

CITY CHAPEL, TSING CHIU FU.—(From a Photograph.)



## The Congo Mission.

THE following letter from Mr. Robert D. Darby, who left England in company with Mr. Bentley in September last, will be read with interest:—

“Ngombe or Wathan,

“Oct. 30th, 1886.

“DEAR MR. BAYNES,—After a very nice journey from Tunduwa we arrived safely at the above place, where we were very kindly welcomed by the Messrs. Comber. Mr. Silvey, who has been at this station for some time, we met at Ewombo, *en route* for San Salvador. We were glad to find our brethren here very well in health.

“Our journey from Tunduwa to this place took us a little over eleven days. We all enjoyed very good health. The weather was very good, with the exception of two days, when we had a little rain. One cannot help but notice, as town after town is passed, what a great need there is for more labourers. Our brethren have urged this time after time. So often has it been urged, indeed, that we sometimes think the churches at home do not fully realise our need.

“The darkness of Africa has often been spoken of. Travellers have written of the misery and degradation of its inhabitants. Missionaries have written letter after letter trying to impress this fact fully upon the minds of our churches. Is Africa as dark and benighted now as it was ten years ago? Are the servants of the Lord here receiving no cause for joy in the appearing of signs that their labours are not being spent in vain? Africa is not so dark as it was ten years ago. From Tunduwa to Ngombe we have seen example after example that the work of the Lord is progressing not only at our own stations, but even in a much greater

degree at the stations of our American Baptist Missionary Union brethren. We anticipate a glorious future for Africa. We see and hear of people giving up their idols and casting away their fetiches. Chiefs who a few years ago tried to prevent our men from passing through their towns, are now begging that white men will go to their towns and teach them. But we cannot send men. Firstly, because we have only sufficient men to equip our own stations. Secondly, the funds of our Society are not in such a state as to admit of our occupying new places as yet. Is this to continue? Will not our brethren at home rise as one man, and determine that Africa shall be freed from her darkness and superstition? Has the Great Sacrifice become so insignificant in the eyes of Christians at home that they will not sacrifice a little of their substance to help on this great work? Or is it indifference to the claims of Africa that is the reason why so little is done to help us? This cannot be so. Surely every man or woman, whose heart is filled with the love of Christ, will exert himself or herself to the utmost to bring about the glad time when all shall know Him.

“Continue, my dear Sir, I earnestly beseech you to urge upon the churches at home, as you have always done, the great need there is for more and immediate help.

“I am in splendid health, and look forward to long years of work for the Master in this gloomy yet rapidly brightening land.

“ROBERT D. DARBY.

“A. H. Baynes, Esq.”

## The Congo Mission "Quilt."

THE "Quilt" having been completed within the short space of three months from its first inception, many friends will be glad to have some particulars respecting its progress.

It was initiated by a letter which appeared in the *HERALD* for September, and the suggestion was at once so warmly responded to by a wide circle of friends, that, by the end of the month, nearly 1,900 squares had been subscribed for. The demand was stimulated by kindly notices in several religious papers, but still more by the prayerful spirit in which many friends sought to extend it, and that the effort had the Divine favour and blessing became more evident day by day. During October, the squares which had been occupying many busy fingers, and kindling a prayerful sympathy with Mission work in many hearts, were being received by almost every post, accompanied often by letters which were most cheering to those who had gladly undertaken the labour and cost involved. The first week in November had been fixed for the return of all the squares; but day by day fresh applications came in, and it became difficult to see how or when a conclusion could be reached. A very beautiful piece of work, representing the steamship *Peace* at anchor in Stanley Pool and being unloaded, forming a white centre occupying the space of thirty-six squares, had been received from a friend at Aberdeen. On this, too, were worked the initials—in memoriam—of the ten missionaries who fell at their posts in the three sad years from 1882 to 1885. Other friends at Gloucester also combined to send a smaller block of nine squares, containing the full names of these brethren, together with those of Mr. and Mrs. Salter and Mrs. Wright-Hay. Many friends wrought their hearts with their initials on their squares in short sentences of loving sympathy, notably one from the Treasurer, on which were the words, "Greet the Brethren." The arrangement of the squares was a matter of some concern, but it soon appeared desirable to range all those which had been received from the Committee, and the Secretaries and officials at the Mission House, around the "In Memoriam" centre; and, as far as possible, the churches which had joined in the work in groups. A sentence or two from some of the numerous letters received will indicate the deep and—it is hoped—permanent interest which this simple effort has evoked. One writes, "The people have enjoyed it; many of the young men have worked their own." Another, "We all sincerely hope the 'Quilt' will cheer our lonely missionaries by conveying to them our heartfelt sympathies." Another, "I do pray that a blessing may rest on each one that has taken an interest in the work, and that their love for God and His work may grow stronger each succeeding year."

Amongst the workers are clergymen, Wesleyans, Congregationalists, Missionaries from India and China—one from the latter is worked in Chinese characters—students at our colleges, mill and factory hands, colliers, miners, a dressmaker's workroom, and many scholars from Sunday-schools, whole classes in some cases uniting to take a single square.

It measures 10 ft. 5 in. by 11 ft. 5 in., and consists of fifty rows of squares by fifty-four rows, three of which have been added since it has been photographed. It is lined throughout with Turkey red, finished with a border of the same,  $1\frac{1}{2}$  inches wide.



The key which will be sent with it is formed of ruled squares on a reduced scale, each square bearing the name of the contributor in full, the name of the chapel or town to which they belong is in most cases added. The whole is enclosed in a very handsome tin japanned case, which has been specially provided by a friend.

A total sum of £150 has been forwarded to the Mission as the result of the effort. During its exhibition at Camden Road 636 persons saw it, and much interest was shown, which will yield a further sum. A photographic lantern slide is being prepared, which, if successful, will be placed at the disposal of the Mission Committee for use in lectures on the Congo Mission.

The work has been a labour of love from beginning to end, and the desire is earnestly expressed that every one who has assisted in this work will, in the future, by earnest prayer and effort, maintain and increase the fresh interest that has been aroused.

The Mission needs it, since year by year its supporters are gathered home. Oh, that many amongst the young, whose names are on the "Quilt," may consecrate their lives to the Master's work, "with goodwill doing service as unto the Lord."

Photographs may still be obtained.

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### Walthamstow Hall.

THE Home and School for Missionaries' Daughters continues its good work with great and increasing success. The high position taken by pupils in competitive examinations, and the happy tone of feeling among the children, testify to its great value both as a home and a school. The arrangements of the new house at Sevenoaks have been found thoroughly satisfactory, but one want remains to be supplied, and the need of it is very urgently felt. Hitherto there has been no laundry, but a cottage for the purpose has been rented, at £25 a year, and some time ago a piece of land was secured, for which also £25 is yearly paid. As soon, therefore, as the land can be paid for, and the building put up, £50 will be saved in annual expenditure. It is found impossible to meet this outlay from the general subscriptions, which are, indeed, still inadequate to the annual expenses; and, other means failing, it has now been decided again to put to the test the kindness of friends by holding a Bazaar in furtherance of this object, in the spring of next year. The committee very gratefully remember the great kindness shown some years ago when a similar effort was made, and they do not think they will now be suffered to appeal in vain. They will be most thankful to any ladies who will become centres for contributions, or undertake to provide stalls. Working parties, meeting weekly or monthly, have been found very successful. Besides ladies' work—in which useful and well-made articles are always prized—much valuable assistance was before rendered by manufacturers and others who most kindly sent contributions of books, pictures, china, curiosities, linen, &c. Such help is again earnestly sought, and will be very gratefully received by Mrs. Pye-Smith, St. Katherine's, Sevenoaks, and Miss Unwin, Walthamstow Hall, Sevenoaks, either of whom will give any desired information, or they may be sent to their care, to the London Mission House, Blomfield Street, London, or the Baptist Mission House, Fournival Street, Holborn.

## Carey Relics at Serampore.

BY THE REV. T. R. EDWARDS.

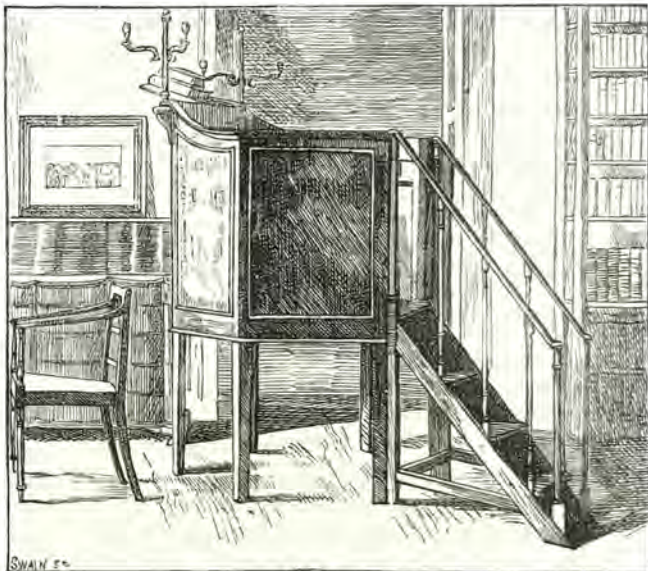
IN addition to the graves of Carey, Marshman, and Ward, at Serampore, there are many other interesting relics which are preserved in the College Library. They are scrutinised with great interest by all the visitors to the place. Amongst them are the chairs of the three great men, of which the illustration below will give some idea. The two chairs to the right of the picture are, first, Dr. Carey's, and behind it Mr. Ward's. The first chair of the two to the left is Dr. Marshman's, and the one behind it is Mrs. Marshman's. These are the chairs. They remain, but their owners



are gone. What would we not give to see them filled once again! But that is impossible. While the empty chairs sadden us, they make us think about the beautiful lives of the good men who occupied them—of their faith and hope and self-sacrifice. If those chairs had tongues, what volumes they could tell us. Perhaps that chair of Dr. Carey saw its master plodding away week after week and month after month at the great work of translating the Scriptures into languages in which the great things of God had never been written. And Dr. Marshman's chair could perhaps unfold a tale of fourteen long weary years spent at acquiring and translating the Bible into the Chinese language. What an amount of labour and weariness, of discouragement and hope, these chairs witnessed! But it is in vain that we ask of them their wonderful histories. They speak only by their silent

emptiness. But how eloquent is their emptiness! It calls upon us to take up and carry on the work of those who once filled them. It tells us of the occupiers gone home to glory, where they enjoy their reward, and where we, too, shall soon join them if we imitate their noble examples.

Upon the table is another interesting relic. It is a square brass plate leaning against the glass case on the table. This is the maker's name taken from off the first steam-engine that was ever imported into India. When we reflect how wonderfully steam has developed the resources of the country, we feel proud to remember that the first steam-engine introduced into India was imported by the Serampore missionaries. It was taken out to work in connection with the paper manufactory and printing establish-



ment at Serampore under the charge of Mr. Ward. Being the first steam-engine, it was a great attraction to the natives, who came from all parts to see the iron-horse at work.

The case against which the brass plate is leaning was made for the charter given by the King of Denmark to the college; but the charter, being so precious a document, is now kept securely in a safe. According to this charter, Dr. Carey had not only the right to build a college, but had also the power to confer degrees upon all successful students educated there. This power has never been exercised, but the right still exists. The charter is beautifully written with illuminated letters.

The above illustration represents another relic, preserved in the library, of Dr. Carey's time. It is the *pulpit* in which the three worthies preached

in the Serampore Baptist Chapel. It goes by the name of Dr. Carey's pulpit. It is a very simple and old-fashioned structure, and is in a good state of preservation. Upon the desk are two of Dr. Carey's works—on the top his Bengali Testament, and underneath his Sanscrit dictionary, of which work there is only one other copy, and that is preserved in the British Museum.

Serampore College.

T. R. EDWARDS.

## New Year's Missionary Hymn.

**R**ISE, mighty God! for sin is strong,  
And weary nations, burdened long  
By nature's guilt and Satan's thrall,  
Aloud to Thee for mercy call.

All-pitying Son, whose blood was shed,  
Whose heel hath bruised the Serpent's head,  
Undo the deadly coil, we pray,  
That crushes helpless souls to-day.

Spirit of pure, eternal love,  
Speed Thee in pity from above,  
See bleeding nations fainting lie,  
Hear suppliant wounds for healing cry.

Africa opens her gates at length,  
Go in, oh Christ! in kingly strength;  
Stretch answering hands to Ethiop's plea,  
And bid her stretch her hands to Thee.

China throws off the age-long spell  
Of pagan faiths, and bids us tell  
Of Him who seeks to bind the race  
In one, in holy love's embrace.

And India quits her sacred streams  
To muse on tender gospel themes,  
And clasp the cross where crimson flows  
The healing stream for all earth's woes.

But, God of Love, Thy word is found,  
For few to tell it forth are found,  
And millions die for lack of food  
Whom Thou wouldst save, if but *we* would.

Rise, mighty God! impel us forth,  
From east to west, from south to north,  
Cut short the age-long reign of sin,  
And let the kingly Christ come in.

R. WRIGHT HAY.

## Mission Work in China.

THE Rev. W. A. Wills, writing from Tsing Chu Fu, Shantung, gives the following account of the past years work :—

“MY DEAR MR. BAYNES,—On this, the first anniversary of my connection with the Baptist Missionary Society, I have recalled many of the events of the past year. I cannot send a report of much direct mission work, but will give you a little account of what has been done.

“The first three months I had the privilege of pleading the needs of China, and the hearty way the churches received me, and the kind sympathy of many for those who labour in the mission-field, and the earnest prayers offered, have often stimulated and helped me since returning to this land. It is a source of comfort and strength to know that our hands are really uplifted by the prayers of Christians at home. In that day when sowers and reapers will rejoice together will the glorious results of these prayers be revealed.

“Looking back to January 13th, 1886, the day we sailed from Tilbury, leaving friends and kindred behind, still causes heart sorrow; it was even harder than the first farewell in 1876, for we knew from experience what such separation meant, and what life and work in China involved; still we cheerfully, gladly, joyfully go in obedience to our Master's call, rejoicing that He has counted us worthy to carry the glad tidings of salvation to these heathen. He never has, and never will, leave or forsake us.

“After a safe passage across the ocean we landed in Shanghai on March 3rd, and were warmly welcomed back by our English and Chinese friends. We spent a week with them, and then sailed for Chefoo to join Dr. and Mrs. Watson at our Mission-house there.

“After the needful preparations were made for our overland journey, we came on to Tsing Chou Fu, arriving on April 18th. We were very glad to find our journeying at an end, for a time, and to settle down with our Mission brethren here.

“My time is fully occupied with the study of the Northern Mandarin, it differs very much from the dialect we used in the south. In a few more days I pass my first examination in the same.

“On September 18th I took my first trip alone, having previously visited some of the country stations with Mr. Medhurst. I have been out each week since, and hope to continue this work regularly. Our plan is to start on Saturday afternoon. We travel on barrows (descriptions of which you have seen), we carry our bed and provisions on this and put up at an inn near the chapel. We stay at the inn because we do not wish to make our visits in any way a burden to the church members. They are poor, and can ill afford to show hospitality either to ourselves or barrow-men.

“The work is entirely self-supporting, and we teach them not to expect pecuniary help from the missionary. I take with me my medicine chest; before and after the services see the sick. In this way many are drawn in from outside to hear the Gospel. While prescribing for their bodies, we tell them of the ‘Great Physician’ for their souls. We give them tracts also, and believe the word preached, together with the silent messenger, will do effectual work; and we can rejoice in the glorious fact that God's word shall not return unto Him void,

but it shall accomplish that whereunto He sent it.

"We are getting accustomed to the climate of the north. During the summer our youngest child had dysentery; I was laid aside a week by inflammation caused through resting on a damp stone. We are now safely through the summer and enjoying the cooler weather and preparing for the cold of winter.

"My former experience in South China in the character of the Chinese, their mode of thought, religion, &c.,

enables me to commence work amongst them much earlier than I could otherwise have done. Sometimes we have felt weary and downcast by reason of the difficulties of the way. We have found in all 'His grace sufficient;' and at the close of our first year would erect our Ebenezer, and say, 'Hitherto hath the Lord helped us.' With thankfulness for the past, and with joyful, trustful, prayerful anticipation of the future, we go forward in His strength.

"W. A. WILLS.

"A. H. Beynes, Esq."

## Decease of the Rev. Francis Tucker, B.A.

**A**T the last meeting of the Committee the following resolution was adopted, and ordered to be entered upon the official minutes of the Mission:—

"*Resolved*.—That this Committee cannot place on their minutes a record of the death of their beloved friend, the Rev. Francis Tucker, B.A., without thanking God for his noble and devoted life. His attachment to the Gospel, his sympathetic loving spirit, the work he was enabled to do at Union Chapel, Manchester, and at Camden Road, London, his labours among our churches generally as an earnest and acceptable preacher, and as a wise and tender friend, will long be remembered."

In 1839 he went out to India with Dr. Wenger, Mr. Phillips, and Mr. Morgan, in connection with an appeal made by the Rev. W. H. Pearce for sending out ten additional Missionaries to that country. For a short time he was pastor of the English Church at Circular Road, in Calcutta. He soon won the affection and confidence of his people, and there seemed before him a long course of useful service. His health, however, failed, and he was obliged to return to England. The one alleviation of that great sorrow, next to the conviction that it came from God, was the sympathy and kindness of the people, who sent to the Society a contribution that met all the expense of his journey to Calcutta and of his return. In course of time the purpose of this dispensation became apparent. He not only succeeded in forming new and prosperous churches in Manchester and London. His knowledge of the needs of India, and his interest in Mission work there, gave a tenderness and a power to his appeals on behalf of the Baptist Missionary Society which largely increased the contributions of the churches over which he presided, and of other churches he influenced. It may even be affirmed that, like Samuel Pearce, of Birmingham, a man of like spirit, he did as much in England for India as he could have done if he had been able to remain in that country; and had, besides, all the blessedness of honoured and useful pastorates at home.

To his children and friends the Committee tender their affectionate sympathy. The God of all comfort, strengthen and sustain them!



## News from Agra.

**M**R. McINTOSH writes from Agra:—

“Our Conference in Calcutta is just over. We had a very happy time together, and were much cheered with the encouraging reports of the work in different stations. God’s work is going on in India, though slowly, yet surely; there seems to be quite a religious stir among the people. As education is advancing the mind is expanding, and the people seem to be quite dissatisfied with their old creed. New reformers are rising up and founding new sects. Some attempt a compromise between Hinduism and Christianity, while others are seeking to overthrow Christianity. The members of the Aryan Samaj, the followers of the Pundit Dyanund Sansivati, late of Banares, have done their best to hinder our work. They make it their meat and drink to misrepresent Christianity to the people. Recently they have published two books, which are now in circulation among the people, the object of which is to undermine Christianity. One is entitled ‘Isu Pariksha,’ or ‘Jesus Tested,’ and has a most hideous representation of Christ on the Cross on the title-page. The other is the translation of an American work, called ‘Self Contradictions of the Bible.’ I am inclined to think that even these books will not only defeat their object, but further the true interests of the Gospel. They are full of ‘precious grain.’ Truths we glory in are to be found in them, and God can make even the wrath of man to praise Him. At the commencement of the year we had the Mohammedans preaching on one side of us, and the Aryan Samaj on the other. They thought they would in this way stop us from preaching; but their zeal gradually grew cold, and

we now have the field entirely to ourselves. During the year we have had some very interesting cases of conversion, which have greatly encouraged us. Two of these have suffered great persecution—one, a Mohammedan, more especially. Had the protection of the court not been sought by the latter, his life would have been taken long ago. He has stood the fire bravely, however, and promises well for the future.

“I have been greatly impressed with Muttra. I have been there several times, and have lived in the remains of the old Mission Chapel there. The people seemed to listen so eagerly to our message on every occasion. During my last visit there was a large mela held there. Towards evening there was a great display of fireworks, which brought the mela to a close. As the people would not stand to hear what we had to say, I proposed to my native brother that we should go with the crowd and converse with them on their way home. This we agreed to do, and, speaking for myself, I quite enjoyed it. We had quite a large number of people listening to what we had to say. I have never felt so happy in the work as I did on this occasion. One young man came with us a long way, and seemed quite anxious to hear what we had to say about the way of salvation. Though he was a villager, yet his questions were such as to convince us he was really in earnest seeking to know God. He is in a most hopeful state of mind, and I think not ‘far from the Kingdom.’

“R. M. McINTOSH.

“Agra, N.W.P.”

## Floods in Shansi.

THE Rev. Arthur Sowerby, of Tai Yuen Fu, writes by the last mail:—

"DEAR MR. BAYNES,—During the summer we have had some heavy rains and extensive floods in Shansi, a brief account of which may be interesting to readers of the HERALD. The rain commenced on Saturday, July 24th, and continued almost without intermission till the following Tuesday morning, when it terminated after a violent thunderstorm. To the west of Tai Yuen Fu, and between two and three miles' distance, runs the Fen river. This year the officials seem to have been very negligent in repairing its banks; and, in consequence of this and the heavy rains, on Monday, July 28th, a portion of the bank gave way at about one o'clock in the morning, and almost the whole volume of water in the river came sweeping down upon the city. On Tuesday morning we heard that a serious flood had taken place, and, on the rain ceasing, Mr. Dixon and I went out to see what had happened. Together we went along the city wall to the great south gate, and there a very sad sight presented itself. The water had burst open both the gates in the western wall and the great south gate, and about one-third of the city was under water. Fortunately the western portion of Tai Yuen Fu is but sparsely inhabited; still a great deal of damage had been done, and not a few lives lost. A strong stream of water was still running in at the south gate, and in the most low-lying portion of the city the water came up nearly to the roofs of the houses.

"Outside the city the sight was sadder still. Along the great south road there are several houses, and about a mile distant from the city

gate a mud wall and an irrigating ditch had banked up the waters, so that on these houses the waters rose very high, at the same time surrounding them by an expansive sheet of water that made it impossible for the people to get to the dry land. It was very sad to see numbers of the people crouched on the roofs, not only exposed to the rain, and in want of food, but still in great peril. Many houses had already fallen, and any more rain would inevitably bring down others. Indeed, one house did fall on Tuesday afternoon, and five people were drowned.

"By means of two small rafts a few people were being slowly rescued, and although our first thought was to do what we could to help the distressed, it did not seem very easy to find a way. After consultation with our friends in the Inland Mission and our native assistants, there seemed to be but little we could do other than to take some food for the people as they were landed. Accordingly, that afternoon, Mr. Dixon and myself, accompanied by Mr. Orr Ewing, and with a few native helpers, went down to the place where they were landing the people. This was just opposite a temple, and here the half-drowned folks found shelter. We were glad to find the Mandarins had arrived, and, with a number of soldiers, were hard at work making rafts, and bringing the people to shore. As supplies of food had been brought here, we went to another spot about a mile lower down the bank, where some had managed to get ashore, and they were very thankful for the bread we gave them. We also sent some

bread across on a small raft to the people on the houses opposite, who, for want of rafts or boat, could not be rescued that night. The next day we went to the same spot with bread and medicine, and found that several people had been brought to shore. Some of them were aged, others sick, all of them sitting in their wet clothes in a deplorable condition. One man was sobbing bitterly; for his son was drowned. Another man had had no food from Sunday evening, and was in doubt whether his wife and three little ones were saved. These people were all poor, and their little ones had been destroyed by the flood. How they were to get a sustenance in the future they did not know, and old women went on their knees and begged for work.

"After doing what little we could for them, we next thought of the villages that we knew must be wrecked, lying to the south and south-east of Tai Yuen. During the rest of the week, then, we did what we could to help the villagers, and they needed it. The officials were only helping the people in the city and its suburbs, and were doing nothing for these villagers. Some four or five villages were wholly wrecked, and nearly all the gathered-in wheat was destroyed.

"Some of the villages were in the centre of the stream, and were only reached with difficulty; but by Monday, August 2nd, the waters had subsided sufficiently to enable the people to cross the flood, and Mr. Dixon—sometimes carried on a chair, sometimes wading—made a tour of inspection to the various homes. He found a great deal of distress, and among many of the people real need for food.

"Our friends in the Inland Mission

very generously joining with us, and helping liberally, we soon had enough funds in hand to distribute food for a fortnight. Accordingly, we had lists made out by the elders of the villages of those most needy, and for the time mentioned met the people at one of the temples, and gave them a daily supply of millet, so helping to feed about one thousand two hundred people. Fortunately grain is cheap, and we only spent one farthing per head per day.

"We should have been worse than cruel if we had been contented with only rendering temporal help to these poor distressed people. The winter is before them; their sufferings and anxiety will be very great; the help we can give to any, or the assistance they will get from the Mandarins, will be very trifling. It has been a joy as well as a duty to tell them of our Father in heaven, who clothes the flowers and feeds the birds, and to try and win them to put their trust in our Lord Jesus Christ, the Saviour of the world. On Sundays, when we did not distribute grain, we invited people to hear the Gospel, and had large audiences—old men, decrepit and infirm, drank in every word; boys stopped their play, and listened intently; and women, at the edge of the crowd, strained their ears to hear. Mr. Turner, who preached to them last Sunday, asked them at the close whether they understood him. 'Yes,' they replied; 'we understood well.' And I think, from the close attention with which they listened, and their constant replies to questions, and assent to many points, that they really did understand. May God give them the understanding heart!

"It may be worth mentioning that about four years ago Mr. Richard surveyed the flooded district, and told

the officials that the surface of the river was only a foot lower than the base of the city wall at its south-west corner. I was sorry also to hear that the county magistrate had been so foolish as to beat the river, in

defiance of the 'River God,' for daring to overflow and invade the country under his magisterial rule.

"ARTHUR SOWERBY.

"To A. H. Baynes, Esq."

## The Lord Loveth a Cheerful Giver.

WITH very grateful thanks the Committee acknowledge the receipt of a recent bottle and pair of earrings from "A Servant" attending Back Street Chapel, Trowbridge. A silver bracelet from "A Devoted Worker," per Rev. T. J. Stockley. "One who cannot give money, but who finds real pleasure in giving her bracelet to the Mission." Two rings from "A Friend" in Birmingham for the Congo Mission. A silver chain from "A Governess at Wandsworth," who wishes "the way was clear, so that she might give herself to the work." A silver pencilcase from "A Sunday-school Scholar," who "reads the MISSIONARY HERALD with intense delight, and intends herself to become a missionary." To the unknown lady mentioned by the Rev. George Wainwright, of Manchester, in the following letter:—

"The strenuous effort we are making to purchase our Coupland Street Baptist Church rendered it impossible to do more for the Missionary Society than have two collections. These realised £9, which sum has been forwarded to the local treasurer, Mr. Thomas Spencer.

"At the close of the evening service I appealed earnestly for consecration on behalf of the Mission, asking for *lives*, for *money*, or for *jewels*, that God might use in His work.

"On Friday last a lady brought me a valuable package of jewellery sent off this day by Parcel Post, and £3 in cash, which she had just received for an article sold by her before she knew the joy of giving everything to Christ.

"You can hardly understand the pleasure with which I received and now forward this valuable expression of true consecration. Yet my joy is very far short of that which the dear widow lady has in parting with so many once precious things for the service of a Master still more precious to her. I *could not* thank her for the gift, but only for the privilege of being able to share her joy. Her only regret is that she cannot give *herself* to the work as well."

To "A Servant Girl," at Gosport, for nine shillings, per Mrs. Mumby, of Spring Gardens, the proceeds of sale of her work for the Congo Mission. "A Gardener," for an old coin for the Congo Mission.

The cordial thanks of the Committee are also specially given to "T. H." in memoriam, per the Rev. Fredrick Trestrail, D.D., of Bristol, for the generous and most timely gift of £1,000 for the general funds of the Society; and also for the following most welcome and liberal contributions: Mr. Geo. Ed. Foster, Cambridge, £350; "A Friend," per Rev. E. Medley, B.A., for evangelist at Borne, £25; Mr. R. B. Dawbarn, Wisbech, £20; and the Rev. Isaac Allen, M.A., £12.

The Committee also feel deeply grateful to Mrs. Coxeter, of "Bathurst," Highgate Road, for the generous gift of £150 for the Congo Fire Fund, being proceeds of a drawing-room sale held at her residence.

## Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—A packet of astronomical slides for Rev. D. Jones, Agra, from Mr. J. T. Barry, Tredegarville; a parcel of garments for Mrs. Wall, Rome, from Mrs. M. Kelly, Upper Tooting; a parcel of Christmas cards and scrap-books for Rev. D. Wilshere, Nassau, Bahamas, from Miss Walduok, of Bloomsbury; a parcel of garments for Rev. T. J. Comber, Congo Mission, from Mrs. Hunt, Bournemouth; a parcel of "jumpers" and tunics for Rev. Michael Richard, Congo Mission, from Mrs. T. C. Bailey, Upton; fifty jackets and one hundred frocks, from the Ladies' Missionary Working Party, and fifty jackets from Miss A. Coxeter's Bible-class, Highgate-road Chapel, for the Congo Mission; twenty-five volumes of the Rev. C. H. Spurgeon's sermons for Training Institution, Delhi, under the care of the Rev. R. F. Guyton, from Mrs. Kemp, Rochdale; and for linoleum, for covering the deck of the steamship *Peace*, from Mr. Thomas Whitley, of Enfield. Mrs. Wall, of Rome, writes:—"Will you please convey our warmest thanks to the following ladies who have so kindly assisted us with articles, both fancy and useful, for our coming sale; also for the Christmas treat for our very poor:—Mrs. Steanes, Mrs. F. Beecham, Mrs. Underhill, Miss Barcham, Mrs. Osborn, Miss Grist, Mrs. Southwell, Miss Southwell's Bible-class, The Walford Working Party (by Mrs. Best), and the Mothers' Meeting (Highbury Vale)."

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## Recent Intelligence.

THE Rev. S. B. and Mrs. Drake left London for Shanghai in the Glen Line steamship *Glenfruin*, on Monday, December 13th. On arrival in China, they will proceed to Tsing Chu Fu, and work in association with the Shantung missionaries.

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On Wednesday, December 22nd, the Rev. H. K. and Mrs. Moolenaar left London for the Congo, *via* Lisbon, in the Castle Mail packet, *Grantully Castle*. From Lisbon they will voyage to Benana by one of the Portuguese direct mail steamers, and so save the danger to health involved by calling in at fever-stricken ports on the route.

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With very sincere sorrow we report the death of the Rev. Goolzar Shah, of Simla, at Calcutta, on November 23rd last, after a long season of failing health. We have received no detailed particulars up to the date of going to press. We hope to refer to the life and work of our devoted brother in our next issue. In the meanwhile, we very earnestly commend to the prayers and sympathies of our readers the sorrow-stricken widow and bereaved family.

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The Rev. H. A. Lapham, of Ceylon, has relinquished the pastorate of the Cinnamon Gardens English Baptist Church in Colombo, with a view to devote himself again to purely vernacular mission work, and has been appointed by Mission Committee to the oversight of the Kandy district.

The vacancy in the pastorate of the Cinnamon Gardens Church, Ceylon, thus created, has just been filled up by the appointment of the Rev. Frank Durbin, of the Pastors' College, and for some time past pastor of the Baptist church at Cheam, in Surrey. Mr. Durbin contemplates leaving for his new sphere of labour at the close of the current month.

The Rev. S. J. Jones has resigned the pastorate of the English Baptist Church at Dinapore, N.W.P., and accepted a very cordial invitation to the pastorate of the Havelock Baptist Church, Agra, in succession to the Rev. Arthur W. Wood, now on his way to England.

## Congo Fire Fund.

*Donations received from 16th November to 16th December, 1886.*

|   |         |  |        |   |         |
|---|---------|--|--------|---|---------|
| A Friend, per Rev. C. Masserson .....                     | 1 0 0   | Beckenham, Elm Road—   |        | Maidenhead .....  | 0 14 0  |
| Atkins, Mr. S.A., Skip-ton .....                          | 0 10 0  | A Friend .....   | 1 0 0  | Newbold Sunday Sch.   | 2 0 0   |
| A Well-wisher .....                                       | 0 10 0  | Thompson, Mr. S. ...   | 0 10 0 | Oxford, New Road .....  | 0 8 6   |
| Clarke, Mr. J. W., Leicester .....                        | 35 0 0  | Under 10s. ....  | 0 5 0  | Poole—  |         |
| Dickson, Mr. J. H., Edinburgh .....                       | 2 0 0   | Blackburn, Montague Street (coll.) .....                                       | 3 14 6 | Allen, Mr. and Mrs. ...   | 0 12 0  |
| Fox, Captain A. ....                                      | 0 10 0  | Bradford, Sion Chapel, Caledonia Street School, Second Male Select Class ..... | 1 0 0  | Godwin, Mr. J. P. ...   | 1 1 0   |
| Hudson, Mrs. and Miss, Walthamstow .....                  | 1 0 0   | Bristol, Mr. Crew .....  | 25 0 0 | Under 10s. ....   | 0 1 3   |
| Pollard, Mr. Charles Kettering .....                      | 1 1 0   | Cheltenham, United Sunday School .....   | 3 8 11 | Sutton-in-Craven .....  | 7 15 6  |
| Whisley, Miss E. ....                                     | 7 0 0   | Chesham (collection) ..  | 3 13 8 | Wimbledon, Merton Rd.   | 1 5 6   |
| Under 10s. ....   | 0 5 0   | Edinburgh, Charlotte Chapel Sunday Sch.  | 0 10 0 |   |         |
| <b>LONDON DISTRICT.</b>                                   |         | Halifax, Pallion Lane Sunday School .....                                      | 1 5 0  | <b>SCOTLAND.</b>  |         |
| <b>Bloomsbury—</b>  |         | Hereford—  |        | Edinburgh, Charlotte Chapel Sunday Sch.   | 0 10 0  |
| An Old Bloomsbury Member .....                            | 3 0 0   | Collection .....   | 6 7 2  | <b>FOREIGN.</b>   |         |
| Donations .....   | 11 13 0 | Do., Sunday Sch. ...   | 0 14 7 | Australia, Perth—   |         |
| Under 10s. ....   | 0 2 0   | Leicester—   |        | Manning, Mrs. M. ...  | 10 0 0  |
| Hackney, Mare Street Highbury Hill, Mr. S. S. Aldis ..... | 3 0 0   | Bolton, Mr. ....   | 1 1 0  | West Indies—  |         |
| Highgate Road Chapel, Proceeds of Sale .....              | 151 3 6 | Bletby, Miss .....   | 2 2 0  | Turks Island .....  | 2 0 0   |
| Walthamstow, Boundary Road, Proceeds of Lecture .....     | 2 0 0   | Greenhough, Rev. J.G., M.A. ....   | 5 0 0  | Honduras, Belize—   |         |
| Walworth Road Chapel                                      | 2 4 6   | Pochin, Mr. Robt. ...  | 5 0 0  | Mrs. Waring's Bible Class .....   | 1 12 0  |
| Westbourne Grove .....                                    | 41 15 6 | Rawson, Mr. J. ....  | 5 0 0  |   |         |
| <b>CORRY,</b>   |         | Roberts, Rev. B. Y. ..   | 1 1 0  | <i>The following sums, appearing in last month's Herald in General Contribution List, should have been acknowledged under contributions for Congo Fire Fund:—</i> |         |
| Abergavenny .....   | 0 15 0  | Roper, Mr. J. ....   | 0 10 0 | Chester, Grosvenor Park Sunday School   | 4 6 10  |
|   |         | Vickers, Mr. Geo. ...  | 10 0 0 | Ipawich, Burlington Chapel .....  | 30 14 6 |
|   |         | Wand, Mr. ....   | 1 1 0  |   |         |
|   |         | Victoria Road School   | 0 13 6 |   |         |
|   |         | Leighton Buzzard, Hooklife Road .....  | 4 19 8 |   |         |
|   |         | Loughton Sunday Sch.   | 1 3 6  |   |         |

## Contributions

*From 16th November to 16th December, 1886.*

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*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

|                              |        |                                    |         |                                 |        |
|------------------------------|--------|------------------------------------|---------|---------------------------------|--------|
| <b>ANNUAL SUBSCRIPTIONS.</b> |        | Hooper, Mrs T. ....                | 1 6 0   | Winter, Mr T. B. ....           | 2 0 0  |
| Bennett, Mr Edwin ...        | 1 1 0  | Lewis, Miss Grace, for Congo ..... | 0 10 0  | Under 10s. ....                 | 0 2 6  |
| Blachwell, Mr J. ....        | 1 1 0  | Poole, Mr Sydney F. ...            | 0 10 0  |                                 |        |
| Brigsbaw, Mr E. ....         | 0 10 0 | Rahbeth, Mr J. E. (2 years) .....  | 4 4 0   | <b>DONATIONS.</b>               |        |
| Carr, Mr E. ....             | 2 2 0  | Sharpe, Mr W. ....                 | 0 10 0  | A Friend, Sheffield ...         | 10 0 0 |
| Kepp, Mr H. W. ....          | 2 2 0  | Tritton, Mr Joseph (monthly) ..... | 12 10 0 | A Friend of the Mission         | 2 0 0  |
| Grayson, Mr E. J. ....       | 1 1 0  |                                    |         | Do., for <i>W &amp; O</i> ..... | 0 10 0 |
| Do., for Congo .....         | 1 1 0  |                                    |         | Allen, Rev. Isaac, M.A.         | 12 0 0 |



|   |          |
|---|----------|
| Bible Translation Society, for T. ....  | 300 0 0  |
| Briggs, Mr Arthur, for <i>Lut. Basar Chapel</i> ...   | 2 0 0    |
| Briggs, Miss Lucy .....   | 0 10 0   |
| Churchill, Mr C., for Congo .....   | 1 11 10  |
| Foster, Mr G. E., Cambridge .....   | 360 0 0  |
| F. S., for Congo .....  | 0 10 0   |
| In memory of Miss Hope, of Seaforth, near Liverpool, for Congo .....  | 10 0 0   |
| Kellie, Mrs K. (Box), for Congo .....   | 0 10 6   |
| L. E. P. ....   | 1 0 0    |
| Macklockan, Miss, for Congo .....   | 2 10 0   |
| Rosenbaum, Mr A. J., for Congo and China .....  | 0 15 0   |
| Rainbow, Mrs, and Friend .....  | 0 15 0   |
| Richards, Mrs, M.A., for Congo .....  | 2 2 0    |
| Sunderland, Mr J., for Congo .....  | 1 0 0    |
| Tritton, Mr Jos., for Mr Comber, for purchase of Donkey, "Blomfield" .....                                      | 13 0 0   |
| T. H., in memoriam, per Rev. F. Trestrail, D.D. ....  | 1000 0 0 |
| Ulder 10s. ....   | 0 10 6   |
| Do., for Congo ..   | 0 5 0    |
| <b>LEAGU.</b>   |          |
| Windsatt, Mr Caleb A., of Plymouth .....  | 1000 0 0 |
| Do., for W & O .....  | 100 0 0  |
| Do., for European Missions .....  | 100 0 0  |
| <b>LONDON AND MIDDLESEX.</b>  |          |
| Acton, Sun. Sch., for support of Congo boy under Mr Whitley ..  | 5 0 0    |
| Bernadsey, Drama, Leonard Road, for Mr J. J. Turner, for relief of sufferers from floods at Shansi, China ..... | 11 9 0   |
| Bloomsbury Ch. ....   | 36 8 3   |
| Borough Rd., Y.M.B.C., for Congo .....  | 0 10 6   |
| Do., Sun. Sch., for Congo .....   | 1 2 3    |
| Camberwell, Danmark Place Ch. ....  | 9 0 0    |
| Do., Mansion House Ch. ....   | 0 7 6    |
| Camden Rd. Ch., proceeds of "Congo Quilt" .....   | 150 0 0  |
| Deptford, Octavio St. Sun. Sch. ....  | 1 10 0   |
| Highgate Rd., Sun. Sch., for India ..   | 10 10 0  |
| Do., for China .....  | 10 10 0  |
| John St., Edgware Rd. Sun. Sch., for support of three Congo boys under Mr Weeks ..                              | 0 18 10  |
| Metropolitan Tabernacle Sun. Sch., for Mr Weeks, Congo ..   | 6 5 0    |
| New Southgate Y.M.B.C., for Congo ..  | 0 5 0    |
| Regent's Park Ch. ....  | 50 4 0   |
| Roehampton Sun. Sch.  | 0 11 3   |

|  |          |
|--|----------|
| Stoke Newington, Devonshire Square Chapel .....            | 5 18 9   |
| Stratford, Carpenter Rd. Sun. Sch. ....                    | 2 16 6   |
| Upper Holloway .....                                       | 6 18 0   |
| Vernon Ch. Y.M.M.A. ....                                   | 50 0 0   |
| Victoria Chapel, Wandsworth Rd. ....                       | 20 14 10 |
| Walworth Rd. ....  | 12 0 10  |
| Do., for Congo .....                                       | 5 5 0    |
| <b>BESSAKIRE.</b>  |          |
| Maidenhead .....   | 13 8 8   |
| Do., for Congo .....                                       | 1 3 4    |
| Wantage .....  | 24 13 10 |
| Do., for W & O .....                                       | 1 1 0    |
| <b>BUCKINGHAMSHIRE.</b>                                    |          |
| High Wycombe .....   | 10 0 0   |
| Osney .....  | 5 0 9    |
| Wraybury .....   | 25 17 6  |
| <b>CAMBRIDGESHIRE.</b>                                     |          |
| Burwell .....  | 1 3 6    |
| West Row .....   | 7 15 0   |
| <b>CHEESHIRE.</b>  |          |
| Chester, Grosvenor Pk. Sun. Sch. ....                      | 5 0 0    |
| <b>CUMBERLAND.</b>   |          |
| Gt. Broughton .....  | 1 7 0    |
| Houghton-le-Spring ..                                      | 1 11 0   |
| Maryport .....   | 37 13 6  |
| Workington .....   | 4 3 5    |
| <b>DEVONSHIRE.</b>   |          |
| Exeter, South Street ..                                    | 7 18 2   |
| Do., Bartholomew Chapel .....                              | 2 10 0   |
| Newton Abbot .....   | 7 7 0    |
| Teignmouth .....   | 2 6 3    |
| Do., Bishop Teignton ..                                    | 0 5 6    |
| Torquay, for Debt .....                                    | 0 7 0    |
| <b>DORSETSHIRE.</b>  |          |
| Poole .....  | 17 12 0  |
| Weymouth .....   | 10 0 0   |
| <b>DURHAM.</b>   |          |
| Darlington, Grange Rd. ....                                | 0 4 0    |
| Do., for Congo .....                                       | 0 5 0    |
| Jarrow-on-Tyne .....                                       | 0 10 0   |
| Spenny Moor Sun. Sch. ....                                 | 0 6 3    |
| Stockton-on-Tees .....                                     | 15 5 7   |
| <b>GLOUCESTERSHIRE.</b>                                    |          |
| Avening .....  | 7 9 4    |
| Chipping Comden .....                                      | 2 13 6   |
| Hillsley .....   | 3 0 6    |
| Kingstansley .....   | 11 1 7   |
| Do., for China .....                                       | 0 10 0   |
| Naunton and Guitlag. ....                                  | 4 16 4   |
| Stow-on-the-Wold .....                                     | 8 12 0   |
| Do., Sun. Sch., for support of Congo boy under Mr Weeks .. | 0 16 0   |
| Wotton-under-Edge .....                                    | 18 11 6  |
| <b>HAMPSHIRE.</b>  |          |
| Andover .....  | 6 4 3    |
| Broughton .....  | 13 6 0   |
| Do., for Simla Mission                                     | 1 0 0    |

|   |         |
|---|---------|
| Gosport, for Congo .....  | 0 9 0   |
| Ramsay .....  | 10 0 0  |
| Shurley, Union Ch. ....   | 14 4 11 |
| <b>ISLE OF WIGHT.</b>   |         |
| Nilon .....   | 12 2 1  |
| Ryde, George Street .....   | 21 13 4 |
| Sandown .....   | 2 13 11 |
| <b>HARTFORDSHIRE.</b>   |         |
| Hitchin .....   | 33 7 10 |
| New Bushey .....  | 3 13 0  |
| New Mill, Tring .....   | 7 1 11  |
| St. Albans, Dagnall St. ....  | 30 0 0  |
| Watford .....   | 80 0 0  |
| <b>HUNTINGDOESHIRE.</b>   |         |
| Dean .....  | 1 0 0   |
| Do., for W & O .....  | 0 10 0  |
| <b>KENT.</b>  |         |
| Ashford Sun. Sch. ....  | 1 1 4   |
| Beechels Green .....  | 24 14 7 |
| Chatham, Zion Ch. ....  | 17 9 9  |
| Orpington .....   | 35 1 9  |
| Tunbridge Wells .....   | 34 6 1  |
| Woolwich, Parsons Hill ..   | 3 18 7  |
| <b>LANCASHIRE.</b>  |         |
| Atherton .....  | 8 17 0  |
| Blackburn, Montagu St. ....   | 10 16 8 |
| Bolton, Zion Chapel .....   | 3 4 0   |
| Do., Claremont Ch. ....   | 5 0 0   |
| Booths .....  | 7 17 6  |
| Do., for Congo .....  | 1 0 0   |
| Do., for India .....  | 1 0 0   |
| Burnley, Mt. Pleasant ..  | 11 0 0  |
| East Lancashire, on account, per Mr W. Snape, J.P., Treasurer ..... | 140 0 0 |
| Leigh .....   | 3 15 0  |
| Liverpool, Pembroke Ch. ....  | 12 11 8 |
| Do., Everton Village, Welsh Ch. ....                                | 6 19 0  |
| Lumb .....  | 11 9 4  |
| Manchester, Coppland Street .....                                   | 3 0 0   |
| Oldham, Royton .....  | 12 8 7  |
| Gawaldtwistle .....   | 11 19 8 |
| Preston, Pole Street .....  | 14 17 0 |
| Southport .....   | 20 5 0  |
| Do., for Congo .....  | 5 0 0   |
| Ulverston .....   | 4 7 0   |
| Watergate, Bethel .....   | 1 16 8  |
| <b>LEICESTERSHIRE.</b>  |         |
| Arnsby .....  | 20 15 4 |
| Countesthorpe .....   | 9 7 7   |
| Do., for W & O .....  | 0 14 0  |
| Leicester .....   | 25 0 0  |
| Do., Victoria Road .....  | 28 5 0  |
| <b>NORFOLK.</b>   |         |
| Kenninghall .....   | 0 18 5  |
| Lynn, Stepany Ch. ....  | 13 0 7  |
| Swaffham .....  | 35 0 0  |
| <b>NORTHAMPTONSHIRE.</b>  |         |
| Brayfield .....   | 6 0 0   |
| Denton .....  | 1 15 0  |
| Gretton .....   | 1 15 7  |
| Harpole, for Congo .....  | 1 7 0   |

|  |                 |  |          |  |         |
|--|-----------------|--|----------|--|---------|
| Middleton Cheney .....                                     | 10 4 0          | <b>SUSSEX.</b>   |          | <b>DERRYSHIRE.</b>                         |         |
| Do., for <i>W &amp; O</i> .....                            | 1 0 0           | Worthing Sun. Sch. ...                                   | 2 4 0    | Wrexham, Chester St.                       | 5 2 10  |
| Northampton, College Street .....                          | 7 0 0           | <b>WARWICKSHIRE.</b>                                     |          | <b>MONTGOMERYSHIRE.</b>                    |         |
| Do., for Congo .....                                       | 5 0 0           | Birmingham, per Mr T. Adams, Treasurer                   | 158 7 10 | Machynlleth .....                          | 1 10 0  |
| West Haddon, for Congo .....                               | 0 14 0          | Do., Erdington Sun. Sch. ....                            | 5 0 0    | <b>SOUTH WALES.</b>                        |         |
| <b>Less Deputation Expenses .....</b>                      | <b>34 15 7</b>  | Stratford-on-Avon .....                                  | 13 11 3  | <b>CARMARTHENSHIRE.</b>                    |         |
|  |                 | Do., Sun. Sch. ....                                      | 5 0 11   | Newcastle Emlyn .....                      | 41 16 0 |
|  |                 | <b>1 8 8</b>   |          | <b>GLAMORGANSHIRE.</b>                     |         |
| <b>NORTHUMBRLAND.</b>                                      |                 | <b>WILTSHIRE.</b>  |          | Blonoywrm, for <i>Brit- tany</i> .....     | 5 10    |
| Newcastle, Rye Hill .....                                  | 6 0 1           | Trowbridge, Back St. ...                                 | 30 0 0   | Cardiff, Stanley Road .....                | 15 0 0  |
| Do., Westgate Road .....                                   | 2 11 3          | <b>WORCESTERSHIRE.</b>                                   |          | Neath, Orchard Place .....                 | 8 17 0  |
| North Shields .....  | 4 6 0           | Bromsgrove, Worcester Street .....                       | 1 5 8    | Pentre, Zion .....                         | 1 5 0   |
| <b>NOTTINGHAMSHIRE.</b>                                    |                 | <b>YORKSHIRE.</b>  |          | <b>MONMOUTHSHIRE.</b>                      |         |
| Rastfield Side .....                                       | 0 15 0          | Bradford, Zion Ch. Juv. ....                             | 65 3 6   | Abergavenny, Bethany Street .....          | 14 18 2 |
| Nottingham, Derby Road .....                               | 59 0 0          | Halifax, Pelton Lane .....                               | 39 7 10  | Do., Alma Street .....                     | 0 19 6  |
| Do., for <i>Mr Wall</i> , for <i>Evangelist Rome</i> ..... | 25 0 0          | Do., for <i>Mr Weeks</i> Sch., <i>San Salvador</i> ..... | 1 11 4   | Newport, Commercial Street .....           | 11 8 6  |
| Do., George Street .....                                   | 25 13 0         | Keighley District, per Mr W. Town, Treasurer .....       | 50 18 11 | Do., Alma Street .....                     | 1 10 0  |
| Do., Juv. Association .....                                | 7 12 11         | Leeds District—  |          | Raglan .....                               | 6 15 9  |
| <b>Less Expenses .....</b>                                 | <b>119 0 11</b> | Armley .....   | 2 19 0   | Redwick .....                              | 1 9 6   |
|  | <b>0 8 8</b>    | Craggstone .....   | 0 10 0   | Whitebrook .....                           | 2 18 6  |
|  | <b>117 12 3</b> | Bersforth .....  | 4 16 0   | <b>PERKSHIRE.</b>                          |         |
| <b>OXFORDSHIRE.</b>  |                 | Hunat .....  | 4 13 1   | Milford Haven .....                        | 11 7 4  |
| Banbury .....  | 12 9 8          | Kirkstall .....  | 0 19 5   | <b>SCOTLAND.</b>                           |         |
| Coate .....  | 26 0 0          | Leeds, South Parade .....                                | 45 11 8  | Aberdeen, Academy Street, for Congo .....  | 0 10 0  |
| Little Tew .....   | 22 19 1         | Do., Burley Road .....                                   | 3 12 1   | Glasgow, John Street .....                 | 7 10 0  |
| Do., for <i>W &amp; O</i> .....                            | 0 10 0          | Do., Meanwood Rd. ....                                   | 0 19 3   | Greenock, for Congo .....                  | 0 7 0   |
| Do., Cleveley .....  | 3 8 1           | Morley .....   | 1 13 4   | Leith .....                                | 3 0 0   |
| Do., Bloxham .....   | 1 5 11          | Less District Expenses .....                             | 10 0 0   | Montrose .....                             | 2 9 0   |
| Woodstock .....  | 3 0 0           |  |          | Belkirk .....                              | 1 0 0   |
| <b>SOMERSETSHIRE.</b>                                      |                 | Malton .....   | 8 10 7   | <b>IRELAND.</b>                            |         |
| Bridgwater .....   | 25 0 0          | Osett .....  | 1 10 0   | Derryneil, for Congo .....                 | 1 0 0   |
| Minehead .....   | 20 0 0          | Polemoor .....   | 7 11 2   | <b>FOREIGN.</b>                            |         |
| Watchet and Willton .....                                  | 5 4 3           | Padsey .....   | 0 19 0   | <b>AMERICA.</b>                            |         |
| <b>STAFFORDSHIRE.</b>                                      |                 | Sheffield, on account .....                              | 44 16 7  | Alleghany, Mr John Wright .....            | 1 1     |
| Stafford .....   | 5 0 0           | Waingate .....   | 13 9 2   | <b>JAMAICA.</b>                            |         |
| <b>SURREY.</b>   |                 | Wakefield .....  | 6 8 4    | Rev J. M. Denniston, M.A., for Congo ..... | 2 0 0   |
| Sutton .....   | 12 9 10         | <b>NORTH WALES.</b>                                      |          | <b>SPECIAL CHINA FUND.</b>                 |         |
| Do., for <i>Mr Gayton's N.P.</i> .....                     | 0 10 4          | <b>CARMARVONSHIRE.</b>                                   |          | Rawlings, Mr Edward .....                  | 500 0 0 |
| Wimbleton .....  | 6 11 4          | Llandudno, for Congo .....                               | 0 5 0    |  |         |
| Yorktown, for Congo .....                                  | 3 3 0           |  |          |  |         |

## TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,  
FEBRUARY 1, 1867.]



MR. AND MRS. COULING, OF TSING CHU FU.

*(From a Photograph.)*

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### OUR FINANCES.

APPROACHING CLOSE OF THE FINANCIAL YEAR,  
MARCH 31st, 1887.

**W**HEN this number of the **HERALD** reaches the hands of our readers the treasurers, secretaries, and collectors associated with our various missionary auxiliaries will doubtless be taking measures to collect subscriptions not yet gathered in, and endeavouring to approach non-contributors with a view to secure their interest and help.

Few, if any, years in the past have shown such a large increase in the staff of workers sent out to India, China, and Africa as the one now so rapidly drawing to a close. Not only have the Committee supplied vacancies created by death and sickness, but a large and permanent addition has been made to the number of labourers, especially in China and on the Congo.

SIXTEEN NEW MISSIONARIES HAVE BEEN SENT OUT DURING THE PAST NINE MONTHS, and a large permanent increase in our expenditure has been incurred. At the quarterly meeting of the General Committee, held on the 19th of last month, the General Secretary presented a financial statement relative to the receipts and expenditure of the Mission for the nine months ending the 31st of December last. From this it appears that

the general receipts to that date, compared with those of the year before to the same date exhibit a **decrease of**

**£2,568 : 0 : 0,**

while the expenditure shows an **increase of**

**£750 : 0 : 0,**

giving an **adverse balance** for the nine months of

**£3,318 : 0 : 0**

as compared with the account for the previous year.

We are not by any means unmindful of the remarkable response, so generous and spontaneous, to our appeal on behalf of the Congo Fire Fund; and we are also thankful to report that the decrease is not so much from a falling off in the contributions from the churches as in the smaller amount received in the form of donations. That we should not, however, be justified in taking too cheerful a view of our financial condition is certain from two facts: first, that we began the year with a **debt of £1,900**, which, though considerably reduced, will be repeated unless the income is correspondingly higher; and, second, that the liabilities of the Society on account of the China extension, in consequence of bills already accepted, will be very largely in advance of the charges during the early months of last year.

From these figures it will be at once seen how urgent and pressing is the call for further and enlarged contributions between the date of this issue of the *HERALD* and the close of March next.

Appeals earnest and repeated for large and immediate extension of agency in almost every part of the field are now before the Committee, and the cry from many and widely separated countries is—“*Send us more missionaries. The harvest truly is plenteous.*” With but a few and very trifling exceptions, to-day the whole world is open to the Christian missionary. “How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?”

We are devoutly thankful for the deepening and growingly intelligent interest taken in the work of the Society by many of the churches of the denomination, not only at home, but in the colonies and distant dependencies; and we confidently believe that now, as often in seasons past, our friends will rally around the work, and, by their generous gifts and earnest believing prayers, sustain the Committee in their onward policy.



It cannot surely be the will of the churches that a further and large deficiency at the close of the financial year of the Society shall cripple and stay this forward work.

Already in many lands, to the sympathetic listener, the voice of the watchman may be heard crying, "The morning breaketh; the day is at hand."

Africa, dark, degraded, slave-cursed, and long neglected; China, long closed, exclusive, self-centered, superstitious; India, so full of promise and so marvellously changing—all these vast continents are now open before us, and by their wrongs, their miseries, and their needs appeal to us.

On behalf of the truest interests of our home churches, we plead for an intenser sympathy and larger liberality.

It is often asked, Are not our home churches to be our first care? Are we not bound, in the first place, to promote their well-being and develop their resources? We reply, Yes, most truly; but how best can we secure this? It has been well said, "In what does the true life of a church consist? Is not any church strong and prosperous in the measure in which it is carried out of itself, and in which scope is provided for the free exercise of its most generous instincts and its noblest energies? Is it not fatal to a church to be encouraged to think only of itself, or that which pertains directly to itself? How dwelleth the love of God in such a church? Where is the sign and proof of its mystical union with the Redeemer? Where is the evidence that it is alive? Alive! how can it be alive if the cry of the perishing appeals to it in vain? It must loose its life if it would keep it. The fountain of its love must flow forth into the world if the waters are to be kept pure. We are prone to judge according to the appearance, and not to 'judge righteous judgment'; but we know well in our hearts that that is not the most prosperous church which meets in the most elegant structure, or has the largest number of stops in its organ, or the most eloquent or learned preacher, or the most crowded congregation. No! but that church which has most of the mind of Christ. I may not neglect my duty to my church, but my first duty it is, as I understand the matter, to do all that lies in me to deliver it from the curse of selfishness, and to foster within it that large, that generous, that magnanimous spirit, which looks far and wide throughout the world, and longs to spend and to be spent for the redemption of mankind."

In this spirit, therefore, we venture to plead for a thoughtful and sympathetic consideration of the present financial difficulties of the Society; and to make an earnest appeal both for special donations and increased regular subscriptions.

## ANNIVERSARY SERVICES.

**T**HE arrangements for our annual meetings in the Spring being now complete, we are able to give full particulars. As the work of the Society becomes year by year more extensive, we feel that these anniversary gatherings increase in their importance. We largely depend upon the stimulating inspiration of which, through God's presence and blessing, they have often been the hallowed occasion. And in view of the present circumstances of the Mission, at once so encouraging and so responsible, we cannot but look forward with more than ordinary anticipation to the meetings of this year. As is our custom, we begin the series with

### A MEETING FOR PRAYER,

which will take place on Thursday morning, April the 21st, in the Library at the Mission House, and will be conducted by the Rev. Evan Edwards, formerly minister of Upton Vale Church, Torquay.

On the following Sunday **MISSIONARY SERVICES** will be held in the various chapels throughout the Metropolis.

### THE ANNUAL MEMBERS' MEETING

is fixed for Tuesday morning, the 26th April, in the Mission House, to be presided over by Richard Watson, Esq., of Rochdale. In the evening of the same day

### THE PUBLIC MISSIONARY SOIREE

takes place, to the arrangements for which we beg to call the special attention of our friends. It will be remembered that hitherto this popular meeting has been convened at the Cannon Street Hotel, but not being available this year, the Committee have fortunately secured the **FREEMASONS' HALL**, in Great Queen Street, and they have every reason to believe with no disadvantage either as to locality or accommodation. Herbert H. C. Cozens-Hardy, Esq., LL.D., Q.C., and Member of Parliament for the Northern Division of Norfolk, will be the Chairman. The presence of

### THE REV. GEORGE GRENFELL

will be sure to give to the occasion peculiar attractiveness. His return from the Congo, after his deeply interesting geographical discoveries, and the important service he has rendered in extending our missionary projects in Central Africa, is eagerly anticipated, and this, not alone by ourselves, but by geographers and philanthropists generally. We venture to think the large Hall will be crowded by a sympathetic audience, anxious to receive the fresh information which only such a man as Mr. Grenfell can impart.

The other speakers will be the Rev. R. F. Horton, M.A., of Hampstead, who, it will not be forgotten, was nominated some time ago as a Public Examiner for his University (Oxford), which nomination was not approved because of his Nonconformity; and the Rev. C. M. Hardy, B.A., formerly of Yarmouth, and now of St. Albans.

On Wednesday morning, the 27th, at Bloomsbury Chapel,

#### THE ANNUAL MISSIONARY SERMON

will be preached by the Rev. Marcus Dods, D.D., LL.D., of Glasgow. Besides being held in high reputation as a minister in the Free Church of Scotland, Dr. Dods has given special consideration to Foreign Missions, upon which subject he has written able and useful treatises.

On Thursday evening, the 28th,

#### THE ANNUAL PUBLIC MEETING

will take place in Exeter Hall, under the presidency of Sir Robert Phayre, K.C.B., K.S.I., who, during his long residence in India has had frequent opportunities of meeting with our missionaries, and, as we know, can bear from his personal observations valuable testimony to their work. The speakers will be the Rev. James Baillie, of Bloomsbury Chapel, the successor of our deeply lamented friend, the Rev. J. P. Chown; R. Wright Hay, formerly of West Africa, and now missionary-elect to India; and T. Graham Tarn, of Cambridge.

On Friday morning, the 29th, a new meeting is arranged, in the form of a

#### MISSIONARY BREAKFAST CONFERENCE,

to be held in the lower room of Exeter Hall. The Chairman will be our good friend, W. R. Rickett, Esq., and the subject of the Conference will be introduced by the Rev. John Brown Myers. The Committee attach great importance to this meeting, trusting considerable results of a practical nature will issue from it. It is intended to be an opportunity for pastors, deacons, Sunday-school teachers, and officers of missionary auxiliaries, whether congregational or juvenile, to meet and confer together upon the best methods for deepening interest in, and procuring support for, the great missionary enterprise. We would take this early date to ask friends from the provinces to arrange, if possible, to remain for this Friday morning's Conference, as we would also press upon friends in London to endeavour to be present.

In the evening, in the large room of Exeter Hall,

#### THE YOUNG PEOPLE'S MEETING

will be held. It is three years since this experiment was made of holding

meeting specially for our young friends. It is now no longer an experiment, its opportuneness and usefulness being fully assured. With J. B. Mead, Esq., of New Cross, than whom the young people have no warmer friend, as chairman; and the Revs. William Brock, of Hampstead; George Grenfell, of the Congo; F. D. Waldock, of Ceylon; and E. S. Summers, M.A., of Scramapore, as speakers, a very happy and profitable meeting may be expected. In addition to the above arrangements, we gladly give publicity to the following meetings in connection with Societies auxiliary to our own.

The Young Men's Missionary Society have arranged for their annual meeting to be held in the library of the Mission House, on Tuesday evening, the 19th of April, when H. M. Bompas, Esq., Q.C., Recorder of Plymouth, will take the chair. Further details will shortly appear.

The Annual Breakfast Meeting of the Zenana Mission will take place in the large hall, Cannon Street Hotel, on Wednesday morning, April 27th: Donald Matheson, Esq., has kindly consented to preside, and other speakers will be announced in due course.

In the evening of the same day, April 27th, the Bible Translation Society will hold its annual meeting in Bloomsbury Chapel, when it is expected Sir Nathaniel Barnaby, K.C.B., will preside, and the Revs. G. H. Rouse, M.A., LL.B., of India; R. H. Roberts, B.A., of Notting Hill; and Evan Thomas, of Mare Street, Hackney, will deliver addresses.

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## New Year's Day Prayer Meeting.

**I**n accordance with our usual custom, the New Year was commenced with a special meeting for prayer in the Library of the Mission House. As in former years, the principal Missionary Societies and other kindred organisations were represented. Notwithstanding the severity of the weather, a thick fog and sharp frost prevailing, the attendance was not appreciably less than usual. Dr. Underhill presided, in the greatly regretted absence of the honoured Treasurer, still laid aside by illness. After singing Mr. Tritton's beautiful hymn, "Once more, O God, before Thy throne," Mr. Baynes, the General Secretary, read numerous letters expressing regret at unavoidable absence. He was unanimously requested, in the name of the meeting, to send a telegram to Mr. Tritton, expressive of good wishes for the New Year and of earnest prayers for his speedy recovery. The Chairman took for the key-note of thanksgiving Psalm cxi. Reference was made to the following brethren, more or less ministerially connected with the

Society, who had passed away during the year, having rendered important and faithful service:—

|   | Age. |
|---|------|
| Rev. W. Anderson, of Reading .. .. .  | 37   |
| „ Hugh Stowell Brown, of Liverpool .. .. .  | 62   |
| „ J. B. Burt, of Beaulieu .. .. .   | 83   |
| „ J. Buckley, D.D., of Cuttack, Orissa, who laboured<br>for forty-five years in the mission fields in con-<br>nection with the General Baptist Body .. .. . | 73   |
| „ J. P. Chown, of Bloomsbury .. .. .  | 64   |
| „ Chas. Kirtland, of Battersea .. .. .  | 74   |
| „ J. H. Osborne, of Poole .. .. .   | 76   |
| „ T. Pottenger, of Bradford .. .. .   | 79   |
| „ Chas. Stanford, D.D., of Camberwell .. .. .   | 63   |
| „ Francis Tucker, B.A., of Camden Town .. .. .  | 74   |

With regard to the Mission during the year past, only two deaths were recorded, John Maynard, of the Congo Mission, and Goolzar Shab, of Simla, who for many years devoted his time and means to the promotion of Christ's kingdom in India. No fewer than sixteen new Missionaries had been sent forth during the year, or were shortly to go, and three others were undergoing special training for China.

Dr. Underhill further stated that encouraging tidings were continually received from all parts of the mission field, whilst on the Congo there were large accessions to Christ's kingdom. Jamaica reported aggressive work. When this island was separated from the parent Society and became independent, it was hoped that Calabar College would furnish men, not only for Jamaica, but for the countries around. Men were now being prepared there for that abandoned Island of Cuba—professedly Roman Catholic, but utterly degraded—also for Camen Brac and other islands of the West Indies.

After reading Acts xiv. 21, 22, sympathetic allusion was made to the sufferings of other kindred societies, especially to the Church and London Missionary Societies, in losses sustained in Africa at the hands of savage tribes, and also by deaths from miasmatic causes, showing how these things should not discourage, that the more we bear the marks of the dying of the Lord Jesus the more shall we triumph in His joy in the day of His coming.

He then read Isa. xl. 3-5, as containing a promise on which to rest in the days to come.

Prayer was offered by the Revs. J. Sharp, M.A., British and Foreign Bible Society; R. Wardlaw Thompson, London Missionary Society; W. Gray, M.A., Church Missionary Society; S. G. Green, D.D., Religious

Tract Society; R. Wright Hay, of Africa; and Mr. William Olney, of the Metropolitan Tabernacle.

In connection with this gathering, the Treasurer begs to offer his grateful acknowledgments to the friends who assembled at the New Year's Day Prayer Meeting for the telegraphic message which they directed to be sent to him.

Such an expression of thoughtful Christian sympathy, with the assurance of prayerful remembrance and hearty good wishes, could not but be most warmly appreciated, the more so as many present on the occasion were representatives of other sections of the Church of Christ.

## Jungle Life in a Missionary Tent.

BY THE REV. T. R. EDWARDS, OF SERAMPORE.

"THE accompanying illustration will show the kind of tent we have to live in. It is just about the size we require, not being too large, so as to be difficult

have been as many as eight, in which case we had to sleep in two rows, lying close side by side, like herrings in a box. The tent, when packed up with all our luggage, forms about two



OUR TENT.

to pitch or take about from place to place, and, at the same time, not being too small to accommodate us comfortably. We are generally four or five persons living in it, and

cow-cart loads. It is very laborious to take the tent down and pitch it again. We have, every one of us, missionary and native preacher and servant, to work away with all our



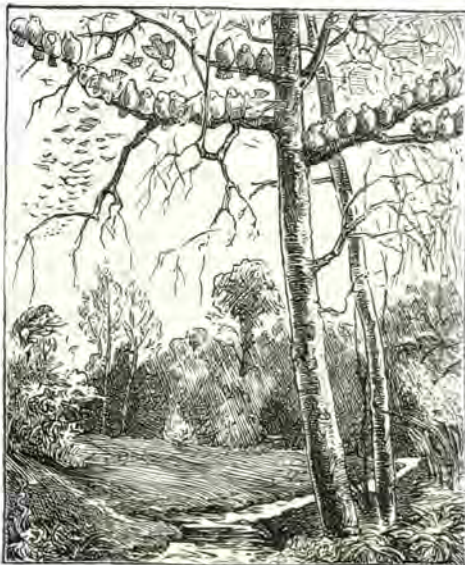
might. Great is our joy when we have pitched it, and can go inside and lie down on beds of straw out of the glare of the sun. Once we have pitched the tent in a place, we stay there for a week or more, and visit all the villages and markets within walking distance round about.

#### "OUR CAMPING GROUND.

"Sometimes we fail to get a nice place for camping upon; but once we had to camp upon the stubbles in

However, it was just the place for our purpose, and its wild jungly appearance made it look very romantic. A large town was near, and at a very short distance was a beautiful river full of pure water, rolling over a bed of white sparkling sand. A more suitable camping ground could not be desired.

"Let me mention a few of the things we saw in this garden. On one of the tallest trees a vulture had made her nest, and was carefully



THE BIRDS.

a rice field. There the ground was very hard and uneven, and the rice-stubbles pricked the bare feet of the native preachers. But at other times we get a soft grassy lawn, surrounded with groves of bamboos and clumps of other trees. The place represented in this picture was a lovely spot. It had been many years ago a beautiful garden, full of all kinds of fruit trees, and with a fine brick building adorning it. But now it was quite deserted, and the house has fallen into ruins.

watching it night and day. On another high tree, hundreds of pretty little birds came to roost at night. And this they did by sitting so close together, side by side on the same boughs, that they look very pretty indeed. I have tried to give a rough sketch of how they looked. They looked so gentle, and loving, and happy, that I took great delight in watching them. In the day-time they all disappeared in search after food, and when the shades of evening commenced to

lengthen out, they returned again to their roost.

#### “MONKEYS.

“Another sight we saw in this garden was a large troop of monkeys. They remained for three days before they took their final departure. The troop numbered altogether about fifty, and contained some very large ones, as large as the largest dog you have ever seen. They had a fine time in the garden, eating the twigs, and seeds, and fruits of the various kinds of trees.

“The Hindus have a very great veneration for monkeys, and even worship them. They believe that Ram, one of the Hindu incarnations of Bishnoo, conquered Ceylon, and recovered his wife Sita, mainly through their assistance. In the war they were said to jump thousands of miles, and to hurl mountains at their enemies! It is on this account that the superstitious Hindus worship them, and will on no account injure them, but rather leave them carry away their fruit and vegetables. Sometimes they are a great trouble. In one market, I saw several in a tree over the heads of the people, and every now and again they jumped down and helped themselves to fruit out of the baskets of the people, and leaped again into the tree to enjoy their ill-gotten gains at ease. However, this absurd veneration for them is fast relaxing its hold, and some do not scruple to kill them if no other means will avail to drive them away. But the orthodox Hindu looks upon such a deed with unspeakable horror.

“At most of our camping places dogs and jackals give us great trouble. Half-a-dozen hungry dogs always watch closely the cooking operations, waiting for an opportunity to spring upon anything eatable. On one occa-

sion we counted no less than eight dogs congregated together to make the acquaintance of our kitchen. At night their boldness increases, and they even creep into the tent and tear open anything containing food, unless detected. It is a mercy we have not encountered any mad dogs, in which case we might all be bitten while asleep, before we could defend ourselves.

“The jackals are thick in the jungle everywhere, and are almost as bold as dogs. They are generally supposed to prow about only in the night, but I have seen them now many times in the daylight.

#### “CAMP INCIDENTS.

“I will finish with an incident of our camp life. By staying in the same place for a week or more, we become well acquainted with all the people living near, and they get to regard us as neighbours, and come and sit in our tent and tell us all their troubles. At one place some Mohammedans became so friendly to us, that they invited us all one evening to their house to dinner, and showed us the greatest hospitality. We hope that through our visit to them they will become guests at the marriage supper of the Lamb. It is not about them, but about a poor cultivator, named Bhutnath, that I wish to speak to you. We had pitched our tent upon a plot of land belonging to him, and he took a great liking to us, and came regularly every evening, after his day's work was finished, and sat down in the tent chatting with us. His name has a dreadful meaning—the friend of devils; but he was not so dreadful himself, but was very harmless, ignorant, and superstitious. We told him again and again of the great wickedness and folly of idol-worship; but, although without a

reason, he could not make up his mind to become a Christian. He told us he had lost his wife, and was in great distress, having no one to cook his food and look after his children. We sympathised with him, and told him where comfort was to be obtained. But the next day we heard what shocked our feelings greatly, and what, I know, will shock your feelings. It was this—that he had just married again a little girl of ten years of age. Just imagine an old man of fifty years marrying a little child of only ten years! And how do you think he got the parents of the

little girl to consent? It was solely because he had paid down £30 for her, and promised to pay £20 more when she would come to live with him in a couple of years' time. Is not this horrible? Did you ever hear of such a thing? It is heartrending to think of a poor, innocent little creature married to an old man like this. There are thousands and thousands of such cases. Many young girls, rather than be the wives of such husbands, annually commit suicide. I could report several such heart-rending cases.

“T. R. EDWARDS.

## The Congo Mission.

### ESTABLISHMENT OF LUKOLELA STATION ON THE UPPER RIVER.

**W**E are devoutly thankful to report that all the Congo news by the last Mail was cheering and bright, telling of progress all along the line. The following letters tell the story of the

#### ESTABLISHMENT OF A NEW UP-RIVER STATION.

Mr. D. Charters writes from Stanley Pool, November, 24th 1886:—

“MY DEAR MR. BAYNES,—I am sure it will give you and friends at home much pleasure to know that, after many trials and disappointments in connection with our up-river work, we have been enabled to open a Mission Station at LUKOLELA. Brethren Biggs and Richards have been left at the place to go on with clearing the ground and building.

“Considering that we lost so much in the recent fire, and that most of the goods saved were more or less damaged, I think that the good news of up-river work being opened and our planting a new station will be a surprise. The natives of Lukolela, who are Ba-yansi, are a fine race of people physically, and at this place are decidedly the most friendly people to be met with between Stanley Pool and Stanley Falls.

“I am sure that our two brethren, Richards and Biggs, will be remembered in prayer by the friends at home. We especially need their prayers for the success of the work and the glory of the Redeemer's kingdom in connection with this our first up-river station. I understand that Mr. Whiteley is writing you all the details.”

Mr. H. G. Whiteley, writes from Kinshasa, under date of November 26th, as follows:—

“DEAR MR. BAYNES,—Having returned a few days ago from Lukolela, I

take this opportunity of writing you about the establishment of Liverpool station.

"We left here on the 1st November, and arrived at Lukolela on Saturday, the 13th. The length of the voyage was owing to the extreme difficulty we experienced in procuring fuel for the steamer and food for our men. The river was in full flood, so that many of our familiar fuel depôts were submerged, and we sometimes spent nearly half the day procuring wood to enable us to go ahead during the other half. There seems to have been some quarrel between two of the tribes up river, which had nothing to do with us, but, nevertheless, affected our food supply in their district, as is usual. In other parts of the country again we found quite a famine.

"Before night on the day of our arrival we had a good patch of ground cleared, and on the following Monday Messrs. Richards and Biggs went with me to see the chief Mangaba. After keeping us waiting while he discussed our arrival with a sub-chief, Mangaba appeared and showed himself very friendly, promising to sell plenty of food, to allow free intercourse between our people and the inhabitants of his towns, to hear all we had to say, and to help us as far as he could. He referred to the promises made so long ago, that we would settle by his town, and expressed himself as very satisfied that we had at last come to live with him. We bought two native huts from him, and arranged that his people should bring them to our ground, and help to erect them.

"Returning to our station we went on clearing and preparing places for these two huts, which arrived on the following day, and were both put up before nightfall. Of course they were very small, and not very strong, as all the sticks were tied with string instead of being nailed, but they would afford shelter until proper houses could be constructed. When Messrs. Richards and Biggs had their camp-beds put up in one of these huts, and a small travelling table placed in a corner, there was just about room to turn around inside, and that was all. However, they will be secure against rain, and with that for a dwelling-place, and the other hut to contain their stores, they will be able to manage very well for the present. A frame made of sticks tied together supported a mat, and a few newspapers over a table, and this primitive sort of awning was proudly called 'the Lukolela dining saloon.' A couple of garden beds were laid out in the rear of the house, and a wattle fence put round huts, saloon, garden, and all. Thus the establishment, though on a minute scale, was complete in itself, since the saloon was to serve as school and meeting room too, and the whole place was wonderfully compact. I suppose the area enclosed by the fence could not exceed eighteen or twenty yards square, if as much as that. While the *Peace* remained there, all our efforts were directed towards improving the accommodation, clearing the ground, and cultivating acquaintance with the people. I am happy to say that the townfolk showed themselves friendly, and some of them were induced to assist us in our clearing operations for a small wage. Two men and a boy elected to accompany me in the steamer, and undertake work just the same as the crew. I have now six Ba-yansi working on the steamer, and always encourage any who show disposition to undertake similar work, as I hope that ere very long we may depend on these people for the main part of steamer labour, and thus dispense with labourers from the coast.

"On the 19th inst., having seen our brethren well settled in their new quarters, Mr. Charters and I waved our adieux, and steamed off down river, arriving at Nshasha, on Monday, the 22nd.

"Yesterday we proceeded to Ntamo to meet Mr. and Mrs. Bentley, and Mr. Darby, who arrived in good health and spirits.

"We are now anxiously awaiting the arrival of carriers with more stores, &c., for Lukolela, as at present our brethren have very little with them—nothing, indeed, but what could be spared from this station after the fire. Most of their tools passed through the fire, and consequently are not of very much use.

"Next time I write I hope to be able to say how Liverpool station has progressed in the interval. We held a little prayer-meeting in the cabin of the *Peace*, commending our brethren to God's care and guidance, and seeking a blessing on all their labours there; and we have no doubt that He will guide and guard them, and be always near to strengthen and encourage."

H. GEO. WHITELEY.

Mr. T. E. Biggs, writing from Lukolela, reports:—

"On Friday, the 29th October, the *Peace* left again for Lukolela, Messrs. Whiteley and Charters in charge. Our trip up the river has been much longer than usual. We count Lukolela about eight days run from Nshasha, and we have been altogether fifteen days' doing it. At starting there was no food for the men, and not much fuel on board. Native food could scarcely be obtained at Nshasha. We hoped to get a good supply at Kwanga, at M'poko, at the station established by Bishop Taylor, but we were disappointed. Mr. Shoveland, one of the missionaries there, was so ill on our arrival that we readily consented, at the request of his colleagues, to take him down to N'Tambo, and so the *Peace* was turned round and we found ourselves again at Nshasha to meet Percy Comber, who had come up from Ngombe. We also found that Mr. Davis was sick again. We got away from Nshasha once more about noon Monday; spent more than a day at M'poko, but could only get one day's food. There are no towns on the banks of the Congo after leaving the Pool until a little before Kwamouth. We found a town, however, up the hills, the day after leaving M'poko, where we were fortunately able to lay in a good supply of food, for this was the last and only place where we found food plentiful. At Kwamouth there are two missions, both Catholic—one south of the Kwa and the other on the north side. We called out of compliment, and then proceeded on our trip. Past Kwamouth towns begin to get numerous, and we had no trouble to find dry wood, but could get only a very little food. Six days after leaving M'poko we sighted Bolobo, an immense town skirting the banks. We have a plot of land there next to the vacated site of the State station. It is a good site. We put in at the beach at Bolobo in spite of the people motioning us to go on; and when we came alongside the natives gathered on the shore, many of the men bringing their spears with them, as if to protest against our landing. They would bring nothing to sell, saying they had nothing. There are two large tribes at Bolobo, one on the right and the other on the left of our proposed station. The Moyo people, on the left, were perhaps even less friendly disposed to us than our neighbours on the other

side. We stopped for the night at a small town some miles further on, but it was under protest. For a long time after leaving Bolobo there is a long line of small towns at frequent intervals along the south bank; but the people, unlike many of those at the towns below Kwamouth, where they generally beckoned us to the beach, invited us to go on, even while we showed no signs of stopping. Before reaching Lukolela we have to leave the south bank of the Congo, on account of the wide, marshy ground, and so passed no towns, and do not know whether any exist.

"Lukolela towns are not very conspicuous, I believe, but sufficiently large to warrant our settling here. I have not been into the town yet; we only reached here yesterday. The natives, however, have been about us all the time, and are very friendly—too much so sometimes. They express themselves glad that we have come. One cannot help suspecting that their joy is only occasioned because they think we shall bring them cloth and trade; still, we are thankful to find a people who are glad to welcome us, and pray that we may have wisdom to use the opportunity given to us. At present we have experienced only that which should encourage us here, but no doubt we shall have our share of discouragement. Still, we know where to find all the help and strength we need, and so should have nothing to fear. The work will be hard at first—I mean more particularly now—the work of establishing and building a station. To start with, we are trying to buy native houses. The forest is very dense, many of the trees being from eighty to one hundred feet high. These were fortunately cleared for us about a year or so ago, but the place has all overgrown since with small but very dense bush. Our tools have all been through the fire, and are of little use; but Mr. Charters has promised to temper them before the *Peace* leaves. The *Peace* leave son Thursday, so that we shall soon be alone. When first we landed on our ground we found it occupied by a troop of monkeys; they did not, however, object to our taking possession, but made off at once, and have not since returned. We hear there are many wild animals in the bush."

In a P.S. dated 16th November, 1886, written in pencil, he adds: "*Peace* going early to-morrow morning. Richards and I comfortably housed in a native hut, rather crowded, but happy, in spite of the hardship. We are both in excellent health, and are working hard with shovel, axe, and saw."

Mr. Richards reports:—

"We find the Lukolela people very friendly and seemingly very joyous at our arrival. The outlook is very bright, and we are full of hope for the future."

Mr. Philip Davies writes from Ngũmbe:—

"I had hoped that my next letter would be sent to you from Lukolela, but you will have heard of my sickness from some of the others, and understand from what you have that it was impossible for me to proceed. However, I am glad to say that I am as well as ever again. I am half afraid that you will be scarcely able to reconcile the accounts of my frequent sickness and my own statements of splendid health. But the facts are these: with the last fever as an exception, they have always occurred soon after the despatch of our mails, and before next mail day I have completely recovered, and I have had to refer to my notes to see when the last fever occurred. I

have certainly had considerable sickness; but the thoroughness of my recovery in each case, and the enjoyment so much more conscious than in England of good health in the intervals, together with the fact that I am by no means disposed to complain of the climate and mode of life—far otherwise, on the whole they are more congenial to me than ordinary English life and climate. I am willing to have jiggers in place of chaps and chilblains, and, but for the loss of time, fevers instead of colds and neuralgia; and above all the love I have for the people and the work make me feel sanguine that in future I shall be a more effective member of our staff, and I trust that God will be pleased to give me a greater measure of health and strength in the future, not so much that I may be spared myself, as that I may be able to do more for those whom we have come to teach in the name of our Saviour. I expect to be here for some months at least, and you can quite believe that I could not be more happily circumstanced than I am in being with the two Combers. As there is abundant opportunity for every branch of mission work here, I do not think I should do right in being disappointed in having to give up Lukolela.”

#### ARRIVAL OF MR. AND MRS. HOLMAN BENTLEY AT STANLEY POOL.

The Rev. W. Holman Bentley, writing from Stanley Pool, November 25th, says:—

“We arrived here yesterday. My wife has borne the journey splendidly, and feels in no way fatigued or out of sorts.

“Many of our friends at home will be waiting with some anxiety to hear how my wife has fared after a journey of 230 miles in a hammock. All is well indeed. In about a week I go up to Lukolela in the *Peace*. Mr. Darby, who is with us, is in first-rate health.

“We have indeed much to be thankful for, and our ever-gracious Father has cared for us most tenderly.

“I am delighted to find all my valuable books are saved from the terrible fire; they were preserved in Mr. Whiteley's house. This is a real blessing.”

#### FURTHER PROGRESS.

By the last Mail the Committee received the first proof-sheets of portions of the Scriptures in the Congo language, printed by Mr. Scrivener at the Mission Press at Underhill Station, who reports:—“My health has been capital, and our various departments of Mission work are all making good progress.”

Mr. F. C. Darling, under date of December 13th, says:—

“I am thankful to say that all our recent up-river news is very favourable, and our outlook is much brighter on all sides.

“We have just completed our new printing-office and store-house, so that we are now much better off in the matter of accommodation and storage room.

“A few weeks ago Miss Seed had her first fever. The fever was a mild, remittent one, but there were troublesome complications, which made us all very thankful when she had safely passed through the fever.

“School, office, medical, and printing work go steadily on. Almost every night we have little talks to the boys, in which the Gospel is pressed home to

them. Most of the boys please us very much, and lead us all to think that they are sincerely trying to follow the Saviour.

"One of the patients who was here when I arrived from Ngombe—his feet in a horrible state—is now almost restored (he will never fully recover, they frequently break out now with small ulcers); he is, however, hoping shortly to return to his town, of which he is chief. He told us, the other day, that he would bring all his charms that we might burn them. He has heard much of the way of life from my head boy and myself, and I believe is really desirous to walk in it. We hope, and pray, and trust."

From San Salvador Mr. Silvey reports under date of December 5th:—

"You will be glad to hear that Graham, Phillips and I arrived here in good health two days ago. We were nine days on the road, and the journey, owing to the rains, was the most trying and unpleasant one I have made. The streams and rivers were very much swollen and very difficult to cross. The roads, too, in some places were almost liquid mud. The last two days we got wet through so often that by the time we reached San Salvador we had hardly a dry article of clothing. The natives in the towns on the road were very friendly, lending us houses, and making us presents of fowls, goats, sheep, and vegetables. The king received us in state yesterday in a very friendly way. Our boys and the people here were very glad to see us, and gave us a hearty welcome. Mr. Cameron, I am glad to say, is quite well."

## Sketches in India.

BY REV. JOSEPH J. DOKE, OF CHUDLEIGH.

No. VII.—ALLAHABAD.

**W**ITHIN the precincts of the fort at Allahabad a holy shrine of great repute is shown. King Akbar, wishing to build this fort on the banks of the Jumna, and not willing to destroy the shrine already occupying the ground, because its peculiar sanctity would be a source of revenue to him, surrounded and built over the place, so that we found the celebrated house of pilgrimage in total darkness at the bottom of a flight of steps.

The entrance passage, was, as usual, decorated with stone images of the gods—Gunashe, as always, holding the prominent place. We were ushered into the darkness by a boy guide, bearing an apology for a torch—namely, a lighted bit of yarn lying over the edge of a saucer filled with oil. The darkness was damp and cold, hanging about one uncomfortably, while the singular lamp served to reveal drops of water clinging to the pillars, with the usual accompaniment of decaying flowers and mud on the floor.

We groped along after the light in silence, broken now and then by explanations from the guide. Attention was called now and then to objects dimly seen, such as curious stones, images, and holes, but notably to the





ENTRANCE TO SHRINE, ALLAHABAD.



over-living banyan tree. The singular object of superstition, of which I enclose a rough sketch, possesses no root or branches, never sees the daylight, is never watered from heaven, and yet it lives; yea, and will live when Allahabad and the whole world are overwhelmed in the coming deluge. So runs the legend.

Truth to tell, this thick-forked and decorated trunk, girded with a red cloth, and blest with the gilded head of Vishnn, while her feet cut out on stone lie at the bottom, was sending forth white sprouts—genuine fruits of darkness. The rumour is that at mela times, or when a religious festival brings the pilgrims to Allahabad, these sprouts burst forth into leaf. At such times a charge is made for admittance, and people are wicked enough to hint that an easy fraud is perpetrated by the priests to satisfy both the curiosity of the people and the wants of the treasury.

The relief was great when we emerged from the darkness and proceeded to visit a nimh tree, about which cluster even more sacred associations. Right in the heart of the city we found it as the shadows were growing long and the multitudes passing on various errands through the bazaar. The contrast struck me as beautiful. Beneath the spreading branches, full of life and greenness, a large crowd had gathered around two of Mr. Bate's native preachers, and here the seeds of truth were being sown.

"I love the nimh tree," Mr. Bate had said, when urged by a friend to go to the hills and recruit his strength. "I love the nimh tree, and cannot leave the work."

That banyan tree was rootless, branchless, dwelling in darkness, dead to all intents and purposes, emblem of the religion in whose legends it is set forward as sacred. Here was the nimh tree flooded with sunshine, consecrated, not by any Hindu superstition, but by the simple preaching of the Gospel. A shade from the heat, instinct of life—emblem of the religion taught within its shadow. Surely, when the useless banyan shall have crumbled away in its darkness out of the memory, the remembrance of this living nimh tree, as the birthplace of souls, shall cause gratitude and joy.

Graaff Reinet, South Africa.

JOSEPH J. DORE.

## Mr. and Mrs. Couling, of North China.

OUR Frontispiece is taken from a recent photograph, and represents Mr. and Mrs. Couling in Chinese dress. These friends, as many of our readers know, are stationed at Tsing Chu Fu, in the province of Shantung in North China. Mr. Couling is devoting himself mainly to school and educational work.

## Mission Work in North China.

### A CHINESE FAIR.

THE following letter from the Rev. Evan Morgan, of Tai Yuen Fu, will be read with interest:—

"Last month, in company with Mr. Chao, the evangelist, I took my first missionary journey in China. Soon after I came up here, in the beginning of last month, I heard that a large fair was held at Wu t'ai Shan. As there would be many people gathered there, we thought this would be a good opportunity of selling Scriptures and other books which explain the Gospel. Mr. Turner, did his engagement at Hsin Chou permit him, would have accompanied me.

#### "WU T'AI SHAN.

"A few words on the place itself will enable you to picture the spot. Wu t'ai Shan lies eighty miles north-east of Hsin Chou. Fifty miles of the road can be done only on mules and donkeys. Being only a mountain path, no cart can traverse the distance. The village lies in a narrow stony gully, shut in on all sides by lofty mountains. The renown of the place, however, is not attached to the village, but to the three hundred odd Buddhist temples that are scattered over the surrounding hills. The headquarters of these temples lie near the village, and on a slight eminence. The pile of buildings, with a handsome white top in the centre, rising high above the other buildings, presents an imposing appearance. All the year round about five hundred 'lamas,' and over a hundred priests, reside here.

"This description of Wu t'ai must suffice, as it is not my intention to give a minute description of the road and its difficulties or the obstinacy of mules, who will, in spite of all precautions, stumble in rivers and follow their own

sweet will heedless of all remonstrances. However much one might like to write about lofty mountains capped with clouds, and noble temples with priests that inhabit them, one must forego this pleasure, and relate what will surely be of more interest to those who love missions—i.e., the men one meets in a journey, what they say and desire.

#### "ROAD EXPERIENCES.

"Some distance from Wu t'ai we met a man returning from the fair. We were resting for our mid-day refreshment, and entered into conversation with him. He told us he had been up to the temple, and had intended, if he found the prospects satisfactory, to have his head shaved and enter the priesthood. 'For years,' he said, 'I have read books and tried many methods to satisfy the restless craving in my soul; but all to no purpose. I thought of Buddhism, and have travelled three hundred miles to see what they have to offer me. I went up, talked with the priests, but before I had been long with them I found that most of them smoked opium. And no man in my opinion,' he said, 'who takes opium can have found the true rest. I have to return home without having my desire fulfilled.' We asked him if he had read any of our books, and were told that he had, the Gospel of Mark. He did not seem to have been much taken with it. He probably did not understand its deeper meaning. After promising to call on us at Tai Yuen we parted from this seeker for the light.

"At the fair we anticipated a large sale for our books, and on the evening of our arrival had good reasons for our expectations; for no sooner had we reached the temple, where we had hired a room, than a kindly-faced Chinaman wanted to know all about our books. 'These books,' you say, 'speak to man of a revelation from God: of being able to impart to the heart of man peace. Have you got this peace in your heart? Do you find in these books the knowledge of the true way?' We told him that in Christ we had 'the way, the truth, and the life.' 'Let me have a set,' he said, 'I shall read them at home.'

fortune-tellers, who talked speciously of our good intentions, but would not buy and read.

"Others again would buy if they could read. There is a large class of this kind in China. These are the simple village folk. One of this class was so interested in us that he followed us a good part of the morning, occasionally giving us a handful of melon seeds for 'good cheer.' He was rejoiced if we managed to persuade a man to buy, and would himself gladly have bought a copy, 'if,' as he said, 'he had understanding.'

#### "VISITORS.

#### "BOOK SALES.

"Early in the following day we went out with our books, but did not find our expectations fulfilled of a ready disposal. We soon found the cause. Of Chinese who could read and felt any interest in books there were very few. The bulk of the people were from the plains of Mongolia, and these of course would not take our books as they could not read Chinese. There was gathered together a strange mixture of people. Here one could meet with religious devotees from distant Koko Nor and Tibet; sturdy women from the Inshan mountains, and the Ordos had left their homes for the sacred hills of Wu'tai. Many a weather-beaten Mongol had left his camp fires and faithful watch-dogs in a far-distant desert, and had travelled far to exchange his horses for silver.

"Here there were also priests from every province in China; some clad in rich silks, while their less fortunate brethren had to content themselves with a few ornamental rags.

"To these we offered books in vain, and we had no better success with the

"We were glad to find some ready and eager to buy. Let us pray that they may read and understand. During my stay here I had a visit from one of the lamas. He was dressed in his priestly garments, all of the finest yellow silk. He was preceded by two servants who carried his presents. These were a leg of mutton, a large bowl of rice, one ditto of flour, and a plate of sweetmeats.

"Here, and at other places, some poor opium smokers wanted to know if opium eating could be cured. One especially told me a sad tale. The opium had wasted his strength, had consumed his money. There was nothing but poverty and wretchedness staring him in the face. 'Could I do anything for him,' he said. Yes. 'Take me with you, I will follow you anywhere.' The ravages of this poison are frightful.

"We made for Tai Chou, a town due west of Wu 'tai and about fifty miles distant. From Tai Chou our road lay due south. We passed through several towns, but I will only relate our experiences at one.

## "KUA HSIEN.

"This, Kua Hsien, where we met with a gentleman who seemed very much interested in our books. He is a 'men shang' in a yamen, or, practically, he is the master in the yamen, as no one can see the mandarin except through the 'men shang.' He came to see us on two successive days, each time asking us questions. 'What is prayer? Where, and when do you pray? What position should the body be in when one is praying?' The evangelist explained to him the great truths of the Gospel, but he did not seem to grasp the awful truth of the presence of God among men.

"Another very different inquirer visited us at this place. He was also from the yamen—a clerk there. This man wanted to know why it was that, with their inventions and their wealth, the Westerns had a greater share than Chinamen. 'Why is it, I want to know, that Father Heaven has given you so much, and us so little? You worship Him, and so will I pay Him all the worship He desires, provided He gives me quick returns of wealth and learning.' Poor man, he knows little of true spiritual life. He was of the world, and worldly.

## "A GAMBLER'S DEN.

"Of our experiences here I will only relate one more. One afternoon, selling books in the street, a man came running after us, and asked us to go to a certain inn where there was a scholar who would be certain to buy books. When we reached the place we found

ourselves in a gambling den. Squatting on a k'ang were about ten gamblers, who, flushed and excited, were so occupied with their game that they for some time took no notice of even the foreigner. After a time we managed to get a share of their attention. 'What books have you.' We replied that they were good books—books for renewing the heart and imparting to man knowledge of God. The oldest of the gamblers, a man of about fifty years of age, was curious to see one. 'A book,' he asked, "for renewing the heart, is it? A strange book.' The merry twinkle in his eye, and curious expression on his face, seemed to imply that he regarded the statement as a good joke, and that no book, however good, could move the rusty chains that bound his heart.

"Most of the gamblers bought copies of the Word of God, some because the print was good, some because it was cheap, and others because they were curious to read such a strange book.

"These are only a few incidents, and we could write many more. But I have given enough to show the kind of people met in travelling.

"Very many people seemed to have heard the name of Jesus, and some, indeed, had an intelligent view of Christ's purpose in coming into the world. This they had either gathered from books or had heard from some missionary.

"I enjoyed my fortnight's journey very much.

"EVAN MORGAN.

"A. H. Baynes, Esq."

## News from Eastern Bengal.

THE following letter from the Rev. Robert Spurgeon, of Barisal, relative to the establishment of the new mission station at Madaripore, in the Backergunge district, will be read with interest:—

“Barisal, Bengal,

“November 13th, 1886.

“MY DEAR MR. BAYNES,—Your welcome letter of October 14th was awaiting me here, when Mr. Tregillus and I arrived from Madaripore yesterday afternoon.

### “OUR DIFFICULTIES.

“Most of my time now has to be spent at the new station, to push on operations preparatory to our living there. It is so difficult to hurry these lethargic natives, even when they begin to stir at all. Indeed, the difficulties and delays I have had to encounter are beyond description, or even bare enumeration. The question of the land, as you already know, took many months and much parleying before a settlement could be effected. People cannot imagine what we want to reside at Madaripore for if we are not Government servants, jute merchants, indigo planters, or zemindars. And the air is still laden with strange, vague stories that seemed at one time likely to close every door of hope against us. But we are gaining the confidence of the people who live nearest to our compound, and are quite confident that a feeling in our favour is fast spreading.

### “MAKING FRIENDS.

“The *Manchester* was anchored for some time in front of the site of our house this visit; and, as the innumerable native boats passed and repassed us on market-days, every eye naturally turned to the red flags flying at the top of bamboos that mark out the

spots our buildings will occupy. Mr. Tregillus and I paid many visits to the houses near, and always received a hearty welcome. One man, named Ebrahim, was building a hut, but when we came near and greeted him, the work stopped, two cane seats were brought, hookahs were offered us, and a number of men and boys sat and stood around listening to our message. ‘Ebrahim,’ I said, ‘you are building a house and so am I. Let us see which will be ready first. We shall be neighbours, you know; and I shall sometimes come to your house, and sometimes you will come to mine.’ Among these poor people a great deal depends upon one’s manner of address; for they have their rules of *etiquette* that are as important to them as ours are to us. ‘How can I sit down while you stand?’ I said when the tiny seat was offered me, and in a moment a large number of them squatted on the bare ground.

### “OUR MADARIPORE NEIGHBOURS.

“All our immediate neighbours are Mohammedans; but they do not seem so hardened as most we have had to deal with. I trust that God is preparing them for the full reception of the Gospel instead of the erratic teaching of the Koran. Four of them, with a number of boys, listened to the outline of the story of redemption one morning, and acknowledged that, as far as they could see, there was no hope for them elsewhere. All Mohammedans feel how impossible salvation by works is when it is fully put before them. ‘According to your own show.

ing the teaching of the Koran gives you no hope,' is a statement hardly ever denied. Very few of the people near us can read, though some of them are diligent in the ritual of their religion. The man from whom I obtained the mission site is one of them. I regret I cannot forward his portrait. He is one of the most unprepossessing men our eyes have ever lighted upon; and looks capable of almost anything by which he might gain. We were compelled to pay him a visit, for he so craved the honour. So, after two or three days' delay, we followed him across the fields to his home. He is well-to-do and owns a considerable amount of land. A son of his, just sixteen years old, is soon going to be married to a girl six years of age. He is determined I shall be at the wedding, he says, and will wait till it is convenient for me to go. He pays 300 rupees for the girl, and thinks he is doing well to get her at that, seeing her family is a step higher in the world than his. A large number of women of the village collected at his house, and filled the verandah and stood round corners, where they pretended to be invisible to the eyes of their two English visitors. The future father-in-law of his son was also present, and a few other villagers collected too. The hookah was freely offered us here as at other homes; but *we do not smoke, and are glad to be able to say so, and escape contact with the oily blackened thing that has served the purpose for many years, and been handled by all sorts of unsavoury characters.*

#### "MEDICAL WORK.

"At this season of the year the air is charged with malaria, and fever prostrates its thousands. Numbers of our poor neighbours are down with it,

and were very grateful for the help we were able to render. I was glad that I had my medicine chest with me, for among our very nearest villagers I was able to do good; and this though it was stated by one of the people that some around had been 'killed by medicines' administered by native doctors.

"In the middle of the day, just before their first meal, and at evening, just before sunset, a number of the people collected near our boat. After our return from preaching in the bazaar we chatted with these, and gave away tracts to passers-by who could read. The road from the mission station to the bazaar is partly along by the river and partly between villages embedded in trees and bamboos, presenting often very picturesque pieces of scenery. The rains being very heavy this year, some parts of the road have been broken away and the rough wooden bridges broken down. I have written about the repairing of these to the Chairman of the Municipality however, and expect the damage done will soon be remedied.

#### "AN ORPHAN.

"Among the groups who gathered daily was a boy, about fourteen years old, who seemed very intelligent, though it was evident that he was neglecting his person. His hair seemed unwashed, and so did his clothes. He always carried a little grass mat in his hand. We soon learnt that he lived in the nearest Hindu home to our compound, and began to form quite an acquaintance with him. 'What is that in your hand?' I said one day, pointing to the mat. 'My father is dead' was the reply, and he turned away, as though undesirous of saying more. On inquiry I learnt that his family were strict Hindus; and he



would have to sit on nothing but that mat wherever he might be—at school or at home—for a whole month from the date of his father's death; meantime no oil must be put on his head, and rice and salt must form his whole nourishment. I pitied the poor little fellow exceedingly, and longed for him to be freed from such absurd rules and customs by believing in Jesus. He can read, and we gave him some tracts and pictures, and hope they will be blessed to his salvation. His is a very hopeful case.

#### "SUNDAY AT MADARIPORE.

"Last Sunday was the first Lord's-day we had spent at Madaripore. In the morning Mr. Tregillus and I had a short walk along by the river, returning to the boat for a service with our men before breakfast, and were planning afterwards a visit to some Mohammedan home in the afternoon. But soon a native was seen at the landing-place bearing a letter. It was in English, and from the native sub-divisional officer: 'We shall be happy to attend a divine service, and hear a sermon from you this evening,' it read, 'in a tent which I propose to pitch up for the purpose. If you agree, let me know the time, so that I may make arrangements.' Of course I agreed, and promised to be at the spot about 4.30. That morning I had sent the mages of the boat laden with English tracts, to give some to every Baboo who could read them. It being Sunday, I thought they would have leisure from office work, and probably look them over. He returned, saying he had met a number of the Baboos on the ghat steps in front of the courts, and they had received the tracts with salaams. At 4.30 Mr. Tregillus and I arrived at the tent and found the officer super-

intending the finishing touches for our reception.

#### "HE SHALL REIGN.

"We had a few minutes alone with him before any one else arrived, and he assured us that our principles were conquering, and must conquer. If we had gone there fifteen years ago, he remarked, we should not have found the people so ready to listen to us as they are now. Most thinking people, he said, are ceasing to think of Hinduism as built on facts. People now - a - days allegorise the stories of the gods. At last our hearers came in till I had an audience of seventeen ranged round the cloth walls of the tent. The Lord's Prayer was probably known to some, and so I began with that. After reading from Luke xv., Mr. Tregillus prayed, and I then preached on the words, 'The Son of Man is come,' &c. Twelve years ago I preached my first sermon in Bengali from that text, and now to Bengali Baboos I was uttering some of the same thoughts in English. As the address ended a large number blocked the doorway of the tent, but it was too dark for us to extend the meeting, so, shaking hands all round, we bade good night to our friends. Several scores of students accompanied us towards the boat, a bevy of them swarming around Mr. Tregillus, and a smaller crowd clinging to me.

#### "A GRAND BABOO.

"On Monday morning, while I was busy negotiating for another small piece of land, a Baboo came upon the scene, and introduced himself in most amusing English. Referring to the tracts he had received the previous day, he said: 'I got from you some ecclesiastical rules that I like very much.' In the boat he conversed as

freely as his imperfect English would allow, and told us that he used to read the Bible when a student, but since then he had given it up. 'I hope you will begin to read it again now, Baboo,' I said; but he was not desirous of purchasing one, saying he could borrow the one used in court if he liked. His estimate of Christ was conveyed to us in the words: 'Jesus was the most best favourite of Almighty Father. He taught most best things.' He would, in the first sentence, have used three superlatives had he spoken in his mother tongue, and our hearts would have been cheered; but somehow his endeavour to reproduce the ideas in English robbed the sentiment of all its charms. How foolish we are! The Almighty Father 'searches the heart,' while we only listen to sounds.

#### " MUNICIPAL GOVERNMENT.

"In Madaripore there are only some thirty men altogether who can converse in English, and all of them are very friendly. One of them made me promise to take him a complete Bible, because I happened to have only New Testaments with me, and he wanted a whole one. In most of their lodgings a Bible is kept if not read. Only two of the Baboos have

their families living in the town, the others being content with paying visits to their homes during vacations. We have local self government at Madaripore, because that district happened to be one of the number chosen for the experiment. This privilege has not been extended to Backergunge. There is a municipality also; but I fear neither of these bodies very fully understand what their duties are.

"The last morning we were there we spent a couple of hours in the bazaar selling Scriptures, and we disposed of a goodly number. Mr. Tregillus and I went into shops, and sat down a few minutes on seats offered us; stood on the road and spoke, or gave to the people around us; moved a little further on, followed closely by a crowd, to do the same again; and thus sowed seed broadcast by the way. In one shop the shopkeeper, or book-keeper, sitting cross-legged on a rush mat, cried out: 'Jesus Christ is my Holy Lord.' 'Yes; and you will love Him more if you read that account of Him,' responded Mr. Tregillus, as he pointed to the Gospel of John that the man had just bought from us.

" ROBERT SPURGEON.

"To A. H. Baynes, Esq."

## The Colonial Churches and the Parent Society.

**O**UR readers will be glad to hear of the safe return to Calcutta of the Rev. George and Mrs. Kerry, after a missionary tour of some months in the Australian colonies. Writing to the Committee, Mr. Kerry says:—

"Everywhere I found a warm welcome and a very genuine and hearty interest in the work of the Mission. This is evidently growing and deepening. The Colonial churches are in fullest sympathy with us and our work."

After hearing the report of Mr. Kerry's visit, the Committee, in quarterly meeting assembled, unanimously adopted the following resolution, viz. :—

"The Committee of the Baptist Missionary Society feel devoutly thankful fo

the increasingly missionary spirit pervading the Colonial Churches, and are rejoiced to find that the sympathies and affections of the churches are so manifestly cordial towards the parent Society in England.

"They confidently anticipate the happiest results in increasingly intelligent interest and greatly enlarged contributions from the visit of their friends Mr. and Mrs. Kerry, and are glad to know that they have everywhere met with such a warm and hearty welcome.

"The Committee earnestly pray that grace and blessing, peace and prosperity, may ever rest upon all their beloved brethren and sisters associated with the Australian churches and throughout the colonies generally."

At the same meeting the Committee also recorded their warm appreciation of the special services rendered to the Society, during the absence of Mr. Kerry in Australia, by the Rev. J. W. Thomas, of Calcutta, who has conducted the important duties of the Indian secretariat for the past nine months.

### The Lord Loveth a Cheerful Giver.

THE Committee thankfully acknowledge the receipt of two silver bracelets and £6 3s. 8d. from "E. T.," Chapel Cottage, Brockenhurst. A silver chain and gold ring from "E. M. G.," Jesmond, Newcastle. A silver bracelet from "Anon.," Morecambe. A pearl necklet, brooch and earrings, and 5s. from "Two Girls who are trying to do all they can for the Extension of Christ's Kingdom in India." Five shillings from "Anon., London," who writes: "I often feel quite lifted up by reading the MISSIONARY HERALD; it does me real good. Next to my Bible it is my great comfort, it is so stimulating and invigorating." A little gold brooch, for the Congo Mission, from a "Minister's Daughter," who writes:—

"During this year my dear father has recovered from a very serious illness, and God has greatly prospered me in my school. I desire, therefore, to make some sacrifice in return for His great goodness to me."

A silk dress from "S. N. T.," Wolverhampton. A small work case, fitted, for the Congo Mission, from "Anon.," Trowbridge. Another small case from "A Servant" at Houghton, Carlisle. Four brooches, knife, and earrings from a "Sister in the Lord at Barnaley," and a paper knife from "A Blind Widow," for the Congo Mission.

The Committee are also most thankful for the following generous and timely contributions:—Frederick Illingworth, Esq., of Bradford, first instalment of £500 promised for China Mission, £100; "R. W." (donation), £100; the late Mr. James Edwards, of 19, St. Domingo Grove, Everton, Liverpool, formerly of Haverfordwest, £100; J. Tritton, Esq., New Year's Offering, £50; "N. N." (donation), £100; "L. T. W." (donation), £1,000; Edwin Pryor, Esq., Liverpool, £10; J. P. Bacon, Esq. (annual subscription), £20; Rev. G. H. Rouse, M.A., LL.B. (donation), £10; John Marnham, Esq., J.P., quarterly subscription for entire support of Rev. Michael Richards, on Upper Congo River, £75; Joseph Wates, Esq., £20; "A Friend," per Joseph Wates, Esq., £10 10s.; Rev. A. J. Harvey, M.A., £20; Mrs. Ness, £10; "A Friend," per Mr. Joshua Sing (annual subscription), £100; George Sturge, Esq., half-year's instalment of subscription, £100; Saywin Lucas, Esq., Kidderminster, £10; "J. and J. F.," £10 10s.; Mrs. M. Manning, of Perth, Congo Fire Fund, £10.

## Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—A parcel of tracts and books for Mrs Gammon, St. Domingo, from Miss George, Romsey; a parcel of copies of the "Leisure Hour" and the "Sunday at Home," from Mr. Geo. Osborn, Hastings; a case of fancy goods for Mrs. Wilson, Agre, from Girls' Working Class, Maze Pond Chapel, Old Kent Road, S.E.; a case of seeds for the Congo Mission, from Messrs. Sutton & Sons, Reading; a parcel of calico for Mrs. Wall, Rome, from Mrs. Johnson, Canterbury; a New Year present of a writing case to Manik, Native Preacher, Backergunge, from the teachers and scholars of Clarence Parade Sunday-school, Cheltenham; parcels of clothing from Miss Starling (Sutton) and Miss Hartland for Mrs. Thos. Lewis, of the Congo; a "cyclostyle" and stationery from Young Men's Class, Lancaster, for Rev. Thomas Lewis, of the Congo Mission.

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## Recent Intelligence.

WE are thankful to report the safe arrival in Ceylon of the Rev. George and Mrs. Gray, under date of November 26th. Mr. Gray, writing from Colombo, says:—"Both my wife and myself look forward, by the blessing of God, to doing good work for the Master in this beautiful island." Mr. Gray will be stationed at Ratnapura, Sabragamma.

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Mr. and Mrs. Moolenaar safely reached Madeira on their voyage to the Congo on the 8th of January. Mr. Moolenaar writes:—"We are longing to get to our real work on the Congo, and hope soon to reach the land we so much love."

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Mr. Weeks accompanies Mr. and Mrs. Moolenaar from Madeira to the Banana. He writes from Madeira:—"My stay here has done me great good, and it is with much joy that I now look forward to resuming my loved work at San Salvador. It will be most pleasant to voyage back to the Congo with Mr. and Mrs. Moolenaar."

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On the 27th of last month the Rev. Frank Durbin, of Cheam and the Pastors' College, left London for Colombo in the P. & O. mail-steamer *Chusan*. Mr. Durbin goes out to minister to the Cinnamon Gardens Baptist Church in Colombo, in succession to the Rev. H. A. Lapham, who resumes purely vernacular work as a missionary of the Society. We earnestly trust Mr. Durbin will have a safe voyage, a happy settlement in Colombo, and a very prosperous course as pastor of the Cinnamon Gardens Church.

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The Rev. Thos. and Mrs. Lewis will, we anticipate, leave Liverpool for the Congo Mission on the 9th of next month, calling on their voyage at the

Cameroons, their former field of labour. For the evening of Thursday, the 3rd of March, the pastor and friends at Camden Road Chapel are arranging a farewell meeting, when we hope a large number will be present.

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The Rev. Charles Jordan, of Calcutta, in compliance with the earnest request of the church and congregation of the Circular Road Church in that city, has consented to withdraw his resignation and continue the pastorate. We heartily congratulate the Circular Road Church on this, and trust Mr. Jordan may enjoy health and strength to continue his devoted labours in this important centre of Christian work.

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In consequence of the lamented decease of the Rev. Goolzar Shah, Dr. Carey, on reaching Calcutta, in compliance with the desire of the Committee, proceeded to Simla instead of Patna, with a view to temporarily maintain the work of the Simla Mission until well-matured plans for the future shall have been sanctioned. As soon as this can be done, Dr. Carey will remove to Patna, to which city he has been designated by the Committee.

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At the quarterly meeting of the Committee on Wednesday, the 19th of last month, Sir S. Morton Peto, Bart., brought forward the following resolution, which was unanimously and cordially adopted, viz.:—"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical dispatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence, it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our readers. We shall most thankfully receive responses to this appeal, and be rejoiced to correspond with friends who may feel drawn to render personal aid in the manner suggested by this most timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell.

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By the lamented decease of the Rev. David Jones, B.A., of Brixton, the Society has suffered a further loss. For many years Mr. Jones was an active member of the Executive Committee, and ever cherished a warm interest in the work of the Mission. Since his retirement from the active duties of the ministry, Mr. Jones has often rendered valuable service to the Society both in the pulpit and on the platform. At their last meeting the Committee passed a sympathetic resolution of condolence with the sorrow-stricken widow.

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The Rev. H. E. Crudgington, writing recently from Delhi, says:—"I am thankful to inform you my wife has had capital health, really better than myself,

for I have had occasional attacks of fever, reminders; I think, of the germs gathered on the Congo. I am beginning now to understand the language, and I long very sincerely for the time when I shall be able to speak to the people in their own tongue of the good news of the Gospel. I certainly begin to feel a deep interest in the people here."

The Rev. W. K. Landels, of Naples, who has been recently laid on one side by an attack of scarlet fever, is, we are thankful to report, somewhat better, and in a fair way, we trust, towards recovery.

Mr. and Mrs. Bowen James and family, of Dinagopore, have safely reached Malta. We are glad to report that Mr. James is in somewhat better health. In pursuance of definite medical instructions, he will remain in Malta over the approaching spring, coming to England for the summer.

Mr. Herbert Anderson, late of Rawdon College, is now settled in Barisal, and has commenced the study of the Sanscrit tongue, with a view to fitting himself for special linguistic work, in pursuance of the directions of the Committee.

### Congo Fire Fund.

Donations received from December 16th, 1886, to January 15th, 1887.

|  |        |                                       |         |  |        |
|--|--------|---------------------------------------|---------|--|--------|
| A Friend, per Rev. W. Barker.....              | 0 10 0 | Cambridge, Mill Road Mission.....     | 0 8 8   | Lorrimer, Mr. J.....                           | 15 0 0 |
| Bennett, Mr., Edinburgh                        | 0 10 0 | Carmarthen, Priory St.—               |         | Pochin, Mr. Alfred.....                        | 5 0 0  |
| Prine, Rev. E., Bathurst, New South Wales..... | 1 0 0  | A Friend.....                         | 1 1 0   | Rust, Mr. Arthur.....                          | 3 3 0  |
| Under 10s.....                                 | 0 2 6  | King, Mr. W.....                      | 0 10 6  | Liverpool, Richmond Chapel, Mr. G. Norman..... | 0 10 6 |
| Bacop, Ebenezer Chm.....                       | 0 2 6  | Under 10s.....                        | 2 19 11 | Plymouth, George St.....                       | 8 0 0  |
| Barnstable—                                    |        | Cheam, coll. by Miss Farquharson..... | 3 4 0   | Salterforth.....                               | 1 8 6  |
| A Friend.....                                  | 2 0 0  | Cwmavon, Pennel.....                  | 1 6 0   | Stanbury.....                                  | 0 16 3 |
| „ collected by.....                            | 2 8 0  | Leicester—                            |         | Westbourne, Bourne-mouth.....                  | 0 10 0 |
|  |        | Abby, Mr. T.....                      | 1 1 0   |  |        |
|  |        | Chamberlain, Mr. A.....               | 5 0 0   |  |        |

### Contributions

From 16th December, 1886, to 15th January, 1887.

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 *Translators*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

| ANNUAL SUBSCRIPTIONS.                        |         |   |         |
|--|---------|---|---------|
| Abraham, Mr J. G., for Congo.....            | 0 10 0  | Chapman, Mr J., Tunbridge Wells.....                                      | 1 0 0   |
| A Friend, Liverpool, per Mr Joshua Sing..... | 100 0 0 | Chalmers, Miss, for Palestine.....  | 2 0 0   |
| Aldis, Mrs, Walsall.....                     | 2 2 0   | Cowdy, Rev S., LL.D.....  | 0 10 0  |
| Bacon, Mr J. P.....                          | 20 0 0  | Crowther, Mr J., Grimaby.....   | 0 10 6  |
| Barnaby, Mr J. W. (half-year).....           | 0 10 6  | Cuanzung, Mr J. H.....  | 1 0 0   |
| Beilby, Dr.....                              | 1 0 0   | Dann, Mr Thos.....  | 0 19 0  |
| Do., for Congo.....                          | 1 0 0   | Edwards, Rev Jas.....   | 5 5 0   |
| Do., for Mr Wall.....                        | 1 0 0   | Gale, Misses, for <i>W &amp; O</i> .....                                  | 0 10 0  |
| Butterworth, Rev J. C., M.A., for China..... | 1 0 0   | Giesing, Mr S.....  | 1 0 0   |
| Carter, Mr T. C.....                         | 1 1 0   | Gough, Mrs.....   | 3 3 0   |
| Cason, Mr W.....                             | 2 0 0   | Do., for <i>W &amp; O</i> .....   | 2 2 0   |
|  |         | Harvey, Rev A. J.....   | 20 0 0  |
|  |         | Huggs, Mr P.....  | 3 0 0   |
|  |         | Iltingworth, Mr F., for China.....  | 100 0 0 |
|  |         | In Memoriam, Bath.....  | 2 0 0   |
|  |         | I. Q., Liverpool, for Rome.....   | 2 0 0   |
|  |         | Do., for Naples.....  | 2 0 0   |
|  |         | Jay, Mr and Mrs A. Marshall.....  | 1 10 0  |
|  |         | J. H. A.....  | 2 2 0   |
|  |         | Jones, Mr J. Filey.....   | 1 2 6   |
|  |         | Long, Mr W.....   | 0 10 0  |
|  |         | Marnham, Mr J. (quarterly), for support of Missionary on Upper Congo..... | 75 0 0  |
|  |         | Mariotti, Mrs.....  | 0 19 0  |
|  |         | Neas, Mrs.....  | 10 0 0  |
|  |         | Nicholl, Mrs W. W.....  | 1 0 0   |
|  |         | Odell, Mrs.....   | 0 10 0  |
|  |         | Parkinson, Mr and Mrs J., for <i>W &amp; O</i> .....                      | 2 0 0   |

|  |    |    |   |
|--|----|----|---|
| Poulkew, Mr J. ....                      | 1  | 1  | 0 |
| Pryor, Mr E., Liverpool, for China ..... | 5  | 9  | 0 |
| Do., for Congo .....                     | 5  | 0  | 0 |
| Robinson, Rev J. C., Koewick .....       | 0  | 11 | 0 |
| Room, Mrs. ....                          | 2  | 10 | 0 |
| Smart, Mr J., Elgin ..                   | 0  | 10 | 0 |
| S. A. F. and O. F. ....                  | 7  | 10 | 0 |
| Tritton, Mr Jos. (monthly) .....         | 13 | 10 | 0 |
| Wallis, Mr W., Castle Combe .....        | 0  | 10 | 0 |
| Under 10s. ....                          | 0  | 7  | 6 |
| Do., for Congo .....                     | 0  | 5  | 0 |

DONATIONS.

|   |      |    |   |
|---|------|----|---|
| A Friend, per Mr A. Priest, for China...  | 2    | 10 | 0 |
| Do., for Congo .....  | 2    | 10 | 0 |
| A Friend, for Mr Landel's work, Italy .....   | 1    | 0  | 0 |
| A Friend, Brighton, for Congo .....   | 2    | 2  | 0 |
| A Friend, per Mr Jos. Wates .....   | 10   | 10 | 0 |
| A Loving Friend of Missions, for Congo ..   | 0    | 10 | 6 |
| Anon, for Congo .....   | 0    | 10 | 0 |
| Anon (Missionary box)   | 2    | 10 | 0 |
| "A Thank offering for mercies of another year," for Congo ..                                    | 1    | 0  | 0 |
| A. W. H., Gloucestershire .....   | 1    | 2  | 6 |
| A Revenue Officer's "Teeth Offering" ..   | 1    | 12 | 8 |
| Bible Translation Society, for T .....  | 800  | 0  | 0 |
| Cow, Mr W., Edinburgh, for Mr Cameron, Congo ..   | 1    | 0  | 0 |
| Cooke, Miss (box), for Congo .....  | 0    | 7  | 6 |
| E. M. C., for Congo ..  | 0    | 10 | 0 |
| Ellis, Mr M., for Congo   | 0    | 10 | 0 |
| Edwards, the late Mr J., of Everton, Liverpool, formerly of Havertford, per Mr F. J. Edwards .. | 100  | 0  | 0 |
| F. A. C. ....   | 0    | 10 | 0 |
| Fleming, Mr C. W., for Congo .....  | 0    | 11 | 8 |
| "Hope" .....  | 0    | 10 | 0 |
| Horton, Miss A. P. (box), for Congo ..  | 1    | 2  | 6 |
| Howell, Mr T. H., Newport, for Harmonium for Rome .....   | 5    | 0  | 0 |
| Hughes, Miss, Worcester, for Congo .....  | 1    | 0  | 0 |
| In Loving Memory of Harold, for Congo ..  | 1    | 0  | 0 |
| J. C. ....  | 3    | 0  | 0 |
| J. and J. P. ....   | 13   | 10 | 0 |
| L. T. W. ....   | 1000 | 0  | 0 |
| Mumford, Mr J. T. (box) .....   | 0    | 14 | 6 |
| N. N. ....  | 100  | 0  | 0 |
| House, Rev G. H., M.A.  | 10   | 0  | 0 |
| R. W. ....  | 100  | 0  | 0 |
| Stewart, Mr G., Hurlford, for Japan ..  | 2    | 0  | 0 |
| Sturge, Mr. Geo., on account of donation (half-yearly) ..                                       | 100  | 0  | 0 |
| Smith, Rev Jas. ....  | 3    | 0  | 0 |
| "Sycamore," Derby, for Congo .....  | 1    | 0  | 0 |
| Tritton, Mr Jos., New Year's offering .....   | 60   | 0  | 0 |

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|--|----|----|---|
| Wates, Mr Jos. ....                      | 20 | 0  | 0 |
| Williams, Mr G., Cambridge, for Congo .. | 1  | 0  | 0 |
| Under 10s. ....                          | 0  | 19 | 0 |
| Do., for W & O .....                     | 0  | 3  | 8 |
| Do., for Congo .....                     | 0  | 14 | 0 |

LOWDOW AND MIDDLESEX.

|   |    |    |    |
|---|----|----|----|
| Arthur St., Camberwell Gate .....                           | 9  | 16 | 8  |
| Do., for W & O .....  | 1  | 10 | 0  |
| Battersea, York Road, for W & O .....                       | 2  | 2  | 0  |
| Bermondsey, Drummond Road .....                             | 4  | 0  | 0  |
| Do., for W & O .....  | 3  | 3  | 0  |
| Brentford, Park Ch., for W & O .....                        | 1  | 8  | 0  |
| Brixton Hill, New Park Rd. Ch., for W & O                   | 3  | 7  | 1  |
| Do., Wynne Rd. Sun. Sch. ....                               | 7  | 8  | 7  |
| Do., Kenyon Ch. Sun. Sch. ....                              | 6  | 8  | 8  |
| Brompton, Onslow Ch., for W & O .....                       | 1  | 10 | 0  |
| Brondebury .....  | 1  | 2  | 0  |
| Do., for W & O .....  | 3  | 0  | 0  |
| Camberwell, Denmark Place .....                             | 11 | 13 | 5  |
| Do., for W & O .....  | 7  | 0  | 6  |
| Do., Juvenile, for N.P. Barisal ..                          | 12 | 1  | 6  |
| Chiswick, for W & O ..                                      | 0  | 10 | 6  |
| Clapham, Grafton Sq., for W & O .....                       | 2  | 10 | 0  |
| Clapton, Downes Ch. ...                                     | 60 | 4  | 3  |
| Do., for Congo .....  | 67 | 11 | 9  |
| Crouch Hill .....   | 1  | 7  | 11 |
| Do., for support of child in Mrs Kerry's School .....       | 2  | 0  | 0  |
| Dalston Junction Sun. School .....                          | 10 | 0  | 0  |
| Deptford, Octavia St., for W & O .....                      | 1  | 0  | 0  |
| Eldon Street, for N.P. Enfield .....                        | 8  | 5  | 6  |
| Forest Gate, Woodgrove Sun. Sch. ...                        | 8  | 18 | 6  |
| Fulham Mission Hall, for W & O .....                        | 0  | 5  | 4  |
| Hackney, Hampden Ch.  | 8  | 0  | 6  |
| Do., for W & O .....  | 0  | 9  | 6  |
| Haddon Hall, Bermondsey, Sun. Sch. ....                     | 5  | 6  | 0  |
| Hammersmith, Avenue Rd. (moisty), for W & O                 | 3  | 10 | 10 |
| Hampstead, Heath St.  | 15 | 13 | 8  |
| Do., Juvenile, for support of Congo boys at Waltham Station | 20 | 6  | 0  |
| Harrow .....  | 4  | 11 | 0  |
| Do., for Congo .....  | 1  | 15 | 0  |
| Do., Sun. Sch., for girl under Mrs Kerry .....              | 4  | 0  | 0  |
| Do., do., for N.P. ....                                     | 2  | 10 | 0  |
| Hayes, Salem Ch., for W & O .....                           | 0  | 13 | 0  |
| Hawley Rd., St. Paul's Ch., for W & O ..                    | 11 | 2  | 0  |
| Highbury Hill, for W & O                                    | 6  | 6  | 7  |
| Highbury Road .....   | 24 | 8  | 3  |
| Do., for China .....  | 1  | 15 | 6  |
| Do., for Congo .....  | 20 | 5  | 6  |
| Do., Y.M.B.C., for Congo .....                              | 3  | 12 | 5  |
| Hendon .....  | 2  | 0  | 0  |
| Do., for N.P. ....  | 0  | 0  | 0  |
| Islington, Sniters' Hall Ch., for W & O ..                  | 5  | 13 | 7  |
| Do., Sun. Sch., for   |    |    |    |

|  |    |    |    |
|--|----|----|----|
| Central School, Backergunge .....                  | 10 | 0  | 0  |
| Kennington, North St. Sun. Sch., for Africa        | 2  | 16 | 6  |
| Kilburn, Canterbury Rd. Sun. Sch., for Congo ..... | 3  | 14 | 11 |
| Peckham, Rye Lane, for W & O .....                 | 5  | 13 | 6  |
| Do., Sun. Sch., for N.P. India .....               | 15 | 0  | 0  |
| Do., do., for Mr Willis' work, China .....         | 13 | 0  | 0  |
| Do., Barry Rd. Sun. Sch. ....                      | 1  | 13 | 4  |
| Do., James's Grove, for W & O .....                | 1  | 0  | 0  |
| Pianer, for W & O .....                            | 0  | 6  | 6  |
| Patney, Union Ch., for W & O (moisty) ..           | 7  | 0  | 0  |
| Do., Weter Road, for W & O .....                   | 1  | 2  | 0  |
| Regent's Park, for Palestine .....                 | 7  | 14 | 0  |
| Stoke Newington, Devonshire Square ..              | 4  | 17 | 1  |
| Do., for W & O .....                               | 3  | 5  | 0  |
| Teddington, for Congo                              | 1  | 0  | 0  |
| Tottenham, for W & O                               | 2  | 0  | 0  |
| Twickenham .....                                   | 1  | 5  | 1  |
| Do., for W & O .....                               | 2  | 9  | 4  |
| Do., Y.M.B.C., for Gagon Chavler Duff's School ..  | 12 | 0  | 0  |
| Do., Sun. Sch. ....                                | 6  | 2  | 7  |
| Do., St. Margaret's ..                             | 5  | 5  | 0  |
| Upper Holloway, Y.M.B.C., for Congo ..             | 5  | 0  | 0  |
| Vernon Chapel, Mothers' Meeting, for Congo ..      | 0  | 10 | 0  |
| Victoria Chapel, Wandsworth Rd., for W & O         | 6  | 8  | 0  |
| Walthamstow, Bondary Rd. ....                      | 3  | 15 | 0  |
| Do., Sun. Sch. ....                                | 1  | 15 | 0  |
| Walworth Rd., Y.M.C.A., for Mr Jordan ..           | 5  | 0  | 0  |
| Do., do., for Mr Wall                              | 2  | 2  | 0  |
| West Green, for W & O                              | 2  | 10 | 0  |
| Wildeaden Green, for W & O .....                   | 0  | 13 | 7  |
| Do., Sun. Sch. ....                                | 2  | 15 | 0  |
| Woodberry Down, for W & O .....                    | 3  | 3  | 0  |
| Wood Green .....                                   | 4  | 19 | 6  |
| Do., for Congo .....                               | 2  | 17 | 9  |
| Do., for India .....                               | 1  | 0  | 0  |
| Wood Green, Gospel Hall, for India .....           | 1  | 10 | 0  |

BEDFORDSHIRE.

|  |   |    |   |
|--|---|----|---|
| Crandall .....                         | 0 | 8  | 0 |
| Luton, Wellington St., for W & O ..... | 2 | 2  | 0 |
| Toddington, for W & O                  | 1 | 0  | 0 |
| Wootton, for Congo ..                  | 0 | 13 | 2 |

BERKSHIRE.

|                        |   |   |   |
|------------------------|---|---|---|
| Bourton, for W & O ..  | 1 | 0 | 0 |
| Newbury, for W & O ..  | 3 | 3 | 0 |
| Sandhurst, for W & O   | 1 | 1 | 0 |
| Wallingford, for W & O | 4 | 4 | 3 |

BUCKINGHAMSHIRE.

|                       |   |    |   |
|-----------------------|---|----|---|
| Diorton .....         | 0 | 14 | 0 |
| Do., for W & O .....  | 0 | 2  | 6 |
| Chearsley, for W & O  | 0 | 2  | 6 |
| Do., for N.P. ....    | 0 | 2  | 0 |
| Chenies, for W & O .. | 0 | 6  | 0 |
| Chesham, for W & O .. | 1 | 5  | 0 |

|  |         |   |         |   |         |
|--|---------|---|---------|---|---------|
| Dinton, for W & O.....                                 | 0 5 0   | Dartmouth.....  | 4 8 2   | Romsay.....                             | 10 0 0  |
| Fenny Stratford, for W & O.....                        | 1 0 0   | Do., for W & O.....                                     | 0 5 0   | Do., for Mr Weeks, for Congo Bay.....   | 5 0 0   |
| Gold Hill, for W & O.....                              | 1 1 0   | Devonport, Hope Ch., for W & O.....                     | 1 5 0   | Southampton, East St., for W & O.....   | 1 0 0   |
| High Wycombe, for W & O.....                           | 2 6 3   | Honiton.....  | 9 10 6  | Do., Portland Ch., for W & O.....       | 2 15 0  |
| Long Crendon, for W & O.....                           | 1 5 0   | Kilington, for W & O.....                               | 0 5 0   | Westbourne.....                         | 16 6 2  |
| Princes Risborough, for W & O.....                     | 1 0 0   | Plymouth, George St., for Mrs Richards, China.....      | 2 10 0  | <b>ISLE OF WIGHT.</b>                   |         |
| Do., Free Church, for W & O.....                       | 0 12 6  | Do., George Street & Mutley, United Meeting.....        | 24 12 6 | Niton, for W & O.....                   | 1 0 0   |
| Speen.....   | 0 10 6  | Do., George Street.....                                 | 87 0 0  | Ryde, George Street, Sunday School..... | 0 10 0  |
| Do., for W & O.....                                    | 0 10 6  | Do., Matley.....  | 0 14 8  | <b>HEREFORDSHIRE.</b>                   |         |
| Weston Turville, for W & O.....                        | 0 9 0   | Do., do, Sun. School, for N.P. Delhi.....               | 11 11 6 | Peterchurch, for China.....             | 1 0 0   |
| <b>CAMBRIDGESHIRE.</b>                                 |         | Teignmouth, for W & O.....                              | 1 5 0   | Do., for Congo.....                     | 1 0 0   |
| Burwell, for W & O.....                                | 0 6 0   | Torrington, for W & O.....                              | 0 10 0  | Ryeford, for W & O.....                 | 0 4 1   |
| Camb., on account, per Mr G. E. Foster, Treasurer..... | 82 1 8  | Torquay, for W & O.....                                 | 6 0 0   | <b>HERTFORDSHIRE.</b>                   |         |
| Cambridge, St. Andrew's Street, for W & O.....         | 6 19 5  | Do., S. Sch., for N.P.....                              | 6 0 0   | Novington.....                          | 1 8 2   |
| Do., do, Sun. Sch., for "Cambridge Sch.".....          | 17 0 0  | <b>DORSETSHIRE.</b>                                     |         | Do., for W & O.....                     | 0 3 8   |
| Do., for support of Congo Boy at San Salvador.....     | 3 0 0   | Bridport, for W & O.....                                | 0 8 0   | Bournemouth, for W & O.....             | 3 8 7   |
| Cottenham, Old Baptist Chapel, for W & O.....          | 1 2 0   | Gillingham, for W & O.....                              | 1 8 0   | Hemel Hempstead, for W & O.....         | 2 5 8   |
| Haddenham.....   | 6 14 10 | Weymouth, for W & O.....                                | 1 5 0   | New Mill, for W & O.....                | 1 19 6  |
| Do., for W & O.....                                    | 1 10 0  | <b>DOWNHAM.</b>   |         | Rickmanaworth, for W & O.....           | 1 13 8  |
| Harton, for W & O.....                                 | 1 0 0   | Highgate and Rowley.....                                | 5 1 3   | Mill End, for W & O.....                | 0 7 4   |
| Isleham.....   | 6 18 5  | Wolingham, for W & O.....                               | 0 5 0   | St. Albans, for W & O.....              | 6 6 0   |
| Do., for W & O.....                                    | 0 13 0  | <b>ESSEX.</b>   |         | Do., for Support of Congo Boy.....      | 2 10 0  |
| Wilburton.....   | 1 1 0   | Ashdon, for W & O.....                                  | 1 16 0  | <b>HUNTINGDONSHIRE.</b>                 |         |
| Willingham.....  | 4 2 0   | Chadwell Heath, for W & O.....                          | 0 5 0   | Bluntisham, for W & O.....              | 1 0 0   |
| Wisbech.....   | 67 8 1  | Colchester.....   | 3 8 0   | St. Neots, East Street, for W & O.....  | 0 7 6   |
| Do., for Felmadulla School, Ceylon.....                | 23 0 0  | Do., for W & O.....                                     | 1 12 0  | Warboys, for Congo.....                 | 1 0 0   |
| Do., for Congo.....                                    | 5 0 0   | Halstead, for W & O.....                                | 1 0 0   | Hunts, for W & O—                       |         |
| <b>CHESTER.</b>  |         | Hford, for W & O.....                                   | 0 10 0  | Huntingdon.....                         | 2 1 0   |
| Birkenhead, Grange Lane.....                           | 23 0 0  | Leytonstone.....  | 0 6 2   | Ramsay, Great Whyte St. Ives.....       | 3 0 0   |
| Do., for W & O.....                                    | 4 1 3   | Do., for W & O.....                                     | 7 0 0   | Woodhurst.....                          | 0 10 0  |
| Do., Welsh Ch., for W & O.....                         | 0 0 0   | Do., for Sun. School Malden, Crown Lane, for W & O..... | 0 11 0  | Less moiety of above to L.M.S.....      | 2 19 0  |
| Bramhall, for W & O.....                               | 0 8 0   | Rayleigh, for W & O.....                                | 0 10 0  |   | 2 16 0  |
| Chester, Hamilton Pl., for W & O.....                  | 1 0 0   | Thaxted, for Lal Bazar Chapel.....                      | 1 5 0   | <b>GLoucestershire.</b>                 |         |
| Do., Grosvenor Park Sunday School.....                 | 4 5 0   | Arlington.....  | 3 16 2  | Arlington.....                          | 3 16 2  |
| Ouston, for W & O.....                                 | 1 0 0   | Do., for W & O.....                                     | 0 7 10  | Do., for W & O.....                     | 0 7 10  |
| <b>CORNWALL.</b>                                       |         | Bourton-on-the-Water.....                               | 12 5 0  | Bourton-on-the-Water.....               | 12 5 0  |
| Redruth.....   | 2 7 3   | Do., for W & O.....                                     | 2 14 0  | Cheltenham, Cambray Ch., for W & O..... | 2 2 0   |
| St. Austell.....                                       | 12 10 3 | Chipping Sodbury.....                                   | 9 17 4  | Chipping Sodbury.....                   | 9 17 4  |
| Truro, for W & O.....                                  | 0 19 0  | Cirencester.....  | 7 12 4  | Cirencester.....                        | 7 12 4  |
| <b>CUMBERLAND.</b>                                     |         | Do., for W & O.....                                     | 2 0 0   | Do., for W & O.....                     | 2 0 0   |
| Houghton, near Carlisle.....                           | 0 10 0  | Fairford.....   | 6 13 8  | Fairford.....                           | 6 13 8  |
| <b>DERBYSHIRE.</b>                                     |         | Do., for W & O.....                                     | 1 0 0   | Do., for W & O.....                     | 1 0 0   |
| Chesterfield.....                                      | 13 7 2  | Lechlade.....   | 4 1 7   | Do., for Congo.....                     | 9 0 0   |
| Do., for W & O.....                                    | 1 10 0  | Maseyhampton.....                                       | 2 15 2  | Bromley Sun. Sch.....                   | 13 17 7 |
| Do., for Congo.....                                    | 0 2 6   | Minchinhampton, for W & O.....                          | 0 5 0   | Canterbury, for Congo.....              | 8 0 0   |
| Derby Trinity Ch.,.....                                | 12 0 6  | Ruardean Hill, for W & O.....                           | 0 5 0   | Canford Hill, Sun. Sch.....             | 10 0 0  |
| <b>DEVONSHIRE.</b>                                     |         | Stow-on-the-Wold, for W & O.....                        | 2 16 0  | Chatham, Zion Ch., for W & O.....       | 2 18 2  |
| Appledore, for W & O.....                              | 0 14 0  | <b>HAMPSHIRE.</b>                                       |         | Dcal, for W & O.....                    | 2 10 0  |
| Do., S. Sch., for N.P.....                             | 0 10 6  | Bournemouth, Boscombe.....                              | 2 9 6   | Edenbridge.....                         | 1 1 0   |
| Bampton.....   | 3 0 0   | Do., for W & O.....                                     | 0 5 0   | Eyehorne, for W & O.....                | 2 0 0   |
| Bradninch, for W & O.....                              | 2 12 6  | Brockenhurst.....                                       | 1 19 1  | Faversham, for W & O.....               | 0 10 6  |
| <b>DEVONSHIRE.</b>                                     |         | Do., for W & O.....                                     | 0 10 0  | Foots Cray, for W & O.....              | 2 3 2   |
| Appledore, for W & O.....                              | 0 14 0  | Do., Sun. Sch.....                                      | 4 4 7   | Let, for W & O.....                     | 4 2 0   |
| Do., S. Sch., for N.P.....                             | 0 10 6  | Fleet, for W & O.....                                   | 1 3 0   | New Brompton, for W & O.....            | 1 5 0   |
| Bampton.....   | 3 0 0   | Geosport.....   | 0 5 0   | Plumstead, Park Road, for W & O.....    | 1 1 0   |
| Bradninch, for W & O.....                              | 2 12 6  | Do., for W & O.....                                     | 0 10 0  | Ramsgate, Cavendish Ch., for W & O..... | 2 0 0   |



|                                  |        |
|----------------------------------|--------|
| Tonbridge, for W & O             | 1 10 0 |
| Thurbridge Wells, for W & O..... | 2 2 0  |

LANCASHIRE.

|  |          |
|--|----------|
| Ashton-on-Mersey, Oakfield Chapel, for W & O                   | 2 0 0    |
| Atherton, for W & O  | 2 15 0   |
| Busop, Ebenezer Ch...  | 71 19 0  |
| Do., for Mr Wall   | 5 5 0    |
| Do., for W & O   | 3 10 0   |
| Booths, for W & O  | 17 4 9   |
| Do., Sun. Sch.   | 8 15 0   |
| Do., Welsh Ch.   | 6 18 6   |
| Briercliffe, Hill Lane, for W & O.....                         | 1 1 1    |
| Burnley, Mt. Pleasant, for W & O.....                          | 0 13 0   |
| Church, Knoss St., for W & O.....                              | 1 15 0   |
| Doals  | 2 15 0   |
| Do., for W & O   | 0 14 0   |
| East Lancashire, on account, per Mr W. Snape, J. P., Treasurer | 80 0 0   |
| Lancaster, for W & O   | 2 10 10  |
| Littleborough, for W & O                                       | 0 5 0    |
| Liverpool, Pembroke Ch.  | 10 14 8  |
| Do., Richmond Ch.  | 3 15 8   |
| Do., for W & O   | 11 0 7   |
| Do., for Congo   | 1 2 0    |
| Do., Sun. Sch.   | 23 19 3  |
| Do., Princes Gate Sun. Sch.                                    | 72 10 10 |
| Do., Everton Village   | 5 2 6    |
| Liverpool Auxiliary, per Mr Cripps -                           |          |
| Carlislebrook  | 4 19 2   |
| Cottonham St., Sun. Sch.                                       | 1 17 8   |
| Fabius Ch.   | 6 8 4    |
| Old Swan   | 5 14 9   |
| St. Helen's  | 2 5 0    |
| Soho St.   | 16 3 7   |
| Tue Brook  | 2 13 6   |
|  | 42 4 0   |
| Less expenses and amount acknow-<br>ledged before              | 32 18 2  |
|  | 9 5 10   |

|   |         |
|---|---------|
| Manchester, on account per Mr T. Spencer, Treasurer | 163 0 0 |
| Do., Brighton Grove, for W & O                      | 2 3 8   |
| Do., Gorton, Wellington St., for W & O              | 0 11 0  |
| Moracambe, Zion                                     | 3 0 0   |
| Oldham  | 5 13 4  |
| Padham, Zion, for W & O                             | 0 7 0   |
| Do., Burnley Rd.                                    | 7 9 0   |
| Freston, Fishergate                                 | 54 4 9  |
| Do., Pole St., for W & O                            | 1 5 0   |
| Rawtenstall   | 3 9 0   |
| Rockdale, Drake St., for W & O                      | 0 13 7  |
| Do., Ebenezer and Newbold, for W & O                | 1 5 0   |
| Southport, for Palestine                            | 1 0 0   |
| Tottlebank  | 1 0 0   |
| Uiversal, for W & O                                 | 0 4 0   |
| Waterlawn, for W & O                                | 1 10 0  |
| Waterfoot, Bethel, for W & O                        | 1 0 0   |

|                                      |       |
|--------------------------------------|-------|
| Warrington, Golborne St., for W & O  | 1 5 0 |
| Wigan, Scarbrick St., for W & O..... | 1 3 0 |

LEICESTERSHIRE.

|                                    |        |
|------------------------------------|--------|
| Foston                             | 8 14 0 |
| Leicester, Belvoir St., Abbey Gate | 1 18 9 |
| Do., Charles St., for W & O        | 3 0 0  |
| Do., Harvey Lane, for W & O        | 1 4 0  |
| Do., Victoria Rd., for W & O       | 19 0 0 |
| Monks Kirby and Paton              | 2 5 0  |

LINCOLNSHIRE.

|                          |       |
|--------------------------|-------|
| Grantham                 | 6 2 6 |
| Grimsby, Zion, for W & O | 1 8 2 |
| Uiceby                   | 0 2 6 |

NORFOLK.

|                              |         |
|------------------------------|---------|
| Dis., for W & O              | 1 1 0   |
| Lynn, Steppay Ch., for W & O | 2 10 9  |
| Neakhead, for W & O          | 0 10 0  |
| Necton                       | 0 10 0  |
| Stalham, for W & O           | 1 0 0   |
| Yarmouth, Park Ch.           | 6 12 10 |
| Do., for W & O               | 3 5 3   |
| Do., Sun. Sch.               | 2 10 2  |
| Do., do., for Agers Sch.     | 7 10 0  |
| Do., Tabernacle              | 0 8 0   |

NORTHAMPTONSHIRE.

|                                     |         |
|-------------------------------------|---------|
| Bugbrook, for W & O                 | 0 13 8  |
| Earle Barton, for W & O             | 0 10 0  |
| King's Sutton                       | 2 5 0   |
| Moulton and Pitaford, for W & O     | 1 1 0   |
| Northampton, College St., for W & O | 10 10 0 |
| Do., Grafton St., for W & O         | 0 10 0  |
| Thrapston, for W & O                | 2 0 3   |
| Weston, for W & O                   | 0 7 0   |

NORTHUMBRIA.

|                         |        |
|-------------------------|--------|
| Ford Forge, for W & O   | 0 18 0 |
| Newcastle, Westgate Rd. | 4 6 6  |

NOTTINGHAMSHIRE.

|                                  |         |
|----------------------------------|---------|
| Collingham                       | 0 8 6   |
| Newark                           | 1 3 0   |
| New Basford, Palm St.            | 4 5 0   |
| Nottingham, Derby Rd., for W & O | 8 9 0   |
| Do., do., Juvenile               | 1 12 6  |
| Do., George St., Juvenile        | 14 18 8 |

OXFORDSHIRE.

|                 |         |
|-----------------|---------|
| Caversham       | 43 14 2 |
| Do., for W & O  | 1 7 0   |
| Chadlington     | 1 1 0   |
| Charlbury       | 1 2 0   |
| Do., for N.P.   | 1 17 4  |
| Chipping Norton | 41 2 0  |

BUCKINGHAMSHIRE.

|        |        |
|--------|--------|
| Oakham | 0 15 0 |
|--------|--------|

SHERIFFS.

|                                      |        |
|--------------------------------------|--------|
| Shrewsbury, Claremont Ch., for W & O | 1 7 0  |
| Whitchurch, for W & O                | 0 10 5 |

SOMERSETSHIRE.

|                              |        |
|------------------------------|--------|
| Bath, Manners Street         | 11 0 0 |
| Do., for W & O               | 3 3 0  |
| Bedminster, for W & O        | 1 8 9  |
| Bristol, for Palestine       | 2 12 4 |
| Do., Cotnam Grove, for W & O | 5 3 8  |
| Burnham, for W & O           | 1 5 4  |
| Cheddar, for W & O           | 0 12 0 |
| Crowkerne                    | 2 13 2 |
| Do., for W & O               | 0 7 6  |
| Fivehead and Iale            | 0 17 9 |
| Do., for W & O               | 0 10 0 |
| Pill, for W & O              | 0 11 0 |
| Stogumber, for W & O         | 0 10 0 |
| Wincanton                    | 0 10 0 |

STAFFORDSHIRE.

|                                 |        |
|---------------------------------|--------|
| Bilston                         | 0 15 0 |
| Burslem, for W & O              | 0 14 0 |
| Hastley, New Street             | 7 19 0 |
| Do., for W & O                  | 0 15 0 |
| Newcastle-under-Lyne, for W & O | 1 0 0  |
| Wednesbury, for W & O           | 0 0 1  |
| West Bromwich, for W & O        | 1 0 7  |
| Wolverhampton, for W & O        | 2 15 9 |

SUFFOLK.

|                                  |        |
|----------------------------------|--------|
| Hadleigh, for W & O              | 0 10 0 |
| Ipswich, Turret-green, for W & O | 5 0 0  |
| Sudbury, for W & O               | 1 4 9  |

SURREY.

|                              |         |
|------------------------------|---------|
| Dorman's Land                | 8 4 2   |
| Do., for Congo               | 0 10 0  |
| Do., for China               | 0 10 0  |
| Dunwich, Lordship Lane       | 3 16 10 |
| Guildford                    | 15 0 0  |
| Do., for W & O               | 1 5 0   |
| Redhill                      | 5 12 0  |
| Do., for W & O               | 9 0 0   |
| Surliton Hill, for W & O     | 1 11 8  |
| Sutton, for W & O            | 10 10 6 |
| South Norwood, for W & O     | 1 18 0  |
| Upper Norwood                | 3 3 0   |
| Do., for W & O               | 4 5 0   |
| West Norwood, Chabworth Road | 1 10 10 |
| Do., for W & O               | 5 10 0  |
| Do., Sunday School           | 7 9 9   |

SUSSEX.

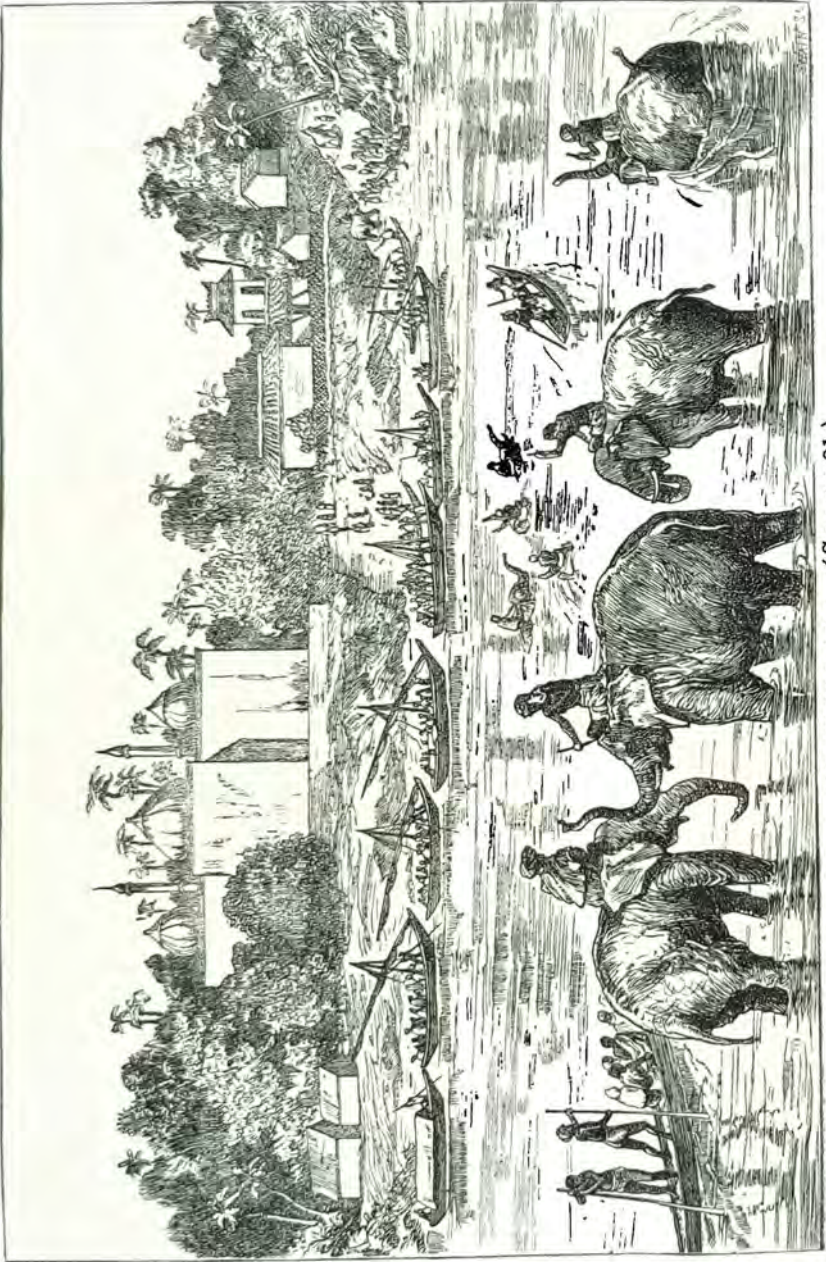
|                                |        |
|--------------------------------|--------|
| Brighton, Queen Sq., for W & O | 2 0 0  |
| Portsmouth, for W & O          | 0 15 0 |
| Shoreham, for W & O            | 0 17 0 |

|   |  |  |                                       |
|---|--|--|---------------------------------------|
| <b>WARWICKSHIRE.</b>  |  | Meltham, for W & O... 1 7 4  | Pembroke Dock,<br>Bethany..... 30 0 0 |
| Birmingham, on ac-<br>count, per Mr Thos.<br>Adams, Treasurer 100 0 0 |  | Middlesborough, New-<br>port Road..... 49 0 0                                | Do., Bush St..... 22 9 0              |
| Do., for W & O..... 5 0 0   |  | Normanton..... 1 13 6  | Do., for Congo..... 1 0 0             |
| Do., Erdington, for<br>W & O..... 0 15 0                              |  | Rawdon Sun. Sch..... 2 14 3  | Sardis..... 8 15 0                    |
| Henley-in-Arden, for<br>W & O..... 1 0 0                              |  | Salendine Nook, for<br>W & O..... 4 0 0                                      |                                       |
| Leamington, Warwick<br>Street, for W & O..... 3 3 0                   |  | Sheffield, Glassop Rd..... 8 12 3  |                                       |
| Rugby, for W & O..... 1 4 0   |  | South Bank, for W & O..... 0 10 0  |                                       |
|   |  | Statoncliffe..... 0 9 0  |                                       |
|   |  | Wakefield, for W & O... 1 1 6  |                                       |
| <b>WILTSHIRE.</b>   |  | <b>NORTH WALES.</b>  |                                       |
| Devizes, for W & O... 3 0 0   |  | <b>CARNARVONSHIRE.</b>   |                                       |
| Downton, for W & O... 0 12 6  |  | Llandudno, Tabernacle<br>Sun. Sch., for Congo 0 10 0                         |                                       |
| Ember, for W & O... 0 5 6   |  |  |                                       |
| Pewsey..... 0 4 6   |  | <b>DEBIGHESHIRE.</b>   |                                       |
| Salisbury, for W & O... 6 17 0  |  | Ftardilas, for W & O... 0 7 6  |                                       |
| Trowbridge, Back St.,<br>for W & O..... 5 0 0                         |  | Wrexham, Chester St.,<br>for W & O..... 0 15 0                               |                                       |
| <b>WORCESTERSHIRE.</b>  |  | <b>SOUTH WALES.</b>  |                                       |
| Kidderminster..... 5 0 0  |  | <b>CARDIGANSHIRE.</b>  |                                       |
| Do., for Congo..... 5 0 0   |  | Cardigan..... 15 0 0   |                                       |
| Redditch, for W & O... 0 10 0   |  | Do., for Italy..... 1 0 0  |                                       |
| Westmancoote, for W & O 0 9 0   |  | Do., for China..... 2 10 0   |                                       |
| Worcester..... 70 0 0   |  | Do., for Africa..... 2 10 0  |                                       |
| <b>YORKSHIRE.</b>   |  | <b>GLAMORGANSHIRE.</b>   |                                       |
| Armley, for W & O... 0 15 0   |  | Canton, Hope Ch., for<br>W & O..... 5 0 0                                    |                                       |
| Barnsley..... 15 5 2  |  | Do., Sun. Sch..... 6 6 2   |                                       |
| Do., for W & O..... 1 9 6   |  | Cardiff, St. Mary St... 6 14 6   |                                       |
| Do., Juvenile..... 11 8 0   |  | Deri, Tabernacle, for<br>W & O..... 0 8 2                                    |                                       |
| Batley, for W & O..... 0 11 4   |  | Downais, Beulah..... 4 16 10   |                                       |
| Bedale..... 4 2 3   |  | Gwaelodygarth, Salem 0 10 0  |                                       |
| Bradford, Westgate,<br>for W & O..... 7 10 0                          |  | Swansea, Mt. Pleasant,<br>for Congo..... 1 0 0                               |                                       |
| Goiccar, for W & O..... 1 0 0   |  | Treherbert, Libanus... 7 18 10   |                                       |
| Harrogate..... 2 17 3   |  |  |                                       |
| Do., for W & O..... 5 1 0   |  | <b>MONMOUTHSHIRE.</b>  |                                       |
| Huddersfield, New<br>North Road..... 16 15 3                          |  | Abergavenny, Bethany 0 6 0   |                                       |
| Do., Primrose Hill<br>Sunday School... 7 4 10                         |  | Do., Frogmore St.,<br>for W & O..... 2 10 0                                  |                                       |
| Hull, South Street, for<br>W & O..... 1 0 0                           |  | Newport, Alexandra Rd. 0 10 2  |                                       |
| Hunslet, for W & O... 16 6 5  |  | Do., Maidee, for W<br>& O..... 1 3 0   |                                       |
| Do., for W & O..... 1 11 0  |  | Nash..... 2 19 6   |                                       |
| Leeds, South Parade... 75 2 0   |  | Do., for Congo..... 0 11 0   |                                       |
| Do., do., and Barley<br>Road United, for<br>W & O..... 14 7 0         |  | <b>PEMBROKESHIRE.</b>  |                                       |
| Leeds, Blenheim Ch... 25 3 0  |  | Honeyborough..... 9 2 0  |                                       |
| Do., Camp Rd., Juv. 21 15 10  |  | Loveston..... 2 3 6  |                                       |
| Lockwood, for W & O 3 0 0   |  |  |                                       |
| Long Preston, for W<br>& O..... 0 10 0                                |  |  |                                       |
| Lindley-Oskees, for W & O 1 0 0                                       |  |  |                                       |
| Malton, for W & O... 0 10 0   |  |  |                                       |
|   |  | <b>SCOTLAND.</b>   |                                       |
|   |  | Aberdeen..... 0 9 2  |                                       |
|   |  | Do., Crown Terrace<br>Sun. Sch..... 17 18 10                                 |                                       |
|   |  | Branderburgh, for W<br>& O..... 0 9 8  |                                       |
|   |  | Do., for Congo..... 1 0 0  |                                       |
|   |  | Crieff, for NP..... 0 4 6  |                                       |
|   |  | Cupar, Provost Wynd<br>Dundee, St. Enoch Sq.,<br>for W & O..... 1 2 0        |                                       |
|   |  | Dunfermline, Halbeath<br>Sun. Sch., for Congo 0 5 0                          |                                       |
|   |  | Edinburgh, for Pales-<br>tine..... 1 0 0                                     |                                       |
|   |  | Do., for Mr and Mrs<br>Wall..... 26 0 0                                      |                                       |
|   |  | Do., Bristol Place..... 0 18 0   |                                       |
|   |  | Do., for Congo..... 1 2 0  |                                       |
|   |  | Do., Dublin St., for<br>Palestine..... 1217 6                                |                                       |
|   |  | Gainsbells..... 9 18 11  |                                       |
|   |  | Do., for W & O..... 1 10 3   |                                       |
|   |  | Glasgow, Adelaide Place,<br>on account..... 15 0 0                           |                                       |
|   |  | Do., Queen's Park,<br>for Schools, India 4 15 11                             |                                       |
|   |  | Kirkcaldy..... 2 2 2   |                                       |
|   |  | Do., for W & O..... 2 10 3   |                                       |
|   |  | Do., Sun. Sch., for<br>Mr Whitley, for<br>support of Congo<br>boy..... 1 5 0 |                                       |
|   |  | Leith..... 2 17 9  |                                       |
|   |  | Faisley, Victoria Place,<br>for W & O..... 2 0 6                             |                                       |
|   |  | Do., for boat for<br>Kivamanday Ghose 4 0 0                                  |                                       |
|   |  | Rutherglen..... 0 5 0  |                                       |
|   |  | Scarferry, for W & O 0 10 0  |                                       |
|   |  | Saikirk, for NP..... 2 10 0  |                                       |
|   |  | Surling..... 0 7 6   |                                       |
|   |  | <b>CHANNEL ISLANDS.</b>  |                                       |
|   |  | <b>JERSEY.</b>   |                                       |
|   |  | St. Heliers, Grove St.,<br>for W & O..... 1 15 3                             |                                       |
|   |  | <b>FOREIGN.</b>  |                                       |
|   |  | <b>NEW SOUTH WALES.</b>  |                                       |
|   |  | Bathurst, Rev E. Price 0 10 0  |                                       |

## TO SUBSCRIBERS.

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





THE SONEPUR MELA.—(See page 91.)

