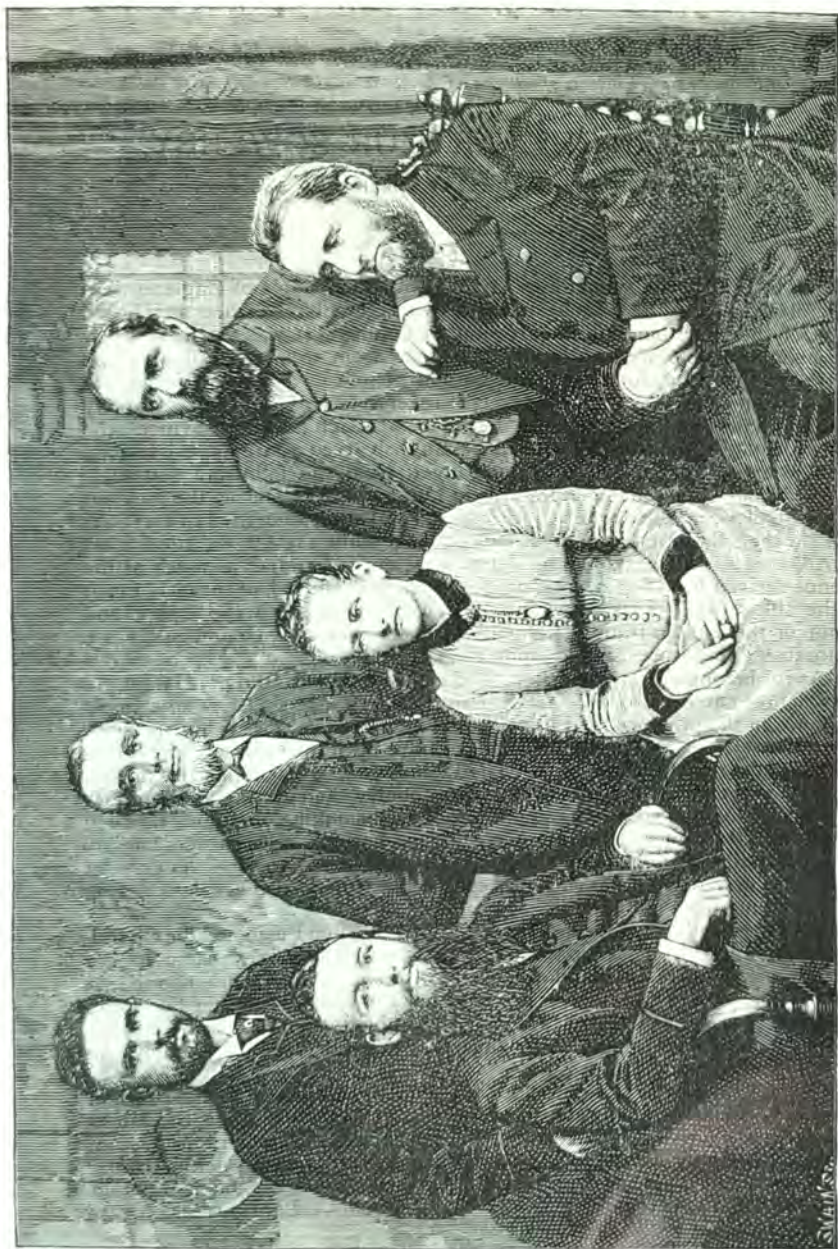


H. Watkins.

Thos. Yorath.

D. A. Rice.

Thos. Lewis
(of the Congo).Mrs. Lewis
(of the Congo).

Jas. Owen
(Ex-President Baptist Union).
(From a Photograph by T. H. Goldie, Swansau.—See page 351.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

IN the July issue of the HERALD, we adverted to a gathering of Metropolitan friends of the Society, held at the house of the Treasurer, Sunnyside, Hampstead, for the purpose of conference in relation to the approaching Centenary celebration.

As the result of this gathering the following contributions were promised towards the Special Centenary Fund of

£100,000.

	£	s.	d.		£	s.	d.
°Treasurer of the Society,				J. F.	161	12	5
Mr. W. R. Rickett.....	5,000	0	0	°Mr. R. Barrow, J.P.	100	0	0
A Friend	5,000	0	0	°Mr. Thos. Whitley	100	0	0
Mr. C. F. Foster	2,000	0	0	Mr. C. King-Smith	100	0	0
°Mr. Ed. Rawlings	2,000	0	0	Miss McLaren	100	0	0
°Mr. and Mrs. J. J. Smith	600	0	0	Dr. A. P. Gould	50	0	0
°Mr. Thomas Olney	500	0	0	Rev. J. B. Myers.....	50	0	0
Dr. Underhill	500	0	0	Mr. John Chown.....	50	0	0
Mr. J. J. Colman, M.P.	250	0	0	A Friend	50	0	0
°Mr. Alfred Henry Baynes	250	0	0	A Friend	50	0	0

°These sums have been already paid.

Several of these friends have undertaken also to double their annual subscriptions. We hope in the next issue of the HERALD to add to this list the names of several other friends in London who, in consequence of absence from town, have not yet signified the amount of their promised support.

We trust also shortly to be in a position to publish details of gifts of warm-hearted supporters in the provinces, who, we doubt not, are ready to generously sympathise with the action of friends in London, not only in relation to the Special Centenary Fund, but also with the even more important effort to raise the permanent annual income of the Society to a total of

£100,000.

RESOLUTION OF THE EAST GLAMORGANSHIRE WELSH BAPTIST ASSOCIATION.

We have much pleasure in reporting the following resolution unanimously adopted by the Brethren of the East Glamorganshire Welsh Baptist Association, at their recent Annual Conference, and forwarded to the Mission House by the Rev. T. Davies, of Aberaman, Aberdare.

Resolved unanimously :—

“That we hereby express our heartfelt thanks to the God of all grace for giving to our denomination the privilege and honour of calling the attention of the Christian world to the claims of the heathen world, and to awake it to its duty towards it ; for raising and sustaining such an excellent succession of missionaries in connection with our Missionary Society ; for enabling them to establish such an immense number of churches and stations, to translate the Scriptures into so many languages and dialects ; to take a foremost part in the battles of freedom and truth, and to stand so loyal to the Cross of Christ ; and for the extensive and conspicuous blessing upon their labours during the century ending in 1892 ; and that we rejoice together with Baptists throughout the world, and join with them to celebrate this interesting Centenary, and urge the churches to do their utmost in helping to raise the £100,000 proposed by our Society in this country, in order to send out one hundred new missionaries to the mission-fields (hoping that at least half a dozen will be sent to Brittany), and to increase the annual income of the Society to at least £100,000.”

SPECIAL DRAWING-ROOM AND OTHER MEETINGS.

We hope in next month's HERALD to publish full details of arrangements made throughout the country for holding Special Drawing-room and other Centenary Meetings during the approaching autumn and winter months.

1891.

AUTUMNAL MISSIONARY SERVICES.

THE arrangements for the above Services, to be held in

M A N C H E S T E R,

DURING THE SECOND WEEK OF NEXT MONTH, OCTOBER, 1891, are now nearly complete. In making their announcement, we beg the earnest prayers of all our friends that the meetings may be attended with special blessing and spiritual power.

TUESDAY, OCTOBER 6TH, 1891,

IN THE

CENTRAL HALL,

AUTUMNAL MISSIONARY SERMON TO YOUNG MEN

BY

THE REV. J. CLIFFORD, M.A., D.D., B.Sc., F.G.S., &c.,
of Westbourne Park, London.

AT SEVEN O'CLOCK.

AUTUMNAL MISSIONARY CONFERENCE,

IN THE UNION CHAPEL, OXFORD ROAD,

AT HALF-PAST TEN O'CLOCK.

Chairman: The REV. ALEXANDER MACLAREN, D.D.

ADDRESSES WILL BE DELIVERED

BY

I.—The REV. GEORGE GRENFELL, F.R.G.S., of the Congo Mission,

ON

“The Needs and Claims of Central Africa.”

II.—The REV. G. H. ROUSE, M.A., LL.B., of Calcutta,

ON

“The Needs and Claims of India.”

III.—The REV. RICHARD GLOVER, D.D., of Bristol,

ON

“The Needs and Claims of China.”

If time permit, Conference to follow.

AUTUMNAL MISSIONARY SERMON

IN

THE CENTRAL HALL,

AT THREE O'CLOCK, P.M.

Preacher: Rev. CHARLES GARRETT, of Liverpool.

PUBLIC VALEDICTORY MEETING

IN

UNION CHAPEL, OXFORD ROAD,

AT SEVEN O'CLOCK, P.M.

Chairman: HENRY LEE, Esq., J.P., Manchester.

Farewell will be taken of the following Missionaries:—The Revs. B. EVANS, of Monghyr, J. G. KERRY, of Barisal, and J. G. POTTER, of Agra, returning to India; Revs. A. SOWERBY, of Tai Yuen Fu, and J. G. WHITEWRIGHT, of Tsing Chu Fu, returning to China; Revs. GEORGE GRENFELL, of Bolobo, and F. R. ORAM, of Bopoto, returning to the Upper Congo River; Rev. R. E. GAMMON, of Port of Spain, returning to Trinidad, and Rev. W. K. LANDELS, returning to Italy.

The GENERAL SECRETARY will describe the fields of labour; the

VALEDICTORY ADDRESS

Will be delivered by the

Rev. R. H. ROBERTS, B.A., Vice-President of the Baptist Union;

AND THE

VALEDICTORY PRAYER

Will be offered by the

Rev. WILLIAM BROCK, of London.

 THURSDAY, OCTOBER 8TH,

IN

MOSS SIDE CHAPEL,

A

ZENANA MISSION MEETING

Will be held at Three o'clock p.m.; Mrs. F. W. CROSSLEY in the Chair.

Addresses by Zenana Missionaries and others.

 FRIDAY, OCTOBER 9TH, A
YOUNG PEOPLE'S AUTUMNAL MISSIONARY MEETING

IN

THE CENTRAL HALL,

AT SEVEN O'CLOCK, P.M.

Chairman: G. W. MACALPINE, Esq., of Accrington.

Speakers: Rev. W. K. LANDELS, from Italy; Rev. F. R. ORAM, from the Congo; Rev. SAMUEL COULING, from China; and Rev. J. G. KERRY, from India.

Special hymns will be sung by the young people.

