

**THE MISSIONARY HERALD,**  
JANUARY 1, 1892.



VIEW FROM THE BOPOTO MISSION HOUSE.—(From a Photograph by the Rev. A. Lawson Forfeit).

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### THE YEAR OF THE CENTENARY.

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WITH this number of the HERALD we enter the actual Centenary year of the existence of the Baptist Missionary Society. At length the period has arrived which has been very naturally anticipated with not a little expectation. In the course of a few months numerous friends will be gathering from various parts of this country, and from beyond its limits, in Nottingham, Leicester, and Kettering, and subsequently in London, to celebrate the memorable events of 1792. If ever a religious movement deserved the grateful and enthusiastic recognition of Christian men it is the initiation, one hundred years ago, of the modern missionary enterprise by William Carey, Andrew Fuller, and their coadjutors. We believe we cannot overestimate the importance in its relation to the interests of the Saviour's Kingdom of the action taken in "Mrs. Beeby Wallis's back parlour" by our fathers when they formed a Society for the Propagation of the Gospel amongst the Heathen. All sections of the Church of Christ are indebted to the arousing and inspiring influences which emanated from the heroic zeal of these apostolic men. We invite all our Christian brethren, by whatsoever name they are known, to join with us in fervent thanksgiving for the spiritual enrichment which we all alike enjoy from the revival of missionary principles and the exhibition of missionary chivalry in these later times.

But whilst, during the Centenary Celebration, we shall recall with delight the sacred memories connected with the origin of our Missionary Society let it be emphatically said we are supremely anxious that, in honouring the past, we should be incited to attempt

**LARGER SERVICE IN THE FUTURE.**

However much we may revere the spirit and the doings of the fathers and founders of the Mission, we know that the Mission itself cannot live upon its traditions. We best celebrate the formation of the Society as we seek to promote its usefulness. It was as animated by this all-important desire to attempt greater things for God the Committee announced early last year its Centenary proposals, and made its appeal for

**THE SPECIAL FUND OF £100,000,**

and for increased and new subscriptions in the hope of raising

**THE ANNUAL INCOME TO A LIKE SUM.**

It is with very sincere thankfulness and, we think, justifiable encouragement we now inform our readers of the results of the Centenary effort up to the time of going to press. The donations, either paid or promised, amount as we write to

**£34,293 11s. 5d.**

and to this total is to be added about

**£10,075 10s. 8d.**

from the young people's crown cards; the actual contributions up to date to the Special Fund being therefore not less than

**£44,369 2s. 1d.**

Of this sum the actual cash received up to December 14th, amounted to £27,363 6s. 11d.

With regard to the young people's effort some disappointment may be felt that we are not able to report a greater result. It must be remembered that the high expectations we formed were based upon calculations which contemplated a certain proportionate contribution from every Sunday-school in the kingdom. We cannot but regret that circumstances should have prevented some of these schools from uniting in the effort; and that many cards which were taken have come back without being used. We have not yet, however, received all the contributions—indeed, a large number of cards are still unreturned, and applications continue to be made for fresh ones. We may therefore reckon upon a considerable advance beyond the £10,075—in itself surely no insignificant sum—now reported.

It will be noticed we give in the following list contributions of £10 and upwards, putting together all smaller sums, and crediting them to churches respectively; a more detailed statement will be given at some future time. We may add that we hope to publish additional lists month by month.

	£	s.	d.		£	s.	d.
Rickett, Mr. W. R. (the Treasurer).....	5,000	0	0	Rose, Mrs., Bedford.....	50	0	0
Anonymous .....	5,000	0	0	Ridley, Miss, A Thank-offering .....	30	0	0
Rawlings, Mr. Edward ...	2,000	0	0	E. W. ....	30	0	0
Foster, Mr. Charles F. ...	2,000	0	0	M. W. G. ....	25	0	0
Of Thine own have I given				James, Dr. Prosser, for Congo.....	20	0	0
Thee .....	1,000	0	0	Phillips, Rev. H. Ross, and Mrs. ....	21	0	0
Smith, Mr. J. J., J.P., and Mrs. Smith .....	600	0	0	Hepburn, Mr. W. Arnold	10	10	0
Olney, Mr. Thomas H. ...	500	0	0	Grabam, Rev. R. H. Carson	10	10	0
Mathewson, Mr. W.....	500	0	0	Gordon, Rev. S. C. ....	10	0	0
Angus, Rev. Dr. and Mrs.	250	0	0	Joyce, Mrs. ....	10	0	0
Baynes, Mr. A. H. ....	250	0	0	Fawcett, Mrs., in Memory of a dear brother .....	10	0	0
Clark, Mr. Jas.....	250	0	0	Orchard, Mr. F., Bromham	10	0	0
Colman, Mr. J. J., M.P....	250	0	0	Orton, Rev. W., Leicester	10	0	0
Smith, Mr. J. G., Watford	250	0	0	Pewtress, Mr. Ernest .....	10	0	0
A Friend, South Wales ...	250	0	0	Zurishaddai, a Thank-offering .....	10	0	0
S. A. P.....	250	0	0	Smaller sums .....	66	6	6
J. F. ....	161	12	5				
Scott, Mr. Geo., per Rev. J. T. Wigner.....	150	0	0	LONDON.			
Mickleth, Mr. Thos.....	105	0	0	Acton—			
Barrow, J.P., Mr. R. V. ...	100	0	0	Engall, Mr. ....	10	0	0
Bell, Mrs., Bellingham ...	100	0	0	Smaller sums .....	21	2	10
Whitley, Mr. Thos.....	100	0	0	Balham—			
MacLaren, Miss .....	100	0	0	Sharman, Mr. J. ....	50	0	0
New, Mrs., Nottingham...	100	0	0	Olney, Mr. T. H.....	10	0	0
A Thank-offering for loving guidance through the wilderness for fifty years .....	100	0	0	Smaller sums .....	25	0	0
F. B., New Zealand, per Rev. E. Edwards .....	100	0	0	Brondesbury—			
Osborn, Mr. G., J.P. ....	100	0	0	Chown, Mr. John .....	50	0	0
Smith, Mr. C. King.....	100	0	0	Brompton, Onslow Chapel	33	0	0
A Friend .....	50	0	0	Ferne Park .....	13	3	0
Myers, Rev. J. B. ....	50	0	0	Hampstead, Heath Street—			
Short, Rev. G., B.A. ....	50	0	0	Merrick, Mr. William... 1,000	0	0	
Willis, Mr. W., Q.C. ....	50	0	0	Underhill, Dr. E. B. ...	500	0	0
A Friend, Plymouth, on account .....	50	0	0	Lyon, Mr. B. A. ....	200	0	0
Jenkins, Mr. L., Argoed ...	50	0	0	Southwell, Mr. Charles.	200	0	0
Dean, Mr. Geo. H. ....	50	0	0	Satchell, Mr. G. F. ....	100	0	0
A Friend, per Rev. J. B. Myers .....	50	0	0	Webb, Mr. C. ....	100	0	0
Page, Miss C. Selfer.....	50	0	0	Marnham, Mr. H. ....	50	0	0
Smith, Mr. Frank.....	50	0	0	Brock, Rev. W. and Mrs.	30	0	0
				Lyon, Mr. Herbert G....	20	0	0
				Ball, Mr. Arthur (St Leonard's).....	10	0	0
				Carlill, Mrs. ....	10	0	0
				Smith, Miss Franklin...	10	0	0

	£	s.	d.		£	s.	d.
Southwell, Miss .....	10	0	0	Accrington—			
Smaller sums .....	7	2	0	Haworth, Mr. W. and			
Harrow—				Miss, In Memoriam ...	1,000	0	0
Nivison, Mr.....	10	10	0	Barlow, Mr. James,			
Smaller sums .....	15	10	0	J.P. ....	500	0	0
Highbate-road .....	220	0	0	Barlow, Miss.....	250	0	0
Ladbroke-grove, Notting				Macalpine, Mrs. G. W.	250	0	0
Hill—				Macalpine, Mr. G. W.	500	0	0
Baynes, Mr. W. W., J.P.	50	0	0	Addlestone—			
Roberts, Rev. R. H., B.A.	20	0	0	Marnham, Mr. F. J. ...	50	0	0
Carrington, Mr. ....	10	0	0	Bayley, Rev. H., Mrs.			
Fripp, Mr.....	10	0	0	and Miss .....	10	0	0
Reddan, Mr.....	10	0	0	Smaller sums .....	7	10	0
Smaller sums .....	29	13	0	Bristol—			
Regent's Park—				Robinson, Mr. Alfred ...	500	0	0
Sturt, Mrs. ....	50	0	0	Robinson, Mr. A. R. ...	200	0	0
Gould, Dr. A. P. ....	50	0	0	Iles, Mr. and Mrs Saml.	120	0	0
Gould, Rev. G. P., M.A.	30	0	0	Appleton, Dr. and Mrs.	100	0	0
Upper Holloway—				Ashmead, Mr. G. C. ...	100	0	
Edwards, Mr. ....	100	0	0	Carlile, Mr. and Mrs. ...	100	0	0
James, Mr. Joshua ....	30	0	0	Gotch, Miss .....	100	0	0
Edwards, Miss M.....	20	0	0	Leonard, Miss Louisa ...	100	0	0
Balding, Mr. and Mrs.	15	0	0	Robinson, Mr. and Mrs.			
James, Mrs. ....	15	0	0	Edward .....	100	0	0
Blackmore, Mr. S. H. ...	10	0	0	Townsend, Mr. Charles	100	0	0
Freeman, Mrs. ....	10	0	0	Anonymous .....	100	0	0
Holt, Mr. A. G. ....	10	0	0	"Old Broadmead" .....	100	0	0
Wood, Rev. J. R.....	10	0	0	Leonard, Mrs. Solomon	50	0	0
Smaller sums .....	91	13	0	Culross, Rev. J., D.D....	50	0	0
Walthamstow, Wood-street—				Gould, Mr. Joseph .....	50	0	0
Whittingham, Mr. W. E.	25	0	0	Morgan, Mr. Fred. ....	50	0	0
Smaller sums .....	2	10	8	Robinson, Mr. Theodore	50	0	0
Walworth-road—				Shirley, Mr. S.....	50	0	0
Dixon, Miss .....	10	0	0	Glover, Rev. R., D D....	30	0	0
Wandsworth Road, Victoria				Davis, Rev. J. and Mrs	25	0	0
Chapel—				Denning, Mr. H.....	25	0	0
Rice, Mr. G.....	14	0	0	Fry, Mr. J. Storrs .....	25	0	0
Rowell, Mr. D.....	10	0	0	Gange, Rev. E. G. ....	25	0	0
Sullivan, Mr. A. ....	10	0	0	Lambert, Mrs. ....	25	0	0
Stiff, Mr. E. ....	10	0	0	Milson, Mr. ....	25	0	0
Smaller sums .....	86	15	0	Rawson, Miss .....	25	0	0
West Norwood—				Whiting, Mr. R. G.....	25	0	0
Cross, Mr. W. M., for trans-				Williams, Dr. and Mrs.			
port of "Goodwill" .....	10	0	0	Eubulus .....	25	0	0
Abergavenny—				W. S.....	25	0	0
Lewis, Mr. Ald. ....	100	0	0	Smaller sums .....	469	0	0
Beveridge, Mr. T. W. ...	50	0	0	Canterbury .....	23	0	0