[MARCH 1, 1887.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CLOSE OF THE FINANCIAL YEAR.

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**WE** very earnestly call the special attention of our friends to the close of the financial year of the Society on **the 31st of the current month.**

Last year, in consequence of Easter falling so late, the anniversary services were carried into May, and the books and accounts of the Society were kept open to a later date than usual. This year our anniversary services will all be held in April, and the accounts of the Mission must therefore be finally closed early in that month, in order to their being duly audited and presented to the constituency at the annual gatherings.

Will our friends please remember that in last month's *HERALD* we reported an adverse balance against the Society of **£3,318** for the nine months ending the 31st of December last, and that, unless we receive large and numerous gifts during the current month, we shall close our accounts for the year with a large addition to the already heavy deficiency?

The cry on all hands is "**Reinforce**"; but the actual condition of the Society's exchequer seems at present to suggest "**Recall.**" Which shall it be? The reply rests with the churches and our friends.

## The 1887 Anniversary Services.

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### YOUNG MEN'S MISSIONARY ASSOCIATION. ANNUAL MEETING.

TUESDAY EVENING, APRIL 19TH.

*Chairman*: H. MASON BOMPAS, Esq., LL.D., Q.C.

*Speakers*: The Revs. R. P. ASHE, M.A., of Uganda, Central Africa; G. COUSINS, of Madagascar; F. D. WALDOCK, of Ceylon; and others.

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THURSDAY, APRIL 21ST.

### INTRODUCTORY PRAYER MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET.

Address by the Rev. EVAN EDWARDS, of Torquay.

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MISSION SUNDAY, APRIL 24TH.

### SERMONS IN THE VARIOUS CHAPELS OF THE METROPOLIS AND DISTRICT.

(For details, see HERALD for next month.)

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TUESDAY MORNING, APRIL 26TH.

### ANNUAL MEMBERS' MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET, HOLBORN.

*Chairman*: RICHARD WATSON, Esq., of Rochdale.

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TUESDAY EVENING, APRIL 26TH.

### ANNUAL PUBLIC MISSIONARY SOIRÉE

In the FREEMASONS' HOTEL, GREAT QUEEN STREET, HOLBORN.

*Chairman*: HERBERT H. C. COZENS HARDY, Esq., LL.D., Q.C., M.P.

*Speakers*: Revs. GEORGE GRENFELL, of the Congo River; R. F. HORTON, M.A., of Hampstead; and C. M. HARDY, B.A., of St. Albans.

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WEDNESDAY MORNING, APRIL 27TH.

### ZENANA MISSION BREAKFAST

In the CANNON STREET HOTEL.

*Chairman*: DONALD MATHESON, Esq., of London.

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WEDNESDAY MORNING, APRIL 27TH.

### ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL,

By the Rev. MARCUS DODS, D.D., LL.D., of Glasgow.

WEDNESDAY EVENING, APRIL 27TH.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING

IN BLOOMSBURY CHAPEL.

*Chairman*: JOHN MARNHAM, Esq., J.P., of Boxmoor.

*Speakers*: REVS. G. H. ROUSE, M.A., LL.B., of Calcutta; R. H. ROBERTS, B.A., of Notting Hill; and EVAN THOMAS, of Mare Street, Hackney.

THURSDAY EVENING, APRIL 28TH.

ANNUAL PUBLIC MISSIONARY MEETING

IN EXETER HALL.

*Chairman*: SIR ROBERT PHAYRE, K.C.B., K.C.S.I.

*Speakers*: REVS. JAMES BAILLIE, of Bloomsbury, London; R. WRIGHT HAY, of the West Coast of Africa; and T. GRAHAM TARN, of Cambridge.

FRIDAY MORNING, APRIL 29TH.

MISSIONARY BREAKFAST CONFERENCE

IN EXETER HALL.

*Chairman*: W. R. RICKETT, Esq., of Hampstead.

Introductory Paper by the Rev. J. B. MYERS, Association Secretary,  
Baptist Missionary Society.

[Pastors, Deacons, Sunday-school Teachers, and all Officers of Missionary Associations, Congregational and Juvenile, are invited to be present.]

FRIDAY EVENING, APRIL 29TH.

YOUNG PEOPLE'S MISSIONARY MEETING

IN EXETER HALL.

*Chairman*: J. B. MEAD, Esq., of New Cross.

*Speakers*: REVS. WILLIAM BROCK, of Hampstead; GEORGE GRINFELL, of the Congo River; FREDERICK D. WALDOCK, of Ceylon; and EDWARD S. SUMMERS, M.A., of Serampore College.

## Cheering Tidings from the Congo Mission.

**B**y the last Congo mail the following letters from San Salvador were received. We are confident they will be read with thankful interest.

The Rev. Samuel Silvey, writing from San Salvador under date of January 4th, reports:—

"MY DEAR MR. BAYNES,—Soon Cameron, Graham, Phillips, and I after our arrival here in December, talked the matter over, and decided

that a special effort should be made to bring the people here to decision for Christ. Our brethren Hartland, Weeks, and Cameron have at different times faithfully carried on the work here for the last seven years, and we have felt for some time that there were a number of people not far from the kingdom. We therefore decided to hold special services every night for a week.

"These services were held from the 12th to the 19th of December. The previous week we had little meetings among ourselves to ask God's blessing upon our effort, almost every evening.

"We held our first evening meeting on Sunday, December 12th, in the dining-room of the Mission-house. This room was so crowded that on Monday evening we moved into the old schoolroom. Before the end of the week the schoolroom became too small for the people, and we were glad to move into the large new chapel, although it was not quite finished. Best of all, God's Holy Spirit was present at the meetings and working in the hearts of those present.

"As the result of these meetings, and the meetings we have since held,

The Rev. George Cameron, under date of January 5th, writes:—

"DEAR MR. BAYNES,—You will be pleased to hear that God in His great mercy is revealing Himself to precious souls in this place.

"At Mr. Silvey's suggestion, and after a week of prayer among ourselves, we held a special series of meetings from the 12th to the 19th of last month. Every morning a service was held for children, and every evening one for adults, besides occasional meetings with lads in the afternoon. All through the attendance was large, and the interest shown great.

"Extra meetings have been held every week since the close of the

over one hundred persons have given in their names and decided for the future to follow Jesus. About the sincerity of many of these new converts there cannot be the least doubt. Most of them have attended our services for years. You will also be glad to hear that several of the chief men of the town, a number of the king's wives, and about a dozen of our older lads are among the number. The work is still going on, and we pray that many more may be led to Jesus.

"God has been very good to us this month, and we have all been kept in good health and able to enter thoroughly and heartily into the work.

"I am sure this will gladden your heart, as it has gladdened ours. We believe this blessing is an answer to our prayers and to the prayers of the churches. We thank God for it, and take courage for the future.

"I need hardly ask you to pray that we may be guided, directed, and upheld, and that the new converts may be kept faithful to their Lord and Master.

"Yours gratefully,

"SAMUEL SILVEY.

"A. H. Baynes, Esq."

special services, and at these also the attendance and interest have been good. With the increased staff of men now here, these extra meetings will probably be continued. We have taken the names of over a hundred inquirers, including many of our lads, and are hopeful that many more will be added. Many of these we believe, have truly received the Lord Jesus Christ, and many more are honest seekers, who, we trust, will soon find Him. Many have brought their fetishes (horns, shells, &c.); others had discarded these things before.



"It has been very refreshing to meet these inquirers, especially some of the lads, whose greater knowledge of us (and of white man's Congo) helps them to speak their minds freely.

"Their difficulties—bad temper, inability to resist temptation, evil thoughts, &c.—show that sinners here are much the same as sinners at home. Involved in the common ruin, the 'common salvation' brought to

guilty men by Jesus Christ is just what they need.

"The many friends who by their prayers and gifts have been helping the work here will rejoice with us in the blessing it has pleased God to give, and will continue to pray for still greater things.

"GEORGE CAMERON.

"A. H. Baynes, Esq."

Our recently arrived missionary, Mr. R. H. Carson Graham, writing on behalf of himself and Mr. Phillips, reports:—

"MY DEAR MR. BAYNES,—On behalf of Mr. Phillips and myself, I wish to send a few lines that you may know how we have got along since Mr. Phillips last wrote.

"Brother Silvey sends the news of the good work which has been going on here during the past few weeks. Truly we have had a great blessing, and there can be no doubt that a number of our lads, and of the townspeople, have truly believed in Christ and are living as His servants. We all feel greatly encouraged, and we have every reason to expect that in San Salvador we shall 'see greater things than these.' Our earnest prayer is that like results may follow the labours of all our brethren on the river stations.

"Mr. Phillips and I greatly rejoice

that it has been our privilege to take part in the services here when they are being so greatly blessed.

"The whole of our stay in Africa has been very pleasant, but the time we have spent here has been exceedingly enjoyable. We feel now in a measure settled down, and are endeavouring to enter fully into the work.

"I had one fever while we were at Tunduwa, and Mr. Phillips had two but since our arrival in San Salvador I have had another. I am thankful to say that all four were simple fevers, without complications, and the brethren here think we are likely to get over our fevers easily.

"Yours gratefully,

"R. H. C. GRAHAM.

"A. H. Baynes, Esq."

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## The Regeneration of the World.

"Tell it out among the heathen that the Lord is King."—PSALM xcvi. 10.

WE call the special attention of our readers to a most eloquent and stirring missionary sermon from the above words, preached in Westminster Abbey on Sunday afternoon, the 6th of February, by the Rev. Canon F. W. Farrar, D.D., F.R.S., Archdeacon of Westminster, and fully reported in the *Christian World Pulpit* of February 9th.

The following extracts cannot fail to interest our readers:—

“THE GOSPEL.

“The Gospel is nothing more or less than the hidden meaning of the world. Without it the life of man is but as a tale told by an idiot—full of sound and fury, signifying *nothing*. But what is the strength, what is the essence of all that we call the Gospel? Not a pompous ceremonial, not an elaborately articulated and furiously anathematising theology, not an imposing and self-asserting hierarchy; the strength, the centre of the Gospel, is Christ—not a dead Christ, but a living Christ; not a sectarian Christ, but a universal Christ; not a Levitical Christ, but a spiritual Christ; not a far-off Christ, who, having died, has delegated His work to others, but Christ—a living presence, an abiding influence, an unerring example, an ever-present personality—Christ who willeth all men to be saved, and to come to a knowledge of the truth, and who giveth to all who *seek* Him, to all men, of every colour and race and caste and creed, free, immediate access to His own presence, which is the holy of holies within the veil—access as free, as immediate, as direct, as free from all human interferences and interpositions as He gave to the weeping harlot and to the greedy publican—a Christ who, having reconciled us to God by His incarnation and His cross, is with us, and may be in us, in every one of us, for evermore by the Spirit whom He hath given us. One thing, and one thing only, can regenerate the world; one thing only can do what a vulgar Mohammedanism and a dreary Buddhism and a Pharisaic formalism *has not done* and never can do; one thing only can make man believe in and achieve his lost ideal, and thereby re-enter his forfeited heritage—it is the support

of, and the union with, the Divine personality. The flesh, the outside, the formalism, the organism, the hierarchy, the ceremonies—these profit nothing in themselves; it is the Spirit that quickeneth. There is no law of life apart from life. The Christ Himself had been no lawgiver unless He had given the life, too, with the law. Humanity without Christ in all the realms of heathendom has lost the fellowship of angels; it has adored devils for deities; it has reeled back into the abyss. Christ came to flash new light into its darkness, to thrill new life into this valley of dry bones; He came to re-teach to mankind what manhood is, and what is the meaning and possibility of truth and purity and justice; He came to save religion itself by perpetual inspirations, and the Church itself by constant resurrections, from putrefying into a dead heap of cherished illusions and outworn traditions. Without Christ and His Gospel the universe becomes an abhorrent riddle, and man, if in some respects a little better, yet in many a little worse, than the beasts that perish.

“AN APPEAL TO CHRISTIANS.

“Are you Christians? Do you believe this? If you believe that Christ came to brighten, for all mankind, the obliterated ideal of true manhood, and to found in this principedom of destruction the city of God; if you have ever felt the inestimable blessedness of possessing such a Friend, or been inspired and dilated by such hopes as those which He gives, must it not seem to you shameful selfishness if, hugging our own plank of safety amid the surges of the fiery deluge, we care nothing for the perishing nations of mankind? If Christ had never enjoined on us at all the duty of spreading His kingdom, could we

abstain from doing so without disgraceful remissness? How much more when He has laid upon us His last and His express command!

“THE DAYBREAK.

“During the long torpor of the Dark Ages the Church, with here and there a splendid exception, was all but dead to this glorious duty. It was with the bright and blissful Reformation that the thought of missions began to revive. The one Puritan King of England, Edward VI., urged on his navigators the sowing of Christianity as the chief object of foreign discovery; the first subscription ever given by any Englishman for missionary purposes was £100 given by the brilliant Sir Walter Raleigh for the propagation of Christianity by his Virginian colony; the first mission enterprise of Englishmen was started in 1649 by Oliver Cromwell; the strongest and most fruitful impulse to mission work came neither from bishops nor from Churchmen, but from a Baptist and a cobbler. His name was William Carey. Teaching a poor school, brooding over the map of the world which he pasted up for his geography lessons, and seeing how vast a part of the globe was covered by waste places, fertile in sorrow, exactly one hundred years ago he read, at a meeting of ministers, a paper on the duty of attempting to spread the Gospel among the heathen. At first, it awoke no echo. These ministers had nothing better to say to him than that his plan was highly preposterous, and that if God wished to convert the heathen He would do so of Himself. Such was the torpid assurance of stereotyped religionism. In their ignorance they had not even observed that God works by man; that, as part of His Divine government, He never does for man what

can be, or ought to be done, by man. The knowledge of the world has never been poured upon it by revelation, but achieved by its own slow toil; its reformations have been wrought, not by stupendous interpositions, but by human martyrdoms. Every great movement of moral amelioration—and, among others, missions—came from the inflashing into human consciences of a fire which not even their blood could quench, and which, in the long run, is strong enough to burst through the hide-bound traditions of ceremonials and routine. So it was with the Moravians, who, hunted into forests and mountain caves, went forth heroically with the motto ‘*Vicit Agnus noster: eum sequimur*’:—‘Our Lamb has conquered; let us follow Him!’ and who in ten years had planted the Rose of Sharon alike in the snows of Zembla and under tropical suns; so it was in America, where a humble monument near a secluded university tells how three poor students, writing their vows in cipher, because the whole Church was then opposed to them, first bound themselves to mission labour, and so first awakened the Western hemisphere to its duties to the world; so it was in England with the greatest works of modern days.

“COMMENCEMENT OF THE WORK.

“The work of education began in the obscure shop of John Pounds, a crippled shoemaker of Portsmouth; the work of modern missions began in the obscure shop of William Carey, a Baptist shoemaker at Kettering. One hundred years ago a shop-boy, of fifteen, carrying for his master a parcel of books, stopped for a moment to rest in yonder transept, and hurst into tears to think his life would have to be spent in carrying those heavy books; the sight of

the statues of good and great men around him inspired him with fresh courage and cheerfulness, and he rose with a happier heart to go on his way. His name was William Marshman, and he grew up to join Carey, to become a famous man, to translate the Bible into twenty languages, to become in time the father-in-law of Sir Henry Havelock, who saved India for us. What a mighty work was done by that shoemaker and that bookseller's apprentice! Those who in that day sneered that England had sent a cobbler to convert the world were the direct lineal descendants of those who sneered in Palestine 2,000 years ago, 'Is not this the carpenter?' Take these two facts to the touchstone of history, and test them there—that missions have been begun by individual enthusiasm, and that, by God's conspicuous blessing, they have been a factor of immediate importance in the history of the world. What is the whole of Old Testament history since the Deluge but the outcome of the work of one missionary, the patriarch Abraham? What was Abraham but the father of missionaries to a world which had lapsed into abominable idolatries? What were Isaiah, Jeremiah, Daniel, Ezekiel, but missionaries, speaking now with words of quiet meekness, and now with words of fire to apostatising nations? What, in a new apocalypse, was John the Baptist but a torch to a church of Pharisees? Then, as the centre of all history, as its explanation and its hope, to whom the prophets had looked forward with serious yearning, came the Lord and King of missionaries, lifting the gate of the centuries off its hinges with His bleeding hand, inspiring all the future, fulfilling all the past. God was His own missionary then, and every true Christian has

been God's missionary since. Then came the new dispensation, and the most heroic of its sons was Paul. The great Greek poet tells us how, from mountain-top to mountain-top, the fire-signals flashed announcing the fall of Troy. The Acts of the Apostles tell us how, by the hands of Paul, the kindling beacons flashed from city to city, and from land to land, the tidings of the redemption of mankind, till, from Jerusalem and Antioch and Ephesus, the courier flame leaped over the sea to burn in Philippi and Athens and Corinth and imperial Rome. At Athens only a convert or two were gained, amid universal jeers; yet a few short centuries afterwards the dreadful Acropolis had yielded her Parthenon to the humble Babe of Nazareth, and ere three centuries passed Rome had displaced her conquering eagles to place the chaplet on Him whom she had crucified as a malefactor.

#### "OUR MAIN HOPE.

"To the spirit which has led to missions I look as the main hope for our British rule and for our British religion. For our British rule because the Christian thought, the Christian tradition, the Christian society is the true secret of imperial thought and tradition and society for all mankind. And for British religion because it may be that the purer and simpler truths of a missionary Christianity—of Christianity in her simplest and most persuasive guise—will come back like a vernal breeze into the exotic luxuries of a more complex and pompous Christianity.

"For while the tired waves vainly breaking  
Seem here no painful inch to gain,  
Far back through creeks and inlets making  
Come silent flooding in the main,  
And not by Eastern windows only,  
When daylight comes, comes in the light,  
In front the sun climbs slow, how slowly!—  
But westward, look! the land is bright."

## “Cast thy Bread upon the Waters.”

THE following interesting incident, reported by the Rev. J. Grieff, of Gya, cannot but cheer and encourage all lonely workers for the Master.

Mr. Grieff writes :—

“While at the Missionary Conference in Calcutta in November last, feeling rather disheartened about one and the other matter, the *Indian Baptist* was sent to me from Gya, in which I found an article which was marked by one of my family in several places for my comfort and encouragement.

“A Miss Andrews, from Lodiana, wrote :—‘Three men—a religious teacher and two of his followers—were baptized the other day in this district under peculiarly interesting circumstances. Ahmed Shah, an evangelist of the American Mission here, was itinerating and went to a village, where a great wedding was celebrated, in order to preach to the crowds assembled.

“‘He found about a thousand persons collected, and preached to them for some time. The three men above referred to were present and asked many questions, he supposed for opposition sake, but, however, he gladly replied to all the questions they asked.

“‘The next day he preached again, and, when he had finished, the leader of the three stood up, took out a New Testament, and preached most earnestly for two hours. The three turned to Ahmed Shah and said, before the whole crowd, ‘Now will you baptize us?’ He told Ahmed Shah that the New Testament he possessed had been given him many years before by the Baptist missionary at Gya; that he had studied it carefully, and taught it

regularly to his 150 followers, of whom the two then present wished to be baptized with him. Ahmed Shah suggested that he should wait and receive further instruction, but he replied, ‘You have no right to detain me. When the eunuch was on the road, he said to Philip, What doth hinder that I should be baptized? and Philip baptized him at once.’ Whereupon Ahmed Shah examined the three men then and there, and being fully satisfied as to their sincerity and thorough knowledge of the New Testament, and of their firm trust in Jesus Christ, baptized them in the presence of the whole assembly of 2,000 heathen. When the simple ceremony was over the crowd inquired. ‘Is that all?’ supposing that something should be given them to eat. ‘Yes,’ he replied, ‘that is all,’ and then proceeded to explain to the thousands present the nature of true faith and baptism.

“‘The next day the three men said they must be going, and refused to be detained. One of them had a very ragged old blanket, with a hole for his head, his only covering. Ahmed Shah offered to give him his own, but he refused it saying, ‘Do not give me anything better, or perhaps I shall begin to covet and to heg. This is all I need. I have Christ, and that is far more than enough.’ And so they departed to preach the Gospel of Jesus Christ, without pay or reward, over a large district. Who can tell what the harvest shall be, and what golden

sheaves shall yet be his, whoever he may be, who gave that Testament seven years ago in the city of Gya?"

Mr. Grieff adds:

"How refreshing to learn from such assurances that it is not by our own power or ability that souls are brought to Christ, but by the power of God's Almighty Word, through the

influences and teachings of His Holy Spirit! And He accomplishes His gracious purposes and is to-day carrying on His glorious work. What hidden workings of our Heavenly Master will eternity reveal, and be the object of joy and praises of the redeemed throngs round about His throne in the ages to come!"

## A Chinese Evangelist.

THE Rev. C. Spurgeon Medhurst, of Tsing Chen Fu, sends the following interesting sketch:—

"DEAR MR. BAYNES,—The following is a short history of one of our evangelists. He is supported by the Mare Street Sunday-school, Hackney, and I send you this short sketch of his life, in the hope that the narrative may excite deeper interest in our native Christians and inquirers, and provoke more prayer in their behalf. Perhaps, also, the good example of our Hackney friends may incite other schools and churches to do likewise.

### "CH'EN MAI.

"Ch'en Mai, though not a man of any education, has been very successful as a preacher, and his praise is in all the churches. He is a plain, unpretentious looking man, whom you would not consider capable of possessing any influence whatever; but his earnest spirit and warm, loving heart have gained him the confidence and esteem of all with whom he comes in contact. He has been a church member some four or five years, and, during the whole of that time, has been most indefatigable in preaching the Gospel. Before we employed him as a regular evangelist, he was quite as zealous in this work as he is now. Indeed, it was his extreme earnestness and success as a preacher

that first directed our attention to him.

### "PERSECUTION.

"When he first began to attend Christian worship, he suffered some persecution at the hands of his family. His father threatened to hamstring him if he persisted in going to worship. In China parents possess absolute control over their children. But, ultimately, the old man himself became a Christian, and Ch'en Mai had the joy of seeing the lion transformed into a lamb.

### "CHARGE FROM THE SUPPOSED DEAD.

"Some time after this Ch'en Mai's wife took sick and died; and, according to his own account, had been dead for some time, when she came to life again. 'Her heart was not at rest,' he says, 'she was afraid I should turn my back on Christianity and forsake our little boy; so she returned from the dead, solemnly charged me not to neglect going to worship, and to myself train up our son in the ways of God, not entrusting him to any one else's care.' Ch'en Mai believes he has received a commission to this effect from the other world, and, when told by himself

with all his native earnestness and fire, it is a somewhat impressive story. The Chinese say of anyone in a faint that they are dead, and this doubtless is the explanation of this brother's tale. Probably his wife fainted, and he concluded, like all his countrymen would have done, that she had died. However, she actually did die a little while after her solemn charge to her husband not to forsake the doctrine he had professed.

#### "INTENSE ZEAL.

"After his wife's death, Ch'en Mai continued as earnestly as before to spread Christianity, although he had now the sole charge of his little two-year-old boy. He would frequently carry this child from his home to the city and back again (a distance of about forty li, or more than thirteen miles each way), because he had no one at home with whom he could conveniently leave him. The purpose of these visits to Tsing Cheu Fu was to procure Christian books and tracts to distribute among his heathen neighbours.

#### "SECOND MARRIAGE.

"His zeal reached its climax when he married his second wife. This poor woman is blind. She was engaged to be married to another party, and had been actually removed to her future husband's home. But when they found that she was blind, his people were unwilling that the marriage should take place, and began to treat the poor girl with the utmost cruelty. They advised her to commit suicide, and left her without food and water for several days. Once she tried to poison herself, but drinking the wrong stuff, only succeeded in making herself very sick. Another time she hung herself, but the rope broke

before she was dead. At last some of the church members became interested in her, and consulted Ch'en Mai about her. Having heard her story, he, after some consideration, asked, 'Is she a Christian?' 'No,' they said, 'but she is willing to become one.' 'Then,' replied he, 'I will marry her, and that will release her from her troubles.' And he did marry her. It was not long before she became a true Christian, and she is now working among her sisters with as much zeal as her husband does among the men. In telling me this story the other day he remarked, 'Oh! pastor, my wife is a woman who has had much trouble; but though her eyes are no good, her heart is warm.' Although unable to repress an inward smile at the good man's simplicity, I felt that there was a principle involved in this action of his well worthy of our imitation. It must not be forgotten what this self-sacrifice on the part of Ch'en Mai meant. He is a poor man, and it is no small thing for him to have a wife who is unable to mend his clothes or manage the house. I was anxious to find out for myself how he felt on these matters, so said to him, 'If your wife is blind she cannot help you at all?' 'I do not wish her to help me,' he answered. 'I help her. I put the food into her hands, when she wants to eat, and do anything else for her she requires.' He has also stated that having a blind wife is a help to him rather than a hindrance. He sometimes leads her by the hand to fairs, &c., when she talks to the women assembled there, telling them of the Saviour of the world. Guided by her husband, she often also intercepts and preaches to the devout women going to, or returning from, the temples. It is an extraordinary sight in China to see a man leading

his blind wife by the hand, and Ch'en Mai gets well laughed at for doing so. But he says, 'That does not matter. Not only does it enable her to preach, but it attracts attention to me and procures me an audience.'

"In this man's native village there are now about twenty inquirers,

whereas, before his conversion, there were none. It is a good thing to talk to this evangelist, and I generally feel better for so doing. 'Verily, of such are the kingdom of God.'"

"C. S. MEDHURST.

"To A. H. Baynes, Esq."

## The Magh Mala, Allahabad.

BY THE REV. J. EWEN, OF BENARES.

THE Magh Mala at the Triveni, Allahabad, although purely religious, attracts sometimes, according to Dr. Hunter, at least 250,000 worshippers from all parts of the country. A vast concourse of people like this affords an opportunity of preaching the Gospel, of which the brethren in the North-West Provinces have ever availed themselves. It is just over; and, as usual, some of us were present. This year it was smaller than usual, if report speaks truly; but as it was, it presented an opportunity of preaching the Gospel which I should willingly travel hundreds of miles to enjoy. There may not have been more than half of the traditional number present, but there were far more than ten times the number of missionaries who were present could ever hope to reach. Nor must we regret a falling off in numbers, for, it seems to me, that is the result of all the Christian agencies now at work for the enlightenment of the people; and I sincerely trust that year by year may witness a further falling off in the number of the benighted ones.

I left Benares, accompanied by my preacher and colporteur, to assist our Allahabad brethren. We went by slow train, and reached Allahabad an hour and a half late. The train was crowded, while dense masses of pilgrims were left behind at every station. My companions *en route* were two Benares gentlemen of property, who have enjoyed all the educational advantages Government has to offer; but, I regret to say, they were as superstitious as the most benighted villagers in the train. They, too, were on their way to obtain the merit of bathing at the "King of Sacred Places." This is the title applied to the Triveni by Hindus. Here the three rivers—the Jumna, the Ganges, and the Sarasvati—mingle their waters. The first two mentioned are visible; the third, after flowing from the hills to the west of the Yanuma, loses itself in the sands of the desert, and



reappears, it is said, at Allahabad, oozing from one of the towers of the Fort. This junction is so very sacred that whosoever bathes in it is cleansed from all sin.

#### SADDENING SIGHTS.

The sight during the mela is very saddening. Entering from the city end, the road is lined by beggars whose state defies description. The first object which attracts our attention is the man who never sits down.

Clothed in white vesture, his face smeared with whitewash so thick as to obliterate every trace of hair, he stands mutely appealing to the charity of the pilgrim crowd. Behind him a long, stout red pole is securely fixed in the ground, to which a piece of board, suspended by four stout ropes,



is securely attached. The ropes pass under his arms so that he is able to lean his whole weight upon the board.

He is carried there to excite compassion, and, as every pice is thrown down, the arms revolve four times and then return to their natural position.

The third is a strong, able-bodied man, to all appearances in the very agonies of a death from cholera. The scene is horrible, but it appeals powerfully to the female sex, and secures him an immense income, if one may judge from the piles of pice.

The fourth is a group of four—a man, a woman, and two grown-up girls. The man is appealing to the passers to assist him in a matter of great moment to himself and interesting family. He is poor, so poor that he cannot give a dowry with the two daughters who sit by him, and without it, handsome as they are, no one will marry them. He is endeavouring to raise the sum so that his poverty may not mar their prospects. His appeal is liberally met. Heaps of pice surround them, while the passers-by shower it upon them more rapidly than the nimble, well-trained fingers of the young ladies can gather it together. Further along we come upon the

jogis, beings so grotesque that they are hardly human. I send you a sketch of two of them who had held up their arms so long that they were fixed and useless. In one case both arms had been held up for twenty years, in the other ten years.

Close by, in an enclosure of about 10 ft. by 10 ft., was an old Sáhdú, almost *in puris naturalibus*, grovelling in dust and ashes. Some peculiar sanctity attached to him and to the ashes in which he grovelled, for one after another the pilgrims came forward, pitched a pice upon the immense heap, and received in return as much of the ashes as he could lift between his thumb and two forefingers. It was a melancholy sight, but showed to what depth human credulity will go. Behind him were the various shrines.



It would be impossible to imagine anything more hideous than the various figures which were displayed upon them, and yet each had a heap of pice before it which must have amounted to many rupees.

#### UNITED ACTION.

Ours was not the only Mission represented in the mela. The Church Missionary Society and American Presbyterians were also hard at work. Near by the American Presbyterian tent the Araya Somáj preachers were hard at work preaching against Christianity and selling sceptical literature, which I refuse to advertise by naming. They worked hard to sell what they had, but they were not honest enough to sell with the several works the refutation of every argument against the Bible which they contained.

My first visit to the mela was on Tuesday morning. At 8 a. m. we

commenced work, and were cheered soon after by a Muttra Chauhe (Brahmin), who had been a fakir for twenty years, coming forward and professing his faith in Christ. He had often heard of Jesus; indeed he had spent at one time three months with the late John Christian, of Monghyr. Hitherto, however, caste prejudices prevented him making an open profession of his faith in Christ. Passing through the mela he lighted upon our encampment, and came under the shámáná to converse with us. We were all deeply interested in him, and felt that he was not far from the Kingdom of God. And so it proved, for, after a long conversation with our brother Romanath, he determined to take the final step. Romanath called me, and, in answer to a question I put to him, he said, "Do you feel drawn towards me, heart to heart? I leave all; and what have I to associate with if I do not receive your friendship? Will it be a life-long bond between us in Benares—a bond to be broken only by death?" I replied that he asked me to promise too much. I was a stranger in a stranger land, and many things might occur to call me back again to England. In that case he asked, "What should I do?" I could only reply, "Associate yourself with some other of our brethren in the North-West Provinces." "But I know not whether they will care for me or I for them. Then what should I do?" I could only reply that the future must be left with God; that He would be the same whatever changes might occur among men. He left the matter there, and commenced at once to argue with the Brahmins who came under the tent to ask questions. He was neither ashamed nor afraid to confess Christ; and, while the mela lasted, he continued to testify.

I cannot speak too highly of our brother Romanath, who, both on account of his life and his work, would be an honour to any mission. He seemed to reach the hearts of those who entered into private conversation with him, and succeeded in getting more than the Chauhe just mentioned to confess their faith.

#### A HEATHEN SHRINE.

Alli Ián, too, preached and sold books, till, from sheer exhaustion, he was obliged to desist. He required no prompting to begin, and was in no hurry to leave off; indeed we were obliged frequently to ask him to rest.

On Wednesday, during a lull in the preaching, accompanied by Mr. Martin, I followed the crowd to the Fort to see the object of attraction there. It was the underground temple. Descending a flight of six or eight steps we entered a long gallery, hot and suffocating from the number of castor-oil lamps which were burning. Proceeding, we passed a number of hideous idols rendered still more repulsive by the sickly light which fell upon them, and along passage after passage till we reached the famous banyan tree

which the Brahmins unblushingly assured us had been there for centuries and never decayed. I went behind and cut into the bark with my nail, but it was quite dry and brittle. Nor was it even the forked branch of a banyan. It was a dry forked branch of the pipal tree cut at the top and bottom, but so placed as to deceive the credulous Hindu. Before it was an idol, near which small sprigs appeared to be shooting out, but a coloured cloth was so arranged that while you saw the tops you could not see the point of union, and no Hindu was likely to challenge the truth of the Brahmins. I send



THE MUTTRA CHAUBE PREACHING.

you a sketch which will show you how cunningly the bottom is hidden and how sharply the tops are cut. The whole thing is a glaring imposture, but the greater the imposture the more firm the faith of the poor Hindu.

Immediately behind we were shown a dark hole about 2 ft. square, which the cunning Brahmin who acted as guide assured us was the way down to Patal, or the infernal regions. The simulated seriousness of the man imposes upon the thousands of pilgrims who implicitly believe his statements.

Thursday was the great day. We started early, but when we reached the banks of the river we met crowds on their way home again.

It was with the utmost difficulty we could get an audience together, for those who had bathed were in a hurry to be gone; while those who had not were all eagerness to wash away their sins. We found, too, that they were much worse to deal with.



I had just finished preaching when a Brahmin burst into the crowd and asked what dharm was. I saw his intention, and replied, "I have not been talking about dharm as you understand it, and am now selling Gospels." I went on selling without taking any further notice of him.

Finding his purpose defeated he turned to the people and said, "What are you fools listening to the Sahib for? he is a destroyer of the truth."



THE ALLAHABAD SHRINE.

It is over. Thousands have heard the Word of God, hundreds have carried it with them to the villages. We can now only leave it with Him, with the prayer that it may have free course and be glorified.

Benares.

J. EWEN.

## Sonepur Mela.

BY REV. G. J. DANN, OF ALLAHABAD.

I HAVE the pleasure of sending you enclosed a sketch taken by Mr. Ewen at the Sonepur Mela. Mr. Broadway asked him to sketch this for you, and laid upon me the duty of writing you an account of our work there this year. The river view is taken from our camp, showing an old masjid on the left bank of the Gandak River, at the head of the road leading up to Hajipur. The numerous elephants

which are brought for sale swim the river at this point, and a large number of the pilgrims cross in boats and land just about our camping-ground. The new temple of Hari Har Nath is the one in which puja is now performed, the older one having been superseded by it.

#### THE START.

On Wednesday morning, November 3rd, Mr. Broadway, with Mr. Mitchell and myself, went over to the camp from Bankipore, to get the tents and all arrangements into thorough order in readiness for brethren Jordan, Ewen, Price, Greiff, and the native brethren who were expected to take part in the work. Our adventures were not quite so exciting as those of last year, but there were sufficient inconveniences attending the journey. Time-tables proved to be as unreliable and misleading this year as on previous occasions, and all of us had to spend the hottest parts of the day in the miserable apology for a veranda attached to the booking office on the river-bank at Paleza Gbat. Fortunately Mr. Broadway had taken the precaution of bringing a bottle of drinking-water with him, and we managed to subsist on that during the weary hours we had to spend on the glittering sand with a burning sun pouring down upon us. But even here we had opportunities of doing good. A poor traveller overcome by acute rheumatism had laid himself down in the sand—for aught he knew—to die, and a native policeman was stirring him up with his heavy stick and exhorting him to relieve the “premises” from the defilement of his beggarly presence. We interposed, ascertained the man’s destitution and need, and provided him with his fare to his journey’s end. This good example having been shown, some of the natives round about gave him a few pice for food, but very justly remarked that in his thin condition the poor fellow was neither in a fit state to travel nor to eat. My experiences of the previous year as to fever had made me careful to supply myself with plenty of needful medicines, and therefore I was able to administer a strong dose of “Dover’s Powder.” Before we got away we had the satisfaction of seeing the poor fellow able to take his seat in the train on his way to his destination. Thus we passed the weary hours conversing with the few people who happened to be waiting about the station. When, a few days subsequently, Mr. Greiff came over, he had a large company of fellow-travellers, and improved the time by preaching to them in crowds. Another incident of waiting at Paleza Gbat was that Mr. Ewen met there one of his former schoolboys who owed his good character and position, humanly speaking, entirely to the moral and intellectual training he had received at the Mission-school, and the young fellow was not slow to acknowledge Mr. Ewen as his benefactor.

Thus every good work bears fruit "after its kind," and happy are they who, like Mr. Ewen, "find it after many days." For two days after our arrival there was not much opportunity for preaching on the mela ground, as the people were busy fixing up their temporary sheds and laying out their wares waiting the arrival of visitors and pilgrims. While Mr. Broadway was completing his arrangements, Mr. Mitchell and I crossed to Hajipur, and had the pleasure of preaching two or three days to large congregations, the sale of books being also gratifying. By the end of the week, however, there was no need to go away from the mela; so dividing ourselves into parties of three or four we all sallied forth into different places to make known the message of Divine Love. Being pretty strong in numbers we were thus able to preach in four or more busy spots until the day became too hot, and again before sunset we had two hours' more good preaching. Mr. Mitchell's party usually occupied the space near the large temple; Mr. Broadway's the Nodu Bazar and an old favourite place, a well in the middle of the horse-fair; while Messrs Jordan, Price, and I usually went to a convenient corner under a large peepal tree, where dense crowds stayed to listen to our preaching.

#### MIXED EXPERIENCES.

Ours were motley congregations. Many were horsedealers, as mendacious and slippery as the semi-gipsy frequenters of Barnet Fair, and with the doubtful advantage of being Hindus and Muhammadans, and, therefore, able to lie and cheat without any troublesome conventional fears as to conscience and public opinion. On the other hand, many of the people were simple villagers—a far more unsophisticated and hopeful class. Here might be seen gentlemen's domestic servants, a few policemen, and, standing on the skirts of the crowd, listening with an air of protest and apology for such condescension, an educated Hindu or Muhammadan gentleman. And, driving down the bazar at full speed, with a syce running ahead to push the slow-moving pedestrians out of the way, came planters, officers, and ladies, staring with polite or scornful surprise at us as they scattered our congregations in alarm by turning the corners recklessly and sharply in true Anglo-Indian style. This reminds me that, on my journey to Bankipore, I had one of these gentlemen for a fellow-passenger. On learning that I was bound for Sonepur Mela, he said that I was a lucky fellow; it was not everybody who could get away to the Sonepur Meet. He added: "You're a fine sporting parson. Have you anything on —?" naming a certain racehorse. I explained that it was extremely unlikely I should see or hear of any racing, as our business took us as far from the European camp as we could possibly go, the presence of our fellow-countrymen being

no aid to our work. When at last he comprehended that we actually went to preach to the natives his astonishment seemed to get the better of his language, for, with an oath, he declared that he never thought anybody was fool enough to preach to these stupid niggers; he thought missionaries taught schools or something of that sort. A native gentleman one day heard us singing at this spot one of Mr. John Christian's popular bhajans, and came to me in great delight, asking me to sell him the book, and offering any price I chose to fix. He went away the happy possessor of two hymn-books at one and two pice respectively. "Why," he said, "you padri sáhibs have quite become Hindus; you write and sing like ourselves." I told him that such was our duty and privilege—to become all things to all men if by any means we may gain some. He said he had thought Europeans would never win India, as they were not gifted with the fine imagination of Oriental peoples. I advised him to read our Scriptures, especially the discourses of our Lord and the Psalms of David. He thanked me politely, and went away, reading from his newly-purchased volumes as he went. All our adventures were not so pleasant. One day we found that the people had occupied our corner with horsea for sale, and the hind heels of young horses are by no means pleasant neighbours to one's head and limbs while preaching. When we made the men shift off our ground a few yards away they, out of revenge, huilt a large fire of sticks and cow-dung cakes, the smoke from which blew in the faces of the people and dispersed our congregations. Fortunately for us the policemen at the station hard-by were possessed by a thirst for knowledge. We had given them some of our books, and they, seeing our situation, soon came, and quietly removed our persecutors to a distance. A mad elephant, however, is rather more awkward to deal with, and when, one day, one of these huge creatures broke loose and dashed along the bázár, both our congregation and Mr. Broadway's melted like snow before the sun, and it took us a long time to induce people to stand and listen to us once more.

#### HINDOO FAQIRS.

The faqirs were as usual in great force round our tent. It was amusing to see them sitting in their ashes and matted hair, and painted foreheads, reading the Ramáyan and the Bhagavadgita in Sanskrit, with heaps of brick-moulds and English iron girder plates belonging to the unfinished Gunduck bridge, serving them as a sort of hulwark to prevent the too close approach of the ceremonially unclean. (Physically nothing can be filthier than a Hindu Sádhu, or wandering saint, in his full costume of mud and ashes.) Thus civilisation breaks in upon these hoary systems, and the bridge, now within a year of completion, looked a good augury for the future. I was



amused also at seeing, in the big temple of Hari Har Nath, that the sacred *lingam* was dimly discernible in the darkness by the aid of Birmingham-made brass lamps filled with American mineral oil. An elephant took a fancy to walk over some of the Jogi's holy places one day. The men prostrated themselves before it, shouting "He thakur ji—he Gajráy" ("Hail, O Lord—Hail, elephant king")—the elephant being the vehicle of India. The night was made hideous by their horrid orgies as usual. As we told them, their gods must be deaf to need so much waking. One morning, at 3 a.m., Mr. Broadway and myself had to rush out and save a Brahman from being beaten to death by pilgrims. He had stolen a poor pilgrim woman's bundle with all her money, and was caught red-handed. As we went out he was crying, "Have mercy, I'm only a poor cow—only a poor Brahman"; but he was getting so well manled that we had to rescue and deliver him over to the police, to get the punishment he deserved. I went one day and watched the Mahaut (or Abbot) of the neighbouring company of Sádhus "feeding the poor." Inside a carefully marked boundary were hundreds of Brahmans, able-bodied rascals all, living on the people's credulity. Two men with heavy sticks were abusing and driving away one here and there. I ascertained that these intruders were disqualified, not on account of caste, but because their particular incantation was slightly different from that of the people who were giving the food. Then before each man was spread a large piece of plaintain-leaf. Upon this a share from the huge cauldrons of boiled rice, dal, and ehupatties and spices was placed; then came singing, "grace before meat." Standing in the centre, the Mahaut began to give in rapid succession the names of the various Hindu gods and goddesses, the whole crowd with one voice shouting "Jáy" (victory) after each name. A hundred or two of the best known having been invoked, the food disappeared with tremendous celerity. Where were the poor all this time? you may ask. Outside the charmed circle, with wistful, hungry eyes, sat the poor. My heart sickened as I saw on the one side these lazy, strong impostors feasting, while at my feet sat a poor orphan girl clad in a piece of rag, and imploringly holding out a rude wooden baain, if haply some guest should leave a handful to be fought for by dogs, and kites, and crows and—low castes! These fellows were ready enough to drive away men from their vicinity, but when a savage bull got among our tents and began to work havoc, they made a great fuss because we brought sticks and threatened to drive out the holy vehicle of Mahako by force.

#### BATHING.

On the 11th November, at 3 a.m., being full moon, I sallied forth to see the bathing commence. A gathering crowd of the devout was

hurrying along, threading their way through ranks of wearier travellers still lying in the dew on the bare ground, with their thin cotton cloths covering them from head to foot, each eager to arrive early at the junction of the Ganduk and Ganges, thence returning with a vessel of Ganges water and some flowers to pour it upon the obscene symbol of Shiva. At the temple, under the broad moonlight, up the crowds rushed, the unmannerly ones being admonished by a blow on the head from the long sticks of the policemen at the gate. (By-the-bye, these were Brahmans, and—tell it not in Gath!—their belts made of cow's leather!) Each man as he crossed the threshold flung some drops of water upon the lintel of the door, crying, "Victory to Hari Har Nath." In they rushed, and muttering their mantras they placed the flowers and poured their water on the lingam—paid their pice of course—and emerged from the door on the other side. Two of them could not agree on some point, and their holiness—acquired by this worship—did not prevent them from settling matters by the aid of heavy sticks and the foulest language of abuse. As soon as dawn appeared, I had the privilege of beginning the day's work. By the time I had read a couple of verses a crowd had gathered, and the crowds gathered all day long until nightfall, while in turns we preached to them, or disputed and reasoned with those who came behind for conversation. A somewhat thrilling incident occurred during the afternoon. A nearly naked faqir sprang upon the preaching-stand, and, interrupting the preacher, went on preaching against Hinduism, exposing its follies and contradictions, the false pretensions of its so-called saints, and exhorting the people to forsake idolatry and believe the testimony "of these men, for they have the truth, and it is proving its invincibility." All our efforts to detain the man were in vain, for he rushed away and was lost in the crowd. But more affecting still was another occurrence. Many years ago Mr. Bate baptized an accomplished Sanskrit pandit, Shri Duar. This man was afterwards induced to eat with his mother and she poisoned him, the result being that the man has been remittently insane ever since, and in his madness fled away. While Miám Masóh was preaching Shri Duar escaped out from the crowd and fell on his neck and kissed him. All attempts to detain him were futile, as he, too, disappeared; but our good brother is seeking his old friend still, in the hope that many a prayer may be answered, and this once so promising and humble convert may be brought back to the Master's feet "clothed and in his right mind." A Baniya, or merchant, living at a place about a day's journey from Dinapore, came and asked the jailor's question, "What must I do to be saved?" Simply, artlessly, and evidently sincerely the question was put, and you may guess with what joy it was answered. He sat for a

long time drinking in the good news, and acknowledging that he was quite convinced that Hinduism was a deceit and a falsehood. Mr. Price took his name and address, and will visit him at his home. As for personal incidents, they were as numerous as usual. One morning, just after Mr. Jordan had risen and dressed, a snake three feet long was killed in his tent. Despite the fact that cholera had broken out in the cattle mela, all our brethren were preserved from dangerous illness. Some of our native brethren were attacked with severe fevers, but having medicines with us, Mr. Broadway's medical skill was instrumental in bringing them up fit for work in time. By the blessing of God, I believe this year's work was better even than that of last year; more people even heard the Word, and the sale of books was encouraging. Not many of us, either native or European, could have preached another word by the time we had finished, for most of our voices gave out completely. But with a night's rest, strength for the day's work was always given.

On behalf of the missionary party at the mela, I have the pleasure to give you the united kind regards of us all.—Yours sincerely,

Geo. J. DANN.

To A. H. BAYNES, Esq.

### Work in the Delhi District.

THE Rev. Herbert J. Thomas, of Delhi, sends the following interesting report of work in the Delhi District:—

"Baptist Mission, Delhi.

"Nov. 23, 1886.

"MY DEAR MR. BAYNES,—I have just returned from a short tour in our Northern District, and I have thought that one or two facts connected with it would be of interest to you as showing the present operations of our mission in the outlying villages.

"HOPEFUL SIGNS.

"Unmistakeable signs of the work of the Spirit in men's hearts, preparing them to receive the Word, were met continually. Last spring I preached in a large village named Sarauli, twelve miles from Delhi to a crowd of agriculturists. They listened with interest and pleasure to words the like of which they had never heard before. We went to this village on

this last tour, and it was soon noised abroad that the sahib who came last cold season telling of a Saviour had come again, and the people crowded out. My companions and I preached and conversed a long time with them, and when about to leave they begged us to stay all day—several days; they would feed us and give us beds to lie on, and wanted to learn all they could of Jesus Christ. At the urgent request of a Zamindar we went into his house, and soon the court of his house was crowded with eager listeners, and the roofs covered with women. As we spoke again of our Saviour and His love, the people listened with manifest interest. One man, evidently a relative of our host and blind, with streaming eyes, drank in every word, and my heart smote me

as I left that place for not yielding to their request to remain longer. At a village called Barauli, one of my companions named Khush-hâl had preached a few months previously, and the chamars had listened with great delight and begged him to tell the Padri Sahib to come and teach them more. We put up for two days in Baraut, two miles from this village, and somehow the news got there of our arrival, and they sent an earnest message begging us to go to them. Barauli did not lie in our intended route, but when I heard Khush-hâl's story of the way they had received him, I at once determined to visit them. This I did the next morning, and all the chamars of the village gathered round to hear us. One especially, named Ramjas was deeply interested, and though only a poor chamar, begged us to eat something before we left, and when we said we should, was overjoyed, and soon had a humble but welcome meal of Indian corn chapâti, or pancake, 'meas of pottage,' and sour milk ready. On leaving, our host asked when we would be there again, and said he liked our words and would think over them, and that several of his neighbours were of the same mind. That evening this man, hearing we were to have a meeting amongst the chamars at Baraut, came over to hear us again, and when four days later I returned to Baraut after visiting neighbouring villages, he came again.

#### "SEED SPRINGING UP.

"At Baraut I had conversation with several 'mutalashis' or inquirers. One, a wealthy merchant, a Sarangi or Jain, is willing to be baptized provided he is not expected to eat with Christians. He first began to inquire after truth by being perplexed with

something he read in a small Gospel he had bought in the bazaar. Another Sarangi of the same town, a municipal writer and impost collector, has for a long time been reading our books, and only the fear of man keeps him from being baptized. Another man in humbler life, named Guman, with his wife, have renounced the faith of their fathers owing to the inability of priest or guru, Sâd or Brahmin, Deui or Deota, to cure the woman of a long illness she had, but which soon left her upon their acting upon the advice of a Christian, and praying to God in Christ's name. Another man, a Sâd, or follower of a new sect called the 'Ghisa Path,' having heard the story of the death of Christ for sin, and His resurrection, has boldly told his fellows that there is no one with such a claim to the title of Saviour as He who died as an atonement and yet is not dead but rose and lives; and at least one of his friends is following his example. Besides these there are several others in Baraut seeking a Saviour, and looking for Him where alone He can be found, in the teachings of the Christians. Then going on further we had a happy time at Chhapranli. Here we have a young man named Loka, all alone, forty miles from us and from all Christian intercourse, except such as the humble and ignorant Christians who form our little church in Chhapranli can afford. Here the work, amidst much opposition is going on. The 'Mutalashis,' or enquirers, are very numerous. We conversed with eighteen: of these we agreed to baptize three, but only one came the next day at the time appointed. Him I baptized in a pond outside the town. Afterwards we heard that the Zemindar for whom one of the accepted brethren works had

by force prevented him from coming to be baptized, and that the father of the third had forcibly kept him away.

“WHO WILL HELP?”

“Before going on I wish very earnestly to ask you for help to build a school-house in this station. The Christians there—now eleven in number, with five in the neighbouring village of Nasauli, and four more in other villages close by—have again and again begged us to put up a house where they can meet together to worship, and where their sons can be taught. They have for years been petitioning and craving this boon, which only want of funds has prevented our granting long ago. As it is, we cannot hire even a room for them or for the school; and even the house which our teacher after great difficulty managed to secure to live in has to be given up at Christmas. The Chamars cannot, and the Hindus will not, help us. The Christians in the town and neighbourhood number twenty. There are at least fifteen enquirers, some quite ready for baptism, in Chhapranli itself, and as many more in Ritora and Toganah, near by. We can get land close to the town for almost nothing, or, at all events, for a very small sum; and if we have a school outside the Chamar bashi, not only Chamars, but Jabs and Baniyass, will gladly send their boys. The possession of a neat house in which to meet will give our poor persecuted brethren there a status most desirable for them to have, and will enable us to extend our work in their midst. As it is, we cannot find a room large enough for all our small constituency of Christians and enquirers to meet in.

“CANNOT LONGER DELAY.”

“I have long wanted to build a meeting-house there, but have dreaded

asking your sanction, knowing how pressed you are on all sides for means to carry on the widely extending operations of the Mission; but I cannot refrain from laying the case of Chhapranli before you now. I anticipate the teachers' house and meeting-room will cost from 250 to 300 rupees. I am sure our Bloomsbury friends will gladly make efforts to help us. The reason why I refer to Bloomsbury is the great interest our friends there take in our work. Mr. Walter Benham corresponds with me regularly, enquires most kindly into our work and plans, sympathises and congratulates, and keeps up a periodical touch with us which we prize most highly. There are many other Sunday-schools, &c., which contribute to the Delhi Mission, but none of them ever write us, and I personally know not one of them. Dear Mr. Baynes, do try and help us in this matter.

“A NATIVE EVANGELIST”

“And now to revert to my earlier point. Although I have not alluded to anything like all the instances we met with of ‘enquirers’ and awakened consciences, I think I have said enough to show the necessity—the urgent necessity—for my appointing a native brother to work as an evangelist in our Northern District. He will not be a school teacher, or school visitor, but an evangelist. There are Christians baptized by us in out-of-the-way places we at most can only visit once a year, and to minister to whose spiritual needs we, under present arrangements, can send no one. We must feed these scattered and starving sheep. We are responsible for them. I have therefore determined to appoint our good and zealous brother Khush-hal, who shall spend two or

three weeks each month in visiting these villages where Christians reside, teaching, comforting, and exhorting them, and administering the Lord's Supper; and also go from village to village, finding out those whom the Lord has touched, and periodically visiting them to water the seed sown. Loui, Barant, Chhapranli, Nasauli, Shaikhpura, Rajbar, Bashi—in all these places are Christians, nearly forty in number, and no shepherd except the young man Loka, at Chhapranli, who, because he is a schoolmaster, can very seldom get away to visit other places.

#### “THE NORTH DISTRICT.

“I have hitherto only spoken of the Northern District. In the South the need for a good evangelist is great, and the harm done through our not having one, far more painful. In Faridabad, Palwal, Mahrani, Safdar Jang, and Aliganj, we have stations and resident teachers, but their work suffers greatly through our inability to properly supervise it. In Palwal our good brother Mohan Das has laboured well, but his very success has broken up his school. So many of his boys have, with the consent of their parents, come into our boarding school, that the Chamar community has become frightened, and unanimously resolved to stop the work, and now not a boy will come to school. Thus released, Mohan Das has sought work amongst other classes—sells books to the Baniyas, converses with them, goes into neighbouring villages, &c.; and so beneficial is this change to him, and I believe to the cause we have at heart, I have not withdrawn him from Palwal. Besides the villages and towns named in this South District, where we have regular work, there are Christians scattered about in many

other places more or less remote—in Mohammadpur, Souper, Shahpur, Tirglukabad, &c. Some of these brethren I have only been able to visit once since I took up work three years ago. Besides this, we have continual indications that the preaching of the Word by Mr. Smith for so many years in these villages, and later by us and our brethren, is bearing fruit, that we are almost commanded, as it seems to me, to appoint an evangelist for this district too.

“Regarding my last statement as to the budding forth of seed sown long ago, I may mention that while I was out in the district last, three or four men came into the city seeking me, to inquire more fully the way of life; last week another came in from a village six miles distant, and this week came again, bringing a companion like-minded with himself.

#### “CHEERING INCIDENT.

“You will be interested, perhaps, to receive the following for the HERALD, as showing how God's Spirit works in men's hearts, where we are apt to think only delusion reigns. At Nasauli is a man named Jiram, the father of one who was baptized about five years ago, but himself a Sad, or follower of a most absurd delusion, known as the Ghisa Panth. A man of the name of Ghisa, living in the town of Kekrah, sixteen miles away, has declared himself to be the Incarnation of God, come to abolish idolatry by leading all men to worship himself. Thousands of deluded people annually visit and worship this man, who absolutely offers no proof whatever in support of his blasphemous claim. Jiram is one of his followers, and earnestly withstood our preaching. From his opposition I imagined him to be a fanatical enemy of the Gospel,

though from the first I was rather drawn to the man by his manifest sincerity. He entertained us for the night, giving us of his best, and putting us up in his own house. We had a prolonged conversation with him, lasting far into the night, and he seemed especially struck with remarks made by us on the necessity of an atonement for sin which the Ghisa Panth does not supply. While talking with him, I felt I was talking to a devout man, who, but for the misfortune of never having heard the Truth, would never have believed in a lie; and yet I was not prepared for such a manifestation of misguided sincerity, and genuine seeking after God, as was revealed before we had finished for the night. At the close of our conversation, Jiram stood up to repeat his evening prayer, which was something as follows: 'Oh, Almighty God, Great King! Oh, Almighty God, Great King! Oh, Great Saviour of all the devout! Oh, Great King and Saviour, revealed to us by all thy servants!—Oh, Almighty God, whosoever Thou art, who art the Saviour of all devout men, who has been revealed to us by the Padri Sahib'—alluding to me—'by the Padri Bernard Sahib'—who, five years before, had for the first time preached Jesus in his bearing—'by Ghisa, by Kahir'—a Hindu Reformer—'by the Hindus, by the Mussalmans, by all devout men! Oh, Great King, I adore Thee!' I was amazed and confounded by this prayer; and asked him what he meant by it. He replied, 'God alone is the Author of Goodness, and all who have any got it from God, and they are the ones to reveal God!' What could I do, but telling him the story of the altar reared in Athens to 'the Unknown God,' assert that God had sent me to

tell him more fully than any other had yet told him of 'Him whom he was ignorantly worshipping.' That man taught me a lesson. If the filthy rubbish of the Ghisa Panth can cover such a gem of truth, where is the heart in which we may not expect to find some good thing?

#### "HARVEST TIME.

"Coming nearer home, it will be a joy to you to hear that the harvest of past years of faithful sowing is being reaped now. Last month our good brother Ibrahim, pastor of the church in the suburb of Subzi Mundi, baptized three men and one woman as members of his church and one man who had been accepted by our Central Church. Among these were a man and wife, and a father, and son. Last Sunday we had a happy time at Shahdara. Khnsi Ram the pastor, baptized five men and one girl as members of his own church, and five men accepted by the Central Church who went out there to receive the ordinance, our own chapel being under repair. Of these eleven, three were children of Christians two were father and son, and one was a Mussalman. This last has been twelve years or more seeking a peace his religion could not supply. He has sought it amongst the most learned and devout of his own people, but found it not, for years he learned from a Hindu ascetic who having adured idolatry and worldliness worshipped only the True God, this he found helpful but something was lacking. Three years ago I first met him, and spoke of Christ the Saviour as well as God the Father. He read some books and gospels I gave him. Then he went to the great Roman Catholic Mission at Sirdhana, where he stayed several months; but ultimately left

them in disgust, and returned to us in Delhi; gradually his mind opened to the truth and he gladly received it. He was baptized with humble chamars and by a native brother's hand on Sunday, and made not the slightest remonstrance. After his baptism I spoke to him, and he said:

'Ob, sir, this has been a happy day!' If it was for him, I am sure it was for me, and for us all. Mr. Guyton, Miss Neave, Mrs. Crudgington and my wife all went down to the service, and a really blessed time we had.

"HERBERT J. THOMAS.

"Delhi."

## The Lord Loveth a Cheerful Giver.

THE Committee very thankfully acknowledge the receipt of a carved ivory card case from a lady at Liverpool, per the Rev. E. Richard; a set of studs from a friend at Evesham for Mission work in Tipperah; an American organ for Mr. White, of Tokio, Japan, for village work, from Miss E. Constance Kemp, of Beechwood, Rochdale; £4 from the Oxford Reading-room Club, London Road, Hemel Hempstead, by Miss M. Marnham, of Boxmoor; £25 15s. 6d. for the Congo Mission, from Nassau, Bahamas, by the Rev. Danl. Wilshire, who writes: "From my own knowledge, these contributions represent as much real self-denial as I have ever seen exercised anywhere"; £5 from Major H. Conran, R.A., who writes: "Perhaps it will interest you to learn, that having lent a copy of the MISSIONARY HERALD to a young man, his father took it up—a very careless man—and read it with deep interest. Without knowing this, I visited the house, and had serious talk with him. He afterwards assured me that he was saved through reading the HERALD, and his son confirms the fact, and from the man's general character I can fully trust his word. His wife professes to be a converted woman also." £5 from "A. M.," who writes:—"I noticed in the current Missionary Record the great deficiency in the funds of the Society this year. The thought came into my mind that if some one in each congregation would give, say £5, apart from the usual contributions or collections, it would amount to a sum which would go a long way to meet the deficiency. It could be no burden, as there must in every congregation be one who could give that sum without missing it;" a silver bracelet from a "Girl at School," who writes:—"I read the HERALD with increasing delight, and feel I must give something I value for the Saviour's cause;" a silver pencil case from "A Governess" who cannot send money, as she has to entirely support her blind mother by her own salary, so she sends the only valuable thing she has for the Congo Mission; a pair of gold earrings from one "who cannot endure to wear such things while they may be sold, and help to send the light of life into the dark regions beyond." £6 from Canterbury, proceeds of a sale by the pupils of Mrs. Harvey's school. The Committee are also most grateful for the following welcome and timely gifts: Mr. T. S. Child, for India, £100; Mr. W. Johnson, Fulbourn, £50; "M. J. S.," £25; "T. T. R.," £20; "G. W. R.," £20 9s. 10d.; Mrs. Adams, per Rev. J. T. Wigner, for China and Congo, £10; Weston-super-Mare, for Debt, £31 12s.; Mr. Charles Finch Poster, Cambridge, £100.



## Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th February :—Two cases, containing numerous useful articles, for Mr. C. H. Richardson, Bakundu, West Africa, from the Metropolitan Tabernacle Sunday-school; a parcel of clothing for the Congo Mission, from the Young Ladies' Missionary Working Party, Harborne Chapel, Birmingham; a parcel of clothing for Mrs. Grenfell, Stanley Pool, from the Girls' Missionary Working Party, Hendon Baptist Sunday-school; and a large medicine chest from Mr. H. Humphry, Dartmouth.

In connection with the gift from Birmingham, we gladly insert the following note which accompanied it:—"The young ladies of Harborne Chapel, Birmingham, for the last two years have been holding monthly meetings and working for the Congo Mission. They have made garments to the value of £11, part of which were sold at a sale of work, and the rest have been forwarded to Mr. Baynes to be sent to the Congo Mission. The meetings have been most enjoyable, and the young people have taken great pleasure in the work which they have done."

## Recent Intelligence.

WE again desire to call the attention of our readers to the following resolution of the Committee, brought forward by Sir S. Morton Peto, Bart., viz.:—"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical dispatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence, it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our friends. We shall thankfully correspond with friends who may feel drawn to render personal aid in the manner suggested by this timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell. Already we have received several responses, and have arranged with friends in different parts of the country to place themselves in direct communication with brethren on the field. We earnestly plead for further offers of help in this direction. Communications to be addressed to Mr. A. H. Baynes, at the Mission House, 19, Funnival Street, Holborn, London.

The following appeal is extracted from the last number of *Medical Missions at Home and Abroad*:—"The Congo.—A Medical Missionary Wanted.—In our last issue we noticed briefly the enforced return of Dr. Seright from the Congo mission-field. The Baptist Missionary Society is earnestly desirous to

find some duly-qualified medical man to take his place. The provisions made for a medical missionary are, we are assured, very fair, and the Committee of the Society is ready to receive applications at once. We trust that so fine a field for missionary labour as the Congo offers to Christian medical men may speedily be occupied. The privilege of taking part in laying good and sure foundations for a Christian community, which is to fill that immense region, is one which ought powerfully to attract our younger men. Rightly regarded, it should be coveted by noble hearts as one of the prizes of the profession. What post at home will compare with it for real importance and far-reaching influence? Wealth certainly it will not bring; whereas toil and hardship, with some of the rarest spiritual joys, may as surely be looked for. What then? Are our young Christian doctors going to admit to their own hearts that, in these days when their Lord is summoning every talent to this great service of winning the world for Him, they shrink from a calling which so intimately concerns the planting and forming and moulding of infant Christian peoples because it involves a life of hardness as good soldiers of Jesus Christ? We would urge our brethren to look at this whole subject very earnestly. In these days the responsibility laid on every young Christian medical man to choose very carefully his life-sphere is far greater than ever before in the history of our profession. Not for the Congo Mission only, but all round the heathen world, Christian doctors are wanted. If ever the Master called, He is calling now to His servants to fulfil His great commission. We trust that this important position on the Congo may be speedily filled."

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The notice referred to in this extract is to the following effect:—"With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society have resolved to appoint and send out, at the earliest practicable date, one or two fully-qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions; such professional men being, of course, Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Detailed particulars can be secured on application to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Fumival Street, London, E.C."

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Mr. E. C. Smyth, of Rawdon College and the Leeds School of Medicine, having completed his medical and surgical studies, has been designated by the Committee for mission work in the Shantung district of North China. Mr. Smyth anticipates leaving England for China on the 10th inst., in the P. & O. Company's mail steamer *Mirzapore*.

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Mr. Andrew Sims, late of the Ceylon Mission, has resigned his connection with the Society.

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At the last meeting of the Committee, Mr. J. G. Brown, of the Pastors' College, was accepted for mission work on the Congo River. Previous, however, to his departure, he will have the benefit of a short course of medical and surgical study at University College Hospital.

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The Committee also accepted the offer of Mr. Frank Harmon for mission work in the Shantung district of North China. Mr. Harmon has been associated for the last three years with the Bible work of the British and Foreign Bible Society in Manchuria, where he has rendered faithful and efficient service.

## Contributions

From 16th January to 12th February, 1887.

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*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

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|   |        |
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|  |         |
|--|---------|
| Abbey Rd., St. John's Wood                             | 23 17 8 |
| Do., for W & O   | 2 16 0  |
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| Do., Juvenile  | 1 13 6  |
| Arthur St., Camberwell Gate                            | 1 3 0   |
| Battersea Park, for W & O                              | 1 1 0   |
| Bermondsey, Drummond Road                              | 8 18 5  |
| Bloomsbury Ch.   | 67 8 3  |
| Do., for W & O   | 18 11 7 |
| Boro' Road, Sun. Even. Sch.                            | 0 14 4  |
| Brixton, Kenyon Ch., for W & O                         | 5 0 0   |
| Do., St. Ann's Rd., Sun. Sch.                          | 0 12 0  |
| Camberwell, Cottage Green, for W & O                   | 1 1 0   |
| Do., Mansion House Ch.                                 | 0 8 0   |
| Cartor Street, S. Sch.                                 | 1 0 0   |
| Chiswick, Sun. Sch.                                    | 0 13 4  |
| Charles St., Camberwell New Road, Juvenile             | 2 4 0   |
| Crouch Hill, for W & O                                 | 3 0 0   |
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| Do., for W & O   | 6 0 0   |
| Deptford, Octavius St.                                 | 0 10 8  |
| Erfield  | 10 0 0  |
| Do., for W & O   | 1 13 8  |
| Do., for Congo   | 1 0 0   |
| Do., for support of Congo day                          | 1 6 0   |
| Globe Rd. Tabernacle, Sun. Sch.                        | 1 1 0   |
| Hackney, Mare Street Hamletsburgh, West End, for W & O | 20 3 6  |
| Do., for W & O   | 5 0 0   |
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| Harrington, for W & O                                  | 1 10 0  |
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| Do., for Congo   | 3 0 0   |
| Hendon   | 35 19 8 |
| Islington, Cross Street                                | 7 12 2  |
| Do., Sun. Sch.   | 8 0 5   |
| Kenington, Hornton Street, for W & O                   | 1 1 0   |

|   |         |
|---|---------|
| Mase Pond, for W & O                                    | 8 10 0  |
| New Southgate, for W & O                                | 2 1 0   |
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| Romney St., for W & O                                   | 0 5 0   |
| Shoreditch Tabernacle                                   | 10 0 0  |
| Do., for W & O  | 10 0 0  |
| Stockwell   | 20 11 8 |
| Do., for W & O  | 4 0 0   |
| Do., for Congo  | 0 15 8  |
| Stoke Newington, Bonverie Rd., Sun. Sch.                | 1 17 6  |
| Do., Devonshire Sq. Ch.                                 | 3 19 6  |
| Do., Y.M.M.A., for Barisal Sch.                         | 6 0 0   |
| Stratford Grove, S. Sch.                                | 10 0 6  |
| Do., Major Rd., S. Sch.                                 | 1 14 0  |
| Upper Holloway, for W & O                               | 15 9 6  |
| Walworth Road Ch., Y.M.C.A., for Mr Jordan (additional) | 0 6 0   |
| Do., Ebenezer S. Sch., per Y.M.M.A.                     | 8 4 2   |
| Wood Green, for W & O                                   | 4 0 0   |

**BEDFORDSHIRE.**

|                       |        |
|-----------------------|--------|
| Bedford, Mill Street  | 10 0 0 |
| Do., for W & O        | 3 0 0  |
| Cotton End            | 0 3 6  |
| Risley, for W & O     | 0 12 0 |
| Stavington, for W & O | 0 4 0  |

**BUCKINGHAMSHIRE.**

|   |        |
|---|--------|
| Beech Hill, for W & O                         | 0 8 3  |
| Do., for N P                                  | 1 14 4 |
| Musdenhead, for W & O                         | 1 2 0  |
| Do., for support of Congo day under Mr Davies | 5 0 0  |
| Reading, King's Road                          | 10 0 0 |
| Do., for W & O                                | 18 5 1 |
| Do., Silver Street, for W & O                 | 0 3 6  |
| Sunningdale, for N P                          | 0 5 0  |
| Windsor, for W & O                            | 2 4 8  |
| Wokingham, for W & O                          | 5 0 0  |

**HUCKINGHAMSHIRE.**

|                           |        |
|---------------------------|--------|
| Caddington                | 0 5 0  |
| Do., for N P              | 0 6 3  |
| Haddenham, for W & O      | 0 10 6 |
| Long Crendon, for N P     | 0 3 8  |
| Stony Stratford, S. Sch.  | 0 10 0 |
| Toworey, for W & O        | 0 4 6  |
| Wrybury, for W & O (1886) | 1 3 2  |
| Do., for do. (1887)       | 1 6 0  |

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|   |         |
|---|---------|
| Cambridge, St. Andrew's Street, for India | 1 0 0   |
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| Do., for Italy                            | 1 0 0   |
| Cherryhinton, S. Sch., for N P            | 0 9 2   |
| Chatterton, for W & O                     | 0 10 0  |
| Do., for Congo                            | 0 3 0   |
| Grantchester, for N P                     | 1 0 0   |
| Prickwillow                               | 0 11 10 |
| Do., for W & O                            | 0 6 0   |

|                             |        |                              |          |                                  |                              |         |
|-----------------------------|--------|------------------------------|----------|----------------------------------|------------------------------|---------|
| Schrod.....                 | 5 13 0 | Woodford, George Lane        | 1 7 6    | Gravesend, Do., Windmill Street, | 0 10 0                       |         |
| North-East Cambs.—          |        | Do., for W & O.....          | 1 17 0   | Sun. Sch.                        | 0 16 6                       |         |
| Mildenhall.....             | 7 8 0  | Do., Sun. Sch. ....          | 2 3 0    | Greenwich, South St.,            | 25 7 11                      |         |
| Do., for W & O.....         | 0 13 6 | <b>GLoucestershire.</b>      |          |                                  | Herne Bay, for N.P. ....     | 0 30 0  |
| Less expenses N.E.          | 8 1 6  | Blockley.....                | 10 7 2   | Kingsdown.....                   | 0 16 0                       |         |
| Cambs. Aux.....             | 1 2 0  | Do., for W & O.....          | 0 13 6   | Lewisham Road, for               | 2 0 0                        |         |
|                             | 6 16 6 | Do., Paxford.....            | 0 11 2   | W & O.....                       | 2 0 0                        |         |
| <b>CHEsSIRE.</b>            |        | Cheistenham, Salem.....      | 4 9 2    | Lee, per Y.M.M.A., for           | 0 0 0                        |         |
| Birkenhead, Cathcart        | 0 15 4 | Do., for W & O.....          | 8 17 8   | Barisal Sch.....                 | 0 0 0                        |         |
| Street, for W & O.....      | 2 2 0  | Cinderford, for W & O.....   | 1 2 0    | Maldstone, King St.,             | 2 16 4                       |         |
| Do., Sun. Sch. ....         | 1 10 0 | Do., for W & O.....          | 0 10 0   | Sun. Sch., for N.P. ....         | 4 4 0                        |         |
| Chester, Hamilton Place     | 13 3 4 | Kingstaley, for W & O.....   | 1 0 0    | Margate, for W & O.....          | 4 14 0                       |         |
| Do., Grosvenor Park         | 8 3 2  | Nannon and Guiting,          | 1 13 0   | New Brompton, S. Sch.            | 2 0 0                        |         |
| Do., do., for N.P. ....     | 0 10 0 | for W & O.....               | 6 0 0    | Plumstead, Conduit               | 1 12 6                       |         |
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| <b>COCKWALL.</b>            |        | of Congo boy.....            | 1 13 0   | St. Peter's.....                 | 0 10 0                       |         |
| Helston.....                | 7 12 9 | Uley.....                    | 0 8 0    | Do., for W & O.....              | 1 2 6                        |         |
| <b>DERBYSHIRE.</b>          |        | Do., for W & O.....          | 0 8 0    | Sevenoaks, for W & O.....        | 0 6 8                        |         |
| Clay Cross, for W & O.....  | 0 7 0  | <b>LANCASHIRE.</b>           |          |                                  | West Malling, for W & O..... | 1 0 0   |
| <b>DEVONSHIRE.</b>          |        | Anderer.....                 | 18 4 9   |                                  |                              |         |
| Brixham, for W & O.....     | 0 10 0 | Do., for W & O.....          | 1 8 7    | <b>LANCASHIRE.</b>               |                              |         |
| Comb Martin, for W & O..... | 0 8 0  | Blackfield Common, for       | 0 17 0   | Bacup, Zion Ch.....              | 20 7 6                       |         |
| Do., for N.P. ....          | 0 10 1 | N.P.....                     | 0 16 0   | Do., for W & O.....              | 1 10 0                       |         |
| Devonport, Hops Ch.,        | 2 0 0  | Boarnewouth, Lans-           | 3 4 6    | Do., & Ave Mill.....             | 0 16 4                       |         |
| Sun. Sch.....               | 0 4 0  | downe Ch., for N.P. ....     | 1 19 0   | Barrow - in - Furness,           | 0 8 7                        |         |
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| Do., for W & O.....         | 0 14 0 | Lockertley.....              | 17 0 7   | Blackpool, for W & O.....        | 4 16 4                       |         |
| Do., for N.P. ....          | 0 16 7 | Lymington.....               | 1 8 4    | Bootle.....                      | 0 15 7                       |         |
| Do., for N.P. ....          | 1 3 0  | Do., for W & O.....          | 2 8 4    | Cloughfold, for N.P. ....        | 14 15 3                      |         |
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| Do., for N.P. ....          | 0 16 7 | Poulner, Ringwood, for       | 0 13 0   | Ch., for W & O.....              | 3 4 10                       |         |
| Do., for N.P. ....          | 0 18 7 | N.P.....                     | 0 15 0   | Liverpool, Pembroke              | 7 10 0                       |         |
| Do., for N.P. ....          | 0 2 11 | Sway.....                    | 10 10 0  | Ch., for Mr Walker,              | 3 4 10                       |         |
| Do., for N.P. ....          | 3 0 0  | Waterlooville.....           | 1 7 8    | Genoa.....                       | 4 5 4                        |         |
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| Bridport.....               | 1 5 5  | <b>ISLE OF WIGHT.</b>        |          |                                  | Do., Princes Gate,           | 5 16 2  |
| Do., for N.P. ....          | 0 13 1 | Road.....                    | 4 2 2    | for W & O.....                   | 1 5 0                        |         |
| Buckland Newton, for        | 0 8 0  | Byde, Park Road.....         | 2 3 6    | Do., Everton.....                | 5 16 2                       |         |
| W & O.....                  | 0 8 0  | Ventnor.....                 | 0 5 1    | Do., Seacombe, Oak-              | 1 10 0                       |         |
| Gillingham S. Sch., for     | 4 7 8  | <b>HERFORDSHIRE.</b>         |          |                                  | dale, Welsh Ch., for         | 1 10 0  |
| N.P.....                    | 0 10 4 | Stansbatch, for W & O.....   | 0 12 0   | N.P.....                         | 1 10 0                       |         |
| Iwarne Minster.....         | 0 8 0  | <b>HERTFORDSHIRE.</b>        |          |                                  | Liverpool Aux., per Mr       | 1 0 0   |
| Do., for W & O.....         | 1 13 3 | Chippfield.....              | 15 17 11 | Cripps—                          | 1 0 0                        |         |
| Do., for N.P. ....          | 0 13 3 | Do., for W & O.....          | 0 21 6   | Myrtle Street.....               | 1 5 0                        |         |
| Piddletrenthide, Sun.       | 1 0 4  | Hemel Hempstead.....         | 0 10 0   | Do., for Congo.....              | 1 1 0                        |         |
| Sch., for N.P. ....         | 0 11 3 | Do., for W & O (addl.)       | 2 12 2   | Old Swan, for W & O.....         | 2 33 10                      |         |
| Wimborne, for N.P. ....     | 0 11 3 | Do., for N.P. ....           | 4 0 0    | Jackan Street.....               | 5 5 2                        |         |
| <b>DURHAM.</b>              |        | Do., Oxford Reading-         | 6 0 0    | Soho St., Juvenile ..            | 1 0 0                        |         |
| Bishop Auckland.....        | 3 2 1  | room.....                    | 5 0 0    | Mills Hill, Chadderton,          | 13 10 2                      |         |
| Do., for W & O.....         | 1 1 6  | New Barnet.....              | 0 4 8    | for W & O.....                   | 1 11 0                       |         |
| Do., for N.P. ....          | 1 11 0 | <b>HURTINGDONSHIRE.</b>      |          |                                  | Nelson.....                  | 18 18 8 |
| Darlington, Grange          | 0 10 0 | Perry, for N.P. ....         | 0 4 8    | Oswaldtwistle, for W & O.....    | 2 0 0                        |         |
| Road, for N.P. ....         | 1 8 4  | <b>Kent.</b>                 |          |                                  | Freston, Fishergate, for     | 18 18 8 |
| Middleton-in-Teesdale,      | 1 0 0  | Ashford, for W & O ..        | 2 11 0   | W & O.....                       | 10 16 1                      |         |
| for W & O.....              | 1 8 4  | Do., for N.P. ....           | 5 0 0    | Rochdale.....                    | 10 16 1                      |         |
| Do., for N.P. ....          | 1 0 0  | Bessells Green, for          | 1 5 9    | Do., for W & O.....              | 0 11 0                       |         |
| Do., for N.P. ....          | 0 8 2  | W & O.....                   | 2 4 4    | Do., Sun. Sch., for              | 0 11 0                       |         |
| Do., for N.P. ....          | 1 4 10 | Do., for N.P. ....           | 3 5 11   | N.P.....                         | 4 12 0                       |         |
| Do., for N.P. ....          | 1 4 10 | Brookley Road.....           | 1 7 6    | Warrington, Golborne             | 5 14 6                       |         |
| Do., for N.P. ....          | 1 4 10 | Do., Creek Street.....       | 1 0 0    | Street.....                      | 1 0 0                        |         |
| Do., for N.P. ....          | 1 4 10 | Do., Charles Street          | 2 13 7   | Do., Sun. Sch.....               | 1 10 0                       |         |
| Do., for N.P. ....          | 1 4 10 | Mission.....                 | 1 0 0    | <b>LEICESTERSHIRE.</b>           |                              |         |
| Do., for N.P. ....          | 1 4 10 | Caftord Hill, for W & O..... | 1 0 0    | Arnsby, for W & O.....           | 1 18 0                       |         |
| Do., for N.P. ....          | 1 4 10 | Crooken Hill, Sun. Sch.      | 3 13 8   | Blaby and Whetstone,             | 1 16 3                       |         |
| Do., for N.P. ....          | 1 4 10 | Dartford.....                | 2 0 0    | for W & O.....                   | 3 12 1                       |         |
| Do., for N.P. ....          | 1 4 10 | Do., for W & O.....          | 1 17 6   | Hallaton, Sun. Sch. ....         | 0 14 0                       |         |
| Do., for N.P. ....          | 1 4 10 | Do., for N.P. ....           | 12 2 2   | Huswandle Bosworth ..            | 1 18 8                       |         |
| Do., for N.P. ....          | 1 4 10 | Do., for W & O.....          | 6 9 8    | Do., for W & O.....              | 3 10 0                       |         |
| Do., for N.P. ....          | 1 4 10 | Do., for Congo.....          | 0 2 6    | Do., for N.P. ....               | 1 18 8                       |         |
| Do., for N.P. ....          | 1 4 10 | Forest Hill, Sydenham        | 2 15 1   | Leicester, Belvoir St.           | 15 0 0                       |         |
| Do., for N.P. ....          | 1 4 10 | Chapel.....                  | 6 1 7    | Do., S. Sch., for Longa          | 1 1 0                        |         |
| Do., for N.P. ....          | 1 4 10 | Do., for N.P. ....           | 6 1 7    | Do., Emmanuel Ch.,               | 1 1 0                        |         |
| Do., for N.P. ....          | 1 4 10 |                              |          | for W & O.....                   | 1 1 0                        |         |

**LIVINGS.**  
 Boston, Salem Ch., for W & O. 0 6 8  
 Do., for N.P. 1 7 0  
 Grimaby, Tabernacle, for W & O. 1 0 0

**NORFOLK.**  
 Costessey, for N.P. 0 10 6  
 Dereham, for W & O. 1 10 0  
 Norwich, Unthanks Road, for W & O. 6 0 0  
 Shelpham, for W & O. 0 11 0  
 Swaffham 20 0 0  
 Do., for W & O. 3 7 0  
 Upwell 1 0 0  
 Yarmouth, Park Ch. 16 19 6  
 Do., for Congo Chamber Data's Work. 6 0 0

**NORTHAMPTONSHIRE.**  
 Aldwinkle, for W & O. 0 10 0  
 Brantton, for N.P. 1 0 4  
 Burton Latimer, for W & O. 1 0 0  
 Earls Barton, for N.P. 0 17 6  
 Gretton 0 6 0  
 King's Sutton, S. Sch., for N.P. 0 12 9  
 Northampton, College Street, for N.P. 2 0 0  
 Do., Princess Street. 20 0 0  
 Do., do., for W & O. 1 0 0  
 Roads, for W & O. 0 10 0  
 Weston, near Towcester Do., for N.P. 0 17 6  
 Wollaston, Zion, for W & O. 0 10 0  
 Woodford 0 6 6  
 Do., for W & O. 0 10 0

**NORTHUMBERLAND.**  
 Berwick 26 5 0  
 Feawicksteads, Belford, for Congo 7 9 10  
 Do., S. Sch., for do. 9 15 8  
 Holborn Grange S. Sch., for Congo 1 0 0  
 Ford Forge, for N.P. 0 7 6  
 Gateshead, for N.P. 0 7 3  
 Newcastle, Westgate Road 23 9 6  
 Do., Sun. Sch. 0 9 9  
 Do., Rye Hill 1 19 0  
 Do., do., for W & O. 3 10 6  
 Do., Scotswood Ed., Sun. Sch. 1 6 2  
 Do., Arthur Hill 0 12 3

**NOTTINGHAMSHIRE.**  
 Collingham, for W & O. 0 6 0  
 Nottingham, Derby Road 6 6 3  
 Do., Juvenile 4 13 1  
 Do., do., for N.P. 0 6 6

**OXFORDSHIRE.**  
 Bloxham, Sun. Sch., for N.P. 0 6 6  
 Caversham, for Congo 1 7 0  
 Henley-on-Thames, for W & O. 0 12 0  
 Hook Norton 4 18 0  
 Do., for W & O. 0 0 3  
 Do., for N.P. 0 17 9

**RUTLANDSHIRE.**  
 Oakham (additional), for W & O. 0 2 0

**SUSSEX.**  
 Onkegates 5 14 0  
 Do., for N.P. 0 16 3

**SOMERSETSHIRE.**  
 Cheddar District—  
 Allerton 1 12 1  
 Crickham 1 3 6  
 Rookbridge 7 16 0

Frome, Ballock Lane, for W & O. 2 0 0  
 Do., Sheppards Barton, for W & O. 4 0 0  
 North Curry and Stoke St. Gregory 2 7 10  
 Do., for N.P. 0 18 2  
 Street, Sun. Sch., for N.P. 1 2 9  
 Taunton, Silver Street 25 0 1  
 Do., for W & O. 2 2 0  
 Do., for N.P. 1 14 4  
 Do., Albemarle Ch. 6 8 0  
 Watchet, Sun. Sch. 1 2 4  
 Weston - super - Mere, Bristol Rd., for Debt Do., for W & O. 2 2 0  
 Do., Wadham Street, for N.P. 1 12 4  
 Wincanton, for W & O. 1 2 6  
 Winccombe 6 6 5

**STAFFORDSHIRE.**  
 Brierley Hill, for W & O. 0 9 4  
 Coseley, Providence 6 6 0

**STAFFORD.**  
 Bradfield St. George, for W & O. 0 10 0  
 Burses, for W & O. 0 10 0  
 Rattenden 4 8 11  
 Do., for W & O. 1 0 0  
 Do., for N.P. 3 14 0  
 Welton, for W & O. 1 1 6  
 Do., for Congo 0 6 0

**SURREY.**  
 Balham, Remden Rd., for W & O. 4 4 6  
 Cheam, for W & O. 1 4 2  
 Do., for N.P. 2 2 6  
 Croydon, for W & O. 6 0 0  
 Do., Sun. School, for West Croydon Sch., India 17 13 9  
 Do., Memorial Hall, Sun. Sch. 2 10 0  
 Dorking, Sun. Sch. 1 11 0  
 Dorman's Land, for W & O. 0 10 0  
 Guildford 3 0 0  
 Kingston, Sun. Sch., for N.P. 0 18 0  
 Mitcham, for N.P. 1 8 11  
 Redhill, for N.P. 0 3 0  
 Richmond, for W & O. 0 13 6  
 Upper Tooting 18 6 2  
 Do., for W & O. 1 17 9  
 Do., for N.P. 1 11 6  
 Wallington and Dershallton, for W & O. 2 2 0  
 West Norwood, Chateaux Hill, for Congo 6 7 0  
 Wimbledon 7 4 7

**SURREY.**  
 Arundel, for N.P. 0 17 4  
 Do., for Congo 0 13 6  
 Forest Row 0 3 7  
 Portlady, Sun. School 1 0 0

**WARWICKSHIRE.**  
 Alcester 17 10 0  
 Coventry, Queen's Rd., for W & O. 7 10 0  
 Henley-in-Ardon 14 0 0  
 Stratford-on-Avon, for W & O. 1 10 6

**WESTMORLAND.**  
 Kirby Slepbeo, for N.P. 0 18 3

**WILTSHIRE.**  
 Bratton, for N.P. 0 4 2  
 Calne 12 0 0  
 Corsham, for W & O. 0 7 6  
 Pewsey, for N.P. 0 0 2  
 Westbury, West End. 16 12 16  
 Do., for W & O. 2 0 0

**WORCESTERSHIRE.**  
 Evesham 9 4 5  
 Do., for W & O. 2 13 7  
 Kings Norton, Sunday School, for N.P. 0 21 6  
 Studley, for W & O. 0 7 8  
 Do., for N.P. 0 14 6  
 Stourport, for W & O. 0 14 0  
 Tenbury 1 3 2  
 Do., for N.P. 1 4 4

**YORKSHIRE.**  
 Barnoldswick, for N.P. 2 9 0  
 Bradford, Shea Ch., for W & O. 9 10 7  
 Brearley, Luddenden Foot, for W & O. 1 10 0  
 Farsley, for W & O. 4 0 0  
 Guiseley 1 12 9  
 Do., for W & O. 0 10 0  
 Halifax (United), Pelton Lane, for W & O. 2 17 0  
 Haworth, West Lane, for W & O. 2 14 0  
 Hebden Bridge, for W & O. 4 0 0  
 Horsforth, for W & O. 0 10 9  
 Leeds, South Parade. 23 5 0  
 Do., York Road. 7 9 1  
 Do., do., for W & O. 0 10 6  
 Do., do., Sun. School 3 2 7  
 Do., Meanwood Road 6 6 8  
 Lindley, Oakes Ch. 9 0 8  
 Do., for Congo 6 15 2  
 Millsbridge, for W & O. 2 0 0  
 Morley, for W & O. 1 1 6  
 Poolemoor, for W & O. 0 12 0  
 Rawdon, for W & O. 3 17 4  
 Rishworth 8 18 0  
 Do., for W & O. 0 10 0  
 Rotherham, Sun. Sch. 4 17 10  
 Sheffield, on account, per Mr F. E. Smith, Treasurer 101 17 8  
 Stalldwhite 1 16 0  
 Todmorden, Roomfield, for W & O. 0 10 0  
 Waingate, for W & O. 0 15 1  
 York 5 6 4  
 Do., for W & O. 2 10 0

**NORTH WALES.**  
 Holyhead New Park Street, for N.P. 2 12 0

**CARNEGIESHIRE.**  
 Dinorwic, Sardin 0 10 0  
 Llansolharrn, Baron, for N.P. 0 13 4  
 Llandudno, for Congo 0 5 9  
 Llanfair, D.O., for N.P. 0 5 9  
 Pencanwydd, Aion, for N.P. 0 10 2  
 Tullysarn, Eion, for W & O. 0 5 4

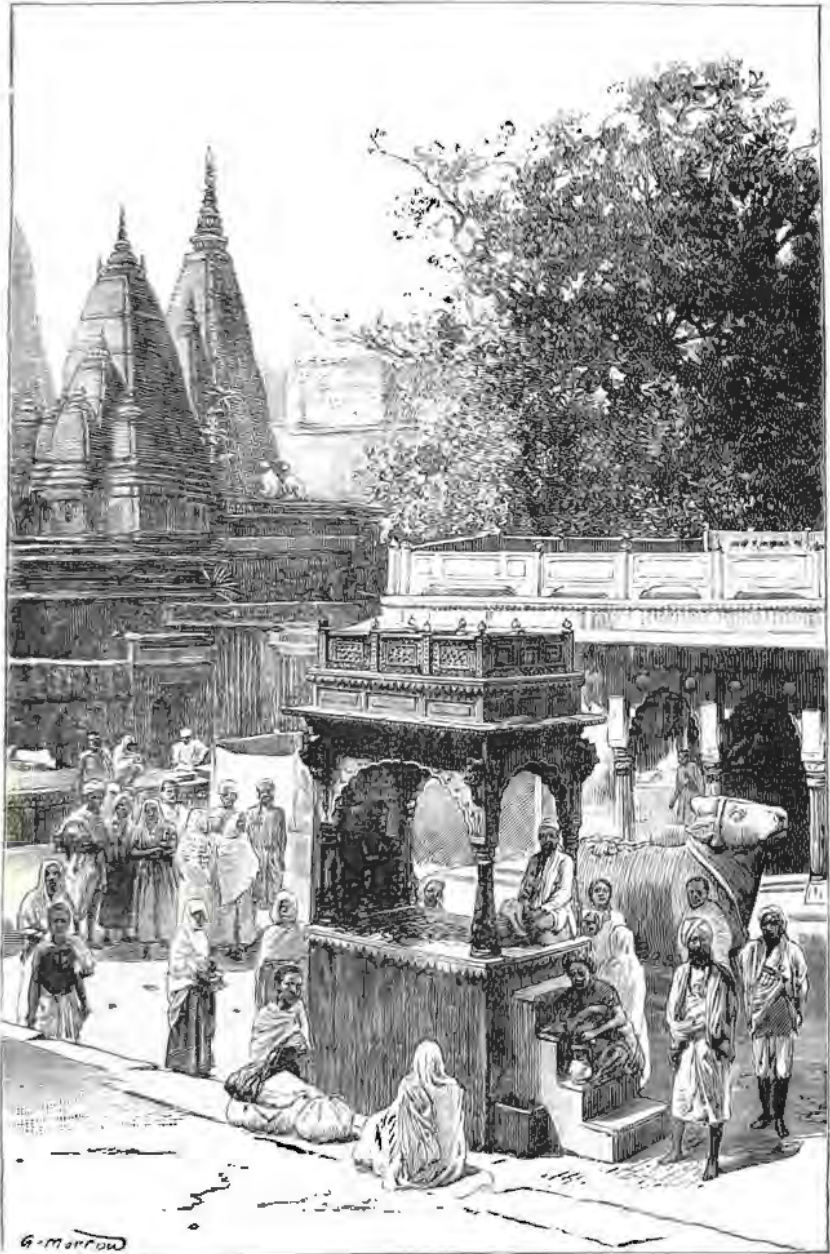
**DEFFRISHIRE.**  
 Colwyn, for N.P. 0 12 0  
 Denbigh, for N.P. 0 0 5  
 Glyncrogiog, for N.P. 1 13 0  
 Llanfair, near Ruthin, for N.P. 0 12 0

|                           |         |                         |                                  |                              |        |
|---------------------------|---------|-------------------------|----------------------------------|------------------------------|--------|
| Llanello, Eng. Ch. ....   | 0 6 0   | <b>RADFORSHIRE.</b>     | Presbyterian, for W & O... 1 1 0 | <b>EUROPE.</b>               |        |
| for W & O.....            | 0 11 8  |                         |                                  | <b>AUSTRIA.</b>              |        |
| Moss, for N.P.....        | 8 18 0  |                         |                                  | Vienna, Mr E. Millard        | 0 10 0 |
| Wrexham, Eng. Ch. ...     | 8 18 0  |                         |                                  |                              |        |
|                           |         | <b>SCOTLAND.</b>        |                                  | <b>TURKEY.</b>               |        |
| <b>SOUTH WALES.</b>       |         | Aberdeen, Crown Ter-    |                                  | Constantinople, Mr &         |        |
| <b>CARDIGANSHIRE.</b>     |         | race, for N.P. India    |                                  | Mrs C. J. Tarring ...        | 2 2 0  |
| Cardigan, for W & O...    | 0 3 0   | and China.....          | 10 2 0                           |                              |        |
|                           |         | Do., for W & O.....     | 5 6 0                            | <b>INDIA.</b>                |        |
| <b>CARMARTHENSHIRE.</b>   |         | Do., for N.P.....       | 11 2 6                           | Bombay, Rev J. Ewon,         |        |
| <b>CARMARTHENSHIRE.</b>   |         | Do., Academy St. Sun-   |                                  | for Congo.....               | 0 10 0 |
| Bwlchyrhiw, for N.P.      | 0 6 8   | Sch., for N.P.....      | 2 0 6                            | Do., for Mr White-           |        |
| Carmarthen, Eng. Ch.,     |         | Do., for N.P.....       | 3 8 6                            | wright, China.....           | 0 10 0 |
| for N.P.....              | 0 16 6  | Branderburgh, for N.P.  | 1 6 11                           |                              |        |
| Cwmfelin, Barmoth, for    |         | Cambuslang, for W & O   | 1 8 7                            | <b>AMERICA.</b>              |        |
| N.P.....                  | 1 9 8   | Do., for N.P.....       | 2 12 11                          | Quebec, Rev D. Marsh,        |        |
| St. Clears, Bion.....     | 10 7 9  | Burray, Orkney, for     |                                  | for Congo.....               | 1 4 3  |
| Do., for Congo.....       | 0 10 0  | W & O.....              | 0 15 6                           |                              |        |
|                           |         | Do., for N.P.....       | 1 4 6                            | <b>WEST INDIES.</b>          |        |
| <b>GILMORGANSHIRE.</b>    |         | Crieff, for W & O.....  | 1 3 0                            | <b>BARBADOES.</b>            |        |
| Briton Ferry, Caernarvon  | 1 8 7   | Coathridge, for N.P.    | 0 14 6                           | Nassau Zion.....             | 4 6 7  |
| Cardiff, Tredegarville,   |         | Dalkeith, London Road   | 1 0 3                            | Do., for W & O.....          | 1 0 0  |
| for W & O.....            | 4 4 0   | Do., for N.P.....       | 2 1 3                            | Do., for Congo.....          | 9 1 10 |
| Der, Tabernacle, for      |         | Dunfermline, for W & O  | 6 16 0                           | Do., for Congo boy...        | 4 0 10 |
| N.P.....                  | 3 7 10  | Do., for Congo.....     | 0 18 6                           | Do., for N.P.....            | 1 1 0  |
| Ferndale.....             | 0 3 2   | Edinburgh, for Congo... | 0 7 0                            | Fox Hill.....                | 4 10 0 |
| Griffiths Town.....       | 1 12 7  | Do., Dublin Street,     |                                  | San Salvador.....            | 2 7 3  |
| Mardy, for N.P.....       | 1 13 0  | for W & O.....          | 15 16 2                          |                              |        |
| Massey, Bethel.....       | 3 9 0   | Do., Bristol Place, for |                                  |                              |        |
| Merthyr Tydfil, Cal-      |         | W & O.....              | 11 12 3                          |                              |        |
| vary Sunday Sch....       | 1 5 0   | Do., for N.P.....       | 4 1 6                            |                              |        |
| Do., High St., for W & O  | 1 0 0   | Elgin.....              | 1 10 0                           |                              |        |
| Do., Morlais Chapel,      |         | Do., for W & O.....     | 1 4 0                            | <b>SPECIAL CONTRIBUTIONS</b> |        |
| for W & O.....            | 1 1 0   | Frazerburgh.....        | 14 4 0                           | <b>FOR CONGO FIVE FUND.</b>  |        |
| Penarth, Pennel, for N.P. | 3 10 2  | Galaahels, Stirling St. |                                  | <b>LONDON.</b>               |        |
| Rhondda, Ystrad Taber-    |         | Sunday School.....      | 2 6 0                            | Abbey Road Chapel            |        |
| nacle.....                | 0 15 0  | Do., for N.P.....       | 0 12 6                           | (addl.).....                 | 0 4 8  |
| Swansea, Mt. Pleasant     | 16 18 1 | Glasgow, for Italian    |                                  |                              |        |
| Do., for W & O.....       | 4 0 0   | Mission.....            | 25 0 0                           | <b>GLoucestershire.</b>      |        |
| Do., West Cross.....      | 1 5 0   | Do., Adelaide Place,    |                                  | Cheltenham, Balcon Ch.       | 2 10 0 |
| Tynnewydd, Bethlehem      | 4 0 0   | on account.....         | 80 0 0                           |                              |        |
| Do., for N.P.....         | 1 11 0  | Greenock, George St.... | 1 0 0                            | <b>Leicestershire.</b>       |        |
|                           |         | Do., for W & O.....     | 0 10 0                           | Leicester, per Rev J. G.     |        |
| <b>MONTGOMERISHIRE.</b>   |         | Do., for N.P.....       | 3 3 0                            | Greenough, M. A.,            |        |
| Llanvaches, Bethany..     | 1 19 0  | Do., for China.....     | 1 10 0                           | Hardy, Mr Arthur             | 5 0 0  |
| Llanvihangel, Crucorney,  |         | Do., for Congo.....     | 2 0 0                            | Do., Wood, Mr Ed.            | 25 0 0 |
| Zoar.....                 | 0 10 0  | Grantown, for N.P....   | 3 0 0                            |                              |        |
| Magor.....                | 12 6 0  | Do., for Congo.....     | 1 6 9                            | <b>SOMERSETSHIRE.</b>        |        |
| Maendee, Summerhill,      |         | Kirkcaldy.....          | 2 16 2                           | Taunton.....                 | 1 0 0  |
| for N.P.....              | 1 14 0  | Lerwick, for N.P....    | 2 16 8                           |                              |        |
| Newport, Stow Hill,       |         | Lochgilphed, for N.P.   | 3 6 0                            | <b>SCOTLAND.</b>             |        |
| for W & O.....            | 1 0 0   |                         |                                  | Elgin.....                   | 0 10 0 |
| Twyngwyd.....             | 2 8 6   | <b>IRELAND.</b>         |                                  |                              |        |
| Do., for N.P.....         | 1 19 0  | Carrickfergus, for N.P. | 3 19 8                           | <b>West Indies.</b>          |        |
|                           |         | Do., for W & O.....     | 1 10 0                           | Trinidad, Port of Spain,     |        |
| <b>Pembrokeshire.</b>     |         |                         |                                  | Service of Song, for         |        |
| Cemaes, Gold Hill Sun-    |         | <b>CHANNEL ISLANDS.</b> |                                  | Congo.....                   | 5 0 0  |
| day School.....           | 1 17 3  | Jersey, St. Hellar's,   |                                  | Do., Savanna Grande,         |        |
| Mynachogddu, Bethel       | 6 14 8  | Grove Street.....       | 3 16 3                           | for ditto.....               | 1 0 0  |
| Do., for N.P.....         | 1 4 8   | Do., for N.P.....       | 6 15 11                          |                              |        |
| Keyland, Bethesda.....    | 7 6 0   |                         |                                  |                              |        |

## TO SUBSCRIBERS.

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





BISESHWARNATH, BENARES.—(From a Photograph.)



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CLOSE OF THE ACCOUNTS.

APPEAL TO PASTORS AND TREASURERS.

**W**ITH a view to meet the convenience of many of our friends, the books of the Society will be kept open until **Thursday, the 7th inst.** We very earnestly appeal to pastors of churches, officers of missionary auxiliaries, and our friends generally, to send remittances to the Mission House at as early a date as possible.

The present financial outlook of the Society is grave in the extreme, and only a large and wide-spread increase in the receipts can avert a heavy and distressing debt.

---

Mr. S. B. Burton, of Newcastle-upon-Tyne, writes:—"Reinforce, of course; recall, never. I enclose my cheque for £100, and trust that, ere the month closes, you will be in such a position financially that it will be easy to reinforce, and the question of recall utterly exiled. A little additional help from every member who at present contributes, or a little help only from every member who at present does not, and you would scarcely know for a time how to use the money that would come in. I most heartily wish God-speed to the glorious work."

An anonymous friend, deeply interested in Mission work, writes:—"I was painfully surprised to find, through the HERALD for last month, the extent of the deficit feared in connection with God's work in heathen lands; but I trust that it may be considerably lessened, if not extinguished, by the day the books are made up. To that end I enclose what I can, wishing it was more, praying that God's blessing may rest more abundantly than ever on the work in all its departments, so that you may never have to think of, much less actually resolve upon, recall. That is a word and order which I am unable to find among the orders given by the Captain of our salvation."

Mr. Thomas White, J.P., of Evesham, writes:—"Your last MISSIONARY HERALD shows the great need our Foreign Mission has of immediate help. I enclose cheque for £200—£100 from Mrs. White for China, and £100 from myself for General Fund. I do not like the word 'Recall' in the least; and I earnestly trust our churches will provide all that is so urgently needed for carrying on this glorious work."

# MISSIONARY ANNIVERSARY SERVICES, 1887.

*N.B.—Castle Street, Holborn, is now known as Fournival Street.*

TUESDAY EVENING, APRIL 19TH.

## YOUNG MEN'S MISSIONARY ASSOCIATION. PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., LL.D., Q.C., will take the Chair at 7 p.m.

*Speakers* : REVS. R. P. ASHE, M.A., of Church Missionary Society, Uganda, Central Africa; G. COUSINS, of London Missionary Society, and formerly of Madagascar; G. H. ROUSE, M.A., LL.B., of Calcutta; and ALFRED HENRY BAYNES, Esq., F.R.A.S.

THURSDAY MORNING, APRIL 21ST.

## BAPTIST MISSIONARY SOCIETY.

### INTRODUCTORY PRAYER MEETING

IN THE MISSION HOUSE LIBRARY, FURNIVAL STREET, HOLBORN.

The Rev. EVAN EDWARDS, of Torquay, will preside, and deliver an Address.

Service to Commence at Half-past Ten o'clock.

LORD'S DAY, APRIL 24TH.

## ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For Particulars see opposite page.

## LORD'S DAY, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.  
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

| PLACES.                         | MORNING.                                | EVENING.                            |
|---------------------------------|---|-------------------------------------|
| Abbey Road, St. John's Wood     | Rev. W. Stott ...                       | Rev. W. Stott                       |
| Acton ... ..                    | Rev. W. A. Wicks ...                    | Rev. W. A. Wicks                    |
| Addlestone ... ..               | Rev. R. Shindler ...                    | Rev. R. Shindler                    |
| Alpertou ... ..                 | Rev. W. G. Heilstone                    | Rev. W. G. Heilstone                |
| Arthur Street, Camberwell Gate  | Rev. R. Layzell ...                     | Rev. R. Layzell                     |
| Arthur Street, King's Cross ... | Rev. A. Kirke ...                       | Rev. W. J. Scott                    |
| Baiham, Rameden Road ...        | Rev. J. H. Atkinson                     | Rev. J. J. Brown                    |
| Barnes ... ..                   | ... .. Collections                      | at later date                       |
| Battersea, York Road            | Rev. J. Drew ...                        | Rev. B. D. Johns                    |
| Battersea Park... ..            | Rev. N. Dobson ...                      | Rev. W. J. Mayers                   |
| Beckenham, Elm Road ...         | Rev. J. W. Lance ...                    | Rev. J. W. Lance                    |
| Belle Isle ... ..               | Rev. J. Benson (1st                     | May) Rev. R. W. Hay                 |
| Belvedere ... ..                | Rev. S. Couling ...                     | Rev. S. Couling                     |
| Bermundsey, Drummond Road       | Rev. W. Barker ...                      | Rev. J. Hughes                      |
| Bexley Heath ... ..             | Rev. W. Woods ...                       | Rev. W. Woods                       |
| Bloomsbury ... ..               | Rev. J. Baillie ...                     | Rev. J. M. Stephens, B.A.           |
| Bow ... ..                      | Rev. D. Jones ...                       | Rev. S. W. Bowser, B.A.             |
| Brentford ... ..                | Rev. J. Smith, Romsey                   | Rev. J. Smith, Romsey               |
| Brixton Hill ... ..             | Rev. J. Douglas, B.A.,<br>Waterford ... | Rev. G. H. Rouse,<br>M.A., LL.D.    |
| Brixton, Kenyon Ch. ... ..      | Rev. D. Bevan Jones,<br>Caerleon ... .. | Rev. J. Douglas, B.A.,<br>Waterford |
| "    Wynns Road... ..           | Rev. Z. T. Downen                       | Rev. Z. T. Downen                   |
| "    Gresham Ch.... ..          | Rev. J. T. Swift (B.A.)                 | Rev. J. T. Swift                    |
| Brockley Road... ..             | Rev. J. M. Stephens                     | Rev. E. Medley, B.A.                |
| Bromley ... ..                  | Rev. A. Tessier ...                     | Rev. A. Tessier                     |
| Brompton ... ..                 | Rev. F. J. Benskin...                   | Rev. F. J. Benskin                  |
| Brondesbury ... ..              | Rev. B. Bird ...                        | Rev. A. F. Mills                    |
| Camberwell ... ..               |   |                                     |
| "    Denmark Place... ..        | Rev. J. Culross, D.D.                   | Rev. F. D. Waldoek                  |
| "    Cottage Green ...          | Rev. B. D. Johns ...                    | Rev. J. P. Campbell                 |
| Camden Road ... ..              | Rev. A. F. Mills ...                    | Rev. C. Williams                    |
| Castle Street (Welsh)... ..     |   |                                     |
| Charles St., Camberwell New Rd. | Rev. W. Osborne ..                      | Rev. D. B. Johns, Caerleon          |
| Chalk Farm, Berkeley Road... .. | ... .. Collections                      | at later date                       |
| Catford Hill ... ..             | ... .. Collections                      | at later date                       |
| Child's Hill ... ..             | Rev. W. Rickard ...                     | Rev. W. Rickard                     |
| Chelsea ... ..                  | Rev. G. J. Knight ...                   | Rev. G. J. Knight                   |
| Clapham, Grafton Square ...     | Rev. R. Webb ...                        | Rev. R. Maplesden                   |
| Clapton, Downs Ch. ... ..       | Rev. H. Platten ...                     | Rev. J. Smith                       |
| Chadwell Heath ... ..           | Rev. J. Billington ...                  | Mr. J. Templeton                    |
| Commercial Street ... ..        | Rev. T. Jones ...                       | Rev. T. Jones                       |
| Crouch Hill ... ..              | Rev. W. E. Goodman                      | Rev. J. Bloomfield                  |
| Croydon ... ..                  | Rev. J. A. Spurgeon                     | Rev. J. A. Spurgeon                 |
| Crayford ... ..                 | Rev. I. Near ...                        | Rev. I. Near                        |
| Dalton Junction ... ..          | Rev. J. Bloomfield ...                  | Rev. C. Pates                       |
| Dartford ... ..                 | Rev. A. Sturge ...                      | Rev. G. H. Harris                   |
| Deptford, Octavia Street ...    | Rev. H. Kneæ ...                        | Rev. W. B. Haynes                   |

| PLACES.   | MORNING.                | EVENING.                                  |
|---|-------------------------|---|
| Dulwich, Lordship Lane ...                            | Rev. J. Bailey, D.A.... | Rev. W. Barker                            |
| Ealing ... ..   | ...                     | ...                                       |
| East London Tabernacle ...                            | Rev. A. G. Brown ...    | Rev. A. G. Brown                          |
| Edmonton ... ..                                       | ... .. Collections      | 22nd May                                  |
| Eldon Street (Welsh)... ..                            | ...                     | ...                                       |
| Enfield ... ..  | ... .. Collections      | in December                               |
| " Highway ... ..                                      | ...                     | ...                                       |
| Erith ... ..  | Rev. J. W. Edwards      | Rev. J. W. Edwards                        |
| Esher ... ..  | ...                     | ...                                       |
| Forest Gate ... ..                                    | Rev. C. Pates ...       | Rev. J. Turner                            |
| Forest Hill ... ..                                    | Rev. E. Spurrier ...    | Rev. E. Spurrier                          |
| Greenwich, South Street ...                           | Rev. C. Spurgeon ...    | Rev. C. Spurgeon                          |
| " Lewisham Road ...                                   | Rev. R. S. Latimer      | Rev. J. Drew                              |
| Grove Road ... ..                                     | Rev. G. D. Evans ...    | Rev. G. D. EVANS                          |
| Gunnersbury ... ..                                    | Rev. W. Burton ...      | Rev. J. C. Brown                          |
| Hackney, Mare Street ...                              | Rev. J. Smith (Delhi)   | Rev. E. Thomas                            |
| " Hampden Ch. ...                                     | Rev. E. Cossey ...      | Rev. J. Lewitt                            |
| Hammersmith, West End ...                             | ... .. Collections      | in May                                    |
| " Avenue Road ...                                     | Rev. J. Owen ...        | Rev. C. Graham                            |
| Hampstead, Heath Street ...                           | Rev. E. Medley, B.A.    | Rev. S. Macfarlane,<br>LL.B. (New Guinea) |
| Hanwell ... ..  | Colls. London Mission   | this year                                 |
| Harlington ... ..                                     | Rev. T. Watts ...       | Rev. T. Watts                             |
| Harrow ... .. (1st May)                               | Rev. T. B. Edwards      | Rev. T. B. Edwards                        |
| Hawley Road, St. Paul's Ch...<br>London Mission       | ...                     | this year                                 |
| Hendon ... ..   | Rev. G. D. Hooper       | Rev. G. D. Hooper                         |
| Henrietta Street ... ..                               | Rev. W. J. Taylor ...   | Rev. E. Cossey                            |
| Highbury Hill ... ..                                  | Rev. J. Aldis ...       | Rev. A. Bird                              |
| Highgate, Southwood Lane ...                          | Rev. C. Tucker ...      | Rev. A. Kirke                             |
| Highgate Road ... ..                                  | Rev. J. Stephens, M.A.  | Rev. J. Stephens, M.A.                    |
| Hornsey Rise ... ..                                   | Rev. C. Rushby ...      | Rev. C. Rushby                            |
| Hornsey, Campsbourne Rd. ...                          | Rev. J. P. Campbell     | Rev. F. J. Hazzard                        |
| Hounslow ... ..                                       | Rev. E. B. Woods, B.A.  | Rev. E. B. Woods, D.A.                    |
| Iford ... ..  | ...                     | ...                                       |
| Islington, Cross Street ...                           | Rev. F. J. Hazzard...   | Rev. A. Tilly                             |
| " Salters' Hall ...                                   | Rev. W. B. Hynes        | Rev. Danl. Jones                          |
| James Street, Old Street ...                          | ...                     | ...                                       |
| John Street ... ..                                    | Rev. S. W. Bowser, B.A. | Rev. H. Knee                              |
| John Street, Edgware Road ...                         | Rev. W. J. Scott ...    | Rev. J. O. Fellowes                       |
| Kensington, Hornton Street...<br>Rev. J. H. Blake ... | ...                     | Rev. J. H. Blake                          |
| Kilburn, Canterbury Road ...                          | Rev. J. Lewis ...       | Rev. J. Lewis                             |
| Kingsgate Street ... ..                               | ...                     | ...                                       |
| Kingston ... ..                                       | Rev. T. M. Morris ...   | Rev. T. M. Morris                         |
| Lee ... ..  | Rev. W. E. Winks ...    | Rev. W. E. Winks                          |
| Ladbroke Grove ... ..                                 | Rev. O. Williams ...    | Rev. H. Platten                           |
| Leyton ... ..   | ...                     | ...                                       |
| Leytonstone ... ..                                    | ... .. Collections      | 27th March                                |
| Little Wild Street ... ..                             | Rev. J. W. Campbell     | Rev. J. W. Campbell                       |
| Maze Pond ... ..                                      | Rev. J. Turner ...      | Rev. J. Bailey, B.A.                      |
| Metropolitan Tabernacle ...                           | Rev. C. H. Spurgeon     | Rev. C. H. Spurgeon                       |
| Mitcham ... ..  | ...                     | ...                                       |
| Meard Street, Dean Street ...                         | 17th April              | Rev. H. J. Martin                         |
| New Barnet ... ..                                     | Rev. J. J. Duke ...     | Rev. J. J. Duke                           |
| New Malden ... ..                                     | Rev. S. H. Moore ...    | Rev. S. H. Moore                          |
| New Southgate ... ..                                  | Rev. J. L. Bennett...   | Rev. J. L. Bennett                        |

| PLACES.                           | MORNING.                | EVENING.                |
|-----------------------------------|-------------------------|-------------------------|
| North Finchley ... ..             | Rev. F. Trestrail, D.D. | Rev. F. Trestrail, D.D. |
| Norwood, Gipsy Road... ..         | Rev. J. Hughes ...      | Rev. J. H. Atkinson     |
| Peckham, Park Road ... ..         | Rev. W. J. Mayers ...   | Rev. T. G. Tarn         |
| „ Rye Lane ... ..                 | Rev. C. B. Sawday...    | Rev. J. T. Briscoe      |
| „ James's Grove ... ..            |                         |                         |
| „ Barry Road ... ..               | Rev. H. J. Martin ...   | Rev. R. S. Latimer      |
| „ Lausanne Road ... ..            | Rev. T. J. Cole ...     | Rev. W. Burton          |
| „ Norfolk Street ... ..           | Rev. A. Mills ...       | Rev. A. Mills           |
| Fenge ... ..                      | Rev. J. W. Boud ...     | Rev. J. W. Boud         |
| Pinner ... ..                     | Rev. R. Walker ...      | Rev. R. Walker          |
| Plumstead, Conduit Road ... ..    |                         |                         |
| „ Park Road ... ..                | Rev. B. B. Wale ...     | Rev. J. B. Wanstone     |
| Poplar, Cotton Street... ..       | ... .. Collections      | 5th May                 |
| Puney, Welter Road... ..          | Rev. W. Thomas ...      | Rev. W. Thomas          |
| „ Union Ch. ... ..                | ... .. Collections      | in May                  |
| Regent's Park ... ..              | Rev. G. H. Rouse,       | Rev. W. J. Henderson,   |
|                                   | M.A., LL.B.             | B.A.                    |
| Regent Street, Lambeth ... ..     |                         |                         |
| Richmond ... ..                   | ... .. Collections      | 6th March               |
| Romford ... ..                    | Rev. W. H. Elliott...   | Rev. W. H. Elliott      |
| Shooter's Hill Road ... ..        | Rev. J. D. Rodway...    | Rev. J. D. Rodway       |
| Shoreditch ... ..                 | Rev. E. G. Gange ...    | Rev. E. G. Gange        |
| South London Tabernacle ... ..    | Rev. E. Roberts ...     | Rev. E. Roberts         |
| South Norwood ... ..              |                         |                         |
| Stockwell ... ..                  | Rev. A. Mursell ...     | Rev. A. Mursell         |
| Stoke Newington, Devonshire       |                         |                         |
| Sq. Ch. ... ..                    | Rev. E. H. Ellis ...    | Rev. E. H. Ellis        |
| Stratford Grove ... ..            | Rev. F. J. Flatt ...    | Rev. F. J. Flatt        |
| Streatham ... ..                  | Rev. J. Penny ...       | Rev. J. Penny           |
| Sutton ... ..                     | Rev. S. B. Young ...    | Rev. S. B. Young        |
| Tottenham ... ..                  | Rev. G. Short, B.A....  | Rev. G. Short, B.A.     |
| „ West Green ... ..               | Rev. J. Lewitt ...      | Rev. W. E. Goodman      |
| Twickenham ... ..                 | ... .. Collections      | in Autumn               |
| Upper Holloway ... ..             | Rev. R. Glover ...      | Rev. J. R. Wood         |
| Upper Norwood ... ..              | Rev. S. A. Tipple ...   | Rev. S. A. Tipple       |
| Upper Tooting... ..               | Rev. C. Brown ...       | Rev. C. Brown           |
| Upton Chapel ... ..               | Rev. W. Hackney, B.A.   | Rev. R. W. Hay          |
| Vernon Chapel... ..               | ... .. Collections      | in May                  |
| Wandsworth Rd., Victoria Ch.      | Rev. J. J. Brown ...    | Rev. N. Dobson          |
| Waltham Abbey ... ..              | Rev. H. Briggs ...      | Rev. H. Briggs          |
| Walthamstow, Wood Street ... ..   | ... .. London Mission   | this year               |
| „ Boundary Road ... ..            | Rev. C. Stovell ...     | Rev. C. Stovell         |
| Walworth Road ... ..              | Rev. W. Ross ...        | Rev. J. Aldia           |
| Walworth, East Street ... ..      | Rev. G. Archer ...      | Rev. G. Archer          |
| Wandsworth, East Hill ... ..      | Rev. D. J. Hiley ...    | Rev. D. J. Hiley        |
| „ Chatham Road ... ..             | Rev. C. E. Stone ...    | Rev. C. E. Stone        |
| Westbourne Grove ... ..           | Rev. T. R. Edwards ...  | Rev. R. Glover          |
| Westminster, Romney Street ... .. | Rev. W. Davies ...      | Rev. W. Davies          |
| West Norwood, Chataworth Rd.      | Rev. R. W. Hay ...      | Rev. W. Hackney, B.A.   |
| Wimbledon ... ..                  | Rev. J. G. Williams ... | Rev. J. G. Williams     |
| Woodberry Down ... ..             | Rev. W. J. Henderson    | Rev. James Owen         |
|                                   | B.A.                    |                         |
| Wood Green ... ..                 | Rev. A. Tilly ...       | Rev. W. Osborne         |
| Woolwich, Queen Street ... ..     | Rev. T. E. Williams ... | Rev. T. E. Williams     |
| „ Charles Street ... ..           | Rev. A. McCraig ...     | Rev. A. McCraig         |

**YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST  
MISSIONARY SOCIETY.**

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 24th April, 1887 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary at once, speakers will, if possible, be sent.

The arrangements are not completed where marked \*. Special Hymn-papers re sent gratis on written application to the Secretary.

| NAME OF SCHOOL.                     | SPEAKER.                |
|-------------------------------------|-------------------------|
| Abbey Road ... ..                   |                         |
| Acton ... ..                        | Rev. W. A. Wicks.       |
| Ann's Place ... ..                  | Joins with Mare Street. |
| Battersea, York Road ... ..         |                         |
| Bloomsbury ... ..                   | Rev. J. B. Myers.       |
| Belle Isle ... ..                   | (1st May)               |
| Bow, East London Tabernacle ... ..  |                         |
| " High Street ... ..                |                         |
| Brompton ... ..                     | Rev. F. J. Benskin.     |
| Bromdesbury ... ..                  |                         |
| Brixton, Wynne Road... ..           | Rev. Z. T. Downen.      |
| " Barrington Road ... ..            |                         |
| " New Park Road ... ..              | Rev. W. H. McMechan.    |
| Brockley Road ... ..                | Rev. F. D. Waldoek.     |
| Balham ... ..                       |                         |
| Camberwell, Arthur Street ... ..    | Mr. J. A. Clark.        |
| " Cottage Green ... ..              | Rev. W. Ross.           |
| " Charles Street ... ..             |                         |
| " Denmark Place ... ..              | Mr. H. G. Gilbert.      |
| Camden Road ... ..                  | *                       |
| Crouch Hill ... ..                  | Mr. Way.                |
| Chelsea, Lower Sloane Street ... .. |                         |
| Clapton, Downs ... ..               | Rev. T. R. Edwards.     |
| Clapham, Grafton Square ... ..      | Rev. T. Hanger.         |
| " Solon Road ... ..                 |                         |
| Croydon, West ... ..                |                         |
| Dalston Junction ... ..             |                         |
| Dartford ... ..                     | Rev. G. H. Harris.      |
| Drummond Road ... ..                | *                       |
| Edmonton ... ..                     | Later.                  |
| Finchley ... ..                     | Rev. L. Tucker, M.A.    |
| Forest Gate ... ..                  | Mr. W. Smith.           |
| Grove Road, Victoria Park ... ..    | Mr. J. Everett.         |
| Goodinge Road ... ..                | Joins with Camden Road. |
| Hackney, Mare Street... ..          | Rev. Jas. Smith.        |
| Haddon Hall ... ..                  |                         |
| Hammersmith ... ..                  |                         |
| Hampstead ... ..                    | (8th May)               |

| NAME OF SCHOOL.   | SPEAKER.                      |
|---|-------------------------------|
| Highbury Hill ... ..                                    | Mr. W. Tweedie.               |
| Highgate Road (April 17th) ... ..                       | Rev. E. W. Hay.               |
| " Southwood Lane ... ..                                 | Mr. Norledge.                 |
| Holloway, Young Men ... ..                              | Mr. J. C. Wall.               |
| " Schools ... ..  | Dr. Palmer.                   |
| Islington, Baxter Road ... ..                           | Rev. A. Bax.                  |
| Islington, Cross Street ... ..                          | Mr. Ernest Ellis.             |
| John Street, Bedford Row ... ..                         | Rev. J. E. Sheppard.          |
| " Edgware Road ... ..                                   | Rev. W. J. Scott.             |
| Ladbroke Grove ... ..                                   | .                             |
| Lee ... ..  | .                             |
| Lewisbam Road ... ..                                    | Mr. F. E. Tucker.             |
| Maze Pond, Old Kent Road ... ..                         | Mr. J. Marston.               |
| Meard Street, Soho ... ..                               | Joins with Bloomsbury.        |
| Metropolitan Tabernacle, Senior ... ..                  | Rev. R. Maplesden.            |
| " " Junior ... ..                                       | Mr. J. Thomas.                |
| Paddington, Shirland Road ... ..                        | Mr. J. L. Roger.              |
| Peckham, James Grove ... ..                             | Mr. J. G. Brown.              |
| " Lordship Lane ... ..                                  |                               |
| " Lausanne Road ... ..                                  | Rev. J. T. Cole.              |
| " Park Road ... ..                                      | Rev. W. J. Mayers.            |
| " Rye Lane ... ..                                       |                               |
| " South London Tabernacle ... ..                        | Rev. E. Roberts.              |
| Poplar, Cotton Street ... ..                            |                               |
| Regent's Park ... ..                                    | Col. Griffin.                 |
| Regent Street, Lambeth ... ..                           | Mr. G. H. Jackman.            |
| Shoreditch Tabernacle... ..                             | Mr. A. Bond.                  |
| Spencer Place, Goswell Road... ..                       |                               |
| Stoke Newington, Devonshire Square<br>(March 27) ... .. | Mr. J. G. Brown.              |
| Stockwell ... ..  | Later.                        |
| Stratford, Grove ... ..                                 | Mr. J. Honnor.                |
| " Carpenter's Road ... ..                               | Rev. G. Towner.               |
| Streatham ... ..  | Rev. G. H. Rouse, M.A.        |
| Tottenham, High Road ... ..                             | Mr. D. Freeman.               |
| " West Green ... ..                                     | Mr. T. B. Woolley.            |
| Upton, Lambeth Road ... ..                              | Rev. R. Wright Hay.           |
| Ysuxhall ... ..   |                               |
| Vernon Square ... ..                                    | Mr. Henry White.              |
| Walworth Road ... ..                                    | Rev. H. J. Martin.            |
| " " Victory Place ... ..                                | Mr. G. H. Judd.               |
| " " East Street ... ..                                  | Mr. D. H. Hay.                |
| Wandsworth Common... ..                                 |                               |
| " Chatham Road ... ..                                   |                               |
| " East Hill ... ..                                      |                               |
| " Victoria ... ..                                       | Dr. Rossvally.                |
| Westbourne Grove ... ..                                 | Mr. H. M. Bompas, LL.D., Q.C. |
| Westminster, Romney Street... ..                        | Mr. Perryns.                  |
| Woodberry Down ... ..                                   | Mr. F. W. Dunster.            |
| Wood Green ... ..                                       | Mr. Russell Dick.             |
| Woolwich, Queen Street ... ..                           | Rev. T. E. Williams.          |

TUESDAY MORNING, APRIL 26TH.

ANNUAL MEMBERS' MEETING.

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by RICHARD WATSON, Esq.,  
of Rochdale.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

TUESDAY EVENING, APRIL 26TH.

PUBLIC MISSIONARY SOIRÉE

In the FREEMASONS' HALL, GREAT QUEEN STREET, HOLBORN  
(and not Cannon Street Hotel).

HERBERT H. COZENS-HARDY, Esq., LL.B., Q.C., M.P., to preside.

Addresses will be delivered by Revs. GEORGE GREENFELL, of the Congo River;  
C. M. HARDY, B.A., of St. Albans; and R. F. HORTON, M.A., of Hampstead.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,  
19, Furnival Street, Holborn.

NOTE.—As a large attendance is assured, early application for  
Tickets is requested.

WEDNESDAY MORNING, APRIL 27TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST

In the LARGE HALL, CANNON STREET HOTEL.

At a Quarter to Nine o'clock.

*Chairman*: DONALD MATHESON, Esq., of London.

*Speakers*: MRS. CAMPAGNAC; Revs. R. F. GUYTON, of Delhi; and E. S.  
STUMMERS, B.A., of Serampore.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 27TH.

ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL.

*Preacher*: Rev. MARCUS DOBS, D.D., LL.D., of Glasgow.

Service to commence at Twelve o'clock.



WEDNESDAY EVENING, APRIL 27TH.

BIBLE TRANSLATION SOCIETY—ANNUAL MEETING

IN BLOOMSBURY CHAPEL,

At Half-past Six o'clock.

*Chairman*: JOHN MARNHAM, Esq., J.P., of Boxmoor.

*Speakers*: REVS. R. H. ROBERTS, B.A., of Notting Hill; G. H. ROUSE, M.A., LL.B., of Calcutta; and EVAN THOMAS, of Hackney.

THURSDAY EVENING, APRIL 28TH.

ANNUAL MISSIONARY MEETING

IN EXETER HALL.

Chair to be taken at Six o'clock by Sir ROBERT PHAYRE, K.C.B., K.C.S.I.

*Speakers*: REVS. JAMES BAILLIE, of Bloomsbury; R. WRIGHT HAY, late of the West Coast of Africa; and T. GRAHAM TAYLOR, of Cambridge.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Farnival Street, Holborn.

FRIDAY MORNING, APRIL 29TH.

MISSIONARY BREAKFAST CONFERENCE

IN EXETER HALL, at Nine o'clock.

*Chairman*: W. R. RICKETT, Esq., of Hampstead.

Introductory Paper by the Rev. J. B. MYERS, Association Secretary, Baptist Missionary Society.

[Pastors, Deacons, Sunday-school Teachers, and all Officers of Missionary Associations, Congregational and Juvenile, are invited to be present.]

FRIDAY EVENING, APRIL 29TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING, FOR  
SUNDAY SCHOOL TEACHERS, SENIOR SCHOLARS, AND  
YOUNG PEOPLE,

IN EXETER HALL.

Chair to be taken at Seven o'clock by J. B. MEAD, Esq., of New Cross.

*Speakers*: REVS. WILLIAM BROCK, of Hampstead; GEORGE GREENFELL, of the Congo River; EDWARD S. SUMMERS, B.A., of Serampore College; and FREDERICK D. WALDOCK, of Ceylon.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

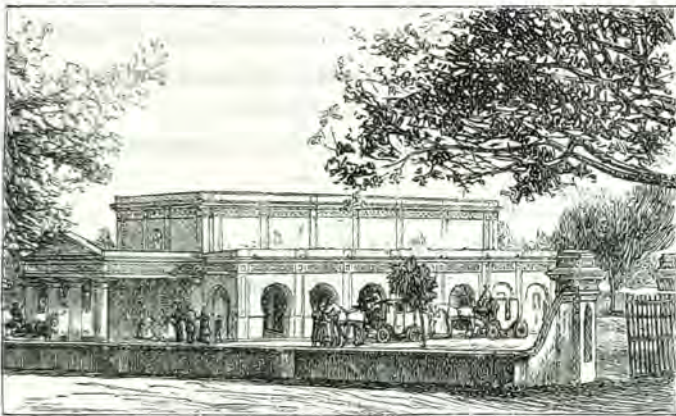
Tickets may be obtained at the Mission House, 19, Farnival Street, Holborn.

## A Letter from Benares.

WE have just received the following letter from Benares, with two photographs, which have been engraved for the MISSIONARY HERALD:—

“BENARES, 8th January, 1887.

“MY DEAR MR. BAYNES,—I send you by post two photographs. In one you will recognise our English Baptist Chapel at Secrole, Benares. Our congregation is now about as large as we can fairly expect in a total European population which does not exceed 600 souls, including the garrison. A very cheering feature in connection with the work is that the



ENGLISH BAPTIST CHAPEL, BENARES.

young people are coming forward and boldly professing their faith; a trying ordeal in a small community that looks down on Dissent.

“Last year great improvements were effected. The old lamps have been replaced by Hinks’s Patent Duplex, while a larger hanging lamp has been suspended in front of the pulpit, greatly adding to the brightness of the chapel and the comfort of the preacher. The old hymn-books have been entirely replaced by others of much larger print. Last, but not least, on Christmas Day a very fine American organ was opened. All this has been done without any special effort, and without any outside help.

“The second picture is the heathen centre of Bisheswarnáth. The small shrine in the right hand lower corner, in front of which a Brahmin is seated, is sacred to Mahadeo and Parbatti his wife; behind it is the sacred bull—Nandi—one of the symbols of Mahadeo; behind it again is the Guán Báfi, or well of knowledge.

"Our Hindustáni work too progresses. We have many inquirers. One of them—a Mohammedan—asked me a few days since to baptize him. Mohammedans, however, make very unsatisfactory converts as a rule, and I am becoming increasingly careful of baptizing them. I could baptize many of them, but my experience prevents my agreeing to the request of all who come. I find *after* they are baptized that they continue to exercise their old belief in Mohammedanism, and get baptized into Christ only to be right in case Mohammedanism *should be wrong*, or because Christ is so reverentially spoken of in the Kurán. These motives do not come out before baptism, hence we are often misled. I adopt the practice of throwing all responsibility upon them, and try to appeal to their moral consciousness. Most of our applicants for baptism are Mohammedans.

"The school at Rájghát is in a very satisfactory condition. A few days since, while the resident master was itinerating in the villages with the evangelists, thieves burst open the door and carried away all his effects, together with the gong and several books. I feel we ought to make good all he lost, as he was at the time absent on the Master's business.

"With every good wish for the New Year,

"I am, sincerely yours,

"Beuares."

"J. EWEN.

## The Queen's Jubilee in Delhi.

**B**Y the kindness of Mrs. Thos. Whitley, of Enfield, we are enabled to print the following letter from her sister, Miss Rooke, of Delhi, giving a deeply interesting account of the "Delhi Ladies' Durbar."

Miss Rooke writes from the Baptist Mission House, Delhi, February 20th:—

"Our Ladies' Durbar is over, and a great success it has been. The work of organising and carrying it through has been considerable, and we have felt pretty well tired since.

"I think I must have told you a fortnight ago how Mr. Lefroy (one of the Cambridge missionaries who is on the Municipal Committee) came to see Miss Thorn, and consult as to what could be done for the female students by way of Jubilee celebration, and how she almost took his breath away by suggesting a Ladies' Durbar. However, he sounded first the Sub and then the

Municipal Committee, and obtained their somewhat sceptical assent and sanction.

### "JUBILEE GIFTS.

"One much-debated point was what should be given to scholars by way of remembrance. The boys were to receive a plate with 'Kaisar i Hind' stamped on it, full of sweets, and tied up in a handkerchief, but we feared the distribution of food would frighten many and deter them from coming. At last Mr. Lefroy turned the whole responsibility on to Miss Thorn, telling

her to what expense she might go. After a great deal of trouble she got a jeweller to undertake to make a silver device—the letters V. I.—English letters, with the date stamped in Urdu. He promised to get 250 ready by Thursday. We then expected to have about 300 pupils present, but when we found our numbers would be largely in excess of the original estimate, we were obliged to decide that these silver ornaments could only be given to those over ten years of age, and children under that age would receive a plate with 'Kaisar i Hind' stamped on it instead. Then Miss Thorn on her own responsibility drew up an address, and had it translated into elegant Urdu. The Committee were charmed with it, and authorised her to have it illuminated. We again went over the block of buildings, and decided what was necessary to be done to ensure privacy. The Queen's Gardens were closed to the public at 1 o'clock, and a line of police drawn up across the four approaches to the Institute. The lower panes of the windows were white-washed. The north porch was to have been curtained in, but Thursday was such a windy day that it was impossible to do this at the two ends, so we had to hold up curtains on each side of every vehicle while the occupants alighted.

#### "THE OPENING.

"Miss Thorn and I got down to the Institute by 12.30, but found the preparations behindhand, and it must have been quite 1.30 before I shut Mr. Lefroy and the last workmen out. However, before then, I dare say 200 people were present in the ball-room, the workmen being employed in darkening a room at the further end of the Durbar Hall, where the magic-lantern was to be exhibited. The

S. P. G. Mission has some twelve agents, and so with us seven there were nearly twenty, and we had almost thirty Christian women to assist us. Each of these was given a white muslin chādar. Some who were employed bringing pupils to and fro had a blue star sewn on the chādar; the others, who were keeping order in the porch and museum, had a red star. It was no easy thing to dispose of the shoes of the guests. Finally, both Missions set to work making bags in which shoes could be put and the owners bring these on their arms. We had between 300 and 400 bags, some big enough to contain four or five pairs. The work in the porch was very heavy both at the time of arrival and departure, and those on guard in the Museum had no sinecure post.

#### "THE DURBAR.

"Two o'clock was the hour fixed for the commencement of the Durbar, and first we had music in the ball-room. The ladies of the stations played and sang. Then, as that room got crowded, new arrivals passed on through the corridors to the Durbar Hall. This was beautifully decorated, as there had been a *conversazione* there the night before. The floor was covered with blue and scarlet cloth. The room looked beautiful when it was filled. There were seats round on which the ladies of rank who arrived in good time were seated. The whole floor of the room was covered with women and girls sitting down, except that a passage was reserved in the middle. The English ladies were on the platform, and when silence had, after some difficulty, been obtained, a granddaughter of the late King of Delhi, a highly educated woman, read aloud the Urdu address distinctly, so that those at the further end of the room heard per-

fectly. After this, most of the station ladies took their departure. Mrs. Stogdon, the Judge's wife, and the lady of highest rank at present in the station, remained to distribute the tokens. First of all my pupils were brought, because several members of the royal family are in the school and district under my charge. Mrs. Stogdon handed each pupil her ornament, and then those who could write well passed on to sign the address. Then one of the S. P. G. ladies brought her pupils, and so on the two Missions alternately, until all were given away. Meantime, Miss Angus and Mrs. Crudgington were exhibiting the magic-lantern in a darkened room, and ladies were taking parties through the Museum. At half-past four we began to speed the parting guests, and the last were gone by 6.15. We have not yet got the numbers made up, but feel confident there must have been between 700 and 800 present. I can account for 89. School pupils, 26, and friends, 10; Zenana pupils, 24, and friends, 29.

#### "AMUSING INCIDENTS.

"One very amusing incident came under Miss Thorn's notice. I mentioned how the windows were white-washed. A pane of glass was broken during the Durbar, and Miss Thorn soon after saw a number of ladies and girls standing round eagerly awaiting the turn to look through the aperture. Again, at the back of the dais in the Durbar Hall is a large looking-glass, and many ladies asked 'Whether we cannot go into that large room beyond.' There was also a looking-glass at the other end of the hall, and towards the close of the Durbar, Miss Angus found a very pretty pupil of mine perched up on the back of a form with her face close to the glass, admiring herself. She remained in this position quite a

quarter of an hour, and appeared exceedingly happy.

"Oh, how amused you would have been to see the women packed into the vehicles. Our gâris are about equal in size to a cab, and in these from nine to twelve were packed in. The women are slightly built, so we were not afraid of overtaxing the horses. They crowded in like herrings in a barrel. The officials were let into the building soon after six o'clock, and by 6.30 we had given over charge, and were able to get into carriages and drive home with the happy consciousness that our gathering had been a grand success, and that a decided blow had been struck at the purdah system. We know of several ladies whom we have tried in vain to get to our house who were present on this occasion.

#### "OTHER CELEBRATIONS.

"Now for a few words as to other Jubilee celebrations. On Wednesday there were athletic sports and races for natives, open to the police, Government servants, and students. First of all the ordinary parade and salute on the Maidan. In the evening fireworks on the Maidan in front of the Jama Masjid. A special place was reserved, at our request, for Christian women in the Masjid; so we marched down our fifty-eight girls and some twenty women, and they got a splendid view. Afterwards the city was illuminated, but the high wind was a great drawback. We had arranged to illuminate our house, the Chumari school, college, and chapel. An Arabic service was held in the Masjid. The sermon, prayers, and hymn were composed by the Maulvie who teaches me. He brought me an Urdu translation, which I translated into English, Mr. Stephen Thomas rendering my prose translation of the sonnet into poetry. Copies of

this were printed and distributed in the Musjid to the English who came to see the fireworks. I post you a special copy which the Maulvie gave me on purpose for you.

"Thursday morning some 3,000 students in schools under Government inspection gathered in the Queen's

Gardens, our thirty-eight Christian lads among the number. In the afternoon there were athletic sports and races for soldiers, English and native and on Friday morning the poor were fed.

"AGNES E. ROOKE.

"Delhi."

## A Visit to Baru.

BY THE REV. J. G. POTTER, OF AGRA.

**T**HE town of Baru is situated in a native State, and is about fifty miles distant from Agra.

### OUR FIRST VISIT.

The roads leading to it are so bad that it is reached with great difficulty. However, after waiting for an opportunity for some years, we succeeded in reaching it this cold season. Our special object in visiting the place was to see for ourselves the work of the Lord, which commenced there about ten years ago. Before any Christian teacher had visited the place, Christian books, purchased at a distant mela, had prepared the way for the preaching of the Gospel. The first to visit the place was the native preacher, who this year accompanied me there. Nearly ten years ago he went there alone. On the second occasion of his preaching there, he noticed among his audience a pundit who seemed to drink in all that he said. When the preaching was over, this man came forward, and after receiving satisfactory replies to questions he put, declared himself a Christian, and asked for baptism in the name of Christ. Inquiry showed that he had for a long time studied Christian books. He specially mentioned the fact that he had been much impressed by reading a copy of the Book of Psalms in Sanskrit.

This pundit came to Agra to see the missionary there, and was eventually baptized in a river near his home.

### A NOBLE LIFE.

He continued to live amongst his own people. And although, of course, out-casted for Christ's sake, being a man of learning and some wealth also, he was able to endure persecution, and yet hold his own steadfastly. Being also a Christian in deed, he was enabled to give to his persecutors the soft answer which turneth away wrath. He did not live very long after coming out as a Christian. Yet he lived long enough to impress the people so much by his behaviour that, although a Christian, and on that account, in their estimation worse than a thief or an immoral man, his conduct was such that his memory is still, after nine years, fragrant in the place where he lived. And his works live after him, in many who either secretly or publicly profess themselves Christians. During our recent visit, one who was present at his death-bed told us that when his relatives and friends pleaded with him to take the name of Rám and others, whom he had formerly worshipped as God, he smiled on them and said quietly, "Do you think you can tell me better than I know? — Christ, only Christ, and

Christ always,' and thus saying, he fell asleep in Jesus. No Christian was near that death-bed. He lived and died alone amongst the heathen; yet Christ, in whom he had trusted, was near him, and that for him was enough. None of his family seem as yet to have come out as Christians. We met two of his grandsons, and had a long, earnest talk with them. They have a copy of part of the New Testament, which they have promised to read very carefully. Although none of his family have come out for Christ, others have. A shopkeeper whom we met has already suffered much for Christ's sake. Alone he reads his Bible and prays in the name of Jesus. Fearing for his life he has not yet been baptized; yet we expect he will soon come to Agra for that purpose.

#### COME OVER AND HELP US.

Six days were spent by us in scattering the good seed of the Kingdom broadcast in Baru. We came in contact with all classes of the people—preaching in the streets, visiting at the people's homes, and being visited at

our tent. We found a spirit of hearing which promises well for the future, although we have no cases to report of those who came out then and there for Christ.

Many of the people have asked us to visit them more frequently, lest they forget what they have heard. We hope to do what we can for them, but with a million of people in our own Agra district, we fear we shall not be able to visit the 10,000 of Baru very often. One might wish to be always out amongst the country people. Yet such is the climate here, that only at most for six months in the twelve can such work be done by Europeans.

The people of Galilee received the Saviour gladly, when those of Judah slighted Him or rejected Him. The poor country people heard gladly when the rulers and scribes despised Him. Thus it has been ever since in the history of the preaching of the Gospel. The large towns must be cared for, but the villages must be specially also the objects of our concern.

JAMES G. POTTER.

Agra, Jan. 29th, 1867.

## Rachel and Leah over again.

BY THE REV. T. R. EDWARDS, OF SERAMPORE.

THESE are two little Hindu girls who attend one of the Zenana schools at Serampore. They are sisters and twins, and resemble each other very much, except that the one on the left hand has some ugly scars on her face which completely disfigures her looks. On account of these ugly scars the parents anticipate much difficulty in getting her married, so they intend making use of her sister's pretty face to help her to get a good husband. Let me show to you how it is possible for them to do this. In marriages amongst the Hindus, the bride and bridegroom have very little to do except passively obey their parents. It is the parents who select for the young man his future wife. He himself is not allowed any voice in the matter. Suppose there is a young man of eighteen years who is ready for marriage. It may be he has not finished his education, but that

does not matter. The greater majority of marriages take place in India while the young men are living upon their parents, and before they get settled employment or even finish their schooling. The first step for the parents of a marriageable son to take is to instruct a *Ghatak* (a *Ghatak* is a professional match-maker, and may be either a male or a female) to search and find out who has a suitable daughter. Having found a suitable girl, the match-maker represents the young man to her parents as a most desirable match for their daughter, and declares that they will be exceedingly fortunate if they can get him for a son-in-law. The parents of a girl are ever anxious to get her married as quickly as possible, as soon as she attains five or ten years of age. And should her marriage be delayed much beyond this period, her parents look upon her growth with fear and trembling. Oftentimes, to arrest her development, she is half-famished. The cause of this great anxiety being that to attain maturity unmarried under her parents' roof would be considered an eternal disgrace to them. Hence, before her physical maturity takes place, which is generally at eleven or twelve, the parents are prepared to undergo any expense rather than have her on their hands. Knowing this, the parents of the bridegroom make the marriage an occasion for pillaging them to the full extent of their power. This will make it easily understood why the birth of a daughter is considered a great curse in India. Well now, suppose the *Ghatak* has found a suitable girl, whose parents are disposed to entertain the match, he then returns to the young man's parents and declares to them that he has found a girl who is as fair as the moon, as wise as *Shoroshotee* (the goddess of learning), and as virtuous as *Sita* (the wife of *Ram*). Having heard of such a desirable daughter-in-law, negotiations are opened with her parents, an exorbitant dowry is demanded, together with expensive presents to the bridegroom and his friends, and, of course, it is taken for granted that a sumptuous feast on the night of the wedding will be given. Perhaps the bride's father protests against the exorbitant dowry, and pleads his inability. This may lessen the amount somewhat, but he must eventually consent to pay a very high sum, and if he has not the money by him he must borrow. The father who has many daughters to marry is impoverished for life. Before the marriage takes place, the parents and relatives of the bridegroom go to see the bride. She is dressed up and produced before them, and she is scrutinised closely. If she comes out favourably, the match is allowed to proceed, but if not, it is stopped at once. The bride's parents and relatives also pay a visit to the bridegroom's house to see him. All this amicably settled, the marriage is decided upon. The family astrologers are consulted as to an auspicious day and hour for the nuptials. And on the day appointed the bridegroom is



borne along in a chair, flashing with silver and gold tinsel, and is accompanied by a great procession carrying numberless torches and beating tom-toms.

Arrived at the house of his father-in-law, he is put to sit down in state, and his future wife is brought out veiled and put to sit near him. The priests then go through the ceremony, repeating charms and tying the dress of both together. They are then put to sit close together, and the bride's veil is thrown over the bridegroom as well. Under the secrecy of the veil he may cast his first glances at his baby wife. She, poor little thing, is overwhelmed with fright and shame. This completes the marriage.

It is hoped that the above description of a Hindu marriage will make it



TWO SISTERS. (*From a Photograph.*)

plain how the parents of these two little girls in the illustration are going to help the marriage of the ugly one by the fair face of her sister. When the parents, and afterwards the relatives, come to see her, they will be shown her sister. They think that if they showed her with her scars the marriage would be broken off at once. So she will be kept out of sight until the night of the wedding, when she will appear veiled, and the ceremony will be over before the deception can be discovered. We must try to imagine what will be the anger and mortification of the bridegroom and his parents when they find out how grossly they have been deceived. It is sad that such a thing as this can take place. The whole marriage system in India is a curse and has a blighting effect upon society. The fact that the

parents make the matches, and not the young people themselves, must lead to thousands of unhappy homes. And then, to marry a girl at such a tender age is outrageous, and must prove lamentably detrimental to her mental and moral, as well as physical, development. And the practice of allowing young men to marry before they have any settled employment, or have even finished their education, encourages laziness. When a young man may reside in his father's house with his wife and family, there is but little inducement for him to seek his own living. And, lastly, the marriage system, which leads to so much misery to women who are so unfortunate as to become widows, needs most urgently to be reformed.

Scrampore.

T. R. EDWARDS.

## The Congo Mission.

### LETTER FROM THE REV. GEORGE JEGRENFELL, OF STANLEY POOL.

**T**HE following letter, dated January 4th, has been received from Stanley Pool:—

"MY DEAR MR. BAYNES,—It is not every time that the *Peace*, on returning from a voyage, finds good news awaiting her. This time, however, after journeying up the Quango as far as it was navigable, our hearts have been gladdened by tidings of the completion of the Stanley Pool Fire Fund. It is barely six months since the catastrophe, yet in that time the news has travelled to England, the appeal has been made and responded to, and now we have tidings that the loss is entirely covered by special contributions!

#### "A MESSAGE OF THANKS.

"My brethren and myself feel this to be the occasion for a letter of thanks to those churches and friends who have come forward so nobly and lifted off our hearts the shadow of the great calamity which overtook us last Midsummer Day. We regard it as a magnificent vote of confi-

dence; and I feel sure that this very emphatic evidence of sympathy will be followed by such prayers as are no small factor in our being sustained. Our hearts are gladdened, and we give hearty thanks because of you. Our joy is full.

#### "THE QUANGO.

"This last journey of ours was undertaken (Mr. and Mrs. Bentley, Mr. Charters, Mr. Darby, Dr. Mense, of the Congo Free State, and myself, were the party on board) in the hope that we should find the Quango navigable as far south as the latitude of San Salvador. We felt that the probabilities were against us, but that it was important, before definitely adopting any plan of campaign, that we should have all the details; and this last river, the one nearest to us strange to say, not having been ascended to its ultimate point, we determined to make the journey, and see what its bearing might be on the problem of

overland communication. If it transpired that the waterway was clear to the latitude of San Salvador, it would not be much farther to the upper river system, *via* that place, than the present route to Stanley Pool, and the advantage of plenty of carriers would be secured, a matter of very great importance when we consider the straits we are in because of the difficulty in getting our loads carried through to Arthington.

"In 1880, Major von Mechow put an iron boat on the Quango at a point a hundred miles south of the latitude of San Salvador, and travelled northward for nearly two hundred miles to the Kingunji Rapids, which were described as possibly passable at high water. We chose the time of high water, and proceeded southward from the confluence with the Kasai for about one hundred and fifty miles, and then found our way barred by the same obstacle which Von Mechow encountered when he approached it from the other side six years ago. It is greatly to be deplored that a miserable fall, only about as high as a table, should bar the way nearly in the middle of a four hundred mile stretch of waterway. Native canoes are hauled past, and boats might be, but it was too much for the *Peace*, and so we had to return.

#### "THE QUANGO DISTRICT.

"In the lower parts of the Quango we had some difficulty in communicating with the people on account of

their language; but as we got farther south, Mr. Bentley and Nlenvo found they were among people with whom they could speak freely, and to whom they could explain something of the work missionaries came to do.

"People were friendly everywhere, excepting at one place. Here one morning four men came out with guns to bar our way, as they threatened they would do the previous evening; but when we blew our terrible pair of steam whistles, and made them shriek their loudest and most discordant notes, the way the warlike expedition collapsed, and the warriors helped their paddlers pull for the shore, was so comical that we could not forbear a hearty laugh; and as we passed the abandoned craft on the beach from which it had so vauntingly set forth a few minutes before, I am sorry to say our crew indulged in rude 'chaff' to the best of their ability—(they have great capacity in that direction)—for the benefit of the runaways, who could not have been out of earshot.

"As I purpose starting down country, 'homeward bound,' to-morrow, I will not write more, but will wait the opportunity to tell you of the wonderful opening up of the country and of the glorious possibilities before us. May God give us all grace and strength for the work! A grander work never was set before the Christian Church.

"Yours very sincerely,

"GEORGE GRENFELL.

"A. H. Baynes, Esq."

## A Journey in Beerbhoom.

BY THE REV. H. PATTERSON, OF SOOBY.

"WE had a double aim in our last journey. The first was, to be present at a *mela* held at Kunloli, a place on the southern border of the Beerbhoom dia-

trict; and then, bearing round towards the east, to become acquainted with several important centres, with a view to future operations. The whole journey was done by bullock-cart. On the first day

nothing of any special note occurred till the afternoon. About four o'clock I entered a large village; there were very few people to be seen, but from the sounds of drum-beating and horn-blowing, I guessed that some festival must be going on. When I got to the end of the village street, I found a large crowd collected underneath a huge banyan-tree. I asked the cause of the gathering, and was informed that they were appeasing the manes of a great ascetic who had lived there. At the root of the tree I observed a pair of gaily painted imitation horses, and the usual offerings of sweetmeats. I saw that the hubbub would prevent me from being heard there, so I ordered my cart to be stopped a little further on. I then had a chair brought out and sat down. In a few minutes almost the whole crowd, less the drummers and pipers, gathered around me. The better part of them agreed that the work in which they were then engaged was useless. They acknowledged that they had no proof of the divinity of the said ascetic, and, consequently, offerings made to him, as a divine being, were sinful.

"I regretted much that I had not a single Gospel with me. The books were all in the preacher's cart, and he, by mistake, had gone another way. I had plenty of tracts, however, and they were clamorous for them. For one in particular, on 'Idol Worship,' there was quite a run.

#### "A BRAHMIN'S HOME.

"The preacher also had a pleasant evening. He got to a village late at night, and, as he wanted fire and water, he entered the first house in which he saw a light. It proved to be a Brahmin's, but the owner himself was absent. The housewife asked him what he was, and he told her he was a Christian preacher. She asked him, 'Whom do you call Christians?' Just

then her husband entered. At first he was rather stiff, but gradually unbended, and gave them what they required, adding also a present of vegetables. Several others came in and sat listening to, and conversing about, the Gospel till midnight. The next day the preacher joined me at the mela.

"There are two sources of attraction at this festival. One is a great feast given by the religious mendicants of the place in honour of one of their number, named Joy Deb, now deceased; the other, the benefits supposed to be derived from bathing in the Adjoy River, at that place, at that particular time of the year.

#### "HINDU TRADITION.

"The tradition is as follows:—Joy Deb, who lived there, undertook to write a life of Krishna. He accomplished the greater part of the work, but felt at a real loss as to how he was to finish it in a manner worthy of the subject. While in this state of mind, he went one day to bathe, and soon after—as his wife supposed—came in and asked for his mid-day meal. She attended him as usual. When he had eaten, he went and sat down to write. He continued writing for some time, and then rose and went out. In the course of an hour he returned, and again asked for his mid-day meal. She remonstrated with him for asking for food when he had just eaten. He denied it, as he had only that moment returned from bathing. As a proof that he had been there, she pointed to the work he had done. He examined his book and found it had been completed. 'Ah,' he said, 'you are a lucky woman, for you have seen the great Lord. He came and did that for me which I could not do myself.' He then went out, and sat down on the banks of the Adjoy River, and began to

upbraid the Ganges for being so far away. He reasoned that, if the holy river had not been so far away, he could have returned more speedily, and might possibly have seen Krishna. In answer to his request, 'Gungumu' revealed to him that, if he selected a place she would go there, and that spot would be as sacred as the holy river itself. He selected the Chut where he was sitting, but demanded a sign of Gungu's presence. She requested him to look, and he did so, and saw her hands and bracelets above the water. She further promised that, for his sake, the spot would be sacred three days in every year, and all who bathed there at that special time would receive the forgiveness of their sins.

