

THE HOUSE OF THE "GONAWALA MOHANDIRAV," DON ELIAS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WE have much pleasure in acknowledging the following additional contributions to the proposed Centenary Fund of £100,000, and are especially thankful to state that some of the contributors have generously promised considerably to increase their annual subscriptions to the ordinary income:—

	£	s.	d.		£	s.	d.
C. T. W.....	1,000	0	0	Renshaw, Mrs.	25	0	0
A Scotch Friend	250	0	0	Luntley, Miss	20	0	0
In Memoriam of Deceased				"W. T.," Addlestone	20	0	0
Parents	250	0	0	Wilkin, Mr. M. H., Hamp-			
Sharman, Mr. W. J.	150	0	0	stead	20	0	0
Smith, Mr. and Mrs. J.				Betts, Mr. J. T.	10	10	0
Frank	100	0	0	Nelson, Mrs. J. G., Edin-			
White, Mrs. T., Evesham	100	0	0	burgh	10	10	0
Slack, Dr. and Mrs.	50	0	0	Pedley, Miss A. J., Totten-			
E. D. P., in Memoriam of				ham	10	10	0
her Mother	50	0	0	Duckett, Miss	10	0	0
Owen, Rev. W., Haverford-				Cameron, Rev. G., and Mrs.,			
west	50	0	0	Congo	10	0	0
Curtis, Mr. E. C., Neath...	50	0	0	Hobson, Mr. Jas., in Me-			
Walker, Mrs. E., Epping...	50	0	0	moriam	10	0	0
Duckett, Mrs.	50	0	0	Gale, Misses	10	0	0
E. S. H.....	25	0	0	Cowdy, Rev. Dr. S., and Mrs.	10	0	0
Hiley, Mr. F., Rhydney...	25	0	0	Smaller sums	64	18	10
Thompson, Mr. F., Beck-				Brockley Road—			
enham	25	0	0	Preston, Mr. E. J.	50	0	0
White, Miss Martha, in				Wigner, Rev. J. T., and			
Memory of a Beloved				Family	12	0	0
Brother	25	0	0	Ferme Park Church—			
Bentley, Rev. W. Holman,				Terry, Mr. P.	20	0	0
and Mrs., Congo	25	0	0	Webb, Mr. P. C.	10	10	0

	£	s.	d.		£	s.	d.
Ferne Park Church (<i>contd.</i>)—				Liverpool (<i>contd.</i>)—			
Barnard, Mr. and Mrs. .	10	0	0	A Friend, per ditto	50	0	0
Smaller sums (additional)	12	7	0	Scholefield, Mr. J. W.,			
Wood Green	13	15	6	J.P.	50	0	0
Bath—				Glasgow, Mr. R. J., J.P.	30	0	0
Cox, Mr. G., and Mrs....	10	0	0	Bunney, Mr. A. H.	25	0	0
Matt. vi. 4.....	10	0	0	Lockhart, Miss (Birken-			
Smaller sums	32	15	0	head).....	25	0	0
Birmingham (First List)—				Owens, Mr. John	25	0	0
Bond, Mr. J. Winsor ...	100	0	0	Bowser, Rev. S. W., B.A.	21	0	0
Brown, Rev. J., and Mrs.				Atkinson, Rev. J. H. ...	20	0	0
Jenkyn	100	0	0	Clarkson, Mr. Thomas...	20	0	0
Daniell, Mr. S. A.	100	0	0	Hawkes, Dr. A. E.	20	0	0
Middlemore, Mrs.	100	0	0	Laurie, Mr. George	20	0	0
Round, Mr. B. J.	160	0	0	Lee, Mr. Thomas	20	0	0
Bournemouth—				Lyon, Mrs. (Birkenhead)	20	0	0
Colman, Rev. Robert ...	125	0	0	Dawbarn, Miss Harriet.	15	0	0
Morgan, Mr. R. C.	10	10	0	Lewis, Rev. Robert	10	10	0
Kay, Miss	10	0	0	Lockhart, Mrs. W. P. ...	10	0	0
Collections	15	14	2	Watts, Mr. Herbert, M.A.	10	0	0
Smaller sums	21	0	0	Smaller sums	10	0	0
Bratton	20	11	0	Maidstone—			
Cheltenham—				Day, Mr. W., J.P., and			
1 Chron. xxix. 14.....	15	0	0	Mrs.	15	0	0
Beckingsale, Mr. A.....	10	0	0	Smaller sums	19	6	0
Dicks, Mr., sen.	10	0	0	New Barnet—			
Elliott, Miss.....	10	0	0	"She hath done what			
Franklin, Mrs.	10	0	0	she could"	20	0	0
Lang, Rev. W. L., and Mrs.	10	0	0	Hopwood, Mr. G. E. ...	10	0	0
Smaller sums	£7	8	4	Newport, Mon. (2nd List)—			
Hengoed	12	17	3	Jones, Mr. T. G., Maindee	10	0	0
Hull—				Jones, Mrs. T. G., "	10	0	0
Hill, Mr. J. H.....	100	0	0	Smaller sums	15	15	6
Hill, The late Miss M. A.	100	0	0	Norwich—			
Ipawich (Turret Green)—				Anonymous	25	0	0
Two Friends of Missions	18	8	8	Llwynypia (Jerusalem)....	65	0	0
Blomfield, Rev. W. E.,				Weymouth—			
and Mrs.	10	0	0	Hawkes, Mr. Robt.	40	0	0
Liverpool (Second List)—				Hawkes, Mr., sen.	10	0	0
Mounsey, Mr. Edward... 250	0	0		Hawkes, Mr. J., and Misses	12	10	0
Anonymous	100	0	0	Fowler, Mr. and Mrs.			
Cripps, Mr. John, J.P. ...	100	0	0	S. J., and Family.....	15	0	0
Reyner Trust Fund.....	100	0	0	Hallett, Mr. & Mrs. W.	10	0	0
Lyon, Mr. Peter Sibree.	80	0	0	Smaller sums	44	9	0
Hope, Mr. T. A., J.P....	50	0	0	Wokingham	11	14	6
Lockhart, Mr. W. P. ...	50	0	0	Smaller sums from vari-			
				ous places	50	6	4

A further sum of £544 6s. 9d. has also been received as proceeds from the Young People's Centenary Cards. The receipts and promises up to the 16th of January, on the Centenary Account, are as under :—

DONATIONS	£39,593 7 8
YOUNG PEOPLE'S CARDS	£10,619 17 5
<hr style="width: 50%; margin: auto;"/>	
TOTAL ..	£50,213 5 1

Since going to press for the last number of the HERALD, the Christmas and New Year's season has been unfavourable for holding special meetings. We are pleased, however, to report that important meetings are now being held, from which encouraging results are anticipated. Where, owing to circumstances, no arrangements have been yet made for the visit of a special deputation, we shall be glad to receive from all such places kind promises of generous help.

We announced last month the issue of special

CENTENARY COLLECTING BOOKS.

These books, which have been much admired for their artistic style, are prepared for use by those friends who are unable to give the larger donations, but who may be able to secure by contributions to the Special Fund, and by new or increased subscriptions to the ordinary income, the sum of

£13 2s. 6d.,

this being the amount of the collection made by the founders of the Society when they met to form the Mission.

These books are now ready to be supplied to those who may be able and willing to use them, and we hope to receive many applications. Should, however, there be any of our readers who would like to unite in this particular effort, but are doubtful whether they can obtain £13 2s. 6d., we trust they will intimate their wish, sending their full address, when a book will be posted to them.

We may also state that it has been decided to continue the Young People's effort in connection with the Crown Cards. Those schools, therefore, which have not yet joined in this interesting part of the Centenary Celebration can obtain cards by application to the Mission House; and will the Mission treasurers or school officers who may have money in hand on this account kindly forward remittances, when medals will be duly despatched for the successful collectors?

A CENTENARY SERVICE OF SONG.

By the kindness of the Rev. J. Burnham, the evangelist connected with the Metropolitan Tabernacle, and the Rev. C. A. Davis, of Reading, a service of song has been specially prepared in aid of the Centenary Fund. Mr. Burnham, who in this particular is an expert, has arranged the music; whilst Mr. Davis has provided the connecting readings. The dedication reads as under:—"With devout thankfulness to God, and in grateful recognition of the noble work accomplished by the Baptist Missionary Society; likewise, as an affectionate tribute to the memory of beloved brethren who have 'fallen on the field,' we desire to dedicate this Missionary Service to the Baptist Missionary Society." And the following is the prefatory note:—"In many places where it is extremely difficult to raise an ordinary missionary meeting, this service may prove of special value in gathering the multitude, and conveying, in concise form, a brief survey of the whole field of missionary enterprise. We bespeak for it a hearty welcome; and the more so, as the *whole of the profits* will be devoted to the Baptist Missionary Society's funds.—C. A. DAVIS and J. BURNHAM." We cordially commend this service of song, especially in view of the instruction it imparts.

NOTE.—This Service can be had in quantities of 50 and upwards, at half-price (postage extra at rate of $10\frac{1}{2}$ d. per 50), of the Publishers. Rev. John Burnham, Brentford; S. S. Union, 56, Old Bailey; West London S. S. Union, 133, Edgware Road, W.; and Messrs. Weekes & Co., 16, Hanover Street, Regent Street, W. Hymns only 3s. per 100, by post 3s. $4\frac{1}{2}$ d.

THE SPECIAL WEEKLY PRAYER MEETING.

According to announcement in the January number of the HERALD, a special meeting for prayer has been held in the Library of the Mission House every Thursday, from eleven to twelve o'clock, during the past month. It is with much pleasure we report that the following gentlemen will preside at the meetings in February:—

Thursday, the 4th.—Rev. A. T. PIERSON, D.D., of America.

„ 11th.—Rev. JOHN SHARP, M.A., Secretary of the British and Foreign Bible Society.

„ 18th.—Rev. WARDLAW THOMPSON, Secretary of the London Missionary Society.

„ 25th.—Rev. Dr. JENKINS, Hon. Secretary of the Wesleyan Missionary Society.

We very cordially invite the attendance, not only of friends resident in London, but also any from the provinces who, being in town on business or otherwise, may be able to be present.

He who has said, "Bring ye the tithes into the storehouse," has also said, "Prove me now herewith, if I will not open the windows of heaven and pour you out a blessing."

Deputation to the West Indies.

FOR some time a necessity has been felt for the visit of a deputation to the West Indies, more especially on behalf of the Mission in the Bahamas.

In the first instance, the Rev. J. T. Brown, of Northampton, and the Rev. C. Williams, of Accrington, were invited to undertake this important duty; but circumstances did not permit a favourable response. At the Committee meeting, held on November 17th, the Rev. J. J. Brown, of Birmingham, on the motion of the General Secretary, and the Rev. J. G. Greenhough, M.A., of Leicester, on the motion of the Rev. David Davies, of Brighton, were requested to form the deputation. The first-named of these brethren feeling, with much reluctance, compelled to decline the invitation of the Committee, the services of the Rev. J. Bailey, B.A., of Sheffield, were sought and happily secured.

We have now to report the departure of these brethren on the 20th ult. As the deputation proceeded *via* New York, an opportunity will be sought to present the claims of the Centenary Celebration to some of the more influential friends of Christian missions in the States; for, whilst the American Baptists are very naturally and wisely utilising the Centenary of our Mission for the extension of their own operations, we think it not unlikely there may be a desire to show practical sympathy with the efforts of the Mother Society in the home country.

On leaving America the deputation will visit the Bahamas, Turk's Island, the Caicos, and Trinidad, more particularly with a view to promote a spirit of self-support amongst these West Indian islands; they will also visit Jamaica.

We desire to express our great indebtedness to the churches at Glossop Road, Sheffield, and Victoria Chapel, Leicester, for the kind considerateness with which they have furthered the wishes of the Committee, a cordiality which we cannot but regard as a fresh proof of their interest in the Mission.

We bespeak for our brethren the earnest prayers of the churches that journeying mercies may be vouchsafed, and the objects contemplated by their visit may be satisfactorily attained.

We wish to add that all the expenses incurred by this important undertaking will be defrayed by the generous liberality of two of the supporters of the Society, so that no cost will fall upon the funds of the Mission.

The Mission in Shansi, North China.