	£	s	d.		£	s.	d.
Cardiff—				Liverpool—			
Union Meetings .....	50	0	0	Sing, Mr. Joshua.....	250	0	0
Chard—				Brown, Mrs. Aaron.....	200	0	0
Brown, Mr. F. ....	20	0	0	Maidenhead .....	29	2	6
Brown, Mr. and Mrs.				Margate.....	12	0	9
Loader .....	20	0	0	Middlesborough—			
Smaller sums .....	15	5	0	Dawson, Mr. E. ....	100	0	0
Chatham .....	13	0	0	Smaller sums .....	10	0	0
Cottenham, Old Baptist				Newbury—			
Chapel Ladies' Work-				Davies, Mr. P. E.....	10	0	0
ing Meeting .....	12	0	0	Smaller sums .....	24	15	0
Coleford .....	33	0	0	Newport, Mon.—			
Darlington—				Lewis, Mr. E. ....	300	0	0
Wilson, Mr. Geo. D. ...	52	10	0	James, Mr. J. G. ....	25	0	0
Wilson, Mrs. Geo. D. ...	52	10	0	Overston, Mr. L. ....	20	0	0
Bartlett, Mr. G. W.....	10	10	0	Edwards, Mr. W.....	20	0	0
Collections .....	17	1	6	Howell, Mr. T. H. ....	20	0	0
Smaller sums .....	12	9	0	Richards, Mrs. ....	15	0	0
Dover—				Cook, Rev. G. H.....	10	10	0
Chitty, Mr. E. ....	10	0	0	Smaller sums .....	38	14	0
Edwards, Rev. E. J. and				Newcastle and Gateshead,			
Mrs. ....	10	0	0	Westgate-road Ch. —			
Hobday, Mr. H. ....	10	0	0	Angus, Mr. W. Mathwin	105	0	0
Smaller sums .....	35	5	6	Angus, Mr. William ...	60	0	0
Dundee—				Davies, Mr. and Mrs.			
Carmichael, Miss Jane...	200	0	0	W. G.....	50	0	0
Smaller sums .....	12	19	10	Angus, Mrs. William ...	40	0	0
Eastbourne—				Angus, Mrs. Jonathan...	20	0	0
Barker, Miss .....	10	0	0	Angus, Misses E. M. and			
Smaller sums .....	5	2	6	Jessie.....	10	0	0
Glasgow—				Bartlett, Mr. and Mrs.			
Rose, Mr. C. A. ....	500	0	0	J. M. and family .....	21	0	0
Robarts, Rev. F. H. ...	250	0	0	Angus, Mrs. George ...	10	0	0
Harlow—				Smaller sums .....	42	2	10
Edwards, Rev. F., B.A.	10	0	0	Jesmond Chapel—			
Edwards, Mrs. ....	10	0	0	Burtou, Mr. S. B.....	105	0	0
Edwards, Mr. F. C. ....	10	0	0	Culley, Mr. and Mrs. E.	50	0	0
Haverfordwest, Bethesda	50	0	0	Angus, Mrs. T. C. ....	25	0	0
Hatch Beauchamp .....	12	0	0	Burton, Mrs. ....	20	0	0
Hereford—				Angus, Miss L.....	10	0	0
Wallis, Mr. E. L....	20	0	0	Smaller sums .....	22	9	6
Pearce, Mr. W.....	20	0	0	Gateshead—			
King, Messrs., and Sons	20	0	0	Gurney, Mr. J. J. ....	105	0	0
Smaller sums .....	36	0	0	Eastcott, Mr. H. ....	50	0	0
Ipswich—				Smaller sums .....	19	18	0
Anonymous .....	20	0	0	Norwich—			
Leicester, Harvey Lane ...	11	13	6	Gould, Mr. H. P. ....	100	0	0

	£	s.	d.		£	s.	d.
Norwich— <i>continued.</i>				Buxton, Dowager Lady	10	0	0
Howlett, Mr. J. G. ....	100	0	0	Dakin, Mr. W. H. ....	10	0	0
Jewson, Mr. J. W. ....	100	0	0	Gould, Mrs. H. P. ....	10	0	0
Trevor, Mr. Henry ....	100	0	0	Howlett, Mr. A. G. ....	10	0	0
White, Mr. George ....	100	0	0	Collection .....	36	14	8
Blyth, Mr. William ...	50	0	0	Smaller sums .....	101	2	0
Green, Mr. George ....	50	0	0	Reading.....	25	0	0
Jarrold, Mrs. T. ....	50	0	0	Stockton-on-Tees .....	43	13	0
Juniper, Mr. R. K. ....	50	0	0	Stogumber .....	12	0	0
Copeman, Mr. John ...	25	0	0	Taunton, Silver-street—			
Culley, Mr. Samuel.....	20	0	0	Penny, Mr. T. ....	50	0	0
Holmes, Mr. G. T., ....	20	0	0	Penny, Mr. T. S. ....	50	0	0
Jewson, Mrs.....	20	0	0	In Memoriam .....	50	0	0
Jewson, Mr. George.....	20	0	0	Chapman, Mr. W. M. ...	10	10	0
Shakespeare, Rev. J. H.,				Chapman, Mr. A. A. ...	10	10	0
M.A. ....	20	0	0	Westlake, Mr. W. H. ...	10	10	0
Smith, Mr. J. D. ....	20	0	0	Smaller sums .....	42	11	11
Fisher, Mr. Francis.....	15	15	0	Smaller sums from various			
Jewson, Mr. Richard ...	11	11	0	places.....	41	16	0
Taylor, Mr. F. Oddin ...	10	10	0				

Of this sum £22,766 12s. 5d. has been acknowledged in previous HERALDS.

In addition to the above contributions we have received many substantial promises of increased contributions on behalf of the annual income. We would take this opportunity to remind our readers that the endeavour we are making to raise the permanent receipts is, in our estimation, by no means second in its importance to the Special Fund. Will our friends give this part of the Centenary Celebration their most serious consideration? We venture to inquire with all frankness whether many of our subscribers might not greatly increase their annual giving? And might not the pastors and officers of the churches render most invaluable assistance by securing *new* subscribers? We respectfully and very earnestly appeal for their kind aid during the Centenary Year in this direction.

It is fitting we should here announce that we have just prepared some special

### CENTENARY COLLECTING BOOKS

for those supporters of the Mission who would like to co-operate with the Committee by obtaining donations to the Centenary Fund and increased and new subscriptions. The idea has suggested itself to ask those who take these books to endeavour to secure by donations and subscriptions a sum equal to the original contribution—viz. :—

£13 2s. 6d.



that being the amount collected at the formation of the Society. Of course we shall be very pleased to supply these books to those who may not be able to collect so large a sum, but what a cause of delight it would be if a large number of our friends applying for them were able to realise the idea we have now intimated. We hope to have many applications from those who, as yet, have taken no part in the Centenary Commemoration, and who would know how to make good use of these books amongst their friends.

May the Divine Lord, whom we desire in these endeavours to serve, inspire the heart of all who seek to extend His Kingdom with His own—the true missionary spirit.

### Hymn suggested by the Missionary Centenary.

**R**ISE we to praise our God,  
 For what His hand hath wrought,  
 For trophies that the circling  
     years  
 To Jesu's feet have brought,—  
 Reward of all His pain,  
 Fruit of the Spirit's might,—  
 Rise we and praise our God, whose love  
 Diffuses saving light !

Not for ourselves we claim,  
 Nor for our fathers, aught  
 Of what our living God alone  
 By His own hand hath wrought ;  
 Souls born to Heavenly life  
 Heaven's quickening power proclaim :  
 Rise we and praise the Lord our God,  
 Extol our Jesu's name !

His was the love outpoured  
 When saints to love awoke,  
 His was the light in glorious dawn  
 On darkest night that broke,  
 When spirits, set aglow  
 By touch of altar-flame,  
 Forth sped them, living rays of light,  
 To shine in Jesu's name.

His was the hand that drew  
 Bound souls from sin's dark deep,  
 That bade Heaven's peace serenely reign  
 Where earth's worst tempests sweep,  
 That reared, 'mid rudest scenes,  
 Pure worship's blest abode,  
 And brought bruised feet from tangled  
     ways  
 Into the Heavenward road.

From earth's wide choir of souls  
 That sing redemption's song,  
 To Him all praise ascends this hour  
 To whom it doth belong ;  
 And where the servant's name  
 By grateful lips is raised,  
 'Tis honoured most when for its sake  
 The Master is most praised.

Praises to Him are due  
 For faith and love sustained,  
 Where, but for His replenishing,  
 Life's chalice had been drained ;  
 For His blest presence given,  
 In constancy of grace,  
 To hearts that bailed in alien lands  
 The one familiar Face !

For Gospel truth endeared  
 To the whole Church by this,  
 That needy souls in every clime  
 Now know its preciousness,  
 For His great love brought nigh  
 To meet the wide world's woe,  
 In stream so full that we receive  
 Its gracious overflow.

Rise we to bless our God,—  
 Bow we to humbly own  
 How tardy hath the service been  
 That thus exalts His throne ;  
 Then, to His altar bound,  
 For life's remaining days,  
 Yield we ourselves to do His will  
 A sacrifice of praise !

R. WRIGHT HAY.

Dacca, India.