#### "BRAHMIN OPPOSITION.

"We were present two days out of the three, and held meetings morning and evening of both days. The morning meeting of the first day was quiet, and a number of Gospels were sold. In the afternoon, one of the chief Brahmins of the place, and a few of his friends, attempted to spoil the meeting by getting us into a debate. The preacher, who was addressing the crowd at the time, asked these would-be debaters to appoint a place, call together as many of their co-religionists as they possibly could, and we would meet and debate with them. They declined, so we asked them to be quiet and allow others to listen. They took the hint. Our second day's meetings were good, and passed off quietly. During the mela we had invited the Brahmin priest of the village, where our camp was, to meet with us, allowing him to appoint time and place. He excused himself on the ground of inconvenience. A number of his disciples were staying at his house, and his time was taken up in attending to them. When they left

he would be most happy, &c. As he did not give us the desired opportunity, we went to his house early one morning and caught him. He declined to enter into the subject of religion. 'What is the use?' he asked. 'An old sahib'—Mr. Williamson—'used to come here every year, and no one has become a Christian as far as I know.' We pointed out to him that since that time the mela had decreased to a very great extent; and that numbers who cared nothing for Christ in those days now respect and admired Him.

"Finally, with bad grace, he invited us to sit down. Several of his friends gave us a good hearing, but we cannot say the same of him.

#### "ROADSIDE WORK.

"Our next meeting was at Ilambayar, the chief place in the south of Beerbhoom. We arrived there about three in the afternoon, and found that the weekly market was not being held. After a slight refreshment we went to the market-place, and had one of the most attentive audiences I have seen in this district out of Soory itself.

"The following morning we started for Bolpur, a station on the East Indian Railway. By the way, the preacher made up to a band of pilgrims, and spoke to them as they went along. They listened and purchased several books from him. When he was about to fall back from them, the carts being a long way behind, one woman asked him if he had told them all about Christ. The others joined her, and asked him to go on. When listening to his talking, they said they got an interest in it that they had forgotten the miles they had covered. We only left them when our roads diverged. We had a quiet little meeting in Bolpur in the evening.

"The next day we had a meeting,

while resting, at a point on the road where there is a rice market, and another at a large village a little later on. The head man of this village, a Brahmin, had evidently heard the Gos-

pel over and over again. His remarks showed that he was fairly well acquainted with the subject. The following morning we reached home.

"H. PATERSON."

## Tidings from Eastern Bengal.

### THE REV. ROBERT SPURGEON AND THE NEW STATION AT MADARIPORE.

THE following letters will, we are sure, enlist the sympathy and prayers of our readers. Writing from Madaripore, where the new Mission bungalow is being built, on January 30th, the Rev. Robert Spurgeon says:—

"I write to-day under a deep sense of gratitude to God, for He has graciously restored me after a virulent attack of cholera in answer to prayer, and in fulfilment of His own loving purpose. All the native Christians employed upon our house were very troubled, and one night met for prayer on my behalf, when it seemed hardly possible recovery might be expected. Mrs. Spurgeon was herself unwell, and my sickness necessarily threw her back again into great weakness. The attack

seemed to the natives a fatal one, because many have died not far off, and one of our people was carried off by it only a few days before. Yesterday, too, we had to procure a boat to send one of the thatchers home because cholera had quite prostrated him. As I felt his cold form and administered what remedies I had, the question naturally arose, 'Why am I spared?' This poor fellow, I fear, will only reach his home to die."

Writing on the 8th of February, he reports:—

"You will be grieved to hear that cholera is still making sad havoc among my workmen here. I mentioned in my last how graciously God had brought me back from death's door to continue for a while at my post. Since then one of our little ones has had a very serious attack, but he is slowly regaining strength now. An aged carpenter, whom I sent home, died on the way; and a few days later a youth was attacked. Now two more workmen are slowly passing away from the same cause. One will leave to-night for his home, as a boat happens to be going in that direction; but the other,

I fear, will die to-night. He cannot utter a syllable now, but a few hours ago he expressed great confidence in God. 'Father,' he cried, 'forgive and receive me.' And when I asked him whether he was afraid to die, he said emphatically, 'No.' He manifested a patient willingness to depart to the better world and be with Christ.

"Quite a panic is likely to arise among the rest of the workmen now, for all are frightened. Many could not partake of their mid-day meal to-day through the excitement. We do earnestly pray that the calamity may speedily be removed from among us,

for it fills all our hearts with sadness. Besides, I shall be greatly troubled if it puts a stop to building operations. Unless our house is completed before the storm season comes on it may become an utter wreck. Most of my men are native Christians, and those who have died were members of our churches; and we can, therefore, entertain a confident hope that it is well with all of them. While I write, hymns are being sung in some of the mat-sheds where the men are sheltered, and many a prayer arises thence to the Father's throne. Yet I cannot help feeling intensely the sad circumstances amid which this new station is being commenced: Both ourselves and our people are suffering. Yesterday, our dear little Archie was providentially rescued from drowning. One of our men happened to see his hat floating near the rude pier we have had put up, and, leaping in to rescue him, he was just in time. We trust the little man is restored to us and to the world for some gracious purpose by our loving Father; but our hearts were rent with sorrow for a time.

"We have been living in our boat, the *Manchester*, here for some weeks now, because it is absolutely necessary to be on the spot to help on the building. My dear wife is still very weak, but she bears up nobly. Sometimes she is able to visit the homes near us, and the number of women and children that

then emerge from behind trees and huts is wonderful. Hardly a man at all is at home now. Having cut and gathered in the harvest, they have gone to different markets to dispose of the grain.

"When this reaches you we hope we shall be living here amid our new neighbours, for, surely, God will come to our help in this time of great trial. We should be glad if you could insert a line in the *HERALD* to intimate to our friends that, for the future, our address will be at Madaripore.

"February 9th.—The panic I dreaded has arisen. All the men engaged to dig the tank have fled. Some of the thatchers, too, have disappeared. When our house will be completed it is now impossible to say. Still we look up, and wait earnestly the fulfilment of the words, 'Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me. Our hope is in God alone. He only can deliver and help us.

"February 11th.—Another case of cholera has occurred, and all the natives except six have departed. Work is quite at a standstill, and I am greatly tried. Our servants determined to leave us too; but a few words of explanation and consolation awakened their loyalty again. All my chlorodyne has gone, and some poor stuff had to be procured from the bazaar."

On February 19th Mr. Spurgeon writes:—

"The day after my last letter was sent off another case of cholera occurred, but I trust it will not prove fatal, for we have pleaded for the man's life, and he is resolved to follow Christ if he survives. Two more deaths occurred among the men who had left me. As far as I can learn, there have been five deaths altogether, and five or

six have recovered, including myself. I was left entirely alone on Sunday last, and resolved to return with my family to Burrisal at once; but then in my absence some workmen might return, and, finding me away, go home again. So I determined to remain, and send Mrs. Spurgeon and the children to Burrisal for the present. Until the

boat returns, I am compelled to beg a shelter in a half-finished house of one of my native preachers. This detained him here, and some of the men have come back to work. All the tank-diggers are at their post, but one of them had a slight attack yesterday, and this may scatter them again. I am in excellent health myself, and so is my wife. I did not at all wish to send her away again; but, as our house has no roof or walls yet, we have nowhere to live.

"I have broken down all the mat-huts in which the men were staying before, and shall order them to put them up in another place if they return, and to keep them cleaner. But cholera is not confined to our compound. Many fatal cases have occurred in the district around us. Natives all pretend to know how to treat it, and what remedy to give; and after the mixtures they dose the patient with, chlorodyne has very little power. It certainly was very useful in my case, and in others where it has had full play.

"The days for celebrating the Queen's Jubilee at Madaripore were February 16th and 17th; and a great day it was. Native processions, with wild music and weird dancing, filled the road almost all day. The paper archways and native flags gave the whole place a gay appearance. At night 10,000 tiny lamps were lighted in rows along the road by the river side, and even the

Manchester was illuminated from prow to stern. Fireworks were let off amid great excitement. But, of all that was done, I thought the chief was the setting free of prisoners at the express request of our Queen.

"A number of awnings were joined together on bamboo poles, so as to cover a large space of ground where many natives could sit. The native officials of the town presided. I was the only Englishman amid the large throng, and I had a seat given me in front. Speeches were made in English, Bengali, Sanscrit, and Hindustani. A hymn was sung by schoolboys, and two poems were read. I was asked to pray for the Queen. But instead of saying 'Amen,' the whole crowd clapped when I stopped, and this quite took me by surprise. The prisoners were drawn up in a line before us in the open square, and, one after another, five of them heard the 'Khalash' pronounced that set them free. Two others had their terms shortened, but they had to return to the prison bearing on their shoulders the clothes that the liberated ones threw off in their delight and pleasure. It was an exciting time. Loud applause from the crowd followed every declaration of freedom. I need hardly say that all speeches made were loyal and grateful, though none touched upon the real 'secret of England's greatness.' "ROBERT SPURGEON.

"Madaripore."

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## Tree Marriage in India.

**T**HERE are many strange customs in India, and not the least strange amongst them is that of marrying two trees together. To us such an idea is so ridiculous that we can scarcely entertain it; but to the Hindus it is not only a possible thing, but frequently takes place, and is considered a work of great religious merit. In many tours through the country I have often come to places where two trees are planted together, and fenced round



about with great care, and asking the reason of such care—for apparently wild and useless trees—I have been told that they are married. Of two such trees joined I send you a photograph. You see these trees are entwined together: the higher one has a very fine leaf, and the lower tree a much broader leaf. Entwined thus when young, they grow up in time to be one tree. The earth at their base is made round and tidy, and is daily smeared over with liquid cow-manure, the compost used for cleansing the houses throughout Bengal.



MARRIED TREES—(*From a Photograph.*)

¶ Those who plant these trees are generally childless women or widows. It is considered the greatest curse imaginable, in India, to be without children. So the Brahmins have, with some consideration for the feelings of these unfortunate creatures, but chiefly for their own benefit, allowed them to adopt two trees as children. These poor would-be mothers watch over the trees with great care, and, at a given age, have them married. Of course, the Brahmins' services are always indispensable. No religious duty whatsoever can be per-

formed without their aid. On the marriage occasion a goat is sacrificed before the trees, offerings of fruits and sweetmeats are made, and a grand feast is given, in all of which the Brahmins get the lion's share. By adopting trees in this way, childless women seek to avert the curse pronounced upon them. You say, What a strange superstition; and what a priest-ridden people! But while expressing our indignation at such childish customs, we should feel a deep pity for these poor, joyless women. They have hearts full of love, but have been taught only to lavish their affection on insensible trees. Dear readers, it should be ours, with our heaven-born religion, to dash away the curse which blights their lives, and to raise them to higher and nobler notions of life. If any are under a deep obligation to spread the Gospel, it is the women of England. None have experienced more than they its blessings. Think of the love, happiness, peace, and liberty of English homes. Think of the respect, honour, and trust Englishwomen justly obtain. The equal is not to be found in the world. All this the Gospel has produced. Truly, gratitude to God for the rich blessings the Gospel has brought, to say nothing of love to the Saviour, should rouse every Christian woman to do her utmost to bring like blessings to her miserable, down-trodden sisters in India.

Serampore.

T. R. EDWARDS.

## The Congo Mission.

LETTER FROM THE REV. T. J. COMBER.

GOOD NEWS OF HARVEST-TIME.

**B**Y the last mail, Mr. Comber writes, under date of Underhill, January 30th, 1867:—

"MY DEAR MR. BAYNES,—You will be surprised at my dating from Underhill. The reason is that I have received an earnest call from our San Salvador brethren to go and help them in the happy work that is falling to their lot—of leading inquirers after God and salvation to Jesus the Saviour. You have heard from our brethren at San Salvador of the blessing that God is giving us in that place, nearly two hundred people professing to be desirous to give up sin and serve God. There is reason, too, to believe that many of them have 'taken in' the

oft-told 'story' of Christ's redeeming love, and have personally received His salvation. Mr. Weeks had not returned, and it had been arranged for our brother Cameron to take a change to Wathen Station, and the remaining brethren—Silvey, Phillips, and Graham—knowing very little of the language, naturally found it difficult to deal with inquirers through an interpreter. Mr. Weeks has, however, just arrived at this place, and we have decided to go up together at once. As the work is reported as being very extensive, two who know the language

will be none too many to help our brethren there. Mr. Weeks, of course, stays, while I return after ten days or a fortnight. I also want to recruit San Salvador carriers for our Stanley Pool transport.

"BRETHREN, PRAY FOR US.

"Oh, for wisdom at this juncture! Seldom before have we so much felt our need of it. Earnestly and unitedly will our hearts go out presently in our prayer-meeting, in the beautiful words of Miss Havergal's hymn:—

'Lord, speak to me that I may speak,  
In living echoes of Thy love.'

He will give us wisdom, for He has promised, and we shall go, I trust, with our 'lips touched' with the 'live coal from off His altar,' and 'in the fulness' of the blessing of the Gospel of Christ.' Have you all been specially praying for this awakening? If so, this is the answer: Our God has heard. His promise shall be fulfilled, 'As the rain cometh down and the snow from heaven, and returneth not thither . . . so shall My word be . . . it shall not return to Me void . . . it shall prosper.' We have sometimes wondered if we were only to be the sowers 'going forth weeping' and 'bearing precious seed,' and whether others in the future would have the 'rejoicing'

of 'carrying the sheaves.' Blessed be God, it seems now as if we should get a few sheaves to cheer and encourage us. From what I saw of the awakening at Mbanza Manteka (A.B.M.U.), of which you have heard, I feel now that a very real work of God is going on there. A most pronounced change has come over the people there, and the forty who have already been baptized by Mr. Richards out of the hundreds who have been inquirers are giving satisfactory evidence that God has changed their hearts. The same we will hope of the aroused people of San Salvador. More than ever you will pray for us, will you not? I shall write you after seeing the work there. I am very thankful that our brother Weeks is back, and that he *looks* well. I trust he will keep well, and that Mrs. Weeks will be able to rejoin him this coming dry season. Many of the inquirers are women, and there is no lady there at present. We think of asking Mr. and Mrs. T. Lewis (late of the Cameroons) to make San Salvador their home and sphere of work.

"Will not this blessed harvest-time impel friends at home to still more thorough and complete consecration on behalf of this blessed work?"

"T. J. CONNOR."

## The Lord Loveth a Cheerful Giver.

THE cordial thanks of the Committee are given to "N. C. H." for a small silver cup for the Congo Mission; "A Sunday-school Teacher" at Deal, for a silver watch for the Congo Mission; "A Working Woman," Berwickshire, for a small silver brooch for the Congo Mission—"the only article of jewellery she has to give."

Mr. H. R. Thomas, of Llanelly, writes:—"Yesterday, at our Sunday-school, I received thirteen farthings from a little deaf and dumb girl for the Mission cause. She wrote, saying she had nothing else to give."

"A Friend at Barton-on-Humber" sends thirty shillings, writing, "Mother

and I are both widows, and have to practise real self-denial to do this; but we are glad and thankful to hear of the spread of the Gospel in heathen lauds."

Mr. W. Peel, of Leeds, writes:—"One of our poor members had a small gold watch left her by a sister. She sends you it towards the work on the Congo. She wishes nothing to be said about it, if you will kindly acknowledge receipt, so that I may know that it is safe. The giver, Miss B. L——s."

"A. B. C., Aberystwith," for several articles of jewellery for the Congo Mission, who writes:—"I see, from the HERALD, you often receive such gifts. Some of these articles I value greatly, but I really cannot keep them. To be able to give them to Christ is my highest joy and privilege, for His dear sake."

—The very cordial thanks of the Committee are also given for the following generous and welcome contributions:—

Mr. Edward Rawlings, Wimbledon Common, £272; Mr. Thos. White, Evesham, £100; Mrs. White, for China, £100; Mr. S. B. Burton, Newcastle, £100; Matthew vi. 1—4: half-yearly payment for Congo Mission, £60; Mr. T. S. Child, for Delhi Chapel, £50; Sir S. Morton and Lady Peto, £25; Rev. W. L. and Mrs. Lang, £25; Mr. Robert Pullar, £25; Mr. John Masters, £20; Anonymous, £20; Mrs. Flack, £30; Mr. G. Kingerlee, £11; "E.," £10; Mr. and Mrs. Luntley, £10; Dyledwr Mawr, £20; Mr. Thos. Haworth, for Italy, £25.

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## Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th March:—A large supply of vegetable and garden seeds for various mission stations from Messrs. Sutton & Sons, of Reading; a case of 187 garments for the Congo Mission from St. Mary's Missionary Working Party, Norwich; a medicine chest for the Rev. T. J. Comber, Congo Mission, from Messrs. Burroughs, Welcome, & Co., Holborn Viaduct, London. Mrs. Thomas Lewis, of the Congo River, wishes to acknowledge, with grateful thanks, a case of garments from Ladies' Working Party, Maze Pond; a parcel of garments, from Ladies' Working Party, Camden-road; and a packet of clothing from Birmingham, per Mrs. Jenkyn Brown. And Mrs. Wall, of Rome, writes:—"May I ask to have acknowledged in the next number of the HERALD a parcel from friends at Union Chapel, Manchester, with my warmest thanks."

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## Recent Intelligence.

THE Rev. George Grenfell, of Stanley Pool, writing from the s.s. *Nubia*, near Gaboon, on his homeward voyage, reports, under date of February 14th:—

"I am already better for being free from the responsibilities of my recent post, and the more acute symptoms are already a good deal modified. I trust a period of rest and change in the dear old country will enable me, by the blessing of God, to renew my work in Africa with renewed strength and tenfold devotion."

On the 14th of January last, at Mpsalabala, Miss Seed, of Sheffield, was married to the Rev. Frank C. Darling, of Underhill Station, Congo River.

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Mr. Moolenaar, writing from Underhill Station, Congo River, on February 11th, reports:—"My wife and self arrived here three days ago. We were most warmly welcomed by Brethren Comber, Grenfell, Darling, Scrivener, and Shindler, all being in the very best of health. All being well, we accompany Mr. Comber to Ngombe about the beginning of March. At present he is on his way to San Salvador with Mr. Weeks.

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Reporting on the present state of the Congo Mission, Mr. Moolenaar writes:—"There are abundant signs at many of our stations of God's special and abundant blessing. It is, I can assure you, most refreshing to hear some of the lads at our prayer-meetings, as in simple, earnest language they plead for the salvation of their relatives and friends. There is evidently a great and widespread desire on all hands to listen to the story of Christ and His love. And this is spreading in the towns and villages of the Congo district."

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The Rev. W. K. Landels, of Naples, is only very slowly recovering from a grave attack of scarlet fever. He is still in a weak and prostrate condition, but the latest accounts indicate, we are thankful to report, a measure of improvement.

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We venture to advise our friends to make early application for tickets for the Missionary Soirée, on Tuesday evening, the 26th inst., at the Freemasons' Hall, Great Queen Street, Holborn, as the promised presence of Mr. Grenfell, of the Congo Mission—for the first time since his remarkable explorations in the Congo region—has already created a large demand for tickets.

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The Bazaar in aid of the funds for the purchase of land and erection of a laundry for Walthamstow Hall School for Missionaries' Daughters is to be held at the Cannon Street Hotel on Thursday and Friday, the 5th and 6th of May, and Mrs. Pye-Smith, the Treasurer, will be greatly obliged by contributions being sent in to the Baptist Mission House, or to any member of the Committee, by the 18th of April at latest. Donations of money, work, books, linen, china, tea, biscuits, or, indeed, any articles of manufacture or of food are earnestly requested.

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The Rev. S. B. Drake, on his voyage to China, writes from Singapore, January 20th, on board the *Glenfruin*:—"My wife, children, and self are all well. We expect to leave here to-morrow, and reach Shanghai in a fortnight from this date. We have held regular services on board every Sunday. They have been well attended, and I hope have done good."

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Young Men's Missionary Association.—Our Young Men's Committee have taken a new departure, which meets with our most hearty approval, in inviting speakers

for their Annual Meeting this year from the Church Missionary Society, and the London Missionary Society, as well as from our own. The cordial relations existing between the sister societies and ourselves will no doubt be emphasised at this meeting; and we would urge all who intend to be present to be at the Mission House as much before seven as possible, as the accommodation will, we anticipate, be too limited. The Thirty-ninth Annual Public Meeting will be held in the Library Hall of the Baptist Mission House, Furnival Street, Holborn, on Tuesday, 19th April, 1887, when the Chair will be taken at 7 p.m. precisely, by H. M. BOMPAS, Esq., M.A., Q.C., Recorder of Plymouth. Speakers—Rev. R. P. Ashe, of the Church Missionary Society, Uganda, Central Africa; Rev. George Cousins, of the London Missionary Society, formerly of Madagascar; Rev. G. H. Rouse, M.A., LL.B., of the Baptist Missionary Society, Calcutta; and A. H. Baynes, Esq., F.R.A.S.

Mr. Ashe was at Uganda when Bishop Hannington and other devoted European missionaries, together with numbers of native Christians, were foully murdered by King M'wanga; and he has mercifully escaped to tell a story which is of thrilling interest to all who desire the extension of our Lord's Kingdom. Apart from this, the generous sympathy and liberality of our Church friends, especially in our Congo troubles, will ensure to Mr. Ashe a very warm and hearty welcome.

Mr. Cousins is not only well known for his missionary work in Madagascar, but he represents the new "Young Men's Missionary Band," just started by the London Missionary Society, to help in its work as our own Young Men's Association helps us; and we shall be most glad of the opportunity to give him and them a very cordial greeting.

Mr. Rouse, of course, is an authority upon our work in India, and everyone will feel it a privilege to listen to him.

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Several warm supporters of the Society have written to the Secretary, asking if any special mission memorial fund in connection with the Queen's Jubilee will be organised by the Committee during the current year. In reply, the Secretary has informed such friends that, as the Mission Committee are intending to inaugurate a large and general effort in connection with the approaching CENTENARY OF THE SOCIETY, and are very anxious also not to interfere with any of the projects already before the public, or to appear in rivalry with them, they have not resolved to open a Jubilee Fund. But as it is found that many friends throughout the country, who desire to make some substantial Jubilee thank-offering to God for His wonderful mercies, wish specially to devote such gifts to the Foreign Mission cause, the Committee will thankfully receive any such gifts, either for the General Fund or for any special fund, such as the Congo, the China, or the Widows and Orphans' Funds, and gratefully acknowledge all such help.

# Contributions

From 14th February to 12th March, 1887.

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; S, for Schools; N P, for Native Preachers; W & O, for Widows and Orphans.

| ANNUAL SUBSCRIPTIONS.   | Under 10s. | 1 2 6 | 10 5 0 | Williams, The late Mrs Mary, of Massingale, Amblec, Angleson, per Mr W. Fanning ..... |
|---|------------|-------|--------|---|
| Anonymous .....   | 20 0 0     |       |        | 130 0 0   |
| B. E., for Congo .....  | 0 10 0     |       |        |   |
| Birkham, Miss MARY, for Congo .....   | 1 0 0      |       |        |   |
| Bilbrough, Mr Brooks .....  | 2 0 0      |       |        |   |
| Booth, Rev S. H. ....   | 5 0 0      |       |        |   |
| Hutlin, Rev J., M.A. ....   | 2 2 0      |       |        |   |
| Butterworth, Rev J. C., M.A. ....   | 3 0 0      |       |        |   |
| Do., for W & O .....  | 0 10 0     |       |        |   |
| Butterworth, Miss M.A. ....   | 5 0 0      |       |        |   |
| Do., for Congo .....  | 3 0 0      |       |        |   |
| Do., for W & O .....  | 0 10 0     |       |        |   |
| Do., for Mr Fall's work .....   | 0 10 0     |       |        |   |
| Craighead, Mr D., Galahati .....  | 1 0 0      |       |        |   |
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| Ferguson, Miss M. L., for India .....   | 1 1 0      |       |        |   |
| Do., for China .....  | 1 1 0      |       |        |   |
| Do., for Congo .....  | 1 1 0      |       |        |   |
| Green, Mrs, Leamington .....  | 1 10 0     |       |        |   |
| Harding, Mrs, Ealing .....  | 1 0 0      |       |        |   |
| Hasseldine, Mr .....  | 1 1 0      |       |        |   |
| Hill, Mrs E., Wandsworth .....  | 1 1 0      |       |        |   |
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| Luntley, Mr & Mrs P. H. ....  | 10 0 0     |       |        |   |
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| Parkinson, Mr and Mrs J., Skipton .....   | 2 2 0      |       |        |   |
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| Phillips, Miss M. A., Leamington, for Congo .....                                 | 0 10 0     |       |        |   |
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| Hawthorn, Mr E., for support of Missionary .....                                  | 173 0 0    |       |        |   |
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| Adams, Mrs, per Rev J. T. Wigner, for Congo .....                                 | 5 0 0      |       |        |   |
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| J. C. R. (box), for Congo .....   | 0 12 0     |       |        |   |
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| Matt. vi. 1-4, for Congo .....  | 0 0 0      |       |        |   |
| Nicoll, Mr W., Annan, for Bible for China .....                                   | 1 0 0      |       |        |   |
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| Pollenger, Mrs .....  | 5 0 0      |       |        |   |
| Powtress, Miss—Proft on photos, Congo Quilt .....                                 | 3 0 0      |       |        |   |
| "23 N.G." for Africa .....  | 0 11 7     |       |        |   |
| Scrivener, Mr J. C. (special) .....   | 1 0 0      |       |        |   |
| Scrivener, Miss R. (special) .....  | 0 10 0     |       |        |   |
| Stevenson, Mr P. H., Nottingham, for Congo .....                                  | 1 1 0      |       |        |   |
| Swan, Mrs (box) .....   | 0 18 6     |       |        |   |
| Thomas, Mr T., Ealing, for Congo .....  | 5 0 0      |       |        |   |
| West, Mrs, Clifton .....  | 1 0 0      |       |        |   |
| White, Mr. Thos., Evesham .....   | 100 0 0    |       |        |   |
| White, Mrs, for China .....   | 100 0 0    |       |        |   |
| "W." .....  | 0 10 0     |       |        |   |
| Y. M. C. A., Stafford Rooms .....   | 0 10 6     |       |        |   |
| Under 10s. ....   | 0 3 11     |       |        |   |
| Do., for Congo .....  | 0 5 0      |       |        |   |
| LEGACIES.   |            |       |        |   |
| Haggas, the late Miss Sarah Ann, of Keighley, per Miss E. Haggas .....            | 80 0 0     |       |        |   |
| Do., for W & O .....  | 50 0 0     |       |        |   |
| Turner, The late Miss Eleanor, of Tewkesbury, per Mr L. W. Lewis .....            | 100 0 0    |       |        |   |
| LONDON AND MIDDLESEX.   |            |       |        |   |
| Bermundsey, Drummond Road Sunday School, for N P .....                            | 0 17 2     |       |        |   |
| Brixton, Gresham Ch. S. Sch. ....   | 4 11 1     |       |        |   |
| Broadstour .....  | 10 10 0    |       |        |   |
| Do., for support of two Congo boys .....  | 10 0 0     |       |        |   |
| Camberwell, Denmark Place .....   | 2 13 3     |       |        |   |
| Casden Rd. Sun. Sch., per Y.M.M.A., for Baptist Sch. ....                         | 6 0 0      |       |        |   |
| Deptford, Octavia St. Sunday School .....   | 1 13 0     |       |        |   |
| Do., Midway Place .....   | 1 8 0      |       |        |   |
| Forest Gate, Woolgrange Ch., for W & O .....                                      | 3 1 1      |       |        |   |
| Hackney, Mare Street Do., for Congo .....   | 2 0 0      |       |        |   |
| Hammersmith, West End Ch. ....  | 13 3 3     |       |        |   |
| Hawley Rd., St. Paul's Ch. ....   | 30 13 1    |       |        |   |
| Do., for Congo .....  | 0 10 0     |       |        |   |
| Islington, Salford's Hall Ch. Sunday Sch., for Backerguanga Sch. ....             | 5 0 0      |       |        |   |
| Kilburn, Canterbury Road Sun. Sch., for Congo .....                               | 3 0 0      |       |        |   |
| Metropolitan Tabernacle .....   | 200 0 0    |       |        |   |
| Do., Sun. Sch., for Mr Weeks .....  | 6 5 0      |       |        |   |
| Peckham, Park Road Sunday School .....  | 4 10 2     |       |        |   |
| Do., for Agna Sch. ....   | 0 0 0      |       |        |   |
| Do., do., for N.P. Ram Chunder Ghose .....  | 20 0 0     |       |        |   |
| Do., James's Grove, Sunday School, per Y.M.M.A., for Baptist Sch. ....            | 2 0 0      |       |        |   |
| Putney, Union Ch. ....  | 100 0 0    |       |        |   |
| Do., M. Sch. (monety) .....   | 9 15 11    |       |        |   |
| Do., Werton Road .....  | 3 10 7     |       |        |   |
| Regent St., Lambeth, Sunday School .....  | 4 0 0      |       |        |   |
| Do., for Y.P. ....  | 0 0 0      |       |        |   |
| Do., do., for Baptist Sch. ....   | 4 0 0      |       |        |   |
| Teddington, Y.M.B.C., for Congo .....   | 0 10 0     |       |        |   |
| Twicknam .....  | 3 2 0      |       |        |   |
| Walworth Road .....   | 11 7 2     |       |        |   |
| Wandsworth, East Hill Do., for W & O .....  | 6 8 0      |       |        |   |
| West London Juvenile Mission Band, for support of orphan in Mrs Kerry's Sch. .... | 4 0 0      |       |        |   |
| Willesden, College Park .....   | 1 5 0      |       |        |   |
| BEDFORDSHIRE.   |            |       |        |   |
| Amphill .....   | 4 18 8     |       |        |   |
| Do., for W & O .....  | 1 0 0      |       |        |   |
| Do., for Y.P. ....  | 0 15 4     |       |        |   |

|                       |    |    |   |
|-----------------------|----|----|---|
| Houghton Regis.....   | 24 | 0  | 4 |
| Keysoe, Sunday School | 0  | 5  | 7 |
| Luton, Union Ch.....  | 20 | 16 | 4 |
| Do., for W & O.....   | 1  | 10 | 0 |
| Maulden.....          | 15 | 19 | 3 |
| Do., for W & O.....   | 0  | 6  | 0 |
| Ridgmont.....         | 6  | 8  | 0 |
| Do., for W & O.....   | 1  | 2  | 0 |
| Sandy.....            | 11 | 3  | 3 |
| Do., for W & O.....   | 0  | 18 | 0 |
| Do., for Congo.....   | 5  | 0  | 0 |
| Thurleigh.....        | 0  | 13 | 3 |
| Do., for W & O.....   | 0  | 6  | 9 |

**BREKESHIRE.**

|                                       |    |    |   |
|---------------------------------------|----|----|---|
| Boorton.....                          | 12 | 6  | 3 |
| Do., for N P.....                     | 1  | 6  | 9 |
| Drayton, Sunday Sch.,<br>for N P..... | 0  | 14 | 7 |
| Field Mission.....                    | 6  | 16 | 6 |
| Maddenhead.....                       | 11 | 3  | 6 |

**BUCKINGHAMSHIRE.**

|                             |    |    |    |
|-----------------------------|----|----|----|
| Chebam.....                 | 14 | 15 | 2  |
| Great Marlow.....           | 4  | 13 | 4  |
| Do., for W & O.....         | 0  | 11 | 0  |
| Little Kingshill.....       | 5  | 1  | 7  |
| Do., for W & O.....         | 0  | 5  | 0  |
| Do., for N P.....           | 1  | 5  | 11 |
| Quendon, for W & O.....     | 0  | 5  | 0  |
| Stantonbury, for W & O..... | 0  | 6  | 6  |

**CAMBRIDGEHIRE.**

|                                       |   |    |   |
|---------------------------------------|---|----|---|
| Burwell, Sunday Sch.,<br>for N P..... | 0 | 12 | 0 |
| Cottenham, for N P.....               | 2 | 0  | 4 |
| Waterbeach, for W & O.....            | 0 | 17 | 0 |

**CHESTER.**

|   |    |    |   |
|---|----|----|---|
| Birkenhead, Welsh Ch.,<br>Price St., for N P..... | 3  | 9  | 9 |
| Do., Cathcart Street,<br>Ssn. Sch., for N P.....  | 1  | 0  | 0 |
| Northwich.....                                    | 3  | 5  | 0 |
| Onston.....                                       | 17 | 12 | 1 |
| Stockport, Greek Street,<br>for N P.....          | 2  | 2  | 6 |

**CORNWALL.**

|                        |   |    |    |
|------------------------|---|----|----|
| Calstock.....          | 7 | 4  | 5  |
| Do., for N P.....      | 0 | 14 | 11 |
| Do., for W & O.....    | 0 | 10 | 0  |
| Helson, for W & O..... | 2 | 6  | 5  |
| Turo, for N P.....     | 0 | 19 | 3  |

**DERBYSHIRE.**

|                                       |   |    |   |
|---------------------------------------|---|----|---|
| Derby, Trinity Ch., for<br>W & O..... | 1 | 15 | 0 |
|---------------------------------------|---|----|---|

**DEVONSHIRE.**

|  |    |    |   |
|--|----|----|---|
| Bampton, for W & O.....                      | 6  | 2  | 9 |
| Barnstaple.....                              | 3  | 3  | 0 |
| Do., for W & O.....                          | 2  | 2  | 0 |
| Cullompton.....                              | 3  | 1  | 6 |
| Do., for W & O.....                          | 0  | 15 | 0 |
| Do., for N P.....                            | 2  | 13 | 8 |
| Georgetown.....                              | 14 | 6  | 1 |
| Do., for W & O.....                          | 1  | 0  | 0 |
| Hfracombe, for W & O.....                    | 1  | 5  | 0 |
| Kilmington.....                              | 6  | 13 | 0 |
| Newton Abbot, East<br>Street, for W & O..... | 1  | 1  | 0 |
| Do., for N P.....                            | 1  | 17 | 0 |
| Taverton.....                                | 29 | 6  | 5 |
| Do., for W & O.....                          | 2  | 2  | 0 |

**DORSETSHIRE.**

|                                  |    |    |   |
|----------------------------------|----|----|---|
| Buckland Newton, for<br>N P..... | 0  | 17 | 0 |
| Dorchester, for W & O.....       | 0  | 10 | 0 |
| Lyme Regis.....                  | 14 | 1  | 0 |
| Do., for W & O.....              | 1  | 0  | 0 |
| Sherborne.....                   | 1  | 5  | 0 |

**DURHAM.**

|   |   |    |   |
|---|---|----|---|
| Consett, for W & O.....                       | 0 | 10 | 0 |
| Hemsterley.....                               | 1 | 0  | 0 |
| Do., for W & O.....                           | 0 | 5  | 0 |
| Stockton-on-Tees, Wel-<br>lington-street..... | 8 | 7  | 0 |
| Do., Sunday School.....                       | 1 | 15 | 0 |
| Sunderland.....                               | 2 | 3  | 0 |

**ESSEX.**

|   |    |    |    |
|---|----|----|----|
| Abndon.....                                     | 4  | 9  | 6  |
| Barking, Queen's Rd.<br>Sun. Sch., for N P..... | 1  | 1  | 10 |
| Burnham, for W & O.....                         | 0  | 10 | 6  |
| Do., for N P.....                               | 1  | 10 | 0  |
| Earl's Colne.....                               | 11 | 19 | 2  |
| Do., for W & O.....                             | 1  | 14 | 0  |
| Harlow (on account).....                        | 10 | 10 | 0  |
| Rayleigh.....                                   | 0  | 8  | 0  |
| Romford.....                                    | 10 | 10 | 0  |
| Do., for W & O.....                             | 2  | 6  | 7  |
| Saffron Walden.....                             | 2  | 2  | 0  |
| Walbam Abbey.....                               | 1  | 1  | 0  |

**GLOUCESTERSHIRE.**

|  |   |    |    |
|--|---|----|----|
| Burford.....   | 5 | 10 | 0  |
| Cheltenham, Cambay<br>Ch.....                                | 5 | 10 | 0  |
| Cirencester, Sun. Sch.,<br>for N P.....                      | 4 | 16 | 8  |
| Fairford, for W & O.....                                     | 0 | 3  | 8  |
| Goington, Slimbridge,<br>for W & O.....                      | 0 | 6  | 0  |
| Do., for N P.....  | 1 | 1  | 10 |
| Hillsley.....  | 0 | 19 | 0  |
| Do., for W & O.....  | 0 | 13 | 6  |
| Longhope, Zion Ch.....                                       | 5 | 13 | 6  |
| Do., for W & O.....  | 0 | 11 | 7  |
| Do., for N P.....  | 0 | 3  | 11 |
| Wickwar, Sunday Sch.<br>Wotton-under-Edge,<br>for W & O..... | 1 | 10 | 0  |
| .....  | 2 | 2  | 0  |

**HAMPSHIRE.**

|  |    |    |   |
|--|----|----|---|
| Andover.....                                     | 1  | 1  | 0 |
| Beaulieu.....                                    | 1  | 0  | 0 |
| Lyndhurst.....                                   | 1  | 17 | 0 |
| Do., for W & O.....                              | 1  | 1  | 0 |
| Lockerley.....                                   | 5  | 17 | 3 |
| Do., for N P.....                                | 8  | 6  | 2 |
| Milford (special).....                           | 1  | 0  | 0 |
| Portsea, Ac., Auxiliary<br>(on a count).....     | 11 | 11 | 8 |
| For W & O Fun. —<br>Brockhurst.....              | 0  | 7  | 6 |
| Fort on.....                                     | 0  | 2  | 2 |
| Gosport.....                                     | 1  | 0  | 6 |
| Lake-road.....                                   | 6  | 0  | 0 |
| Kent-stre.....                                   | 3  | 11 | 2 |
| Southampton, East St.<br>Sun. Sch., for N P..... | 1  | 0  | 0 |
| Kali Chand, under<br>Mr Price, Singapore.....    | 1  | 0  | 0 |
| Sculbaea, Elm Grove,<br>for W & O.....           | 6  | 0  | 0 |
| Wallon.....                                      | 8  | 5  | 4 |
| Do., for W & O.....                              | 0  | 12 | 8 |
| Westbourne.....                                  | 5  | 1  | 4 |
| Do., for W & O.....                              | 2  | 4  | 6 |
| Do., for N P.....                                | 2  | 14 | 2 |
| Whitechurch, for W & O.....                      | 1  | 5  | 6 |

|                     |    |    |   |
|---------------------|----|----|---|
| Winchester.....     | 10 | 4  | 3 |
| Do., for W & O..... | 0  | 13 | 6 |
| Do., for N P.....   | 1  | 2  | 9 |

**ISLE OF WIGHT.**

|                                     |   |   |   |
|-------------------------------------|---|---|---|
| Ryde, George St., for<br>W & O..... | 2 | 9 | 6 |
| Sandown, for W & O.....             | 0 | 7 | 0 |

**HESKETHIRE.**

|  |   |    |   |
|--|---|----|---|
| Fownhope.....                              | 3 | 13 | 3 |
| Do., for W & O.....                        | 0 | 18 | 0 |
| Do., for N P.....                          | 2 | 5  | 4 |
| Do., for Mr Price's<br>Sch., Dinapore..... | 5 | 0  | 0 |
| Gorsley.....                               | 5 | 10 | 0 |
| Stanshatch, Sun. Sch.....                  | 2 | 6  | 0 |

**HERTFORDSHIRE.**

|                            |   |    |   |
|----------------------------|---|----|---|
| Boxmoor, Sunday Sch.....   | 4 | 12 | 3 |
| Do., for N P.....          | 1 | 6  | 0 |
| Hemel Hempstead.....       | 1 | 18 | 9 |
| Do., for N P.....          | 0 | 4  | 3 |
| Hitchin, for W & O.....    | 6 | 4  | 0 |
| Mill End.....              | 0 | 8  | 7 |
| Do., for N P.....          | 0 | 7  | 8 |
| New Barnet.....            | 6 | 0  | 0 |
| Rickmansworth, for NP..... | 2 | 3  | 9 |

**KENT.**

|  |    |    |   |
|--|----|----|---|
| Canterbury, for W & O.....                   | 2  | 13 | 8 |
| Catford Hill.....                            | 27 | 16 | 0 |
| Do., S. Sch., for N P.....                   | 0  | 7  | 0 |
| Deal.....                                    | 9  | 3  | 0 |
| Dover, Salem Ch., Sun.<br>Sch., for N P..... | 4  | 1  | 5 |
| Eythorne.....                                | 13 | 0  | 0 |
| Foots Cray.....                              | 2  | 1  | 0 |
| Goudhurst, for Congo.....                    | 3  | 0  | 0 |
| Maidstone, Bethel Sun.<br>Sch.....           | 6  | 10 | 0 |
| Pembury, for W & O<br>(moist).....           | 1  | 3  | 6 |
| Plumstead, Conduit Rd.....                   | 14 | 12 | 1 |
| Ramsgate, Ellington<br>Ch.....               | 23 | 13 | 0 |
| Sevenoaks, Walham-<br>stow Hall Sch.....     | 1  | 10 | 0 |
| Shooter's Hill Rd., Sun.<br>Sch.....         | 31 | 3  | 0 |
| Smarden.....                                 | 1  | 17 | 0 |
| Sutton-at-Hone, Sun.<br>Sch.....             | 1  | 14 | 0 |
| Woolwich, Queen St.,<br>per Y.M.M.A.....     | 4  | 0  | 0 |
| Do., do., for Barisal<br>Sch., per do.....   | 4  | 0  | 0 |
| Do., Parsons Hill.....                       | 2  | 2  | 0 |

**LANCASHIRE.**

|   |    |    |    |
|---|----|----|----|
| Accrington, for W & O<br>(1865).....                        | 5  | 0  | 0  |
| Do., for do. (1867).....                                    | 10 | 5  | 0  |
| Astley Bridge.....  | 17 | 15 | 0  |
| Bacup, Irwell Terrace.....                                  | 7  | 10 | 0  |
| Do., for W & O.....   | 1  | 0  | 0  |
| Blackpool.....  | 9  | 10 | 0  |
| Eccles, for W & O.....                                      | 1  | 3  | 0  |
| Lancaster.....  | 15 | 0  | 0  |
| Liverpool, Myrtle St.....                                   | 73 | 1  | 7  |
| Do., for W & O.....   | 35 | 0  | 0  |
| Do., for China.....   | 1  | 0  | 0  |
| Do., for Congo.....   | 1  | 0  | 0  |
| Do., Richmond Ch.....                                       | 12 | 4  | 4  |
| Do., do., for Congo.....                                    | 9  | 10 | 0  |
| Do., Pembroke Ch.....                                       | 13 | 2  | 11 |
| Do., Fabius Ch. Sun.<br>Sch., for N P.....                  | 1  | 0  | 0  |
| Do., Auk. (on ac-<br>count), per Mr J.W.<br>Winchester..... | 9  | 0  | 0  |



|   |         |
|---|---------|
| Lamb, for W & O .....                               | 1 10 0  |
| Manchester, Moss Side 25 0 0                        |         |
| Do., for support of boy under Mr Silvey, Congo..... | 5 0 0   |
| Southport .....                                     | 57 12 0 |
| Do., for W & O .....                                | 5 0 0   |
| Waterfoot, Bethel .....                             | 1 15 2  |

LEICESTERSHIRE.

|                                 |         |
|---------------------------------|---------|
| Leicester, Melbourne Hall ..... | 40 2 0  |
| Do., Belgrave Road .....        | 3 15 6  |
| Do., do., for N.P. ....         | 0 8 11  |
| Melton Mowbray .....            | 13 8 5  |
| Do., for W & O .....            | 1 18 6  |
| Do., for N.P. ....              | 8 15 6  |
| Oadby .....                     | 9 11 11 |
| Do., for W & O .....            | 0 13 8  |
| Do., for N.P. ....              | 2 0 10  |

LINCOLNSHIRE.

|                                |         |
|--------------------------------|---------|
| Barton-on-Humber .....         | 1 10 0  |
| Great Grimby, Tabernacle ..... | 40 17 7 |
| Do., for N.P. ....             | 3 12 7  |

NORFOLK.

|  |         |
|--|---------|
| Dias .....   | 19 28 2 |
| Do., for N.P. ....   | 0 19 10 |
| Lyss, Union Ch. ....   | 0 12 9  |
| Norfolk (on account), per Mr J. J. Colman, M.P., Treasurer ..... | 43 19 0 |
| Old Buckenham .....  | 3 17 6  |
| Do., for W & O .....   | 1 2 8   |

NORTHAMPTONSHIRE.

|                                   |        |
|-----------------------------------|--------|
| Clipsdale, for W & O ..           | 1 5 0  |
| Do., for N.P. ....                | 1 9 8  |
| Cogenhoe .....                    | 1 0 6  |
| Ecton, for W & O .....            | 0 5 0  |
| Gulsthorpe .....                  | 4 0 6  |
| Do., for W & O .....              | 1 0 0  |
| Do., for N.P. ....                | 1 4 8  |
| Hackleton, for W & O ..           | 0 10 0 |
| Harpole, for W & O .....          | 1 0 0  |
| Do., for N.P. ....                | 0 10 0 |
| Kingsthorpe, for W & O            | 0 10 0 |
| Long Buckby, for W & O            | 1 7 6  |
| Do., for N.P. ....                | 0 17 0 |
| Milton .....                      | 4 9 2  |
| Do., for W & O .....              | 0 10 4 |
| Northampton, College Street ..... | 6 10 2 |
| Ringstead, for W & O ..           | 0 15 0 |
| Do., for N.P. ....                | 0 8 2  |
| Rushden .....                     | 2 0 0  |
| Walgrave, for N.P. ....           | 0 5 7  |
| West Haddon, for W & O            | 0 10 0 |
| Do., for N.P. ....                | 0 10 2 |

NORTHUMBERLAND.

|                          |         |
|--------------------------|---------|
| Alwrick, for Congo ..... | 2 0 0   |
| Berwick .....            | 23 5 10 |
| Do., for W & O .....     | 3 8 6   |
| Ford Forge, Sun. Sch. .. | 1 5 0   |

NOTTINGHAMSHIRE.

|                       |       |
|-----------------------|-------|
| Newark, for N.P. .... | 0 4 6 |
| Stoke-on-Trent .....  | 0 5 0 |

OXFORDSHIRE.

|                      |        |
|----------------------|--------|
| Banbury .....        | 7 3 3  |
| Do., for W & O ..... | 1 10 0 |
| Do., for N.P. ....   | 0 10 3 |

|                                  |        |
|----------------------------------|--------|
| Caversham .....                  | 5 0 0  |
| Do., for W & O .....             | 7 7 0  |
| Do., for Brittany .....          | 5 0 0  |
| Chipping Norton, for W & O ..... | 3 13 0 |
| Coals, &c. ....                  | 3 13 6 |
| Leafield .....                   | 1 15 0 |
| Woodstock .....                  | 3 9 11 |
| Do., for W & O .....             | 0 5 1  |

ROTLANDSHIRE.

|                         |        |
|-------------------------|--------|
| Langham, Sun. Sch. .... | 0 12 0 |
|-------------------------|--------|

SHERROPSHIRE.

|                       |         |
|-----------------------|---------|
| Bridgnorth .....      | 13 16 2 |
| Do., for W & O .....  | 0 10 0  |
| Do., for N.P. ....    | 1 19 10 |
| Craven Arms, for N.P. | 1 1 0   |
| Snailbeach .....      | 0 19 7  |
| Do., for W & O .....  | 0 2 6   |
| Do., for N.P. ....    | 1 7 4   |
| Wellington .....      | 5 10 0  |
| Whitchurch .....      | 7 1 6   |

SOMERSETSHIRE.

|   |         |
|---|---------|
| Boroughbridge .....                                       | 8 15 0  |
| Bristol, on account per Mr G. H. Leonard, Treasurer ..... | 40 0 0  |
| Do., Totterdown, for N.P. ....                            | 1 9 3   |
| For W & O Fund -  |         |
| Buckingham Ch. ....                                       | 6 10 3  |
| City Road .....   | 4 4 0   |
| Fishponds .....   | 4 0 0   |
| Keynsham .....  | 0 17 6  |
| King Street .....   | 2 14 10 |
| Philly Street .....                                       | 1 15 0  |
| Totterdown .....  | 2 8 0   |

|                                       |         |
|---------------------------------------|---------|
| Burnham .....                         | 5 9 8   |
| Hatch Beauchamp .....                 | 11 10 0 |
| Do., for W & O .....                  | 0 15 0  |
| Do., for N.P. ....                    | 0 17 0  |
| North Curry, for N.P.                 | 0 1 0   |
| Othery, for W & O .....               | 0 15 0  |
| Shepton Mallet .....                  | 1 18 2  |
| Do., for W & O .....                  | 0 8 10  |
| Street, for W & O .....               | 0 10 0  |
| Stogumber .....                       | 3 7 2   |
| Wedmore and Mark .....                | 11 19 1 |
| Do., for N.P. ....                    | 2 8 7   |
| Wells .....                           | 2 19 0  |
| Weston - super - Marc (special) ..... | 23 9 6  |
| Wilton Sun. Sch. ....                 | 1 0 9   |
| Wincanton, for N.P. ..                | 1 13 10 |
| Yeovil, for W & O .....               | 5 0 0   |

STAFFORDSHIRE.

|                    |       |
|--------------------|-------|
| Hanley .....       | 0 6 3 |
| Do., for N.P. .... | 1 7 0 |

SUFFOLK.

|  |        |
|--|--------|
| Berdwell .....                           | 1 11 0 |
| Do., for N.P. ....                       | 0 6 0  |
| Eye .....                                | 3 0 11 |
| Ipawich, Stoke Green Sunday School ..... | 8 0 0  |
| Do., for N.P. ....                       | 0 32 8 |
| Walton .....                             | 10 3 7 |

SURREY.

|  |        |
|--|--------|
| Carnation, for N.P. ...                    | 0 1 0  |
| Godalming .....                            | 2 12 6 |
| Dulwich, Lordship Lane Sunday School ..... | 4 7 0  |
| New Malden, Friends at Cong. Ch. ....      | 4 14 6 |
| Sutton .....                               | 20 7 9 |
| Do., for Mr Guyton's N.P. ....             | 1 7 3  |

|                      |         |
|----------------------|---------|
| West Norwood .....   | 30 19 0 |
| Do., for China ..... | 0 19 0  |
| Do., for Congo ..... | 0 18 0  |

STAFFS.

|                       |         |
|-----------------------|---------|
| Brighton, Bond Street | 14 6 6  |
| Do., for W & O .....  | 1 0 0   |
| Do., Sunday School .. | 6 18 1  |
| Do., Sunday Square .. | 13 12 8 |

WARWICKSHIRE.

|  |          |
|--|----------|
| Alcester .....   | 0 1      |
| Birmingham, on account per Mr Thos. Adams, Treasurer ..... | 100 18 9 |
| Studley .....  | 5 5 0    |
| Walston, for W & O ..                                      | 1 0 0    |

WESTMORLAND.

|                               |       |
|-------------------------------|-------|
| Kirkby Stephen, for N.P. .... | 0 5 7 |
|-------------------------------|-------|

WILTSHIRE.

|                                     |          |
|-------------------------------------|----------|
| Calne, for W & O .....              | 2 5 0    |
| Do., for N.P. ....                  | 3 4 3    |
| Swindon .....                       | 19 5 8   |
| Do., for W & O .....                | 2 13 6   |
| Do., for N.P. ....                  | 4 0 0    |
| Trowbridge, Back St. ..             | 25 0 0   |
| Do., Bethesda .....                 | 13 4 0   |
| Do., do., for W & O .....           | 2 2 0    |
| Warminster, for W & O               | 1 10 0   |
| Westbury, West End .....            | 18 12 11 |
| Do., for W & O .....                | 2 0 0    |
| Whiteburne-Corsley, for W & O ..... | 0 5 6    |
| Do., for N.P. ....                  | 1 1 5    |

WORCESTERSHIRE.

|                         |         |
|-------------------------|---------|
| Bromsgrove, New Rd. ..  | 2 8 10  |
| Redditch .....          | 0 7 6   |
| Shipston-on-Stour ..... | 3 6 4   |
| Do., for W & O .....    | 0 6 11  |
| Worcester .....         | 5 17 4  |
| Do., for Congo .....    | 2 0 0   |
| Do., for N.P. ....      | 0 14 10 |

YORKSHIRE.

|   |         |
|---|---------|
| Barnsley, for N.P. ....                                   | 0 12 10 |
| Bathley .....   | 0 10 3  |
| Halifax, Trinity Road Sunday School .....                 | 23 5 5  |
| Harrrogate .....  | 1 1 0   |
| Huddersfield .....  | 0 2 4   |
| Do., New North Road for W & O .....                       | 4 13 6  |
| Leeds, South Parade .....                                 | 4 3 5   |
| Do., for St. Aid .....                                    | 20 0 0  |
| Do., Burley Rd., Jov. Malt, Sunday School for N.P. ....   | 0 10 0  |
| Milnsbridge, Sun. Sch. ..                                 | 0 16 0  |
| Sheffield, on account per Mr F. E. Smith, Treasurer ..... | 60 3 3  |
| Shipley, Hasso Street, for W & O .....                    | 2 0 0   |
| Do., Bethel, for W & O                                    | 1 1 0   |
| Staincliffe .....   | 1 12 6  |

NORTH WALES.

ANGLESEA.

|                        |        |
|------------------------|--------|
| Holyhead, Hobron ..... | 1 12 6 |
|------------------------|--------|

DEWDARSHIRE.

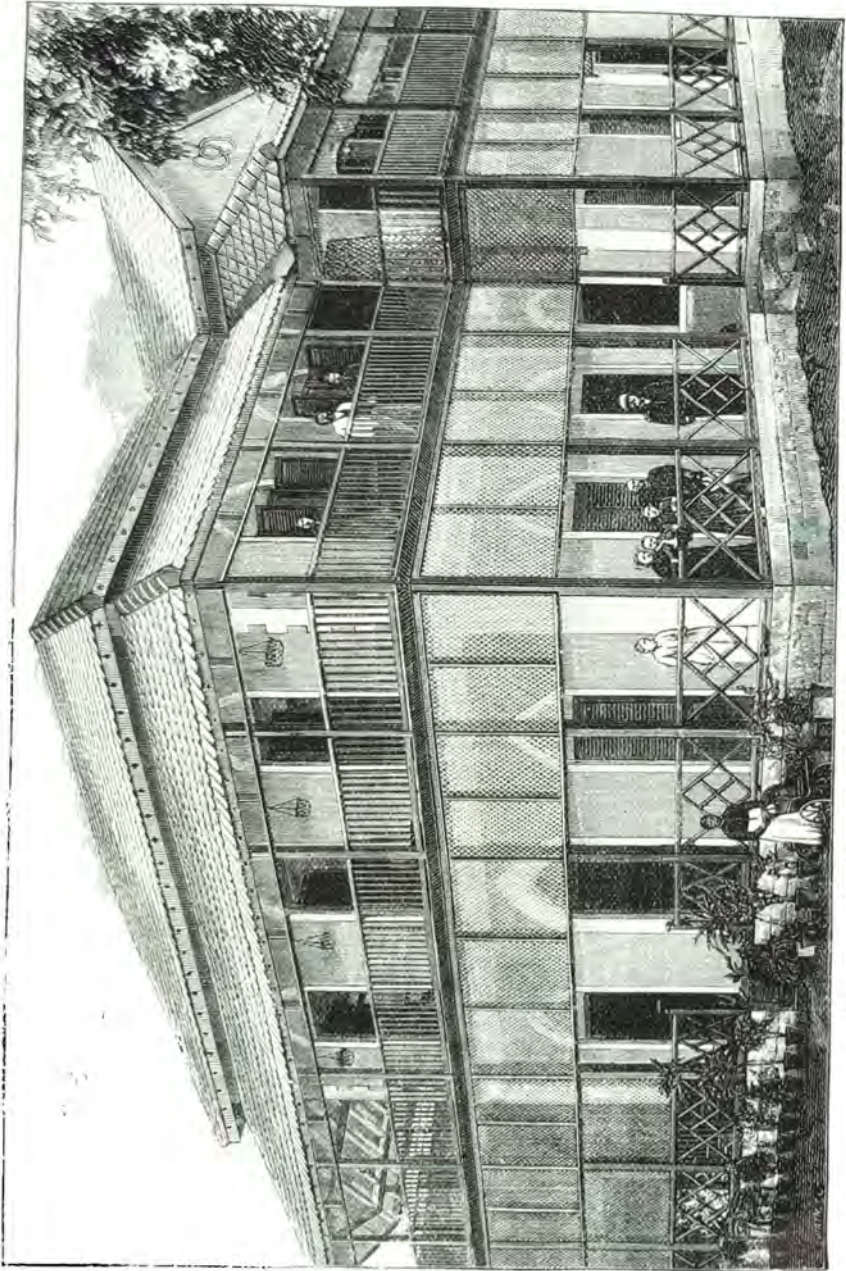
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|------------------|-------|
| Llanrhuddr ..... | 1 0 5 |
|------------------|-------|

| FLINTSHIRE.                                     |         | MORROWSHIRE.   |         | GREENACK, OMAGEFIELD,<br>for W & O.                   |        |
|---|---------|--|---------|---|--------|
| Treuddyn, for N P                               | 0 10 7  | Abergavenny, Bothany,<br>for N P                         | 1 13 11 | Hamilton  | 2 10 0 |
| <b>MERIONETHSHIRE.</b>                          |         | Maindee, for Agra  | 0 5 0   | Hawick, for W & O                                     | 0 15 0 |
| Llanantfridd                                    | 1 6 0   | Newport, Commercial<br>Street, for W & O                 | 5 0 0   | Do., Sun. Sch., for<br>Mr Jones, Agra                 | 8 1 6  |
| <b>SOUTH WALES.</b>                             |         | Do., Stow Hill, for<br>Mr Jones, Agra                    | 1 0 0   | Irvine  | 7 3 6  |
| Maes y Berllan                                  | 1 19 7  | Risca, Bothany   | 3 10 0  | Do., for W & O  | 1 0 1  |
| Do., for N P                                    | 4 13 6  | <b>PENFROKESHIRE.</b>                                    |         | Do., for China  | 0 14 0 |
| <b>CARDIGANSHIRE.</b>                           |         | Letterston, for N P                                      | 3 1 5   | Do., for Congo  | 0 14 0 |
| Cwmsymlog, for N P                              | 1 2 0   | Marletwy   | 3 18 6  | Kilmarnock, Sun. Sch.                                 | 0 8 0  |
| <b>CARMARTHENSHIRE.</b>                         |         | Pisgah   | 0 12 0  | Rothesay  | 8 10 5 |
| Cwmsarhddu, for N P                             | 1 3 7   | <b>RADNORSHIRE.</b>                                      |         | Wishaw  | 1 17 3 |
| Llanelli, Greenfield                            | 0 1 0   | Presteige  | 2 4 7   | Do., for W & O  | 0 10 0 |
| Do., for support of<br>N P, Francisco,<br>Congo | 30 0 0  | Do., for N P   | 1 1 6   | <b>IRELAND.</b>                                       |        |
| <b>GLANORGANSHIRE.</b>                          |         | <b>SCOTLAND.</b>   |         | Belfast, for N P                                      | 0 15 3 |
| Caerphilly, Tonyfelin                           | 4 17 5  | Aberdeen, Academy St.                                    | 1 0 0   | <b>FOREIGN.</b>                                       |        |
| Do., for N P                                    | 0 18 3  | Do., for Congo   | 1 0 0   | <b>EUROPE.</b>  |        |
| Cardiff, Bethel                                 | 4 14 9  | Do., for China   | 1 0 0   | Stuttgart, Schauder,                                  |        |
| Do., Tredgarville                               | 2 10 0  | Anstruther, Sun. Sch.,<br>for Congo                      | 1 10 0  | Rev L.  | 0 10 2 |
| Do., Long Cross Sun<br>Sch.                     | 8 5 1   | Cambuslang   | 1 1 0   | <b>TURKEY.</b>  |        |
| Do., Woodville Road                             | 14 15 3 | Cupar  | 2 0 0   | Constantinople, Mr W.                                 |        |
| Do., do., for W & O                             | 0 10 0  | Do., for Congo   | 0 5 0   | Sellar  | 1 1 0  |
| Do., Pearl Street                               | 0 10 0  | Dunfermline, Sunday<br>School, for Congo                 | 6 5 0   | Do., Beshik Sun. Sch.,<br>for Congo                   | 7 5 0  |
| Do., Canton, Hope<br>Ch., for N P               | 5 4 10  | Do., for support of N P<br>"Joseph," under<br>G. C. Dutt | 20 0 0  | <b>SPECIAL CONTRIBUTIONS<br/>FOR CONGO FIRE FUND.</b> |        |
| Glydach, Calsary                                | 2 12 3  | Edinburgh, &c., for<br>Palestine                         | 0 0 0   | Bristol—  |        |
| Glaig, near Swansea                             | 0 6 0   | Do., Marshall Street,<br>for N P                         | 1 1 8   | Totterdown  | 0 10   |
| Merthyr, Bethesda                               | 0 12 0  | Elgin for N P  | 2 12 0  | Hackney—  |        |
| Rhondda   | 5 15 0  | Do., for China   | 0 10 0  | Mare Street   | 0 4 0  |
| Tafarnaubach, Salem,<br>for N P                 | 1 3 4   | Do., for Congo   | 0 10 0  | Leicester—  |        |
|   |         | Glasgow  | 17 17 0 | Hardy, Mr Arthur                                      | 5 0 0  |
|   |         | Do., for Italy   | 40 0 0  | Wood, Mr E.   | 25 0 0 |
|   |         | Do., for Congo   | 1 6 0   | <b>New Zealand—</b>                                   |        |
|   |         | Do., Adelaide Place,<br>on account                       | 60 0 0  | Cockrell, Mr F. H.,<br>per Rev C. H. Spur-<br>geon    | 5 0 0  |

## TO SUBSCRIBERS.

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





BAPTIST MISSION HOUSE, BYCULLAH, BOMBAY.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

**A**NOTHER year of toil and harvest has closed; and, in the review of its work, the Committee feel devoutly grateful and much encouraged. For the records of the year, as set forth in the following pages, tell of marked manifestations of the Divine presence, of the ingathering of many souls to the Saviour, of large Missionary reinforcements, and of generous sympathetic support from the churches at home.

### FINANCE.

The Committee are thankful to report that the total Receipts for the past year have amounted to

£69,252 16s. 4d.,

the largest income ever received by the Society, and

£4,888 3s. 11d.

in excess of the previous year.

This total is made up of the following amounts—

|  |              |
|--|--------------|
| Special Contributions for Debt on General Account<br>(£1,697 1s. 2d.) from 1886 Account .. | £1,485 3 7   |
| For General Purposes .. .. .   | 58,402 19 5  |
| Widows' and Orphans' Fund .. .. .  | 2,648 14 3   |
| Special Funds Account (including Congo Fire<br>Fund).. .. .                                | 6,715 19 1   |
|  | £69,252 16 4 |

The receipts, however, on the General Account have been insufficient to meet the growing Expenditure, by **£4,385 2s. 8d.**, this amount, however, is reduced to **£2,385 2s. 8d.** by the receipt of Two Thousand Pounds, from the Basle Missionary Society for buildings, &c., at Cameroons and Victoria, leaving the present Debt at .

**£2,385 2s. 8d.**

**£211 17s. 7d.** of this being the unliquidated balance of the previous year's deficiency, and **£2,173 5s. 1d.** the debt on the past year's account.

The General Contributions from the Churches, notwithstanding great financial stress, especially in Wales, in the coal and iron districts of the North, and throughout the agricultural counties generally, have been fairly well maintained, showing a decrease of only **£583 18s. 9d.** as compared with those of the year before.

The receipts for Special Funds contain the generous response of the Churches to the appeal for **£4,000** made in September last, on behalf of the Congo Fire, amounting to **£5,943 0s. 9d.** referred to more in detail under the head of the Congo Mission.

Reviewing the expenditure of the year on General Account,

**£62,576 4s. 6d.,**

and comparing it with that of the year previous, it will be seen that it exhibits an increase of

**£1,398 16s. 11d.**

To this, however, should be added

**£1,943 0s. 9d.,**

the ordinary expenditure of the Congo Mission having been relieved to this extent by the balance of the Congo Fire Fund, after paying the **£4,000** actual loss inflicted by this calamity.

The total increase in the Expenditure may therefore be stated at

**£3,341 17s. 8d.**

This increase has been mainly in China, India, and Ceylon, recent reinforcements having involved a heavy permanent increase of annual expenditure, especially in China, where, within the last few years, the Mission staff has been increased from two to twenty-two.

With regard to the **WIDOWS' AND ORPHANS' FUND**, it is satisfactory to report that, owing to certain special bequests, the receipts of the year have not only been sufficient to meet the year's expenditure, but to liquidate

also the adverse balance of the previous year (£205 6s. 1d.), and leave a small sum (£5 14s. 4d.) in hand.

It is now abundantly clear that, to maintain the present greatly enlarged Missionary staff, a permanent increase of at least £5,000 MUST BE SECURED FOR THE ANNUAL INCOME, an amount even less than has been received on behalf of the Congo Fire Fund. This surely would not be an impossible thing.

At present, so far as statistics show, only about 10,000 individuals contribute more than ten shillings and upwards annually to the Funds of the Society, though, not to mention members of the congregation, there are no less than 280,000 in church fellowship.

What appears to be most of all needed is a deeper love and loyalty to the Lord Himself; more widely diffused Missionary information; and more thorough and systematic organisation throughout all the churches for the regular collection of small gifts, weekly, monthly, quarterly, or annually.

Surely the present standard of Christian giving for the diffusion of the Gospel of Christ in heathen lands, is in no sense proportionate to either the personal claims of the Saviour Himself or the resources of our churches.

It cannot be too frequently stated that a contribution of only ONE PENNY PER WEEK FROM EACH OF OUR PRESENT CHURCH MEMBERS WOULD AT ONCE DOUBLE THE INCOME OF THE SOCIETY from the Churches, and enable the Committee to still further respond to the almost universal cry for "more labourers."

Last year the Society lost, mainly by death, more than four hundred contributors, and every year heavy losses are thus constantly occurring. It becomes therefore absolutely necessary to use every effort to secure a large addition of annual subscribers to only maintain the Society's income at its present figure, while the inevitable result of a restful policy is toward retrogression rather than toward advance.

In the words of the great apostle of Africa, David Livingstone:—"The Christian Church, if true to Her Divine Lord and His great commission, MUST BE MISSIONARY. For a Christian Church is only strong, loyal, and prosperous as it is carried out of itself into the free unrestrained exercise of its noblest energies and completest self-denial. A church without a deep, intense, and ever-growing Missionary spirit is no real church of Christ.

## THE MISSIONARY STAFF.

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Nineteen brethren have, during the past year, been accepted for missionary service, eight designated to China, six to the Congo, three to India, and two to Ceylon. The Committee have also sent out a pastor for the Cinnamon Gardens church in Colombo, and approved the appointment of the Rev. S. J. Jones, of Dinapore, to the pastorate of the Agra church, vacant by the retirement of the Rev. Arthur Wood.

The Revs. H. J. Martin, of Allahabad; David Thomas, B.A., of Barisal; and Dr. Seright, of the Congo, have been compelled by failure of health to resign their association with the Society, and return home; and Mr. Andrew Sims, of Ceylon, has also relinquished his connection with the mission, intending to devote himself to Christian work in England.

The Rev. H. A. Lapham, after a three years' successful pastorate of the Cinnamon Gardens Church in Colombo, renews his association with the Society as a vernacular missionary; the Rev. R. Wright-Hay relinquishes work in Africa for special work among the Native students in the very important educational centre of Dacca, in Eastern Bengal, while Dr. Carey, formerly of Delhi, has been designated for medical mission work in the great Mohammedan stronghold of Patna, in the North Western Provinces.

The Congo Mission has been reinforced by the return of the Rev. W. H. and Mrs. Bentley, Mr. and Mrs. Moolenaar, and the addition of Mr. and Mrs. Thomas Lewis, formerly stationed at the Cameroons; the latter of whom will be best remembered as Miss Gwen Thomas.

All these workers have had the benefit of a season of rest and change in England, of which, we trust, they will reap the benefit for long time to come.

The Rev. Timothy and Mrs. Richard have resumed work in China after a visit to this country.

The following missionaries have been compelled by impaired health to return home to recruit:—The Revs. F. D. and Mrs. Waldoek from Ceylon; W. Bowen and Mrs. James from Dinagepore; E. S. and Mrs. Summers from Serampore; R. F. Guyton, of Delhi; and Alexander Papengouth, of Hayti.



To these names may now also be added those of the Rev. George and Mrs. Grenfell of the Congo Mission, recently arrived in England.

The Rev. R. Bion, who has so long and faithfully laboured in Eastern Bengal, acting upon medical advice, has removed from Dacca to Monghyr, where he hopes still to engage in vernacular work.

Mr. Denham Robinson succeeds Mr. Bowen James at Dinagepore, while Mr. Alfred Teichmann and Mr. Herbert Thomas take the oversight of the Native Christian Training Institutions at Serampore and Delhi respectively, rendered vacant by the departure for England of Messrs. Summers and Guyton.

The losses by death on the Mission field have been confined to India, and consist of Mrs. Daniel Jones, of Agra, and the Rev. Goolzar Shah, of Simla. Of Mrs. Jones, it may with strictest truth be said she was beloved and respected by all who knew her. Her unobtrusive piety and gentle, self-forgotten care for others endeared her to all with whom she was brought into contact, and her sudden removal has cast a deep shadow over the Christian community in Agra, both native and European. Goolzar Shah, during a long course of years, was a faithful and devoted worker for Christ, receiving no personal pecuniary assistance from the Mission until five years ago, when he retired from the service of the Government of India.

The Rev. George Kerry, of Calcutta, writes respecting Mr. Shah :—

“ He was baptized in early life as a professed believer in the Lord Jesus Christ, and became a student in the Intally Institution, with which was connected, fifty years ago, a Christian Boys' Boarding School. It was expected that he would, as many of his fellow-pupils did, enter the service of the Mission as a preacher of the Gospel ; but, for some reasons, he preferred, as he thought, a more independent position, and obtained service as a clerk in a Government office ; and in this he continued for upwards of thirty years, when he retired on the customary pension. During all this period, he gave his leisure time to earnest Christian work ; for many years he was pastor of the Bengali Christian Church, meeting in the Baptist Chapel, South Colinga, and was full of zeal in guarding and building up the church. He established there, and carried on for some time, a Christian Boys' Boarding School for the benefit of the children of Christian converts residing in the villages south of Calcutta. Owing to the migration of Government offices to Simla, his work at Colinga was of necessity brought to an end. But at Simla he established and carried on for many years an interesting and successful Mission. In doing this, he received liberal assistance for the expenses of the work, such as schools, teachers, evangelists, &c., from Christians of all denominations at Simla, who could not but admire the fervour and energy of Mr. Shah. The Baptist Missionary Society also gave, from time to time, large grants in aid of the work. Mr. Shah twice visited England, and was everywhere received with hearty welcome and esteem by the churches he visited. On his return from England in the early part of 1882, having taken his

pension from Government, he for the first time became a paid agent of the Baptist Missionary Society as one of its Home Missionaries, and so he continued to the time of his death. He was a hard and enthusiastic labourer, and won for himself the high regard of many Christian men both Europeans and Indians, in this country. He has set a fine example of christian activity and consecration to his fellow-Christians of this land, which, we trust, many will imitate in the years to come."

At home, from their own number, the Committee have lost

Joseph Parberry Chown,  
Francis Tucker, B.A., and  
David Jones, B.A.

For more than a quarter of a century, Mr. Chown was a member of the Mission Executive Committee; and from the commencement of his pastorate at Bradford in 1848, to the close of his life, he manifested a deep and ever-growing interest in the great missionary enterprise. With great truth it may be said he "walked with God"; his unostentatious devoutness, his simplicity, his amiable and kindly spirit brightened all he did, and endeared him to all with whom he was brought into association. His colleagues fondly hoped that for many years they might still have profited by his loving presence and his wise and ever sympathetic counsel; but it has been ordered otherwise, and the vacancy created by his sudden removal will long remain.

Only in May last the Rev. Francis Tucker, B.A., was elected an honorary member of the Mission Committee, and expressed the hope, in writing to the Secretary, that "for many years he might be able to serve the Society," which always had his cordial sympathy.

His early experiences in India as pastor of the Circular Road Church, Calcutta, specially endeared the Indian Mission to him, and gave a tenderness and a power to all his appeals on behalf of that Continent.

The Rev. David Jones, B.A., for many years was an active and useful member of the Committee, and rendered good service to the Society, both in the pulpit and on the platform.

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# Eastern Missions.

## INDIA.

### PRINCIPAL STATIONS:—

**SOUTH INDIA**—Ootacamund.

**WESTERN INDIA**—Bombay and Poona.

**BENGAL**.—Calcutta, Howrah, Serampore, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Commilla, Mymensing, Barisal, Madripore, Chittagong, Soory, and Jamtara.

**NORTH-WEST**—Monghyr, Patna, Bankipore, Dinapore, Gya, Benares, Allahabad, Agra, Delhi, Simla.

|                                |     |
|--------------------------------|-----|
| <b>SUB-STATIONS</b> ... ..     | 124 |
| Missionaries (7 in England)... | 62  |
| Native Evangelists ... ..      | 133 |

The story of the year's work in India is one of quiet yet sure progress.

A large number of conversions; the establishment of new stations and schools; the widespread preaching of the Gospel, a greatly augmented circulation of the sacred Scriptures; increased evangelistic activity on the part of the native Christians, and the growing independence of the native Church.

### THE LEAVEN AT WORK.

The evangelistic tours of the Missionaries have been more than usually numerous. Towns and villages, bazanrs, markets, and fairs have been systematically visited, and in almost all cases the Missionaries have been listened to by eager and attentive crowds, the people exhibiting a very marked desire for copies and portions of the sacred Scriptures. Many districts hitherto unvisited have during the past year had for the first time the Gospel preached in them, and copies of the Scriptures circulated.

These, Messengers of Life, writes Mr. Bowen James, often reach places where the voice of the Gospel Messenger is never heard. There, they are eagerly read, and frequently discussed; and often from far distant and almost unheard-of settlements come cheery tidings of the light-giving entrance of the word into some thoughtful and inquiring heart.

Just such a message came recently to me from Khorkhoree, a village more than seventy miles north-west of my station at Dinagepore.

In the letter sent it was stated—

'That a number of the villagers had obtained portions of the Scriptures, had read them, and accepted them and their teachings as Divine, but there were some things they could not quite understand, which they greatly desired to have explained to them.'

It was an appeal for Christian instruction.

Another message came from Mainaguri, in the district of Jalpaiguri. It was from the subpostmaster of the place, who stated that he had decided to renounce his former religion, which was Mohammedanism, and to embrace Christianity.

A few weeks later when I visited him at Mainaguri, he showed me a Bible which he had obtained years previously from Premchand, who was then our colporteur. He had read it much, and he had now come to the conclusion that Jesus Christ is the only Saviour of mankind, and he desired to make a public confession of his faith in Him. Deeming it advisable not to baptise him just then, I asked him to wait for a time, and promised to go and see him again. Shortly afterwards he left Mainaguri, and a few months later he wrote to say that he was staying at Gowhatty, and that he had joined the American Baptists there, and had been baptised.

The following report by the Rev. J. D. Bate, of Allahabad, gives a graphic review of the present outlook in India :—

"Several instances have come to my notice during the past year of the way in which the Gospel leaven is operating among the people around us. A case no less interesting than curious came to light less than a month ago. A Hindoo of about 50 years of age was brought to me by Ramanath. He had been visiting Ramanath at his house for some six months past for the purpose of receiving instruction in the way of salvation. It appears that some three or four years ago he purchased a simple one-pice tract of some one in our bazar here. This tract he took with him to his village some ten miles to the north of us, across the Ganges; and, not content with merely reading it, he must needs go in for the whole of his money's worth by committing the whole of the tract about thirty pages, to memory. After thus 'devouring' the tract, he obtained a copy of the Gospel of Matthew, and proceeded in the same way to dispose of it. On seeing himself by my side he answered some of my enquiries respecting his religious condition by reciting the 'ipsisima verba' of the tract, and when I had put to him the third or fourth question he started off with the repetition of all he had committed to memory. The tract he rehearsed from beginning to end without a slip, and then proceeded to recite the Sermon on the Mount. The amount of mental effort which all this must have cost him must have been very great, and the persistence with which he must have set about it is shown by the fact that he was a poor hard-working villager, earning his livelihood by grinding food-grain with a simple handmill. One can imagine him repeating the tract and Gospel to himself as he proceeded with this necessary occupation. The tract, I should mention, is called 'Upadesh-mala,' 'the rosary of religious instruction,' and contains the account of the way of salvation, in the words of Scripture alone, from the first promises, all through the ages, down to the writings of the oldest apostle.

The man is well stocked with the words of Scripture. What may we not hope for in connection with this man, when we remember the words of our Lord, 'The words that I speak unto you, they are spirit, and they are life'? But we have here something far better than a mere persevering effort of memory: the man avows his firm faith in the Saviour thus revealed to him. He tells us that since he began these studies he has entirely relinquished the worship of idols, and that he has reposed all his hope on Christ, fully and without reservation. He will not, however, be joining *our* church. The whole of the district is, as you know, amicably divided by the different Missions labouring here. We Baptists work out westwards; this man's village is to the north (the part occupied by the Church Mission). I passed him on to the Church Missionary, and there we must leave him. Such is a brief account of the way in which God had been pleased to work in bringing (to all outward appearances) this poor Hindoo to Himself.

"Thus much for another instance by way of direct evidence of the way in which Christianity is spreading in this land. But the fact is shown by abundance of indirect evidence as well. The growing neglect of the worship of idols in the houses of the better classes shows that the work of Missionaries is bearing actual, present, visible fruit.

"This is not confined to the ignorant, so called, whether of the upper classes or the lower. It is in point of fact a distinct mark of the educated natives, and the distinct decadence of belief in the idols in the *homes* of the people is continually attested by our Zenana teachers. Not only *men* who have learned by contact with the great movements of the age, around them, out of doors, but the women also, in like manner, are coming to discard their habitual worship of idols, and are asking 'What is the use of it?' Thus is the truth leavening the mass, not by fitful flashes as of lightning, but by the gradual rising of the irresistible light of a better day.

"Thus is the mind of the people coming gradually to feel the verity of the inspired utterance. We know that the thing supposed to be represented by an idol has no existence in fact. Thus, in a population conditioned like that of India, the worker has need of patience, and the reward of patient continuance in well doing in such work as ours is certain, and the victory is but a question of time, disbelief in idols and in the idle tales connected with them is undoubtedly fast spreading through the land, and is deeply seated in the minds of many who still keep up the outward form. This is confirmed by a conversation which I had at a late hour one night some two months ago, with a man of unusual force and intelligence—a carpenter by trade. I found that idol worship had completely lost its hold upon his mind, and that he did not even acknowledge it in his home, where the tenacity of the women folks usually maintain the most despotic sway in respect of the family religion.

"It is largely the result of the gentle influence of the light that is spreading over the people. Caste, as a religious institution, is losing ground, and is now coming to be, in great measure, a mere species of trades-unionism, kept up for the purposes of practical life rather than from any higher notion. By that gentle influence, a work is gradually advancing through the undercurrents of native life and thought. The generality of Hindoos one meets with nowadays avow their entire rejection of the tales of the incarnations (of which we used to hear so much, and so continually), in which their fathers placed entire and unquestioning reliance. Many of them, indeed, express their disgust and revulsion at all such things, and those who still cling to them complain that the Missionaries have spoiled the business of the Brahman priesthood, and that the former days were better than these. And yet that Missionaries are, as a general rule, beloved and trusted by the people, there is now no longer any reason to question. It goes without saying. 'What can we do but go forward,' thanking

God, and taking courage? It is sometimes declared that the 'hopeful cases' are apt to be too numerous, and that they never come to perfection.

But such an affirmation is made in most sad ignorance of the minds of the people. Such cases do actually exist, as the following particulars will show. It is the case of a man of Hindoo descent, residing in this city. He is middle aged; and is a clerk in the Medical Department of the Government Service. He has been for years past a constant reader of the Bible and a worshipper of God through the merits and mediation of Christ. He observes the Lord's day with an uprightness not too often found even among professed believers. A considerable portion of every Sunday he passes in instructing his wife in Bible truths. And from all that is known of his daily life, he appears to be a most consistent liver. Here, surely, is a Christian to all intents and purposes. But his mother yet steadfastly declines to relinquish the idolatry to which she has always been accustomed. She is an aged lady, with no other earthly dwelling-place than the house of this son; her only support and hope; for she is a widow. What is this man to be advised to do? To his widowed parent he assuredly owes an eternal obligation—an obligation which the new Testament does not invalidate, but strengthens rather and sanctifies. The aged parent is fully perfectly cognisant of the change that has taken place in her son; but, inasmuch as he has not yet gone the length of being baptised, she does not regard his caste as broken. The moment of his undergoing this formal avowal of his acceptance of a new religion will be the moment when for her (poor thing) the sacred family tie will be snapped asunder, and she will make up her mind to go down with sorrow to the grave. The same set of cooking utensils will no longer answer for the family meals, and the very presence of her son and his wife will be to her an occasion of constant heartburning and grief, and will probably hasten her end. What wonder that the man holds back! And yet the Master's law is paramount. His followers must not stop short of professing his name, be the consequences what they may. But who is there in any of your happy English households who, in circumstances precisely analogous in all particulars, would see his way to do otherwise than as this man is doing? To do so requires the faith of an Abraham, the obedience of a Moses, the heroism of an Elijah, the unearthliness of a John the Baptist, the self-sacrifice of a Paul, and the overwhelming affection of the Apostle of Patmos, *all in one!* Will the dear Saviour cast him off? I do not believe He will. But the lesson is a solemn one. The sacred rite which the Divine Head of the Church has stationed at the very outset of the Christian career looks more solemn than ever in presence of a case like this. What manner of men would he have his followers be? How the momentous issues are defined and narrowed down on this 'narrow neck of land' that divides the obedient from the disobedient. The real meaning of his tabernacling in this apostate world—how it is all proclaimed afresh when one has to deal with a case of this delicate nature. Well may we ask for your sympathy and intercession. 'Brethren pray for us.'

"It would be a misnomer to call this man an inquirer. He has passed the condition of painful unrest which that term implies. The case serves as an additional illustration of the barrier presented by caste to the avowal of religious conviction and the development of religious decision in the Hindoo community. It is thus a barrier over and above all the barriers ahead existing in the human heart everywhere to the progress of the Gospel.

"No such formidable barrier as this exists in the case of any other community in the world—not even in this very land where the hill tribes of Burmah, of the Himalayas, and of the Santhal country have proved so much more readily responsive to the invitations of the Gospel. Take away but this one barrier (which touches mankind at the weakest points), self-righteousness, self-preservation, and man worship, and then the poor

Hindoo will prove as responsive as any other to the voice of mercy. The distinctive truths of the Gospel seem, alas! on the decline in highly favoured Britain; in the East their day of ascendancy is fast appearing. Truths which, to many professed Christians on your side of the world, are falling into decay, and seem to many of your wise men not worth holding, are held here by many of the converts from the effete and moribund faiths of this land as for dear life.

"The Trinity, the Atonement, the Deity of our Lord, the Personality of the Spirit, the Inspiration and Infallibility of Scripture, in a word the doctrine of 'Christ crucified'—many a poor despised native Christian would rather (a thousand times rather!) yield up his life than yield up his grasp of these. Thus does the cause go on. He rideth forth to-day, 'conquering and to conquer.' This land will yet have a full and remarkable Christian history.

"The forms of dogma, practice, church government, and ritual, which unhappily constitute the dividing lines between believers in Western lands will probably never take lasting root in the admiration and affection of the Indian peoples; but the crucified and risen Saviour is the same to them as He has been to penitent sinners for twenty centuries past.

"I might go on giving instances of the peculiar ways in which our Lord is gradually claiming this people for his own. Last January I was honoured by a visit from a Banaras pandit, who is well acquainted with the history of our Lord as given in the New Testament. He gets his living as the Guru ('Gooroo'), or 'religious instructor' of considerable connection, of the people scattered over these provinces, and is about fifty-five years of age. He maintains that Christ is an Incarnation of God, the most recent 'Avatar,' and the one who is without question destined to be the God and Saviour of the Indian people of the immediate future.

"When I asked him how, with such a belief, he could possibly continue to teach the effete dogmas of Hinduism, he replied that he did not teach them, but that he taught all his followers the doctrine of the New Incarnation, 'Jesus Christ, and salvation only through him.' The man himself requested permission to keep up correspondence with us, and he also asked me to send some native brother to teach him, in his own home, the way of God more perfectly. Some correspondence has been kept up; but, through the fowtness of us at the stations, I have not been able to spare anyone for the proposed visit. That was twelve months ago. The man is now again in the city, and will favour me with another visit in a week or two.

"Such cases prove the existence of a feeling of dissatisfaction with ancestral faiths. They show that the men have arrived at the conclusion that the religion of Christ is not only a thing *not to be despised*, but is a thing worth inquiring about; and they prove that the men are not ashamed nor afraid to be known as seekers after a more satisfactory way of religion than that in which they have been brought up. In other words, such cases as I have enumerated prove that the Spirit of God is working, that He is doing His work in His own way and in His own time, and they prove that the old order of things is gradually passing away, losing its hold on the intellect of the thoughtful minority, and is held now mainly by the masses, in whom, in all ages and in all lands, superstition dies hardest by reason of the ignorance which is its parent. And these results I claim to be the offspring of Gospel work among this people. We are making headway; and had we but more faith in the power of our ascended Redeemer, and wore we but more true to Him in the mission He has entrusted to us, we should see 'greater things than these.'"

The widespread sale of copies and portions of the Scriptures during the

past year has been remarkable; in some places the demand has been so great that further supplies have had to be sent after the visit of the Missionary. Mr. Bowen James writes:—

“At the large market of Jeypore, when our preaching was over and the Scriptures offered for sale, there was quite a commotion created by the people's eagerness to have them. Fearing that our stock would soon be exhausted, the large crowd rushed upon us, each person endeavouring to secure a copy. We were obliged to give up selling until order had been restored. The people would not be convinced that copies would be supplied to all who wanted them, for those persons who stood nearest to us had seen our box almost empty, and the excitement was kept up until I told them that we had plenty more in my tent.”

### EXTENSION OF THE WORK.

During the year an important forward movement has been taken in Eastern Bengal by the establishment of a new central station at *Madripore*.

Amid many difficulties and much sickness, caused mainly by a violent epidemic of cholera, Mr. Robert Spurgeon has nearly completed the erection of the new Mission Bungalow, and already the prospects of Mission work from this large native centre are encouraging.

The Committee trust during the coming year to establish a further new station at *Perijpoor*, and subsequently a third at *Putoakhali*.

Mr. J. G. Kerry writes:—

“We have been much encouraged in this district. During our last journey, at a market called *Noy-Kati*, we met with a man who, most certainly, is a devout ‘seeker after truth.’ He has altogether renounced idolatry, and professes himself a worshipper of the one only true and living God, and he has persuaded eight neighbours in his village to do the same. He gathers these friends together and holds regular services with them. At different times he has purchased portions of the Scriptures in Barisal, and reads out of them to his followers. He came to us urging us to sell him a copy of the whole Book and a hymn-book. He seems really in earnest, and desires to follow the Saviour fully. His village is about twelve miles from Perijpoor, and thirty from Barisal.”

In connection with the work of the Society in Eastern Bengal, and more especially in the Backergunge district, the Rev. J. H. Anderson reports:—

“The Gospel was planted in two new places, and the converts have stood well. We are now about to open a further new station at Tinki, from which centre we hope to send forth four native evangelists to work in the villages and markets lying round about, where the Living Word has never before been preached.”

In Commillah, Mymensing, and Chittagong districts, new stations have been established, and evangelistic work very considerably extended.



New work has also been opened up in the Agra district of a very encouraging character.

All the Missionaries unite in saying that there is a very general and widespread spirit of hearing amongst the people. Mr. Spurgeon reports "in a shop, the middle of the road, a temple, a fair, a bazaar; indeed, in almost every spot we have found ears to hear and hearts to feel."

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### THE NATIVE CHURCH.

With regard to the independence of the Native Churches, Mr. Anderson reports, relative to the Barisal District:—

"The movement in favour of independence has been steadily progressing. Five large churches are now quite independent and self-supporting, and a sixth will very shortly be so.

"At our last Annual District Native Christian Conference, the principle was unanimously affirmed that the members of the smaller churches ought to contribute towards the pastor's sustentation fund in the same proportion as the members of larger churches do."

Gogon Chunder Dutt reports from Khoolnea:—

"That the Native Christian Church entirely support two evangelists, and meet all their travelling expenses.

"They have also built and paid for a new chapel, and met all the expenses of the Kuddumdi Christian mela.

"One of the deacons has paid for a river boat, in which unpaid workers, members of the church, are to work for the extension of the Saviour's kingdom in the Khoolnea district."

At Dinagapore the Native Church has undertaken to entirely maintain its own pastor, and has already raised a sufficient sum for his stipend.

The members of the South Village churches have suffered great privation and loss, consequent upon very heavy floods, which destroyed their crops and their dwellings, and inflicted widespread disaster.

Mr. Herbert Thomas reports from Delhi, in January of the current year:—

"The general work of the Native Church here is, I am thankful to say, looking most hopeful. Just now four more have been accepted for baptism by the Native Church, and there are now fifteen before the deacons for church membership, and nearly twice that number receiving further instruction as inquirers. The revision of our Native Church books shows a present membership of 308, eleven having been baptized and fourteen received from other churches during the past year."

Reporting on the Native Church in Benares, Mr. J. Ewen writes:—

"In my report for last year I remarked upon the difficulty we experienced in forming, and maintaining a Native church in Benares. The experiences of this year lead me to repeat

the remark. At the present time, the attendance is much the same as it was last year at this time, although we have received several accessions from the heathen. No less than five of our small number have left during the year for other stations.

"On the 14th August I had the pleasure of baptizing two men, one of whom is a convert from Mohammedanism.

"He was born in Calcutta, and educated in Dr. Duff's institution. While attending it, the first seeds of truth were sown in his heart. The rules of the College necessitated his attending the Bible-class; and, though he was bitterly averse to receiving instruction for which he had no desire, it left a salutary impression behind. He hated the Bible because it condemned him; stumbled over its teachings, and refused them, because he could not understand the Trinity. He left, as he thought, as unbelieving as when he entered.

"After leaving this institution he commenced the study of medicine, passed in the second grade, and entered upon independent practice in his native city. For a time all went well; but it was a time of thoughtlessness. At last the storm of trouble broke about him; broke while he was still unprepared for it. His wife and children were cut off with cholera. Amid the wreck of his happiness he was left alone, to wonder why it had all taken place. The thoughts and reflections which filled his mind, led him to give up his practice, and set out on a pilgrimage to Mecca in the costume of a fakir. His journey led him through Benares, where he enjoyed the hospitality of his co-religionists.

"While in the city, the Sankudara mela occurred. Though a Hindoo festival, many Mohammedans attend, and he was thus led to join the crowd of pleasure-seekers. Our Evangelists were at work when he reached. He stopped to listen, when their words brought back to him old forgotten memories. They fell upon his soul like oil upon troubled waters. His doubts regarding the Trinity, and the Divinity of our Lord Jesus vanished before the new peace he enjoyed in learning, as never before, that Christ is a Saviour from sin. He must have heard it; heard it often before, but now it came to him as a new truth.

"He delayed his departure to Mecca, for his mind was now as full of doubts of Mohammedanism as it had formerly been of Christianity. A second meeting with our Evangelists brought him to a decision. He gave up his pilgrimage, and accompanied them to their houses to receive fuller instruction than they could possibly impart in the bazaar.

"I met him on the day of his decision, and heard from himself how eagerly he desired the pardon of his sins. I could but point to the 'Lamb of God that taketh away the sins of the world,' and urge him to trust the 'Mighty and able to save.'

"He is now, I rejoice to say, joyously trusting in Jesus; a pilgrim to the better land; approving himself to us by his quiet manner, and justifying his baptism by his walk and conversation."

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## NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

The Native Christian Training Institutions at Serampore (for Bengal) and Delhi (for the North-Western provinces) have been carried on with efficiency and devotion, as also the Preliminary Training Schools at Bistopore and Barisal.

Reporting on the vernacular students at Serampore, the Rev. E. S. Summers, M.A., writes:—

"The course of study has included the concluding portion of Mr. Rouse's Handbook of Theology, the Acts of the Apostles, with Commentary, Genesis, the Law of Moses (Exodus xxi.—xl. and Leviticus), Joshua, the First Epistle to the Corinthians, with Commentary, Scripture Geography, and a book on Mohammedanism called *Islam Darshan*. Besides these subjects, some have studied English, Bengali Grammar and Literature, and a little Hindustani. We examined them ourselves at mid summer; but the following gentlemen have kindly examined the students for the final examination—viz., Messrs. Spurgeon and J. O. Kerry, of Barisal; J. Ellison, of Mymensing; and Bhogoboti Choron Ghose, of Serampore. I believe that the students have worked heartily and successfully throughout the year. The following have this session to take up work in connection with our Mission after completing a three years' course:—Prio Comar Sircar and Shindhunath Sircar, who have shown themselves intellectually fitted for the second grade of evangelists, to which they will eventually be appointed without further examination, though (for the present they are to be located in the mofussil as third-grade evangelists, and Protap Ch. Disoria, who goes as a third-grade evangelist to Jhenida. A fourth student, Benjamin Simon, a native of Assam, returns to that country, and will probably take up employment in connection with the American Baptist Mission working in that country. I may add that the prospects for the coming year, as regards new students, are very promising; so that I hope, when I go on furlough in March, to leave a larger class than has yet been taught during the five years that the class has now been carried on."

Of the Serampore Christian Boarding School Mr. Summers reports:—

"It has been carried on as usual during the past year, with an attendance of about thirty boarders, and Babu Bhogoboti Ch. Ghose has superintended it with his usual energy and zeal. Mr. James has been teaching the senior class in Scripture. Three of the boys were baptized this year—Rai Comar Rai, Probbu Dan Singh, and Arnu. We rejoice to say that of the three boys baptized now nearly two years ago, two, at any rate, have done very well; and, if the third is not all that could be wished, yet he has not done anything to dishonour his profession. This is a great encouragement, as we feel that the baptism of boys is not a thing to be lightly performed."

At the Bishtopore Boarding School there are twenty-six scholars, and at Barisal nineteen. The Rev. J. H. Anderson writes:—

"This class will be an important feeder to Serampore College. Four—perhaps six—of these young men may pass on to the College in January, and be vastly better fitted to commence their studies than they otherwise would have been; and nearly all the rest have been, I believe, considerably benefited, and they are likely to be much more useful hereafter amongst our native churches."

With regard to the Delhi Institution, Mr. Herbert Thomas reports:—

"The Theological Training classes have been carried on in the new College building which, though not quite completed, was opened with special services on Christmas Day. Mr. Guyton conducts the theological studies—secular subjects, Persian, Arabic, Sanskrit, and English being taught by a Christian Munshi, a Maulvic, and a Pandit.

"Thanks to the liberal gift of H. Dear, Esq., of Monghyr, ten more houses for the students have been built, making fifteen in all.

"The Christian Boys' Boarding School contains twenty-four boarders, of whom six were admitted this year; eight of last year's boys were removed into the training classes.

"A Temperance Society has been started, and is very useful in bringing us together. Altogether it helps to give a good tone to the community; many are the facilities afforded to the poor brethren to drink, and we are sad at seeing the evil spreading so rapidly. We desire to create a right feeling in the hearts of our people in reference to it; that they may not only be saved from it themselves, but seek to rescue their fellow countrymen."

During the year thirty-nine new Elementary Christian (Vernacular) Schools have been established—viz., three in the South Village district; nine in the Jessore district; two in the Kboolna district; four in the Barisal district; two in the Commillah district; ten in the Monghyr district; seven in the Dinapore district; and two in the Agra district.

"These schools," writes Gogon Chunder Dutt, "are the hope of the native Christian Church for the future—they are thoroughly Christian agencies."

Mr. Daniel Jones, of Agra, says:—

"We have been encouraged by the conduct of a native gentleman, who had been for some time very favourably disposed to Christian teaching. He volunteered to build us a school-house. He has done so, and we have now more than fifty boys on the rolls. The school is only three months old, is in a good locality, and with God's blessing will do well. We believe the need for Mission schools and colleges will gradually decrease as Government education will spread among the poorer classes, and as the natives themselves will increase their efforts in the direction of education. But there is now, and will be for some time to come, a wide field for Christian Mission schools. We cannot call Government education *Anti-biblical*. It is not professedly so—but it is, out and out, *Non-biblical*, and the result of it as such on a very large scale is sad in the extreme. We love to think of the *very poor boys*, who are taught to read God's Word in our schools. And who will, on this account, be so much better able to understand the preaching of the Gospel than ever their fathers were. What we still suffer from is the lack of suitable *Christian* teachers, but the work that is being done by our brethren in Delhi will in due time, we trust, supply us with good men and true. Of this we have no doubt."

With regard to these Christian Vernacular Elementary Schools, it is to be remembered that they are mainly for a poor class of children not in any way supplied with education by the present Indian Government scheme.

In these schools the Bible is the text book, and all the teachers are Christians. They are, therefore, *distinctly and essentially Christian schools*. They are also largely useful in the education of the children of native converts.

## TRANSLATION AND LITERARY WORK.

The Rev. J. W. Thomas, of Calcutta, reports:—

“With regard to tracts, I have to report that a second edition of Imam Masib’s translation of Mr. Rouse’s tract ‘Dafa Bahtau Bahil’ has been issued.

“Also a tract in Bengali, sent out by Mr. Rouse, entitled ‘What is Christianity?’ This has been received with marks of especial favour by several of our Bengal Missionaries, and we may soon have to issue another and a larger edition.

“Of the Musulmani-Bengali Series, a new tract by Mr. Rouse is now in the Press, entitled ‘Fatehá.’

“Mr. Spurgeon is bringing out a series of leaflets in English in the form of letters to such of the natives as can read English; these, at present a private venture, may hereafter take a more permanent form. Two have been issued, entitled ‘God Incarnate’ and ‘The Birth of Jesus’; a third, ‘The Miracles of Jesus,’ is in the Press.

“In Mr. Rouse’s absence, a good deal of his work has devolved on Mr. Teichmann, who has been kept busily employed.

“The following list of Scriptures printed at the Press from October 1st, 1885, to September 30th, 1886:—

|  | Copies. |
|--|---------|
| Bengali Matthew (Extracts) ... ..          | 5,000   |
| “ Matthew ... ..                           | 5,000   |
| “ Luke ... ..                              | 5,000   |
| “ John ... ..                              | 7,500   |
| “ Life of Christ ... ..                    | 3,000   |
| “ History of Joseph ... ..                 | 5,000   |
| “ “ Elijah and Elisha ... ..               | 5,000   |
| Musulmani-Bengali, Matthew ... ..          | 5,000   |
| “ Mark ... ..                              | 5,000   |
| Hindi John ... ..                          | 5,000   |
| “ Matthew with notes (in the press) ... .. | 5,000   |

*Calcutta Auxiliary Bible Society's Account.*

|   |        |
|---|--------|
| Bengali Matthew (twice) ... ..                        | 20,000 |
| “ Mark ... ..   | 10,000 |
| “ Luke ... ..   | 10,000 |
| “ John ... ..   | 10,000 |
| “ Genesis and Exodus (to Ch. xxi.) .. ..              | 10,000 |
| “ Proverbs ... ..                                     | 5,000  |
| “ Daniel ... ..                                       | 5,000  |
| “ Four Gospels and Acts (Guru Mahashey edition) .. .. | 10,000 |
| Sanskrit New Testament ... ..                         | 1,000  |

“The Hindi notes have been prepared and Hindi proofs have been read by Mr. Jordan and Prem Chand.”

## THE COLONIAL CHURCHES AND INDIA.

In their last Report the Committee stated that, with a view to deepen the missionary spirit in the churches of the Australian Colonies, they had cordially complied with a request that the Rev. George and Mrs. Kerry, of Calcutta, should visit Australia and hold a series of missionary conferences in the larger centres.

They are thankful now to report that this visit has been taken. Mr. Kerry says :—

"Everywhere I found a warm welcome and a very genuine and hearty interest in the work of the Society. This is evidently growing and deepening. The Colonial Churches are in fullest sympathy with us and our work."

The following resolution, unanimously adopted in January last, records the feelings of the Committee in connection with this visit :—

"The Committee of the Baptist Missionary Society feel devoutly thankful for the increasing missionary spirit pervading the Colonial churches, and are rejoiced to find that the sympathies and affections of the churches are so manifestly cordial towards the parent Society in England.

"They confidently anticipate the happiest results in increasingly intelligent interest and greatly enlarged contributions from the visit of their friends Mr. and Mrs. Kerry and are glad to know that they have everywhere met with such a warm and hearty welcome.

"The Committee earnestly pray that grace and blessing, peace and prosperity, may ever rest upon all their beloved brethren and sisters associated with the Australian churches and throughout the colonies generally."

At the same meeting the Committee also recorded their warm appreciation of the special services rendered to the Society, during the absence of Mr. Kerry in Australia, by the Rev. J. W. Thomas, of Calcutta, who has conducted the important duties of the Indian secretariat for the past nine months.

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## WESTERN INDIA.

The reports from Western India indicate the near approach of better times.

From Bombay the Rev. Wm. Bell, M.A., writes :—

"I am thankful to say there is a real spiritual quickening in our midst. Of late Christians in several of the churches of Bombay have been specially blessed. Now our church has had a large share also. This blessing has come in connection with earnest,

arvent, continued prayer, in which the members of different evangelical churches have united. This prayerful spirit still continues, and I feel I am right in saying still larger blessing is *expected* by us all.

"The presence of God has been much felt at a meeting for prayer held every Monday afternoon at the rooms of the Young Men's Christian Association here. The spirit of fellowship and union in Christ is realised as it has not been for a long time. There are some Christians, too, who seem to have been stirred on the matter of believers' baptism—not, I trust, from a desire to proselytise, but from having their attention directed by some of our friends to what the Word of God teaches on the point. I reported in a former letter the case of a Methodist brother who was baptized last November, remaining still a member of his own church; last Sabbath another brother was baptized, and also three young people on the profession of faith in Christ; and these latter will be received into the fellowship either of our own church or of the church at Poona."

During the past year the Pastor's manse has been completed. It stands on ground adjoining the chapel, and we are thankful to report is now occupied by Mr. Bell, and has been entirely paid for. We give an engraving of it as the frontispiece of this Report.

In the city and district of Poona the Rev. Hormazji Pestonji, with the assistance of Mr. A. Dillon, has maintained his faithful labours, and has been much cheered by manifest blessing.

At the out-stations of Deeksal and Dhond, and the chief neighbouring towns, the Gospel has been systematically preached, and long evangelistic tours throughout the Deccan as far as Raichore in the Southern Mahratta country, to Ahmedabad in Northern Gujarat, have been taken.

Mr. Pestonji has also devoted a considerable portion of time to the completion of the New Testament revision in Gujarati, undertaken by the Bombay branch of the British and Foreign Bible Society.

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## SOUTHERN INDIA.

In Southern India, our venerable missionary, the Rev. George Pearce, is still at work in Ootacamund. He has been greatly cheered by the arrival of the Rev. Thos. Evans, formerly of Monghyr. Mr. Evans writes:—

"I arrived at Ootacamund in November, 1885, and my steps seem to have been guided by God. After thirty years' labour in the heat of the plains, and in consequence of no small suffering in the head from sunstroke, I could no longer labour in the heat without serious risk of life.

"At the earnest solicitation of Mr. Pearce, and the approval of the Society, I came here to carry on the work so nobly begun by my aged brother, and though I can do but little vernacular work, yet I hope my coming here is not in vain.

"We have no Baptist Chapel so far, but we have a very convenient hall in a good position, in which we have Divine services. Mr. Pearce has for years met the chief part of the rent of this hall.

"On the Lord's-day we have services morning and evening and Sabbath School in the afternoon.

"On Thursdays also I preach a sermon, and we have a prayer-meeting on Tuesdays.

"The day-school is also held in the hall, and a portion of it is set apart for a dépôt for the use of the Bible and Tract Societies.

"As Mr. Pearce's strength had been failing for some time, he had not been able to keep up full work, and the congregation had gone down. But I am thankful to be able to say that we have now very fair attendance, especially on Sunday nights. Some time ago we had the great pleasure to see four Europeans and four natives following the Saviour in baptism, when a large number assembled to see what, to most of them, was a 'strange sight.'

"The baptism was administered in the charming lake, and the effect produced was deep and salutary. I am thankful to be able to say that we have others who are candidates for Christian baptism.

"As the result of a week of 'special services' held here in July, a number came forward as enquirers for salvation, and I hope not a few have found rest in Jesus."

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## THE INDIAN GOVERNMENT AND MISSIONARIES.

Much has been written lately on the subject of Indian Government officials, and their estimate of missionary effort.

The following letter, written by Sir Chas. V. Aitcheson, the late Lieut.-Governor of the Punjab, to the Rev. Dr. Stewart, of Sulkote, in reply to an article asserting that Indian Government officials could no longer uphold Mission enterprise, cannot but be read with interest:—

"LAHORE, January 25, 1887.

"I have not seen the article referred to; but I, for my part, should say that any one who writes that Indian officials, as a class, have no faith in the work of Missionaries as a civilising and Christianising agency in India, must either be totally ignorant of facts or under the influence of very blinding prejudice. Statistics of conversion are no proper or adequate test of Missionary work. Still, judged even by that standard, it cannot be said that an agency which, within little more than fifty years, has built up a native Church, numbering, roughly, two-thirds of a million, is resultless. But, besides that, Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take ones I know of one of the ruling Princes of India who probably never saw or spoke to a Christian Missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of Missionary teaching.

"Any one who wishes to appreciate what missions have done for India cannot do



better than read the recent biography of Carey, by Dr. George Smith (John Murray, 1885), particularly the three chapters: 'What Carey did for Literature and for Humanity; 'What Carey did for Science,' and 'Carey as an Educator.' The same work the Missionaries are doing still. They have been the pioneers of education, both vernacular and English, and they are still the only body who maintain schools for the low castes and the poor. To them we owe even the reduction of several of the vernacular languages (in this part of India, for example, Sindi and Pashlu) to written character. The only translation opening up to us the sacred books of the Sikhs we owe to a Missionary. To the Missionaries, and the Missionaries alone, we owe the movement in favour of female education; and the remarks in the last education report for the Punjab, and the review thereof, show how efficient are the Mission female schools, and how highly the labours of the Missionaries are appreciated by Government. It was at the suggestion of the Missionaries that I have this year framed and introduced a system of Government grants in aid of hospitals and dispensaries. It is to the example set by Missionary ladies, during the last eight or ten years, in Mission hospitals and in house to house visitation, that the present wide-spread demand for medical aid and medical training to the women of India is mainly due. Apart altogether from the strictly Christian aspect of the question, which is of itself so full of bright hopes that no Christian man who reflects on what has already been achieved can fail to thank God and take great courage, I should, from a purely administrative point of view, deplore the drying-up of Christian liberality to Missions in this country as a most lamentable check to social and moral progress, and a grievous injury to the best interests of the people.

(Signed) C. V. A. AIRCHERON."

In the words of Dr. Pierson—

"To-day the door is wide open to the vast continent of India. Two hundred and fifty millions are accessible to the Gospel, waiting for the 'light of the World' to displace the fading 'light of Asia,' and reveal Heaven instead of Nirvana.

"If India be the Gibraltar of heathendom, taken for Christ it becomes, like Gibraltar, a controlling fortress guarding the very highway to Oriental Empires."

## CEYLON.

### PRINCIPAL STATIONS:—

Colombo, Ratnapura and Kandy.

|   |    |
|---|----|
| <b>SUB-STATIONS</b> ... ..                | 69 |
| <b>Missionaries (1 in England)</b> ... .. | 5  |
| <b>Native Evangelists</b> ... ..          | 25 |

The Rev. F. D. Waldoek having been compelled to take a season of rest and change in England, the charge of mission work in Ceylon has devolved upon the Rev. H. R. Pigott, of Sabaragamawa, who, since the departure of Mr. Waldoek, has resided in the Mission House in Colombo.

Reporting generally upon the work in Ceylon, Mr. Pigott writes:—

"In May last I was glad to return to my old work at Colombo, after an absence of nearly eleven years. 1886 has been a year of much spiritual blessing and power, and we

have been cheered on all hands by manifest tokens of God's presence. Sixty-five persons have been added to our Churches by Baptism—33 in Colombo district, 31 in Kandy, and 1 in Ratnapura. During the year, 102 regular services have been held each week, attended by 3,008 persons. In attending to their evangelistic work, each month our 22 preachers travel on an average 1,743 miles, and speak to 5,790 persons—or over 20,000 miles per annum, and nearly 70,000 persons. They have also distributed 37,000 tracts and religious books. Eight evangelistic missionary tours have been made during the second half of the year. Many distant villages have thus been visited, and many hundreds of persons have been, for the first time, brought within the sound of the Gospel. We have now a total of 2,534 children in attendance at our day schools, being an increase of 344 during the year. The total amount of Government school grants earned is 5,757 rupees 50 annas, being an increase of 461 rupees. I regret to find that so small a percentage of our day scholars attend our Sunday-schools, and efforts are being made to induce the children to attend better in future. The religious training of our day scholars is not neglected, for each child receives definite and regular religious instruction. Our native brethren have commenced the publication of a *Singhalese Baptist Magazine*, which will be helpful to our churches in many ways."

With regard to Mrs. Waldoek's Colombo Girls' Boarding School, transferred for a while to the care of Mrs. Pigott, Mr. Pigott reports:—

"The girls' boarding school has done exceedingly well this year. The girls were examined by the Government Inspector on the 8th November, when they obtained nearly 93 per cent. of passes, and earned a grant of 612 rupees. I extract, as follows, from the Inspector's report on the examination:—"I was much struck with the excellence of the arrangements connected with the school. The girls appear to be exceedingly well cared for, and the instruction given, both in the English and the vernacular is entirely sound, and the pupils were able to express the meaning of what they had read with much intelligence."

Mrs. Pigott writes:—

"The school here commenced its summer term on the 15th May last, and work has been steadily maintained since then with most encouraging results. Four of the elder girls, having passed in the 8th standard, are qualified to teach, and hope soon to take up work as mission school mistresses. We trust that they may be much blessed in their native villages in spreading the light and knowledge they have received, as all are earnest Christians. The elder girls are sometimes taken to the Government Civil Hospital to visit the suffering inmates, and to read the Word of Life to them. . . . Four dear girls were baptized in December, and, in answer to earnest prayer, five others were, during the week, led to Christ. We have now eight church members and nine candidates for baptism in the school. At our breaking-up festival, the Major-General, Sir John McLeod, K.C.B., presided, and spoke some weighty and encouraging words, after which Lady McLeod gracefully distributed the prizes to the children. We wish to thank them and other kind friends who have taken a deep interest in our girls. Above all, we would thank our Father in Heaven for a year of happiness, health, and prosperity."

In their last Report, the Committee stated "that they had resolved to send out an additional missionary to Ceylon at the earliest practicable date." They are thankful to announce that they have now done so.

In October last, the Rev. George and Mrs. Gray left for Ceylon. They have been stationed at Sabaragamawa, Mrs. Gray's practical experience in school work rendering her specially well-fitted to superintend the important girls' school at that station, and Sabaragamawa being an admirable location for the acquisition of the vernacular.

In December, the Rev. H. A. Lapham resigned the pastorate of the Cinnamon Gardens English Baptist Church in Colombo, after three years of very successful effort, with a view of resuming purely vernacular work.

The Committee have very gladly received Mr. Lapham upon their staff again, and have designated him to Kandy, his former sphere of labour.

Mr. Lapham has been succeeded in the pastorate of the Cinnamon Gardens Church, Colombo, by the Rev. F. Durbin, of Esher and the Pastors' College, who has entered upon his new sphere with very encouraging prospects of success.

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## CHINA.

### PRINCIPAL STATIONS:—

**SHANSI**—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow,  
Sin Cheo.

**SHANTUNG**—Tsing Chu Fu, Pei Su Chu Fu.

|                             |        |
|-----------------------------|--------|
| <b>SUB-STATIONS</b> ... ..  | ... 60 |
| Missionaries (3 in England) | ... 22 |
| Native Evangelists ... ..   | ... 8  |

The work of the Society in China is mainly carried on in two provinces—Shansi, the more northerly; and Shantung, to the south.

A few years ago the Society had only two missionaries in the whole of China—one in Shansi, one in Shantung.

To-day there are nineteen in China, and three missionaries elect, at present undergoing special training, but who will be leaving for China very shortly—twenty-two in all.

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### SHANTUNG DISTRICT.

Referring first to the field of labour occupied by our missionaries in the province of Shantung, Mr. C. Spurgeon Medhurst, of Tsing Chu Fu, writes:—

“In this city of Tsing Chu Fu there are eight men stationed, but only three of these

are in work, the other five being occupied in studying the language. Upon these three brethren lies the entire burden of a young, and in some places, struggling church with 1,094 members, scattered over 63 stations, some of which are so far from the city that it means a whole day of very difficult travelling to reach them. The work connected with this church, which under God's blessing has naturally sprung up round this city during the last few years, is of itself sufficient to tax the energies of all without doing anything for outsiders, for it must never be forgotten that the management of a church in an Oriental country, newly sprung from heathenism, demands more labour, thought and spiritual oversight than a church of equal size at home.

"At present Mr. Jones, assisted by his two colleagues in work, takes the general care of the church affairs, instructs its leaders, and provides for its teachers a mental stimulus in the shape of a weekly printed sermon. A good deal of Mr. James's time has sometimes been occupied with persecution difficulties, but his chief department is the revision and preparation of suitable Christian literature for the Christians, for enquirers, and for evangelistic work. By far the larger part of Mr. Whitewright's energies and strength is absorbed by a class of promising students whom he is training for the native ministry.

"Mr. Couling's powers will be mainly directed to the management of Christian schools, from which we expect the native church will derive great benefit. A considerable portion of Mr. Forsyth's time will be spent in managing the accounts and business relations of the Mission, thus setting his colleagues free for more direct spiritual labour than they could otherwise engage in. Dr. Watson will, of course, have his hands full with his medical work, one of the most important branches of mission work in China. Mr. Wills will find ample room for labour in connection with the work already established in this district. I am turning my eyes towards the partially evangelised district lying between Tsi Nan Fu and Ts'ing Chou Fu, which has not received one tenth of the oversight needed, through lack of labourers, and am hoping, when I have acquired the vernacular, to work in that field. But what is one man in so extensive a circuit?

"Our mission work here occupies an area of about 5,000 square miles, with a population of over 1,250,000; almost the same area, but with about half the population of Yorkshire. Within this territory there are eight counties and eight county towns, forty-two acting officials, six colleges, each with its own principal and his staff, and about 1,800 heathen schools.

"Statistics are not easily collected in China, and I am not able therefore to give you the figures of more than one of the eight counties into which our district is divided—I-Tu-Hsien, the county in which we live—but it will serve as an example of the kind of field to be worked. In the county of I-Tu, then, with its population of 250,000, there are about 1,000 villages and forty market towns. 1,150 students on the average attend the county examinations every year, held in this city. In this county alone there are about 2,000 temples and shrines, the cost of erection of which, exclusive of repairs, probably exceeded £150,000. These are all minimum figures. In this county we have 40 stations.

"This district of 5,000 square miles by no means represents the limit of the field we might occupy without clashing with any other society. Starting from T'sing-Chou-Fu, south-west, one might travel all the way to Hankow without meeting a single mission station. Here is an equilateral triangle of 600 miles per side, the centre of which is Chen-Chou-Fu, in the province of Honan, in the whole of which area there are as yet no established agencies for the spread of the gospel of Christ. It is difficult to adequately realise what this means. An illustration taken from Europe may make the matter clearer. Suppose a line drawn from Brest to Hamburg, from Hamburg to Rome, and from Rome back again to Brest, the space enclosed by this triangle will roughly

represent the country to the south-west of us still unoccupied by any Protestant missionary. But even this does not completely state the case, for on the north of this triangle is the whole of South Chih-li, and on the west a large part of the province of An Hui, both entirely without any spiritual aid."

With regard to the work of the past year in Shantung, the question of a trained Native Christian agency has occupied a prominent place.

Our brethren are most anxious to develop and foster the Chinese Native Church: a church that should not be exotic, but really and truly a Church of Christ—Chinese in worship, discipline, and government. Hence the pressing importance of a fitting equipment for suitable native agency; men thoroughly acquainted with Chinese modes of thinking and living, and who have an insight into the motives, ideas, and life of their fellow-countrymen.

The Rev. J. S. Whitewright, who was unanimously requested by his Brethren to undertake this work, reports—

"For the last four years we have asked the leaders of the various country branch churches to come into the city, for two or three weeks at a time, for instruction, giving them board and lodging while here. This worked very well so far as it went; but, of course, we felt it to be wholly inadequate to meet the needs of the situation.

"It was, therefore, decided to select men from among the leaders of stations, and other active workers of the church, to receive a full and systematic course of instruction.

"I was appointed to draw up a list of specially-promising men between the ages of twenty and forty, preference being given to the younger age. This list was submitted to my colleagues and the officers of the church, and thirteen men were selected. The amended list was then submitted to the Presbytery—which, as you are aware, includes representatives from all the branch churches—and was duly passed.

"The thirteen men selected are all men of fully approved Christian character, who have been active unpaid workers in the church for periods varying from three to nine years.

"The majority of these men have had a fair Chinese education, being able to read colloquial and low literary style and to write the character.

"Board and lodging is provided, as at similar institutions at home. The native church has, however, pledged itself to do something towards the support of the men, chiefly in contributions in kind, of grain, &c.

"We are hopeful that a good deal will be done by the native Christians, and I hope, in the future, to be able to report considerable contributions.

"A small sum is paid by the students themselves for text-books.

"The premises are all within my own compound. I fortunately secured a large house, with rooms suitable for class-rooms, &c.

"The main class-room is in an adjoining yard, only a few steps from my study. In this room the greater part of their private study and preparation is done, there being many advantages in their studying together; indeed, this is the native method.

"The men are under my constant supervision.

"Occasionally the students visit their homes and preach at their own branch churches. It is proposed, during the next session, to send them, one or two Sundays a month, to itinerate among the villages adjacent to the city, doing strictly evangelistic

work. I have omitted to state that, besides visiting their own churches, they have also visited a good many other churches. They have sometimes had to walk between twenty and thirty miles on the Saturday, and the same distance back again on the Monday, in doing this work. This they have done cheerfully and willingly.

"For preaching either to Christians or heathen, the students receive no payment whatever. They simply carry their food, or, if inconvenient to carry food, the bare price of their meals.

"The aim of the institution being to train men who may hereafter be appointed as pastors, evangelists, or teachers, some of these men may be wholly or partly used and supported by the Foreign Mission, but this is never allowed to enter into the calculations of the men. Before being finally approved as a student, each man answered satisfactorily a list of questions. But, over and above all this, one of the main points insisted on, and agreed to by all, is that there should be no expectation whatever of foreign employment. This was put to them in the most forcible manner, and will be kept before their minds during the whole course.

"Each man promises that, should the native church not use him in any of the above capacities, he will follow his calling as before, using the knowledge he has obtained during his student course for the help of the church and the spread of Christianity to the utmost of his power.

"It is proposed that the course be not less than four years, and that the length of time spent in study during each year be not less than six, or more than nine, months.

"When I was asked a year ago by my colleagues, Mr. Jones and Mr. James, to undertake this work, I at first declined to consider the proposal, as the work seemed altogether beyond what I could attempt. But the matter being further urged, after months of consideration, I agreed to undertake it, though with fear and trembling. I am devoutly thankful to God for His help and blessing, in enabling us to make a good commencement of the work."

#### Writing more recently, Mr. Whitewright reports—

"The students have manifested much interest and enthusiasm in their work, and their general conduct and progress has been most satisfactory.

"Though the time they have been with us is too short to enable us to speak with anything like certainty, yet they give every reason for the hope that they will one and all efficiently aid in the establishment and extension of the Church of Christ in China.

"The diligence of the men has indeed surprised me. Anyone who knows the Chinese knows that, except under strong pressure, they are by no means industrious, and yet my difficulty has not been to get the men to work but to get them to leave off working. Some of them work almost incessantly.

"The interest taken by the native church in this work has been a matter for much thankfulness. For the last two months of the year nearly every day some little subscription, either in money or grain, has been sent in for it. By these subscriptions, the board of four, out of the thirteen, students has been entirely defrayed, and we are hopeful that before very long the whole expense of board will be defrayed by the native church."

#### With regard to Native Christian Schools, he reports—

"The Christian schools at different village stations assisted by us are at present twelve in number, and the number of children being taught is 120. More interest has been shown by the native Christians in the past year in the teaching of the children than in any previous year since the schools were begun, or indeed since the work was

established. Owing to the pressure of other work, I have been unable to give the schools anything like adequate superintendence; but Mr. Couling, who has visited several of them with me during the year, has now taken full charge of them."

Referring to the Christian book shop in Tsing Chu Fu, he says—

"A book shop for the sale of Christian and other books was opened in March, 1886, and has been the means of doing much in the city and neighbourhood by the spread of directly Christian books, and also by literature calculated to remove prejudice against Christianity.

"Christian books and tracts have been sold at a very low price, but it is a great deal to get the people to buy Christian books at all. Scientific books and books on Western affairs are also sold, and are in great demand.

"A guest room attached to the shop has been fitted up in good native style, and has been considerably used by literary men and others belonging to the city and neighbourhood, and thus many of a class difficult to reach have been brought into the way of direct Christian influence. As an instance of the influence of the book shop, an illustrated Christian almanack, which has been sold by hundreds, has, in not a few houses, taken the place of the picture of the Kitchen-god with its attached almanack."

Obviously the first and most important duty of all the young brethren recently sent out to reinforce the Mission is the acquisition of the Chinese language; and, until this has been successfully accomplished, but a small amount of real vernacular work can of course be undertaken by them.

Reporting on the general position and progress of the Shantung Mission, the Rev. A. G. Jones writes—

"CHURCH WORK, AND THE EXTENSION OF CHRISTIANITY ACCOMPLISHED THROUGH THIS AGENCY.—It must be evident to anyone that, where a few Missionaries, well weighted with work, take charge of a large field of about 400 square miles with sixty scattered stations, the conformity given by the Christians to religious ordinances must be a matter not resulting from the personal constraint of the Missionary, but from their own free will and choice. Tested in this way, I must say that our Christians observe worship well, and that the roll we return of real stations is a list of places where Christians really meet to worship, and where the word of God is regularly preached. As Mr. Whitewright was saying to me the other day, 'It is just a complete wonder how these places hold on considering their difficulties.'

"As to the general piety of the Christians, there is no doubt in my mind that the rank and file of our Christians are people who give increasing evidence in their lives that they are the children of the truth—people who, amid all the varied difficulties of heathendom around them, are in various degrees affected by their beliefs, and ever refer their conduct to a Divine standard.

"The contributions of the church for church purposes keep well up. Their own officers are well supported. The cost of their prayer meetings, stewards' meetings, and their general Convention, are all defrayed by themselves. They contribute more or less towards the expense of the Christian schools in the villages. Some of them in the summer, bought quinine, chlorodyne, and santonine, &c., and did good with them. We appealed to them to help the Theological Training Institute, and they responded well. Finally, as Mr. Couling was about to cull out the best boys for his central station, the

parents of *all* the children agreed to contribute breadstuffs for their support. And although we know they cannot do so for very many years, as a rule, still we all felt this to be a great triumph, and in the history of Chinese missions, a feature quite unique.

“EDIFICATION OF CHRISTIANS.—Our people are fairly *good*, but they are *not* fairly intelligent. On this point, then, we are bending all our force; for next after sincerity and godliness, here lies the hope of the present, and specially of the future. I will, therefore, detail what is being done on this head.

“1. The training of the most reliable men we could get has been taken in hand by Mr. Whitwright. This work is simply *indispensable*.

“2. During about ten months of 1886, and some three or four months of 1885, I issued weekly a sermonette on passages of Scripture in our lectionary for the benefit of the leaders of the country stations and their hearers. The stations are divided into eight districts; and, at the monthly prayer meeting of each circuit, one of these sermonettes is preached by the elected preacher of the district in presence of the elder. Each tract has about 1,000 to 1,500 words.

“3. The leaders of the village stations are invited into the city once or twice a year, at the expense of the Society, to attend lectures given by the Foreign Missionaries and the native pastor. Music and singing we also give them help in. Mr. Whitwright henceforth amalgamates the management of this branch with his training class.

“4. Every Missionary, junior and senior, visits the stations as much as he can on Sundays. Those of us who can, take medicines along, and in the afternoon do all the good we can that way.

“5. At each monthly district prayer meeting a system of circulating preaching is arranged, so that on an average each village leader is three Sundays away, and only one at home, in each month. This makes the most of our small stock of Christian learning.

“6. We are more successful than formerly in getting the children brought to service, also in getting their names entered on the worship roll with their parents' names, as of equal importance, and otherwise securing their better instruction.

“Of course by far the most radically important of all these measures is Mr. Whitwright's training work. My sympathy with that work I cannot too strongly indicate. We support the men the half-year they are in session, but there is every hope the Church will contribute the far greater part of their cost for board.

“LITERARY WORK.—All literary work falling to my hand has hardly deserved the name, being merely those things more immediately connected with the Church—my proper department. *This* has necessitated the issuing of instructions from time to time on matters of importance; the weekly sermonette in question, under the head of edification; a revision of our elementary catechism; the system of discipline alluded to above; a one-sheet compendium of Christian truth for the old, infirm, &c.; a manual for the instruction of the young.

“PERSECUTION.—Mr. James has for the past two years so managed matters that we are indebted to him for the adjustment of many causes of friction, so I can truly say ‘that by him we enjoy great quietness.’ The fact is that, with a work of this kind going on, someone must pay special attention to the disturbed relations which are sure to obtain between the churches and the people of a heathen country. This cannot be disregarded on any account.

“THE MISSION STAFF AND MISSION AFFAIRS.—We have closed 1886 with a record that gives us abundant ground of thankfulness to the God whose work we believe we are helping to do. The majority of the mission are well and strong. The new men all seem to be acclimatising well. Suitable, near together, and healthy houses have been



provided, and fitted up for the members of the mission as quickly as possible. This has been expensive, but in the long run it will be found most economical to do it *well*. We have to *live* here and conduct a *siege* during the greater portion of our working lives."

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## THE SHANSI DISTRICT.

In the Shansi District the Missionaries have been greatly gladdened by the return of the Rev. Timothy and Mrs. Richard, who reached Tai Yuen Fusoon after Christmas last.

Mr. Richard, writing soon after his return, says :

"How we have obtained access to the Chief Rulers ; how we distributed Christian books throughout the whole province in the ninety-one counties ; how we took advantage of the great triennial examinations to distribute Christian literature ; and how we had a few Evangelists who spent one week out of every month at home studying and praying while the other three were spent in the surrounding ten counties, especially the five nearer ones, are things which are already familiar to many friends.

"It is a pleasure to know that the place where we distributed most relief a few years ago is showing signs of much interest in the Gospel now. Over a hundred of the people I hear have been baptised there by members of another society. In more than one part of China there has been considerable disturbance of Mission work, Missionaries being driven out of the place and their property destroyed. But in this province we are very thankful to record perfect peace, neither the officials, students, or people, have raised any opposition.

"It is also a satisfaction to learn that the Mission on which Mr. James and myself visited Peking in regard to persecution three years ago, did not end without some good result. Two proclamations in different parts of China were put up this Autumn to repress disturbances, and each of these quoted a proclamation which was issued from Peking shortly after our visit there, stating that the wish of the Chinese Government was that there should be peace among its people, irrespective of the question whether they were Christians or not."

The Rev. Arthur Sowerby reports :—

"The station at Shao-Tien-Zu has occupied much of my time and thoughts. I have been there regularly two or three times a week, staying there sometimes for a few days together, and, I think, with fair results. I have now a definite band of enquirers—men who, I believe, are sincere. One man has come Sunday after Sunday a distance of three miles, and has scarcely ever missed a service. Three others have broken off their opium, and more are preparing to do so. One of these men came to me simply with the idea of giving up the opium. I told him it was not enough to give up one sin, he must give up all wrong-doing. We had some earnest conversation together, and now he is learning diligently. A few days ago he said, 'I would gladly give up my idols, and at the New Year offer no sacrifices, but I don't know how to do it for my wife.' Week after week as patients come for medicine they hear the simple truths of the Gospel, and those who can read take away a tract or a portion of God's Word with them. By such means we are, I think, sowing Christian truth broadly over a pretty large district ; and

it is not an unreasonable hope that, in a year or two more, in many villages there will be those who will worship the true God and believe in His Son Jesus Christ.

“Just after my summer’s rest the Fên river broke its banks, and flooded the city and many villages. I have already written about the relief work we did, and the opportunity it afforded us of preaching the Gospel. It was a great privilege and a great treat to speak to about two hundred men and women at once, and to lead them to a higher trust than their belief in their gods. I am hopeful that in many minds their blind superstition and idolatrous faith is shaken.”

The Rev. J. J. Turner has opened up new and very encouraging work in the city of Sin Cheo, he writes—

“Sin Cheo city is only about forty-five miles from Tai Yuen Fu, our central station, and the journey can be done in two or two-and-a-half days by cart (springless). There is a range of hills to cross, and several miles of stony river bed, but the road is not bad. A airy strong pony can accomplish the journey easily in nine hours. I did it in eight the last time.

“About the middle of February we succeeded in renting a house, in the street of the Temple of the God of Riches, for 80,000 cash—eighty-thousand copper coins strung on strings! It sounds a great deal, and it looks a lot when the strings are piled up upon the floor, to say nothing of the weight, which is about one-third of a ton; but, after all, it only comes to, say, £14, so the house is not dear.

“The ignorance of the people is astounding, and, as a rule, they appear to be utterly dead to religious influences. Their own religion is mere custom, and they care for nothing that they cannot see, or touch, or taste. “What’s the good of religion? Why don’t you give us silver?” is often said, and almost always thought, by those who think at all.

“Now and then we can startle a man into something like seriousness by a pointed question about what comes after death; and he will listen with attention to the new ‘doctrine,’ till the solemn discourse is broken into by some one who wants to know why the missionary’s hair is ‘yellow,’ or, ‘if our country is anywhere near Corea,’ or something equally important; and one has to go on another tack.”

Mr. Turner has not laboured without marked tokens of the Divine blessing.

Mr. Sowerby mentions that during last autumn he visited Sin Cheo. He arrived there on a Saturday, and the next day (Sunday) he reports:—

“One important duty to be attended to was the baptism of two men, one—Mr. Hu, from Shih T’ich, and the other Mr. Ho, of Sin Cheo, dyer, who has long been an inquirer.

“The next day Mr. Turner solemnly baptised our two brethren into the faith of our Lord Jesus Christ. It gave us much joy, not only because this is the first Christian baptism in Sin Cheo, but on account of the fitness of these men. Both have made a good confession of Jesus Christ, and Mr. Ho, the dyer, has suffered a good deal of molestation from his fellow workmen and employer. They have both been earnest in learning Divine truth, and regular and constant in prayer, and they both seem to be anxious to win others to Christ.

“On the Sunday following their baptism, Mr. Ho and Mr. Hu joined with us, and our

native Evangelists, in the fellowship of the Lord's Supper ; and so commences a Christian Church at Sin Cheo. We hope soon that the Church will be strengthened by the addition of those now under instruction, who are all eager to learn. Are not these things encouraging, and what may we not hope from a little band of men who give up their vices, know how to bear opposition, and are earnest learners of the Lord Jesus Christ ?

"Will our dear friends who read this account think of this little band of converts at Sin Cheo ? May I add one word further ? Our brother Turner is working there *alone* ; and at present there seems no prospect of sending him another brother to work with him. If only there were more men, not only could such work be greatly strengthened and extended, but similar work might be begun in many a heathen city where now all is darkness, idolatry, and vice."

The present condition of the Chinese Empire cannot but excite the deepest interest. Religious and political forces of a mighty sort are acting upon the Government ; the days of her isolation and exclusiveness are nearly ended, and the wedges have already entered that must ultimately open up ancient China.

A new departure, full of significance, and full, we cannot but think, with many blessings to the Chinese people, has recently been made by the Imperial Government. Conservative and slow to move, it has, notwithstanding, taken a forward step which we should hail with profound gratitude to God. A decree has been issued to the high officials of the Chinese Empire, calling their attention to the work of Christian Missionaries, and defining the attitude which in future is to be taken towards their work and towards native converts to Christianity. On the strength of this decree, the heads of provinces and high mandarins have issued proclamations to the people, calling on them to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right, and should, therefore, be respected.

These proclamations have been published in so many parts of China that it seems probable that every Viceroy in the eighteen provinces has received official and positive instructions on the subject.

Four years ago the British Minister at Peking, the late Sir Harry Parkes, wrote :—

"At length it may with positive truth be said China is on the move, even China cannot withstand transforming Western forces."

To-day, with even a fuller meaning, may it be said, "China is on the move."

Now surely is not the time for indifference or despair, but rather for

downright earnestness and daring enterprise. China has been opened in spite of herself, and been forced into the great family of nations.

They are spreading themselves over all the face of the globe, and the wave of emigration is to-day actually touching our own shores.

One thing is certain, the Chinese are going to take their place among the civilised nations of the earth, not as a cypher, but as a real factor ; and it is for us to consider whether that factor shall be a Christian or a Pagan one.

The Revd. J. J. Turner writes :—

“ I am more than ever convinced that what most of all is needed in China just now is the living voice of the earnest Gospel preacher who, in the market place, in the street, by the way side, and in the homes of the people, will tell them in their own language clearly, plainly, lovingly and earnestly, the wondrous story of the Cross of Christ. Books are all very well in their place, but the people do not understand them. Schools have their place, and so has science I suppose ; but Oh for a few men who would devote their *whole strength* to the great work of *preaching the Gospel* to the people ; believing fully that by *it* God has promised to save the nations. This, I am confident, is the pressing need of China to-day.”

In the burning words of the Rev. Griffith John :—

“ I am glad to be able to report that China is both legally and practically open to the Gospel. There are able, earnest, and devoted men labouring in that land in connection with all Missions. Converts are being gathered in, the churches are multiplying, and the work of the Lord is prospering in the hands of His servants. Still the progress is not rapid, and the Missionaries are far from being satisfied. Whilst full of courage, and full of faith in the ultimate triumph of the Gospel, most of us feel that there is something wanting. We want more men ; but there is a higher want. We need more perfect methods of operation ; but there is a need more vital and pressing still. I feel in my inmost soul that our pressing need is a baptism of divine power ; and I can add, from certain knowledge, that most of our Missionaries in China feel as I do. China is dead—terribly dead. Our plans and organisations can do but little for that great people. They need life. Christ came to give *life* ; and the all-absorbing question with me is, How is this life to be imparted to this dead mass ?

“ The secret of the success of the Apostles lay not so much in what they did and said as in the presence of Christ in them and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing ; Christ was everything. Christ was living, breathing, and triumphing in their personal lives. Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of supernatural power. They spoke with the demonstration of the Spirit ; when they came in contact with men, a mysterious energy went out of them ; and under their vitalising touch dead souls started into life. The Spirit had taken hold of the highest faculties of their nature, and was working with them according to His will.

“ This is what missionaries must be if India, China, and Japan are ever to be moved through them ; this is what we must all be if God's will is ever to be accomplished in us and through us.”

## JAPAN.

**PRINCIPAL STATION** :—Tokio.

|                               |     |     |     |     |     |     |     |          |
|-------------------------------|-----|-----|-----|-----|-----|-----|-----|----------|
| <b>SUB-STATIONS</b> ...       | ... | ... | ... | ... | ... | ... | ... | <b>6</b> |
| <b>Missionaries</b> ...       | ... | ... | ... | ... | ... | ... | ... | <b>2</b> |
| <b>Native Evangelists</b> ... | ... | ... | ... | ... | ... | ... | ... | <b>2</b> |

To their great regret the Committee have been unable to comply with the earnest appeal of the two Missionaries in Japan for reinforcements.

Mr. Eaves, reporting on this matter, says—

“ We are confident the needs of Japan are not thoroughly understood at home. It is quite true I know that in other lands the labourers may be fewer, but they are terribly few here. The casual visitor who sees missionaries grouped in a few coast towns, and does not grasp the actual work that some, at least, of the missionaries are doing, may speak of Japan in terms of glowing eulogy, so far as her prospects of evangelisation are concerned, and may think the missionaries here are on a bed of roses. But those who know the facts will be more careful in their estimates, and we are grateful to recognise the Committee would like to increase the foreign staff out here. It is because we are in full sympathy with the Committee that we tender to them our respectful acknowledgements, and assure them that we shall work on together, with whatever native assistance God in His good providence may raise up for us, and shall endeavour our utmost to inculcate principles of self-help among the various communities of Christians which He is causing to spring into existence under our care.

“ I have just returned from a tour in the country, having visited all our stations. Everywhere the work is prosperous, and very encouraging. The converts are working zealously ; and, as a result, I was permitted to baptize eight converts—one woman and seven men. At a place called Tomita a new station has been opened, with five converts, all good men and true. Interesting services were held, at which great interest was manifested. Our meetings were held in a large upstairs room, which was filled with an intelligent audience of about 350 persons, while between one and two hundred more who could not find room upstairs sat about on the mats in the rooms below and listened to our preaching. To the best of my belief, this was the first time that the Gospel of Jesus Christ had been preached publicly in this town, and hundreds listened to the word of salvation for the first time. We are doing our utmost to follow the rapid progress which our work is making, and shall continue to do so ; but we trust you will remember us, and, if you can, give us another man. We are in nowise forgetful of the heavy claims that other fields have upon you, and we fully realise the fact that the proportion of workers in Japan representing the various evangelical churches is much larger here than in many other countries ; but we are face to face with a work that is, under God’s good hand, the work of our beloved society ; and, while with much joy we labour shoulder to shoulder with all our evangelical brethren to bring our Japanese brethren into the knowledge of God and of His Son Jesus Christ, yet we feel that our own special work has its special claim upon our brethren at home, and it is the increasing demand which this is making upon ourselves which impels us to send the old cry of Macedonia, ‘ Come over and help us.’ Our honoured committee have our deepest sympathy, and we cease not to make mention of them in our prayers, that the God of all grace will bestow upon both them and yourself His choicest blessings.”

## PALESTINE.

**PRINCIPAL STATION** :—Nablous.

**SUB-STATIONS** ... .. **4**  
**Missionaries** ... .. **1**

During the past year Mr. El Karey has spent much of his time in travelling about amongst the Bedouin Arabs preaching the glad tidings of Salvation. He passes from one encampment to another, calling at towns and villages on his road. He reports that he has been most favourably received, and that several cases of conversion have occurred.

The little church at Nablous is prospering, and several additions to its membership have been made during the past year.

Mrs. El Karey devotes much of her time to Mothers' Meetings, the Sunday-school, and in visiting amongst the sick and afflicted in Nablous and the surrounding district; while her sister, Miss Ada Roper, devotes herself especially to work in the Girls' Day School.

Mr. El Karey superintends two day schools in Nablous—one for girls and one for boys.

He reports—

“In these schools we have Jews, Greeks, Mohammedans, Samaritans, and Protestants bowing their heads together, morning and evening, and offering up prayers to Christ. A good work is going on amongst the scholars, and some, I am sure, are not far from the Kingdom of God. We are much encouraged in our work, and we thank God and take courage.”

Mr. El Karey writing more recently says :—

“We have only truly Christian teachers in our schools, the instruction is entirely scriptural. These schools have been and are still blessings, and many of the scholars have become true Christians.”

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## Western Missions.

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### AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

**PRINCIPAL STATIONS ON THE LOWER CONGO** :—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

**PRINCIPAL STATIONS ON THE UPPER CONGO:—**

|   |     |     |     |     |           |
|---|-----|-----|-----|-----|-----------|
| <b>Arthington (Stanley Pool), and Liverpool (Lukolela).</b> |     |     |     |     |           |
| <b>Missionaries (2 in England)</b>                          | ... | ... | ... | ... | <b>22</b> |
| <b>Female School Teacher</b>                                | ... | ... | ... | ... | <b>1</b>  |

The record of the Congo Mission for the past year is one which calls for special thanksgiving and hopeful expectation.

The lives of the missionaries have been mercifully preserved, and their health well maintained.

In the words of Mr. T. J. Comber :—

“It is now more than a year since our party arrived on the Congo. Pleading earnest loving prayer was offered for us by, I believe, many thousands, to whom our work was dear, and by very many, too, to whose large and loving hearts we personally were dear. Especially was spared life and health prayed for. Oh! has not our Father answered the cries of His children? From my dear brother's death, in December, 1884 to the following May—less than six months—five of our dear brethren had fallen. From June, 1885, to January, 1886, nearly eight months—we have lost one. And since the death of our brother Maynard until now—more than twelve months—we have been all graciously preserved. Truly, He is good. And all those whose hearts have been rising in prayer on our behalf may offer fervent thanksgiving, with no less fervent continued supplications.”

The latest tidings indicate the continued health of all the staff—several of them reporting “never better in health.”

Even apparent disaster has brought unexpected blessing.

In August, tidings were received of great loss and damage by fire at Stanley Pool—estimated to exceed £4,000 sterling—and an immediate appeal was made to the churches at home on behalf of this unlooked-for and heavy calamity.

The brethren on the Congo wrote :—

“Should only our friends at home respond bountifully to this appeal, we out here shall feel fresh strength and courage to go forward, having the practical sympathy and prayers of the churches to help us onward; and what inspiration this is, only those can rightly appreciate who are far away from home and friends—We *dare not doubt*—we *cannot doubt* the sympathy of the churches at home; the past of the Congo Mission renders this impossible, and the future brightens so rapidly that we are confident this present trouble must have in it some real good. Our path is onward, ever onward.”

The response was prompt, sympathetic, and generous.

Gifts from the rich and poor, the widow and the fatherless, the blind, the halt, and the lame; from sailors, soldiers, bargemen, scavengers, and labourers; from bedridden women, and hard-worked seamstresses; from colliers, costermongers, and watercress sellers, telling strange tales of

privation and pressure, gladly borne for "love of the work," revealed how deep a hold the Congo Mission had upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.

The November *Missionary Herald* reported that the monies received had exceeded the £,4000 asked for.

Dr. Cox, in his "History of the Work of the Baptist Missionary Society," reports, with regard to the great fire at Serampore, which took place on March 12th, 1812, that

"No sooner did the mournful intelligence arrive in England than the Christian public hastened to repair the loss by an unexampled liberality of contribution.

"Great as were the difficulties of the country in respect of commerce, yet, amidst them all, the contributions of Christians increased beyond all former examples.

"The entire sum on account of the fire was raised in the short space of *fifty days*. But the greatest advantage was the powerful impulse given to the Mission by rendering it more generally known, and producing a simultaneous feeling of interest in all denominations."

And no more fitting words can be found to describe the response to the appeal on behalf on the Congo Fire Fund, even to the number of days during which the whole sum asked for was received.

Little marvel that the brethren on the field should write :—

"It is not every time that the *Peace*, on returning from a voyage, finds good news awaiting her. This time, however, after journeying up the Quango as far as it was navigable, our hearts have been gladdened by tidings of the completion of the Stanley Pool Fire Fund. It is barely six months since the catastrophe, yet in that time the news has travelled to England, the appeal has been made and responded to, and now we have tidings that the loss is entirely covered by special contributions! We all feel this to be the occasion for a letter of most hearty thanks to those churches and friends who have come forward so nobly and lifted off our hearts the shadow of the great calamity which overtook us last Midsummer Day. We regard it as a magnificent vote of confidence; and I feel sure that this very emphatic evidence of sympathy will be followed by such prayers as are no small factor in our being sustained. Our hearts are gladdened, and we give hearty thanks because of you. Our joy is full—indeed, running over."

Extended work has also been opened up. The new up-river station of Lukolela was established and occupied in November last. Mr. D. Charters reports :—

"I am sure it will give friends at home much pleasure to know that, after many trials and disappointments in connection with our up-river work, we have been enabled to open a Mission Station at Lukolela. Brethren Biggs and Richards have been left at the place to go on with clearing the ground and building.

"Considering that we lost so much in the recent fire, and that most of the goods saved were more or less damaged, I think that the good news of up-river work being opened and our planting a new station will be a surprise. The natives of Lukolela,



who are Ba-yansi, are a fine race of people physically, and at this place are decidedly the most friendly people to be met with between Stanley Pool and Stanley Falls.

"I am sure that our two brethren, Richards and Biggs, will be remembered in prayer by the friends at home. We especially need their prayers for the success of the work and the glory of the Redeemer's kingdom in connection with this our first up-river station."

The story of the good work at San Salvador—the first and oldest station connected with the Congo Mission—was told by Mr. Silvey in the March number of the *Missionary Herald*. He writes:—

"Soon after our arrival here in December last, brethren Cameron, Graham, Phillips and I, talked the matter over and decided that a special effort should be made to bring the people here to decision for Christ. Our brethren Hartland, Weeks, and Cameron have at different times faithfully carried on the work here for the last seven years, and we have felt for some time that there were a number of people not far from the kingdom. We therefore decided to hold special services every night for a week.

"These services were held from the 12th to the 19th of December. The previous week we had little meetings among ourselves to ask God's blessing upon our effort, almost every evening.

"We held our first evening meeting on Sunday, December 12th, in the dining-room of the mission-house. This room was so crowded that on Monday evening we moved into the old schoolroom. Before the end of the week the schoolroom became too small for the people, and we were glad to move into the large new chapel, although it was not quite finished. Best of all, God's Holy Spirit was present at the meetings and working in the hearts of those present.

"As the result of these meetings, and the meetings we have since held, over one hundred persons have given in their names and decided for the future to follow Jesus. About the sincerity of many of these new converts there cannot be the least doubt. Most of them have attended our services for years. You will also be glad to hear that several of the chief men of the town, a number of the king's wives, and about a dozen of our older lads are among the number. The work is still going on, and we pray that many more may be led to Jesus. We believe this blessing is an answer to our prayers and to the prayers of the churches. We thank God for it, and take courage for the future."

And the good work progresses. Mr. Ross Phillips, writing a month later, says:—

If friends in England could only see the work which is going on here, I feel sure they would be greatly confirmed in the desire to carry it on as vigorously as ever. The interest which commenced with the week's special services in the beginning of December has continued ever since—indeed, it has been on the increase. Since the special services the meetings have been of the ordinary kind, so that the work has been carried on without any great excitement; there has been nothing done to attract the people beyond the plain earnest preaching of the Gospel, and therefore we feel all the more confident as to the genuineness of the work. We have the names of 180 to whom one or the other of us has spoken, and satisfied ourselves that they had either trusted Christ or else were earnestly seeking Him. Many others have been spoken to, but we did not consider it wise at present to put down their names.

We do not hesitate to say that a great number of those who have given in their names are sincerely trying to follow Jesus, and are in right good earnest. You will be glad to know that many of our school lads are included in the numbers mentioned above; and, as they are more especially under our direct influence, we hope that, as they get a deeper knowledge of the Gospel, they will be our helpers in spreading it through this district. We hope soon to have either Mr. Weeks and Mr. Comber here, and they will be able to go through all the cases so as to ascertain the genuineness of the professions made. This they can do more thoroughly than we could, as we have had to converse through one of our boys as an interpreter.

"The attendance at all the services is still as good as ever, while the attention to what is said is more marked every time. At the service this morning, which I addressed, I could not have had better attention in England. As brother Silvey and I watched the people coming across our lumbu (yard) from the service, he said to me, 'Doesn't it make one's heart rejoice, to see so many people coming to the meetings, and listening so attentively to what is said?' But the most interesting meeting we have is the one on Thursday evening, which is a prayer and experience meeting for those who have given in their names. With the exception of a short address from one or other of us, for the encouragement or instruction of Christians, we get the people themselves to take the meeting. Often, when we have heard them speaking or praying, we have almost been constrained to break forth in praise to God for his wondrous works among the heathen, which he has permitted us to see.

"The new chapel, planned by Mr. Weeks, we find admirably adapted for the work. It will altogether seat 500; however, we at present use the one end for the services, and the other for school during the week.

"The other branches of mission work here have been regularly attended to for the past month. The number of patients coming for medicine has increased since our arrival. This, of course, is greatly owing to Mr. Silvey's medical knowledge, I am glad to say that, with his help, Mr. Graham and I have made good progress in this department of work. Many cases have been successfully treated since we came here, and great good has resulted.

"We have a class every day for the study of the language, and during the past month we have made greater progress than before. We were somewhat hindered previously, in consequence of our being unsettled."

Since the date of Mr. Phillips's letter, both Mr. T. J. Comber and Mr. Weeks have been at San Salvador. Mr. Weeks will remain there; but Mr. Comber by this time has probably returned to Ngombe.

Mr. Comber, writing from Underhill at the close of January, says:—

"Oh, for wisdom at this juncture! Seldom before have we so much felt our need of it. Earnestly and unitedly will our hearts go out presently in our prayer-meeting, in the beautiful words of Miss Havergal's hymn:—

'Lord, speak to me that I may speak  
In living echoes of Thy love.'

"He will give us wisdom, for He has promised, and we shall go, I trust, with our 'lips touched' with the 'live coal from off His altar,' and 'in the fulness' of the blessing of the Gospel of Christ.' Have you all at home been specially praying for this awakening? If so, this is the answer: Our God has heard. His promise shall be fulfilled, 'As the rain cometh down and the snow from heaven, and returneth not

thither . . . so shall My word be . . . it shall not return to Me void . . . it *shall* prosper.' We have sometimes wondered if we were only to be the sowers 'going forth weeping' and 'bearing precious seed,' and whether others in the future would have the 'rejoicing' of 'carrying the sheaves.' Blessed be God, it seems now as if we should get a few sheaves to cheer and encourage us. From what I saw of the awakening at Mbanza Manteka (A. B. M. U.), of which you have heard, I feel now that a very real work of God is going on there. A most pronounced change has come over the people there, and the forty who have already been baptized by Mr. Richards out of the hundreds who have been inquirers are giving satisfactory evidence that God has changed their hearts. The same we will hope of the aroused people of San Salvador. More than ever you will pray for us, will you not? I shall write you after seeing the work there. I am very thankful that our brother Weeks is back, and that he *looks* well. I trust he will keep well, and that Mrs. Weeks will be able to rejoin him this coming dry season. Many of the inquirers are women, and there is no lady there at present. We think of asking Mr. and Mrs. T. Lewis (late of the Cameroons) to make San Salvador their home and sphere of work.

"Will not this blessed harvest-time impel friends at home to still more thorough and complete consecration on behalf of this blessed work?"

"Let us all pray more, and work more, and give more. Not by might, nor by power, but by my Spirit, saith the Lord.

"Only let the Christian Church carry her missionaries to heaven in her prayers, and they will descend upon the heathen 'like rain upon the mown grass, as showers that water the earth.'"

From Tunduwa, Ngombe, and Stanley Pool, cheering accounts have been received. Mr. Scrivener, writing from Tunduwa, reports:—

"The year 1886 has indeed been full of blessing. Looking back we see clearly the hand of our gracious Father, and we look forward with confidence and expectation.

"A really good work of grace is going on amongst the lads here, and some are giving unmistakable signs of a change of heart—there is a sound as of 'abundance of rain.'

"Our influence in the neighbouring towns and the district generally is steadily increasing, and we are confidently expecting an outpouring of the influence of the blessed Spirit."

From Ngombe, Mr. T. J. Comber writes:—

"The work here divides itself into three main branches—preaching, teaching and training lads in our schools, practising medical and surgical work and industrial work.

"Bricks are being made and brick houses built; these are roofed with galvanised iron. Carpenters and sawyers are busy, and English vegetables give good promise of a heavy crop.

"Our door porch is more than thronged every morning with patients needing medical and surgical treatment, and we have seven in-patients in our small temporary hospital.

"Our school lad boarders are between twenty and thirty, and we have already supplied from here all our other stations with practically trained youths. Our evangelistic and itinerating work is deeply interesting and most encouraging."

The Rev. W. Holman and Mrs. Bentley are for the present stationed at Stanley Pool.

Mrs. Bentley reports :—

"We found everything very comfortable at the new station. The dwelling houses are of galvanised iron, with thatched roofs; the store is built of bricks with an iron roof, so we trust there will never be a repetition of last summer's disaster. We were delighted to see the books were saved, and I was very glad to think that now we could settle down in our own room, at any rate for some time. I knew there would be some travelling about in the *Peax*; but still, there was our home at last, our home for the time being.

"As we look back upon our journey, and see how greatly we have been favoured in every way, we feel indeed very thankful. This journey up country, which I looked upon with a considerable amount of anxiety, has turned out quite an easy matter. I have not suffered any fatigue, nor did we, either of us, catch any fever on arrival at Ngombe and at Stanley Pool, consequent upon the change from travelling to a stiller life. With a companion who knows the ins and outs of travelling in this country, and who can talk with the carriers and arrange, the journey can be made very comfortable even to ladies, and, I am sure, need not present any such insuperable difficulties as to prevent ladies, who would otherwise like to give themselves to this work, from coming out.

"Nlemvo leaves us in a couple of days to visit his own friends. He had come up country with us to help us on the road, and also to be at hand for the finishing off of the dictionary. We shall miss him much, I expect, for he was always at hand, and did not mind making himself useful. He will take down the dictionary proofs with him to the coast."

In the words of Mr. Comber :—

"The Congo Mission was never so full of promise as to-day. No one can study its brief history without seeing most clearly the overruling hand of God.

"He bids us take courage and go forward. Will the Churches at home follow this Divine leading? Yes, we are all confident they will. They have done nobly in the past, and we believe they will do yet far greater things in the future. Christians at home, pray for us."

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## THE WEST COAST.

In their last report the Committee stated, with regard to the West Coast Mission—

"That a careful review of all the circumstances connected with the West African Mission still further convinces the Committee that in view of the altered conditions consequent upon the annexation of the whole of the Cameroons and Bimbia district, and the entire sea-board and interior from Victoria to Old Calabar, by the German Government, the wiser course will be to relinquish work on the West Coast, provided satisfactory arrangements can be made with some evangelical German missionary organisation for the continuance of Christian effort throughout the district."

Without recapitulating the very painful circumstances that induced the Committee to arrive at this conclusion—circumstances which have been fully set forth in the Reports for the past two years—it will suffice to

say that subsequent events only strengthened the conviction in the minds of the Committee, and of the missionary brethren on the field also, that the wisest course would be to try and arrange for the transfer of the work to some kindred German missionary organisation.

As the result of mutually satisfactory negotiations, the Committee are now in a position to report that this has been effected, and that since the commencement of the current year the work at the Cameroons and Victoria has passed into the hands of the brethren of the Basle Missionary Society.

By the agreement entered into between the Committees of the two Societies, the maintenance of complete religious liberty and equality has been secured for the peoples of Victoria and the Cameroons, and the absolutely free expression and practice of all religious convictions and rites.

The acceptance and maintenance of all agreements entered into by the Baptist Missionary Society with settlers at Victoria, relative to land, &c., belonging to the Society, all such agreements being binding upon the Basle Mission also.

The native teachers and preachers connected with the Mission at Cameroons and Victoria—so far as may be in complete accord with their own wishes—to be retained by the Basle Society, it being the earnest desire of the Basle Committee to cause as little interruption to the regular course of mission work as possible, and ever to cultivate and maintain the most friendly relations with the Committee and brethren of the Baptist Missionary Society.

With regard to the agents of the Society at present working on the West Coast, only Messrs. J. J. Fuller, C. H. Richardson, and John Pinnock, remain; Mr. R. Wright Hay, late of Victoria, having been recently designated for India, and Mr. and Mrs. Thomas Lewis now on their voyage to the Congo River. Of these, Messrs. Richardson and Pinnock will be associated with the Basle brethren, and remain on the West Coast as agents of the Basle Mission; while Mr. and Mrs. Fuller will remove to the Congo, and carry on their labours in association with the brethren of the Congo Mission.