THE following letter, recently received from our missionary, the Rev. S. B. Farthing, will be perused with much interest:—

"MY DEAR MR. BAYNES,—Last year, in reporting to you upon our work in this district, I instanced certain things which, I considered, gave promise of future fruitfulness. One of these was stated as follows:—'Amongst our inquirers there are two men—fur traders—whom we shall baptize in the spring. . . . They are spiritually-minded men, and are not merely content to gain joy and hope and comfort for themselves from the Gospel, but have bought books from us to give to their friends, and in Chiao Cheng they have established a service for their neighbours, that they may impart to them also the knowledge of the true God.'

"I wish now to give you the sequel. The two men were baptized this spring, as was also one other belonging to the same place. But I write not now of the baptism. It is the work which has sprung up in their neighbourhood of which I should like to tell you.

"Since the men began the service in their native place, reports from time to time were made to me of progress, and I promised to pay a visit to the place when other claims would permit.

"Whilst reports were favourable and voluntary work was being done there, I saw no need for haste. My desire was, by encouragement of our people from this end, to let the work be moulded somewhat by native Christian influences before myself putting in an appearance. The reports always showed advance. But in July the progress reported doubled the number of worshippers announced in May. The numbers were, May, 17; July, 40. The names of the forty were handed

to me in writing. Many things now made me deem it wise to delay my visit no longer.

"Chiao Cheng is a county town, forty miles south-west of Tai Yuen Fu, on the other side of the Fên River. This was the first time that I had been so far in that direction. I was surprised to find the country so well watered. Springs abound throughout the district, and the 'living water' seemed to be the pride of the inhabitants. The country reminded me of 'green England.' It has never before done so. In China, the words, 'the grass of the field, which to-day is, and to-morrow is cast into the oven,' are most generally to be taken literally.

"Arrived at Chiao Cheng, I went at once to the house of the blacksmith, to whom I had been directed. The five men connected with this smithy are all inquirers. Three of them were present and welcomed me right cordially. Whilst one ran off to look up our church-member, the others, with about a dozen people who crowded in, began an eager conversation. A foreigner was more of a rarity in this neighbourhood than elsewhere.

"IDOLS ABOLISHED.

"Whilst engaged in this conversation, my eyes lighted upon the *empty* idol-niche, and the appearance of the plaster about it—upon which the high-sounding titles of the god had once been set forth—betokened violence. The whole lot of adulatory nonsense had been ruthlessly scraped off without the least regard for the wall. Idolatry had been expelled. What replaced it?

Some little way from the idol-niche—there had evidently been some delicacy about putting it in the exact place which had been occupied by the idol—was a horizontal slip, similar in kind to what is usually seen above the idol; with the words, 'The holy instruction of Jesus.' Beneath this was a most interesting statement, which said that all were welcome upon condition that they neither spoke idle words, nor brought their opium with them, nor discussed the affairs of others, but came with sincere hearts to speak of the love of Christ and the things of heaven.

"This document, specially singular in China—the land of gossips—reminded me of Augustine's table, upon which similar warnings and directions were inscribed for the guidance of guests. The rest of the wall was placarded with Christian sheet-tracts, among which were two by our brother Sowerby, with the titles, 'The Blessedness of Hope' and 'Repentance.'

"Mr. Pai, our church-member, soon appeared. After warm greetings, He introduced me more formally to those who were around.

"Having found my location in an inn near at hand, owned by one of our inquirers named Wang, I was besieged for the rest of the day by a people curious to see, anxious to hear, wishing to inquire about the doctrine, or desirous of welcoming me.

"What is recorded of the multitudes thronging about Christ so that he 'could not so much as eat bread,' was repeated in my case, and this not once only. Several of our friends were present, and helped me to preach to them. Their help was much needed, for the majority of those who came spoke a *patois* utterly different from that to which I was accustomed in the more immediate neighbourhood of Tai Yuen Fu.

"When *tsui* becomes *chu*, and *yen* is pronounced *nien*, and *su* is spoken as though it were *ju*, with, besides all this, the leaving out of all the aspirates, one is apt to be a little confused. However, an hour or two of continuous conversation made me quite familiar with the more common changes, and soon no barrier remained to a free interchange of thought.

"I arrived at Chiao Cheng on the morning of Saturday. On the Sunday we assembled for service at the time set, but finding that one or two from long distances had not arrived, with that graciousness which in China we show towards late comers, we waited for them. It is worth while waiting for a man who trudges twenty-five li (eight miles) to service and goes back afterwards to food. One whom we waited for that morning was a man named Wu, who had been under Mr. Dixon for medical treatment in Hsin Chou, and who had been induced to break off opium at the same time.

"In the interval I made a fuller acquaintance with those who were present, and had time, too, to notice more particularly the place of meeting. It was

"THE BLACKSMITH'S ROOM

"in which I had been the day before, but now it was looked at with surprised interest as the *chapel*. The premises belonging to the blacksmith fraternity consisted of one room made two by a wooden partition. The outer half, through which you must needs pass to enter or leave the inner apartment (each apartment was about 12 ft. by 10 ft.), was the smithy. The smoke from the fire had seemingly no vent except the door communicating with the street, and it appeared to love to wind its way through the whole inner apartment,

which was the living, sleeping, dining, and every other room in one for the five men, before finding finally such an insignificant exit as the front and only door. The fire was going on this Sunday, and the smoke went on its pilgrimage, and sometimes, indeed very often during singing, caught our mouths open and fancied these to be the way out, and accordingly got into our throats with the usual consequences. The available space of the inner apartment was much diminished by the brick sleeping-place.

"It occupied more than a third of it. But then this wonderful construction was chairs and table all in one. It was the pulpit from which I preached and the place where one-half of my congregation squatted to listen. Don't think that I stood to preach or that we stood to sing. We squatted all the time, and most excruciating it was for me. That part of the congregation which could not squeeze itself in upon the kang had a mat spread on the floor of mother earth, amidst the water-jars, cupboards, and other household furniture, and squatted upon it. What with the hot summer weather, the fire in the outer room, and the little space in which a congregation of twenty-two had to dispose itself, we were very warm, and far from comfortable, especially myself—my poor knees! how they did ache! Chairs are evidently not a common institution in Chiao Cheng. During my stay I visited in many of the homes and had the pleasure only twice of sitting in a civilised manner, but apart from these two occasions, had, during the whole fortnight, to sit on the brick bed-place, very often in a squatting position—always so at our daily worship. My own room at the inn was without chair or table. The kang served for both.

"But I digress. The congregation

assembled. We had a hearty service. My theme was 'The death of Christ, the sinner's life.' The service ended there went up a cry,

"ESTABLISH A MISSION-CAUSE HERE.

"We should welcome it.' I then addressed myself, with as much tact as I could, to the task I had set before me, for I was not altogether unprepared for this demand. The first thing I mentioned was that some of them had broken off opium in a refuge belonging to the China Inland Mission, and I felt they should know that whilst our teaching is one, we are yet distinct. Were they aware of this? Were they all of one mind in applying to us? Did not our friends of the other mission view some of them as connected with their work? The reply was that it was a refuge, some fifty miles away, of which a fellow countryman, named Jen, whom they all respected, was in charge; that it was a monetary transaction; and that they wished all to be one—indeed, were indebted to Mr. Pai and Mr. Han, our members, for instructing them, leading worship, and awakening them to higher things—and all desired to join the same denomination as they had.

"FREEWILL OFFERINGS.

"Then came the second point. We would gladly supply them with the means of grace if they gave adequate proof of their zeal by their willingness to meet expenses—viz., the rent of a much-needed house, fuel, and light. This was now left with them for consideration. They quickly decided to open a subscription list, the special sums each would give to be stated on the following Sunday, after they had had time for thought and deliberation.

"This was satisfactory and practical. My heart was overjoyed to find that

voluntary effort, on which I insist so much, having seen the pernicious effects of a too free use of foreign money, promised to be so successful.

"During the week I visited the city and two villages of 3,000 or 4,000 inhabitants in the vicinity. In two days I sold 300 books and booklets. Several of the inquirers who constituted themselves my guides willingly assisted me in this work.

"We met every evening for worship, the average attendance being ten.

"Our church members had copied my last year's plan for meetings of Christians in Tai Yuen Fu — viz., Tuesday, 'Pilgrim's Progress'; Friday, General Prayer-meeting. On these two evenings those who lived too far away to meet daily were expected to be present.

"Three days of this week were devoted to looking up all the men, within reachable distance, whose names I had. Eight must be deducted, but there were some five or six, at least, to be added, so that the number of interested remains about the same. These men were, most of them, reformed opium-smokers, and the one thing above all others which appealed to them as a proof of Divine power was that they had got rid of the clinging terror and still lived. Some of them told me of attempts long before to exorcise this demon, but it would not depart. Now they are free by no human strength, but solely by God's timely help in answer to their prayers. Hence the one great article of their creed is, 'This kind can come forth by nothing but by prayer.' Opium is the sin of sins in their eyes, and the getting quit of it an unmistakable sign of repentance. This, of course, is a weakness, but training will soon correct it.

"My letter will be getting too long.

Each day of the fourteen was crowded with things so interesting that I should like to recount them. But I must not.

"To come at once to

"THE SUBSCRIPTION LIST.

The following is the appeal which stood at the head of it—their own production. The texts of Scripture were added at my suggestion, since I wished them to be quite clear that our proceeding possessed New Testament sanctions:—

"We, some forty Chiao Cheng men, having been enabled, by the help of God, to break off the opium-habit and to put our trust in the Christian doctrine, would like a mission cause established (in this place) so that we, who are brethren by bonds of love and possessed of but one heart, might frequently meet together for mutual help and exhortation, all which could only be to our highest profit.

"Our prayer is that God may increase our faith, love and zeal, and help us by the preaching of His truth to so believe as that we all, by His grace, may obtain salvation.

"Therefore it is that we joyfully subscribe in order to aid the Mission.

"It is left to each one to give much or little as he may choose. There is no compulsion.

"Freely ye have received, freely give."

"Now, therefore, complete the doing of it; that as there was the readiness to will, so there may be a performance also out of that which ye have. For if there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

"Everyone according as he hath purposed in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver."

"The outcome was that the twenty odd names of those present were put down for varying amounts, and enough money was promised by them alone for the rent of house, fuel, and light for a year. It is hoped that the gifts of others who were not present will, when added, supply a sufficient sum to meet the expense of modestly furnishing one room as a chapel.

"I had to leave before the house was definitely fixed, but negotiations were being carried on for the taking of a very commodious house at little rent, which had the bad reputation of being haunted. It was their suggestion, and I readily consented, the more so as I wish it to be their own cause, managed by them, and paid for by them.

"Chiao Cheng will, with God's blessing, be known in a few years as the centre of a work in the county of which it is chief city, and to which it gives its name—at least, this is my hope and conviction.

"The open door which I found, the

kindness which I received, and the ready response made to the appeal cheered me unspeakably. What was purest joy to me, perhaps, was what Mr. Pai said one day when I remonstrated with him for so constantly bringing me presents of fruit of a costly kind. Said he, 'Do you call them too costly? Not at all. Could I give you the world, it would not repay what you have done for me, in making me to understand the Gospel. That was a good beyond price.' I replied that thanks for such a mercy should be given to God; but I was thankful for this instance of God's gracious use of me to lead this man home to Him. May God use him also, more fully in the future than in the past, to bring his fellow-countrymen to Him. This, my dear Mr. Baynes, will, I know, be your prayer, and that of all our friends at home, as much as it is ours here.

"I am, yours affectionately,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

Hindu Minstrels.

HERE is a group of Bairágis, or wandering minstrels. They go about singing the ballads of Krishna, sometimes from house to house, more often by invitation at feasts, melas, and the like. They form a caste by themselves, and live a lawless, self-indulgent life; quite in keeping (though on a limited scale) with that of their chosen god. I was walking across the fields one hot morning some weeks ago, when I suddenly heard strains of music proceeding from a homestead near. A boatman was with me carrying the camera, which he sometimes exchanged for that heavier load, myself, in puddly places. He is a shrewd fellow, with an eye to the main chance, in the form of rest and tobacco. He said there was probably a wedding going on, and reminded me that I had long been looking out for a wedding "subject," and that possibly I might never get so good a chance again—in short, that we had better swerve off to that homestead and see what was going on.