## New Year's Day Prayer Meeting.

**W**E have much pleasure in announcing that our New Year's Day prayer meeting, to be held at the Mission House on Friday, the 1st of January, 1892, at eleven o'clock, will be conducted by the Rev. Joseph Angus, D.D. Remembering the former official connection of Dr. Angus with the Society at the time of its Jubilee, we feel sure our friends will be thankful to receive this intimation.

We are also glad to report that at the last meeting of the Committee it was unanimously resolved to make arrangements for a

### SPECIAL MEETING FOR PRAYER

on behalf of Missions during the current CENTENARY YEAR, to be held in the Library of the Mission House, 19, Farnival Street, Holborn, London, on every THURSDAY MORNING, for one hour, from ELEVEN TO TWELVE O'CLOCK.

We earnestly trust many of our friends will be able to join in this special season of prayer. Not a few of the friends of the Society, both in London and the country, are deeply impressed with the necessity of waiting upon the Lord for His gracious guidance and blessing at the present time, specially in view of the urgent and pressing need for a large increase in the staff of labourers to occupy the numerous openings that present themselves in all parts of the world.

Will our readers please remember every THURSDAY MORNING, from ELEVEN TO TWELVE O'CLOCK, is the hour fixed for special prayer for Missions, in the Library of the Mission House?

## Pictures from the Congo.

(See *Prontispiece*.)

**W**E give our readers this month pictures of Mr. W. L. Forfeitt, of Bopoto Station and the Upper Congo, as taken from the window of the Bopoto Mission House.



It should be remembered that the Mission House is built upon a very high terrace, and that most of the Bopoto towns are on the plateau below it.

The River Congo here is six miles wide, and has a large number of islands, many of them being of considerable size.

Bopoto is more than a thousand miles from the coast, and distant from Stanley Pool more than a month's journey by the s.s. *Peace*.

Our readers will remember that Mr. Orum is now on his way to resume work in this distant station.

## The Congo Mission.

LETTERS FROM MR. BENTLEY.

THE Rev. W. Holman Bentley, writes:—

“Wathen Station, Congo River,

“S.W. Africa, July 19th, 1891.

“MY DEAR MR. BAYNES,—I wrote telling you that I was hoping to start on an itinerary in the country to the south of this station, and to endeavour to establish our first evangelistic outpost and school at Kinsuka, a township half way between this station and San Salvador; also to meet one of our San Salvador brethren at Kinsaku, a town half-way between Kinsuka and San Salvador. I wished also to visit Tungwa, and explore the country between Tungwa and Kinsaku, part of which was unknown to us, and we to the people. After an absence of thirty days I am now able to report proceedings.

“KINSUKA.

“Before doing so, however, a few explanations may be necessary. Both Kinsuka and Kinsaku lie on the road across country to San Salvador, which I opened up three years ago. At the former township I had a very uneasy reception, a large number of people gathered at the inevitable ‘palaver,’ and it was clear that they were much afraid of the white men who had opened a road to Stanley Pool, and were well established in the country, and were pushing here and there and making themselves quite at home. However, there was no reason to oppose a quiet Mundele a Nzambi (God’s white man), who, with Kongos and natives of Ngombe, wished to pass through to visit his brothers at San Salvador, who had been so long quietly working there; one of Vianza-vianga’s (Thos. Comber)

folk too who could speak their language and give such a reasonable motive for his coming. At Kinsaku, too, two days further on, I was much pleased with the people, who wished that they might have white teachers. The great chief of the district was paternal uncle of Nlemvo, my assistant in the translation work, and he was well known to the people by name. His mother also had lived there once, so I became a sort of relative of theirs through Nlemvo; just as we are all of us connected with very many townships and districts through our boys in our school. I told them that they would not be forgotten. Some Kinsaku men came back with me to Wathen and stayed some days, but their town is six days’ from us, and not even in our district, being in Portuguese territory. When Mr. Harvey, who had left the A.B.M.U. to try to work independently, commenced work at Kimpese, not far from Kinsuka, one of the Kinsaku people entered his service, and his conversion had been the happy result. As belonging to our (B.M.S.) sphere, at Mr. Harvey’s suggestion, he was admitted into the church here, he having been baptized at Lukunga. Relatives of the man had also become interested in the Gospel message, and needed further instruction. The visits *en passant* of Messrs. Oram, Comber, and White had also made our Mission well known to them.

“MY SECOND VISIT.

“The second time I visited Kinsuka my wife was with me. They had been suffering terribly from small-pox, and

it was even then in some parts of the township. I had some boys with me who had been recently vaccinated, and was able to vaccinate a number of people and leave a lancet with Mwana Ngonde; he vaccinated all who had not been sick, and the small-pox left the neighbourhood at once. They had lost, however, 750 people from the township by the disease, so they assured me, and of the great crowd which assembled when I first passed through only a remnant was left. I was much struck with Mwana Ngonde; he is the second chief, heir, they say, to the Ngudian Kama Moeya. He is most superior, not in the least like the ordinary run of people, or even chiefs. I had a long talk with him, and he listened with much interest. Messrs. Comber, Oram, and White, in passing Kinsuka, were also struck with him. Twice while Mr. Harvey was at Kimpese did Mwana Ngonde visit him; he said that he liked to hear what we taught him as we spent an evening in his town, but these occasional visits were not enough. He said, 'We black people forget so soon; we want to be told the same thing over and over again, and then when we have heard it often we begin to take hold of it. We must have resident teachers, and many of them, for we are many.' Mr. Harvey paid us a visit at Wathen, and told us about Palasola, of Kinsaku, and about Mwana Ngonde's urgent request.

"I had been looking forward to visiting the district at the end of May for an ordinary itineration, but we had now to consider whether we could not do something definite for both Kinsuka and Kinsaku. There was only one member of the church at Wathen available and fit to start an outpost, Lo, who had been Mr. Davies' personal boy and had been taken by him to England. He had developed very good speaking

ability, and had been my wife's best helper in the school.

#### "A MISSIONARY CHURCH.

"The little church here readily took the matter up, and Lo was willing to undertake the work. They voted him an allowance of 100 brass rods a month, and although that was only about two-thirds of what he was actually receiving he was ready to resign his position and undertake this work on a lower allowance.

"We are hoping to have many such outposts in the future; and as we are determined that all the worth of the native church shall be paid for by the native church, not by the B.M.S., all felt that to offer a higher allowance to Lo would be to make these outposts of the church very few, for it would be setting a precedent of high rates; so for Christ's sake, and in the service of His Church, Lo has agreed to take up the work at considerably less than his former allowance.

"This is a real test of grit, and one which most people who know the people of the county would fear that they could not stand.

"All honour to Lo for the readiness with which he has made the sacrifice. Henceforward we may have more hope of the people if this is possible. This may seem a small matter in the eyes of folk at home, but it is not so regarded by us who know the people.

"As for Kinsaku, letters were despatched to San Salvador laying the facts before the brethren, and asking them to do what they could, and begging one of them to meet me at Kinsaku at a certain date. An answer soon came assuring us that the church there was ready to start an outpost at Kinsaku, and that Mr. Phillips would meet me.

"The Mission gave a saw, hammer,

some nails and hinges, with copy-books and such school apparatus, then with 200 utaku as two months' allowance, Lo was ready to start.

"THE GREAT CHIEF.

"Reaching Kinsuka we learned that Mwana Ngonde had gone to the trading factories on the Lower River, and could not be expected back for sixteen days. Plans had to be made accordingly, and Nlemvo was sent on at once to San Salvador to call Mr. Phillips, and in the afternoon Lo and I went to see the Ngũdian Kâma (great chief). We found him hearing a palaver and drinking palm wine, and sat down to chat with them to break the ice until we could request a hearing for ourselves. Two calabashes were drained, and the talk seemed to be interminable. To bring things more to a point, I told the chief that I wanted to talk to him about something, and that I would go and sit outside until he was ready, for the house was crowded, and the fumes of the palm wine very strong, and that on a hot day. I waited a long time; no mat or box was sent for me to sit upon, a significant breach of courtesy, and it was evident the chief did not want to discuss any matter with me. Perhaps, in spite of information to the contrary, I was a State officer come to recruit soldiers, or carriers, or station boys, or that the strong intrusive white men were going to lay upon him some new imposition. After about half-an-hour my patience began to run short, and I sent Lo to hurry the good man a bit. Eventually he arrived, and I explained to him the errand upon which we had come. The chief was relieved to find that it was nothing dreadful; however, who could tell what lay behind such seemingly benevolent intentions? He had had some dealings with the State, and for the first time had

come to realise that there was a more powerful organisation than the chieftainship of Kinsuka—a force that could even make him obey—and he would rather have no 'truck' with white folk at all. He told me that his chief nephew (and heir), Mwana Ngonde, was gone to the Lower River, and all the chiefs with him, so that he could neither take the counsel of his notables nor give any answer.

"NEGOTIATIONS.

"I told him that we knew that to be partly the case, but all the chiefs were not away, for we had just been speaking to four or five, and begged him to call those who were here to hear what we had to say, that when the others returned they would at least know what we had come about, and be so far easier in their minds, and when I came back again in two or three weeks it would not take long to get their answer; in the meanwhile we neither asked nor desired a reply, indeed we should not do again until Mwana Ngonde had spoken, for he knew us best. He would not call any other chiefs, and maintained that position. He agreed that Lo might stay in Mwana Ngonde's village until our return, as I had no need to drag him about with me. This was a point gained, for they would soon get to know and like Lo. On the way back to the village at which we stayed we passed through another in which we had seen several of the chief men, and met them again. 'What have you been talking to the Ngũdian Kama about?' "Nothing very dreadful, but he so timid; we told him our business, and asked him to call you Lo, that you might know the good thing we wish to do for you; then when Mwana Ngonde returns it will be easy to make up your minds." They were very annoyed that they had not been called to hear at least the pro-

posal, their curiosity was roused, and yet there could be no hope of getting the business out of me, however they asked me about it. This was what I wanted, so sitting down we talked the matter over. They were all the more vexed that they had not been called, for the proposal was such a good one. To have a teacher to teach all the children to read and write would certainly be a good thing, and they had never heard anything but good of us; as for having someone who would teach them God's palaver, that was a matter of indifference. We explained that the church at Ngombe was sending Lo; but benevolence is regarded more as a custom and weakness than anything to be grateful for.