The Committee are thankful to find that, in relation to the transfer of the West Coast work to the brethren of the Basle Mission, Mr. Fuller can write :—

“I feel quite confident that the native Christians here at Victoria and at the Cameroons will be quite ready to work with the brethren of the Basle Mission; and, as far as I am now able to judge, there is no fear whatever of even the slightest unpleasantness or misunderstanding; all will be happily arranged and the people fully satisfied, and the good work go on vigorously.”

Amid the many and prolonged anxieties which have fallen upon the Committee in connection with this difficult and oftentimes painful question, they feel that they are able to clearly trace the gracious hand of their Heavenly Father, specially in view of the fact that the work on the West Coast has now passed into the hands of such a noble organisation as the Basle Society, the operations of which, in so many different and widely separated mission fields, but especially at Accra and on the Gold Coast have been so remarkably owned and blessed of God.

Nor can the Committee pass from this subject without expressing their earnest desire that the various events which have resulted in the action now reported may, by the infinite wisdom of God, be yet overruled for the extension of His Kingdom in benighted Africa, and that their brethren of the Basle Mission may have the great joy of reaping much fruit from the toils, the tears, and the seed-sowing of the many noble and devoted workers, who, by their heroic labours, their self-denying lives, and their triumphant deaths, have covered the history of our mission in this district with imperishable lustre.

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## The West Indies Mission.

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THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO,  
HAYTI, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

### BAHAMAS AND CAICOS ISLANDS.

**PRINCIPAL STATIONS:—Nassau and Inagua.**

|                    |     |     |     |     |     |     |     |     |    |
|--------------------|-----|-----|-----|-----|-----|-----|-----|-----|----|
| No. of Islands     | ... | ... | ... | ... | ... | ... | ... | ... | 19 |
| Missionaries       | ... | ... | ... | ... | ... | ... | ... | ... | 1  |
| Native Evangelists | ... | ... | ... | ... | ... | ... | ... | ... | 84 |

### SAN DOMINGO AND TURKS ISLANDS.

**PRINCIPAL STATIONS:—**

Puerto Plata and Grand Turk.

|                     |     |     |     |     |     |     |     |     |           |
|---------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----------|
| <b>SUB-STATIONS</b> | ... | ... | ... | ... | ... | ... | ... | ... | <b>13</b> |
| Missionaries        | ... | ... | ... | ... | ... | ... | ... | ... | <b>2</b>  |
| Evangelists         | ... | ... | ... | ... | ... | ... | ... | ... | <b>49</b> |

## TRINIDAD.

## PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

|                        |     |    |
|------------------------|-----|----|
| SUB-STATIONS ...       | ... | 12 |
| Missionaries ...       | ... | 2  |
| Native Evangelists ... | ... | 11 |

## JAMAICA.

## CALABAR COLLEGE, KINGSTON.

|                     |     |   |
|---------------------|-----|---|
| Missionaries ... .. | ... | 3 |
|---------------------|-----|---|

## BAHAMAS.

The Rev. Daniel Wilshere, of Nassau, the Superintendent of the Bahamas district, reports:—

“In a review of the work of the churches under the care of the Society in the Bahamas district for the past year, we find reason to praise God and take courage. It is true the sponge-fishery continues with but little improvement, and wrecking has increased, with consequent death and immorality; but these notwithstanding, there is an improvement. On islands which are not engaged in these gambling pursuits the children are having a possibility of learning, and the home influence is much happier.

“The large death-rate amongst our church members (142) includes some who have been active, including F. McDonald, late of Exuma; C. Robins, of Bimini; and Edgcombe, of Andros. These are a loss to the various churches, but we believe they have entered into rest through the ‘Life and Immortality’ of Jesus Christ our Lord.

“The baptisms (183) are not so numerous as formerly; the candidates often wait for a missionary visit, and these visits are not so certain as could be desired.

“‘Zeal for the Lord’s House’ is again a marked feature of the year’s work. At a very low estimate the value of free labour and materials locally procured is £540, and in a few years, with the Divine blessing, I trust the congregations will all meet in decent and comfortable chapels.

“The churches in the south district are not so earnest as is to be wished, but a hopeful sign is the growth of Sunday-schools.

“It is becoming a pressing question for the parents to decide as to the way in which their children shall be educated; as Baptists we can have no sympathy with the religious views of those who are striving to be the sole arbiters on these questions; loyalty to our Divine Master forbids us to acknowledge any ‘priest’ or any human book as of religious authority; the Word of God *alone* must be our guide.

“In the midst of death and disaster (which always seem but to sleep under these fair skies) our members have shown much attachment to the Gospel. In the horror and sorrow of the tornado many were of brave heart, trusting in the Lord; and when the last hope was gone, gave (in humble submission to His will) the best proof of their love and obedience.”

## PUERTO PLATA, SAN DOMINGO.

From Puerto Plata, the Rev. R. E. Gammon sends the following report :—

“The twelve months of 1886 have been, more or less, months of anxiety and difficulty. In the first place, we have had a very rainy year, which interrupted our services, and gave us scanty attendances. Then (second) the Revolution, that had been brewing some time, broke out in July, and lasted several weeks, with (for Santo Domingo) a great loss of life, and commerce was almost suspended, yet, notwithstanding many discouraging circumstances, we have had some evidences of the Divine Presence ; it is true, we cannot speak of *deep* spirituality in the church, as a whole, but there are signs of an improved religious life and spirit amongst the members.

“On December 19th, I baptized six candidates, of whom I have great hopes. One of them is a younger brother of the young man mentioned in my last year's report, whom I had baptized, and who still hopes to go to one of our colleges in England, to prepare himself for work in the mission field. Both brothers help in the Sunday-school, and the elder one assists Bro. Jno. McKenzie sometimes in conducting services at the country stations. Two of those who have joined the Church are from the Sunday school.

“MONTE CRISTY.—I immersed three candidates in Monte Cristy early in the year, and when *there* last November, there were five others ready to profess their faith in Christ publicly ; Mr. Richard Smith (the native preacher appointed during the year) is striving to keep the church together, and to solidify the work. The Sunday-school seems to be steadily increasing in numbers.

“Viewing the work of our different stations, we have many things to damp our ardour, by some disappointing us, and others still holding back whom we thought inclined to walk the narrow way, yet enough of encouragement to enable us to continue labouring in faith, and praying to the Divine Master for a greater outpouring of His Spirit.”

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## TURKS AND CAICOS ISLANDS.

Mr. J. H. Pusey reports :—

“The year 1886 has left us much, amid many drawbacks, for which to thank God and take courage.

“Our attendances upon the means of grace are still very large.

“Our chapel and district prayer meetings are truly seasons of refreshing from the presence of the Lord.

“Our Sabbath-schools are in a state of pleasing prosperity, and afford ample encouragement to the teachers. I rejoice to report the general and deep interest of the members of our churches in this department of our labours.

“Eighty-two have been baptized during the year.”

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## HAYTI.

The Haytian Mission has now passed into the hands of the Jamaica Baptist Missionary Society, under an annually decreasing subsidy from the



Baptist Missionary Society for four years. On the expiration of this term the cost of the Mission will be entirely undertaken by the Jamaica Churches.

The Rev. Alexander Papengouth has left Jacmel, and is at present residing in Italy, with a view to the recovery of his health, the hardships he endured during the siege and bombardment of Jacmel by the revolutionary forces having seriously undermined his strength.

For the future, the accounts of the Haytian Mission will appear in the report of the Jamaica Missionary Society.

Mr. Papengouth has been succeeded in Jacmel by Mr. R. H. Rowe, the agent of the Jamaica Baptist Missionary Society.

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### TRINIDAD.

The Rev. W. H. Gamble, writing from Port of Spain, reports that

“The year 1886 has been one of much encouragement, better congregations, deepened interest in spiritual things, and more Christian aggressive activity.

“There have been thirteen baptisms. The debt upon the enlarged and renovated chapel has been extinguished, and the interest of Church and Sunday-school in the Congo Mission has greatly increased.”

At the out-station of *Chaguanas*, Mr. Patrick sends a cheering report—  
“larger congregations and increasing signs of spiritual life.”

From San Fernando, the Rev. W. Williams reports:—

“On reviewing the work of the past year, we feel that we have much to be thankful for, notwithstanding certain disadvantages under which we have been labouring. At the year's end, we have a net increase of fifty-five additional souls added to our membership. The restorations amount to thirty-five, being one more in number than the deaths and exclusions combined, while the number of those who have professed their faith by baptism amount to fifty-four. Three of our stations have suffered a loss of four, but all the others have had a decided gain.”

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### JAMAICA.

The following extracts are taken from the Thirty-seventh Annual Report of the Jamaica Baptist Union for the year 1886:—

“The usual Report forms have been returned by 141 churches, leaving but one from which no information has been received.

“For 131 churches there have been additions by baptism, restoration, and re-avail, amounting to 3,509; this shows 10 churches to have had no addition for the year. In 136 churches losses have been sustained to the extent of 2,843. Five churches have had no deductions.

“There has been a net increase in 73 churches of 1,374, and a net decrease in 56 of 708. Seven churches report the same number of members as at the end of the previous year. There were 33 churches which had no baptisms for the year.

“The following is the summary of the additions and deductions :—

|             |     |     |             |
|-------------|-----|-----|-------------|
| Baptized    | ... | ... | 2,162       |
| Restored    | ... | ... | 1,082       |
| Received    | ... | ... | 265         |
|             |     |     | <hr/> 3,509 |
| Died ...    | ... | ... | 730         |
| Excluded    | ... | ... | 1,275       |
| Dismissal   | ... | ... | 297         |
| Withdrew    | ... | ... | 66          |
| Erased      | ... | ... | 475         |
|             |     |     | <hr/> 2,843 |
| “Clear gain | ... | ... | 666         |

“As in some former years so again the explanatory remark may be necessary, that all the apparent losses are not real losses. In the number of those ‘dismissed’ are included 140 members who were drafted from the church at Old Harbour to form a new church at Shiloh, which has been welcomed as a constituent of this Union to-day. Adding the 140 to the 666 we have a clear increase in the membership of the churches of the Union of 806.

“There are now in the Union 142 churches, 60 ministers. These churches contain 31,532 members and 4,529 inquirers, and have a staff of deacons and leaders consisting of 1,444 brethren. Twelve churches do not report the number of officers. The foregoing total membership is based on the supposition that the church which has not reported contains the same number of members as a year ago. The out-stations reported for the past year are 78, and the class-houses 486. The chapel accommodation stands at about 69,000.

“It will afford encouragement and occasion thankfulness if we briefly glance back over a period of ten years, and mark the progress which has been made within that time. In every year of this period a distinct numerical advance has been recorded. The number of churches has increased from 110 to 142, and the number of members from 22,500 to over 31,500. This gives an addition of about 39 per cent. for the ten years, while for the same period it is estimated that the population of the island increased only 13 per cent. Let the pastors, deacons, leaders and members of the churches devoutly acknowledge the goodness of the Lord in thus blessing their efforts with a measure of prosperity; and by it let them be encouraged to labour and look for a fuller flow of the streams of Divine grace throughout the land. The blessings we have received should increase the faith and fervour of our petitions, and supply both impetus and direction to our future efforts. ‘The Lord of Hosts has been with us;’ therefore, ‘in the name of our God we will set up our banners.’

“In respect to the spiritual aspects of the work of the year, the reports give prominence to two features, which may be regarded as being mutually dependent, and mutually productive. These two features are (1) a strongly-expressed desire for a fuller development of the inner Christian life, and (2) a willingness to encourage an aggressive Christian effort for the salvation of others. Purity imparts power; and spiritual power in exercise increases spiritual purity. It would be too much to say that this desire for greater grace, and this willingness to work, are general; it may even be that the

sentences contained in the reports breathing a longing for a clearer light and fuller life in the soul, mainly express the sentiments of the writers, and are adopted by the churches without much thought being given to their signification; it may also be that the willing working spirit—the determination to go out into the highways and hedges and compel the unsaved to come in—is the exception and not the rule, in the churches: yet such desires and determinations cannot long exist without enkindling similar aspirations in other hearts, and stamping other lives with a similarly lofty Christ-like purpose.

“We close our annual review, thanking God and taking courage. Trials have abounded, but consolations have abounded also. Difficulties have been many, but all-sufficient grace has been supplied. The conflict has been severe; but in every place, ‘above the noise of battle,’ the soldiers of the cross have heard the Captain of the Lord’s hosts, who is the Captain of our salvation, repeat in re-assuring tones the soul-inspiring promise, ‘Lo, I am with you.’ This has been our help, and is now our trust. And being fully confident that this word shall be ‘magnified’ in us, let pastors, officers, and members dedicate themselves anew unto the service of their Lord, looking for His presence, and listening for His voice, to help and bless them in every holy endeavour.”

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### CALABAR COLLEGE, KINGSTON, JAMAICA.

**Tutors supported by B. M. S. ... .. 3**

The Rev. D. J. East, the Principal of the College, reports:—

“The College session, which closed last December, has been one of toil, and to both tutors and committee of mingled congratulation and anxiety. It was commenced with 17 students in the Normal School department, and 5 in the Theological; 60 in the High School, and 150 in the General Day School for boys and girls.

“For the first time the Government regulations for aiding Voluntary Training Colleges have been in full operation. The aid rendered has enabled the committee to enlarge the student’s hall by the erection of ten new dormitories and three separate rooms for study, one for the theological students, one for the Normal school students in the higher, and one for those in the lower classes—an arrangement which will greatly facilitate quiet work and general order, and which will allow of the appropriation for maps and scientific apparatus of rooms opening into the library which are now occupied for sleeping. The anxieties of the tutors and the committee have been chiefly consequent upon the necessity there has been for the exercise of painful discipline. Painful, however, as this has been, the effect has been most salutary, as the subsequent peace and order of the establishment has shown.

“At the Government Examination, of the thirteen students who sat for it eleven passed, being a full proportion to those who passed successfully in other colleges. Two candidates out of the five who sat for the preliminary Government Examination with a view to admission to the college passed. The other three had already been accepted by the Committee. The number of students on whose account the Government maintenance grant was received was nine in the former part of the year and eight in the latter. At the close of the session five Normal school students, having completed their three years of residence in the institution, left to take charge of schools for which their services were eagerly sought.

“The theological students have been constantly engaged in preaching. The Sunday-

school at East Queen Street have also enjoyed their labours in which the Normal school students have shared. The open air services have been zealously and constantly kept up, and the evangelistic character of the institution has thus been thoroughly and faithfully maintained.

“The demand for our Normal School students and the work done by our school-masters are very gratifying. The Normal Schools cannot at present hope to supply all the calls for teachers. But the resolve of the committee to increase the number of students is a great step toward the accomplishment of this most desirable result.

“In closing this Report the committee of the College, with the president and tutors, unite in gratefully reviewing the past and hopefully anticipating the future. The work of the College and its results are its best commendation to the liberal and prayerful support of its friends. By the grace of God much has been accomplished, but greater things remain to be effected. The Baptist Missionary Society in England have taken one of the theological students under its auspices to complete his education in England, and it is hoped others will prove worthy to follow, and that the sons of Jamaica will intellectually, as well as spiritually, take a higher standard as good and faithful ministers of Jesus Christ.”

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## European Missions.

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### NORWAY, BRITTANY, AND ITALY.

#### NORWAY.

#### PRINCIPAL STATIONS :—

Arandal, Bergen, Christiansund, Skien, Testardalen  
Tromsoe, and Trondhyiem.

Under the new arrangement, fully detailed in the last Report, the Committee have rendered financial help during the past year to the churches at Bergen, Arandal, Testardalen, Christiansund, Skien, Trondhyiem, and Tromsoe.

Cheering accounts have been received from all these centres. Notwithstanding much persecution, the churches have all added to their membership, and are giving evident signs of increasing evangelistic zeal.

Mr. Hansson, reporting from Tromsoe, writes :—

“It is often said that in Norway there is religious freedom. Just see for a moment what the country really is. Since I became a labourer of the Lord here nine brethren have been committed to prison, and compelled also to pay heavy fines, for the only fault of having proclaimed the Gospel, and baptized those who believed according to the Scripture. One brother, to-day, is thus imprisoned, and living on bread and water only. I myself recently have been twice prosecuted, and have also just been adjudged

a heavy fine which I am expecting the authorities to distrain for every day. Is this religious liberty ?

“ Yet for all this the Gospel goes on gloriously here, sinners are truly converted, and the saints are built up ; our prayer-meetings are crowded, and we have most refreshing seasons. His Kingdom is coming, and persecution cannot stay it. Thanks be unto God, who always is with us ! ”

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BRITTANY.

**PRINCIPAL STATION :—Morlaix.**

|                         |     |     |     |     |     |     |     |     |     |     |          |
|-------------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|----------|
| <b>SUB-STATIONS</b> ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | <b>6</b> |
| Missionaries            | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | <b>1</b> |
| Native Evangelists      | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | <b>1</b> |

The only work in Brittany now carried on by the Society is in the district of Morlaix, the Mission at St. Brieuc having been relinquished, and the work at Tremel conducted by Pastor Le Coat, being under the charge of a separate organisation.

The Rev. Alfred Ll. Jenkins, writing from Morlaix, reports :—

“ In looking back over the year which has closed, I am glad to record the fact that it saw the completion of a work of no small importance, I mean a new translation of the New Testament in the Breton language, which occupied me and my two collaborators nearly two years. It was undertaken at the request of the British and Foreign Bible Society, which entrusted me with the work, and granted me the assistance of two competent Breton scholars. The translation was made with great care, and in point of style and correctness is far in advance of anything that has appeared in the language. It has been published in two different editions, one in Breton, and the other as a French and Breton diglott.

“ The chief difficulty in translating the Scriptures into Breton is to write so as to be understood by people speaking three different dialects. This difficulty has been so far overcome that our Breton Testament can easily be understood from Lannion to Quimperlé, that is, by the great majority of the people. It is offered for sale by four Colporteurs, three of which are supported by the British and Foreign Bible Society, and one partly by our own. This last brother sold 300 copies during the few months he colported last year, and, considering the difficulty of selling the book in the face of opposition and prejudice, this result is not to be despised. In years past, it was not an unfrequent occurrence for the Colporteur to be expelled with threats from the houses as soon as it was known he was a Protestant ; the dogs would, at times, be set after him, and the children hooted him in the streets, or again, he had to shift as best he could, and hide in some hay-stack for the night, on being refused admission in the village inn ; but the temper of the population at large has wonderfully changed, and if the Colporteur does not succeed in selling his books, he seldom gets abused, whilst in many places, especially where he is known, people give him a hearty welcome, offer him a meal, and sit up late at night around the fire listening to his hymns, and asking many curious questions about his religion.

“ In a work of evangelisation such as ours, the Colporteur is the pioneer ; he finds out the people who seem most anxious to get more teaching, a day is fixed, the

Missionary comes, and a meeting, to which the neighbours have been invited, is held ; should the disposition of the people seem favourable, he returns, and a new preaching station is established.

"LANNEANOU.—It is in this manner that Lanneanou, where the Society has a comfortable house and mission hall, was formed. The meetings have continued to be held there every other Sunday afternoon. When we built the mission hall, we had the good fortune of having no formidable opponent in the parish priest. He was of a tolerant disposition, and had been heard to say that 'Protestants had the same God as themselves, so he did not see why he should preach against them, and that the best friend he ever had was a Protestant.' The people thus came to our meetings unmolested, and our hall used to be very well filled ; but this could not last. The Bishop removed the incumbent to another parish, and in his stead appointed a younger man, who, as soon as he arrived, showed that he did not mean to let us go on in peace. He came one day and stood on an eminence in front of the house to see who came in, and try to intimidate them. He began preaching against us, telling the people that those who attended would be deprived of the sacraments, &c. ; he ingratiated himself with the few important men of the parish, and thus succeeded in frightening away a good portion of our congregation. Those, however, who had received the Word with a good heart remained steadfast, and I have often been rejoiced and encouraged by their perseverance and faithfulness, whilst the others kept aloof through fear. There are signs, notwithstanding, that the priest's influence is on the wane, and that our friends have only been deterred for a time, as some have begun to attend again. Others have the Book at home and read it. The Mayor, some time ago, bought a New Testament, and when I last saw him, he told me that he had read a good portion of it. I asked him what had particularly struck him, to which he replied. 'These words of Christ: Heaven and earth shall pass away, but My words shall not pass away.'

"SUB-STATIONS.—At Kerveur, Kergor, Lanleia, Kerbel, and Dourdu, hamlets which are six to twelve miles from Morlaix, meetings have been held, but somewhat irregularly, and not as often as the people could wish. This is owing to the fact that I am alone to carry on this work.

"ROSCOFF.—One of the interesting features of last year's work is the starting of a cause at Roscoff, a small seaport town, some fifteen miles from Morlaix. Roscoff has, within the last ten or fifteen years, begun a considerable trade with England in vegetables. I am told that no less than a thousand peasants go over every year and spend some months in the English seaports, selling their goods. They learn English and return home with a good deal of knowledge about our English life and habits. I had long thought that this influx of English thoughts and ideas might prove of great advantage if a cause were started in that neighbourhood—but I could see no way to begin. Roscoff and S' Pol de Leon, which is only three miles off, had hitherto been entirely closed to our efforts ; the influence and power of the clergy and aristocracy being paramount in those parts, whilst the people are known as very much attached to their church. The initiative came, however, from a quarter which I hardly expected—from the English sailors and captains who trade with this place. They thought they would like to have a room, a kind of sailor's rest, at Roscoff, to hold meetings among themselves. They found a room, and then called on me to ask whether I would help them. We called on the Mayor, who immediately gave us the necessary authorisation, and thus the room was opened, and the meetings begun. They have not hitherto been very numerously attended, but the fact of our being there has caused the clergy considerable anxiety. The idea that Protestantism dared to invade what they consider as their sanctum—a

land hitherto unpolluted by heretics—has greatly vexed them, and we have several times been preached against in the parish church.

“**MORLAIX LA MADELEINE.**—I am glad to say that I have been more satisfied with my work at Morlain this year than at any previous time. Not that our congregation at the chapel has increased; from one cause or another it has not, and I believe that some other plan must be adopted if we are to exert any powerful influence on our world-loving French population; but I have been cheered by what I consider real spiritual results in connection with our work at the Madeleine. The meetings have continued there regularly on Sundays, and although our average number is about sixty, the place has often been full. There has been growth, and in some cases a surrender of the heart to Christ. In one case at least, this has shown itself by unmistakable sign—that of a young man who for years had attended our meetings. Being a first-rate workman, and gaining an exceptionally good salary for Morlaix, material interests could not be his object, as it too often is the case; if he came, it was because he found in the Word what he wanted. By degrees it laid hold of him, and he felt the need of telling others what he had found. He prevailed upon his fellow-workmen to come to the meetings, won his wife, his mother and his brother, and then his neighbours. He used to gather them in his room, read and explain to them some chapters, and they would all join to singing our hymns. One day he asked me to come and preach to them, and I found there some twenty-five men and women, who listened with pleasure, and asked me to come again. These weekly meetings have since continued with what I trust will prove good and lasting results. This young friend has also begun to preach in the country cottages, and I hope he will, under Divine guidance, become a blessing to many of his own countrymen.”

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## ITALY.

### PRINCIPAL STATIONS:—

**NORTH ITALY**—Turin and Genoa.

**CENTRAL ITALY**—Rome, Tivoli, Civita Vecchia, Orbitello, Leghorn, and Florence.

**SOUTH ITALY**—Naples, Caserta and Avellino.

|                                  |    |
|----------------------------------|----|
| <b>SUB-STATIONS</b> ... ..       | 8  |
| <b>Missionaries</b> ... ..       | 3  |
| <b>Native Evangelists</b> ... .. | 12 |

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## NORTHERN ITALY.

Turin and Genoa are the two important centres occupied by the Society in Northern Italy.

The Rev. Robert Walker, who is stationed at Genoa has the superintendence of the Mission in this district.

For some months during the past year Mr. Walker was in England, taking a season of rest and change, the state of his health rendering such a course absolutely needful.

Reporting from Genoa, on his return, Mr. Walker writes :—

“The usual work here has been carried on most heartily. The attendance at the meetings continues good. During last year we received into communion four converts from Romanism, three were restored who had been removed from the church roll, and two were received from other churches ; total added, nine. By death we lost one, by transfer three, and one went to America without a letter. I have good reason for believing that during the current quarter we shall have several additions—new converts. There is much to encourage just now.”

In Turin there has been a good deal to encourage as well as some drawbacks. There is a decided and apparently permanent improvement in the attendance at the meetings, and good is being done. The bulk of the hearers belong to the lower working class, and it requires much patience and care to know when they may be received into church fellowship, so that the work goes slowly. Yet Signor Mattei is much cheered, and feels there is a good season close at hand.

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### CENTRAL ITALY.

The work of the Society in Central Italy may be said to consist of five or six central places, embracing, on the West Side, the Maremma district from Rome to Civita Vecchia, Orbetello, and Leghorn ; and on the other, the eastern side, Florence, Arezzo, Terni, Rome and Tivoli.

This work is in charge of the Rev. James Wall, assisted by able and devoted Italian Evangelists.

Reporting on work in Florence and the neighbouring district, Mr. Wall writes :—

“The past year has been one of great difficulty for all Christian work in Italy. The great religious question between the Pope and the nation has been thrown somewhat into second line by the political one between Italy and Europe. The uncertainty of the situation, the rumours and the fear of war, as they caused stagnation in trade, so they have suspended the development of the religious sentiment in Italy and given momentary hopes of restoration to the Papal party. The action of Count Bismarck with the Pope has been puzzling to the Italian mind, still we feel that this is but a momentary calm, a short breathing time, before one of greater activity and, we hope, of wider success.

“I am trying to unite the work between Rome and Leghorn, and between Leghorn and Florence, into one circuit, the poles of which will be Rome and Florence.

“With regard to the work in Florence. At the commencement of the year our Evangelist, Sig. Jahier, gave much attention to the spiritual condition of the members in the hope of thus securing an active, helpful church. Under this process numbers diminished, but efficiency increased, and their progress in the study of Scripture was very marked. Several persons who attended the public services were converted, but as one only of these joined the church at Palazuolo, and the others united themselves



with churches in the centre, the Evangelist felt considerable disappointment, and thought that a very good reason for seeking a locale in a more central position.

"Two of the members during the year have died, both simply and fully trusting the Saviour, who was very precious to them in their last moments."

Signor Jahier has visited many villages and towns in the neighbourhood of Florence. Amongst others the following :—La Nave, Settignano, Peretola, Movoli, Arezzo, and Terni.

Reporting on the Maremma District, Mr. Wall gives very cheering accounts of the work carried on by Signor Le Grand at Maccarese, Civita Vecchia, Corvetto, Mont Alto, Orbetello, Grosseto, Massa Maritima, and Solonica, on the Roman Tuscan sea-board.

In connection with the work carried on in this district 1,500 copies monthly of a sermon by Dr. McLaren, of Manchester, translated into Italian by Miss Barker, are regularly circulated.

Mr. Wall writes :—

"In looking over this district, which is surely, though perhaps unconsciously, lifting up its hands to God, I cannot but feel sad at heart in finding myself utterly unable to do more than we do for this part of Italy. I send all the Bibles I can get, but they are miserably few ; all the tracts which we can procure, and the only Evangelist we can support ; but what are these in so great a district ? Dr. McLaren's monthly sermon, which Miss Barker selects and translates, is finding its way to the towns, villages and hamlets, and is awakening cries which reach us for help. If I am able to secure a sale for these sermons, which are now published in the form of a monthly periodical, I shall see my way clear to increase the issue, which is at present 1,500 monthly."

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## ROME.

The work in Rome is carried on at the following stations :—Piazza in Lucina, Trastevere, Via dal Politeama, Via Consolazione, Via dei Serpenti, Piazza V. Emanuele, Prati de Castello via Marianna Dionigi.

In all these centres evangelistic services are constantly conducted.

Mr. Wall writes :—

"Two great facts are now being accomplished in Rome. The material city is being rapidly transformed ; so is society, and especially clerical society.

"The latter, like a cloud on a mountain convulsed by earthquakes, is adapting itself to the former. While new streets are running in all directions, new bridges over the Tiber, new boulevards, new suburbs, new quarters, new societies, new passions, new ideals based upon a new public conscience, in a very little while there will be half-a-million Italians heating, melting, fusing in this great Roman crucible. The Pope is digging moulds into which the seething mass is to run and form and cool.

"Catholic schools are springing up in all directions ; colleges, hotels, banks, monasteries, nunneries and churches. Catholic money is being invested here in the purchase

of property, which comes from all parts of the world. Each country sends a contingent of priests, and the British are to the front. We have three English Catholic preachers, English monks, English nurses, English nuns to beg at our doors, to do our washing, to spy our doings; and an Anglicised Jesuit who, according to his own account, has converted no small part of England, and who is now converting back to Popery persons who have never left the Papal church.

“All this means that the new Pope is fully aware of the importance of Rome to the Catholic system. Hence he follows its development with the deepest concern, and is taxing the resources of the whole Catholic world, subjecting its interests and bartering its votes to save the city from what he calls revolution, but what in last analysis is really Protestantism. In this Leo XIII. is wise, because Rome is the keystone of the Catholic arch, and disintegration here means Catholic collapse, a cosmopolitan un-frocking of the friars, and the waning of lamps on every Papal altar. The persistence and vitality of Protestantism in Rome has not only called Catholic energy and resource to the centre and made Rome the first mission station of the Propaganda, but it has also lowered the pretensions of the Vatican, the intrigues of which, all over Europe, are no longer directed to bring about the restoration of the temporal power so much as to secure the Church against the molesting light of Biblical truths. And should the Papacy fail to gain its ends by means of the ruling class, it will seek them amongst the socialistic mob and atheistic population of Europe which it has created in its own image and for its own purposes. This is its desire and will probably be its doom.

“Popery must not be allowed to trample under foot the will of God in His own word, or the blood of Christ in the consciences of God’s elect in Rome. She has been politically hurled across the Tiber into her own inquisition; and if Protestants were as determined against the religious as Italy was against the temporal power, the Vatican, ceasing to be a temple would become a prison indeed, and finally a tomb—the tomb of the most subtle heresy in philosophy, in politics, in religion that ever desolated the thought, the moral sense, or the conscience of man.

“Our church in Lucina supplies us now with quite a variety of help in the Sunday-school, prayer meetings, distribution, and visitation. One of the members of the church preaches every week, and another is giving occasional help. We think that each member in the church ought to be a worker, and that unless he is such his presence is of very little value in a period like that through which we are now passing, and with a work before us like the overthrow of Popery at its very source. Next to the Lord Himself we look to our converts for the triumph of the truth in Italy. The need of the presence and power of the Holy Ghost in all our words and doings is increasingly felt by the brethren in Rome. May the churches at home be stirred up to wrestle with God in prayer, that we may look steadily to Him and to Him only.”

Reporting on the work in the Tivoli district, Mr. Wall writes:—

“The work in the Tivoli district during the past year has been, in every sense, very encouraging and instructive. Tivoli was so steeped in ignorance and Popery that it seemed impregnable. We laboured on in all directions in this district, and at last we have been guided to methods of labour which have resulted in great blessing.

“The large texts which we have posted through Rome were occasionally stuck up in the streets of Tivoli. As these were the Gospel in its most axiomatic form, the common sense of the people allowed them to remain. Thus we gained a footing in the centres of the population. The evangelist on one occasion added to the text a notice of his meeting. The latter was soon removed, but the text (1 John i. 7) was allowed to remain.

“These monthly texts are posted up, not only in Tivoli, but also between that city and Rome, and are read by the thousands who throng the *Via Tiburtina*. During the year, four preaching tours have been made into the towns among the hills. On these occasions two brethren went together. Thousands of tracts were distributed, hundreds of Gospels, and in special cases New Testaments were either given or sold, and the names and addresses of persons taken, to whom we send tracts or Dr. Maclaren’s translated sermons. Several places thus visited received the brethren roughly. From one they were led out by the police, from another they had to fly, and they had to leave a third before dawn. In other places they were cordially received and listened to.

“The full spiritual results of varied and continued efforts to give the Gospel to the people of this district will never be known on earth. Still we do see enough to encourage us. Catholic bigotry in nine-tenths of the population has been destroyed, many persons have the Scriptures, and in some families the Bible is read regularly. Eight persons have joined the church during the year.”

Of the self-sacrificing labours of Mrs. Wall, and her like-minded helper and sister, Miss Yates, it would be difficult to speak too strongly. Her mothers’ meetings in Lucina and Trastevere on Mondays; her medical hospital patients’ gatherings on Tuesdays and Fridays; on Wednesdays and Saturdays the same kind of work in the medical mission in Via della Consolazioine; and the meeting for the poor in Trastevere in the afternoon of Thursdays. By personal visitation, by loving ministry to the poor, by Sunday-school work, hospital work, mothers’ meetings, children’s meetings, sewing meetings, and many other forms of Christian activity, Mrs. Wall and her sister consecrate themselves to efforts for the spiritual and temporal welfare of the Italians, and have been greatly cheered by numerous cases of clear and decided conversion.

Reporting on her work, Mrs. Wall writes:—

“Another year of happy work in our Master’s service has passed away, and it is with feelings of deepest gratitude we testify to the loving-kindness and faithfulness of our Heavenly Father, who has so graciously blessed the efforts made to cheer some of our poor and alleviate the sufferings of many in this city. Often, when feeling sad and sorrowful, have our hearts been made to sing for joy, when one after another has come and told us how changed and happy they were, since they had heard at our medical missions, or our meetings for the poor, of the love of Jesus, and His willingness to receive even them. We are rejoiced to see that this work bears fruit, not only, in the healing of the body, but in the changed lives of very many of the men and women who attend. Not a few are now earning their daily bread by honest labour; and others, though disabled from a full day’s work, spend several hours each day in doing what they can to earn a few sous.

“The past year, the priests redoubled their efforts to break up, if possible, our meetings for the poor; often sending spies, who would take the names of our poor people, to prevent their receiving help in any way from the parish priest or his friends. Food and shelter have been offered by them to some of our very old and infirm, and whilst many have refused, a few have accepted from sheer necessity, though they tell us their opinions are the same as before.

“Our experience in the medical mission, has convinced us, that this is one of the most efficient means of breaking down prejudice, and awakening in the hearts of the people a desire to hear and receive the Gospel.

“The attendances during the year at the two medical missions have been 4,990, but many more have been present at the meetings.”

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## SOUTHERN ITALY.

The work in the South of Italy comprises the city of Naples and the neighbouring towns of Caserta and Avellino, with evangelistic work in the surrounding towns and villages, and is under the superintendence of the Rev. W. K. Landels.

In consequence of a recent and grave attack of illness, Mr. Landels has been unable to prepare and forward the usual annual review.

Several reports of the very encouraging work at Avellino and the adjacent villages have appeared in the MISSIONARY HERALD during the past year, and more recent accounts indicate a still growing interest and larger congregations.

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## CONCLUSION.

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The work of the past year has been full of encouragement. In many and widely separated fields the darkness of night is passing, and day-dawn is at hand. Signs manifold tell us that the Sun of Righteousness is surely rising “with healing in His wings.” It is written, and shall it fail? The final triumph of the Gospel is as sure as are the promises of God. To-day the Christian Church has a grand opportunity and a solemn responsibility. The commission is, Go everywhere and preach the Gospel to all. Duty is ours; results are God’s. The blessed Gospel of the Grace of God is still the sovereign and only remedy for the sin and woe of the world.

The Gospel of Jesus Christ, unmodified by human speculation, and proclaimed in all its Divine simplicity, is still the power of God unto salvation. We sympathize with every effort to extend the knowledge of science; to impart to the East the culture of the West; to introduce our

arts and our liberties to those of other lands ; but our aim is higher than any of these things : it is to tell of the World's Redeemer to perishing souls ; to spread broadcast the new spiritual life in Christ, which regenerates the heart, and re-creates the life,—this is the grand and noble work to which the Christian Church is summoned on behalf of peoples sitting in darkness and the shadow of death.

Well has it been said :—“ Were it possible for us to impart our science, our industries, our social customs, our schools, our press, our railroads and our telegraphs, and to induce China and India to adopt them all, if this went first, and if this were all, the work would be worse than in vain. For these are not *our* best gifts or chief glory. If these nations had everything of this kind which we possess, and still clung to their false faiths, their people would not be blessed, their homes would not smile with peace, their life would not lay hold on great objects and lift itself up to the full stature of a true manhood. Their peerless culture, art, and political genius did not save ancient Greece or Rome ; these things are not the secret of our strength or the nourishing heart of our civilisation ; they have no power to save lost men or lost nations to-day.”

It is a new spiritual life that is needed—the new man in Jesus Christ—out of which shall at length arise the new heavens and the new earth wherein dwelleth righteousness. Let that glorious reality lay hold on the men and women of Africa, India, and China, and the grace of God in Jesus Christ become incarnate in a thousand cities and in countless homes, and the end for which we toil and pray and wait will come as surely as the day succeeds the night.

Meanwhile the harvest waiteth for the reaping,  
 God's patience hath not tired ;  
 Ye cannot say, extenuate of your sleeping—  
 “ We wait, for none hath hired.”

Through the hushed noontide hour the Master calleth,  
 Ye cannot choose but hear ;  
 Still sounding when the lengthening shadow falleth,  
 “ Why stand ye idle here ? ”

Up ! for a while the pitying glory lingers !  
 Work while it yet is day !  
 Then rest the Sabbath rest ! where angel singers  
 Make melody for aye.

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# APPENDIX.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS AND THEIR PRESENT POSTAL ADDRESSES.

*For abbreviations of Addresses, see Notes at the end of this List.*

| Names.                       | When accepted.            | Station.   |
|------------------------------|---------------------------|--|
| Allen, I., M.A. ... ..       | March 17th, 1863 ...      | Calcutta (in England)  |
| Anderson, J. H. ... ..       | December 6th, 1853 ...    | B.M., Barisal, Backergunge, Eastern Bengal, India                                      |
| Anderson, H. ... ..          | June 8th, 1886 ...        | B.M. ditto   |
| Balfour, J., M.A. ... ..     | July 17th, 1883 ...       | Calabar College, Kingston, Jamaica   |
| Banerjea, B. N. ... ..       | April 18th, 1872 ...      | B.M., Jessore, Eastern Bengal, India   |
| Barnett, T. H. ... ..        | April 22nd, 1880 ...      | B.M., Dacca, Eastern Bengal, India   |
| Bate, J. D. ... ..           | October 10th, 1865 ...    | B.M., Allahabad, N.W.P., India   |
| Bell, W., M.A. ... ..        | January 17th, 1883 ...    | Pastor, English Baptist Church, Bombay, India  |
| Bentley, W. Holman ... ..    | February 19th, 1879 ...   | Congo  |
| Biggs, J. E. ... ..          | July 15th, 1885 ...       | Congo  |
| Bion, R. ... ..              | December 17th, 1850... .. | B.M., Monghyr, Bengal, India   |
| Biswas, K. ... ..            | ... ..                    | c/o Rev. J. W. Thomas, Baptist Mission Press, 24, Lower Circular Road, Calcutta, India |
| Broadway, D.P. ... ..        | November 4th, 1856... ..  | B.M., Patna, Bengal, India   |
| Brown, J. Rylands ... ..     | February 15th, 1881... .. | Pastor, English Baptist Church, Darjeeling, Northern Bengal, India                     |
| Cameron, G. ... ..           | July 16th, 1884 ...       | Congo  |
| Carey, W., M.B. ... ..       | July 8th, 1875 ...        | B.M., Patna, Bengal, India   |
| Carey, W. ... ..             | December 16th, 1884 ..    | B.M., Howrah, near Calcutta, India   |
| Chand, Prem ... ..           | ... ..                    | c/o Rev. J. W. Thomas, Baptist Mission Press, 24, Lower Circular Road, Calcutta, India |
| Charters, D. ... ..          | March 17th, 1885 ...      | Congo  |
| Chowdhry, Romanath R. ... .. | ... ..                    | B.M., Allahabad, N.W.P., India   |
| Comber, P. E. ... ..         | June 16th, 1885 ...       | Congo  |
| Comber, T. J. ... ..         | April 23rd, 1875 ...      | Congo  |

| Names.                     | When accepted.         | Station.  |
|----------------------------|------------------------|---|
| Cornelius, E. ... ..       | March 19th, 1878 ...   | B. M., Jamtara, Sonthalistan, India                               |
| Couling, S. ... ..         | February 19th, 1884... | B. M., c/o Messrs. H. Sietas & Co., Chefoo North China            |
| Crudgington, H. E. ... ..  | February 17th, 1885... | B. M., Delhi, India   |
| Dann, G. J. ... ..         | October 7th, 1884 ...  | B. M., Allahabad, N. W. P., India                                 |
| Darby, R. D. ... ..        | March 16th, 1886 ...   | Congo   |
| Darling, F. C. ... ..      | February 19th, 1884... | Congo   |
| Davies, P., B. A. ... ..   | March 17th, 1885 ...   | Congo   |
| Dawbarn, Miss L. Y. ... .. | January 20th, 1886 ... | B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China           |
| D' Cruz, J. A. ... ..      | March 15th, 1881 ...   | B. M., Chittagong, Eastern Bengal, India                          |
| Dillon, A. ... ..          | April 2nd, 1878 ...    | B. M., Poonah, by Bombay, India                                   |
| Dixon, H. ... ..           | July 16th, 1884 ...    | B. M., c/o Messrs. G. W. Collins & Co., Tientsin, North China     |
| Drake, S. B. ... ..        | June 8th, 1886 ...     | B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China.          |
| Duffadar, A. C. ... ..     | January, 1875 ...      | B. M., Jhinida, Jessore, Bengal India                             |
| Durbin, Frank ... ..       | December 15th, 1886... | Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon |
| Dutt, G. C. ... ..         | September, 1867 ...    | B. M., Khoolna, Bengal, India                                     |
| East, D. J. ... ..         | August 19th, 1851 ...  | President, Calabar College, Kingston, Jamaica                     |
| Eaves, George ... ..       | March 18th, 1884 ...   | B. M., 9b, Tskiji, Tokio, Japan                                   |
| Edwards, T. R. ... ..      | July 8th, 1879 ...     | B. M., Serampore College, Bengal, India (in England)              |
| El Karey, Youhannah ... .. | ... ..                 | B. M., Nablous, <i>vid</i> Jaffa, Palestine                       |
| Ellison, J. ... ..         | April 21st, 1881 ...   | B. M., Mymensing, Eastern Bengal, India                           |
| Evans, Benjamin ... ..     | April 22nd, 1880 ...   | B. M., Monghyr, Bengal, India                                     |
| Evans, Thomas ... ..       | November 7th, 1854...  | B. M., Ootacamund, Nilgherry Hills, Madras Presidency, India      |
| Ewen, John ... ..          | January 17th, 1877 ... | B. M., Benares, N. W. P., India                                   |
| Farthing, G. B. ... ..     | March 16th, 1886 ...   | B. M., c/o Messrs. G. W. Collins & Co., Tientsin, North China     |
| Forsyth, R. C. ... ..      | June 17th, 1884 ...    | B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China           |
| Fuller, J. J. ... ..       | June 26th, 1850... ..  | Shortly leaving Cameroons for the Congo;                          |
| Gamble, W. H. ... ..       | June 24th, 1856 ...    | B. M., Port of Spain, Trinidad, West Indies                       |
| Gammon, R. E. ... ..       | July 8th, 1875 ...     | B. M., Puerto Plata, S. D., West Indies                           |
| Graham, R. H. C. ... ..    | June 8th, 1886 ...     | Congo   |
| Gray, George ... ..        | March 16th, 1886 ...   | B. M., Ratnapura, Ceylon  |

| Names.                  | When accepted.         | Station.   |
|-------------------------|------------------------|--|
| Greiff, J. E. ... ..    | April 12th, 1859 ...   | B.M., Gya, Behar, India                                      |
| Grenfell, G. ... ..     | November 5th, 1874...  | Congo (in England)   |
| Guyton, R. F. ... ..    | November 6th, 1873...  | B.M., Delhi, N.W.P., India (in England)                      |
| Harmon, Frank ... ..    | February 15th, 1887... | B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China       |
| Hay, R. W. ... ..       | February 19th, 1884... | B.M., Dacca, Eastern Bengal, India (in England)              |
| Heinig, H. ... ..       | July 2nd, 1845 ...     | B.M., Allahabad, N.W.P., India                               |
| Hook, G. H. ... ..      | February 3rd, 1880 ... | Pastor, Lal Bazaar Baptist Church, Calcutta, India           |
| James, F. ... ..        | March 20th, 1882 ...   | B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China       |
| James, W. Bowen ... ..  | July 8th, 1878 ...     | B.M., Dinagepore, Bengal, India (in England)                 |
| James, W. R. ... ..     | November 28th, 1877    | B.M., Serampore College, Bengal, India                       |
| Jenkins, A. L. ... ..   | December 17th, 1872... | B.M., Morlaix, Finisterre, Franco                            |
| Jewson, A. ... ..       | April 21st, 1881 ...   | B.M., Comillah, Eastern Bengal, India                        |
| Jones, A. G. ... ..     | July 4th, 1876 ...     | B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China       |
| Jones, D. ... ..        | July 7th, 1874 ...     | B.M., Agra, N.W.P., India                                    |
| Jones, S. J. ... ..     | November 24th, 1885    | Pastor English Baptist Church, Agra, N.W.P., India           |
| Jordan, C. ... ..       | July 13th, 1869 ...    | Pastor, Baptist Church, Circular Road, Calcutta, India       |
| Kerry, George ... ..    | February 5th, 1856 ... | 80, South Road, Intally, Calcutta, India.                    |
| Kerry, J. G. ... ..     | June 21st, 1881 ...    | B.M., Barisal, Backergunge, Eastern Bengal, India            |
| Landels, W. K. ... ..   | September 23rd, 1875   | B.M., 175, via Foria, Naples, Italy                          |
| Lapham, H. A. ... ..    | October 18th, 1880 ... | B.M., Kandy, Ceylon  |
| Lewis, T. ... ..        | December 1st, 1882 ... | Congo  |
| Massih, Imam ... ..     | ... ..                 | B.M., Patna, Bengal, India                                   |
| McIntosh, R. M. ... ..  | December 16th, 1884    | B.M., Agra, N.W.P., India                                    |
| McKenna, A. ... ..      | October 28th, 1856 ... | B.M., Soory, Beerbhoom, Bengal, India (in England)           |
| Medhurst, C. S. ... ..  | June 18th, 1884 ...    | B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China       |
| Mitchell, W. S. ... ..  | March 17th, 1885 ...   | B.M., Dinapore, Bengal, India                                |
| Moolenaar, H. K. ... .. | March 20th, 1882 ...   | Congo  |
| Morgan, Evan ... ..     | February 19th, 1884... | B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China |
| Morris, J. D. ... ..    | February 15th, 1887... | B.M., Barisal, Backergunge, Eastern Bengal, India            |



| Names.                        | When accepted.         | Station.   |
|-------------------------------|------------------------|--|
| Nickalls, E. C. ... ..        | January 20th, 1886 ... | B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China                       |
| Paterson, H. ... ..           | February 19th, 1884... | B.M., Soory, Beerbhoom, Bengal, India  |
| Pearce, G. ... ..             | December 29th, 1825..  | B.M., Ootacamund, Nilgherry Hills, Madras Presidency, India                  |
| Pestonji, H. ... ..           | July 9th, 1872 ...     | B.M., Poonah, by Bombay, India   |
| Phillips, H. R. ... ..        | June 8th, 1886 ...     | Congo  |
| Pigott, H. R. ... ..          | March 18th, 1862 ...   | B.M., Maradana, Colombo, Ceylon  |
| Potter, J. G. ... ..          | January 18th, 1881 ... | B.M., Agra, N.W.P., India  |
| Price, W. J. ... ..           | July 10th, 1877 ...    | B.M., Dinapore, Bengal, India  |
| Pusey, J. H. ... ..           | February 3rd, 1880 ... | B.M., Grand Turk, Turks Island, West Indies                                  |
| Richard, T. ... ..            | April 22nd, 1869 ...   | B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China                 |
| Richards, M. ... ..           | December 16th, 1884..  | Congo  |
| Richardson, C. H. ... ..      | July 21st, 1880 ...    | B.M., Bakundu, West Const, Africa  |
| Roberts, J. S. ... ..         | July 27th, 1864 ...    | Calabar College, Kingston, Jamaica   |
| Robinson, D. ... ..           | December 16th, 1884    | B.M., Dinapore, Bengal, India  |
| Rouse, G. H., M.A., LL.B. ... | December 4th, 1860 ... | Baptist Mission Press, 24, Lower Circular Road, Calcutta, India (in England) |
| Scrivener, A. E. ... ..       | March 17th, 1885 ...   | Congo  |
| Shindler, J. H. ... ..        | March 16th, 1886 ...   | Congo  |
| Silvey, S. ... ..             | December 1st, 1882 ... | Congo  |
| Sircar, John ... ..           | ... ..                 | B.M., Barisal, Backergunge, Eastern Bengal, India                            |
| Smyth, E. C. ... ..           | July 19th, 1884 ...    | B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China                       |
| Sobey, J. H. ... ..           | December 1st, 1882 ... | Baptist Minister, Montego Bay, Jamaica                                       |
| Sowerby, A. ... ..            | January 18th, 1881 ... | B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China                 |
| Spearing, Miss M. ... ..      | February 16th, 1886... | Congo  |
| Spurgeon, R. ... ..           | November 6th, 1873     | B.M., Madaripore, Furreedpore, Eastern Bengal, India                         |
| Stubbs, J. ... ..             | October 7th, 1884 ...  | B.M., Patna, Bengal, India.  |
| Summers, E. S., B.A. ... ..   | July 6th, 1876 ...     | B.M., Serampore College, Bengal, India (in England)                          |
| Teichmann, A. ... ..          | June 8th, 1883 ...     | B.M., Serampore College, Bengal, India                                       |
| Thomas, H. J. ... ..          | January 18th, 1881 ... | B.M., Delhi, India   |
| Thomas, J. W.... ... ..       | July 10th, 1867 ...    | Baptist Mission Press, 24, Lower Circular Road, Calcutta, India              |
| Thomas, S. S. ... ..          | July 15th, 1885 ...    | B.M., Delhi, India   |

| Names.                     | When accepted.         | Station.  |
|----------------------------|------------------------|---|
| Tregillus, R. H. ... ..    | March 18th, 1885 ...   | B. M., Barisal, Backergunge, Eastern Bengal, India            |
| Turner, J. J. ... ..       | June 8th, 1883 ...     | B. M., c/o Messrs. G. W. Collins & Co., Tientsin, North China |
| Waldock, F. D. ... ..      | April 23rd, 1862 ...   | B. M., Maradana, Colombo, Ceylon (in England)                 |
| Walker, R. ... ..          | January 13th, 1880 ... | B. M., 47, Corso Magenta, Int. 11, Genoa, Italy               |
| Wall, J. ... ..            | January 17th, 1867 ... | B. M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy    |
| Watson, J. R., M.D. ... .. | January 16th, 1884 ... | B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China       |
| Weeks, J. H. ... ..        | October 11th, 1881 ... | Congo   |
| White, W. J. ... ..        | October 8th, 1877 ...  | B. M., 9B, Tskiji, Tokio, Japan                               |
| Whitewright, J. S. ... ..  | January 18th, 1881 ... | B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China       |
| Whitley, H. G. ... ..      | September 27th, 1883   | Congo   |
| Williams, W. ... ..        | July 7th, 1874 ...     | B. M., San Fernando, Trinidad, West Indies                    |
| Wills, W. A. ... ..        | October 6th, 1885 ...  | B. M., c/o Messrs. H. Sietas & Co., Chefoo, North China       |
| Wilshere, D. ... ..        | March 19th, 1878 ...   | B. M., Nassau, N.P., Bahamas, West Indies                     |

#### ABBREVIATIONS, NOTES, &c.

B. M.—Baptist Missionary, should follow the name in all addresses so indicated.

N. W. P.—North-Western Provinces (India).

All Congo Missionaries should be addressed:—Rev. —, Baptist Missionary Society, Tunduwa, or Underhill Station, Congo River, South West Africa.

#### MISSIONARIES ACCEPTED, NOT YET STATIONED.

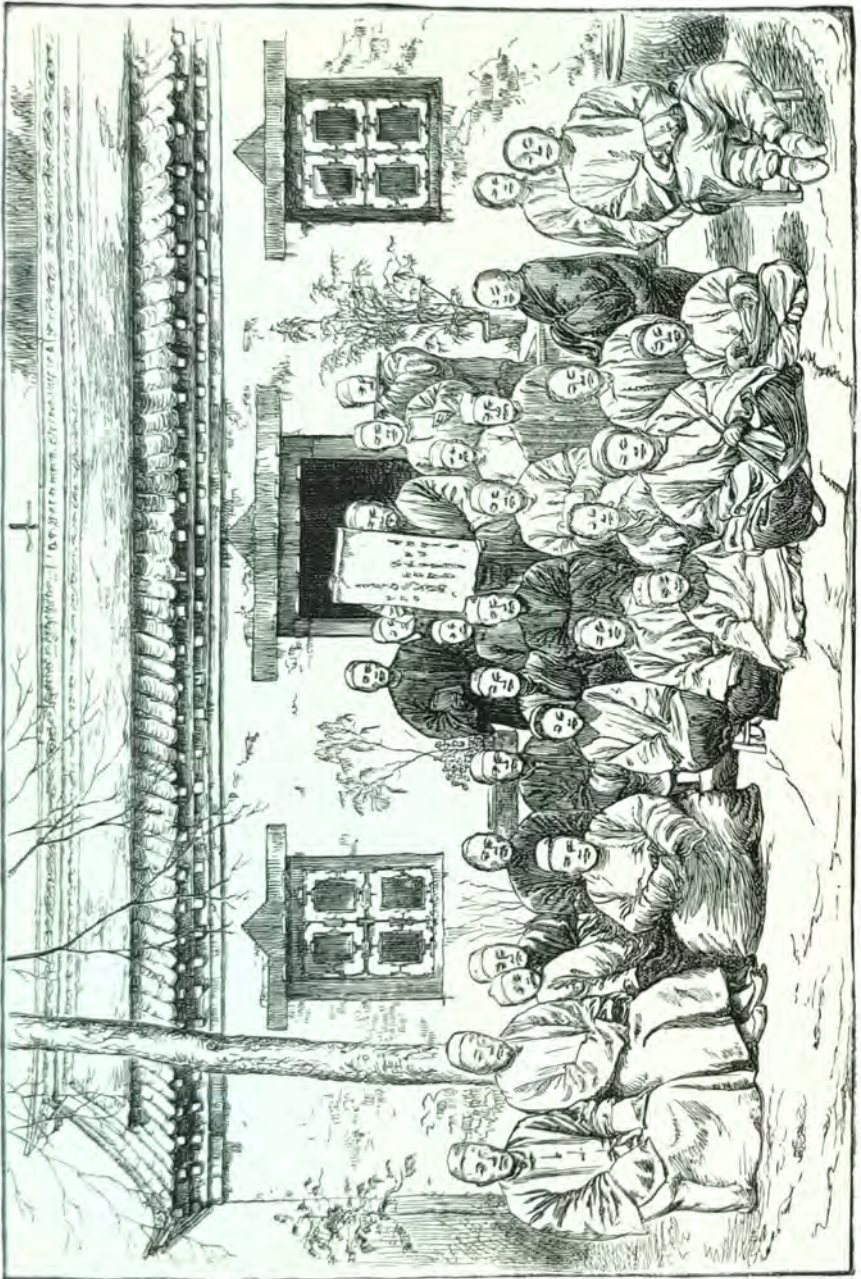
##### For CHINA—

January 20th, 1886 ... Moir Duncan.  
 June 8th, 1886 ... A. G. Shorrocks, B.A.  
 October 4th, 1886 ... J. P. Bruce, B.A.

##### For CONGO—

February 15th, 1887 ... J. G. Brown.





NATIVE CONGREGATION, TSING CHU FU.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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JOSEPH TRITTON, ESQ.

In Memoriam.

IT is with profound sorrow we record the decease of the highly valued and greatly beloved Treasurer of the Society, which lamented event took place at his residence, "Bloomfield," Upper Norwood, on Sunday evening, the 1st ultimo.

We are indebted to Dr. Trestrail, whose friendship with Mr. Tritton extended over many years, and who was for some time his colleague in the work of the Mission, for the following deeply interesting and pathetic memoir:—

### BRIEF MEMOIR BY DR. TRESTRAIL.

Very few of our readers can remember a period so marked by the death of so many of the foremost men in the denomination as the one which has just closed. We had scarcely recovered from the shock occasioned by the decease of Dr. Brock and Mr. Gould, when we were startled by that of Dr. Stock at the Mill Hill Station, and shortly after by that of his gifted son. These bereavements were soon followed by those of Hugh Stowell Brown, Dr. Stanford, Messrs. Anderson, Chown, Kirtland, Tucker, and Jones. From the ranks of our deacons Messrs. Benham, Serpell, Robinson, and Middlemore have passed away; and this sad list is closed by the demise of our honoured and beloved treasurer, an event which will be deplored by all our churches, and not the least by our missionaries, who have lost a faithful and sympathising friend, whose cordial welcome

to the hospitalities of Bloomfield they can never forget, and which, when at home, it was their privilege so often to enjoy.

The Tritton family are of illustrious Nonconformist descent. Henry Tritton was the second son of John Henton Tritton, by Mary Barclay, a descendant of Robert Barclay, the renowned apologist for the Quakers, and the Tritton family were, up to the middle of the last century, Kentish yeomen, holding property at Kensington, and Ashford, in Kent. Many of its members, *as Friends*, suffered persecution in the seventeenth century for their religious opinions by fine and imprisonment, when to be a Nonconformist, and avow it, "required God-given grace, and the strength of conviction."

Mr. Tritton's father was born a member of the Society of Friends. He married Amelia Benwell, whose family attended the ministry of the Rev. Joseph Hughes, the founder of the Bible Society, and the intimate friend of John Foster. The influence and teaching of a pastor so devout, cultivated, and intelligent was highly prized by them, and helped to mould the character of their children, whom they carefully trained. The father died when only forty-eight, but the mother had great alleviation of the sorrows of widowhood in the loving devoted affection of her son. He was born at Battersea, September 21st, 1819, was educated first in private schools and then at Charterhouse, and for a period, after he left, by a private tutor. He entered the bank in Lombard Street, in which his family had been interested for generations, without any expectations of a partnership. He was, however, admitted into the firm, and remained a member of it for over fifty years, manifesting in the transaction of its business those qualities which command affection and respect.

He was brought to Christ chiefly through the dying appeals of a favourite aunt, Mrs. Bocket, whose husband was, for many years, treasurer of the Bible Society, baptized at Chelsea in 1841, and henceforth began a life of devoted Christian activity. His first public address was delivered at the jubilee of the Mission at Kettering, which charmed all who heard it, and was a fitting prelude to the important service he rendered to our Society, as its treasurer, for over twenty years.

In November, 1843, he married Amelia, the third daughter of Mr. Joseph Hanson, a friend of Robert Hall, who was, for many years, an active member of the Mission Committee, and often accompanied missionaries to the place of their embarkation, and named his residence at Hammersmith, where Mrs. Tritton was born, "Carey Place." Mrs. Hanson was the only daughter of Mr. William Day, a highly honoured member of our denomination, whose house in London contained a "Prophet's Chamber," always open to its ministers. His father was pastor of the Baptist church at

Wellington. Mr. and Mrs. Hanson were Nonconformists and Baptists of the grand old type, and both families have been faithful witnesses for their Lord.

My acquaintance with Mr. Tritton began soon after his marriage, when he lived at Battersea, which soon ripened into a cordial friendship when he accepted the treasurership of the Irish Society during my secretariat, and which became still more intimate when he succeeded Sir Morton Peto in the office which that gentleman, for many years, had filled with such distinguished honour and ability. My colleague, Dr. Underhill, and myself ever found him a constant helper, a wise counsellor, and a sympathising, courteous friend, while his service to the Society in his regular attendance at its committee meetings, over which he presided with uniform urbanity and firmness, and in his vigilant oversight of finance, will ever remain a monument of his conscientious fidelity to duty, and of his loyal service to our Lord and King. The present secretaries of our Mission have found in Mr. Tritton that which their predecessors so long enjoyed, the constant help and sympathy which he gave to them without stint, and for which I am sure they, in common with ourselves, will ever retain the most grateful recollection.

The members of Committee, and those friends who have been present at our gatherings, will have, now that they will hear his voice no more, a very vivid remembrance of his gentleness and unfailing Christian courtesy, and of the exquisite taste and tenderness which marked all his addresses, whether in welcoming or bidding farewell to missionaries, or in responding to the loving vote which so sincerely recognised his past services and recalled him to office again. As chairman he knew how to preserve order, check irrelevancy, maintain the authority of the chair, without any undue interference with the freedom of debate. He was so gentle and respectful, so sound in judgment, and so sincere and strong in conviction, that his influence had almost the power of a despotism, without one particle of its spirit. If ever the stream of our deliberations was at all ruffled, his words were like oil poured on troubled waters. One happy result of this influence was the thoroughness of the submission of the minority to the majority, when difference of opinion was expressed. Thus a spirit of mutual concession and brotherly love was promoted, and I have often felt that these gatherings were means of grace, and that in them, conducted in this spirit, we see one of the causes which have so largely tended to secure the Divine blessing on the work of our beloved Mission.

Beside these public labours, Mr. Tritton was not unmindful of the needs of his own neighbourhood. He built, and mainly supported, a day-school,

until a board-school was established, of which he was elected chairman. He was mainly the supporter of the Mission Hall, and the founder of the Baptist church at Upper Norwood, contributing liberally to the cost of the first erection and to its subsequent enlargement, and serving for several years the office of deacon. He freely opened the fields round Bloomfield for the recreation of his neighbours. Here, too, the London City missionaries were annually invited. Sunday-school treats, cricket and football matches, flower shows, fêtes for the police and postmen, were often held, and Mr. Tritton, by his kindly words and presence, encouraged good work and youthful enjoyment. The poor all round will, perhaps, never have so kind and generous a friend. He also heartily supported Gospel Temperance work and Sunday-schools in New Town, and good fruit has been gathered therefrom. He also took a very active part in founding the church at Chatsworth Road, and gave largely towards the expenses of the erection of its capacious and beautiful chapel. Nor was Great Leighs forgotten, for he contributed freely to the support of a pastor of the little church, which now flourishes under the care of the Rev. William Howieson. Of his private benevolence none can fully know, perhaps not even his own relatives. But instances of it, which one meets with here and there, indicate in a manner not to be mistaken, how large the aggregate must have been.

Mr. Tritton was endowed with no small poetic gifts. Many of his exquisite hymns have been published, and will continue to be sung for years to come in the assemblies of the saints; and though dead he will, through them, continue to speak to us. A heart so tender, and a mind so cultivated, could not fail to express both feeling and thought in poetic utterances. He occasionally preached in Upper Norwood, and the sermons which I heard fell from his lips like music, they were so truly evangelical, and full of persuasive tenderness and power.

In 1884, Mr. Tritton, during a period of illness, wrote "Rise and Progress of the Baptist Missionary Society's Work on the Congo." Of it he thus speaks, "Laid aside by the providence of God from active work, it has occurred to me that I might be of some service in preparing a narrative such as I conceive to be desired. . . . Seeking the aid and direction of the Divine Spirit, I turn with pleasure to my self-imposed task—or rather 'labour of love'—and I ask the prayers of those into whose hands these pages may come, and that this, my service, may be accepted of the saints, and help forward the cause of the Gospel, and promote the glory of the Great Head of the Church." A writer in one of the papers has well said, "Thus unconsciously did Mr. Tritton paint his own portrait."



Mr. Tritton was most happy in his domestic relations. In his wife he enjoyed, amidst all his anxieties and cares and in his efforts to do good, the stimulus and help of one who intensely sympathised with him. All his children were brought to Christ in their comparatively youthful days. The elder son and his three sisters were baptized at Norwood; the second son attached himself to the Established Church. Both have risen to eminence in the commercial life of London, and, what is far better, take front rank in Young Men's Christian Associations, the Evangelical Alliance, London City Mission, and in the various forms of Christian work among the afflicted and the degraded. The sisters have not been behind in "works of faith and labours of love" among the poor of Norwood. They formed classes among the police and postmen of the district, as well as regular mothers' meetings with their wives. Thus all Mr. Tritton's children have drunk into the spirit of their father, and imitated his example.

The first dark cloud of domestic grief which fell on this Christian household was the almost sudden death of the eldest daughter, Mrs. W. L. Barclay, a young lady of singular loveliness of person and character. She was like sunlight in the house—so good, so loving, so frank, and unaffected. I question whether our departed friend ever was quite the same as he was before this great sorrow. Then his elder brother died suddenly, and his death threw upon him a greatly augmented burden of anxiety and care. Soon after this his youngest daughter, Ethel, whose rapid growth seemed to have exhausted nearly all her physical strength, began to droop and fade. Endowed with extraordinary musical, poetic, and artistic gifts, and with a great love for geology, she would, if her life had been spared, have risen to eminence. Her piety was very deep and earnest. She lived in an atmosphere of religion, and realised, beyond most, the presence of the Living God, and of Christ her Saviour. Her pictures, suggested by passages of Holy Writ that had struck her mind, were exquisitely beautiful, and expressed to the eye the spiritual meaning of the Scriptures they were designed to illustrate. Her illness was long and painful, requiring the most vigilant and incessant watchfulness. But the nearer the end came the more vivid was her realisation of the reality and glory of the heavenly state. Gleams of that glory seemed to be reflected from her countenance when dying. At last, in perfect peace and with ecstatic hope, she passed into its enjoyment for ever.

Few persons who only knew Mr. Tritton in his later life would ever think of him as a young man of lively temperament, quick in repartee, sympathising with playful merriment, with a dash of innocent satire, which made intercourse with him most delightful. But his domestic griefs, the

great burden of care which accumulated as time went on, and the growing depth and earnestness of his religious experience, fully explain the change. Like all Christians of very exalted piety he was comparatively silent on his own spiritual condition. But one could not be with him for an hour without being sensible of intercourse with a man who had habitual communion with God.

Little more than a year ago, Mr. Tritton suffered from an attack of illness of great severity, which caused intense anxiety to his family, for his medical advisers at one time were very doubtful as to the issue. From that, however, he recovered. But when I went to pay him a short visit, which touched us both deeply, I was struck with his altered aspect. He and Mrs. and Miss Tritton went to Brighton for rest and change at the close of last year, but he was again seized with another illness which brought him to the verge of the grave. To the surprise of all his family, he returned much better, and resumed his place in Lombard Street. I had a note from him saying, "You will be pleased to know that I have at last acted on the advice you have so frequently urged upon me. I have suggested to my partners that I would come in three times a week, when they generously said, 'No, twice will do.'" We all hoped this arrangement would prove beneficial; but God had ordered otherwise. A fresh attack, continued for many days with many changes, sometimes inspiring hope that, in answer to the fervent prayers sent up to heaven on his behalf, his valuable life would be spared. He, however, gradually sank lower and lower until Lord's-day, 1st ult., and at 6.30 he quietly passed away to the higher and nobler life. From the first the symptoms were so severe that he could say but little to anyone. On the 22nd April he remarked, "To-day the Committee will meet. Well, I can say, *do nothing*. I leave it all with God." That hymn, so often on the lips of dying saints, "Rock of Ages, cleft for me," was repeated. Some one said, "*You are on The Rock.*" In a tone full of assurance he replied, "*Yes, I know I am.*" Conscious to the last, surrounded by the various members of his family, I learn from Mrs. Herbert Tritton his last words were, "Let me go. Good-night, good-night"; thus ending in perfect peace a life of rare simplicity, and of still rarer godly beauty.

The funeral took place on the following Thursday, and his remains were laid by those of his daughter Ethel in Great Leighs churchyard. From all the accounts I have read, it must have been a scene most touching and impressive, and utterly without pomp or show. The remains were borne to the grave by his own tenants; and though many were present belonging to the higher classes of society, the great bulk was made up of the humble and the poor. Nearly seventy wreaths and crosses were laid on the grave, and it is

worthy of note how many of them were sent by scholars in schools, servants, and other persons in humble life, expressive of *their* love and admiration of the worth of their generous and sympathetic friend, and whose death was, to them, so great a personal loss.

Who of all those that knew Mr. Tritton will not now turn with kindly regard to the widow, for years a great invalid, but whose comfort now is that she was able, notwithstanding her own weakness, to minister to the comfort of her husband up to the end; and to the sons who have lost a father, to whom, in all times of difficulty, they were accustomed to come for guidance and advice; and to Miss Tritton, whose loss is, in some respects, the severest of all, since for years she had been her father's constant associate and helper? In her last note to me she says, "I dare say you know as well as we do his intense love for the Lord's-day, and for the Lord's house. My earliest recollections of him are associated with Sabbath days. On the Sunday before he was taken, his thoughts were with the missionary services, and he *begged* me to go in the morning, saying, 'It is Missionary Sunday, you must go'; and telling me to take the amount he had laid aside for the collection. And when I came in, though so very ill, he asked about the service, and for Mr. Hay's text." May all these mourners be supported and comforted, and when sorrowfully thinking of their heavy bereavement, may they find consolation in the joyous declaration of Holy Writ:—"Blessed are the dead who die in the Lord; yea, henceforth, saith the Spirit, for they cease from their labour, and their works do follow them."

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### MEMORIAL SERMON.

BY THE REV. W. FULLER GOOCH.

THE following sermon was preached at Chatsworth Road Chapel on Sunday morning, the 8th ultimo, which, with Mr. Gooch's kind permission, we are able to insert:—

"My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips. He walked with Me in peace and in equity, and he turned many away from iniquity."—Malachi ii. 5, 6.

The historical basis of the text will be found in Numb. xxv., where the conduct of Phinehas, the grandson of Aaron, at a time when the honour of God was at stake in the sanctification of His people, is recorded. It is there stated that, as a reward for his zealous regard to the interests of righteousness and truth, God gave to him the covenant of an everlasting priesthood, of which the predominant features should be life and peace. The tribe of

Levi, to which Phinehas belonged, and in which the promise was fulfilled, occupied a peculiar position among the tribes of Israel. It is constantly seen in Holy Writ as brought into special nearness to God, and possessing spiritual heritage far richer than the earthly inheritance bestowed on the other tribes. In this it is a type of that priesthood which is conferred by Christ, not upon any one class of His people, but upon all who are the children of God by faith in Him, everyone whom He hath loved and washed from their sins in His own blood having been made "priests unto God and His Father." By the whole Church, not of any one office held in connection with it, is it said, "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But all do not rise as to the standard of their spiritual life into the height of this glorious heritage. The tribe of Levi had, in the course of its history, its Phinehas and its Jehoids, men who stood firm in times of crisis and of danger, separating themselves from evil, and devotedly maintaining the claims of God in opposition to all gainsayers; but it also had its Elis and Abiahs, men of compromise and worldly ambition; and, later on, even its Annas and Caiaphas, who could reject the Christ of God and count His blood an unholy thing. Even so in the Church of to-day there are those who find in the service and covenants of God their supreme delight and continual inspiration—faithful men, to be relied on at all times as men of faith and prayer; while others lower the tone of their spiritual life, and, by the adoption of half-hearted measures and worldly expedients, fail to win either the approbation of God or the respect of men; while others, alas! still retain the Christian name, but ignore the atoning blood by which alone we are redeemed, boasting themselves in the speculative theories of men rather than in the grand redemption wrought by the Son of God.

The honoured servant of Christ whose loss we deplore to-day, in common with thousands of others, even as devout men of the early Church lamented over Stephen, was of the class represented by Phinehas. He realised the high call of God which he had received; and whether in the elevated and responsible business circles in which he was so long engaged and universally respected, or in the more spiritual spheres which he loved to cultivate, and where his influence for good was so powerful, he strove to show that for him the glory of God was a paramount aim, and the service of Christ, even though at the cost of sacrifice, a passionate delight. Despite opportunities of honour and worldly position usually coveted by men of his class, and open to him, fidelity to the faith and the consecrated paths of holiness and truth were in his esteem immeasurably superior and far more to be desired. Out of place, because foreign to his own nature and spirit, repugnant to one's own

spiritual instincts, and painful to those to whom he was most dear, would be any language of flattery; but we simply glorify God in him when we say that in his life, as one of those "made kings and priests unto God," was illustrated beyond the ordinary attainments of Christian discipleship the strength of genuine piety, the sweetness of true humility, the gentleness of Christian love, the ardour and yearning desire of godly zeal, the refinements of spiritual culture, and the firmness of unswerving fidelity to truth. But he is gone, and his spirit is at rest among the mighty throng, the myriad host of those who have fought the fight, finished the course, kept the faith. He awaits with them and with us the coming of the Lord, for whom he looked with eager joy, and who shall, ere long, appear, that He may gather together in one triumphant glorified assembly all the children of God now scattered abroad. I know no text which could better express the facts which, through grace, marked the life and experience of the departed than that which we have just read. Let us consider the words in their exegetical significance, and as calculated to stimulate our personal faith and consecration.

"Three things are asserted concerning faithful men of God, and of every such faithful man: First, *the inestimable privilege conferred upon him*—God's covenant is with him of life and peace; second, *the gracious characteristics exhibited in him*—'The fear wherewith he feared before the Lord—he walked with God in peace and equity'; and, thirdly, *the hallowed influence exerted by him*—'And he turned many away from iniquity.'"

1. God has been pleased from the beginning to deal with all His people by way of covenant, and the covenant of everlasting priesthood made with Phinehas surely represents that covenant of Divine grace of which Jesus Christ is the Head, and of which His precious blood is the seal and the surety, every faithful servant being sanctified by or through it. In this covenant the people of God have always been taught to rejoice. What is it for this covenant to be "with us"? First, it is for our personal interest in it to be revealed. Every real Christian, by virtue of his vital union with Christ, is in covenant with God, and God with him; he is known by name, and his individual interests and needs are continually remembered by the Father whose paternal love and care he has learned to trust. Oh, what certainty, what security, this fact imparts to our faith and standing before God; and how earnestly should we seek to maintain those spiritual relations with God which suffice to keep this assurance continually in view!

2. Secondly, for this covenant to be with us is for its nature and contents to be unfolded to the mind. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The delight of a spiritual man is to study closely the provisions of this covenant as they are revealed

in the Sacred Word. The doctrines of Divine grace therein set forth are more to him than his necessary food. Led by the Holy Spirit into all truth, he rejoices in the discernment of those "deep things of God" which have been prepared for those who love Him. Like Mary, his joy is to sit at the Master's feet, that he may learn of Him, and behold with wondering gaze the fulness and preciousness of those "spiritual blessings" wherewith we are blessed "in heavenly places in Christ." In the growing knowledge of God as in Christ is found at once our safety and our strength.

3. Thirdly, it is for its gracious provisions to be realised and enjoyed. What are these? "Life and peace." These are the two leading features of Christian experience. Life, spiritual and abounding, begotten in us by the Holy Ghost; life that is life indeed; life such as is sustained by the living bread sent down from heaven; satisfied and refreshed by repeated draughts of the living water flowing from the throne of God and of the Lamb; life that is manifested by a continuous walking in that "new and living way" by which we have access to God; life which causes all its possessors to yield themselves a living sacrifice unto God. Peace—fulness of blessing that is—salvation in all its rich and varied fruits. Peace with God, tranquility of mind, calmness of spirit, rest of conscience, "quietness and assurance for ever." Two stanzas from a poem written by our beloved departed friend will serve to show how truly this covenant was with him:—

Complete in Him! Burst are the bonds that bound me;  
The strength and hopelessness of sin are gone;  
Beneath His cross a living stream I found me,  
There washed, and put the glorious garments on;  
And if these feet again be soiled and sore,  
His life of perfect love renews me evermore.

Complete in Him! To mortal doubt distressing,  
And fear "that torment hath," henceforth adieu:  
If safe in Christ, the Lord of all possessing,  
Ours is His strength and His assurance too.  
In quiet and in confidence they rest  
Whose faith is pillowed thus on the dear Master's breast.

II. Notice the gracious characteristics exhibited in the life of every faithful man of God.

i. (a) The first is the fear of God. Precious in God's sight is godly fear, and how often associated with covenant privileges. Among the signs of the times what a lack there is of reverence for godly things. How lightly many seem to think and speak of His Name, His Word, His ordinances, and His ways. And yet there is no virtue or grace more constantly inculcated by the Scriptures than this. See how prominent it is in this prophecy, in ch. i. 6; ii. 5

iii. 5, 16; iv. 2; godly fear is set forth as of first importance and of rarest worth. It is recorded even of our Lord Himself that, when agonising in the garden, the grace which commended Him most to the Father's sympathy and love of the Father whose "Righteous Servant" he came to be was this: "He was heard in that he feared." Herein surely he sets us an example that we should follow in his steps. All who knew him will readily recall how brightly this reverence for God and all pertaining to His cause shone in him we miss to-day; it gave a dignity and grace to all he said and did many of us can never forget.

(b) The second feature is that "the law of truth was in his mouth." The man who walks with God bows to His word. He is not afraid of bibliolatry his standard of orthodoxy is simply and solely the law of Jehovah. Delitzsch expounds this clause, "Truth which had its roots in the law of Jehovah was the rule of his conduct." Here we have an indispensable mark of real godliness, obedience to the will of God, respect at all times and in all spheres to His commands, His word regarded as authoritative, all sufficient, and of binding obligation on all who possess it, whether appealed to as a standard or a guide.

(c) Nothing contrary to the truth of God was found on his lips. "Iniquity, perverseness, was not found on his lips." A lie, whether it be the white lie of the fashionable world or the black one of infamous iniquity, will be hateful to the sanctified soul. His word may be relied upon, and what he says he stands by, "he sweareth to his own hurt, and changeth not." A popular preacher and writer of our own day has lately said, surely with modifications present to his own mind, which it would have been a thousand times well for him to have made plain to his readers, "It does not in any way follow, though a man be notoriously untruthful, that he is not a good man. Kingsley used to say that there is no weakness (call it such) which can last in the soul so long, side by side with God's grace, as the disposition to pretty frequently tell what is not true." Perish such teaching, unworthy of Him who is the God of truth, as also of all who profess to be partakers of His nature, because the children of His grace. Truth is a pearl of greatest price, a gem of purest ray, and its adorning will be found and seen wherever grace has come to reign.

(d) He walked with God in peace and equity, and was consequently translated above the perils of his time. Communion with our Lord, constant intercourse with God, is the one great essential means of spiritual development. Enoch could never have withstood the danger of his age, and faithfully testified for truth, if he had not walked with God. Oh, how much is lost by neglect of this hallowed privilege! Only let this be maintained,

and then in sober truth "he that is feeble shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

One more quotation from the pen of our deceased friend may be read to indicate his own enjoyment of the Divine manifestations which are indicated by the text:—

"Not to the world" and yet "to us"—

Lord Jesus, "How shall these things be?"

I tarry not to reason thus—

But rise, and with Love's golden key,  
My heart-door open, at Thy call,  
And bid Thee hail, Thou Lord of all.

Nor Thee alone, the Father, throned

In glory of Celestial day,

The promised fellowship has owned,

And comes with His poor child to stay,  
In presence of His living light,  
I read the mystery aright.

How pleasant to know that to the weakest, humblest believer in Jesus there is this consecrated pathway open!

III. Finally, consider the hallowed influence exerted by the man of God: he turned many from iniquity. This is not, as supposed, a privilege exclusively confined to the official ministry. A life consecrated to the work of God wins souls; and the gems in the Redeemer's diadem shall flash their light not only on those who have directly won souls to Christ, but on all who by sympathy and co-operation have helped to bring about the grand and glorious issue. Just because every man of God is the temple of the Holy Ghost, a spiritual force is with him, and in the great day it shall be seen how many who here perhaps have not been known as soul-winners are foremost among those who have brought sinners to God. Live near God; be filled with the Spirit; and the fulness of the Spirit works with you, though you think yourselves too unworthy to do anything.

(a) By the influence of example the godly man turns many from iniquity. A godly life is an argument the sceptic cannot deny or regret. As one has said, "A holy life is a voice, it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof."

(b) By the influence of consecrated effort also; and that not only in its more direct application to the work of winning souls, as in the case of the preacher, whether at home or abroad, but also indirectly by co-operation with such ministry and on its behalf. The toiler in far-away mission fields turns away many from iniquity, and he shall in no wise lose his reward, or his personal faithfulness be unrecognised; but in the day when all the auxiliary influences which combine to bring about the glorious harvest soon to be



gathered in are taken into account, it shall be found that not only the missionary worker's influence has contributed to the grand result, but also the patient toil, the earnest prayers, the ripened judgment, and the longing desire of those who, like the honoured treasurer of our beloved Society, whose loss we so deplore to-day, were also sanctified of God to bring about the salvation of souls from every clime. Not only the faithful pastor, but the praying, sympathetic Church shall then rejoice in sheaves brought in; for "he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth." The Son of Man gives to every one his work, and the fidelity of each is requisite to the due success of all.

If our beloved friend could speak here to-day, he would rebuke me for any word I might have let fall which has sounded like eulogy, but he would bear me out in this: that for every deed he was permitted to do for Christ, in every gift he was permitted to lay on the altar of God, so far as it was accepted or used of God, it was simply the fruit of God in him, and the grace of God impelling him.

Therefore, brethren, let us draw near to God. As a church we have lost one who fought for us, prayed with us, and loved the work God has given us to do. But our loss is small compared to that which pertains to the wider sphere of Christian help. Here, however, is the remedy. Let every remembrance of the past in connection with him only stimulate each one of us to say, "What more can I do for Him who loved me, and gave Himself for me?" Ere long we too shall rise and join the ransomed throng in bliss, and then we shall none of us regret that we have lived near to God, and used all our powers solely for His glory. Let us with renewed vigour strive to be "followers of those who through faith and patience inherit the promises."

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## Deacon Wang's Chapel.

TSING CHU FU, *December 21, 1886.*

**D**EAR MR. BAYNES,—Herewith a photograph for the *HERALD*, which I hope will be interesting to its readers. It represents a native church assembled outside the chapel in which they meet, the chapel itself having been built expressly for the worship and service of God by the good deacon *Wang*, who is represented in the picture as holding up a scroll with some Chinese characters on it. The chapel was built at Wang's own expense, and, so far as I know, is the first and *only* building erected in the

province for that purpose which has been built by *natives themselves*. The congregation is not large, and is mostly of the poorer class, but the building and the people are an encouraging evidence that the Gospel of the grace of God has not lost its power over the minds and hearts of men; and what we see now is, we trust, but the beginning of a strong, vigorous self-supporting native church. The inscription on the scroll may be freely translated as—

“The Members of this Branch of the Tsing Chu Fu Church desire the peace and prosperity both of the pastors and the people of Old, or Mother Church, and return thanks to God for His goodness to them, to whom be glory for ever and ever. Amen.”

I remain, yours faithfully,

R. C. FORSYTH.

## Missionary Breakfast Conference.

**T**HE Missionary Conference on Friday morning, the 29th of April, in Exeter Hall, presided over by W. R. Rickett, Esq., was largely attended by representatives from various parts of the country. The paper submitted by the Association Secretary, the Rev. J. B. Myers, and which is reproduced below, was followed by an earnest and useful discussion. It was unanimously resolved, on the motion of E. Mounsey, Esq., of Liverpool:—

“That this Conference of pastors, delegates, and church officers, representing churches throughout the country, deeply impressed by the urgent need for an immediate increase in the permanent income of the Mission, hereby pledges itself to prompt and energetic efforts to largely augment the ordinary receipts of the Society. With this in view, it cordially approves the plan presented in the paper now before them by the Rev. J. B. Myers, and earnestly commends the same for general adoption throughout the churches, in the confident conviction that it will result in a large increase of contributions, while, at the same time, securing the personal interest of large numbers connected with our churches at present taking no part in the work of the Society.”

We very respectfully, but fervently, call the attention of our readers, and especially the pastors and officers in the churches, to this resolution; and we beg that the paper be carefully pondered. Many are inquiring how best they may help the Society in the prosecution of its great and important work. There is in numerous hearts a sincere desire to see the Committee supplied with more adequate means, that the operations of the Society may not be hindered. The plan proposed in the paper is so simple in its application, and can be so readily adopted, that we trust many churches will give it trial.

*We are prepared to forward at once a specimen of the secretary's book and collector's card to any who will intimate their wish to see them.*

Is it too much to hope that each church will appoint its missionary secretary; and that each member will be found ready to subscribe at least a penny a week for the evangelisation of the heathen?

It will be noticed our plan contemplates that no collector be required to collect from *more than eleven subscribers*, whose subscriptions, with his own, should be paid in monthly to the secretary, who should remit quarterly to the Mission House.

For a church with 100 members, eight or nine collectors would be appointed, to whom would be allotted eleven subscribers respectively, whose weekly collectings, though they were not even larger than penny subscriptions, would amount at the end of the year to £21 13s. 4d.; which with the few annual subscriptions at present given, together with the collections and the Sunday-school contributions, would reach a total far beyond the sum now sent to the Society. And so with churches whose membership is much larger. There are many churches containing between 400 and 500 members which, by the adoption of this system, would in all probability more than double their present contributions. Is not such a probability worth the experiment?

It will, of course, also be observed that the plan does not limit the subscription to a penny, but asks that sum as a minimum; and further that it does not restrict its application to those who are members of churches, but may include also the members of the congregation, as well as the friends of missions generally.

With these preliminary remarks the paper is now commended to the serious and prayerful consideration of our readers:—

DEAR BRETHREN.—Of all the questions connected with the great enterprise of Foreign Missions, which with advantage might be submitted to this Conference for consideration, we may doubt whether there is one more important and more pressing than how best to maintain and increase missionary contributions. Assuming the existence of a true sympathy with Christ in His gracious purposes of redemption, without which sympathy whatever may be attempted will be of little real avail, it is indeed doubtful if there be any other question which is, just at the present time, calling more urgently for earnest and practical attention. With the world now lying open to the evangelists of Him who said, "Go, teach all nations," and with numerous offers of service from brethren who are ready to obey that commission, it surely remains for the churches to

devise methods by which such resources as they possess may be rendered available.

The matter may present itself to our minds thus:—There is the vast heathen world with its millions of human beings ignorant of the great love of God to man; and here are we and our fellow-Christians charged with the solemn responsibility as honoured with the high privilege of making known that love. In order that individual Christians and churches may cooperate, and so the more effectively carry out their Divine Redeemer's will, our Missionary Society, and other similar societies have been called into existence. But the committees who have the management of these societies find themselves unable to send forth the ambassadors of Christ in the numbers in which they might and would, mainly because the pecuniary means placed at their disposal do not permit.

Brethren, large recurring debts discourage and retard; and notwithstanding that a world is wide open to receive the Gospel message, and the Master's command continues to ring in our ears, the alternative of recall, rather than of reinforcement, has to be seriously considered. Now, how is this dreaded recall of missionaries to be avoided? How are the demands arising from the recent extension of our Society's operations, particularly in China and Africa, to be met? And how the still greater demands from further extensions should the Society's projects be completed?

I believe I am but expressing the conviction of many minds when I say that the requisite resources will only be supplied as the churches shall become more methodical in missionary giving. The subscriptions of the few, generous as they may be, cannot but prove insufficient. The thousands in our churches will only give—because they can only give—small sums. And I confess that, whilst we should and must endeavour to secure increased help from those whose circumstances will well allow far more than half guinea or guinea subscriptions, our main hope for an adequate and permanent augmentation of our funds lies with the bulk of our constituency, to whom, be sure of this, we shall look in vain for guineas or even half-guineas.

And, now, before I submit to this Conference the plan I have to suggest, and which I believe would prove very advantageous, I would express the hope that the churches generally are prepared to adopt it or some such plan. Am I wrong when I say there is more sympathy in our churches with Foreign Mission work to-day than there ever was? I believe an education has been going on of late years which has effected untold service. The *Missionary Herald* was never read so widely and so eagerly as it is now. Thirty-six thousand copies cannot be distributed, month by month, without

exerting a decidedly favourable influence. The pastors of our churches, whose co-operation—rather, whose lead in this matter—is of the utmost importance, were never so ready to enlist the sympathies of their people. The heroic spirit of our missionary brethren has kindled a similar spirit in many hearts at home. And, having this conviction, I feel the time is opportune for the adoption of a more systematic method of giving than that to which we have hitherto attained.

And now, with your permission, I will first state the particular plan I have to suggest; then consider some of the objections that may be raised against it; and, finally, some of its special recommendations.

*The plan I beg to propose contemplates the contribution of at least*

### ONE PENNY A WEEK

*by the members of our churches.*

It is quite possible that, at first thought, some may think such a proposal almost puerile and ridiculously insufficient; but further thought will convince that it is entitled to a very different reception. When “the father and founder of modern missions,” our own William Carey, drew up his remarkable missionary treatise, he levied upon the membership of the churches an average subscription of one penny per week. There is nothing new, therefore, in our proposal. It is as old as the Society itself. If from the establishment of the Mission that original assessment upon Christian giving had been complied with, what larger annual incomes would have been obtained; and, in consequence, as we believe, how much more satisfactory the state of the heathen world! I do not wish to burden your minds with unnecessary figures, but I must beg you carefully to consider the following statistical statement, based, I may observe, not upon the finances of the year just closed, as they are too recent and too incomplete to be examined, but upon the particulars of the previous year.

The number of members in the churches comprised in the Baptist Union, exclusive of those connected with the General Baptist Denomination, who have their own Missionary Society, is, say, 283,000. From these I deduct 10,000, the number thereabouts—and they are not all members of churches—who contributed ten shillings and upwards, leaving in round figures 273,000. Now if 273,000 members were to give but one penny a week, the total sum contributed would be £59,150—that is, about £9,000 more than our actual ordinary receipts from the churches.

In my financial estimate I start, therefore, with the sum of £59,150. To this I add £17,604 contributed by the 10,000 persons who subscribe ten shillings and upwards, many of whom probably would con-

tribute a penny a week in addition to their present subscriptions, but of which probability I take no account. These two totals would reach £76,754. It is well known that a very large proportion of the Society's income is obtained through the medium of Sunday-school and young people's auxiliaries. We shall be below rather than above the fact when we place the proportion at one-fourth, which would be £12,700. Are we entitled to add that sum to our total? It will very properly be said, But some of the scholars and most of the teachers (the teachers giving as many of them do with the scholars) are members, and, therefore, must not be reckoned again in the calculation. I will deal with this point presently. Adding the £12,700, the total then reaches £89,454.

Again, do you think that the adoption of this penny-a-week system would affect the annual collections? I do not see why it should, and I do not believe it would. Now, the annual collections yielded £8,170, which brings up the total to £97,624. Further, there were donations sent by individuals direct to the Mission House, not coming through the local treasurers, which would not, I apprehend, be to any appreciable extent affected, and they amounted to £8,421, increasing the total to £106,045. Then to this sum we must add the difference between the actual ordinary contributions and the aggregate income of the Society; that is to say, the amounts received on the Widows and Orphans' account, from the Bible Translation Society, the Calcutta Press, the Legacy Reserve Fund, and from other miscellaneous sources of income, in all £13,557; showing a grand total of nearly **£120,000**. Let me repeat these figures in a tabular form, thus:—

|  |    |    |    |       |                              |
|--|----|----|----|-------|------------------------------|
| Church members' pennies  | .. | .. | .. | ..    | £59,150                      |
| Present subscriptions of 10s. and upwards                                      | .. | .. |    |       | 17,604                       |
| Sunday-schools and Young People's Auxiliaries                                  |    |    | .. |       | 12,700                       |
| Annual collections   | .. | .. | .. | ..    | 8,170                        |
| Donations received at Mission House  | .. | .. | .. |       | 8,421                        |
| Widows and Orphans' Fund, and various sources<br>of income other than ordinary |    | .. | .. | ..    | 13,557                       |
|  |    |    |    | Total | .. .. <u><u>£119,602</u></u> |

This sum would be about £50,000 in advance of what we at present receive.

Now as to the point that some of the Sunday-school scholars and most of the teachers are members of churches, and cannot, therefore, be counted upon for second contributions; and as to another point—viz., that the contribu-

tions of those who are parents may be intended for their children who are members as well as for themselves—these and all such points will be more than covered by the consideration that we do not bring into our calculation the penny contributions which would doubtless be given by numerous individuals in our congregations who are not in membership, and by others who do not attend our services; neither do we take any note of those many contributions which are less than ten shillings a year and more than a penny a week.

After looking very closely into this matter, my firm belief is, that if we could introduce into our churches this penny-a-week system, the income of the Baptist Missionary Society would be augmented by the noble amount I have mentioned.

*Now, brethren, we come to the important question, how such a plan is to be worked.*

Figures, it may be said, look well on paper. Financial schemes are easily devised, but how to realise? Ah! there is the rub! It is one thing for Chancellors of the Exchequer to present their budgets and enforce their taxes by means of the law; and quite another thing for secretaries of voluntary societies to propound schemes which will be carried into effect. Voluntary societies! Yes, but voluntary societies whose fundamental principles, as in the case of our Missionary Society, are those of loyal obedience and grateful love to the Lord Jesus Christ, and of tender compassion and holy desire for the highest welfare of man. The question is, Are Christians willing to be assessed with at least Carey's penny a week for the sake of extending the Saviour's Kingdom throughout the world? I believe in their willingness. But if the assessment is to be made, much will depend upon how it is made. The method must be practicable and reasonable in its application if it is to be successful.

#### HOW, THEN, ARE THESE PENNY SUBSCRIPTIONS TO BE SECURED?

As the first step, let each church appoint its own missionary secretary. Then let this officer select as many collectors as may be required to collect the pennies from *eleven—not more than eleven*—subscribers, which, with their own penny, would amount to a shilling. This experiment has been successfully tried in connection with one of our county missions, my attention to which has been called by an honoured friend of the Society, Sir Samuel Morton Peto. The apparatus for putting the plan into operation could be readily supplied from the Mission House. Let me state again the method, that it may be thoroughly understood. Out of the penny weekly subscribers a certain number to be chosen, according to the membership of

the church, who shall be invited to collect the pennies of eleven other contributors. These pennies might be obtained at the chapel services or at the home. They should be paid in monthly to the secretary, who should remit quarterly to Furnival Street.

LET US NOW CONSIDER ONE OR TWO POSSIBLE OBJECTIONS TO THIS PROPOSED SCHEME.

In the first place, it may be objected that the scheme proposed is calculated *to lower instead of raise the scale of giving*. Will not the effect be undesirable upon those subscribers who are now contributing far less than the claims of the Mission demand, and their own resources would allow? Should not these rather be induced to make their subscriptions more worthy of the enterprise and of themselves? Far be it from me to discourage any attempt in so important a direction. But simultaneously with such an attempt, let there be the introduction of the plan we suggest—a plan, I would repeat, especially intended for those who are not giving anything, or who are giving less than a penny a week, contributing, it may be, *only* at the annual collection, if they happen to be present when it is taken, and then perhaps no more than sixpence or threepence, or possibly a penny. But it may be said, if so small a sum be asked, will not an impression be produced upon the minds of those who can afford to give more than a penny is all they are expected to contribute? My reply is, that whilst the collecting of a penny is the main feature in the scheme, that coin need not be the maximum. And further, is it not worth our while to try and secure subscriptions from those not now contributing which, in the course of the year, would reach *four shillings and fourpence*—these subscribers to be reckoned, not by hundreds, but possibly by thousands? And are there not also many of our guinea and half-guinea subscribers who would be willing to give the weekly penny as well, thus increasing their contribution more than 20 and 40 per cent. respectively?

Another objection may arise from the supposed *trouble and annoyance* the practical working of the scheme may occasion.

In the first place, will there not be a difficulty in securing collectors who will care to collect weekly so trivial a sum? And, in the next place, will the members of the churches care to be asked week by week for a penny? Would not the adoption of such a plan—to use a not very classical expression—be rather a bother? I do not feel that this objection is really valid, because, whilst there may be some persons who, from natural temperament, might not be happy in the work of collecting, there are others, I am persuaded, who would be quite prepared to undertake the duty;



and whilst there may be some individuals who might be annoyed by the weekly demand, there would be very many more who would be disposed to approve—and those who would be annoyed might of course give quarterly or annually. And surely the simple fact that the individual pennies would in the aggregate amount to thousands of pounds ought to be a powerful stimulus to both collectors and givers. If, however, the plan is to succeed, we must lift it to a higher plane. We must remember that service for Jesus Christ should ever be regarded as a privilege and an honour, and never as a trouble; and that in collecting and contributing even so small a sum as a penny, both acts may be done for His sake who did not despise the widow's mite, who declared that His Father cared for a single sparrow, and who has promised a reward even in connection with so small a gift as a cup of cold water.

With regard to service for Christ being troublesome, I may here mention an incident which occurred two or three years ago in Dacca. A Bengalee convert, who has become a native preacher and assists Mr. Bion, returned one evening after a disappointing visit to a Mohammedan village, weary and sad. The missionary, seeing him so discouraged, spoke words of tender sympathy. Brightening up, the native preacher exclaimed, "To bear trouble in the service of the Lord Jesus is my duty."

*Again, it may be objected there are already several plans in existence. Why add another?* Is it not unnecessary to multiply agencies? My reply is, that, where a system may be in operation, there will be no need to substitute the method now proposed, unless the present plan do not cover the entire membership of a church, and then this penny-a-week system might be adopted as supplementary. And we must not fail to remember that the circumstances of churches vary, and therefore it may be impracticable to work any one system, and hence the advantage of a choice of methods. But I am submitting this particular proposal in the hope that *the thousands in our churches*, who are not at present contributing anything to the great missionary enterprise through any system, may have an opportunity of doing so.

One more objection forces itself upon our attention. It may be argued by some, and perhaps will be felt by more, that the introduction of this penny-a-week system *would affect the funds which are required for maintaining the ministry and meeting the expenses incident to the services of the sanctuary.* This objection is, I think, less likely to be urged now than in former times. I believe the pastors and deacons are far fewer in number who would decline to co-operate in the endeavour to evangelise the heathen world through fear of local impoverishment. Yes! the church funds would be affected, but affected to the spiritual and indeed to the

material advantage of the church itself. There are many churches existing to-day that have reason to be thankful for the larger spirit, the invigorated life, the nobler and more self-denying consecration which the chivalrous and Christ-like missionary enterprise by its reflex influence has helped to create.

LASTLY, LET ME REFER TO CERTAIN CONSIDERATIONS WHICH SPECIALLY RECOMMEND THIS PENNY-A-WEEK SYSTEM.

In the first place, it may be recommended because of its *simplicity*. It is not cumbersome. It is not intricate. What could be more facile, more feasible, than for one person to collect from eleven other persons the pennies they consent to contribute? There is not much effort demanded. There is no great consumption of time involved. To me it seems as if the system could be adopted, and adopted with ease; that it only needs to be tried to succeed.

A second recommendation is its *adaptation to the ability of all, even the humblest*.

The subscription is assessed at a penny, because there is a certain facility of circulation about that coin which one more valuable does not possess. You will understand what is meant when I suggest the consternation which would arise if the Post Office authorities were to propose a twopenny for our present penny post; or if all the proprietors of the daily press were to raise the price of their papers from a penny to twopence. Do you not think there are very many among the thousands—the thousands—in our churches, not at present contributing, who would as willingly give a penny a week for Foreign Missions as they now put a stamp upon a letter, or pay an omnibus fare? Let this penny system be started, and I believe that many will support it. And should there be any so poor, as, alas! there may be, that even this small sum will be beyond their means, then let two such individuals unite their half-pennies, that even they—possibly rich in faith—may not be excluded.

And here I may add that, whilst this method is contemplated more especially for those members of our churches who are not at present contributing, there is no need to limit its application to membership. There are doubtless many in our congregations, not in church fellowship, who will be ready to give their pennies; and I feel sure there would be friends and neighbours, altogether outside our denomination, but interested in missions, from whom the collector might obtain some of the eleven contributors.

The system proposed may be further recommended because of *the op-*

*portunity it will furnish for great numbers in our churches to become practically helpful with their personal service.*

There are many Christian brethren and sisters, who would be pleased and thankful to render aid in the carrying out of the plan, and to whom such service would be a means of grace.

Only one other recommendation shall be mentioned. This scheme of weekly giving would tend to make the duty and privilege of seeking the evangelisation of the poor degraded heathen *a constituent part of our church life*. The conviction is happily gaining ground that the churches of Jesus Christ do not exist for their own sake only, or for the furtherance simply of Christ's Kingdom in the neighbourhood or country in which they exist; but that a solemn responsibility rests upon them to attempt the spiritual enlightenment of all the nations of the earth. Yes! and I venture to believe the time will come when in this land so long favoured with the Gospel, with its three thousand five hundred ministers of religion, exclusive of local preachers and evangelists, to every four millions of the population; with its churches and chapels and mission-halls, within easy reach of well-nigh every inhabitant—the time will come] when the disciples of Him who entrusted the great missionary commission to His Church will be found giving more attention and more spiritual concern to the myriads of heathendom than even to the people of their own land, simply because the need will be felt to be greater and more urgent.

A plan of weekly giving will help to bring and to keep the claims of Foreign Missions constantly before the thought of Christians, and is, therefore, for that reason, as for the others named, to be highly commended.

It now rests with you, brethren of the Conference, to express your opinion upon our proposal. Let us be free frankly to confer together. Criticise, delete, amend as your judgment may dictate; but if this scheme, modified as you may think fit, approve itself, then do let us send forth from our meeting here this morning an earnest appeal to the churches that they seriously and cordially consider it with a view to its adoption; and further, let us individually pledge ourselves to do our utmost to bring about so desirable an issue.

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## Sunday-school Subscribers in Nassau.

*February 7, 1887.*

**D**EAR MR. BAYNES,—I have great pleasure in sending for the *HERALD* a group of some of our Congo Mission subscribers. In a most welcome letter from our heroic brother Comber, received last mail, he said how much interest the boys at Wathen took in the kindness of our Sunday-school

children to them. I have thought, therefore, a photograph of those we could gather at short notice will be prized alike by English friends who help our Mission and by the Congo people.

The offerings for Congo of this group last year were about £7; the total the school raised for all purposes was about £16. I know this was very self-sacrificing, as all are of the working class.

In their names, I greet kind friends at home with grateful thanks; and, with hearty prayers for the continued welfare and success of the Congo Mission,

I am, dear brother,

Yours faithfully,

A. H. Baynes, Esq.

D. WILSHERE.

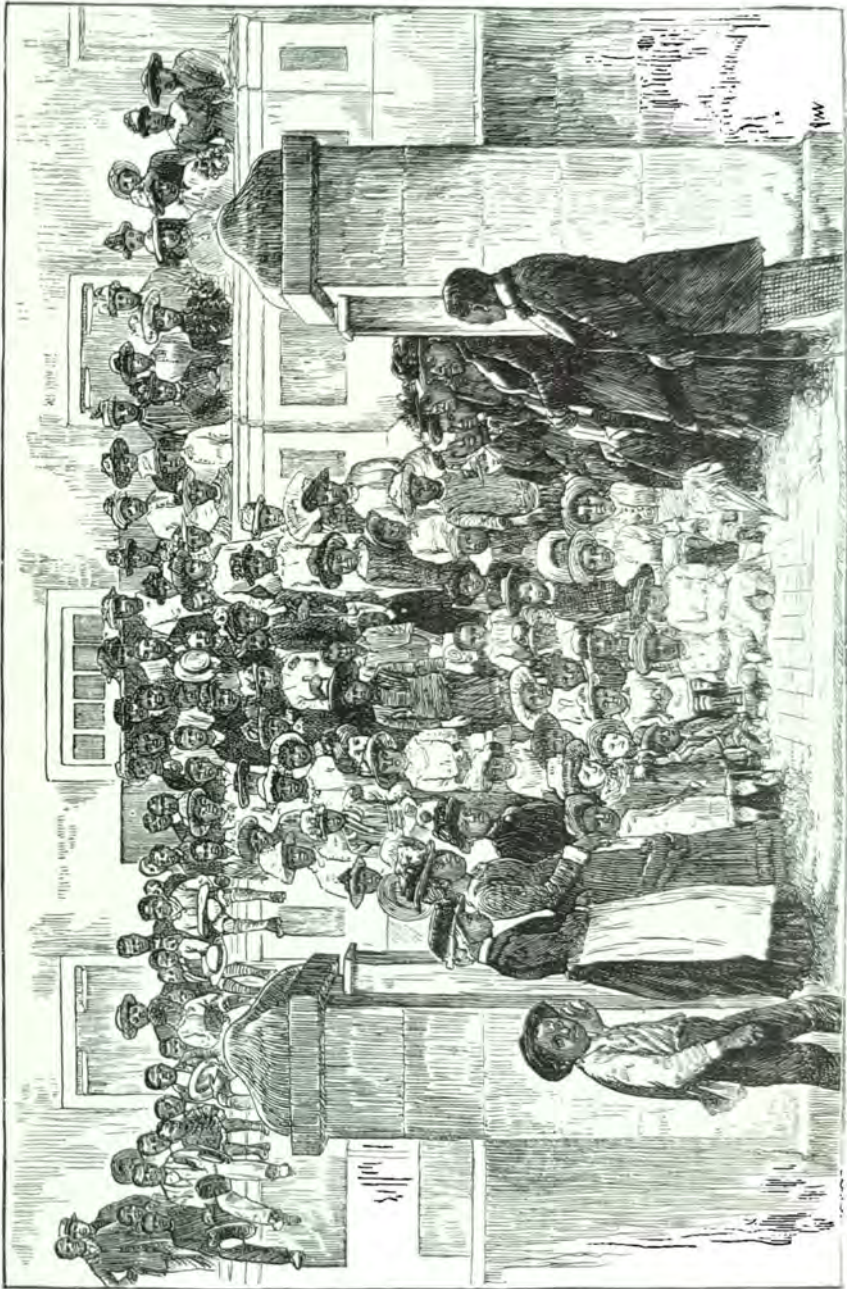
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## The Rev. George Grenfell's Speech at the Soirée, Freemasons' Hall.

OUR space will not permit us to reproduce the many admirable and stimulating addresses delivered at the recent anniversary meetings; but, for the sake of preserving the continuity of the history of the Congo Mission, we report the speech of Mr. Grenfell at the soirée:—

“Were I standing here this evening to plead the cause of Christian missions in India or China, I should not deem it at all needful to occupy your attention with matters purely physical and relating to the country; you could get to know all sorts of details concerning India and China from any ordinary book on geography. But concerning the Congo the sources of information are so few, and the ideas of people at home so strange and utterly inadequate, that I feel compelled to take this, the first opportunity that I have, to correct some of the false notions which are abroad, and to do what I can towards giving you a truer conception of the case. When Comber and I went to the Congo first, nine years ago, the only information open to us was the more or less mythological account which has been published by the Portuguese, and the rough sketch-maps which accompanied the newspaper articles con-

cerning Mr. Stanley's travels; for it was not till after we returned from Makuta that we saw our first copy of his ‘Through the Dark Continent.’ That book for seven years was our principal authority on all matters concerning the interior; but we have to remember that on the first half of his journey down the Congo, he had to run the gauntlet of fierce warriors, and during the second half of that journey he was the fugitive of famine and disease. We have been very much struck with the accuracy and completeness of the work that he did, and marvel very much when we consider the circumstances under which he produced that wonderful book. But while we marvelled at the accuracy with which he recorded, we also felt that it was altogether insufficient for us to base our plan of action upon; and it was needful for us to go ourselves and see what manner of people they were, and what kind of country it was, so



SUNDAY-SCHOOL SUBSCRIBERS IN NASSAU—(From a Photograph.)

[THE MISSIONARY HERALD,  
JUNE 1, 1887.]

that we might make something like a plan of action. The early history of mission efforts in that region, by the number of abandoned sites, very plainly testifies to the need that there is for care and for a greater knowledge of the circumstances which surround us. Our first station was Underhill, a point on the lower river, where we have the water way, and take the land to get past the cataracts. Thence 230 miles have to be traversed before we can get to a free navigable watercourse. Those of you who remember the early history of our mission, will remember very well the many attempts that were made to reach Stanley Pool *vid* San Salvador— attempts which were not abandoned even when the natives showed their determination to bar the way by resorting to fire-arms, and seriously wounding Mr. Comber. However, the route had eventually to be abandoned, and we were compelled to go down the river again and strike away in another direction. In the early part of 1882 Stanley Pool was reached, and we were able to establish ourselves at Arthington Station and at Leopoldville. We divided this distance of 230 miles into three stages by placing two stations at either end of a barely navigable reach of water which existed between them ; but the difficulties of water transport were such, and the difficulties of double ferryage so many, that we were at last compelled to abandon these two stations and do the whole journey by land. In place of these two stations we established one at Wathen, which is under Mr. Comber's particular care. In addition to this being one of the most hopeful and promising centres for Christian missionary effort which we possess, it is also the very heart of our transport service, for here carriers are engaged and paid for. This one intermediate station was quite sufficient for

our need so long as there were only the two missions to be supplied.

#### “THE BUILDING OF THE ‘PEACE.’”

“But since the trader entered into the arena, and more than doubled the demand for carriers, we have suffered a great many inconveniences. We have had to go short of things of which we possessed an ample supply, but, unfortunately, at the wrong end of our means of communication. However, we hope that ere long a railway will be constructed, and then we shall leave behind us all these difficulties of transport, all these hard times of short supply, and we shall be able to prosecute our programme vigorously. The Congo Free State, of which Leopold, King of the Belgians, is Sovereign, has felt the difficulty of this transport matter very seriously, and has engaged, for the sum of £30 per ton, to carry our goods over these 230 miles of road. But although this heavy sum is forthcoming, they are not able to fulfil more than one-fifth of their engagements, and we have just heard that they are being prosecuted because of failure or contract. In 1882, while we felt these difficulties of transport very seriously, we still were not detained from undertaking to build and carry out our steamer, so that we might enjoy the facilities which were afforded us by the long strip of navigable water into the interior. We faced those difficulties, notwithstanding that the boat was 70 feet long and involved some 800 loads, because we felt sure that if we once obtained the advantage which such a means of communication would give us, we should be more than amply repaid for all the trouble and fatigue which such a work involved. Many of you will remember the blow which fell upon us at the outset of the work, when we lost our dear brother Doke, a man

whose life was so full of promise, so intimately connected with the work of the steamer from the beginning. The first thing to be done was to get our plate, and frames, and machinery over the stretch of country which existed between our base and our depôt station—between Underhill Station on the lower river, and Arthington Station on the upper river. Not only were there difficulties of transport to be met, but there were also very serious risks of loss. We ran serious risks of having the things stolen, because people in Africa are not more honest than they are in England. I question very much if you could have sent 800 loads over 230 miles of open country in England with half the security with which we managed to send our 800 loads over the 230 miles which intervened between our two stations. On one occasion some enterprising natives thought they would appropriate a couple of boxes of tools; notwithstanding they could not make any use of them, it was months before we could secure their return. At last we succeeded, and got everything back with the exception of a few inches of steel, on which they made some unprofitable experiments. On another occasion one of the main shafts of the engine went astray. On going down country, after many inquiries, I at last found it in a hut. The natives said it had been left there by a certain man one wet day, who said he was not going to carry it any further, because it was raining. What might have been our most serious mishap was with reference to our separator, which is a vital centre of our boiler. It had been made originally in small pieces of 60 lb., but we at home, when we saw it, thought we would rather face the difficulty of carrying a big load than of putting the various parts together, and so we said we would try to carry up this separator,

which was 250 lb. weight. We had a small trolley made for it, and when it reached Underhill, we placed the trolley and load in charge of eight men. It did not get over the first day's journey before one of the wheels collapsed. They went on for some three or four days more, and then, the grass being very heavy, as thick as your thumb very often, and twelve to fifteen feet high, they applied fire to it to clear the way. This seems to have hurt the feelings of the Chief, and so, when they came back, he laid an embargo on their load and sent them on with the wheels. He did not think it particularly needful to take care of this load, and, therefore, did not put it in a house, but in a shed. Our men went outside the town and waited until nearly midnight, and then they sent the two strongest men they could muster to fetch this load, and I may say they got away safely with it, and before morning were well on their way to our station. At last we managed to get everything as far as the Pool. I do not think we were as much as a single bolt and nut short. While we were getting the steamer up country, Mr. Comber succeeded in digging out a temporary dock, and having it housed in, so that as soon as the special labour from Europe arrived we might be able at once to commence putting our steamer together. But, as you will remember, those who were sent out from this country were overtaken by sickness and death, and never so much as saw the waters of the Upper River. You will remember how we, who had not any experience in such matters, had to undertake the difficult task of re-constructing the *Peace*, and how we were able to carry it through to a successful issue. Many and many times, after a hard day's labour, as I have been walking up the hill to our house, which was 200 feet above the river, I have been in



great doubt and perplexity as to what was the next thing to be done, and how to set about it. There was only one source of light for me in matters of steamer building as well as in other things: I had to look up, and light came in the morning. God so blessed our effort that without accident or mishap of any kind, in eleven weeks from the time we laid the first keel bar, the *Peace* was launched, and had run her first trial trip. When it was first decided to build the steamer, and to face all the difficulties of portage and re-construction, we had before us as an inducement the 1,000 miles of waterway which extended between Stanley Pool and the Arab settlements.

#### "6,000 MILES OF WATERWAY.

"But before the steamer was finished, Mr. Stanley's 'Travels' revealed to us that the 1,000 miles were under the mark." Mr. Grenfell then described the seven journeys made by the *Peace*, which, he said, showed that, instead of there being 1,000 miles, there were now 5,000 miles of navigable waterway accessible from Stanley Pool. They had by no means come to the end or limit yet, for there were more navigable reaches and more rivers yet to be traced. It was, he thought, a very moderate estimate, indeed, to say that the total navigable waterway would reach at least 6,000 miles. He continued: "What we know concerning the Congo and its tributaries proves it to be one of the most wonderful systems of natural canals on the face of the globe. If we take a quarter of a million square miles occupying the central portion of the basin of the Congo, we can find no place within that area more than fifty miles away from one of the navigable arteries. If we extend that area to half a million square miles, we cannot reach any point more than a hundred miles

away from one of the navigable channels in communication with Stanley Pool. These channels are the routes by which commerce and civilisation and Christianity—and we must take care that Christianity is not the last of the trio—have access to the Southern Soudan, to the Egyptian Soudan, to the Empire of Uganda, to Tanganyika and the Albert Nyanza, and to the Empire of Muatayambo in the South. I mention that if the Congo is now the route by which we are to reach these places it is also the route by which Christian missionaries should push forward and pioneer in these countries. If it be acknowledged that economy of resource is important, as the disparity between the object aimed at and the means to be devoted to it increase, then it must be very plain to you all that we need all prudence and care in attacking the problem that lies before us. The work is so immense, and we who put our hands to it are so puny and so weak. Not only was it needful for us to push ahead and discover what lay before us, but it was also needful to determine, approximately at least, how far certain things reached, and how far certain races obtained, so that we might apportion our stations without wasteful outlay. And we think we have acquired such a knowledge of the country that would enable us to avoid spheres that are small and narrow, if, at the same time, there shall be larger and grander spheres open for our efforts. We must not indiscriminately place our stations here and there, for we might find ourselves with very few stations, so placed that it would be impossible to maintain communication with them, unless we had three steamers instead of one. It is, therefore, necessary for us to decide upon a line, and arrange our stations in that line, so that we may, with economy of resource

meet the requirements of the case. We think the time has come now for us to send forward some of our best men, and occupy some of the most promising sites, so that they may reduce the language to writing, and then when the time comes, and difficulties of transport are overcome, the men whom we send shall find tools ready to their hands.

#### “A MISTAKEN IDEA.

“I find some people at home think we do not need men of the first rank out on the Congo. If we only had house-building and transport work and steamer-building, perhaps we should not want men of the first rank for those labours; but I maintain that the work on the Congo demands the highest ability, the sincerest devotion, and the most sanctified ability that we can devote to it. Some people think that because these negroes are poor heathens they are therefore fools; it does not follow. You have got in the habit of pitying them, as men who are a weak-minded sort of race, willing to follow anybody's lead. It is very different I can assure you. Low, as we count lowness, they may be, but they are not low if we count the indisputable possibilities of the people. They may not be able to split logical and mythical hairs to school-men, but I maintain they know a great deal more about human nature than many school-men do, and they know a great deal better how to take advantage of the weaknesses of their opponents. People with such a wonderfully systematic language, and with such ability for using it (for orators and poets are far more common among black people than they are among us) — people that, with such shrewd commonsense, and with such good practical ability when the spur of necessity is applied to call it forth, may be counted low as we count lowness,

but they are certainly going to take their place some day in the front rank. There is no fear of the negro disappearing before the advance of civilisation and the white man, as the Red Indian is doing, and as the aborigines of other lands have done. There is a vitality of race and a power about him that is going to make him take his place some day among the nations of the earth. There are many Europeans who, after the difficulties of a long, arduous voyage, broken by a week or two's rest here and there, venture to come home and speak very dogmatically, and in a very derogative tone, concerning these poor black people. Now Stanley, who is a man of long experience, says that he has noticed a very common tendency on the part of both white and black, that when they first come into contact they must despise each other; and he says that things never go right until each has discovered that the other is not such a fool as he at first took him to be. Now, I think it is very likely that some of those travellers who come home have not yet got through the first stage.

#### “REPLY TO DR. LENZ.

“In November last, a certain German traveller spoke very disrespectfully concerning the efforts of your Society on the Congo; and said that we were making no progress, we were doing no good among these poor people, because we did not compel them to work as the Jesuit missionaries did. Now Mr. Comber rebutted this with a letter, and gave as an instance the case of the son of the King of San Salvador, a young man who, when in our school, was one of the worst boys we had to contend with — lazy, ambitious, diligent only in wickedness; but after his professed conversion he at once set to work to make a plantation, work that was very lowering in the eyes of all his com-

patriots, and involved him in a lot of ridicule ; 'but,' said he, writing to Mr. Comber, 'I do not mind that ; I want to do as you told me, and begin to work.' I met with another case as I came down country, that of the son of the King of Palaballa. I found him at work on the top of one of the stores of the American Mission. There he was nailing on the roof. I maintain that if evangelical missions have so influenced the people that the sons of these two principal men in all Congo-land are not ashamed of working, we can claim that we have not only taught the people to work, but we have also succeeded in convincing them somewhat of the dignity of labour. Another German traveller, in the *Times* of the 12th of this month, says :—'European factories have learned to beware of men trained in Protestant missions, and will not give them any employment, and consequently most of them, by relapsing into barbarism and vagabondage, come to a state that is worse than their first.' He goes on to say that the only truly successful missionaries are Jesuits, who go on the principle of teaching a man first to work, and who endeavour to develop whatever special aptitudes he may have in him. By this system, based on the maxim *labore est orare*, they train excellent workmen and labourers, who are in general request, and who, by their example, convert others to Christianity, and then he says it is a pity that Protestant missionaries do not take pattern by the Jesuits. Now, I do not know how far all this may be true concerning the East Coast of Africa, but it certainly is not true concerning the 3,000 miles of coast-line with which I am pretty well acquainted on the West Coast ; for I have seen hundreds, if not thousands, of labourers who have been trained in Protestant missions occupying all sorts of positions as carpenters, blacksmiths, engineers,

brickmakers, bricklayers, cooks—in fact, every position in which a European traveller, trader, or missionary is likely to require intelligent assistance ; I have seen hundreds of these people, but I have never seen, nor heard of the case of a single workman who has been trained in a Roman Catholic mission being employed outside his own mission. Now, with reference to that last statement, or it may yet prove to be the comment of the *Times* on what the traveller said : 'It is a pity that the Protestants do not take pattern by the Jesuits.' I would just like to say, history is dead against it. More than three hundred years ago the Roman Catholic missionaries went inland, and, by the aid of a very liberal interpretation of 'To work is to pray,' they raised a number of churches and a very magnificent cathedral. The ruins of these to-day testify very plainly to the failure of the principle which is so much vaunted. The experience gained by this magnificent experiment marks very plainly that we must strike out quite a different course for ourselves ; but we may still profit by the example they have shown us of self-devotion, of self-denial, and loyalty to their work. Both they and we strive after better things than supplying the labour market. Both they and we recognise the very intimate connection that there is between work and Christianity ; but while they (if this traveller may be allowed to speak for them) put work among the causes, we put work as one of the many effects which shall follow upon the infinitely greater cause—conversion to God.

"THE GOOD TIME COME.

"When I came to England last, and tried to say something to people at home, and to stir up their sympathies on behalf of this Congo Mission, I had to go afield and draw upon my ex-

perience elsewhere for examples of what the grace of God could do in heathen lands; but to-day it is far different. Then the coming of the good time was a matter of faith. Now it is a matter of glad realisation; for Christians can rejoice in the progress of a work which is altering the whole aspect of the places in which it has taken root, and which promises before long to produce very wonderful changes all along the line of that great Congo River. When I first went to the Congo, I went up to San Salvador. I was wonderfully impressed with the great distance that intervened between our starting-point and the places we wished to reach; they appeared almost as far away as those extreme points which we have reached in latter days, and there is no reason why in another nine years we should not be at a hundred different points along this great water-way, and doing along the banks of the many affluents the same kind of work as is going on at Banza Manteka and San Salvador. If you will only send men—if you will only furnish means—if you will only sympathise and pray—there is no reason at all why Christ's cause should not progress in an infinitely greater ratio than it has done on the Congo, and infinitely greater harvests be reaped; but I can assure you it is refreshing, more than I can say, for one to come down country and get into the atmosphere of these stations, where God has been so wonderfully manifesting Himself. When I last passed through Banza Manteka, three years ago, it was the stronghold of many gross forms of superstition. It seemed the most unpromising place on the whole route, and one of the last places to give us any hope of a harvest. It seemed as though the Lord had chosen the most unpromising places in which to reveal Himself in might and power, and to

encourage us to go forward. As we neared the town, before entering into it, we encountered a band of native evangelists 'going forth,' constrained alone by their loyalty to their Lord. They had not been sent by the missionary; he did not know anything about it till we told him we had met the men. When we got inside the town we found ourselves in quite a native Christian atmosphere—people had forsaken their old state, they had burnt their idols, and were earnest and attentive to all the outward observances of Christianity. The same day that we arrived there, this being the station of the American Baptist Missionary Union, we received news from San Salvador, confirming what we had heard about the progress of the good work there, and giving us further details. We felt we had fallen upon good times, and our hearts were far more than recompensed for all the difficulties and disappointments incident to pioneering work. There is no difficulty, my friends, at all in the way of our placing 100 stations on the Upper Congo and its affluents, or of those stations becoming centres of Christian influence, and exerting that influence far and wide save in your own unwillingness to do as these native evangelists of Banza Manteka did, interpret the command literally. 'Go ye' is always imperative on the Congo; there is no way of getting round it. They heard the Word, felt its responsibility upon their hearts, and they went forth, all they needed on their backs, and I doubt not with such a blessing of God in their hearts that more than repaid them for all the difficulties which they had to face. I commend to your sympathies and your prayers Christ's command, 'Go ye into all the world and preach the Gospel, and make disciples there.' If you will find the means and the men, you will find the country all open before you;

all that is needed is faith. Trust in God, and He will give to your labour glorious results—such results as we feel have far more than repaid us for any

difficulties which we have encountered. Do not let us be put to shame by those native evangelists of Banza Manteka.

### The Debt.

IT is with much thankfulness we are able to announce the diminution of the adverse balance with which the annual accounts closed by the sum of £1,277, leaving the debt at the time of going to press at £1,108. Below will be found an acknowledgment of the generous contributions which have lessened the incubus upon the Society by more than half its weight. Great will be the relief if we are able to report in our next issue its entire removal.

In the remembrance of recent appeals to the churches, and of the primary importance of endeavouring to raise the permanent income of the Society, it was thought undesirable to make any general effort to extinguish this debt. The welcome donations already received or promised encourage the hope that other friends will be glad to contribute.

| £                               | s.  | d. | £ | s.                            | d.  |    |   |
|---------------------------------|-----|----|---|-------------------------------|-----|----|---|
| Mrs. Ness, Newton Abbot.....    | 100 | 0  | 0 | Anonymous, Taunton.....       | 10  | 0  | 0 |
| Mr. Ed. Rawlings .....          | 100 | 0  | 0 | Mr. Thomas White, Evesham     | 10  | 0  | 0 |
| Mr. W. R. Rickett .....         | 100 | 0  | 0 | Anon., Dunfermline .....      | 10  | 0  | 0 |
| Mr. W. Mathewson, Dunfer-       |     |    |   | H. R. ....                    | 10  | 0  | 0 |
| line.....                       | 100 | 0  | 0 | Mr. W. Payne .....            | 10  | 0  | 0 |
| Mr. Jas. Barlow, Accrington ... | 100 | 0  | 0 | Miss Franklin Smith .....     | 5   | 0  | 0 |
| S. H. C. ....                   | 97  | 0  | 0 | A Friend .....                | 5   | 0  | 0 |
| Mr. T. H. Olney .....           | 50  | 0  | 0 | Mr. T. Greenwood .....        | 5   | 0  | 0 |
| Mr. J. J. Smith .....           | 50  | 0  | 0 | Dr. A. Pearce Gould .....     | 5   | 0  | 0 |
| Mr. W. C. Parkinson .....       | 50  | 0  | 0 | Mr. J. Sharman .....          | 5   | 0  | 0 |
| Mr. Hugh Rose, Edinburgh ...    | 50  | 0  | 0 | Mrs. Gover .....              | 5   | 0  | 0 |
| Mr. John Marnham.....           | 50  | 0  | 0 | Dr. Slack .....               | 5   | 0  | 0 |
| Mr. T. Micklem .....            | 25  | 0  | 0 | Miss Martin .....             | 5   | 0  | 0 |
| Mr. R. Gordon .....             | 25  | 0  | 0 | Friends in Bristol (including |     |    |   |
| Mrs. Gurney.....                | 20  | 0  | 0 | £100 from Mr. A. Robinson)    | 237 | 0  | 0 |
| Mr. C. King-Smith.....          | 20  | 0  | 0 | Smaller sums .....            | 3   | 13 | 0 |
| Mr. A. J. Purdy, Bath .....     | 10  | 0  | 0 |                               |     |    |   |

### A Mother selling her Son.

MY DEAR FRIENDS,—I am sending to you a picture of a very sad scene which took place at the College, Serampore. One morning our servants came and informed us that outside there was a woman wanting to sell her little boy. We could scarcely believe them; but we went out, and this is what we saw. Sitting upon the steps was a young woman of eighteen or twenty years, with a bright little boy standing between her knees whom she told us she wanted to sell. We could hardly believe her that it was possible for a mother to overcome her natural affection and desire so to part with her son. She assured us that the boy was her own and not another's. And she told us that her reason for selling him was that she

wanted money to get to her home, which was a long distance off. We told her how wicked it was to sell her child, and she appeared sad, but still she seemed determined to carry out her purpose. We were loth to send her away, because we knew the little fellow would, without doubt, be speedily sold, and might fall into bad hands. Indeed, our servants were eager to buy him. We ultimately agreed to purchase for her a railway ticket to her home, and to take the boy from her and put him into school. She eagerly consented to this, and herself took the child to a school into which we got admittance for him. There he will not only be fed and clothed, but will get a good education, and will receive that best of all gifts—a knowledge of Jesus Christ. It is sad to think of a mother selling her child, but we are



glad that he has fallen into the hands of those who will look after him well. And, if his mother's heart should yearn towards him again, she will know where to find him. It is not a common thing for sons to be sold in India. They are usually greatly valued. This makes the conduct of this mother all the more unnatural. With girls it is different. Great numbers of them are sold and brought up for the worst possible purposes. We are thankful that education and the Gospel are spreading amongst the girls of India, and these will make their lives happier and brighter.

T. R. EDWARDS.

[ THE MISSIONARY HERALD  
JULY 1, 1887.





BOILING DATE-PALM JUICE.—(From a Photograph.) See page 255.



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### The Congo Mission.

#### SAD TIDINGS FROM UNDERHILL AND STANLEY POOL.

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“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”—JOHN xii. 24.

“In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service.”—DAVID LIVINGSTONE.

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**T**HE following letters will be read with deep and mournful interest.—  
The Rev. T. J. Comber, writing to Mr. Baynes from Underhill Station under date of April 4th, says:—

“It is my sad duty to send you by this mail news which will cause you and all the friends of our Congo Mission great sorrow of heart, and which will be a crushing blow to more than one household. Indeed, I shrink from writing, and have been glad of the excuse of a little indisposition to put off the duty from day to day, there being no mail to send the news by. Yesterday was Sunday, a fortnight since we laid in their earthly resting-place the remains of two of our brethren, Darling and Shindler, who both died

the previous day, 19th March, within five minutes of each other.

“The shock this news will be to you and to all our friends, and especially the shock it will be to the households at Sheffield and Addlestone, I can imagine. God in tender mercy help them! You too can imagine the terrible blow it was to us to find ourselves helpless before strong Death, and to see our two dear brethren pass away from us. I pray that I may never again have such an experience as I had on that terrible day, passing from room to room to

apply the strongest measures indicated by the severity of the diseases and to find them of no avail.

"Your first thought would be that these two brethren were struck down by an epidemic or some special infection of malaria to which they were both subject, they having died on the same day and hour; but it was not so. The character of the disease and its duration was very different indeed in the two cases. Moreover, from all our stations, reports come in of remarkably good health, even in this trying hot season, and no severe fever has been reported for a long time. Our brother Darling's death was due to pyæmia, or blood poisoning from an obscure deep-seated abscess, only revealed by a post-mortem examination. Our brother Shindler's death was undoubtedly caused by over-exposure to the sun, which brought on a fierce fever, the rapidity and violence of the last exacerbation of which I have never seen equalled. The day before he went down with his fever (Wednesday, 16th March), was one of the hottest I remember ever having experienced. On the verandahs the thermometer stood at 104°. In the sun, of course, it was very much higher. Last month the sun was passing us on its way to its northern latitudes, and we are just emerging from our hottest season. In the afternoon of the 16th, Mr. Shindler came into the house, and I found that he had made three journeys walking up and down our hill to the beach store seeing after certain goods and stores just arrived by steamer. This hill is our station 'horror,' being most trying. I expressed my grave anxiety at his having been exposed so much to sun and fatigue, and begged him to make it a rule to be carried up and down in a hammock. There are always covered hammocks to be had here and bearers to carry them, and there is no reason

why this exposure and fatigue should be suffered. It is unusual, indeed, for there to be any need for two or three visits to the beach in one day. My warning to our brother came too late, and the mischief was apparently already done; for the next morning he went to bed, directly after rising, with a fever, which on the third day terminated fatally. In the case of Mr. Darling, upon my arrival here from San Salvador I found him a little unwell, and the day following, 5th March, he went down with low, obstinate, remittent fever, which at first seemed to yield to treatment, though only in part. On the third day he began a course of cold baths, which always brought down the temperature, administering quinine in the intervals. These baths (temperature of the Congo water 78°) were so comforting and strengthening to the patient that at last we were giving them every two hours, day and night. Some alarming symptoms were successfully combated, and subsided, and on the 14th, when we dispatched our mails, we felt that all grave danger was past, and were able to report this in our letters home. His temperature, however, kept up obstinately and unaccountably, although we felt that this was in a measure due to a low type of suppuration, a large number of boils breaking out over his body, discharging most unhealthy pus, and leading to much destruction of tissue. Towards the end there was noticeable on his arm, near the shoulder, an extensive inflamed swelling, which I feared would perhaps develop in a great boil or carbuncle.

"There was absolutely no pain or tenderness, or even uneasiness felt from this swelling, and this misled me, for I had not the slightest idea that matter had already formed, and my superficial examination revealed nothing. I poul-

ticed it, however, and relieved the boils frequently from their unhealthy pus. I changed the cold for warm baths, and also gave vapour-baths under blankets. On the 19th he became much weaker, and his temperature slowly mounted until at 3.30 p.m. it stood at 107°, and at 4.15 he passed peacefully away unconscious.

“Soon after death I made an examination of the swelling on the shoulder, and by an inch-deep incision found a large collection of matter, which, together with the low suppuration going on in so many other places, was, I believe, the cause of death. Thus passed away one after three years' work, specially at Wathen Station, the other after but six months of labour, both of them having won their way into the hearts of our boys, who were sobbing around two more of our dear brethren, who had not counted their lives dear unto them, but had given them to the Redeemer for His work in poor dark Africa. As to our loss, what can we say? At times I have felt like crying out with Gideon, ‘Oh, my Lord, if the Lord be with us, why then is all this befallen us?’ But He has sent us to this work, and has promised us, ‘Certainly I will be with you.’ We can but bow our heads to this blow, and say: ‘It is the Lord, let Him do what seemeth Him good. His way is in the sea, His path in the great waters, and His footsteps are not known.’

“Our grief at our loss, however, takes its place in quiet, sorrowing sympathy behind that of those to whom these our beloved brethren were specially near and very dear. The

The Rev. W. Holman Bentley, from Stanley Pool, under date of April the 3rd, sends further painful tidings:—

“This morning, brethren Whitley and Charters came over from the steamer dock at Kintambu to break to

lonely, desolate wife, the bereaved parents and families—may the God of all consolation be with them and comfort them in this their time of need! It has been a terribly trying time for poor Mrs. Darling—only two months of happy married life, and now a widow. I am sure our earnest and constant prayers for her have been heard and answered, and she has received the present help we prayed for. Happily, Mrs. Moolenaar was here; and Mrs. White, of Mpalabala, was kind enough to spend a few days with her. She will voyage to England by the next Portuguese mail, or by the *Angola*, a private English steamer. I intend myself taking her down to Banana, or Kabinda, to place her in care of the captain of the steamer by which she may sail. Mr. and Mrs. Moolenaar and Mr. Scrivener are here now, and I shall be staying here for a month or two.

“Knowing that your prayers rise for us continually,

“I remain, my dear Mr. Baynes,

“Yours very sincerely and

“affectionately,

“T. J. COMBER.

“To A. H. Baynes, Esq.

“P.S.—As there were three of us here—Messrs. Moolenaar, Scrivener, and myself—to look after our dear brethren, the attendance and nursing were, I am thankful to say, absolutely unremitting. We would not permit Mrs. Darling to take night watches, as we feared her own health might break down, although, as it was, we had frequently to give her sleeping draughts.”

us the sad news that brethren Darling and Shindler had been called to the service of heaven. The same evening,

at 10 o'clock, I sit down to inform you that our sister, Martha Spearing, received her call just an hour ago. On Wednesday last, March 30th, Miss Spearing left our luncheon table, wishing to lie down. She had been feeling unwell for two or three days. Within an hour she was shivering in fever, and half an hour later we were astonished to find her temperature at 106°; an hour later she had become quite yellow, and it was clear from other symptoms that we had to deal with a melanuric fever of a severe type.

"At 4 o'clock this afternoon, brethren Whitley and Charters returned to Kintambu, with our assurances that we needed no further help in nursing, as all things appeared favourable. I went to take some rest, but a little after 8 o'clock, brother Biggs roused me because a change had set in. Thermometer registered 102.2, but the patient was almost unconscious. Stimulants were administered and swallowed, but unconsciousness became rapidly complete, and at a few minutes to 9 o'clock she passed away. The collapse was very sudden and unexpected. Now, at 11.30 p.m., I must close, since we hope that by an early start to-morrow our couriers perhaps may reach Tunduwa on the morning of the 12th day, to catch the homeward mail. This is indeed blow upon blow; at Underhill our two dear brethren passed away within five minutes of each other, and now, within twelve hours of our receiving the news,

our sister has also gone from us. It is bewildering, we can scarcely realise it. Are these coincidences only? Pain and blessing, loss and gain, life given, life taken. Surely to us on the field a voice calls to greater earnestness and faithfulness.

"These trials, and the blessing at San Salvador, are they coincidences? If we have to mourn we have also to rejoice, nothing to make us hesitate, everything to urge us to more complete devotion, to stimulate us, to encourage us. We are just beginning to reap, and with the first tide of blessing comes these new and heavy sorrows.

"You too, dear Mr. Baynes, and the friends at home, we well know, share our joys and our griefs also. But let us not be discouraged. I pray you send us more help and that quickly. The front rank does not waver; surely none in the rear will. All here know that my wife hopes to accompany me up river very shortly. The senior of the girls in Miss Spearing's school said to me to-day, 'If Miss Spearing dies, who will take care of us?' I could not tell the child. Who are coming to fill the broken ranks? Who are going to help us now on the upper river, in founding the new up-river stations? We shall look anxiously and longingly for the answer. Pray for us, dear friends at home, and we here will pray for you that your faith fail not.

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"To A. H. Baynes, Esq."

"The Committee in the presence of these heavy and bewildering losses of faithful and devoted labourers, desire devoutly and submissively to bow to the Divine will in the sure and confident conviction that, however dark and mysterious such dispensations appear, they will yet be overruled by the Divine Lord for the ultimate good of the Mission and the extension of the Saviour's Kingdom in the benighted regions of the vast Congo water-way. They desire tenderly and affectionately to commend to the Divine comfort

and compassion the bereaved widow and the sorrow-stricken families, praying earnestly that the special presence and comfort of the sympathetic Saviour may be abundantly realised in this season of sore sorrow and loss."

The Congo Mission has indeed suffered heavy loss. Mr. Darling filled with rare devotion and unflinching fortitude a most difficult and important post at Underhill, and gladly undertook much hard and uninteresting work, knowing how essential to the well-being of the whole enterprise such labours were. In his own words, "I care not whether it be hewing wood or drawing water, so that I can help on the one great longing of my heart—good for Africa. My heart yearns for the coming of the blessed time when this African wilderness shall blossom as a garden, and the night-cloud of superstition roll away before the dawning of the Gospel day."

Of Mr. Shindler it may with truth be said, "his sun has gone down while it is yet day." Just on the threshold of his life-work, just as he had acquired something of the language and endeared himself to the natives, just as he had matured noble plans and high purposes, just at such a moment has he been called up higher to join the white-robed company of the redeemed, and to engage in the more perfect service of the Father's House.

And Miss Spearing, gentle, devoted, brave, and true, has left a memory in the hearts of all who knew her that will long live, and a work at Stanley Pool that was giving rich promise of truest success. In the words of the Rev. Geo. Grenfell—

"Through all her life and work there was ever manifest that devotion to duty that quiet patience, that loving trust in Him who is over all, and that closeness of communion with the Divine which deeply impressed all who knew her with the eminent and special saintliness of her character; of a truth, it may be said, "she walked with God."

In her last letter to Mr. Baynes, she wrote:—

"The work out here is very blessed. I love it intensely. Workers may die, but, thank God, the work will go on, and I cannot believe He will permit it to languish or go back. Do not, I pray you, dear Mr. Baynes, be discouraged. There is a bright and blessed future for the Congo Mission. I am quite confident of this."

From all parts of the country communications have been received urging the prosecution of the Congo work with renewed vigour and increased zeal. One well-known and generous supporter writes:—

"This Congo Mission is, I am confident, dearer to us to-day than ever; instead of being discouraged by our losses, let us rejoice that the departed have been counted worthy, let us all seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of witnesses—our Congo workers included.

"I pray you, dear Mr. Baynes, be not discouraged, but rather lead us on to further efforts and to a more real self-denial. This Congo Mission must be sup-

ported with no grudging hand. I shall double my subscription at once, and get all my friends to do the same. What a privilege it is to be permitted to help it on, even in ever so small a way."

Already many very suitable offers of personal service have been received, and but for lack of funds large reinforcements could be at once sent out.

Having regard, however, to the present financial position of the Society, the Committee feel they are not justified in adding to their present liabilities—already so largely in excess of the income of the Mission.

The Committee, therefore, earnestly trust the Churches will take NOTE OF THE FACT THAT MANY MOST SUITABLE CANDIDATES FOR CONGO MISSION WORK ARE KEPT BACK SOLELY FOR WANT OF FUNDS.

## A Reminiscence.

BY THE REV. R. WRIGHT HAY.

THE sad news of Frank Darling's death at Tunduwa, on the Congo, brings vividly to my mind the occasion when I last held his hand and looked into his face. It was on board the s.s. *Roquette* as she lay in the Bonny River, on the West African coast, on the 15th May, 1884. Three of us, Alexander Cruickshank, Darling, and myself, had occupied the same cabin in the *Roquette* during the previous four weeks. We did not know each other until we met at Liverpool to embark, but the sense of loneliness which came into each of our hearts as the tender which had conveyed us to the vessel gradually withdrew from us to the shore and we from her out to sea, and we saw the faint flutter of handkerchiefs waving us good-bye, gave the occasion for the beginning of heartfelt fellowship in prayer and Christian converse which God wondrously blessed to the opening of our hearts, not only towards each other, but more largely towards Himself. The Bible became a new book to us as we read it together, asking that we might see light in God's light clearly; Christ became more than ever a living bright reality, manifesting Himself to our hearts in close communion; opportunities of witnessing for Him were graciously presented to us, so that from the captain, down through passengers and sailors, to the deck Krooboy, every soul on board had the Gospel preached unto it. And now we had to part, Cruickshank and Darling having to join the south-going boat, and I, with John Pinnock, to continue the voyage in the *Roquette* to Cameroons. We met in our little cabin and together broke bread, commemorating thus that death and sacrifice for sin, that resurrection and regenerative life-power, and anticipating that glorious appearing of the Son of God to be magnified of men, to the testimony of which truths in the "regions beyond" we had been thrust forth. With full hearts we commended each other to the Saviour's keeping, and became witness to the other's renewed consecration to

His glory; and then we parted never to see each other on earth again. It was a hallowed time, all the more hallowed to me now because those two already inherit the promises. May that experience, which doubtless abides in them in capacity to enjoy Him more fully whom they see "face to face," abide with us in increase of fitness to serve Him while yet He tarries. The following lines expressed the writer's thoughts on the occasion mentioned. They may be interesting and helpful to those who will read the sad news from the Congo in next month's *HERALD*.

## PARTING.

S.S. *Roquette*, 15TH MAY, 1884.

We met at His sweet will,  
At His sweet will we part;  
'Tis ours His purpose to fulfil,  
'Tis His to fill each heart.

We met that He might make  
His life more fully known;  
We part that He our lives may take  
And use them as His own.

Blest path with love laid o'er,  
That led where Christ could bless;  
Sweet hours when grace seemed more  
and more,  
Yet need we'er grew the less.

When light was gently shed  
To show us all our sin,  
And faith saw self at Calvary dead,  
And Christ arisen within.

And now sweet hour that parts—  
Since 'twas for this we met—  
Pledge of the Spirit to our hearts  
Of richer blessings yet;

Of blessings that shall rise  
In serving Him we love—  
Working for Him beneath the skies,  
Resting in Him above.

Blest love that sunders far,  
That we may make it known;  
Blest love that links, where'er we are,  
Our hearts to Jesus' own.

Constrain us day by day  
With Jesus to abide;  
Then taking each his separate way,  
We'll still serve side by side.

R. WRIGHT HAY.

## Further Congo Tidings.

**B**Y the last Congo mail letters have been received reporting the safe arrival at Tunduwa of the Rev. Thomas and Mrs. Lewis (late Miss Gwen Thomas) on April 16th.

Under date of April 22nd, Mr. Lewis writes:—

"My wife enjoys splendid health. I hope she will do as well on the Congo as at the Cameroons."

From Lukolela Station, on the Upper Congo, Mr. Michael Richards, under date of March 19th, writes:—

"My health has been all that I could wish since my arrival in Africa. I have had but few fevers and those of very brief duration. Mr. Darby has been suffering from rheumatism, but is now, I am glad to say, fast improving."

Mr. John E. Biggs, after a voyage in the *Peace* to Bangala, has returned to Stanley Pool and reports himself in good health.

Mr. and Mrs. Holman Bentley and their infant son at Stanley Pool, Mr. P. Davis, B.A., Mr. Percy Comber, and Mr. Cameron at Wathen Station, and Messrs. Weeks, Phillips, and Graham at San Salvador, under date of March 30th, report:—"All in good health."

Equally satisfactory reports have been also received from Mr. and Mrs. H. Moolenaar and Mr. Scrivener from Underhill Station.

## The Debt.

OUR readers are all doubtless aware that the Mission accounts for last year closed with a Debt of

**£2,385 2s. 8d.**

In the MISSIONARY HERALD for last month we reported that this amount had been reduced by generous gifts to

**£1,108 Os. Od.**

Since the issue of the JUNE HERALD, we have received the following further donations:—

|                             | £  | s. | d. |                       | £  | s. | d. |
|-----------------------------|----|----|----|-----------------------|----|----|----|
| Mr. James Nutter .....      | 20 | 0  | 0  | Dr. J. Andrews .....  | 10 | 0  | 0  |
| Mrs. Benham .....           | 15 | 0  | 0  | M. E. ....            | 5  | 0  | 0  |
| Mr. W. J. Benham, B.A. .... | 15 | 0  | 0  | Mr. A. D. Slade ..... | 5  | 0  | 0  |
| Miss Warmington .....       | 15 | 0  | 0  | Friends .....         | 2  | 10 | 0  |
| Mr. D. Clarke, High Wycombe | 10 | 10 | 0  |                       |    |    |    |

reducing the debt to

**£1,010 Os. Od.**

Very earnestly we appeal to our friends to clear off this balance at once.

In view of the grave financial position of the Society, the General Committee have felt compelled to resolve that "UNTIL THE PRESENT DEBT IS EXTINGUISHED, AND THE PERMANENT INCOME INCREASED, THEY WILL NOT FEEL THEMSELVES JUSTIFIED IN INCURRING FRESH FINANCIAL LIABILITIES."

We are very thankful to report that in many directions active steps have already been taken with a view to largely increase the permanent income of the Society, and that at many of the recent gatherings of the Associations the plan indicated by the paper of the Rev. J. B. Myers, printed in the JUNE HERALD, has been very warmly adopted by the assembled pastors and delegates.

We now venture earnestly to plead for the speedy extinguishment of this **£1,010.**

Are there not 10 churches that could raise £100 each, or 20 that could contribute £50 each, or 40 at £25 each, or 100 friends who will contribute £10 each, to secure this much longed for result?

The hands of the Committee are tied by this debt; the work is seriously crippled; the labourers afield are much distressed by it; and the officers at home are greatly burdened by it. We therefore plead respectfully, and urgently, for ITS IMMEDIATE LIQUIDATION. Shall we plead in vain?



## Boiling Date-Palm Juice.

(See *Frontispiece*.)

**T**HIS picture represents a thoroughly rural Bengal scene. It shows the boiling down of date-tree juice into goor, or coarse brown sugar. The date-palm is found in great abundance in Bengal. But what is strange, while dates are produced in large quantities, yet they are good for nothing and cannot be eaten. However, the natives have discovered a way of using the sweet juice which would otherwise be wasted in nourishing these uneatable dates. It is to collect it by tapping the trees and boiling it down into molasses. The time of collection is the spring of the year, when the sap flows most abundantly. The tree is cleaned by cutting off all the branches and bark on the side opposite to that tapped last year, and then a deep cut is made half round the tree. The middle part of the cut is a little lower down than the ends, so that all the juice runs from both sides down to the centre. Here a peg made into a sort of trough is fastened into the tree, and this carries the juice into an earthen vessel tied underneath. The best juice flows during the night. Hence the tapper goes round all his trees in the evening and empties out any juice accumulated during the day, and takes care that the peg is in working order and directly over the vessel. And, in addition, he must keep watch all night, otherwise his juice would be all stolen and his vessels broken by thieves. Thefts of this kind do very frequently take place. In the early morning the tapper ascends the trees again, and takes down the vessels full of sweet frothy sap. This work of tree-climbing is very laborious, because most of the trees are very lofty and the cut is made directly under the head. While the man is at work upon the tree, the whole of his weight rests upon a band tied round the trunk.

The juice makes a very pleasant drink while fresh, but, if allowed to stand some time, ferments and becomes intoxicating.

The furnace, where the boiling process takes place, is a very rude affair, but at the same time very effective. A deep hole is dug in the ground, and on the top a framework, made of clay, with holes in it, is placed, on which the earthen cauldrons stand. In the picture are two such furnaces. The one in front is not being used just now, only the one behind. Both of them are fed by holes in the side. The man squatting down on the right-hand side is employed in pushing fuel, which consists of palm-leaves, straw, and grass, down through the hole into the furnace under the pots. There are four cauldrons on this filled with juice, which has already been greatly reduced by long boiling. At first the quantity of juice is so large that many cauldrons are required, but by degrees the boiling diminishes it, so that few are needed. At last it becomes quite thick, and on cooling resembles dark,

wet sand. Great quantities of it are eaten in this state by the natives, and are also sold to merchants, who take it away to refineries near Calcutta, where it is made into pure white sugar. The sugar-cane, as well as the date-palm, grows abundantly in Bengal, and the juice of this is used in the same way by the natives for making sugar.

To the left of the furnace is a woman standing very eagerly watching the boiling process. She has her dress well drawn over her head, hiding completely her face. It would be considered very improper for any woman, and especially for a young wife, even in country districts, to remain with her head uncovered in the presence of strangers. Further to the right is one of the sugar-makers, sitting down to have a few delicious pulls at his dearly beloved hookah. A native when at work seldom drinks much, as is the custom of labourers in England; but when tired and thirsty squats down and takes a few long pulls from his pipe, and rises refreshed and strengthened to his work.

Standing by his side is his little son, looking on with great interest, no doubt with his mouth watering at the thought of the feast he will have when the boiling is over. In the left-hand corner, in front, is a tiny babe too young to take any interest in the proceedings, lying in the warm sunshine upon a cloth spread on some dry palm-leaves.

Visits amongst the quiet country people are always much enjoyed by missionaries. We find them much more straightforward and simple than the townspeople. They listen with very great interest to the Gospel, but are afraid to act upon it without the consent of their priests and teachers, and of course these do all they can to keep them under their influence. However, it was to the poor chiefly that our Saviour preached, and it is from amongst the poor in India that we have the largest number of converts.

T. R. EDWARDS.

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## Congo Tidings.

### GOOD NEWS FROM SAN SALVADOR.

**T**HE Rev. T. J. Comber sends the following interesting letter, dated San Salvador, February 4th:—

“MY DEAR MR. BAYNES,—I am just returning to Wathen after a very happy fortnight spent at our San Salvador station, of the work at which I am now about to write you. It is strange and quite unintended, but I find myself writing to-day at the very same village, and under the identical tree, where

last year;” about this time I wrote to you of our first professing and baptized convert—my boy, W. Mantu Parkinson. This time I have to write of many—men and women, boys and girls—and, although I do not think it wise to speak of them as Christians, yet they are, without doubt, sincere inquirers,

and, as they say, 'trying to follow God.' Seeing that there was evidently a great awakening, the brethren wrote to me, urging me to go to San Salvador and help them in their work, as they knew so little of the language, and conducted all their work through interpreters—our mission boys. They especially wished me to examine the professing disciples. Upon arrival at Underhill I met Mr. Weeks, just returned from Madeira, and, together with him and Mr. Scrivener, I went up to San Salvador. The usual warm welcome awaited us from our many friends there, and we found our brethren in very good health, although the day of our arrival Graham went down with an obstinate, continued low-temperature fever, from which, however, he recovered before we left.

#### "SAN SALVADOR.

"I found that since my visit last year a large and really pretty chapel had been built, capable of holding some 500 people, in which the meetings were held. We arrived on the Friday, and looked forward with glad anticipation to the Sunday's services. We were very disappointed on Sunday morning to see a steady, small rain falling; it was chilly and miserable, and so misty that everything a hundred yards away was obscured. As it did not clear up by the time the meeting was to have commenced, we decided to give up the morning service, for the tall, drenched grass would give most a severe wetting. One of our principal men came in, however, and urged us to ring the bell and have our meeting, and, five minutes after its being rung, the people were swarming into the chapel, the clanking of the women's heavy anklets, as they passed the house, showing us that they did not mind being wetted. Some 350 people, of whom nearly half were women, came

to that service, in spite of the bad weather. To me it was a thrilling sensation to stand up to speak to such a large number of our own Congo people, and as they joined in singing the opening hymn my heart went up in earnest gratitude to God for the encouraging answer to our prayers He had given us. The people listened, too, in a way I had not noticed before, and as if, in many cases, their own experience was at one with much that was said. Part of the 3rd of John was translated, read, and explained, and a half-hour's sermon preached on the words, 'Old things have passed away, behold all things have become new,' all the time the people listening quietly and with great attention. Sunday-school in Congo, Bible-class in English, and an evening service, attended in the same way as in the morning, completed the services of the day, inquirers coming between the services. A general service was held on the Wednesday, and a service for inquirers on the Thursday, attended by those whose names were written down.

#### "CHEERING SIGNS.

"Although it is three months since these week-evening services were commenced, the attendance has never yet been small, from 200 to 300 being present. Many an English pastor would be gladdened, I trow, to find a rush of 200 to 300 people to his week-evening services. The people always seem as if they had been waiting round the corner for the bell to ring, so immediately do they come at the sound of the bell. Often one of the most hopeful is asked to engage in prayer; and sometimes to say a few words to the people, and it is a delightful thing to hear them urging God's truth on their fellow-countrymen. As we might have expected, the most hopeful of these professing Christians are those

who have been longest instructed, and who have been our sturdiest friends throughout. I have more than once mentioned Matoko, our oldest and best friend; D. Miguel Ndelengani (the blacksmith); D. Manoel Mantengo; and D. Alvaro Panzo: these have come out firmly and hopefully, especially the first three. Mantengo, the king's eldest son, is probably the most influential man in San Salvador, next to the king. Malevo, Kavingu, Kivitidi, Matata, of our boys, are names known to some, the last two especially, in connection with my dear old colleague, John Hartland, whose boys they were.

#### "THE KING.

"Some fifteen of the king's wives make profession. But how about the old king himself? I deeply grieve to say that his heart, in the past so easy to reach and move, seems quite encrusted over with greed, pride, fear, and new superstition, the result of the influence brought to bear upon him by the Portuguese Padres. Many talks I had with him; I seemed unable to touch any of the old chords. As, in consequence of the large numbers coming to our meetings, very few go to the Padres, they have brought every lever to bear upon the old king to make him work against us, and he has made laws that his people shall divide into two parts, half to go to the Portuguese services, and half to attend ours. But for the most part his people simply refuse obedience. This has made him very angry—angry with us, and angry with his people. The Jesuit priests, who are representatives officially, of the Portuguese Government, have threatened to withdraw from Congo if the king cannot make his people attend their mass, and this threat has frightened the king. Our following, however, is such an influential one, that it does as it likes, spite of king and priests.

#### "THE KING'S WIVES.

"The king thought that at least he could rule his own household, and accordingly ordered his wives not to attend our meetings. On Wednesday evening last seven of them came against his orders, and he forbade their return, seeing they had disobeyed him. Persuaded by his councillors, however, he relented, and they were taken back. The following evening they again disobeyed, and the poor old man was furious. He took gun and sword, and in spite of his age and enormous size, which renders it difficult for him to move about, he came to the outside of our gate, and waited in the dark for his wives. Immediately after the meeting, as the people were going to their homes, there was a tremendous clanking of anklets and screaming, as the king was found outside the gate; but no harm came, only one woman being struck with the flat of the king's sword. His wives, however, were not allowed in his enclosure, and they slept with Matoko's women. The following day three of them came to see me privately, for a little encouragement and advice in their trouble. They were very strongly determined not to give up attending the meetings, and one of them said, 'Never mind if he kill us. We don't mind dying for Jesus; He died for us.' I promised to go and see the king about it, and after a few words to them, and a little prayer, in which one of them joined, they went back to Matoko's enclosure, and I went to see the king. I told him that as king he should require obedience in many things, but that it was very wrong to try to force his people in matters of religion, as their souls were at stake. After a long talk he agreed to withdraw his opposition, and to let his wives return to him, but wished the time of the evening meetings to be altered to

an earlier hour, so that his wives should be home before dark. This, of course, we acceded to, and hold our services at five instead of seven.

#### “PERSECUTION.

“There was another similar instance of persecution on the same day, and a poor woman came for medicine for bruises caused by the blows of an angry husband, because she would attend the meetings. With tears in her eyes, she cried, ‘I don’t care if he kills me, I *will* follow God.’ This is partly obstinacy, for Congo people can be very obstinate if they like, even to death, rather than give up a point; but it is not all obstinacy, there is some love to Christ in it. Considerably more than half of those who have given in their names as desirous of being Christians are women, and it is unfortunate that at present we have no lady at San Salvador, for it requires the utmost caution and care in dealing with these women, not to lay ourselves open to misconstruction. Soon, however, Mr. and Mrs. Lewis will be here, and it is decided that they go to San Salvador; Mrs. Weeks, too, will be returning soon we hope.