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

ON TUESDAY AND THURSDAY EVENINGS, OCTOBER 6TH AND 8TH,

SPECIAL LOCAL MISSIONARY SERVICES

Will be held in the following places at Seven o'clock p.m.:—Ashton-under-Lyne, Bacup (Ebenezer Chapel); Bowdon, Bury (Knowsley Street); Haslingden (Trinity Church); Hyde, Staleybridge (Wakefield Road); Stockport, Stretford, Warrington, and other towns. Further particulars will be announced hereafter.

Our Frontispiece.

FOR this group we are indebted to the thoughtful kindness of Mrs. Bray, of Gorse House, Swansea, who writes:—

“MY DEAR MR. BAYNES,—I am sending you a photograph which I think the friends may like to see. You will at once recognise Mrs. and Mr. Thomas Lewis, of the Congo Mission; also the Rev. James Owen, late President of the Baptist Union, and the beloved pastor of Mount Pleasant Chapel, Swansea. Mr. Watkins, Mr. Yorath, and Mr. Rees are the superintendents of our three schools here. It may interest some readers of the HERALD to know that the Mount Pleasant Schools support a branch school on the Congo, over which Mr. and Mrs. Lewis preside. Our young people think of that school as theirs, and at our Sunday-school prayer-meetings we often hear prayers like these: ‘That God may bless our school far away on the Congo.’

“Thanking you for the HERALD which you so kindly send me every month, and which is read in our family with very great interest,

“I remain,

“Very sincerely yours,

“P. A. BRAY.”

The engraving is taken from a photograph by Mr. T. Harrison Goldie, of Swansea.

The Palestine Mission.

THE following interesting letter is from S. B. Burton, Esq., of Newcastle-upon-Tyne, who has recently returned from a visit to Palestine :—

“On the morning of Good Friday last, in company with an English clergyman, and other two companions, I left Jerusalem by the Jaffa gate, and making a circuit of the north-west wall, joined the north road opposite the Damascus gate, and after two days’ riding over some of the worst roads, or rather tracks, in Palestine, arrived at Nablous, where there is a station of the Baptist Missionary Society, the only one between Italy and India.

“BETHEL.

“Our road lay over Mount Scopus, from whose summit we got our last, as Titus would probably get his first, view of the Holy City, and passing at a greater or lesser distance the sites of Mizpeh, Nob, Ataroth, Geba, Micurath, and Beeroth, we arrived about mid-day at Bethel. The hill is covered with limestone rocks of varied shapes and sizes; some are lying flat like the grave-stones in the Valley of Jehosaphat, and others erect, cromlech-like, suggesting how easy and natural it was for Jacob to erect an altar there, or adapt one of the rocks for the purpose. I could easily imagine him at the close of the day doing as I have seen many an Arab do, drawing his mantle of woven goat-hair about him and laying his head on a stone for a pillow, quickly falling asleep, and (quoting a sentence from Dean Stanley) ‘then rose a vision of the night. The stones around him seemed to form themselves into the steps of a vast staircase “whose foot was set upon the earth,” on the bare sheet of rocky ground on which the sleeper lay, “and whose top reached

to heaven”—into the depths of the starry sky, which, in that wide and open space, with no intervening tree or tent, was stretched over his head. “And Jacob awaked out of his sleep and said, Surely the Lord is in this place, and I knew it not; and he was afraid, and said, How dreadful is this place: this is none other than the house of God and the gate of heaven.” At the present time, ‘Beth-haven,’ the ‘house of naught,’ would be a more fitting name than ‘Bethel.’

“JACOB’S WELL.

“The following day, after making a detour to Shiloh, we arrived after five hours’ riding at Jacob’s Well, the least disputed site, I believe, connected with our Lord’s life and work. The well and surrounding land is now in the hands of the Greek Church. They have removed some of the stones and rubbish from the well, repaired the fences, and built a substantial house of one room, in which travellers are allowed to rest, and eat such provisions as they have brought with them.

“Immediately on arrival my three friends rushed off to look for the handiwork of Jacob’s masons, to gaze into the depths of the well, and long for, if not to drink of, its waters. I preferred having lunch and rest first; and long before I had finished the trio returned with sad faces and disappointed looks, declaring there was no appearance of a well, only a ruined arch and some broken-down walls. Presently I left them, and found the broken arch partially covering a chamber, almost entirely filled with stones

and earth, into which I descended, and seeing a broad stone that might possibly cover an aperture, lifted it, and found the circular entrance to one of the finest wells I have ever seen. If I remember aright, it is about eight feet in diameter, lined with hewn stone and probably partially cut in the rock itself, and domed over; finding there was water, I got some twine and a cup from my saddle-bags and drew water and drank thereof, and carried to my fellow travellers. A few hundred yards distant is an enclosure of stone walls marking a spot also regarded as genuine and of the highest interest; its record is found in Joshua: 'And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of money; and they became the inheritance of the children of Joseph.' On one of the walls is an inscription recording repairs done some years since by Mr. Rogers, the British Consul at Damascus.

"NABLOUS, SHECHEM OR SYCHAR

"During the last hour our route lay up the Valley of Nablous, past immense cornfields, interspersed with olive trees and watered by more than a score of springs. Nearer the town fruit trees grew luxuriantly, including figs, olives, pomegranates, walnuts, vines, &c. On our right rose the huge limestone masses of Ebal, the prevailing grey being relieved by dark green patches of the flat-leaved cactus or prickly pear, so common in Palestine; while on the left, beyond the town, was Mount Gerizim, the lower slopes under cultivation, and the upper parts covered with olive and other trees and bushes, and surmounted by sundry ruins, probably the site of the ancient Samaritan temple. The woman at the

well undoubtedly looked toward it when she said to the Lord: 'Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.' After crossing the valley, we found our camp on one of its outlying spurs, and commanding a good view of the most beautiful spot in Central Palestine, if not, indeed, in all the Holy Land, and also its busiest town, Nablous, the Roman Neapolis, and nearly on the site of the ancient Shechem or Sychar. The accompanying illustration is from a photograph taken from a spot near our camp. The population numbers 20,000, of whom 19,000 are Moslems, 600 are members of the Greek Church, about 160 Samaritans, a few Jews, and the Baptist and Church Missionary Society's congregations. One or two minarets are seen in the engraving, indicating mosques; the square tower in the foreground is the Samaritan synagogue, and the larger buildings are soap factories, of which there are more than thirty; and by them the markets of Egypt and the Orient generally up to Constantinople are supplied. Although olive oil is used in the manufacture, the lime and alkali is so strong that it almost removes the skin with other matter. The Oriental becomes accustomed to it, and, somewhat to our surprise, we found our muleteers and camp servants quite as cleanly in their habits as Englishmen of similar position. Another matter of agreeable surprise was our almost perfect freedom from troublesome insects, excepting flies and mosquitoes. We were as free from them in camp or other places (and I found it the same in Egypt, Syria, and Asia Minor) as in good hotels in Great Britain. I had a parcel of insect powder with me, but had no occasion to open it.

“OUR MISSIONARY.

“Immediately after arrival at camp I wrote a brief note to Mr. El Karey, our missionary, saying I would call on him at once, or would be glad to see him at my tent. He is well known, and a messenger at once left for his house, and in less than a half-hour I saw him returning with two persons in European dress, one of whom our dragoman declared to be Mr. El Karey, and accompanied by his son Clarence, who had just arrived from England, where he had lost his health and his mother tongue (Arabic), and could now only converse in English. As there were yet two or three hours to dinner time, he advised us to take the opportunity of visiting the Samaritan synagogue, it being Saturday, and the best time to see their service, which we did, and his personal friendship with the chief priest gave us better than usual opportunities, and we were thus able to see the celebrated ancient copies of the Samaritan Pentateuch, which is their chief treasure.

“The sect of the Samaritans is gradually dying out; they number about 160, among them being forty men of marriageable age and only three women to choose from.

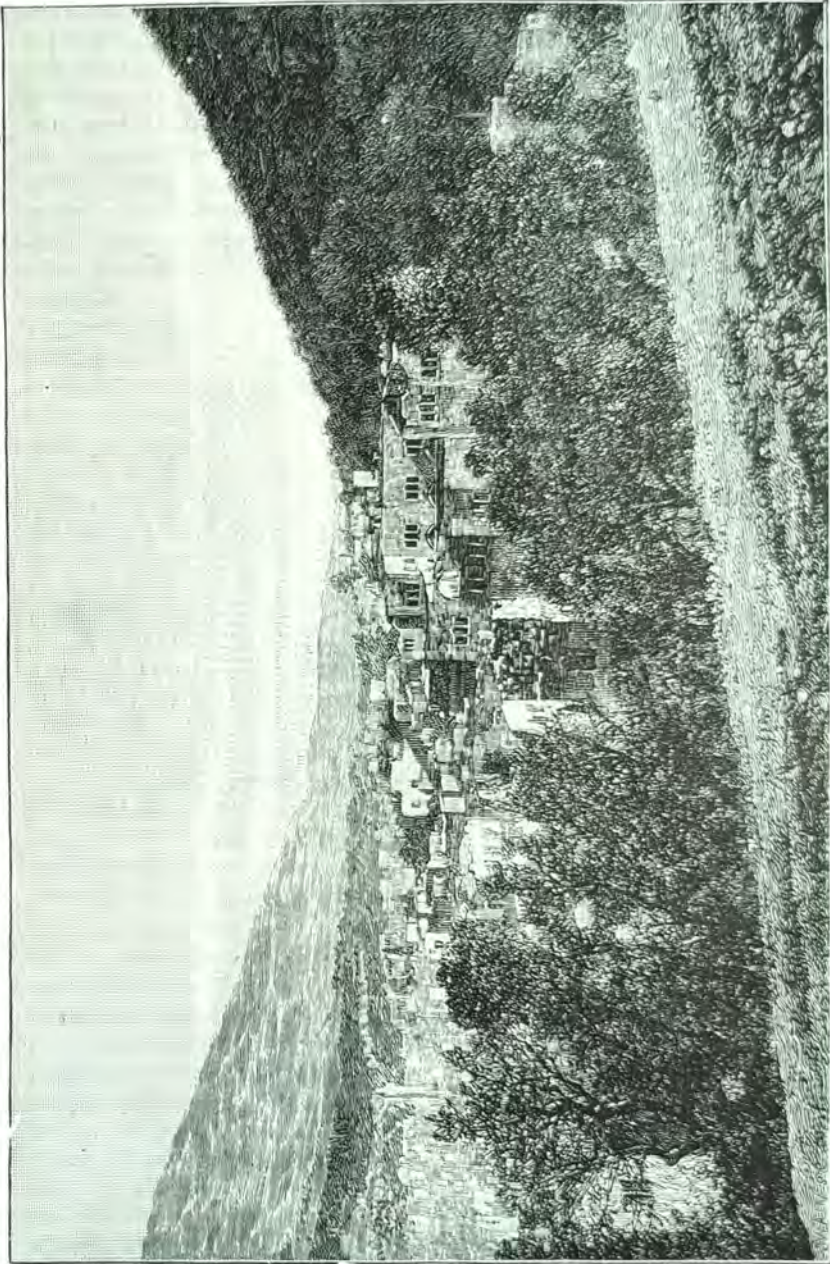
“We afterwards went to the mission premises and through the principal streets, and finally called on the agent of the Church Missionary Society, a German clergyman, speaking very little English, when my clerical fellow-traveller got leave to hold an English service next morning in the church, as there was a large camp of American tourists near by, some of whom, he thought, would be glad of such opportunity for worship.