"Hopes which had run down through the great chief's coldness now began to revive, but it was impossible to forecast the decision. Fear of white men was very strong. How far would Mwana Ngonde carry the others with him, for he could not work alone? They were angry that he had helped them to come to terms with the State in a palaver not long previous, and tried to persuade themselves that Mwana Ngonde had brought the State here. Had we hinted that he had invited us, our plans would have been at once frustrated. There is so much jealousy and fierce hatred, even in the same township, that there is no wonder that Arabs and others make the divided country an easy prey. Some of those chiefs had not spoken to Mwana Ngonde for months. I saw them meet by accident a few weeks later, and neither would look at the other, each turned his face away. This jealousy, pride, and hatred is everywhere all through the country, and is constantly breaking out into violence.

#### "TUNGWA.

"The next day I started for Tungwamakuta. Lo and I had some prayer together before parting. He realised the difficulties of his position, but he had very definitely given himself to the Master for the work, and on the spot he very earnestly renewed his consecration. We made a good march to within two hours' of Tungwa, and reached there early the next morning. Outside the town we stopped for a minute or two for the boys to dress. Four of them were Tungwa boys, and two of them had not been home for a year. When all had donned their best we filed into the town, and very hearty was the welcome to us all, for the return of the boys caused some excitement. They all looked so fat and well, so nicely dressed too; and the little boy who had come to us five months before, so thin and ill that they all feared that he would never return, was well and fleshy, although he had not quite assumed a healthy black. I had visited Tungwa in November, although I wrote you nothing about it, and two of the boys had been left at home at Wathen in quarantine, with a mild type of small-pox. Now they all appeared safe and well, and everyone was well satisfied and happy. I was disappointed with the town in some respects, for there, as in many of the towns nearer to us, and which have often been visited, the curiosity of the advent of white men has worn off, as well as any curiosity or interest in the message of salvation. Neither at our gathering for morning or evening prayers, nor on Sunday, could I get the people to come together in any decent numbers, and quiet talks with twos and threes were the best opportunities. The most interesting were with a chief, who was very ill when I first visited Tungwa a year ago.

treated him medically, but he became, as they thought, worse and worse. At first the man's retainers thought that my friend Kasakana had brought me to kill his rival; and as the man was in such a bad state, and would soon die, they even took counsel to shoot me to gratify their rage. I did not know this until months had passed by, but now it is no secret that they really did seriously meditate it. This rage (*nshita*) at the death of a relative is something difficult to us to understand, and is the cause of the great cruelties so common at the death or sometimes only the sickness of even unimportant folk. With us a bereavement causes sorrow more or less acute; with these natives an awful rage or wild fury results as soon as the first burst of grief is over, the idea being that someone has caused the death. The other day, a young man in a neighbouring town, who ought to have known better, told us that his child was sick; later on we heard that the baby was dead; in his wild grief, he at once set fire to two of his own houses, and nearly set the town on fire, for all the houses are close together. So, again, in mortification at the escape of a slave, a man shot his own brother dead, and ripped up the nearest woman. These outbreaks are no uncommon thing. So these foolish people thought of venting their *nshita* at the approaching death of their chief by the murder of a white man, and this at Tungwa, forsooth, where they trace so many evils to the shooting of Mr. Thomas Comber! Such folly as this it is difficult for friends at home to believe; but no one who knows these people would say that any conceivable folly or wickedness was impossible; we no longer wonder at anything. The rapid recovery of the chief to health and strength is the wonder and talk of the country, and I

am better known about Tungwa as the white man who cured Dom Daniel than as Bentele. When I went to see him in November he was not in a grateful mood, although he owned that I had cured him. 'What a fuss you made! I must eat a bowl, must feed well. What strange things you white men are! Why did you not give me a present when you left? What a mean fellow you are!' My patience was so far exhausted that I did not visit him again, and told the other people of the town why I kept away. They said that that was Dom Daniel's 'fashion,' and having said that felt that it explained everything, and my surprise and dislike of such a 'fashion' was quite out of place.

#### "OUR FASHION.

"It is our *fashion* to be kind and courteous to everybody; give medicine to the sick and even take it to them, to have a pleasant word for everyone, small and great, and generally to be very friendly white men; but it is only our 'fashion,' a little weakness we have, nothing to commend us, or to call for gratitude, or any feeling but a curious interest. It is very hard sometimes to keep down the 'old Adam,' when they coolly treat every kindness as a matter of course, and attribute it all to one's fashion. But missionaries have no license to allow 'the old Adam' its way any more than other people; so we remember that we must not be weary in well-doing, and that in due season there will be a reaping. I went to see him this time just as if nothing had happened. He had had no sickness the whole year, only a stiffness of his legs, which disinclined him to walk. His heart was much less hard than before, and no one in the town listened with more attentive earnestness than he, neither was there

anyone who showed more interest. He has, doubtless, much to answer for, and he knows that there is a judgment to come for which he is not prepared. I do not think that his feelings are deep; that is not a distinguishing feature of these folk; but, whether deep or not, feelings have been quickened, and Christ has been presented to him; and the man who before most repelled me will be one of the first to be visited next time. Last November I went about among the neighbouring villages, of which there are many, and had many interesting talks with good numbers of people, but this time I felt very limp and lacking in energy; weary, too, with the journey, I did not go far about. After four days I felt better, but had to continue my journey for the day was fixed to meet Mr. Phillips at Kinsaku. So on Monday, June 22nd, I started again.

“MBANZA MPUTU.

“The first part of the road between Tungwa and Mbanza Mputu had been often traversed by Mr. Comber thirteen years ago, and I was much interested in it. At Nkolo, the town from which he used to send messengers to announce his arrival, our guide hurried us through, and told us afterwards that there was small pox there; so it smoulders in the country to break out afresh when the rainy season and warm weather comes. We talked of going on to sleep at Mbanza Mputu, but our guide urged us to stop short at Ntanda. He wished to return from there, and would not hear of taking us on to Mbanza Mputu as he had promised. He would not state his reason.

“At Ntanda they were very nervous until I went and sat down beside a fire at which a number of young men were warming themselves; and, when they found that I could chat with them in

Kongo, and they began to notice my San Salvador style, the shyness quickly wore off. Next morning two new guides were found, and we set off again for Mbanza Mputu and beyond.

“We reached an important market-place, Nkandu a Makela, from which the country far and wide was visible. I took many sights with my prismatic compass, which will serve to make our charts much more exact. Mbanza Mputu was pointed out a little more than a mile to the northward. The guide had been giving me the names of the towns visible while the men were resting, and, when I had finished the observations, I gave the word to start. The guide led off to the eastward. I called him back and asked him where he was taking us to; that was not the way to Mbanza Mputu. ‘What, Mbanza Mputu?’ He appeared to have no conception of the existence of the town, which we had been talking about on the road, and which he had just before pointed out to me. He could not maintain that long, and then began to ask what we wanted to go there for. I told him that the people of the town had always been kind to Vianza-vianza (Mr. Comber); he had always negotiated from there as they were considered the limit of the King of Congo’s subjects, and I wish to renew the acquaintance. He protested that it was out of the way. I told him that that was my business, and I could surely go where I liked. He looked significantly to the boys, and they began to talk about getting into trouble, and that the people of the town would very likely make trouble. I asked the eldest of the Tungwa boys what this nonsense meant; he did not know. I could not tell whether this was laziness, or baseless fear, or whether there was an intention to resist the passing of State or any other



white men. Everyone was frightened. I had to conceal my perplexity, and finally told them I had come this way on purpose to visit Mbanza Mputu, and was not going to pass it in this absurd way. I ordered the guide and the Tungwa boys to lead off, and, after a slight hesitation they did so. I went to the front with the guide, and tried to ascertain why he had been behaving so foolishly, but could learn nothing. At the outskirts of the town he again proposed that we should avoid the Mbanza (capital) itself, and pass beside it to a suburb, but I would not hear of it. It was very perplexing. We had nothing to awe the people with; my walking-stick was the only weapon we mustered. I treated the whole matter as a folly, and went on as if nothing need be feared, and the boys had confidence in me. So into the dreaded town we filed, and soon found the principal men. Our guide was profuse in his apologies for bringing white men into their town. I soon cut him short, and told him to go and sit down; there was nothing to apologise about. I asked the men to send the women to cook some cassava puddings and bring some yams to sell, for I was going to take lunch in the town, and we should then have some opportunity for a chat before I passed on at noon. The people were amused at his fears of the guide, and were satisfied that I meant no harm; indeed, I had assumed such tender ties of friendship. They watched with much interest the reconstruction of my travelling table, while I sent boys for wood and water, and gave orders to the cook. Then sitting down under the eaves of a house, the people came round me while some women went off to cook puddings for the men. They asked after Vianga-

vianga. 'He is dead,' and Joni (John Hartland), 'Dead too.' I then told them about our work, and how we had established ourselves right away to the far cannibal country beyond the Bayansi. They wondered at the long distances, and such energy, and inquired what on earth we came for, and what we were seeking. Could we not buy ivory and rubber on the coast? I assured them that what Vianga-vianga had told them was perfectly true, we do not trade. We have gone into countries where, for an empty bottle, we could have bought a tusk of ivory, and where the women pounded their cassava with ivory pestles, but bought nothing; perhaps a small tusk to make some serviette rings, or an ivory pestle as a curio, nothing else. 'What do you come for then?' 'Just what Vianga-vianga told you in those early days. We have come to teach you about God, to tell you about the Saviour Jesus, how He died for you, and opened the way to heaven to all who believed in Him, whether black or white. It is no new story, it has long been heard in the country, and yet who knows anything much about it?' 'If that is your business, you will teach, will you not?' 'Certainly, that is what I have come for to-day.'

"So we chatted on while I took my lunch, and, when that was over, the women came with puddings and food for sale; that was soon bought, and given to the carriers. Then, with an increased audience, I told them of the love of Jesus and His work. They listened quietly with much interest. Meanwhile the carriers had eaten their meal, and all was ready for a start by the time I had finished my talk."

*(To be continued).*

## A Noble Example.

THE Rev. Thomas Evans, of Mussoorie, writes :—

“ DEAR MR. BAYNES,—We have a most devoted Christian brother in India who is not known to most of our churches in Europe, but whose works of faith and labours of love deserve notice.

“ Our good brother, Mr. De Cruze, from Chittagong, is up here just now for his health, and as he has photographic apparatus, I have asked

him to favour me with a photograph of our good brother Michael, which I enclose, thinking you might like to put it into the **MISSIONARY HERALD**.