#### “INQUIRERS.

“In going through the names we have down, with our old friends Matoko and Mantu, it is thought that out of the 200 at least fifty are sincerely desirous to be Christians, which is quite as large a percentage as I expected. Many come because others do, and without any definite ideas of why they come. They say, ‘We want our names taken down.’ A simple ‘Why?’ from us perplexes and brings all sorts of answers. Some say, ‘Because our sins will then be washed away’; and think that their salvation is ensured by their names being written down. Others seem very ignorant as to the sinfulness of their hearts, and also

to the work of the Saviour. It is very satisfactory, however, to find that the most definite idea in the minds of these inquirers is *that they must give up sin, and live pure, truthful, righteous lives.* Often their expressions show us this when they seem to understand nothing of the salvation of Jesus, and of the life and strength which come from trusting in and loving Him, from taking Him as their Saviour. With some, however, there is the glad assertion, ‘He died for me; He is my Saviour; I love Him, pray to Him, and follow Him.’

#### “OUR RESPONSIBILITY.

“I have tried to give you a correct idea of these San Salvador inquirers, as it would be a pity for it to be thought that 200 names written down meant 200 Christians. The lives, too, must confirm the professions, and we feel it wise to leave baptism for the future, until we see that the professed change is a real one—a change the work of the Holy Spirit. Meanwhile these young disciples will want our constant tender care and help, and much teaching from God’s Word, which—save a few—they cannot read for themselves. They will want, too—and, I am sure, not in vain—your earnest prayers that their love to Jesus may be deepened, and that they may be kept from sin where sin abounds.”

#### “AFRICA FOR CHRIST.

“Although this letter has been difficult to write, being written on a shaky travelling table amidst many interruptions, and I must ask you to excuse its style (or want of it), yet it is a joy to have such news to send to our dear friends in England. For years we have been sowing the seed, often weeping, and now our hearts are gladdened beyond measure to see some fruit. Your prayers and ours are

being answered, and we find the heathen turning. Let us still join in earnest prayer, more trustful and expectant than before, and let the old cry be ours—'Africa for Christ.'

"The work in the hands of our American Baptist Missionary Union brethren still goes on, and in more than one station is there a spirit of earnest inquiry. I see that one thousand converts were reported at Mbanza Manteka Station. Here, indeed, many are earnestly inquiring; and, I think, one thousand or more have professed to desire to serve God; but it is unwise, I think, to speak of them as converts or Christians until their lives testify to their faith. Our American Baptist Mission Union brethren are wiser in this matter than their people at home, and speak with more reserve. When I

passed Mbanza Manteka last month, Mr. Richards, of the American Baptist Missionary Union, had baptized some forty, whose hearts, he really believed, had been changed.

"Now, I want our friends in England to pray earnestly that the blessing which seems to be falling plenteously upon our San Salvador station may descend also upon our other stations; that many from Wathen, Underhill, Arthington, and Liverpool stations may be brought into the Kingdom of God.

"With affectionate regards, I remain, my dear Mr. Baynes, yours sincerely,

"T. J. COMBER.

"Kaiji, North San Salvador,

"26th February, 1887.

"A. H. Baynes, Esq."

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## Sketches in India.

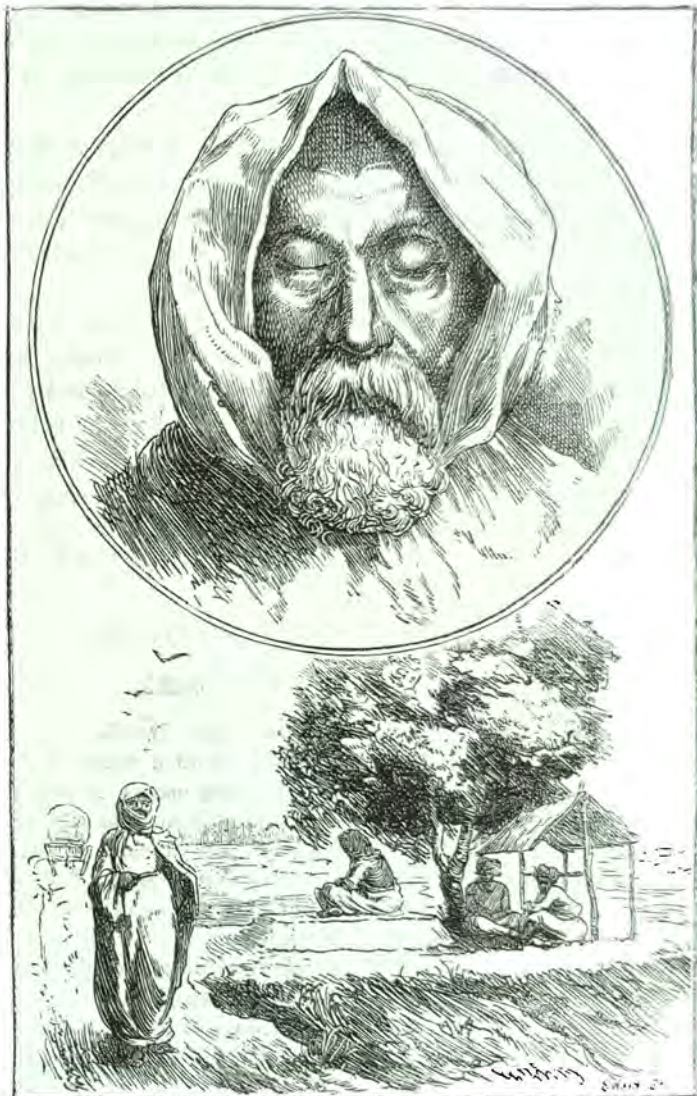
### ALLAHABAD.

**A**LLAHABAD, with its wide, straight roads, pleasant bungalows, and shady trees, lies very near the "junction of the waters"—a spot most sacred to the Hindus. Just within sight of the massive fort the Jumna curves round and meets the muddy Ganges; while, according to Hindu mythology, a third river, having its source in Heaven, flows unseen to form a trio of peculiar sanctity.

Here in summer time, while the great cracked bed of the river is mainly dry, quite a busy thriving village springs up on the neck of land nearest the meeting. Booths of every description, guarded by forests of bamboo, with wonderful flags attached, arrest the eye. Idol shops are scattered everywhere, and stalls displaying small bottles of sacred water, or strings of seeds, answering the purpose of Hindu rosaries.

Here, too, may be seen public readers of the Shastres—Brahmins seated comfortably on bed-like divans, mumbling to small congregations around, while further on, at the meeting of the waters, meritorious bathing is continually indulged in. But for me the chief interest centred in the numberless Fakeers frequenting the place, and especially so in Baba Surada, whose portrait, stolen unawares, accompanies this paper.

A raised platform of cement, about two and a half feet high, has been made on a high bank above the river, very near a spreading nimb tree (pronounced *neem*); this forms his throne. Wrapt in a garment of dirty



BABA SURADA, THE ALLAHABAD FAKIR.—(From a Photograph.)

red sackcloth his bent figure may be seen at any time, seated cross-legged on this divan, the object of worship and of alms.

On the opposite side of the tree a rough shed has been erected, while behind him recline his attendants, as shown in the sketch.

Some doggerel verses written in English set forth his claim to generosity, and state that he is perfectly blind, and has been sitting there for more than half a century, only leaving his throne in severe storms, or to bathe in the river mud at dawn. From this ablution he emerges dirty and refreshed, ready for any grist that may come to his mill; and doubtless a vast deal of grist does come to that institution during the day in the shape of pice or annas.

As a rule the Fakeers of India are by no means worthy of the praise often so lavishly bestowed upon them for seeking holiness by self-sacrifice. A lazy living is what the majority of these religious mendicants desire; and thus they impoverish the people without adding an atom to the general good. Absolutely they are good for nothing, though often rich.

It struck me as pitiable, however, in this instance to see the dry old face peeping out with sightless eyes from the dirty covering. Seeing nothing, yet worshipped by passers by—"Blind leaders of the blind"—and I longed, as one often longs in India, for the coming of that Saviour to Fakeer an people whose touch has a healing power for blindness. Will not the readers of the *MISSIONARY HERALD* pray for the speedy coming of this blessed time?

JOSEPH J. DOKE.

## The Congo Mission Quilt.

LETTER FROM REV. T. J. COMBER.

"MY DEAR MR. BAYNES,—I wish to have a corner in the *HERALD*, please, to express my very grateful thanks to the many dearly esteemed friends who have sent their warm expressions of regard for us in the form of the Congo quilt. The steamer by which this offering comes has arrived at Banana, but the quilt has not yet come to hand. I suppose I shall see it at Wathen before the end of the month; but, as the mail is to leave to-morrow, I am writing at once.

"As you can easily imagine, this expression has touched me very deeply. For 2,700 friends to sign their initials to this 'God speed you' is very pleasant and cheering to us. It shows us to how very many hearts the work of the Congo Mission

is dear; and it also shows us that we, personally, have a warm place in the regard of very many. A large number of the contributors to this effort are my own dear friends. I well know how they have sympathised with us in our trials and sorrows; realised and felt with us in our difficulties and discouragements; rejoiced with us when our Master has given us successes; and prayed for and with us, and do pray constantly, prayers loving, fervent, and full of faith. The help all this love and sympathy and prayer give us is very great. To know that our Master is with us 'all the days' should be sufficient cheer and encouragement to us His servants in trying and difficult work for Him, but it helps very much to know that so many of His servants



think of us with loving regard for the work's sake. Very warmly and gratefully do we thank them for this expression of their regard and sympathy, and pray that our Heavenly Father will richly bless them. This Congo Mission quilt will often speak to us. We shall hear it, in times of difficulty, trial, and discouragement, saying with two thousand seven hundred-fold voice: 'Be ye strong and very courageous'; 'The Lord is with you whithersoever you go'; 'Without ceasing we make mention of you always in our prayers;'; 'Our hope of you is steadfast.' We shall hear it, too, in times of joy and success, saying: 'We give thanks to

God and the Father of our Lord Jesus Christ, praying always for you.' Ay! and God is pleased to answer these prayers too, and to give us our hearts' desires. The year just past has been rich with blessing: strong reinforcements; very greatly improved health and strength; souls won for His kingdom. Dear friends! thank you for your loving regard and earnest prayer. Pray on until the kingdoms of the Congo Valley have 'become the kingdoms of our Lord and of His Christ.'

"Yours faithfully and affectionately  
T. J. COMBER.

"Wathen Station, Congo River,  
March 12th, 1887."

## The Lord Loveth a Cheerful Giver.

WE desire very gratefully to acknowledge the receipt of the following gifts:—Friends at Stow Hill Church, Newport, Mon., for a specially fitted tricycle, for the Rev. R. Wright Hay, proceeding to Dacca, East Bengal, "in appreciation of his earnest spirit, and eloquent advocacy of the Missionary enterprise"; by sale of sewing machine, from Two Sisters at Plymouth, one guinea for China, and one for the Congo Mission; a Friend, per the Rev. H. H. Puller of Darlington, who writes: "I am asked to send you a gold brooch set with diamonds, a gold ring with emerald and beryl, and a silver bracelet. The donor wishes them to be sold for the benefit of the Baptist Missionary Society. She will not allow me to divulge her name, though I have pressed her to allow me to do so, but I feel that I ought to state that this gift is one of extraordinary self-denial on the part of the giver;" "a Native Preacher in Ceylon," per Rev. H. R. Pigott of Colombo, for a gold ring for the Congo Mission; "three shillings and sixpence from a servant, "who reads the MISSIONARY HERALD with intense interest, and wishes she could do more for the dear Saviour who has done so much for her"; A. B. C., Aberystwith, who writes: "I am sending a few articles of jewellery, and shall be glad if you will dispose of them for the benefit of the Congo Mission. I see in the HERALD that you often have such gifts. Some of them I value very much, but feel I cannot keep now. To be able, as it were, to give them to Christ, is a great joy and privilege. I do not wish my name to appear, so please only acknowledge as jewellery from A. B. C.;" a Bristol Young Lady, per Mrs. Isaac Allen, who writes: "A young lady has asked me to send you her silver bracelets and brooch as a contribution towards the Indian Mission. She does not wish her name mentioned, but hopes that the gift, though small, will do something towards helping on the work. It is all she has to give at present;" to the Rev. J. S. Johns, of Milford Haven, who in remitting £5 16s., writes: "It may be interesting to many of the young readers of the HERALD to know how a young girl of

nine collected 13s. for the Missions. By reading an occasional HERALD during 1885, she became deeply interested in the Congo enterprise, and wished to get a missionary box. At my request you kindly sent her one about twelve months ago. About the same time a friend gave a hen, and the young girl at once called her 'Patty Congo,' and resolved that the value of all her eggs should be put into the box. This, together with what friends dropped occasionally, came to 13s. But for this our contribution would be very small this year;" a Friend, Hull (H. E. B.), for a set of gold studs and a small china jar for the Congo Mission; S. W., for a silver bracelet for the Congo Mission; Mr. J. Turpie, Child's Hill, for a silver watch and plated chain for work under Rev. Herbert Thomas, Delhi; M. E. F., Manchester, for silver bracelet for Congo Mission; Mr. Henry John Preece, Castle Hill, Maidenhead, for old silver articles for the benefit of the Mission; a Friend at Abbey Road Chapel for two silver watches; Rev. John Tuckwell, of Westbourne Grove, for a silver dollar, the gift of the late Mrs. Ann Marshall, for the Congo Mission; W. Bridgwater, for gold ring for the Mission; "One who is deeply interested in Mission Work," for a silver bracelet and brooch and gold ring for the Congo Mission; Miss Turner, for gold toothpick for Congo Mission; a Blind Girl, for silver pencil case for China Mission; and an Old Soldier for a silver watch for the Indian Mission. The cordial thanks of the Committee are also presented to the following friends for most welcome and timely help:—XXI., £600; A. B., Gloucestershire, for *Agra and Delhi*, £400; Mr. E. Rawlings, for *China*, £50; Mr. J. Wates, £15; Mr. D. Rees (£5 for *N. P.*), £15; Mr. Henry Wright, Kensington, £10; X. U. Q., £10; Mr. A. Briggs, £10; J. W. A., £10; "Bank Notes," £10.

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## Sketches in India.

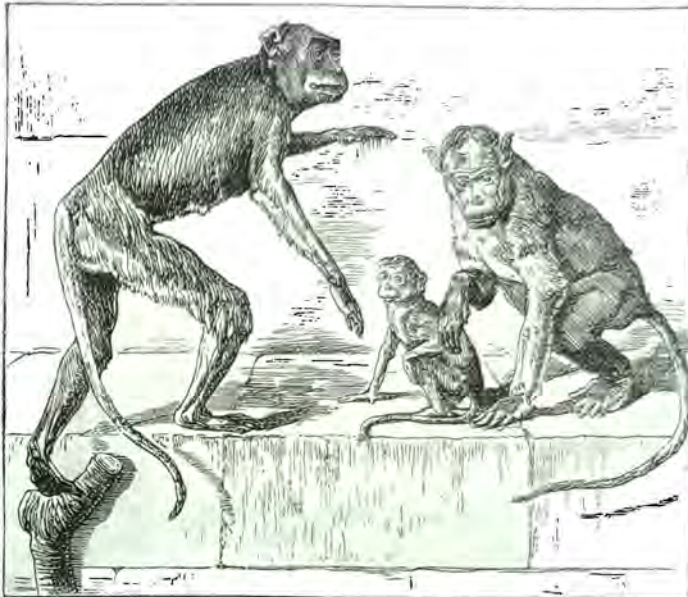
### BENARES.

THE accompanying sketch of a Benares "holy family" represents a group of brown, pink-faced monkeys, belonging to the famous temple of Durga. The temple itself is a rather imposing building, with its many pinnacles, under the shade of some nimb trees; but its interesting deities have become a source of great trouble to their worshippers.

They have multiplied, fattened, and grown peculiarly saucy (even for monkeys) on the offerings of pilgrims. They cultivate curiosity also to a large extent; and, leaving the sacred precincts of the temple, gambol over the roofs of the houses, grin and chatter from the doorsteps, peep into windows from which they are excluded by iron bars, and otherwise greatly disturb those who yet pray to them. Such unpleasant visits from the gods have become unbearable, and, but lately, numbers were transported for their crimes to other parts of the country.

But when the idolatry of Benares is described, it is needful to be most judicious in selecting the details. It is possible to lead an inquirer in fancy

through the crowded bazaars, to point out those glittering roofs of the Golden Temple, the disgusting scenes in the Temple of Cows, or the sacred well with its garlands and mud, and yet to hide in silence, *as one must*, the



most disgraceful things of all. This advantage a fancied visit has over the real. The *lowest* features of idolatry which catch the eye in Benares cannot be told.

JOSEPH J. DOKE.

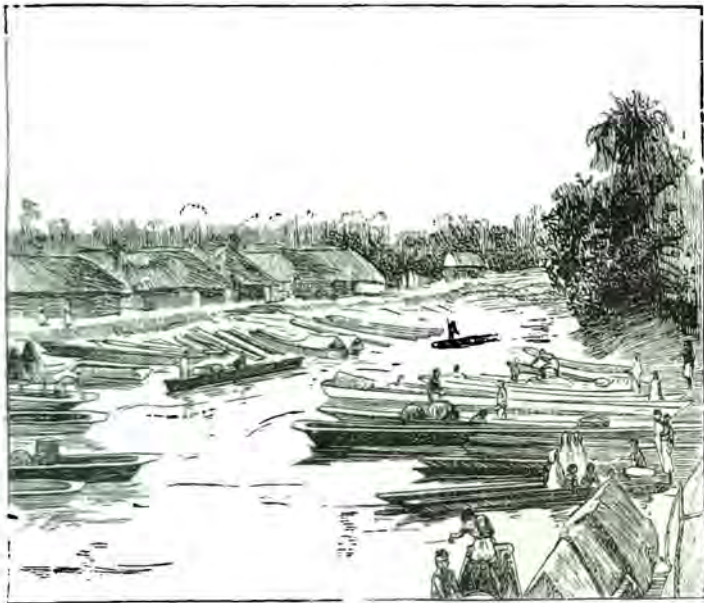
## Mogra Hât.

BY THE REV. G. H. ROUSE, LL.B.

**T**HE word *hât* occurs frequently in reports of mission work in Bengal. It means simply "market." Bengal being a land of villages, with hardly any towns, markets are a very important convenience; in fact, a necessity for the people. They are generally held twice a week. At Mogra, which is about twenty-six miles south of Calcutta, the *hât* or market is held every Sunday and Thursday. It is the nearest railway station to Luckyantipore, one of the chief of our churches in what we call the Southern Villages. On ordinary days there is not much business doing, although there are shops always open, and people from the villages around can therefore at any time go in and buy what they want, in case of need. But, of course,

they prefer going in on market days, as then they have a wider choice of what they want, and can also sell what they themselves have for sale. On the two market days the place is very busy. Scores, perhaps hundreds, of canoes, such as are represented in the picture, come laden with all sorts of produce, and a very brisk trade is done, as the market is a large one for the neighbourhood.

I took this photograph one afternoon when I was passing through on my way to Calcutta. It only represents part of the market, and it was not a busy time; yet, as is shown in the picture, there were many of these canoes there. I took the view from the bridge, looking down upon the scene, so that I was not observed by the men who are represented in the picture; but,



of course, many other natives gathered around me while I was putting up the camera and arranging for the photograph. I had thus a little congregation around me, and I thought I would take what I was doing as a text wherefrom to preach the Gospel. For, in India nothing enforces the truth so much as illustrations and similes; I fancy it would be well if we made more use of them in England too.

I began by asking, "Do you know what I have been doing?" "No, sahib." "I have been taking a picture of those houses and canoes and people down there. I did it in a second, and yet I have got on this piece of glass in here an exact picture of what you see down there. You know people in Calcutta sometimes go and have their likeness taken, and the

likeness comes out exact; the ugly people come out ugly, and the handsome people come out handsome; the bearded man comes out with a beard, and the shaven man comes out shaven; and the deformed man comes out deformed. The fact is that it is the sunlight which takes the picture, and the light does not flatter anybody; it represents everything exactly as it is. Just as, God is continually taking our likeness, and He does not flatter us any more than the light does. He not only photographs what we do in the light, but what we do in the darkness too; He even photographs our words, and actually even our thoughts. And He does it in a moment, just as I have taken the picture down there in a moment. And He does it even when we do not think about it. Those men down there have no idea that I have got a picture of them and their surroundings; they were going about their business, and without their knowing anything about it I have got their picture. Just so, men go about their ordinary affairs and do not think of God; they eat and drink, they buy and sell, they lie and cheat, they steal and kill, and think that nobody is watching them; yet all the time God sees them, and every moment He is photographing them, their words, their deeds, their thoughts. And God never flatters them, but takes them just as they are. Those men down there come out in the picture just as they were; those that were walking come out walking, and those that were sitting come out sitting, and those that were smoking come out smoking. Just so in the photograph which God is taking of us, our bad deeds come out bad, and our good deeds come out good; we come out exactly as we are. And we cannot alter the picture, whatever it is; it remains unchanged. Now, if I were to show you this glass I have in here, you would see nothing. But when I get to Calcutta, I shall go into a particular room and I shall put certain chemicals on it, and then all the picture will come up—the houses, the canoes, the trees, the men, all exactly as they are. Just so, you forget the bad deeds you have done, and the bad thoughts you have had; but, all the same, they are photographed on your conscience as well as in God's book; and at the Judgment Day these hidden things which you had long forgotten will all come back to your mind, in the searching light of that great day. The true Shaster says:—'Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.' We shall not be able to deny it, but shall have to confess ourselves guilty before God. What, then, can we do? The man that pleads guilty has to suffer for his guilt. We have committed hundreds and thousands of sins; and one sin is enough to send us to hell, just as one theft will send us to gaol, and one murder will hang us. And even what we call our good deeds are not really

good in God's sight. An ant thinks a footstool a mountain, but a man has to look down even to see it. So God's thoughts are very different from our thoughts. The Thugs used to think they did a good deed, pleasing to their goddess Kali, when they strangled and robbed a traveller; but the judge, if he caught them, said it was murder, and hanged them for it. If one of you has a nice red shawl, and you should get some white paint dabbed here and there about it, you would not like it, would you?" "No; certainly." "Well, now, suppose you take it and show it to a man who has red spectacles on, he would say, 'I do not see any marks on it at all, it all looks to me nice and red.' You would say, 'That is because of your spectacles; a man who sees right can see the marks at once.' Just so, our eyes are blinded by sin and prejudice; but God's eyesight is perfectly pure, and what seems a good action to us, often looks spotted with sin in God's sight. We are altogether sinful, and unless we get freed from sin we must be lost. How can we be freed, then, since we cannot deny our guilt? Suppose you sign a deed by which you acknowledge that you owe your creditor a thousand rupees. You cannot deny the deed; but if some rich man takes pity on you, and pays your debt, and receives a receipt in full, you can plead this receipt against the deed, and will be free. Just so, God sent His Son Jesus Christ to take the sinner's place, and to pay the debt he owed to God; and by raising Him from the dead, God, as it were, gave Him a receipt in full; and everyone that takes refuge in Christ can plead this receipt, and so will be free from his guilt. But we need something more than pardon, if we would be saved. Suppose the Queen were to adopt as her son some criminal in gaol, what would have to be done? First of all he must be pardoned, so that he may be free to leave the gaol and go to England. But he would need something more; the Queen would not have a dirty villain as her son; he must become a good man, and must wash himself, and put on nice clean clothes, so as to be fit to go to the Queen. And just so, we not only need to have our sins pardoned, but we require also to have our hearts and lives made pure, or else we shall never be able to go to the holy God in heaven. Now, Jesus Christ not only frees those who believe in Him from the guilt of sin, but He also takes away the love of sin, makes them good and holy, enables them to conquer passion and to live good lives, and when they die He takes them to heaven to be holy and happy with Him for ever. Brothers, remember how your sins of heart and life are being every moment recorded in God's sight, and flee for refuge to Jesus, who is the only One who can save and bless us."

G. H. ROUSE.

## Recent Intelligence.

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**THE CONGO MISSION.**—We are thankful to report the safe arrival in Sheffield of Mrs. Frank Darling, widow of the late Mr. Darling, of Underhill Station, in fairly good health.

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**CONGO REINFORCEMENTS.**—In view of the losses so recently fallen upon the Congo Mission, the Committee have resolved to arrange for the departure of Messrs. Harrison, of Bristol College, and Brown, of the Pastors' College, missionaries-elect, by the Congo mail steamer of August 24th.

A Farewell Meeting will be held for Mr. Harrison at Downton, Wilts, on Tuesday, July 12th; and for Mr. Brown a service was held at the Metropolitan Tabernacle on Monday, the 27th ult.

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Having regard to the urgent importance of securing a suitable successor to the late Miss Spearing for work amongst the Congo girls, the Committee have resolved to secure and send out to the Congo, at the earliest date practicable, two well-equipped female missionaries.

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**WEST COAST MISSION.**—At their last meeting the Committee had before them letters from the Rev. J. J. Fuller, reporting that, as the result of further and prolonged consideration, and having regard also to the unsatisfactory condition of his own and Mrs. Fuller's health, he had thought it right to alter his decision relative to his future, and accept the generous offer of the Committee to return home, rather than begin new work in connection with the Congo Mission; that, with this in view, he had arranged for the departure of Mrs. Fuller for England by the next mail steamer, the condition of her health rendering such a step absolutely needful; and that, as soon as he could see his way clear to leave the West Coast, he would also voyage to England.

We are thankful to report the safe arrival in England of Mrs. Fuller in much improved health, consequent upon the voyage home.

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**CHINA.**—The Rev. Francis and Mrs. James and family have reached England from Tsing Chu Fu, North China, in improved health.

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Miss E. Y. Dawbarn has relinquished work at Tsing Chu Fu, Shantung, and removed to Tokio, Japan, where she will be associated with Messrs. White and Eaves.

Mr. White writes: "I should say that in Tokio Miss Dawbarn will find just the sphere of usefulness she desires."

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**TRINIDAD.**—We are glad to announce the safe arrival in England of the Rev. W. H. and Mrs. Gamble, of Port of Spain, for a season of rest and change, and of the arrival in Port of Spain of the Rev. Thos. Martin, formerly of Barisal, who



will carry on the work in the Port of Spain district during the absence of Mr. Gamble in England.

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PUERTO PLATA.—Mr. Donaldson, of Calabar College, has succeeded Mr. Francis in the conduct of the school in Puerto Plata, amid encouraging signs of success.

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The Rev. T. J. Comber writes from Underhill Station :—"Will you please acknowledge in the HERALD the receipt, with our warmest thanks, of additional 'plant' for the 'Edwin Wade' printing press from our kind and generous friend, Mr. Wade, of Halifax? Mr. Scrivener found that an extra supply of certain founts of type, a cutting machine, and sundry furniture, &c., were necessary for proposed work, and wrote to Mr. Wade on the subject, and that gentleman has further supplied everything asked for at a cost of between £40 and £50. Our friends will, I am sure, pray that most useful and blessed work may in the future be done by this Congo Mission press."

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GIRLS' MISSION SCHOOL, SEVENOAKS.—The Bazaar at the Cannon Street Hotel, held on 5th and 6th May, in aid of the School and Home for the Daughters of Missionaries at Sevenoaks, was very successful. The receipts were £1,250, and the expenses only £120, so that a nett sum of £1,130 was realised, in addition to which a large quantity of goods unsold remain over. It is intended to dispose of these by means of bazaars in country towns, and by friends taking small quantities for drawing-room sales. Any ladies able to help in either of these plans will do a kindness by communicating with Mrs. Pye-Smith, St. Katharine's, Sevenoaks.

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DECEASE OF THE REV. J. DAVEY, LATE OF THE BAHAMAS.—The following letter from the Rev. J. Wesley Boud, pastor of Penge Tabernacle, and dated June 12th, reports the sudden decease of the Rev. J. Davey, who for so many years laboured most faithfully in the Bahama Islands :—"Our friend, the Rev. J. Davey, of 11, Station Road, Anerley, was called very suddenly to his reward on Saturday morning, about 11.40. It appears he was helping his wife, when he fell down, and in a few moments was gone. His dear wife was by his side when he fell. It is a very great shock to her as well as to his only daughter, who is far from well. He has not been well since his younger daughter's death. I think he grieved very much for her. But it's all over now—'He was not, for God took him.' I promised the crushed widow that I would write and let you know."

The funeral took place on Wednesday, June 15th, at Elmers End Cemetery, conducted by Mr. Boud and the General Secretary, Mr. Baynes.

We very earnestly commend to the special sympathy and prayers of our readers the bereaved widow and the sorrow-stricken daughter.

We hope in a future issue to give some further particulars of Mr. Davey's missionary life and work.

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1887 AUTUMNAL MISSION MEETINGS.—Will our friends please note that the Autumnal Mission Services will be held this year in Sheffield, on Tuesday, the 3rd of October? Further details will be announced hereafter.



# Contributions

From 13th March to the end of financial year, 1887.

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*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

| ANNUAL SUBSCRIPTIONS. |                         |    |    |   |                         |     |    |   |
|-----------------------|-------------------------|----|----|---|-------------------------|-----|----|---|
|                       | Hall, Mr.....           | 1  | 1  | 0 | Anonymous Friend ...    | 1   | 0  | 0 |
|                       | Hall, Miss A.....       | 1  | 6  | 0 | Aphorpe, Miss L.,       |     |    |   |
|                       | Jones, Mr M., Birken-   |    |    |   | Special.....            | 5   | 0  | 0 |
|                       | head.....               | 5  | 0  | 0 | A Poor Man.....         | 0   | 10 | 0 |
|                       | In Memoriam, Rev. T.    |    |    |   | A. S. H.....            | 15  | 0  | 0 |
|                       | Burditt, A.M., for      |    |    |   | A. W. W., for Congo     | 2   | 0  | 0 |
|                       | Congo.....              | 2  | 2  | 0 | Bannister, Mr H. C.,    |     |    |   |
|                       | J. M. W.....            | 10 | 0  | 0 | Special.....            | 1   | 1  | 0 |
|                       | Johnson, Mr G. W.....   | 1  | 0  | 0 | Barnhill, Mrs, Special  | 5   | 0  | 0 |
|                       | Karby, Miss.....        | 1  | 1  | 0 | Barrett, Mr D.....      | 1   | 0  | 0 |
|                       | Do., for Congo.....     | 1  | 1  | 0 | Beach, Miss K. G. (col- |     |    |   |
|                       | Kelly, Mr F., Mary-     |    |    |   | lected by).....         | 0   | 18 | 8 |
|                       | port.....               | 1  | 1  | 0 | Bell, Mrs, Sunderland,  |     |    |   |
|                       | Killingworth, Mrs.....  | 1  | 0  | 0 | "Jubilee Gift".....     | 5   | 0  | 0 |
|                       | Kingstee, Mr G.....     | 5  | 5  | 0 | Bentall, Mrs Mary.....  | 5   | 0  | 0 |
|                       | Klickmann, Mr B.....    | 1  | 1  | 0 | Benham, Dr. H. J.,      |     |    |   |
|                       | Lamb, James and Hope    | 1  | 0  | 0 | Ipswich, Special.....   | 10  | 0  | 0 |
|                       | Lawrence, Mr H.,        |    |    |   | Bible Translation So-   |     |    |   |
|                       | Forest Hill.....        | 1  | 1  | 0 | ciety, for T.....       | 600 | 0  | 0 |
|                       | Lewis, Mr and Mrs T.    | 3  | 3  | 0 | Do., for Japan Ver-     |     |    |   |
|                       | Lewis, Rev C. B.....    | 5  | 0  | 0 | sion.....               | 80  | 0  | 0 |
|                       | McEwan, Mrs L. B.,      |    |    |   | Do., for Garu Ver-      | 20  | 0  | 0 |
|                       | for Congo.....          | 0  | 15 | 0 | Binns, Mrs G. G. and    |     |    |   |
|                       | Marnham, Mr J., for     |    |    |   | family boxes.....       | 0   | 10 | 2 |
|                       | Congo (one qr.).....    | 75 | 0  | 0 | Blackwell, Mr and       |     |    |   |
|                       | Marshmao, Mrs.....      | 1  | 1  | 0 | Mrs J. S., Special ...  | 2   | 0  | 0 |
|                       | Maynard, Mr F.....      | 1  | 0  | 0 | Brooke, Captain, Vent-  |     |    |   |
|                       | Mayno, Rev W.....       | 0  | 10 | 0 | nor.....                | 2   | 0  | 0 |
|                       | Merrick, Mr P.....      | 0  | 10 | 8 | Brown, Mr T., Graves-   |     |    |   |
|                       | Murray, Mr W. W.        |    |    |   | end.....                | 1   | 1  | 0 |
|                       | Ramsey.....             | 0  | 10 | 8 | Bruton, Mr R., Du s-    |     |    |   |
|                       | Mills, Mr G. M. W.....  | 1  | 1  | 0 | ley, Special.....       | 2   | 2  | 0 |
|                       | Do., for Congo.....     | 1  | 1  | 0 | Bury, Mrs, "In Memory   |     |    |   |
|                       | Northcott, Mr S.....    | 0  | 10 | 0 | of a much lamented      |     |    |   |
|                       | Norris, Mr T.....       | 1  | 1  | 0 | husband and father,     |     |    |   |
|                       | Olney, Mr T. H.....     | 1  | 1  | 0 | Mr W. Bury".....        | 100 | 0  | 0 |
|                       | Olney, Mr J. T.....     | 5  | 0  | 0 | Butcher, Miss Ethel,    |     |    |   |
|                       | Pedley, Mr G.....       | 10 | 0  | 0 | for Reinforcements J.   | 5   | 0  | 0 |
|                       | Parker, Mrs, Hitchin... | 0  | 10 | 0 | Butterworth, Rev J.     |     |    |   |
|                       | Price, Mr W., Garreg-   |    |    |   | C., M.A., Special ...   | 1   | 0  | 0 |
|                       | fawr.....               | 0  | 15 | 0 | Child, Mr T. S., for    |     |    |   |
|                       | Porter, Mr E.....       | 1  | 1  | 0 | Delhi Chapel.....       | 50  | 0  | 0 |
|                       | Reif, Mr W.....         | 0  | 10 | 6 | Chapman, Mr J., Har-    |     |    |   |
|                       | Ridgway, Mrs.....       | 1  | 0  | 0 | row, Special.....       | 5   | 5  | 0 |
|                       | Roberts, Mr R. J.....   | 2  | 0  | 0 | Churchill, Mr W. S.,    |     |    |   |
|                       | Rowe, Rev W. K.....     | 0  | 10 | 6 | Manchester, for         |     |    |   |
|                       | Russell, Mr Jos.....    | 25 | 0  | 0 | Congo.....              | 4   | 10 | 0 |
|                       | Sayce, Mr G.....        | 5  | 0  | 0 | Coxeter, Mr C.....      | 50  | 0  | 0 |
|                       | Sheldon, Mr J., Tenby   | 1  | 1  | 0 | Dafforne, Mrs E. J.,    |     |    |   |
|                       | Simmons, Mr W. R.,      |    |    |   | for Mr Graham,          |     |    |   |
|                       | Bowdon.....             | 1  | 0  | 0 | Congo.....              | 0   | 10 | 0 |
|                       | Scorey, Rev. P. G.....  | 0  | 10 | 6 | Davies, Mr and Mrs S.,  |     |    |   |
|                       | Smith, Mr A., Gurney    | 2  | 2  | 0 | Swansea.....            | 5   | 0  | 0 |
|                       | Smith, Mrs. T., for Mr  |    |    |   | E. A. B., Leeds, for    |     |    |   |
|                       | Wall's Mission.....     | 0  | 10 | 0 | India.....              | 0   | 10 | 0 |
|                       | Smith, Miss.....        | 1  | 1  | 0 | "E. O" (box).....       | 2   | 8  | 0 |
|                       | Smith, Miss M.....      | 0  | 10 | 0 | Family of late Mr T.    |     |    |   |
|                       | Steveus, Miss J.....    | 0  | 10 | 0 | Watson, M.P., Roch-     |     |    |   |
|                       | Toll, Rev. J.....       | 0  | 10 | 6 | dale.....               | 500 | 0  | 0 |
|                       | Tritton, Mr. Jos.       |    |    |   | Francis, Mr W., Thorn-  |     |    |   |
|                       | (monthly).....          | 12 | 10 | 0 | bridge, Special.....    | 1   | 0  | 0 |
|                       | Wyard, Rev. J. S.....   | 0  | 10 | 0 | "Friends".....          | 5   | 0  | 0 |
|                       | Under 10s.....          | 1  | 5  | 6 | Do., for W & O.....     | 0   | 10 | 0 |
|                       |                         |    |    |   | Do., for Palestine..... | 1   | 0  | 0 |
|                       |                         |    |    |   | Gardiner, Mr F., Wis-   |     |    |   |
|                       |                         |    |    |   | bech, Special.....      | 10  | 0  | 0 |
|                       |                         |    |    |   | Gough, Mrs.....         | 2   | 0  | 0 |
|                       |                         |    |    |   | Hammond, Mr. N.,        |     |    |   |
|                       |                         |    |    |   | and Family.....         | 0   | 16 | 0 |
|                       |                         |    |    |   | Hickman, Mrs., Special  | 1   | 0  | 0 |
|                       |                         |    |    |   | H. W. M., In Memory     |     |    |   |
|                       |                         |    |    |   | of late Rev. C. M.      |     |    |   |
|                       |                         |    |    |   | Birrell.....            | 12  | 0  | 0 |
|                       |                         |    |    |   | H. M. D.....            | 1   | 0  | 0 |
|                       |                         |    |    |   | Hillier, Miss Eva, Spe- |     |    |   |
|                       |                         |    |    |   | cial.....               | 0   | 10 | 0 |

## DONATIONS.

|                       |   |    |   |  |
|-----------------------|---|----|---|--|
| A Friend, Breconshire | 4 | 0  | 0 |  |
| Anderton, Mrs, "In    |   |    |   |  |
| Memory of a dearly-   |   |    |   |  |
| loved and much-       |   |    |   |  |
| missed father, Mr W.  |   |    |   |  |
| Bury, of Accring-     |   |    |   |  |
| ton".....             | 1 | 0  | 0 |  |
| Anon. (box).....      | 1 | 10 | 6 |  |

|  |     |    |    |
|--|-----|----|----|
| Huxley, Mr. R. H. (box), for Congo             | 0   | 10 | 0  |
| In Loving Remembrance J. C., for Congo         | 1   | 7  | 9  |
| Jackson, Mr T., Manchester                     | 10  | 0  | 0  |
| Kingerlee, Mr G.                               | 5   | 15 | 0  |
| Kirtland, Miss Ada (box)                       | 1   | 0  | 0  |
| M. A. M., Clapham, Special                     | 1   | 0  | 0  |
| Macalpine, Rev G. S., B.D., Special            | 3   | 3  | 0  |
| M. A. C., Special                              | 0   | 10 | 0  |
| Manning, Miss B., Special                      | 0   | 10 | 0  |
| M. H., Matt. vi. 3, Special                    | 1   | 0  | 0  |
| Morgan, Mr R., Oxton, for Congo                | 3   | 0  | 0  |
| Morgan, Mr J., Walthamstow                     | 0   | 10 | 0  |
| "More Crumbs," for Congo                       | 1   | 10 | 0  |
| Muntz, Mr G. F.                                | 100 | 0  | 0  |
| Murray, Mornie (box)                           | 0   | 14 | 6  |
| Nicholson, Mr P. E., Special                   | 1   | 0  | 0  |
| N. Y., for Congo                               | 1   | 1  | 6  |
| Office Box                                     | 3   | 8  | 7  |
| One Deeply Interested in Mission Work, Special | 3   | 0  | 0  |
| Page, Dr.                                      | 5   | 0  | 0  |
| Pochin, Mr. H. D., for Mr Silvey               | 5   | 0  | 0  |
| Raynes, Mr A. E., Highgate                     | 5   | 5  | 0  |
| Roberts, Miss, Clevedon (box)                  | 1   | 0  | 0  |
| Sales of Jewellery                             | 27  | 4  | 11 |
| Saunders, Mr Isaac, for China                  | 16  | 0  | 0  |
| Stanworth, Mr W., Special                      | 1   | 0  | 0  |
| S. T., Special                                 | 0   | 10 | 0  |
| Student P.T.T. Thank Offering                  | 1   | 0  | 6  |
| Stone, Mr Huntington                           | 0   | 10 | 0  |
| Swain, Mr. J.                                  | 5   | 0  | 0  |
| S. W. T., East Cornwall, for W & O             | 1   | 0  | 0  |
| Do., for China                                 | 2   | 0  | 0  |
| Do., for Congo                                 | 2   | 0  | 0  |
| Do., for India                                 | 2   | 0  | 0  |
| Thank Offering, Yeovil                         | 2   | 0  | 0  |
| Thomas, Mrs, Llanelly, Special                 | 5   | 0  | 0  |
| Tomlin, Mr J., Bromley, Special                | 0   | 10 | 0  |
| Watts, Mrs, Bristol, for China                 | 1   | 0  | 0  |
| Do., for Mrs Wall's Mission                    | 1   | 10 | 0  |
| Wilnot, Miss B., for Congo                     | 0   | 10 | 0  |
| W. and J. M., for Congo Under 10               | 3   | 7  | 0  |
| Do., Special                                   | 0   | 3  | 0  |
| Do., for Congo                                 | 0   | 10 | 0  |
| Do., for Mr H. J. Thomas, Delhi                | 0   | 5  | 0  |

LEGACIES.

|   |    |   |   |
|---|----|---|---|
| Baddeley, the late Mr William Vittery Wheaton, of Brixham, per Messrs F. W. Baddely & Son | 30 | 0 | 0 |
| Haggas, the late Miss Sarah Ann, of Keighley per Miss E. Haggas                           | 90 | 0 | 0 |

|  |     |   |   |
|--|-----|---|---|
| Do., for W & O   | 00  | 0 | 0 |
| Summers, the late Miss Elizabeth Ann, of Leeds, per Mr Thos. Holroyd | 100 | 0 | 0 |
| Turner, the late Miss Eleanor, of Tewkesbury, per Mr L. W. Lewis     | 100 | 0 | 0 |

LONDON AND MIDDLESEX.

|   |     |    |    |
|---|-----|----|----|
| Abbey Road Ch.  | 00  | 9  | 0  |
| Acton   | 10  | 9  | 6  |
| Do., Sun. Sch.  | 7   | 10 | 10 |
| Alperton  | 2   | 2  | 0  |
| Do., for W & O  | 0   | 15 | 0  |
| Arthur Street, King's Cross Road, Sun. Sch.           | 4   | 5  | 7  |
| Battersea, York Road                                  | 64  | 2  | 6  |
| Bermondsey, Drummond Road Sun. Sch., for Barisal Sch. | 0   | 0  | 0  |
| Bermondsey, Haddon Hall Sun. Sch.                     | 5   | 5  | 0  |
| Do., for Barisal Sch.                                 | 2   | 0  | 0  |
| Bloomsbury Chapel                                     | 36  | 13 | 8  |
| Do., for Congo  | 2   | 0  | 0  |
| Do., Sun. Sch., for Mr H. Patterson, Soory            | 5   | 0  | 0  |
| Brentford   | 4   | 5  | 0  |
| Brixton Hill, New Park Road Ch.                       | 30  | 3  | 7  |
| Do., Sun. Sch., for China                             | 1   | 0  | 0  |
| Do., do., for Congo                                   | 4   | 0  | 0  |
| Do., Kenyon Chapel                                    | 21  | 6  | 8  |
| Do., Sun. Sch.  | 6   | 6  | 0  |
| Do., St. Ann's Road Sun. Sch.                         | 0   | 16 | 0  |
| Do., Wynne Road                                       | 2   | 10 | 6  |
| Brompton, Onslow Ch. and Sun. Sch.                    | 52  | 16 | 4  |
| Brondebury  | 2   | 17 | 0  |
| Do., for Mr Drake, China                              | 16  | 7  | 3  |
| Bunhill Row, Adult Sch                                | 2   | 2  | 0  |
| Camberwell, Denmark Place Sun. Sch., for N P, Barisal | 3   | 0  | 0  |
| Do., do., for support of child, Africa                | 1   | 2  | 2  |
| Do., Cottage Green                                    | 9   | 1  | 0  |
| Camden Road Ch.                                       | 263 | 13 | 0  |
| Do., for W & O  | 11  | 1  | 4  |
| Do., for N P  | 5   | 0  | 0  |
| Do., for Italy  | 5   | 10 | 6  |
| Do., for support of Congo boys                        | 15  | 0  | 0  |
| Castle Street Welsh Chapel                            | 21  | 14 | 6  |
| Chelsea   | 33  | 2  | 9  |
| Do., for W & O  | 2   | 10 | 0  |
| Do., for China  | 0   | 10 | 6  |
| Do., for Congo  | 0   | 10 | 6  |
| Child's Hill  | 2   | 7  | 0  |
| Do., Sun. Sch.  | 0   | 16 | 7  |
| Do., for Congo  | 0   | 12 | 0  |
| Do., for Mrs Wall                                     | 0   | 12 | 6  |
| Chiswick, Sun. Sch.                                   | 0   | 16 | 3  |
| Clapham, Grafton Sq.                                  | 8   | 7  | 6  |
| Clapton, Downs Ch.                                    | 0   | 7  | 0  |
| Do., for N P  | 5   | 13 | 10 |
| Commercial Street Ch.                                 | 4   | 18 | 0  |
| Crouch Hill   | 11  | 19 | 2  |
| Do., Sun. Sch., for Mrs Kerry's Sch.                  | 2   | 0  | 0  |
| Dalston Junction                                      | 26  | 16 | 10 |
| Do., Sun. Sch.  | 7   | 18 | 1  |
| Deptford, Octavia St.                                 | 0   | 10 | 6  |
| Ealing Dean, Sun. Sch.                                | 10  | 0  | 0  |

|  |     |    |    |
|--|-----|----|----|
| Edmonton                                       | 18  | 7  | 7  |
| Do., for W & O                                 | 2   | 2  | 0  |
| Do., Sun. Sch.                                 | 4   | 10 | 0  |
| Do., do., for Intally Orphanage                | 0   | 0  | 0  |
| Eldon Street, Welsh Ch.                        | 9   | 18 | 8  |
| Enfield  | 38  | 3  | 4  |
| Do., for W & O                                 | 1   | 13 | 0  |
| Do., for Congo                                 | 1   | 0  | 0  |
| Do., for support of Congo boy                  | 2   | 10 | 0  |
| Enfield Highway, for W & O                     | 0   | 15 | 0  |
| Grove Road Ch., for W & O                      | 4   | 0  | 0  |
| Do., Sun. Sch.                                 | 23  | 0  | 0  |
| Hackney, Mare Street                           | 21  | 18 | 3  |
| Hammersmith, West End                          | 20  | 12 | 3  |
| Haddon Hall Sun. Sch., for Barisal             | 2   | 0  | 0  |
| Hampstead, Heath St.                           | 181 | 8  | 1  |
| Hanwell  | 6   | 16 | 9  |
| Harlington                                     | 3   | 12 | 0  |
| Harrow-on-the-Hill Sun. Sch., for N P, India   | 2   | 11 | 6  |
| Hendon, for W & O                              | 1   | 16 | 0  |
| Highbury Hill                                  | 40  | 8  | 6  |
| Do., Sun. Sch.                                 | 1   | 0  | 0  |
| Do., do., for Congo                            | 10  | 14 | 0  |
| Highgate, Southwood Lane                       | 4   | 2  | 9  |
| Do., for W & O                                 | 1   | 10 | 0  |
| Do., Sun. Sch.                                 | 6   | 16 | 10 |
| Highgate Road                                  | 42  | 11 | 0  |
| Do., for W & O                                 | 8   | 18 | 2  |
| Do., for China                                 | 8   | 8  | 0  |
| Do., for Congo                                 | 16  | 14 | 4  |
| Do., for support of Congo boy                  | 3   | 0  | 0  |
| Do., Y. M. B. C., for Congo                    | 3   | 8  | 7  |
| Hornsey, Ravenscourt Road Sun. Sch.            | 1   | 4  | 2  |
| Do., Campsbourn Ch.                            | 2   | 8  | 6  |
| Do., do., Sun. Sch.                            | 6   | 1  | 10 |
| Hounslow                                       | 2   | 18 | 5  |
| Do., for W & O                                 | 1   | 1  | 0  |
| Islington, Cross Street                        | 15  | 13 | 10 |
| Do., for W & O                                 | 4   | 0  | 0  |
| Do., Sun. Sch.                                 | 3   | 0  | 1  |
| Do., do., for Barisal Sch.                     | 6   | 0  | 0  |
| Do., Salters' Hall Ch.                         | 36  | 14 | 0  |
| Do., do., for Congo                            | 1   | 0  | 0  |
| John Street Ch.                                | 34  | 1  | 2  |
| Do., for Congo                                 | 0   | 3  | 0  |
| Do., Sun. Sch., for Mr. Gamble, Trinidad       | 17  | 6  | 9  |
| Do., do., for Congo                            | 14  | 17 | 10 |
| John Street, Edgware Road, for W & O           | 2   | 10 | 9  |
| Do., for Congo                                 | 8   | 18 | 6  |
| Kilburn, Canterbury Road                       | 3   | 5  | 0  |
| Do., Sun. Sch., for Congo                      | 3   | 4  | 7  |
| Kingsgate Street Ch.                           | 3   | 8  | 7  |
| Ladbroke Grove Chpl.                           | 107 | 17 | 6  |
| Maze Pond Chapel                               | 35  | 15 | 0  |
| Do., Sun. Sch.                                 | 36  | 0  | 0  |
| Do., do., for N P                              | 4   | 0  | 0  |
| Do., do., for support of boy at Wathen Station | 3   | 0  | 0  |
| Metropolitan Tabernacle                        | 180 | 17 | 0  |
| North Finchley                                 | 73  | 19 | 7  |
| Do., for W & O                                 | 2   | 10 | 0  |
| Do., for N P                                   | 3   | 17 | 0  |
| Peckham, James' Grove                          | 6   | 8  | 0  |

|   |          |
|---|----------|
| Peckham, Barry Road                                   |          |
| Sun. Sch. ....  | 2 1 3    |
| Do., Lausanne Road                                    | 2 13 4   |
| Do., do., for <i>W &amp; O</i>                        | 0 16 8   |
| Pinner, for <i>Mr Anderson's N P</i>                  | 7 2 0    |
| Putney, Union Ch. ....                                | 27 7 0   |
| Regents' Park Ch. ....                                | 102 12 2 |
| Do., for <i>W &amp; O</i> ....                        | 11 7 7   |
| Romney Street, Westminster                            | 2 15 0   |
| Do., for support of boy under <i>Mr Weeks</i>         | 6 0 0    |
| Rotherhithe New Road                                  | 1 3 0    |
| Do., Sun. Sch. ....                                   | 10 11 8  |
| St. Peter's Park Sun. Sch. ....                       | 2 7 5    |
| South London Tabernacle                               | 3 11 0   |
| Stockwell Sun. Sch. ....                              | 7 10 0   |
| Stockwell Orphanage Sun. Sch. ....                    | 11 4 5   |
| Stoke Newington, Bouverie Road Sun. Sch. ....         | 0 18 2   |
| Do., Devonshire Square                                | 3 15 7   |
| Do., Sun. Sch. ....                                   | 18 0 0   |
| Do., do., for <i>Barisal Sch.</i>                     | 6 0 0    |
| Tottenham   | 57 2 4   |
| Do., for <i>Congo</i> ....                            | 1 1 0    |
| Upton Chapel  | 53 9 6   |
| Do., for <i>Congo</i> ....                            | 4 1 6    |
| Do., Sun. Sch. ....                                   | 8 10 4   |
| Do., do., for support of <i>N P, Africa</i>           | 12 0 0   |
| Upper Holloway  | 26 19 0  |
| Do., Y.M.C.A., for <i>Congo</i>                       | 8 0 0    |
| Vauxhall Sun. Sch. ....                               | 6 6 6    |
| Vernon Chapel, for <i>W &amp; O</i>                   | 5 0 0    |
| Do., Sun. Sch., per Y.M.M.A.                          | 24 0 0   |
| Victoria Chapel, Wandsworth Road                      | 46 18 9  |
| Walthamstow, Wood Street                              | 9 13 3   |
| Do., for <i>W &amp; O</i> , moiety                    | 1 10 8   |
| Do., Boundary Road                                    | 3 12 0   |
| Walworth, East Street Sun. Sch., for orphans, Benares | 12 0 0   |
| Do., Ebenezer Sun. Sch.                               | 3 9 6    |
| Westbourne Grove                                      | 34 5 4   |
| Do., for <i>W &amp; O</i>                             | 6 19 0   |
| Do., Sun. Sch.  | 16 14 7  |
| West Green  | 17 13 5  |
| Do., Sun. Sch.  | 4 13 3   |
| Wilkesden Green Sun. Sch.                             | 0 16 4   |
| Woodberry Down  | 79 19 9  |
| Wood Green  | 8 16 7   |
| Do., for <i>India</i>                                 | 2 0 0    |
| Do., for <i>N P</i>                                   | 4 2 11   |

**BEDFORDSHIRE.**

|                                |         |
|--------------------------------|---------|
| Bedford, Mill Street           | 0 15 11 |
| Do., for <i>W &amp; O</i>      | 3 0 0   |
| Do., for <i>N P</i>            | 1 7 9   |
| Do., Bunyan Chapel             | 35 4 2  |
| Do., do., for <i>W &amp; O</i> | 6 0 0   |
| Biggleswade                    | 15 8 6  |
| Do., for <i>W &amp; O</i>      | 0 9 3   |
| Do., for <i>N P</i>            | 0 11 0  |
| Blunham                        | 1 17 6  |
| Do., for <i>W &amp; O</i>      | 0 2 0   |
| Do., for <i>N P</i>            | 0 2 0   |

|                                   |         |
|-----------------------------------|---------|
| Dunstable                         | 16 11 8 |
| Do., for <i>W &amp; O</i>         | 1 5 8   |
| Houghton Regis                    | 2 0 0   |
| Leighton Buzzard, Hockcliffe Road | 40 2 11 |
| Do., for <i>W &amp; O</i>         | 3 2 7   |
| Do., for <i>N P</i>               | 2 9 6   |
| Luton                             | 2 0 0   |
| Do., Park Street                  | 28 8 0  |
| Do., for <i>China</i>             | 1 10 0  |
| Do., for <i>Congo</i>             | 1 10 0  |
| Do., Wellington Street            | 18 3 4  |
| Do., do., for <i>N P</i>          | 3 14 0  |
| Do., Union Ch.                    | 20 16 4 |
| Do., do., for <i>W &amp; O</i>    | 1 10 0  |
| Shefford                          | 5 15 9  |
| Do., for <i>W &amp; O</i>         | 0 12 0  |
| Stotford                          | 5 6 6   |
| Do., for <i>W &amp; O</i>         | 0 10 6  |

**BERKSHIRE.**

|  |          |
|--|----------|
| Abingdon                                   | 38 17 6  |
| Do., for <i>W &amp; O</i>                  | 2 2 0    |
| Faringdon                                  | 23 5 6   |
| Do., for <i>W &amp; O</i>                  | 1 6 8    |
| Do., for <i>N P</i>                        | 4 2 0    |
| Marcham                                    | 0 12 6   |
| Maidenhead                                 | 0 7 0    |
| Newbury                                    | 56 14 0  |
| Do., for support of <i>Nilcanto, Dacca</i> | 16 6 0   |
| Reading, King's Road                       | 140 8 2  |
| Do., for <i>W &amp; O</i>                  | 2 0 0    |
| Do., Carey Chapel                          | 34 1 9   |
| Do., for <i>W &amp; O</i>                  | 5 0 0    |
| Do., do., for <i>China</i>                 | 9 17 2   |
| Do., do., for <i>Congo</i>                 | 15 0 0   |
| Do., United Meeting                        | 13 15 3  |
| Do., Wycliffe Ch.                          | 21 10 1  |
| Do., do., for <i>W &amp; O</i>             | 5 0 0    |
| Do., do., for <i>China</i>                 | 1 0 0    |
| Do., do., for <i>Congo</i>                 | 2 6 5    |
| Sunningdale                                | 2 14 8   |
| Do., for <i>W &amp; O</i>                  | 0 16 0   |
| Twyford, for <i>N P</i>                    | 0 17 0   |
| Wallingford                                | 33 9 7   |
| Do., Sun. Sch., for <i>N P</i>             | 2 3 2    |
| Do., for <i>Mr Wall</i>                    | 1 1 0    |
| Windsor                                    | 28 10 10 |
| Do., for <i>N P</i>                        | 0 15 9   |
| Wokingham                                  | 31 5 7   |
| Do., for <i>Congo</i>                      | 1 0 0    |

**BUCKINGHAMSHIRE.**

|                                  |         |
|----------------------------------|---------|
| Chesham                          | 8 13 6  |
| Dinton                           | 6 16 3  |
| Drayton Parslow                  | 0 15 6  |
| Fenny Stratford                  | 7 3 6   |
| Gold Hill                        | 1 17 3  |
| Great Brickhill                  | 20 0 0  |
| Do., for <i>N P</i>              | 3 0 0   |
| Great Missenden                  | 5 2 5   |
| Do., for <i>W &amp; O</i>        | 0 13 3  |
| Do., for <i>N P</i>              | 4 3 4   |
| High Wycombe                     | 45 13 2 |
| Haddenham                        | 10 10 0 |
| Long Crendon                     | 4 9 9   |
| Mursley Sun. Sch.                | 1 4 5   |
| Olney                            | 1 18 8  |
| Do., for <i>W &amp; O</i>        | 1 5 0   |
| Do., for <i>N P</i>              | 0 13 9  |
| Seer Green, for <i>W &amp; O</i> | 0 4 0   |
| Stony Stratford                  | 0 18 0  |
| Do., for <i>W &amp; O</i>        | 1 0 0   |
| Do., for <i>N P</i>              | 0 15 6  |
| Winslow                          | 3 16 7  |

**CAMBRIDGESHIRE.**

|   |        |
|---|--------|
| Cambridge, Balance, per Mr G. E. Foster, Treasurer    | 35 16  |
| Cambridge, for support of native missionary, Florence | 60 0 0 |
| Do., for Mr Sumner's Sch., Gaal-pore                  | 9 0 0  |
| Do., St. Andrew's Street and Mill Road, for ditto     | 8 0 0  |
| Cherryhinton  | 0 10 6 |
| Grantchester Sun. Sch.                                | 2 2 7  |
| Histon  | 7 3 9  |
| Do., Sun. Sch.  | 4 4 8  |
| Swaffham  | 0 9 0  |

**CHEESHIRE.**

|   |         |
|---|---------|
| Birkenhead, Grange Lane                 | 29 9 6  |
| Do., for <i>N P</i>                     | 5 0 0   |
| Do., for <i>W &amp; O</i> (addl.)       | 0 18 10 |
| Do., Price Street, Welsh Ch.            | 5 7 4   |
| Do., do., for <i>China</i>              | 0 5 0   |
| Do., do., for <i>Rome</i>               | 1 0 8   |
| Do., do., for <i>Brittany</i>           | 1 1 0   |
| Do., do., for <i>Italian Evangelist</i> | 1 14 4  |
| Do., Ebenezer Sun. Sch., for <i>N P</i> | 0 12 11 |
| Chester                                 | 3 10 6  |
| Do., Grosvenor Park                     | 4 6 0   |
| Do., do., for <i>W &amp; O</i>          | 2 4 0   |
| Do., do., Sun. Sch.                     | 2 0 0   |
| Crewe, Victoria Street                  | 6 1 1   |
| Egremont                                | 0 10 6  |
| Hill Cliff                              | 2 0 0   |
| Little Leigh                            | 10 2 7  |
| Do., for <i>W &amp; O</i>               | 1 0 0   |
| Do., for <i>N P</i>                     | 1 6 8   |

**CORNWALL.**

|                           |         |
|---------------------------|---------|
| Falmouth                  | 12 0 11 |
| Do., for <i>W &amp; O</i> | 1 10 0  |
| Do., for <i>Congo</i>     | 0 9 0   |
| Hayle                     | 3 11 0  |
| Liskeard                  | 3 3 0   |
| Penzance                  | 14 10 0 |
| Do., for <i>W &amp; O</i> | 1 10 0  |
| St. Austell               | 27 1 6  |
| Do., for <i>Rome</i>      | 5 0 0   |
| Do., for <i>Congo</i>     | 5 0 0   |
| Do., Sun. Sch.            | 1 15 0  |
| Do., for <i>N P</i>       | 0 9 1   |
| Saltash                   | 13 4 6  |
| Do., for <i>W &amp; O</i> | 1 12 3  |
| Do., for <i>China</i>     | 1 5 0   |
| Do., for <i>Congo</i>     | 0 14 6  |
| Do., for <i>N P</i>       | 3 7 0   |
| Tregony                   | 3 0 0   |
| Truro                     | 4 0 7   |

**CUMBERLAND.**

|                    |        |
|--------------------|--------|
| Carlisle Sun. Sch. | 7 17 7 |
|--------------------|--------|

**DEBBYSHIRE.**

|            |        |
|------------|--------|
| Clay Cross | 12 1 3 |
| Melbourne  | 1 0 0  |

**DEVONSHIRE.**

|                           |        |
|---------------------------|--------|
| Appledore                 | 4 1    |
| Barnstaple                | 11 0 2 |
| Do., for <i>W &amp; O</i> | 2 0 0  |
| Do., for <i>N P</i>       | 2 1 0  |
| Do., for <i>Congo</i>     | 5 0 0  |

|                                    |    |    |    |
|------------------------------------|----|----|----|
| Bideford.....                      | 6  | 17 | 5  |
| Do., for <i>W &amp; O</i> .....    | 0  | 10 | 6  |
| Bovey Tracey, for <i>N P</i> ..... | 0  | 0  | 7  |
| Budleigh Salterton.....            | 0  | 6  | 4  |
| Do., for <i>W &amp; O</i> .....    | 0  | 5  | 0  |
| Chndleigh.....                     | 32 | 11 | 8  |
| Do., for <i>W &amp; O</i> .....    | 0  | 12 | 10 |
| Croyde and Georgeham.....          | 1  | 9  | 5  |
| Do., for <i>N P</i> .....          | 1  | 0  | 0  |
| Cullompton.....                    | 8  | 7  | 7  |
| Devonport, Morice Sq.....          | 6  | 5  | 3  |

Less district expenses 1 2 8

|   |     |    |    |
|---|-----|----|----|
| Exeter, South Street.....                                     | 13  | 10 | 2  |
| Do., for <i>W &amp; O</i> .....                               | 1   | 1  | 9  |
| Hemyock.....  | 6   | 10 | 0  |
| Ilfracombe.....   | 7   | 1  | 0  |
| Kilmington, for <i>N P</i> .....                              | 0   | 7  | 6  |
| Kingsbridge.....  | 21  | 8  | 0  |
| Modbury.....  | 9   | 13 | 7  |
| Do., for <i>W &amp; O</i> .....                               | 0   | 16 | 9  |
| Do., for <i>N P</i> .....                                     | 2   | 5  | 4  |
| North Devon Auxiliary.....                                    | 30  | 0  | 0  |
| Plymouth, George St.....                                      | 148 | 17 | 9  |
| Do., for <i>W &amp; O</i> .....                               | 15  | 0  | 0  |
| Do., for <i>N P, Africa</i> .....                             | 3   | 1  | 0  |
| Do., for <i>Congo</i> .....                                   | 1   | 0  | 0  |
| Do., for <i>New Station</i> .....                             | 1   | 0  | 0  |
| Do., for <i>China</i> .....                                   | 0   | 4  | 6  |
| Do., for <i>N P, India</i> .....                              | 4   | 8  | 0  |
| Do. Sun. Sch., for <i>N P, Backergunge</i> .....              | 1   | 4  | 3  |
| Do., do., for <i>Ram Chundra's Orphans, Backergunge</i> ..... | 5   | 0  | 0  |
| Do., Mutley Chapel.....                                       | 123 | 13 | 11 |
| Swimbridge.....   | 6   | 0  | 0  |
| Torquay.....  | 96  | 19 | 8  |
| Do., for <i>China</i> .....                                   | 1   | 0  | 0  |
| Do., Sun. Sch., for <i>N P, Delhi</i> .....                   | 18  | 0  | 0  |

**DORSETSHIRE.**

|                                 |    |   |   |
|---------------------------------|----|---|---|
| Dorchester.....                 | 5  | 2 | 6 |
| Poole.....                      | 0  | 6 | 7 |
| Do., for <i>W &amp; O</i> ..... | 2  | 0 | 8 |
| Do., <i>Special</i> .....       | 1  | 1 | 0 |
| Weymouth.....                   | 10 | 9 | 0 |

**DURHAM.**

|                                      |    |    |    |
|--------------------------------------|----|----|----|
| Darlington, Grange Road.....         | 26 | 18 | 2  |
| Do., for <i>W &amp; O</i> .....      | 1  | 3  | 3  |
| Jarrow.....                          | 1  | 0  | 0  |
| South Shields, Tabernacle.....       | 10 | 5  | 8  |
| Do., Westoe Lane.....                | 9  | 4  | 10 |
| Do., do., for <i>W &amp; O</i> ..... | 1  | 7  | 0  |
| Do., do., for <i>Congo</i> .....     | 0  | 10 | 6  |
| Spenny Moor (Welsh).....             | 0  | 5  | 0  |
| Wolsingham.....                      | 5  | 2  | 0  |

**ESSEX.**

|                                 |    |    |    |
|---------------------------------|----|----|----|
| Braintree.....                  | 12 | 6  | 3  |
| Clacton-on-Sea.....             | 0  | 15 | 3  |
| Colchester.....                 | 32 | 17 | 5  |
| Do., for <i>W &amp; O</i> ..... | 1  | 12 | 0  |
| Do., for <i>N P</i> .....       | 3  | 10 | 8  |
| George Lane, Woodford.....      | 0  | 12 | 4  |
| Do., Sun. Sch.....              | 2  | 9  | 10 |
| Gt. Leighs, Y.M.B.C.....        | 0  | 15 | 0  |
| Harlow.....                     | 91 | 15 | 5  |
| Do., for <i>W &amp; O</i> ..... | 2  | 0  | 0  |
| Do., for <i>N P</i> .....       | 8  | 13 | 10 |
| Iford.....                      | 5  | 3  | 6  |
| Langham.....                    | 13 | 6  | 9  |
| Do., for <i>W &amp; O</i> ..... | 1  | 5  | 0  |
| Do., for <i>N P</i> .....       | 0  | 13 | 9  |

|  |    |    |    |
|--|----|----|----|
| Langley.....   | 1  | 14 | 6  |
| Leyton, for <i>W &amp; O</i> .....                   | 2  | 10 | 0  |
| Leytonstone.....                                     | 25 | 14 | 11 |
| Loughton.....  | 40 | 7  | 3  |
| Malden, Crown Lane.....                              | 3  | 10 | 6  |
| Romford.....   | 4  | 6  | 11 |
| Saffron Walden.....                                  | 32 | 10 | 10 |
| Do., for <i>W &amp; O</i> .....                      | 2  | 2  | 0  |
| Do., for <i>Mr Whitley's boy, Stanley Pool</i> ..... | 5  | 0  | 0  |
| Southend, Tabernacle.....                            | 3  | 0  | 0  |
| Theydon Bois.....                                    | 1  | 0  | 0  |
| Waltham Abbey.....                                   | 12 | 9  | 3  |
| Do., for <i>W &amp; O</i> .....                      | 1  | 2  | 0  |
| Do., for <i>N P</i> .....                            | 1  | 5  | 9  |

**GLOUCESTERSHIRE.**

|   |     |    |    |
|---|-----|----|----|
| Blakeney.....                                 | 5   | 13 | 6  |
| Bourton-on-the-Water.....                     | 19  | 16 | 1  |
| Burford, for <i>W &amp; O</i> .....           | 0   | 10 | 0  |
| Chalford.....                                 | 4   | 16 | 0  |
| Cheltenham, Salem Ch.....                     | 104 | 6  | 5  |
| Do., for <i>N P</i> .....                     | 2   | 16 | 0  |
| Do., for <i>Congo</i> .....                   | 0   | 5  | 6  |
| Do., for <i>support of N P, "Manik"</i> ..... | 18  | 0  | 0  |
| Do., Cambray Ch.....                          | 52  | 5  | 5  |
| Do., Golden Valley Sun. Sch.....              | 2   | 0  | 3  |
| Cirencester.....                              | 9   | 10 | 2  |
| Coleford.....                                 | 26  | 12 | 1  |
| Do., for <i>W &amp; O</i> .....               | 1   | 2  | 0  |
| Do., for <i>N P</i> .....                     | 1   | 18 | 6  |
| Cutsdean.....                                 | 5   | 11 | 0  |
| Gloucester.....                               | 24  | 10 | 4  |
| Do., for <i>W &amp; O</i> .....               | 3   | 2  | 0  |
| Do., Sun. Sch.....                            | 6   | 0  | 0  |
| Do., do., for <i>China</i> .....              | 2   | 0  | 0  |
| Do., do., for <i>N P</i> .....                | 4   | 0  | 0  |
| Do., do., for <i>Jessore</i> .....            | 5   | 0  | 0  |
| Do., do., for <i>Congo</i> .....              | 6   | 0  | 0  |
| Gosington, Slimbridge.....                    | 0   | 5  | 0  |
| Lydney.....                                   | 3   | 9  | 0  |
| Naunton.....                                  | 11  | 3  | 3  |
| Shortwood.....                                | 4   | 15 | 11 |
| Do., <i>Special</i> .....                     | 0   | 10 | 9  |
| Stow-on-the-Wold.....                         | 19  | 12 | 3  |
| Do., for <i>support of Congo boy</i> .....    | 5   | 0  | 0  |
| Stroud.....                                   | 19  | 15 | 2  |
| Do., for <i>W &amp; O</i> .....               | 1   | 0  | 0  |
| Do., for <i>N P</i> .....                     | 0   | 18 | 8  |
| Do., for <i>Mr Wall</i> .....                 | 2   | 0  | 6  |
| Tewkesbury.....                               | 11  | 16 | 0  |
| Yorkley, for <i>W &amp; O</i> .....           | 0   | 7  | 0  |

**HAMPSHIRE.**

|                                      |    |    |    |
|--------------------------------------|----|----|----|
| Ashley.....                          | 7  | 18 | 5  |
| Do., for <i>N P</i> .....            | 3  | 7  | 11 |
| Bournemouth, Boscombe.....           | 1  | 12 | 0  |
| Do., Lansdowne.....                  | 39 | 16 | 0  |
| Do., do., for <i>W &amp; O</i> ..... | 2  | 0  | 0  |
| Do., do., for <i>Congo</i> .....     | 1  | 0  | 0  |
| Do., do., Sun. Sch.....              | 7  | 10 | 0  |
| Do., Westbourne.....                 | 40 | 7  | 4  |
| Do., do., for <i>China</i> .....     | 2  | 0  | 0  |
| Do., do., for <i>Congo</i> .....     | 7  | 3  | 3  |
| Do., do., for <i>Japan</i> .....     | 2  | 10 | 0  |
| Fleet, for <i>N P</i> .....          | 7  | 8  | 6  |
| Poulner, Ringwood.....               | 6  | 1  | 0  |

|  |    |    |   |
|--|----|----|---|
| Portsmouth Auxiliary, per Mr J. A. Byerley, Treasurer.....               | 65 | 19 | 1 |
| Romsey.....  | 4  | 8  | 0 |
| Do., for <i>W &amp; O</i> .....  | 1  | 5  | 0 |
| Do., for <i>N P</i> .....  | 2  | 0  | 7 |
| Southampton, East Street.....  | 31 | 9  | 2 |
| Do., Sun. Sch., for <i>support of N P under Mr Price, Dinapore</i> ..... | 2  | 0  | 0 |

|  |    |    |    |
|--|----|----|----|
| Do., Carlton Ch.....   | 17 | 3  | 0  |
| Do., Portland Ch.....  | 13 | 10 | 0  |
| Southern District Juv. Association, for <i>Special N P</i> ..... |    |    |    |
| Lymington.....   | 11 | 0  | 0  |
| Poole.....   | 10 | 17 | 10 |
| Southampton, Portland Ch.....                                    | 10 | 2  | 0  |
| Whitchurch.....  | 31 | 19 | 10 |
| Do., for <i>W &amp; O</i> .....                                  | 1  | 1  | 0  |
| Do., for <i>W &amp; O</i> .....                                  | 0  | 10 | 0  |

**ISLE OF WIGHT.**

|                                 |    |    |   |
|---------------------------------|----|----|---|
| Colwell.....                    | 1  | 14 | 4 |
| Newport.....                    | 14 | 4  | 6 |
| Do., for <i>W &amp; O</i> ..... | 1  | 12 | 6 |
| Do., for <i>N P</i> .....       | 1  | 6  | 9 |
| Ventnor.....                    | 3  | 16 | 0 |
| West Cowes.....                 | 8  | 3  | 2 |

**HEREFORDSHIRE.**

|                                    |    |    |   |
|------------------------------------|----|----|---|
| Ewias Harold.....                  | 0  | 6  |   |
| Do., for <i>N P</i> .....          | 18 | 11 |   |
| Garway.....                        | 0  | 4  | 0 |
| Ledbury.....                       | 2  | 16 | 1 |
| Do., for <i>W &amp; O</i> .....    | 0  | 5  | 0 |
| Hereford.....                      | 42 | 18 | 4 |
| Do., for <i>W &amp; O</i> .....    | 2  | 5  | 7 |
| Leominster.....                    | 5  | 11 | 2 |
| Orcoop, for <i>W &amp; O</i> ..... | 0  | 5  | 9 |
| Ross.....                          | 11 | 2  | 7 |
| Do., for <i>W &amp; O</i> .....    | 1  | 0  | 0 |
| Do., Lays Hill.....                | 0  | 5  | 1 |
| Ryeford.....                       | 2  | 1  | 6 |

**HERTFORDSHIRE.**

|  |    |    |    |
|--|----|----|----|
| Bishops Stortford.....                   | 9  | 18 | 5  |
| Bexmoor.....                             | 12 | 2  | 3  |
| Do., for <i>Congo</i> .....              | 1  | 1  | 0  |
| Hemel Hempstead.....                     | 28 | 15 | 5  |
| Do., for <i>Congo</i> .....              | 0  | 10 | 0  |
| Hitchin.....                             | 32 | 10 | 1  |
| Do., for <i>Congo boys</i> .....         | 2  | 12 | 10 |
| Kings Langley.....                       | 4  | 9  | 5  |
| Do., for <i>W &amp; O</i> .....          | 0  | 10 | 7  |
| Markyate Street.....                     | 15 | 10 | 11 |
| Do., for <i>W &amp; O</i> .....          | 0  | 7  | 8  |
| Do., for <i>N P</i> .....                | 2  | 13 | 8  |
| New Barnet.....                          | 53 | 18 | 9  |
| Royston.....                             | 6  | 0  | 0  |
| St. Albans, Dagnal St.....               | 37 | 14 | 4  |
| Do., for <i>N P</i> .....                | 4  | 13 | 11 |
| Do., for <i>African Schools</i> .....    | 1  | 8  | 6  |
| Do., Tabernacle.....                     | 4  | 0  | 0  |
| Do., for <i>W &amp; O</i> .....          | 1  | 2  | 2  |
| Tring, New Mill, &c.....                 | 18 | 13 | 0  |
| Ware.....                                | 2  | 12 | 6  |
| Watford.....                             | 62 | 8  | 8  |
| Do., for <i>W &amp; O</i> .....          | 6  | 9  | 6  |
| Do., for <i>N P</i> .....                | 4  | 0  | 0  |
| Do., for <i>China Medical Fund</i> ..... | 4  | 0  | 0  |

**MIDDLESBROUGH.**

|                        |    |    |    |
|------------------------|----|----|----|
| Bluntisham.....        | 33 | 6  | 9  |
| Fenstanton.....        | 6  | 11 | 5  |
| Godmanchester.....     | 0  | 17 | 6  |
| Houghton.....          | 1  | 0  | 7  |
| Huntingdon.....        | 31 | 19 | 10 |
| Do., Buckden.....      | 2  | 7  | 0  |
| Do., Staughton.....    | 0  | 9  | 0  |
| Kimbolton.....         | 1  | 2  | 3  |
| Offord.....            | 3  | 10 | 10 |
| Perry.....             | 0  | 4  | 9  |
| Ramsey, Gt. Whyte..... | 1  | 5  | 10 |
| Do., Salem.....        | 1  | 17 | 7  |

|                           |         |
|---------------------------|---------|
| St. Ives                  | 18 17 0 |
| Do., Hemingford           | 0 3 1   |
| Do., Winwick              | 0 5 6   |
| Do., Woodhurst            | 0 11 0  |
| St. Neots, Old Meeting    | 4 13 6  |
| Do., East Street, for N P | 0 5 6   |
| Spaldwick                 | 1 15 3  |
| Yelling                   | 0 15 0  |

|  |          |
|--|----------|
| 111 19 1   |          |
| Less £2 13s. 11d. expenses and £50 previously remitted | 52 13 11 |
|  | 59 5 2   |

For W & O Fund.

|               |        |
|---------------|--------|
| Buckden       | 0 6 6  |
| Godmanchester | 0 11 6 |
| Huntingdon    | 2 1 0  |
| Kimbolton     | 0 10 0 |
| Oxford        | 0 9 0  |
| Ramsey        | 1 1 0  |
| St. Ives      | 2 0 0  |
| St. Neots     | 2 0 0  |
| Woodhurst     | 0 10 0 |
| Yelling       | 0 10 0 |

|   |        |
|---|--------|
| 9 19 0  |        |
| Less £4 19s. 8d. moiety to London Missionary Society, and £2 16s. remitted before | 7 15 6 |
|   | 2 3 6  |

|   |         |
|---|---------|
| Huntingdonshire, per Mrs Bateman Brown, for Italian Mission | 27 11 0 |
|---|---------|

KENT.

|   |          |
|---|----------|
| Ashford                                   | 6 5 0    |
| Do., Sun. Sch.                            | 1 4 3    |
| Belvedere                                 | 11 11 10 |
| Do., for N P                              | 1 0 0    |
| Beckenham                                 | 6 17 8   |
| Do., Special                              | 10 0 0   |
| Birchington                               | 0 4 2    |
| Brasted                                   | 6 5 11   |
| Do., for W & O                            | 0 13 7   |
| Do., for N P                              | 0 12 11  |
| Broadstairs                               | 0 16 3   |
| Bromley                                   | 19 7 10  |
| Canterbury                                | 46 2 5   |
| Do., for N P                              | 1 13 2   |
| Do., for Congo                            | 0 13 8   |
| Chatham                                   | 20 14 1  |
| Dartford                                  | 5 1 6    |
| Deal                                      | 32 0 0   |
| Do., for W & O                            | 2 10 0   |
| Dover                                     | 61 9 8   |
| Do., for W & O                            | 9 18 7   |
| Do., for Congo                            | 0 10 0   |
| Edenbridge                                | 15 16 8  |
| Do., for support of boy under Mr Grenfell | 5 0 0    |
| Eynsford                                  | 8 17 9   |
| Do., for W & O                            | 1 0 0    |
| Faversham                                 | 2 16 2   |
| Folkestone                                | 50 18 4  |
| Do., for W & O                            | 5 9 8    |
| Eythorne                                  | 21 1 8   |
| Do., for Congo                            | 3 10 0   |
| Do., for N P                              | 3 11 3   |
| Forest Hill                               | 17 10 0  |
| Do., Sydenham Ch.                         | 15 16 1  |
| Do., do., for W & O                       | 3 5 1    |
| Do., do., for N P                         | 4 1 10   |
| Goudhurst                                 | 5 0 0    |
| Gravesend                                 | 1 5 0    |
| Do., for N P                              | 0 11 0   |

|                            |         |
|----------------------------|---------|
| Lee                        | 60 9 0  |
| Do., for China             | 1 1 0   |
| Do., for Congo             | 1 1 0   |
| Do., for India             | 2 2 0   |
| Do., for Italy             | 0 10 6  |
| Lewisham Road              | 20 14 9 |
| Do., for W & O             | 2 0 0   |
| Do., for China             | 4 0 0   |
| Do., for Mr Anderson's N P | 20 0 0  |
| Maidstone, King St.        | 17 8 3  |
| Do., for W & O             | 2 0 6   |
| Do., Union Street          | 3 15 5  |
| Margate                    | 38 3 11 |
| Pembury                    | 3 2 8   |
| Ramsgate, for Congo        | 0 10 0  |
| Do., Cavendish Ch.         | 38 14 0 |
| St. Peter's                | 1 1 0   |
| Do., for W & O             | 0 5 0   |
| Sandhurst                  | 12 16 3 |
| Sheerness                  | 6 6 6   |
| Do., for W & O             | 0 13 6  |
| Tenterden                  | 5 10 6  |
| Do., for W & O             | 1 1 0   |
| Tonbridge                  | 10 2 2  |
| Do., Sun. Sch.             | 5 6 2   |
| West Malling, for N P      | 1 18 3  |

LANCASHIRE.

|   |          |
|---|----------|
| Accrington, for Italy   | 25 0 0   |
| Ashton-under-Lyne   | 7 15 0   |
| Do., for China  | 0 5 0    |
| Ashton-on-Bibble  | 77 2 2   |
| Do., for W & O  | 1 12 0   |
| Barrow - in - Furness, Abbey Road                                 | 1 18 3   |
| Bolton, Claremont Ch.   | 35 10 9  |
| Do., Zion, for W & O  | 0 18 6   |
| Lancaster   | 11 11 8  |
| Do., for Mr Comber, for support of Congo child                    | 5 0 0    |
| Liverpool, Myrtle Street Juv. Aux., for Congo Sch. work           | 60 0 0   |
| Do., for Miss Daborn, Sch. work, China                            | 10 0 0   |
| Do., for Mr Wall, Sch. work, Rome                                 | 10 0 0   |
| Do., for Calabar Institution, Jamaica                             | 20 0 0   |
| Do., for Mr Hutchins, for Sch. work, Jamaica                      | 20 0 0   |
| Do., for Mr Webb, Jamaica, for educating two girls, Trelawny Sch. | 20 0 0   |
| Do., Toxteth Tabernacle   | 48 7 0   |
| Do., do., for W & O   | 8 7 3    |
| Do., do., for Congo   | 20 18 2  |
| Do., do., for Mr Dixon, China                                     | 10 0 0   |
| Do., do., for Mr Wall   | 5 0 0    |
| Do., do., for medical work at Wathen Station                      | 10 0 0   |
| Do., do., for Mr Crudginton                                       | 10 0 0   |
| Do., Richmond Ch.   | 38 15 11 |
| Do., for Sun. Sch.  | 18 1 8   |
| Do., Princes Gate   | 7 13 0   |
| Do., do., for Congo   | 3 0 0    |
| Do., Windsor Street, Welsh Ch.                                    | 9 17 7   |
| Do., do., for support of Italian Evangelist                       | 6 6 6    |
| Do., Bousfield Street   | 1 0 9    |
| Do., do., for N P   | 0 15 0   |

|                                    |           |
|------------------------------------|-----------|
| Do., Edge Lane (Welsh)             | 2 3 6     |
| Do., Everton Village               | 53 6 0    |
| Do., Walton Ch., per W & O         | 1 1 4     |
| Do., Hall Lane Mission             | 1 18 3    |
| Do., Jackson Street                | 2 6 6     |
| Manchester, coll. Public Meeting   | 16 5 3    |
| Do., Union Chapel                  | 412 12 10 |
| Do., do., for W & O                | 12 6 1    |
| Do., do., for Italy                | 50 0 0    |
| Do., Moss Side                     | 105 16 1  |
| Do., do., for W & O                | 4 4 0     |
| Do., Grosvenor St.                 | 59 9 8    |
| Do., do., for W & O                | 3 1 4     |
| Do., Gorton, Wellington Street     | 6 8 7     |
| Do., Higher Openshaw               | 1 5 10    |
| Do., do., for Congo                | 0 18 2    |
| Do., Brighton Grove Ch.            | 17 11 9   |
| Do., do., for China                | 1 1 0     |
| Do., do., Sun. Sch.                | 3 17 8    |
| Do., do., for N P                  | 0 15 0    |
| Do., Coupland Street, Greenheys    | 9 0 0     |
| Do., do., for W & O                | 3 9 6     |
| Do., Queen's Park, Harpurhey       | 6 16 0    |
| Do., do., for W & O                | 1 17 0    |
| Do., West Gorton, Birch Street     | 4 0 0     |
| Do., do., Clowes Street            | 5 16 8    |
| Do., Pendleton                     | 6 8 1     |
| Do., Bowden                        | 9 18 5    |
| Do., do., for W & O                | 1 4 0     |
| Salford, Great George Street       | 20 14 7   |
| Do., for W & O                     | 0 17 6    |
| Stretford                          | 18 17 1   |
| Eccles                             | 5 2 0     |
| Aahton - on - Mersey, Oakfield Ch. | 29 4 9    |
| Do., for N P                       | 2 10 0    |

821 6 10

|   |          |
|---|----------|
| Less £5 13s. 1d. expenses and £353 previously remitted on account | 358 13 1 |
|---|----------|

|   |          |
|---|----------|
| 462 13 9                                  |          |
| Oldham, King Street                       | 22 18 8  |
| Do., for W & O                            | 4 0 0    |
| Do., for Congo                            | 5 0 0    |
| Do., Manchester St.                       | 19 12 10 |
| Do., do., for W & O                       | 0 19 5   |
| Do., do., for N P                         | 0 4 1    |
| Rochdale, West Street                     | 37 11 0  |
| Do., for N P                              | 9 0 0    |
| Do., Cugate                               | 8 19 0   |
| Rochdale, Water Street Sun. Sch., for N P | 1 9 0    |
| Southport                                 | 2 15 0   |
| Ulverston                                 | 1 5 0    |
| Widnes, Sun. Sch.                         | 0 9 6    |
| Wigan, King Street                        | 44 18 11 |
| Do., for W & O                            | 2 0 0    |
| Do., for N P                              | 3 18 6   |

|  |         |
|--|---------|
| East Lancashire Auxiliary. Accrington, Cannon Street | 153 5 4 |
| Do., Barnes Street                                   | 8 3 9   |
| Bacup, Zion  | 6 0 0   |
| Do., Irwell Terrace, for N P                         | 0 16 0  |
| Do., Doals   | 3 0 5   |
| Briercliffe  | 23 14 1 |

|  |     |    |    |
|--|-----|----|----|
| Bury, Knowlsey Street  | 10  | 3  | 7  |
| Do., for <i>W &amp; O</i>  | 0   | 10 | 6  |
| Do., Chesham   | 8   | 8  | 8  |
| Do., do., for <i>W &amp; O</i>                                     | 0   | 6  | 10 |
| Burnley, Sion  | 18  | 11 | 1  |
| Do., for <i>N P</i> , under<br><i>Gogon Chunder</i><br><i>Dutt</i> | 25  | 0  | 0  |
| Do., for <i>Congo</i>  | 3   | 0  | 0  |
| Do., Yorkshire Street,<br>for <i>W &amp; O</i>                     | 2   | 5  | 0  |
| Colne  | 13  | 15 | 0  |
| Darwen   | 18  | 8  | 10 |
| Do., for <i>W &amp; O</i>  | 1   | 10 | 0  |
| Haslingden, Bury Rd.   | 19  | 10 | 11 |
| Do., Trinity Ch.   | 20  | 17 | 8  |
| Millgate   | 1   | 6  | 7  |
| Ramsbottom   | 46  | 8  | 7  |
| Do., for <i>W &amp; O</i>  | 1   | 18 | 10 |
| Do., for <i>Rome</i>   | 5   | 0  | 0  |
| Do., for <i>Congo</i>  | 5   | 0  | 0  |
| Radcliffe  | 8   | 13 | 10 |
| Sabden   | 33  | 14 | 0  |
| 439 9 6  |     |    |    |
| Less 10s. expenses, and<br>£310 previously ac-<br>knowledged       | 310 | 10 | 0  |
| 128 19 6   |     |    |    |

LEICESTERSHIRE.

|                                |    |    |   |
|--------------------------------|----|----|---|
| Foxton, for <i>W &amp; O</i>   | 0  | 10 | 0 |
| Leicester, Charles St.         | 20 | 9  | 6 |
| Do., Harvey Lane               | 9  | 17 | 5 |
| Do., Melbourne Hall            | 13 | 4  | 5 |
| Do., do., for <i>W &amp; O</i> | 1  | 10 | 0 |
| Do., do., for <i>Congo</i>     | 32 | 7  | 4 |
| Do., Victoria Road             | 43 | 2  | 6 |
| Market Harboro'                | 3  | 1  | 0 |
| Oadby                          | 0  | 5  | 0 |
| Sutton-in-the-Elms             | 4  | 11 | 3 |

LINCOLNSHIRE.

|                                |    |    |   |
|--------------------------------|----|----|---|
| Boston, Salem Ch.              | 4  | 1  | 5 |
| Grantham, for <i>W &amp; O</i> | 0  | 13 | 0 |
| Horncastle Sun. Sch.           | 0  | 4  | 0 |
| Lincoln                        | 22 | 8  | 0 |
| Do., for <i>W &amp; O</i>      | 1  | 10 | 0 |

NORFOLK.

|   |     |    |    |
|---|-----|----|----|
| Attleboro'  | 18  | 16 | 0  |
| Aylsham   | 2   | 0  | 0  |
| Bacton  | 2   | 0  | 0  |
| Buxton  | 2   | 3  | 8  |
| Do., for <i>W &amp; O</i>   | 0   | 10 | 0  |
| Carlton Rode  | 3   | 18 | 5  |
| Do., for <i>W &amp; O</i>   | 1   | 1  | 0  |
| Do., for <i>N P</i>   | 0   | 5  | 2  |
| Costessey   | 3   | 7  | 4  |
| Downham Market  | 7   | 14 | 9  |
| East Dereham  | 6   | 0  | 0  |
| Fakenham  | 6   | 15 | 2  |
| Foulsham  | 5   | 16 | 0  |
| Gt. Ellingham   | 3   | 14 | 2  |
| Lynn, Stepney Ch.   | 33  | 9  | 2  |
| Do., for <i>Congo</i>   | 2   | 15 | 0  |
| Neatishead  | 2   | 4  | 3  |
| Necton  | 4   | 19 | 6  |
| Do., for <i>W &amp; O</i>   | 0   | 10 | 0  |
| Norwich, United Coll.   | 50  | 7  | 8  |
| Do., St. Mary's   | 412 | 10 | 4  |
| Do., do., for <i>W &amp; O</i>  | 15  | 10 | 0  |
| Do., Unthanks Road  | 26  | 6  | 11 |
| Do., Surrey Road,<br>for <i>W &amp; O</i>   | 2   | 16 | 4  |
| Do., Gildencroft  | 10  | 13 | 2  |
| Do., Pottergate St.<br>Sun. Sch., for <i>Mr</i><br><i>Guyton's work</i> ,<br><i>Delhi</i> | 10  | 6  | 8  |

|                           |    |    |   |
|---------------------------|----|----|---|
| Pulham St. Mary           | 1  | 0  | 0 |
| Salhouse                  | 1  | 2  | 2 |
| Swaffham                  | 20 | 0  | 0 |
| Thetford                  | 4  | 10 | 2 |
| Do., for <i>W &amp; O</i> | 0  | 6  | 0 |
| Do., for <i>N P</i>       | 0  | 9  | 2 |
| Worstead                  | 30 | 17 | 1 |
| Do., for <i>W &amp; O</i> | 3  | 10 | 0 |
| Do., for <i>N P</i>       | 7  | 0  | 4 |
| Wymondham                 | 0  | 11 | 2 |

706 1 9  
Less £3 8s. 11d. district  
expenses, & £189 5d.  
acknowledged before

192 9 4  
513 12 5

NORTHAMPTONSHIRE.

|                                 |   |    |   |
|---------------------------------|---|----|---|
| Blisworth, for <i>W &amp; O</i> | 1 | 5  | 0 |
| Do., for <i>N P</i>             | 1 | 0  | 0 |
| Earls Barton                    | 7 | 13 | 8 |
| Kislingbury                     | 2 | 18 | 6 |
| Do., for <i>W &amp; O</i>       | 0 | 10 | 0 |
| Northampton, Grafton<br>Street  | 3 | 18 | 9 |
| Do., Mount Pleasant             | 2 | 4  | 0 |
| Do., for <i>W &amp; O</i>       | 0 | 13 | 6 |
| Ravensthorpe                    | 1 | 0  | 0 |

NORTHUMBERLAND.

|  |     |    |   |
|--|-----|----|---|
| Berwick, for <i>Palestine</i><br>Do., Good Templars'<br>Hall | 1   | 5  | 0 |
| Do., do., for <i>N P</i>                                     | 1   | 14 | 0 |
| Do., do., for <i>N P</i>                                     | 0   | 15 | 0 |
| Newcastle, Westgate<br>Road                                  | 185 | 15 | 8 |
| Do., for <i>N P</i>  | 1   | 0  | 0 |
| Do., Rye Hill  | 21  | 13 | 9 |
| Do., do., for <i>N P</i>                                     | 2   | 14 | 0 |
| Do., Scotswood Road,<br>for <i>N P</i>                       | 1   | 11 | 7 |
| Gateshead  | 28  | 2  | 7 |
| North Shields  | 9   | 5  | 8 |

NOTTINGHAMSHIRE.

|   |   |    |    |
|---|---|----|----|
| Collingham                                  | 1 | 0  | 0  |
| Newark                                      | 7 | 0  | 5  |
| Do., Juvenile                               | 5 | 0  | 0  |
| Nottingham, Derby Rd.                       | 0 | 10 | 0  |
| Do., for <i>Congo</i>                       | 5 | 0  | 0  |
| Do., Juvenile                               | 5 | 11 | 10 |
| Do., George Street,<br>for <i>W &amp; O</i> | 2 | 2  | 0  |
| Do., Bentinck Road,<br>Juvenile             | 4 | 4  | 3  |
| Do., Circus St., Juv.                       | 1 | 17 | 4  |
| Less expenses                               | 2 | 10 | 0  |
| 16 15 5                                     |   |    |    |

OXFORDSHIRE.

|   |    |    |    |
|---|----|----|----|
| Caversham                                     | 6  | 0  | 9  |
| Chipping Norton                               | 6  | 5  | 8  |
| Henley-on-Thames,<br>Sunday School            | 2  | 14 | 7  |
| Milton  | 12 | 1  | 0  |
| Oxford, New Road                              | 67 | 17 | 7  |
| Do., do., <i>W &amp; O</i>                    | 4  | 0  | 0  |
| Do., do., for <i>Congo</i>                    | 4  | 10 | 0  |
| Do., do., for <i>Mutlah</i><br><i>Mission</i> | 13 | 5  | 11 |
| Do., Littlemore, for<br><i>W &amp; O</i>      | 0  | 11 | 4  |
| Do., Commercial Rd.                           | 14 | 1  | 2  |
| Do., do., for <i>W &amp; O</i>                | 1  | 19 | 0  |

|  |    |    |   |
|--|----|----|---|
| Do., do., for <i>China</i>               | 15 | 16 | 8 |
| Do., do., for <i>India</i>               | 9  | 5  | 0 |
| Do., do., Sun. Sch.,<br>for <i>Congo</i> | 11 | 8  | 8 |

RUTLANDSHIRE.

|         |   |    |   |
|---------|---|----|---|
| Langham | 0 | 15 | 0 |
| Oakham  | 0 | 2  | 1 |

SHROPSHIRE.

|                                 |    |    |   |
|---------------------------------|----|----|---|
| Coxall                          | 2  | 17 | 0 |
| Market Drayton                  | 8  | 18 | 7 |
| Oakengates                      | 1  | 10 | 0 |
| Pontesbury                      | 1  | 1  | 0 |
| Oswestry                        | 20 | 7  | 5 |
| Do., for <i>W &amp; O</i>       | 1  | 0  | 0 |
| Do., for <i>N P</i>             | 2  | 15 | 1 |
| Do., for <i>Congo</i>           | 1  | 0  | 0 |
| Shrewsbury, Claremont<br>Chapel | 9  | 0  | 3 |
| Do., for <i>Congo</i>           | 1  | 0  | 0 |

SOMERSETSHIRE.

|                                |    |    |    |
|--------------------------------|----|----|----|
| Bath                           | 2  | 12 | 6  |
| Do., Manvers Street            | 30 | 5  | 11 |
| Do., Sunday School             | 26 | 8  | 8  |
| Do., Hay Hill                  | 36 | 6  | 2  |
| Do., do., for <i>W &amp; O</i> | 2  | 7  | 1  |
| Twerton-on-Avon                | 5  | 2  | 0  |
| Widcombe                       | 15 | 15 | 11 |
| Limpley Stoke                  | 1  | 17 | 1  |

128 15 4  
Less expenses

126 18 4

|  |    |    |   |
|--|----|----|---|
| Bridgwater   | 5  | 2  | 1 |
| Do., for <i>W &amp; O</i>                                    | 2  | 2  | 6 |
| Do., for <i>N P</i>  | 6  | 6  | 0 |
| Do., for <i>Congo</i>  | 0  | 10 | 0 |
| Bristol Aux., on acct.,<br>per Mr G.H. Leonard,<br>Treasurer | 50 | 0  | 0 |
| Clifton, for <i>Palestine</i><br>Keynsham, for <i>N P</i>    | 2  | 10 | 0 |
| Weston-super-Mare, for<br><i>W &amp; O</i>                   | 3  | 7  | 7 |

|  |    |    |    |
|--|----|----|----|
| Chard  | 38 | 11 | 4  |
| Do., for <i>W &amp; O</i>  | 3  | 0  | 0  |
| Do., for <i>N P</i>  | 1  | 5  | 3  |
| Cheddar  | 2  | 11 | 10 |
| Do., for <i>N P</i>  | 1  | 14 | 6  |
| Crewkerne, Sun. Sch.   | 1  | 9  | 1  |
| Fivehead and Isle<br>Abbotts   | 7  | 7  | 8  |
| Frome  | 4  | 19 | 6  |
| Do., Badcox Lane   | 31 | 19 | 11 |
| Do., do., for support<br>of two native girls,<br><i>Intally School</i>                   | 12 | 0  | 0  |
| Do., Sheppard's Barton   | 37 | 11 | 6  |
| Do., do., for support<br>of native boy under<br><i>Mr Summers, Se-</i><br><i>rampore</i> | 5  | 0  | 0  |
| Do., do., for support<br>of native girl, <i>Intally</i>                                  | 6  | 0  | 0  |
| Beckington   | 9  | 3  | 11 |
| Taunton, Silver Street   | 10 | 0  | 0  |
| Do., Albemarle Ch.   | 1  | 18 | 0  |
| Watchet and Williton   | 4  | 13 | 7  |
| Do., for <i>W &amp; O</i>  | 0  | 12 | 0  |
| Wellington   | 28 | 4  | 0  |
| Do., for <i>W &amp; O</i>  | 2  | 0  | 0  |
| Wells  | 4  | 10 | 0  |
| Wincanton  | 31 | 16 | 4  |
| Winscombe  | 0  | 17 | 6  |
| Do., for <i>W &amp; O</i>  | 4  | 0  | 0  |
| Do., for <i>N P</i>  | 2  | 0  | 0  |

|                              |    |    |   |
|------------------------------|----|----|---|
| Yeovil .....                 | 56 | 10 | 0 |
| Western Association—         |    |    |   |
| Merriott .....               | 0  | 10 | 0 |
| Montacute .....              | 10 | 13 | 0 |
| Do., for <i>W &amp; O</i> .. | 1  | 0  | 0 |
| Piddletrenthide ..           | 1  | 12 | 2 |
| Street .....                 | 1  | 16 | 0 |
| Loss Dist. expenses          | 15 | 11 | 2 |
|                              | 5  | 13 | 0 |
|                              | 0  | 18 | 2 |

**STAFFORDSHIRE.**

|   |    |    |    |
|---|----|----|----|
| Bilston .....                                   | 3  | 8  | 0  |
| Brierley Hill, Sunday School, for <i>N P</i> .. | 0  | 5  | 8  |
| Burelem .....                                   | 8  | 0  | 0  |
| Latebrook .....                                 | 1  | 0  | 0  |
| Burton-on-Trent, Guild Street .....             | 1  | 4  | 0  |
| Do., Salem Ch. ....                             | 20 | 7  | 7  |
| Cosley, Darkhouse ..                            | 10 | 1  | 10 |
| Do., Providence ..                              | 3  | 10 | 10 |
| Hanley .....                                    | 11 | 10 | 0  |
| Prince's End .....                              | 28 | 8  | 10 |
| Stafford .....                                  | 5  | 8  | 9  |
| Do., for <i>W &amp; O</i> ..                    | 1  | 2  | 9  |
| Do., for <i>N P</i> .....                       | 1  | 11 | 3  |
| West Bromwich .....                             | 18 | 18 | 8  |
| Wolverhampton .....                             | 23 | 5  | 5  |

**SUFFOLK.**

|                                |    |    |   |
|--------------------------------|----|----|---|
| Aldeburgh .....                | 1  | 17 | 8 |
| Bures .....                    | 7  | 5  | 0 |
| Ipswich, Stoke Green           | 18 | 9  | 9 |
| Do., for <i>W &amp; O</i> ..   | 2  | 18 | 6 |
| Do., Rushmere ..               | 2  | 9  | 0 |
| Do., Burlington Ch.            | 95 | 18 | 0 |
| Do., do., for <i>W &amp; O</i> | 6  | 0  | 0 |
| Do., do., for <i>N P</i> ..    | 1  | 10 | 7 |
| Do., Turret Green ..           | 62 | 17 | 8 |
| Do., do., for <i>China</i> ..  | 5  | 0  | 0 |
| Do., do., for <i>Congo</i> ..  | 5  | 0  | 0 |
| Do., do., for <i>India</i> ..  | 5  | 0  | 0 |
| Lowestoft .....                | 13 | 14 | 6 |
| Do., for <i>N P</i> .....      | 1  | 3  | 0 |
| Somerleyton .....              | 4  | 2  | 0 |
| Do., for <i>W &amp; O</i> ..   | 1  | 0  | 0 |
| Sudbury .....                  | 8  | 3  | 5 |
| Do., Sunday School             | 3  | 11 | 4 |

**SURREY.**

|   |    |    |    |
|---|----|----|----|
| Addlestone .....  | 20 | 4  | 3  |
| Do., for <i>W &amp; O</i> ..                              | 1  | 12 | 6  |
| Do., for <i>N P</i> .....                                 | 2  | 0  | 0  |
| Balham, Ramsden Rd.                                       | 17 | 10 | 11 |
| Do., Sunday School  | 15 | 3  | 2  |
| Barnes .....  | 5  | 18 | 6  |
| Do., for <i>W &amp; O</i> ..                              | 0  | 15 | 0  |
| Do., Sunday School  | 1  | 12 | 9  |
| Do., do., for support of child in Mrs Kerry's Sch., India | 4  | 0  | 0  |
| Dorking .....   | 8  | 1  | 3  |
| Do., for <i>W &amp; O</i> ..                              | 1  | 7  | 0  |
| Guildford, Commercial Road .....                          | 22 | 4  | 10 |
| Do., for <i>N P</i> .....                                 | 0  | 11 | 3  |
| Kingston .....  | 30 | 16 | 4  |
| Do., for <i>W &amp; O</i> ..                              | 3  | 0  | 0  |
| Do., for <i>N P</i> .....                                 | 5  | 0  | 0  |
| Mersham, for <i>Congo</i>                                 | 1  | 0  | 0  |
| Do., for <i>N P</i> .....                                 | 0  | 5  | 1  |
| Norwood, Chatsworth Road .....                            | 21 | 11 | 5  |
| Do., for <i>N P</i> .....                                 | 0  | 0  | 1  |
| Outwood .....   | 6  | 14 | 10 |
| Do., for <i>W &amp; O</i> ..                              | 0  | 14 | 6  |
| Penge .....   | 18 | 16 | 4  |
| Redhill .....   | 2  | 0  | 0  |

|                              |    |    |    |
|------------------------------|----|----|----|
| Richmond, Duke St. ....      | 10 | 9  | 0  |
| Streatham .....              | 10 | 11 | 0  |
| Do., for <i>W &amp; O</i> .. | 2  | 10 | 0  |
| Sutton .....                 | 26 | 4  | 10 |
| Do., for <i>N P</i> .....    | 2  | 4  | 9  |
| Do., for <i>N P, Delhi</i>   | 0  | 15 | 11 |
| Surbiton .....               | 22 | 0  | 0  |
| Upper Norwood .....          | 14 | 8  | 6  |
| West Croydon .....           | 03 | 10 | 4  |
| Wimbledon .....              | 9  | 9  | 4  |
| Woking .....                 | 2  | 0  | 0  |
| Yorktown .....               | 20 | 19 | 9  |
| Do., for <i>N P</i> .....    | 0  | 14 | 10 |

**SUSSEX.**

|                              |    |    |    |
|------------------------------|----|----|----|
| Battle .....                 | 3  | 9  | 3  |
| Do., for <i>N P</i> .....    | 1  | 12 | 11 |
| Brighton, Queen Square       | 33 | 7  | 3  |
| Do., for <i>N P</i> .....    | 1  | 6  | 4  |
| Do., Sussex Street ..        | 12 | 3  | 10 |
| Do., do., for <i>N P</i> ..  | 2  | 3  | 2  |
| Eastbourne .....             | 31 | 5  | 11 |
| Do., for <i>W &amp; O</i> .. | 2  | 2  | 0  |
| Do., for <i>N P</i> .....    | 2  | 4  | 8  |
| Do., for <i>Congo</i> .....  | 0  | 10 | 0  |
| Do., for <i>Mr Wall</i> ..   | 0  | 7  | 6  |
| Hastings .....               | 74 | 1  | 7  |
| Do., for <i>W &amp; O</i> .. | 4  | 19 | 0  |
| Do., for <i>N P</i> .....    | 1  | 4  | 5  |
| Lewes .....                  | 18 | 10 | 0  |
| Do., for <i>W &amp; O</i> .. | 0  | 15 | 0  |
| Do., for <i>N P</i> .....    | 0  | 15 | 0  |
| St. Leonards .....           | 34 | 13 | 8  |
| Do., for <i>W &amp; O</i> .. | 2  | 18 | 8  |
| Rye .....                    | 2  | 12 | 0  |
| Do., for <i>W &amp; O</i> .. | 0  | 10 | 0  |
| Worthing .....               | 11 | 1  | 0  |
| Do., for <i>N P</i> .....    | 1  | 15 | 7  |

**WARWICKSHIRE.**

|  |    |    |   |
|--|----|----|---|
| Birmingham, per Mr Thos. Adams, Treas. | 98 | 15 | 9 |
| Dunchurch .....                        | 1  | 3  | 3 |
| Leamington, Clarendon Ch. ....         | 41 | 9  | 3 |
| Do., for <i>W &amp; O</i> ..           | 5  | 1  | 3 |
| Do., for <i>Congo</i> ..               | 2  | 6  | 0 |
| Do., Warwick Street                    | 43 | 4  | 0 |
| Do., do., for <i>Congo</i> ..          | 1  | 14 | 8 |
| Rugby .....                            | 4  | 2  | 0 |
| Studley .....                          | 5  | 14 | 0 |
| Umberslade .....                       | 15 | 15 | 4 |
| Do., for <i>W &amp; O</i> ..           | 1  | 4  | 8 |

**WILTSHIRE.**

|                                  |    |    |    |
|----------------------------------|----|----|----|
| Bowerchalk .....                 | 2  | 0  | 0  |
| Bratton .....                    | 8  | 11 | 0  |
| Do., for <i>W &amp; O</i> ..     | 1  | 0  | 0  |
| Do., for <i>Congo</i> ..         | 8  | 1  | 3  |
| Do., for support of Congo boy .. | 0  | 16 | 0  |
| Bradford-on-Avon ..              | 10 | 1  | 5  |
| Do., for <i>W &amp; O</i> ..     | 1  | 0  | 0  |
| Do., for <i>China</i> ..         | 2  | 7  | 7  |
| Bromham .....                    | 2  | 6  | 6  |
| Do., for <i>W &amp; O</i> ..     | 0  | 5  | 0  |
| Calne .....                      | 13 | 1  | 2  |
| Chippenham .....                 | 11 | 17 | 0  |
| Do., for <i>W &amp; O</i> ..     | 1  | 8  | 7  |
| Do., for <i>N P</i> .....        | 1  | 15 | 5  |
| Corsham .....                    | 11 | 8  | 4  |
| Downton .....                    | 0  | 5  | 0  |
| Darham and Rockbourne .....      | 3  | 0  | 6  |
| Devizes .....                    | 35 | 17 | 6  |
| Kington Langley ..               | 5  | 11 | 11 |
| Melksham .....                   | 33 | 0  | 0  |
| Pewsey .....                     | 2  | 11 | 2  |
| Salisbury .....                  | 0  | 15 | 0  |
| Semley .....                     | 4  | 7  | 0  |
| Shrewton .....                   | 2  | 9  | 0  |
| Do., for <i>W &amp; O</i> ..     | 0  | 12 | 7  |

|   |    |    |   |
|---|----|----|---|
| Swindon .....                             | 13 | 10 | 2 |
| Do., for <i>W &amp; O</i> ..              | 2  | 14 | 6 |
| Do., for <i>N P</i> .....                 | 5  | 6  | 7 |
| Do., for orphan in Miss Wells's Sch. .... | 4  | 0  | 0 |
| Trowbridge, Back St. ....                 | 40 | 8  | 0 |
| Do., Bethesda .....                       | 8  | 11 | 3 |
| Warminster .....                          | 10 | 10 | 0 |
| Westbury, West End ..                     | 0  | 10 | 5 |
| Do., Special .....                        | 0  | 10 | 0 |
| Do., Penknapp .....                       | 7  | 7  | 9 |
| Do., do., for <i>W &amp; O</i>            | 0  | 5  | 0 |
| Do., for <i>N P</i> .....                 | 0  | 8  | 6 |
| Westbury Leigh .....                      | 13 | 12 | 5 |
| Do., for <i>W &amp; O</i> ..              | 1  | 0  | 0 |
| Do., for <i>N P</i> .....                 | 2  | 16 | 7 |

**WORCESTERSHIRE.**

|                                     |    |    |   |
|-------------------------------------|----|----|---|
| Atch Lench .....                    | 15 | 3  | 4 |
| Do., for <i>W &amp; O</i> ..        | 1  | 7  | 1 |
| Dudley .....                        | 2  | 17 | 0 |
| Do., for <i>W &amp; O</i> ..        | 0  | 10 | 0 |
| Do., for <i>N P</i> .....           | 0  | 10 | 7 |
| Kempsey, for <i>Delhi Ch.</i> ..... | 1  | 0  | 0 |
| Kidderminster .....                 | 11 | 15 | 6 |
| Do., for <i>W &amp; O</i> ..        | 0  | 19 | 0 |
| Pershore .....                      | 13 | 1  | 5 |
| Do., for <i>W &amp; O</i> ..        | 0  | 15 | 0 |
| Do., for <i>N P</i> .....           | 0  | 14 | 1 |
| Stourbridge .....                   | 2  | 11 | 0 |
| Upton-on-Severn .....               | 4  | 0  | 8 |
| Worcester, Special ..               | 1  | 0  | 0 |

**YORKSHIRE.**

|  |     |    |    |
|--|-----|----|----|
| Bowbridge, for <i>N P</i> ..             | 0   | 9  | 0  |
| Bradford United, for <i>W &amp; O</i> .. | 3   | 2  | 5  |
| Do., Westgate .....                      | 60  | 17 | 9  |
| Do., do., Juv .....                      | 25  | 10 | 0  |
| Do., Sion Ch. ....                       | 33  | 5  | 10 |
| Do., Trinity Ch. ....                    | 17  | 2  | 6  |
| Do., do., for <i>W &amp; O</i>           | 3   | 14 | 0  |
| Do., do., Juv .....                      | 17  | 0  | 0  |
| Do., Gillington .....                    | 24  | 18 | 2  |
| Do., do., for <i>W &amp; O</i>           | 3   | 0  | 0  |
| Do., Leeds Road ..                       | 6   | 12 | 0  |
| Do., Hallfield .....                     | 27  | 14 | 0  |
| Do., do., for <i>W &amp; O</i>           | 2   | 6  | 4  |
| Do., do., Juv .....                      | 10  | 12 | 0  |
| Do., New Leeds Sun. Sch. ....            | 20  | 0  | 0  |
| Heaton .....                             | 4   | 3  | 4  |
| Do., for <i>W &amp; O</i> ..             | 0   | 10 | 0  |
|  | 269 | 10 | 8  |
| Less expenses .....                      | 2   | 2  | 0  |

|                                    |     |    |    |
|------------------------------------|-----|----|----|
|                                    | 287 | 8  | 8  |
| Bramley, Salem .....               | 1   | 12 | 6  |
| Do., for <i>W &amp; O</i> ..       | 1   | 0  | 0  |
| Do., for <i>N P</i> .....          | 0   | 9  | 0  |
| Do., Zion .....                    | 10  | 2  | 0  |
| Do., do., for <i>W &amp; O</i>     | 0   | 10 | 0  |
| Do., do., Juvenile ..              | 9   | 5  | 0  |
| Gildersome .....                   | 8   | 19 | 9  |
| Do., for <i>W &amp; O</i> ..       | 1   | 0  | 0  |
| Guiseley .....                     | 1   | 16 | 0  |
| Halifax, for <i>Congo</i> ..       | 1   | 11 | 11 |
| Do., Trinity Road ..               | 5   | 3  | 7  |
| Do., do., for <i>W &amp; O</i>     | 3   | 0  | 0  |
| Do., do., for <i>Congo</i>         | 0   | 12 | 8  |
| Harrogate, for <i>Congo</i>        | 2   | 4  | 4  |
| Huddersfield, New North Road ..... | 21  | 1  | 8  |
| Do., for <i>Congo</i> .....        | 1   | 0  | 0  |
| Hull District.                     |     |    |    |
| Beverley .....                     | 23  | 15 | 4  |
| Do., for <i>W &amp; O</i> ..       | 3   | 0  | 8  |
| Do., for <i>N P</i> .....          | 5   | 0  | 0  |
| Bishop Burton .....                | 3   | 15 | 6  |

|                                 |    |    |    |
|---------------------------------|----|----|----|
| Bridlington .....               | 16 | 17 | 0  |
| Do., for <i>China</i> .....     | 0  | 5  | 0  |
| Do., for <i>Rome</i> .....      | 0  | 5  | 0  |
| Cottingham .....                | 25 | 0  | 0  |
| Do., for <i>W &amp; O</i> ..... | 5  | 0  | 0  |
| Driffield .....                 | 3  | 11 | 6  |
| Do., for <i>W &amp; O</i> ..... | 0  | 10 | 6  |
| Do., for <i>N P</i> .....       | 1  | 2  | 0  |
| Hull, George Street ..          | 5  | 13 | 10 |
| Do., for <i>W &amp; O</i> ..... | 0  | 15 | 0  |
| Do., South Street ...           | 23 | 16 | 0  |
| Do., Tabernacle .....           | 7  | 6  | 10 |
| Do., do., for <i>N P</i> ...    | 0  | 10 | 7  |

Keighley District.

|                    |    |    |    |
|--------------------|----|----|----|
| Barnoldswick ..... | 4  | 0  | 0  |
| Cononley .....     | 1  | 11 | 6  |
| Cowling Hill ..... | 3  | 0  | 8  |
| Earby .....        | 5  | 15 | 0  |
| Haworth .....      | 40 | 3  | 6  |
| Horkinstone .....  | 2  | 10 | 0  |
| Long Preston ..... | 14 | 4  | 9  |
| Keighley .....     | 14 | 14 | 10 |
| Salterforth .....  | 3  | 11 | 1  |
| Skipton .....      | 18 | 14 | 3  |
| Slack Lane .....   | 12 | 6  | 3  |

120 11 10

|   |    |    |    |
|---|----|----|----|
| Less previously acknow-<br>ledged ..... | 59 | 18 | 11 |
|   | 60 | 12 | 11 |

|   |     |    |    |
|---|-----|----|----|
| Leeds, S. Parade.....                           | 170 | 5  | 2  |
| Do., Special .....                              | 8   | 0  | 0  |
| Do., Blenheim Ch. ...                           | 66  | 2  | 2  |
| Do., for <i>W &amp; O</i> .....                 | 3   | 8  | 0  |
| Do., Beeston Hill .....                         | 5   | 0  | 0  |
| Lindley Oaks .....                              | 6   | 7  | 8  |
| Lockwood .....                                  | 27  | 1  | 0  |
| Masham .....                                    | 3   | 5  | 0  |
| Middlesborough, Welsh<br>Ch. ....               | 3   | 0  | 2  |
| Do., for <i>N P</i> .....                       | 0   | 4  | 0  |
| Rawdon .....                                    | 12  | 11 | 4  |
| Do., College .....                              | 1   | 0  | 0  |
| Rotherham .....                                 | 3   | 13 | 1  |
| Do., for <i>W &amp; O</i> .....                 | 0   | 10 | 0  |
| Salendine Nook .....                            | 5   | 11 | 7  |
| Scarborough .....                               | 32  | 3  | 1  |
| Do., for <i>W &amp; O</i> .....                 | 1   | 10 | 0  |
| Do., for <i>N P</i> .....                       | 0   | 5  | 7  |
| Do., Scape Goat Hill ..                         | 2   | 14 | 6  |
| Do., Ebenezer Sun.<br>Sch. ....                 | 1   | 11 | 6  |
| Sheffield .....                                 | 16  | 9  | 8  |
| Do., Swallow Nest .....                         | 1   | 5  | 0  |
| South Stockton .....                            | 5   | 5  | 11 |
| Do., for <i>W &amp; O</i> .....                 | 1   | 0  | 0  |
| Sutton-in-Craven .....                          | 69  | 16 | 3  |
| Do., for <i>W &amp; O</i> .....                 | 1   | 18 | 0  |
| Do., for <i>N P</i> .....                       | 2   | 5  | 10 |
| Wakefield, Juv., for<br><i>N P, Backergunge</i> | 12  | 3  | 0  |
| York.....                                       | 10  | 8  | 5  |

NORTH WALES.

|                                  |     |    |   |
|----------------------------------|-----|----|---|
| Anglesea, on account             | 100 | 0  | 0 |
| Amlwch, for <i>W &amp; O</i> ... | 0   | 7  | 6 |
| Bodelern, for <i>Italy</i> ...   | 0   | 10 | 0 |
| Capel Gwyn .....                 | 1   | 19 | 3 |
| Holyhead .....                   | 0   | 3  | 3 |
| Do., Hebron .....                | 4   | 4  | 0 |
| Llanfathlu, Zoar .....           | 13  | 2  | 6 |
| Pensara, Capel Newydd            | 0   | 16 | 6 |

CARNARVONSHIRE.

|                     |    |    |   |
|---------------------|----|----|---|
| Aion .....          | 1  | 0  | 0 |
| Capel y Beirdd..... | 3  | 10 | 6 |
| Carluarvon .....    | 18 | 13 | 2 |
| Conway .....        | 2  | 13 | 0 |

|                                       |    |    |   |
|---------------------------------------|----|----|---|
| Dinorwic, Sardis.....                 | 1  | 15 | 6 |
| Garu .....                            | 5  | 0  | 6 |
| Gilfach and Llanfair-<br>fechan ..... | 6  | 10 | 0 |
| Gilfach Noddfa .....                  | 5  | 0  | 0 |
| Glanwydden .....                      | 1  | 11 | 0 |
| Llandudno, Eng. Ch. ...               | 10 | 7  | 0 |
| Do., Welsh Ch. ....                   | 18 | 10 | 8 |
| Llandwrog, Pisgah .....               | 1  | 0  | 0 |
| Do., Groeslon .....                   | 0  | 8  | 0 |
| Llanllfni .....                       | 5  | 0  | 0 |
| Llanachlhiarn, Saron...               | 1  | 15 | 9 |
| Llithfaen, Tabor .....                | 1  | 0  | 6 |
| Pontillyfni .....                     | 1  | 16 | 4 |
| Port Dinorwic, Salem                  | 0  | 8  | 0 |
| Portmadoc, Berea .....                | 3  | 1  | 3 |
| Pwllheli.....                         | 12 | 17 | 3 |
| Do., for <i>N P</i> .....             | 0  | 9  | 2 |
| Rhosbirwaen, Carmel                   | 1  | 13 | 3 |
| Talysarn, for <i>Congo</i> ...        | 1  | 4  | 0 |
| Do., Salem .....                      | 1  | 10 | 0 |
| Tyddynsion .....                      | 3  | 0  | 3 |

DENBIGHSHIRE.

|                                 |   |    |   |
|---------------------------------|---|----|---|
| Abergele.....                   | 3 | 0  | 6 |
| Bontnewydd .....                | 1 | 4  | 0 |
| Bodgynwch, Aion .....           | 0 | 10 | 0 |
| Cefnubychan .....               | 0 | 13 | 6 |
| Cefnmawr .....                  | 2 | 0  | 0 |
| Codau .....                     | 1 | 10 | 0 |
| Colwyn .....                    | 3 | 2  | 0 |
| Do., for <i>W &amp; O</i> ..... | 0 | 7  | 0 |
| Denbigh .....                   | 6 | 3  | 2 |
| Dolywern .....                  | 1 | 8  | 6 |
| Do., for <i>N P</i> .....       | 0 | 6  | 9 |
| Fron, Carmel .....              | 1 | 0  | 0 |
| Garth, Ruabon.....              | 0 | 14 | 6 |
| Glyncieriog .....               | 6 | 4  | 6 |
| Llandfrynog .....               | 0 | 12 | 0 |
| Llanfynydd, Bryn .....          | 1 | 0  | 0 |
| Do., Pentre .....               | 2 | 6  | 0 |
| Llanellwchllyn .....            | 0 | 15 | 0 |
| Llanfair .....                  | 0 | 10 | 0 |
| Llanfairtalhaiarn .....         | 1 | 4  | 0 |
| Llangernyw .....                | 1 | 2  | 0 |
| Llangollen, Eng. Ch. ...        | 3 | 11 | 6 |
| Do., Welsh Ch. ....             | 3 | 4  | 0 |
| Do., do., for <i>N P</i> .....  | 0 | 19 | 1 |
| Llanrhaidr .....                | 1 | 16 | 6 |
| Llanrwst .....                  | 2 | 2  | 3 |
| Llansannan .....                | 1 | 12 | 0 |
| Llansantffraid .....            | 2 | 14 | 0 |
| Moss .....                      | 0 | 14 | 0 |
| Noddfa, Garth.....              | 2 | 0  | 0 |
| Rnthin .....                    | 4 | 8  | 7 |

FLINTSHIRE.

|                     |   |    |   |
|---------------------|---|----|---|
| Halkyn .....        | 1 | 11 | 6 |
| Holywell .....      | 4 | 12 | 9 |
| Lixwm .....         | 2 | 6  | 2 |
| Mold .....          | 1 | 11 | 0 |
| Ruddlan, Zion ..... | 2 | 3  | 7 |
| Rhyl .....          | 9 | 2  | 6 |
| St. Asaph .....     | 1 | 13 | 6 |

MERIONETHRSHIRE.

|  |    |    |   |
|--|----|----|---|
| Bala, Welsh Ch. ....                   | 0  | 12 | 0 |
| Barisouth .....                        | 1  | 10 | 0 |
| Corwen, Cylwydd, and<br>Tredol .....   | 3  | 7  | 6 |
| Dolgelly .....                         | 10 | 16 | 6 |
| Festiniog, Zion .....                  | 1  | 5  | 0 |
| Glyndfrwyd .....                       | 1  | 18 | 0 |
| Llanuwchllyn .....                     | 2  | 7  | 6 |
| Pandrycapel and Llan-<br>ellidan ..... | 8  | 12 | 6 |
| Penrhyn-deudraeth ...                  | 4  | 6  | 0 |

MONTGOMERYSHIRE.

|                 |   |    |    |
|-----------------|---|----|----|
| Caerswys .....  | 4 | 17 | 9  |
| Cwmbellau ..... | 3 | 1  | 11 |

|                                 |    |    |   |
|---------------------------------|----|----|---|
| Llanfair .....                  | 4  | 8  | 0 |
| Do., for <i>N P</i> .....       | 2  | 7  | 7 |
| Do., for <i>Congo</i> .....     | 0  | 18 | 0 |
| Do., for <i>Morlais</i> .....   | 1  | 3  | 0 |
| Llanidloes .....                | 12 | 13 | 7 |
| Llanfyllin and Bethel           | 10 | 0  | 0 |
| Machynlleth .....               | 2  | 2  | 6 |
| New Chapel .....                | 3  | 18 | 9 |
| Newtown .....                   | 22 | 16 | 8 |
| Do., for <i>W &amp; O</i> ..... | 1  | 4  | 7 |
| Do., for <i>N P</i> .....       | 0  | 6  | 0 |
| Sarn .....                      | 2  | 17 | 0 |
| Staylitttle .....               | 5  | 10 | 9 |
| Talywern .....                  | 6  | 5  | 0 |
| Welshpool .....                 | 1  | 7  | 0 |

SOUTH WALES.

BRECKNOCKSHIRE.

|                                 |    |    |   |
|---------------------------------|----|----|---|
| Brecon, Kensington Ch.          | 14 | 12 | 0 |
| Do., Watergate .....            | 3  | 3  | 0 |
| Brynmawr, Tabor .....           | 4  | 3  | 4 |
| Do., Zion .....                 | 1  | 11 | 0 |
| Crickhowell .....               | 8  | 7  | 6 |
| Erwood .....                    | 0  | 15 | 0 |
| Glasbury .....                  | 2  | 9  | 5 |
| Do., Penrytheol.....            | 0  | 16 | 0 |
| Llanfhangell, Nant<br>Bran..... | 0  | 15 | 0 |
| Llangynydd .....                | 7  | 9  | 6 |
| Do., for <i>W &amp; O</i> ..... | 2  | 11 | 6 |
| Pantycelyn .....                | 1  | 2  | 4 |
| Pisgah .....                    | 0  | 13 | 0 |
| Pontestyl .....                 | 1  | 9  | 0 |
| Talgarth, Tabernacle            | 2  | 15 | 0 |
| Trevil .....                    | 1  | 16 | 8 |

CARDIGANSHIRE.

|                                 |    |    |    |
|---------------------------------|----|----|----|
| Aberystwith, Eng. Ch.           | 6  | 0  | 0  |
| Do., Welsh Ch. ....             | 17 | 13 | 6  |
| Blaenwenen .....                | 2  | 0  | 10 |
| Cardigan, Zion .....            | 0  | 5  | 0  |
| Do., for <i>W &amp; O</i> ..... | 0  | 5  | 0  |
| Do., for <i>N P</i> .....       | 2  | 10 | 0  |
| Do., Bethany .....              | 26 | 0  | 10 |
| Penrhyncoch, Horeb...           | 0  | 11 | 7  |
| Penyparc .....                  | 6  | 7  | 2  |
| Do., for <i>W &amp; O</i> ..... | 1  | 13 | 6  |
| Swyddfynon .....                | 0  | 10 | 0  |
| Verwig, Siloam .....            | 4  | 7  | 7  |
| Do., for <i>N P</i> .....       | 2  | 13 | 7  |

CARMARTHENSHIRE.

|                              |    |    |    |
|------------------------------|----|----|----|
| Aberduar .....               | 4  | 6  | 0  |
| Ammanford, Ebenezer          | 2  | 15 | 5  |
| Bwlchgwynt .....             | 6  | 13 | 6  |
| Bwlchnewydd .....            | 5  | 4  | 8  |
| Caio, Bethel .....           | 2  | 8  | 2  |
| Do., Salem .....             | 2  | 7  | 1  |
| Carmarthen, Eng. Ch.         | 3  | 18 | 0  |
| Do., Pennel .....            | 16 | 17 | 0  |
| Do., do., for <i>N P</i> ... | 1  | 17 | 11 |
| Do., do., Tabernacle         | 31 | 11 | 3  |
| Cwmanan, Bethesda...         | 9  | 2  | 3  |
| Cwmda .....                  | 4  | 4  | 0  |
| Cwmdud .....                 | 1  | 1  | 6  |
| Cwmsfelin, Ramoth ...        | 13 | 4  | 0  |
| Cwmifor .....                | 1  | 17 | 1  |
| Drefach .....                | 6  | 1  | 2  |
| Felinfoel .....              | 0  | 3  | 3  |
| Do., for <i>N P</i> .....    | 0  | 10 | 0  |
| Felingwm, Sittim .....       | 3  | 0  | 0  |
| Ferryside .....              | 1  | 4  | 4  |
| Fynonhenry .....             | 1  | 0  | 3  |
| Kidwelly .....               | 1  | 14 | 7  |
| Llandebie .....              | 2  | 0  | 0  |
| Llandilo .....               | 1  | 0  | 6  |
| Do., for <i>N P</i> .....    | 1  | 10 | 0  |
| Llandoverly, Ebenezer        | 1  | 1  | 3  |
| Llandyfan, Soar.....         | 0  | 16 | 11 |



|                                |          |
|--------------------------------|----------|
| Llandysul, Ebenezer            | 0 13 6   |
| Do., for <i>N P</i>            | 0 9 0    |
| Do., Hebron                    | 0 14 0   |
| Do., Penybont                  | 0 12 0   |
| Do., Rehoboth                  | 1 4 0    |
| Llaneli, Sardi                 | 1 2 4    |
| Llannon, Hermon                | 0 11 3   |
| Llanell, Moriah                | 47 2 0   |
| Do., Bethel                    | 14 17 1  |
| Do., Salem                     | 4 7 8    |
| Do., Siloam                    | 2 9 6    |
| Do., do., for <i>N P</i>       | 2 7 0    |
| Do., Calvary                   | 7 11 0   |
| Do., Bethlehem Pool            | 3 10 0   |
| Do., Zion                      | 24 2 11  |
| Llanfynydd, Amor               | 0 19 7   |
| Llangynoch, Salem & Maescanner | 6 0 2    |
| Llangunoch, Ebenezer           | 7 0 0    |
| Llanstephan                    | 2 3 5    |
| Llwynhendy, Soar               | 13 17 0  |
| Login, Calvary                 | 16 14 0  |
| Mydrim, Salem                  | 11 10 0  |
| Pembrey, Tabernacle            | 6 17 1   |
| Do., <i>N P</i>                | 0 9 11   |
| Porthyrhyd, Bethlehem          | 2 13 0   |
| Plasbet, Bethel                | 6 6 0    |
| Rhydwlwym                      | 13 1 1   |
| Do., for <i>N P</i>            | 4 8 11   |
| St. Clears                     | 6 6 0    |
| Whitemill                      | 0 10 4   |
| Whitland, Nazareth             | 17 10 11 |

GLAMORGANSHIRE.

|                                |         |
|--------------------------------|---------|
| Aberavon                       | 4 0 7   |
| Abercarnid                     | 3 5 0   |
| Aberdare, Calvary              | 34 17 5 |
| Do., Carmel                    | 19 0 4  |
| Do., Cwmanan                   | 27 19 7 |
| Do., Mill Street               | 18 7 5  |
| Do., Abernant                  | 4 10 2  |
| Do., Cynslywd                  | 15 4 7  |
| Do., Cwmbach                   | 6 5 5   |
| Do., Gadlys                    | 18 8 0  |
| Do., Cwmavon                   | 4 5 10  |
| Do., Ponthrenllwyd             | 3 2 10  |
| Do., Gwawr                     | 7 4 2   |
| Do., Raven Hill                | 2 15 0  |
| Do., Penrhivceiber             | 1 0 1   |
| Do., do., Jerusalem            | 4 12 0  |
| Do., do., Bethesda             | 2 0 7   |
| Do., Lwydcoed, Soar            | 3 15 0  |
| Do., Mountain Ash, Nazareth    | 20 0 6  |
| Do., Rhos                      | 32 0 0  |
| Berthlwydd                     | 7 5 6   |
| Do., for <i>N P</i>            | 3 2 0   |
| Birchgrove, Aion               | 4 10 4  |
| Blackmill, Paran               | 1 19 0  |
| Blaenrhondda                   | 1 2 3   |
| Blaencwm                       | 18 17 2 |
| Do., for <i>N P</i>            | 1 14 0  |
| Bridging, Hope Ch.             | 10 13 3 |
| Do., Ruamh                     | 1 19 6  |
| Do., Caersalem                 | 1 12 4  |
| Do., Penrhwy, Salem            | 1 1 0   |
| Do., Rehoboth                  | 4 13 1  |
| Caersalem, Newydd              | 17 18 0 |
| Cardiff, for <i>Italy</i>      | 0 5 6   |
| Do., Bethany                   | 86 6 3  |
| Do., do., for <i>W &amp; O</i> | 3 0 0   |
| Do., do., for <i>Congo</i>     | 6 11 0  |
| Do., Tabernacle                | 65 5 2  |
| Do., Bethel                    | 16 1 9  |
| Do., Tredegarville             | 77 14 8 |
| Do., do., for <i>NP, Delhi</i> | 11 7 6  |
| Do., Salem                     | 21 6 0  |
| Do., Long Cross                | 4 15 0  |
| Do., Canton, Hope Ch.          | 11 8 6  |
| Cadoxton                       | 3 9 1   |
| Clydach, Calvary               | 1 1 6   |
| Corntown, Bethlehem            | 2 6 6   |

|  |          |
|--|----------|
| Cowbridge, Ramoth                        | 6 11 1   |
| Croesyparc                               | 5 12 1   |
| Cwmavon, Penuel                          | 6 9 0    |
| Cwmbwrla, Libanus                        | 7 1 0    |
| Cwmparc                                  | 0 10 0   |
| Do., for <i>N P</i>                      | 0 16 1   |
| Cwmwrcwch, for <i>N P</i>                | 2 4 7    |
| Deri, Tabernacle                         | 8 4 0    |
| Dinas, Noddfa                            | 11 4 8   |
| Do., Zoar                                | 24 0 0   |
| Dowlais, Caersalem                       | 4 8 0    |
| Do., Moriah                              | 3 3 4    |
| Ferndale, Nazareth                       | 2 2 4    |
| Do., Salem, Newydd                       | 17 0 7   |
| Fochriw, Noddfa                          | 1 8 2    |
| Gelligaer, Horeb                         | 1 5 6    |
| Glyncorwg                                | 6 5 3    |
| Glyn Neath, Bethel                       | 1 19 3   |
| Henoged                                  | 10 7 2   |
| Hirwain                                  | 6 18 5   |
| Lantwit-major, for <i>Mr Jones, Agra</i> | 9 0 0    |
| Lisvane                                  | 0 15 4   |
| Do., for <i>N P</i>                      | 2 18 8   |
| Llancarvan                               | 2 15 1   |
| Llansamlet, Adulam                       | 4 3 8    |
| Llantrissant, Tabor                      | 2 9 6    |
| Llwynypia, Jerusalem                     | 15 12 0  |
| Maesteg, for <i>N P</i>                  | 0 9 9    |
| Do., Zion                                | 0 8 0    |
| Mardy                                    | 2 12 2   |
| Do., for <i>W &amp; O</i>                | 0 12 3   |
| Merthyr Tydvil                           | 2 2 0    |
| Do., Morlais Ch.                         | 10 0 0   |
| Do., Zion                                | 6 14 10  |
| Do., Tabernacle                          | 16 19 3  |
| Do., Aion                                | 3 3 2    |
| Do., Ebenezer                            | 3 8 0    |
| Do., Tonyrefail, Aion                    | 7 13 8   |
| Do., Penrifer                            | 2 4 11   |
| Morrison, Zion                           | 5 6 7    |
| Do., for <i>N P</i>                      | 1 12 5   |
| Nantyrin                                 | 0 14 0   |
| Nantymoel, Saron                         | 8 16 0   |
| Neath, Orchard-place                     | 23 6 5   |
| Do., for <i>N P</i>                      | 5 17 9   |
| Do., for <i>Ceylon</i>                   | 3 3 0    |
| Do., <i>Special</i>                      | 2 10 0   |
| Do., Bethany                             | 11 14 9  |
| Do., Ebenezer                            | 0 17 6   |
| Penarth, Penuel                          | 0 16 0   |
| Do., Eng. Ch.                            | 23 1 1   |
| Penclawdd                                | 1 19 0   |
| Pengam                                   | 10 7 6   |
| Pentre Rhondda                           | 1 17 8   |
| Pentych, Penuel                          | 4 0 0    |
| Pontllwy, Carmel                         | 0 13 0   |
| Pontypridd, Carmel                       | 4 6 3    |
| Do., Tabernacle                          | 15 7 4   |
| Do., Tyllors Town                        | 7 13 1   |
| Pontardulais, Tabernacle                 | 2 15 0   |
| Pontycwmmwr                              | 7 0 0    |
| Porth, Tabernacle                        | 3 19 6   |
| Do., Salem                               | 9 12 6   |
| Pontlottyn, Zoar                         | 8 4 6    |
| Pyle, Pisgah                             | 0 9 0    |
| Resolven                                 | 1 3 6    |
| Rhydfele, Bethlehem                      | 4 6 0    |
| Rhondda, Ystrad, Nebo                    | 8 11 6   |
| Swansea, Mt. Pleasant                    | 19 9 5   |
| Do., for <i>Congo</i>                    | 39 10 11 |
| Do., Belle Vue Ch.                       | 12 15 0  |
| Do., Bethesda                            | 22 8 8   |
| Do., Walters-road                        | 10 0 0   |
| Do., Brynhyfryd                          | 10 3 9   |
| Do., Hafod                               | 3 14 6   |
| Do., York Place                          | 5 0 0    |
| Tondri                                   | 5 4 7    |
| Do., Welsh Ch.                           | 0 14 0   |
| Tongwynnias                              | 1 5 10   |
| Do., Salem                               | 1 11 0   |
| Ton-Ystrad                               | 13 5 6   |
| Trenlaw, Bethlehem                       | 2 15 7   |

|                      |         |
|----------------------|---------|
| Trehafod             | 1 12 0  |
| Treherbert, Eng. Ch. | 3 12 9  |
| Do., Libanus         | 32 19 2 |
| Treorkey             | 18 7 11 |
| Do., Sun. Sch.       | 0 17 0  |
| Troedrhiw, Carmel    | 5 16 9  |
| Wantrhydd            | 3 4 0   |
| Wantrudlau, Ararat   | 6 17 0  |
| Ynysihw              | 2 11 7  |
| Ynyslywd             | 1 16 9  |
| Ystralyfera          | 6 3 0   |
| Ystradgynlais, Aion  | 2 0 8   |

MONMOUTHSHIRE.

|                                |         |
|--------------------------------|---------|
| Abercarn, Welsh Ch.            | 6 15 6  |
| Do., Hope Ch.                  | 2 13 5  |
| Abergavenny, <i>Special</i>    | 1 1 0   |
| Aberysthan                     | 0 1 2   |
| Abertillery, Eng. Ch.          | 4 15 1  |
| Do., Ebenezer S. Sch.          | 1 15 8  |
| Argoed                         | 38 12 0 |
| Bargoed                        | 15 0 0  |
| Bassaleg, Bethel               | 3 14 5  |
| Bedwas                         | 5 9 7   |
| Blackwood, Welsh Ch.           | 2 7 6   |
| Do., Mt. Pleasant              | 0 10 0  |
| Blaina                         | 13 13 2 |
| Blaenau Gwent                  | 14 18 6 |
| Do., for <i>N P</i>            | 0 5 0   |
| Blaenavon, Broad St.           | 3 6 0   |
| Do., Ebenezer                  | 6 4 7   |
| Do., Horeb                     | 11 9 3  |
| Caerleon                       | 4 0 0   |
| Cleatstown                     | 22 7 10 |
| Chepstow                       | 11 17 0 |
| Do., for <i>W &amp; O</i>      | 2 0 0   |
| Do., for <i>N P</i>            | 1 9 6   |
| Clydach                        | 2 18 5  |
| Cross Keys                     | 2 0 8   |
| Daranfelen                     | 2 17 0  |
| Ebbw Vale, Zion                | 12 2 4  |
| Do., Brynhyfryd                | 5 3 8   |
| Do., Nebo                      | 7 17 10 |
| Goytre, Saron                  | 7 5 2   |
| Llanfihangel Ystrad            | 2 9 3   |
| Llanfarnham                    | 2 3 7   |
| Llanthwy                       | 5 2 8   |
| Llanwenarth                    | 8 18 11 |
| Machen, Siloam                 | 3 4 7   |
| Maescycwmwr, Eng. Ch.          | 3 0 0   |
| Monmouth                       | 12 15 8 |
| Michaelstone-y-Vedw, Tizrah    | 14 15 0 |
| Nantyglo                       | 6 17 10 |
| Do., Bethel                    | 4 18 6  |
| Newbridge, Beulah              | 7 16 0  |
| Do., Eng. Ch.                  | 24 15 9 |
| Newport and Maindee            | 9 2 10  |
| Newport, Commercial Street     | 88 17 1 |
| Do., Charles Street            | 10 12 4 |
| Do., Commercial Rd.            | 29 12 2 |
| Do., Alma Street               | 22 2 5  |
| Do., do., for <i>W &amp; O</i> | 1 10 0  |
| Do., Stow Hill                 | 18 9 11 |
| Do., Temple                    | 4 11 0  |
| Do., Summerhill                | 18 6 0  |
| Do., Maindee, Gospel Hall      | 2 0 0   |
| New Tredegar, Saron            | 9 1 0   |
| Penalt                         | 0 12 6  |
| Ponhir                         | 8 5 3   |
| Do., for <i>W &amp; O</i>      | 1 9 6   |
| Pontnewydd                     | 4 0 0   |
| Pontrhydyrun                   | 5 0 0   |
| Pontypool, Crane St.           | 9 6 4   |
| Do., for <i>W &amp; O</i>      | 1 0 0   |
| Do., Tabernacle                | 4 4 9   |
| Do., Upper Trosnant            | 2 6 6   |
| Rhymney, Penuel                | 31 13 0 |
| Do., Jerusalem                 | 4 12 8  |
| Do., do., for <i>N P</i>       | 1 11 10 |

|                     |        |
|---------------------|--------|
| Risca               | 3 13 0 |
| Do., Bethany        | 3 10 0 |
| St. Brice's         | 2 8 8  |
| St. Mellon's        | 5 2 5  |
| Sirhowy, Carmel     | 2 0 0  |
| Tafarnaubach, Salem | 1 0 0  |
| Talrwain, Pisgah    | 0 10 1 |
| Tredgar, Siloh      | 8 17 4 |
| Do., Church Street  | 4 2 6  |
| Tydee, Bethesda     | 7 15 0 |
| Victoria, Caersalem | 5 15 1 |

Pembrokeshire.

|                        |          |
|------------------------|----------|
| Beulah                 | 4 16 0   |
| Bethabara              | 7 8 1    |
| Blaencolin             | 31 11 4  |
| Blaenffos              | 20 1 11  |
| Do., Ebenezer          | 8 10 7   |
| Blaenllyn and Newton   | 14 12 8  |
| Blaenrhywaen           | 28 10 3  |
| Broadhaven             | 2 11 6   |
| Camrose                | 5 3 0    |
| Caersalem and Jabez    | 19 12 11 |
| Cilgeran               | 9 6 6    |
| Cilfowr and Ramoth     | 4 4 10   |
| Comae, Penuel          | 5 11 5   |
| Clarboston             | 2 11 6   |
| Croesgoch and Trevine  | 17 1 10  |
| Dinas Cross            | 9 11 9   |
| Fishguard              | 11 17 9  |
| Do., for Congo         | 1 16 10  |
| Ffynnon                | 9 8 0    |
| Gelly                  | 14 5 9   |
| Do., for N P           | 9 10 9   |
| Do., for Evangelist,   |          |
| Rome                   | 1 4 0    |
| Gerazim                | 6 7 9    |
| Goedwig Fishguard      | 1 13 0   |
| Harmony                | 6 16 7   |
| Haverfordwest, Be-     |          |
| thesda                 | 48 0 2   |
| Do., Bethlehem         | 4 14 11  |
| Do., Hill Park         | 22 18 1  |
| Do., Pope Hill         | 0 5 6    |
| Haverfordwest, College | 2 7 8    |
| Honeyborough           | 0 5 0    |
| Letterston             | 8 5 3    |
| Llangwm                | 2 7 8    |
| Llanglofan             | 13 4 0   |
| Llanfrynach            | 20 2 11  |
| Do., Star              | 5 15 7   |
| Maenclochog            | 5 11 6   |
| Middlemill and Solva   | 11 10 5  |
| Moleston               | 0 11 5   |
| Newport, Bethlehem     | 20 6 10  |
| Neyland                | 0 5 0    |
| Pembroke               | 18 16 1  |
| Pennar, Gilgal         | 2 3 8    |
| Penylyryn              | 6 1 6    |
| Saundersfoot           | 1 16 10  |
| St. David's            | 7 14 6   |
| Sutton                 | 1 0 6    |
| Tenby                  | 6 13 0   |

Radnorshire.

|                      |         |
|----------------------|---------|
| Bwlchysar nau        | 6 17 0  |
| Casob                | 1 7 1   |
| Dolan, Nantymel, and |         |
| Rhayader             | 5 11 0  |
| Dolan Llanfihangel   | 1 0 0   |
| Eveujob              | 1 8 1   |
| Cefnpwll             | 2 11 7  |
| Gladestry            | 1 12 6  |
| Gravel               | 3 2 4   |
| Knighton             | 5 16 5  |
| Maceythelem          | 0 0 0   |
| Newbridge-on-Wye     | 4 9 0   |
| Nauwgwyn             | 5 5 1   |
| New Radnor           | 1 13 10 |

|             |       |
|-------------|-------|
| Painecastle | 2 3 9 |
| Penybont    | 2 2 4 |

SCOTLAND.

|                          |          |
|--------------------------|----------|
| Aberchirder              | 5 0 0    |
| Aberdeen, Crown Ter-     |          |
| race                     | 47 17 10 |
| Do., for Congo           | 2 0 0    |
| Do., for India           | 1 0 0    |
| Do., for Rome            | 2 0 0    |
| Do., for China           | 1 0 0    |
| Anstruther               | 17 15 3  |
| Arbroath                 | 0 10 0   |
| Baugh, for W & O         | 0 13 6   |
| Broughty Ferry           | 2 12 0   |
| Crieff, for Congo        | 2 15 0   |
| Do., for China           | 2 5 0    |
| Do., for Italy           | 1 0 0    |
| Cuppar                   | 2 10 8   |
| Dunbarton                | 0 8 0    |
| Dundee, St. Enoch's      | 64 11 11 |
| Do., for Congo           | 5 14 0   |
| Do., for China           | 1 10 0   |
| Do., Rattray Street,     |          |
| for India                | 4 0 0    |
| Dunfermline              | 83 9 11  |
| Edinburgh, Dublin St.    | 310 9 8  |
| Do., for Congo           | 1 5 0    |
| Do., for Palestine       | 2 5 6    |
| Do., Bristo Place, for   |          |
| T                        | 11 4 5   |
| Do., Marshall Street     | 18 9 0   |
| Do., Charlotte Ch.       | 15 12 1  |
| Do., do., for W & O      | 1 18 2   |
| Do., Duncan Street       | 5 7 0    |
| Do., do., for N P        | 1 13 0   |
| Elgin                    | 4 18 9   |
| Do., for Congo           | 3 0 0    |
| Do., for India           | 4 0 0    |
| Do., for China           | 1 0 0    |
| Galashiels, Victoria St. | 6 13 4   |
| Do., for W & O           | 1 9 0    |
| Glasgow, for Italy       | 10 0 0   |
| Do., Adelaide Place      | 281 15 2 |
| Do., do., for W & O      | 11 1 0   |
| Do., do., for N P        | 12 10 0  |
| Do., do., for Congo      | 5 5 5    |
| Do., do., for China      | 3 3 0    |
| Do., do., for Child      |          |
| Widows in India          | 6 6 0    |
| Do. St. Clair Street     |          |
| Sch.                     | 2 11 10  |
| Do., do., for Congo      | 2 0 0    |
| Do., Hillhead            | 389 8 3  |
| Do., do., for W & O      | 17 6 0   |
| Do., do., for Congo      | 10 15 8  |
| Do., John Street         | 9 0 0    |
| Do., John Knox St.       | 13 0 10  |
| Do., do., for N P        | 0 3 0    |
| Do., do., for Congo      |          |
| boy                      | 6 0 0    |
| Do. do., for Mr          |          |
| Walker, Italy            | 1 0 0    |

Glasgow Auxiliary,  
per Mr J. Wilson, Treasurer.

|                       |        |
|-----------------------|--------|
| Annual Meeting at     |        |
| Adelaide Place        | 12 5 6 |
| Frederick Street      | 44 4 5 |
| Do., for W & O        | 1 7 5  |
| Do., for Congo        | 2 6 8  |
| Cambridge Street Sun. |        |
| Sch.                  | 3 0 0  |
| South Side Ch.        | 20 1 8 |
| Do., for N P          | 1 0 0  |
| Queen's Park Ch.      | 32 8 9 |
| Do., for W & O        | 2 13 0 |
| Do., for Congo        | 3 0 0  |
| Do., for China        | 2 0 0  |
| Falkirk               | 51 8 6 |

|                |        |
|----------------|--------|
| Govan          | 5 19 7 |
| Do., for W & O | 1 4 3  |
| Do., for Congo | 2 5 1  |
| Do., for China | 2 5 1  |
| Do., for T     | 2 5 1  |

Less expenses

|                     |          |
|---------------------|----------|
| 180 12 0            |          |
| 5 2 6               |          |
| 184 9 6             |          |
| Grantown            | 0 13 0   |
| Greenock            | 31 17 10 |
| Do., for N P        | 5 16 10  |
| Do., for Congo      | 10 0 0   |
| Hawick              | 3 0 10   |
| Do., for N P        | 2 3 10   |
| Helensburgh         | 2 1 9    |
| Jedburgh            | 1 2 0    |
| Kelso               | 2 11 0   |
| Kenmar              | 2 13 6   |
| Kilmarnock          | 1 5 2    |
| Kirkcaldy           | 15 13 11 |
| Do., for N P, India | 15 0 0   |
| Do., for Genoa      | 10 7 2   |
| Do., for Japan      | 4 13 1   |
| Do., for Congo boy  | 1 5 0    |
| Largo, for Congo    | 1 8 0    |
| Leslie              | 7 3 10   |
| Lochee              | 5 5 2    |
| Do., for W & O      | 2 0 0    |
| Do., for N P        | 5 15 11  |
| Paisley             | 149 0 0  |
| Do., Public Meeting | 1 6 0    |
| Do., Storie Street  | 0 5 6    |
| Do., do., for China | 10 0 0   |
| Do., Victoria Place | 28 15 9  |
| Do., do., for Kro-  |          |
| mondlay Ghose,      |          |
| Barisal             | 20 0 0   |
| Perth, South Street | 38 10 0  |
| Do., for Congo      | 1 0 0    |
| Peterhead           | 6 2 7    |
| Do., for W & O      | 0 6 8    |
| Do., for N P        | 1 0 2    |
| St. Andrews         | 0 18 3   |
| Scarfskerry         | 1 0 0    |
| Selkirk             | 4 0 0    |
| Stirling            | 18 6 10  |
| Wick                | 0 10 0   |
| Wishaw              | 1 14 4   |

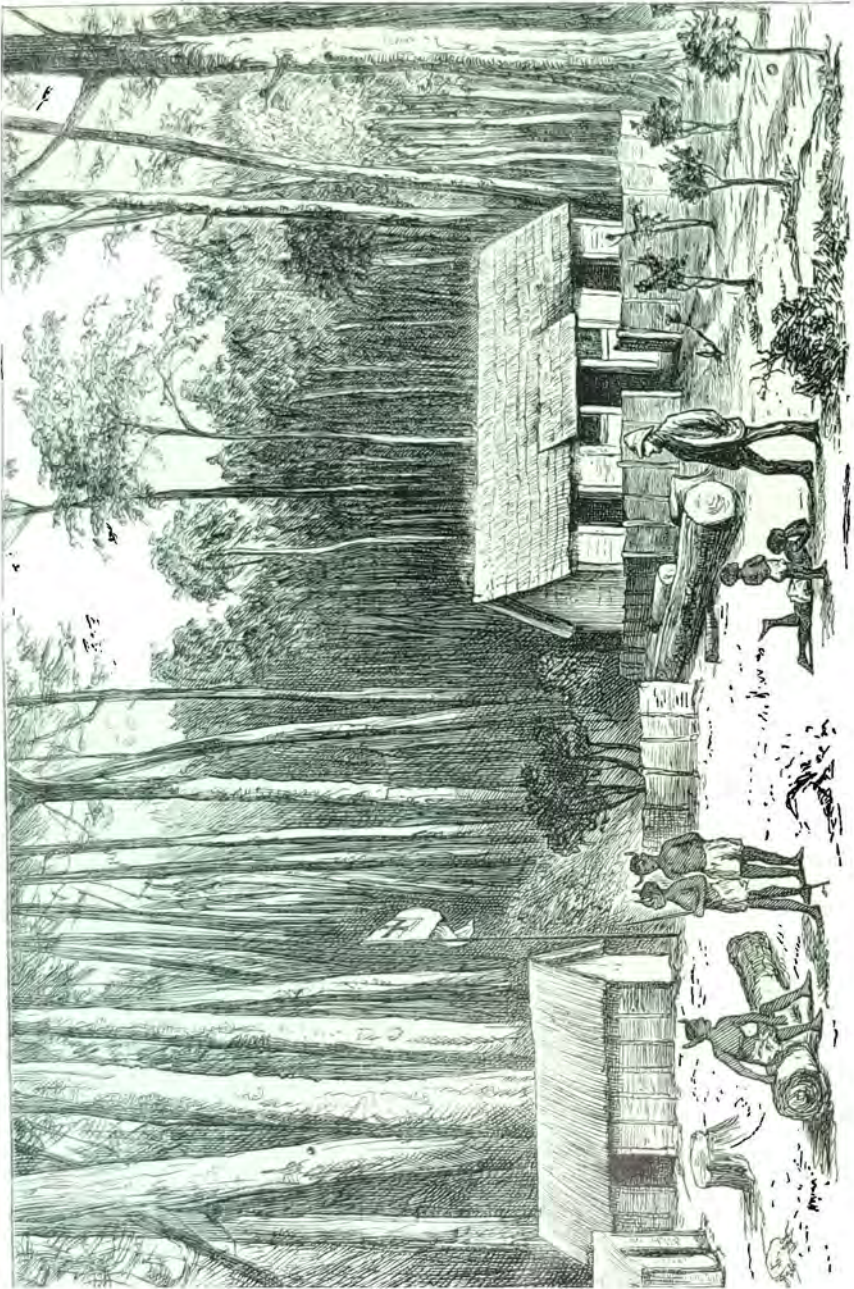
IRELAND.

|                         |         |
|-------------------------|---------|
| Athlone                 | 1 12 6  |
| Banbridge               | 2 0 0   |
| Belfast, Great Victoria |         |
| Street                  | 13 12 0 |
| Brannoxtown             | 1 14 8  |
| Carrickfergus           | 3 7 3   |
| Coleraine               | 17 5 8  |
| Dublin                  | 40 0 0  |
| Mullycar                | 1 0 0   |
| Tandragee               | 4 15 0  |
| Do., for N P            | 4 5 0   |
| Waterford               | 7 1 7   |
| Do., for N P            | 4 0 6   |

FOREIGN.

|                       |        |
|-----------------------|--------|
| Jersey                | 0 2 0  |
| Amsterdam, Mr J. H.   |        |
| von Eggen             | 5 0 0  |
| Do., Mr J. Biereus de |        |
| Haan                  | 5 0 0  |
| Rome, Sun, Sch., for  |        |
| Congo boy             | 3 19 4 |
| Toronto, Mr T. M.     |        |
| Thomson, for India    |        |
| and Africa            | 50 0 0 |

[THE MISSIONARY HERALD,  
AUGUST 1, 1887.]



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### The Congo Mission.

(See *Frontispiece*.)

#### WORK ON THE UPPER RIVER.

**M**R. MICHAEL RICHARDS, writing from the new up-river station, Lukolela, under date of March 9th, reports:—

“MY DEAR MR. BAYNES,—The *Peace*, after a five weeks' voyage on the upper river, &c., will return to Stanley Pool to-morrow morning. This gives me an opportunity of writing you a few lines.