“THE BAPTIST CHAPEL.

“The Baptist chapel and schools are situate in the Christian quarter, and would be very difficult to find without

the help of a guide. The entrance is by a small archway in a very narrow street and up a short, dark flight of steps into an open yard or court. At the opposite end is a good schoolroom, and another is on the left. The right-hand side of the court is taken up by the apartments of the caretaker and an assistant teacher, and a room is reserved for the use of country members and friends whose business may occasionally detain them for a night; they bring their own bed and food, and thus are not compelled to go to an inn.

“A flight of steps ascending from the court leads to the chapel, which extends over one of the schools, the caretaker's room, and part of the court. It is a lofty, cool, well-lighted hall, 35 ft. by 22 ft., with arched ceiling of the usual Palestine type, and seated with open benches. At one end is a continuation of the hall, but 12 ft. wide only, the floor being raised 3 ft. or so above the hall floor, and contains the baptistery and rostrum for the preacher. A harmonium, the gift of a Scotch friend of the Mission, completes the furniture of the sanctuary. A continuation of the outside staircase leads to the usual flat roof. The first service on Sunday was at 8.30 a.m., in Arabic, of course. The congregation consisted of sixty-five persons, including some half-dozen children and a goodly proportion of young men. The sexes sat apart; the men, as is the custom throughout the East, wore the fez during service, and many of the women wore white cotton robes, a portion of which is brought over the head, and serves for a veil. The order of service is similar to our own. The pastor's wife at the harmonium, with her sister, led the singing, which was hearty, and (for Arabs) very good; but music and singing according to Western ideas is not their forte, and I could well believe Mrs. El Karey when



VALLEY OF NABLOS, PALESTINE.—(From a Photograph).

she spoke of the difficulty they experienced and the patience required in training them. The preacher used but brief sermon notes, and the congregation appeared to listen intelligently. An offertory was taken, and the proceeds go to a benevolent fund, out of which help may be given in time of sickness, or if a member of the congregation, through lack of employment, is unable to pay his taxes and is in danger of imprisonment, he would be assisted from it. A sum of about £40 English is at present invested.

"EASTER SUNDAY VISITORS.

"The accident of my being in Nablous on Easter Sunday gave me an opportunity I should not otherwise have had of seeing the status of our missionary among the people, and at the same time an interesting local custom. Mr. El Karey is to them the representative of Western Christianity, and on the occasion of one of its principal feasts they do him honour.

"After service we went to the house and breakfasted, and then adjourned to a large airy apartment or sitting room, and visitors at once began to call. They came singly, in pairs, or even five or six together. Slippers were left at the door in the majority of cases, but the fez, turban, or other headgear was retained. An official or other person wearing semi-European costume and boots would leave his goloshes and retain his boots. This is allowed to a Moslem when entering a mosque, but not to a Frank or Christian, who must either remove his boots or put on a large pair of slippers over them, a supply being kept at the door for this purpose. The only exception I know to this custom is at the Mosque of Omar, at Jerusalem, where boots must be removed and given to your attendant who has been carrying your

slippers. Each visitor as he entered the room came forward and saluted the host (who retained his seat as a rule, rising occasionally as the quality of the guest demanded it), took his seat, and was at once offered, by an attendant, coffee, cigarettes, and sweetmeats. Occasionally a visitor asked for, or his habit being known, was provided with, the narghilly. A general conversation was kept up, the visitor remained from ten to fifteen minutes, and after ceremonious leave-taking withdrew. Among others we had the Samaritan chief priest, a tall, fine-looking man, with pale, intellectual face and black beard, dressed in long flowing robes and white turban; also his brother, who is second in office; several priests of the Greek Church, with long hair falling over their shoulders, and long beards, wearing the rimless hat of their order and long black garments; many Muslims, some being Government and municipal officials, and in one case a blind man led by a boy, who carried his pipe, and lay at his feet during the visit. Members of the church and congregation were also among the visitors. These visits would be returned at leisure, and access was thus gained to many houses and opportunity given for profitable conversation. Mrs. El Karey would receive lady visitors the following day.

"MISSION SCHOOLS.

"I went also to the evening service, when the congregation was smaller and almost entirely adult. A leading feature of the work here is education in the day-schools, principally among the girls of Mohammedan families. The studies are of an elementary character only, the Bible being the principal reading-book, and is in use about half of the school hours, and instruction is also given in household duties. Large portions of the text are learned by

heart, and recently this has led to some difficulty, as the girls were often heard repeating the Scriptures in the streets, giving great offence to the Moslem population, and opposition became quite strong, and there was fear for a time of the school being closed.

"Time is not taken up as in the majority of Eastern mission-schools in teaching English.

"From four to five thousand girls have passed through the schools, and some of those now in attendance are daughters of former scholars. This happens in a few years owing to early marriages, and in almost all schools a number of girls are betrothed, and only leave to become wives. The head teacher is a native, and received her training at the British Syrian schools at Beyrout. At present the boys' school is not in operation. There are two stations for evangelistic work, one being at Samaria, and I hoped to have called on the evangelist there, but was unable to do so.

"OUR OWN AND OTHER MISSIONS.

"While in the East I endeavoured to see missionary work in operation as much as possible, and in Cairo and up the Nile, in Jerusalem, Nablous, Nazareth, Tiberias, Damascus, Beyrout, Smyrna, and Constantinople I saw more or less of the work of the American Mission, Miss Wakeley's and Bishop Gobat's schools, and the British Syrian schools; the Church Missionary Society, Ben Oliel's Mission, the Irish Presbyterian and Free Church of Scotland Missions, and Edinburgh Medical Mission, and also Miss Dickson's very handsome school at Nazareth for girls; and I have no hesitation whatever in saying that nowhere among them is there better or more valuable work done for the cost incurred by our Palestine station, and, if the funds at

our disposal permitted, I should be glad to see a medical missionary sent to Mr. El Karey's assistance; one could be obtained from Beyrout, I believe, for £100 per annum. At present there is no qualified medical man in Nablous, and, riding as a missionary does (they cover as much ground in three days as a tourist does in a week), it takes three days to reach Beyrout, a fact that ought to speak for itself.

"One has often heard that converts of missions are chiefly those who obtain, or hope to do so, pecuniary benefit from them in the shape of employment or charity. Such is not the case here, certainly, there being only one member of the church employed by Mr. El Karey in any way. At the close of an exceedingly pleasant and interesting day I retired to the tent accompanied by an attendant, who held a lamp to my feet as we walked, a very necessary precaution on Palestine roads and streets—a custom perfectly familiar to the Psalmist, and hence his exclamation: 'Thy word is a lamp unto my feet, and a light unto my path.'

"Next morning we struck camp early, and, before we got away, were very much troubled by several lepers, who persistently held out their mutilated hands for backsheesh, and it was only by use of stern measures we were able to avoid contact with them. A short distance on the road Mr. El Karey and his son, and also the Church missionary, were waiting to wish us 'God speed,' and, leaving them, we steered north through the olive groves for Samaria and Jezreel.

"While writing this news has arrived of the death of Mr. El Karey's son, Clarence, already referred to in this paper.

"S. B. BURTON.

"Newcastle-on-Tyne."

“ For of such is the Kingdom of Heaven.”

MRS. TEICHMANN, of Pirozepur, Eastern Bengal, sends the following deeply interesting letter :—

“ Pirozepur, March 30th, 1891.

“ MY DEAR MR. BAYNES,—I daresay you will remember when you were at Madaripore that a Bengali boy was living with us called Surja Kumar Natt (I enclose a photograph of him), who could speak English well, and whom we asked you to speak a few words to, which you very kindly did. He had given his heart to the Lord then, but was not baptized, as it was his great desire to be the first in this our station of Pirozepur, and so he was ; and we thank God that, although



SRJA KUMAR NATT.
(From a Photograph.)

He has seen fit to take him to Himself, he has been able to leave such a good character behind him that all here, even the Hindus and Mussulmans, have only good to speak of him. We took him to the hospital in Calcutta, as he had been ill for over four months, and I went down last week to see him just before he died. We were not able to be with him all the time ; but Mr. Herbert Anderson was very kind indeed, and went to see him every day. Surja told him that ‘ he was trusting in Jesus and quite ready to go.’ Surja was very fond of our little boy, Gottfried, and it was his greatest wish that when Gottfried was old enough they should both go and preach to the heathen together. We miss him very much, for he was a dear, good boy ; but God knows what is best. I will just write a few lines for the MISSIONARY HERALD if you have room to put them in.

“ Surja was a little black boy of about ten years old when his father died, and Mr. Teichmann took charge of him, and sent him to Serampore College. When we lived at Calcutta he used to come and see us every now and then and have breakfast with us, eating with a knife and fork and spoon, which was not very easy for him, as all Bengalis eat with their fingers, which they are always very careful to wash first. When my little boy was born, Surja was very delighted, and called him his brother. Surja used in the morning, as soon as he had put on his clothes, to roll up his bed, which was a mat and a pillow, and then sit on it and read his Bible, and then kneel down and say his prayers. I wonder if all the little friends who read this remember to do the same ! Surja generally spent his holidays with us, and we missed him much when he went back, for he was so fond of the children and they of him, and I could always trust them with him. Surja had given his heart to Jesus, and, we had hoped, would have been able to tell many of his country people of the Saviour whom he had

found ; but God is wiser than we are, and He called Surja to go to Him last week, and he went quite happy, knowing that he was only going to the Saviour whom he wished to serve in this world. Dear children, have you given your hearts to Jesus, and do you long to do some great thing for Him ? Then begin by doing everything, even the commonest work, as unto the Lord.

“ With kindest regards from my husband and myself,

“ Yours very sincerely,

“ KATIE TEICHMANN.

“ P.S.—You will be interested to know that Surja wrote a very nice letter to Mr. Oram's boy on the Congo, who answered him only the week before he died. He was interested in all I could tell him of this boy, and said he would try to interest him in India—another proof of how the Gospel unites all nations.—K. T.”