“ For a number of years this devoted preacher of the Gospel has, of his own free will, traversed throughout nearly the whole of India for the simple purpose of making known the way of life. He can speak and write English well, beside which he is conversant with most of the vernaculars of India. For a month or two during the hot seasons he generally comes up to the hills, and he is a great help to me in bazaar preaching in Mussoorie.

“ He dresses in the yellow flowing garb of an Indian ascetic, which gives him free



MICHAEL BABA, the Evangelist Fakir in India.  
(From a Photograph.)

admission to the society of all Hindus, high and low. But, though his garments are ascetic, his message is thoroughly evangelical, and his one theme is, ‘ Salvation from sin is through the one Saviour, the incarnate Son of God.’

“ He visits most of the large Hindu festivals in the North-West, and has just come here from the great ‘ Kumbh Mela ’ at Haridawar, where the great Ganges falls into the plains of India.

“ He is not in connection with any society, and he receives no pay from any denomination.

“ Christian friends here and there supply his simple wants, and I generally give him a stock of tracts to distribute in his long journeys from Poona, in the South, to the Punjab, in the North.

“ He is thus engaged in sowing the seed broadcast, and I have no doubt the ‘ day will reveal ’ much fruit sown by this apostolic evangelist.

“ Would that we had many more such independent and devoted workers, though Michael is by no means alone in his line of labour.

“ He is a man who never asks for help, unless he is in *actual want*; and more than once have I asked him, ‘ Food, Michael ? ’ and his reply is, ‘ Yes, sir; God supplies.’

“ I feel pretty sure that the churches at home will love to see the shadow on paper of this devout servant of Christ, and I therefore have much pleasure in sending you his photograph.

“ I have known but one other native Christian of his sanctified stamp, and that was the late beloved Subha Chand, of Rona.

“ May India be blest with many more such sanctified souls as Subha Chand and Michael Baba.”

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## In Memoriam.

THE LATE MR. J. T. S. MORE, OF MONGHYR.

**T**HE Rev. Benjamin Evans, of Monghyr, writes from Bristol:—“ The enclosed cutting from the *Indian Witness*, referring to the death of our late brother and friend, Mr. More, of Monghyr, I should very much like if you could put it into the *HERALD*, as it may be of interest to some readers.

“ Of the many services our good friend and brother rendered to us and the church it would be impossible to enumerate. In all things that pertained to the good of the church and the community in general he was one with us. By his death, the native church at Monghyr has lost a true and sympathetic friend, and of the many who of late years have passed away from our midst no face will be more missed in the various gatherings of our Christian community than the face of Mr. More. One of our native Christians, in writing to me a few weeks ago, had occasion to refer to the sorrows which some of them had so lately passed, and said we have had greater sorrow than this. ‘ Our dear friend Mr. More died on Sunday evening, the 6th of September, and all classes of people are sorrowing.’

“ Of late years our friend’s health had not been the most robust, but when strength permitted him, he took a most active part in Sunday-school work, and when I first began Sunday-school work amongst the boys in the bazaar, no more ready helper did I find than Mr. More.—With kindest regards, I remain yours sincerely,

“ B. EVANS.”

"SIR,—Precious in the sight of the Lord is the death of His saints. The life of the humble believer has nothing eventful or remarkable to show. It is not like the life of a hero or statesman, full of stirring and surprising events. It is rather like a peaceful river that gently flows along, gliding, it may be unperceived, but fertilising the banks and conferring benefits on all around. Such has been the life of our dear brother, Mr. J. T. S. More, of Monghyr. Very few persons heard of this humble, unobtrusive character beyond the station in which his lot had been cast. Born sixty-nine years ago, in Dinapore, he came with his mother to Monghyr, and was first put in school under the Rev. — Moore. He was afterwards placed in the Parental Academic Institution, now merged with the Doveton College. On leaving school, he entered into business as a merchant, in which, by the possession of the valuable qualities of patience, perseverance, and industry, he rose to eminence and success. He was baptized forty-three years ago by the Rev. J. Lawrence; and during all this period he led a humble and consistent Christian life. He was so well known for humility, gentleness, meekness, and Christian consistency that even the heathens bore testimony to his pure and righteous life. He was a Municipal Commissioner, and took a great interest in all local matters. In his death, the Municipality has lost one of its most painstaking and useful commissioners, so that the town, as well as the church, mourn over the death of our brother, who is gone to his rest in heaven, about which he spoke so triumphantly before he expired. In all his business and church transactions he was honest, upright, and, at the same time, courteous and kind. He had always a pleasant smile and a kind word for everybody.

"Our brother's death was caused by his falling into the hold of one of the I. G. S. N. Co.'s steamers, which had just arrived at the station. He went to have a chat with the captain, an old friend of his. But the Lord willed it otherwise. His arm and thigh were fractured in three places, and his whole body from head to foot was terribly bruised. His brain and spine being injured, brought on strong fits of convulsions, which at the very beginning endangered his life. His sufferings were protracted for three weeks, but he never murmured. Those who attended him during his intense sufferings say that they never saw such a patient sufferer. He was latterly the secretary and acting deacon of the Baptist church, and always evinced a great interest in its welfare. Just before his accident, it was intimated to him that a young lady had applied for baptism. His face flushed with a holy joy, and he said that he was greatly delighted at the news. His funeral was attended by almost all the Christian population of Monghyr, and by many Hindus and Moham-medans. The testimony of all was that a righteous man had gone from their midst that day.

"May we all live the life of the righteous, and let our 'light so shine before men, that they may see our good works, and glorify our Father which is in heaven.'

"A FRIEND."

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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.

## A New Map of Central Africa.

WE call attention again to the above publication. For some time our Congo Map has been out of print. As we have, therefore, been unable to meet applications which have reached us, we have taken steps with a view to the publication of a new map, which will be fully up to date. The publishers, Messrs. George Philip & Son, of Fleet Street, E.C., have spared no pains in its production. We have further had the great advantage of Mr. Grenfell's personal supervision. The proof is prepared, and we have reason to believe the map will be the very best in existence. In size, it will be 7 feet 6 inches by 5 feet 6 inches. Our own mission stations will be marked in red, and those of all other societies will be indicated. Political divisions and altitudes will also be shown. It is proposed to publish it in two forms, on linen for folding suitable for portage, and on paper mounted on linen and varnished, suited for wall purposes. In either form the price will be the same, either 12s. 6d. or 18s. 6d., post free, the greater or smaller charge being dependent upon the number of copies printed. Will our friends who wish to procure this map communicate as soon as possible with the Mission House? We shall then be in a position to judge how many it will be desirable to order.

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## The Mahamunnee Fair.

BY THE REV. J. A. DE CRUZ, OF CHITTAGONG.

THE Mahamunnee Fair is held on the borders of the Chittagong Hill Tracts, at a place called Paharthali, at the time of the Churruck Pooja, or the swinging festival. We have to go to this fair by water, by the river on which the town of Chittagong is situated. The name Mahamunnee means "the great sage," and the term is here used in reference to Buddha, which is the title of Gaudama, the founder of Buddhism, who was born about the middle of the sixth century B.C.

At this fair about ten thousand persons are present every year, about half of whom are Hindus and Mohammedans, and the rest Buddhists. The Buddhists in Chittagong are of various kinds—viz., the Rajbangsis, the Barúa Maghs, the Chuckmas, the Jumia Maghs, and the Burmans. The Burmans have come over from time to time from Arracan, and have settled in different parts of this district, and chiefly in Cox's Bazar. The Rajbangsis and the Barúa Maghs are of Burmese origin, but have a good deal of Bengali blood in their veins, and have adopted the Hindu customs and the Bengali language. The Chuckmas are very old settlers in this district, and speak a corrupt form of Bengali. The Jumia Maghs are of Arracanese origin, but have had long intercourse with the Bengalis. All these different kinds of Maghs are to be seen at this fair, and Bengali is the language that is best understood by the vast majority of them. The

Hindus and the Mohammedans come to the fair for the purposes of merchandise.



BUDDHIST TEMPLE.—(*From a Photograph.*)

There is a large brick-built temple here, sacred to the memory of



Buddha, with a huge image of Buddha inside in a sitting posture, cross-



legged, with some shaven-headed, yellow-robed priests officiating. The image shows how Gautama was seated under the Bo-tree when he is supposed to have attained the Buddhahood. The Buddhists, at the time of the fair, visit the temple, go round the image several times, and make their offerings of flowers.



The Buddhist priest whose photograph is here given lives near this temple. He is in his full dress, and he possesses very little of anything else besides what is seen in his photograph. The vessel slung from his shoulders is called a *bheekka patra*, or an alms-bowl. The Buddhist priests, being mendicants, have to provide themselves with the *bheekka patras*. In the *bheekka patra* is a small brass filter, used for filtering the water before drinking, lest the priest should swallow any insects, as, according to Buddhism, animal life must not be destroyed in any way whatever. The priests,

however, when going on a journey, carry a long iron staff, with the lower end spiked for their defence, in case they should encounter any wild beasts. They also carry large fans, which they place before their faces on approaching a woman, celibacy being incumbent on the Buddhist priesthood. They also carry square pieces of leather when they are on a journey, for the purpose of sitting on. All these can be seen in the photograph of the priest.

The Rev. W. F. Thomas, of Sandoway, of the American Baptist Missionary Union, with his two Burman and Chiu preachers, attended this fair

with us last year, and for the first time the Gospel was preached here in Burmese. At this fair the Gospel has been preached by us in Bengali every year, and a great many Scripture portions and Bibles and tracts in Bengali have found their way from this fair to many homes, and are being read and studied. Near this temple is a flourishing Government-aided middle school, and many of the boys of this school have shown much interest in Christianity. There are also several inquirers here among the Rajbangi Maghs. The Bengali-speaking Buddhists in this district appear to me a most hopeful class of people to work amongst, and some of them have already embraced Christianity. I intend in future giving greater attention to these people than I have hitherto done.

Chittagong.

J. A. DE CRUZ.

## Brethren, Pray for us.

LETTER FROM THE REV. DANIEL JONES, OF AGRA.

**T**HE Rev. Daniel Jones, of Agra, sends the following painfully interesting letter :—

“Agra, India.