“Right thankful I am to report a very friendly feeling now existing between us and the people here. Lately the first chief of the towns here has been seriously ill. He willingly received my treatment, and is now strong and well. I have also given medicine to two or three other folk in the towns. Doubtless this medical work will be productive of much good.

“We have failed to get two boys for household work. The lads themselves would willingly come with us, but their chiefs object, saying; ‘We have bought the boys, and if you want them you must buy them also.’ This we cannot possibly think of doing. We must patiently wait, and by-and-by we may be successful. We have to learn the language from people who bring us fowls, &c., or any person that seems anxious to earn a piece of brass

wire. Still, we are getting together a vocabulary. I now find myself able to hold an ordinary conversation with the people. Every day I spend at least two hours at the Ki-Yansi, and now that the station is nearly completed, I shall hope to give whole days to its study.

“Mr. Darby has had rheumatism for the past month, unable to walk without the aid of a rustic crutch and stick. He is, however, fast improving. My health has been all that I could wish. Since my arrival in Kongo I have had few fevers, and these very slight.

“Mr. Charters to-day sketched the enclosed. It will give you some idea of the dense forest in which we live. Behind our house are the usual out-houses, and a small, but convenient, store. The tree logged on the left of our house was 120 ft. long, with a diameter of 4 ft. This is good workable timber, and the forest is full of similar trees. My room is on the left and Mr. Darby's on the right, of the general room.

"Mr. Darby has written you by this mail, so little remains for me to say.

"I remain,

"Yours very sincerely,

"MICHAEL RICHARDS.

Mr. Richards' colleague, Mr. R. D. Darby, writes :—

"MY DEAR MR. BAYNES,—I have been at this station just a month now. I came up here to join Mr. Richards, and Mr. Biggs has gone down to the Pool to take charge there. We are getting along very well. Both of us are having splendid health. I have had acute rheumatism these last few days, but it is fast disappearing, I believe. The work of our station is progressing favourably. We have got a three-roomed house up, and are now living in it. We have also completed a very neat little storehouse. Clearing is progressing, too. Large trees are being cut into logs and carried away.

"We have still a large amount of work to do in this respect yet. Many large roots and stumps are still in the ground, and these have to be grubbed up. We hope soon to have everything properly cleared.

"Our slight knowledge of the language prevents us from speaking to the people to any great extent.

"For a long while after the establishment of the station here the people were not very friendly. We are glad now to note a very decided change in this respect.

"They bring us plenty of food, and now and then we get a few of them to work for us. They are not the best or the quickest of workmen, and need much superintendence.

"One of us visits the town every week as often as we can. The people are always friendly, many of them saluting us with 'Omwah' ('Good morning'); others say, 'Malamo' ('Good').

"P.S.—A good steam sawmill here would be most welcome, and enable us to supply all up-river stations with timber for building purposes."

"Old Mangaba, the great chief, is ill, and Mr. Richards has been twice to see him this week, and has given him medicine.

"We have tried to get some boys into the house, but our efforts, so far, have been unsuccessful. The people either are frightened, or they will not send their boys to us.

"There are many of them willing to sell us boys, but we tell them we never buy people. If they will allow their boys to come to us we will clothe, feed, and shelter them, besides paying them a little for their services. This, as I have said, they do not seem inclined to do. We need one or two boys to help in the house, and there are two or three little fellows who are very anxious to come, but their chiefs or their fathers will not allow them.

"Mr. Richards is getting on very well with the language. I do not get on quite so well, but I have only been here a very short time yet. I have got a few notes and a good number of words collected, and I hope soon to get more of the grammar. Already I have had examples of the 'Concord' common to Bantu languages, and I have got seven or eight different methods of forming the plural. Many of these, however, may be found wrong after further knowledge of the language.

"With kindest regards from both,

"Ever yours sincerely,

"R. D. DARBY.

"A. H. Baynes, Esq."

## Patna as a Mission Field.

BY THE REV. JOHN STUBBS.

EVERY reader of the HERALD has heard of Patna rice. The object of this paper is to awaken a prayerful interest in the very interesting district from which the rice receives its name. This splendid field for missionary effort contains an area of 2,079 square miles, 5,635 towns and villages, and a population, as returned in the census report of 1881, of 1,756,856, that is to say, 845.05 persons to the square mile. It is hemmed in by the hills of the Monghyr and Gya districts on the east and south, and by the great Ganges and widely-flowing Sone on the north and west. The general aspect of the district is for the most part a dead level. The soil is chiefly alluvial, and the country along the bank of the Ganges is peculiarly fertile, producing the finest crops of all descriptions.

### POPULATION.

Of the total population of Patna district—759,835 males and 781,226 females, total 1,541,061—are Hindus, who thus form a little more than 87 per cent. of the whole. The Muhammadan population consists of 97,201 males and 115,940 females, making a total of 213,141, or a little over 12 per cent. of the whole inhabitants. The Christians, European and native, consist of 1,713 males and 875 females, total 2,588, or 2 per cent. of the population. The remainder of the inhabitants separately classified in the Government return consists of sixteen Brahmas, twenty-two Jains (a sect which is a sort of compromise between Hinduism and Buddhism), fourteen Jews, one Parsee, and thirteen who are returned under the general head of "others," giving considerably less than 1 per cent. of the population.

### RELIGIONS.

The Hindus, as shown above, form by far the most numerous section of the community. They are divided into sects, roughly, in the following proportions: Shivas, three sixteenths; Vaishnavs, two sixteenths; Shãktas, five sixteenths; and Nãnaks, six sixteenths.

The worshippers of Shiva are distinguished by three horizontal marks on their foreheads, made by ashes, to represent that the body must be reduced to ashes as an offering to the destroying character of their god.

The Vaishnavs, or the worshippers of Vishnu, either in his original character or in one of his incarnations in Rãm or Krishna, are characterised by a single thick straight line, or a pair of thick parallel straight lines made of red, yellow, or white colouring matter, extending from the nose up the forehead, with or without a small arc to join them at the lower end. It may be said here that the so-called religious practices of many of the Vaishnavs, by which they hope either to gain deliverance from liability to transmigration, or to remain subject to transmigration only in what they consider its highest and happiest forms, are too foul and disgusting to be described.

The Shãktas, or the worshippers of a manifestation of the divine power in the form of one of the goddess wives of Vishnu or Shiva, are distinguished by three



concentric arcs made of red colouring matter, on their foreheads. It may lead to special prayer on their behalf to make mention of the fact that in this section of Hindus are to be found the most superstitious ideas and most immoral practices that have ever disgraced and degraded the human race. Their worship, if such it can be called, and which is carried on in secret, is so foul that it has been justly called the worst religion ever invented by the devil.

The Nānaks, or Sikh sect (distinguished by no special mark), pays the highest divine honours to the books containing the teachings of Nānak, its founder, as embodying the divine essence and spirit, and as being the supreme objects of worship. From inquiries, however, which, for the sake of this paper, have been made of the mahant (or head religious teacher) of the sect in Patna, there seems, in the matter of superstitious observances, to be practically but little difference between the Nānaks and other Hindus.

The Muhammadans, according to the census of 1881, number 213,141, or a little over 12 per cent. of the total population. They have a zeal for God, but not according to knowledge. They are pure ritualists. The name of God is perpetually on their lips, but their god is cruel, and one who will palliate evil—not a god of justice and love.

The Christians, according to the census of 1881, numbered 2,588, or 2 per cent. of the population. Of these, nearly all are Europeans, including the troops at Dinapur. The majority of those, however, who are called "Christians" in the census report, completely ignore in their lives all the claims of Christ, and, by giving themselves up to every form of sinful indulgence, greatly cause the enemy to blaspheme.

#### TOWNS AND VILLAGES.

According to the census report, there are in the district of Patna 5,635 towns and villages.

Patna city, or, as it is commonly called by the inhabitants, Azimābād (*i.e.*, "the abode of Azim," who was its governor in the time of his uncle, the Mogul Emperor Aurangzeb), is by far the largest and most important town in the district. According to the census of 1881, the population amounts to 170,654, thus making it the eighth largest town in the whole of India. The city, as it stands at present, extends nearly nine miles along the banks of the Ganges. The width from the bank of the Ganges is, on an average, about two miles, so that the whole circumference covers an extent of about eighteen square miles.

The second largest town in the district is Behār, with a population of 44,295; and the third largest, Dinapur, the total population of which, including the cantonments, is 42,084. Dinapur is the military station attached to Patna city. It is some six miles from Patna, and the whole road is lined with houses and cottages. In fact, Dinapur and Patna may be considered as forming one continuous narrow city hemmed in between the Ganges and the railway.

Other large towns in the district, all containing more than 10,000 inhabitants, are Bārḥ, Faturā, and Mukāma.

#### FIRST MISSIONARY.

So far as can be ascertained, the first occupation of Patna as a mission field was by the Rev. William Start, a man of means and of zealous missionary spirit, who



for many years defrayed the expense of a vernacular mission out of his own purse. Mr. Start himself resided for many years in Patna. He must have been a splendid man of God. Anthony Norris Groves, who, while on a tour through India in 1834, visited him at Patna, thus writes of him in his journal :—

“Dear Start is very different from what I had expected. He has a keen, clear, active mind, and a deep acquaintance with heart religion. We are quite of one heart and one mind in all things connected with the Kingdom. He is a most sterling character. He has made great progress in the language, and preaches in the bazaar. This is in many respects an interesting station. There are numbers of inquirers who really seem anxious to know about the things of the Kingdom.”

Mr. Start has long since passed to his reward, and his place, as the only representative of Christ in this immense district, has been taken by the Baptist Missionary Society. After fifty years of earnest labour there is not much more to be said respecting missionary work in Patna to-day than was said by Mr. Groves in Mr. Start's time. All this while, largely by the bazaar preaching of our venerable brother, Mr. Broadway, the foundations have been laid ; but, except at Dinapur, where Mr. Price has organised some schools, the superintendence of the organisation of a self-supporting Hindustani church, the establishment of Sunday-schools for non-Christian children, and the occupation of out-stations by evangelists supported by the native church, has yet to be reared.

#### A CALL TO PRAYER.

Prayer is earnestly asked from each missionary prayer-meeting and from each loving reader of the HERALD on behalf of the work at Patna. In answer to prayer, the preaching of the life-giving word will not be in vain ; organisations overflowing with blessing will soon be established, and God will be glorified. The affectionate sympathy of friends at home is precious, their generosity to mission work is greatly valued, but their prayers are of the first and last importance, and for these the Patna missionaries especially beg as for life itself. “Which of you shall have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves, for a friend of mine is come to me from a journey, and I have nothing to set before him ; and he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed ; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” From many a friend of the perishing may this prayer go up :— “Lord ! I have tens of thousands of needy friends in Patna whom I must help. As a friend I have undertaken to help them. In Thee I have a Friend whose kindness and riches I know to be infinite. I am sure Thou wilt give me what I ask. If I, being evil, am ready to do for my friends what I can, how much more wilt Thou, O my Heavenly Friend, now do for Thy friend what he asks.” The result of such pleading will soon be seen in Patna.

JOHN STUBBS.

Bankipore, Patna, 15th March, 1887.

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## Work in the Agra District.

BY THE REV. DANIEL JONES, OF AGRA.

“MY DEAR MR. BAYNES,—Our good brother, Hari Rám, has been out in the district, and I have thought that a few words from him, through me, would be acceptable to many friends at home. Some day I hope to give a short account of his life. He is one of the faithful ones who has, by enduring hardness, shown himself to be a good soldier of Jesus Christ. He endured much when first he confessed Christ. Being a Pandit, and a ‘Purdhit,’ or family priest, he was greatly revered, but his sufferings were greater on this account, when, on his becoming a Christian, those who before so revered him now persecuted him. His heart just now is being made glad, and we cannot but greatly rejoice with him, in that his eldest son is a candidate for baptism, and has made a bold stand for Christ. His wife, on his becoming a Christian, left him, taking with her their two sons, but after two or three years came to live with him again. She is, however, still a Hindu, and has done all she could to hinder her sons, and to cause her husband to go back to Hinduism. She has been greatly moved by the stand her son has made, and we are hoping and praying that she may also come forward. The younger son also seems to be impressed, and we are waiting to hear him declare himself on the Lord’s side. What a joy it would be to us all if this entire family were saved! May I ask the readers of these lines to engage in earnest, believing prayer for the salvation of the mother and her younger son? Our brother, Hari Rám, has been much blessed in leading men to Christ. Some of these are still with us—preachers of

the Word—others have passed away. I might add that friends connected with Kent Street Chapel, Portsea, have taken special interest in Hari Rám, which interest I trust will be kept up, as he is worthy for whom they do this. He is getting on in years, but takes as much delight as ever in preaching. Being a Pandit, he is well up in all their customs, &c. ; and knowing as he does the dialect of this district, he is admirably adapted for district work. He went out last month, and has had a good time among the villagers. He says, ‘I went by short stages, preaching by the way, to the city of B——. This is a large place, and wickedness abounds there, but the people flocked to hear the Word of God ; and near to one place where I stood to preach was a temple. I was invited by the masters of this temple to go there, and we sat down and had very many to listen. We spent a happy time in preaching the Gospel here. I was quite desirous of seeing the Maharajah, that I might witness before him, but was told that he was too busy just then to see me. But I have witnessed before kings, and for this privilege I do praise God. There is one person there, in the service of the king, whom I hope will one day confess Christ in baptism. He spoke very seriously to me. His fear was that he would be dismissed if he became a Christian. He wished me to speak for him to the king. Here, brother Bhagwán Dás and I sold several portions of Scripture.

“I left this place and travelled on to another halting-place, where we soon arrived. At this place, after preaching in the afternoon, I was greatly cheered by a man standing up in the midst of

the crowd, and saying that his faith was fixed at the true words we preached. He asked me if I were Hari Rám. I told him I was. Then he said he had been looking for me for some time. He had heard me and a *Padri Sahib* (a missionary) preaching in his village, many miles away from here; and since then these words had taken root in his heart. When the people heard this, they began to murmur, and wanted to know if he would there and then become a Christian. He was very earnest, and I have every hope of his being sincere, and I am expecting that he and his wife will both become followers of the Lord Jesus.

“Another day’s march and I arrived at a large town, and soon began to preach, and told the people that Jesus Christ had come to save poor sinners. Not for the good and great had He come, but for the lost. And one poor man hearing this, stood forth, and asked if Jesus had come for such as he was. I replied that He had. “Then I will love Him as my Saviour,” he said. Soon after this several of the police came up and took this young man away by force. My heart began to weep for him. When I saw them pushing him along it was getting dark, so I followed to see what would happen to him. You must know that I was all the time in a “native State.” I heard that the officer in charge here, on hearing that he was about to become a Christian, had ordered him to be arrested. I found that they did all they could to persuade him not to become a Christian, and advised him to become a Mohammedan if he wanted to change his religion. They offered him rupees and food to join them, but all this failed. Then they told him that the Christians would make him eat cow and pig, and make him drink liquor; still he did not flinch, but by the grace of God stood firm. I then asked if he

was to be bound, as I should like to be bound with him. They said they had no wish to interfere with me, but that he would be shut up that night, and thus I had to leave him. Next morning, just after I had commenced to preach, he came up, having been set free, when one of the king’s servants offered to employ him as his servant if he would not become a Christian. But to all this he would not listen. This servant of the State then threatened me, and said he would write to his master and let him know of my going about from place to place persuading the people in this way. I told him that I had no objection to this, “my sole desire is that you and your master—the Maharajah—may both believe in the Lord Jesus Christ as your Saviour.” “Alas! alas!” he said, and then left me. The young man clung to me, and is still with me, under instruction. At another place, as I told the people of the wonderful works of Jesus, how He raised the dead, &c., I spoke of his comforting in this way the poor widow of Nain. Two poor old women came forward and fell at my feet. The people tried to prevent them, but they said, “Let us alone, you do not understand. These are very precious words. We have never heard the like before.” And then they urged me to partake of their humble fare; for, said they, we are not rich, but we are willing to give you of what we have. On this occasion I was greatly pleased at seeing so many of the women coming to listen. They were more in number than the men, and this is so seldom the case.

“Next week, if the Lord will, I am going with several others to preach at the great fair at Brindabun, where many abominations exist. I do hope that dear friends in England will pray very earnestly for us, that we may be filled with the Holy Spirit, and that the

saving power of God may be realised in our midst.—Amen.'

"It is very cheering to hear our dear brother thus speaking of his labours, and we sincerely unite with him in desiring the earnest, believing prayers of our friends at home, that God would make bare His mighty arm before the heathen in this land.

"DANIEL JONES."

"Agra, India,

"April 5th, 1887.

"MY DEAR MR. BAYNES,—I am sending you a few words of 'Good News from Agra' for the HERALD. Last Sabbath our hearts were made very glad here. We have had sorrows in Agra, but God graciously has not left us without joys. We had the pleasure of seeing eight persons following Christ in baptism. It was a sight that will not soon be forgotten. Only a few weeks ago I wrote you a few lines for our dear brother Hari Rám, giving a short account of a trip he had made into the district to preach the Gospel. I then referred to his wife and children, and asked that friends at home would pray for this woman and her children. I hope that short account will have reached you, and that it will appear before this, for this is a very fitting sequel to it. The first to step down into the baptistery last Sunday afternoon was Hari Rám's wife! Praise the Lord! Many prayers have been offered on her behalf. She is a woman with no small force of character. When her husband—a high caste Brahmin—became a Christian her grief was intense, and her hatred very bitter. She refused to live with him. They had two sons, 'Subhá Rám' and 'Nand Kishor.' She fled with the two boys, and for some years remained separated from her husband. At length she came back of her own accord; but her constant aim was to get her husband back into

Hinduism. What he has had to put with no one but the High Priest knows, who has sustained him through it all. We have always had great respect for her, for she was always respectful, and we never heard of her in any quarrel. We only longed for her to find and confess Christ, and our prayers were answered. The next to follow was the wife of our good brother 'Rate Rám.' He is one of the best specimens of an Indian Christian that we have met. His life bears blessed testimony to the power of the grace of God to *save from sin*. He was led to Christ through our brother Hari Rám. And often have I heard these brethren in our prayer-meetings pray for their wives. She is such a nice, gentle woman; her life has been very exemplary, and we had often prayed that she, too, might confess Christ.

"The next to be immersed was a bright young man, who, when I first came to Agra in 1879, was just entering his 'teens, and how he has grown! Yes, and done very well in his studies, and has been for some time one of our school teachers. But you want to know who he is. He is the elder of the two boys who were taken away by their mother because their father had confessed Christ. The old man has grown gray in the Master's service. It was, therefore, a cheering sight to see the young man come to share the same service. But there are more to follow, and another young man steps forward. Can it be so? Why he was a mere boy when I came here. It is so; and this is the climax of a great joy, for it is no other than the second son of that same mother who years ago ran away with both her sons. But to-day, in company with them, both have put on Christ in baptism. How did the old man feel? Why, he could scarcely contain himself for joy. It was more than he could express. There is something very

touching in the case of the 'younger son.' He had left his father's house, had taken service at a distance, and the old man's heart was sore on his account; but again and again I told him to keep on praying for him. The boy came home and was very ill, and one day the father prayed with him and for him, that the Lord, for Christ's sake, would heal his son; and he was healed, and it made such an impression upon the lad's mind that he began to pray in Christ's name too. He would get into some corner out of sight, and there pray. One day his father saw him. After this, when Mr. Potter was out itinerating, the lad with his father was along with him. And at night when all was still this lad would offer up his prayer in Jesus' name, asking God to forgive his sins, &c., and Mr. Potter heard him, and was greatly cheered. He continues to pray thus, and we were more than glad to baptize him on Sabbath last. The next was a Brahmin, Har Deo by name. We were preaching in the city some few weeks ago, and were speaking of 'everlasting life' through Christ, and this thought took hold of his mind. He has been here often since then seeking for further light, and very gladly followed Christ in baptism. He took off his sacred thread, which Mr. Potter now has in his possession. He is a young man, and comes from a respectable family. He has had some knowledge of medicine; and if he proves true, as we have every reason for hoping he will, we hope he will be trained for efficient service. It is a joy to have so many young men to join us. If any friends who read these lines will feel in their hearts led to send us any help for the training of these young men, we shall be very much obliged.

"The next was a 'Bábá Jí,' or a 'Holy Man.' He had heard Mr. Potter

preaching in a very vile city some months ago. He then promised to come in, and came. He professes faith in Christ Jesus. He has much to learn, for a life of much wandering has not tended in the least to improve his mind. But the Lord would not quench the smoking flax, and we would be like the Master.

"In my short account of Hari Rám's visit to the villages, I referred to the next who was baptized. He it was who was roughly handled by the police, and shut up for a night, but came right out from among them early next morning. He is a quiet, simple village man, but willing and anxious to learn, and of course we have commenced to teach him. Our work is only just commenced with this people when they are baptized. The Lord teach us that we may know how to teach them.

"And there yet are more—Thomas Paul, the son of one of our oldest Christians, Paul, who was baptized in 1845 by the Rev. James Smith. This is one of the younger sons. The eldest brother is a very acceptable preacher of the Word.

"Now, dear friends, do join us in praying that God will raise up from among these young disciples some noble men to serve Him. I might make this a very long letter if I were to give an account of my recent visit to Muttra, Gokul, Mursau, and Ráyá; but must say no more than that we had a blessed time of witnessing for Christ in the very heart of idolatry. At the Brindaban mela, also, we had a blessed time—sold a number of Scripture portions—and one religious mendicant came out, and was to have been baptized last Sabbath, but at the last moment he withdrew. Still, we are praying for him; for I believe that the Word of God has taken root in his heart. Yours, in the Master's service, DANIEL JONES."

## Mission Work in China.

THE following is from the pen of the Rev. C. S. Medhurst, of Tsing Chu Fu, Shantung, North China:—

“DEAR MR. BAYNES,—I have just returned from a visit to one of our distant stations, the story of which, I think, will interest you.

### ON MY JOURNEY.

On the Saturday night [I slept at a small village, about seven English miles from the place I was going to, so as to be in good trim for the Sunday. There was only one decent inn there, and, unfortunately, the best room was already occupied, so that I had to share the apartment of the innkeeper, with four or five other guests. However, my thirty miles' ride on horseback had made me tired, and I was thankful to have any sort of a room to stay in. During the evening the innkeeper got drunk, and made himself rather unpleasant. I got over this by pretending not to understand what he was saying, but felt somewhat nettled subsequently, when he charged me about three times the amount he should have done for the poor hospitality he afforded me. The man, I heard the next day, has a bad reputation in his village, and last year stabbed two of his guests when tipsy.

“Early next day (Sunday) I was again in the saddle. It was with some difficulty I found the station, as there are several villages of the same name there. My path lay across a large plain, and as I rode I had to guide myself with a compass, like a mariner at sea. The ground was neither productive nor pleasant to the eye, owing to the large quantities of soda in it. In places it was as white as though there had been a heavy frost.

### SUNDAY MORNING.

“Arrived at the station, I had a hearty welcome from the leader and members. Two of the students whom Mr. Whitewright is training for the native ministry were already there. One of these conducted the morning service, and delivered an exposition of 1 Cor. xi. which would have done credit to anyone. I have listened to many an English sermon with less profit than I did to my Chinese friend. In the afternoon I presided at a Communion service, and then rode off to another station a few miles distant, where, in the evening, I again administered the Lord's Supper.

### SUNDAY EVENING.

“The leader at Lin Chia Chuang Tzu, or the village of the family of Lin, where I conducted the second service and spent the evening, had been a member of the Catholic community for twenty years, but I was surprised to find that he knew absolutely nothing about them. He could explain how they worshipped, but of the why and the wherefore of what they did he knew nothing. He said, ‘The priests never explain anything.’ I fear this must be true, for this man was by no means a dull fellow, and could give a far better account of Christianity than he could of Roman Catholicism, although he has only been a Christian for a few years.

### SUNDAY NIGHT.

“I slept that night at Lin Chia Chuang Tzu, and started for home the

next morning. But the room where I slept is worthy of a few lines. At one end of it was a plough and several other agricultural implements, one or two hoes rested in the rafters above, while a set of harness adorned the wall. At the other end of the room was the usual k'ang, or brick bed, upon which I slept, my servant and two other men sleeping upon the floor. At the foot of the k'ang was a large coffin, which to an Englishman looked the strangest article of all in this peculiarly furnished room. No one was dead in the house and the coffin was empty. I did not make enquiries about it; but probably, as is the custom in China, the owner of the house, having a little spare money, had invested it in buying for himself a coffin, that he might be sure of a decent burial when he died. These coffins are very common objects, and are met with everywhere. Their presence has no depressing effect whatever on the Chinese.

"Before leaving this place, I was strongly urged to do something for a boy, whom I judged, from the description given, had a cataract on each eye. Of course I said I could do nothing, and told them they must bring him into the city to see Dr. Watson. On my way home, I was again appealed to once or twice to visit the sick. Everywhere it is the same, in whatever direction you travel, the cry is always the same, 'Come and heal our sick. Come and heal our sick.'

#### AN OLD MAN'S HISTORY.

"At K'on Pu, where I stopped to feed my horse at noon, I met a man, who could read very well, to whom I gave a couple of Christian books. He seemed very favourably disposed to, and impressed by, the teaching of these tracts. We have a station in this place, and I sent for the leader, an old man

of seventy-three, to visit me in my inn. He came along, and we had a very pleasant talk. He first heard the Gospel from Mr. Richard, during the great famine. He was then sixty-one years of age, and said he, 'I thought it was too late for me to learn anything new, but Pastor Richard said it was not, and that he had known men become Christians at eighty. So I heard and believed. 'Well, elder brother Wang,' I replied, for I felt my heart drawn out to the old man, 'you are much older than I, and to all appearances will be in heaven long before I shall. But while you are on earth I want you to pray for me. You say you cannot do much yourself, but you can pray that I may be helped to preach—cannot you?' At once this aged Christian fell down on his knees in the inn and poured out his soul in prayer, that whether travelling by land or water I might be continually blessed and helped; while several outsiders respectfully, but wonderingly, looked on from the outside, through a hole in the paper window. The old gentleman then insisted on escorting me from the inn a good way down the street; and as I parted from him said: 'Pastor, I won't forget what you said. Every night and every morning I will pray that the Heavenly Father may bless you in all you do.' I need hardly say that I performed the rest of my journey with a lighter heart as I thought of the old man's promise.

#### A GOOD INVESTMENT.

"I now feel, more than ever, as I generally feel after a visit to the country, that the Chinese are a nation well worth all the labour and money spent on them by Christian missions. The interest on the capital laid out will one day be found to be very large.

"I am tired to-night, having just returned from my journey, but I thought a short account of what I had seen and heard might interest you, and perhaps some portion of the letter may be suitable for the HERALD.  
 "C. SPURGEON MEDHURST.  
 "A. H. Baynes, Esq."

## Lines by the late Joseph Tritton, Esq.

THE following beautiful lines are selected from a longer poem, written by our beloved and honoured Treasurer, Joseph Tritton, Esq., some years ago. The first of these verses was printed on the memorial card (with the hymns he had chosen to be sung at his funeral), as it so well describes his own departure on that sweet spring Sunday evening, when, to quote from the same poem, he entered

". . . . The unfolded gate,  
 Through whose pure portals lies a perfect state ;  
 Where life needs no memorials, and sublime  
 Shines forth the radiant summer of a deathless, cloudless clime."

### A DEATH-BED MEMORIAL.

\*   \*   \*   \*   \*   \*

It was a Sabbath evening :—crowds were met,  
 Or gathering swift, devotion's earnest bands ;  
 And while earth's golden orb, unsunk as yet,  
 Cast his bright beams upon them, his did set,  
 And to the temple, which in glory stands,  
 He passed triumphant up, to "the house not made with hands."  
 Methinks the day whereon the Master rose,—  
 Methinks the hour wherein the Master deigned,  
 With words of peace and joy, to solace those  
 Who dared not on His *living* truth repose,  
 Were a meet season thus to have attained  
 The rest—the goodly rest—of a paradise regained.  
 The day of God in converse to begin  
 With the Church Militant,—the worn, the tried,  
 And close it with the host, who passed within  
 The vestibule of heaven, have ceased from sin  
 And all its conflicts, and in peace abide,  
 Keeping eternal Sabbath, their Redeemer's throne beside.  
 Death-scene of love !—though love can never die,—  
 I'll commune with it oft, albeit in tears ;  
 It has a voice and says, " Fear not to lie  
 Where Christ is couch and pillow ; full supply  
 Of holy confidence shall stay thy fears,  
 And the night's o'ershadowing cease, as the glory of morn appears."



## In the Backwoods of India.

**R**AM CHUNDER is supported by the Sunday-school at Huntingdon, and Prem Ananda by the churches of New South Wales. I started these two devoted brethren off in a bullock cart, and then rode ahead on Bunny, our fine Mission horse. I took dinner with a wealthy Musulman landowner who has invited me to make my home with him whenever I go that way. He has built two mosques on his estate, and as it was Friday, his dependents, who consume some one and a half hundred-weight of rice a day, trooped off to their weekly solemn assembly. The rich man, however, told me he did not aspire to the great merit which results from attending such services, so he stayed at home, and I went and sat down at a little distance behind the worshippers and listened in patience till the service was ended. Afterwards several of the principal men came and conversed with me. I was specially interested in a young man who followed me about as I talked to little knots of men while the market was gathering, and who stayed and listened attentively to our addresses, and when a bully molested us he was our defender, and when asked by the man to explain his conduct he replied firmly, "I have faith."

The next day we were not within reach of a market, but seeing a number of people wending their way to a homestead across the fields, I also went there and found people were gathering for a wedding feast. I dismounted and tried to get into conversation with the people, but all washed their feet and filed in. At last I was left alone, so I sat down in the shade of a little tree, and comforted myself with the Lord's words, "As the Father hath sent me, even so send I you." And I knew that

both opportunity and strength would be given me by the sender.

Presently the bridegroom's father came out and asked me if I would come in and have some dinner. I accepted the invitation, and was honoured by a seat on the mat beside their moulvie. Over our heads was an awning formed by mats and rushes laid across bamboos. The courtyard and the verandahs of the four houses which enclosed it were full of men who were smoking or chewing aromatic leaves and spices. Rice was placed on a large leaf in front of me, and cake, chicken, mutton, lentil soup, vegetables and sour milk were brought. I explained that it was our custom to give thanks before eating, and I took the opportunity to pray for a blessing on the bride and bridegroom, an act which commended itself to the company.

My dinner finished, we were asked to leave the courtyard that the women might come and have their feast. We went out and sat under some trees, and I asked the moulvie what he knew of Christ? He only knew the story of His birth, the fact that He worked miracles, and that He ascended to heaven. I therefore told the "story of stories" to them. Our next stoppage was for three days in the Road Cess office at Chaudergram. Here a young Brahmin courted our society, and expressed his determination to give up his caste, and be a Christian. One day a poor man came up and wanted to take the dust from the Brahmin's feet to put on his own head. But the lad refused to let him, and declared before all that all men are brothers. On the young man's arm there was a little silver phylactery. In answer to my questions he said he had worn it about a month, and would have

to wear it for about a year longer, as an astrologer, who had sketched out his life, had shown that the influences of the stars were such that it was probable that he would be severely wounded during the year. The astrologer had received sixpence for the charm, and if it was successful in warding off the impending calamity, he would receive two or three shillings more at the end of the year. Our next stay was at the police station at Feni, a sub-division of Noakhali. There were several Roman Catholics here. One of them possessed a Bible and used it well. I asked his nephew to repeat the Ten Commandments to me. He did so, but omitted the second, changed the fourth into "Thou shalt hear mass on Sundays," and divided the tenth into two. I called the uncle's attention to this. He seemed very dissatisfied with the corruptions of Romanism, and he twice came to me and asked many Gospel questions, not, as he said, because he did not know himself, but that others might learn by hearing the answers.

Having obtained the deputy-magistrate's permission, I went to the Government School to give an address. The teacher of Arabic came up and asked me what business I had to interfere with the religious instruction of the people, as the district was well supplied with moulvies? I felt the atmosphere of the place was rather combustible, but pressed on the boys to remember their Creator in the days of their youth, reminding them of their own song, which says, "A withered flower delights no one," and told them that the boy who to keep "in" at cricket for five or ten minutes more will tell a lie, is not likely when he becomes a man to hesitate to tell a lie in order to gain a lawsuit or an estate, and said they were like the molten iron, which, before coming to India, I

had learned to cast into the wet sand, and which instantly takes a permanent form. Then, I spoke of Jesus, the serious, diligent boy, who is spoken of in the Koran as the "Sinless Prophet," and who so tenderly showed God's love for children and willingness to listen to their songs; who died for our sins, and whom God raised again from the dead, and who is appointed to be our Judge. After finishing, I made my way to the munshi, and asked him if he did not agree with my instruction. He said that the first part was good, but he did not understand the drift of the latter part. We had some conversation, and I found he and his scholars were much better versed in the Traditions than in the Koran.

One day I was sitting in a shop in the market-place, and quite a number of Musulmans were present. One who professed to be well read in the Koran, assured me that there was an account there of a miracle Mohammed performed, and told me how two boys fell from the roof of a house in which Mohammed was to dine. Their mother laid them on the bed and, preparing the dinner, tried to hide the sorrow from the prophet. He refused to eat without the boys, and when at last taken to see their dead bodies, he restored them to life. I told the man I would give him a hundred rupees if he would bring a Koran and show me the story. At that one of the company confessed that it was not in the Koran, but in the Traditions. This gave me the opportunity to renew the offer of a hundred rupees if they would show from the Koran that Mohammed ever healed or restored to life a single person, but my challenge was not taken up.

The next day we preached at a very large market about a mile and a half from the police station. I was careful not to make any reference to Christ's

Divine nature, but after exposing the sinful heart that lodges in every breast, I spoke of Jesus of Nazareth, a man approved of God, who made the great sacrifice of which all others are but shadows, and was raised from the dead by God that we might believe and be saved. When I had finished, some rough fellows charged again and again, and forced us back on to the wall behind us, and some of them wrenched our books away and we found it necessary to retreat. We are used to being pelted with clods of earth; but, unfortunately, there were a lot of broken bricks lying about, and these were mercilessly hurled at us, but, by God's mercy, we escaped with only Prem Ananda's lip cut, our clothes soiled, and my helmet well dented. The next day we took a constable with us to a market and had good order.

One day some men stopped me on the road and asked if I taught men to pray with their faces towards the east. I told them that I did not teach anything about the direction in which one is to pray, my message being that God is a Spirit, and those that worship Him must worship Him in spirit and in truth. And I told them that if while our hearts are far from God, we kneel down and call upon Him just to please our neighbours, we shall be reckoned guilty. They said, "But do you pray towards the west?" I said, "I do sometimes; but as I know that in whatever direction I look, God is in front of me, I never turn my head in order to face Him." When the preachers met me at the halting station they asked me about the conversation, and showed much disquietude, for they said that they overheard the men say that the Padri Siheb would have some blows for dinner some day for teaching people that they need not face the west in prayer.

I visited one of the four principal stations in Independent Tipperah in quest of a young man, whose hopeful conversion at Brahmanbaria I recorded some eighteen months ago. He was glad to see me, and ready to confess Christ as his Saviour. His worldly circumstances are very bad. He and a crippled brother are dependent upon the charity of a Hindu gentleman for food and raiment, and are without the means to go to their home. The young man said if he could send his brother home, he would come to me and study with a view to be a preacher. But I thought it would be best to see he did not become an evangelist for a piece of bread, so I saw the Rajah's deputy-magistrate, and he promised me he would look well after Gobindah and give him work. Though we were away for fifteen days, we only sold five rupees' worth of Scriptures. The prejudice of the people was indicated by three boys bringing their purchases back, and saying that their fathers were exceedingly angry with them for purchasing our books, and had commanded them to return them to us, whether we would refund the half-pence or not.

We spent two days at the Rajah's offices at Phulgazi. In the courtyard opposite to our lodging was a sacred shrub—viz., the tulsi. At sunset incense was burnt and a lighted lamp placed near it. Then a band of servants came to perform their evening devotions, and we were much struck with a hymn they sang over and over again. In it they said:—

O friend of the poor!  
 Engulfing sin and woe cannot distress me.  
 I voyage in stormy days;  
 The shore is out of sight;  
 No helmsman is at hand;  
 My boat is rotten;  
 But if I perish, O Emanuel!  
 Thy name will not remain untarnished.

Surely the faith and assurance of these lines are flowers, too precious to be offered to any but our own dear Saviour, who will come, and gathering

up the precious Indian jewels, make another diadem for the Redeemer!

A. JEWSON

Comillah, March 31st, 1887.

## The Bateshwar Mela.

**T**HE Rev. Arthur Wood, lately the pastor of the Agra Havelock Baptist Church, just before he left India for rest and change in England, wrote as follows:—

‘Mr. Jones has asked me to write a short account of the work at Batêshwar (pronounced Bûtaishwer) mēla, where I formed one of his party in camp. It may be an advantage for friends to know how such work appeared to an outsider, for such I was as far as actually engaging in the work is concerned.

“I left Agra for Bateshwar with Mr. McIntosh, on Monday, 8th inst., Mr. Jones having gone on by road some days before, preaching at the villages on the way. We went by train to Shikohabād, and there hired two ‘ekkas,’ one for ourselves, and one for our luggage. The ‘ekka’ is the common light cart of the North-West, drawn by a pony; it is without springs, and proverbially shaky, so that, as we had twelve or fourteen miles to travel over a very bad road, I anticipated a most trying journey. However, I must confess that I did not find it nearly so bad as I expected. I made myself as comfortable as possible on one side of the ‘ekka,’ after the fashion of a lady riding on horseback, a stirrup being provided for the purpose, and though a good deal cramped, and covered with dust, arrived none the worse at the journey’s end, where we found the tents fixed and ready to receive us, Mr. Jones having arrived some hours previously. I send a sketch of the camp, which I

took. If it can be reduced for the MISSIONARY HERALD it may give readers a fair idea of how missionaries manage in the district. The large tent in the centre of the picture is Mr. Jones’, in which we all had our meals. That on the right is the one in which Mr. McIntosh and I slept, and in the foreground at the right there is seen a corner of the native preachers’ tent. The stone structure in the middle is the tomb of a fakeer who lived at an old temple on the hill above till a few years ago. The day is coming when Hinduism, and all superstitions, shall be dead and buried creeds, while side-by-side with the monuments of their departed folly and shame shall be seen the signs of a living and loving Christianity. At the side of the fakeer’s tomb lie three ghurras, common earthenware vessels in which water is kept. In the foreground is the cook. He has cleverly made a fireplace by raising a number of mounds, on which the deck-shees (cooking utensils of copper) rest. To the right of him is a lota, the small polished brass vessel from which the natives universally drink; and on the further side of the fireplace is the stone which takes the place of pestle and mortar for pounding spices, &c.

“Batêshwar mēla is held in a valley some four or five miles long, which once formed the bed of the River Jumna, which now flows by another



[THE MISSIONARY HERALD,  
August 1, 1887.

channel past one end of the valley, and after a detour flows past the other end. At the western end, close to the river, is a long row of temples, which are filled with nameless abominations, and to which the mēla people flock in thousands; below the temples are ghauts or steps leading down to the water for bathing purposes. The mēla is not, however, purely an idolatrous one, but is a great fair for the sale of camels, horses, and cattle of all kinds which are brought in hundreds of thousands.

“What struck me most forcibly at first was the immense size of the mēla, the whole valley being filled with booths arranged in streets, and everywhere crowded with people. I was told that about 150,000 were gathered together, and I should think this estimate rather below than above the actual number. In some other mēlas as many as 1,000,000 people are supposed to congregate.

“The number being so great, and the people being always on the move, it is evident that Gospel work at such a mēla is, in a special degree, ‘casting bread upon the waters.’ In that great crowd of sinning humanity, how little a score or so of evangelists (including the Church Mission party on the opposite side of the mēla) could do to make known the way of life. It is at such times that one can realise the full force of the oft reiterated cry, ‘More men! More men!’ Yet some thousands, doubtless, heard and understood the message, and one needs, in the face of the great mass of heathenism yet practically untouched, to thankfully and faithfully do what one can, without repining that one cannot do more.

“The first morning after we arrived I went out with Mr. Jones and two of the preachers to a suitable place between two trees, where a large banner

was displayed, having Gospel texts painted on each side in Urdu and Hindu, the two languages of the North-West. The most conspicuous was, ‘Christ Jesus came into the world to save sinners,’ which formed a most suitable theme for the speakers. The style adopted is very much that of open-air speakers at home. Pointed, practical appeals, with homely illustrations, keep a crowd together for half-an-hour or more at a time, whereas they soon disperse when a dull speaker holds forth. A great change has passed over the people as far as hearing is concerned; whereas the missionary used to be assailed with all manner of interruptions and objections, they now listen with respectful attention, often expressing their approval audibly or by a nod of the head. Now and then an intelligent question or an honest objection will be raised, and receives the attention it deserves, but a noisy or impudent person finds very little sympathy from the bulk of the audience. This is especially the case in preaching to villagers, who are far more unsophisticated, and less hardened against the Gospel, than the city people. One often sees men listen with profound attention until they have received an intelligent knowledge of what the Gospel means, and then, fearing the consequences of embracing it, as to their family, and caste relationships, ‘go away sorrowing,’ like the rich young man in the Gospel. Yet may we not hope that there are those—how many, who shall say?—who, though they make no open profession of faith in Christ, though the missionary sees no more of them, and there is no earthly record of their conversion, yet do, as it were, ‘touch the hem of His garment’ whom they hear preached, and go home to their villages with a new light in their heart, determined

no longer to worship idols, but to offer prayer only in the name of 'Yisu Masih,' and believe in Him only for salvation from sin? The records of missions have many incidents which justify such a hope.

"We were ourselves greatly interested when, one afternoon, a number of men came to the camp expressing the wish to become Christians. It seems that they had heard the Gospel on several occasions in their villages; they had given up shaving their heads for the dead, the usual salutation of 'Râm ! Râm !' and other Hindu customs. They prayed only to God in the name of Jesus, and professed their willingness to obey Him as their Lord and Master. The command to obey Christ in baptism was, of course, set before them, and time was given them to talk over the matter among themselves; but having left us for this purpose while we had our breakfast, we saw no more of them. One cannot, of course, say what may have prompted them either to come or to go, but, as far as I could see, they were perfectly sincere. It was very likely the fear of the notoriety they would obtain if they were baptized in the river, where thousands could see them, that caused them to hold back,

and I think if any English Christian would put himself into their place, he will be moved to pity rather than to blame them, and very few at home who confess Christ have as much prejudice to overcome and opposition to face. We could not but see in this instance an evidence of the suitability of immersion as a test of faith, rather than sprinkling or pouring. Had either of these latter modes been adopted, the whole thing might have been done without the knowledge of any outsiders in a very few minutes, and the solemn rite have thus lost nearly all its significance.

"The Lord is raising up from the people of India some who go forth with power to their countrymen as preachers of the Gospel. One such we saw at the mēla. His name is Robert Michael, and he goes about different parts of India as a Christian fakeer, wearing the orange-coloured robes of the fakeers, and preaching as he has opportunity. Often at the mēla he would go about crying, 'Idol-worship is a sin;' thus, as a John the Baptist, lifting up his voice against the sins of his people. May the Lord raise up many men of a like spirit to go through the length and breadth of the land."

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## The late Joseph Tritton, Esq.

**A**T the last quarterly meeting of the Mission Committee, on the 20th ult., the following minute was unanimously adopted, and ordered to be entered upon the official records of the Society:—

### "DECEASE OF THE TREASURER.

"It is with profound regret and a deep sense of personal loss that the members of the Committee record the decease of their honoured and beloved Treasurer, Joseph Tritton, Esq.

"At the Jubilee Meeting of the Society, held at Kettering on the 31st of May, 1842, Mr. Tritton for the first time appeared amongst us as a warm and deeply



interested sharer in the Society's work, and gave an address characterised by all those features of earnest piety, cultured ease, and beauty of expression which ever made his public addresses so welcome and attractive.

"For eight years he gave his services as a member of the Committee, when the increasing pressure of business led to his withdrawal from that form of duty, but not from frequent assistance as a speaker or chairman at the meetings of the Society. In the year 1867, on the greatly regretted retirement of Sir Morton Peto, Mr. Tritton was elected Treasurer with perfect unanimity, and for the following twenty years occupied that post with the confidence and joy of the entire constituency. It was his 'one desire to serve the Master to the best of his ability.' He regarded the office not simply as a financial one, but as one affording a sphere for the exercise of Christian sympathy and for the service of Christian love, especially to those who occupy high places in the field. In this spirit he cultivated an intimate acquaintance with the missionary brethren, and gave them, from time to time, unnumbered tokens of his interest in their welfare and in the great work in which they were engaged.

"As Treasurer he was not alone a most liberal donor to the Society's funds, but he sought, to use his own words, to 'get, if possible, more thoroughly at the hidden springs' of solemn personal consecration, to reach the deepest emotions of the Christian heart, whence might flow the streams of supply at home for the aid of those who were striving to 'girdle all lands with the healing waters of eternal life, and to gladden all hearts with their joyful sound.'

"Only they who have sat with him in council can ever know with what patience, with what gentleness, with what courtesy, with what fervour of piety, with what clearness of judgment, with what constant regard to the will of the Master, he directed the deliberations of the Committee. He viewed every question in the light of God's truth, and by his devout spirit calmed every divergence of opinion, and secured, if not unanimity, yet the concurrence of all in the final decision.

"The glory of Christ was never absent from his mind. In his first speech as Treasurer he made the remark, 'Unchanged in its nature, no less than in its title, in every place, and in all time, the Gospel of our Lord and Saviour Jesus Christ, in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need with the energies of the Holy Ghost. With this, then, is victory; without this, with anything else than this, with anything else in the stead of this, is defeat.'

"So he lived and moved amongst us as a faithful, humble, fervent, and lowly disciple of the Lord. His conscientiousness never failed, and he exercised a vigilant watchfulness over the expenditure of the funds committed to his care. Brotherly kindness marked his intercourse, while his genuine simplicity of character attracted confidence, and his generosity of heart secured a welcome for all who approached him.

"The years of his presidency have been years of much prosperity in the work of the Society. Its fields of labour have been enlarged, its staff of missionaries increased, and its funds greatly multiplied, and the Committee feel that, for these blessings under the hand of God, they have been largely indebted to the wisdom, the untiring zeal, and generous help of their beloved friend and colleague.

The Committee beg further respectfully to express their deep sympathy with Mrs. Tritton and his beloved family in the great sorrow that has fallen upon

them. They cannot but offer the fervent prayer that the Father of Mercies may grant them to realise the great consolation which the Gospel of Christ provides, and be able to cast all their cares upon Him who is Giver of life and immortality, and the Source of all blessedness and peace."

## Decease of the Rev. George Pearce, of Ootacamund.

THE following letter from the Rev. Thos. Evans, pastor of the Ootacamund Baptist Church, conveys the tidings of the translation of our venerable brother, the Rev. George Pearce:—

"Ootacamund, S. India,

"June 10, 1887.

"MY DEAR MR. BAYNES,—For the last fortnight or so, Mr. Pearce had been evidently sinking quietly; and on Monday morning, the 6th inst., he passed away to his eternal rest, while I was at his side.

"This severs the last link which connected our Mission in India with the honoured names of Lawson-Yates, Eustace Carey, and James Penny, known in the time of the immortal trio of Serampore as the "Junior Brethren," who were joined in October, 1826 (the year I was born), by James Thomas and George Pearce—all now gone home to the land of love and eternal life.

"While our venerable brother had no fear of the future—and of late he often spoke with evident pleasure of 'eternal life'—yet he had a strong shrinking from the *article* of death. He often said—and I think he wished—that he would some day go to sleep and not wake again on earth. The Master knew the fears of His timid servant, and kindly carried him over the river before he knew it, for he was not conscious for some two days before his departure. He had been spared

longer than most men to live and labour in India; indeed, we may say that he had the years of two ordinary lives of missionary labourers; and, though his life was not a very eventful one, it was a life of sterling worth and faithful labour. I hope by the next mail to send you a sketch of his life for publication in the HERALD.

"Mrs. Pearce, who has been such a devoted companion to our brother in his old age, bears up well under the bereavement; and, though we all miss his presence with us, yet, such were his many infirmities of late that it is a relief to know that he is now free from all trouble and pain—'with Christ, which is far better.'

"I must also tell you that yesterday we had the pleasure to administer baptism to five persons—one European and four natives. Two of these were converts from heathenism, the fruit of the faithful labours of Lazarus, our native pastor; the other two were the children of native Christians.

"With kind regards,

"Yours very sincerely,

"THOMAS EVANS.

"A. H. Baynes, Esq."

## Sketches in India.

## BENARES.

**S**UDRAT 'ALLI has no charms of personal appearance to commend him to the HERALD. The high cheek-bones, thick lips, and awkward expression remind one of a Mongolian, as the accompanying sketch will show ; but Benares, that sacred city, is his home, and before embracing Christianity Sudrat was a Mohammedan.

I well remember his comical efforts to appear at ease during the process



SUDRAT 'ALLI, OF BENARES.

of drawing. He assumed every kind of posture while friend Ewen wrote from his lips a brief history of his life. But as the narrative was unfolded, a great reverence sprang up in my heart for this awkward man. Such a reverence as one always feels in the presence of a saint and martyr, the like of which beauty of face or grace of form can never provoke.

Here is the story fresh from our missionary's pen :—

"I baptized Sudrat 'Alli on the 27th December, 1883. For some months previous he had been an inquirer, and impressed us with a deep sense of his sincerity. He attended our services regularly, and when fully convinced of the truth of Christianity, boldly confessed his belief.

“His experience as a Christian has been the saddest chapter in his history. It is a long chapter of cruel persecution. No sooner had he been baptized than his late co-religionists led him by force to the musjid, forced him to eat food, and demanded he should say the Kalima. Instead, however, of saying ‘There is only one God, and Mohammed is the prophet of God,’ he said, ‘There is only one God, and Christ is the Spirit of God.’ He was cruelly beaten, but refused to alter his confession.

“For six months he followed his trade. Meanwhile they were gradually taking it from him. At the end of the six months they stopped it entirely.

“On Sundays they have often prevented his attending service. They surround him and ask him to repeat the Kalima, spit upon him, and call him *kafir* (unbeliever). Once when he attempted to force his way out, they attacked him with knives and lacerated his hands very severely.

“He was anxious to instruct his mother, and had actually begun, when they discovered it, and attacking him with sticks severely injured him. Some time since, Sudrat expressed a desire to imitate the Mohammedan Maulvis, and go through the country preaching; but as soon as his enemies heard of it, they threatened to bring a false accusation of theft against him, and he had to abandon the design. Now they have actually refused him the use of common necessaries, and are endeavouring to drive him from his home.

“In the midst of all he has striven to bring others to Christ.”

This is the brief story of a Benares man, who, though a native, commends himself to us by faith, love, and endurance as a faithful follower of Christ. A brother of whom it can be said, “it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” Thank God for this instance of the living power of the Gospel!

JOSEPH J. DOKE.

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## Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th July:—A parcel of clothing material from Miss Heywood, Bristol, for Mr. Wall, Rome; a large number of articles of furniture, &c., from Mr. J. Druce, Clevedon, for the Congo Mission; a parcel of *Quivers* from the members of the Missionary Working Party, Maze Pond Chapel, for Rev. T. Lewis, Congo Mission; a parcel of books from Mrs. Spurgeon, of Norwood, for Rev. H. R. Pigott, Colombo; a parcel of clothing from Brunswick Road Ladies’ Missionary Society, Gloucester, for Mr. Comber, Congo Mission; and parcels of garments from Mrs. Rees, Cardigan, for Congo Mission, and from Mr. Hunt, Bournemouth, for Rev. T. J. Comber, Congo Mission.

## Trinidad Mission.

### SAN FERNANDO CHAPEL AND MISSION HOUSE.

**B**Y the kindness of Mr. Sherring, of Hallatrow, who has recently visited Trinidad, we are able to give an engraving of the Mission Chapel and House at San Fernando, taken from a photograph by Mr. Sherring. Our missionary at this station is the Rev. W. Williams, who has been



SAN FERNANDO CHAPEL AND MISSION HOUSE—(From a Photograph).

much encouraged lately by cheering indications of God's blessing on his work. Fifty-five converts were baptized last year, and many more are anxious about their souls. "We are very hopeful and thankful," writes Mr. Williams.

## Preaching in Eastern Bengal.

BY THE REV. ARTHUR JEWSON, OF COMILLAH.

**M**RS JEWSON, a native brother, and I are returning from a three weeks' tour on the Dakaiti, a river which runs through the southern part of Tipperah and part of Noakhali. Eleven days were spent at

the sub-division station of Chandpore. While here I received a form of petition against the traffic in opium and intoxicating drink from Mr. Le Gallais. A friendly copyist in the deputy magistrate's court kindly took charge of it,

and received fifty-one signatures. The idea of petitioning against what threatens to be one of the greatest curses of their country seemed to be new to many, and on seeing the petition they were loud in their expression of thanks to me and of admiration for all Christian missionaries.

#### SOWING THE SEED.

As it was inconvenient to receive a number of visitors in the boat, I applied to the pleaders for the use of their conversation room, which was very conveniently situated, and they were so kind as to place it at my disposal; so that each day I spent many hours there, and was accessible to all. The middle class school at Chandpore was established by a Mussulman, who has also endowed it with some landed property, which brings in about eighty rupees a month. It is under the management of a committee, and I wrote to the chairman for leave to address the scholars after school. Permission was very politely granted, and all the scholars and most of the teachers observed the greatest attention and remained to the end. At the close, I promised tracts to all who kept their seats, and had almost gone the round of the classes, distributing them, when some left their seats, and caused such confusion that I refused to give any more, and called their attention to the rule, seen almost everywhere, that the innocent suffer for the guilty. One Sunday evening, a number of native gentlemen came to hear a lecture, in Bengali, on the claims of Christ. Besides several English and Bengali Bibles, a great number of Scripture portions, and copies of the little illustrated Bengali periodical called the *Child's Friend*, were sold. The deputy-magistrate, who is a Hindu, purchased a set of "Moody's Addresses," and several other gentlemen purchased single copies.

#### "THE OLD, OLD STORY."

One of the boatmen warned us that the people of Rampore Bazaar were very rough and bigoted, and had once given Mr. Bion much trouble. We took up a good position there, on a shady bank, and I proceeded to show the people their iniquities, and to press their guilt upon them. I did not speak to them as Hindus or Mohammedans, but spoke of sins which are common to all men; and then told them how God loved poor sinners, even while they were forgetful of Him, and told them that it was not necessary to try to melt God's heart with tears and prayers and bodily sufferings, for God yearned over sinners, and His only anxiety was to save them while still upholding the honour of the law, and showing His hatred of sin. Then I told them of God's wonderful wisdom and love in finding a ransom for sinners, and told the story of Christ's life, teaching, and death, and besought them to believe and be baptized.

When I finished, the people began to test our forbearance by the terrible earnestness of some to buy, and the mischievous desire of others to frighten and so keep us from frequenting their market.

#### A USEFUL ELEPHANT.

Just at this time a man guided his elephant through the crowd to where I was, and asked me to mount it. I thanked him, but declined, saying I was not afraid and would stay and sell the books. At the approach of the elephant the people had shrunk back, and I was able to stand by his trunk and sell Scriptures in peace. Some of the fiercer fellows, however, told the elephant-driver to take his elephant off, and said, "Let us see what will happen." The elephant-driver, however, refused to go, and urged me to mount. My companion also added his entreaties, and as

I found the books in my side pockets had been stolen, I consented. At the driver's word the elephant knelt down, and I was soon on his back. From that position we sold over one hundred and seventy portions of Scripture, which is more than we sold on any other day during our journey. The elephant-driver was a Mussulman. He said he had seen me roughly handled at the Agricultural Show at Noakhali, last March, and did not mean to see it again. He took me through the water and put me safely into the boat. There is no missionary in the district of Noakhali, and it is the most backward district with which I am acquainted. A friend in the place, writing a few days ago, says: "We are not to have an Exhibition again, as the Ferazis are too stupid and superstitious about the evil eye to send anything to an Exhibition. The Noakhali peasantry are the Bœotians of Bengal. They make a great outward parade of their piety, or rather observance of certain empty forms, and their real state is that of the Pharisees of old."

#### LATE VISITORS.

Last Sunday we preached at Guripore

market. A Mussulman asked if he might come to the boat for instruction. I told him to come, by all means, and I waited for him till nine o'clock and then retired to rest. However, at ten o'clock I was awakened by the man, who had brought his nephew and two Hindus with him. I instructed them till a quarter-past twelve, and then bade them good night, promising to visit them soon after dawn. This I did. Three of them were present, also a *faqir*, who said he wanted to "take Christ's name." Also four boys were present, who wanted to learn the commandments and to be taught to pray. The Mussulman conducted us back to the boat, and said he would visit us at Comillah on next Sunday week, and expressed his willingness to receive a native preacher into his house for a few days.

Truly the harvest is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.

A. JEWSON.

## The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to "A Friend," who sends a generous remittance, and writes:—"Very gladly I send you the enclosed, wishing I could multiply it indefinitely. I do not think I have ever been so deeply pained by anything in the HERALD as by the fact, so tersely stated, that there are actually many ready and waiting to give their lives, their all, and yet cannot be sent out because others prefer spending on themselves the money which would enable these candidates to go. Surely it is want of thought and contrivance, it cannot be want of heart. I feel ashamed for those brave workers at the front to read such an announcement; they 'enduring hardship as good soldiers,' while we are selfishly enjoying our home comforts and privileges. And yet if we do venture to part with some of the money which seems so necessary for our own use, God is so far better to us than we deserve, and instead of losing, we actually gain, and the blessing to one's heart and life is unspeakable." A Lady in

Limerick writes:—"By post as this I send a couple of trinkets for the Congo Mission. I wish they were of more value, and that I could send the money instead, and save you the trouble of disposing of them. Still I trust they may be some use for the Mission, and that the Lord will accept such a poor offering." "A Governess" sends a small silver pencil for the Congo Mission; "An Old Soldier" an old foreign coin for the Indian Mission; "A Widow," out of her great poverty, a small gold ring given to her by her husband years ago, for the China work; "A Blind Girl," who "delights to hear the HERALD read, month by month," sends a silver fruit knife for the Congo Mission, with her constant prayers on its behalf. "A Friend," *In Memoriam*, sends ten pounds towards the expense of sending out new missionaries, and writes:—"I do not wish my name to appear. The Lord knows who it comes from and my motive for sending it." "A Friend" at ABERKENFIG, Bridgend, sends a silver watch-chain and bracelet for the Congo Mission. "Two Sisters," Bristol, *In Memoriam*, several articles of jewellery for the benefit of the Congo Mission, writing, "Some of these articles were a coming-of-age gift for a brother who was taken home ere his birthday came round." The Rev. Richard Richards, of Cotham Grove Chapel, Bristol, writes:—"You may remember, that some months ago a lady gave me a parcel of jewellery and a carved ivory card-case, to dispose of in the interests of our Missionary Society. I sold the jewellery and sent you the value. I also sent you the ivory card-case, which I could not sell. The same lady sent me, a little while ago, a dispatch box, which had been a little used in foreign travel, but was none the worse for wear, also to be sold, and the proceeds to be sent to the Missionary Society. I mentioned the fact at our last church meeting at Cotham Grove, and one of the ladies suggested that, as Mr. F. G. Harrison would soon be leaving Bristol College for the Congo, it would be a happy thing if the friends at Cotham would join to purchase the box and then present it to Mr. Harrison. The suggestion was no sooner made than acted upon; a subscription list was started, and £2 12s. 6d. was subscribed there and then. Ultimately the amount subscribed reached £4 7s. 6d., which I have much pleasure in forwarding to you as per cheque. The dispatch box was presented to Mr. Harrison at the valedictory meeting which was held at Tyndale Chapel the other evening. The donor will have the double satisfaction of knowing that her box will be doing active service in connection with the Congo Mission, while at the same time, its money value has been subscribed towards the Mission Funds. We have resolved, at Cotham Grove, to adopt the plan of systematic monthly subscriptions towards the Missionary Society, on the minimum basis of a penny per week, as suggested by Mr. Myers in his admirable paper. We hope to report a substantial increase in our gifts by the close of the year." Cordial thanks are also given for the following most welcome and timely contributions:—W. W., £100; Mr. J. B. Mead, £75; Mr. J. Marnham (quarterly), £75; Mr. C. E. Webb, for Congo, £50; T. T. R., £20; Mrs. Dawbarn, for *Miss Dawbarn's Work in Japan*, £10; A Friend, £10; Mr. W. Perkins, for Congo, £10; Mr. Jos. Wates, for Congo, £10; Mr. J. Herbert Tritton, in memory of the late Mr. Joseph Tritton, £200.



## The Debt.

**W**E gratefully acknowledge the receipt of the following generous gifts towards the liquidation of the debt:—

|                             | £   | s. | d. |                                  | £   | s. | d. |
|-----------------------------|-----|----|----|----------------------------------|-----|----|----|
| Miss Scott Makdougall.....  | 100 | 0  | 0  | Miss E. Webb.....                | 5   | 0  | 0  |
| L. T. W. ....               | 50  | 0  | 0  | Smaller sums .....               | 20  | 7  | 2  |
| Mr. R. V. Barrow, J.P.....  | 50  | 0  | 0  | <b>HAMPSTEAD—</b>                |     |    |    |
| Sir S. Morton and Lady      |     |    |    | Mr. S. R. Pattison .....         | 5   | 0  | 0  |
| Peto.....                   | 25  | 0  | 0  | Mr. W. Merrick .....             | 5   | 5  | 0  |
| Mr. Jer. J. Colman.....     | 25  | 0  | 0  | Mr. C. Price .....               | 5   | 0  | 0  |
| E. T. ....                  | 10  | 0  | 0  | Mr. W. R. Rickett (2nd don)..... | 100 | 0  | 0  |
| Mrs. Rushton.....           | 10  | 0  | 0  | Mr. C. Southwell .....           | 3   | 0  | 0  |
| Mr. Jno. Masters .....      | 10  | 0  | 0  | Mr. F. Woodall .....             | 5   | 0  | 0  |
| Mr. J. G. Smith.....        | 10  | 0  | 0  | Cheltenham Salem Ch....          | 22  | 6  | 0  |
| Anon., Taunton.....         | 10  | 0  | 0  | <b>PLYMOUTH—</b>                 |     |    |    |
| Mr. T. Greenwood .....      | 10  | 0  | 0  | Mr. B. Adams .....               | 5   | 0  | 0  |
| Rev. T. G. Rooke, LL.B. ... | 10  | 0  | 0  | Rev. B. Bird .....               | 5   | 0  | 0  |
| Rev. J. Trafford, M.A. .... | 5   | 0  | 0  | H. F. ....                       | 50  | 0  | 0  |
| “Bristo Place” .....        | 7   | 0  | 0  | Mr. W. Hawkes .....              | 5   | 0  | 0  |
| Mr. W. W. Baynes, J.P. ...  | 5   | 0  | 0  | In Memoriam.....                 | 5   | 0  | 0  |
| A Friend.....               | 5   | 0  | 0  | Mr. J. Nicholson .....           | 5   | 0  | 0  |
| Mr. A. T. Bowser .....      | 5   | 0  | 0  | Mr. J. Yeo .....                 | 5   | 0  | 0  |

The balance of debt at present remaining is

**£476 : 15 : 0;**

and we confidently trust that, by the end of the current month, through the generosity of our readers, this balance will be extinguished.

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### Recent Intelligence.

**A**T their Quarterly Meeting on the 28th of last month, the Committee felt compelled to *defer the consideration of offers for service from specially suitable candidates for Mission work until the balance of the Debt is extinguished* and the permanent income increased. We earnestly appeal to our readers to speedily put the Committee into a position relative to funds which will enable them to **GO FORWARD AT ONCE**, and respond to the beseeching cry from all fields for “more workers.” The workers are **WAITING**, and the fields are **WHITE**, but the funds are **wanting**.

Arrangements have been made for the departure for the Congo of Messrs. Harrison and Brown, on the 24th inst., by the African mail steamer *Nubia*, sailing from Liverpool. Will our readers remember these dear friends in special prayer?

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At a recent meeting at Newport, Mon., held in the Stow Hill Church, under the presidency of the pastor, the Rev. H. Abraham, a missionary tricycle was presented to the Rev. R. Wright Hay. Inquiries elicited the fact that a tricycle would be exceedingly useful to him in the work which he is contemplating, and some 385 friends, connected chiefly with the churches at Alma Street, Barnard Town, Commercial Street, Maindee, St. Mary's Street, and Stow Hill, readily and cheerfully subscribed the necessary amount. The presentation was made by the Rev. G. H. Cook. The Revs. E. Maclean, C. Ayliffe, and A. T. Jones took part in the meeting. Mr. Hay delivered an address at the close. An offering was taken in aid of the debt of the Society, which amounted to £2 19s.

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The arrangements for the Sheffield Autumnal Missionary Meetings are nearly complete, and will be fully announced in the September issue of the *HERALD*.

We are thankful to know that there is a good prospect that the services on the *Missionary Day, Tuesday, October 4th*, will be more than usually refreshing and stimulating. Will our readers please make a note of the date, and try and be present?

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At Peckham Park Road Chapel, on the 15th ult., by Rev. H. O. Mackey, assisted by the Rev. R. M. Cairney, the Rev. R. Wright Hay was married to Adelaide Emma, only daughter of Mr. Henry Wood.

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In consequence of continued ill-health, Mr. Weeks, of San Salvador, has been compelled to leave for England.

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On the 9th ultimo the Rev. George Grenfell, of Stanley Pool, was received in special audience by H.M. King Leopold, of Belgium, at the Palace in Brussels.

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The Rev. H. G. Whitley, of Stanley Pool, is expected in England, for a brief season of rest and change, early in next month.

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Mr. John Pinnock, of Victoria, West Africa, will remove, in October next, to the Congo, and be associated with the brethren of the Congo Mission in work in that district, instead of on the West Coast.

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The Rev. S. J. Jones, in consequence of failure of health, has been compelled to resign the pastorate of the Havelock Baptist Church, Agra, N.W.P., and is now on his voyage to England.

# Contributions

To 30th June, 1887.

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*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

| ANNUAL SUBSCRIPTIONS.               |        | Amburst Park Bible  |         | Medhurst, Rev C. S.  |         |
|-------------------------------------|--------|---|---------|--|---------|
| A Friend, Pembroke-shire, for Congo | 1 0 0  | Class, <i>Special</i>   | 1 2 1   | and Mrs  | 35 0 0  |
| A Regular Subscriber                | 1 0 0  | Bank Notes  | 10 0 0  | Medley, Mr Guy   | 5 0 0   |
| Barnaby, Mr J. W. (half-year)       | 0 10 6 | Barker, Mrs, for <i>Debt</i>  | 0 10 0  | Do., for Congo   | 5 0 0   |
| Beaumont, Mrs, Edin-burgh           | 1 0 0  | Barlow, Mr. James, Accrington, for <i>Debt</i>  | 100 0 0 | Micklethorp, Mr D., for <i>Debt</i>  | 25 0 0  |
| Bradshaw, Mr                        | 0 10 0 | Barrett, Mrs T., for Congo  | 1 0 0   | Moncrieff, Mr R. Scott   | 1 0 0   |
| Brain, Mr H.                        | 1 0 0  | Barnes, Mr Theodore, Sunday morning box   | 1 9 2   | Ness, Mrs, for <i>Debt</i>   | 100 0 0 |
| Carhill, Mrs E. B.                  | 1 1 0  | Beardon, Miss M. S., for Congo  | 0 10 0  | Newcombe, Mr J., Clipstone   | 0 10 0  |
| Cauldwell, Mr A.                    | 0 12 6 | Calder, Miss M.   | 1 1 0   | Nutter, Mr James, for <i>Debt</i>  | 20 0 0  |
| Clarke, Mr E. W.                    | 1 0 0  | Chapman, Mr J., <i>Special</i>  | 3 3 0   | Olney, Mr T. H., for <i>Debt</i>   | 50 0 0  |
| Cunnington, Mrs, the late           | 1 1 0  | Clemance, Mr. W., for <i>Mr Kingdon, for Cuba</i>                                     | 0 10 6  | Parkinson, Mr W. C., for <i>Debt</i>   | 50 0 0  |
| Cust, Mr R.                         | 1 1 0  | Clarke, Mr D., High Wycombe, for <i>Debt</i>  | 10 10 0 | Pavitt, Mr G.  | 5 0 0   |
| Dadd, Mrs G.                        | 1 6 0  | Collins, Mr W. B., for Congo  | 0 10 0  | Pearce, Mr R., for <i>Debt</i>   | 1 0 0   |
| Danford, Mr Warren                  | 5 5 0  | Dawbara, Mrs, Blundell Sands, for <i>Miss Daw-barn, Tokio, Japan</i>                  | 10 0 0  | Purdy, Mr A. J., Bath, for <i>Debt</i>   | 10 0 0  |
| Dean, Mr Jno.                       | 0 10 0 | Dawbarn, Miss H. T., for <i>Mr Jones, China</i>                                       | 5 0 0   | Rawlings, Mr E., for <i>China</i>  | 50 0 0  |
| Drake, Rev S. B. and Mrs            | 5 5 0  | Emmington, Miss (box) "Femina"  | 0 16 6  | Do., for <i>Debt</i>   | 100 0 0 |
| Edwards, Mr W., Pen-how             | 0 10 0 | Fripp, Mr J.  | 0 10 6  | Do., for <i>N P</i>  | 5 0 0   |
| Farley, Miss                        | 0 10 0 | Fox, Dr D. C., Welling-ton  | 1 0 0   | Rose, Mr Hugh, Edin-burgh, for <i>Debt</i>                                       | 50 0 0  |
| Fountain, Mr W., Odi-ham            | 2 2 0  | Friends, for <i>Debt</i>  | 2 0 0   | Rosenbann, Mr W. J.  | 0 10 0  |
| Gale, Misses                        | 2 2 0  | Garside, Mrs, Bourne-mouth, for Congo   | 5 0 0   | Rouse, Rev G. H., M.A., <i>Special</i>   | 5 0 0   |
| Gibson, Mrs                         | 0 10 6 | Glover, Dr J. G., <i>Ju-bilee Gift</i>  | 3 3 0   | St. Paul's Miss. Soc.  | 9 15 0  |
| Glover, Dr J. G.                    | 3 3 0  | Gover, Mrs, for <i>Debt</i>   | 5 0 0   | Sal. of sewing machine, from Two Sisters at Plymouth, for <i>China</i> and Congo | 2 2 0   |
| Gurney, Miss P. W.                  | 1 2 0  | Gould, Dr A. P., for <i>Debt</i>  | 5 0 0   | Slack, Dr R., for <i>Debt</i>  | 5 0 0   |
| Hancorn, Mr J.                      | 0 10 0 | "Gravesend"   | 1 10 0  | Slade, Mr A. D., for <i>Debt</i>   | 5 0 0   |
| Hancorn, Mr W.                      | 0 10 0 | Greenwood, Mr T., for <i>Debt</i>   | 5 0 0   | Sharman, Mr J., for <i>Debt</i>  | 5 0 0   |
| Harling, Miss E. A.                 | 1 0 0  | Gurney, Mrs, for <i>Debt</i>  | 20 0 0  | S. H. C., for <i>Debt</i>  | 97 0 0  |
| Hurst, Mr W.                        | 0 10 0 | H. R., for <i>Debt</i>  | 10 0 0  | Short, Rev G. and Mrs, for <i>Debt</i>   | 2 2 0   |
| "Hope"                              | 0 10 0 | Hailes, Miss M. L., Bible-class box, for <i>San Salvador</i>                          | 1 1 0   | Smith, Mr J. J., for <i>Debt</i>   | 50 0 0  |
| Jones, Mr W., South-ampton          | 0 10 6 | Harling, Miss E. A., for <i>China</i>   | 1 0 0   | Smith, Mr C. K., for <i>Debt</i>   | 20 0 0  |
| J. W. A.                            | 10 0 0 | Do., for Congo  | 1 0 0   | Smith, Miss Franklin, for <i>Debt</i>  | 5 0 0   |
| Lang, Miss J., for <i>Palestine</i> | 1 0 0  | Do., for <i>Debt</i>  | 2 0 0   | S. T., for <i>Debt</i>   | 0 10 0  |
| Merricks, Mr G. M.                  | 1 1 0  | Harold, Mr J., "Help in Need" Society, for support of Congo boy under <i>Mr Lewis</i> | 5 0 0   | Sykes, Mr J., for Congo  | 0 10 0  |
| Pedder, Miss                        | 1 0 0  | "In Memoriam," Mr J. Davenport  | 5 0 0   | Taylor, Mr W., Addle-stone   | 5 0 0   |
| Pkt. Mr G.                          | 5 0 0  | I. G. and H. G., for <i>China</i>   | 2 0 0   | Thank-offering from Rhyl, for Congo  | 5 0 0   |
| Priestley, Mrs, per Mr Taylor       | 2 0 0  | Do., for Congo  | 2 0 0   | Wates, Mr Jos.   | 15 0 0  |
| Rosenbaum, Mr W. J.                 | 0 10 0 | Kelsey, Mr H. R.  | 5 0 0   | Watts, Mr T., Newport  | 0 10 0  |
| Runciman, Miss E.                   | 0 10 0 | Le Riche, Rev J. M.   | 1 5 0   | White, Mr Thos., Eves-ham, for <i>Debt</i>                                       | 10 0 0  |
| Voelcker, Mrs                       | 2 2 0  | Marnham, Mr J., for <i>Debt</i>   | 50 0 0  | Whympster, Mr A. M., Haslemere   | 2 2 0   |
| Do., for Congo                      | 1 1 0  | Mathewson, Mr. W., for <i>Debt</i>  | 100 0 0 | Wilkinson, Mr J., for <i>T</i>   | 1 0 0   |
| White, Mrs S.                       | 1 0 0  | M. D., for Congo  | 1 0 0   | Willis, H. J. (box), for support of Congo boy under <i>Mr Scri-vener</i>         | 0 10 0  |
| Williams, Mrs H.                    | 1 1 0  | M. E., for <i>Debt</i>  | 5 0 0   | Winckworth, Mr J., <i>Special</i>  | 2 2 0   |
| Wright, Mr Henry                    | 10 0 0 |   |         | X. U. Q.   | 10 0 0  |
| Under 10s.                          | 0 12 0 |   |         |  |         |

## DONATIONS.

|   |         |
|---|---------|
| A. B., Gloucestershire, for <i>Agna and Delhi</i> | 400 0 0 |
| A. W. H., Gloucester-shire                        | 2 10 0  |
| A Friend, per Rev. W. Barker, for <i>Debt</i>     | 5 0 0   |
| A Jubilee Offering from an Aged Saint             | 1 0 0   |
| Andrews, Dr and Mrs, for <i>Debt</i>              | 10 0 0  |
| Anonymous, Dunferm-line, for <i>Debt</i>          | 10 0 0  |

|                    |         |
|--------------------|---------|
| X. N. K.....       | 2 10 10 |
| XXI.....           | 900 0 0 |
| Y.M.C.A., Stafford |         |
| Rooms, Edgware Rd. | 3 13 6  |
| Under 10s.....     | 1 2 6   |
| Do., for Africa .. | 0 2 6   |
| Do., for Congo ... | 0 13 6  |

LEGACIES.

|   |         |
|---|---------|
| Diplock, the late Mr Jno. Vine, of Trowbridge .....   | 50 0 0  |
| Fordham, the late Miss Harriett G., of Melbourne, per Messrs A. H. Hamilton and J. E. Fordham, Exors..... | 700 0 0 |
| James, the late Miss Mary, of Upper Solva, Pembrokehire, per Messrs J. James and Dr Probert, Exors.....   | 100 0 0 |

LONDON AND MIDDLESEX.

|  |         |
|--|---------|
| Acton .....                                | 10 15 8 |
| Alperton.....                              | 4 0 0   |
| Do., for Debt.....                         | 1 1 0   |
| Do., Sun. Sch.....                         | 3 2 3   |
| Arthur Street, Camberwell .....            | 5 10 0  |
| Arthur Street, King's Cross .....          | 1 1 0   |
| Battersea, York Road Chapel .....          | 5 5 0   |
| Battersea Park .....                       | 10 8 10 |
| Bloomsbury Ch., for Debt.....              | 45 0 0  |
| Do., for Mr Thomas' School, Delhi .....    | 5 15 0  |
| Do., for Girls' School, Stanley Pool ..... | 5 0 0   |
| Bow .....                                  | 4 8 0   |
| Do., for W & O .....                       | 2 0 0   |
| Do., Sun. Sch.....                         | 10 5 4  |
| Brentford .....                            | 5 8 3   |
| Do., Sun. Sch.....                         | 17 0 7  |
| Brixton Hill, New Park Road Ch.....        | 10 0 0  |
| Brixton, Kenyon Ch.....                    | 10 18 0 |
| Do., Sun. Sch.....                         | 1 13 0  |
| Brondebury .....                           | 11 9 3  |
| Camberwell, Denmark Place .....            | 28 15 2 |
| Do., Cottage Green .....                   | 4 10 8  |
| Do., Sun. Sch., for Mr Comber, Congo ..... | 5 0 0   |
| Do., for Mr Turner, China .....            | 7 10 0  |
| Do., Mansion House Ch.....                 | 0 10 6  |
| Charles Street, Camberwell New Road ...    | 3 13 0  |
| Chiswick .....                             | 0 10 6  |
| Clapton, Downs Ch. ...                     | 89 5 6  |
| Do., for W & O .....                       | 24 0 3  |
| Do., for Congo .....                       | 40 0 0  |
| Do., for Debt .....                        | 35 0 0  |
| Crouch Hill .....                          | 6 6 0   |
| Dalston Junction .....                     | 22 0 0  |
| Do., Sun. Sch.....                         | 5 0 0   |
| Deptford, Octavia St.....                  | 10 17 2 |
| Do., Sun. Sch.....                         | 1 5 0   |
| Drummond Road, Bermondsey .....            | 9 6 6   |
| Enfield Highway .....                      | 3 9 6   |
| Forest Gate .....                          | 4 13 3  |
| Do., Sun. Sch.....                         | 0 14 10 |

|   |          |
|---|----------|
| Great Hunter Street, Sun. Sch.....                    | 2 0 0    |
| Grove Road, Victoria Park .....                       | 4 9 7    |
| Hackney, Mare Street .....                            | 30 0 0   |
| Hammersmith, West End .....                           | 8 0 0    |
| Do., Avenue Road ...                                  | 6 10 0   |
| Hampstead .....                                       | 30 0 0   |
| Do., for Debt .....                                   | 100 0 0  |
| Harlington .....                                      | 6 14 0   |
| Harrow .....  | 9 0 0    |
| Henrietta Street.....                                 | 1 17 0   |
| Highbury Hill .....                                   | 15 7 6   |
| Do., Y.M.C.A.....                                     | 2 11 1   |
| Highgate, Southwood Lane .....                        | 3 1 0    |
| Highgate Road, Sun. Sch., for Mr J. Showers, Congo .. | 20 0 0   |
| Do., Y.M.B.C., for Congo .....                        | 3 15 8   |
| Islington, Cross Street .....                         | 10 14 7  |
| Do., do., Sun. Sch. ...                               | 4 17 0   |
| Do., Salters Hall Ch. ...                             | 7 1 0    |
| Do., do., Sun. Sch., for Congo .....                  | 1 1 0    |
| James Street .....                                    | 5 14 2   |
| Do., for W & O .....                                  | 0 19 0   |
| Do., Sun. Sch.....                                    | 1 0 0    |
| John Street, Edgware Road, for Debt.....              | 5 0 0    |
| Kensington, Hornton Street .....                      | 10 0 0   |
| Kilburn, Canterbury Road, for Congo ...               | 1 11 6   |
| Do., Sun. Sch., for Congo .....                       | 4 3 2    |
| Kingsgate Street .....                                | 1 16 0   |
| Maze Pond .....                                       | 10 16 6  |
| Metropolitan Tabernacle .....                         | 111 5 0  |
| Do., Sun. Sch., for Mr Weeks, Congo ..                | 6 5 0    |
| New Southgate .....                                   | 10 16 8  |
| Do.....   | 6 15 0   |
| Do., Sun. Sch.....                                    | 4 14 1   |
| Notting Hill, Ladbrooke Grove .....                   | 10 2 2   |
| Peckham, Park Road Sun. Sch., for N P, Agra .....     | 6 0 0    |
| Do., do., for N P, Kholnea .....                      | 6 0 0    |
| Do., Rye Lane .....                                   | 23 0 6   |
| Do., James's Grove..                                  | 1 12 2   |
| Do., Barry Road.....                                  | 2 2 9    |
| Pinner .....  | 2 3 6    |
| Poplar, Cotton Street..                               | 3 17 0   |
| Putney, Union Ch.....                                 | 27 7 5   |
| Regent St., Lambeth..                                 | 1 5 9    |
| Romney Street, Westminster .....                      | 2 2 0    |
| Rotherhithe, Verney Rd.                               | 0 12 0   |
| Shoreditch Tabernacle ..                              | 8 0 0    |
| South London Tabernacle ..                            | 5 12 1   |
| Spencer Place Ch., Sun. School .....                  | 2 2 0    |
| Stockwell .....                                       | 10 0 0   |
| Stoke Newington, Devonshire Square Ch. ...            | 15 9 5   |
| Stratford Grove .....                                 | 2 10 0   |
| Tottenham .....                                       | 6 0 0    |
| Twickenham .....                                      | 0 5 6    |
| Do., Whitton .....                                    | 1 1 3    |
| Upper Holloway.....                                   | 48 17 10 |
| Do., for Mrs Kerry's Sch.....                         | 8 0 0    |
| Victoria Ch., Wandsworth Road .....                   | 8 9 2    |
| Walthamstow, Boundary Road .....                      | 4 5 0    |
| Walworth Road .....                                   | 19 11 1  |

|   |        |
|---|--------|
| Walworth Road, Sun. Sch., for N P ..... | 8 3 2  |
| Do., do., for Bartsal Sch.....          | 5 0 0  |
| Do., do., for Mr Grenfell .....         | 5 0 0  |
| Walworth, East Street ..                | 4 2 3  |
| Do., Sun. Sch., for Congo .....         | 1 0 0  |
| Wandsworth, Chatham Road .....          | 3 15 0 |
| Do., do., Sun. Sch.....                 | 7 13 0 |
| Do., Bolingbroke Hall .....             | 2 15 8 |
| West Green .....                        | 0 4 0  |
| Willoden Green.....                     | 1 19 6 |
| Wood Green, Green Lanes Sunday Sch., .. | 2 0 1  |

BERKSHIRE.

|                 |        |
|-----------------|--------|
| Sandhurst ..... | 5 10 0 |
| Wokingham ..... | 1 0 0  |

BUCKINGHAMSHIRE.

|                        |         |
|------------------------|---------|
| Princes Risborough ... | 8 13 3  |
| Do., Sun. Sch.....     | 3 13 9  |
| Do., Free Ch.....      | 5 8 7   |
| Speen .....            | 1 0 0   |
| Stony Stratford .....  | 16 4 10 |

CAMBRIDGESHIRE.

|  |        |
|--|--------|
| Cambridge, Mill Road, W. B. C., for Miss Dawbarn's Work, China ..... | 11 0 7 |
| Chesterton, Sun. Sch... ..   | 0 3 0  |
| Gamlingay .....  | 3 10 0 |

CHEESHIRE.

|  |        |
|--|--------|
| Chester, Hamilton Pl., Sun. Sch., for N P .. | 0 10 6 |
| Do., Grosvenor Park Sun. Sch.....            | 4 15 0 |

DEVONSHIRE.

|                                 |        |
|---------------------------------|--------|
| Devonport, Hope Ch... ..        | 1 4 0  |
| Do., for Child at Jessors ..... | 5 0 0  |
| Exeter, South Street... ..      | 0 10 0 |
| Do., Sunday School ..           | 3 18 9 |
| Plymouth, George St... ..       | 25 0 0 |

DORSETSHIRE.

|               |        |
|---------------|--------|
| Weymouth..... | 5 7 10 |
|---------------|--------|

DURHAM.

|  |        |
|--|--------|
| Monkwearmouth.....                         | 0 8 0  |
| Stockton-on-Tees, Sun. Sch., for N P ..... | 1 15 5 |
| Waterhouses.....                           | 0 6 0  |

**ESSEX.**

|                        |   |    |   |
|------------------------|---|----|---|
| Barking, Queen's Rd... | 1 | 1  | 0 |
| Chadwell Heath .....   | 2 | 10 | 0 |
| Leyton .....           | 0 | 12 | 6 |

**GLOUCESTERSHIRE.**

|                                 |   |    |   |
|---------------------------------|---|----|---|
| Cinderford.....                 | 2 | 0  | 0 |
| Lydbrook, Sun. Sch....          | 2 | 0  | 0 |
| Woodchester .....               | 1 | 10 | 0 |
| Do., for <i>W &amp; O</i> ..... | 0 | 15 | 0 |
| Do., for <i>N.P.</i> .....      | 1 | 13 | 9 |

**HAMPSHIRE.**

|  |   |    |   |
|--|---|----|---|
| Christchurch .....   | 0 | 2  | 0 |
| Do., for <i>N.P.</i> .....   | 0 | 3  | 6 |
| Southampton, Carlton<br>Ch. Sunday School                              | 5 | 14 | 4 |
| Do., for <i>Congo</i> .....  | 5 | 15 | 5 |
| Do., for support of<br>boy under Mr<br><i>Scrivener</i> .....          | 5 | 0  | 0 |
| Do., East St. Sun.<br>Sch., for <i>N.P.</i> ,<br><i>Dinapore</i> ..... | 2 | 0  | 0 |

**ISLE OF WIGHT.**

|              |   |   |   |
|--------------|---|---|---|
| Wellow ..... | 2 | 0 | 0 |
|--------------|---|---|---|

**HEREFORDSHIRE.**

|                   |   |   |   |
|-------------------|---|---|---|
| Peterchurch ..... | 1 | 0 | 5 |
|-------------------|---|---|---|

**HERTFORDSHIRE.**

|                     |    |   |   |
|---------------------|----|---|---|
| Rickmansworth ..... | 18 | 1 | 9 |
|---------------------|----|---|---|

**KENT.**

|   |    |    |    |
|---|----|----|----|
| Ashford, Sunday Sch..                       | 1  | 4  | 10 |
| Beckenham .....                             | 6  | 3  | 11 |
| Do., Sun. Sch.....                          | 2  | 10 | 3  |
| Belvedere .....                             | 5  | 10 | 0  |
| Bexley Heath .....                          | 9  | 11 | 2  |
| Do., for <i>W &amp; O</i> .....             | 2  | 0  | 0  |
| Brockley Road Chapel                        | 36 | 15 | 6  |
| Bromley .....                               | 3  | 7  | 2  |
| Do., Sunday School..                        | 6  | 7  | 3  |
| Crayford.....                               | 8  | 8  | 4  |
| Faversham .....                             | 6  | 17 | 2  |
| Forest Hill .....                           | 2  | 10 | 0  |
| Gravesend, Windmill<br>Street .....         | 0  | 14 | 8  |
| Do., for <i>N.P.</i> .....                  | 0  | 11 | 0  |
| Greenwich, South St.<br>Sunday School ..... | 5  | 5  | 0  |
| Lee .....                                   | 12 | 6  | 0  |
| Do., for <i>Congo</i> .....                 | 0  | 6  | 0  |
| New Brompton .....                          | 4  | 9  | 6  |
| Orpington .....                             | 8  | 0  | 0  |
| Plumstead, Park Road                        | 3  | 5  | 0  |
| St. Peters .....                            | 7  | 1  | 0  |
| Shooter's Hill Road ..                      | 5  | 2  | 6  |
| Tunbridge Wells .....                       | 0  | 10 | 6  |
| Woolwich, Queen St....                      | 3  | 11 | 3  |
| Do., Parson's Hill ...                      | 8  | 2  | 6  |

**LANCASHIRE.**

|   |    |    |   |
|---|----|----|---|
| Bowdon .....                                    | 0  | 10 | 0 |
| Colns, for <i>W &amp; O</i> .....               | 1  | 10 | 0 |
| Coniston .....                                  | 0  | 13 | 0 |
| Liverpool, Myrtle St....                        | 80 | 0  | 0 |
| Do., Richmond Ch....                            | 3  | 6  | 2 |
| Do., Bousfield Street                           | 6  | 9  | 6 |
| Do., Carishrooke Ch..                           | 6  | 4  | 6 |
| Do., Soho Street, Juv..                         | 7  | 2  | 4 |
| Do., Tue Brook, Juv.,<br>for <i>Congo</i> ..... | 2  | 8  | 7 |
| Nelson, for <i>W &amp; O</i> .....              | 1  | 11 | 6 |
| Oswaldtwistle .....                             | 4  | 3  | 2 |
| Rochdale, Water Street                          | 9  | 5  | 0 |
| Waterfoot .....                                 | 1  | 2  | 0 |

**LEICESTERSHIRE.**

|                         |   |   |   |
|-------------------------|---|---|---|
| Leicester, Victoria Rd. | 1 | 1 | 0 |
|-------------------------|---|---|---|

**NORFOLK.**

|                                     |    |   |    |
|-------------------------------------|----|---|----|
| Neatishead .....                    | 3  | 1 | 4  |
| Norwich, Unthanks Rd.               | 40 | 4 | 10 |
| Stalham .....                       | 15 | 6 | 0  |
| Swaffham .....                      | 20 | 0 | 0  |
| Worstead .....                      | 27 | 3 | 0  |
| Yarmouth, St. George's<br>Park..... | 20 | 7 | 1  |

**NORTHAMPTONSHIRE.**

|                                      |     |    |   |
|--------------------------------------|-----|----|---|
| Aldwinkle, Sun. Sch...               | 1   | 4  | 6 |
| Northampton, College<br>Street ..... | 200 | 0  | 0 |
| Do., Mount Pleasant                  | 1   | 12 | 6 |
| Ringslead .....                      | 3   | 10 | 9 |
| Roads .....                          | 2   | 5  | 7 |
| Rushden .....                        | 28  | 6  | 0 |
| Thrapston .....                      | 23  | 6  | 5 |

**NOTTINGHAMSHIRE.**

|                       |    |    |   |
|-----------------------|----|----|---|
| Nottingham, Derby Rd. | 10 | 10 | 9 |
| Do., Bentack Road ..  | 1  | 19 | 6 |

**OXFORDSHIRE.**

|   |    |    |   |
|---|----|----|---|
| Caversham .....                             | 14 | 16 | 3 |
| Oxford, New Road, for<br><i>Congo</i> ..... | 1  | 1  | 0 |

**SOMERSETSHIRE.**

|  |     |    |    |
|--|-----|----|----|
| Bath, Manvers Street                               | 5   | 0  | 0  |
| Bathford .....                                     | 1   | 5  | 6  |
| Bristol, on account....                            | 640 | 0  | 0  |
| Do., Balance, 1886-7                               | 453 | 12 | 10 |
| Do., for <i>Debt</i> .....                         | 171 | 6  | 6  |
| Do., Tyndale Ch., for<br><i>W &amp; O</i> .....    | 17  | 4  | 7  |
| Do., do., for <i>Congo</i> ...                     | 7   | 15 | 0  |
| Do., do., for <i>China</i> ..                      | 10  | 0  | 0  |
| Do., Buckingham<br>Ch., for <i>W &amp; O</i> ..... | 8   | 6  | 6  |
| Do., do., for <i>N.P.</i> ,<br><i>India</i> .....  | 2   | 8  | 0  |
| Do., do., for Mr Wall                              | 1   | 1  | 0  |
| Do., Broadmead, for<br><i>W &amp; O</i> .....      | 12  | 13 | 6  |
| Do., do., Sun. Sch.,<br>for School, Ceylon         | 3   | 0  | 1  |

Bristol, City Road, for  
*N.P.* .....

|   |    |    |   |
|---|----|----|---|
| Do., do., for <i>Congo</i> ...                                      | 1  | 16 | 4 |
| Do., do., for support<br>of <i>Congo</i> boy .....                  | 5  | 0  | 0 |
| Do., King Street, for<br>Mr Wall .....                              | 1  | 0  | 0 |
| Do., do., for native<br>girls, Serampore                            | 5  | 15 | 0 |
| Do., do., for Mr<br>Thomas, Delhi .....                             | 8  | 3  | 4 |
| Do., do., for Mr<br>Ewen, Benares .....                             | 8  | 3  | 4 |
| Do., Cotham Grove,<br>Sun. Sch., for <i>N.P.</i>                    | 3  | 14 | 0 |
| Do., do., for <i>Congo</i> ...                                      | 5  | 0  | 0 |
| Do., do., for Mr T. E.<br>Edwards, Seram-<br>pore .....             | 6  | 0  | 0 |
| Cheddar .....   | 3  | 9  | 0 |
| Holcombe Bogus.....   | 0  | 17 | 0 |
| Paulton, for <i>W &amp; O</i> ..                                    | 1  | 8  | 2 |
| Taunton, for <i>Debt</i> .....                                      | 10 | 0  | 0 |
| Weston - super - Mare,<br>Wadhams Street, for<br><i>Congo</i> ..... | 1  | 10 | 0 |
| Do., do., Sunday Sch.   | 2  | 9  | 6 |
| Do., do., for Mr<br>Jones, Agra .....                               | 12 | 0  | 0 |

**STAFFORDSHIRE.**

|   |   |   |   |
|---|---|---|---|
| Newcastle-under-Lyne,<br>Sunday School..... | 1 | 0 | 0 |
|---|---|---|---|

**SUFFOLK.**

|                                 |    |    |   |
|---------------------------------|----|----|---|
| Bury St. Edmunds.....           | 20 | 3  | 8 |
| Do., for <i>W &amp; O</i> ..... | 2  | 0  | 0 |
| Do., for <i>Congo</i> .....     | 20 | 2  | 9 |
| Gorleston Tabernacle            | 3  | 17 | 6 |
| Stradbroke .....                | 6  | 10 | 3 |

**SURREY.**

|  |    |    |   |
|--|----|----|---|
| Balham .....                             | 10 | 10 | 0 |
| Do., <i>Special</i> .....                | 1  | 1  | 0 |
| Do., Y.M.M.S. ....                       | 3  | 0  | 3 |
| Craydon .....                            | 13 | 16 | 8 |
| Dulwich, Lordship Lane                   | 6  | 14 | 0 |
| Esher .....                              | 2  | 3  | 6 |
| Lower Norwood, Gipsy<br>Road .....       | 8  | 0  | 0 |
| Mitcham .....                            | 0  | 7  | 6 |
| Do., Sunday School                       | 0  | 13 | 0 |
| New Malden .....                         | 3  | 5  | 3 |
| Do., for <i>Congo</i> .....              | 7  | 0  | 0 |
| Redhill .....                            | 2  | 0  | 0 |
| South Norwood .....                      | 6  | 13 | 9 |
| Surbiton .....                           | 1  | 10 | 0 |
| Sutton .....                             | 7  | 3  | 6 |
| Upper Norwood .....                      | 5  | 0  | 0 |
| West Norwood, Chats-<br>worth Road ..... | 21 | 4  | 0 |
| Wimbledon, Merton Rd.                    | 3  | 14 | 4 |

**WARWICKSHIRE.**

|   |    |   |   |
|---|----|---|---|
| Birmingham, per Mr<br>Thos. Adams, Treas.           | 43 | 8 | 8 |
| Do., Lodge Road Sun.<br>Sch., for <i>N.P.</i> ..... | 0  | 3 | 0 |
| Do., Y.M.M.S., for<br>Youths at Seram-<br>pore..... | 24 | 0 | 0 |

|  |   |  |
|--|---|--|
| Birmingham, Y. M. M. S.,<br>for <i>Bishopore School</i> 78 0 0 | CARDIGANSHIRE.                                  | SCOTLAND.  |
| Leamington, Warwick<br>Street, for <i>Congo</i> ..... 0 10 0   | Aberystwith, Eng. Ch. 1 10 0                    | Anstruther, Sun. Sch. 2 0 0  |
| <b>WESTMORELAND.</b>   | <b>GLAMORGANSHIRE.</b>                          | Dundee, Longwynd ... 11 13 8   |
| Kirkby Stephen, for<br><i>Debt</i> ..... 0 10 0                | Brynhyfryd, Treharris 3 0 0                     | Edinburgh, for <i>Mrs</i><br><i>Wall's Roman Mis-</i><br><i>sion</i> ..... 7 1 0 |
| <b>YORKSHIRE.</b>  | Caerphilly, Eng. Ch... 1 16 6                   | Glasgow, Adelaide<br>Place ..... 24 0 0  |
| Cowling Hill, for <i>N P</i> 0 12 6                            | Cardiff, Grange Town 3 11 6                     | Do., Bridgeton..... 3 10 0   |
| Harrogate, Juv. Auk.,<br>for <i>Congo</i> ..... 2 4 2          | Do., Spotland ..... 0 6 0                       | Hawick, for <i>Debt</i> ..... 0 5 0  |
| Lang Preston ..... 0 7 6                                       | Do., Canton, Llan-<br>daff Road ..... 1 7 0     | Leslie ..... 4 16 0  |
| Polemoor ..... 0 13 0  | Dowlais, Hebron..... 8 14 0                     | Scarfskerry, Sun. Sch.,<br>for <i>N P</i> ..... 0 10 0                           |
| Rawdon ..... 10 0 0  | Gowerston, Bethany ... 1 14 0                   | Tullymet, for <i>N P</i> ..... 3 2 0   |
| Salandine Nook ..... 1 10 0                                    | Hengoed ..... 0 11 6                            | Do., for <i>Congo</i> ..... 0 8 6  |
| <b>NORTH WALES.</b>  | Llantwit Vardre, Salem 0 14 3                   |  |
| <b>CARNAVONSHIRE.</b>  | Longhor, Penuel ..... 1 4 10                    | <b>IRELAND.</b>  |
| Beggor, Pennel ..... 15 2 0                                    | Merthyr, High Street,<br>Sun. Sch. .... 2 17 0  | Belfast..... 1 3 0   |
| Do., Eng. Ch. .... 4 14 9                                      | Treforest, Calvary ... 2 12 6                   | Donaghmore and Lis-<br>nagleer ..... 11 0 6                                      |
| <b>MERIONETHSHIRE.</b>   | Troedrhifwuch..... 1 18 8                       | Tandragee..... 0 10 0  |
| Trausfynydd, for <i>N P</i> 1 6 0                              | <b>MONMOUTHSHIRE.</b>                           | Waterford ..... 10 6 2   |
| <b>SOUTH WALES.</b>  | Abercarn ..... 1 1 0                            | <b>FOREIGN.</b>  |
| <b>BRECKNOCKSHIRE.</b>   | Bassaleg, Bethel Sun.<br>Sch. .... 11 4 0       | <b>AUSTRALIA.</b>  |
| Brecon, Bethel, Lower<br>Chapel..... 0 8 0                     | Blackwood, Mount<br>Pleasant, Eng. Ch... 0 10 6 | Victoria, Lilydale Sun.<br>Sch, for <i>Congo</i> ..... 4 1 6                     |
|  | Blaenavon, King St... 1 13 0                    | <b>TASMANIA.</b>   |
|  | Maindee .. 2 19 0                               | Launceston ..... 0 9 0   |
|  | Rhymney, Beulah ..... 0 12 6                    | Do., for <i>India</i> ..... 0 10 0   |
|  | <b>PEMBROKESHIRE.</b>                           | Do., for <i>China</i> ..... 0 10 0   |
|  | Salem ..... 5 4 8                               | Do., for <i>Congo</i> ..... 0 10 0   |
|  | <b>RADNOMSHIRE.</b>                             | <b>WEST INDIES.</b>  |
|  | Velindre ..... 3 7 8                            | Trinidad, Port of Spain<br>for <i>Congo</i> ..... 10 0 0                         |

TO SUBSCRIBERS.

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

**[THE MISSIONARY HERALD.**  
SEPTEMBER 1, 1887.



MRS. KERRY'S ORPHAN SCHOOL.—(From a Photograph.)



[SEPTEMBER 1, 1887.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

---

### AUTUMNAL MISSIONARY SERVICES.

---

**W**E beg to call special attention to the following arrangements in connection with the Autumnal Missionary Services, to be held

**SHEFFIELD,**

ON

**Tuesday, October the 4th, 1887.**

---

7 O'CLOCK A.M.

**MISSIONARY SERMON TO YOUNG MEN,**

IN

**GLOSSOP ROAD BAPTIST CHURCH.**

*Preacher :*

The Rev. D. P. McPHERSON, B.D., of Myrtle Street Chapel, Liverpool.

---

11 O'CLOCK A.M.

**THE AUTUMNAL MISSIONARY SERMON**

IN

**HANOVER STREET CHAPEL.**

(Kindly lent by the Trustees.)

*Preacher :* The Rev. ALEXANDER MACLAREN, D.D., of Manchester.

3 O'CLOCK P.M.

**PUBLIC DESIGNATION & VALEDICTORY SERVICE**

IN

HANOVER STREET CHAPEL.

(Kindly lent by the Trustees.)

*Chairman:*

The Rev. Dr. DALLINGEB, F.R.S., &amp;c., Principal of Wesley College.

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STATEMENT BY THE GENERAL SECRETARY,  
ALFRED HENRY BAYNES, Esq.

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## SHORT ADDRESSES

BY

Revs. G. H. ROUSE, M.A., LL.B., T. R. EDWARDS, and R. WRIGHT HAY, proceeding to India; A. G. SHORROCK, B.A., and J. P. BRUCE, B.A., proceeding to China; and W. H. GAMBLE, returning to Trinidad.

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## ADDRESS TO DEPARTING MISSIONARIES,

BY

The Rev. W. CAREY UPTON, of Beverley.

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The Rev. JOHN ALDIS, of Bratton,  
Will offer the Designation Prayer.

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7 O'CLOCK P.M.

**PUBLIC MISSIONARY MEETING,**

IN THE

ALBERT HALL.

*Chairman:* Sir HENRY STEPHENSON, Mayor of Sheffield.*Speakers:*

The Revs. R. F. GUYTON, from Delhi, N.W.P.; R. WRIGHT HAY, from Victoria, West Coast of Africa; FRED. D. WALDOCK, from Colombo, Ceylon; FRANCIS JAMES, from Tsing Chu Fu, North China.

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On Thursday, October 6th, ZENANA MEETING at 3 o'clock.  
Mrs. CAMPAGNAC, MARIANNE FARNINGHAM, Rev. R. F. GUYTON,  
with others, are expected to speak.

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

## THE CONGO MISSION.

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### The Decease of the Rev. T. J. Comber.

**T**HE communications that have appeared in the denominational and other papers will have prepared our readers for the above painful announcement. Crises arise in connection with the work of God in the world which, whilst they overwhelm with sore sorrow and cause severe disappointment, at the same time test the faith and patience of Christian hearts. Such a crisis we feel is that which has now occurred.

It were almost impossible to over-estimate the great loss the Congo Mission has sustained. Our much-lamented brother was associated with it from its very beginning, and all through its course has been one of its most beloved and trusted leaders. It will be our lot hereafter to refer to those many and varied gifts and graces with which he was so eminently endowed. We can simply present now the letter from Mr. Scrivener received at the time of going to press, together with the two communications from Mr. Grenfell and Dr. Small, which have already been published, earnestly requesting the prayers of God's servants that the hearts of sorrowing relatives and friends may be comforted, and that this grave and solemn event may be overruled for the furtherance of the Kingdom of God in dark Africa.

"Baptist Missionary Society,

"19, Furnival-street, Holborn,

"London, E.C.,

"9th August, 1887.

"MY DEAR MR. BAYNES,—After the anxiety consequent upon Mr. Weeks' failure to arrive as expected by the last mail, you will be very glad to learn that he has safely reached London and that he is very much better; but though you are now able to dispel all fear on his account, you will be overwhelmed by the sad tidings he brings.

"I scarcely know how to write it—my heart is, indeed, very, very sore—for one of the heaviest blows that could have fallen upon our Congo Mission

has just come down with terribly crushing effect.

"The enclosed letter from Dr. Small (if you have already perused it) will have told you of the dreadful condition to which our dear brother Comber was reduced when he was put on board the German mail as a last resource—a resource which, Mr. Weeks learned on his homeward voyage, proved of no avail.

"It appears that the serious symptoms which characterised the illness of my dear colleague were in no measure reduced, indeed, they became more and more acute, and before the German mail steamer had journeyed more than

a couple of hundred miles on its homeward voyage our brother had finished all his journeyings, and his spirit had reached the great home-land and entered into the presence of the Lord and Master whom he had loved so dearly.

"The German mail is due next week, and it is expected that it will bring the history of the case referred to by Dr. Small, and also details from Mr. Scrivener. In the meantime we must be content with the verbal information given by Mr. Fuller, of Cameroons, to Mr. Weeks, who arrived at that place a few days after the German steamer had left on her slow voyage to Hamburg. From this information it appears that our brother died at sea at the close of June or early in July, but that his body was not committed to the deep; for the captain, finding it was possible to reach Mayumba (a little more than 200 miles north of the mouth of the Congo River), headed for that place and furnished an opportunity for burial there.

"This news, though very scant, is very definite, and it is altogether too well confirmed to allow of our retaining any hope that it might be untrue; and so, with sad heart, we must resign ourselves to waiting for the sorrowful details.

"Not only does this blow fall on us who have lost a loving-hearted friend and devoted fellow-worker, who was ever ready to sacrifice himself, and whose charity never failed, but you will remember, as I do, the heaviness and bitterness that this stroke will bring to the hearts of dear relatives and a wide circle of very affectionate friends. I know you will join with me in praying that the God of all consolation, the great Comforter, will sustain sorrow-stricken hearts.

"You know, my dear Mr. Baynes, the

especially close bonds of sympathy which bound my dear colleague, Tom Comber, to myself, and how intimately we have been associated during the past ten years; you know, too, many of the difficulties we have faced and many of the sorrows we have borne together, and will, I am confident, sympathise very sincerely and tenderly with me, and with those who mourn the loss of one of the greatest and dearest of friends.

"Very sorrowfully yours,

"GEORGE GRENPELL.

"To A. H. Baynes, Esq."

—  
"Congo Hotel,

"Banana, S.W. Africa,

"June 28th, 1887.

"DEAR SIR,—Rev. T. J. Comber has been very dangerously ill with pernicious remittent fever, complicated with severe hæmaturia and sleeplessness; and as he has been under my treatment since the 16th inst., I thought I ought to write to you respecting the case.

"Full notes of the symptoms and treatment taken at the bed-side are with Mr. Scrivener, and they will, I believe, be sent to you in the usual way.

"When the temperature was reduced (by sponging) and the severe symptoms checked, I advised Mr. Comber to be removed to the sea as the only means of saving his life. Our brother is so generally beloved that a special steamer was quickly sent from Matadi, and his removal to Banana was performed with the greatest ease and comfort. The day after our arrival here the German s.s. *Lulu Bohlen*, homeward bound, came into the creek, and, securing the best accommodation possible, we placed our patient on board in care of Mr.

Scrivener and two native boys from Underhill.

"I would have accompanied Mr. Comber a little distance along the coast, but my own duties are pressing, and I did not think it needful to go, as there is a doctor on board the ship.

"I have treated many cases of malarial fever in America, but I have never seen a patient attacked so desperately and yet hold on to life as Mr. Comber has done.

"Trusting that 'He who preserveth the life of His saints' may mercifully restore our brother and bring him back to this great work of turning Africa to Christ,

"I am yours in the work of

"our Lord,

"EDWIN SMALL, M.D.,

"A.B.M.U.

"A. H. Baynes, Esq."

"S.S. *Lulu Bohlen*,

"Off Gaboon, W. C. Africa,

"June 30th, 1887.

"MY DEAR MR. BAYNES,—It is my sad duty to acquaint you with news which will cause the most profound sorrow amongst the friends of our beloved Congo Mission. Our beloved and honoured brother and devoted leader and friend, the Rev. T. J. Comber, died on board this vessel on June 27th, 1887, off Loango, a French settlement some miles north of Banana. I will do my best to inform you of the facts.

"On June 14th Mr. Comber was attacked by a very pernicious and remittent fever, commencing with very marked rigors and attended with bad hæmaturia. By the help of Dr. Small, of the A. B. M. U., who happened to be with us, we successfully combated the fever and the pernicious symptoms, and, on June 18th, removed our

brother to a larger and better ventilated room, in which we thought his complete recovery would be accelerated. The next day, however (Sunday), the fever returned with increased power. From two o'clock in the afternoon until past twelve at midnight, his temperature ranged from 106.5° to 105°. Everything we could think of was tried without much result. At four o'clock we commenced to sponge him with cold water. His temperature was then 106.2°, pulse 142. Continuing the sponging for half an hour, we brought his temperature to 105.4°, pulse 132. The cold sponging was continued again and again, until on Monday morning, at 6 o'clock, his temperature was 103°, at noon it was 101°. All the time our brother had had plenty of nourishment, but the hæmaturia continued, completely exhausting all his strength and leaving him quite prostrated. We saw the only chance of his life was to take him away to the sea. Dr. Small consented to accompany us as far as Banana. I made arrangements with Lieut. Valcke, President of the Executive Council of the Free State, and he at once placed the little steamer, the *Prince Bodouin*, at our disposal. We left Underhill on Wednesday afternoon, every precaution being used in our brother's removal. Boma was reached the same afternoon, and the next day we arrived at Banana, staying at the hotel there, where we had every comfort. The traders were very kind, and helped us with ice, &c. The next morning (Friday, 24th) the *Lulu Bohlen* was sighted, and we embarked in the cool of the evening, being received on board by the doctor of the ship and the captain, who placed a nice cabin at our disposal, and was very kind in many ways. Mr. Comber seemed at once to benefit by the sea breezes; and when

Dr. Small left us the next morning, and we steamed away to sea, my hopes for his speedy restoration to health and strength were very strong. But our blessed Lord and Master in His unerring wisdom and wonderful love had need of our brother for higher service. Instead of improving he gradually sank, passing peacefully away whilst the vessel was anchored off Loango. He was conscious till the last; and though from extreme weakness he was unable to speak in answer to my inquiries, he indicated his perfect trust in his Saviour and complete submission to His will.

“Our brother seemed to have a strong presentiment that he would not recover. During the night we passed at Boma he called me to his side, and said he had been reasoning the matter over in his mind. He did not think he should recover; but whether he recovered or not the Father’s will was best, and he would bow to that. He considered his ties—that of sonship—his dear father, and then his only brother. Percy would be the only son left if he died. His father had given up three boys for the Congo Mission. He (Mr. Comber) had the sweetest prospects for the future; there was much that made him feel that he would like to stay, but the Father’s will was best. Both Dr. Small and myself assured him of our belief that the sea breezes would strengthen him, and that he would live to do many more years’ work in Congo. We said we could not spare him yet, and that he must hope for continued life and usefulness. He replied that he did not want to die; he would like to live a long, long time. His long experience was, perhaps, useful to the Mission; but, he said, we must not look at it in that way. What was the Father’s will? That must be our first consideration. He then dropped off to sleep, and the

next morning was much better. During his sleep he repeated three lines of a hymn as follows:—

“Oh Christ, Thou art the Fountain,  
The deep spring-well of love,  
The springs of earth I’ve tasted—”

I did not catch the last line; I took notes of our brother’s words at once. They have been very helpful to me in this sad, sad season, and I trust that his many, many friends at home will be able, with similar trust to his, to say, ‘Thy will, O Lord, be done.’

“The next morning, after his death, the ship cast anchor in Mayumba Bay, and there on shore, in the close vicinity of several other graves, we buried him. I conducted a short service. The captain, doctor, and many of the crew and passengers were also present, as was also Mr. C. Woerman, one of the owners of the *Lulu Bohlen*, who, on board, was exceedingly kind and sympathetic.

“We are rapidly nearing Gaboon, where I shall land and return to Congo. Before leaving Underhill Mr. Percy Comber was written for and instructed to follow us without delay. He is probably now on his way from Wathen to Banana.

“I would greatly prefer to wait until after seeing him before writing you, but fear lest the news should reach England, *via* Germany, in an indirect way, has prompted me not to delay.

“I must beg you to excuse this hurriedly written letter.

“I have not written to Mr. Comber’s relatives. You will know best how to break the terrible news to them.

“I remain,

“Yours very sincerely,

“ALBERT E. SCRIVENER.

“A. H. Baynes, Esq.”

CHEERING NEWS FROM OUR BRETHREN, THE REVS.  
THOMAS LEWIS AND GEORGE CAMERON.

“San Salvador, Congo,

“June 5th, 1887.

“MY DEAR MR. BAYNES,—It is now my pleasant duty to write you my first letter from San Salvador, and you will be glad to know that Mrs. Lewis and myself enjoy the best of health. The journey from Underhill here was most pleasant, and we found the natives all along the road very friendly. We arrived here on the 18th ult., and received a very hearty welcome from brethren Weeks, Phillips, and Graham. We were more than pleased with the delight of the people at seeing us, and especially the women, who congregated around my wife, and evidently very proud to see any white lady coming to teach them. The whole of the afternoon was taken up in receiving visitors and shaking hands.

“Next morning we paid a visit to the King, the time for which was arranged on the previous evening. So, when his Majesty sent a messenger to say he was ready, we went to his place, and there we found him in full uniform of the most brilliant colours, sitting on a chair, which was covered with richly embroidered silver cloth, and holding a sceptre in his hand. He seemed to be very pleased with our visit, and promised to help us in our work in every way he could.

“On our arrival here it was a source of gladness and joy to see the good work that has been commenced at this station, or perhaps it would be more correct to say to see the visible results of seven years' hard toil in the Master's service. Truly our Heavenly Father crowns the labour of His faithful servants with abundant blessing. I have been particularly struck with the attentive way in which the natives here listen to what

we say. A more attentive audience than we have at San Salvador cannot be easily found in Christian England, and the people are very regular in their attendance. The week-night services are as well attended as our Sunday gatherings. A number of people have been gathered together, and it is now our great anxiety to lead them in the right way. We are trying to bring them still nearer by means of Bible-classes and personal conversation, which, we feel sure, will be followed by God's blessing. My wife has started a class for women, which meets once a week; also one for girls on Sunday mornings. We feel that the women want special attention here just now, and no one but a lady missionary can attend to them. We expect great results from these classes. These people, who are so ignorant and superstitious, require very much teaching, and it is very difficult to get them to understand the first principles of the Kingdom of Christ. Is it not our great aim to enlighten the ignorant, to open 'the eyes of their understanding,' that they may be able to see things invisible, and 'to know the love of Christ which passeth knowledge'? Surely this is the noblest aspect of mission work; and the nearer we can go to the people the better able we are to teach them. Oh, for more pure light in our own souls that our lives may be shining lights to direct others to the 'Light of the world'!

“You will know all about Mr. Weeks' severe illness, and that he is on his way home to England. His leaving just now affects the work very materially, as he was well up in the language. It will be some time before any of us will be able to speak to the people without an

interpreter. We trust that his health will be speedily restored.

"Five days ago I had a very slight attack of fever, which kept me indoors for two days. I am perfectly well now again. I hope this is a specimen of the fevers I am to have in the future, as it was very mild, and my temperature only went up to 101°.

"Mrs. Lewis, I am glad to say, has had no symptoms of fever yet, and is in excellent health. She joins with me in very kind regards and Christian love.

"I am, my dear Mr. Baynes,

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq.,  
21, Furnival Street, London."

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"Wathen, Congo Free State,

"April 29th, 1887.

"DEAR MR. BAYNES,—In common with all the brethren, we at this station have been deeply grieved by the news of our late sad losses at Underhill and Arthington. These losses, we hope, will have the same effect at home that, we trust, they have here, reminding us that the time is short, and stirring us up to greater earnestness in the cause of our Lord and Saviour Jesus Christ.

"At this time we at Wathen have special cause for thankfulness, as, during the whole of the unhealthy season, now almost ended, we have had almost uninterrupted good health. This, though we are living in temporary buildings, is very encouraging. When the new station, now in course of erection, is completed, the conditions of life will be still more favourable.

"Now, with regard to the work. The Gospel is constantly preached in the neighbouring towns, and, less frequently, in others further off. Though there are many who have heard the Word of God often and understand it

fairly well, there are also many who are altogether ignorant of it. A few weeks ago, after preaching to a small company, I invited any who wished to ask any question to do so, when a man, apparently surprised at what he had heard of the nature of God, startled me by asking whether God lived by eating men! How else, thought he, can God live for ever? This man has since attended the preaching in his town.

"Last week I went a journey of about thirty miles to a town where it was said men were willing to hire themselves as carriers. I did not succeed in getting any. They said they had promised to work only because they feared that a refusal would cause the white men to fight against them. They do not know us. That men should come from far, with the one object of doing them good, is so different from anything in their experience that they cannot take it in all at once.

"In the towns where I halted I tried to preach the Gospel as I had opportunity, mostly to little groups of people. The doctrine of the Resurrection excited much interest, being new and strange to them. I was much cheered by what happened at one place, where I had pitched my tent for the night. After addressing a few of the townspeople who had gathered together with my carriers to evening prayers, a young man came and said he would like to learn to pray. He said he had heard Mr. Comber pray when he had halted in the town. He remained over an hour after the others had gone away, listening intently while I tried to show him how sinners can come to God through the death of His Son Jesus Christ. My request to God for him is that the Holy Ghost may teach him what to pray for and how to pray.

"I spent a few hours yesterday in a



large town about five miles from here—I think, the largest town in the district. As I entered I met a man who told me that someone had just died. I was glad to be able to tell him of Jesus, the Resurrection, and the Life.

“In going through the towns it is pitiful to hear the wailing of the women making lamentation for the dead. Their sorrow, often real and deep, is so utterly hopeless.

“I was asked several times why God allowed people to die; and so had opportunities for telling how, by disobedience, we had brought death upon ourselves, and how, through Jesus Christ, we might attain to that better life where sin, sorrow, and death are unknown.

“While you are praising God for the great outpouring of His Spirit on the people of San Salvador, you will also help us to pray that He may grant the same blessing on the work at all the other stations.

“Mr. Davies and I are in excellent health. Mr. Percy Comber, who is scarcely ever ill, is at Lukunga trying to get carriers. Until I came to this station I had no idea of the time and trouble needed in connection with

transport. Mr. Comber, who is burdened with other business, is looking after transport at Underhill. As I have mentioned above, I was away last week trying to get carriers; and now Mr. Percy Comber is away in another direction on the same errand. The increasing number of Europeans now on the Congo is the cause of an increasing demand for carriers. The supply, apparently, is not increasing with the demand; at any rate, we find it hard to get men, though, for the sake of the up-river work, we are now offering better pay.

“Please convey my hearty thanks to Mr. Rickett for his kind gift.

“I cannot close without saying that the sympathy of the Committee, as shown in the resolution to encourage friendly correspondence with missionaries, is very grateful to me personally, as, I am sure, it is to us all. The carrying out of that resolution should be a means of blessing to the correspondents at both ends.

“With many thanks,

“Yours affectionately in Christ,

“GEORGE CAMERON.

“A. H. Baynes, Esq.,

“19, Furnival Street, London.”

## Intally Orphan School.

(See *Frontispiece*.)

80, SOUTH ROAD, INTALLY, CALCUTTA,

May 10th, 1887.

MY DEAR MR. BAYNES.—It is a long time since I wrote anything for the MISSIONARY HERALD. Now, as, by your request, another photograph of my school has been taken and a copy has been sent to you, I will try to send a short paper to accompany it.

I have no account of the commencement of the school; but, on looking back on the history of our Mission in Calcutta, I find that the Intally Christian Girls' Boarding School was among the very first attempts for

the education of Bengali girls in India. Our brethren, I find from reference to the "Memoir of the Rev. Eustace Carey," built and opened the first school for girls in 1820, as he was taken to see it. It was supported by local effort. Then the friends of female education began to think it would be well to gather together the daughters of the Christians who, living in the swamps south of Calcutta, could not be reached otherwise than by a boarding school.

I believe Mrs. George Pearce first opened the school at Chitpore. But as Mr. Pearce removed from place to place to supply the stations left vacant by the sickness and removal of other missionaries, Mrs. Pearce removed her school with her and carried it on at Howrah and Doorgapoor, leaving it, on her going to England, in the charge of the former Mrs. Ellis, and, on her return, taking the school again. When Mr. Pearce removed to this house, the school was carried on here. For many years Mrs. Pearce conducted her work unassisted, except by a Bengali woman or two. After a while Miss E. Packer was sent out to her by the Society for Promoting Female Education in the East. Miss Packer became Mrs. W. Bailey, and joined the General Baptist Mission at Cuttack, and her devoted sister Agnes took her place and taught the school until 1862, when Mr. and Mrs. Pearce were compelled, by the failure of health, to retire to England, and, fearing the total failure of the school, Miss Packer was induced to transfer her services to Orissa and labour in connection with the General Baptist Missionary Society.

The school was dismissed; the scholars who had homes to go to went to them. When we came to Intally there were but two fatherless girls and an old woman, with whom they lived, remaining. The girls were supported by a Sunday-school in England. Mrs. Pearce said to me, "What am I to do with these girls? You cannot teach them." I answered, "I mean to have a school, as I am here where there are the premises for one. My husband succeeds yours in his work. I will succeed you." Mrs. Pearce answered, "In that case I will leave Bindoo and Rymonee with you, and make over the money in hand for their support." This was just Rs. 45, and with them I reopened the Intally Boarding School, not knowing whence funds would come, nor where I should find assistants in carrying it on. I only felt sure it was my duty to undertake the charge.

God sent me other girls to care for, and induced kind friends to send the needful support. He also gave me to see that my work was not in vain. Year after year it has been my joy to see my girls converted to God and baptized on a profession of faith. And their subsequent conduct as wives and mothers bears testimony to the genuine character of their faith.

It has been my privilege to educate the daughters and granddaughters of

Mrs. Pearce's former pupils, and I know that a blessing follows the training given here.

It is with regret I have to say that the support now given to my work falls far short of its requirements. And I am inclined to think that unless a missionary goes often to England, friends forget him and his need. Ever since I took the girls from Mrs. Pearce, until the year 1885, I have carried on the work assisted only by native teachers. But my strength is now unequal to such a strain; and the Ladies' Committee of the Zenana Missionary Society kindly placed the services of Miss Harriss at my disposal, by which the school was much benefited, and I was able to accompany Mr. Kerry to the Australian Colonies. She left for a much-needed rest, and has since become Mrs. G. H. Rouse.

The Ladies' Committee have kindly continued the grant of £100 a year to enable me to supply her place, and my daughter, Mrs. W. P. Williamson, has ably filled the office of superintendent this year so far. Thus we appear in the picture:—I am seated in the centre of the group, Mrs. Williamson to my right-hand corner. The teacher stands behind, a little nearer me. Mr. Kerry will be known at once. Behind him, a little to the left, is the pundit. My grandchildren are accustomed to mix with the scholars, both at work and play. I take this opportunity of thanking the kind friends who have helped me in the past, and beg that I may still be remembered and assisted. The school is as much needed as ever it was. With the exception of that at Barisal, there is no other orphanage connected with our Mission in Bengal. And during the past year we have received pupils from nearly every station and orphans from many. Very many of those educated here are teaching in Zenanas and Hindu schools; and it is our aim so to train our girls that they may be qualified for teachers when they leave us, though, in accordance with the national custom, they remain until married.

My paper is unavoidably long, I beg pardon for it,

And remain, yours faithfully,

ANN KERRY.

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## An Account of a Visit to the Juggernath Festival.

BY MISS COMPSTON.

THE following is kindly communicated by the Rev. H. Winsor, of South Stockton:—

“A few months ago I visited the little town of Serampore, in order to make a quiet pilgrimage to the College, Martyr's Pagoda, and the peaceful

graveyard where sleeps the honoured dust of our great missionaries. To-day we mingled with the thousands who thronged from all sides to attend the great yearly festival called the 'rawth-jatra,' or the procession of Juggernath's car.

"Seven ladies belonging to our Mission, and two from the Church Zenana Mission, went to the mela ground about two o'clock. In many respects it is just like an English fair. The road was lined with booths, where all sorts of goods were exposed for sale. There were merry-go-rounds, swings, low theatres, snake-charmers, a woman with four hands and four feet, &c., &c., much as you would see at home in a fair.

"There was one sad sight, though, you would not see in England—a woman with her face painted a bright yellow, wearing a crown on her head, to represent the cruel goddess Durga. On each side of her were two images, one of Ganesh, the elephant-god. She held a plate for offerings in her hand; and as most of the time she sat motionless, with her eyes shut, she looked just like an image. She saw us look at her, and opened her eyes, and, with such an evil smile, said: 'Good morning, mem Sahib.' It made us very sad to see her.

"In the busiest part of the mela there was a large booth for our Christian preachers. Here our native brethren mustered in great force—the students of the college, and our preachers from the neighbouring district. The services were kept up with much vigour for hours here, alternately speaking and singing, accompanied by native music.

"As this was not our department, however, we did not linger here, but went some distance further to the women's booth. Here three experienced elderly Bible-women were singing, speaking, and giving tracts to the passers-by. We English ladies divided ourselves into

couples, and went off, armed with tracts, to get hold of all the women we could. So many of them, alas! could not read, and others seemed afraid to have anything to do with us, but we found many groups sitting on the grass near the roadside who were glad to hear. Mrs. Ellis and Miss Taylor gathered quite a company around them, and, sitting down with them, they sang and spoke the 'wonderful words of life.' How I long for the time when I can do the same! Another year, if God spares me, I hope to be able to bear testimony for Christ among the thousands who congregate here. After walking some distance we returned to our booth, passing, on the way, Mr. James in one place and Mr. Teichmann in another, each with a little crowd of listeners, to whom they were preaching the Gospel. We found three young students in front of the women's hut speaking very earnestly by turns, though often interrupted by the mocking shouts of the young men who stood to listen, more for fun than anything else. Yet who can tell whether or not the arrow of conviction entered even the scoffer's heart?

"Between four and five o'clock the great car became the centre of attraction, and we took up our place where we could have a good view of the ceremony.

"The car is a large wooden structure, four stories in height, constructed rather after the pagoda style, and adorned with little images at all the corners. It has huge wooden wheels, and stands in a large open space. Once a year it is drawn a hundred yards or so across the field, and, on the ninth day after, returns to its place. Yesterday was the first day. The mela is kept on during the intermediate days, and ends with the return of the car on the ninth day. The first and last days are the most im-

portant days of the mela. The god lives in a small temple adjoining, and only mounts his car at this yearly festival. He was brought out yesterday, and hoisted up by his neck, in a most ignominious way for a god, to the top story of the car, where he sits alone in his glory. I saw him hoisted up, and then curtains were drawn while he had his best robes put on.

"The name Juggernath means 'The World's Ruler,' and he is worshipped as the supreme god. He has a very ugly face. Many images of him were being sold—or, rather, for sale. I did not see many bought. Just now Juggernath is in no great favour, on account of the total loss of a ship containing 700 pilgrims, who were going to worship at his chief shrine in Orissa. The people here think he might have saved his devotees if he had been a true god. After a little waiting the god was displayed, dressed in scarlet robes and seated on his pedestal. Then immense ropes were brought for dragging the car, and barricades placed to keep back the crowd.

"Suddenly there was a wild shout, and rushing frantically through the mass of people came the men who had the honour of being selected to draw the car. Formerly hundreds used to offer, but it is said, by those who are likely to know, that there is now so much difficulty in procuring volunteers that every year men have to be hired; and it is also said that they are often stimulated by drink and drugs to give the appearance of religious fervour. There was a strong detachment of native police on the ground, and it was rather strange to see two Englishmen (police sergeants) superintending the proceedings.

"A number of Brahmins took up their places on the car to share in the triumphal march. One, especially, was

so old and decrepit that he had to be assisted to his place, but Mr. James says he has been there many years.

"When all was ready, the men who were to draw the car took up the three great cables; the native police all fell in with them; the Brahmins on the car shouted and waved like madmen to encourage them, especially the old Brahmin I spoke of; and, after two or three moments of breathless suspense, the gigantic car moved on amid the plaudits of the crowd.

"The most pathetic sight was, after the car had moved a little way, to see women, especially widows, and children, come and take up the earth on which the car had rested, and put it on their heads or even in their mouths. A very few men did this, but all were very poor people who did so. They believe there is special virtue in this earth.

"All the people turned their faces homewards when the 'rawth-jatra' was over, and we did the same. On our way we saw with pleasure that many were taking their tracts and books carefully home; while others only seemed to have taken them for the purpose of destroying them. The men received tracts with great eagerness, and many hymn-books were sold which, we hope, will be the means of carrying the Gospel message to the homes of the people.

"Day after day, for the whole nine days, the missionaries and Bible-women will proclaim the good tidings to all comers, and we firmly believe in the promise of God that His 'word shall not return unto Him void.'

"My own impression of the mela was that it was much more a fair than a religious festival. There was no sign of devotion visible, and no stranger would have guessed that anything but business or pleasure had brought the people together. The Hindus are cer-

tainly losing faith in their idols, but, instead of accepting Christ, have taken refuge in scepticism. Oh, how earnestly we pray that they may be brought to the knowledge of the living, loving, personal Saviour, who alone can give true joy and peace to the soul, and can give eternal life to as many as be-

lieve on Him out of all kindreds and nations and tribes and tongues!

“May India’s millions soon accept Him, the true ‘Juggernath,’ as their supreme Lord.

“M. COMPSTON.

“Calcutta, June 23rd, 1887.”

## Tidings from Italy.

**T**HE Rev. Jas. Wall, of Rome, sends the following report relative to work in the Tivoli district:—

“The work in this district during the past year has been, in every sense, very encouraging and instructive. Tivoli was so steeped in ignorance and Popery that it seemed impregnable. We laboured on in all directions in this district, and at last we have been guided to methods of labour which have resulted in great blessing.

“The large texts which we have posted through Rome were occasionally stuck up in the streets of Tivoli. As these were the Gospel in its most axiomatic form, the common sense of the people allowed them to remain. Thus we gained a footing in the centres of the population. The evangelist on one occasion added to the text a notice of his meeting. The latter was soon removed, but the text (1 John i. 7) was allowed to remain.

“These monthly texts are posted up, not only in Tivoli, but also between that city and Rome, and are read by the thousands who throng the *Via Tiburtina*. During the year, four preaching tours have been made into the towns among the hills. On these occasions two brethren went together. Thousands of tracts were distributed, hundreds of Gospels, and in special cases New Testaments were either given or sold, and the names and

addresses of persons taken, to whom we send tracts or Dr. Maclaren’s translated sermons. Several places thus visited received the brethren roughly. From one they were led out by the police, from another they had to fly, and they had to leave a third before dawn. In other places they were cordially received and listened to.

“The Sunday-school is very feeble, variable, and almost intermittent. At times it has been very encouraging, at others just the reverse. The annual feast, which was held in February, proved quite a success, 124 persons being present. The success of the meetings at this period brought about some opposition. The meetings were disturbed, and boys occasionally threw stones; but the greatest inconvenience was the hostility of the women, who became very violent, and threatened to cut off the head of the evangelist and throw it down the great waterfall. During one of the services a small ‘petard’ was exploded in the entrance to the hall.

“In the hot months of July and August I went with Mrs. Wall to stay at the house of a friend two miles beyond Tivoli. We carried on extensive tract and Bible work. We walked back after the meetings in the

city, oftentimes alone, and in the dark and lonely places, along the slope of the Anio without ever being in the slightest degree molested. Even during the summer, when the people are on their farms, the meetings were good, and the hall occasionally crowded.

"The Sunday School Union kindly lent me a set of slides on the 'Life of Luther.' The magic lantern is always an attraction, but on this occasion it drew together more people than our hall could accommodate, and the interest manifested was intense.

"When autumn returned the night-school was recommenced with about twenty-five scholars, of whom only half are regular attendants.

"A small 'Mutual Aid Society,' formed among the friends and members of the church, has done much good service.

"The full spiritual results of these varied and continued efforts to give the Gospel to the people of this district will never be known on earth. Still we do see enough to encourage us. Catholic bigotry in nine-tenths of the population has been destroyed, many persons have the Scriptures, and in some families the Bible is read regularly. Eight persons have joined the church during the year. One came to hear the Word; he sought and found salvation. Nothing could move him, and as he cultivates his own vineyard, he insisted on our going to see him at the time of the vintage. We found him under his own fig-tree reading the Word of God. He told us, 'how great things the Lord had done for him,' and how he retired to an old Roman watch-tower to pray for his family, especially for his wife, who was completely under the influence of the priests. Since that

time a great change has been wrought in her. As one day Bernardino, our friend, who is tall and is a splendid type of the Sabine farmer, was reading the Bible to himself, and his wife was sitting close by, she asked him why he did not read it to her. Greatly surprised, he began at once to read aloud. The next time he was preparing to go to the meeting she expressed a desire to accompany him. He brought her. She listened and wept most of the time, and we now hope she is trusting in the Saviour.

"The railway which is extending beyond Tivoli to the Adriatic will be completed during the present year. In several places on this line where our tracts and Scriptures have from time to time been widely distributed, and where our monthly paper is sent, the people are asking for the evangelist. In one place, which we have visited for years, the people have been without a priest for some time, and still refuse to allow one to take possession of the parish church. Solitary individuals from out-of-the-way mountain villages have occasionally found their way to our meetings in Rome, or in Tivoli, in search of spiritual help. They encourage us to believe that light is slowly descending into the darkest places. There are very many calls for help which we cannot refuse to a district so terribly degraded by Popery during past ages, but which is now, after many years of toil, so full of promise. If the people are well supplied with Scriptures, and with occasional special services, we may, I think, confidently commend them to God and to the Word of His grace, which is able to build them up.

"J. WALL.

"Rome, 1887."

## Opium Smoking in a Private House.

**T**HE history of the Opium trade with China is one of the most painful and unsatisfactory that has ever been recorded; and it is all the more so, that, while an amount of evil altogether incalculable has accrued to China from its introduction, it is quite hopeless to expect that any course of legislation, or of action on the part of the Government of China, where it is consumed, or of England, in whose Indian possessions the best and the larger portion of it is grown, can be of any avail. It is so thoroughly incorporated among the habits and customs of the people, that no operation, however skilful, can reach its roots and purge the nation of its cancer.

There is such an extensive cultivation of the poppy throughout some of the most productive provinces of China, that were all foreign supplies to cease, there would soon be an ample supply of native grown.

The use of the opium-pipe is now universal in China. The people do not fly to the bottle, nor is their wine of that character and quality that it would be offered to a visitor; but it has become quite the ordinary custom to offer the guest a smoke of opium, for which a bench or couch is prepared. One of these is represented in our picture.

It is a hopeful feature, that besides the efforts of Christian missionaries to suppress the habit, there are native philanthropists who are, and have long been, using every endeavour to show to the victims their folly, and to induce them to turn from and avoid it. They are successful in many instances, and it is earnestly to be desired that they may ultimately be at least as much so with those among whom they have to labour as have the apostles of temperance been among us.

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## Mission School Work in China.

LETTER FROM MR. COULING.

"Tsing-cheu-fu, Shantung,

"May 9, 1887.

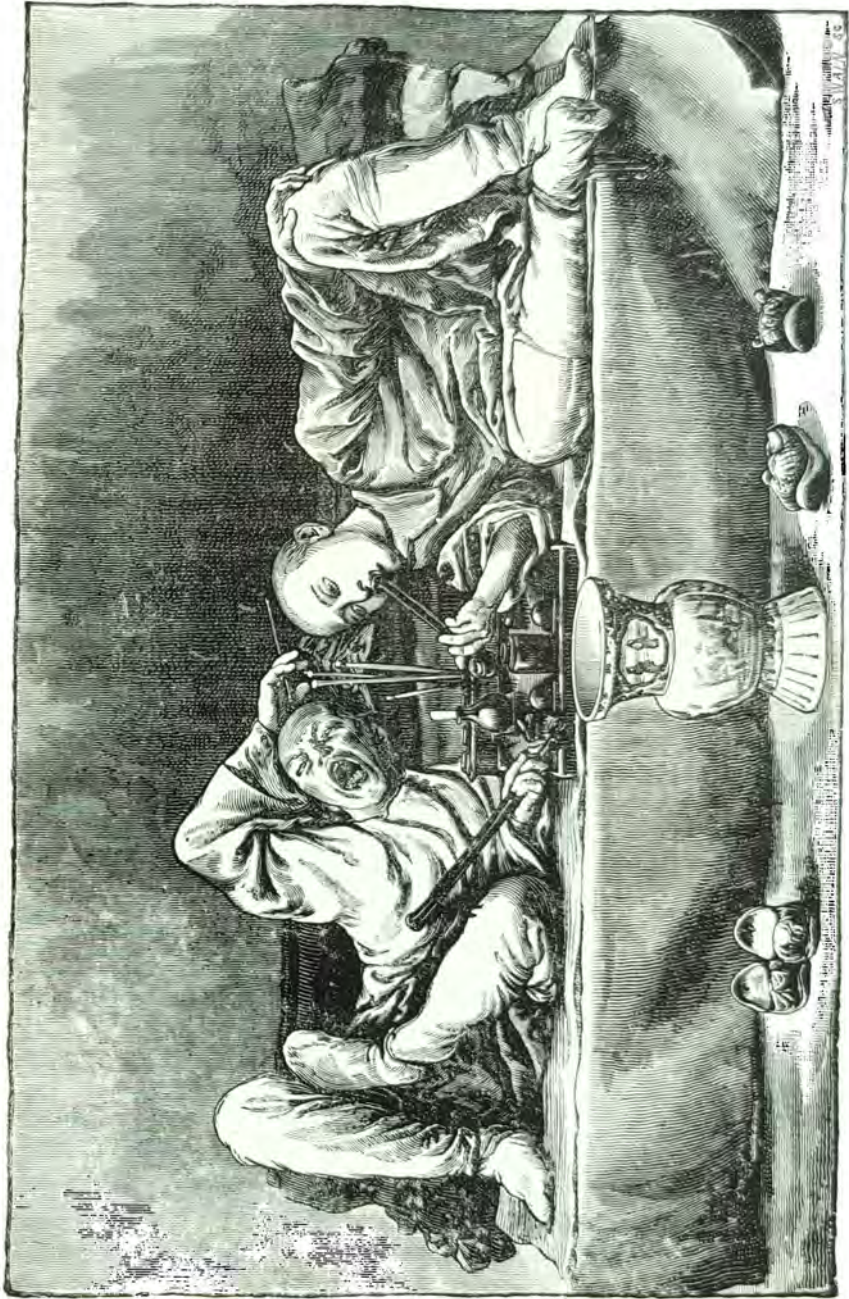
"**M**Y DEAR MR. BAYNES,—I think that you, and, perhaps, the readers of the HERALD, would like to have a letter about the school work here, and especially about the Mission school we have just opened in this city.

"The Chinese themselves place a very high value on education. As everyone knows, China is governed,

in capital and provinces, in city and village alike, not by men of birth and breeding, nor by the mixed outcome of noisy elections, but solely by men of education, men who have won their degrees and positions by success in competitive examinations.

"Education being thus valued and esteemed by the Chinese, why do we, Christian missionaries, find it necessary to spend time and strength in school work? I believe there are many friends





OPIMUM SMOKING IN A PRIVATE HOUSE.

[ THE MISSIONARY HERALD,  
SEPTEMBER 1, 1867.

in England who would be glad of an answer to this question; and, with your permission, I should like to answer it fully.

“Let us take the son of well-to-do people in China, and see what his education will amount to.

“At seven or eight years old he will go to school. After reading one or two preliminary small books, he begins to learn the ‘Four Books’ (Confucian Analects, Great Learning, Doctrine of the Mean, and Mencius). He learns these by heart, so that, if you give him two or three words in the middle of a chapter, he will take them up, and go straight on to the end as rapidly as it is possible to speak. He also learns the meaning of these books—that is, the exegesis of commentators who lived hundreds of years ago, whose works are considered as sacred as the text. At nine years old he begins learning to write. At thirteen he begins composition—essays; and, later on, verses. He will, in the same manner, learn some, perhaps all, of the five ‘Ching.’

“All this he may get through by the time he is fifteen or sixteen; and from this time onward he will devote his time to writing essays on the model of the ancient classics, about as useful and improving as if an Englishman should devote his time to attaining excellence in writing Greek verse after Theocritus, or Latin after Horace.

“Nevertheless, it is by this excellence that he will win degree after degree and office after office, until, without having touched any other subject, he rises to be, say, the Governor of Shaantung, a province as large and populous as England.

“Now catechise this great Governor. Contact with missionaries may have opened his eyes somewhat; or he may have chosen to read some of the many scientific books which have lately been

translated into Chinese; or he may not. If not, ask him about Socrates, Alexander, Cæsar; he has never heard of them, nor of Greece, Rome, or Egypt. Ask him about England, America, Germany; he has, perhaps, some notion of them as troublesome tribes to the West, whom China has some difficulty in keeping in order. Tell him the earth is round, not flat; it is news which he may believe, though it does not concern him so long as it is flat enough for him to stand on. But go further, and tell him that we flash messages under the sea as quick as lightning; or that we travel without horses fifty miles an hour; and he will only admire the inventive mind which could produce such strange lies. He may be a clever man, and a good governor; but his actual learning consists in an intimate knowledge of the Chinese classics, and the ability to write in high classical style.

“Of course, all the mandarins are not like this. Missionaries, war, and the telegraph wire have done a great deal already towards opening the eyes of the nation; but still it remains true that an official need know nothing more than I have indicated above.

“If such is the education of the highly educated, it is easy to imagine the state of the middle and lower classes. All who get any education at all study and learn by heart the Confucian books; but it is educated ignorance which breeds both superstition and conceit.

“I should like to give an instance or two, not quoted from books, but known by myself, to illustrate the condition of the people we live amongst. There is our deacon, Mr. Wang, whose portrait once appeared in the HERALD. Some Chinese here had somehow got hold of a large horse-shoe, evidently made for the biggest kind of drayhorse there is.

Now, the horse in North China is a very small animal, and the Chinese mind, therefore, could not comprehend this giant horse-shoe. Mr. Wang, having accepted the current belief on the matter, came to enlighten Mr. Whitewright on the subject. 'The horse,' says Mr. Wang, 'that wears such marvellous shoes as this is a wooden horse; without the shoes it is useless, but when it is shod it will run or draw, as required.' Mr. Whitewright expressed some surprise, and stated that such horses did not exist in any country he knew anything of, as in England, America, France, or Germany. The deacon was rather annoyed by Mr. Whitewright's evident scepticism, and replied, 'You have not said anything of Russia, and I believe the kind of horse I speak of is only used in Russia.' This story is worth telling, I think, because it shows the happy combination of ignorance and conceit which may exist even in such a good and useful Christian as Mr. Wang certainly is. In the present state of the people's knowledge, a magic horse is no more unbelievable than the railway. The credulity in this instance was harmless; but it may be readily believed that amongst the millions of China such ignorance and credulity have disastrous results in superstition.

"To give one or two more illustrations. One of our landlords is kindly rebuilding and enlarging a class-room for us. We would give a good deal to have it a yard longer in a certain direction. The landlord, too, would very much like to oblige; but superstition forbids: it is impossible to make the room bigger in that particular direction. The same superstition forbids the opening of new windows, &c., in certain directions, for fear of spoiling the luck. Before a grave is dug, a geomancer must select a lucky spot of ground;

this being supposed to influence the literary fame of the family in after years. At the time of an eclipse the officials put out proclamations, announcing that the sun is in difficulties, and calling on the people to help him. They help him by sounding gongs, &c., to frighten the enemy. As to ignorance, apart from superstition, I have quite recently been asked by intelligent people such questions as whether we have hills in England; whether England or Thibet is nearer to China; &c., &c.

"Indeed, it may be said that what we have to fight against in China is, not a false religion, but dense ignorance. The people worship idols, but have no love for them or fear of them; hardly treat them respectfully. The priests themselves are as friendly with us as anyone, not comprehending or caring that we have come to abolish their craft. What we meet with day by day, blocking our way and resisting our efforts, is apathy, superstition, and self-satisfied ignorance.

"This would probably satisfy anyone who wondered why we consider school work important. I will now say something about the school itself, which we have just begun in the city.

"Its first object, I need hardly say, is, not the scholarship, but the character, of the boys. In their native villages, though living in Christian homes, they are surrounded by heathen influences, superstitious usages, and vice. In the school they are removed from all this; they are constantly under foreign and Christian influence, and receive regular and systematic teaching in Christian subjects.

"At the same time, it remains a Chinese school. The boys receive such a Chinese education as will enable them to hold up their heads among their fellow-countrymen hereafter. Not to give them this would, of course, be

cruelty to them, and would defeat our own ends.

"But, beyond learning what every Chinaman learns, they will receive some instruction in geography and history; they will learn that China is, after all, not the 'Middle Kingdom;' that the 'outlying barbarian tribes' occupy quite large tracts of country, in some cases even larger and better placed than China itself. They will learn that, while China has lived her torpid life, greater nations than she have been born, and done their work, and perished; they will learn something of

'The glory that was Greece,  
And the grandeur that was Rome.'

They will also be taught the foreign system of arithmetic, which must in time supersede their own cumbersome method; and enough Euclid to counteract the deadening effect of their native studies. Finally, they will learn enough natural science to free them for ever from the bondage of *feng shui*, geomancy, &c.

"To schools of this sort in China there are three great dangers which I should like to mention, that friends at home may realise our position more fully. The first danger is that the boys may lose all sense of independence. They eat the foreigner's bread, and afterwards expect the foreigner to find work for them; and lose—or, rather, never acquire—that manly independence which they ought to have. We are guarding against this danger by impressing on boys and parents alike, from the beginning, that we only agree to educate, not to employ; and further, by stipulating, before we opened the school, that food, bedding, and clothing should be entirely provided by the parents. This may seem a small thing, but it is, I believe, the first school

established on such a basis in North China.

"Next, there is the great danger of denationalising the boys. As they imbibe foreign notions, there is danger of despising and neglecting those Chinese manners, &c., without which they cannot get on with their fellow-countrymen; they come to be neither Chinese nor English. We regard this as a serious danger, and are always on our guard against it; the fact that we ourselves are as Chinese in dress, manners, &c., as health will allow, goes far to obviate it.

"Finally, there is the danger of knowledge puffing up. The people generally till the soil; but if a man gets enough learning to become a teacher, &c., he is very likely to let his nails grow an inch long, as an advertisement that he does no manual labour. This is a very common fault. We do our best to guard against it by sending the boys home to the two harvests each year, to work hard in the fields, and by making them do everything for themselves while in school.

"It may be asked what result we look for. The least we expect is, that these boys will return to their native villages to till the ground more intelligently than before; to exhibit before all men's eyes the advantages of true knowledge; and to be centres of light and intelligence amid darkness and superstition. But we hope for more: that from among them may come evangelists, schoolmasters, and church officers. The next generation must be ministered to by pastors, deacons, and elders, who, if not better men than Mr. Wang, must be more intelligent workers and more capable teachers.

"I have written a long letter, but, I hope, not too long, considering that it is about quite a new work, and a very

important one. With a few words about the boys themselves, I will conclude. There are sixteen of them. All but one are children of church members; the two eldest boys are themselves church members. They range in age from twelve to eighteen years. On the whole, during the three months they have been with me, they have been as good as boys can be; affectionate, lovable, and diligent, spending nine or ten hours a day in their school-room.

"We have about 150 boys receiving Christian instruction in a system of village schools. About these I may write more fully some future time.

"Believe me, dear Mr. Baynes,

"Yours very sincerely,

"SAMUEL COULING.

"A. H. Baynes, Esq.,

"19, Furnival Street,

"London, E.C."

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## Progress of the Work in Japan.

LETTER FROM THE REV. GEO. EAVES.

"DEAR MR. BAYNES,—Your kind letter respecting friendly correspondence and publication work has arrived to-day. For myself, I wish to express how deeply I feel this attention on the part of the Committee to our happiness and encouragement. Any fresh link with the old country is sure to be highly prized by missionaries, but more especially when it is forged out of the sympathy of those to whom we are immediately responsible. There is a great danger that the missionary should be left high and dry, to be fossilised, while the life of the West throbs on and develops in new directions; but this arrangement of which you have spoken will do more than anything else to keep us in living contact with not only the West, but our own denomination and its interests and aims.

"With respect to the second matter, of publications, I shall be glad to be honoured with a place beside other missionaries in the Library, and will certainly bear in mind what you say, though I hardly expect to get into print for some short while. If you

think what follows of any use for publication in the HERALD, I shall have been happy to have written it.

"Some time ago we received news of increased interest awakening at a place called Shimodate, about fourteen miles from Tochigi. The colporteur work there had been moderately successful, and towards the close of last year a man belonging to the town came to Tochigi to receive baptism. The brethren entertained a high opinion of this man's faith and integrity; and, after due inquiry, baptism was given him. Since that time he has quietly laboured in his native town, and it was through his instrumentality that the awakening I have spoken of was accomplished.

"At various times we have had reports of the interest taken by the people of Shimodate in the Gospel, and requests that at an early date we would visit the place and expound the Word of God. Last week Mr. White was at Tochigi, and we determined to use the opportunity for a united attack on Shimodate; for we find it is always better to mass our forces when assaulting a new position. By means of the railway I was able to meet Mr. White

at a point between Tochigi and Shimodate, and there, also, I found one of our converts who has just been made a conscript for the army. He was not in good spirits at the prospect of barrack life, but felt persuaded that he could use the opportunity for service of the Prince of Peace. He evidently doubted whether it is right for Christians to be soldiers. That is an old difficulty; but it cannot be a serious one so long as we enjoin obedience to those in authority for the Lord's sake. We were delayed but a short while, and soon were on the road to Shimodate, a road lying between rice fields and wheat fields, the former being divided into square plots like ponds, full of soft slush, into which the young rice is carefully planted. Like all the cultivated parts of Japan, the landscape is diversified with clumps of trees, bamboo groves, and here and there a knoll with a shrine on it, sacred to some Buddhist saint now become a species of deity. At about five o'clock we arrived at Shimodate, a town set on the ridge of a hill, and facing a well-known hill called 'Tsukuba San,' our material bodies having been transported thither by 'Jinrikey,' drawn each by two stalwart men—stalwart, that is, from the Japanese point of view. Outside the town we were met first by one then by another of those who were eager to know the truth, but we deferred consultation till we were disembarked. The teahouse, or hotel, where we were destined to stay, was the repetition of what has often been described by universal travellers, with, perhaps, a trifle more odour than usual. Oh, for a sanitation committee to sit on Japanese hotel arrangements!

"Everybody knows now about Japanese introduction ceremonies—scraping one's forehead on the floor and muttering politeness in a 'frog' attitude of hands

and knees, so that I need not attempt to describe all that, which had to be repeated several times as new inquirers sought access to the foreigners. Our first meeting was called for eight o'clock, and placards all over the town invited people to the theatre. In obedience to municipal law, we handed in the subjects of our discourses beforehand to the chief of police. Then, entering the theatre, we found it a long building with no ceiling, a shingle roof, and wooden walls. The sides were garnished with galleries, the centre occupied with rush matting strewn on the floor, and a few dingy lamps depended from the beams over a throng of faces, whose owners were squatting—Japanese fashion—on the mats. A man at the door received everybody's clogs, and we bestowed our boots upon him in accordance with precedent. Filing along beside the people we gained a higher flooring, and were soon among rivers, seas, mountains, and trees 'behind the scenes.' A kind of vestry had been constructed of impossible waves and beeting cliffs; all, of course, on paper screens. A Japanese helper was proceeding with his discourse when we arrived, and we had leisure to observe the sky through the chinks in the theatre wall, and I compared this playhouse with the picture of the old Globe Theatre which adorned my father's copy of 'Shakespeare.' I should think Queen Bess would have despised this dingy, ill-lighted, and well-ventilated place, as compared with her old, thatched 'Globe Theatre.' The people listened attentively, especially to those whom they thought fit to enlighten their worthiness, and, as usual, a brighter spark than the majority here and there scintillated with 'Hya, hya,' or 'No, no,' in truest parliamentary style. Next day, after making a tour

and survey of the town, we held a consultation with four applicants for baptism, and found that they had been pretty well instructed, and that they were in real earnest. After exhorting them to diligent study of the Scriptures, we adjourned to the river, and there a crowd assembled, to whom Mr. White and the evangelist explained the meaning of what was about to be done. A more orderly or quiet crowd could not be found anywhere than that throng of poor people who waited till the baptism was completed, and walked away evidently impressed with the conviction that Christianity certainly is not an evil thing. We were very greatly encouraged to find that the believers were supported by a considerable number of earnest inquirers in renting a place of meeting, and that they had borne all expenses of the meetings we had held, and even part of our travelling expenses. Altogether, the meetings and the prospects were full of promise; and though a heavy thunderstorm marred our afternoon preaching service, the time was not mis-spent. In the evening the believers assembled for Communion and to receive instruction; we appointing the most experienced man among them to conduct all their relations with us—a kind of elder with diaconal duties. As

is customary among the brethren in China, we send round a weekly sermon to each station for instruction of the converts; but we are looking forward to the time when we can give them more constant and living teaching. This awaits our hoped-for reinforcements, so that someone can be always in the country districts, travelling from church to church, from station to station. I am sure you, dear Mr. Baynes, will rejoice in the acquisition of this new station, so full of opportunity and promise as it is; and I think that Christian England will not wait long before she understands the meaning and responsibility of openings such as this. Let us meditate on this fact, that when Japan was opened to Christianity there were about thirty-five million people among her subjects. After nearly thirty years' work there are about fifteen thousand Christian converts; but, in the meanwhile, the population has increased nearly four millions—so, at least, the official returns show; and we may as well give up talking about Japan as though the battle were over here, as it is over at Hawaii.

“With affectionate regards, I am still dear Mr. Baynes, yours faithfully,

“GEO. EAVES.

“Tsukiji, Tokio, Japan,

“March 31st, 1887.”

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## Tidings from Benares.

**T**HE following letter, from the Rev. J. Ewen, gives cheering news from Benares:—

“MY DEAR MR. BAYNES,—Not far from our school, at the Rajghát, there lives a well-to-do, if not rich, Mahajan, whose son, Dwarka, joined our school about two years ago. He was then a little over sixteen years of age, a thoroughly unruly if bright lad. He gave the teachers a great deal of trouble, especially when the Bible-lesson was being given. His great delight was to put Hindu arguments against Christianity, and try and



ridicule the lesson as much as possible. Finding his success very limited, he left the school, but continued to attend our services regularly. Unknown to us, the good seed of the Kingdom had fallen on good ground. Despite his apparent antagonism, he sought the company of the teachers, and latterly he has read the Bible a good deal with Kudrat 'Alli. Indeed, his father had begun to taunt him with having become a Christian, so deeply and seriously had he begun to read it at home.

“About a month since he requested me to baptize him. Remembering his previous behaviour, I at first hesitated, but at last promised to bring his request before our Pancháyat for consideration. In the meantime, as he is dependent on his father, I advised him to make his desire known to his parents, and, if possible, secure their consent. To make everything correct, I sent Kudrat 'Alli with a message from myself. His father was greatly annoyed, but only remarked: ‘I shall do all I can to stop him; but if, in twelve days’ time, he still desires to profess himself a Christian, I shall not hinder him.’

“When the Pancháyat met everyone spoke well of him, and it was determined that; ‘in accordance with his request, Dwarka be baptized and received into communion.’

“Subsequently I learned that he was a close prisoner in his father’s house, and that, when allowed out, a servant was sent in charge of him. To-day, on my return, I found him at my bungalow. He had escaped the surveillance and fled to me for protection. His story shows that, even in our day, men have to suffer bodily punishment for Christ’s sake. For three days, he says, his father treated him coldly, but told him that if he desired to become a Christian he might. On the fourth day he changed his tactics. He had him locked up and severely punished. While he told me his story he undid his garments and showed the marks of the stick upon his legs. He must have suffered greatly, but still he was firm in his determination, and to-day fled to me for protection. He is over eighteen years of age, I believe, and at liberty to act independently. I cannot refuse him my assistance, so that he is now on my hands, and I am anxiously awaiting the development of events. When I say I cannot refuse him my assistance, I mean that I cannot refuse to help him for the present, not that I can or desire to aid him in resisting paternal authority.

“*Tuesday, 7th.*—Yesterday I called the Pancháyat together to consult as to the action we ought to take. It was decided that we support him till we know what action his father would take. This morning, however, his uncle called upon me, and asked me to give him up. I told him we did not call him, but since he had come we could not refuse him our aid. At the

same time I explained that we did not contest paternal authority, so that it was not a question between the father and ourselves, but between father and son. I called Dwarka, and those present pled with him to go home and be reconciled to his parents. At first he refused, but when his uncle fell into a paroxysm of crying, he gave way and went with them, 'to be reconciled to his parents.' Now he is a close prisoner, and how it will end I cannot tell.