It was a Mussulman homestead; and yet there, in the space between a

couple of huts, were these Hindu minstrels, singing the praises of Krishna. To me this was surprising, and the more so when I noticed that the basket in front of the fiddler was nearly full of rice, with a good layer of copper coins on the top. Not only were the faithful listening to idolatrous songs, but positively paying idolaters to sing them. The boatman, however, was not in the least astonished. He said it was a common occurrence. The people love the music, and so they get that; it doesn't much matter about the words. Hindus and Mohammedans mix freely at the village fairs and religious festivals; the fact being that excitement and fun largely predominate over the element of religious devotion.



HINDU MINSTRELS.—(From a Photograph.)

Indian minstrelsy may one day work wonders in the name of Christ. Every home is open to its influence, and every heart moved by its touch. It may yet be the chosen method of evangelising the people here. The method is going to be tried as an experiment, on a small scale, here in Backergunge. A preacher of our Society, a thoroughly good man, has lately resigned his stipend from the Mission, and joined to himself two others with whom he proposes to move about amongst the people of the villages, singing for Christ. His great desire is to stir up the native churches to more spiritual life, and, following thereupon, more active missionary zeal.

May God be with him!

Barisal, August 29th, 1891.

WILLIAM CAREY.

The Congo Mission.

CONTINUATION OF LETTER FROM REV. W. HOLMAN BENTLEY.

See January HERALD.

MR. BENTLEY continues:

"Starting again, we travelled rapidly for more than two hours, when we began to near some hills and points which I recognised; some I knew to be on the San Salvador road. Presently, we came to a branching of the road, and to my surprise, the guide turned to the right (west, when I wanted to go south-west). I asked him what it meant. He said that it was all right, he knew the road, we were going to sleep at Vila. I asked him why go west and make a detour here. He said that he knew no other road. I thought of swamps and bad hills, and all sorts of possibilities, but yet was not satisfied, and asked him why we should not go through Ngombe, a town which had been a principal landmark and our direction for more than an hour; so after a little hesitation and nonsense, he led off, and presently we found it to be a very large town. The fact was that on that very account he had tried to avoid it, and taking us by by-roads through the small towns, he wished to keep out of trouble, for there was always the possibility of making the people of a town very angry because he brought white men into it. If I were passing hurriedly through the country, wishing only to get from point to point, such a style of travelling as the guide preferred would be certainly the best and safest; but in these itinerations we do not try to avoid people, but to find them.

"Of course there is always the possibility that the people may resent the intrusion; but our work has its dangers, and they must be faced.

"The Ngombe people were very timid, but it is a splendid town, very closely allied to Kinsaku—in fact, some of Nlemvo's father's relations are among the chief people; possibly even the chief himself.

"The chief was away, and that always brings difficulty. His brother, however, undertook the hospitalities.

"DIFFIDENCE TO BE OVERCOME.

"It was impossible even to get the people to come round me to chat, much less to let me give them a Gospel address. In the morning I managed to do a little more with those who came to watch the tying up of the loads. I talked to them for a while, and they wished that the chief were at home, and that it were not market day, for then they would have liked me to address all the people. I expressed my desire to do so, but they would not hear of it under the circumstances. I had to console myself with the reflection that I had done my best with that little opportunity. Just when all was ready for the start, they begged me to administer some medicine to an old lady. I started the carriers with the guide, and went to see her, and left her medicine and instructions as to the treatment of her ulcer; then, promising to pay them another visit on my return journey, if it were possible, I bade farewell to my timid friends, glad, however, that I had found them out. The town should be evangelised from Kinsaku, I think, although in our district. We passed through a well-populated country, and reached

Kinsaku by good time in the afternoon. We were heartily received.

"Nlemvo had left a letter for me when passing through on his way to call Mr. Phillips to meet me there at Kinsaku. He advised me not to talk much about our errand until the chiefs came together, and not to visit the towns in the neighbourhood. This seemed at first sight to be a strange line to go upon, but I knew enough of the people and feeling of the country to feel sure that this was best. Some of the people feared that State officers would follow us, and all sorts of notions were rife. It was believed that if they agreed to have a white man or teacher to settle among them, the people of Lombo, a town on a high hill a mile and a half away, would come and fight them out of sheer jealousy. Not that they wanted a teacher at Lombo, for they swore that, if a white man or any of his followers came inside the belt of wood which encircled their town, they would shoot him like a dog. But why should Kinsaku people have a white man of their own? Who were they? It was like their impertinence! Let them invite a white man, and then go to market as usual and see what happened!

"Now all this boasting had not much to back it up; but we are in Africa, and this sort of thing is normal.

"It was the cold season, and a fire at any time of the day was a pleasure. Occasionally the sun broke up the dense dry-season clouds, but very seldom.

"FIRESIDE TALKS.

"I used often to sit down on one end of a great log which was being burnt as a rendezvous for all who had nothing to do. At that fire-place I had some of the best talks. I told them all about Kinsuka and what we

were going to do there (or hoped to do). That of course led them to desire earnestly that I should do the same for them. I regretted that I could not help them personally, for we Wathen people occupied ourselves only with State territory, and they were in Portuguese territory as far as we knew.

"This of course set their minds quite at rest as to our visits leading State officers for recruitment, &c., to their town, and I talked of the great privileges which Kinsuka would now enjoy—the Gospel teaching, and what bulks even bigger in the eyes of most, the teaching of reading and writing to all the town boys. I worked well on their feelings, as well as some Gospel talks, visited two or three towns which joined on to the Mbanza, in which I was staying, and after a day or two, as I was strolling in the town, I heard some vigorous shouting, and in a minute or two, Mr. Phillips arrived. After a good long talk we sent word to the great chief to say that we should like to have a talk with him and his headmen.

"I have omitted to state that while telling the people that though we at Wathen could not help them, still we had told the San Salvador brethren about Kinsaku, and had begged them to help them as very worthy people, and that when Mr. Phillips came there would be a good opportunity to arrange with him to settle some one with them.

"The chief came with some of his headmen and others; we told them what

"THE SAN SALVADOR CHURCH

was willing to do, and that Mr. Phillips was prepared to leave Matata there. (Matata had come to the Mission long ago as Mr. Hartland's personal boy;

he is now a member of the church.) The chief thanked us for what we told them, and for our kind intentions. They begged for time to consider such

“A GREAT PROPOSAL,

and as the next day was market day, they fixed the day after that upon which to give us their reply.

“Then he said, ‘Now we are all assembled here, before we go away please tell us some more “God’s palaver.”’

“Few chiefs, after having had such a great proposal made to them, would have made such a request. Their only idea would have been to get away from the white man, and hold a consultation before they separated, but Nekiowa instead begged for more ‘God’s palaver’; so I continued the talk until sundown. Over the gossip fire-place, some of the people complimented me on my nice quiet ways. I had not gone making trouble by visiting Lombo, or any of the unfriendly towns round (every African town has feuds with its neighbours); no one need be afraid of having such quiet, friendly, pleasant, white people to live with them or visit them. Beyond the pleasure of having a white man, it in no way upset the even course of village life.

“On the second day, Nekiowa came with the chiefs of all the Kinsaku towns, and held a long ‘confab’ together, and then gave us their decision.

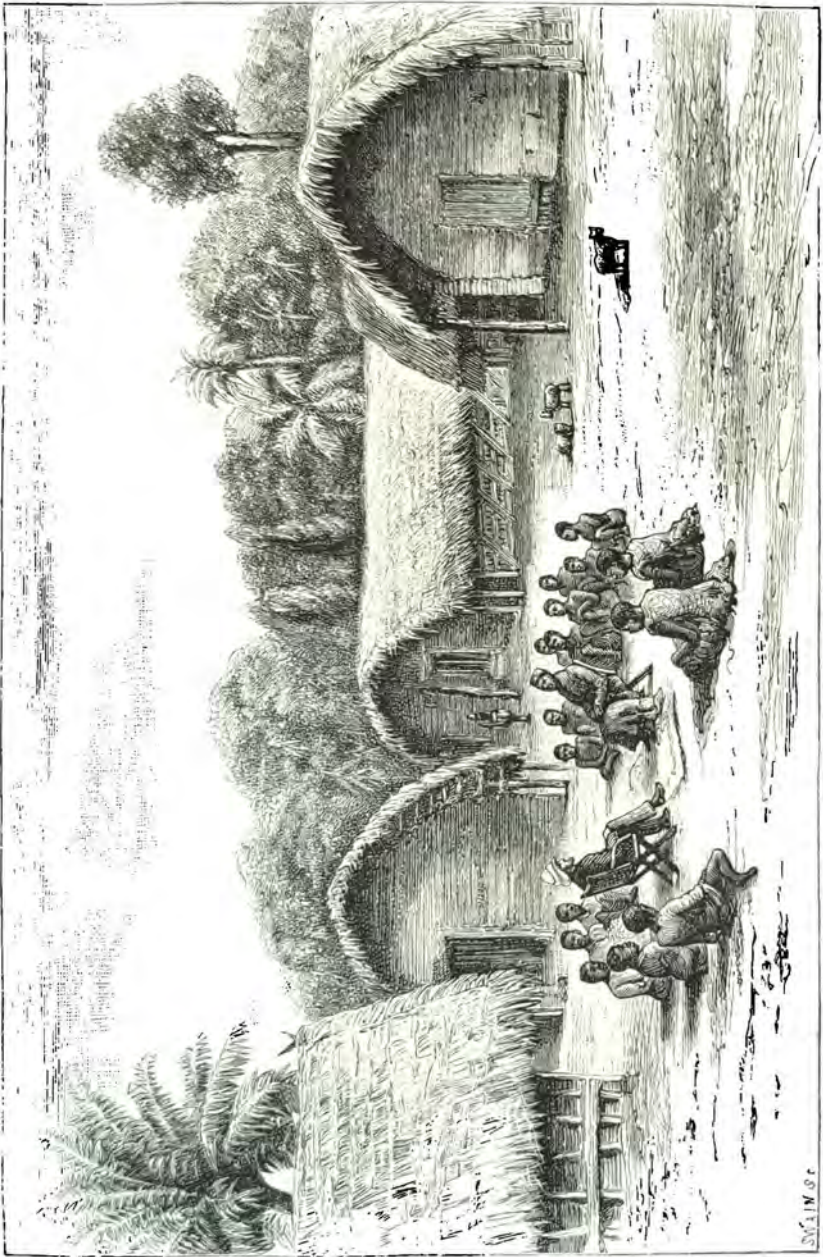
“They thanked us much for the kind proposal made by the church at San Salvador. There was one difficulty in the way. The old chief, Nekiowa’s predecessor, was not yet buried. For a long time, they and their people had been busy trading to raise the money wherewith to provide all the pigs, goats, and sheep, the malavu (palm

wine) and puddings which would have to be consumed or presented at the festive occasion of the funeral; now only a short time was left before the event.

“When the present moon and the following moon were dead, and another new moon appeared, then count four Makonzo, and the fourth would be the funeral day. (Konzo is one of the days of the Kongo week of four days each, so that would make about sixteen days after the new moon.) If Mr. Phillips would come back again after the funeral, they would gladly arrange the matter.

The poor dead chief had long ago been dried over a slow fire, which was carefully stoked by his sorrowing wives; they having smeared their faces with a black unguent, they had not washed either their tear-stained faces or begrimed bodies; their hair was uncut and uncombed (a real hardship to a native for sundry reasons); there had been no change of raiment, in the house day after day, ‘never leaving the presence of the corpse; until at last, properly dried, the body was wound up in all the cloth possessed and stowed away on a shelf in the house, to await a quiet resting place three feet under the soil; then the usual array of bottles, broken crockery, and umbrellas, the wonted glory of the tomb. When the great funeral day was so near, until which Nekiowa was not really the chief at all, to risk a war with Lombo or other jealous towns would never do. When the funeral is over, if the Lombo people want a thrashing they will be very happy to give it to them. So not till then can they in any decency, or with any prudence, receive their teacher; so that is how it was decided.

“Palasola, the convert mentioned early in the letter, and son of the dead



THE COMPOUND OF MWANA NONGDE, KIMPANGU, KINSUKA.—(From a Photograph.)

DAVIS



JUNGLE PATH.—(From a Photograph.)

THE MEMORARY HERALD.]
FEBRUARY 1, 1892.

chief, has not yet returned to his town.