“MY DEAR MR. BAYNES,—I am going to write you, and our many friends at home, of the most sadly interesting and stirring event that I have ever experienced in this country. You know how much missionaries in India have been tried by the intense apathy of the people. There are many evident tokens that those days are gone for ever. In the words of one of my neighbouring missionaries, ‘The plot is thickening around us.’ There is bitter hostility manifested towards Christ and His religion. Societies exist in which men take counsel together against the Lord and His anointed. I have been told by some of these men that they are resolved ‘not to let Christianity succeed,’ but we know that they ‘imagine a vain thing.’ Still, while we are sorry for them, we are thankful for the evidence their hostility bears to the fact that the religion of our blessed Lord is rapidly spreading. We prefer in a way the

testimony of these ‘hostile sects’ to what our friends may say; for, first, they will not admit *more* than what is true, and second, they know more of what is behind the scenes than we do. They know what they will not admit; and not being prepared to enter in and be saved themselves, they set themselves to hinder others entering who desire to do so; but ‘The Lord reigneth,’ and His power over the idols and their supporters will be made known in a very signal manner in this land of India.

“HIS BAPTISM.

“In these parts the Aryans are most active in seeking to prevent men becoming Christians, and after they have made a profession to get them to give it up, and this brings me to the case I referred to above. Some eighteen months ago, I had letters from Miss Thorn and Rev. H. J. Thomas, of our Missions in Delhi, telling me if a young man, by name Banársi Dás, should visit me and desire baptism, I might



baptize him at once, as they had every confidence in his sincerity, having known him and instructed him for a long time. The young man did not come. His father, in order to avoid the company of Christians in Delhi, had moved to Aligarh, and our young friend was lost sight of until the 25th October. When he came, I had so long looked for him that I was naturally led to think of him as being the young man in question. He soon convinced me that he was. He was still desirous of being baptized. He had escaped from home, he said, and feared his family would soon be after him. I was so glad that Miss Rooke was here, and that I could consult her about the young man. I took him over, and he was equally glad to see Miss Rooke. It was decided to baptize him in the River Jumna next morning—Monday. Sunday evening, in my house, in the presence of two or three of us, he broke off his sacred thread and gave it me. I should here say he is twenty-two years of age, and so knows what he is about. It was a lovely morning, and, in the presence of a large crowd of Hindus, Mohammedans, and Christians, I baptized the young man in the river. He came back, and took breakfast with us—in this way breaking caste, which was a very great thing to do. We thought it best to send the young man over to Muttra for a few days to our brother Salaiman, who is in charge there, because he knew him, and it might help avoid a disturbance, but our brother from Muttra was out on tour in the villages, and they met at a station mid-way, and came back to Agra; this was Tuesday evening. On Wednesday morning, very early, the father and mother and a Court pleader were here, and I had a talk with the father. I pleaded with him as lovingly as I could. His one point was to get

the son to go and see his mother, who was staying at an inn not far off. Fearing violence, I advised his seeing his mother in Miss Rooke's house. At length the father left to call his wife, and they came and waited for their son outside our gate, and there, for nearly two hours, they used every argument to get him to return with them. I was not there till I was told that they were about to take him away perforce. I then felt it was my duty to help, if he needed my assistance.

#### “THE MOTHER.

“When I got up to the gate, there was a very large crowd—Hindus, Mohammedans, Aryans—all uniting to do their utmost to persuade him to return, but it was the mother whose words were cutting and telling upon the young man's feelings so terribly. And what arguments she used! How well she wielded her power, and referred to the fact of her having nursed him, &c., &c. Few people in England can understand what a power is brought to bear upon any young man of good caste, as was this one, to seek to win him back again. Never before was I brought face to face with such pleading, and I have seen, as I never saw before, what determination and courage, and what love for Christ is necessary to enable converts to stand under such an ordeal! My heart bled for the parents and their son. The mother again and again beat her head against the wheel of the cart in which she had come, and threatened to destroy herself there and then if he persisted in refusing to return, but he repeatedly told them he would *not* go; hearing this, several in the crowd kept saying, ‘What more can he say? His heart bears witness,’ &c.

#### “UNION OF ENEMIES.

“I was never more struck than on

this occasion of how wonderful is the enmity of the carnal mind against God. Here were men, utterly opposed to each other from a religious point of view, as united as possible in urging this young man to forsake Christ. They even abused him as unfaithful to his parents, and in most decisive tones supported every telling argument of the mother. And all this time the young man's heart was being torn by conflicting emotions. At length they managed to get him along the road a little, and then a little more, and in a little would have lifted him bodily into the conveyance they had; but just then the head of the City Police was coming along, and I asked him to interfere. He heard the young man say he did not want to go. I then said I would seek protection, and asked the inspector to see the young man along to the Commissioner's. We were at length sent on to the Court, and the scene there baffles description. By the time we were before the magistrate—a Hindu—the young man appeared much changed. They had had entire control of him for some time, surrounded by a crowd of sympathisers, and it is my firm conviction that the young man was *drugged*. When before the magistrate, the father set up a plea of temporary insanity. He was oftentimes beside himself, and he was now in one of these fits. I urged that a doctor alone could decide the plea of insanity, but the magistrate wanted to show that it was his place to decide if this statement were correct. Banársi was asked if he could speak in English, and he hissed out an affirmative reply, and once more speaking like one possessed, he fell down in a heap! I was so glad that Miss Rooke was able to be present, and to give such testimony as she did; but was it true that he was now for the time being

insane? He had acted so differently all the morning; but he now was so far roused up that he wished to make a statement. He was asked by the magistrate if he were a Christian, and he shouted out he was not, clutching the tuft of hair on his head in evidence of the truth of this. Then he went on to say that he had come to Agra, but did not know where he had been or what he had done, &c. The plea of insanity now was discarded, and he was asked if he would go home with his father, to which he said he would go home. The case was therefore at once dismissed. There was nothing we could do but inwardly cry to God—How the enemy seemed to triumph! And yet I could not help feeling that it was even to them but a *seeming* triumph, that they knew they had obtained it by foul play. A few days after this, a letter, written in Urdu, sent jointly to Miss Rooke and myself, was received by us, in which the young man (at least, it purports being by him) charges us with the possession of goods of his to the value of 100 rupees, and also charging us with violence to him in detaining him, &c., and doing him an injury in the matter of his religion, and threatening us with prosecution. We are not in any alarm. We do not believe, in the first place, that the young man has written the letter. And then, being twenty-two years old, and having been baptized on his own profession in the presence of such a crowd, render his charge so futile. But our friends who have known him so long are fully persuaded of his sincerity, and we are pleading with God for his deliverance. One of his relatives, very active in taking him away, has been known to say he would prefer seeing him hanged to his becoming a Christian!

“It is impossible to convey to friends

at home a clear idea of the difficulties in the way of the young men of India of good families coming out as Christians; but on every hand we have manifest tokens of a great undercurrent of opposition, which breaks out here and there, as in the case before us.

Will friends at home remember this young man in prayer, that God would open up for him a way of escape?

“Yours in the Master’s service,  
“DANIEL JONES.

“A. H. Baynes, Esq.”

## A Baptismal Service in Dacca.

THE following account is taken from *The Evangelist*, a paper conducted by the Rev. R. Wright Hay, of Dacca, mainly in the interests of Bengali native students.

“Such wrong notions prevail in this land as to what Christian baptism is, that we believe it will be interesting and profitable to many if we describe a baptismal service that quite recently took place.

“A little company of Christ’s disciples stood around the open baptistery, which serves the purpose in the Mission Chapel that so frequently in India a river or a tank fulfils where circumstances favour the observance in the open of so solemn an ordinance. The water in the baptistery had been drawn from a well close by, which trifling fact we mention to disperse the fiction that clouds many minds as to the use on such occasions of water having some mystical virtue, or some hallowing association with the scene of our Lord’s earthly life. It was common water from a common well, poured by common hands into a plain receptacle formed for the purpose in the floor of the chapel, around which the believing circle stood and unitedly sung:—

“Around Thy grave, Lord Jesus,  
Thine open grave, we stand,  
With hearts all full of gladness,  
To keep Thy blest command :  
So Thee in faith we follow,  
And trace Thy path of love,  
Through the strange solemn waters,  
Up to the throne above.

“Lord Jesus ! we remember  
The coldness of Thy tomb—  
The silence and the darkness—  
The grave-clothes in the gloom :  
After Thy cross and passion,  
The deep sleep came at last ;  
O’er the eternal radiance  
The mortal shadow passed.

“But now Thou art arisen !  
Thy travail all is o’er,  
Once Thou for sin hast suffered,  
And Thou wilt die no more !  
Crowned with immortal honour,  
Because of that dark bed,  
Give us to share Thy triumph,  
Thou first-born from the dead !

“Into Thy death baptized,  
Oh ! let us with Thee die ;  
And clothe us with Thy risen life,  
And wholly sanctify :  
So free from the old nature,  
And ransomed by Thy blood,  
May we pass on to glory,  
Alive in Thee to God.’

“This hymn having been sung, all reverently listened while one of the company read from God’s Word the following:—‘Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me ? And Jesus answering said unto him,

Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then He suffered Him. And Jesus, when He was baptized, went up straightway out of the water, and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him, and, lo, a voice from Heaven, saying, This is my beloved son, in whom I am well pleased . . . .

“Jesus said unto (His disciples), Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned . . . .

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection, knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ we believe that we shall also live with Him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth He liveth unto God. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*’

“All then knelt in prayer, and the Lord’s blessing on the faithful observance of the rite of His own appointing, His blessing on all taking part in it, and particularly on the brother who was thus making public profession of his faith in the Son of God as his Saviour, was devoutly sought. Then the brother about to be baptized himself prayed, declaring to the Lord his humble desire to give simple, unquestioning obedience to Him whom he had been graciously led to see as his Saviour, his King, his God, his Brother, and his faith *in Him*, not in any act or rite or frame of mind, for salvation. This was followed by the descent into the water of the young believer, accompanied by one who had had the privilege of seeing the Holy Spirit’s work progressing in that now saved and satisfied soul. The simple words, “My dear brother, in the presence of God and of these His servants, I now baptize thee into the name of the Father, and of the Son and of the Holy Ghost,” were followed by the complete immersion of the believer in the liquid grave, and as he rose from the solemn experience linking him, by the spirit of obedience that it involved the exercise of, inseparably to the Saviour, all sang—

“Praise God, from whom all blessings flow;

Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.’

“And there was joy in heaven over another soul brought into the light and the life and the liberty of the love of God in Christ Jesus.”