"We are having great encouragement in our work at present. Let me give you one case. On Friday morning, while Joshua was preaching in the bazaar, a Sádhu, belonging to the loathsome sect which disinters and eats putrid corpses, came and stood by him. After the service was over he asked to speak with him, and in course of conversation said: 'I am seeking salvation, and this story has touched my heart. Tell me more.' In the evening he came to the Mission House to see me, and then said, 'Neither I nor my forefathers have heard this name before. But the story has touched my heart. I know little yet. I want to know more.' It was said in a voice and tone I shall never forget. I asked him to come on the following day, but he had an engagement at Jaunpur with one of his disciples, of whom he has forty, and was unable to come for a time. However, he took a complete New Testament with him to read *with his disciples*. Oh, may God give him and them light and lead them to Himself!

"D.V. I propose baptizing a Mohammedan pensioner and his wife on Sunday. They, or at least he, heard the Gospel from the lips of our old and honoured brother Heinig, and the seed then sown is springing up to the glory of our Saviour. We seem to be entering upon a new era of mission work in India.

"*Friday morning.*—Last night I had the joy of baptizing a pioneer of the Norfolk regiment. The Norfolk regiment is 'warned for service,' and the men who have anything to dispose of are making their wills. The pioneer I have just mentioned has about Rs. 1,500. In the event of anything happening to him on service, the money is left to me absolutely for the benefit of the poor of Benares.

"*Thursday, 16th.*—I have been obliged to delay this letter, but I cannot regret that I have missed a mail. I wish to let you know about a service of singular interest which we held last evening, to set apart Joshua for work among the villages.

"I have regretted ever since coming to Benares that we have had no village work, and have been most anxious to commence it.

"A short time since Joshua came to me and expressed an earnest wish to give himself up to this work unreservedly. I believe his wish was prompted

by earnest religious feeling; the more so as he has given up his salary and goes forth believing that God will supply his every need. His only request is that we provide for his wife and child. I felt I ought to encourage him in his wish, for it appears to me a move in the right direction. We all hold that if India is to be evangelised, it must be by her own sons. The movement has begun, and it is our duty to encourage it in every way. Yesterday the church held a meeting to set him apart, that he might go forth, not as a free lance, but as a representative of our Benares Church. It was the London Mission service evening, and they very kindly gave up their own



JOSHUA, NATIVE EVANGELIST, WITH LAD YAD RAM—(From a Photograph.)

service to join with us in setting our brother apart. Their native missionary, the Rev. K. N. Dutt, and Baboo Chottkan Lall led in prayer; after which, in a short address, I set him apart, in the name of the Church, for this work. An earnest spirit pervaded the meeting, and I am looking forward hopefully to the day when we shall have, not one, but many ready to go.

"I have heard from Dwarka again. He is still anxious to confess Christ, but is closely watched. On Tuesday, when Mrs. Symes went to school, he approached her rapidly and slipped a note, bearing my address,

into her hand, and passed on without a word. Immediately an old woman approached her, and said: 'Give me that note. That boy is a madman, and is always writing notes to someone.' Mrs. Symes, however, refused to part with it to her. She went away; but shortly afterwards Dwarka, crying bitterly, came to her, and asked for the note. What had passed in the meantime I cannot say. He was too excited to speak, and went away at once. He is the only child of four marriages, and his determination is causing his father great anxiety.

"I enclose you a photograph of Joshua in fakir's dress. To facilitate his intercourse with the people, he has adopted the dress of the Hindu religious orders. The adoption of this style of dress by Christian preachers has been advocated, for some time back, by native Christians. Very possibly their instinct is the true one; at least, there is no reason why *we* should object to it if they think that by its adoption their intercourse with their countrymen will be facilitated. We must become all things to all men. The colour of the dress is a deep orange yellow, and it certainly becomes Joshua. He has a sitár in one hand and the Bible in the other.

"At his feet is seated Yád Rám, a young lad who has been with us for the past twelve months. I had determined to send him to Shadera, but he was most anxious to stay and be trained as a Christian. I felt justice was not being done him, as everyone made him servant in turn, and refused to comply with his request. Joshua came forward and helped me out of the difficulty, by offering to take him as his "chela," or disciple. The lad was evidently anxious to accompany him, and, since the desire was mutual, I consented. He is a bright, intelligent lad. His garments are dyed the same colour as Joshua's. May he become as earnest and devoted as his teacher!"

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## New Illustrated Missionary Lectures.

**W**E have much pleasure in calling attention to the excellent Lectures for the coming season, written and delivered by Mr. C. Holliday.

Our Young Men's Association spare no expense in obtaining the finest views for them that can be produced, and in adding new ones from time to time as received direct from our missionaries.

These Lectures have already become deservedly popular in our churches and schools, and we can strongly recommend them to those who may not yet have had them, because, while giving plenty of general information in an attractive style, Mr. Holliday makes the past and present work of our own Society specially prominent, and thus freshens and kindles interest in the Mission cause and does us good service.

For a very moderate cost a pleasurable evening can be given to either adults or young people; and, in order to bring them within the reach of all, it will be seen that specially low terms can be arranged for our poorer churches.

**THE CONGO.**—Moffat, Livingstone, General Gordon, and H. M. Stanley. Scenery, Modes of Travel, Trade, Health, Village Life, Fetishes and Superstitions, The *Plymouth* and the *Peace*, The Arthington Fire, Our Mission Losses and Repulses, Progress and Prospects, &c., &c. Illustrated with over Fifty Views, chiefly from Photos and Sketches by Messrs. Bentley, Comber, and Grenfell, and by Mr. H. M. Stanley (by special permission).

**INDIA.**—Its Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions, Hinduism and Muslimism, Caste and the Condition of Women, Dr. CAREY and the First Mission Band, The Baptist Missionary Society's Medical School, and Zenana Work of To-day from Serampore to Simla. With Sixty Views, from the best Photographs extant.

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

The Illustrations for this Lecture are superior to any now produced, and include a large number of the finest hand-paintings, and fresh photos specially sent by our missionaries.

Mr. Holliday can usually deliver his lectures personally in the London district, and he will lend his MS. to country churches engaging the views. London terms to subscribers to the Y.M.M.A., £1 11s. 6d. inclusive. To others, £2 2s. In certain cases, where good reasons are sent, the Lectures will be given at a still lower fee; but as the cost of specially-painted slides and of exhibition is very heavy, the Committee earnestly appeal for new subscriptions.

The views with the MS. lecture can be lent to country churches and schools on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or more consecutive evenings can have them at much lower rates. Early application, giving at least three or four alternative dates, must be made, addressed "The Secretary," Y.M.M.A., 19, Furnival Street Holborn.

## Liquidation of the Debt.

WE are very thankful to be able to announce that our confident anticipations respecting the Debt, as expressed in our last HERALD, have been more than realised. To generous contributors we tender most hearty acknowledgments:—

|   | £   | s. | d. |  | £  | s. | d. |
|---|-----|----|----|--|----|----|----|
| Mr. J. Herbert Tritton (In<br>Memory of the late Mr.<br>Joseph Tritton) ..... | 200 | 0  | 0  | Mr. T. D. Paul (Leicester)                   | 20 | 0  | 0  |
| LEICESTER—  |     |    |    | Miss E. Constance Kemp...                    | 20 | 0  | 0  |
| Belvoir-street, Collection  | 40  | 0  | 0  | By Mr. H. M. Bompas, Q.C.—                   |    |    |    |
| BRISTOL—  |     |    |    | Mr. H. M. Bompas, Q.C.                       | 5  | 5  | 0  |
| A Friend at Counterslip,<br>per Rev. H. Knee .....                            | 10  | 0  | 0  | Mr. W. Poulter .....                         | 2  | 0  | 0  |
| Mr. H. Ashman .....   | 5   | 0  | 0  | Mr. W. Willis, Q.C. ....                     | 10 | 10 | 0  |
| Bertha Redland .....  | 5   | 0  | 0  | NOTTINGHAM—                                  |    |    |    |
| Mr. G. M. Carlile .....   | 20  | 0  | 0  | Derby-road, per Rev. E.<br>Medley, B.A. .... | 15 | 0  | 0  |
| Mr. E. G. Field .....   | 5   | 0  | 0  | A Friend.....                                | 10 | 0  | 0  |
| Rev. R. Glover .....  | 5   | 0  | 0  | Anderson, Miss, Bridge of<br>Allan .....     | 10 | 0  | 0  |
| Mr. S. Pies .....   | 20  | 0  | 0  | Rev. G. Kerry (Calcutta) ...                 | 10 | 0  | 0  |
| Mr. A. Robinson .....   | 100 | 0  | 0  | Mr. B. A. Lyon .....                         | 10 | 0  | 0  |
| Mr. E. Robinson .....   | 20  | 0  | 0  | Mr. H. Marnham .....                         | 10 | 0  | 0  |
| Mr. and Mrs. E. G. Sargent  | 25  | 0  | 0  | "203" .....                                  | 10 | 0  | 0  |
| Mr. S. Shirley .....  | 10  | 10 | 0  | In Memory of a Beloved<br>Father.....        | 5  | 0  | 0  |
| Mr. G. Wakefield .....  | 5   | 0  | 0  | Thankoffering.....                           | 5  | 0  | 0  |
| Smaller sums .....  | 21  | 4  | 0  | Mrs. Middlemore .....                        | 5  | 0  | 0  |
|   |     |    |    | Mr. E. S. Price .....                        | 5  | 0  | 0  |
|   | 251 | 14 | 0  | W. W.....                                    | 5  | 0  | 0  |
| Less previously sent ...  | 171 | 6  | 6  | Smaller sums .....                           | 24 | 1  | 6  |
|   | 80  | 7  | 6  |  |    |    |    |

It will be remembered we reported in our last issue that the Committee felt compelled, at their Quarterly Meeting in July last, to defer the consideration of offers for service from specially suitable candidates for Mission work until the Balance of the Debt should be extinguished and the permanent income increased.

The above announcement of the liquidation of the Debt will, to that extent, set the Society free, but the much more serious restraint arises from the necessity of an increased permanent income. It is obvious that with no decrease in the expenditure the debt must recur unless that increase be secured. And when we state that the full charges of the China extension did not fall upon the fund last year, it will be seen how imperatively goes forth the cry for larger help.

With a view to place the finances upon a more satisfactory basis, efforts during the ensuing autumn and winter will be made on the lines of the following resolution passed at the Quarterly Meeting:—

“That the members of this Committee of the Baptist Missionary Society, in Quarterly Meeting assembled, having heard the statement made by the Association Secretary relative to the plan presented and approved at the recent annual meetings for increasing the income of the Mission and being deeply convinced of the desirability of its introduction, or that of some such method, into those churches where at present no system for raising missionary contributions is in operation, individually undertake to do their best to visit the several churches in the Association with which they may be respectively connected, as well as other churches in their districts, for the purpose of explaining and recommending the proposed plan; it being understood that all out-of-pocket expenses be defrayed by the Society.

“That the District Corresponding Secretaries and other officers of Auxiliaries be earnestly invited to co-operate with the members of the Committee in carrying out this suggested visitation.

“That copies of the paper in which the plan is explained and advocated, together with specimen books and cards necessary for its working, be freely and widely circulated amongst the various churches of the denomination.”

We are confident we shall not appeal in vain for the sympathetic co-operation of the pastors and officers in our churches; and that for the Divine Master's sake, and the sake of the interests of His Kingdom in the earth, they will readily give their cordial consideration to the plan which, in pursuance of the request of the Committee, we shall endeavour to bring before their attention.

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## Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th August:—A case of clothing from Wilmot Street Sunday-school, Manchester (per Miss Chidlaw), for Rev. S. Silvey, Congo; parcels of clothing from Mrs. Thomas, Llanelly, for Congo and India.

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## Recent Intelligence.

THE Rev. J. H. Weeks arrived from the Congo on the 9th ultimo in improved health. We expect that before these lines are read, our brother Mr. Grenfell will be on his return voyage to Africa in the steamship *Landana*, accompanied by Messrs. Brown and Harrison.

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As many of the friends of Mr. Comber may desire to possess his photograph, we have melancholy pleasure in stating that a most admirable portrait may be obtained from Messrs. Debenham & Gould, Glen View Studio, Bournemouth.

We beg to correct an error in the very interesting letter from Mr. Stubbs, which appeared in our last number. We are pleased to report that the Rev. W. Start, the first missionary at Patna, is now living at Wellington, in Somerset, having until recently resided in Minehead, where he was much engaged in visitation and occasional preaching.

## Contributions

*From 1st July to 12th August, 1867.*

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*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

### ANNUAL SUBSCRIPTIONS.

|  |    |    |   |
|--|----|----|---|
| Allen, Mrs Cheadle                                     | 10 | 0  | 0 |
| Anonymous, for <i>China</i>                            | 1  | 1  | 0 |
| Ashbridge, Mr S. P., for <i>Congo</i>                  | 1  | 1  | 0 |
| Bigwood, Miss  | 3  | 3  | 0 |
| Blinkhorn, Mr B. R.                                    | 1  | 0  | 0 |
| Brown, Rev J. A.                                       | 4  | 4  | 0 |
| "Ebenezer"   | 1  | 1  | 0 |
| "E. G., Hertfordshire"                                 | 5  | 0  | 0 |
| Marnham, Mr J., quarterly, for <i>Congo missionary</i> | 75 | 0  | 0 |
| Perkins, Mr W.   | 10 | 0  | 0 |
| Rendle, Mr J. S.                                       | 0  | 10 | 6 |
| Rosenbaum, Mr W. J.                                    | 0  | 10 | 0 |
| Bough, Mr G., for <i>Congo</i>                         | 5  | 0  | 0 |
| Smith, Mr G. B., Torquay                               | 1  | 1  | 0 |
| Solwyns, Baroness, for <i>Congo</i>                    | 10 | 0  | 0 |
| Tanswell, Rev G. B.                                    | 0  | 10 | 6 |
| Wales, Mr G. B.  | 1  | 1  | 0 |
| Wright, Mrs J. W.                                      | 3  | 0  | 0 |
| Under 10s.   | 0  | 6  | 0 |
|  |    |    |   |
| For <i>Palestine</i> .                                 |    |    |   |
| Bowser, Mr A. T.                                       | 1  | 1  | 0 |
| Chandler, Mr B. W.                                     | 1  | 1  | 0 |
| Chick, Mr S.   | 1  | 1  | 0 |
| Graham, Miss   | 0  | 10 | 0 |
| Peto, Lady   | 3  | 3  | 0 |
| Pickford, Mr J.  | 1  | 1  | 0 |
| Rawlings, Mr E.  | 2  | 2  | 0 |
| Walker, Dr Dunbar                                      | 1  | 1  | 0 |
| Whitehead, Miss.                                       | 0  | 10 | 0 |
| Under 10s.   | 0  | 5  | 0 |

### DONATIONS.

|   |     |   |   |
|---|-----|---|---|
| A Friend                                | 10  | 0 | 0 |
| A Friend                                | 10  | 0 | 0 |
| A Friend to the Cause, for <i>China</i> | 2   | 0 | 0 |
| Do., for <i>Congo</i>                   | 2   | 0 | 0 |
| "A Lover of the Cause"                  | 12  | 0 | 0 |
| Do., for <i>China</i>                   | 12  | 0 | 0 |
| Do., for <i>Congo</i>                   | 12  | 0 | 0 |
| ANON. (box)                             | 2   | 1 | 2 |
| Anonymous                               | 500 | 0 | 0 |
| Do., for <i>Congo</i>                   | 6   | 0 | 0 |
| Anonymous, per Bankers                  | 50  | 0 | 0 |
| A Thankoffering, for <i>Congo</i>       | 1   | 0 | 0 |

|   |     |    |   |
|---|-----|----|---|
| A Treherbert Friend   | 5   | 5  | 0 |
| A. W. H., Gloucestershire   | 2   | 10 | 0 |
| Bible Translation Society, for <i>T</i>   | 50  | 0  | 0 |
| Do., for <i>Calcutta De- sicit</i>  | 300 | 0  | 0 |
| C. A. M., per Rev. C. H. Spurgeon   | 10  | 0  | 0 |
| Children's Medical Mis- sionary Society, per Miss A. R. Butler, for <i>Mrs Wall's Medi- cal Mission</i> | 5   | 0  | 0 |
| Culley, I. E., in Lov- ing Memory of A. B. Angus  | 5   | 0  | 0 |
| E. G. B.  | 0   | 10 | 0 |
| E. M. H., for <i>Congo</i>  | 1   | 0  | 0 |
| Evans, Mrs M., Cardiff, for <i>Congo</i>  | 1   | 10 | 0 |
| Forth, Mrs, for <i>Congo</i>  | 2   | 2  | 0 |
| G. W. B.  | 20  | 10 | 9 |
| Gould, Mrs (coll. by), for <i>Palestine Mis- sion</i>   | 9   | 13 | 0 |
| Hope  | 1   | 0  | 0 |
| In Memory of a Be- loved Father, for <i>Congo</i>   | 5   | 0  | 0 |
| Little, Mr, Bristol   | 0   | 10 | 0 |
| Mead, Mr J. B.  | 75  | 0  | 0 |
| Miller, Miss E. D. and Friends, for <i>Congo</i>  | 0   | 10 | 0 |
| N. S., Nailsworth, Thankoffering, for <i>Congo</i>  | 1   | 0  | 0 |
| O. C., for <i>Congo</i>   | 2   | 6  | 0 |
| Payne, Mr J.  | 21  | 0  | 0 |
| Perrin, Mr H. S., In Memoriam, E. Turner, Tewkesbury  | 200 | 0  | 0 |
| "R."  | 0   | 10 | 6 |
| Regent's Park College Students  | 9   | 0  | 9 |
| E. L.   | 1   | 0  | 0 |
| S. E. P.  | 1   | 0  | 0 |
| Seymour, Mrs, for <i>Congo</i>  | 5   | 0  | 0 |
| Short, Miss E.  | 0   | 10 | 0 |
| Southport, Friend, per Rev J. J. Fitch, for <i>Congo</i>  | 5   | 0  | 0 |
| Spice, Miss   | 0   | 10 | 0 |
| Stuart, Mr D., Halifax, for <i>China</i>  | 1   | 3  | 6 |
| Sturge, Mr. Geo. (half- yearly instalment of donation)  | 100 | 0  | 0 |
| Thankoffering, for <i>Congo</i>   | 2   | 10 | 0 |

|                                  |     |    |   |
|----------------------------------|-----|----|---|
| Three Friends, for <i>Congo</i>  | 0   | 10 | 0 |
| "Tipperah"                       | 0   | 12 | 0 |
| T. T. R.                         | 20  | 0  | 0 |
| T. W., for <i>Congo</i>          | 10  | 0  | 0 |
| W. W.                            | 100 | 0  | 0 |
| Wates, Mr Jos.                   | 10  | 0  | 0 |
| Webb, Mr C. E., for <i>Congo</i> | 50  | 0  | 0 |
| Under 10s.                       | 1   | 1  | 6 |
| Do., for <i>Congo</i>            | 0   | 15 | 0 |

### SPECIAL DONATIONS IN LIQUIDATION OF DEBT.

|                                 |     |    |   |
|---------------------------------|-----|----|---|
| Adams, Miss Sarah               | 1   | 0  | 0 |
| A Friend                        | 5   | 0  | 0 |
| A Friend, per Rev J. B. Myers   | 2   | 0  | 0 |
| Anonymous                       | 1   | 0  | 0 |
| A Thankoffering                 | 5   | 0  | 0 |
| Barrow, Mr R. V., J.P.          | 50  | 0  | 0 |
| Baynes, Mr W. W., J.P.          | 5   | 0  | 0 |
| Bompas, Mr H. M., Q.C.          | 5   | 5  | 0 |
| Bowser, Mr A. T.                | 5   | 0  | 0 |
| "Bristo Place"                  | 7   | 0  | 0 |
| Buck, Mr                        | 1   | 0  | 0 |
| Colman, Mr Jer., Ken- ley       | 25  | 0  | 0 |
| Cox, Mr Jno., Hugh- enden       | 1   | 1  | 0 |
| Eckerman, Mr, Streat- ham       | 2   | 0  | 0 |
| E. H.                           | 1   | 10 | 0 |
| E. M. H.                        | 1   | 0  | 0 |
| E. T.                           | 10  | 0  | 0 |
| Evans, Mrs Mary, Car- diff      | 1   | 0  | 0 |
| E. W., Chepstow                 | 5   | 0  | 0 |
| Fairey, Mrs E.                  | 1   | 0  | 0 |
| Greenwood, Mr T.                | 10  | 0  | 0 |
| Gregory, Miss M.                | 0   | 10 | 0 |
| In Memory of a Be- loved Father | 5   | 0  | 0 |
| Kerry, Rev G., Cal- cutta       | 10  | 0  | 0 |
| Kemp, Miss E. Con- stance       | 20  | 0  | 0 |
| L. T. W.                        | 50  | 0  | 0 |
| Lewis, Rev C. B., and Mrs Lewis | 2   | 0  | 0 |
| "Magister"                      | 0   | 10 | 6 |
| Makdougall, Miss Scott          | 100 | 0  | 0 |
| Marnham, Mr Herbert             | 10  | 0  | 0 |
| Mason, Mr J., Penarth           | 1   | 0  | 0 |
| Masters, Mr Jno.                | 10  | 0  | 0 |



|  |     |    |   |
|--|-----|----|---|
| Mead, Mr Jno.....  | 3   | 3  | 0 |
| Mercer, Miss.....  | 1   | 0  | 0 |
| Middlemore, Mrs, Bir-<br>mingham .....   | 5   | 0  | 0 |
| Morgan, Mrs .....  | 2   | 0  | 0 |
| Parkinson, Mr J., Skip-<br>ton .....   | 1   | 5  | 0 |
| Paul, Mr T. D.....   | 20  | 0  | 0 |
| Peto, Sir S. M., and<br>Lady Peto .....  | 25  | 0  | 0 |
| Poulter, Mr W., Hamp-<br>stead .....   | 2   | 0  | 0 |
| Powell, Mr J.....  | 2   | 2  | 0 |
| Rooke, Rev T. G., M.A.,<br>LL.B.....   | 10  | 0  | 0 |
| Rushton, Mrs E.....  | 10  | 0  | 0 |
| Simmons, Mr. W. R.....   | 1   | 1  | 0 |
| Smith, Mr Jos. G.,<br>Watford .....  | 10  | 0  | 0 |
| Spurgeon, Rev C. H.,<br>and Tabernacle<br>Friends .....  | 25  | 0  | 0 |
| Thankoffering .....  | 2   | 10 | 0 |
| Trafford, Rev J., M.A.   | 5   | 0  | 0 |
| Tritton, Mr J. Herbert,<br>in memory of the<br>late Mr. Jos. Tritton,<br>of Bloomfield, Upper<br>Norwood ..... | 200 | 0  | 0 |
| T. P. ....   | 1   | 0  | 0 |
| "203" .....  | 10  | 0  | 0 |
| Whiteman, Mr, Croy-<br>don .....   | 1   | 1  | 0 |
| Williams, Mr T., Wat-<br>ford .....  | 1   | 0  | 0 |
| Willis, Mr W., Q.C.....  | 10  | 10 | 0 |
| Young, Mrs .....   | 0   | 10 | 0 |
| Young, Rev S. R. ....  | 1   | 0  | 0 |
| "Z." .....   | 0   | 10 | 0 |
| Under 10s.....   | 0   | 17 | 6 |

LEGACY.

|   |   |    |   |
|---|---|----|---|
| Llewellyn, late Mrs,<br>on account, per Mr<br>T. Llewellyn..... | 9 | 13 | 4 |
|---|---|----|---|

LONDON AND MIDDLESEX.

|   |    |    |    |
|---|----|----|----|
| Acton Juv.....  | 1  | 10 | 1  |
| Do., for support of<br>Congo boy under<br>Mr Whitley .....                    | 5  | 0  | 0  |
| Battersea, York Road<br>Sun. Sch., for Mr<br>Pigott's work, Cey-<br>lon ..... | 12 | 0  | 0  |
| Bloomsbury .....  | 87 | 0  | 8  |
| Brixton, Kenyon Ch.<br>Sun. Sch. ....   | 7  | 19 | 4  |
| Camberwell, Denmark<br>Place .....  | 10 | 12 | 6  |
| Do., Juvenile .....   | 11 | 8  | 5  |
| Do., Mansion House<br>Ch. ....  | 0  | 11 | 6  |
| Charles Street, Camber-<br>well New Road, Sun.<br>Sch., for Y. M. M. A.       | 2  | 0  | 0  |
| Chiswick Sun. Sch. ...  | 0  | 15 | 0  |
| Cholmeley Mission, for<br>Mr Hay's work .....                                 | 2  | 16 | 8  |
| Clapton Downs Ch.....   | 2  | 10 | 0  |
| Crouch End, Grove<br>Mission Sch.....   | 0  | 10 | 0  |
| Enfield .....   | 12 | 11 | 10 |
| Do., for support of<br>Congo boy .....  | 1  | 0  | 0  |
| Grove Road, Victoria<br>Park .....  | 5  | 0  | 0  |
| Gunnorsbury .....   | 1  | 1  | 0  |

|   |     |    |    |
|---|-----|----|----|
| Hackney, Mare Street,<br>for W & O.....                                 | 3   | 6  | 10 |
| Hammersmith, West<br>End Ch.....  | 5   | 0  | 4  |
| Hampstead, Heath St.,<br>for Debt .....                                 | 133 | 5  | 0  |
| Harrow Sun. Sch., for<br>N.P. ....                                      | 1   | 17 | 6  |
| Highbate Road Ch. ...   | 15  | 9  | 9  |
| Do., for China .....  | 0   | 6  | 3  |
| Do., for Congo.....   | 10  | 5  | 1  |
| Do., for Messrs Shor-<br>rock and Bruce,<br>outfit .....                | 23  | 10 | 11 |
| Do., Y.M.B.C., for<br>Congo .....                                       | 1   | 14 | 0  |
| Do., Sun. Sch., for<br>support of "Jas.<br>Showers" .....               | 16  | 0  | 0  |
| Hendon .....  | 3   | 9  | 2  |
| Honnalow .....  | 2   | 4  | 6  |
| Ishington, Cross Street<br>Do., Sun. Sch. ....                          | 5   | 10 | 0  |
| John Street Chapel.....   | 0   | 4  | 0  |
| John Street, Edgware<br>Road .....                                      | 5   | 7  | 11 |
| Kilburn, Canterbury<br>Road, for Debt.....                              | 0   | 10 | 0  |
| Little Wild Street .....  | 3   | 0  | 4  |
| Metropolitan Taber-<br>nacle .....                                      | 5   | 0  | 0  |
| Do., Sun. Sch., for<br>Mr Week's Congo<br>work .....                    | 6   | 5  | 0  |
| Notting Hill, Talbot<br>Tabernacle .....                                | 7   | 9  | 0  |
| Peckham, Barry Road<br>Sun. Sch. ....                                   | 1   | 5  | 1  |
| Poplar, Cotton Street<br>Sun. Sch. ....                                 | 3   | 0  | 0  |
| South London Taber-<br>nacle .....                                      | 2   | 2  | 6  |
| Stockwell Sun. Sch. ...   | 6   | 12 | 6  |
| Stoke Newington, Bou-<br>verie Road Chapel<br>Sun. Sch. ....            | 0   | 16 | 8  |
| Do., Devonshire<br>Square Ch., per<br>Y.M.M.A., for Mr<br>Bentley ..... | 10  | 0  | 0  |
| Stratford, Carpenter<br>Road .....                                      | 3   | 0  | 0  |
| Teddington, Sun. Sch.   | 7   | 10 | 0  |
| Do., Y.M.B.C., for<br>Congo .....                                       | 0   | 10 | 0  |
| Upper Holloway,<br>Y.M.C.U., for Congo                                  | 5   | 0  | 0  |
| Westbourne Grove Sun.<br>Sch. ....                                      | 11  | 18 | 7  |
| West Green Sun. Sch.  | 3   | 8  | 6  |
| Willisden Green Sun.<br>Sch. ....                                       | 0   | 19 | 9  |

BERKSHIRE.

|                      |    |   |   |
|----------------------|----|---|---|
| Reading, King's Road | 18 | 0 | 0 |
|----------------------|----|---|---|

BUCKINGHAMSHIRE.

|                                |   |    |   |
|--------------------------------|---|----|---|
| Amersham, Lower<br>Chapel..... | 8 | 14 | 4 |
| Do., Sun. Sch. ....            | 5 | 12 | 8 |
| Ford, &c., for Debt ...        | 0 | 15 | 0 |
| Long Crendon .....             | 0 | 5  | 0 |
| Quinton, for Congo...          | 3 | 0  | 0 |

CAMBRIDGESHIRE.

|  |    |    |   |
|--|----|----|---|
| Cambridgeshire, on<br>account, per Mr G.<br>E. Foster, Treasurer | 91 | 12 | 4 |
|--|----|----|---|

CHESHIRE.

|   |   |    |   |
|---|---|----|---|
| Chester, Grosvenor<br>Park Sun. Sch. .... | 4 | 10 | 0 |
| Egremont .....                            | 5 | 0  | 0 |

DEVONSHIRE.

|   |    |    |   |
|---|----|----|---|
| Kilmington, for Congo                   | 0  | 10 | 0 |
| Plymouth, George St.,<br>for Debt ..... | 15 | 0  | 0 |
| Do., Mutley, for Debt                   | 65 | 0  | 0 |

DURHAM.

|  |    |   |   |
|--|----|---|---|
| Stockton-on-Tees, Wel-<br>lington Street ..... | 10 | 0 | 0 |
|--|----|---|---|

ESSEX.

|   |    |    |   |
|---|----|----|---|
| Great Leighs .....                      | 35 | 15 | 3 |
| Do., for India .....                    | 5  | 1  | 4 |
| Do., for Congo .....                    | 4  | 10 | 4 |
| Hornchurch Sun. Sch.                    | 0  | 10 | 0 |
| Leytonstone Sun. Sch.                   | 8  | 14 | 2 |
| Theydon Bois .....                      | 1  | 8  | 0 |
| Woodford, George Lane<br>Sun. Sch. .... | 2  | 18 | 0 |

GLOUCESTERSHIRE.

|  |    |   |   |
|--|----|---|---|
| Cheltenham, Salem<br>Chapel, for Debt..... | 22 | 6 | 0 |
| Lechlade.....                              | 1  | 0 | 0 |

HAMPSHIRE.

|  |   |   |   |
|--|---|---|---|
| Southampton, East<br>Street Sun. Sch., for<br>N.P., Dinapore ... | 1 | 0 | 0 |
|--|---|---|---|

HEREFORDSHIRE.

|                   |   |   |   |
|-------------------|---|---|---|
| Peterchurch ..... | 1 | 0 | 5 |
|-------------------|---|---|---|

HERTFORDSHIRE.

|   |    |    |   |
|---|----|----|---|
| Boxmoor .....   | 16 | 12 | 3 |
| Hemel Hempstead .....   | 4  | 16 | 6 |
| St. Albans, Dagnal<br>Street, for support<br>of Congo boy ..... | 2  | 10 | 0 |

KENT.

|                         |   |    |   |
|-------------------------|---|----|---|
| Canterbury .....        | 2 | 11 | 9 |
| Do., Sun. Sch. ....     | 2 | 16 | 6 |
| Gravesend Sun. Sch. ... | 0 | 11 | 7 |
| Loose .....             | 0 | 5  | 0 |

LANCASHIRE.

|  |    |    |   |
|--|----|----|---|
| Accrington .....                           | 25 | 0  | 0 |
| Do., for Congo .....                       | 5  | 0  | 0 |
| Bootle, Carisbrook Ch.,<br>for Congo ..... | 0  | 13 | 3 |
| Briercliffe .....                          | 5  | 0  | 0 |
| Doals .....                                | 2  | 12 | 3 |
| Liverpool, per Mr<br>Cripps (balance) ..   | 23 | 10 | 0 |
| Do., Myrtle Street ...                     | 50 | 0  | 0 |
| Oswaldtwistle .....                        | 3  | 14 | 0 |

|  |          |  |         |  |         |
|--|----------|--|---------|--|---------|
| <b>LEICESTERSHIRE.</b>   |          | <b>STAFFORDSHIRE.</b>  |         | <b>NORTH WALES.</b>  |         |
| Leicester, Belvoir St.,<br>for <i>Debt</i> .....                   | 40 0 0   | Bilston .....  | 0 10 0  | Anglesea (balance) ...   | 15 14 0 |
| Do., Victoria Road<br>Sun. Sch. ....                               | 6 16 9   | Little London Sun.<br>Sch. ....  | 0 10 6  |  |         |
| <b>NORFOLK.</b>  |          | <b>SUFFOLK.</b>  |         | <b>MERIONETHSHIRE.</b>   |         |
| Norfolk, on account,<br>per Mr. J. J. Col-<br>man, M.P., Treasurer | 42 11 4  | Ipswich, United Juv.<br>Coll. ....   | 5 0 0   | Blaenau Festiniog, for<br><i>N.P.</i> .....                                  | 0 5 0   |
| <b>NORTHAMPTONSHIRE.</b>   |          | <b>SURREY.</b>   |         | <b>MONTGOMERYSHIRE.</b>  |         |
| Brington .....   | 2 5 9    | Balham, for <i>Congo</i> , per<br>Y.M.M.A. ....  | 2 1 0   | Saru .....   | 0 7 6   |
| Clipstone .....  | 26 15 10 | Dorking Sun. Sch. ....   | 0 14 4  |  |         |
| Guildborough .....   | 2 10 6   | Dulwich, Lordship<br>Lane Sun. Sch. ....   | 10 0 0  | <b>SOUTH WALES.</b>  |         |
| Hackleton .....  | 12 10 1  | Norwood, Chatsworth<br>Road .....  | 1 6 6   | <b>GLAMORGANSHIRE.</b>   |         |
| Kingsthorpe .....  | 6 12 0   | Do., Sun. Sch. ....  | 0 3 10  | Canton, Hope Chapel<br>Sun. Sch. ....  | 6 11 8  |
| Moulton and Pitsford   | 12 2 3   | Do., Gipsy Road<br>Sun. Sch., per  |         | Pontrhydydyff, Aionn   | 0 7 1   |
| Northampton, College<br>Street .....                               | 26 10 8  | Y.M.M.A. ....  | 2 10 0  |  |         |
| <b>NOTTINGHAMSHIRE.</b>  |          | <b>WARWICKSHIRE.</b>   |         | <b>MONMOUTHSHIRE.</b>  |         |
| Walton-on-Trent .....  | 0 6 0    | Birmingham,<br>Y.M.B.M.S., for <i>Mr</i><br><i>Guyton's work,</i><br><i>young men, Delhi</i> | 36 0 0  | Newport, Commercial<br>Street .....  | 3 2 0   |
| <b>OXFORDSHIRE.</b>  |          | <b>WILTSHIRE.</b>  |         | Do., St. Mary Street   | 6 0 0   |
| Caversham .....  | 1 7 6    | Bratton .....  | 12 5 6  | Do., Duckpool Road   | 1 0 0   |
| Oxford New Road, for<br><i>Debt</i> .....                          | 1 10 2   | Downton, for <i>Debt</i> .....   | 3 0 0   |  |         |
| <b>SOMERSETSHIRE.</b>  |          | Westbury, West End...  | 0 13 3  | <b>SCOTLAND.</b>   |         |
| Bristol, on account ...  | 30 0 0   | Yatton Keynell .....   | 0 18 0  | Alloa, for <i>Congo</i> .....  | 12 0 0  |
| Do., for <i>Debt</i> .....   | 80 7 6   | <b>YORKSHIRE.</b>  |         | Canbuslang Sun. Sch.   | 1 3 0   |
| Do., Cotham Grove  | 4 7 6    | Harrogate, Juv., for<br><i>Congo</i> .....   | 0 9 0   | Edinburgh, Heriot<br>Buildings, for <i>Mr</i><br><i>Richard, China</i> ..... | 2 8 3   |
| Crewkerne Sun. Sch. ...  | 1 8 9    | Leeds, South Parade ..   | 14 12 1 | Glasgow, Adelaide<br>Place .....   | 20 0 0  |
| Taunton, Silver Street,<br>for <i>Debt</i> .....                   | 10 0 0   |  |         | Do., John Street .....   | 5 10 0  |
|  |          |  |         | Kirkcaldy .....  | 44 0 5  |
|  |          |  |         | Do., for <i>support of</i><br><i>Congo boy</i> .....                         | 1 5 0   |

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[ THE MISSIONARY HERALD,  
OCTOBER 1, 1887.



W. H. BENTLEY (Congo).  
F. D. WALDOCK (Ceylon).

T. RICHARD (China).  
G. H. ROUSE (India).

(See page 366.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### The Congo Mission.

REPORT OF MISSIONARY ITINERARY SOUTH AND EAST OF  
STANLEY POOL.

BY THE REV. W. HOLMAN BENTLEY.

**T**HE following interesting report has been received from the Rev. W. Holman Bentley, dated Stanley Pool, June 30th:—

“After finishing my dictionary and grammar work, I felt out of sorts, and wanted a change, so I started on a missionary tour south and east of Stanley Pool.

“Before I went home such a trip would not have been possible, while of late there has been so much change and hard work here, and when the *Peace* was away only one at the station, so the itineration was not practicable. These difficulties are now removed, and the people have become used to hearing of white men, so a fitting time had arrived.

“LEMBA.

“The first town visited was Lemba, where resides Makoko, one of the most important chiefs of the neighbourhood. The road was perfectly flat

for nearly six miles, the greater part being the whitest of silver sand, sparsely covered with grass and a few bushes. Makoko was very cordial, and wanted to know why it had been so long before we paid him a visit. I soon explained that, however.

“I had been very curious as to what sort of man this great chief might be, and the town of which I had so often heard.

“MAKOKO.

“Rounding the side of a house, I came in sight of a man sitting on a mat on the ground, a log of wood before him. The guide told me that he was Makoko. We smiled and shook hands. I sat down in the shade near to him, and managed the first compliments. The hair of his head had been clean

shaved four or five days previously, and had slightly grown since. On his head a small, dirty skull-cap of pine-apple fibre, edged with a strip of red list. His face had been anointed a day or two before with palm oil, then sprinkled with powdered camwood, and after this, splashed with water. He appeared as if his face had been greased and then exposed to charcoal dust from the funnel of an engine. His dark-blue loin-cloth was very dusty. Altogether, royalty was not very impressive. He did not know that I was coming. All natives are obliged to clean shave their hair every now and then. The unction on his face is the highest fashion of the country; the dirty cap the sign of his rank, and worn daily. The dirty sand in the towns soon makes everything dusty. No chief always reclines on his leopard skins, so that, after all, the first hasty conclusions may be scarcely fair; but there is the picture of many a great chief as you catch him in undress. Very often the undress is more worthy than the grotesque splendours which appear on State occasions.

“For the last half hour I had been feeling very unwell; my eyes burning and slight head-ache warned me of fever. I almost hesitate to mention this, though, for you hear too much of fevers. Still I need scarcely make a secret of it, for seldom have I been ill on a journey. Only three or four times can I recall a fever when travelling; all cannot speak of such freedom. All necessary medicines were with me. I lay down for an hour in the house lent to me, but the people wanted to see me, and grumbled at my seclusion. Although I felt unwell, I got up and walked round the town with the chief's son and some other lads. It is large for an African town, and is composed of a number of clusters of houses,

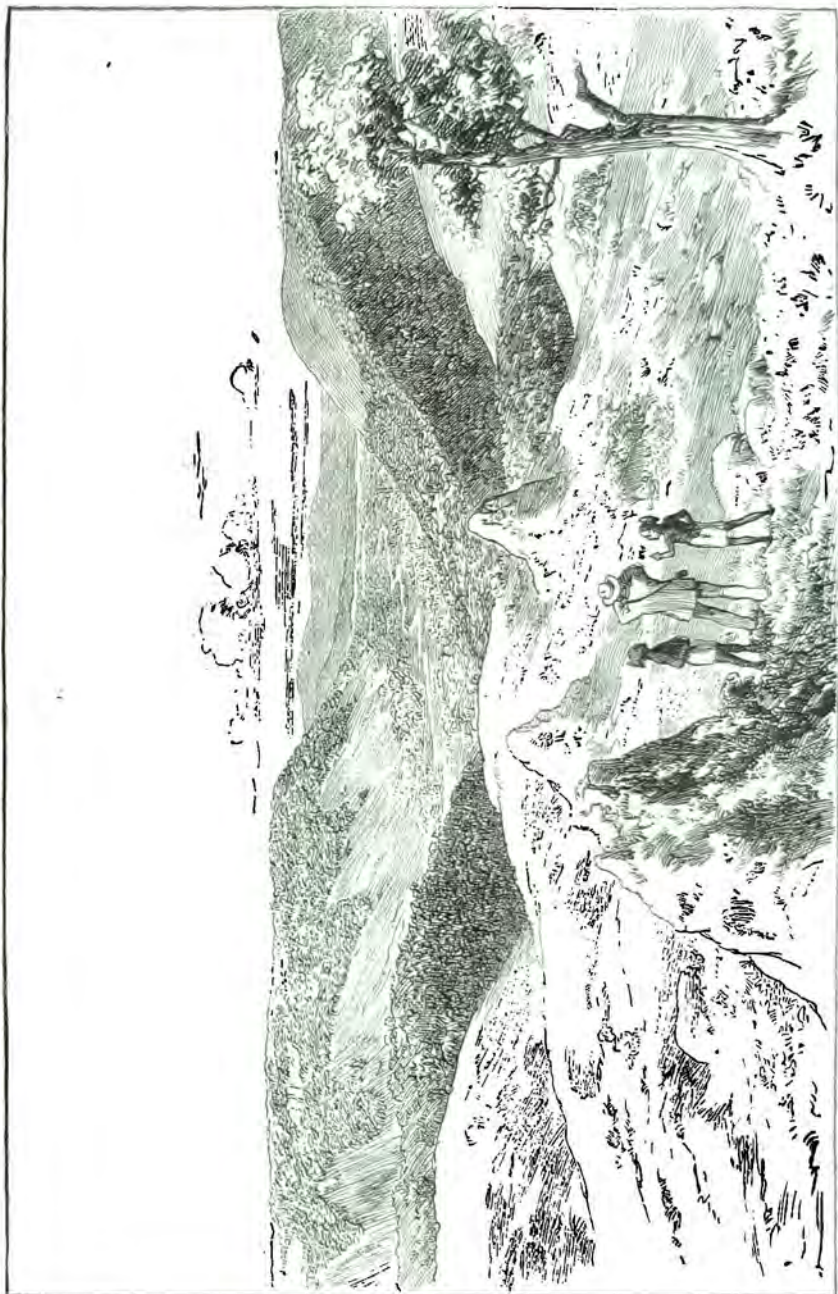
separated by a few yards of jungle. The chief's enclosure, for instance, consists of twelve or thirteen houses radiating from the centre of a clear circular court about twenty yards across; one house being larger than the rest. He used to have fifteen wives, but three are dead; he, however, seriously thinks of bringing up the establishment to the original number. His children have been sixteen sons and two daughters. The town is composed of such clusters, ranging from four to eight houses each. I passed through a great number of these groups of houses. In one of the first, the people felt awkward and did not know what to do or say. A little boy was very frightened, so I sat down near to his father to soothe these fears, and we were soon chatting together as best we could. The people are Bambunu, and their language differs a good deal from Congo; but many Congo traders go to the town, so that simple matters are fairly understood. After a little we resumed our tour of the town. As we neared one compound the head of the household called out that he knew nothing of my business, so the boys who were piloting me about said: ‘Let us go away, he does not want you.’

“Some conservative souls think that the advent of white men is an unmixed evil. Without a word, I followed the boys elsewhere. No one else was in any way discourteous; most were very pleased at the visit.

#### “OLD FRIENDS.

“While wandering in the town a boy came smiling up, ‘Do not know me Ngélese (English).’ I could see some familiar features in the face, but it was fully three years since I had seen him. ‘I remember you, but what is your name?’ ‘Manjele. Do you not remember, I used to teach you Kiteke





at Kintambu?' Then I recollected the boy who used to hobble up the hill with his bejiggered toes, and give me words. Manjele joined my pilots, and soon an old mate was coming towards us. 'Mpeo!' shouted Manjele, 'here's Bendele.' Mpeo asked if I knew him. I remembered the face, and of course knew his name, for it had just been mentioned. He was delighted at the recognition. The old friendships with these boys will not be forgotten by them, and will always give us a special influence over them.

"On returning we found that three fowls had been bought. We had tried in the town, but prices were too high; they were not satisfactory either in the case of those bought. The chief's son interfered and got back three brass rods, and gave one to the seller of one fowl which was too cheaply sold.

"Such interference indicated a very kindly and just feeling.

"I was now in a fairly high fever, so was glad to get into the house and lie down again. My fevers run such a simple course, that I did not fear any evil result from walking into the town.

"Very soon after I lay down, the chief came in to see me, bringing a calabash of palm wine, and a lot of friends and retainers who filled the house. I declined to drink, but it was all with such good intent that I would not ask them to go. They honoured me in what is considered a most proper style. Had I cleared them out, they would have considered me proud and ungracious, and much harm would have been done.

"Makoko makes quite a State ceremony of drinking palm wine. First, he rubbed his finger on the ground and made a dusty line round his waist, then from his throat to the line, took off his girdle to which his knife was attached (a wise precaution before incurring any

risk of drunkenness). As he raised the cup to his lips, a man sang an ode fitting to the occasion, Makoko occasionally suggesting themes to be brought into the song.

"Each time he partook of the wine, which was rather frequently, some one sang a song.

#### "MRS. MAKOKO.

"Mrs. Makoko was by his side, and when her turn came to drink no one paid much attention, so Makoko asked whether they did not sing whilst mamma was drinking. At once a song was started. The calabash contained a good quantity, and we chatted between times, Makoko resting his back against my travelling bed. Sometimes he felt my hot hand to see if the fire in my body was lessening. He suggested that when he was gone I should have a wash in cold water to cool me. When they did go, I found that my temperature was not much above normal, so I took a good dose of quinine and arranged things for the night.

"The next morning there was no fever, but I felt just a little bit shaky.

"Makoko was glad to find my hand cool.

"There was no arranging any service. The people had never heard of such a thing as massing themselves to listen to the Lord's palaver; I did not even try. Anything like that takes time, and much greater intimacy than one journey could bring about. Instead I tried to find opportunities for talk, and five or six times during the day I talked to Makoko and those who were about. Most of the talk in broken Congo, interspersed with Kiteke; and when that failed, I appealed to the interpreter. I was thus able to give Makoko a good idea of our errand and the blessed message we brought. He hoped that we should soon come again, and I told



Makoko to expect my brethren before long, and many visits. I was going up the river, but should not like to have gone without visiting him.

"Makoko had visited San Salvador, and stayed with the King a long time ago.

"The interpreter and guide was Masanda, a Muteke from Kinshasa, who has been for some time in the employment of our friend and neighbour, Mr. A. Greschoff, of the Dutch Trading Company. He willingly lent me his man, who knows the country well and speaks good Congo. Masanda persuaded me to extend my journey, and to visit Nga Nkari, a great chief of the Bamfunu, who live east of Nkari, Stanley Pool. Their tattoo is like that of the Bateke, the face being scored with fine cicatrices about one-eighth of an inch apart. He assured me that the town would not be more than two good days from Lemba.

#### "JIDI TOWN.

"Accordingly, on Monday morning I sent a message to Arthington, and started again on the extended journey. Down a long steady slope and across the plain eastward for one hundred minutes brought us to the Jidi River. Beside it was the town of Jidi, Ngwa Lulala's. A number of Bayansi traders from the Upper River ascend the river so far to trade with Lemba people, and the Bakongo come there to buy from them and carry to the coast. We did not enter the town, but passed on to two Bayansi colonies, a little lower down. The first lot were agreeable, but the second asked us not to go on to them, but to ferry where we were. Bakuti, the chief, is a huge fellow, over six feet high, and thick-set even out of proportion to his height, his face marked with small-pox. I had often seen him at Kinshasa. The river was fifty yards

wide and four feet deep, and a swift current and sandy bottom. We must have been four or five miles from its mouth. Some of the men waded, but I crossed by canoe. Two miles further on we crossed a very small stream, and entered Kimbangu. This little stream, a yard or two wide, affords a navigable waterway from Stanley Pool to Kimbangu, a distance of about three miles. The Bayansi push their canoes along through the grass, which almost meets over it, and they muster in good numbers at Kimbangu. The chief, Mongadi, is a Mumbunu; he was pleased to be thus visited, and was very agreeable. I took lunch in the town, and walked about to see the people. There were swarms of children, many of whom were slaves.

#### "DR. MACLAREN.

"It was a large town, but I did not feel sure as to the distance to be traversed, so pushed on five and a half miles further to Mikunga. The chief was away selling ivory, and no one knew what to do, or cared to talk, so I took up the last *Baptist Magazine* and read. Two or three wanted to see the book, so I showed them the portrait of Dr. Maclaren. They were greatly astonished; it looked like a real face, but yet it was a book. Others came, and we very soon were on a pleasanter footing. There were a good number of the Bayansi there. The houses of their colony crowded together at the head of a little creek, which affords a waterway through the grass from Stanley Pool.

"These Bayansi come down in such numbers from the Upper River that they become a very important factor in the population of all the Pool-side towns. 'Cute traders, brave, hardy, and enterprising, they are likely, before long, to become masters of the situation about here

"As it is, they have it much their own way now. If they cannot get their debts paid, they seize any one in the town, whether interested in the matter or not, and hold him as a hostage. They will even do this in the great town of Kinshasa itself. No town cares to quarrel with them, for they want them to bring their ivory there; and everyone fears them, they are so courageous in a fight. These are the kind of folk at Lukolela, where our brethren Richards and Darby are working. They found colonies at any point where there is a chance of doing any trade.

"Mikunga is a large township. We stayed at the Mmbanza, or chief town, and secured the chief of one of the small towns as guide for the next stage.

#### "BAMFUNU.

"Our road led us inland eastward. After two hours we came to a place to which, our guide told us, Nga Nkari comes every three years to receive tribute from all the towns on that side of the Jidi, including Kimbangu and Mikunga and some distance inland. A little further on we came to the first town of the Bamfunu. Here the people, language, houses, and style of life had all changed—quiet folk living in small villages scattered widely apart among the hills. The guides told us that there is not much water ahead. At 4.30 we emerge from a forest, and I got on to Masanda's back to pass a stream called Mpieme (pipeclay). After a step or two he went up to his knees in soft pipeclay; he floundered about and went deeper. I managed to get off on to a stick and thence to some grass, and, treading down the grass, passed safely. This stream came from a gorge in the hills to our right. 'Hill' is, however, a misnomer, for the main level of the

country is more than 1,000 feet above the Pool, and what appear as hills are escarpments of the ancient plateau. The rock is very soft white sandstone, composed of silver sand cemented with pipeclay. In some places the sandstone is hard and even quartzitic. The streams issuing from the base of the escarpment have cut gorges in several places, showing 100 or 200 feet of white precipice gleaming from the dense forest which otherwise clothes the steep slopes. Where no such springs exist the surface is covered with grass.

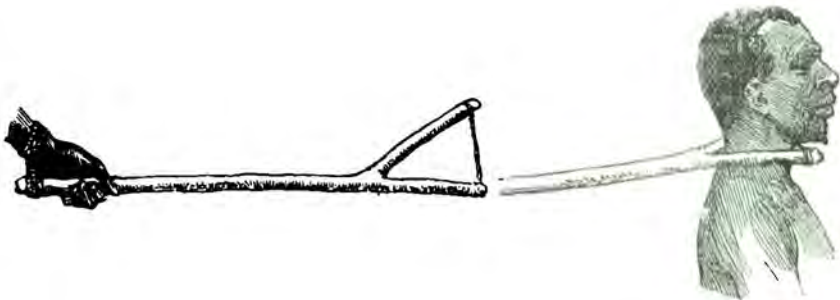
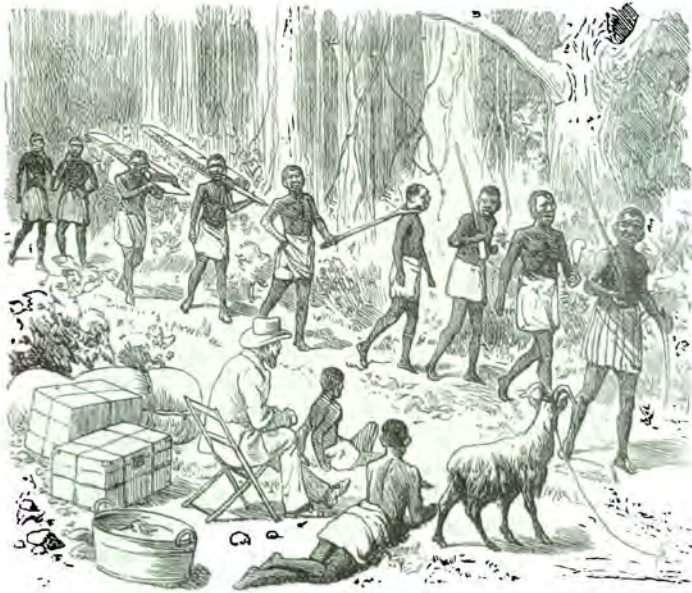
"I did not believe the guide's story of no water; so often—indeed, invariably—have we proved such an excuse false. After half-an-hour we came to the ascent to the plateau level, a final climb of 500 feet. Again the guide insisted that there was no water ahead. 'But there are towns you speak of—Bwende, &c.?' 'Yes, but the people have to go miles for water.' I remembered the stories of waterless tracts of country on the opposite side of the Pool, and began to fear that it might be true; so after further cross-examination, I determined to sleep in the little copse beside us.

"Two men fetched water from Mpieme, half-an-hour distant (the water clear and bright). Presently some Bamfunu came down the hill. They were coming from Nga Nkari's, and were conducting a man, whose neck was fast in a forked stick, the end of which was attached to the wrist of his leader.

"It was the first time I had seen the 'fork' used. I first felt sick at the sight, then angry, then asked—'Why, what were they going to do with the man?' They said that some people in one of the quiet little towns recently passed had captured one of Nga Nkari's people. They retaliated by catching another man of that town, and now

they were going to exchange captives, and so settle the palaver. It was not so bad, then, after all. When the leader of the party learned that we were going to Nga Nkari, he was pleased, for Nga Nkari wanted much to see a white man. He said that

The captive was in a hurry to get home. Climbing the hill next morning, we crossed the plateau for two and a half hours without a sight of water, or a likely place for it even, the level of underground springs being five hundred feet below us at least.



without a guide we should miss the road, and certainly be unable to cross the Ntsele River. If we would give five brass rods to the other folk, he would stay and return with us. This cheap bargain was agreed to, and he slept with us, while the others went on.

#### "BWEDE.

"From the point reached we could see Bwende, and our guide indicated the road to the spring whence the townfolk obtained water—nearly an hour's walk each way! After crossing a deep valley we reached Bwende, a

small village in a dense forest. I had an aneroid barometer, and was taking register of altitudes, as well as careful bearings of important points. From Bwende the road wound about on the edge of the forest for a while, then we entered it and descended a strange ridge, on either side almost too steep to climb, densely wooded; the ridge down which our path lay often not more than 10 feet wide, sometimes less. Forest everywhere; what we could be coming to it was impossible to tell. The ridge led us up a little to the summit of another descent. Trees had fallen across the path, and sometimes the men had to put their loads on the ground, crawl under a tree and drag their load after them, the undergrowth being too thick to allow us to pass round the obstacle. Presently we came to daylight, and emerged on a narrow ridge. On one side a steep forest slope, on the other a grand sight—a gorge 900 feet deep, and half a mile wide, extending far into the plateau; the blackest forest everywhere in it and on its sides, except a cliff of gleaming white sand of about 200 feet in height, commencing from about 500 feet up. In front lay the beautiful valley of the Ntsele, flanked on either side by the plateau, 1,100 feet above the river. On the opposite plateau was Nga Nkari's; much forest everywhere. Behind we saw Bwende village perched on the edge of a precipice almost perpendicularly over the cañon.

#### “THE RIVER

“The Ntsele valley is about five miles wide, 1,100 feet deep. The river, a swift stream, about 30 yards wide, no sounding at 6 feet.

“The bridge consisted of a rope of liana from one side to an overhanging tree; two others suspended one above the other and connected with the under-

most by a web of lianas. To cross it the passenger faced the web and clung to it, progressing sideways. The loads had to be unpacked, and our worthy guide tied the most awkward things on his back—as a mother does her child—and so things were passed over. When I crossed I was knee-deep in the swift water, feeling my way carefully along the rope.

“The ascent to the opposite plateau occupied an hour and a quarter, a very steep climb. The slopes on both sides were cleared in many places, plantations of Indian corn and manioc of hundreds of acres. On the Kwangu River we often wondered at the enormous plantations made by these people. The plateau near Nga Nkari's is not broken by gorges, and stretches eastward far away beyond the horizon. After flanking the valley for an hour, we drew near to the town. Our Mumfunu guide had hastened on ahead. Presently the Kimbangu man said that we must wait for a favourable word from the town before proceeding further.

“This augured trouble ahead, and made me a bit apprehensive, for a like proceeding was the beginning of our serious danger at Kinshasa in 1881. I insisted on not stopping. The third time the fellow refused to go on, and went aside into the grass. Our interpreter advised me not to wait. Presently the fellow came running after us, one eye being smeared with indigo blue. He had a ball of washing blue among his charms, and did not like to enter the town without making himself a bit hideous. Another piece of nonsense he tried—to make both the interpreter and me open our umbrellas. I refused to carry mine even; he opened his. In the town I made him close it. He had only been trying to get up what he considered would be a display. It was a fine old town; great

trees, broad, clean paths. Soon we came to an avenue, midway in which sat a man on leopard skins with a number of people before him engaged in some palaver. We passed him and went on to his compound without speaking.

“NGA NKARI.

“Nga Nkari soon rose from the palaver and came near us. His two beautiful leopard skins were spread, everyone sat on the ground, and, when all was still, Nga Nkari sat down. Then a long awkward pause. Someone came and shook hands. Others followed suit. Then the heir-apparent, having a broad stripe of yellow ochre down his forehead. Then Nga Nkari rose and came forward, and I stood up to shake hands with him. He was a little nervous, his hands trembled. After this we took our seats and examined each other. He is a tall, well-made man; a long face, grey hair, wearing a good cloth edged with red list, of a dignified bearing; a more chieflike man is not often met with.

“After arranging about a house, he came to chat, and again after dinner. For the last two days we were in country where no white man had ever been, so that everything about me was wonderful—matches, a candle, the fire that burnt and burnt without consuming its fuel. ‘What oil; what is it?’ ‘Palm oil.’ They looked at each other as much as to say, ‘He does not like to tell us, and so says that it is palm oil; we know it cannot be that. Perhaps it is human fat. Who knows what these dreadful white men do!’ We are believed to be cannibals by many folk. They would watch a candle burning by the hour together; to them it was a miracle of nature. My compass, watch, boots, clothes, blankets; in fact, everything. The

next day I walked about the town, but could not talk to the people, or they understand me. I learned that they have communications with the Kwangu River and with the Bakundi people. The road was that by which I entered the town. The people have no markets, and there is not much trade and inter-communication in consequence, due also, I fear, to mutual distrust and greed. I should think, though, that these Bamfunu are the material for a fine people in the future.

“I could not do much talking, for the interpreter only spoke Kiteke. I tried several times to get them to understand something more fully about us and our message; but the uninterested look and inattention showed that little was fully understood.

“However, we made friends, liked each other. They showed their town, explained the weaving of mats and their own wonders to me. Nga Nkari wanted me to stop, for there was no beer ready. I did not want beer, nor could I stay. They evidently intended to have their beer notwithstanding, for they fetched a great basket of malted maize from the house; and in the afternoon ten women ranged themselves beside a long trough, and pounded it with pestles six feet long, laughing and chatting, singing and dancing, some with the baby tied behind them, shaken and shocked by every blow of the pestle; none the worse for it though.

“Two women sifted the malt meal by pouring it in a heap, and taking away the large pieces which rolled farthest away from the centre. Next day the brew, and then a carousal.

“Most people had something to do: basket making, mat weaving, cane splitting, house repairs, hoe handles, hair trimming, gun cleaning, baby to nurse; the boys rat hunting, making and setting traps, making string; girls

helping their mothers. A very quiet, simple life ; but still, like other men, underneath the peaceful exterior the hard, cruel, selfish heart; the unrenewed nature ; the same need of a Saviour.

#### "A ROYAL VISIT.

"In the evening, when all was quiet, Nga Nkari and two of his wives paid me a visit. He was very anxious that all the great presents which I should surely make should not be given in public : every one would want a share in the spoil. He had given a goat, and would actually be out of pocket.

"I explained that we had other aims and duties beside the distribution of untold quantities of cloth, and did not like the secret business he asked for. Would I let him see the present, and he would know what to suggest. I strongly objected to this ; but he was most urgent, and spoke of his difficulties and dangers. The interpreter pleaded, and I sent him out. Alone with Masanda I discussed the imprudence of so doing, but he urged me strongly, and I yielded. Nga Nkari was pleased, but he wanted more, wished one piece reserved, and there was much talk.

"In the morning the goat had been changed, and a small, wretched little beast stood in its place.

"I called Masanda and told him that I should return his goat, and the fine capons too, and should not give a present. The chief explained that the man from whom he obtained the goat was demanding an exorbitant price, since it was going to a white man. He had given, therefore, a goat of his own. I pitied him in his difficulty, but persisted in refusing the small goat. He then exchanged it for a fine goat.

"Then the presentation. He wished all the cloth to be given together ; after all, wanted more, and begged. The dignity and propriety were gone when

greed was aroused. I had to remember those who should come after me, our brethren of Bishop Taylor's Mission ; so seeing that I had done what was fair and generous, I suggested that he would not like me to tell the white men at the Pool all about Nga Nkari's meanness, and what he wanted in return for his goat. This appeal to his *amour propre* succeeded at once, and he was content, and wished me to speak well of him ; so we parted good friends, and he hoping to receive another visit soon.

"Poor man, he had a difficult game to play. Great chief though he was, he had his parasites—strong friends with whom it was necessary to keep on good terms, greedy, slanderous, with evil tongues, good as friends, bad as enemies. Very likely a pretty squabble as soon as I was out of the way.

"Certainly he is a great and powerful chief, very well disposed. With all his weaknesses, I like Nga Nkari. He would greatly like to have a mission in his town.

"The road descended at once from the plateau into the Ntsele Valley, and a march of about nineteen miles N.W. by N, (cor.) brought us to Kimpoko. We saw no towns in the Ntsele Valley ; all are on the plateau, where plenty of water is found. Below game tracks were plentiful. There must be many elephants and buffaloes in the valley.

"At Kimpoko the brethren of the American Episcopal Mission received me very kindly. There are there at present Mr. and Mrs. Elkins, Messrs. Teters and Shoreland, Dr. Harrison and Mr. Burr. Two of these brethren are destined for the Kasai.

#### "THE RETURN.

"From Kimpoko I took canoe home, having been absent eight days, and travelled overland about seventy miles.

"The journey has been very interesting. Valuable information has been obtained as to populations, languages, tribes; above all, friendships have been made, and the Gospel has in some small measure been published—very small perhaps; but it is not possible to do much the first time among strange people and languages. A good knowledge of the country is gained, and we can make our plans.

"The population in the country of the Bambunu is fairly dense for these parts of Africa. Plenty of towns are within easy distance of Lembu. Indeed, our station at Arthington has about it as large a population as any of our stations, and within as easy reach.

"The Bamfunu are beyond the valley of the Ntsele, and we had better direct our attention at first to the Bateke and Bambunu, who are so very much more numerous and near at hand. Two languages, besides Congo, are quite enough for the brethren here to manage at once, and there is ample scope for

their energies, Kimbunu being an important language.

"The Bamfunu afford a good field for our Kimpoko brethren, since they are living among them.

"Lembu and Kimbangu will be points from which to start for the Bambunu while there, and at the other waterside towns are great numbers of Bateke and Bayansi.

"We trust that Mr. Biggs is permanently fixed at Arthington, and Mr. Philip Davies will be his colleague for a time. It is a fine field for work; but here, as at all our stations, there must be more itineration, and wide and constant sowing of the seed. For this there must be a sufficient staff and permanent settlement at a place.

"I have thus endeavoured to give some description of the people about here and of their home life.

"Yours very sincerely,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

## Faithful unto Death.

THE Rev. J. Ewen, of Benares, sends the following letter:—

"MY DEAR MR. BAYNES,—In the Ninety-fifth Annual Report I find you have given an extract from my last year's report, which records the conversion of a Mohammedan pilgrim on his way to Mecca. You will doubtless be interested to know the end of the story. I finished the narrative by saying: 'He is now, I rejoice to say, joyously trusting in Jesus; a pilgrim to the better land.' When I wrote these words I had no idea his pilgrimage was so near its end. He, himself, however, had a strange presentiment that his days on earth were being rapidly told, and that he would

soon have to pass through the valley of the shadow of death. I was in favour of delay in regard to his baptism. He was all urgency, on the ground of this presentiment. 'I wish,' he said, 'to confess my Redeemer before I am called hence. I feel I have not long to live.' So urgent was he that I consented, although, of course, I did not in any way share his feeling. A quiet, unassuming man, he soon won a place for himself in the estimation of the neighbours and in the hearts of the boys he was appointed to teach. All went well till the outbreak of cholera in March

of which I have already told you. It raged with merciless severity for more than a month, carrying away in the earlier days of the outbreak over a hundred victims per diem. There was no time to burn them; the features were merely charred, the skull broken, and the loathsome, plague-spreading remains consigned to the purifying waters of the holy Ganges. At the new bridge works they were pushing off, I believe, about from fifty to seventy putrefying corpses daily. In going from house to house our brother contracted the fell disease. Joshua, who was the means, under God, of his conversion, did everything in his power to alleviate his sufferings, and at great personal risk, for no one would share his labours for hire. For myself, I was prohibited by medical orders from venturing into danger, as I have not yet thrown off the effects of the attack from which I suffered over two years ago.

"I did go to see him, however. When I reached his house he was in a semi-conscious state. Joshua tried to rouse him, and asked: 'Do you recognise who this is?' He did not recognise me. He raised his head slightly, looked vacantly round for a moment, then a gleam of intelligence crossed his features. It was the outward expression of a holy, comfort-

ing thought, ministered to him by the Holy Ghost in his hour of trial and suffering, and a rebuke to those who are ever sneering at our Indian Christians, and never see in them anything but the most consummate hypocrites. Slowly his parched, bloodless lips opened, and a faint voice whispered, loud enough for us all to hear: 'Jesus. It is all right with Jesus. He is my Saviour.' The head sunk back, the light faded from the eyes, while the exhausted body quivered under the momentary excitement. They would have roused him again had I not said: 'Let him rest.' The sleep of death had begun. Eternal rest had commenced to steal upon him at last. The pilgrimage was ended, his brief but faithful labours a thing of the past. I left them ministering to him to see him no more. My next melancholy task was to commit his dust to the earth in the sure and certain hope of the resurrection. Such is the end of the story, itself so full of brevity. I give it, as I feel sure those who read the beginning in the *MAY HERALD* will find a melancholy interest in the end.

"I am,

"Sincerely yours,

"J. EWEN.

"Baptist Mission, Benares."

## A Missionary Group.

(See *Frontispiece*.)

WE are glad to present our readers with excellent likenesses of four of our missionaries, all well known and much esteemed:—The Rev.

F. D. Waldoek, of Ceylon; the Rev. Timothy Richard, of China; the Rev. G. H. Rouse, M.A., of Calcutta; and the Rev. W. Holman Bentley, of Stanley Pool, Congo River.



## Cheering Tidings from Backergunge.

**T**HE Rev. John G. Kerry, of Barisal, reports the following incidents:—

“MY DEAR MR. BAYNES,—While thinking over the work of the past cold season, I have been struck with the many cheering incidents that have occurred—incidents which help to show the influence that Christ and His Gospel are having upon the people of this land. I have been much encouraged by them, and believe that a glorious day is soon coming.

### “A POLICE INSPECTOR.

“Many of the educated Baboos, though they do not openly profess themselves Christians, yet in many ways show their sympathy by helping us in our work. One day when I was speaking in the Bauphal Bazaar, a police inspector stood and listened very attentively. When I had finished, he began to help me in the sale of the books I had with me, and proved a very efficient salesman. Knowing the people well, he called those who could read by name, and with a little explanation and encouragement, persuaded them each to purchase a copy of the Gospel. In this way we sold seventeen or eighteen books. This Baboo had been educated at one of the Calcutta Missionary Colleges.

### “AN ILLITERATE MOHAMMEDAN.

“Eight or nine years ago, all books and tracts used to be given away, and it was difficult to get the people to take them; now we sell the books, and the demand very often exceeds the supply. At a market called Kaloia, Mr. Anderson and I in one day sold from three hundred and fifty to four hundred books. Among the purchasers was a Mohammedan, who could neither read nor write. Seeing another man hesitate

about buying, he stepped forward, and, paying down the price for five books, handed them over to his co-religionist, saying, ‘What the Sahib has told us is good; and though I cannot read myself, still I would like all who can to know more about what the Sahib has spoken. At this same market there were some people called Bebjiyas, or gipsies, who bought about fifty books, with the intention, they said, of selling again. Not a very noble motive certainly, but in this way the Gospel will be carried to places which we cannot reach.

### “THE BRAHMIN LANDLORD.

“When I was at Morakati, a short time ago, I was visited by a Brahmin, from whom we rent some land in that place. We conversed on many matters in a friendly way. In course of conversation, I asked him what he thought of “widow re-marriage.” He answered that, though the Hindu Shastras forbade it, yet he felt it to be the right thing. He further said that petitions had been forwarded to the Queen-Empress to beg her to pass a law commanding widow re-marriage, and that if such a law were passed the people would willingly obey it. Not only so, but they would also be glad of laws forbidding polygamy amongst Kulin Brahmins and the sale of brides. ‘Among Christians you have none of these evils,’ was his closing remark about the matter. ‘People are losing faith in Hinduism.’ ‘They do not support their spiritual leaders as they once did.’ ‘I can hardly make both ends meet now,’ was the complaint of my visitor. Does not all this show how the leaven of Christianity is gradually leavening the whole lump?

"Another noticeable fact is that many of the most influential Brahmins, the Pundits of the religion, are going about the country lecturing, in the hope of propping up the crumbling ruins of their faith. The teaching of their books, which they used to take literally, they now take spiritually. Formerly they used to teach that the idols worshipped were parts of God; therefore, to worship them would be the same as if they worshipped God. Now they teach that these idols are no gods at all, but being forms on which one can fix one's attention, they are aids to the worship of God.

#### "GOVERNMENT SCHOOLBOYS.

"The last fact I would mention is the readiness with which the schoolboys in the district come to us for a talk about Christ and Christianity. A class of ten of them meets Mr. Herbert Anderson four times every week. Two of these

lads come to see me regularly. They profess themselves believers in Jesus, but, being under age, they are unable to confess Him openly. They have often walked down to the bazaar with me and induced their school-fellows to buy books. On one or two occasions they have helped me to distribute tracts. A few days ago I went to the home of one of them at Basenda, and was introduced by him to the village school, when I obtained the opportunity of speaking to the boys and their masters.

"These are but a few of the many incidents which have cheered me in my work during the past four months. 'Are not the fields white already to harvest?' I pray that we may not be short-handed when the Master gives the command to gather it in.

"JOHN G. KERRY.

"A. H. Baynes, Esq."

## Aggressive Work in Dacca.

THE Rev. T. H. Barnett, of Dacca, sends the following account of a Christian Sankirtton in Dacca:—

"Dacca, August 11th, 1887.

"MY DEAR MR. BAYNES,—For the first time, I believe, in the history of Christian work in this city, a Christian Sankirtton was held here on the 16th and 17th of July—that is to say, the native Christians have paraded the public streets, singing Christian hymns to the accompaniment of their musical instruments, pretty much as the Primitive Methodist or Salvation Army friends parade the streets in England. The idea originated with the native evangelists, and it was taken up most enthusiastically by our Christian community. Special hymns were selected, practised, and printed for the occasion.

Flags were made of scarlet cloth, bearing Christian texts in white letters.

#### "THE START.

"On the morning of July 16th we met in the chapel at 7 a.m., and held a short service of song, and sought God's blessing on the new movement. Then, leaving the chapel, we formed a procession, and slowly walked round the chapel compound, singing as we went round. There was not a little misgiving as we faced the chapel gate, and met the large crowd that had been attracted by the unusual commotion in the Baptist Mission Compound. 'How should we be received?' Would the people suffer us quietly to do our work,

or would they treat us with contempt and even molestation? These were the questions that went round among us. Other questions there were, of which I knew nothing till the proceedings had come to an end. Some of the native Christians feared that they would be treated with ridicule and scorn for singing religious hymns with their shoes on; some thought that to keep their shoes on would be only to bring Jesus Christ into contempt; some wished to put off their shoes and go barefoot, and some did not. Hence there was a momentary disagreement, which I felt but did not understand. Had I known anything of this difficulty at the time, I think I should have solved it, under the impulse of the moment, by loosing my own shoes. But not knowing anything about it, and seeing that hesitancy in the face of the crowd would prove fatal to our enterprise, I gave the word for a forward move, and then, with the beating of gongs and drums, the clashing of cymbals, the waving of flags, we passed through the chapel-gate into the public street, the native Christians singing a hymn, in the highest possible notes, the drift of which was this, 'O brothers! No one but the Lord Jesus Christ can save you from sin, and give you eternal life.' The crowd that gathered about us was very great, and, as the streets in the native part of the town are very narrow, it was with the greatest difficulty that we made our way along. The printed hymns, which had been gummed to tracts, were freely distributed—not to the boys and college youths, but to the men, many of whom wore nothing over their shoulders but the sacred thread, and who were quite as eager to get the hymns as the boys.

#### "THE SHELL BAZAR.

"Our way on the first day of the

procession lay through the Shell Bazar. You may remember this street—a long, narrow, winding, dirty lane, lined on either side by very high houses built of brick and crowded with inhabitants. It was here, Mr. Baynes, that you were interested in watching the men making bracelets and anklets and napkin-rings out of shells. It was here, too, that you were amused to see the women run away from their 'bedroom windows' the moment they saw you. I have heard Mr. Bion say that in this street he used to be threatened with a beating. Well, we passed through this street. Doors, windows, and house-tops were crowded. Everyone seemed to be delighted with the singing. It was here that a scene occurred, half sad and half amusing. Well, no. I see nothing amusing about it now. When we were in the dirtiest part of the street a woman, apparently about fifty years of age, came from her house and prostrated herself full length in the mud at our feet. When she got up and saw me in the procession she turned, and, with an expression of amazement and horror on her face, fled into her house. Coming out of the Shell Bazar, we entered Babu Bazar, one of the principal streets of the city. Near the central police-station we found the crowd so great, and the requests that we should stop there awhile so many and urgent, that we decided to stop; and here we sang and talked and distributed hymns and tracts till 10 a.m., when we had to stop and return home, according to the order of the superintendent of police.

#### "THE NEXT DAY.

"On the following morning, Sunday July 17, we met in the chapel for the usual service. At eight o'clock we began to repeat the programme of the previous day, taking a different direc-

tion. We were even more successful on this occasion than on the previous one. The people would not let us proceed. Again and again they got round us, and constrained us to sing our hymns. Scores of elderly, orthodox Brahmans stood in the crowd, beating time to the music with their heads, and some of them were heard to cry repeatedly: 'Good, good, very good!' As we proceeded on our way, I got quite accustomed to see men prostrate themselves before us. (I fancy they must have believed us to be Hindus or Brahmans.) In one instance sweetmeats were showered upon us from the portico of a Hindu's house—"a sign," said a Brahman of whom I asked the meaning of the act—"a sign that the occupant of the house blessed us." We distributed all our tracts, and then, the church clock striking ten, returned to the chapel. After the evening service, the native Christian females, desiring to hear the hymns, and no permission being required to sing on our own premises, the native brethren sang their

hymns in the chapel compound. The chapel gate was thrown open, and very soon the compound was filled by Bengalis and Mohammedans. The singing continued till 6.30, when I had to conduct the English service. Thus ended an effort to reach the people, 'the like,' said one of our oldest native Christians, 'has never before been seen in Dacca.' Let all credit be given to the native brethren who conceived and carried out the plan; who, singing continuously for two hours on Saturday morning, and again for two hours on Sunday morning, regardless of the burning July sun, and yet again for an hour on the Sunday evening, sang till they were quite hoarse. Nay, let all the honour and thanksgiving be given to Him who inspired them with the idea, whose praise we sung, and whose glory we humbly endeavoured to promote.

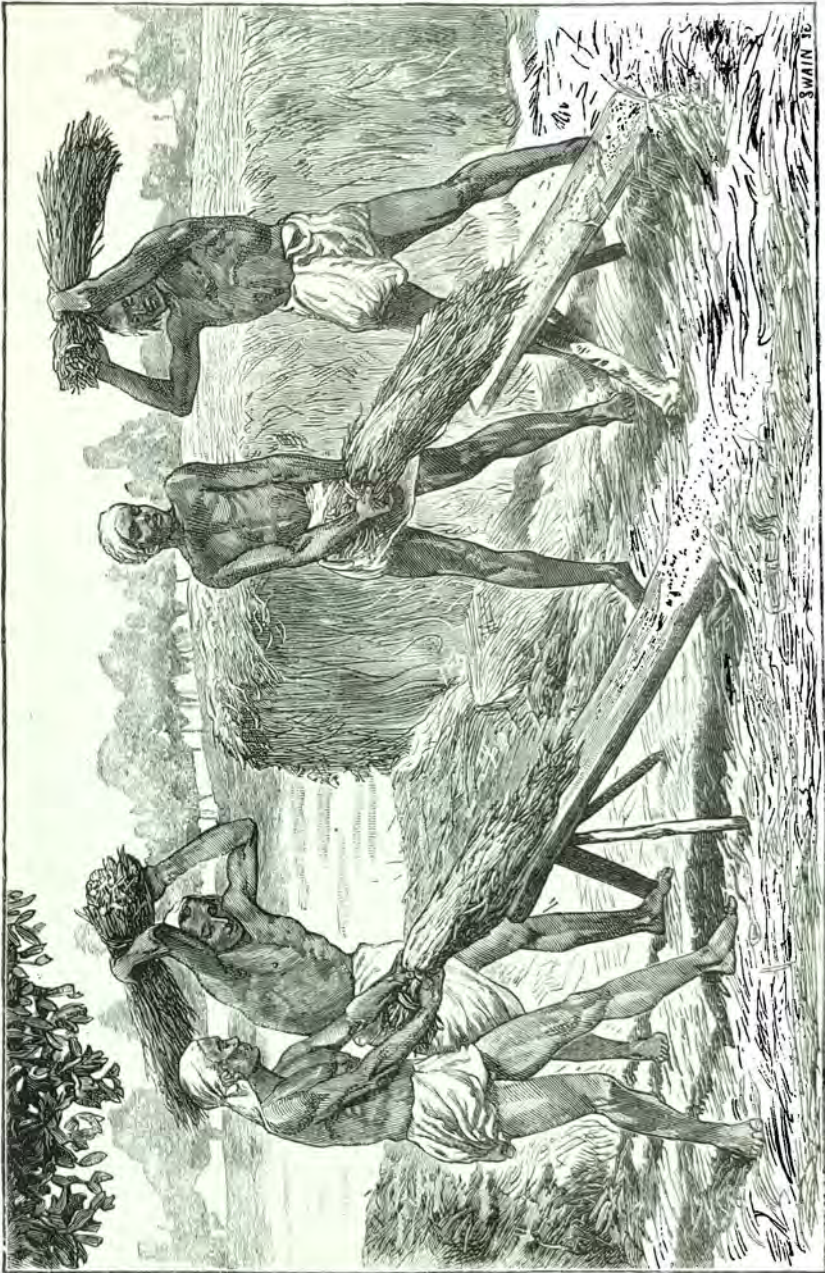
"Affectionately yours,

"T. HARRY BARNETT.

"A. H. Baynes, Esq."

## Threshing and Storing Rice in Bengal.

**I**N Bengal they adopt various means for threshing the paddy. Paddy is the name for rice before it is threshed and husked. Some of the threshing processes are very primitive. I have seen men treading it out with their feet; in other places bullocks, and even buffalos, are used for this purpose. When these animals are used, six of them are placed side by side and harnessed together, and the whole of them are driven round a pole trampling upon the paddy, which is freshly turned up after each circuit they make. But by far the most common process is shown in the accompanying illustration. Here four men are seen at work. They have before them planks which are raised the ends next to them. They take up the paddy handful by handful, and bring down the ears with all their might upon the planks. Two men work upon each plank, and time their blows so as not to interfere one with the other. About two or three blows are required to separate all the paddy from the straw. This done, they chuck



THRESHING RICE IN BENGAL.—(From a Photograph).

THE MISSIONARY HERALD,  
OCTOBER 1, 1887.

the straw away and take up another handful very rapidly. In view of this sort of threshing the paddy, when cut, is not tied into sheaves, but into handfuls. It is a slow and tedious process to thresh in this way. When describing to them the threshing machines we have in England, they listen with open-mouthed wonder. The growth and preparation of rice, as it is known to the English people, is an unpleasant and laborious task. The ground can only be properly cultivated when it is in a state of soft mud. It is nothing to see the ploughman with his yoke of oxen wading knee-deep in the muddy soil. The plough does not turn the soil over at all, but simply "moots" it up. When this is done sufficiently, the oxen are attached to a short ladder, which serves the purpose of harrows. This is dragged over the mud with the driver standing on the top. The effect of this harrowing is to give a flat, smooth surface to the slush. This completes the tilling process. The next thing to do is to plant the paddy. Paddy plants are brought from a seed-plot where they have been previously sown, and half a dozen to a dozen plants are pushed into the soft mud with the hand. This is repeated every foot or less until the field is finished. Water is now let into the field and kept upon it, so as not to cover the plants, in which case they would rot. Some seasons, when the rainfall is unusually heavy, the paddy gets flooded and rots under the water. Provided the paddy can keep its head above water it does not matter how high the water rises.

In about five or six months from the time of planting the paddy crop is ripe. Where the water is deep the men go out in boats and cut off the heads only, and bring them home in bundles. But where the land is dry they cut out the straw with the paddy, and tie it up in small bundles, as above described. The threshing floor is a great place of interest in rural places. It is there that the year's debts and dues are discharged. The zemindar takes a good large proportion as his rent for the land; the mahajan, or money-lender, gets a large quantity as the interest only for capital lent—he is never eager to realise his capital, as the interest is so great. The barber, doctor, schoolmaster, and washerman all come in for a share due to them for services rendered during the year, and happy is the cultivator who, after meeting all the demands made upon him, has a surplus for himself and his family during the coming year. This practice of paying in kind, though, is beginning to die out, and payments in money have to be made instead.

The other illustration with this is of a paddy storehouse, or granary. The paddy, after it is separated from the straw, having yet to undergo a tedious process before it is fit for the market, has to be stored for months, and sometimes in plentiful seasons for years. In the courtyard of nearly every



cultivator's house you may see one or more of these round beehive-like structures. They are made with straw and straw ropes. The straw is put to stand upright all round for walls, and the ropes are wound round to keep it firm, the centre being filled with paddy. When full it is thatched, and looks very much like an immense beehive. This is the kind of granary used for storing paddy. It is called golaghor, or the round house.

Before the paddy becomes rice it has yet to undergo boiling, drying, and pounding. The whole of this labour is expended upon it in order to get the husks off. The paddy, in shape and colour, is very much like English barley, and has a thick rind upon it which must be taken off. To accomplish this it is first boiled, then it is spread out in the sun to dry.



A PADDY STORE HOUSE.

When it is well dried it is taken and put under the pestle in the mortar. With this it is well pounded, but not crushed, and the husk or rind, brittle with boiling and drying, falls off and leaves the grain white and clean. After it is winnowed it is fit for cooking or for exportation. All this work of boiling, &c., is accomplished by the women. It means a lot of work for them. Rice is a great article of consumption all over India, especially in Bengal. There the natives have no kind of bread whatsoever. Rice, fish, vegetables, milk, and fruit form their chief articles of diet. Beef, mutton, bread, butter, cheese, are never eaten by them. Bread, however, is beginning to be liked by the people, and there are no caste prohibitions against it as in the case of the other articles just named.

T. R. EDWARDS.



## Letters from Natives in Eastern Bengal.

THE Rev. T. H. Barnett, of Dacca, writes:—

MY DEAR MR. BAYNES,—I feel sure you will be interested in the perusal of the following letters, which have come to hand within the last few days.

“Panchabati,

“May 6th, 1887.

“The missionaries of Dacca are hereby informed that three or four men have a strong desire to be baptized, and request that a missionary come to the village Panchabati, Bhoyrub sub-division, on the Megna, as soon as possible.

“KALIMOHUN PAPUL.”

Having a colporteur in the neighbourhood of Bhoyrub, I communicated with him at once, and requested him to go to Panchabati, and make inquiries touching this matter. I give the colporteur's report:—

“May 21, 1887.

“RESPECTED SIR,—Having received your letter, I went to Panchabati, and inquired for Kalimohun. I found that there are at least four men who profess to love the Lord Jesus Christ, and who wish to be baptized. Kalimohun is a jogi, and is supported by his followers, two of whom are of the number that wish to be baptized. One of the inquirers is a carpenter. They wish to be baptized by a European. If an evangelist could stay at this place for a while, I think great work might be done for the Lord.

“RAM CHUNDER DAS.”

The mail that brought me Ram Chunder's report brought me a second letter from Kalimohun. It runs as follows:—

“Panchabati,

“May 21st, 1887.

“VENERABLE SIR,—Ram Chunder, of Roipur, has been to my house, and asked me a number of questions. He promised to write you all particulars regarding us as soon as he got back to Royapur. I do not know whether he has done so. My followers number about 1,000 families, and they have supported me for the last ten years. I believe in the Holy Spirit. I have heard that true salvation springs from faith in Christ, as the branches of a tree grow out of seed.

“KALIMOHUN PAPUL.”

The following letter has been received from Cachar:—

“Borsangan,

“P. O. Silchar, Cachar,

“May 20, 1887.

“RESPECTED SIR,—With due respect I beg to inform you that I married about four and a half years ago. God has very graciously given me one son and two daughters. Two of my children—first the boy and then the third child—have been taken from me by their Heavenly Father. Although I am in a sea of trouble, I have consolation in the remembrance that ‘the Lord gave and the Lord hath taken away: blessed be the name of the Lord.’ Two weeks after the death of my third child, my second child was taken seriously ill, and I had no hope of her life. In my great trouble, I cried and prayed to the Lord: ‘O

Lord ! Wilt Thou make my arm childless ?' I am quite sure God heard my prayer, for my child gradually grew better. In my joy I promised God that I would send the Baptist missionaries at Dacca Rs. 10 for His work, as a thank-offering. Accordingly I send you herewith P.O.O. for Rs. 10. Kindly accept this small sum, and use it for the work of the Lord.

“(MRS.) B. C. GHOSH.”

I am, my dear Mr. Baynes,

Affectionately yours,

T. H. BARNETT.

Mission House, Dacca,  
May 30th, 1887.

## Work in the Dinagepore District.

**T**HE Rev. Denham Robinson, who has taken up Mr. Bowen James's work at Dinagepore, writes :—

“MY DEAR MR. BAYNES,—I send you an account of our last tour, which may furnish you with incidents for the HERALD, if you think them interesting enough for insertion.

### “THE NECMURD MELA.

“This mela, or fair, derives its name from that of a Mohammedan saint, whose tomb is built close to the principal road leading through the fair. Who was St. Necmurd ? when did he live ? and what work did he do in the world ?—these are questions which are of small consequence to us. Every day the ignorant and superstitious people bring offerings of milk, rice, &c., and lay them down at the tomb ; but since there is no St. Necmurd to consume the proffered gifts, the holy (?) men who guard the tomb sell the milk and pocket the profits. But, apart from this, there is nothing of the religious element in the mela, neither has the trade in horses, camels, and elephants anything to do with Necmurd, or any other saint. In fact, it is a peculiarly unsaintly mela, a centre of concourse for all the lying and thieving vagabonds of the district. But, to begin with the beginning, let me give some account of our journey to the fair.

### “OUR START.

“We started from Dinagepore on the night of April 6th. It was bright moonlight, and the sandy road glistened white as it wound through the dark tangled jungle on either side. As almost all travelling in these parts is done by bullock-cart, we wended, or rather jolted, our way along the uneven road, up hill and down dale, the bullocks toiling along with true bovine patience, and sustaining showers of abuse from the drivers, who seemed to reserve their kinder and more endearing epithets for special occasions, such as the traversing of unusually rough places, or the crossing of rivers. At such times their abuse would change to honeyed words of encouragement addressed to the oxen, such as, ‘Make an effort, brother ; just a little more remains. Come, do lift up your foot, brother !’ These expressions would be interspersed with unearthly yells and ejaculations, unintelligible to all but those who understand the language of cows, and accompanied by whacks, scarcely calculated to augment brotherly feeling between drivers and oxen.

### “BOCHAGUNGE.

“Early next morning we arrived at a

small fair at Bochagunge, where we put up for the day, since it would have been impossible to continue the journey in the heat of an April sun. So we obtained a large, empty hut and two sheds, which enabled us to rest comfortably. We were informed that the Bochagunge mela would break up in a day or two, when the shopkeepers would remove their goods to the Necmurd mela. Hundreds of pilgrims from distant parts kept passing through the village, intending, not so much to visit the shrine of Necmurd, as to make purchases and drive bargains. So the stream of human beings wound on, while, now and then, horses, camels, or elephants would arrive, and rest under the shady mango groves. It was very interesting to watch the various specimens of humanity as they arrived, hot and tired with their journey, to rest awhile in the shade. There was the Bengali, with his lithe, dark, oily body, his glossy hair and sharp intellect. There was the up-country Hindustani, with his air of conscious superiority and his musical tongue. There were the broad-faced, almond-eyed Polias, with short, thick-set limbs, derived from the hill tribes from which they have sprung. While Surjya Koomar Babu was addressing one of these mixed groups, the Hindustanis smiled, and pointing to the Polias, who were listening intently, said: 'What is the use of speaking to them? they do not understand the meaning of what you say.' The fact is that the Polias are somewhat thick-headed, but their hearts are in the right place; and, although they do not understand so much of the Gospel, intellectually, as Bengalis and Hindustanis, yet they manifest more spiritual feeling, and invariably hear with more attention those simple Gospel truths which may be understood by all races and conditions of men. We have more

hope for the Polias than for the other inhabitants of these parts; and there is no doubt that when they do receive the Gospel they will form a distinct type of Christians.

#### "MAHOOTS AND ELEPHANTS.

"There were several elephants at the village, and one of them attempted to blow dust at us through its trunk, because we had not offered it any food. When we asked the Mahoots (elephant drivers) what method they adopted for taming wild elephants, they replied that a number of men stand round the animal and beat it with their bamboos. This is a sort of accompaniment to a set of songs which they sing with a view to subdue the elephant, and, by the charms of music, soothe its savage breast. The elephant appreciates this fine combination of kindness and firmness—the soothing melody of native music together with a just application of the rod. And when to these means are added the potent charm of 'mantras' (magical incantations), the elephant can stand it no longer, but gives in, and becomes tame.

#### "VOISHTOBS.

"At intervals during the day we were treated to some fairy-like strains which came stealing from the huts of a party of Voishtobs, or followers of Vishnu. These people have the true gipsy nature, and go wandering about the country, building their rude huts in any convenient place, or else dispensing with all shelter and living beneath trees. They do absolutely no work, but depend for subsistence upon what they can glean from the people by singing songs in honour of the gods. It need hardly be said that they are in a horribly degraded and wretched condition. At ten o'clock in the night we left the village and resumed our

journey towards the Necmurd mela. We had not gone far when we perceived in the moonlight the trail of a huge snake which must have recently crossed the road. Some pilgrims came up at that moment, and, on seeing the trail, stopped short with the exclamation, 'Poka' (worm)! It seems to be the custom among the natives of these parts to call a snake 'worm' at night, owing to a superstitious belief that if in the night-time the word snake is uttered, one of those reptiles is sure to come upon the scene. For the same reason they never speak the word Bagh' (tiger) at night, but always call it 'Jahnwar' (animal).

"AT THE MELA.

"Early on the morning of the 8th we were still toiling on in the bullock-carts amid clouds of dust, for the road was covered with loose sand. The large parties of pilgrims which passed now and then convinced us of our near approach to the mela. At about six o'clock we reached the place, and pitched our tent under a magnificent mango tope (grove). In front of the tent were numbers of camels, ready to be bought up and sacrificed by Mohammedans, who, after killing the animal, feast upon it. Behind were the elephants, flourishing their trunks and waving their fan-like ears as they calmly consumed their modest dinner of plantain trees. All formed a most picturesque and truly Oriental scene.

"In the afternoon we preached, but without much satisfaction, for the people were all Mohammedans of the lowest and most ignorant type, ready to argue and object at every opportunity. It was not until a day or two had passed that we obtained mixed and really appreciative audiences. On the 9th we again preached morning and evening, and were cheered by the arrival of three Kalkipore Christians.

These men were neither Bengalis nor Polias, but 'Coles,' the descendants of the hill tribes of Chota Nagpore. They, of course, took up their dwelling near our tent, and joined us in worship in the evenings. They had come to the fair to buy buffaloes, and, after securing three fine animals, wandered back again to their own village.

"AT WORK.

"On the 10th the mela began in earnest. Thousands of people came crowding in from distant parts, among whom were our friends the Polias, who listened attentively to our preaching. One of them, an old man, said to me: 'I am working for Christ, but have not found Him yet. I do not know how to believe.' How can these poor people know the way unless there is someone to tell them of it! What they want is light; that is, oral teaching, and such elementary education as will enable them to read the Gospels for themselves. But the villages where the people seem most ripe for the Gospel are far from Dinagepore, and we shall not be able to pay them a visit until next cold season.

"On the afternoon of the 11th we preached as usual. A native of Dacca, named Chondranath Dutta, who is now teacher of a patshala (village school) near Raygunge, held a conversation with Surjya Babu and showed a decided desire to embrace Christianity. He is a Voishtob, of the Karta Bhaja sect, yet he keeps telling people his impression that Christianity is true. There are many such among the Polias who come to hear our preaching, but the greater number hid themselves in the crowd, and avoided direct conversation with us, most of them being Karta Bhajas—that is, belonging to a sect which holds to a rude kind of hero-worship, or Guru worship. A man noted for his piety is regarded as a Guru, or spiritual teacher

and the ignorant people pay him their offerings and their worship. Connected with this main element are superstitious rites, some of which are too horrible to be mentioned. Among their Gurus, and as some think the chief of Gurus, is Jesus Christ, whom many venerate, but whom few obey. On the 13th, Surjya Babu held a conversation with a Mohammedan who for the past five years has been a Christian at heart without having had the courage to confess Christ openly. This time he seemed particularly anxious to be baptized, but was still influenced by the thought of the worldly losses he might sustain. He even wept, and promised to speak his whole mind upon the subject; but when we went afterwards to try and bring him to a decision, we found that from pure fear he had taken all his goods and made his escape from the mela. This was, of course, disappointing; but we have cause to think that although his courage failed him this time, it will not be long before he confesses Christ openly.

#### “THE RETURN.

“I now close my account of the mela with two incidents of our return journey. On the night of our departure a daring robbery was committed on the road by which we travelled, our carts arriving upon the scene just after the dacoits (robbers) had made good their escape. Not far from the mela is a small river which has to be forded, and at about midnight a party of thirty men, traders, who were returning from the fair with a number of cows they had purchased, laid themselves down to rest by the banks of the stream. No sooner had they fallen asleep than a party of dacoits sprang forth from the jungle and attacked them. Each dacoit was armed with an earthenware pitcher, which he aimed at

the head of some victim. For a moment there was a terrible crashing—earthenware pitcher against human cranium; but the skull of a native is no fancy article, and the pilgrims thus rudely aroused from pleasant dreams rose up to defend themselves. But the dacoits were too strong for them, and, in the midst of the confusion, made away with fourteen cows, leaving the unfortunate owners sorely bruised, and thankful to have escaped alive. Just then Surjya Babu came up with two of our carts; the pilgrims ran to him for protection, and, as he had a gun with the baggage, they would not be persuaded to leave him until Bochagunge was reached.

#### “A NIGHT’S EXPERIENCE.

“Our next adventure was on the night following. We left Sadahmahal in the evening, and, for six miles or so, were obliged to pass through a tract of thick jungle. At about half-past eight o’clock the sky grew black with clouds, and, seeing that a storm threatened, we rested under some large trees, close to which were two huts and a shed, under which a number of pilgrims had taken shelter. Before us was a river. Very soon the storm broke. The rain, which fell in torrents, made a deafening noise, broken by the roar of thunder and the howling of the wind, which threatened almost to blow off the mat roofing of our carts. Egyptian darkness fell over the scene, relieved now and then by vivid flashes of lightning. All we could do was to cower in our carts, growing wetter and wetter every moment. To increase our discomfort, my horse, which had been tied to the native preacher’s cart, took fright at the arrival of two elephants, the huge bodies of which it saw looming in the darkness, reared, broke its halter, and in so doing destroyed the equilibrium of the cart, which went

over backwards with a crash, throwing the occupants well-nigh upon their heads. As soon as everybody had restored his own equilibrium as well as that of the cart, some took to shouting, others to mutual abuse, so that for awhile confusion reigned supreme. At last a hurricane lantern was lit, in spite of wind and rain, by a sudden and adroit movement on the part of the cook, and a party set out in search of the horse, which they found after a while, but did not secure until it had led them a dance through the tangled thickets as far as the river banks. In order to avoid a second catastrophe with the cart, we now tied the animal to a tree, but just as we were employed in doing so, the very thing we feared came to pass, though in an unexpected manner. The driver of my cart had incautiously unyoked his bullocks, and left them as they were; thereupon the more wicked of the two managed to give the yoke a sudden push upwards by a toss of its head, and so accomplished for my cart what the horse had done for the native preacher's. Fortunately, I was not inside, for the cart went over with a crash. Another scene of confusion followed. All turned their wrath upon the careless driver, who in turn vented his indignation and remorse upon the offending bullock by a vigorous application of toes and heels. It was a comical scene, but we did not laugh at the time. In about half an hour we were once more ready for our journey, although most were wet to the skin, and usefully employed the remainder of the night in drying themselves.

"With regard to the Necmurd mela, I may say in conclusion that it does not furnish the best opportunities for Christian work. Although there is a vast concourse of people, yet the heat,

dust, and noise, together with the fact that everybody is busy buying and selling, must, to some extent, render our preaching ineffective.

"Still, hundreds have heard the Gospel message, and the results are in God's hands.

#### "INQUIRING COLES.

"May 5th.—Yesterday, three men from Peregachi, a village near Raygunge, came to buy books, and ask for Christian teaching. They are rough, honest-looking fellows, and are 'Coles by race. They first heard the Gospel at Raygunge mela, where Mr. Bowen James and Surjya Koomar Babu preached some seven years ago, and the seed that was sown then has been germinating ever since. Now they come to tell us that they are Christians, and have been of this mind for the last two years, reading in their own ignorant fashion what books of Christian instruction they could obtain, and meditating on the words they heard at the mela. For the last two years they have been believing and resting in Christ, and now have come to declare their desire to confess Him openly. They say that there are seven families at Peregachi ready to become Christians. Surjya Babu is about to accompany them to their homes in order to arrange about a place of worship, to baptize, and give such instruction as is needful at this stage. We have every cause to think their faith is sincere, and that they are true Christians, although much in need of instruction. So that we may now hope to have a new mission station. 'This is the Lord's doing, and it is marvellous in our eyes.'

"Yours affectionately,

"DENHAM ROBINSON.

"A. H. Baynes, Esq."

## Story of Prem Dass, a Converted Priest.

BAPTIST MISSION HOUSE, AGRA,  
*March 7th, 1887.*

**M**Y DEAR MR. BAYNES,—I enclose herewith a sketch of the small shrine referred to in my account of Prem Dass, of Gandouli. The temple, as seen in the picture, is built of brick. It is surrounded by a raised platform, within which the ground was considered sacred. Within the doorway is seen a portion of the mound shaped like a Mohammedan tomb. This tomb represents that of the Mohammedan saint Lultan, whose real tomb is in Multan, 600 miles away. To the left of the building is seen the sacred banyan tree. The whole is situated in a grove of mango trees which do not appear in the picture. In former times the platform around the building was kept so clean that food could be placed



PREM DASS'S SACRED SHRINE.

upon it without being soiled. Now the place is overgrown with weeds, which have sprung up since its owner became a Christian six years ago. It now stands as a trophy of the triumph of truth over error.

JAMES G. POTTER.

During a recent visit to the converts of the Simla Mission, it was my privilege to become acquainted with Prem Dass, a converted priest. His story deeply touched me; hence, as an instance of what the grace of God can do for a heathen man, I take this opportunity of recording it. Prem Dass, whose name translated into English means "Servant of Love," was in youth

a follower of a Hindu saint who lived in the jungle, near the foot of the Himalaya Mountains. This saint, before his death, about forty years ago, gave to his disciple, Prem Dass, the position of teacher or priest. Having received this gift, he established himself at a village called Gandouli, about seventy miles from Simla, at the foot of the hills. There he built a shrine or

temple, near to a sacred banyan tree, and planted around it a grove of mango trees. This shrine contained no image, except a model of a tomb erected in Multan in honour of a famous Mohammedan saint named Lultan. This saint is much revered, and, in fact, worshipped, by both Mohammedans and Hindus in the Punjab. His position was soon established amongst the people of the neighbourhood, who came in large numbers to the shrine. As none came empty-handed, Prem Dass soon found his position a source of wealth as well as honour. Goats, young buffaloes, and presents of money were freely made, especially during the time of the annual mela, which he established. Amongst other presents, he received a large iron bell from a neighbouring prince who visited the shrine, which, when sounded, could be heard by the village people for many miles round. Perhaps the most valuable present, however, in his estimation was that of a little boy, who, with 100 rupees, was made over by his parents to be Prem Dass's disciple, to learn from him the sacred mysteries he was supposed to be able to impart, and possibly to succeed him in the priesthood. When the boy grew up, Prem Dass took him, with twelve other disciples, on a long pilgrimage to the sacred shrines of India. They visited Allahabad, Benares, and other places of pilgrimage, and went even as far as Jaganath Temple, in Orissa. They travelled by road the whole distance, and were away on pilgrimage for three years. Things went on thus for nearly thirty years, when one day, during the annual mela, a Christian preacher visited the shrine. This preacher had already been used of God to the conversion of Prem Dass's chief disciple, and now came to speak to the priest himself of Christ and salvation. On approaching the temple

he was told to take off his shoes, as the place was holy. He did so, not in reverence for the place, but in order to be able to sit and converse with the priest in charge. God blessed the message. After a long and earnest conversation, the priest took the preacher to his home. The following day he went with him on a long tour lasting nearly two months. Day by day they talked of Christ Jesus the Saviour; and, at last, the priest confessed his faith in Jesus. He then went to Simla, where he remained under instruction with the Rev. Dr. Carey, then in charge of the work there. After two months' instruction he was baptized and returned home. Old things had passed away, all things had become new. The heathen mela was stopped and the temple deserted, as the priest, having sat at the feet of Jesus, no longer sat at the temple to receive the idolatrous offerings of the people. His conversion created a stir amongst the people, who declared that he had gone mad. Honour was exchanged for scorn, which he meekly bore for Christ's sake. As a Hindu priest, his presence had sanctified in their eyes the precincts of the temple. Now, as a Christian, his touch would defile the village well. So they thought, and forbade him to draw water therefrom. Six years, however, of quiet Christian living have enabled him to show that to become a Christian is not to go mad, as they supposed, but to learn to love God with all the heart and one's neighbour as oneself. Whilst showing kindness to his heathen neighbours, the converted priest has shown especial kindness to his poorer brethren in Christ. Three years ago he held a Christian mela on the spot of the old heathen mela. About 150 gathered, whom for several days he fed at his own expense. Mr. Goolzar Shah was



present, and from all accounts the days were days of refreshing from the presence of the Lord. Prem Dass possesses some land part of which he desires to give to the Mission for the erection of Mission premises. Already he has done something in this direction by the erection of a room in connection with his house, where some of the Christians in the neighbourhood meet for worship. During our stay Dr. Carey and I were accommodated in this schoolroom. It was to us a source of great joy to hear from our host's lips the story of his conversion. He told us that he had given up a good deal for Christ, but gladly acknowledged that in Christ Himself he had found unsearchable riches. Two of his sons have been baptized, also his brother-in-law and daughter-in-law. The last named, who was baptized by me in July of last year, has died during the interval. At

the services held in the schoolroom, none listened with more intelligent interest to the exposition of the Word of God than our host, the converted priest. We were shown the old temple bell, now rusting away; we entered the old temple, now overgrown with weeds, and, with Prem Dass as our guide, we also visited the Christians of the neighbourhood, many of whom had heard from him of Jesus. In the old temple we sang a native hymn in praise of the Lord Jesus, and prayed that the time would soon come when every other heathen temple might thus resound with the praises of Jesus. Those who read this letter will, I feel sure, join me in the wish that the old heathen grove and little temple should become a centre of mission work, and thus be consecrated to the service of our Lord Jesus Christ.

JAMES G. POTTER.

## Appeal on Behalf of the Congo.

WE have received the following letter from Miss E. Pewtress, who, last year, as our readers will remember, worked so generously and successfully on behalf of the Congo Quilt:—

*“ To the Readers of the MISSIONARY HERALD.*

“MY DEAR FRIENDS,—The loving, chastening hand of our God is upon us, and we are dumb because of the heaviness of the stroke, and because He, Himself, hath done it. And yet, ‘Africa for Christ’ is *still* our motto, and the voice of our dear friend would *STILL* urge us to go forward, aye, with hundredfold earnestness now that he sees with eyes undimmed by the sorrows and sins of earth the fields ‘white unto the harvest.’ Let us arise and give thanks for all that our dear and honoured brother has been to us and to our Mission by raising, as an ‘In Memoriam’ tribute of affection and love, a fund for defraying the passage and outfit of some of those who are waiting (as we are told in last month’s *HERALD*), for lack of funds, to be our messengers. Who will join me in this effort? Hopefully would I look to those who last year so cheerfully sent their shillings for the ‘Quilt.’ Dear friends, shall we not try again? I will gladly acknowledge anything you may like to send for the Missionaries’ ‘In Memoriam’ Passage and Outfit Fund.—Your fellow-worker,

41, Penn-road, Holloway, London.

“ E. PEWTRESS.”

## New Missionary Books.

**W**ILLIAM CAREY, THE SHOEMAKER WHO BECAME THE FATHER AND FOUNDER OF MODERN MISSIONS. By the Rev. JOHN BROWN MYERS, Association Secretary of the Baptist Missionary Society.

ROBERT MOFFAT, THE MISSIONARY HERO OF KURUMAN. By Mr. DAVID J. DEANE.

LIFE ON THE CONGO. By the Rev. W. HOLMAN BENTLEY, of Stanley Pool, with an Introduction by the Rev. GEORGE GRENFELL, the Congo Missionary and Explorer.

*One Shilling and Sixpence each.*

We desire to call the attention of our young readers especially to the three new missionary volumes mentioned above—the first two published by Messrs. S. W. Partridge, of Paternoster Row, and the third by the Committee of the Religious Tract Society. They are all beautifully got up, with numerous woodcuts of a very superior kind.

The story of Dr. Carey's life and labours is most graphically told by Mr. Myers, who evidently has thrown his whole soul into the work, and given us a book that cannot fail to charm and inspire. We earnestly commend its perusal to all our readers.

For Sunday-school Libraries, Young Men's Associations, and Bible-classes, Mr. Myers' book is a most suitable gift, and we confidently anticipate it will have a large circulation.

The Life of Dr. Moffat, and the Story of the Congo, are also deeply interesting publications.

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## The Lord Loveth a Cheerful Giver.

**T**HE grateful thanks of the Committee are given to "One of the Lord's People" for three silver bracelets for the Congo Mission. "Thankoffering" of £5 for partial recovery from a lingering illness. "A Member of Baptist Church, Rothesay," for clothing for the Congo Mission. "Young Friends at Saxmundham," a birthday gift for the Congo. "One who fain would do Something for the Congo," £1, who writes:—

"Taking up a paper last night I read, with intense distress, of the heavy blow the Congo Mission has sustained in the death of Mr. Comber, whose name to many of us is synonymous with all that is noble and heroic; and it came home to me in a flash how can any of us dare to hope to be able to meet and look such men in the face hereafter if we withhold our money from the cause from which they did not withhold their lives—a cause for which they thought little of laying down those lives; and in very shame I decided there and then that I simply must send you a sovereign out of some money which I have been trying to save for another purpose. I do wish it were more, but please accept it. I send it thinking of the Congo, where all my interest centres."

“Mr. W. Hawkes,” of Moseley, Birmingham, for a gold watch and chain. “An Old Pastor,” for a silver pencil case for the Congo Mission, who writes:—“Surely the last news from the Congo will quicken us all, and lead us to more thorough earnestness in the work. It seems to me we are now, more than ever before, bound to prosecute this noble Congo enterprise with completer consecration and more loving willingness.” “A Widow,” for a silver bracelet for the Congo Mission, who writes:—“I trust recent losses will only call us to further effort. This noble Congo enterprise must be dearer far to us to-day than ever before. We have a large investment in it now, and those who have been thus early accepted by the Master are so many proofs of His favour. Workers may die I know, but His work goes on, and surely we dare not now draw back or feel faint-hearted. This must never be. He calls us on, and on we must go.” “An Old Soldier,” for an old silver watch, “all that he has to send, with many earnest prayers for the progress of the Congo Mission.” The warm thanks of the Committee are also presented to the following friends for most timely and generous gifts:—Anonymous, £500; Mr. H. S. Perrin, in memory of the late Miss E. Turner, £200; Mr. Geo. Sturge (half-yearly instalment of £1,000), £100; Mr. John Cunliffe, £100; Matthews vi. 1—4, for support of Congo missionary (half year), £60; Anon, per Bankers, £50; Mr. Geo. Angus, £50; Mr. J. Payne, £21; G. W. R., £20 10s. 9d.; A Lover of the Cause, £36; A Cheerful Giver, Kentish Town, £5; The Baroness Solvyns, for Congo, £10; T. W., for Congo, £10; C. A. M., per Rev. C. H. Spurgeon, £10; Mrs. Allen, £10; Mr. J. W. Clark, Leicester, £10; a Thankoffering “S. A.,” for Congo, £10.

### Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to the 12th September:—A parcel of shirts from Mrs. Taunton, Redlynch, near Salisbury, for the Congo Mission; a parcel from Mrs. Benham for Mrs. Wall, Rome; a rug from Mrs. Hunt, Bournemouth, for Rev. G. Grenfell, Congo Mission; a parcel of garments, &c., from Junior Dorcas Meeting of the Tabernacle, Gosport, per Mrs. Hoare, for Congo Mission; a parcel from Salendine Nook Baptist Sunday-school; a book from Mrs. H. J. Sturge, Birmingham, for Mr. and Mrs. Grenfell, Congo Mission; a parcel from Mrs. Darling, Sheffield, for Mrs. Bentley, Congo Mission.

### Recent Intelligence.

WE desire again to call the special attention of our readers to the following recent resolution of the Committee, brought forward by Sir S. Morton Peto, Bart., viz.:—“That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren,

who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our friends. We shall thankfully correspond with friends who may feel drawn to render personal aid in the manner suggested by this timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell. Already we have received numerous responses, and have arranged with friends in different parts of the country to place themselves in direct communication with brethren on the field. We earnestly plead for further offers of help in this direction. Communications to be addressed to Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London.

The friends connected with the Havelock Baptist Church, Agra, N.W.P., have appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a pastor.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, a total abstainer, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, and accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Baptist Missionary Society have resolved to appoint and send out, at the earliest practicable date, one or two fully-qualified and well-equipped *medical missionaries*. Detailed particulars can be secured on application to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, London, E.C."

Mr. Moolenaar, writing from Underhill Station, Congo River, reports that 'the school is greatly prospering, and that many of the lads are anxious about salvation, their altered lives bearing witness to their sincerity and earnestness.' He also adds that "large congregations gather to hear the preaching of the Gospel, the people listen most attentively, and frequently question the missionary if they fail to understand what he says. Evidently several of the people are not far from the Kingdom."

Mr. Lewis reports from San Salvador: "I am busily engaged in furnishing our new home. We hope to move into it by the end of September. We are all here enjoying splendid health. Our services and schools are most encouraging, and the good work goes on most cheerfully."

Mr. H. Ross Phillips reports: "Here—at San Salvador—Mrs. Lewis has already gathered a fine class of girls and a women's class also. Great interest is being shown by the women here in the new work; and evidently it is much appreciated."

Mr. E. C. Smyth, writing from Tsing Cheu Fu, under date of June 9th, says: "I am happy to inform you of my safe arrival at Tsing Cheu Fu. I had a very pleasant voyage as far as Hong Kong, then a bit of rough sea up to Shanghai. I stayed in Shanghai three weeks, and then proceeded to Chefoo, and was met by

Mr. Wills, who, the day after my arrival, escorted me into the interior. We were favoured with very fine weather whilst on the road, so completed the journey in eight days. Our conveyance was a sheudge—a very comfortable mode of travelling, infinitely preferable to a Chinese cart. The road, inns, and experience generally were much better than I had anticipated.

We hope in the HERALD for next month to give full reports of the approaching Autumnal Missionary Services at Sheffield, on Tuesday, the 4th inst. In the meantime we ask for the prayers of our readers on behalf of these gatherings, that they may be marked by special blessing, and be memorable as a fresh starting-point for increased consecration and more earnest effort.

On Saturday, the 15th inst., we anticipate that the Rev. T. R. and Mrs. Edwards, Mrs. Benjamin Evans, Miss Wenger, and the Misses Prideaux will sail for Calcutta from Liverpool in the City Line steamer, *City of Khios*; and on the 20th inst., in the P. & O. steamer *Khedive* from London, Messrs. Bruce and Shorrocks for Shanghai, on their voyage to North China.

The Committee of the Camden Road Sunday-school Missionary Association request us to mention that their annual "Congo Sale," will be held in November next, and is expected to present features of unusual interest. Contributions of work, &c., towards this sale will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, Eythorne Road, Hornsey Rise.

A bazaar in aid of the fund for building a laundry at the Girls' Mission School, Walthamstow Hall, will be held at the Crown Hotel, Sevenoaks, on Tuesday and Wednesday, the 11th and 12th of October. Open from 2 to 6 o'clock.

## Contributions

From 13th August to 12th September, 1887.

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 *Translators*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

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





THE ITALIAN MOTHERS' MEETING IN NAPLES.—(From a Photograph.)



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### The 1887 Sheffield Autumnal Meetings.

OUR readers will not expect a full and detailed report of the recent autumnal meetings of the Society. We should, however, be very remiss were we not to find space to express our sincere gratitude for the suitable and stimulating utterances of the honoured brethren who addressed us, as well as for the kind consideration and unsparing diligence of the Local Committee.

The early morning service will long be remembered for the very able discourse by the Rev. D. P. McPherson, B.D., the successor of the lamented Rev. Hugh Stowell Brown, at Myrtle Street, Liverpool, who for an hour held the unbroken attention of his hearers. At eleven o'clock the large Wesleyan chapel in Carvers Street, kindly placed at our disposal, was thronged in every part. It is with much pleasure we are able to reproduce the sermon preached on the occasion by the Rev. Dr. Maclaren, of Manchester. The perusal of its lofty sentiments will readily assure our readers that it was no ordinary opportunity.

The valedictory meeting in the afternoon was under the presidency of Dr. Dallinger, of Wesley College, when formal leave was taken of the following brethren:—The Revs. G. H. Rouse, M.A., LL B., T. R. Edwards, of India, and W. H. Gamble, of Trinidad. In addition to these senior missionaries returning to their fields of labour were the Rev. James Smith, formerly of Delhi, who, after more than forty years' service, feels impelled by a Divine necessity to go forth once again to the land of his adoption; and the Rev. R. Wright Hay, also proceeding to India, being transferred from the West Coast of Africa. Besides the above, the Assembly bade farewell to the

Revs. A. G. Shorroek, B.A., J. P. Bruce, B.A., designated to China; A. B. West, to India, and A. D. Slade, to the Congo, Africa. We regret that, owing to the unavoidably prolonged duration of this service, the Rev. W. Carey Upton, of Beverley, had not time to say more than a few words of wise and loving counsel. The departing missionaries were commended in prayer to the care and blessing of God by the Rev. John Aldis, of Bratton.

The great meeting in the evening at the Albert Hall was presided over by the Mayor of Sheffield, Sir Henry Stephenson, whose remarks were most pertinent and sympathetic. The speeches of the brethren—the Revs. R. F. Guyton, F. D. Waldoek, F. H. James, and R. Wright Hay—were full of missionary information, and were every way calculated to maintain and deepen missionary zeal.

We cannot conclude these brief remarks without very definitely thanking our friends at Sheffield—the Revs. J. Bailey, B.A., E. Carrington, T. J. Stockley, and Messrs. Eaton, Dixon, and Briggs—whose invaluable co-operation so largely contributed to the pleasantness and, we trust, the true spiritual success of our autumnal gatherings of 1887.

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## The Sun-lit Church.

### A MISSIONARY SERMON.

By REV. ALEXANDER MACLAREN, D.D., OF MANCHESTER.

*Preached in Carver-street Wesleyan Chapel, Sheffield, Tuesday Morning, October 4, in connection with the Autumnal Meetings of the Baptist Missionary Society.*

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”—ISA. lx. 1—3.

**T**HE personation of Israel as a woman runs through the whole of this second portion of Isaiah's prophecy. We see her thrown on the earth a mourning mother, a shackled captive. We hear her summoned once and again to awake, to arise, to shake herself from the dust, to loose the bands of her neck. These summonses are prophecies of the impending Messianic deliverance. The same circle of truths, in a somewhat different aspect, is presented in the verses before us. The prophet sees the earth wrapped in a funeral pall of darkness, and a beam of more than natural light falling on one prostrate form; the old story is repeated, Zion sits in the light, while Egypt cowers in gloom. The light which shines upon her is the glory of the Lord, the ancient brightness that dwelt between the cherubim within the veil in the secret place of the Most High, and is now come out into the open world to envelope the desolate captive. Thus touched by the light she becomes light, and in her turn is bidden to shine. There is a very remarkable correspondence reiterated in my text between the

illuminating God and the illuminated Zion. The word for shine is connected with the word for light, and might fairly be rendered "lighten," or "be light." Twice the phrase "thy light" is employed: once to mean the light which is thine because it shines on thee; once to mean the light which is thine because it shines from thee. The other word, three times repeated, for *rising*, is the technical word which expresses the sunrise, and it is applied both to the flashing glory that falls upon Zion and to the light that gleams from her. Touched by the sun, she becomes a sun, and blazes in her heaven in a splendour that draws men's hearts. So, then, if that be the fair analysis of the words before us, they present to us some thoughts that may not be altogether inappropriate to our meeting this morning, and I gather them all up in three—the fact, the ringing summons, and the confident promise.

I. Now, as to the fact. Beneath the poetry of my text there lie very definite conceptions of a very solemn and grave character, and these conceptions are the foundation of the ringing summons that follows, and which reposes upon a double basis—viz., "for thy light is come," and "for darkness covers the earth." There is a double element in the representation. We have a darkened earth, and a sunlit and a sun-like church; and unless we hold these two convictions—both of them—in firm grasp, and that not merely as convictions that influence our understanding, but as ever present forces acting on our emotions, our consciences, our wills, we shall not do the work God has set us to do in the world. I need not dwell long on the former of these, or speak of that funeral pall that wraps the whole earth. Only remember it is no darkness that came from His hand, who forms the light and creates darkness, but is like the smoke that lies over Sheffield—the work of many an earth-born fire, whose half-consumed foulness hides the sun from us. If we take the sulphureous and smoky pall that wraps the earth, and analyse its contents, they are these: the darkness of ignorance, the darkness of sorrow, the darkness of sin. Of ignorance; for over all the wide regions that lie beneath that covering spread over all nations, is there any certitude about God, about man, about morals, about responsibilities, about eternity? Peradventures, guesses, dreams, precious fragments of truth, twisted in with the worst of lies, noble aspirations side by side with bestial representations—these are the things on which our brethren repose, or try to repose. We do not forget that light which lighteneth every man that cometh into the world. We do not forget, of course, that everywhere there are feelings after Him, and everywhere there are gleams and glimpses of a vanishing light, else life were impossible; but, oh, dear brethren, let us not forget, either, that the people sit in darkness of ignorance, which is the saddest darkness that can afflict men.

And it is a darkness of sorrow, for all the ills that flesh is heir to press, unalleviated and unsustained by any known helper in the heavens, upon millions of our fellows. They stand, as the great German poet describes himself as standing, in one of the most pathetic of his lyrics, before the marble image of the fair goddess, with piety on her face, and beauty raying from her limbs, but she has no arms. So tears fall undried. The light-hearted savage is a fiction. What a heavy gloom lies upon his past and his present, which darkens into an impenetrable mist, which wraps and hides the future!

And the darkness is a darkness of sin as well as of sorrow and of ignorance. On that point I need not dwell. We all believe that all have sinned and come

short of the glory of God, and we all believe that idolatry, as we see it, and as it is wrought out, is an ally of impurity and of sin. The process is this: men make gods in their own image, and the gods make devils of the men. "They that make them are like unto them, so is every one that trusteth in them." We need no other principle than that to account for the degradation of heathenism and for the obscenities and foul transgression within the very courts of the temple.

Now, dear friends, that I may not dwell too long upon the A B C of our belief, let me urge you in one sentence to be on your guard against present-day tendencies which weaken the force of this solemn, tragical conviction about the realities of heathendom. The new science of comparative religion has done much for us. I am not saying one word against this pursuit, or the conclusions which are drawn from it. But I want you to remember that the underlying truths buried beneath the system that any men hold as their religion are one thing, and the practical working of the system as we see it in daily life is altogether another. The actual character of heathenism is not to be learned from the sacred books of all nations and the precious gleams of wisdom and feelings after the Divine which we recognise in man. As a simple matter of fact, all over the world the religion of heathen nations is a mass of obscenity, intertwined so closely with nobler thoughts that the two seem to be inseparable. Unalleviated sorrows, hideous foulnesses, a gross ignorance covering all the most important realities for men—these are the facts with which we have to grapple. Do not let us forget them.

And on the other side, remember the contrasted picture here of the sunlit and sunny Church. The incarnation of Jesus Christ is the fulfilment of my text! We behold His glory, the glory as of the only begotten of the Father, full of grace and truth. If you and I are Christians, we are bound to believe in Him as the exclusive source of certainty. We hear from Him no peradventure, but His word is, "Verily, verily, I say unto thee," and on that we rest all our knowledge of God, of duty, of man, and of the future. Instead of fears, doubts, perhapses, we have a living Christ and His rock Word. And in Him is all joy and in Him is the cleansing from all sin. And this three-fold radiance, into which the one pure light may be analysed, falls upon us. It falls all over the world as well; but they into whose hearts it has come, they whose faces are turned to it, they receive it in a sense which the unreceptive and unresponsive darkness of the world does not. The light shineth in the darkness, and the darkness will have none of it, and so it is darkness yet. The light shineth upon us, and if by His mercy we have opened our hearts to it, then, according to the profound teaching of this context, we are not only a sun-lighted, but a sunlike Church, and to us the commandment comes, "Arise, shine, for thy light is come, and has turned thy poor darkness into a sun too."

If we have the light we shall be light. That is but putting in a picturesque form the very central truth of Christianity. The last word of the Gospel is transformation. We become like Him if we live near to Him, and the end for which the Master became like unto us in His incarnation and passion was that we might become like to Him by the reception of His very own life unto our souls. Light makes many a surface on which it falls flash, but it is the rays which are not absorbed that are reflected in the optics of earth; but in this loftier

region the illumination is not superficial but inward, and it is the light which is swallowed up within us that then comes forth from us. Christ will dwell in our hearts, and we shall be like some poor little diamond-shaped pane of glass in a cottage window which, when the sun smites it, is visible over miles of the plain. If that sun falls upon us, its image will be mirrored in our hearts, and flashing in our lives. The clouds that lie over the sunset, though in themselves they be but poor, gray, and moist vapour, when smitten by its beneficent radiance, become not unworthy ministers and attendants upon its glory. So, my brethren, it may be with us, for Christ comes to be our light. Because He is in us and with us, we are changed into His likeness, and the names that are most appropriate to Him He shares with us. Is He the "Son"? we are sons. Is He "the Light of the world"? His own lips tell us: "Ye are the light of the world." Is He the Christ? The Psalm says: "Touch not my Christs, and do My prophets no harm." Critics have quarrelled over these last chapters of the Book of Isaiah, as to who the servant of the Lord is; whether he is the personal or collective Israel, whether he is Christ or His Church. Let us take the lesson that He and we are so united that His offices—all but the one office that made the union possible, wherein He was sacrificed on the cross for us all—belong by derivation to His servants, and that He, the Sun of Righteousness, moves in the heavens circled by many another sun. So, dear friends, these two convictions of these two facts, the dark earth, the sunlit, sun-like Church, lie at the basis of all our missionary work. If once we begin to doubt about them; if once we begin to think that men have got a good deal of light already, and can do very well without much more, or if we at all are hesitant about our possession of the light, and the certitudes and the joys that are in it, then good-bye to our missionary zeal. We shall soon begin to ask the question, To what purpose is this waste?—though the lips that first asked it, by-the-bye, did not much recommend it—and shall consider that money and resources and precious lives are too precious to be thrown away thus. But if we rightly appreciate the force of these twin principles, then we shall be ready to listen to the ringing summons.

II. We have here, in the second place, based upon these two facts, the summons to the Church: "Shine, for thy light is come." If we *have* light, we *are* light. If we are light, we shall shine; but the shining is not altogether spontaneous and effortless. Stars do not need to be bidden to shine nor candles either; but *we* need the exhortation because there are many things that dim the brilliance of our light and interfere with its streaming forth. True, the property of light is to shine, but we can rob the inward light of its beams. The silent witness of a Christian life transformed into the likeness of Jesus Christ is, perhaps, the best contribution that any of us can make to the spread of His kingdom. It is with us as it is with the great lights in the heavens. There is no speech nor language; their voice is not heard; yet their line has gone through all the earth, and their words to the end of the world. So we may quietly ray out the light in us and witness the transforming power of our Master by the transparent purity of our lives. But then the command suggests likewise effort, and that effort must be in the direction of the specific vocal proclamation of His name. I take both these methods of fulfilling the command into my view, in the further remarks that I make, and I put that which I have to say upon this into three sentences: if we are light, we

shall be able to shine ; if we are light, we are bound to shine ; if we are light, we shall want to shine. We shall be able to shine. Any man can manifest what he is unless he is a coward. Any man can talk about the things that are interesting to him if only they are interesting to him. Any man that has Jesus Christ can say so ; and perhaps the utterance of the simple personal conviction is the best method of proclaiming His name. All other things are surplussage. They are good when they come, they may be done without. Learning, eloquence, and the like of these are the adornments of the lamp, but it does not matter whether the lamp be a gorgeous affair of gilt and crystal, or whether it be a poor piece of block tin ; the main question is : are there wick and oil in it ? The pitcher may be gold and silver, or costly china, or it may be a poor potsherd. Never mind. If there is water in it, it will be precious to a thirsty lip. And so, dear brethren, though it has not directly to do with foreign missions, my purpose this morning is principally to rouse each of us to a consciousness of our personal responsibility wherever those influences extend, and I press this upon you : every Christian man has the power, if he be a Christian, to proclaim his Master, and if he has the Light will be able to show it. I pause for a moment to say that this suggests for us the condition of all faithful and effectual witness for Jesus Christ. Cultivate understanding and all other faculties as much as you like ; but, oh ! you Christian ministers, as well as others in less official and public positions, remember this : the fitness to impart is to possess, and that being taken for granted the main thing is secured. As long as the electric light is in contact with the battery so long does it burn. Electricians have been trying during the past few years to make accumulators, things in which they can store the influence and put it away in a corner and use it so that the light need not be in connection with the battery ; and they have not succeeded—at least, it is only a very partial success. You and I cannot start accumulators. Let us remember personal contact is power, and only the personal contact. Arise, shine, but oh ! if thou hast gone out of the light, thou wilt shine no more.

Well then, again, if we are light we are bound to shine. That is an obvious principle. The capacity to shine is the obligation to shine, for we are all knit together by such mystical cords in this strange brotherhood of humanity that every one of us holds his position as trust property for the use and behoof of others, and in the present case that which we have received, and the price at which we have received it, gives an edge to the keenness of the obligation, and adds a new band to the stringency of the command. It is because Christ has given Himself thus to us that the possession of Him binds us to the imitation of His example, and the impartation of Him to all our brethren. The obligation lies at our doors, and cannot be delegated or devolved.

If we have light, we shall wish to shine. What shall we say about the Christian people that never really had such a wish ? God forbid that I should say they have no light ; but this I will say, it burns very dimly. Dear brethren, there is no better test of the depth and the purity of our personal attachment to, and possession of, our Master than the impulse that will spring from them to communicate Him to others. "Necessity is laid upon me, yea, woe is me if I preach not." That should be the word of every one of us, and it will be in the measure in which we ourselves get thoroughly hold of Jesus Christ. "This is a day of good tidings, and we cannot hold our peace," said the handful of lepers in

the camp. "If we are silent some mischief will come to us." "Thy word, when I shut it up in my bones and said, I will speak no more in Thy name, was like a fire, and I was weary of forbearing and I could not stay." Brother, do you know anything of the Divine necessity to share your blessing with the men around you? Did you ever feel what it was to carry a burden of the Lord that drove you to speech, and left you no rest until you had done what it impelled you to do? If not, I beseech you ask yourselves whether you cannot get nearer to the sun than away out yonder on the very edge of its system, receiving so few of its beams, and these so impotent that they can scarcely do more than melt the surface of the thick-ribbed ice that wraps your spirit. If we are light we shall be enabled, we shall be bound, we shall wish to shine. Christian men and women, is this true of you?

III. Lastly, notice here the confident promise, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." If we have the light we shall be light; if we are light we shall shine, and if we shine we shall attract. Certainly men and women with the light of Christ in them will draw others to them, just as many an eye that cannot look undazzled upon the sun can look upon it mirrored upon some polished surface. A painter will fling upon his canvas a scene that you and I, with our purblind eyes, have looked at hundreds of times and seen no beauty in it; but when we gaze on the picture, then we know how fair it is. There is an attractive power in the light of Christ shining from the face of a man. Of course, we have to moderate our expectations. We have to remember that whilst it is true that some men will come to the light, it is also true that some men love the darkness, and will not come to the light because their deeds are evil; and we have to remember that we have no right to anticipate rapid results. "An inheritance may be begotten hastily at the beginning, but the latter end thereof shall not be blessed," said the wise man; and the history of the Christian Church in many of its missionary operations is a sad commentary upon the saying. We must remember that we cannot estimate how long the preparation for a change, which will be developed swiftly, may be. The sun on these autumn mornings shines upon the fog; and the people below, because there is a fog, do not know that it is shining; but it is doing its work on the upper layer all the while, and at length eats its way through the fleecy obstruction, which then swiftly disappears. That must be a very, very long day of which the morning twilight has been eighteen hundred years. Therefore, although the vision tarries, we may fall back with unswerving confidence on these words of my text—"The Gentiles shall come to the brightness of thy rising."

But after all this has been said, are you satisfied with the rate of progress? Are you satisfied with the swiftness of the fulfilment of such hopes? Whose fault is it that the rate of progress is what it is? Yours and mine and our predecessors. There is such a thing as hastening the day of the Lord, and there is such a thing as protracting the time of waiting. Dear brethren, the secret of our slow growth at home and abroad lies in my text. Fulfil the conditions and you will get the result; but if you are not shining by a light which is Christ's light, who promised that *it* would have attraction or draw men to it? A great deal of the work of the Christian Church—but do not let us hide ourselves in the generality of that word—a great deal of *our* work is artificial light, brewed out of retorts, and smelling sulphureous; and a great deal more of it is the phosphor-

escence that glimmers above decay. If the Christian Church has ceased in any measure, or in any of its members, to be able to attract by the exhibition of its light, let the Christian Church sit down and bethink itself of the sort of light it gives, and perhaps it will find a reason for its failure. It is Christ, the holy Christ, the loving Christ, the Christ in us making us wise and gentle, it is the Christ manifested by word and by work, that will draw the nations to Him.

So, men and brethren, do you keep near your Master and live close by His side till you are drenched and saturated with His glory, and all your cold vapours turned into visible divinity and manifested Jesus. Keep near to Him. As long as a bit of scrap-iron touches a magnet, it is a magnet. As soon as the contact is broken it ceases to attract. If you live in the full sunshine of Christ and have Him, not merely playing upon the surface of your mind, but sinking deep down into it and transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say : 'Come, let us walk in the light of the Lord.' So may you and I live, like the morning star, which, from its serene altitudes, touched into radiance by the sun unscen from the darkened plains, prophesies its rising to a sleeping world, and is content to be lost in the lustre of that unsetting Light !

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## The Congo Mission.

### FURTHER HEAVY LOSSES.

**T**HROUGH the denominational papers our readers will have already become acquainted with the heavy loss that has fallen upon the Congo Mission by the death of the Rev. Harry G. Whitley, which sad event took place at Lukungu, Lower Congo River, on Wednesday, August 3rd.

Mr. Whitley had just returned to Stanley Pool in charge of the *Peace*, with his colleague Mr. Charters, after having been engaged with the Emin Pasha Expedition for nearly seven weeks on the Upper Congo, taking Mr. H. M. Stanley to the mouth of the Aruwimi River.

Soon after Mr. Whitley's return to Stanley Pool, Mr. Bentley left in the *Peace* with Mr. Charters, for Lukolela, on the Upper River, taking stores and food for brethren Richards and Darby ; and Mr. Whitley started off down country intending, in response to the desire of the Committee, strongly expressed more than four months previously, to voyage to England.

Mr. Moolenaar writes :—

"As you know, our brother Whitley went up river with the *Peace* to take up part of Stanley's expedition. After about seven weeks' absence, he returned with the *Peace* in safety, after which he started down country on his way home.

"When he arrived at Wathen Station (N'gombe), he fell sick, and after a few days, having partially recovered, he made another start. When he reached Lukungu he was found to be in fever."



The Rev. Philip Davies, of Wathen, writing from Lukungu under date of July 28th, says :—

“ I am now travelling down country with Mr. Whitley, who arrived at Wathen Station with slight fever as to temperature, but very obstinate. We happily had enough hammock-men to enable us to have him carried every step of the way from N'gombe to Lukungu.

“ On arrival at the American Baptist Mission Station Mr. Whitley had serious exacerbation ; but I am exceedingly thankful to say Dr. Small was there and took the case in hand at once.”

Mr. Silvey, writing from Lukungu, on August 3rd, says :—

“ Our dear brother, Mr. Whitley, entered into his everlasting rest at ten minutes past seven this morning. God comfort and sustain his dear father and mother

Dr. Small, of the American Baptist Mission, whose kindness has been most marked and constant, writing to Mr. Whitley's father under date of Underhill Station, August 11th, says :—

“ Your son, Rev. H. G. Whitley, came to Lukungu on 27th July, greatly exhausted by a continued fever and suffering much disturbance of the nervous system ; and at his request I took the medical charge of him, although his condition was such that I had little hope of his recovery. His temperature, which was excessively increased at the time I saw him, steadily persisted and grew higher and higher each day, despite the use of every possible means for its reduction.

“ This early death in one who had such a bright and useful future here will be a sad affliction to you and your family, as well as a very great loss to the Mission ; but I can assure you that the utmost was done to preserve his life. He had been in fever the seven previous days before he came to me, and his temperature at the time he came to our station was 103·6°.

“ I told him three days before he died that it was impossible for him to recover ; but he was quite calm and seemed most peacefully resigned to the appointment of our gracious Lord, whatever it might be. I watched by him much, for he seemed to like me near, although I had never met him before he came to Lukungu. He often talked of home, and towards the last, in reply to a question, he said, ‘ Certainly I am going home.’ He became quite delirious before he passed away ; but on Sunday morning, 31st ult., after a night of fevered restlessness, the first words with which he greeted me were, ‘ I am perfectly happy.’ These were the last words which he spoke whilst his mind was quite rational.”

And so has passed from us one of the sweetest, gentlest, and bravest of the Congo brethren.

In the words of Mr. Comber, written only a few weeks before his death :—

“ Whitley is such a true-hearted worker—no show ; real right through, with a brave, gentle spirit, and a loving, generous nature. Send us as many like him as the churches at home can give us, and we shall all thank God for them.”

His whole soul was in the work. In his own words :—

“ Work for Christ in Africa must be my life work. I desire this work more

than all else, and, be my life long or short, I pray it may be faithful until the end. And who knows how soon the end may come? Life is not always to be measured by years, is it?"

Beloved and trusted by his brethren, his early removal is to them all a sore loss; yet they are not downcast or discouraged, and their latest letters are full of inspiration and hope.

Mr. Percy Comber writes:—

"Let the churches at home pray that our faith fail not. I beg you, my dear Mr. Baynes, to seriously consider whether or not the reserves at home should be called out. Surely young men at home will now come forward and offer themselves fully and wholly for this enterprise."

Mr. Scrivener adds:—

"I am wondering how our many and dear friends at home, who have the Congo Mission so much at heart, will bear the sad tidings. I pray earnestly that grace may be given to all of us both at home and here to bear submissively all the Father's will and work on.

"These repeated bereavements should surely increase our consecration, and remind us that we should work while it is called to-day. There surely will be no finching at home now."

The following letter from Thomas Whitley, Esq., the father of Mr. Harry Whitley, in acknowledgment of a resolution of sympathy from the Committee cannot be read without feelings of devout thankfulness:—

"Bycullah Park, Enfield,

"October 11th, 1887.

"DEAR MR. BAYNES,—With many thanks I acknowledge the kind letters of sympathy, from you personally and also on behalf of the Committee, in the loss which we have sustained by the death of our son on the Congo.

"Friends far and near, known and unknown to us, have written, showing how widespread is the interest taken in the Mission; and we most sincerely hope that the severe losses so recently sustained will not in any way diminish that interest, nor weaken the faith of those who are its directors and supporters.

"This faith is strengthened as we take a survey of the events in Central Africa for the last twelve years, and see what a great door and effectual has been opened to us; for, like Paul, we ought to find the fact that there are many adversaries an incentive to spur us on rather than a rein to draw us back.

"A few years ago Mr. Stanley crossed Africa from east to west, and as soon as the story of the great pioneer was made known, the Christian Church rightly appreciated the opportunities thus offered, and mission stations were pushed into the interior from both sides of the Dark Continent.

"The churches cannot incur the heavy expenses of exploration; but once more a private society provides the funds for the same intrepid traveller to endeavour to push his way through hundreds of miles of hitherto unexplored country, to reach Emin Pasha in the Southern Soudan, within easy reach of the spot rendered sacred by the martyrdom of Bishop Hannington. Is there not the finger of God in this? Is not Stanley once again the precursor of missionaries, who, perhaps in a

few years time, will form an unbroken line from Banana to Zanzibar, carrying not only the English flag, but better still, 'the Royal Banner' and the knowledge of Him who is the 'Light the world'?

"Mr. Stanley has by clever diplomacy enlisted in his company a man, Tippoo Tib, the great slave trader, whose influence for or against the enterprise was almost sufficient to make or mar its success; and was it not true mission work to do so, and by these means do more to break up the slave trade at its very source than any treaties made with monarchs? Our Lord came not only 'to preach the Gospel to the poor,' but also 'to proclaim deliverance to the captive, and to set at liberty them that are oppressed.'

"As soon as Mr. Stanley's expedition was made known, many were the applications of English gentlemen and highly trained officers to accompany him, and for what purpose? For the romance, the honour, the spirit of adventure. The dangers were well known, but these did not deter the applicants; and if for such ends men press forward willingly, surely men are to be found ready to brave all dangers, to incur all risks, even life itself, in order to

" 'Lift high His Royal Banner,  
Which must not suffer loss.'

"In every grand and noble effort for good some pioneers fall. In every battle-field, when the standard-bearer is stricken down, men are always ready to fill the vacant places, to raise the flag once again, and press on to victory.

"It is gratifying to know that Mr. Grenfell, immediately on hearing of Mr. Comber's death, cheerfully sacrificed his well-earned rest and returned to the field, and that Mr. Slade willingly volunteered, undeterred by the long list of seventeen deaths in the Congo band. Who shall say that the present crisis is not the very testing time of our faith? 'Who knoweth whether we are come to the kingdom for a time like this?'

"Sorrowing as we do for the loss of our dear son, we propose to erect no monument to him in far-distant Lukungu—he lives in our hearts for ever; but we do propose to endeavour to forward the grand objects which he had so much at heart, and as we cheerfully gave up our son to the work, so now, parents, brother, and sister unite to equip some other soldier of the Cross, who, stepping into the gap, may carry on the warfare against heathenism; and we pray earnestly that our Heavenly Father may grant His blessing in large measure to him who will take our son's place.

"For this purpose I have great pleasure in enclosing a cheque to cover outfit and passage expenses of a new Congo missionary, and remain, on behalf of myself and family,

"Yours sincerely,

"THOMAS WHITLEY.

"To A. H. Baynes, Esq."

## Death of Mr. J. E. Biggs, of Stanley Pool.

JUST as the current number of the MISSIONARY HERALD was being sent to press further sad tidings reached England of the death of Mr. J. E. Biggs, at Kinshasha, Stanley Pool, on Friday, August 26th, after little more

than one week's serious illness, from bilious remittent fever. Only a few weeks before he wrote, referring to the death of Mr. Comber :—

“You will be glad to know that although we are saddened by the death of our brother and the loss of our leader, we are not cast down and discouraged. The loss of one after another of our little band on the Congo must be only a more urgent call to those of us who remain, and are sustained in health and strength, to a more entire consecration in our Master's service. Our days of toil here may be but few, and we have need to make the best of them.”

Prophetic words! for, as he wrote them the shadows of the evening were drawing on, and the everlasting morning was near at hand.

“His sun has gone down while it is yet day.”

In his own words to Mr. Baynes, written at the time of his acceptance :—

“I desire to go to the Congo to live or die, as my Master sees best ; my only trust is in Him ; He is my only hope, and it is because I feel He calls me to this work that I desire to go. Of myself, I know I am quite unequal to such an enterprise, but in His strength I shall always be strong. I can thankfully, and without an anxiety, leave all the uncertain future to His unfailing love ; all must be well.”

Yes, doubtless “all must be well”—all is well ; yet our hearts are sad and sore, stricken by these mysterious dispensations, and by the removal of so many dear brethren on the very threshold of what we had fondly hoped might have been a long life's work.

Mr. Percy Comber, writing from Wathen, N'gombe, Station, under date of August 29th, says :—

“MY DEAR MR. BAYNES,—This year is one of the darkest in the history of our Congo Mission. Yet once more we have to mourn the loss of a true and faithful comrade. Our dear and esteemed brother Biggs passed to his rest at Kinshasha, on the 26th inst., after a week of fever, which, at the last, was characterised by Dr. Sims as being ‘bilious and hæmaturic.’

“Mr. Bentley was away on the Upper River at the time, and our dear brother would have been alone had not Mr. Murphy, of the American Mission, gone over to keep him company. Mr. Murphy was with him even before the first symptoms of fever came on, and nursed him during the earlier part of it, and then, when the fever assumed a severe type, he sent at once for Dr. Sims (of the A. B. M. U.), who immediately went over, and, with Mr. Murphy's help, nursed him to the end.

“I cannot do better than send you a copy of Dr. Sims' letter, received here this morning ; it will show you that our friends of the sister Mission did all they could for our dear brother.

“Soon after I arrived here from Banana, our brother Cameron started off for the Pool, the same day that the first news of Biggs' sickness arrived. Cameron was within one day's march of Stanley Pool when he met the couriers with the sad tidings. He sent a few lines in pencil to us here to this effect :—

“The terrible news has come at last. It seemed scarcely possible that we

could be tried more, and yet here is another lost—lost, thank God, only so far as we are concerned, safe in glory himself. I hope to reach Kintamo to-morrow night, and will take care of Arthington, God helping me, till Bentley returns, which will probably be before long.'

"What can we say to these things? We can but be silent under such affliction. Our Father knows. Oh, for more faith, and for the strengthening of our trust in the love of our all-wise God! We shall not fail, though our own hearts are bowed with grief, to remember the sorrowing, bereaved parents and friends of dear Biggs at the throne of grace. Dear, faithful Biggs—all of us loved him most deeply. It was my privilege to travel up country with him in 1885, and I shall never forget his gentle, earnest prayers, as we gathered together in one of our tents before going to bed. Of the seven of us who came out in 1885, only three are left. Little did we then know of the future. May we who are left realise the more fully our responsibility to our Divine Master; and, although being willing to be called away too, if He should so will it, yet may we strive to *live* for Christ, and *work* for Him with a holier and deeper consecration than ever before.

"Davies and I are both well here, thank God, and shall look out very anxiously for the first news of reinforcements. We need seven men to fill up our ranks, without providing for forward work. Who will come? The work is grandly consecrated—IT MUST BE CARRIED ON. It is all dark now, but Christ is with us, and we can pass through this darkness, and by and by the sunshine of God's smile will shine forth upon us again. We must go on working and trusting. Our King must reign, whose right it is to reign. 'He shall have dominion from sea to sea, and from the river unto the ends of the earth.'

"I am, dear Mr. Baynes, yours very sincerely,

"PERCY E. COMBER."

With this letter Mr. Percy Comber sends the following from Dr. Sims, of the American Baptist Missionary Union, who most assiduously and lovingly attended Mr. Biggs during his illness:—

"Baptist Missionary Society, Kinshasha,

"August 26th, 1887.

"*To the Brethren of the Congo Mission.*

"DEAR BROTHERS,—With extreme sorrow and pain I inform you of the decease of our brother in Christ, J. E. Biggs, this morning, at 2 a.m., after at first ague, then bilious fever, of a week's duration. As we gathered round his bed our hearts were full of sorrow for him, for you, and ourselves, for we all dearly loved him. We pray and trust you will look to the Comforter Himself to comfort your hearts, as He only truly can under this new trial.

His fever commenced in the ordinary way on the 17th inst., rose to 105.4° on the 19th, and also to 105.4° on the 20th, when Mr. J. B. Murphy, who was staying with him, deemed it good to send for me. I found the fever of a severe type, and treated it accordingly. The next day (21st) it changed its character to that of bilious fever, with temperatures of 104.4°, and 105° on the 22nd. On the 23rd I succeeded in stopping the hæmaturmaia, after which date, though diligent use of quinine and the most active nursing were exercised, the fever refused to descend farther than 102° or 103°. This resisted all treatment and nursing, and

caused his death this morning. On Monday last, as the case assumed such a serious aspect, I thought it good to ask brother Banks to assist me; this he and Mr. Murphy did assiduously to the end. I took the opportunity to inform the brethren of the Lukolela Station of his state (though I could not of his death) by a passing steamer. The *Henry Reed*, which leaves (D.V.) next week, will inform them further of his death.

“Mr. Greshoff (agent of the Dutch Trading Company) has from the beginning shown wonderfully kind sympathy and consideration, and has furnished, from time to time, all needful help.

“Mr. Billington has also helped us with things, but most especially with his love and united prayers in the Kintamo household.

“Mr. Biggs' boys showed very great fondness for and faithfulness to him. Poor boys! they wept most bitterly for him.

“Brother Biggs' end was a sweetly quiet one; he had reading of the Scripture and prayer with each one of us, and when delirium and darkness were seizing his mind, he seemed occupied in thinking of Him whom he had served so well, and who was his Saviour.

“Commending you to the common Saviour and Comforter of all,

“I am, dear brethren, faithfully yours in Christ,

“A. SIMS, M.B., C.M.”

Mr. Samuel Silvey, writing from Lukungu under date of September 1st, says:—

“MY DEAR MR. BAYNES,—Two days ago the sad news arrived here of the death of brother Biggs at Stanley Pool.

“Less than a month ago I wrote to him, and sent him the news of brother Whitley's death. In reply, he sent us a cheery letter all along the line, urging us to deeper spiritual life, and closer communion with God our Father. Now he, too, has joined the white-robed throng.

“These constant losses make us all very sad, but yet not at all discouraged.

“I know, dear Mr. Baynes, you will pray that the dark clouds which seem now to overshadow our Congo Mission may soon be dispelled, and that showers of Gospel blessing may speedily fall on this dark Congo land.

“Our ranks are sadly thinned, and we have hardly enough men to man our present stations. Who will fill up the places of those who have fallen? Surely there are many young men at home in our churches who will consecrate their lives to this noble work on the Congo river.

“Do send us reinforcements soon.

“My own health still continues good, and I very seldom have fever now.

“Yours sincerely,

“A. H. Baynes, Esq.”

“SAMUEL SILVEY.

Mr. Philip Davies writes from N'gombe, under date of August 29th:—

“MY DEAR MR. BAYNES,—We seem to have hardly time to recover from the shock of one loss when the news of another comes; and most earnestly we pray that the hand of Death may now be stayed.

“Our grief is now for our brother Biggs; news came to us to-day that he had succumbed to a long bilious fever.

"Again our warmest thanks are due to our A. B. M. U. friends, especially to Dr. Sims, for his unremitting medical attendance; and to Mr. Murphy and Mr. Banks for constant nursing.

"Mr. Greshoff, of the Dutch House, showed, too, the greatest kindness in sending whatever he had that could be of assistance.

"These losses are overwhelming; it does make a man really grateful to God for life and health such as we all have at Wathen. Our duty remains the same, except that it is all the greater. These dear Congo people cannot be left in darkness; and in proportion to our losses is it incumbent on us who remain to be the more devoted and whole-hearted in the service of our King.

"Surely there are many young men at home who, desiring to be baptized for the dead, will now come forward for work out here. Our need is urgent, and our work most inspiring.

"Ever sincerely yours,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

The following letter has also been received from Dr. Sims:—

"Kinshasha, 26th August, 1887.

"MY DEAR SIR,—With great regret I inform you of the death of our brother in Christ, Mr. Jno. E. Biggs, this morning at 2 a.m.

"Soon after sunset on the 20th inst, a messenger came to me at Kintamo, begging me to come here, as Mr. Biggs had fever of a severe kind. I hastened over in the night, and found him suffering from ague, with a high temperature. I treated him with the best of my ability at once, and Mr. Jno. B. Murphy, son of the Baptist minister of Barnstaple, who was staying with him, assisted me in the nursing. In the remission which followed, quinine was given; but early on Sunday morning, after a rigor, the fever suddenly changed to a bilious, remittent one (a fairly common occurrence on the Congo). This I combated in the usual way, with great attention to nursing and feeding. From 21st the patient's weakness grew greater from day to day.

"The fever was extremely obstinate in his case, and remedies failed to keep it down.

"Mr. Biggs was very patient from the beginning, and no murmur of any kind ever escaped his lips. He seemed aware of the gravity of his case from the beginning. We had prayer and reading with him daily, and his appreciation of Scripture was very pleasant to see. Towards the end his mind was directed to the Lord in ejaculatory prayer. Rev. C. B. Banks, from Kintamo, was also with us to assist in taking care of him. He and Mr. Murphy kindly took all-night duty, and assiduously looked after Mr. Biggs.

"Representatives from the Congo Free State, French Government, and all trading houses, and all the members of our Kintamo household, were present at the funeral, and were very kind and sympathetic. We laid him by Miss Spearing's side, overlooking the river.

"I had only known Mr. Biggs five months, and was greatly drawn to him by his gentle ways and quiet piety.

"All of us are full of the deepest sorrow for the dear friends we have lost in your

Mission this year, and our constant united prayer is that we may all be spared, and that the Lord may have many witnesses to His Name in this country.

"I am, Sir, faithfully yours,

"To A. H. Baynes, Esq."

"A. SIMS, M.B., C.M

In view of these repeated losses friends of the Congo Mission should know that for months past the Committee have been constantly engaged in the most careful inquiries and investigations as to the best course of treatment to be adopted in fever cases, and specially for the reduction of fever-temperature. In this quest they have had the benefit of the best and most experienced medical counsel, which has resulted in the despatch of special medical instructions by Mr. Grenfell on his return to the Congo in August last.

The Committee entertain the confident hope that the adoption of these special instructions will result in immediate good, and enable fever-stricken brethren to more successfully grapple with this terribly fatal malady.

The details of every case, and complete diagnosis as to symptoms and treatment, are sent home from the Congo and submitted to the consideration and examination of medical experts in this country; and in this, as in many other ways, the Committee are ever anxiously seeking for guidance and counsel as to best action for the future.

The Committee also, some months ago, directed that searching inquiries should be made as to the position and construction of the houses in which our brethren live and their sanitary arrangements, and gave special and positive instructions as to the use of only boiled and filtered water for personal purposes.

The Committee are still anxiously considering further steps that may be taken with a view to render the various stations of the Mission more healthy and comfortable.

The Committee are also, just now, earnestly seeking to obtain the personal services of two or three fully-qualified and well-equipped medical missionaries, who shall make the study of the Congo fever and climate their chief object, and who shall be able to render thoroughly skilled and efficient medical treatment to the brethren at work in the Congo district.

Surely there must be in England to-day many such qualified young medical men who, impelled by the love of Christ and a desire to follow in the Master's footsteps, will offer themselves for this special enterprise. In the words of the Editor of *Medical Missions at Home and Abroad*:

"Surely so fine a field for missionary labour as the Congo offers to young Christian medical men should at once be occupied. The privilege of taking part in laying good and sure foundations for a Christian community, which is to fill that immense region, is one which ought powerfully to attract our younger men.



Rightly regarded, it should be coveted by noble hearts as one of the real prizes of the profession. What post at home will compare with it for real importance and far-reaching influence? Wealth certainly it will not bring; whereas toil and hardship, with some of the rarest spiritual joys, may as surely be looked for. What then? Are our young Christian doctors going to admit to their own hearts that, in these days, when their Lord is summoning every talent to this great service of winning the world for Him, they shrink from a calling which so intimately concerns the planting and forming and moulding of infant Christian peoples because it involves a life of hardness as good soldiers of Jesus Christ? We would urge our young medical brethren to look at this whole subject very earnestly. In these days the responsibility laid on every young Christian medical man to choose very carefully his life-sphere is far greater than ever before in the history of our profession. Not for the Congo Mission only, but all round the heathen world, Christian doctors are wanted. If ever the Master called, He is calling now to His servants to fulfil His great commission. We trust that this important position on the Congo may be speedily filled. Who will go?"

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#### FURTHER CONGO TIDINGS.

The Rev. Thos. Lewis writes from San Salvador, September 5th :—

"Here we are all enjoying the very best of health. I have only had two days illness since my residence here. Mrs. Lewis enjoys equally good health, and brethren Graham and Phillips are also quite well.

"The work here is progressing, and the Lord is manifestly blessing our work. We are indeed glad and thankful."

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Mr. Moolenaar writes from Underhill, September 12th :—

"Mrs. Moolenaar had a little son on September 10th. I am glad to say mother and child are both well and strong. We are all quite well here. The name of the Lord be praised!"

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Mr. Scrivener, under date September 12th, writes :—

"We are all in good health here. We are joyously expecting dear Mr. and Mrs. Grenfell and the new brethren by the next mail. We shall hail them with intense delight. Our numbers decrease, alas! but our work out here daily widens, and daily grows in interest and encouragement. There are blessed times coming, I feel sure."

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Cheering tidings have been received from the Rev. George Grenfell, from s.s. *Landana*, off Sierra Leone, dated September 8th. He writes: "All well, so far. My colleagues, Harrison and Brown, have been devoting themselves to special Congo studies, and I have been trying to attend to some of the many matters which, in the hurry of getting away, escaped me. We call at both Victoria and Cameroons, and from the former I hope to take away John Pinnock and his wife with us. I am very sanguine that his presence and work at Underhill will be of great service to our Congo Mission.

"I do trust your last news from the Congo is good. But yet we will not be anxious, whatever may betide. The path of the servant of our dear Lord and

Master is a plain one. May we all, my dear Mr. Baynes, have grace to walk therein till walking days are done—faithful, yes, ever faithful unto death.”