"Next day Mr. Phillips started off homewards, and I towards Wathen, fulfilling my promise to visit the Ngombe people, but to little purpose, for they were as timid as before, and do not know what all this evangelistic activity means, it is such a change to what has ever been since the world was created.

"PATIENCE, PATIENCE, PATIENCE, was Dr. Moffat's recipe to Arnot of Garenganze; it is equally wanted on the Congo.

"So nothing much came of the second visit to Ngombe; timidity, but not a trace of hostility.

"I had arranged with Lo to hang about in the neighbourhood of Matadi, four hours to the south of Kinsuka, until I heard of Mwana Ngonde's return, and had sent two boys to Matadi in case Lo came, while I made the detour *via* Ngombe (two days).

"With difficulty I got a guide from Ngombe. He led me through town after town in the valley of the Luanza, along the line of limestone (bare) rocks which are such a remarkable and grand feature of the district. Some are even two hundred feet in height, and are one hundred yards to a mile in length and thickness, slowly dissolving in the rain, and as the wear progresses the surface is carved and furrowed, until they appear as battlements, and spirelets, tower upon tower, tree and bush-grown in some places, and surpassing in beauty the most picturesque ruins. They do not appear to be a natural production at all.*

"At last we halted for lunch at the chief town of the district, Mbanza

Matadi, where we were very kindly received.

"WILLING HEARERS.

"After inquiries as to who I was, they at once said, 'Then you will tell us God's palaver, will you not?'

"Then a nice crowd gathered round me, and I began to talk. Two men interrupted me by saying that they had heard the same Gospel at Mpalabala (an A.B.M.U. station) and at other places, and proceeded to tell the women and others what they knew, leaving me to supplement. It is astonishing to find how far and wide some knowledge has spread. It would be hard to find a place of any size or trading activity where no one had heard the Gospel, and that far away from Wathen or the line of stations between us and the Lower River. In this case Mpalabala was especially mentioned, but just as often you hear that a missionary from Underhill had come to one of the factories where they had gone to trade; or if on the trade lines of San Salvador, then that is mentioned. The seed sowing has reached very far, and if the fact of the Son of God having in some way become a Saviour is a somewhat nebulous matter, the name of Jesus is known, and the fact of a judgment to come after death is a much more personal and better understood thing, something that anyone can take in and shudder at; and this far away from the main line across country.

"After the more formal talk, the men came to chat with me as I ate my lunch, and when that was over, I left the boys to clear away and tie up the loads, while I went to some houses near by, to give some medicine. Just as I was giving the last counsels as to treatment after I had gone away, I heard a man shouting to the women, and vowing dreadful things. The

* In the MISSIONARY HERALD of Jan., 1889, page 25, there is a good picture of these rocks.

women rushed away; the men stood up and some went away.

"Surprised, I asked what was the matter, and noticed a man whom we had passed on the road going away in an excited manner.

"A DRUNKEN NATIVE.

"Oh! It is that fool of Kianda come back from Ndanda. He is drunk. Go away as quickly as you can. He is gone to get his gun. Oh! what a shame it is; such a nice kind white man too, just been teaching us about God, and giving medicine to the sick. What does he want to shoot him for? He alone attack a State officer if he came in town! What foolish boasting! What a shame it is! Go away as quickly as you can; we will help you! I scarcely realised the danger at once, although I had not a weapon of any kind. I told them to go and tell the fellow who I was. 'It is no use talking to the fool, he is drunk. He is gone to get his gun.' 'Go and take it away from him! Shut him up in his house! Tie him up! Anything you like! Are you going to let him shoot me in cold blood before your eyes?' 'Please go away quickly: we will lead you out of the town another way. Be quick!' This was a miserable business. It was evident that no one would move a finger, or face, for my sake, a drunken man with a gun. There was great shouting in the upper part of the town, and the people begged me to go away quietly. My carriers and boys were in a great fright. In their hurry and fear they could not cram all the things into the canteen, and a lot of tins lay upon the ground. We bundled them into the hammock, one friendly native took up the canteen pan, another my spare (felt) hat and walking stick, another my tin medicine case (Burroughs & Wellcome).

and so they led us out of the town. It was a very large town; I thought that we should never get out of it. I told the boys to go as quickly as they could, no running, scattering, or breaking the file; this they did. At every group of houses there were demonstrations of regret and apology, but no one suggested to quiet the fellow, or stop any party of his followers. Women and men followed wringing their hands, and unfeignedly sorry, but individually helpless.

"The chieftainess followed me closely and was incessant with her apologies. What could she do? Clear of the town we crossed a gully; they begged me to stop and buy food, which was being brought behind. The guide and some of the boys were far ahead, I was behind; for trouble if it came would come in the rear. I would not halt there, indeed, my barter box was far ahead, so a native rushed ahead to try to stop them, and only succeeded in doing so a mile ahead. There we bought the food. It was good of the people to carry it after us, but they said, 'Your boys are hungry.' It was quickly bought and eaten; the canteen was packed, and, with many regrets and apologies, our friends returned.

"I felt half ashamed at the bolt, and yet what else could I have done? One drunken man, and he nobody of importance, yet the terror of the town, and no one with sufficient energy or public spirit to stop him! This is thoroughly African.

"Our guide told us that we should have to pass a town directly, and although there was no probability that the rowdy might attempt to cut us off there with a party of his followers, still it was not impossible. There was no other road, so keeping close together we entered the town and went through it without incident. We had a nasty

piece of road before us, but as we were obliged to leave the town by the road we did, we could travel by no other. So for three hours we had to force a way along an unused path across which the jungle was tightly matted. Often it was difficult to tell where the road was, for it was obliterated by the tangle of the

“EIGHT-FOOT GRASS.

“The road wound about in a valley between two rows of the great limestone rocks already described. The scenery was grand, and often I rolled down, caught in the jungle, as I looked up at the beautiful rocks. For two and a half hours I forced the road myself, for the carriers were all loaded and the guide behind, and when he did come up and relieve me, I was glad very soon to reassume the forcing myself, for he had a gun with him (his own), and every minute I feared that it might go off. At five o'clock we sighted across the plain the trees of Kongo-di'elemba, and just at sundown entered the little town and hurriedly obtained firewood and water for the night, thankful that we had not been benighted in that frightful jungle, that we had not come across any elephants, and, above all, that we had been so graciously helped out of our danger.

“At Kongo-di'elemba we learned that Lo had come to call us, and had gone back to Kinsuka with our two boys, sent to meet him in case he came. So next morning we started for Kinsuka, reaching there before noon. Several towns which I had known on the road were deserted. ‘Small-pox! The remnants had built new towns near, but off the road.

“HAPPY CONCLUSION.

“We soon got to business with Mwana Ngonde, and he arranged a

meeting with the Ngudiankama; would reply in three days, and his reply was favourable. So it was arranged that Lo should become their teacher. They would find a school-house and a house for Lo too, if he liked; the little details as to which house were to be settled a day or two later.

“In the accompanying sketch I have given a view of Mwana Ngonde's compound, with the palaver with the Ngudiankama in progress. Beside the white man everyone but the great chief must sit on the bare ground, even his nephew, Mwana Ngonde; no one ever sits on the mat between us.

“The long house in the background, the roof of which covers twenty feet by sixty-six feet, is that in which I stayed. It is two years old, the others, three or four years old, are in rather poor repair and will not last long.

“The man in the foreground beside the chief is Mwana Ngonde, a tall thin man, well dressed.

“The following day I started, and reached Wathen in three long marches, having been absent thirty-one days. Since then I have had no further news as to how Lo is getting on. He has two months' allowance with him. Mwana Ngonde is to go to Stanley Pool to trade just about this time, and we expect a visit from him daily and a letter from Lo.

“I should have liked to have written a little more about Mwana Ngonde, but this letter is already too long. I have entered into many details, perhaps unnecessarily so, but wish to give some better idea of our difficulties, hindrances, &c. I earnestly hope that this, our first venture in starting an outpost for evangelistic and school work, will be remembered in the prayers of our friends at home. Very much depends upon it; success will encourage others to undertake like work. We hope

soon to have many such outposts in all the district, and eventually to alter the character of our Wathen school, so that instead of an elementary school we may take the best and most graciously disposed of the boys from the outpost schools and push them on further still, seeking to prepare them for school, evangelistic, and pastoral work. While if the work at Kinsuka and like points receives our Master's blessing, a church should be gathered there, and Lo become its pastor, the church becoming

independent and separate from Wathen as soon as it can support its pastor, then the Kinsuka church to do as the Wathen church, and in its turn become a mother church in its own district.

"These are the lines upon which our work is developing, and we trust that the work will be remembered at the Mercy-seat.

"With kindest regards,

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

Decease of Mrs. Williams.

A WIDE circle of our readers will hear with deep regret of the somewhat unexpected decease of Mrs. Williams, the greatly beloved wife of the Rev.

P. Williams, pastor of the Shortwood and Bethel Town churches in Jamaica. She will be better recognised by many as the daughter of the Rev. E. Hewett, and the granddaughter of an eminent missionary, the Rev. Thos. F. Burchell, whose labours, united with those of the Rev. William Knibb, were of such pre-eminent value during the great and successful struggle for the emancipation of the slaves of the West Indies.

While a girl at the Walthamstow Mission School, Sarah Hewett exhibited many of the fine qualities of character which subsequently shone out in her life as the joy of her home and the helper of her husband in his pastoral office. She was truly a mother in the church, and, side by side, co-operated with him in every good word and work. She was, in the truest sense, a fellow-helper to the truth.

She had been, for some time, in bad health, but of late she seemed to be recovering her strength and energy. On Thursday, November 19th, 1891, she went to bed as usual. About eleven o'clock, she complained of difficulty in breathing, and in half-an-hour she passed away—her ransomed spirit had taken its flight to the realms of the blest.

This almost sudden bereavement has fallen with terrible weight on our brother Williams, for whom we ask the tenderest and most affectionate sympathy. Two of the four children left are in the Mission School at Sevenoaks, and one at Blackheath. They will, indeed, miss a mother so bright and so well fitted to train them up in the paths of righteousness and piety.

E. B. U.

We are requested to announce, by the Committee of Urgency appointed by the National Christian Anti-Opium Convention, that it is intended to hold three days of prayer and intercession at Exeter Hall, for the immediate abolition of the Anglo-Asiatic opium traffic, on the 8th, 9th, and 10th inst., the commencing hours on each day being 11 a.m., 3 p.m., and 7 p.m. We trust that many of our friends will be able to be present.

Letter from Rev. George Hughes, OF MADARIPORE, EASTERN BENGAL.

WE gladly insert a letter kindly forwarded by the Rev. T. Witton Davies, B.A., recently received from the Rev. George Hughes, who, it will be remembered, is one of the young brethren with the Rev. W. R. James at Madaripore. Mr. Davies writes :—

“DEAR MR. BAYNES,—Just nine days ago, on returning home, I found an interesting letter from my friend and late pupil, Mr. George Hughes, of Madaripore. I cannot help thinking that many other friends of our Society will be glad to read what Mr. Hughes has to say about the Baptist Union gatherings recently held at Ashgor. You know, of course, that Messrs. Bevan and Davies were, like Mr. Hughes, pupils of mine at this college, while Mr. James was a fellow-student of mine at Pontypool College. No wonder I am deeply interested in the work of these brethren, and of my friend Norledge. May God prosper them.

“ With kind regards, cordially yours,

“ T. WITTON DAVIES.”

“MY DEAR MR. DAVIES,—Please do not consider me ungrateful for not writing to you before now. I have many times thought of doing so, but force of circumstances would not permit. I have not Micawber-like waited ‘for something to turn up.’ Indeed life in the Mofussil is so full of incident, strange and interesting, that the difficulty is to decide what shall be left out. Of these things I would have written to my old fellow-students and friends had not time pressed me so sorely, and even now I have so little of it at my disposal that I can only write of what has happened in the immediate past.