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Will the friends of our China Mission please note that on and after January 1st, 1892, all letters, parcels, or goods for the members of the Shantung branch of our Mission should be addressed care of *Messrs. Fergusson & Co., Chefoo?*

## The Orissa Mission.

### CUTTACK SUNDAY SCHOOL.

**T**HE Cuttack Sunday-school building, of which the western side, with portico, is seen in the engraving, was completed and opened with two deeply interesting and largely attended services—one in Oriya, the other in English—on January 1st, 1883. It was erected at a cost of Rs.17,000, Rs.10,000 of which was subscribed by the late Dr. Steward, Civil Surgeon of Cuttack, the remainder by friends of the Mission in India and England. The building occupies a conspicuous site near the Mission Chapel. It is a



SCHOOL, CUTTACK.—(From a Photograph.)

substantial and beautiful structure, and admirably adapted to the purposes for which erected. The central hall, which seats three hundred persons, has, opening into it, eight large, well lighted and ventilated class-rooms.

The Oriya Sunday-school, held in the morning, for the sons and daughters of native Christians, numbers 290, with a staff of twenty-five teachers, all of whom, with the superintendent, are members of the church, and total abstainers from all intoxicants.

An English Sunday-school, for the benefit of Eurasian and European children, with six teachers, is held in the afternoon. The Protestant European Girls' and Boys' School occupies the rooms on week-days, while various religious services and meetings are conducted in them in the evenings.

## Women's Work in Shantung.

**M**RS. DRAKE, of Chou Ping, writes as follows:—

“Chou P'ing,  
“Shantung.

“DEAR MR. BAYNES,—As we have now been settled in Chou P'ing over two years, I thought a few words about the work amongst women, both in this city and the surrounding villages, might be interesting to the readers of the *HERALD*.

“On the first Sunday in August, 1889, we held our first ‘Woman's Service’; it was attended by four women, exclusive of my amah. As the women who came knew nothing of Christianity, we commenced by helping them to commit to memory a few sentences out of a Christian book, which were then explained; a hymn was also explained and sung, and we closed with a few words of prayer. These women continued to come on Sundays, and in course of time learnt the whole of the book, and also several hymns, others coming with them from time to time. When the mission chapel was ready for use, the women were able to attend the general service, the Bible-class still being continued after service. About this time we commenced a singing class on Wednesdays, conducted by Mrs. Jones; this was much appreciated by the women, and they gladly attended it, and are now able to sing several tunes and join more heartily in the praise of God. At the present time we have an attendance of from sixteen to over twenty women. Most of the first comers are still in attendance, though some have left the neighbourhood, and a few have ceased to be any longer interested.

“You will be glad to know that several of these women have morning

and evening prayers in their own homes. We also visit them there, and help them to continue their study of Christian books, explaining the difficult passages. I may add that for the last eighteen months two women of about fifty years of age have regularly attended the Sunday services, walking a distance of about three miles each way. I have visited them several times in their own homes, where I have been able to meet with some other women.

“From time to time I visit the country stations, and am much pleased with the women there, some of whom have committed to memory the catechism, in addition to the small hymn-book, containing twenty hymns. I have had some of the Christian women staying with me for a few days after my return from Kao Yuen, when we read together out of different Christian books. As soon as the summer is over I hope to be able to invite other women here for the same purpose. If any friends who are interested in this work would send old Christmas, New Year, or birthday cards for the women, and some penny toys for distribution amongst the children, they would be much appreciated. For instance, a few Sundays ago, a woman, named Chang, picked up an animal belonging to our children's Noah's Ark, and took it home to her two grandchildren. The next time she came, she told me what she had done, and asked if she might have another, as, she said, ‘her grandchildren did nothing but quarrel for the one she had taken them—they prized it so much.’ I do not say penny toys out of modesty, but because only small, cheap toys would be of use. Of course,

we become acquainted with a number of children, and to give good toys to all would be out of the question, and, if only given to a few, might create jealousies, and also look like bribing the women and children to come to service. My idea is only to give a trifle to the children of the Christians

and inquirers when they call at New Year's time. In conclusion, I would ask for the earnest prayers of all friends on behalf of this important branch of Christian work.—Believe me to remain, yours very sincerely,

“FLORENCE DRAKE.

“A. H. Baynes, Esq.”

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## Recent Intelligence.

### 1892 ANNIVERSARY SERVICES.

**W**ILL our readers please take note that the MISSION SUNDAY this year will be APRIL 24TH, our ANNUAL MEMBERS' MEETING in the Mission House, TUESDAY, APRIL 26TH, and the ANNUAL MISSIONARY SOIREE at the Cannon Street Hotel on the evening of that day; the Annual Missionary Sermon, Wednesday morning, April 27th, in Bloomsbury Chapel; and the Annual Missionary Sermon to Young Men, in the City Temple, on the evening of that day; the Public Missionary Meeting in Exeter Hall on Thursday evening, April 28th; the Missionary Breakfast Conference in Exeter Hall on Friday morning, April 29th; and the Young People's Annual Public Missionary Meeting in Exeter Hall on the evening of the same day? We earnestly hope our readers will keep these dates clear of all other engagements.

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In connection with our Mission in Ceylon the Committee have resolved to send out, at the very earliest date, two new missionaries to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive offers of service for work in this most interesting and promising field of labour, which should be addressed to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London, E.C.

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Mr. F. A. Jefferd, of the Pastors' College, and Mr. Ernest Hughes, of Brighton Grove College, Manchester, have been accepted by the Committee for Mission work on the Congo. Mr. Jefferd left for Africa by the Royal African Mail steamer from Liverpool on the 16th ultimo, and Mr. Hughes will probably follow in the course of a few weeks.

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Will friends kindly note that for use in connection with the announcement by handbill of anniversary and other missionary services a four-page leaflet has been specially prepared, and is now ready for issue? The first page is illustrated and bears the title of the Society, with a blank space for the insertion of the name of the local chapel or auxiliary; the inner pages contain a brief sketch of the Society's work, and the last page is left quite blank, in order that detailed particulars of the meetings may be printed thereon. Copies will be supplied on application to A. H. Baynes, Esq., at the Mission House, 19, Furnival Street, Holborn, London, E.C.

## Cheering Tidings from China.

THE Rev. J. J. Turner writes from the Province of Shansi:—

“Hsin Cheo,

“September 9th, 1891.

“MY DEAR MR. BAYNES,—Those who have often prayed for God’s blessing upon the work in Hsin Cheo—and there are many such among the readers of the HERALD—will be glad to join us now, in grateful praise, for answers to their prayers.

“We had been preaching much upon the duty of those who do believe in Christ to confess Him; and thirteen of the inquirers applied for baptism. After careful examination, and in consultation with the native Christians, three of these were requested to wait; the rest we decided to baptize.

“We held a series of special meetings and classes with the Christians and inquirers last week, and on Sunday morning the baptism took place. The chapel was occupied by about fifty men, most of whom are regular attendants either here or at the out-stations. The service was a solemn one, and after an address on the words, ‘Behold your King,’ the ten men who were anxious to confess themselves His servants and disciples were baptized ‘into the name the Father, and of the Son, and of the Holy Ghost.’

“In the afternoon we met at the table of our Lord—twenty-two of us in all—twenty natives and two foreigners. Not a very large affair! But those natives were all lost in heathen darkness a few years ago, and the two foreigners (Dixon and myself) had worked and prayed and struggled over some of them for years; and as the newly re-

ceived converts, and the older members, and the missionaries from a distant land knelt together and remembered His dying love who had redeemed them all with His most precious blood, no wonder that all hearts were filled with a deep and solemn joy. Aye! and was there not joy, too, ‘in the presence of the angels of God’?

“Nineteen of that little company are natives of this district. Nearly all of them are doing something for the spread of the Gospel; some of them have already suffered—more, perhaps, than most of us will ever be called upon to suffer—for their Lord.

“As we bowed in solemn adoration before the Lord, the business and the pleasure of this heathen city went on as usual, and in villages all around festivals were being held to heathen gods. We are the only Christian church in a vast district. For miles and miles all round this city the good seed has been sown year after year, often with bitter tears, because of apparent failure. Thank God for the few gathered in! But, oh, that their number might be increased! As you rejoice with us, dear Sir (and Christian friends), over these few, pray that they may be but the beginning of an abundant harvest.

“And that all who help on this work, by gifts and prayers, may have a rich blessing in their own souls, ever prays,

“Yours, in the Master’s service,

“JOSHUA J. TURNER.

“A. H. Baynes, Esq.”

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The new address of the Rev. Timothy Richard is 25, Seward Road, Shanghai China.



## The Bible Translation Society Auxiliary.

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**W**E have much pleasure in calling the attention of our readers to the following communication just issued by the Bible Translation Society Auxiliary. We earnestly trust that the efforts of the new Secretary the Rev. William Hill, will meet with a large success.

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Letter from the Treasurer of the Bible Translation Society, E. B. Underhill, Esq., LL.D. :—

“MY DEAR SIR,—Will you be so kind as to allow me to invite your attention to the following extract from the current Report of the Society, and to solicit for our new Secretary the confidence and earnest aid which his duties will require? For many years a missionary in Orissa, and the Secretary of the General Baptist Mission, he has a thorough knowledge of the subject, and will be able to give to the churches complete and interesting information on our work.

“On behalf of the Committee I therefore commend Mr. Hill to your kind and efficient help.—Believe me to remain, your obedient Servant,

“EDW. B. UNDERHILL, Treasurer.”

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*Extract from the Current Report.*—“Since the foregoing pages were in type, the fusion of the General Baptist Missionary Society with the Particular Baptist Missionary Society, under the future name of the Baptist Missionary Society, has rendered some changes necessary in the arrangements of ‘The Bible Translation Society.’ By the resolution of the Committee, the Society has become an Auxiliary of the Baptist Missionary Society. The Committee will still continue to manage the Translation Society and to collect its funds, and the late Secretary of the General Baptist Mission will become the Secretary of the Bible Translation Society. The Oriya version of the Scriptures will, therefore, become an object of special interest to the Society, and be provided for, when necessary, from its funds.

“From this date, therefore, all communications for the Bible Translation Society should be addressed to the Rev. W. Hill, Baptist Mission House, 19, Furnival Street, Holborn, London, E.C.”