Good news has also been received from Messrs. Richards and Darby, at Lukolela, on the Upper Congo. We hope next month to print in the HERALD a very interesting letter recently received from this station.

### Mission School, Ts'ing Cheu Fu.

MR. COULING writes:—“The picture I now send shows the recently-opened school at Ts'ing Cheu Fu, with the Chinese teacher at the left, and Mr. and Mrs. Couling on the right. These boys are, with one exception, children of church members; two of them are themselves church members; and it is hoped that after a few years of Christian teaching and mental training, they will all be of great service to the church in Shantung.”

Mr. Forsyth adds:—“I might supplement the description by a few facts which may be interesting. The boys are as bright and intelligent as any to be found in this district. Their parents provide *food* and clothing for them, we giving the housing and tuition. This feature of the work is a distinct advance on anything hitherto done in this province by any other mission. The object of the school is to provide thoroughly trained Christian men who shall be bulwarks and leaders of the church, and on whom ultimately the burden of the work of upholding and directing it will fall, and it is also intended as a feeder to the Training Institute for Native Pastors and Evangelists.”

### Jubilee of the Rev. D. J. East,

PRESIDENT OF CALABAR COLLEGE, JAMAICA.

IN pleasant contrast to announcements we have often of late been called to make of the early removal of brethren from labour in the mission-field, with devout gratitude we now record the jubilee of ministerial service which the President of our Calabar Institution has reached, and the enthusiastic public celebration of it in Kingston, in which all classes seem to have united. Full reports of the proceedings and addresses, with comments of the public papers, are before us, indicating that there was in it a unanimity and heartiness seldom, if ever, shown before to a missionary in that island. Our space does not permit us to give these at length, though our doing so would be no less gratifying to very many in this country who have long known and honoured our brother for his high character and varied devotion, than to those who have been in closer fellowship with him through many years of service in the Mission. Meetings and services appear to have been held through several preceding days; they culminated in one on the



MISSION SCHOOL, TSI'NG CHIEU KU, SHANTUNG.—(From a Photograph.)

[ THE MISSIONARY HERALD,  
NOVEMBER 1, 1867.

evening of August 31st, in East Queen Street Chapel, which will be long remembered for its crowded attendance and unanimity of feeling, but more so from its constituents—all creeds and classes having assembled to render honour to whom honour was due—and from the variety and character of the addresses and testimonials which indicated the varied nature of our brother's work, and the strong confidence and affection his labours had evoked. After usual preliminary devotions by the Revs. J. Balfour and E. J. Hewett, an old student of Mr. East's, the Rev. W. N. Brown, was introduced by the Secretary of the Jamaica Baptist Union to preside, and the Rev. W. Teall, one of the oldest European missionaries, gave some account of the work which Mr. East had been engaged in through the fifty years then closed, with reminiscences of brethren who, during the early years of their Jamaica residence, had been fellow-labourers, but who had now entered into rest. The Rev. P. Williams then, as Secretary, read the "Address to Mr. East of the Baptist Union" of Jamaica, some paragraphs of which we subjoin, as they express convictions and sentiments which would be endorsed by a much wider Union:—

"It is a matter calling for grateful acknowledgment that for fifteen years in England, and now for thirty-five in Jamaica, you have discharged the duties of the high and holy office of the Christian ministry with unsparing industry and great prosperity; and that, in and through all, you have been enabled, by God's grace, to maintain a high-toned Christian character, by which your brethren in the ministry and others have been deeply impressed, and for which they 'glorify God in you.'

"We refer also with great thankfulness to your life and labours for thirty-five years as President of Calabar College, first at Rio Bueno and afterwards in Kingston. We have always considered you eminently qualified for this important position; and the action of the Committee of the Baptist Missionary Society of England, in appointing you to this responsible post, has been fully justified by the thirty-five years' successful labours. During the years of your presidency at least fifty theological and over a hundred normal school students have passed through the Institution, exclusively of those now in residence; and the majority of those thus trained are doing useful work for God and man in Jamaica and other countries.

"While diligently fulfilling your own duties, both as pastor and president, you have ever been ready to aid other churches which have needed and sought your assistance; and on several occasions some of our most important churches have enjoyed the benefits of your ministrations for months together, while smaller ones have grown up and gathered strength under your fostering care.

"Nor would we forget to refer to the hearty and self-denying manner in which, as a minister of the Jamaica Baptist Union, you have united with your brethren in seeking to promote the general interests of our beloved Mission in this land. Every project, whether for consolidation or extension, has been favoured with your most cordial support.

"Not only have you taken an interest in religious matters, but you have been

foremost in every movement having for its object the improvement of the social condition of the inhabitants of this island and the extension of the benefits of education. And we take especial pleasure in observing that your influence and abilities in these directions have been repeatedly recognised by successive governors of the country who have placed you on various Boards and Commissions.

"In speaking of your multiform and important labours, especially as pastor and president, we thankfully call to mind all the loving sympathy and faithful help which you have received from your dear partner, Mrs. East, who has been your willing co-worker during nearly the whole of your residence in Jamaica.

"Looking at your lengthened period of service in the Lord's vineyard, and at all the results of a social, educational and religious character which have sprung from it; looking, too, at the happy fraternal relation existing between you and all your brethren in the ministry in the island, and at the confidence in and love towards you entertained by all the members of our churches; and knowing the high esteem in which you are held by the officers, committee, and constituents of the Baptist Missionary Society of England: it was unanimously agreed at the annual meeting of the Jamaica Baptist Union, held in February last, to ask your kind acceptance of this address of Christian congratulation at your brethren's hands, together with the small tangible token of their love which accompanies it."

A handsome timepiece and a silver tea-pot were the testimonials presented with this address. The Rev. J. S. Roberts afterwards read an "Address from the East Queen Street Church," recalling the chief events of Mr. East's ministry amongst them since 1868—gratefully acknowledging their own increase of number and their profit by his teaching; his success in establishing neighbouring stations and building chapels and school-rooms; expressing strong affection and hope for future years—which address was accompanied by a testimonial in the form of a cheque for £44. The Rev. T. Geddes with an appropriate speech presented an "Address from the Ministers of Religion in the City of Kingston cordially testifying to the great value of Mr. East's services to every benevolent and Christian cause that had appealed to him, to the constant readiness of his response to every claim of that kind on his time and attention, and to the courtesy, urbanity, and brotherly kindness which had marked all his intercourse with them, while to the whole community he had set an example deserving everywhere to be commended and imitated." Nineteen signatures were appended to this address. The Rev. W. Gillies then presented, as President of the body, an "Address from the Young Men's Christian Association," acknowledging the deep obligation the Society was under to Mr. East. Afterwards the Hon. W. Malabre and the Rev. J. S. Roberts presented "a large album containing congratulatory letters from prominent men in all parts of Jamaica." The Hon. W. Malabre, after a complimentary address, read extracts from some of these letters. Among others the one from His

Excellency the Governor of Jamaica, those from the late Colonial Secretary, from the Bishop of Jamaica, from the Venerable Archdeacon Douett, and many others. The portfolio of letters was accompanied with a purse containing £112, which the Rev. J. S. Roberts said was the spontaneous expression of the admiration and respect in which Mr. East was held by the community. He also expressed the hope that it would not end in that presentation, but that before long they might have to call another meeting to decide on the erection of some lasting memorial in honour of Mr. East, and for the general good of the Island. The letter of the Governor was as follows:—

“Craighton, August 29th, 1887.

“DEAR MR. EAST,—You must allow me to congratulate you upon the completion of fifty years of your ministry in the Christian Church, thirty-five of which have been passed in useful labours in Jamaica.

“I am aware that during the long period of your residence here you have worked very earnestly, and with self-denial, for the good of the people.

“Of your ministerial work I am hardly in a position to speak, but I am aware that in this you have been blessed with much success.

“In efforts to further education, in literary labours, and in all that has seemed to you calculated to raise the people of Jamaica, you have been untiring, and I know that you have always been a supporter of good government, and that you have given valuable assistance to predecessors of mine in the government of Jamaica.

“From the time of my landing here, in the end of 1883, I have had frequent intercourse with you respecting educational and other matters affecting the welfare of the people, and I have found that you combined a great knowledge of the people with a very earnest desire to benefit them, and a sound judgment as to their needs.

“Personally I have to thank you for ready and valuable assistance upon various occasions, and I desire to express a sincere hope that you may be spared to do good in this island, or elsewhere, for many years to come.

“I am in hopes that a sufficient fund may be raised to establish some useful and lasting memorial in Jamaica of your long service in the Christian cause in this island.

“With every expression of goodwill towards Mrs. East and yourself,

“Believe me, yours sincerely,

“Rev. D. J. East.”

“H. W. NORMAN.

To these addresses Mr. East replied as they were presented. We greatly regret that we can find room for only portions of the reports of these replies which have reached us. In speaking to the first he reviewed his whole ministry, his happiness in pastorates in England, his early interest in African missions, what led him to Jamaica, what he found there in his special department of mission work, and what he had by God's blessing and his brethren's co-operation been able to do. The following are extracts:—

"I landed in Jamaica with my family on the 13th of January, 1852, after a voyage of seven weeks in an old-time-sailing vessel.

"In a week or two I was settling down to my work, but it was with only four students, these being the complement with which to commence; but, small as was the number, I had great joy in my duties.

"Soon, however, I began to feel that so small a number could hardly justify the expenditure involved, and I was led to consider how the Institution might be expanded. On examining the title-deeds of the property I saw that the founders had contemplated, not only the training of ministers, but also of schoolmasters, and I was led to consider how this object could become associated with the higher one which had brought me to Jamaica, and soon learned that some of my brethren were in full sympathy with it. Many difficulties and discouragements had to be overcome, and it was several years before this department of the Institution was established on a satisfactory basis, with a normal school tutor from England, under the auspices of the Baptist Missionary Society. I rejoice that this branch of the College has grown to its present dimensions, and that side by side with the theological students there are nineteen young men now training for schoolmasters, in all twenty-five. Since its commencement, as is stated in the address, nearly 100 have gone forth as day-school teachers, besides over fifty as ministers or missionaries, not including some failures from various causes. A general educational work has also been carried on with varying success, both at Rio Bueno and in Kingston. Our High School has not accomplished all we could desire; but it has done work, as numerous young men occupying respectable positions in the city, and in different parts of the island, gratefully testify; while our day school, the training-ground of our normal school students, is second to none among the elementary schools of Kingston.

"The removal of the College from Rio Bueno to Kingston formed a new and important epoch in its history. Of the buildings now appropriated to its use, the Students' Hall, which has been recently enlarged, and the dwelling-houses of the Normal School, and of the classical and mathematical tutors, are entirely new erections, while the president's residence, and the model school-room were put, and have been kept, in thorough repair, the latter having been fitted up in adaptation to its use. For the accomplishment of this work we are indebted to friends in England, from whom it was my privilege personally to collect over £1,600.

"In this review of the Institution, I desire to make grateful recognition of the kind and generous co-operation of the committees of the Baptist Missionary Society in England, by whom the tutors are appointed and supported, and who have been ever ready to unite with the committee in Jamaica for the furtherance of the work. For all these five-and-thirty years my relations with them have been the most happy conceivable. The officers of the Society have favoured me to the fullest extent with their confidence, and have claimed from me the most affectionate esteem. And I take this opportunity of recording my deep indebtedness to them.

"But most of all do I devoutly unite with my brethren in saying, To God be all the praise. Without His help and blessing the trials, discouragements, and anxieties incident to the work could never have been borne; the



difficulties encountered could never be overcome, and any measure of success with which it has been favoured would never have been attained. Nor can I close this notice of the College without grateful recognition of the earnest co-operation I have had from the Normal School tutor during the past twenty years, the members of the College Committee, and, within the last three years, of the Classical and Mathematical tutor.

"In becoming a college tutor, however, I would not lay aside my vocation as a minister of Christ. I confidently believed that my call to the Christian ministry was of God, and I have felt with Paul that 'Woe is unto me, if I preach not the Gospel.' I felt bound, therefore, to avail myself of every opportunity to declare it, and for the first fifteen years of my Jamaica life held the pastorate of the church at Rio Bueno.

"There was one prevailing sentiment in Jamaica amongst our brethren in the ministry, in which I deeply sympathised. It was a family one. The members of our Mission were commonly regarded and spoken of as a family; and one of the most common expressions in prayer was 'that God would bless the mission family and the families of our mission.' The effect of this was to bind all together in one common interest, and out of this recognition of a community of interest it was that what we now call the Jamaica Baptist Union originated. Under this influence I was drawn into it, and having once identified myself with it, I felt not only that the one church of which I was pastor had claims upon me, but all the churches as it became needful should be for a care to me. I have done my best to serve them, and have ever cherished the liveliest concern for them. At one time I remember to have had temporarily no fewer than seven churches under my pastoral oversight. These were voluntary services to the churches and their pastors. For five years I had charge of the church at Kettering, in Trelawny, jointly with that at Rio Bueno, and had the satisfaction of erecting the chapel which now stands in Duncans. For several years I held the pastorate of the church at Mount Charles and Rose Hill, jointly with that at East Queen Street, during which the beautiful little mountain chapel was built that was unhappily blown down during the last terrible cyclone. All these labours it was my privilege to render gratuitously, without charge, not even for my travelling expenses. I say this not boastingly, but to vindicate the Christian ministry from the reproaches from men of corrupt minds, who think that the ministers of the Gospel can perform no service except for filthy lucre's sake.

"With all the institutions of our Mission it has been my happiness to co-operate, not by constraint, but willingly and lovingly. And it has been my joy to see them grow; our Union from a membership of 11,000 to 31,000, and our Jamaica Baptist Missionary Society with an increase of from £300 to upwards of £2,000, and to an agency, not of one or two missionaries in Jamaica, but to two in Hayti, two in Cuba, two in Honduras, two in Cayman Brac, and five or six in Jamaica. I believe our 'Union,' along with this Society, our Sunday and Day School Society, and Widow and Orphans' Fund Society, is a great power for good. Without laying claim to synodical authority, it is a potential moral influence in our churches, guiding and regulating our movements in various ways, without interfering with their congregational independence. Believing this to be the case, I have felt under solemn obligations in the interests of our churches with heart and soul to co-operate in it. And in attending its

annual sessions it has been our inexpressible satisfaction to see at the board a succession of holy men of God, full of youthful fire and energy, and godly zeal and devotedness, filling up the places and taking up the work of the sainted brethren who have left the earthly for the heavenly sphere. How many are the brethren, faithful and beloved, with whom in former years I was lovingly associated—Phillippo, and Dendy, and Clark—among the fathers and founders of our Mission—and how many more, without reading too lengthened a roll, it would be invidious to name. Yet I may be allowed to make mention of Benjamin Milard, who through so many years acted as secretary of our 'Union,' and left a noble example to his successor—an example which, by the grace of God, our present beloved secretary is worthily following. These honoured brethren have passed away. I miss them. But for two or three veterans in our army, G. R. Henderson and Wm. Teall—who still survive, I might feel lonely. Yet this feeling is forbidden by the loving confidence of my younger brethren, a majority of them my own sons, through the relationship existing between us as *quondam* tutor and students.

"I am at a loss to know how to thank my brethren in the ministry, and the churches in association with our 'Union,' in behalf both of my dear wife and myself, not only for the address with which they have honoured me, but also for the beautiful gifts by which they have given tangible expression to their appreciation of our work. I am especially gratified that in this proof of their love they have joined my wife with myself. For two-and-thirty years of my Jamaica life she has been my faithful and devoted helpmate, not only in my family, but in the College and the Church. This I am sure both students and church members gratefully acknowledge. Her devotedness to the interests of both have been exemplary and unwearied. How much I owe to her piety and zeal in the Master's service it is impossible for any besides myself and our Heavenly Father to know. The address of the ministers and churches of the 'Union,' and the gifts that accompany it, are doubly appreciated by me because her work of faith and labour of love are so cordially recognised."

In the reply to the address from the church in East Queen Street, Mr. East said :—

"On the removal of the College to Kingston, I was appointed by the Baptist Missionary Society pastor of the church, an appointment which I had the satisfaction of knowing was unanimously accepted by those brethren and sisters who were then in church fellowship. The state of things at the time was, to say the least, most uninviting, looking to the small remnant in attendance on Divine worship, and the dilapidated condition of the premises. But I was not disheartened; and especially during the struggles and discouragements and toils of the earlier years of my pastorate, I have to acknowledge the zealous co-operation of the Rev. J. Seed Roberts, who, as assistant minister, was most helpful to me. It is now eighteen years since the church was organised, and during these years the work has grown to no inconsiderable proportions. From a little over fifty members the membership has increased to about 500. The church buildings have been placed in their present condition at a cost of considerably over £2,000.

"This sum, at different periods as required, has been raised entirely within the church itself, without any appeal for aid either from Great Britain or from

the building funds of the churches of the Jamaica Baptist Union. In this and in all other relations the pastor's hands have been held up by the officers of the church, and largely by the members generally. To some who have gone to heaven, to some now far advanced in age, as also to others still in their vigour, I shall ever cherish a grateful and affectionate sentiment of deep indebtedness. I thank them most lovingly for the loving confidence they have ever shown towards me as their pastor; and I bless God for peace and unity and love still prevailing in our communion, while I earnestly pray that as a Christian people they may ever be kept in the unity of the spirit and the bond of peace."

We can only add from the reply to "Letters and Testimonials from Citizens of Kingston and others":—

"With reference to the portfolio of letters and the generous testimonial which accompanies them from my fellow-citizens in Kingston and other parts of the Island, which the Honorable William Malabre, our respected and elected member of the Legislative Council, has done me the honour of presenting, I may say that I am taken by surprise. I believed that I was held in esteem, for I had received many proofs of it. But I was not prepared for such an expression of it from all classes of the community as that with which I am highly favoured.

"While I have ever desired to remember that I am a minister of Christ, I have never excused myself from the obligations of citizenship. Hence, in my Jamaica life I have felt bound to the utmost of my ability, compatibly with more sacred claims, to throw myself into the social interests of our beloved country. Without vain boasting, I may say that I have lived for Jamaica. Hence, at the call of Government, I have felt it to be my duty to serve in its philanthropical and educational institutions, and in sundry ways to let the Government and my fellow-citizens feel that I am one with them in desiring to advance the common weal. I love Jamaica. My heart's desire is to see our people progressing in truth and righteousness, and in whatever under God's blessing can exalt a nation. I am a believer in human progress, and I rejoice in the progress which our people are making. I have no higher ambition than to promote their moral, social, and religious welfare. So, while I live, I hope never to cease to labour for it.

"Words cannot convey my thanks to the numerous gentlemen who have written the letters which are within the covers of that handsome portfolio. I shall ever value among my choicest treasures these expressions of appreciation of my endeavours to serve my adopted country."

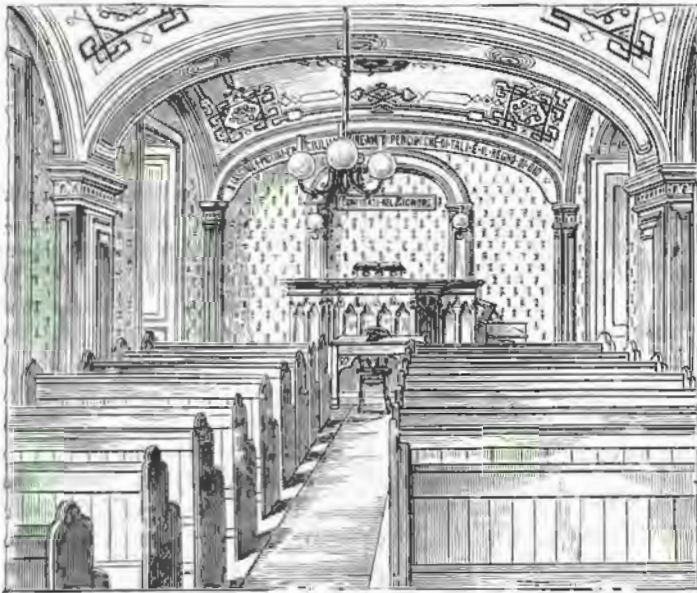
Addresses were subsequently given by Rev. M. Webb and Rev. J. Kingdon, and after singing and the Benediction the meeting separated. In concluding this notice of a memorable event in the history of our Jamaica churches we call attention to one phase of this regard for Mr. East, the desire to associate his name with some memorial that may be for the benefit of the Island, and emphasise the pleasure friends there will feel if their attempt receive assistance from friends in England to make it a more worthy acknowledgment of a consecrated life.

## An Italian Mothers' Meeting in Naples.

(See Frontispiece.)

BY THE REV. W. KEMME LANDELS, OF NAPLES.

**I** SEND a photograph, a group of Mrs. Landels' "Mothers," which I think will be interesting to you. Six of these have been baptized, and are now members of the church. I will endeavour to point out which they are. Beginning then with the left-hand side of the picture we pass over three; the next three, two standing and one sitting, have all been baptized. We then pass over four others, until we come to a younger woman than most of them, standing almost behind an orange tree. She and the two



BAPTIST CHAPEL, NAPLES.—(From a Photograph.)

next to her on the right are also members of our church. The young woman behind the tree was married about a week ago to an evangelist of the American Baptist Mission, who is stationed at Barletta. I also send you a photograph of our chapel at 175, Via Foria, Naples. W. K. LANDELS.

## Appeal on Behalf of the Congo.

**M**ISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in last month's HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—

"IN MEMORIAM" FUND.—Josiah Fletcher, £5; Emily Oxford, 1s.; J. B., 1s.; Mrs. Pottenger, £1; E. J. H., 5s.; Mrs. E. F. Beddome, 5s.; Stanley Smith, 2s. 6d.; Mr. E. Williams, 10s.; "Alysson," 1s.; "One interested in Missions" (Monmouthshire) sends silver locket, chain, and bracelet; "Quicksilver," 2s.; Mrs. S. Northcott, 2s. 6d.; Southend-on-Sea, 2s.; Mrs. Sharpe (Thrapston), 5s.; A. E. T. (Edinburgh), 5s.; S. P., £1; A. H. H. (Wincanton), 5s.; A. H. B. (Wincanton), 2s. 6d.; Caversham Women's Bible-class, £1 10s. 3d.; Two Sisters, 2s.; S. F. (Cambridge), 10s. 6d.; A Thankoffering (Bury St. Edmunds), 2s.; Gentleman's gold scarf pin; Pair of gold earrings from London.

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### The Treasurer.

WE are glad to announce that, in response to the earnest and unanimous request of the Committee, William R. Rickett, Esq., of Sunnyfield, Hampstead Heath, has accepted the office of Treasurer to the Society, vacant by the lamented decease of the late Joseph Tritton, Esq. We are well assured that all the friends and supporters of the Mission will rejoice at the acceptance of this important position by a gentleman so deeply interested in the great work of the Society, and so practically and generously active on its behalf.

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### The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to Miss Town, of Eaton Terrace, for a gold cameo brooch and a white muslin jacket, for the Congo Mission; to "Odds and Ends," Shipston-on-Stour, who writes:—"I send a box of small fancy articles made from 'odds and ends' of material, and worked at 'odd' moments. I know they are not worth much, but thought, though they would not fetch any money at a sale or bazaar, they might be sent out to missionaries, who could give such articles away to children. If worth that much trouble I should like them sent to the Congo Mission." A Widow, per Rev. J. T. Brown, a pair of earrings for the Congo Mission; "One who wishes to do something for the Congo Mission," Bristol, for a small box of jewellery; S. A., for £10, for the Congo Mission; Kate Millard, Leigh, for a small locket for the Mission; "Hope," for ten shillings, who writes:—"If only it were ten *lives* I had to give! Oh! how gladly should they be given for Congo. I have just heard the last news of another life's work finished there, another foundation-stone laid for others to build upon; none of these are lives *lost*; surely they are far more precious in God's sight than in ours. It does make me so angry to hear of people wanting the work to be given up. I have not heard anyone say: 'In view of the recent railway disasters, surely the time has come to give up railway travelling,' nor that trade in unhealthy climates must be relinquished. What soldier, worthy of the name, would shrink back when ordered to certain death in the battle?" A Cheerful Giver, for £10, for the Congo Mission, who writes:—"A fortnight ago exactly I lent the Lord five pounds for the Congo Mission, and to-day, most unexpectedly, He has

returned it to me *doubled*. I never expected it to be thus repaid, and, as I am not needing it, I will put it into the safest bank in the universe. I enclose it for the Congo Mission, hoping it may be used to send another Elijah in Mr. Comber's place. It is terrible to think there are some delayed from going for want of money. I would give myself were I in any way fitted for such work, but the Lord has not given me an open mouth at present. May the Lord accept this offering, which is His own gift, and may it be the blessed means to assist others to go and sound abroad the glad tidings of salvation by the death of Jesus." F. Black, of Ogle Mews Ragged School, for six shillings for the Congo Mission, who writes :— "The origin of this effort was the hearing of a missionary sermon preached by the Rev. T. O. Fellowes, at John Street Chapel, by some of the girls; at their request I obtained a box. I should like to have it mentioned in the HERALD, so that the girls may see it." "A Blind Sailor," for an old silver coin, for the Indian Mission, and a "Board School Teacher," for a small pencil case, for the China Mission. The cordial thanks of the Committee are also given to the following generous donors for most timely and welcome gifts :— Mr. T. M. Russell, £200; Mr. J. Marnham, J.P., for *support of Congo missionary*, £75; In Memoriam, for *outfit and passage of successor to the late Rev. H. G. Whitley*, of the Congo, £100; Mr. Joseph Wates, £15; A Sheffield Friend, £10; Mr. J. T. G. Dodd (£5 Congo), £10; Faith's Offering, £10; Mr. Arthur Robinson, for *Congo*, £25; E. H., "In loving memory," for *Congo*, £25; Mr. J. Dodson, Eastbourne, £25.

### Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to the 12th October :—A parcel of books from Mrs. Spurgeon, Upper Norwood, for Rev. J. W. Ratnayeke, native preacher, Colombo; a box of dolls from Misses Chappell, Bath, for Mrs. Anderson, Barisal; a parcel from Mrs. Jackson, Rochester, for Mrs. D. Jones, Agra; parcels of fancy goods from Willing Helpers' Society, Bloomsbury Chapel, for Mrs. Harris, Allahabad, and Mrs. Grenfell, Congo; a box of fancy goods from Mrs. Philp and friends at Forton, Gosport, for Miss Thorn, Delhi; a parcel of clothing from Miss Richards, Cardiff, for Rev. D. Jones, Agra; a box from Mrs. E. E. Smith, Finsbury Circus, for Mrs. Kerry, Barisal; a photographic camera from Young Men's Missionary Association, for Rev. G. Grenfell, Congo; a parcel from Ladies' Missionary Society, Brunswick Road Baptist Church, Gloucester, for Mrs. Anderson, Barisal; a box of clothing, &c., from Miss M. A. Maris, Huixton, for Miss Plested, Furreedpore; box and bale from Miss Starling, Sutton, for Mrs. Thos. Lewis, Congo; a parcel from Plymouth for Rev. G. H. Rouse; parcels of fancy goods from Mrs. Wright, Baptist Church, Kingston-on-Thames, for Mrs. Anderson, Barisal, and Miss Thorn, Delhi; a parcel of garments from South Barton School, Frome, per Mr. A. J. Hodder, for Mrs. Kerry, Calcutta; a parcel of books from Mrs. Moore, Langham, for various missionaries of the Society; a parcel of clothing and work-cases from Camden Road Missionary Working Party for Mrs. Thomas, of Delhi; a box of clothing from Miss J. Anderson, for Rev. J. H. Anderson, Barisal; three medical chests and several medical books for Mr. Tregillus, of Barisal, and Mr. Shorrock and Mr. Bruce, of China, from Mr. Fredk. Ross, of St. Paul's Churchyard.

## Recent Intelligence.

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WE are deeply grateful to the many kind friends who have signified their desire to act upon the plan suggested by Sir Morton Peto, as expressed in the following resolution, a full list of whom we hope very shortly to publish; but we earnestly plead for further promises of help in this direction, so that ALL our missionary brethren in the field may thus be reached. The resolution of the Committee is as follows:—"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our readers. We shall thankfully correspond with friends who may feel drawn to render personal aid in the manner suggested by this timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell. Communications to be addressed to Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London.

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The friends connected with the Havelock Baptist Church, Agra, N.W.P., have appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a pastor.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, a total abstainer, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, and accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

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With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Baptist Missionary Society have resolved to appoint and send out, at the earliest practicable date, one or two fully-qualified and well-equipped *medical missionaries*. Detailed particulars can be secured on application to Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, London, E.C."

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The Rev. T. R. and Mrs. Edwards, Mrs. Benjamin Evans, Miss Wenger, the Misses Prideaux, Miss Hartley, and Miss Allen left Liverpool for Calcutta in

the s.s. *City of Khios* on Saturday, the 15th ult. Messrs. Bruce and Shorrock in the P. and O. s.s. *Khedive*, from London to Shanghai, on Thursday, 28th ult., and the Rev. James and Mrs. Smith, for Bombay, per Rubatino Line, from Genoa on 31st ult.

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The Committee of the Camden Road Sunday-school Missionary Association request us to mention that their annual "Congo Sale" will be held at the close of the current month, and is expected to present features of unusual interest. Contributions of work, &c., towards this sale will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, Eythorne Road, Hornsey Rise.

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On the 8th of the current month the Rev. G. H. and Mrs. Rouse, Rev. R. Wright and Mrs. Hay, Mr. Arthur B. West, and Miss Hayward will leave Liverpool, for Calcutta, in the s.s. *City of Calcutta*. On the previous evening—Monday, the 7th—it is intended to hold a special farewell service in Pembroke Chapel, Liverpool.

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The present position of the Society's finances gives cause for serious concern. The EXPENDITURE for the six months ending September last shows an INCREASE of

**£1,660**

upon that of the same period of the previous year, during which year the expenditure was **£4,385** in excess of the year's receipts.

It should also be borne in mind that during the last twelve months the Mission has lost by death five friends whose personal subscriptions alone amounted to **£1,500** annually. It is clear, therefore, that this sum will have to be secured during the current year before any real increase in the total annual receipts can take place.

We desire to commend these grave facts to the prayerful and generous consideration of our friends throughout the country.

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THE REV. GEORGE AND MRS. GRENFELL.—A warm friend of the Congo Mission has generously offered 100 copies of fine cabinet photographs of either Mr. or Mrs. Grenfell, of Stanley Pool, for the benefit of the Congo work, at one shilling and sixpence each. Copies may be obtained by sending post orders direct to Mr. Thos. Lewis, 135, Stratford Road, Birmingham. The entire receipts will be devoted to the Congo Mission.

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# Contributions

From 13th September to 12th October, 1887.

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*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

| ANNUAL SUBSCRIPTIONS.  |        |
|--|--------|
| "Alysson" .....  | 2 0 0  |
| Burt, Mrs. Beaulieu .....  | 1 0 0  |
| Chapman, Mr J. L. ....   | 3 3 0  |
| Cox, Mr A. H. ....   | 0 10 6 |
| Dodd, Mr J. T. G. ....   | 5 0 0  |
| Do., for Congo .....   | 5 0 0  |
| Edminson, Mr Jno. ....   | 1 0 0  |
| Freer, Mr F. A. ....   | 5 0 0  |
| Gregory, Miss M. ....  | 0 10 0 |
| Joplin, Mrs C. E. ....   | 1 0 0  |
| Keynes, Mr J. N., M.A. ..  | 1 1 0  |
| Knight, Mr W. Duncan ..  | 20 0 0 |
| Larard, Mr James, .....  |        |
| Gravesend .....  | 0 10 0 |
| Marnham, Mr J., quar-<br>terly, for support of<br>Congo Missionary ..... | 75 0 0 |
| Masters, Mr Jno. ....  | 5 0 0  |
| Masters, Mrs Jno. ....   | 3 0 0  |
| Milligan, Mrs .....  | 1 0 0  |
| Neal, Mr Jno. ....   | 2 2 0  |
| Do., for Congo .....   | 1 1 0  |
| Oliver, Mr R. G. ....  | 0 10 0 |
| Ormerod, Mr S. ....  | 0 10 6 |
| Rabbich, Mr H. P. ....   | 1 0 0  |
| Reid, Mr John F. ....  | 0 10 0 |
| Shackleton, Mr W. ....   | 1 1 0  |
| Sharpe, Mr W. ....   | 0 10 6 |
| Under 10s. ....  | 0 7 6  |

| DONATIONS.   |         |
|--|---------|
| A Birthday Present, for<br>Congo .....   | 0 15 0  |
| A Friend, for Congo .....  | 2 0 0   |
| A Friend, per Mr A.<br>H. Baynes .....   | 1 0 0   |
| Angus, Mr Geo., New-<br>castle .....   | 50 0 0  |
| Anonymous, for Congo ..  | 1 0 0   |
| Anon., Leicester .....   | 0 10 0  |
| "A Sheffield Friend" ..  | 10 0 0  |
| "A Thankoffering,<br>E. A.," for Congo .....   | 10 0 0  |
| A Young Solicitor .....  | 0 10 6  |
| Braine, Mr A. A. ....  | 0 10 0  |
| Chrystal, Rev. J. R.,<br>B.D. ....   | 1 0 0   |
| Clark, Mr J. W.,<br>Leicester .....  | 10 0 0  |
| E. O. (box) .....  | 3 7 6   |
| Goodchild, Mr J. ....  | 5 0 0   |
| Grenfell, Miss M. R. ....  | 0 10 0  |
| Haynes, Mrs Thirza,<br>for Congo .....   | 4 0 0   |
| Hayward, Messrs. J.<br>and C. ....   | 0 10 0  |
| "Hope" .....   | 0 10 0  |
| "In loving memory" ..  | 0 10 0  |
| J. W., Woodside, N.B.,<br>for Congo .....  | 0 10 0  |
| "Lambda" .....   | 5 0 0   |
| Lewis, Mrs, Stratford-<br>on-Avon, for Congo ..  | 1 0 0   |
| Russell, Mr T. M. ....   | 200 0 0 |
| Soley, Mrs. Barn-<br>stable, for Congo .....   | 5 0 0   |
| Wates, Mr Joseph .....   | 15 0 0  |
| Whitley, Mr and Mrs<br>T., and family, En-<br>field, for passage and<br>outfit of successor to<br>Mr H. G. Whitley,<br>Congo ..... | 100 0 0 |

|  |        |
|--|--------|
| Under 10s. ....  | 0 5 0  |
| Do., for Agra .....  | 0 5 0  |
| Do., for Congo .....   | 0 10 0 |
| <b>LEGACY.</b>   |        |
| Smith, the late Miss<br>Jane Greig, of Aber-<br>deen, per Messrs.<br>Duncan & Morice ..... | 24 5 4 |

| LONDON AND MIDDLESEX.   |                           |
|---|---------------------------|
| Amburst Park Bible-<br>class .....  | 1 0 0                     |
| Battersea, York Road<br>Do., Sun. Sch. ....   | 2 10 0<br>5 0 0           |
| Bermundsey, Haddon<br>Hall .....  | 5 5 0                     |
| Bloomsbury .....  | 45 16 10                  |
| Borough Road Sunday<br>Evening Sch. ....  | 0 15 9                    |
| Brixton, Gresham Sun.<br>Sch. ....  | 5 15 6                    |
| Do., Kenyon Church<br>Sun. Sch. ....  | 6 11 3                    |
| Camberwell, Denmark<br>Place .....  | 9 15 4                    |
| Child's Hill .....  | 0 5 0                     |
| Do., Sun. Sch., for<br>Congo .....  | 0 12 1                    |
| Dalston Junction Sun.<br>Sch. ....  | 10 0 0                    |
| Enfield .....   | 4 9 1                     |
| Do., for Congo boy<br>Hampstead, Heath<br>Street .....  | 1 5 0<br>60 0 0           |
| Harrow Sun. Sch., for<br>N.P. ....  | 2 4 3                     |
| Hendon .....  | 15 0 0                    |
| Highbury Hill Sun. Sch.<br>Highgate Road Y.M.B.C.,<br>for Congo .....   | 5 10 1<br>2 2 2           |
| Islington, Salter's Hail<br>Chapel Sun. Sch., for<br>Central Sch., Back-<br>ergunge .....   | 10 0 0<br>0 3 6           |
| John Street, for India<br>Kilburn, Canterbury<br>Road Sun. Sch. ....  | 3 8 10                    |
| London Baptist Associ-<br>ation, Northern Dis-<br>trict, Quarterly<br>Meeting at Highgate<br>Metropolitan Taber-<br>nacle, for W & O .. | 5 0 0<br>2 15 0<br>5 0 0  |
| Notting Hill, Talbot<br>Tabernacle .....  | 3 3 0                     |
| Ogle Mews Ragged<br>Sch., for Congo .....   | 0 6 0                     |
| Peckham, Norfolk<br>Street Sun. Sch. ....   | 2 12 0                    |
| Stoke Newington,<br>Devonshire Square<br>Chapel .....   | 4 1 4                     |
| Stratford, Carpenter<br>Road .....  | 2 10 0                    |
| Teddington Bible-class<br>Upper Holloway<br>Y.M.C.A., for Congo<br>Victoria Ch., Wands-<br>worth Road .....                             | 1 5 0<br>7 0 0<br>13 10 0 |
| Walworth, Ebenezer<br>Sun. Sch. ....  | 3 2 8                     |

|   |        |
|---|--------|
| Wandsworth, East Hill<br>Sun. Sch. .... | 7 7 6  |
| Westbourne Grove<br>Sun. Sch. ....      | 6 12 6 |
| Willesden Green Sun.<br>Sch. ....       | 1 8 9  |
| Woodberry Down .....                    | 5 5 0  |

| BERKSHIRE.                                    |                  |
|---|------------------|
| Reading, Wycliffe Ch.<br>Do., for Congo ..... | 3 17 0<br>0 18 7 |

| CAMBRIDGESHIRE.  |                  |
|--|------------------|
| Cambridge, St And-<br>rew's Street Sun.<br>Sch., for "Cam-<br>bridge" Sch., Agra<br>Cambridgeshire, on<br>account, per Mr. G.<br>E. Foster, Treasurer .. | 2 10 0<br>40 1 7 |

| CHESHIRE.                        |        |
|----------------------------------|--------|
| Birkenhead, Grange<br>Lane ..... | 40 0 0 |
| Do., Jackson Street ..           | 1 10 0 |
| Chester, Grosvenor Park          | 4 5 0  |

| DERBYSHIRE.      |        |
|------------------|--------|
| Loscoe .....     | 0 12 6 |
| Riddings .....   | 2 11 9 |
| Stonebroom ..... | 0 7 4  |

| DEVONSHIRE.                                |         |
|--|---------|
| Bradninch .....                            | 32 7 7  |
| Honiton .....                              | 7 16 0  |
| North Curry and Stoke<br>St. Gregory ..... | 7 10 6  |
| Plymouth, George St. ..                    | 9 0 6   |
| Tiverton .....                             | 8 8 6   |
| Torquay .....                              | 20 17 6 |

| DORSETSHIRE.   |        |
|----------------|--------|
| Bridport ..... | 3 12 5 |
| Weymouth ..... | 3 14 0 |

| DUREM.   |        |
|--|--------|
| Hamsterley .....                               | 3 0 0  |
| Jarrow-on-Tyne .....                           | 1 5 0  |
| Spennymoor, English<br>Ch. ....                | 1 4 8  |
| Stockton-on-Tees, Well-<br>ington Street ..... | 10 0 0 |

| HAMPSHIRE.  |        |
|---|--------|
| Beaulieu .....  | 1 5 0  |
| Brockhurst .....  | 0 19 0 |
| Fleet .....   | 3 4 6  |
| Southampton, East<br>Street Sun. Sch., for<br>N P, Dinapore ..... | 1 0 0  |

**HERTFORDSHIRE.**

|  |   |    |   |
|--|---|----|---|
| Hemel Hempstead .....  | 2 | 8  | 3 |
| New Barnet Christian Band, for support of boy under Mr Medhurst, China ..... | 4 | 10 | 0 |

**KENT.**

|  |   |   |   |
|--|---|---|---|
| Ashford Sun. Sch. ....   | 2 | 5 | 0 |
| Bexley Heath, Trinity Ch., for W & O .....                               | 2 | 0 | 0 |
| Gravesend .....  | 0 | 8 | 0 |
| Lee, for Congo .....   | 0 | 5 | 0 |
| Woolwich, Queen St. Sun. Sch., per Y.M.M.A., for support of Congo boy .. | 5 | 0 | 0 |

**LANCASHIRE.**

|   |    |    |   |
|---|----|----|---|
| Bacup, Doals .....                      | 2  | 14 | 2 |
| Briercliffe, Hill Lane ..               | 4  | 0  | 0 |
| Liverpool, Myrtle St. ...               | 0  | 10 | 0 |
| Manchester, Union Ch., on account ..... | 80 | 0  | 0 |
| Openshaw, for Congo ..                  | 0  | 3  | 6 |
| Oswaldtwistle .....                     | 3  | 4  | 5 |
| Southport, London Street Sun. Sch. .... | 2  | 10 | 0 |

**LEICESTERSHIRE.**

|  |     |    |    |
|--|-----|----|----|
| Blaby and Whetstone..  | 18  | 13 | 11 |
| Leicester, Belvoir St. ...   | 139 | 17 | 4  |
| Do., Sun. Sch., for Congo .....  | 15  | 0  | 0  |
| Do., Charles Street .....  | 63  | 19 | 4  |
| Do., Victoria Road .....   | 25  | 4  | 4  |
| Do., do., Sun. Sch., on account, salary, N P, "J. G. Greenhough," Congo .. | 20  | 0  | 0  |
| Melton Mowbray .....   | 14  | 3  | 6  |
| Less expenses .....  | 296 | 18 | 5  |
|  | 6   | 12 | 0  |
|  | 290 | 6  | 5  |

**NORFOLK.**

|                         |    |    |   |
|-------------------------|----|----|---|
| Norwich, St. Mary's Ch. | 46 | 13 | 2 |
| Do., Unthanks Road ..   | 13 | 8  | 0 |
| Yarmouth, Park Chapel   | 14 | 7  | 6 |

**NORTHAMPTONSHIRE.**

|               |   |    |   |
|---------------|---|----|---|
| Welford ..... | 2 | 11 | 0 |
|---------------|---|----|---|

**NORTHUMBERLAND.**

|                                |    |    |   |
|--------------------------------|----|----|---|
| Alnwick .....                  | 0  | 16 | 0 |
| Gateshead .....                | 20 | 0  | 0 |
| Newcastle, Westgate Road ..... | 26 | 7  | 8 |

**NOTTINGHAMSHIRE.**

|                          |    |    |    |
|--------------------------|----|----|----|
| Nottingham .....         | 10 | 8  | 10 |
| Do., Derby Road .....    | 32 | 19 | 9  |
| Do., Circus Street ..... | 1  | 12 | 4  |
| Do., Radcliffe Street .. | 5  | 15 | 4  |
| Juvenile Association:—   |    |    |    |
| Bentinck Road .....      | 2  | 3  | 3  |
| Circus Street .....      | 3  | 0  | 0  |
| Derby Road .....         | 5  | 8  | 9  |
| Independent Street ..    | 6  | 14 | 8  |
| Palm Street .....        | 2  | 12 | 0  |
| Public Services .....    | 8  | 10 | 7  |
|                          | 79 | 4  | 6  |
| Less expenses .....      | 4  | 10 | 8  |
|                          | 74 | 4  | 10 |

**OXFORDSHIRE.**

|                 |    |   |   |
|-----------------|----|---|---|
| Caversham ..... | 15 | 5 | 0 |
|-----------------|----|---|---|

**SOMERSETSHIRE.**

|                         |    |    |   |
|-------------------------|----|----|---|
| Bath, Hay Hill .....    | 10 | 0  | 0 |
| Crewkerne .....         | 3  | 10 | 0 |
| Do., Sun. Sch. ....     | 1  | 8  | 0 |
| Watchet and Williton .. | 5  | 5  | 9 |
| Wellington .....        | 11 | 5  | 0 |

**STAFFORDSHIRE.**

|                         |   |    |   |
|-------------------------|---|----|---|
| Brierley Hill .....     | 2 | 14 | 9 |
| Stafford Sun. Sch. .... | 1 | 16 | 0 |
| Wednesbury .....        | 3 | 10 | 0 |

**SURREY.**

|   |    |    |   |
|---|----|----|---|
| Cheam .....                             | 16 | 5  | 2 |
| Lower Tooting, Sun. Sch. ....           | 0  | 6  | 6 |
| Thornton Heath, Beulah Sun. Sch. ....   | 1  | 18 | 6 |
| West Norwood, Chatsworth Road Sun. Sch. | 5  | 6  | 1 |
| York Town, for W & O ..                 | 2  | 0  | 0 |

**WARWICKSHIRE.**

|   |    |    |    |
|---|----|----|----|
| Birmingham, on account, per Mr Thos. Adams, Treasurer ..... | 40 | 0  | 0  |
| Do., Hagley Road, for Debt .....                            | 21 | 6  | 0  |
| Rugby .....   | 14 | 13 | 11 |

**WORCESTERSHIRE.**

|                   |    |   |   |
|-------------------|----|---|---|
| Evesham .....     | 17 | 0 | 2 |
| Stourbridge ..... | 5  | 8 | 0 |

**YORKSHIRE.**

|   |    |    |   |
|---|----|----|---|
| Bradford, on account ..                 | 54 | 13 | 0 |
| Do., Public Meeting ..                  | 16 | 12 | 0 |
| Do., Westgate .....                     | 16 | 8  | 0 |
| Harrogate .....                         | 29 | 10 | 0 |
| Do., Juv., for Congo ..                 | 5  | 6  | 1 |
| Huddersfield District, on account ..... | 40 | 0  | 0 |
| Leeds, Blenheim Ch. ...                 | 3  | 7  | 3 |
| Do., Camp Road, Juv. ..                 | 10 | 0  | 1 |
| Lindley Oaks .....                      | 7  | 9  | 4 |
| Lockwood .....                          | 9  | 8  | 6 |
| Do., Primrose Hill ...                  | 2  | 10 | 6 |
| Long Preston .....                      | 9  | 16 | 6 |
| Rawdon .....                            | 14 | 18 | 9 |
| Shipley .....                           | 1  | 1  | 0 |
| Do., Bethel .....                       | 5  | 11 | 3 |

**SOUTH WALES.**

**GLAMORGANSHIRE.**

|                                       |    |   |   |
|---------------------------------------|----|---|---|
| Cardiff, Tredegarville ..             | 1  | 1 | 0 |
| Do., Can ton, Hope Ch. Sun. Sch. .... | 6  | 7 | 3 |
| Swansea, Mt. Pleasant ..              | 29 | 3 | 4 |
| Do., Mt. Zion .....                   | 1  | 0 | 0 |

**PEMBROKESHIRE.**

|               |   |   |   |
|---------------|---|---|---|
| Neyland ..... | 0 | 2 | 6 |
|---------------|---|---|---|

**SCOTLAND.**

|   |    |   |   |
|---|----|---|---|
| Glasgow, Adelaide Place .....   | 10 | 0 | 0 |
| Do., John Street .....  | 6  | 0 | 0 |
| Kirkcaldy, Whyte's Causeway Sun. Sch., for support of Congo boy ..... | 1  | 5 | 0 |
| Leslie .....  | 4  | 6 | 3 |

**IRELAND.**

|                           |   |    |   |
|---------------------------|---|----|---|
| Belfast, Regent Street .. | 3 | 0  | 0 |
| Grange Corner .....       | 3 | 13 | 0 |
| Do., for Congo .....      | 3 | 0  | 0 |

**CHANNEL ISLANDS.**

|                |    |   |   |
|----------------|----|---|---|
| Guernsey ..... | 11 | 0 | 0 |
|----------------|----|---|---|

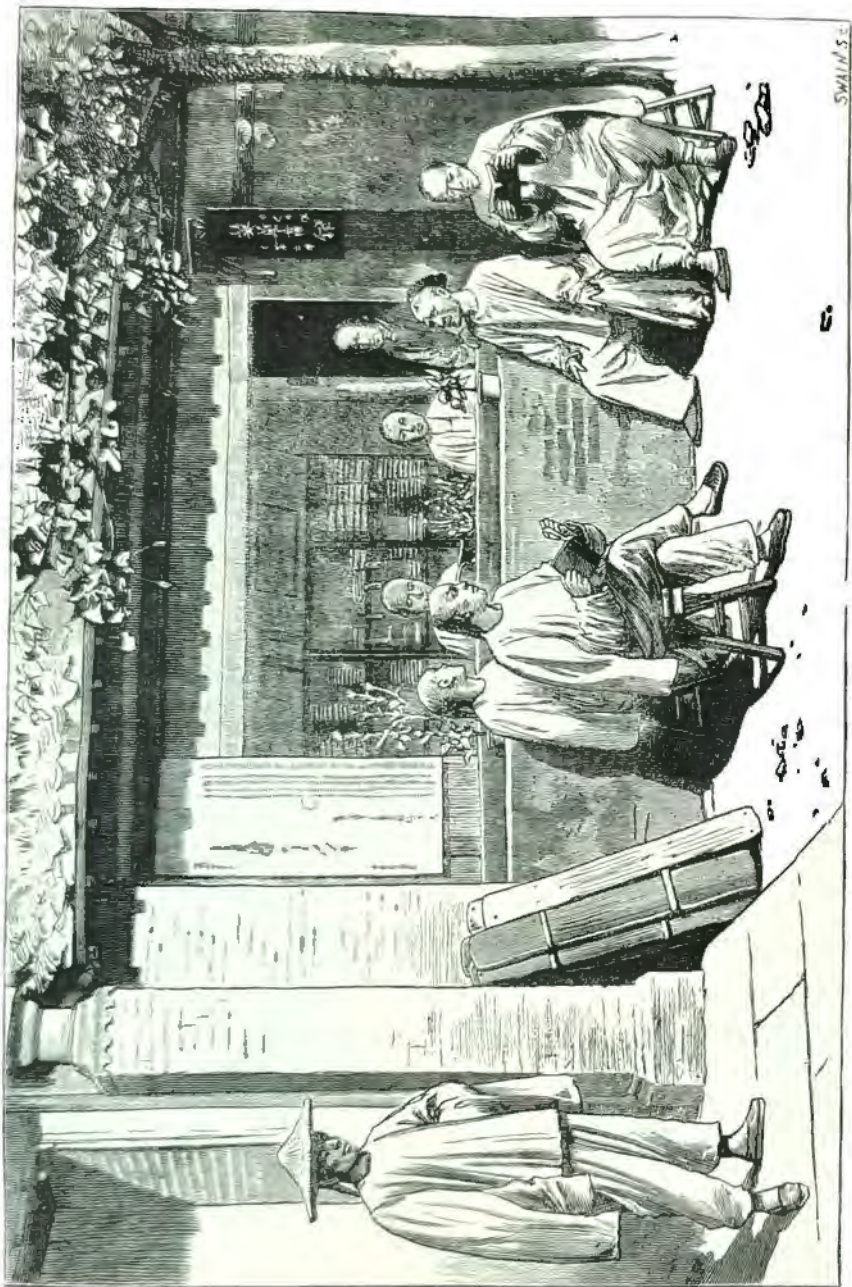
**FOREIGN.**

|                                |   |   |   |
|--------------------------------|---|---|---|
| Holland, per Mr. N. Beck ..... | 3 | 0 | 0 |
|--------------------------------|---|---|---|

TO SUBSCRIBERS.

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

THE MISSIONARY HERALD,  
DECEMBER 1, 1887.



SWAINSON

MISSION BOOKSHOP, TSING CHU FU, SHANTUNG.—(From a Photograph.)

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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1888.

### New Year's Day Prayer-Meeting.

**A**S New Year's Day next year falls on Sunday, the Committee have decided to hold the usual New Year's Prayer Meeting on the morning of the day following, Monday, January the 2nd. The meeting will be held in the Library of the Mission House, at eleven o'clock in the morning.

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

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### Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY (NEW YEAR'S DAY) IN THE NEW YEAR.

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

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Unless the receipts for 1888 show a considerable increase in March next, there will be a heavy debt. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

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

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

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

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

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

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

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

*The sum raised last year for this purpose amounted to only £729, considerably less than the year before. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and this sum will be secured without difficulty.*

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

## Mission Bookshop, Tsing Chu Fu, Shantung.

*(See Frontispiece.)*

**H**EREWITH I send you, dear Mr. Baynes, a photograph of the bookshop lately opened in this city. The doorway seen in the picture is Mr. Whitewright's principal entrance. The shutters are against the wall, and when these are put up the shop is closed. No windows are used here ; all is open to the public. The two forms outside on which the men are sitting are placed there for the convenience of purchasers, and all respectable shops have them. You see trees grow in the streets ; even the busiest thoroughfares are beautified in this way.

Tsing Chu Fu.

C. FORSYTH.

# THE CONGO MISSION.

## A RECORD AND AN APPEAL.

BY THE REV. W. HOLMAN BENTLEY.

"There is much land still to be possessed."

"The harvest truly is plenteous, but the labourers are few."

**T**HE following letter from Mr. Bentley has just been received. We ask for it careful perusal :—

"Ss. *Peace*, Bangala,  
"Congo Free State,  
"Central Africa,  
"Sept. 6th, 1887.

"MY DEAR MR. BAYNES,—At last I am able to write to you from the Upper River. On the return of the *Peace* from the Emin Pacha Expedition, some repairs were necessary; and just as the last preparations were made came the terrible news of the death of our dear brother Comber. This caused one day's delay for the necessary correspondence it involved. There was no need to wait longer, for six weeks must intervene before I could receive replies from all the stations; and our brethren at Liverpool Station (Lokwele or Lukolela) had scarcely any barter stuff left when the *Peace* came down. The transport has been going on briskly since we started working from Lukunga, and we had over 100 loads for Liverpool or Lukolela station.

### "THE START.

"Accordingly we started on July 26th, our party consisting of Mr. Charters, my wife, and self, with our baby. We hoped to visit the principal towns between the Pool and the Equator, and perhaps to Liboko (Bangala), including Lake Ntumba.

"At Nawata, the first large town on the banks, we were well received. The chief Ngo-ibila has been trading at Nshasa for some months, and we have seen him there.

"We spent Sunday at Lishiala, a small town below the confluence of the Lefini-Lawson River. The district is called Misongo.

"I had collected several hundred of Kibangi words at Arthington long ago, but only at intervals, and had never been able to make much progress; but now I had with me Dr. Sims' Kibangi Vocabulary, and began to make some attempts.

### "THE BABANGI.

"It is the first time that I had seen the Babangi at home. They build their houses in a style different from anything we have yet seen. Congo houses are detached and scattered about a quadrangle; the Bateke group their close together round about a circular court; the Babangi houses vary from 20 to 100 yards in length, and are arranged along each side of a fairly wide street, stretching on sometimes for several miles. Very often one township is connected with the next by an almost unbroken row of houses. Some streets start off at right angles, and lead to another township. An old dilapidated house may sometimes line one side of the street, and here and there may be a break of fifty yards, or a jungle and narrow path, or a thick tall fence of dracenas separate one village from another—blocking the road to an enemy. Behind the houses is forest of plantains, palm trees, &c. A man of any importance will have a house

without walls in the middle of the street, under which he sits at mid-day and chats with his people or traders; perhaps under its shelter is the native forge, and a rare place for gossip is that. Neatly cut chairs and benches are placed conveniently. The latter are composed of the bottom and one side of an old canoe.

"The young warriors—or, perhaps, rowdies may be the better term—carry a spear, and seem to have very little to do or to think about. The women, if not busy at their farms, are making cassava bread, or cooking, or making pottery, grinding camwood, hair-dressing, &c.; the small boys making arrows for their rough bows, toys, guns, traps, or in some way getting through the long hours; the girls helping their mothers.

"Sometimes a skull or two are sticking on the roof of the chief's house, or upon the roof of the town-hall. Plenty of canoes are playing about to and from the fishing-camps, and on various errands. On the beach are small closely fenced enclosures, in which the women steep their cassava.

"Sometimes the end of the chief's house is open, and there he lounges and receives friends. In such a place we sat on Sunday afternoon at Lishala. My wife and little one were with me. We could not talk to the people, nor they to us, but we sat down and listened to them chatting together. They looked at us and we at them, and they liked the quiet friendliness of the visit. When it became cooler, we walked to the town of Mankono, about a mile away.

#### "THE BATEKE.

"Next day we wooded on the beach of a township of the Bateke, on the north bank. I went up the hill into the towns, but could not buy much food. The Bateke have not half the

energy of the Babangi, and did not seem able to rouse themselves enough to sell us what we wanted. Some of the women were busy weeping; for just as we arrived a canoe belonging to the town came up from the Pool with one of its crew dead on board. The corpse had been doubled up and tied up in a mat. One poor woman was wild with grief, and most of the women in her part of the town joined her in noisy weeping. The township was a cluster of nearly twenty villages, of about twenty to thirty houses each. One other Bateke town we visited, near Nswata. It was surrounded by a stockade, and the gate was made of old pieces of canoe. The people shut themselves up on our appearance, but let us in after a parley.

"The Babangi are far ahead of the Bateke in energy and general ability, travelling far on their trading expeditions, searching every river and creek for ivory, braving many dangers and difficulties. Seeing much of the world, their minds are much more cultivated. When some of this energy can be brought into the Master's service, we may see things move forward.

"We went ashore at Chumberis, and, although the people were friendly, they had no food to sell unless we waited until night; and as we had enough to take us nearly to Bolobo, we would not delay.

#### "BOLOBO.

As we neared Bolobo, we were anxious about food, for the men had gone short the previous night. The people there have been far from gracious of late, and have sold us very little. When we stopped at one of their beaches, there was not much interest displayed until baby was brought out; then a crowd formed. We went ashore, and walked about the town. The women



were soon busy making us some kwanga (cassava bread).

"The Bolobo district is very populous. I had never seen anything like it before. For five miles there is an almost unbroken line of houses along the banks, some towns being divided off by fences. After these five miles there is a break, because the banks are too high and inconvenient. After a mile or two, more towns again, and they stretch on at short intervals for another twenty-five miles or so—towns and people everywhere. The people of the interior are different from the Riverine Babangi. We learned that there is a good population inland—'Batu Be' (plenty of people). Bolobo itself is divided into two districts by a short interspace which the State station occupied at one time. A part of this terrain was granted to our Mission, but has lapsed again to the State through non-occupation on our part. Above this interspace are the Moi towns. These folk have been very sullen and indifferent. In the afternoon we steamed to the Moi towns. As we neared their beach the people told us to go away, they had no food to sell to us.

#### "BABY BENTLEY.

"Baby was taking his bath at the time, but I called for him to be brought up quickly. The moment he appeared there were shouts of delight, and a crowd assembled. In less than two minutes after we had been told to go away I had to take baby ashore and with my wife to go into the town. Such delight, shouting, crowding, all in good spirits, no rowdiness. A great number wanted to hold him for a moment. Was he born like ordinary children? Which was his mother? They could scarcely realise that there were also white women. Some of them who held him for a moment had rubbed themselves

with powdered camwood, staining his white dress a bright red; one or two were in mourning, and had rubbed themselves with soot and ashes. Baby's general appearance after a visit of this kind may be guessed. Very soon the women were busy cooking food, and I strolled through the towns as far as to the site which was once ours, exchanged presents with Ngoi, the chief of the adjoining town, and returned to the *Peace*.

#### "IBAKA.

"It was then time to drop down, as we had promised, to the beach of Ibaka, the great chief. He was up river trading at a town opposite to Lokwele, Lingenji was acting for him in the town; we found him drunk, but friendly. He crawled on the ground, placed his forehead on our boots, and behaved in a manner otherwise than he would have had he been sober. However, he was in very good humour. He had begged for a book from Mr Grenfell on some previous journey and he had given him a well-read book almost dropping out of its cover, and with it a pencil, and Lingenji had scrawled on the margins. Of this he was very proud, and exhibited it, much to our admiration. His son, Lingenji junior, is a very sharp youth of about thirteen—almost too sharp to be a *good* boy. This lad was very confidential. He said to me: 'You are a good sort of white man, have pleasant ways, bring your wife and child, and make yourself agreeable. You know, if we did not like you, we should say, Go away. We have no food to sell to you, and you would have gone up river hungry.' I believed that such was the case, but hardly expected to hear it so frankly expressed to my very face. We laughed over it. He was very anxious to go up river; and in case my wits might not be equal

to the emergency, he primed me with all sorts of arguments to be urged if his father refused. Here is a sample: 'If he refers you to my mother (which is a polite way to say no), tell him that it is his matter to decide. You and your wife have one heart; if you agree to a thing, she does. It is strange for a big chief to refer such a thing to his wife. Let him send me, and she will have nothing to say.' Lingenji is very fond of this boy, but he could not make up his mind to let him go with me. I should like to get hold of him. He has picked up a bit of English from the steamers, as well as some Swahili (Zanzibar).

"We went away loaded with food for many days; but, better still, had made an advance in our friendship with the Bolobo folk.

"Drunkenness is the only serious danger or difficulty there. Somehow or other, the Congo State (or Association) station was burnt twice by incendiaries. We might settle there without hesitation but for this possibility—who can tell what evil these people might do or instigate when drunk?

"This possibility, however, exists more or less anywhere, and must not be allowed to prevent the establishment of Christian Mission stations. There must be risk in starting our work among such folk; but we must do all we can to minimise the risk by building in clay or iron.

"Leaving Bolobo we passed the Moi towns, stopping only at a village twenty miles up. We should have liked to have visited more, but our brethren at Liverpool were short of barter, and our load was very heavy; and there was unnecessary risk in going on to the ironstone beaches when so deep and heavy.

#### "LUKOLELA OR LIVERPOOL.

"We reached Liverpool, August 6th,

where we received a hearty welcome from our brethren Richards and Darby. It was a great pleasure to find things progressing well. The buildings were as forward as could be expected, for only a few workmen were available, and they had not enough barter stuff to feed or pay native labourers until we arrived. A dense forest surrounds the station, and the felling and clearing away of a sufficient number of trees to render it safe to live in the house has taken much time and energy; and even now some twenty tall trees must come down before they can be sure that nothing could fall on them during the wild tornadoes which are so common. A second and larger house was nearly finished; but most satisfactory of all were the relations with the people. The medical work, and the intimacy due to frequent visits to the towns, have won the esteem of the people. They begin to understand our work better. Good progress has been made in the language, and already our brethren learn, talk, and understand with fair ease. With such progress as this, and well-filled stores, we can now reckon Liverpool Station to be fairly established.

"On the third day we crossed the river with Mr. Richards to pay a visit to Mpuki. Ibaka, the great chief of Bolobo, had been staying with him for some time. He called twice to see us while we were at Liverpool Station. He has seen and heard much of our work in the Lokoele towns, and asks us to build at Bolobo, give him medicine when he is sick, and to be his white men. This is just what we want, and we have promised to visit him on our way down, and talk it over properly at Bolobo. Certain it is that a very good impression is being created all through the country round; indeed the people of Ngombe (a town in the next district,

thirty miles up river) have several times begged of us to open a station in their town. There is no earnest desire for the Gospel in this, but they go to Lokoele to sell food and to trade. They sell to our brethren, hear about us in the town, and they would like some quiet, pleasant white men to go and live among them too.

#### "FRESH TOWNS.

"We left Liverpool late in the afternoon of the 11th. A sub-chief of Boxindi had begged us to tow him home in his canoe, and to this we consented. He promised us a goat for the favour, and will expect something in return, too, I suppose. His party consisted of himself, a wife, and five or six lads. I wish I could talk to these folk. A canoe of this man's was upset on the way down and he sustained serious loss. After winding our way through the channels among the inlands, we reached Ngombe the following evening; and visited the town. Noisy and good-humoured folk, pleased with our visit, but many people were drunk, and too talkative. A chief from the first district on the Mobangi River was there and was very agreeable. No one said anything about building, there was too much excitement and interest. Next day we steamed past Nkuku and Butunu, and in about two hours reached Boxindi, the town of Mayongo, a man very friendly to white men and a very intelligent fellow. We could settle there without difficulty. We stayed the whole day there. Mayongo wishes us to take his son (a lad of about fourteen years) with us to see the country and to go down to the Pool. It was his own suggestion, and doubtless he thought that the knowledge of the country, &c., thus gained would serve him when he grew up and went to trading; so Masheke is with me, and

I am busy studying the Kibangi of the Ilebo district, and intend making that my lingo. It is like that spoken at Lokwele, but is sufficiently different to require a special study. I must learn Kibangi; if I speak this dialect, shall be understood anywhere, and be able to reach the Ilebo folk, while Liverpool Station can work the Lokwele people and dialect.

"I wish I knew where I was going to settle, then I could commence my new language; but while there is uncertainty and delay I must work at something. Possibly Ilebo may be my sphere for the rest of my life; so the Kibangi dialect of Ilebo, and the language of Iboko (Bangala), progress side by side. I have already extracted the concord of the nouns, and have 200 words or so of each.

#### "ILEBO.

"Next day was Sunday; but as we had stayed a whole day at Boxindi, we steamed for about half an hour to Ilebo.

"Before the sun was strong, I walked through about half the towns with my wife, baby also, and great was the pleasure of the people. It was too far to go through all the towns, so we returned to the steamer, and then I went to see Ipaka, the chief of the first town.

"He asked whether we would not build at Ilebu as we had done at Lukolela. I told him that we should like to settle at Ilebu also, but many of our missionaries had died lately; however, if he wished, I would write home about it. He wished us to build there, and said that there were one or two good places close by. He supposed that we should prefer to be just outside the town, the same as at the other places; would I go and look at the site suggested. Within 100 yards from the last house was a very good place,

looking up the centre of the channel through which all the steamers going up river would pass—as good a site as we can find. In the afternoon Mr. Charters looked at it with me. Then we looked at the jungle behind, and walked through all the towns. Sometimes the people were very noisy, but all in good humour; much excited, but very pleased.

“Ilebu itself is a group of eight or ten towns, separated from each other by fine fences of tall draccenas. The people are active traders, and there is a good population of Riverine folk; while the Lusakam, who live behind, inland, are also very numerous.

“The towns line the south bank of the mouth of the river, which flows from Lake Ntumba. I must not write that it flows from the lake, for it was flowing into it.

“The Congo River was rising several inches a day, and was actually filling up the lake. The current was flowing up the Ntumba River at the speed of  $1\frac{1}{2}$  miles per hour. We were intending to visit the lake; so promising to talk more about the building when we returned, we started next morning for the lake.

“Ipaka’s son, Mongongo, would go with us. A noisy, fussy, active fellow he is, who, of course, knows the lake well, and as son of Ipaka would make a good introducer. He wanted to go and see his friends, so we gladly agreed to take him.

#### “LAKE NTUMBA.

“Mr. Stanley made a tour of the lake in 1883; no one else has been there since.

“We passed several towns in the river without stopping, and anchored at nightfall just inside the lake. Three canoes came over from the opposite side, about two and a half miles away;

they wanted us to go across to their town at once. We could not, for the fire was drawn, and it was almost dark; but we promised to visit them the next morning. At dawn they came for us again, very friendly, fearless people.

“We found Ageru to be a well populated township. Just after we anchored, a house near to us caught fire. I went to see how the people managed with one of these long houses. They tore open the roof a little beyond the fire, and when it reached the gap only the walls were left to burn, and they were able to beat out the fire.

“Some people were pretending to assist, and were rushing off with baskets and cooking-pots. The man to whom the house belonged had to run about after them to get his property back, while his wives and daughters were too overcome with grief to help him. However, the fire was extinguished, and only about fifty feet (about half the house) was destroyed. The contents of a house out here are not very much, after all. About twenty cooking-pots, of various sizes, a dozen mats, a pot of oil, three or four stools, a bamboo bedstead, a dress or two of native cloth, a hoe or two, and a small adze, three or four knives, a little native salt (potash from burnt river grass), some cane to mend the fishing baskets, bundles of charms, dried leaves for medicine, some cassava, two small dried fish, &c., &c. The men who fetched us were accused of setting it on fire by enchantment.

#### “THE CHIEF.

“The chief wished me to go and see him. His house was within a circular enclosure, and I was requested to take a seat under the palm trees outside. Presently he appeared: an elderly dignified individual, with a wonderful hat on his head, something like that worn by the clergy of the Greek Church

or an inverted silk hat. A cylinder of knotted string, like plaited straw, about twelve inches high, a brim at the top. I have since bought one of these hats. It is a fine piece of work.

"He wore a fine cloth of native manufacture. In one hand he held his staff, made of several spears bound together, and in the other a magic wand smeared with powdered camwood and chewed kola nut. His name is Monjoi. He said that steamers were frequently passing up the main river to Iboko, but no one came into the lake. Once a steamer passed in the offing. I told him that we wished to visit him often, and to teach him and his people about God; that we had come on purpose to make friends with the people of the lake. He came back with me to see the steamer, and receive a return present for the goat and plantain which he had given us. Of course he asked for more; that is the fashion among these folk. If a little more cloth is to be had for the asking they do not like to be behindhand.

"We split wood on his beach, and had some time to see and be seen.

"Crossing over to the south bank we passed across the mouths of two deep bays—in the far end of one was the township of Mwebi—but we did not enter them. Presently we rounded a point, and followed the shore in a southerly direction, soon losing sight of the northern bank; an hour later due west, and we stopped for wood. The first village, next morning, cleared out as soon as they saw us. We had to keep far out (200 yards), for the water was so shallow. We sent some Babangi ashore to parley, and one or two people appeared, and assured them that they had no fowls, goats, or any food to sell; though we saw plenty of fowls, goats and sheep running about. We steamed on, and, in a creek at the far end of the

bay, we found the end of the Mwebi township. The people were very agreeable. I walked about a mile along the street, but they said that the town extended very far beyond that. We promised them that they should see more of us.

#### "BOKOSO.

"Steaming along the southern shore of the bay, we found a creek fifty yards wide, and followed it for three miles. On returning we stopped at a 'beach' (place where the canoes of a town are kept). The people there were very timid, but we were able to go into the town after a little parley, and presently the chief came to see us. He was terribly excited, and afraid to touch us, and behaved more like a wild animal just trapped; not that he wished to harm us, but the smallest remark to his people was as short and excited as if his house were on fire. He gave us a goat, and in offering it spoke in such a manner that, until his words were interpreted, I thought that he was declaring war to the knife. This was one end of the long township of Bokoso; and soon a bigger chief from further in the town arrived, an old man, who had lost one eye. He sat down near us at our invitation, and even shook hands with us, examining curiously the hand he had just taken. 'You are not men, you are spirits. We suggested we were very warm and substantial ones, and that we were in the habit of eating and sleeping as other mortals; indeed, we had just accepted a goat for our dinner from our friend beside him. Did spirits eat and sleep? 'But you are spirits, not men.' I pointed out my wife and baby on the steamer. Had spirits wives and babies? They laughed heartily at the idea, but then thinking, perhaps, why should not spirits have wives and babies?—he

continued, 'No, you are spirits, you are not good, why do you always trouble us. Our people die, our farms do not produce as they should, our goats and fowls die, sickness and trouble comes, and you are the cause; why do you do this? Why do you not let us alone?'

"We told them that these matters were in the hands of Iyanja (God), and had nothing to do with us or spirits. It was this very business we had in this country, to teach them about Iyanja. Then we went on talking of death and God's purposes, telling them that Iyanja was good and not bad, and that all the good things they had came from Him. After some further talk, we promised to come again some day and teach them more. We steamed out of the creek, and after rounding a rocky point we entered a deep bay, and anchored for the night near to a town which in the morning proved to be the other end of Bokoso.

#### "LAKE NTUMBA.

"Ntumba is a shallow lake separated from Lake Leopold by only twenty-seven miles of low land, if Mr. Stanley's calculations are correct. The water of both is very dark in colour; both are characterised by shores of ironstone conglomerate, rocky points, deep shallow bays, and a few small islands. Mr. Stanley believed that there existed a water connection between the two lakes. We found that, in the bays on the south and east of Lake Mantumba, the shores were, for the most part, not more than one or two feet above the water. We wished, if possible, to gain further information as to the supposed water-way between the lakes; for if it existed it would be easier to carry on missionary work on Lake Leopold through Lake Ntumba, than by ascending the Kwa and Mfini rivers. We, therefore, carefully skirted the bays.

"Leaving Bokoso, we could not do much in the first bay, on account of the shallowness of the water, but at its south-eastern corner we found a large town, Ngiliwumba, where we went ashore for some time. Round the next two points, and in a smaller bay, we stopped for a while at another end of the same long township.

"The people were very different from the Irebo folk—in head-dress, in the use of 'pi' for the numeral 'two.' Their type of face resembled the Wabuma of the Kwa and Mfini rivers, at the south of Lake Leopold. The cloth they wore, too, was of the kind made in the Kassai region. It is a damask velvet made of the fibre of the frondlets of a palm, strips of the ribs of the frondlets being woven into the texture, and then cut out to form a pile, which is therefore formed in the same manner as European velvet, though it is not nearly so thick. The cloth is a stout texture, and when reddened with powdered camwood, and edged with a short thick fringe of palm fibre, has a rich appearance, and must be very durable.

"The people were armed with bows and arrows and spears, but very few shields were to be seen. We asked frequently about Lake Leopold, but could get no definite information. They said we were very knowing, and had better look in our books, and find out. They told us the Wabuma lived a few days off.

#### "EXPLORATIONS.

"Leaving Ngili-Wumba, a native volunteered to come with us to introduce us at Ikoko. We entered a deep bay, and as we were then at the southern end of the lake, we expected that if any waterway existed, we should soon find it. At the end of the bay we found a creek, fifty yards wide, and the soundings gave three fathoms. The current

was flowing into the creek. Passing an opening from the south, we came to another creek, running north and south. As it was nearly sunset, we turned northwards, and came out again into the lake and anchored for the night. Next morning we retraced this last part of our journey, and followed the southern creek, the shores of which were thickly wooded with good useful timber, but very low, not more than six inches to one foot above the water, while the water-mark on the trees showed a rise of eleven feet (carefully measured). The creek became narrower and narrower until, turning at right angles, we thought we could go no further, but in half a minute came into a fine broad creek, which proved to be the first opening, seen the previous night. Turning southwards, we followed it until we were nearly six miles from the lake. The soundings gave three and four fathoms of water, but the creek had narrowed to twenty yards wide, with plenty of snags, so that, although the water slowly running up assured us that the creek extended much further, we felt that it was too risky to go further in our precious steamer on account of these snags. We returned to the lake by the broader creek.

#### "IKOKO, AND NTULA.

"A little further along the shore of the bay we came to the township of Ikoko. We landed on the chief's beach, amid a dense crowd of most agreeable people. The old chief, Ntula, was afraid to come till I sent a message to him to fear nothing. All his children were on the beach, surely he would come too. He did so, and wished me to go back to his house; so, with my wife, I went. Conversation was thus carried on. I spoke to Ebokea, an old schoolboy of Mr. Fuller in the

Cameroons. He has been so long on the *Peace* that he knew enough Kibangi to speak to a man who had come with us from Irebo, Mongongo, and who could make himself understood by the Baxiengi, as the Ntumba people call themselves.

"Ntula very soon began to ask about death and spirits, and we had another interesting talk. We exchanged presents; the old man came on board the steamer; and before we left he said whenever we like to visit the town his beach is at our disposal. He sold me his best royal hat and brush, like that described at Ngeru, and a very fine piece of work it is. In fact, I am now quite set up in the insignia of royalty—hat, knife, and fly-brush. It was near sunset when we left, so we only steamed round the promontory, and anchored in the next bay, behind Ntula's town.

#### "URUKI-BOSIRA.

"In the morning we wooded early near to Ngubu's town. The beach and ground were composed entirely of copal leaves and drift wood, the sand and pebbles being all copal I saw nothing else, even in the hollows. A little further on another creek leading from the E.S.E. The chief of one of the neighbouring towns was with us for a while. He said that the cloth described above was brought up the creek from the Bankundu. The creek extended for a long distance, but there were no people. Fishing camps were passed; but, after about six miles, it became difficult to get round the corners; the water three fathoms, but the snags and narrowness of the creek compelled us to return. A current of about one mile per hour was setting up the creek. The depth of these creeks may be due to the scour of the water sometimes flowing up and sometimes down; while the current must be fairly strong when the

ground is just being bared by the subsiding water. Only in low water would it be safe to enter them as we did. There can be little doubt that the country here is, to a very large extent, inundated in the rainy season; perhaps ten feet of water right away to Lake Leopold and up to the Bosira River. It is probable that there are low, inhabited hills and ridges. Such is the nature of the country near the Uruki-Bosira.

"Next day was Sunday, so, having anchored off Lukangu, we went ashore. One of the usual long, broad-street towns, extending very far. I walked for about a mile in one direction, but returned not feeling well. We understood from Mr. Stanley's map that another town—Bikulu, or Vikuru—was near by, and started to find it in the afternoon. Not being able to do so we anchored beside an island. Next day we passed rocky points, and deep lowland bays. After an hour's steaming we had to run under the lee of an island; for the water was so rough, and our awning-stanchion so weak, it was nearly jerked overboard by the rolling of the steamer. In the afternoon I was too unwell to take much interest in things, so we ran past several towns on the N.E. of the lake, and slept off Ngeru, reaching Irebo next afternoon.

#### "IREBO.

"The Irebo people were at war with each other. We learned that the previous day a boy from our friend Ipaka's town had been beating the drum of another of the several towns which make up the township of Irebo, when some one there suggested that this must be a challenge from Ipaka's people, and a quarrel was soon started. The young rowdies hastily assumed their war paint; their spears are seldom out of their hands. The boy who had drummed was beaten out of the town,

and another of Ipaka's people who happened to be there was shot dead. Meanwhile the young rowdies had trooped to the jungle behind the town, uttering defiant cries. Fighting is not carried on in the towns, but the proper thing is to go out behind in the open. Ipaka's people, hearing the noise and defiant shouts, also went out to the jungle; execrations were interchanged and war commenced. The news reached the combatants that blood had been spilt, a slave of Ipaka's had been killed. Such a catastrophe made everybody doubly cautious, lest he might be the next victim, the result being that no one further was hurt that day; indeed the fighting was at an early hour adjourned until the day after next. When we arrived Ipaka's warriors were delighted to see us, for of course we would help them on the morrow, and they would give us a couple of goats. This we declined to do, and were taunted with being afraid, like chickens, and so forth. We still refused, and explained our mission, and suggested that the stupid quarrel should not be continued. They would listen to nothing; the women wailed over the corpse, and the men swore vengeance. We sat under the trees beside Ipaka's house, and saw the war parade. A shouting, singing, jingling of two native bells on the end of a stick, some fifteen spear heads above the top of a house, and Ipaka's army came in sight, eighteen to twenty strong. Three or four braves had shields; one was new, and bound up in some broad leaves to keep it clean (!). Three or four had guns, some had feather head-dresses, or monkey-skin caps; their faces and bodies were blackened, and marked with lines of coloured earths. A man in front was beating a double bell, singing, shouting, dancing in heroic attitudes. Great and wonderful intentions! What



would not that little army do—if they could? The presence of my wife upset the order and discipline though, for one brave came to look at her, two stepped aside to explain to me that of two marks on a shield one was a spear thrust, the other made by a slug. Another stopped to show my wife the long tongueless bell on the end of a long stick; another stopped to speak to some friend; another to drink water. The war fervour flagged in the bosoms of the great eighteen, and a very violent beating was necessary to lead off the braves to a quieter street.

#### “A MEDICINE MAN.

“Next morning, wishing, at least, to renew our protest, we sought Ipaka, and found him at last with two of his wives in a bit of jungle on the border of the town. Beside him squatted a medicine man, painted and besmeared, cursing and auguring for the war. He was shaking a rattle, and gazing into a cooking pot full of water. Mysterious articles and bundles lay on the ground. Our intrusion made him feel awkward; but being a little curious, we begged him to continue his incantations. He did not like to refuse; so after a little more rattling, muttering, and gazing at the water, he told us that all was over, and we returned to the town together. Ipaka himself did not worry much over the war matter, but would not trouble to stop it. A man had been killed, and his people wanted to fight. They might if they liked; he had nothing to do with fighting; he was a great man and chief, and such notables never went to war. When we left he was haranguing two chiefs of neighbouring towns, who were relatives of his, bargaining for the price of their assistance, and offering them two goats each.

#### “BANGALA.

“Two days later we were at the

Equator Station of the American Baptist Mission, where Messrs. McKittrick and Gerrish heartily welcomed us. Thence we visited the Lulanga River, ascending it one day's steaming to see the big towns as far as Molongo. We were well received. From there we made our way towards Iboko (Bangala).

“We have been much concerned of late to obtain workpeople for our Mission. At first we had Kroo boys, then Loangos were induced by us for the first time to leave their homes. Other people on the river profited by this to engage Loangos, and they became to a large extent the workpeople of the river. Congo people could find plenty of employment nearer home. When the French Government annexed Loango, one of the first acts was to stop the exit of Loangos, who were aiding in the development of the Free State instead of the new French territory. Accordingly, they issued a law prohibiting the engagement of Loangos for foreign employment. To this rule they adhere so closely that when Monsignor Carré, the new Bishop, visited the Upper River, just recently, they would not allow him to engage Loangos, because he preferred the Congo State route.

“The State have been employing a large number of men from the neighbourhood of their Bangala station. The State officers assisted us in our quest, and we have now engaged two good gangs, one for sixteen, the other for twenty-four moons, on condition that they are not employed on transport work. We ran up to Lusengo, twenty miles above Bangala, with Lieut. Baert, to engage part of these men. This readiness to engage for service is a most hopeful prospect for the future of the Upper River. At present, in the thickly populated districts beyond, there is nothing for strong men to do but quarrel and fight; no development

of trade, and yet everyone wants to be rich. Now, after two years down river, a man may earn a good sum; and those that have returned chaff the other folk, and say that those who have not been to the white men are 'bushmen.' Successive recruitments will open fresh districts as the tidings spread. These men make up into soldiers and station-workpeople out here.

"At first a State only could venture to make the experiment with these wild cannibal folk, but it is time for us to begin now, and we may hope that, divided up among the stations, and kept well in hand, they will make good workmen. They are men of splendid physique, and their term of service will give us time to make something of them. They will make a good crew for the *Peace*.

"At Bangala we made friends with one smiling, amiable, mild-looking chief, who had eaten, at least, seven of his wives, and had somewhat beggared himself in consequence. The last cannibalism in his town was not more than five months ago. They are fine, well-made fellows, not wilder or ruder material than the Kroo boys, and far cheaper than any other labour available, their wages being about £2 a year. This brings us in touch with people nearly 800 miles from the coast. Amid much shouting and cheering we started down late on Thursday afternoon.

#### "SAD TIDINGS.

"The next day we met the State steamer coming up from the Pool, bearing the news that our brother Whitley had gone to his heavenly home. Three days later we met the *Henry Reed*, and our brethren of the American Baptist Mission told us that John Biggs had also been called away to the higher service. Crushing, bewildering blow upon blow! What can it all mean?

How can this be for the best? Is this to hold us back? Is God's time not yet come? This surely cannot be.

"Two hours later we were at Irebo, and sitting before Ipaka's house we were talking about our building there. He said that his mind was still the same; the site was there; we could build as soon as we liked; when would we come? I told him of the news we had received and that I would send word home.

"What do you think? Is not God's time already come? Who will come for Irebo? The road is ready, and the people willing.

"This letter has been written, so far, in various times and places, and by various scribes. The first part by the Accra clerk (from pencil letter on the steamer) who just goes home; now I am writing the close at Arthington.

#### "THE RETURN.

"Next day we were at Liverpool Station (Lokoele or Lukolela) again, and found our brethren well and progress made. We tried hard to induce twenty of our Bangalas to stop and work on the station and the slipway for the *Peace*. They were afraid to do so; for they have carried their piracy to such lengths, having murdered traders from the down-river towns, that they have palavers everywhere. Time and our service should have made it safe for them to stay, but they dare not. It was a great disappointment to us, but there was no help for it; so leaving every available Loango at Liverpool, we started on our down journey.

"Monsignor Carré, the new Roman Catholic Bishop, has been up the river as far as the French post on the Mombangi. We learn that they intend making a large establishment at Mfwa (Brazzaville), opposite to Arthington

(the river is two miles wide). They have a good steel whale-boat like the *Plymouth*, and called on our brethren at Liverpool.

"As usual, we found the water very rough in the narrower reaches between the mouth of the Kwa and Stanley Pool. We towed the *Plymouth*, full of Bangolas, astern, and the small boat alongside the *Peace*. The waves and wind were so high that the little boat was nearly swamped. We had to stop in mid-channel, and baled her out just in time. It is no uncommon thing for travellers to be seasick during the last 100 miles down.

"We had food for the journey and first day at the Pool from the Equator. We found our brother Cameron at Arthington, sadly missing John Biggs' tall figure and kindly welcome. But I have quite passed over our visit to Bolobo on the journey down.

#### "BOLOBO.

"Our brother Darby had had several talks with old Ibaka while he was staying with Mpuki, and he had repeatedly expressed his wish that we should settle in his town. As we were passing the towns well out in the stream, we could see that they were much bigger and with fewer breaks between them than we had at first thought. We called on Ibaka as we promised. He received us kindly, and we spoke about our establishing. He said that he did not want a blustering neighbour with many guns and palavers. We asked if that was our character at Liverpool Station; he had been near there for a long while, and knew all about us. He said, 'No; certainly not.' He called Lingenji, and we had further talk, and finally they held a council at the back of his house. They came back presently, and said that we might establish ourselves, and they

would find us a site close by. They would like us to come, and this they repeated several times: 'How long will it be before you come? You can be back in two months, cannot you?' Again we spoke of our heavy losses, and promised to send word home to you.

"It was a most pleasant talk, and there was no reserve or coldness on their part. A more cordial invitation we could not expect or wish for.

#### "AN EARNEST APPEAL.

"Again I must ask, has not God's time fully come? Are not the fields white? Certainly our present trials and losses are inexplicable and sorely perplexing. Comber, Whitley, Biggs, so soon after Darling, Shindler, and Miss Spearing. What can it all mean? The other Missions and expeditions and States do not lose like this; others have hardship and exposure, some far more than we, yet they do not drop off like this. How can this work out for the best, for the glory of God, and the advancement of His Kingdom? We are, indeed, crushed, and brought very low. The only solution to the difficulty which has yet come to me is this:—

"Yes; God's time has surely come, and is overdue; but the only way to arouse the Church's attention to the needs of the heathen, and to assume her proper position and activities, is thus to take away her workers. Surely these losses must be felt most deeply throughout our entire denomination. If this does not quicken interest, and lead to sacrifice and personal consecration, there is little hope that anything will. I do not write thus as though there were no interest, or as though we were forgotten. We are well sustained by prayer and means; but may not our Society very humbly see in all this a Divine recognition of our work; a trying of gold in the

furnace, as only gold would be tried ; the purging of a fruitful vine that it may bring forth more fruit ? I do not know how far these words will convey my idea and the impelling thought which is strengthening me.

"Certainly the river is far more ready than I had expected to find. If my anticipations were far from correct, you may understand that things are indeed full of hope. If some friends at home were to make a trip, and see for themselves, they would, I am confident, speak far more sanguinely than I do, for I know the people and their ways, and can appreciate the various difficulties better than one of less experience. Without any question, the time is ripe for our establishment, at any point which we should ever be likely to occupy, between the coast and Bangala, say, over the first 892 miles.

"Is God against us, or is He not rather loudly calling us to a consecration of person and means far worthier than anything in the past, however worthy that may be—a fuller realisation of our business and duty in this dark world ?

"Our Underhill stores are nearly emptied. The tools and material for the two new stations will be all here very soon. We have received serious and kindly invitations in two splendid districts, one unequalled on all the river. I can speak from personal observation of the wide field for itineration among people who are ready to welcome those who can explain to them some of the mysteries of life, suffering, and death, and who would listen attentively to the story of the Cross, and a Saviour's love.

"Remember this, too, that while we cannot speak of such populations as in India and China, we find really densely populous districts : towns of five hours in length ; at Bolobo twenty-five miles of

towns on the banks and plenty of people inland. If this population is maintained while the death rate is kept up by cruel custom and ignorance ; when this state of things is changed, how rapidly will the population increase !

"I cannot write a strong appeal which is likely to move the hearts of friends at home ; I can only tell what I see, and leave facts to carry their own weight : the harvest is plenteous.

"Explain our trials and losses as we may, or bow our heads before the inexplicable, the fact remains : 900 miles of the main river are now thoroughly open to missionary work, and the other 500 to the Falls will be open long before we are able to do anything with them. Some of the labourers on our stations come from Lusengo, 912 miles from Banana.

#### "FRIENDS AT HOME.

"We on the field beg you not hold back. Face to face with the difficulties we urge you to stick to the forward programme, and carry it out yet more energetically.

"Send us more help that the work on our present stations may be more effectively carried on, and that as soon as possible we may at least occupy the two districts to which we are invited. We beseech you to do this.

"This letter has run on too long already. I cannot add what I would about the dear brethren who have just been called away. There are other matters of which I cannot write this mail. My wife and I and the little one are much better for the voyage and enjoying good health, with now and then only slight disorders.

"With kindest regards,

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"Stanley Pool, Congo River.

"A. H. Baynes, Esq."

## FURTHER CHEERING NEWS.

We are devoutly thankful to report that the last Congo mail brought good news from all along the line. From Lukolela, Nshasa, Stanley Pool, Ngombe, San Salvador, and Underhill the brethren report "good health, and much and manifest blessing."

The following letter from Mr. Grenfell announces the safe arrival of himself, Mrs. Grenfell, and Messrs. Harrison and Brown:—

"Underhill, Congo River,  
"10th October, 1887.

"MY DEAR MR. BAYNES,—Our tedious voyage came to an end by our safe arrival on the 6th at Banana. Here we met the terrible tidings of the further losses our Mission has sustained in the death of our brethren Whitley and Biggs; but, as the news came indirectly, we hoped it might yet prove untrue. The next morning we were able to take passages up river, and arrived here yesterday at noon, and received the confirmation we could but fear. It was, indeed, a melancholy reception that awaited us, but it has not caused us to waver—no, not for one moment; our purpose to press on is only confirmed. There is work to be done, and we feel more than ever called to do it. This is not only the feeling among us who have just arrived; in a letter from Richards, just to hand, he says:—'We are being tried. Shall we not stand the test? Close to God we shall. Let us get close up to the Master's side, and stay there. Let us pray more earnestly that we may only live for His glory's sake. If dying will best

serve Him, then I, too, am willing to lay down my life. Let "His will only" be the motto of the Congo missionaries. Let us remember those who have gone before, and who are now watching us. Can we not hear them saying, "Work on brethren, and fear not"? And can we not hear the Master's "Lo, I am with you alway"?' If, then, this is the feeling among the brethren out here, neither you, my dear Mr. Baynes, nor the friends at home should, for a moment, be cast down or lose heart. Though the battle goes hard with us, we know we are on the winning side, and all will yet be well. We feel sure, too, that there are plenty of earnest devoted young men who are ready to step in and fill up the broken ranks, and we beg you to see to it that they join us with all speed.

"Yours very sincerely,

"GEORGE GRENFELL.

"P.S.—Brethren Brown and Harrison are hoping to get off a note for you. They are very well and very hopeful; the former starts for the Pool, in company with James Showers, on the 13th."

Mr. Harrison, writing from Underhill, under date of October 12th, reports:—

"MY DEAR MR. BAYNES,—You will be pleased to hear that we have all arrived safely, and that we are all quite well.

"Mr. Brown leaves us for the Pool to-morrow. I should have accompanied

him; but as all our luggage is left at Banana (the steamer which brought us up not being able to take it for us, being already heavily laden), I have nothing with me for travelling, and we do not think it wise I should undertake

such a long overland journey without travelling outfit. I shall therefore stay here a few weeks till all the luggage has arrived. James Showers is to accompany Brown, so that he will not be alone. James knows the country well, and will be able to help Brown in many ways.

"The terrible news of the deaths of Brethren Whitley and Biggs has cast a shadow over us out here, as, no doubt, it has done at home. It seems strange that so many should die while so many men are needed. But God knows best. At present we have to trust where we

cannot trace; in the end we shall know all. There is no despair, however, in any of our hearts; there is too much to be done to allow us time for this, and we know also that God can take care of us all, and keep us in the midst of all these changes. My health has been, and is still, excellent.

"There is truly a great work to be done here, and I feel greatly honoured to be counted worthy to do something to enlighten this dark land, for the sake of Him who has done so much for me. All are well here, and very hopeful."

Deeply interesting letters have also been received from brethren Richards and Darby, of Lukolela, reporting that "a most cheering work of grace has commenced at Lukolela," which Mr. Richards trusts "will continue until large numbers of the people are won for Christ."

We hope to print these letters in the January number of the *HERALD*, also a very hopeful letter from Mr. Percy Comber, from Ngombe. In the presence of such stimulating tidings we thank God and take courage.

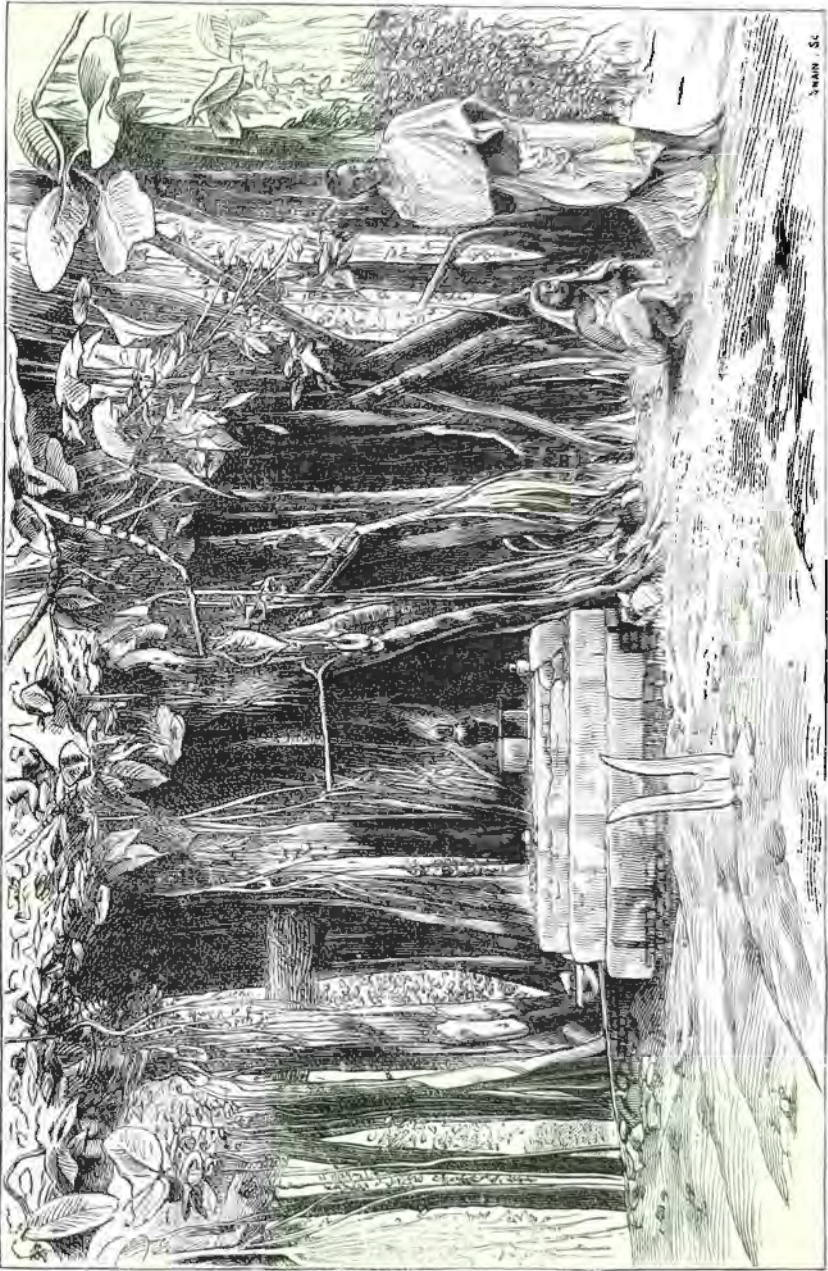
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## A Sacred Banyan Tree.

BY REV. T. R. EDWARDS, OF SERAMPORE.

**T**HE subject of this illustration is a banyan tree, with the altar of some deity at its base, and a sacrificial block in front. These trees are very numerous in Bengal, and some of them cover an immense space. Some look like monster reptiles, with a thousand legs creeping along the ground. In addition to the main trunk, roots drop down from all the branches, and taking hold in the ground grow into great trunks. In this way a single tree in time becomes quite a little forest in itself. In the Barrackpore park, opposite to Serampore, there is one tree under which two, or even three, Sunday-schools can have their treat at the same time.

Nearly every large tree in Bengal, and I suppose it is the same in other parts of India, has under it some idolatrous representation. Under some you see a large round stone with red paint upon it, showing it is the abode of some deity; under others, an image of clay to which worship is paid; while others, again, have under them a rude altar of brickwork, on which stands a pitcher with a cocoa-nut in its mouth. The tree in the



W. H. S.

A SACRED BANYAN TREE AND SHRINE.—(From a Photograph.)





picture is one of the last description. This idolatrous use of trees seems to be very ancient. Again and again we read in the Bible of the Israelites relapsing into it. It is not difficult to account for the veneration in which the tree is held. It affords shade from the burning sun, shelter from the storm, and if a flood sweeps over the land, as not unfrequently happens in India, a means of safety from its fury. Besides, it furnishes timber for buildings and fuel for cooking purposes. Generally speaking, no fruit grows upon those so used. Fruit trees do not seem to have the same honour paid them. This might indicate that worshipping under such trees belonged to the aborigines before the land was cultivated.

This banyan tree grew near a large village in the Hooghly district, and the deity residing in it came in a for a large share of devotions. The worship is attended to by a Brahmin, who appropriates all the daily offerings of rice, fruit, and any other presents which the villagers may make. He deludes them into believing that the finer particles of the offerings are devoured by the god, and only the grosser parts are left for him. At any rate, he grows fat upon these grosser particles.

The greatest offering usually made is the sacrifice of a goat. For this purpose, underneath the tree in the picture, immediately in front of the altar, is a sacrificial block. The only other animal sacrificed now is the buffalo, and that very rarely, except at some of the larger temples. In ancient times, as gathered from the Hindu sacred books, horses and men were sacrificed. Ram, the hero of the great Ramayan poem, acquired great merit by the sacrifice of a horse. Human sacrifices were common until some time after the establishment of the British supremacy in India. But now, of course, they have entirely ceased, unless amongst a few hill tribes.

The "doctrine of the Atonement" has a great place in the Hindu religion. One of the most familiar sayings of the people is: "Without an atonement there is no taking away sin." What a beautiful truth! This saying of theirs often forms our text when we preach to them. We are glad to find they do so widely admit the great need of an atonement. Ours it is to show them how this great need has been met in Christ's death. Another striking truth with regard to atonement they hold is, that "the goat offered must be without fault." By this, it is true, they only mean that it must be of a certain age, and of a particular colour; but it affords the Christian preacher a splendid opportunity of showing them the need of a perfectly holy sacrifice.

Apart from sacrifice, the Hindus have a great number of atonements. But in all the idea is, that "they must be proportionate to the offence." So when we describe the awful nature of sin, they readily perceive what

follows as the logical sequence, that a greater sacrifice than they can find must be made for its removal.

All these truths we lay great stress upon in our preaching, and generally find that the people understand us well. We do not ignore, as some suppose, all that is good in the Hindu religion, and see only its corruption; but eagerly make use of the truths we find in illustrating and enforcing Christian truth. Judging from what I have heard of hundreds of addresses given by our native preachers, I should say that "the doctrine of the Atonement is the one of all truths which is most adapted to the Hindu mind."

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## Summer Work in Italy.

BY THE REV. JAMES WALL, OF ROME.

**T**HE following account of work done during the weeks of last summer cannot fail to greatly interest our readers:—

"When the heat of July is becoming intolerable, we have to leave Rome. Matters are not much improved by going into the environs or to the near coast. Stuffy rooms, fashion, and expense are not very recreative to a Baptist missionary. Then some of us feel that change should be from work to work, and especially so in a young mission like this, which has to find, and sometimes create, the soil in which it is to flourish. This can, humanly speaking, only be done after much experience and careful observation. With these ideas we resolved to strike for the highest levels of Central Italy.

### "LEONESSA.

"The place chosen was Leonessa, 3,250 feet above the sea, not far from Bieti. Leaving the railway at Piedelucio, after a mile in a punt along a canal, and another across a charming lake, the road lay up the bed of a torrent for ten or twelve miles. The ascent is wild, rugged, and in some points perilous. Winding among the Upper Apennines, one reaches at last a plain four or five

miles broad and twenty long, dotted with small villages, on which one sees, crouching at the base of lofty mountains, Leonessa. The town has a population of three or four thousand souls, or, including the villages, eighteen thousand. It boasts of great antiquity, and of deeds of prowess in the time of Hannibal. Being so far from a railway, so difficult of access, and covered with snow for seven or eight months of the year, the state of the population is pretty much what it was in the Middle Ages.

"I was surprised to find that much of the trade of the place was in the hands of Jews of the district, and that these are descendants of colonies of Jewish slaves brought here by Titus, who was a native of the province, after the destruction of Jerusalem. Their Hebrew names were dropped, and numbers given them instead. I was able to trace these through Dr. 24 and Cardinal 48 to Signor 150. These scattered fragments of the elect people, still bearing the number of the beast, seem waiting for the hand that

shall rebuild them into the national edifice.

#### "OUR QUARTERS.

"As there was no inn, our first care was to secure lodgings in some private family. This we did with a widow lady and her sister—kind, homely, thrifty, religious people, who grow their own corn, take the grist to the mill, sift the flour, and make their own bread, which in their case served the purpose of money. They shear their own sheep, spin their own yarn, weave their own cloth. The bronze lamps are of the ancient form; the shadow on the window does instead of the clock. The fire smouldering in the ashes all night; the hearth with its wide sides and hobs; and dogs and chains, and lamp, and tripods, and pots, is the complex centre of the home. This kitchen-dining-sitting room is grim with the smoke of years. The bacon on the crutch is well cured. The Madonna on the walls is scarcely recognisable. The furniture is of the same plain kind. An ark for the flour, kept together by pegs without a single nail; several copper water-pots, a massive walnut table, rush chairs, and a long stick in the corner for dogs. As we had come here driven by the heat of Rome, and one by incipient fever, my desire was rather to direct real religious need in the people we might come in contact with, in the hope that when we left they might do something for themselves. The method, therefore, was diplomatic rather than polemical. We had morning prayer in the common room, and the sisters attended. Several other members of the family attended with them, and occasionally a neighbour or two. Some impression was made on our hostess, and there was much talk in the town. All who knew us spoke in our favour, and the

priests themselves seemed to hesitate before crying 'Wolf' and letting slip their dogs.

#### "THE CRISIS.

"At last the crisis came. The chief priest had found two copies of the Gospel of St. John, which the ladies had left in a shoemaker's shop, and had persuaded the owner to destroy one, while he took the other. At 5 o'clock the next morning he denounced us in one of the churches, and invited the people to the central church for a demonstration against us in the afternoon. When the people had assembled he denounced our books; but, as my son was present, he was very moderate in his references to us, after which he invited those present to affirm aloud their belief in each of the seven sacraments of the Roman Catholic Church. This being terminated, a man present noticing that no reference had been made to the Virgin, shouted with an oath, 'And the Madonna.' Another priest, with the sacristan, directed the burning of the copy of the Gospel referred to on the very steps of the altar. The service broke up with loud *evvivas* to St. Guiseppe, the local saint, and to the Madonna. When this was over my son went up to the chief priest, who received him politely.

"Shortly after this service, when we were under the walls of the city, some rough boys, who were hidden in the heights above, began to throw stones at us. We were not struck, but a man passing by on a mule had a narrow escape from a stone which, missing the rider, struck the mule in the ribs. The animal gave a sudden leap, the man let fly a volley of terrible oaths, and the boys fled, shouting 'Viva la Madonna!'

#### "OUR REJOINER.

"This well-organised attack by the

clergy of the place made considerable impression on the population in general, and especially on the persons who had received us into their house. These urged us to apply to the authorities, not to be out at night, never to go far from the city. They also showed great fear themselves; the neighbours seemed terrified, and no one came to prayer except one of the sisters. We soon found that the real ground of this was a conspiracy we were supposed to be carrying on against the honour of the mother of our Lord. I immediately announced that I should read at morning prayer all the Scriptures said on the life of Mary. This was helpful, and so much so that we soon found that what we did and said was soon carried among the people. We took no measures against the boys who had stoned us or the priests who had incited them. Instead of showing less confidence in the people, we showed more. We were often outside the city after dark. We went into the villages, conversed freely, and with all parties; looked the priests in the face, spoke with them when we could; always saluted them, until at last they saluted us; tried to convince them that persecution is a mistake as well as a sin; and even went to the houses of several, and obliged one to confess that he was not prepared to reply to us in public.

#### "SEED SOWN.

"The people of the place were glad to see that we distinguished between them and the few who had insulted us, and seemed anxious to establish the character for hospitality which we gave them. We could speak freely with many. Inquiry was now being made

as to our views. The Gospels were being asked for and read openly. Some working-men asked me to address them at the club-room. Several wished to give their names for the new 'society,' and, what is most unusual in Italy, various little presents were sent to us—early fruit, fresh meal—and one insisted on taking my measure for a pair of boots. Indeed, a complete transformation had come across this simple patriarchal people, and more asked for Bibles and New Testaments than we could supply. The change in the sisters who had received us into their home was most marked. The elder one, the night before we left, had a long conversation with me, in which she not only unfolded her doubt and faith, but also expressed the intention of seeking to continue the reading of the Scriptures.

"We left Leonessa feeling that what these people need is Scripture, and those who seek to exemplify it in their every act. In a population like this, where the idea and practice of vital godliness scarcely exist, the presence and life of a true Christian are like a letter from heaven—an epistle in the Saviour's own handwriting. When one remembers how many of His epistles have been written with living ink and addressed 'to all the world,' and one sees that none of these have reached Leonessa or the district round, one is inclined to think that there must be many such in the dead-letter office. If by any means any such can be found and forwarded to this part of Italy, their message will be gratefully received.

"JAMES WALL

"Rome, September, 1887

## In Memoriam.

THE MARTYRS OF THE CONGO MISSION, 1887.

'He led them forth by a right way, that they might go to a city of habitation.'—  
Ps. cvii. 7.

## I.

O F old, O Lord, Thou call'dst Thy saints to wear  
Full oft, of martyrdom the burning crown ;  
In anguish sore, by sword or torture they  
Their lives for Thee laid down.

## II.

How callest Thou Thy servants now to rest ?  
The soft malarial air, the sun's fierce ray,  
Fever, and swift disease : O God ! are these  
Thy messengers to-day ?

## III.

Stilled are the hearts that burned and toiled for Thee,  
Nerveless the hands, the pleading voices dumb ;  
The heroes, whom we thought we could not spare,  
These Thou hast summoned home.

## IV.

Right is the way by which Thou ledest, Lord :  
Dark and mysterious howso'er it be—  
By fiery flame, or fever's troubled sleep ;  
The road is planned by Thee.

## V.

Right is the way Thou ledest, gracious Lord ;  
We say it, though with trembling lips we speak.  
Thou goest before, and though we see Thee not,  
Thou "knowest the way we take."

## VI.

They witness for Thee still ; though dead, they speak.  
Except the seed corn die, no fruit it bears.  
Thy martyrs' blood has ever been the seed  
Of coming fruitful years.

## VII.

Help us to trust, for them, and for ourselves,  
And comfort those, whom Thou hast smitten sore,  
With Thine own comfort, till Thou lead us home,  
Where partings are no more.

Delhi, N.W.P.,  
October, 1887.

ISABEL M. ANGUS.

## Appeal on Behalf of the Congo.

**M**ISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—Miss and Miss A. Pedley, 15s.; Mrs. S. Potter, 4s.; "From one who knew and loved Mr. Cumber," F. T. B., 3s. 6d.; Mrs. Aaron Brown, Liverpool, £5; S. P., 10s.; "According to your faith be it unto you," £1 worth  $\frac{1}{2}$ d. stamps, with circulars and wrappers; A. B., 2s. 6d.; Two collecting cards from a member of the Caversham Bible-class, £2 7s.; Miss Walker, Cornwall, 2s.; Mr. F. E. Tucker, £1; E. B., Croydon, 3s.; Miss A. E. Tunes, Edinburgh, two collecting cards, £1 5s. 8d.; Mrs. S. R. Cave, 7s. 6d.; M. E. E., 10s. 6d.; Miss M. Barlow, 4s.; Mrs. E. Bumpus, 1s.; A Friend from Newport, £1; From Three Friends, Southsea, 3s.; Miss R. Williams, 2s. 6d.; "Daisy," 6s.; Collecting card, per Miss Crudginton, 8s.; A. and E. B., Ipswich, 2s.; From Children in Sunday-school class at Everton, per E. K., 2s. 6d.; Mr. Seivwright, Aberdeen, 5s.; Miss Higgs, £1; From Sunday-school class, Dunfermline, "In memory of Annie Milne, 9s.; Mrs. M. P. Lee, 2s.; M. F. R., Stamford Hill, 1s.; "A Poor Woman," from Croesgoch, Pem., 4s.; "In the Master's service," London, 5s.

### The Lord Loveth a Cheerful Giver.

**T**HE warmest thanks of the Committee are given to "E. H." for £25, who writes: "Without presuming to know *why* we have such losses of good men on the Congo, I cannot help thinking that the trial of our faith (in England) is being put to the test. I think the trial will prove that we trust in and love our Saviour more than ever. Our departed missionaries have joined 'the noble army of martyrs'; shall we not rejoice in their present glorious position? So, dear Mr. Baynes, let us turn our mourning into rejoicing; the weary ones are at rest, and our God will give us the means of sending forth fresh labourers into the field. We shall have money and men if only we have faith in our God. If my life should be prolonged another year it will be my joy and privilege to send you another donation. My means are very moderate, but as I spend very little on myself, I have the more to give to Him 'who loved me, and gave Himself for me.' You will think that I am an old lady, and so I am, being in my eighty-second year, not far, therefore, from my heavenly home." To Elizabeth Roberts, of St. Clements, Winchester, for £30, as set forth in the following deeply interesting letter: "It is with great pleasure I forward to you a cheque for the sum of £30 for the work of God in China. I should like it to be used specially for Bibles. May our blessed Lord and Saviour use it for the glory of His name in the salvation of many precious souls, through His own living Word. This is a small part of His own gifts to me. My soul would 'bless and praise His holy name, and forget not all His benefits.' I rejoice that He laid it upon my heart to give this back to Him for the service of missions. It is the savings of years while filling the position of a domestic servant. I pray earnestly that all members of Christ's body may be stirred up to feel more really their responsibilities, and realise their privileges in connection with the sending the Gospel to the heathen." "Anonymous," Henley-in-Arden post-mark, for a

small trifle for the Mission, of silver trinkets—eleven articles. An "Old Friend," Exeter, for two pair of gold eye-glasses for the Congo Mission. "Two Sisters," Leamington post-mark, for various gold and silver trinkets, and two pair of silver bracelets, for the Congo Mission. Mr. Peter Sibree Lyon, of Birkenhead, for £21, who writes: "As God, in His great mercy has spared me to commemorate my twenty-first birthday, I think it only reasonable to give a mite to the extension of His Kingdom. I would wish that it should be devoted to winning 'Africa for Christ.'" £2, and a gold ring, from "One who is deeply anxious for the progress of the work of the Mission, and who constantly prays for God's blessing upon it." Ten shillings from a Widow "who has only £20 annually to live upon, but who greatly enjoys reading the MISSIONARY HERALD, and cannot help giving something for the mission cause she loves so deeply." "A Blind Widow," for a small silver chain, "the only valuable she has, for the Congo Mission." "An Old Sea Captain," for an old silver coin, would gladly send more, but he has lost all the savings of a very hard life by the dishonesty of a so-called friend, who has fled the country. Miss M. D. Paxton, Berwick-on-Tweed, for jet chain and bracelets and 2s. 6d., who sends these to help to send out reinforcements to the Congo to fill vacancies caused by recent losses.

The grateful thanks of the Committee are also given to the following generous donors for most welcome and timely gifts:—Mr. H. S. Perrin, in memory of the late Miss E. Turner, £200; "A Devonshire Friend," £100; Mr. W. Thomas Llanelly, £100; Mrs. W. Thomas, £10; Mr. H. Thomas, £10; Mr. E. Rawlings, £100; Miss E. Roberts, £30; Mrs. Gurney, £20; Mr. P. S. Lyon, £21; Mr. John Masters, £15; Mr. R. J. Procter, £10 10s.; Mr. Jas. Slater, £10 10s.; Miss E. Perry, £10; Mr. E. W. Davies, £10.

## Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to the 12th November:—A box of books, pictures, &c., from Rev. G. D. Hooper, Hendon, for Rev. H. K. Moolenaar, Congo; a parcel of garments and dolls from the Ladies of Derby Road Chapel, Nottingham, per Mrs. Lewis, for Rev. D. Jones, Agra; a medicine chest from Messrs. Leath & Ross, for Rev. R. H. Tregillus, Barisal; a parcel from Plymouth for Rev. T. Richard, China; two parcels of dolls from Mrs. Gould, Woodford, for Mrs. Rouse; garments and fancy articles from Miss Durham, Tottenham, for Rev. D. Jones, Agra; a parcel of books from Rev. John Tuckwell, St. Peter's Park, W., for Rev. A. E. Scrivener, Congo; parcels of books and magazines from Mr. Geo. Osborn, St. Leonard's, for use at the mission stations; two parcels of garments, &c., from the Ladies' Missionary Working Society, Denmark Place Chapel, per Miss Vavasseur, for Mrs. Wall, Rome; parcels of clothing and fancy articles from Mrs. A. M. 'Trusted, West Bank, near Ross, Mrs. Southwell, Mrs. Watts, Redland, Bristol, and Mrs. M. Benham, Norwich, for Mrs. Wall, Rome; a travelling rug from "E. G.," Bristol; a concertina from Crane Street Baptist Church, Pontypool, for Rev. R. M. McIntosh, Agra; a parcel of garments from Miss Wilman and four of her scholars at Woodgrange Chapel, Forest Gate, for Rev. M. Richard, Congo; a box of "Quivers," articles of clothing, &c., from Mrs. Sharpe,

Thrapston, for Congo Mission; a small case from Leominster for Mrs. Wall Rome; and a parcel of garments, &c., from the Dunfermline Zenana Working Society, for Rev. D. Jones, Agra.

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### Recent Intelligence.

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WE are thankful to report the receipt of a telegram from Calcutta, announcing the arrival of the s.s. *City of Khios*, the mission party on board being "all well."

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At the last meeting of the Committee, Mr. A. McLean, of Regent's Park College, was accepted for mission work in India. He expects to leave for India on December 1st by P. & O. ss. *Brindisi*.

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At the same meeting Miss Cassie Silvey, of Manchester, was accepted for Girls School work in connection with the Congo Mission. Miss Silvey and Miss Edith Butcher will probably proceed to Africa together in April or May next, and devote themselves to teaching work amongst the women and girls in the Stanley Pool district.

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THE CONGO LECTURE.—We are very pleased to find that Mr. Holliday has been invited to deliver his new lecture at the large Conference Hall, Mildmay Park, London, on Tuesday evening, December 27th, our friend Mr. Mathieson, who directs the work there, and who has promised to preside, generously offering the entire proceeds for our Congo Mission. The hall seats 2,500 adults; and as the charges for admission are very small, we hope that our friends in that district will help to make it a success. The lecture is illustrated with sixty dissolving views, chiefly from photographs received, quite lately, direct from the Congo. Tickets (sixpence) can be had at the Mission House, at the hall, and in the neighbourhood. Those who wish to have this, or the other lectures on India and China, at their own chapels and schools in London and the provinces, should at once apply for the remaining open dates.

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THE PENNY-A-WEEK SYSTEM.—Communications respecting this system have been made with the numerous churches which, during the last three months, have been holding their annual missionary meetings. As the secretaries are anxious to know to what extent their communications have been entertained, they would be pleased to hear from the pastors or missionary officers of these churches upon the subject.

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REV. T. J. COMBER.—We have much pleasure in calling the special attention of our readers to a recent sermon preached by the Rev. Geo. Hawker, of Camden Road Chapel, entitled "A Finished Course: a Memorial Sermon on the late Rev



T. J. Comber, of the Congo Mission," published by Messrs. E. Marlborough & Co., of 51, Old Bailey, price sixpence. We understand that copies will be ready for sale on and after the 15th of the current month.

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**SOUTH AUSTRALIA.**—Encouraging news comes from the Colony as to the hearty and increasing interest taken by our friends there in Foreign Mission work. Among other things, the Baptist churches of South Australia, who maintain the Mission in Furreedpore, sent over a special application lately to our Young Men's Association in London, soliciting that arrangements might be made for the delivery in Australia of Mr. Holliday's missionary lecture on India, with the set of views to illustrate it; and, with the concurrence of the Committee, Mr. Holliday sent a duplicate set of views and a revised copy of his lecture, which will be delivered in the Colony by the Rev. W. E. Price, of North Adelaide. On the occasion of the first lecture, on October 20th, five new missionaries were to be designated for work in India.

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**A WORD TO THE RICH.**—"What shall I say of the rich?" observed Canon Farrar, in a recent sermon in Westminster Abbey. "I say there are scores of men in London who could save our hospitals and Christian enterprises from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower-pots, £3,000 for a chimney ornament, £10,000 for two rose-coloured vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say if there be in London such a Pactolus of wealth for these gewgaws of silk and clay, can there be by comparison only a drop or two to heal the bodies, and ameliorate the souls of men? Why should the runnel of charity dribble on as it does, while the full tide of luxury is still at flood?"

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**MISSIONARY CONFERENCE.**—A very important General Missionary Conference is being arranged to be held in London in June next. The last one of the kind was held in 1878; but ten years have seen immense progress both at home and abroad, and the coming Conference will far exceed its predecessor in interest, and we believe in influence. The General Committee comprises two representatives from each of forty-eight British societies engaged in the work of foreign missions. Lord Aberdeen has been appointed president, Dr. E. B. Underhill chairman, and Mr. J. H. Tritton treasurer. The hon. secretaries are the Revs. J. Sharp and Dr. S. G. Green, Mr. Hugh Matheson and Mr. H. Morris; and the acting secretaries the Rev. J. Johnston and Mr. R. Scott-Moncrieff. Mr. J. Marnham, J.P., and Mr. A. H. Baynes are members of the Executive Committee. The Conference is to last from June 10th to 20th, with morning, afternoon, and evening meetings, some for members only and some for the general public. Methods of work will be discussed, progress registered, and the still unevangelised countries reviewed. Numerous delegates are expected from the Continent and America, and from all parts of the mission-field. Our friends should make a note of the dates, and keep them as free from engagements as possible.

# Contributions

From 13th October to 12th November, 1887.

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*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

**ANNUAL SUBSCRIPTIONS.**

|   |     |    |   |
|---|-----|----|---|
| Apthorpe, Miss L., for Congo                              | 2   | 0  | 0 |
| Barham, Mr W. H.  | 1   | 1  | 0 |
| Barnard, Mr and Mrs G. L.                                 | 1   | 6  | 0 |
| Buck, Mrs   | 1   | 1  | 0 |
| Faithful, Mrs   | 1   | 0  | 0 |
| Fergusson, Miss M. M., for Congo                          | 1   | 0  | 0 |
| Do., for China  | 1   | 0  | 0 |
| Fisher, Mr H. G.  | 2   | 0  | 0 |
| Forster, Miss E.  | 5   | 0  | 0 |
| Gott, Mr  | 1   | 1  | 0 |
| Gott, Mrs   | 0   | 10 | 6 |
| Greenstreet, Mrs E.                                       | 5   | 0  | 0 |
| Hooper, Mrs Thos.   | 1   | 6  | 0 |
| Jackson, Mr John, Edinburgh                               | 5   | 0  | 0 |
| Johnson, Mrs, coll. by—<br>A Friend, for <i>W &amp; O</i> | 0   | 10 | 0 |
| Curwen, Mrs, Spedding                                     | 0   | 10 | 6 |
| Freeman, Mr   | 1   | 1  | 0 |
| Under 10s.  | 1   | 12 | 6 |
| Do., for <i>W &amp; O</i>                                 | 0   | 19 | 0 |
| Mason, Miss   | 0   | 10 | 0 |
| Masters, Mr John  | 16  | 0  | 0 |
| Do., for Congo  | 5   | 0  | 0 |
| Ranken, Miss, for Congo                                   | 0   | 10 | 0 |
| Rawlings, Mr E.   | 100 | 0  | 0 |
| Slater, Mr Jas.   | 10  | 10 | 0 |
| Smith, Mrs L., Aslackley                                  | 0   | 10 | 6 |
| Sowerby, Rev E. J.  | 0   | 10 | 0 |
| "Sympathy"  | 0   | 11 | 0 |
| Young, Miss Isabella, for Congo                           | 1   | 0  | 0 |
| Under 10s.  | 1   | 0  | 0 |
| Do., for Congo  | 0   | 5  | 0 |
| Do., for Mr Jones, Agra                                   | 0   | 2  | 6 |

**DONATIONS.**

|   |     |    |   |
|---|-----|----|---|
| "A. B." (box), for Congo                | 0   | 15 | 0 |
| "A. B.," Coleford                       | 3   | 0  | 0 |
| "A. E. R."                              | 5   | 5  | 0 |
| A Devonshire Friend                     | 100 | 0  | 0 |
| A Friend, Edinburgh                     | 5   | 0  | 0 |
| Badenoch, Mr P. S., for Congo           | 1   | 0  | 0 |
| Beardon, Miss M. S. (box)               | 0   | 10 | 0 |
| Bible Translation Soc., for T.          | 250 | 0  | 0 |
| Burnham, Miss, for Congo                | 0   | 10 | 0 |
| Butterworth, Rev J. C., M.A., for Congo | 1   | 5  | 0 |
| Carter, Miss E., Southampton            | 5   | 0  | 0 |
| Cherry, Miss Ann, for Congo             | 0   | 10 | 0 |
| Dodson, Mr J., Eastbourne               | 25  | 0  | 0 |

|   |     |    |   |
|---|-----|----|---|
| "E. H.," in loving memory, for Congo                        | 25  | 0  | 0 |
| "Hope"  | 0   | 10 | 0 |
| Jay, Mr and Mrs A. Marshall, "Jubilee Gift"                 | 2   | 10 | 0 |
| Lyon, Mr P. S., for Congo                                   | 21  | 0  | 0 |
| "O. W.," Staffordshire, Thankoffering                       | 6   | 0  | 0 |
| "One who is Anxious for the Progress of the Work"           | 2   | 0  | 0 |
| Perrin, Mr H. S., in memoriam E. Turner                     | 200 | 0  | 0 |
| Tewkesbury  | 0   | 0  | 0 |
| Porteous, Miss, Pitlochry, Produce of Apple-tree, for Congo | 0   | 10 | 0 |
| Roberts, Miss E., for Bibles                                | 30  | 0  | 0 |
| Robinson, Mr Arthur, Bristol, for Congo                     | 25  | 0  | 0 |
| "Sympathy from China," for Congo                            | 0   | 18 | 9 |
| "Thankoffering," for Congo                                  | 5   | 0  | 0 |
| Ware, Mrs, for Congo  | 0   | 10 | 0 |
| Under 10s.  | 1   | 3  | 6 |
| Do., for Congo  | 0   | 13 | 0 |

**LEGACIES.**

|   |     |   |   |
|---|-----|---|---|
| Balcombe, The late Jemima, per Mr Samuel Sargeant, Newhaven | 20  | 0 | 0 |
| Mrs B. and Mrs. S., per A. C. B.                            | 220 | 0 | 0 |

**LONDON AND MIDDLESEX.**

|  |    |    |    |
|--|----|----|----|
| Acton, Juvenile Soc.   | 1  | 7  | 4  |
| Belle Isle, Brewery Rd. and Blundell Street                    | 45 | 13 | 11 |
| Do., for Congo   | 10 | 0  | 0  |
| Bloomsbury Sun. Sch., for Mr Wilshere, Bahamas                 | 5  | 0  | 0  |
| Brixton Hill, New Park Road Sun. Sch., for <i>Intally Sch.</i> | 0  | 12 | 0  |
| Camberwell, Cottage Green, for Mr J. J. Turner, China          | 7  | 16 | 0  |
| Do., do., for Congo  | 5  | 0  | 0  |
| Do., Mansion House Ch.   | 0  | 12 | 0  |
| Chiswick, Sun. Sch.  | 0  | 18 | 6  |
| Clapton, Downs Ch.   | 30 | 0  | 0  |
| Do., for Congo   | 30 | 0  | 0  |
| Hackney, Mare Street   | 40 | 0  | 0  |
| Hammersmith, West End Chapel                                   | 13 | 8  | 8  |
| Hampstead, Heath St.   | 25 | 0  | 0  |
| Highgate, Southwood Lane                                       | 1  | 19 | 6  |

|  |    |    |   |
|--|----|----|---|
| John Street, Edgware Road                              | 9  | 11 | 0 |
| Metropolitan Tab. Sun. Sch., for Mr Weeks' Work, Congo | 6  | 5  | 0 |
| New Southgate  | 1  | 0  | 0 |
| Notting Hill, Ladbrooke Grove Sunday School            | 17 | 18 | 4 |
| Shoreditch Tab. Sun. Sch., per Y.M.M.A., for Congo     | 20 | 0  | 0 |
| South London Tab. Sunday School                        | 2  | 3  | 3 |
| Spencer Place Ch.                                      | 2  | 0  | 0 |
| Teddington, Y.M.B.C.                                   | 0  | 15 | 0 |
| Vauxhall, Sun. Sch.                                    | 5  | 14 | 3 |
| Walthamstow, Boundary Road                             | 2  | 0  | 6 |
| Walworth, Ebenezer Sunday School                       | 4  | 1  | 4 |
| Wandsworth, East Hill                                  | 7  | 12 | 2 |
| Wood Green   | 5  | 0  | 0 |

**BEDFORDSHIRE.**

|                |   |    |   |
|----------------|---|----|---|
| Cranfield      | 1 | 11 | 6 |
| Do., for Congo | 0 | 10 | 0 |

**BERKSHIRE.**

|   |     |    |    |
|---|-----|----|----|
| Maidenhead, Sun. Sch.                                   | 10  | 8  | 9  |
| Reading, King's Road, for <i>oufit of Congo mission</i> | 125 | 0  | 0  |
| Do., Wycliffe Ch. Sun. Sch.                             | 4   | 4  | 10 |
| Do., for Congo  | 0   | 17 | 7  |

**BUCKINGHAMSHIRE.**

|       |   |   |    |
|-------|---|---|----|
| Olney | 6 | 3 | 10 |
|-------|---|---|----|

**CHESHIRE.**

|                         |   |   |    |
|-------------------------|---|---|----|
| Chester, Grosvenor Park | 3 | 7 | 19 |
|-------------------------|---|---|----|

**CORNWALL.**

|          |    |    |    |
|----------|----|----|----|
| Falmouth | 15 | 11 | 4  |
| Truro    | 5  | 16 | 11 |

**DERBYSHIRE.**

|                       |    |   |   |
|-----------------------|----|---|---|
| Derby, Trinity Chapel | 23 | 1 | 7 |
|-----------------------|----|---|---|

**DEVONSHIRE.**

|                |    |    |    |
|----------------|----|----|----|
| Bovey Tracey   | 0  | 5  | 0  |
| Brixham        | 22 | 10 | 10 |
| Chudleigh      | 0  | 17 | 6  |
| Cullompton     | 7  | 10 | 6  |
| Do., Sun. Sch. | 1  | 12 |    |

|  |    |    |   |
|--|----|----|---|
| Exeter, South Street                   | 0  | 12 | 4 |
| Kingsbridge                            | 0  | 17 | 0 |
| Do., for Congo                         | 0  | 10 | 0 |
| Kingsteignton                          | 0  | 17 | 6 |
| Plymouth, George St., Bible-class      | 5  | 0  | 0 |
| Do., for Mr Richards' translation work | 2  | 10 | 0 |
| Do., Mutley Ch. Sun. Sch., for Congo   | 22 | 15 | 0 |
| Do., Lower Street Sun. Sch., for Congo | 19 | 14 | 9 |

|                     |    |    |   |
|---------------------|----|----|---|
| Torquay, Upton Vale | 12 | 18 | 2 |
| Do., Baxton         | 0  | 13 | 6 |
| Do., Compton        | 0  | 14 | 0 |
| Do., Hele           | 0  | 3  | 0 |

|                        |    |   |   |
|------------------------|----|---|---|
| Less district expenses | 14 | 8 | 9 |
|                        | 1  | 1 | 6 |

|                       |    |    |    |
|-----------------------|----|----|----|
| Totnes                | 13 | 7  | 2  |
| Do., Sun. Sch.        | 25 | 1  | 10 |
| Uffculme and Prescott | 9  | 1  | 3  |
|                       | 4  | 14 | 6  |

**DORSETSHIRE.**

|          |   |   |   |
|----------|---|---|---|
| Bridport | 0 | 5 | 0 |
| Weymouth | 8 | 7 | 8 |

**DUBHAM.**

|                            |    |   |    |
|----------------------------|----|---|----|
| Consett                    | 8  | 0 | 0  |
| Middleton-in-Teesdale      | 15 | 6 | 11 |
| Do., for China             | 2  | 0 | 0  |
| Do., for Africa            | 1  | 0 | 0  |
| Do., for India             | 1  | 0 | 0  |
| Do., for Rome              | 1  | 0 | 0  |
| South Shields, Westoe Lane | 10 | 0 | 0  |
| Sunderland, Lindsey Road   | 2  | 6 | 4  |

**ESSEX.**

|                                 |    |    |    |
|---------------------------------|----|----|----|
| Barking, Queen's Road Sun. Sch. | 2  | 6  | 6  |
| Leyton Sun. Sch.                | 0  | 10 | 1  |
| Leytonstone                     | 12 | 9  | 9  |
| Woodford, George Lane Sun. Sch. | 3  | 1  | 10 |

**GLOUCESTERSHIRE.**

|                        |    |    |   |
|------------------------|----|----|---|
| Bourton-on-the-Water   | 12 | 12 | 6 |
| Chipping Campden       | 3  | 1  | 0 |
| Eastington, Nupend Ch. | 3  | 0  | 2 |
| Do., Sun. Sch.         | 5  | 13 | 9 |
| Gloucester             | 1  | 17 | 6 |
| Kingstanley            | 11 | 13 | 0 |
| Do., for China         | 0  | 10 | 0 |
| Shortwood              | 13 | 19 | 1 |
| Do., Sun. Sch.         | 7  | 7  | 3 |
| Stroud                 | 0  | 10 | 0 |
| Wotton-under-Edge      | 15 | 1  | 6 |

**HAMPSHIRE.**

|  |   |    |   |
|--|---|----|---|
| Blackfield Common                        | 0 | 19 | 6 |
| Emsworth                                 | 2 | 1  | 7 |
| Southampton, East St., for N P. Dinapore | 2 | 0  | 0 |
| Whitchurch                               | 6 | 15 | 5 |

**ISLE OF WIGHT.**

|          |    |    |   |
|----------|----|----|---|
| Niton    | 10 | 15 | 8 |
| Yarmouth | 5  | 7  | 0 |

**HERTFORDSHIRE.**

|            |    |   |   |
|------------|----|---|---|
| St. Albans | 20 | 0 | 0 |
|------------|----|---|---|

**KENT.**

|                                |    |    |   |
|--------------------------------|----|----|---|
| Bessels Green                  | 24 | 0  | 0 |
| Do., for Congo                 | 2  | 0  | 0 |
| Catford Hill                   | 8  | 15 | 4 |
| Erith                          | 8  | 9  | 8 |
| Foots Cray, Sun. Sch., for N P | 4  | 0  | 0 |
| Forest Hill                    | 3  | 0  | 0 |
| Lee, Bromley Road              | 0  | 10 | 6 |
| Pembury (moiety)               | 1  | 4  | 9 |
| Tonbridge                      | 7  | 10 | 0 |
| Woolwich, Parson's Hill        | 0  | 13 | 6 |
| Do., for China                 | 1  | 0  | 0 |
| Do., for Congo                 | 1  | 0  | 0 |

**LANCASHIRE.**

|                               |    |    |    |
|-------------------------------|----|----|----|
| Accrington, Cannon Street     | 25 | 0  | 0  |
| Barrow-in-Furness, Abbey Road | 5  | 9  | 1  |
| Burnley                       | 2  | 8  | 4  |
| Do., Haggate                  | 9  | 2  | 10 |
| Cloughfold                    | 23 | 17 | 0  |
| Colne                         | 11 | 9  | 9  |

|  |     |    |    |
|--|-----|----|----|
| Liverpool, Myrtle St.                      | 100 | 13 | 9  |
| Do., Pembroke Chapel (valedictory service) | 9   | 17 | 9  |
| Do., Richmond Ch.                          | 83  | 4  | 2  |
| Do., Toxteth Tabernacle                    | 150 | 0  | 0  |
| Do., Egremont                              | 7   | 0  | 0  |
| Do., Everton Village                       | 13  | 11 | 0  |
| Do., Princes Gate                          | 19  | 7  | 11 |
| Do., Hall Lane                             | 2   | 16 | 6  |
| Do., Walton                                | 13  | 2  | 6  |
| Do., Soho Street                           | 4   | 2  | 10 |
| Do., Empire Chapel                         | 7   | 0  | 8  |
| Do., Walnut Street                         | 5   | 0  | 10 |
| Do., do., for N P.                         | 0   | 11 | 8  |
| Do., Cottenham St.                         | 1   | 9  | 0  |

|                    |     |    |    |
|--------------------|-----|----|----|
| Less district exp. | 398 | 18 | 6  |
|                    | 7   | 14 | 11 |

301 3 6

|                       |    |    |    |
|-----------------------|----|----|----|
| Manchester, Union Ch. | 39 | 18 | 10 |
| Newbold, Ebenezer     | 6  | 6  | 0  |
| Oswaldtwistle         | 27 | 10 | 5  |
| Padibam, Pendle St.   | 1  | 0  | 0  |
| Preston, Pole Street  | 18 | 4  | 0  |
| Sabden                | 20 | 9  | 0  |
| Do., for W & O        | 2  | 0  | 0  |
| St. Anne's-on-the-Sea | 1  | 16 | 3  |
| Sunnyside             | 5  | 14 | 0  |
| Tottlebank            | 3  | 4  | 4  |

**LEICESTERSHIRE.**

|        |   |    |    |
|--------|---|----|----|
| Foston | 5 | 13 | 11 |
|--------|---|----|----|

**LINCOLNSHIRE.**

|                         |   |   |   |
|-------------------------|---|---|---|
| Boston, Salem Sun. Sch. | 1 | 4 | 9 |
| Grimsby, for Congo      | 0 | 2 | 0 |
| Holbeach                | 2 | 0 | 0 |

**NORFOLK.**

|   |    |    |   |
|---|----|----|---|
| Norfolk, on account, per Mr J. J. Colman, M.P., Treasurer | 4  | 7  |   |
| Yarmouth, Park Ch.  | 30 | 0  |   |
| Do., Sun. Sch., for Agra Sch.                             | 7  | 10 | 0 |

**NORTHAMPTONSHIRE.**

|                             |    |    |   |
|-----------------------------|----|----|---|
| Bliaworth                   | 23 | 15 | 6 |
| Do., for Congo              | 6  | 0  | 0 |
| Milton                      | 7  | 0  | 0 |
| Northampton, College Street | 10 | 11 | 0 |
| Do., Grafton Street         | 2  | 0  | 0 |

**NORTHUMBRIA.**

|                                |    |    |   |
|--------------------------------|----|----|---|
| Ford Forge                     | 9  | 16 | 6 |
| Newcastle and Gateshead Anz.:- |    |    |   |
| Gateshead                      | 21 | 5  | 0 |
| Monkwearmouth, Enon Ch.        | 1  | 4  | 9 |
| Newcastle, Rye Hill            | 9  | 3  | 3 |
| Do., Scotswood Rd.             | 0  | 19 |   |
|                                | 32 | 12 | 9 |
| Less district exp.             | 1  | 18 | 8 |

|               |    |    |   |
|---------------|----|----|---|
| North Shields | 30 | 14 | 1 |
|               | 4  | 2  | 1 |

**NOTTINGHAMSHIRE.**

|                 |   |    |   |
|-----------------|---|----|---|
| Collingham      | 6 | 11 | 3 |
| Newark          | 9 | 10 | 5 |
| Sutton-on-Trent | 0 | 7  | 4 |

**SOMERSETSHIRE.**

|                 |   |   |   |
|-----------------|---|---|---|
| Fivehead        | 6 | 5 | 4 |
| Hatch Beauchamp | 4 | 5 | 0 |

**SURREY.**

|                    |    |    |   |
|--------------------|----|----|---|
| Kingston-on-Thames | 8  | 1  | 0 |
| Mitcham, for Congo | 0  | 10 | 0 |
| Peage              | 11 | 7  | 3 |
| Do., for W & O     | 5  | 7  | 3 |

**WARWICKSHIRE.**

|   |     |    |    |
|---|-----|----|----|
| Birmingham, on account, per Mr Thos. Adams, Treasurer                     | 270 | 16 | 10 |
| Do., Y.M.B.M.S., per Mr Cauldwell, Selly Park, for support of Congo girls | 5   | 0  | 0  |
| Do., Aston, Six Ways, for cost of boy at Strampore College                | 3   | 0  | 0  |
| Coventry, Queen's Rd.   | 145 | 18 | 0  |
| Do., St. Michael's  | 60  | 3  | 1  |
| Do., do., for W & O   | 3   | 0  | 0  |
| Do., for China  | 2   | 10 | 0  |
| Do., for Congo  | 5   | 1  | 0  |

|   |        |
|---|--------|
| WESTMORELAND.   |        |
| Westmoreland Group of Churches, per Rev. A. Grant ..... | 34 8 9 |

|  |                 |
|--|-----------------|
| WILTSHIRE.                               |                 |
| Devizes .....                            | 3 6 0           |
| Trowbridge, Back St. Do., Sun. Sch. .... | 22 8 5<br>5 6 2 |

|                    |        |
|--------------------|--------|
| WORCESTERSHIRE.    |        |
| Astwood Bank ..... | 33 9 0 |

|                        |        |
|------------------------|--------|
| YORKSHIRE.             |        |
| Armley, Sun. Sch. .... | 0 15 0 |
| Boroughbridge .....    | 3 12 9 |
| Do., for NP .....      | 0 4 0  |

|                       |               |
|-----------------------|---------------|
| Bradford District.    |               |
| Bingley .....         | 9 6 5         |
| Bradford .....        | 3 0 8         |
| Do., Sion .....       | 17 13 3       |
| Do., Trinity Ch. .... | 15 15 5       |
| Do., Girlington ..... | 14 7 2        |
| Do., Hallfield .....  | 5 6 6         |
| Do., New Leeds .....  | 7 8 0         |
| Do., Guisely .....    | 1 8 0         |
| Cullingworth .....    | 0 12 9        |
| Eccleshall .....      | 0 17 10       |
| Idle .....            | 6 3 0         |
|                       | <hr/> 81 19 0 |

|  |              |
|--|--------------|
| Less expenses, £11 1s. 6d., and £64 13s. 6d. on account, acknowledged last month ..... | 65 14 11     |
|  | <hr/> 16 4 1 |

|   |          |
|---|----------|
| Brearley, Luddenden                                 |          |
| Foot .....  | 21 14 0  |
| Farsley .....                                       | 61 3 5   |
| Halifax, Trinity Road                               | 14 6 3   |
| Harrogate .....                                     | 50 0 0   |
| Hebden Bridge .....                                 | 59 2 6   |
| Keighley district, per Mr. W. Town, Treasurer ..... | 43 11 9  |
| Lindley Oakes, Sun. Sch.                            | 2 1 7    |
| Malton .....  | 4 9 6    |
| Do., Sunday School.                                 | 5 3 9    |
| Meltham .....                                       | 4 4 5    |
| Polemoor .....                                      | 6 1 0    |
| Sheffield, on account.                              | 21 5 10  |
| Do., Autumnal Meeting, Collection .....             | 101 17 4 |
| Shipley, Bosse-street ..                            | 21 13 8  |
| South Bank .....                                    | 3 10 3   |
| Todmorden, Roomfield Ch. ....                       | 22 7 1   |
| Waingate .....                                      | 8 0 0    |
| Do., for support of Congo boy .....                 | 5 0 0    |
| Wakefield .....                                     | 4 3 6    |
| York .....  | 12 2 0   |

|                         |       |
|-------------------------|-------|
| NORTH WALES.            |       |
| MONTGOMERYSHIRE.        |       |
| Talysarn, for Congo ... | 0 6 0 |

|                          |          |
|--------------------------|----------|
| SOUTH WALES.             |          |
| CARMARTHENSHIRE.         |          |
| Llanelly, Greenfield ... | 145 11 4 |
| Do., for W & O .....     | 0 7 0    |
| Llangefelach, Salem ...  | 0 12 0   |

|                          |         |
|--------------------------|---------|
| GLAMORGANSHIRE.          |         |
| Cardiff, Tredegarville.. | 1 0 0   |
| Do., Canton, Hope Ch.    | 3 3 11  |
| Gwaellodygarth, Salem    | 0 12 10 |
| Mumbles, West Cross ..   | 1 2 0   |
| Penarth, Stauwell Rd..   | 2 6 6   |
| Do., Tabernacla .....    | 5 10 0  |

|                                    |        |
|------------------------------------|--------|
| MONMOUTHSHIRE.                     |        |
| Abercarne, Eng. Ch ...             | 2 0 0  |
| Abergavenny, Frogmore Street ..... | 27 7 1 |
| Gwymera .....                      | 1 9 10 |
| Maindee, for India .....           | 0 7 6  |

|                 |        |
|-----------------|--------|
| PEMBROKESHIRE.  |        |
| Manorbier ..... | 0 14 0 |

|   |        |
|---|--------|
| SCOTLAND.                               |        |
| Edinburgh, Charlotte Ch. ....           | 1 15 0 |
| Glasgow, Adelaide Place                 | 12 0 0 |
| Do., Bridgeton, Sun. Sch., for NP ..... | 0 3 9  |
| Montrose .....                          | 7 0 0  |
| Stirling .....                          | 5 2 9  |

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# INDEX TO MISSIONARY HERALD.

## ORIGINAL AND OTHER ARTICLES.

|   | PAGE          |  | PAGE     |
|---|---------------|--|----------|
| "The Missionary Herald" .....   | 3             | A Mother selling her Son ( <i>with Illustration</i> ) .....                | 213      |
| Travelling in China .....   | 8             | A Reminiscence .....   | 252      |
| Progress in India .....   | 12            | Further Congo Tidings .....  | 253, 256 |
| "Making Disciples" in Tipperah .....  | 14            | Boiling Date-palm Juice ( <i>with Illustration</i> ) .....                 | 255      |
| Mission Schools at Agra, N.W.P., India .....                                    | 17            | Sketches in India ( <i>with Illustration</i> ) .....                       | 260, 264 |
| The Zenana Mission .....  | 18            | Mogra Hat .....  | 265      |
| City Chapel, Tsing Chu Fu .....   | 18            | Patna as a Mission Field .....   | 265      |
| The Congo Mission...21, 40, 126, 136, 247, 263, 356, 393, 443                   |               | Work in the Agra District .....  | 268      |
| The Congo Mission "Quilt" .....   | 22, 262       | Mission Work in China .....  | 292      |
| Carey Relics at Serampore .....   | 24            | Lines by the late Joseph Tritton, Esq. ....                                | 294      |
| New Year's Missionary Hymn .....  | 26            | In the Backwoods of India .....  | 295      |
| News from Agra .....  | 29            | The Bateahwar Mela ( <i>with Illustration</i> ) .....                      | 298      |
| Floods in Shansi .....  | 30            | The Late Joseph Tritton, Esq. ....   | 302      |
| The Lord loveth a cheerful giver...32, 65, 102, 137, 263, 308, 364, 410, 452    |               | Decease of the Rev. George Pearce, of Ootacamund .....                     | 304      |
| Our Finances .....  | 36            | Sketches in India ( <i>with Illustration</i> ) .....                       | 305      |
| Anniversary Services .....  | 42            | Trinidad Mission ( <i>with Illustration</i> ) .....                        | 307      |
| New Year's Day Prayer Meeting .....   | 44            | Preaching in Eastern Bengal .....  | 307      |
| Jungle Life in a Missionary Tent .....  | 46            | The Congo Mission.—Decease of the Rev. T. J. Comber .....                  | 321      |
| Sketches in India .....   | 54            | Intally Orphan School ( <i>with Illustration</i> ) .....                   | 327      |
| Mr. and Mrs. Couling .....  | 57            | An account of a visit to the Juggernath Festival .....                     | 329      |
| Mission Work in North China .....   | 58            | Tidings from Italy .....   | 332      |
| News from Eastern Bengal .....  | 61            | Opium smoking in a private house ( <i>with Illustration</i> ) .....        | 334      |
| The Colonial Churches and the Parent Society .....                              | 64            | Mission school work in China .....   | 334      |
| Close of the Financial Year .....   | 75, 111       | Progress of the work in Japan .....  | 340      |
| The 1887 Anniversary Services .....   | 76, 112       | Tidings from Benares ( <i>with Illustration</i> ) .....                    | 342      |
| Cheering Tidings from the Congo Mission .....                                   | 77            | New Illustrated Missionary Lectures .....                                  | 346      |
| The Regeneration of the World .....   | 79            | Liquidation of the Debt .....  | 348      |
| Cast thy Bread Upon the Waters .....  | 83            | Faithful unto death .....  | 365      |
| A Chinese Evangelist .....  | 84            | A Missionary Group ( <i>Frontispiece</i> ) .....                           | 366      |
| The Magh Mala, Allahabad .....  | 86            | Cheering tidings from Backergunge .....                                    | 367      |
| Sonepur Mela .....  | 91            | Aggressive work in Dacca .....   | 368      |
| Work in the Delhi District .....  | 97            | Threshing and storing rice in Bengal ( <i>with Illustrations</i> ) .....   | 370      |
| A Letter from Benares .....   | 120           | Letters from natives in Eastern Bengal .....                               | 375      |
| The Queen's Jubilee in Delhi .....  | 121           | Work in the Dinagopore District .....                                      | 376      |
| A Visit to Baru .....   | 124           | Story of Prem Dass, a Converted Priest ( <i>with Illustrations</i> ) ..... | 381      |
| Rachel and Leah over again .....  | 125           | Appeal on behalf of the Congo .....  | 383, 418 |
| A Journey in Beerboom .....   | 129           | New Missionary Books .....   | 384      |
| Tidings from Eastern Bengal .....   | 132           | The 1887 Sheffield Autumnal Meetings .....                                 | 391      |
| Tree Marriage in India .....  | 134           | The Sun-lit Church .....   | 392      |
| Ninety-fifth Annual Report—   |               | Death of Mr. J. F. Biggs, of Stanley .....                                 | 401      |
| Finance .....   | 147           | Mission School, Tsing Chu Fu ( <i>with Illustration</i> ) .....            | 408      |
| Missionary Staff .....  | 150           | Jubilee of the Rev. D. J. East .....                                       | 408      |
| Eastern Missions .....  | 153           | Italian Mothers' meeting in Naples ( <i>with Illustrations</i> ) .....     | 418      |
| Western Missions .....  | 180           | The Treasurer .....  | 419      |
| The West Indies Mission .....   | 188           | The Congo Mission.—A Record and an Appeal .....                            | 429      |
| European Missions .....   | 194           | A Sacred Banyan Tree .....   | 444      |
| Appendix (List of Missionaries, &c.) .....                                      | 204           | Surmer work in Italy .....   | 448      |
| Joseph Tritton, Esq.—In Memoriam .....  | 211           | In Memoriam.—The Martyrs of the Congo Mission .....                        | 451      |
| Deacon Wang's Chapel ( <i>With Illustration</i> ) .....                         | 223           |  |          |
| Missionary Breakfast Conference .....   | 224           |  |          |
| Sunday-school Subscribers in Nassau ( <i>with Illustration</i> ) .....          | 233           |  |          |
| The Rev. George Grenfell's speech at the <i>soirée</i> , Freemasons' Hall ..... | 234           |  |          |
| The Debt .....  | 243, 254, 311 |  |          |

## MISSIONARIES AND OTHERS.

|                      |                        |                      |  |
|----------------------|------------------------|----------------------|--|
| Anderson, J. H. .... | 158                    | Comber, T. J. ....   | 136, 191, 185, 247, 256, 321, 349, 454 |
| Anderson, H. ....    | 68                     | Couling, S. ....     | 57, 334, 408                           |
| Anderson, W. H. .... | 159                    | Crudgington, H. .... | 267                                    |
| Bare, J. D. ....     | 154                    | Carey, Dr. ....      | 67                                     |
| Bell, W. ....        | 164                    | Charters, D. ....    | 49, 182                                |
| Bentley, W. H. ....  | 63, 185, 219, 355, 429 | Cameron, D. ....     | 79, 325                                |
| Bruce, P. ....       | 518                    | Compton, Miss. ....  | 329                                    |
| Barnett, T. H. ....  | 368, 375               | Dann, G. J. ....     | 91                                     |
| Biggs, J. E. ....    | 253, 401               | Davey, J. ....       | 270                                    |
| Chown, J. P. ....    | 152                    | Durbin, F. ....      | 34, 66                                 |

|                    | PAGE                       |                    | PAGE          |
|--------------------|----------------------------|--------------------|---------------|
| Darling, F. C.     | 248                        | Medhurst, C. S.    | 84, 160, 202  |
| Davies, P.         | 253                        | Moolenaar, H. R.   | 33, 139, 407  |
| Dawbarn, Miss      | 280                        | Myers, J. B.       | 225           |
| Doke, J. J.        | 54, 281                    | Papengouth, A.     | 101           |
| Drake, S. W.       | 33, 139                    | Pearce, G.         | 165, 304      |
| Dutt, G. C.        | 169                        | Peto, S. M.        | 07, 421       |
| Eaves, G.          | 179, 340                   | Philips, H. R.     | 163, 3-0      |
| Edwards, T. R.     | 24, 43, 124, 366, 422, 444 | Pigott, H. R.      | 169           |
| El Karer, Y.       | 180                        | Potter, J. G.      | 124, 4081     |
| Evans, T.          | 165                        | Pusey, J. H.       | 100           |
| Ewen, J.           | 86, 130, 342, 305          | Patterson, H.      | 129           |
| East, D. J.        | 191, 408, 423              | Pinnock, J.        | 312           |
| Forsyth, R. C.     | 18, 223                    | Richard, T.        | 175           |
| Fuller, J. J.      | 187, 269                   | Richards, M.       | 234           |
| Gamble, W. H.      | 191                        | Rickett, W. R.     | 419, 485      |
| Gammon, R. E.      | 190                        | Rouse, G. H.       | 265, 422      |
| Goolzar Shah       | 160                        | Rooke, Miss        | 121           |
| Graham, R. & C.    | 79                         | Sims, A.           | 104           |
| Gray, G.           | 66                         | Smyth, E. C.       | 104, 386      |
| Grenfell, G.       | 128, 138, 234, 312, 422    | Sowerby, A.        | 30, 178       |
| Gooch, W. F.       | 217                        | Stubbs, J.         | 285           |
| Grieff, R.         | 83                         | Scrivener          | 185, 407      |
| HAY, R. W. D.      | 252, 422                   | Silvey, S.         | 78, 183       |
| Hormazdji Pestonji | 194                        | Smith, Jas.        | 422           |
| Hansson            | 269                        | Spurgeon, R.       | 61, 132       |
| James              | 68, 378                    | Summers, E. S.     | 161           |
| Jenks, W. B.       | 195                        | Tucker, F.         | 29, 152       |
| Jenkins, A.        | 14, 298, 307               | Thomas, H. J.      | 97            |
| Jewson, A.         | 173                        | Thomas, J. W.      | 163           |
| Jones, A. G.       | 162, 298                   | Trestrail, Dr.     | 211           |
| Jones, D.          | 312, 314                   | Tritton, J.        | 211, 294, 382 |
| Jones, S. J.       | 67, 152                    | Turner, J. J.      | 176           |
| Jones, David       | 67                         | Waldeck, F. D.     | 168           |
| Jordan, C.         | 64, 164                    | Walker, R.         | 197           |
| Kerry, G.          | 328                        | Wall, J.           | 199, 332, 448 |
| Kerry, Mrs         | 158, 367                   | Weeks, J. H.       | 312, 349      |
| Kerry, J. G.       | 67, 139, 202, 419          | Whitebright, J. L. | 8, 171        |
| Landels, W. K.     | 38, 169                    | Whitley, H. G.     | 312, 398      |
| Lapham, H. A.      | 67, 253, 325, 386, 407     | Wills, W. A.       | 27            |
| Lewis, T.          | 17, 39                     | Wilshere, D.       | 189, 234      |
| McIntoch, E. M.    | 392                        | Wood, W. A.        | 298           |
| McLaren, Dr.       |                            |                    |               |

INTELLIGENCE—STATIONS, Etc.

|                 |  |                    |                    |
|-----------------|--|--------------------|--------------------|
| <b>AFRICA</b>   |  | Dinapore           | 34                 |
| Cameroons       | 186, 269, 312, 325   | Gya                | 83                 |
| Congo           | 21, 49, 123, 136, 180, 247, 253, 256, 283, 321, 355, 398, 401, 408 | Italy              | 327                |
| <b>BAHAMAS</b>  | 188, 191, 233, 269   | Khoolna            | 159                |
| <b>BRITANNY</b> | 104  | Madaripore         | 168                |
| <b>CEYLON</b>   | 33, 66, 167  | Mymensing          | 132                |
| <b>CHINA</b>    | 8, 16, 27, 30, 57, 169, 292, 336, 408                              | Ootacamund         | 165, 304           |
| <b>HATTI</b>    |  | Patna              | 285                |
| <b>INDIA</b>    |  | Poona              | 181                |
| Agra            | 17, 29, 124, 162, 238, 421   | Serampore          | 24                 |
| Allahabad       | 54, 86, 154, 260, 381, 386   | Tipperah           | 14, 307            |
| Backergunge     | 158, 367   | <b>ITALY</b>       | 66, 197            |
| Burisal         | 61, 159  | Naples             | 68, 202, 418       |
| Benares         | 120, 159, 264, 305, 342, 365                                       | Rome               | 109, 332           |
| Beerbhoom       | 129  | <b>JAMAICA</b>     | 190                |
| Bombay          | 164  | Calabar College    | 179, 193           |
| Comilah         | 299  | <b>JAPAN</b>       | 170, 316, 409      |
| Dacca           | 366, 375   | <b>NORWAY</b>      | 194                |
| Delhi           | 97, 121, 159   | <b>PALESTINE</b>   | 180                |
| Dinagepore      | 151, 376   | <b>SAO DOMINGO</b> | 188                |
|                 |  | <b>TRINIDAD</b>    | 180, 191, 269, 307 |

HOME AND OTHER PROCEEDINGS.

|   |  |  |  |
|---|--|--|--|
| Acknowledgments   | 33, 66, 105, 133, 306, 385, 349, 420, 453      | Departure of Missionaries                            | 33, 60, 367, 421, 422                      |
| Anniversary Services  | 42   | Finances   | 39, 111, 147, 243, 254, 311, 419, 422      |
| Annual Report   | 147  | Girls' Mission School, Sevenoaks                     | 270  |
| Annual Services   | 112  | Missionary Lectures                                  | 346  |
| Autumnal Meetings   | 270, 391, 387                                  | New Missionary Books                                 | 384  |
| Bible Translation Society   | 119  | New Year's Prayer-meetings                           | 41, 427                                    |
| Centenary of the Society  | 140  | Recent Intelligence                                  | 66, 103, 138, 269, 311, 343, 385, 421, 454 |
| Christmas and New Year's Cards for Native Preachers and Evangelists' Fund | 428  | Valedictory Services                                 |  |
| Congo Fire Fund   | 34, 69   | Sacramental Collection for Widows' and Orphans' Fund | 427  |
| Contributions   | 34, 68, 105, 141, 271, 313, 350, 387, 423, 456 | Young Men's Missionary Association                   | 116, 139, 346                              |
| Decease of Missionaries   | 33, 151, 270                                   | Zenana Mission                                       | 18, 118                                    |