“We, like the Baptists at home, have our annual assembly called the ‘Baptist Union of Backergunge and Furreedpore.’ Of course it has not yet reached that stage of perfection attained by the Home Union; but remembering the age of Christianity in these districts, and the forces composing it, we have reason to feel proud of our Union. It has worked great good in the district, and

we feel convinced that the lapse of years will only strengthen its heads for greater and nobler work. They are gradually learning the lessons that in union there is strength, and that concentration of forces against our foes is sadly needed. The meetings are held generally in the month of August, when the whole district is under water. This makes the place of assembly easily accessible by boat, and it is certainly a treat to see them come in from all directions with such wonderful speed. Eight, ten, and even twelve sometimes sit in a small boat, while one man propels it along with a bamboo pole. August is a good month also, because the crops do not need the people’s undivided attention. These considerations, together with moonlight nights and a fairly central meeting-place, invariably secure large congregations. It was held this year at a place called Ashgor, a church in Mr. Spurgeon’s district. This was my first visit to

"THE UNION MEETINGS, and I looked forward to it with great pleasure. Does boyish excitement for new things and places ever wear away? I think not. With desires perhaps purified, and impulses restrained by maturer judgment, the boy is seen in the man. Well, on Friday last we made our way in the *Manchester* for Ashgor, arriving there about 4.30 on Saturday afternoon. Already were assembled Mr. and Mrs. Carey, with Miss Mabel Donovan, from Barisal, Messrs. Spurgeon, Summers, Kerry, Teichmann, and Jewson; also Mesdames Williamson and Ellis, of the B.Z.M. After partaking of the cup that cheers but inebriates not, we had a children's service on the deck of the *Zillah*, the pastor's son, a lad about thirteen years, opening the service with prayer. They answered the questions put to them promptly and clearly. The special feature of the meeting, however, was the singing. Their young voices blending harmoniously filled the air, and soared higher and higher until they appeared lost in cloudland. They have not the sweet fulness of voice which marks so distinctly the singing of Welsh boys and girls, neither can they enter the shades of feeling which the words would suggest and demand at home. They have a heartiness which, however, is sluggish to anyone acquainted with Welsh choral singing. Their range of voice upwards is so extensive that they often leave us down on the plains, while they ascend to the heights unknown to Western voices, and I have fancied that I could hear the inward chuckle of a Bengali precentor, having closed our mouths by pitching the tune too high. Anyhow, given acquaintance with Bengali music, you can even forgive their unstinted use of the nasal organ and enjoy their singing. They have no

idea of part singing. Out in the district some time ago James and Bevan sang a hymn. James took up the strain, while Bevan for Auld Lang Syne and harmony's sake added at pleasure a tenor or bass. The natives evidently thought but little of his performance, for when he joined James in the last verse they were delighted, and said, 'There! you've got it now.' But I'm wandering.

"The next morning (Sunday) the first service was held at seven o'clock. The Rev. G. Kerry, of Calcutta, preached in the chapel to the adult congregation, while the Rev. W. Carey, of Barisal, took charge of the juvenile folk in the open air. This was a splendid meeting, and the little people greatly enjoyed it.

"THE HOPE OF INDIA.

"Mr. Carey is admirably adapted for instructing the rising generation, and I firmly believe that India's future depends largely upon the hold we have upon the children. If we would see India secured for Christ, we must direct special effort to the Sunday and day school, and a good move is effected in placing the Sunday-school of the district under his (Mr. Carey's) direct supervision. One of, if not the best Sunday-school in the district, is the Sunday-school at Barisal, the direct fruit of his indefatigable exertions. At the above meeting Brethren Carey, Norledge, and Bevan spoke to the delight and benefit of all. I, also being a child as far as Bengali was concerned, enjoyed it quite as much as the crowd of dusky little ones seated all around. In the afternoon Mr. Jewson preached in the chapel, and Mr. Spurgeon conducted the children's service. All the other brethren had dispersed in various directions to hold services in the neighbouring churches. Monday was the first day of the convention. At seven o'clock

the chapel was well filled, and a good time was experienced. After the prayer-meeting the report of last year's meetings was read by Sri Nath, of Uttarpar. Then came a unique service of its kind—a testimony meeting—the brethren, principally the native pastors, giving a brief account of work done during the past year. They spoke of chapels erected, of schools enlarged, and of the joy they had experienced in carrying on the Lord's work. Numbers had been baptized, but there was no ring of satisfaction in their words. We were glad of this, for when people have reached the satisfaction point in their Christian career there is cause for serious alarm. Such people evidently have quenched the spirit, and are no more in living union with the life. You need not come to India for specimens of this class of professors. It is wonderful the amount of faith our native brethren have in the efficacy of prayer. It stands out gloriously prominent among their Christian graces, and must undoubtedly help them over many a difficulty which would prove a sad stumbling-block to weaker brethren. The brilliant dash of hope with which they view the future is certainly encouraging. This meeting lasted about three hours. In the afternoon, after prayer, the Rev. E. Summers, B.A., of Serampore College, delivered a fine address on the 'Growth and Prosperity of the Christian Church.' It was well received, although Mr. Summers gave them some strong meat to digest. A native brother, by name Ram Hari, seconded the address, and

"A LIVELY DISCUSSION

ensued. This was courted by the promoters of the meeting, as it gave opportunity to send home truths which, for lack of time, could not be fully enough explained in the address itself. The very

best of spirits was evinced throughout, and great good must follow. Next came a very nice paper on "The Observance of the Sabbath," by a splendid young fellow named Nobo Kumar. Nobo is second master at Dighaliya School, and his pleasant disposition and frank uprightness have won the esteem and goodwill of natives and Europeans. His paper, although not marked by a master's hand, yet breathed sincerity, and it is certainly a grand point scored to secure sincerity in a people who, as Hindus, are noted for lying and intrigue. Globe-trotters still cry, 'Can any good come out of Nazareth?' Our reply also is, 'Come and see.' This paper was seconded by Prashanna Kumar, deacon of Suagram Church. This brother has a good mind, and is well at home with his Bible. The Bengalis have remarkable memories, and Prashanna has been diligent in his study of the Word. In the evening Budha Nath and his two assistants, Mohesh and Moti Lal, gave a recitative of the Life of Christ. The natives were in raptures over it, frequent being the responses when the love of Christ was dwelt upon. I almost believe they equal the Welsh in this respect, and I feel sure that they enjoy the 'Hwyl' quite as much as Cambria's children. On Tuesday the congregations were so large that they had to be held in the open air. Three large sails were hoisted upon poles as much in the shade as possible, mats were laid on the ground, and on these people sat. All the meetings were preceded by a half hour of prayer. The first item on Tuesday's programme was an address on

"SUNDAY SCHOOLS,"

by Rev. W. Carey, of Barisal. He was quite at home with his subject, and with illustrations, statistics, and serious words exhorted the people to

greater exertion on behalf of the noble institution. He was ably seconded by Prio Nath, also of Barisal. Prio is a good worker, and of immense assistance to the cause at Barisal. All testify to his unflinching zeal and unimpeachable character. Then followed two good papers, the first on 'The Duty of Churches towards their Pastors,' and the second on the 'Duty of Deacons.' What is it? Only those who know the trials and difficulties of native pastors can estimate the importance of these subjects. They evoked keen discussion, and naught but good can accrue from the plain words spoken on that occasion. We need not be greatly surprised at the call for such words, for Christian Britain, with its centuries of instruction, witnesses similar things constantly. In the evening the second part of the recitative, 'Life of Christ,' was ably gone through.

"The next item was an address on

" 'CHURCH DISCIPLINE,'

or 'Discipline of Church Members,' by Mr. Spurgeon, seconded by Sri Nath. This was by far the best meeting of the lot. The speeches were brilliant, especially those of James and Spurgeon. They appeared to me to be bigger men than ever, and the testimony of all assembled was one of unmixed praise. They spoke with so much fervour and freeness that they fairly carried the vast audience with them. It set me in mind of Cymanfa days at home, when the warriors of Nonconformity swayed the multitudes, like the wind sways the leaves of the trees. Frequently they burst out into cheering, and the smiling countenances abundantly proved that they were being treated to a very enjoyable dish. I have never witnessed a more enthusiastic meeting.

"The above was followed by an equally interesting and important subject, that of

" 'MARRIAGE.'

"This is a very serious question out here, and has given rise to much bitter criticism. The sight of girls who are wives and mothers is enough to make sick the heart of anyone who has a spark of sympathy in his or her nature. Hence the importance of abolishing child-marriages. Government has stepped in and raised the age of consent from ten to twelve years. But the Bill is obnoxious, satisfying neither reformers nor the opposition party. Yet such a small mercy is by us not despised. We build upon this our hopes for a greater blessing at no very distant date. There is also a revolting practice in connection with the marriage system: that of disposing of the girls to the highest bidder, be he old or young, ugly or otherwise, healthy or not. Without consulting the wishes of the girl, or casting a thought as to her happiness, she is disposed of to a man whom she may have never seen, to become his toiling machine, or beast of burden, in all things subject to his will and pleasure. One more objection raised is the distinctly Hindu custom prevailing in the marriage feasts, the engaging of Hindu minstrels, &c. It is strongly felt that the line of demarcation between Hinduism and Christianity is not wide enough. Some of our native pastors have made a bold stand for this greater distinction, and have suffered for it. Anyhow, on this occasion, resolutions were moved condemning the above pernicious practices, and all were carried with splendid majorities. It is no small matter to secure so pronounced a decision against customs that must have been so dear to them. The paper was read by Nanda Kumar, pastor of Quogram Church, and

Dulai Sirkar, pastor of Ambolia—two good men and just.

“Then came a paper on

“‘CHURCH CONTRIBUTIONS,’

read by Nimay Baroy, seconded by Moheza Chandra. I believe there followed this a few short addresses on the ‘Centenary Scheme,’ and a subscription list was opened. I know they entered into it heart and soul, and I much fear that some of our Beel churches, comprised of poor people, will put to shame some wealthy churches at home—that is, judging from the past work of those churches. I trust I am wrong, but I feel convinced now that our district churches will not need to be ashamed of their list when it appears.

“I must mention that Mrs. Williams, Mrs. Ellis, and Mrs. Carey held a crowded meeting for women on Wednesday afternoon. Papers were read by native sisters, and addresses were delivered by the above-named ladies. As it was for women only, I can only say that the ladies enjoyed themselves very much. Many more things happened, but I cannot afford time to chronicle them, and, I fear, you must remember Job when reading this, or you will not be able to get through it. We had a very enjoyable time of it. It

opened up new fields for our native brethren, and will enlarge their sympathies one for another. As for the general behaviour of the people it was exemplary. In debate they were courteous, and wonderfully free from abuse. Of course there were a few delinquents. There was the man who had nothing to say, and took up the time of conference to say it. There was the man who had a grievance to air, and thought the conference a grand place to do it, and who got wild when he was ruled out of order. There was also the young man making his maiden speech (possibly), who got red and black and blue in turns, and yelled away lustily at nothing at all, but he thought he ought to do it, &c., &c. By a subscription from the churches, food was prepared in abundance for all comers. The meetings were closed by a sermon delivered by Mr. Summers, after which the Lord’s Supper was administered. So ended a series of meetings highly beneficial to all. You will be glad to hear that our health continues good, and we are pegging away at the language. Davies, Bevan, and Norledge are doing splendidly.

“I beg to remain,

“Faithfully yours,

“GEORGE HUGHES.

“The brethren all join in greeting.”

Tidings from the Upper Congo.

THE Rev. Jas. A. Clark writes :—

“MY DEAR MR. BAYNES,—I have recently received a letter from my colleague, Mr. Scrivener, of Lokolele Station, Upper Congo River, and I send you a few extracts. I think you will agree with me that they show what thoroughly good work our brethren

Scrivener and Whitehead are doing. The word ‘mpama,’ in the letter, is the term used by the natives to signify inland from the river, and it is most encouraging to find the people there welcoming the white man instead of running away from him, or offering to

fight him. May the time soon come when they shall not only receive the messenger, but also the message he brings from the God and love and mercy.

"Yours very sincerely,

"JAMES A. CLARK."

"Things are going on much as usual: school, medicine, work, &c. We have lost several of our most promising boys, but I am hopeful that some will come back. We muster still twenty-four boys. The new house is rapidly nearing completion; half the flooring is down, all the wall planks nailed on, and the carpenter is now on with the windows and doors. We have made a couple of terraces on either side of the beach, or rather the path leading to the beach. The soil was washing away so rapidly that something had to be done; so the walls were put up, and now every rain helps to fill up. It will be a great improvement. The walls are only about three yards from high-water mark. At the back of the station dozens of trees have been cut down. You will hardly know the place when you return. The station is much less gloomy, and we get more breeze from the back.