Death of the Rev. Hormazdji Pestonji, of Poona.

THE Rev. H. E. Barrell, pastor of the Byculla Baptist Church, Bombay, under date of Bombay, July 9th, sends tidings of the death of the Rev. Hormazdji Pestonji, for many years a most devoted missionary of the Society in the great heathen city of Poona.

Mr. Barrell writes :—

“ MY DEAR MR. BAYNES,—It is my painful duty to inform you of the death of Rev. Hormazdji Pestonji on Sunday morning last, 5th inst., at 2.30 a.m. As known to yourself, he had been ailing for some time past, but his death, although expected, is none the less lamented.

“ HIS LAST DAYS.

“ It was my privilege to visit him constantly during the last three months, and a privilege indeed it was. For several days previously to his death Mr. Hormazdji was unconscious, and, I believe, remained in that condition until, on Sunday morning, without a struggle, he passed into the presence of Him for whom he had endured so much and in whose service his life had been spent. When visiting him I could not help being greatly impressed with the patient fortitude with which he endured the suffering consequent

upon an internal malady of most painful character, and which, with rapidly recurring fever, hastened the end of his noble life. The last word he spoke to me a few days before his death, when, in the midst of great suffering, he could only speak in broken utterances, testified to the truth of that confession made fifty-three years before in presence of an excited and angry people. ‘ I am,’ said he to me, ‘ in great agony, but the Master is with me, and all is well.’

“ Doubtless the history of Mr. Hormazdji's later life is familiar to you, but, having had to look into the history of his former life in order to make reference to it on Sunday evening next, the following brief outline may recall events of which he doubtless has told you.

“ PERSONAL HISTORY.

“ Mr. Hormazdji was born in Bom-

bay on August 8th, 1820. When between sixteen and seventeen years of age he attended Dr. Wilson's school, where first he heard of Christ. He belonged to the great Parsee community, of which Bombay is the stronghold, and was one of the five Parsee converts at present in Bombay.

"The history of the Parsees is too well known to admit of any remarks. Their determined opposition to the Gospel of Christ can be judged by the fact that since work was first started among them fifty-three years ago only fifteen converts in the whole of India have accepted Christ as theirs.

"Mr. Hormazdji was the first from among this fire-worshipping community to accept Christ. Before conversion he shared the general opposition of his people towards Christianity, tearing up all books containing the name of Christ—his odium directed against the Bible in particular. But the truths which he unwillingly heard and read were slowly but surely impressing themselves upon him, and, ere long, God, in His wonderful Providence, called him, once and for all, out of darkness into light. He has related the story of his conversion. He had gone out one day to bathe, when he was caught by the rising tide and carried beyond his depth. He tried to struggle, but in vain—his life was imperilled. Then, in his own words, 'he found his strength failing; at that moment the sins of his past life rushed into memory with the rapidity of a lightning flash. He remembered his ridicule against Christ and his determined opposition to the truth. Hell seemed open before him. He thought of the words he had heard from the missionary as suddenly flashed into his memory: "Him that cometh to Me I will in no wise cast out." Why should not I come? I will, I do trust in

Jesus. And he did, then, as a drowning man, cast himself on Jesus, and an indescribable peace and joy immediately succeeded' (from 'Twice Saved,' written by H. P. in the third person).

"CONVERSION.

"A boat afterwards picked him up, and he was saved from drowning as well as saved from sin. The next step in his life was his confession of Christ as proof of his conversion.

"In this he was not alone, as another friend had, alike with him, determined to serve Christ. Then commenced that lifelong friendship with the present Rev. Dhanjibhai Nowraji, whose feeble steps and falling tears by the graveside on Monday morning last testify to the sorrow he feels at the severance of a life-long friendship and mutual esteem.

"The baptism took place on May 5th, 1839, administered, according to the tenets of the Presbyterian Church, by Dr. John Wilson.

"PERSECUTION.

"The fury of the Parsee community knew no bounds, that a break should now occur in a hitherto unbroken history, by the conversion of one of their number to Christianity. Crowds surrounded the house. The police had to be called out. After the baptism a rush was made at the carriage in which he was driven away by Dr. Wilson, but this was promptly repelled by the police. The next move of the Parsees was to obtain possession of them by fair means or foul. Both Mr. Hormazdji and Mr. Dhanjibhai were brought before the court. So great was the excitement that two companies of soldiers were called out, in addition to the police, to preserve the peace. The case, however, was dropped, as no decided charge could be brought

against him. For six months or more it was unsafe for him to go beyond the precincts of his own house, which was guarded by night and day by police. Every method was adopted in order to induce him to deny the profession he had made, first by bribe, then by threat; failing these, attempts were made to burn down the house in which he stayed, and even poison was resorted to in order to silence the voice which for so many years since had spoken so faithfully of the Saviour. Not only from the outside was persecution rife, but from the inside came the trial also. Deserted by his wife, carrying with her his baby daughter, cast off by his parents, despised by every relation, he had to endure for Christ's sake that which Christ Himself foretold, the forsaking of all to follow Him. I have at this time the great anti-conversion petition signed alike in Bombay by Hindu, Parsee, and Mohammedan, and presented to the Government.

"SUBSEQUENT COURSE.

"Mr. Hormazdji, however, remained firm, continuing his studies at the Wilson School, and in 1849 accepted work in connection with the Free Church Mission. In 1855 he joined in

work at Gujarat, remaining there until 1862. He then came to England, where he remained for twelve years, holding for several years the office of Professor of Gujarati and Marathi in King's College, London. While in England his views upon baptism changed, and in 1865 he was immersed by the late Hon. and Rev. Baptist Noel.

"His movements after this, my dear Mr. Baynes, are well known to you. I merely mention the above, wondering whether there might be anything interesting for you to cull for the MISSIONARY HERALD. His loss is deeply felt by the little band of four remaining Parsee Christians (one of these, recently converted, comes to me now for instruction in the Word). It was my mournful duty to bury him on Monday morning last. A short service was held at 5.30 in the house, and at 6.30 we gathered round the grave. Representatives of Church of England, Presbyterian, American Mission, alike with us, joined in paying the last offices of respect to one who had served God so well, while native Christians of every sort mourned the loss of a Prince in Israel.

"H. E. BARRELL.

"Bombay, July 9th."

The Rev. Gogon Chunder Dutt, of Khoolnea, East Bengal.

THE Rev. Gogon Chunder Dutt, of Khoolnea, so well known to many readers of the HERALD, has recently suffered a very heavy bereavement, as reported in the following letter, dated July 4th:—

"DEAR MR. BAYNES,—I beg to inform you and the Christian friends in England that my eldest son, Abinash Chunder Dutt, is no more in this world. He suffered from complicated

malarious fever for more than six months, and slept in Jesus on June 26th, at 7.30 p.m. Just a few minutes before his death he gathered his strength and said, 'Call Father,' while I came to

him. He said in English, 'Father, don't be sorry for me, don't be cast down, you will meet me in heaven.' Before uttering the last words, he said, 'If I die, I will be with Christ, and see my dear Hem Dedi.' Hemangine is my eldest daughter who died triumphantly twelve years ago, whose memoir is published by the Tract Society, which I translated into English while I was in England. When speech failed, a brother asked, 'Abinash, is God with you?' He answered in the affirmative by nodding his head. Another brother asked, 'Abinash, shall I sing?' He said 'No,' by nodding his head. 'Shall I pray?' By nodding his head he said 'Yes.' When prayer was over, without a groan or struggle, he gently breathed his last. After his death, a Hindu friend, who witnessed the death, with others, cried out, 'Abinash, truly, you were a saint on earth, and now you have gone to a happy land.' Dear Mr. Baynes, my son was clerk in the Government office. His consistent Christian life and happy death will preach a lasting sermon to all who knew him.

"After my return from England, I induced my grown-up children and a preacher to commence a Sunday-school in the open rice-field, near our mission compound, by singing Christian hymns, with musical instruments, among the poor Hindu boys. After a month this Sunday-school had added to it a night-school. Our preacher, Neemchand, has the charge of this night-school. After his daily work as a preacher he

teaches this school every night. When boys grow up as young men they, many of them, give up idolatry, and accept Christ as their Saviour.

"CONVERSION.

"The most advanced student of the night school is a promising young man named Kulpa. When he gave out to his parents that he wished to be baptized his father attempted to kill him by a hatchet, and he saved his life by running away. Again he joined his father, and, without telling anything to him, he went to Jessore with his young wife to embrace Christianity openly. A few days after he returned here and has since been openly baptized. His wife was detained by her Hindu relatives, and he brought an action against them and got his wife back. Both of them are now happy Christians among us. Kulpa is a good singer and has composed many Christian hymns. Our neighbouring Hindus feel a great loss, because Kulpa was their leading Hindu singer. We hope many of Kulpa's fellow-students will follow his bright example. When Kulpa gave his deposition how he and his wife became Christians, there was great excitement in the court. Hindus tried their best to keep his wife in idolatry, but all their attempts failed. Please pray for the Mission and ourselves.

"Yours in the Master's service,

"G. C. DUTT.

"A. H. Baynes, Esq."

The Rev. J. Jackson Fuller, of West Africa.

WE are glad to present our readers with an excellent likeness of our devoted and veteran missionary, the Rev. J. Jackson Fuller, who for nearly forty years has laboured so successfully at the Cameroons and Victoria, on the West Coast of Africa.



Death of Mrs. Clark, of Brown's Town, Jamaica.

THE Rev. D. J. East, writing from Walton, Moneague, under date of 19th July, reports the death of Mrs. Clark. Writing to Mr. Baynes, he says:—

“ My first duty is to inform you of the death of our beloved sister, Mrs. Eliza Clark, of Brown's Town. She passed away in perfect peace at midnight of the 6th inst., in the early part of her eightieth year, having completed the seventy-ninth on the 16th of April. I went from this place to Brown's Town on the 4th inst., a distance of more than twenty-six miles, a journey of five hours. I felt quite unequal to it. But I had known and loved our sister all the nearly forty years of my Jamaica life, and I knew that the husband of her daughter, Mrs. G. E. Henderson, was away in England, and would need my help; and very thankful was I that I went, and was able to minister to the comfort of both mother and child. It was my privilege to find our sister fully conscious, with a heart full of gratitude and love. Her sickness was of ten days' duration; chronic dysentery; the first few days, great suffering; the last few, nearly free from pain. She literally fell asleep, lying on her side, and gently breathing out her earthly life till the spirit had taken its flight. ‘Blessed are the dead that die in the Lord.’ ”

MY DEAR MR. BAYNES.—Mr. George Henderson, who is now in this country, the son-in-law of our deceased friend, Mrs. Clark, has furnished me with the following brief and interesting notes of her long and most useful life. I forward them to you for publication in the HERALD, with an expression of my great regard and warm appreciation of the untiring and life-long labours of this devoted and excellent servant of our Lord. She was a “sister beloved” by all who knew her virtues; for she truly adorned the doctrine of the Gospel, and gave freely her heart to the cause she loved. Her trials were many and great, but ever borne with meekness and submission, and truly her memory is blessed in the island to which she gave her life.