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*Note by the Secretary.*—“Having accepted the Secretaryship of the Bible Translation Society, may I venture to appeal to the friends of the Society throughout the land for their continued and increased support? The demands upon the Society, and the prospects of its usefulness, were never so great as to-day. Under these circumstances may I urge our pastors kindly to bring its origin, necessity, and importance before their churches? Any assistance which will tend to its successful working I shall be glad to render, and any suggestions I shall be always pleased to receive.

“Reports, collecting books, and cards may be had on application to the Secretary. Post Office orders should be made payable at the General Post Office, London. Cheques should be crossed ‘The National Bank of Scotland.’

“WILLIAM HILL, Secretary.”

## The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to E. R. B., Ipswich, for several articles of jewellery for the Centenary Fund; Rev. W. Maynard, of Kirkby Stephen, who writes:—"I have much pleasure in sending you this plush writing-case. It is intended for sale, the proceeds of which are to go to the General Fund. It is the gift of a servant, to whom it was given by a very dear friend. She tells me it has cost her a great struggle to part with it; but she feels bound to do so, both for her Master's sake and for the sake of the heathen. I was surprised when she asked me to forward this, as I knew she was already giving a very large portion of her very limited income. If we all gave as she gives, you would find it an easy task to raise £100,000, not only as a Centenary Fund, but annually; and there would be no lack of funds for every branch of Christ's work"; Miss J. Morgan, South Kensington, for a gold brooch, for the cause of Jesus Christ in Africa; the Rev. Ton Evans, of Cadoxton, for the following:—"I have pleasure in forwarding you a gold watch and two silver scarf pins, the gifts of one of our deacons. While a sailor, travelling abroad, he was so impressed with the degraded condition of the heathen that he is moved to sacrifice these for the sake of aiding the Society to take the light of the Gospel into the dark places of the world. I also enclose a pair of silver trinkets, and foreign coins given by two sisters who are members of our church. It is my practice to read, at our monthly missionary prayer-meetings, extracts from the HERALD, especially that under the heading 'The Lord Loveth a Cheerful Giver,' &c. Very often the little assembly is moved into tears at the records of the self-denying offerings of their fellow-Christians"; "A Blind Soldier," for a silver coin for the Congo Mission; "A School Girl," for a small silver pencil-case, "for the work of the Mission in India." Most cordial thanks are also given to the donors of the undermentioned most welcome and timely gifts:—Miss Carmichael, for *New Boat for Upoto Station to be called "The Arthurstone,"* £150; do. for *Lantern and Slides for Upoto,* £50; do. for *Up-river Work, Congo,* £100. Mr. T. D. Paul, Leicester, Faith's Offering, £10. Mr. J. Saunders, for *Two Years Support of Congo Boy,* £10.

## Acknowledgments.

THE Committee desire very gratefully to acknowledge the following useful and welcome gifts:—A box of vine cuttings from Mr. W. C. Parkinson, L.C.C., Camden Road, for the Rev. Thomas Lewis, Congo; a parcel of clothing from a Friend, for the Rev. T. Lewis; a parcel from Mr. A. E. Viney, of Saffron Walden, for the Rev. F. G. Harrison, of the Upper Congo; parcel of clothing from the Juvenile Missionary Society, Woodgrange Baptist Chapel, Forest Gate, per Mr. H. C. Bailey, for the Rev. R. D. Darby, of the Upper Congo; a parcel of dolls for Mrs. Williamson, of Calcutta; a box from Mrs. Robinson, Bournemouth, for Mrs. Fishbourne, Arrah, India; a box of books from Mrs. Isaac, Crowboro', for the Rev. R. W. Hay, Dacca; a parcel of magazines from Mrs. Tritton, Norwood; a parcel of mats from Mr. W. Wilkins, of Nantyglo; and a case of toys from a Friend, for the Mission; and a Communion service from Mrs. John Landels, formerly of Genoa, for the church at Genoa, Italy.



<b>HAMPSHIRE.</b>		<b>NORTHUMBERLAND.</b>		<b>YORKSHIRE.</b>	
Brockenhurst	9 10 3	Newcastle - on - Tyne		Armley	2 15 0
Broughton and Stock-bridge	14 4 6	Auxiliary	7 6 1	Barnsley	25 0 11
Do., for <i>Simla</i>	1 0 0	<b>NOTTINGHAMSHIRE.</b>		Birchcliffe	32 18 6
Romsey	10 0 0	Calverton	0 10 0	Bramley, Salem	1 14 0
<b>ISLE OF WIGHT.</b>		Collingham	3 4 3	Clayton	14 12 4
Sandown	4 0 0	Nottingham, Derby-road	35 7 6	Crigglistone	1 0 0
<b>HERTFORDSHIRE.</b>		Do., do., Juvenile Association	3 12 6	Dronfield	7 10 0
Hemel Hempstead, for support of <i>Congo boy</i> under Rev. W. H. Stapleton	2 10 0	Do., George-street	19 9 2	Harrogate	50 18 6
Hitchin, Walsworth-road	4 16 3	Old Basford	100 0 0	Leeds, Aux.	10 12 10
St. Albans	10 0 0	Southwell	6 7 10	Do., South Parade	103 0 1
Watford	75 0 0	<b>OXFORDSHIRE.</b>		Do., Hunslet Tabernacle	14 14 0
<b>KENT.</b>		Caversham	11 8 0	Do., Newton Park	6 13 8
Belvedere Sun-sch.	2 1 6	Coate	35 3 9	Malton	1 17 3
Dartford	2 17 0	Oxford, Commercial-road	3 10 1	Meltham	6 10 0
East Plumstead	0 10 0	Do., do., for <i>China</i>	1 0 9	Morley	8 10 10
Forest Hill, Sydenham Chapel	2 7 6	<b>SOMERSETSHIRE.</b>		Ossett	1 3 6
Gravesend, Windmill-street Sunday-school	4 1 8	Bristol, Cotham-grove	18 11 2	Rעדcar	5 0 5
Orpington	49 7 6	Do., Fishponds	5 4 10	Scapegoat Hill	2 0 10
<b>LANCASHIRE.</b>		Burnham	14 13 10	Shipley, Rosee-street	17 9 8
Accrington, Huncoat	4 5 5	Cheddar Association	10 0 0	Stanningley, Juvenile Missionary Society	10 11 9
Bacup, Ebenezer	66 12 6	Minehead	15 5 0	Waingate	10 12 0
Do., Doals	2 10 0	Taunton, Albemarle	3 18 6	Do., for <i>India</i>	5 0 0
Do., South-street	2 17 0	Wells	3 6 6	<b>SOUTH WALES.</b>	
Blackpool, Union Chapel	1 7 1	<b>STAFFORDSHIRE.</b>		<b>GLAMORGANSHIRE.</b>	
Bolton, Claremont	14 0 0	Brierley Hill	3 15 9	Cadoxton	0 14 3
Do., Zion Chapel	1 10 0	Burton-on-Trent	20 0 0	Do., for <i>N.P.</i>	1 1 3
Briercliffe, Hill-lane	4 18 4	West Bromwich	1 10 0	Cardiff, Tredgarville	1 10 0
Burnley	8 0 0	<b>SUFFOLK.</b>		Ferndale	16 17 2
Do., Haggate	21 4 5	Eye	2 2 0	Gilfach Goch, Noddfa	2 17 0
Do., Mount Pleasant	10 1 10	Ipswich, Burlington Sunday-school	6 17 5	Fenarth	8 8 1
Dalton-in-Furness	0 5 0	Do., for <i>Magic Lantern</i> , for Rev. C. S. Medhurst	2 2 0	Do., Stawell-road Sunday-school	4 10 8
Leigh	6 12 0	Sndbourne	1 17 10	Tondu, Carey Chapel	6 9 5
Liverpool, Everton Village Welsh Ch.	6 2 2	<b>SURREY.</b>		<b>MONMOUTHSHIRE.</b>	
Do., Richmond Chapel	7 6 11	Lingfield	4 18 6	Abergavenny, Bethany	0 7 3
Manchester Auxiliary	59 9 9	Lower Norwood, Gipsy-road Sun-sch.	2 2 6	Cwmwern	1 5 6
Millgate	2 11 5	Do., for <i>Bengali School</i>	10 0 0	Newport, Summer-hill Sunday-school	6 0 0
Mills Hill	2 2 5	Do., support of "Lukelo," Congo	5 0 0	Raglan	5 16 0
Do., for <i>W &amp; O</i>	1 0 0	South Norwood	3 19 0	Whitebrook	2 0 9
Morecambe	1 18 0	<b>SUSSEX.</b>		<b>PEMBROKESHIRE.</b>	
Oldham, Pitt-street	3 3 0	Hastings	0 9 0	Milford Haven	7 2 0
Oswaldtwistle	10 10 9	<b>WARWICKSHIRE.</b>		Pembroke Dock, Bethany	27 10 0
Padiham, Pendle-st., Mount Zion	1 13 3	Birmingham	170 0 0	Do., Bush-street	20 0 0
Preston, Pole Street	4 0 2	Nuneaton, Abbey-st.	3 10 5	<b>SCOTLAND.</b>	
Royton, Oldham-road	8 7 0	Straford - on - Avon, Payton-street	22 18 2	Cambuslang, Bible-class, for support of <i>Congo boy</i>	2 10 0
Sabden	20 1 0	Do., do., Sun-sch.	4 13 6	Glasgow, Adelaide-place	10 0 0
Do., for <i>W &amp; O</i>	2 0 0	<b>WILTSHIRE.</b>		Kirkcaldy	13 7 4
Waterfoot, Bethel	6 10 0	Devizes	4 1 10	Do., for <i>Genoa</i>	1 1 0
<b>LEICESTERSHIRE.</b>		Downton	3 11 6	Do., for <i>China</i>	1 1 0
Leicester, Charles-st.	20 0 0	Do., for <i>Congo</i>	0 12 3	Lochee	2 2 0
<b>NORFOLK.</b>		North Bradley	4 13 7	Montrose	6 10 0
Kings Lynn	6 2 7	Trowbridge, Back-st.	22 3 7	Wishaw	4 18 0
Upwell	1 9 3	Do., Upper Studley	1 18 0	<b>FOREIGN.</b>	
<b>NORTHAMPTONSHIRE.</b>		Do., Westwood	0 11 4	<b>FRANCE.</b>	
Middleton Cheney	10 15 0	Do., Yarnbrook	0 7 3	Nord, Croix, Sunday-school	4 10 0
Do., for <i>W &amp; O</i>	0 17 6	Winterslow	2 6 0		

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It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Funnival 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 Post Office.