 0 |
| Do., for <i>W & O</i> | 4 | 1 | 6 |
| Do., for support of <i>Congo boy</i> | 8 | 0 | 0 |
| Liverpool, Richmond Ch., for <i>W & O</i> | 13 | 6 | 9 |
| Do., Carisbrook Ch., for <i>Congo</i> | 5 | 8 | 0 |
| Do., Mile-end Bap. Mission..... | 6 | 5 | 6 |
| Do., Gymnasium, for <i>W & O</i> | 0 | 15 | 6 |
| Lumb..... | 7 | 0 | 0 |
| Manchester, Brighton-grove, for <i>W & O</i> | 2 | 6 | 2 |
| Do., Moss-side, for support of <i>Congo boy</i> | 5 | 0 | 0 |
| Morecambe..... | 1 | 6 | 0 |
| Newbold, for <i>W & O</i> | 1 | 1 | 0 |
| Oswaldtwistle, New-lane, for <i>W & O</i> | 1 | 18 | 0 |
| Padiham, Burnley-road..... | 9 | 0 | 0 |
| Do., Fendle-street, for <i>W & O</i> | 0 | 8 | 4 |
| Preston, Fishergate-street..... | 28 | 4 | 1 |
| Do., Sunday-school..... | 10 | 0 | 0 |
| Do., Pole-street, for <i>W & O</i> | 1 | 3 | 6 |
| Rochdale, Drake-street..... | 1 | 11 | 8 |
| St. Anne's-on-the-Sea..... | 2 | 9 | 10 |
| Southport..... | 3 | 1 | 4 |
| Do., Town Hall, for <i>W & O</i> | 1 | 13 | 3 |
| Ulverston, for <i>W & O</i> | 0 | 5 | 0 |
| Warrington, Golborne-street, for <i>W & O</i> | 0 | 13 | 0 |
| Wigan, Scarisbrick-st. Do., for <i>W & O</i> | 6 | 5 | 7 |
| | 1 | 1 | 0 |

LEICESTERSHIRE.

| | | | |
|---|----|----|---|
| Foston, for <i>W & O</i> | 0 | 10 | 0 |
| Leicester, Harvey-lane, for <i>W & O</i> | 1 | 15 | 3 |
| Do., Melbourne Hall, for <i>W & O</i> | 3 | 0 | 0 |
| Do., Belgrave-road Tabernacle, for <i>W & O</i> | 0 | 10 | 0 |
| Do., Victoria-road for <i>W & O</i> | 10 | 0 | 0 |

| | | | |
|---|---|---|---|
| LINCOLNSHIRE. | | | |
| Great Grimby Tabernacle, for <i>W & O</i> | 1 | 0 | 0 |

NORFOLK.

| | | | |
|---|----|----|---|
| Lynn..... | 2 | 9 | 7 |
| Necton, for <i>W & O</i> | 0 | 6 | 0 |
| Norfolk, on account, per Mr. J. J. Colman, Treasurer..... | 52 | 17 | 9 |
| Norwich, Unbanks-road, for <i>W & O</i> | 2 | 10 | 0 |
| Do., Surrey-road, for <i>W & O</i> | 1 | 18 | 0 |

NORTHAMPTONSHIRE.

| | | | |
|---|---|----|---|
| Northampton, Mount Pleasant Ch., for <i>W & O</i> | 1 | 0 | 0 |
| Do., for <i>W & O</i> | 3 | 1 | 0 |
| Thrapston, for <i>W & O</i> | 1 | 10 | 0 |
| Wollaston, Zion Ch., for <i>W & O</i> | 0 | 5 | 0 |
| Woodford, for <i>W & O</i> | 0 | 5 | 0 |

NORTHUMBERLAND.

| | | | |
|--|---|----|----|
| Alnwick..... | 3 | 0 | 0 |
| Newcastle and Gates-head Auxiliary—Westgate-road, for <i>W & O</i> | 9 | 1 | 7 |
| Do., Sunday-school..... | 8 | 8 | 9 |
| Arthur's Hill Sunday-school..... | 1 | 10 | 0 |
| Jesmond, for <i>W & O</i> | 6 | 17 | 5 |
| Gateshead, for <i>W & O</i> | 2 | 7 | 10 |

NOTTINGHAMSHIRE.

| | | | |
|------------------------------------|---|----|---|
| Collingham, for <i>NP</i> | 0 | 6 | 4 |
| Newark, for <i>W & O</i> | 1 | 0 | 0 |
| Southwell..... | 1 | 10 | 6 |

OXFORDSHIRE.

| | | | |
|---------------------------------|----|----|---|
| Oversham, Sunday-school..... | 2 | 12 | 6 |
| Chadlington and Charlbury..... | 0 | 8 | 0 |
| Do., for <i>W & O</i> | 0 | 12 | 0 |
| Chipping Norton..... | 28 | 0 | 0 |
| Do., Sunday-school..... | 8 | 14 | 0 |
| Coate, &c..... | 31 | 16 | 6 |