Yours very truly,

EDW. B. UNDERHILL.

Hampstead, August 8th, 1891.

“ On the 6th of July, the long and eventful missionary life of Mrs. Eliza Clark, of Brown's Town, Jamaica, closed in the mission-house, where she had spent fifty-five years of almost unbroken service.

“ In the year 1837, she went out from the Devonshire church as Miss Spiller, and was married to Mr. Clark, by Mr. Knibb, on her arrival in Jamaica, and at once began her duties as ‘the minister's wife,’ which require gifts and graces by no means less than those essential to a good minister.

“ Her unusually long life in the one field enabled her to watch the beneficial changes that have taken place in the people, as the direct and indirect results of the Gospel.

“ In association with Mr. Clark, she lived for forty-four years for the salvation and elevation of the people in Jamaica. Together they taught the people in the dark days of apprenticeship, which terminated in 1838; together they planned,

and by the generous aid of friends in England, carried out the establishment of such free villages as Sturge Town, Clarksonville, Wilberforce, Buxton, Salem, Bethany, and others, to which the labourers moved from the estates; together they wisely selected the spots for the settlement of new churches, which continually 'hived off' from Brown's Town; and together they lived to see the results of their wise and consecrated service in the development of a happy, and, very largely, a God-fearing, peasantry surrounding them.

"Since the death of Mr. Clark, eleven years ago, Mrs. Clark has continued to reside in the mission-house with her daughter and son-in-law, Mr. Henderson, the present pastor of the church, and continuing in active Christian work, was ever remembered in the prayers of the people as 'the mother of the church.' But two days before her illness began, she met her large mothers' class for the last time, and spoke to them words which, from their tender earnestness, were regarded at the time almost as a farewell, though she was apparently in her usual health.

"Her last illness began on June 23rd, and for twelve days she went steadily, consciously, and peacefully—though sometimes amidst much suffering—toward the inheritance undefiled and that fadeth not away.

"'It is very peaceful!' 'The witness is within!' and 'The Lord has been graciously strengthening the roots for this,' were some of the words she dropped by the way, as she drew near, not to death so much, as to the life beyond it. 'He that believeth shall not see death.'

"The Rev. D. J. East was enabled to be with her for two days before the end came, and at the funeral many ministers and a large congregation of all classes assembled, and the Wesleyan and Episcopalian ministers participated in the services at the grave.

"Mrs. Clark leaves two daughters, who are married to ministers in Jamaica, and one son, who lives in the United States."

Sketches in Eastern Bengal.

CHAPEL AT BARISAL.

THE picture represents the native Christian chapel at Barisal. It is a strong brick building, oblong in shape, and is capable of seating about sixty people. It is situated at the back of the larger mission-house.

It is difficult to tell the age of the chapel, as no record has been kept in Barisal; in the days of its erection there were no wealthy subscribers to come and lay the foundation-stones, and have their names and the date inscribed thereon.

It is now, at times, rather small for the congregations that desire to gather within its walls. In January, as soon as the rice harvest is over, many of our Christians come into Barisal for work from our village churches.

For fully four months they will remain in the neighbourhood, and every Sunday will throng our services in large numbers. On such occasions we have often wished for a larger building. I am glad to say that, since the ladies of the Zenana Mission have moved into a house in the station, we have been able to hold our services in the bungalow they have vacated.

Could we enter the chapel we should find no pews and no pulpit or platform. Instead of the latter there is a table at which the preacher stands. For many years the congregation was accustomed to sit upon mats, but last year some forms were introduced.

At the door of the chapel you may see the figure of a man with gong in hand, ready to summon the people to the service.



CHAPEL AT BARISAL.—(From a Photograph.)

The building in the background of the picture is the school-house for boarders who attend the Government and other schools in Barisal. This is the Central School, which has been helped for so many years by the friends at Salter's Hill, Islington.

Most of the boys are the sons of our native preachers, who, we feel, should receive an education in accordance with their standard in the Christian community. There are, however, some also who, having taken good positions in our village schools, have been brought into Barisal for further education.

Many who are now working in different parts of Bengal as evangelists to their own countrymen can look back to the above chapel as the place of

their spiritual birth; many also who were trained in this our Central School.

JOHN G. KERRY.

BARISAL BENGALI CHRISTIAN BOYS.

In this picture we see a group of native boys. Their homes, for the most part, are in the Beels, or rice marshes, and the villages round Barisal. Their parents are Christians. Many of them were low-caste Hindus, and are very poor and ignorant; but some are of a better class. We are very anxious that their children should be educated and intelligent, but more than all that they should be under strong, healthy Christian influence, and that they should be converted to God while yet young. So the girls of any who are willing to part with them for a term of three years are received into the Barisal Christian Girls' Boarding School, and the boys board and live at the back of the chapel and the Mission compound, in which is the house of the Rev. R. Spurgeon (the girls are in Rev. A. Jewson's compound, a little farther away); but the boys are not, like the girls, taught by a Mission teacher; they attend school in Barisal daily. Barisal has three large schools, where there is a very good education given. Perhaps others may think with me that this is a better thing for them than constant association with only Christian teachers and scholars. We want them to be "in the world, but not of it." On their return to their homes, they will have to mix with Hindus and Mussulmans; and in the Beels there are no Christian villages, but the professing Christians live among the heathen—a great help or a great hindrance to the Saviour's cause, as the case may be.

All these boys meet (with the girls and their teachers) once a week, in the chapel, for Sunday-school; and I will tell you the names of those among them who are teachers. There is a young man of one-and-twenty, rather short in stature, and the third to the left (with a beard). His name is Umesh, and what this Sunday-school superintendent would have done without him I do not know. He has been, and is, her right hand and ready for every good work. He is as full of enthusiasm for the Saviour's cause, and as anxious for the coming of His Kingdom in Bengal, as any young man I have ever seen. Lately he has begun to help Mr. Carey in his new enterprise in the town—a Bible-school, in our Evangelistic Hall. He and the other big boys are very busy during the week with their lessons and examinations, for Bengali boys are always going in for examinations. The boy behind him (the tall one) is called Onokool (help); and he is true to his name, for if he is well he is never absent from his place in Sunday-school, and he takes pains with his class. He is a nice boy, with

such pleasant manners that he was nicknamed "Gentleman Onokool" by the others at one time. He is the son of our preacher, Arunoday Ghose, who is standing behind, two to the left, and who has charge of the boys, especially their Bible-class (every morning they have one). Onokool is very kind to the little boys, both at home and at school. Then comes Judunath, who is turning out an earnest Christian lad; then Tarok (saviour), who is the grandson of old Mr. John Sircar. Just below, and between Judunath and Tarok, is Udhof. I said that these boys were all sons of Christian parents, but he is an exception. He has come out from a Hindu family,



BARISAL BENGALI CHRISTIAN BOYS.—(From a Photograph.)

and for a time they were very angry with him. His home, I think, is at Comillah, and it was through Mr. Jewson's preaching that he was turned from idols to serve the Living God. A short time ago he came to me smiling all over his face. He told me he had been home, and had been kindly received, and he had been doing all he could to spread the knowledge of his Saviour both at home, in his village, and on the steamers coming back to Barisal. A little time ago, Umesh, Onokool, Tarok, Judunath, Udhof, and all the older boys, took to going across the river, on Sundays, to preach, and they often came back very bright and full of their

adventures. I believe these boys have a Young Men's Christian Association, and we hope soon to have a Juvenile Missionary Association and Band of Mercy in connection with our Sunday-school. They have just obtained a very nice little Sunday-school library. The older boys can speak English more or less, and there are many English, as well as Bengali, books in this library; and Umesh and Onokool can converse well, and read and enjoy any English book. All those whom I have named are church members. Some have been baptized quite lately. Will our readers pray that every one of these boys may be strong, true Christians, a blessing to their country and church?

MARY M. HAYWARD.

Barisal.

Tidings from Dacca.

THE Rev. R. Wright Hay, writing from Dacca, under date of 1st July, says:—

"I am very grateful to the friends who have responded to my appeal for books for the Dacca Lending Library. The academic session has just reopened, and the students are crowding back to the city from their vacations in the villages. I send with this the first issue of a little monthly paper called the

Evangelist, which, I believe, will help forward the work here. Ask, please, that the Divine blessing may rest upon it. To-morrow we begin a special series of evangelistic meetings, timed to catch the students ere they get engrossed in the routine of college work."

In this paper appears the following poem from the pen of Mr. Hay:—

"THE DAYSPRING.

"Oh, Dayspring from on High,
Blest dawn of Heavenly light,
Shine in upon the night
Where prostrate millions lie.

"Of old, o'er Eastern plains,
The shepherds' sleep upon,
Thy radiant glory shone,
Vocal with angel-strains.

"Of old, the sages bent
Their footsteps from afar,
When, humbled to a star,
Thy leading light was lent.

"Thus simple men and wise,
Alike Thou didst illumine,
E'en as a common gloom,
Hung o'er common eyes.

"The Shepherds from the field,
The Sages from their lore,
Led through one common door,
Found Heavenly Love revealed;

"Knelt at the selfsame shrine,
The greatest feeling least:—
Again upon the East,
Oh, blessed Dayspring shine!

"Again, Thy gracious beams
O'er simple peasants shed,
And wake, as from the dead,
Philosophy that dreams;

"And lead the people all
'Into the way of peace,'
Into Love's sweet release
From sin's long-aged thrall.

"Oh, Dayspring from on High,
The East still needs Thy light;
Shine in resistless might,
And bring redemption nigh!"

The Congo Mission.

UP-RIVER WORK.

THE Rev. W. L. Forfeitt sends the following report of work at the new Up-river Station of Upoto:—

“Upoto,
“Upper Congo River,
“Nov. 25th, 1890.