"Some weeks ago I went up the creek to 'mpama' as far as we could get the boat, and slept two nights at a town called Mboko. This is where Darby made a journey. Bolebe is half a day inland. After much palavering

I was obliged to give up visiting Bolebe. No white man has been there yet, and the folk are very nervous. Since my return here, however, I have received two fowls from the chief of Bolebe, and the message that they wish us to visit them. If I go again, he will (so he says) come down to the creek with some people to carry my things up to his town. I spent a day and night at another town called Malilu, and then returned to the main river, spending two more nights at Mpumba. This is a good town; I had no idea it was so large. Had a few very good meetings. I took Mafuta and fourteen boys, so had no palavers of the sort you get when men form the crew. The boys worked well, and sang well, too.

"Almost every day we make some discovery in connection with the language. I am going on slowly with Matthew; have nearly finished the first ten chapters. We have six new hymns and chants. All these are a great improvement on the old hymns.

"The small bridge has been demolished and the swamp it crossed drained. The big bridge has been thoroughly repaired, almost rebuilt. So, you see, we have been pretty busy.

"Please send 'The Story of Jesus' as soon as possible; we want it badly in the school, and there seems no chance of getting the printing gear yet."

Views in Ceylon.

(See *Frontispiece*.)

THE Rev. F. D. Waldock, of Colombo, Ceylon, has been so good as to send some Ceylon photographs for insertion in the *MISSIONARY HERALD*, and this month we are able to give our readers an admirable picture of the hospitable home of the Gonawala Mohandiram, Don Elias, the senior deacon of the Gonawala Baptist Church.

The Mohandiram is a fine, generous, intelligent, and devoted Christian, ever ready to welcome strangers and render service to the needy.

Mr. Waldoek writes:—

“Our brother, the senior deacon, who is seen welcoming a guest, is a ‘Gaius’; his hospitality having been shared for many years by missionaries and visitors, who will not forget his kindness; among them our good Secretary and friend, Mr. Baynes.”

The Lord Loveth a Cheerful Giver.

THE cordial thanks of the Committee are given to:—A Poor Woman, wife of a labouring man, for £1 12s. 4d., who has been led to lay by small sums of late for the cause of Christ, her heart being set on doing what she can for missions abroad; to H. A. P., who, sending £4 8s., writes: “It is with great pleasure I send you, as usual, my donation. So glad it is more each year; but yet I am not satisfied with it, but would fain do more. I hope next year it will reach £5. It is the result of late hours and hard toil, and no outward stimulus but the MISSIONARY HERALD. Being very deaf, I never hear a sermon, and scarcely go to a meeting, so that His love is what moves me, and that is enough when all else is gone to support and keep me. I hope to send you something for the Special Fund of Centenary Year”; to an Anonymous Donor of £1 through Rev. Charles Spurgeon, to whom it was enclosed in an envelope, without any further particulars than “For Baptist Missionary Society, ten shillings missionary money withheld, ten shillings interest”; to one deeply interested in the Congo Mission, for £2, saved from what is given to her in charity, she being unable to work; to A. B., for 10s., who writes: “After reading the MISSIONARY HERALD, my heart is filled with love for the many poor people living in darkness; before sending this, I will take it to God in prayer and ask him to carry it to the right place”; to a Poor Woman, for 5s. 8d., a thank-offering for better health; to A. F. Johnson, for 17s. 6d., amount collected at Sunday morning breakfast table; a Lover of Foreign Missions, for 5s., who is earnestly praying for the door to be opened for her to go abroad to tell of the unsearchable riches of Christ; to “All for Jesus,” who sends postal order for 15s. for the Congo. Very warm acknowledgments are also due to the following donors for their welcome contributions:—C. T. W., £1,000; Mr. W. R. Rickett, £500; Mr. S. B. Burton, £100; Mr. J. Marnham (quarterly), for Congo, £75; A Friend, for education of Children in Shansi, £50; Mr. Robert Pullar, £25; Mr. T. D. Paul, £21; A Gloucestershire Friend, for China, £20; Misses Foster, £10; Misses McIlvain, for Congo, £10; Mr. Joseph Wates, £10; Mr. Ed. Chitty, for work in Naples, £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following useful and welcome gifts:—A box of cotton garments, toys, &c., from Mrs. Greenway, of Plymouth, for the Rev. F. Oram, of Popoto, Congo; parcels of magazines from a friend at Plymouth, for the Rev. R. H. C. Graham,

Underhill, Congo ; and from Mrs. Johnston, Southport, for the Rev. G. Cameron, Congo ; Pictorial International Lesson Sheets from the teachers at Woodberry Down Sunday-school, per Mr. C. Churchill, for Rev. W. H. Bentley, Wathen Station, Congo ; box of garments from the St. Mary's Missionary Working Party, Norwich, per Miss Dexter, for Bhiwani, India ; parcels of cards from Mrs. Morgan, Walthamstow, Mrs. Smith, Seven Sisters' Road, and Miss Ashe, Hillingdon, for the Rev. C. S. Medhurst, China ; copies of the *Review of Reviews* from the editor, Mr. Stead, for all the stations of the Mission ; a parcel of garments from Desford Baptist Chapel, Dorchester, per Miss J. Holley, for Calcutta ; and a parcel of magazines from Mr. J. S. Guest, Reading, for the Mission ; also an ingenious fountain-table, constructed by the Rev. W. Stott, who hopes some friend will purchase it for the benefit of the Mission.

Recent Intelligence.

THE illness of Mr. Baynes, the General Secretary of the Society, caused by influenza, complicated with bronchitis, has occasioned not a little anxiety.

On going to press we are very glad and thankful to be able to report satisfactory progress.

We regret to record the decease of the Dowager Lady Peto, and of Mr. Hugh Rose. We shall refer to the loss of these deeply lamented friends in our next issue.

The Rev. B. Evans, after a season of change, returned to his station at Monghyr on the 8th ult., by the P. & O. s.s. *Ganges*. We are pleased to report that Mr. Evans has been greatly benefited by his visit home.

Miss Ewing has also left for India, to resume her work in connection with the Zenana Society, her health, we are thankful to say, being much improved.

The Rev. R. E. and Mrs. Gammon sailed on the 20th ult., by the Royal mail s.s. *Atrato*, from Southampton for Trinidad, being much refreshed by their furlough in this country.

Intelligence has arrived of the safe voyage of the Rev. G. and Mrs. Grenfell, who arrived at Banana, Congo River, the beginning of December.

Contributions

From 13th December, 1891, to January 12th, 1892.

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.					
Clare, Miss Alice	2 0 0	Jacob, Mr. E. G.	1 11 6		
Deacon, Mr. H., Bristol	1 1 0	Do., for <i>W & O</i>	1 11 6		
A. M. K., for Congo ...	1 1 0	Dowson, Mr. J.	2 2 0	Jones, Rev. E., Maesteg	1 1 0
A Friend	0 10 0	Edminson, Mrs.	5 0 0	Jones, Mr. John, Filey	1 5 0
Bacon, Miss E. R.	2 0 0	Foster, Misses, Sabden	10 0 0	Jordan, Rev. C.	1 1 0
Barcham, Mr., Tun-		Fullerton, Rev. W. Y.,		Lloyd, Mr. G. A.	1 1 0
bridge Wells	2 2 0	for Congo	5 0 0	Lloyd, Mr. T.	0 10 0
Barnhill, Mrs., for		Gale, Misses, for <i>W & O</i>	1 0 0	Marnham, Mr. John,	
<i>India and Africa</i> ...	5 0 0	Goodman, Mr. John ...	5 0 0	J.P., for support of	
Benham, Mr. Leonard K.	1 1 0	Hicks, Mrs. F.	2 0 0	<i>Congo Missionary</i> ...	75 0 0
Best, Miss F.	0 10 0	Do., for <i>W & O</i>	0 10 0	Metcalf, Mrs., the late	1 0 0
Blackwell, Mr. James	1 1 0	In Memoriam, Bath ...	2 0 0	Morgan, Mr. R. C.	5 5 0
Burton, Mr. S. B.	100 0 0	Do., Lady Lush, for		Ollard, Mrs. Lucy	1 1 0
Casson, Mr. W.	2 0 0	<i>Palestine</i>	3 3 0	Page, Miss C. Selfe ...	5 0 0

Peak, Mr. Henry, Guildford	2	0	0
Pedley, Miss Agnes J.	1	1	0
Pennell, Mrs.	2	2	0
Perry, Mrs. K., for Congo	0	10	6
Pullar, Mr. Laurence	2	2	0
Pullar, Mr. Robert	25	0	0
Sharman, Mr. W. J.	2	2	0
Do., for W & O	0	10	0
Smart, Mr. J., Elgin	0	10	6
Swinton, Mr. Geo.	0	10	6
Thomas, Mr. T.	5	0	0
Thornton, Miss M. E.	1	0	0
Trestrail, Mrs.	2	2	0
West, Mr. F.	0	10	0
Under 10s.	0	2	6
Do., for Congo	0	2	6

DONATIONS.

"A. B.," Cadoxton, for Congo	0	10	0
A Friend, for education of children in Shansi	50	0	0
A Friend, for Congo	3	0	0
Do., for China	1	0	0
Do., per Mrs. S. Pearce Clarke, for China	3	3	0
A Friend, Wellington, Salop, for Congo and China	1	5	0
A Gloucestershire Friend, per Rev. J. Bloomfield, for China	20	0	0
"All for Jesus," for Congo	0	15	0
A Missionary Pupil	0	10	6
Anonymous	1	0	0
Anon., Durham	0	10	0
British and Foreign Bible Society, for Bible-women in Orissa	40	0	0
Brown, Mrs. Aaron, for W & O	5	0	0
Brugmann, Mr. George, for Congo	39	0	0
Chitty, Mr. Edward, for work in Naples	10	0	0
C. T. W.	1000	0	0
Ferguson, Miss M. M., for India, China, and Congo	3	3	0
F. R., "A Lover of Missions," for Congo and China	1	0	0
Glover, Miss, Leicester (box)	1	0	5
Gould, Mr. E. (box)	1	5	0
"Hope"	0	10	0
1 John iv. 19	0	10	0
Johnson, Mr. A. P.	5	0	0
Johnson, Mr. A. F. (Sunday morning breakfast table box)	0	17	6
L. W.	1	0	0
McAlpine, Mr. A.	0	10	0
McIlvain, Misses, for Congo	10	0	0
Munk, Miss, Exeter	1	0	0
One deeply interested, for Congo	2	0	0
One whom Thon lovest, for Congo and China	4	8	0
Readers of the Christian, for Congo	1	11	0
Smith, Mr. and Mrs. J. F., for W & O	5	0	0
Towley, Mrs. James	2	0	0

Trevor, Mrs., collected by weekly pence	3	5	0
Wates, Mr. Joseph	10	0	0
Withers, Mr. Henry	0	10	0
Under 10s.	2	8	6
Do., for Congo	0	5	0
Do., for India	0	5	0

LEGACIES.

Sturmev, the late Miss Mary Ann, of Somerset, Somerset, by Rev. W. H. J. Page	22	10	0
Vanderkiste, the late Rev. Robert W., of Sydney, New South Wales, by Messrs. J. Corbett and W. Clarke	59	2	1
Witherington, the late Mrs. Sarah, of Sandown, I. of W., by Mr. T. A. Wright	44	16	0

LONDON AND MIDDLESEX.