SHERIFFSHIRE.

| | | | |
|------------------------------------|---|---|---|
| Dawley, for <i>W & O</i> | 1 | 6 | 6 |
|------------------------------------|---|---|---|

SOMERSETSHIRE.

| | | | |
|--|----|----|---|
| Bath Auxiliary, on account..... | 22 | 15 | 5 |
| Boroughbridge..... | 0 | 12 | 0 |
| Do., for <i>W & O</i> | 0 | 11 | 0 |
| Bristol, on account, per Mr. G. H. Leonard, Treasurer..... | 95 | 0 | 0 |
| Do., for <i>Congo</i> | 15 | 8 | 3 |
| Do., King-street, for <i>W & O</i> | 1 | 16 | 4 |
| Burnham, for <i>W & O</i> | 1 | 1 | 2 |
| Pill, for <i>W & O</i> | 0 | 11 | 8 |
| Yarcombe..... | 0 | 10 | 6 |

STAFFORDSHIRE.

| | | | |
|---------------------|---|----|---|
| Stoke-on-Trent..... | 0 | 15 | 0 |
|---------------------|---|----|---|

SUFFOLK.

| | | | |
|--|---|----|---|
| Ipswich, Stoke Green, for <i>W & O</i> | 1 | 1 | 0 |
| Lowestoft, London-rd..... | 5 | 16 | 6 |

| | |
|--|---------|
| SURREY. | |
| Balham, Ramsden-road, for <i>W & O</i> | 3 0 0 |
| Dorking, for <i>W & O</i> | 1 11 4 |
| Dulwich Hall Sunday-school | 1 0 0 |
| Guildford, for <i>W & O</i> | 1 6 0 |
| Lower Tooting, for <i>W & O</i> | 1 1 0 |
| Norwood, Gipsy-road | 5 10 9 |
| Redhill | 3 8 6 |
| Sutton | 13 8 9 |
| Do., Sunday-school, for <i>N P, Delhi</i> | 1 7 10 |
| Richmond, for <i>W & O</i> | 0 8 2 |
| Upper Norwood, for <i>W & O</i> | 4 12 6 |
| Wallington | 10 6 11 |
| Do., for support of two boys at <i>Bari-sal</i> | 3 16 11 |
| West Norwood, Chatsworth-road | 2 8 0 |
| Do., for <i>W & O</i> | 7 19 6 |
| Do., Sunday-school | 5 0 9 |
| Wimbledon, Sunday-school | 11 9 4 |
| SUSSEX. | |
| Petworth, Sunday-sch. | 1 10 0 |
| WARWICKSHIRE. | |
| Birmingham, on account, per Mr. Thos. Adams, Treasurer | 400 0 0 |
| Leamington, Warwick-street, for <i>W & O</i> | 2 10 0 |
| WILTSHIRE. | |
| Bromham | 0 0 0 |
| Downton, for <i>W & O</i> | 10 6 |
| Salisbury, for <i>W & O</i> | 6 18 0 |
| Trowbridge, Back-st., for <i>W & O</i> | 5 0 0 |
| WORCESTERSHIRE. | |
| Astwood Bank | 22 8 9 |
| Do., Sunday-school | 12 19 2 |
| Shipston-on-Stour, Sunday-school, for <i>N P</i> | 0 12 0 |
| Stourport, for <i>W & O</i> | 1 0 0 |
| Upper Goose Hill | 1 10 0 |
| Westmancoote, for <i>W & O</i> | 0 5 0 |
| Worcester | 60 0 0 |
| YORKSHIRE. | |
| Armley, for <i>W & O</i> | 0 10 0 |
| Barnsley | 20 17 4 |
| Do., for <i>W & O</i> | 1 15 0 |
| Bradford, Westgate, for <i>W & O</i> | 7 10 0 |
| Do., <i>Sion Ch.</i> , for <i>W & O</i> | 4 11 2 |
| Bridlington, for <i>W & O</i> | 0 8 6 |
| Farsley, for <i>W & O</i> | 4 0 0 |
| Golcar, for <i>W & O</i> | 1 0 0 |
| Halifax, Pellon-lane | 50 7 9 |
| Do., for <i>W & O</i> | 2 17 3 |