“We have now had about six months in our new sphere of work, the excitement of a new start is somewhat over, and we are settling down to our work. My brother Fred says in one of his letters, ‘I daresay you will not stay longer at Upoto than is necessary to thoroughly establish the Mission. You will doubtless want to push forward to other places.’ We certainly hope others will be going forward; but as for ourselves we now look upon this place as our home, and hope to spend many years here in useful service for our Master. Little real work can be done in this country by shifting about every few years, because the different dialects are so numerous. We have something like half-a-dozen to acquire here if we are to lastingly benefit all the people who come within our reach. At present we are confining ourselves to the language spoken by the major part of this populous district, and are busy compiling our vocabularies, &c. We have now pretty well visited all the towns on the river within a day's journey of us, taking care always to ascertain if they speak the same language as our own people, and, if different, making note of some of the changes in common words. Our visits, on the whole, have always been most welcome. Certainly the second visits have, although on the first occasion the people may have been timid, many of them hiding away for the first half hour.

“THE START.

“I have thought that an account of one of these river itinerations would interest you, so I will try and give you as good an account of my longest journey as I can.

“Saturday, October 18th, was the day proposed to start to visit some up-river towns, reaching if possible Likassa, about thirty miles from here, and on the opposite bank of the river. I did not expect to do it in one day, of course; so the day prior to the start you might have found me busy, getting my canoe ready, fixing up an awning to serve as shelter from both sun and rain, and also filling a box with such provisions and medical stores as would be needed for the trip. A suitable crew also needed selecting from my own work-people, which, with three boys and myself, made the respectable total of twenty; and, when evening came on, we were all ready for an early start.

“The morning was a dull one, and not very promising; however, we prepared to start, and hoped it would soon clear. The men, dressed in their best loin-cloth, made a rush to my house for their red (draymen's) caps, and also for the flags, these latter being the State flag for the bow of the canoe, and the Union Jack ensign for the stern. The Union Jack looks well anywhere, and we think especially so on the Congo.

“This will hardly be a true account if I fail to describe with what eagerness every one watched to see if I put my gun on board. For several days we had been constantly reminded that the

natives where we were going were great man-eaters, and that if I did not take a gun we should all be eaten up, and my workmen also said that they would not go without it. I treated their fears lightly, knowing they stood for very little. I deemed it, however, myself to be not altogether an undesirable companion, as I expected to be away two nights, and probably sleeping in the bush, where we might perchance come across some unfriendly four-footed neighbour or other game; so I carried it to the canoe amid the rejoicings of all. We then left, not only with the blessings of my colleague, Mr. Oram, but with the good wishes of the whole community, who had turned out to witness our departure. My men were full of spirit, and sang lustily as we sped along. Their river-choruses are very monotonous, according to our ideas of music. The words of one of them are simply these: 'Our white man is coming; see him reclining in the boat;' and these words they will repeat over and over again to the same tune. At other times they will denounce 'Bula Mutadi' (meaning the State) and his wars; at other times they will call the people of certain towns fools for running away at the approach of the white man, and will announce to the towns they pass where they are going, have been, and what they have done, &c., &c.

"In twenty minutes we had passed the State post and its adjoining towns, and half-an-hour later we came to the large towns of Bomolo and Mongo. After passing these, the sky began to blacken, and there was every prospect of wind and rain.

"A STORM.

"It was not long before our worst fears were realised, as the wind and water became very boisterous, followed

by a heavy downpour of rain. We experienced some difficulty in finding suitable shelter, as we had to take refuge under an island. The river was high and the banks almost covered with water, to say nothing of the overhanging trees and creepers which came close down to the surface of the water. I soon found that I had not paid sufficient attention to the construction of my little canoe-house to prevent the rain driving in, and in consequence I got rather wet. We were detained some two hours by the storm and rough water, the latter part of which time I utilised in making my quarters more secure and rainproof, acting, of course, upon the experience I had dearly bought; and when we set out again I felt proof against the heaviest rain that might come; but for wind and rough water one must take shelter, or the canoe would soon be swamped.

"A little later on, when we get more time for itineration work, we shall feel the need of an iron boat up here, such as some of our lower stations are fortunate enough to possess.

"About an hour's paddling brought us to a narrow channel, at the top of which is situated the town of Nkomba, our first proposed stopping place. The channel was so narrow that it gave one the impression of being on some small river altogether separated from the mighty Congo, and it was by no means an unpleasant exchange for the great expanse we had just left, reminding me as it did of happy boating excursions of bygone days. After passing several bends in the channel we soon came in sight of the town, indicated by a clearing and the rising smoke. A little later we could distinguish the huts, and numbers of people pushing off in canoes to make their escape to the island or up some narrow creek leading into the bush, known only to themselves. We

soon found, too, that others had armed themselves with spears and shields, and were awaiting our approach.

"OUR RECEPTION.

"When within talking distance our men announced who we were, and our purpose in coming, and assured the people that we had none but the friendliest intentions. They soon recognised the voices and faces of my crew, with whom they happened to be on good terms; and after exchanging further words we were directed to a landing place. I stepped ashore and shook hands with some of the chief men, and inquired for the Chief. I was told he was not at home, but that he would soon be back. He had, no doubt, gone into the bush on our approach; as when war is anticipated the Chief makes for a place of safety, never taking part himself in the strife.

"It was now two o'clock, and as I had had nothing to eat since leaving home, I was ready for my dinner. It was still raining a little, so the natives put a hut at my disposal and a fire for cooking, and my boys soon had my canteen in working order. Some eggs and a fowl brought for sale were soon placed upon the fire. In the meantime I chatted with the crowd of people who, by this time, had summoned up courage to come near, and I made free use of my note-book in taking down a number of common words in order to compare them with the dialect spoken at our own town. I also announced that, after I had dined, I should be very pleased to give medicines and dress wounds for any who needed it. My men were not at all behind in strongly recommending a trial, and the news soon spread throughout the town.

"At first a few patients came timidly, but they were soon followed by many others. A small stool was placed for

me to sit upon, and I was quickly surrounded by a large crowd of wild-looking people gazing upon me in great astonishment as I opened out my medicines, &c. I dressed many sores, some of the worst ulcers and skin diseases that I have seen out here. Many poor creatures could not walk to me, but these were brought in the arms of friends. Others were so timid that they needed much persuading by the onlookers to come near enough for me to do anything for them. Our friendship was now sealed, as they saw that we had come only to do them good. As evening came on we began to wonder where we should sleep, and on questioning the people we soon found that they did not want us to stay in the town all night. After a little talking together they said we might stay on the island opposite, about a hundred yards distant, where were a few natives' huts which we might use. My men were most anxious to do this, so I yielded to their wishes, although personally I should have preferred going further away, not being quite certain of the kind of people amongst whom we were settling for the night. We pushed off in our canoe and took up our quarters. Camp fires were quickly lighted, and the boys began to prepare my evening meal. As soon as darkness came on, however, we found that we had some unfriendly neighbours not far away. Side by side with the town we had visited was another town named Ngunji, and from this town very loud and wild talking proceeded, addressed to me and my people. Upon inquiring of my men the cause of it all I found that one of my crew had some time previously killed the Chief of Ngunji, and now that he was so near at hand they were most anxious to have their revenge.

"I also learned that this said man had stayed in the canoe all the after-

noon, presumably to look after my things, &c., whereas he was afraid of being seized if he left the boat. For several hours this threatening and cursing was kept up until my men were inwardly enraged, but I forbade them to reply to aggravate matters (themselves feeling perfectly safe with a white man and one gun!).

"NATIVE GRATITUDE.

The people of Nkomba, however, whom we had just visited, took up a very different attitude, and shouted across to us friendly words, vowing vengeance on the Ngunji people the following day. 'Had not the white man just doctored all their sick people?' they said. I had all cooking utensils, &c., put back into the boat, when finished with, so that we might be quite ready for a speedy departure if necessary. At length the loud talking ceased and we laid ourselves down for fitful sleep, I for my first night in a canoe, and my men on the bank around a large fire. We heard no more of the Ngunji people during the night, and when morning came all was still quiet.

"PREACHING.

"While we were breakfasting, the people of Nkomba were very pressing, and almost impatient for us to cross over to them again before going away. This was my intention, also to hold a service if possible. I re-dressed all the sores, &c., and a number of fresh cases in addition, for which all seemed grateful. I had now got a large audience, and felt it a fit time to try and speak a few words for Christ. I knew I should not be likely to have a musically critical audience, so I had ventured to bring with me Mr. Oram's violin, and for a little while I played and sang to them about Jesus in the Upoto dialect, some words of which they would under-

stand. Then by means of one of my men, who could speak their tongue, I spoke to them further of the 'Kingdom of God.' All listened attentively, and expressed the hope that I would soon come and visit them again. It was about 9 a.m. when we started up river in the hope of reaching Likassa about noon, and spending the rest of the day there. My men said it was not far, but when one o'clock came no sign of Likassa was to be seen, so we stayed for an hour or so on an island and partook of our mid-day meal. We again proceeded, but did not come in sight of the town till 4 p.m. Rain, too, began to fall, and by the time we had landed it was too late to think of doing much among the people that night. There being a State soldier posted here, hospitality was insured to us, and there was no question as to where we should sleep. However, I preferred to stick to my canoe rather than repose in a native hut with the companionship of African rats all night. A large number of people gathered while partaking of our evening meal, after which I played and sang to them. I told them, too, that in the morning I should like to see their town, that I wanted to speak to them about God, and that if their sick people would come to me I should be pleased to give them medicine, &c. I then turned in for the night. I felt thankful that there was no likelihood of a repetition of the previous night's unpleasantness, and, except for mosquitos, I enjoyed a quiet and restful night. At 'cock-crowing' the natives are always on the move, and it's no use to think of getting more sleep after that; but, before going out into the cool morning air myself, my boy brought me my usual cup of 'grateful, comforting cocoa.' Soon after this breakfast was ready, and by 7 a.m. the day's work had begun. Being anxious, of course, to ascertain

the size of the town, I made it my first business to walk from one end to the other. I found it to be about one mile long, close by the river side, 100 yards deep, and thickly populated.

"The people appeared to be unusually busy, and were not to be drawn from their work by my presence, as is generally the case. Some were busy house-building, while others were making fish nets, cooking and drinking pots, burning and varnishing them when hot with gum copal. There is also a large population in the country behind, several towns of which I visited.

"HEALING THE SICK.

"When I returned from my walk I found a large company of sick people waiting for me, and I proceeded at once to attend to their necessities. We afterwards held a short service under the shade of a large tree, the musical portion of which was a great attraction. At the close, and just as we were about to depart, the chief was

very pressing in his invitation for a white man to come and settle there, and we could not help feeling that our visit had been a welcome one.

"The people of Congoland are ready and waiting for the missionaries. When will all the churches at home be willing to give them their hearts' desire?