Acton	0	10	0
Arthur-street, Camberwell, for W & O	4	5	0
Barry-road Sun.-sch.	0	9	8
Battersea, York-road	0	18	0
Do., Sunday-school, for Mr. Shorrocks, China	5	0	0
Belle Isle	55	15	0
Do., Female Bible-class, for support of "Bwingsidi," in Mrs. Lewis' School, San Salvador	5	0	0
Bermondsey, Drummond-road	10	0	0
Do., for W & O	3	3	0
Bloomsbury	98	13	11
Borough-road Chapel, for W & O	3	4	10
Bow, Sunday-school	17	11	0
Brentford, Park Chapel, for W & O	1	4	8
Brixton, Kenyon Chapel, for W & O	6	6	0
Do., Sunday-school	5	2	11
Do., Y.W.B.C.	0	15	0
Do., Wynne-road	10	9	0
Do., do., Sunday-school for Bengali School	6	0	0
Brixton Hill, New Park-road, for W & O	2	17	6
Brockley-road Chapel	31	1	0
Do., for W & O	15	10	0
Brompton, Onslow Chapel, for W & O	2	4	0
Brondesbury, for W & O	4	15	0
Camberwell, Cottage Green Sun.-sch., for Congo	5	0	0
Do., Denmark-place Chapel	6	1	3
Do., do., for W & O	4	15	5
Chalk Farm, Berkeley-road, for W & O	1	0	10
Clapham, Grafton-sq.	14	14	3
Do., for W & O	2	3	4
Dalston Junction, Men's Bible-class	1	1	0
Do., Sunday-school	7	0	0
Dulwich Hall, Sunday-school	0	13	0

Enfield	13	6	9
Do., for W & O	2	18	9
Do., for Congo boy	1	5	0
Enfield Highway, for W & O	1	2	8
Ferne Park Chapel	13	19	3
Do., for W & O	4	19	3
Grove-road Chapel	4	15	0
Hammersmith, Avenue-road, for W & O	2	4	0
Do., West End Chapel	4	15	0
Do., Y.M.C.A.	0	7	2
Hampstead	525	0	0
Do., Y.W.B.C., for support of "Mbwangui," in Mrs. Lewis' sch., San Salvador	5	0	0
Harefield	0	15	3
Harlesden	2	0	6
Harrow, Sunday-sch., for N.P. India	2	11	3
Highbury Athenæum, for W & O	2	2	5
Highgate-road Chapel	46	6	6
Do., for China	1	14	0
Do., for Congo	23	2	3
Hornsey, Campbourne Chapel, for W & O	0	15	0
Do., do., Senior Boys' Class, for support of Congo boy	5	0	0
John-street, Edgware-road, Trinity Ch.	1	10	1
Kingsgate-street	1	9	7
Lordship-lane Sunday-school	10	0	0
Peckham, Norfolk-st., for W & O	0	11	0
Do., Rye-lane, for W & O (moiety)	7	0	0
Rotherhithe, Midway-place Sunday-school	1	0	0
Southall	4	0	0
Stockwell, Sun.-sch.	10	0	3
Stratford, Major-road Sunday-school	1	1	0
Twickenham, for W & O	1	11	2
Upper Holloway, for W & O	9	2	11
Walworth, East-street	3	3	1
Wandsworth, East Hill, for W & O	4	0	0
Do., Northcote-road Sunday-school	5	12	0
Wandsworth-road, Victoria Ch., for W & O	10	10	0
Westbourne-grove	15	10	4
Wheatheaf Hall Sunday-school	1	2	0
Woodberry Down, for W & O	1	18	11
Wood Green, for W & O	5	2	1
Do., Sunday-school, for support of two Congo boys	2	12	9
Do., for Bengali Sch.	2	0	0
Wood Green Y.W.B.C., proceeds of Sale of Work for Congo	1	10	0

BEDFORDSHIRE.

Bedford, Mill-street, for W & O	2	12	0
Leighton Buzzard	13	19	8
Lake-street	10	0	0
Luton, Park-street	10	0	0
Do., Union Ch., for W & O	2	4	5

Sandy, for <i>W & O</i>	1 5 0	CUMBERLAND.		HAMPSHIRE.	
Stevington.....	0 7 6	Workington	5 8 3	Andover, for <i>W & O</i>	1 0 0
BREKSHIRE.		DERBYSHIRE.		Brockhurst, for <i>W & O</i>	0 6 4
Faringdon, for <i>W & O</i>	0 15 6	Belper, for <i>W & O</i>	0 10 0	Fleet, for <i>W & O</i>	3 10 0
Reading, Carey Chapel, part proceeds of Sale of Work	33 0 0	Chesterfield	0 15 10	Landport, for <i>W & O</i>	1 1 4
Do., Wycliffe Sun- day-school.....	3 4 6	Ilkeston, South-street Sunday-school.....	9 2 9	Scholing, for <i>W & O</i>	0 3 6
Do., do., for <i>supp</i> <i>port of Congo boy</i> <i>under Rev. J. L.</i> <i>Forfeitt</i>	5 0 0	Pear Tree, near Derby	2 0 8	Shirley, Union Church, for <i>W & O</i>	0 10 0
Sandhurst, for <i>W & O</i>	0 10 6	Riddings	0 10 6	Southampton, Portland Chapel, for <i>W & O</i>	3 3 0
BUCKINGHAMSHIRE.		Do., for <i>W & O</i>	0 8 8	ISLE OF WIGHT.	
Deanshanger Sunday- school	0 14 4	Willington.....	1 16 0	Ryde, George-street Sunday-school.....	10 0 0
Fenny Stratford, for <i>W & O</i>	1 0 0	DEVONSHIRE.		Sandown, for <i>W & O</i>	0 10 6
Gold Bill, for <i>W & O</i>	1 1 0	Appledore, for <i>W & O</i>	0 11 6	Yarmouth	2 10 0
High Wycombe, Union Chapel, for <i>W & O</i>	1 17 5	Bradninch, for <i>W & O</i>	2 15 8	HERTFORDSHIRE.	
Do., Sunday-school.....	4 19 3	Brayford	2 0 0	Boxmoor, for <i>W & O</i>	3 16 11
Wendover, for <i>W & O</i>	1 0 0	Brixham, for <i>W & O</i>	0 10 6	Bushy	4 1 6
Wrybury	23 13 9	Cullompton	2 0 0	Markyate Street, for <i>W & O</i>	0 10 0
CAMBRIDGESHIRE.		Dartmouth	5 11 5	Rickmansworth, for <i>W & O</i>	1 14 0
Cambridgeshire, on account, per Mr. G. E. Foster, treasurer	128 9 7	Devonport, Hope Chapel, for <i>W & O</i>	1 0 0	St. Albans, Y. M. B. C., for <i>support of Congo</i> <i>boy</i>	2 10 0
Cambridge, St. An- drew's-street, for <i>W & O</i>	6 7 6	Do., Morice-square.....	0 10 0	Tring, High-street	0 10 0
Do., Sunday-school for <i>Cambridge</i> <i>School, Agra</i>	8 10 0	Moretonhampstead, for <i>W & O</i>	0 6 0	HUNTINGDONSHIRE.	
Do., for <i>Congo boy</i> ...	3 0 0	Plymouth, George-st.....	61 8 2	Woodhurst, for <i>W & O</i>	0 6 6
Do., for <i>Girls' School,</i> <i>Serampore</i>	5 0 0	Torquay	1 6 0	KENT.	
Caxton, for <i>W & O</i>	0 5 0	Do., for <i>W & O</i>	5 0 0	Ashford, Sunday-sch.....	1 2 8
Histon, for <i>W & O</i>	0 15 0	DORSETSHIRE.		Beckenham, Elm-road.....	47 5 5
Mildenhall, for <i>W & O</i>	0 11 6	Bridport, for <i>W & O</i>	0 15 0	Do., for <i>W & O</i>	4 3 9
Swaeseay, Bethel	4 15 0	Lyme Regis, for <i>W & O</i>	0 10 0	Catford Hill	25 0 0
Wilburton	1 0 0	Weymouth, for <i>W & O</i>	1 10 6	Do., Sunday-school.....	7 9 2
Willingham	5 5 11	DURHAM.		Do., for <i>Congo boy</i> ...	5 0 0
CHESHIRE.		Blackhill and Rowley.....	6 2 6	Chatham, Zion Chapel, for <i>W & O</i>	2 18 7
Altrincham Tabernacle.....	1 10 0	Darlington	0 10 6	Crayford, for <i>W & O</i>	0 10 0
Do., for <i>W & O</i>	1 9 5	Hamsterley	3 16 0	Deal, for <i>Congo</i>	35 0 0
Do., Sunday-school.....	2 14 10	Stockton - on - Tees, Welsh Chapel	1 5 0	Foots Cray, Sunday- school	3 4 0
Audlem, for <i>W & O</i>	0 5 3	Wolsingham, for <i>W & O</i>	0 5 0	Lee, for <i>W & O</i>	4 0 0
Birkenhead, Grange- road Sunday-sch.....	4 14 7	ESSEX.		Do., for <i>Barisal Sch.</i>	6 0 0
Do., Price-street.....	33 2 6	Ashdon	3 15 6	Do., for <i>China Sch.</i>	2 0 0
Do., do., for <i>Congo</i> ...	0 2 0	Do., for <i>W & O</i>	0 18 6	New Brompton, for <i>W & O</i>	1 17 6
Bowdon, for <i>W & O</i>	0 4 3	Barking, Queen's-road, for <i>W & O</i>	0 10 0	Plumstead, Conduit- road, for <i>W & O</i>	0 19 8
Bramhall, for <i>W & O</i>	0 8 0	Do., Sunday-school.....	2 15 0	Ramsgate, Cavendish Chapel, for <i>W & O</i>	2 0 0
Chester, Grosvenor-pk.....	3 0 0	Great Sampford, for <i>W & O</i>	0 10 0	Sevenoaks	22 12 8
Egremont, Sunday- school	5 0 5	Halstead, for <i>W & O</i>	1 0 6	Do., for <i>W & O</i>	1 14 4
Do., for <i>Congo boy</i> ...	3 0 0	Harlow	5 0 0	Smarden, for <i>W & O</i>	0 4 0
Little Leigh, for <i>W & O</i>	1 0 0	Do., for <i>W & O</i>	2 0 0	Tonbridge Sunday-sch.....	9 7 0
New Brighton, Sunday- school	0 9 0	Leyton, Sunday-school.....	0 12 6	Tunbridge Wells	30 2 6
Osneton, for <i>W & O</i>	1 0 0	Leytonstone, Sunday- school	15 13 10	LANCASHIRE.	
Stalybridge, for <i>W & O</i>	1 0 0	Maldon, for <i>W & O</i>	0 12 6	Accrington, Willow- street Sunday-sch.....	7 12 8
Tarpoley, for <i>W & O</i>	1 0 0	Southend, Tabernacle, for <i>W & O</i>	1 14 0	Do., Woodcock	3 16 5
COBNWALL.		GLOUCESTERSHIRE.		Blackburn.....	11 0 0
Falmouth	0 2 6	Arlington, for <i>W & O</i>	0 10 0	Briercliffe, Hill lane ...	4 7 6
Do., for <i>W & O</i>	1 10 0	Chipping Sodbury	10 11 0	Do., for <i>W & O</i>	1 2 9
Hayle	3 3 0	Lechlade	1 1 0	Burnley, Ebenezer, for <i>W & O</i>	2 1 7
Penzance, for <i>W & O</i>	1 2 2	Nupend, for <i>W & O</i>	0 5 0	Do., Enon Ch., for <i>W & O</i>	1 0 0
St. Austell	11 9 6	Shortwood, for <i>W & O</i>	2 12 0	Do., Mount Pleasant, for <i>W & O</i>	0 11 4
		Wickwar, Sunday-sch.....	0 7 1	Clayton-lo-Moors.....	21 4 0
		Wotton-under-Edge	13 1 2	Do., for <i>Mr. Darby's</i> <i>work, Congo</i>	1 16 0
		Do., for <i>W & O</i>	0 10 0		

Cloughfold, for <i>W & O</i>	1 16 0
Colne	6 0 0
Doals Chapel, Bacup...	2 0 0
Do., for <i>W & O</i>	0 12 0
Lancaster	28 1 1
Do., for <i>W & O</i>	3 3 10
Liverpool, Richmond	
Ch., for <i>W & O</i>	13 14 5
Do., Pembroke Ch., for <i>W & O</i>	1 15 3
Do., Myrtle-street, Juv. Coll.	2 3 0
Do., Kensington Ch.	27 15 0
Do., Carisbrooke	4 5 4
Do., do., for <i>W & O</i>	0 10 6
Do., do., for <i>Congo</i>	5 9 2
Do., Tue Brook	0 19 6
Do., do., for <i>W & O</i>	0 10 0
Do., Princes Gate, for <i>W & O</i>	8 11 11
Do., Hall-lane	11 13 7
Do., Byrom Hall	0 14 9
Do., St. Helens, Jubilee Ch.	1 15 10
Do., Everton Welsh Church	9 7 4
Do., Fabius Ch., for <i>W & O</i>	1 12 2
Do., Empire-street	7 15 2
	96 12 11
Less District Expenses	28 11 11
	70 1 0
Lumb	10 9 3
Manchester, Brighton-grove, for <i>W & O</i>	2 11 9
Do., Grosvenor-street Sunday-school	26 15 6
Do., for <i>Kroo boy</i>	0 17 6
Milgate, for <i>W & O</i>	0 9 5
Oswaldtwistle, for <i>W & O</i>	1 12 1
Padiham, Pendle-st., for <i>W & O</i>	0 4 4
Preston, Fishergate	30 0 9
Do., Pole-street, for <i>W & O</i>	1 11 7
Rawtenstall, Kay-st.	5 0 9
Do., for <i>W & O</i>	0 18 2
Rochdale, Drake street, for <i>W & O</i>	0 16 3
Southport, Hoghton-st	2 2 0
Do., Town Hall, for <i>W & O</i>	2 5 0
St. Ann's-on-Sea	0 17 7
Tottlebank	1 18 0
Ulverston	2 14 2
Do., for <i>W & O</i>	0 5 0
Waterloo	1 10 2
Do., for <i>W & O</i>	0 9 7
Waterfoot, for <i>W & O</i>	1 0 0
Wigan, Scarisbrick-st.	7 10 6
Do., for <i>W & O</i>	2 2 4

LEICESTERSHIRE.