| | |
|---|---------|
| Harrogate, for <i>W & O</i> | 4 13 4 |
| Horsforth, Cragg's Hill, for <i>W & O</i> | 0 10 0 |
| Hull, South-street, for <i>W & O</i> | 1 0 0 |
| Hunslet Tabernacle, for <i>W & O</i> | 1 10 0 |
| Idle, for <i>W & O</i> | 0 8 0 |
| Keighley District, per Mr. W. Town, Treasurer | 41 11 3 |
| Leeds, South Parade, on account | 73 0 0 |
| Do., <i>Blenheim Ch.</i> , for <i>W & O</i> | 0 5 0 |
| Lindley Oakes, for <i>W & O</i> | 2 3 1 |
| Middlesborough, Newport-road Sun. sch. | 73 2 9 |
| Do., for <i>W & O</i> , 1890 | 3 9 3 |
| Mirfield | 11 7 8 |
| Normanton | 1 7 0 |
| Polemon, for <i>W & O</i> | 0 10 6 |
| Rawdon | 2 6 0 |
| Rotherham, Sunday-school | 5 10 0 |
| Salterforth, for <i>W & O</i> | 1 3 6 |
| Stanncliffe, for <i>W & O</i> | 0 12 0 |
| Waingate, for <i>W & O</i> | 0 10 6 |
| Wakefield, for <i>W & O</i> | 1 12 6 |
| York | 10 0 0 |
| NORTH WALES. | |
| DENBIGHSHIRE. | |
| Llangollen, Eng. Ch., for <i>W & O</i> | 0 5 0 |
| Wrexham, for <i>W & O</i> | 1 0 0 |
| SOUTH WALES. | |
| CARDIGANSHIRE. | |
| Cwmsymlog, for <i>NP</i> | 0 16 0 |
| CARMARTHENSHIRE. | |
| Llanelly | 1 0 0 |
| GLAMORGANSHIRE. | |
| Aberdare, for educating and training <i>N P, Congo</i> | 5 0 0 |
| Cardiff, Spiott-road | 5 6 6 |
| Do., Hope Ch. Sunday-school | 5 8 6 |
| Lantwit Vardre, Salem Neath, Orchard-place | 1 0 0 |
| Penarth, Stanwell-rd. Sch. Ch., for <i>W & O</i> | 3 15 8 |
| Do., Sunday-school | 2 2 8 |
| Pentre, Zion | 1 6 0 |
| Swansea, Mt. P'asant Sunday-school, for " <i>Mt. Pleasant</i> " school, Congo | 13 10 5 |
| Do., Bethany West Cross Sun.-sch. | 2 16 1 |
| MONMOUTHSHIRE. | |
| Abercarn, Eng. Ch., for <i>W & O</i> | 1 5 0 |

| | |
|--|---------|
| Abergavenny, Bethany Sunday-school | 6 0 0 |
| Do., Priory-street Sunday-school | 1 0 0 |
| Do., Frogmore-street, for <i>W & O</i> | 2 0 0 |
| Newbridge, for <i>W & O</i> | 0 14 3 |
| Newport, Stow-hill, for <i>W & O</i> | 1 5 0 |
| Pontnewydd, Merchant's-hill | 4 0 7 |
| Whitebrook | 2 3 0 |
| PERMBROKESHIRE. | |
| Creswell Quay, Pisgab Milford Haven | 0 10 0 |
| | 0 13 0 |
| Mynachlogddu, Be'chel Penbroke Dock, Bethany | 11 0 6 |
| | 25 10 0 |
| RADNORSHIRE. | |
| Franksbridge | 1 7 9 |
| SCOTLAND. | |
| Aberdeen, Crown-terrace Sunday-school | 18 4 2 |
| Branderburgh, for Congo | 1 0 0 |
| Cambuslang | 2 13 0 |
| Crieif, for <i>W & O</i> | 1 15 8 |
| Galashiels, Stirling-st. Do., for <i>W & O</i> | 19 11 3 |
| Do., Sunday-school, for <i>N P</i> | 1 0 0 |
| Do., for Congo | 1 1 0 |
| Do., for support of Congo boy | 1 4 4 |
| | 5 5 0 |
| Glasgow, John-street | 10 10 0 |
| Helensburgh, for <i>W & O</i> | 16 0 |
| Kirkcaldy | 2 16 2 |
| Do., for <i>W & O</i> | 3 12 7 |
| Leith | 0 13 0 |
| Leslie | 4 9 6 |
| Lochee | 2 1 0 |
| Lochgilphead, for Congo | 1 0 0 |
| St. Andrews, for <i>W & O</i> | 0 0 6 |
| Stirling, for Miss Silvey's school | 0 0 0 |
| Tullymet, for <i>N P</i> | 2 10 0 |
| IRELAND. | |
| Belfast, African Missionary Society, for Congo | 4 0 0 |
| Crevee | 0 16 6 |
| Dublin, Harcourt-st. | 5 0 0 |
| Do., for Mr. Wall's work, Rome | 6 0 0 |
| FOREIGN. | |
| EUROPE. | |
| Odessa, Mr. E. G. Jacob | 1 5 0 |
| Do., for <i>W & O</i> | 1 5 0 |
| JAPAN. | |
| Miss R. Y. Dawbarn | 40 0 0 |

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