"At 11 a.m. we entered our canoe and started homeward, paddling down with the current at great speed. At one o'clock we picnicked on an island, where I shot a fine eagle. At 6 p.m., just as the sun was setting, we were welcomed home by all our friends at Upoto, and thus ended my first canoe itineration on the Upper River. When our station buildings, &c., are further advanced, we shall hope to pay frequent visits to these and other towns. River travelling is so much less fatiguing than road itinerations.

"Yours very sincerely,

"WILLIAM L. FORFEITT.

"A. H. Baynes, Esq."

Gipsy Village, Bengal.

IN Bengal, gipsies, as a rule, live and travel about in boats, carrying hardware, &c., from market to market, for sale. There is a legend among them that their ancestors took to this mode of travelling just after the Flood! But of late years they have been erecting houses on the banks of rivers, and the picture represents one of their villages near to Jhālökatee.

You can hardly fancy a king living in one of those houses which you see in the picture, but it is so. He once bought two rupees' worth of Gospels to distribute among his people.

It will be noticed that the houses are built on piles. Whether this is because of their fear of a flood I cannot say, but I fully believe that it is so, as the houses of the other natives have mud floors.

They make their villages have a very pretty appearance by planting all round their houses the graceful cocoanut palm. It will be seen how much they add to the beauty of this picture.

These gipsies are professedly Mohammedans, though they know very little about Islam, and are most superstitious, wearing numbers of charms to protect them from evil spirits.

We frequently meet with them at the markets and bazaars we visit.

At some places they have been the largest purchasers of our Gospels and Bibles. As they visit parts which we cannot reach, we are glad to



GIPSY VILLAGE, BENGAL.—(From a Photograph.)

let them take the books; we have also learned that they buy to sell again.

We have often wished we could do more for them, but hitherto their nomadic life has interfered with all systematic work among them. Now that some of them are becoming more settled, we may hope to reach them better.

JOHN G. KERRY.

Acknowledgments.

THE Committee beg to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A case of toys, &c., for Miss Fletcher, of Delhi, from friends at Liverpool, per Mr. Walker; a parcel of tracts for the Rev. G. H. Rouse, of Calcutta, from the Religious Tract Society; a parcel of magazines for Congo children, from Mrs. Scudamore, St. John's Wood; a sextant, from Mr. J. V. Pickford, of Beckington, for the s.s. *Goodwill*, of the Congo Mission; parcels of cards from Kirkcaldy, and Mrs. Turner, Harrow Road, for Messrs. Farthing and Medhurst, of China; copies of the *Review of Reviews* from the editor, Mr. W. T. Stead, for the missionaries at all the stations of the Society.

The Lord Loveth a Cheerful Giver.

WE again desire to give our hearty thanks for most welcome help. The Rev. G. Charlesworth, of Masham, Yorks, writes:—"DEAR MR. BAYNES,—
Some time ago I sent you a small contribution for the Baptist Missionary Society from an old man, Mr. Thomas Ellis, who had read several numbers of the HERALD with much interest, and who in consequence resolved to give a shilling a month to help the Mission. I have now much pleasure in forwarding six shillings as his contribution for the first half of this year. "A Governess" sends a small gold ring for the Congo Mission; "A School Girl" an old silver coin for India; "A Blind Widow" a small silver spoon for the Congo Mission. Mrs. Howieson, of Great Leighs, writes: "I enclose cheque for two subscriptions which came in too late to be included in last year's report: Mr. G. Holland, £1 5s.; Mrs. Wakefield, 3s. The latter amount is the result of the self-denial of a poor woman whose husband has been for some time quite bed-ridden, and who is entirely dependent on her children's contributions and the kindness of friends for the support of herself and her husband. She says it is a great pleasure to her to put aside, as she is able, a halfpenny or a farthing for the work of the Lord among the heathen." Mrs. Pottenger, of Grosvenor Terrace, Harrogate, for £5 in response to the appeal of Mrs. W. Carey for a medicine chest to help in her Barisal Beel Mission work; "An Old Sailor," for an old silver coin for work in India.

The Committee are also most grateful for the following very welcome gifts:—Mr. W. R. Rickett, £250; "Meg," for *China*, £25; G. W. R., £20 13s. 5d.; Mr. J. Payne, £10; Mrs. T. White, for *China*, £10; the most Noble the Baroness Solvyns, for *Congo Mission*, £10.

Recent Intelligence.

PLEASURE TRIPS IN THE NEW CONGO MISSION STEAMER, THE "GOODWILL."

ARRANGEMENTS have been made for friends to visit the *Goodwill*, as she lies off St. Thomas's Hospital, near Westminster Bridge, on the 8th, 9th, and 10th of this month. On the morning of each of these days friends will be able to make the journey from Chiswick to Westminster Bridge on board the *Goodwill*, or, if more convenient, the return journey in the evening from Westminster Bridge to Chiswick.

The District Railway runs trains to and from Turnham Green Station every few minutes, and the North London Railway runs trains to and from Hammersmith and Chiswick Station every half hour. Turnham Green Station and Hammersmith and Chiswick Station are about twelve minutes' walk from Messrs. Thornycroft & Co.'s works, which adjoin Chiswick Churchyard.

Tickets to view the *Goodwill*, including boat-hire to and from the St. Thomas's Hospital stairs, one shilling each, children half-price, may be obtained by application to Mr. Baynes at the Mission House, 19, Furnival Street, Holborn. Tickets for the journey on board the *Goodwill* to or from Chiswick, two shillings and sixpence each, children one shilling each.

The *Goodwill* leaves Messrs. Thornycroft & Co.'s works at Chiswick on the 8th

of this month, at 9 a.m., and will reach Westminster Bridge an hour later, and be on view till she starts on her return journey at 6 p.m. On the 9th she leaves Chiswick at 10 a.m. and returns at 6.30 p.m. On the 10th she leaves Chiswick at 10 a.m. and returns at 7 p.m.

These hours, possibly, are not the most convenient for many who would like to make a voyage on board the *Goodwill* before she is dismantled and sent on her journey to the Upper Congo; but, as she cannot pass under the bridges at high water, the times of starting have been regulated to suit the tides.

Mrs. Weeks, writing from Tunduwa, Lower Congo River, under date of June 7th, reports:—"I am, thank God, on the Congo once again, and in good health. All are well here. Mr. Lawson Forfeitt has quite recovered from a slight fever he had the day before we arrived. The Rev. George Cameron and Miss Cassie Silvey were married on the 15th, and to-morrow, all well, we start off up country together. I hope to meet Mr. Weeks at Ngombe in about two weeks' time from now. Mr. Balfern has gone up to relieve him at Monsembi. It seems quite home-like to be on this station again. I am glad of the prospect of some work among the native girls and women. I am sure you will pray that our labours in their midst may be owned and blessed of God."

Will our readers please note the altered address of the Rev. A. G. Shorrocks, who has gone into the Shensi province to minister to the Shantung Christians who have emigrated to that part of the empire? Mr. Shorrocks's present address is:—Care of China Inland Mission, Hankow, Hu-pe, China.

We gladly insert the following letter from Mrs. Frank Smith, one of the Hon. Secretaries of the Ladies' Association for the support of Zenana work and Bible-women in India, in connection with our Society:—"DEAR MR. BAYNES,—I think some of our friends may be glad to hear of a recent publication, called 'Loving Service' (published by Messrs. Partridge & Co., 9, Paternoster Row, London, E.C.). It is edited by a sister of our beloved young friend, Lillian Blackwell, and her father devotes the entire profit of the sale to the funds of the Zenana Mission. The price of the book is 1s. 3d., and may be obtained from Mrs. Angus, or myself, or at the Mission House. I knew and loved our dear young friend, and can bear witness to the sweetness and usefulness of her character. She was made a blessing to many before she left her native land, and her works will follow her, though she was so soon called to her reward in heaven. I feel sure that both old and young will be interested and helped by a perusal of this sketch of Miss Blackwell's life.—I am, dear Sir, yours sincerely, ELIZA SMITH, Secretary Zenana Mission."

The Rev. Thos. Lewis writes from Sierra Leone, on board the African Royal Mail steamship *Gaboon*, under date of July 18th:—"You will be glad to know that my wife and I have proceeded thus far in safety. We are both well. The voyage from Liverpool has taken more time than usual owing to our calling at Plymouth to take on board Major McDonald and his staff, who are going to Old Calabar to establish a Government. It is supposed that the whole of the 'Oil Rivers' will be taken over and created a Crown Colony by the British Government."