Ashby-de-la-Zouch and Packington	15 19 0
Foxton, for <i>W & O</i>	0 10 0
Hugglescote, for <i>W & O</i>	1 0 0
Leicester, Belvoir-st.	93 3 1
Do., Abbey Gate Sunday-school	3 10 0
Do., Victoria-road	21 9 4
Do., do., for <i>W & O</i>	10 0 0
Do., do., Sunday-school, for <i>Congo</i>	4 7 4
Do., Charles-street	40 0 4

Leicester, Dover-street, for <i>W & O</i>	3 0 0
Do., Emanuel Church (moisty)	7 14 7
Do., Melbourne Hall, for <i>W & O</i>	3 0 0
Do., do., Sunday-school, for support of Mr. Roger, Congo	16 10 8
Do., Oxford street School, for support of Mr. Roger, Congo	7 5 8
Do., York-street, for support of Mr. Roger, Congo	0 14 0
Do., Belgrave-road Tabernacle, for <i>W & O</i>	0 10 0
Loughborough, Baxter Gate, for <i>W & O</i>	2 0 0
Rothley, for <i>W & O</i>	0 5 0

LINCOLNSHIRE.

Great Grimsby, Tabernacles, for <i>W & O</i>	1 0 0
Do., Zion Chapel, for <i>W & O</i>	1 4 3

NORFOLK.

Diss, for <i>W & O</i>	1 1 0
East Dereham, for <i>W & O</i>	1 5 0
Lynn, Stepney Chapel, for <i>W & O</i>	2 10 0
Norwich, Surrey-road, for <i>W & O</i>	2 1 1
Upwell, for <i>W & O</i>	0 10 6

NORTHAMPTONSHIRE.

Brayfield and Denton	7 14 0
Desborough, for <i>W & O</i>	0 6 3
Earls Barton, for <i>W & O</i>	0 10 0
Kings Sutton	2 16 6
Northampton, Grafton-street	0 7 0
Do., for <i>W & O</i>	0 11 6
Do., Mount Pleasant, for <i>W & O</i>	1 9 0
Peterborough, for <i>W & O</i>	4 0 0
Ringstead, for <i>W & O</i>	0 15 0
Thrapston, for <i>W & O</i>	3 3 0
Wollaston, for <i>W & O</i>	0 10 0

NORTHUMBERLAND.

Broomley and Broomhaugh	7 10 6
Do., for <i>W & O</i>	1 0 0
Newcastle and Gateshead Auxiliary—	
Westgate-road	2 2 0
Rye Hill	2 13 6
Do., Sunday-school	2 19 9
Do., for <i>W & O</i>	1 14 9
Jesmond Ch.	0 18 8
Do., for <i>W & O</i>	3 10 7
Gateshead, for <i>W & O</i>	3 3 3

NOTTINGHAMSHIRE.

Beeston	10 1 4
Daybrook, Sun.-sch.	13 15 0
Hucknall Torkard	22 6 2

Nottingham, Arkwright-street	1 1 0
Do., Derby-road	7 7 6

OXFORDSHIRE.

Caversham, Sunday-school	1 16 9
Chadlington	4 3 6
Charlbury	2 12 8
Chipping Norton	27 0 9
Little Tew	23 10 4
Do., for <i>W & O</i>	0 12 0

SHROPSHIRE.

Shrewsbury, Claremont Chapel, for <i>W & O</i>	1 7 6
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SOMERSETSHIRE.

Bristol, Auxiliary (by Mr. G. M. Carlile, treasurer)	38 6 11
Burnham, for <i>W & O</i>	0 15 0

SUFFOLK.

Sudbury, for <i>W & O</i>	1 1 3
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SURREY.

Balham, Ramsden-road, for <i>W & O</i>	2 11 0
Dorking	4 12 2
Do., for <i>W & O</i>	0 15 10
Guildford, Sunday-sch.	1 18 4
Lower Norwood, Gipsy road	5 7 9
Lower Tooting, Longley-road, for <i>W & O</i>	1 3 0
Mitcham, Sunday-school, for support of <i>Congo boy</i> under Mr. Roger	1 3 0
Redhill	8 9 0
Do., for <i>W & O</i>	4 0 0
Sutton, Sunday-school, for <i>N P Delhi</i>	1 9 7
Upper Norwood, for <i>W & O</i>	3 10 0
Wallington	2 13 4
Do., for <i>N P</i>	2 7 5
Do., for <i>native boys, Barisal</i>	3 15 0
West Norwood, Chatsworth-road	6 3 5
Do., for <i>W & O</i>	10 1 1

SUSSEX.

Brighton, Holland-rl., for <i>W & O</i>	6 0 0
Cuckfield	1 0 0
Petworth, Fisher-lane Sunday-school	2 1 0
Worthing, Sunday-sch.	3 0 0

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, treasurer	163 16 2
Coventry, Gosford-st., for <i>W & O</i>	1 0 0
Do., Lord-street	0 6 0

Henley-in-Arden.....	1	5	0
Leamington, Warwick- street	4	9	8
WILTSHIRE.			
Rodney Stoke, for <i>N P</i>	0	3	0
Salisbury, for <i>W & O</i>	5	7	6
Swindon.....	17	0	0
Trowbridge, Back-st., for <i>W & O</i>	5	0	0
Warminster, for <i>W & O</i>	1	10	0

WORCESTERSHIRE.			
Astwood Bank	35	17	1
Blockley, for <i>W & O</i> ...	0	13	0
King's Norton	1	14	0
Westmancote, for <i>W & O</i>	0	7	0
Worcester	70	0	0

YORKSHIRE.			
Bradford, Infirmary-st.	1	14	0
Do., Sion Jubilee Ch., for <i>W & O</i>	4	10	0
Do., Tetley - street, for <i>W & O</i>	1	10	0
Do., Trinity Ch., for <i>W & O</i>	4	10	0
Bramley, Zion Chapel	14	1	6
Clayton, for <i>W & O</i> ...	1	3	0
Doncaster, for <i>N P</i> ...	0	8	6
Eccleshill	1	13	0
Denholme	5	12	5
Gildersome	8	3	5
Do., for <i>W & O</i>	2	2	0
Guisefay, for <i>W & O</i> ...	0	10	0
Halifax, Pellon Sun- day-school.....	3	8	6
Do., Trinity-road	19	11	5
Do., do., for <i>W & O</i> ...	2	16	6
Harrogate, for <i>W & O</i>	4	11	0
Do., Juvenils Aux., for <i>Congo</i>	7	5	8
Hebden Bridge, for <i>Congo</i>	4	0	0
Heptonstall Slack, for <i>W & O</i>	1	1	0
Hexthorpe, Sun-sch...	0	10	4
Hull, South Street, for <i>W & O</i>	1	1	0
Huddersfield, Lindley Oakes, for <i>W & O</i> ...	2	2	4
Hunslet, Tabernacle, for <i>W & O</i>	1	10	0
Idle	0	14	0
Leeds, York-road, for <i>W & O</i>	0	10	6
Lockwood, for <i>W & O</i>	2	10	0
Middlesborough, New- port-road	74	9	5
Pole Moor, for <i>W & O</i>	1	0	0
Rawdon	3	2	8
Do., for <i>W & O</i>	4	10	0

Salterforth, for <i>W & O</i>	2	7	0
South Stockton	1	10	0
Staincliffe	3	0	0
Todmorden, for <i>W & O</i>	0	10	0
Wainsgate, for <i>W & O</i>	0	11	0
Wakefield, for <i>W & O</i>	1	1	0

NORTH WALES.**DEWBIGHSHIRE.**

Ffordlas, for <i>W & O</i>	0	10	6
Llangollen, English Church, for <i>W & O</i> ...	0	5	0
Wrexham, Chester - street, for <i>W & O</i>	1	0	0

SOUTH WALES.**BRECONSIRE.**

Builth Wells	0	10	0
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CARMARTHENSHIRE.

Newcastle Emlyn	24	2	9
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GLAMORGANSHIRE.

Aberdare, for <i>training</i> <i>N P, Congo</i>	5	0	0
Cardiff, Splott - road Sunday-school	2	0	0
Canton, Hope Chapel, for <i>W & O</i>	5	0	0
Do., Sunday-school...	5	6	8
Cwmaman, Zion	2	18	2
Maeesteg, Zion	0	17	5
Neath, Orchard-place	5	13	11
Penarth, Stanwell-road	3	7	3
Swansea, Mt. Pleasant	17	4	3
Do., do., for <i>Congo</i> ...	22	18	6
Do., do., for <i>W & O</i>	5	0	0
Do., Tabernacle, Car- marthen-road	1	16	0
Ton Pentre, Zion English Church	1	19	9

MONMOUTHSHIRE.

Abergavenny, Frog- more - street, for <i>W & O</i>	2	0	0
Do., Priory-st. Sun- day - school, for <i>Congo</i>	1	3	6
Pontnewydd, Mer- chant's Hill	0	10	0

Pembrokeshire.

Dyfed, Ebenezer	8	14	11
Haverfordwest, Beth- lehem	5	8	3
Do., Salem Chapel...	4	3	8

SCOTLAND.

Ayr, for <i>W & O</i>	0	10	0
Dundee, Long Wynd, for <i>China</i>	1	0	0
Do., do., for <i>Congo</i> ...	1	0	0
Do., do., for <i>Mr.</i> <i>Wall's work in</i> <i>Rome</i>	1	0	0
Do., Rattray-street ..	5	5	0
Galashiels, Stirling-st. Chapel	19	17	11
Do., do., for <i>W & O</i>	1	12	10
Do., do., for <i>China</i>	0	10	0
Do., do., for <i>Congo</i> <i>boy</i>	5	5	0
Do., do., for <i>N P</i>	0	10	0
Glasgow, Auxiliary, for <i>Italian Mission</i>	55	0	0
Do., Hillhead, for <i>W & O</i>	21	7	1
Do., John-street	8	0	0
Helensburgh, Sunday- school	0	8	4
Kirkcaldy	1	16	2
Do., Sunday-school, for <i>support of</i> <i>Congo boy</i>	2	10	0
Kirkintilloch	10	0	0
Leith, Sunday-school, for <i>s.s. Goodwill</i> <i>Outfit</i>	1	10	0
Paisley, George-street, for <i>W & O</i>	2	0	0
Do., Hope Hall.....	8	9	3

IRELAND.

Dublin, Harcourt-st....	11	12	0
Do., for <i>Mr. Wall's</i> <i>work in Rome</i>	5	0	0

FOREIGN.**WEST INDIES.**

Jamaica B. M. S., for <i>Congo</i>	100	0	0
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SPECIAL CONTRIBUTIONS FOR PREMISES IN LUCINA, ROME.

Cory, Mr. Richard	500	0	0
Kemp, Mrs.	50	0	0
Kemp, Misses	15	0	0
Kemp, Mr. George.....	10	0	0

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