Contributions

From 1st July to August 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.		Russell, Mr. Joseph, for <i>oufit of "Goodwill"</i>		Metropolitan Taber- nacle	
Brain, Mr. H., Brymbo, for Congo	1 0 0	Smith, Mr. and Mrs. T. W., and little boys, for <i>oufit of "Goodwill"</i>	2 0 0	Do., Sunday-school, for <i>Mr. Week's</i> <i>work, Congo</i>	6 5 0
Braithwaite, Mr. and Mrs., Twickenham	2 2 0	Taylor, Mr. J. G., New- castle-on-Tyne, for <i>bell for "Goodwill"</i>	2 0 0	North Finchley	8 10 0
Brown, Rev. J. A., M.R.C.S.	5 0 0	Turner, Mrs. J. J. (box)	2 12 0	Peckham, East Surrev- grove Sunday-sch.	1 0 0
Cunnington, Miss E., Oundle	2 2 0	Upton, Miss, for Congo	0 10 0	Do., Park-road, for <i>W & O</i>	5 13 4
Evans, Mr. J. L.	2 0 0	Watcham, the late Mrs. S., by Rev. T. M. Morris	16 6 8	Regent's-park Church	30 0 0
Gibson, Mrs.	0 10 6	Wates, Mr. Joseph	30 0 0	Rotherhithe, Midway- place	0 17 6
Gould, Mrs. A. Pearce, amount coll'd. for <i>Palestine</i>	7 17 0	West, Mr. F.	0 10 0	Shepherd's-bush Taber- nacle	1 15 0
Harvey, Mr. C., for Congo	1 14 0	White, Mrs. Thos., Evesham, for <i>China</i>	10 0 0	Stockwell Sunday-sch.	9 4 4
Marham, Mr. J., J.P., quarterly sub. for <i>support of Congo</i> <i>Missionary</i>	75 0 0	Y.M.M.A., China Stall, for <i>China schools</i>	6 18 0	Twickenham	1 13 8
Miller, Major-General	1 1 0	Under 10s.	0 12 6	Upper Holloway Sun- sch.	1 18 3
Parkinson, Mr. J.	0 10 0	Do., for Congo	0 10 0	Do., do., for <i>Mrs.</i> <i>Kerry's school,</i> <i>Calcutta</i>	8 0 0
Pedder, Miss, for Congo	1 0 0	LEGACY.			
Solvyns, Baroness, for Congo	10 0 0	Barnett, the late Miss Sarah, of Brighton, by Rev. C. Masterson	100 0 0	Vernon Chapel Sun- sch.	15 10 0
Thomas, Mr. D.	1 0 0	LONDON AND MIDDLESEX.			
Warne, Mr. W. J.	1 0 0	Acton, Bible-class	0 16 0	Walworth, Ebenezer Sunday-school, for <i>Bengali school</i>	4 14 5
Under 10s.	0 5 0	Arthur-street, Camber- well-gate	2 2 3	Wheat-sheaf-hall Sun- sch.	1 8 6
Do., for Congo	0 5 0	Bloomsbury Chapel	6 0 0	Wandsworth-road, Victo- ria Chapel	23 0 0
Do., for <i>Mrs. Wall's</i> <i>work, Rome</i>	0 5 0	Brixton, Kenyon Ch.	8 11 9	Wood Green Sun-sch., for <i>Bengali school</i>	2 10 0
	0 5 0	Do., Sunday-school	9 3 0	Do., do., <i>two Congo</i> <i>boys</i>	3 1 3
	0 5 0	Brockley-road Sunday- school	11 16 7	BEDFORDSHIRE.	
	0 5 0	Camberwell, Mansion House Chapel	0 12 6	Bedford, Mill-street	7 15 3
	0 5 0	Chiswick, Annandale- road	7 11 8	Cotton-end	2 4 6
	0 5 0	Do., do., Sun-sch.	1 12 0	Keysoe	1 5 3
	0 5 0	Delaton Junc. Sun-sch.	10 0 0	Thurleigh	0 11 10
	0 5 0	Ealing Dean	2 2 0	BERKSHIRE.	
	0 5 0	Eldon-street, Welsh Ch.	2 0 0	Reading, Carey Chapel Sun-sch.	4 12 6
	0 5 0	Enfield Sunday-school	7 1 7	Do., King's-road Sun- sch.	7 15 3
	0 5 0	Forest Gate	6 11 11	Do., Grovelands Sun- sch.	3 12 5
	0 5 0	Do., for <i>Bengali sch.</i>	4 5 3	BUCKINGHAMSHIRE.	
	0 5 0	Do., for <i>Mansendi</i>	0 15 8	Amersham	13 14 5
	0 5 0	Haddon Hall, for <i>Ben- gali school</i>	4 18 3	CAMBRIDGESHIRE.	
	0 5 0	Hammersmith, West End Chapel	6 16 6	Cambridgeshire, on account, per Mr. G. E. Foster	60 15 10
	0 5 0	Hampstead, Heath-st.	300 0 0	Cambridge, St. An- drew's-street Sun- sch., for <i>Cambridge</i> <i>school, Agra</i>	8 10 0
	0 5 0	Do., Juvenile Mis- sionary Society, for <i>support of boys at</i> <i>Waihen Station</i>	12 9 0	Histon, for <i>N P</i>	1 1 0
	0 5 0	Harrow Sunday-school, for <i>N P, Proshonno</i>	2 5 0	CHESHIRE.	
	0 5 0	Hawley-road	1 6 8	Altrincham Tabernacle	1 10 6
	0 5 0	Highbury-hill Sunday- school	12 12 7	Do., Sunday-school	2 8 6
	0 5 0	Hounslow	4 0 0	Birkenhead, Grange- road Sun-sch.	10 0 0
	0 5 0	Islington, Cross-street	7 2 4	Do., Jackson-street	1 11 0
	0 5 0	Do., Salter's Hall Sunday-school, for <i>Central School,</i> <i>Barisal</i>	5 0 0	Egremont, Sun-sch.	9 6 7
	0 5 0	Kingsgate-street	2 1 10		

DORSETSHIRE.		Southport, Town-hall		WARWICKSHIRE.	
Weymouth, Sun.-sch.	2 10 0	Sun.-sch.	4 0 3	Leamington,Clarendon	1 0 0
DURHAM.		NORFOLK.		Chapel.....	25 15 0
South Shields, Westoe-		Attleborough	15 15 0	WILTSHIRE.	
road	8 8 0	Cossey	1 15 7	Bradford-on-Avon,Zion	4 8 10
Stockton - on - Tees,		Norwich, United Meet-		Trowbridge, Back-st.	0 11 1
Northcote-street	5 7 2	ings	42 12 4	YORKSHIRE.	
ESSEX.		Swaffham	15 0 0	Bradford, Zion and	
Barking, Essen's-rd....	2 10 0	NORTHAMPTONSHIRE.		Caledonia-st. Sun-	
Clacton-on-Sea, Christ		Aldwinkle Sun.-sch.	1 0 0	school	0 8 8
Church	0 0 0	Clipstone	19 7 10	Doncaster, Sun.-sch.	0 10 0
Great Leighs	1 8 0	Guilsborough	2 0 0	Ecclehill, Sun.-sch.	0 10 0
Harlow	45 0 0	Moulton and Pitsford...	8 17 3	Guiseley	1 5 0
Leytonstone	7 10 6	Ringsted	3 19 6	Halifax, Trinity-road	
Do., for <i>W & O</i>	6 6 9	NORTHUMBRLAND.		Sun.-sch.	10 5 0
Do., Sunday - school	16 4 1	Newcastle - on - Tyne,		Leeds, South-parade ...	37 17 8
Loughton	3 7 0	Rye-hill	1 11 2	Lindley Oakes	4 4 5
Ravleigh	3 15 0	Do., Sunday-school...	2 2 0	Do., Sunday-school ...	1 17 0
Theydon Bois	1 16 0	NOTTINGHAMSHIRE.		Masham	0 6 0
Do., Sunday-school,		Carlton-le-Moorland ...	1 0 0	Salterforth	1 4 0
for <i>Congo</i>	0 13 6	OXFORDSHIRE.		NORTH WALES.	
Victoria Docks, Union		Caversham Sun.-sch.	2 3 7	DENBIGHSHIRE.	
Church, for <i>W & O</i> ...	0 16 0	Chadlington	0 6 0	Cefn Mawr	1 11 0
HAMPSHIRE.		SHEPESHIRE.		SOUTH WALES.	
Bournemouth, Lans-		Shrewsbury, Clare-		GLAMORGANSHIRE.	
downe Sun.-sch., for		mont Chapel.....	4 18 0	Canton, Hope Chapel...	6 10 10
support of <i>Congo</i>		Do., Sunday-school ...	7 0 0	Penarth,Stanwell-road	
boy " <i>Diakenga</i> "	1 0 0	SOMERSETSHIRE.		Sunday-school	2 14 3
Portsmouth Auxiliary,		Bath Auxiliary, per Mr.		Penydarren, Elin	6 15 3
per Mr. J. A. Byer-		Geo. Cox, Treasurer	20 0 0	MONMOUTHSHIRE.	
ley, Treasurer	229 0 0	Bristol Auxiliary, by		Upr. Cwmbran, Siloam	1 14 0
HERTFORDSHIRE.		Mr. G. M. Carlile,		RADNORSHIRE.	
Boxmoor	20 12 10	Treasurer	58 8 7	Cascob	1 1 8
Breachwood GreenSun-		North Curry and Stoke	2 8 0	Do., for <i>W & O</i>	0 3 7
day-school	0 5 6	Yarcombe	0 10 0	Evenjobb	0 18 6
St. Albans, Bible-class,		STAFFORDSHIRE.		Do., for <i>W & O</i>	0 2 6
for support of <i>Congo</i>		Bilston, Salem Chapel	4 11 10	Gladestry	0 19 4
boy	2 10 0	SUFFOLK.		Do., for <i>W & O</i>	0 1 6
Tring, High-street	0 10 6	Ipswich, Burlington		New Radnor, for <i>W & O</i>	0 2 0
KENT.		Chapel Sun.-sch.	7 7 5	SCOTLAND.	
Ashford, Sun.-sch.	2 3 10	SURREY.		Broughty Ferry.....	2 2 10
Bexley Heath, Trinity		Cheam	10 17 0	Edinburgh, Bristol-	
Chapel	2 2 0	Croydon, Ladies' Assoc.	8 14 10	place	59 19 7
Do., Sun.-sch.	3 5 1	Dulwich, Barry-road...	0 8 5	Glasgow, Adelaide-	
Forest Hill, Sydenham		Dulwich Hall	0 12 0	place	10 0 0
Chapel	4 7 11	Guildford, Commercial-		Do., Queen's-park	
New Brompton	1 2 11	road Sunday-school	2 0 5	Sunday-school	5 3 8
Plumstead, Conduit-rd.		Mitcham, Sun.-sch., for		Kirkcaldy, Whyte's-	
Ramsgate, Ellington		support of <i>Congo</i>		causeway Sunday-	
Chapel Y.M.B.C., for		boy under Mr. Roger	2 2 0	school, for support	
support of " <i>Mbamba</i> ,"		Norbilton, Bunyan Sun-		of <i>Congo</i> boy at	
<i>Congo</i>	3 10 0	school	2 10 0	Arthington Station	1 5 0
Shooters Hill-road	3 14 1	Penge Tabernacle	16 18 9	Paisley, Hope Hall	
LANCASHIRE.		Do., for <i>W. & O.</i>	5 6 0	Mission	8 0 0
Accrington, Sun.-sch.	8 6 6	Redhill	2 0 0	St. Andrews	2 18 9
Bacup, Doals	1 15 0	South Norwood	4 1 1	Do., for <i>Congo</i>	2 0 0
Briercliffe, Hill-lane		Do., Sunday-school	18 3 6	FOREIGN.	
Sun.-sch.	3 10 0	Do., for <i>N P</i>	0 12 3	EUROPE.	
Higher Openshaw	1 16 11	Sutton, Sunday-school,		Home, Sunday-school,	
Liverpool, Fabius Ch.	0 4 0	for support of <i>N P,</i>		for <i>Congo</i>	3 15 3
Do., Kensington Ch.	16 10 5	<i>Delhi</i>	1 3 9	WEST INDIES.	
Do., Old Swan Sun-		West Norwood, Chats-		TRINIDAD.	
sch.	2 5 0	worth-road Sun.-sch.	5 3 4	Port of Spain, Sunday-	
Lease expenses	0 10 6			school, for <i>Congo</i> ...	10 0 0
	18 8 11				

TO SUBSCRIBERS.

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