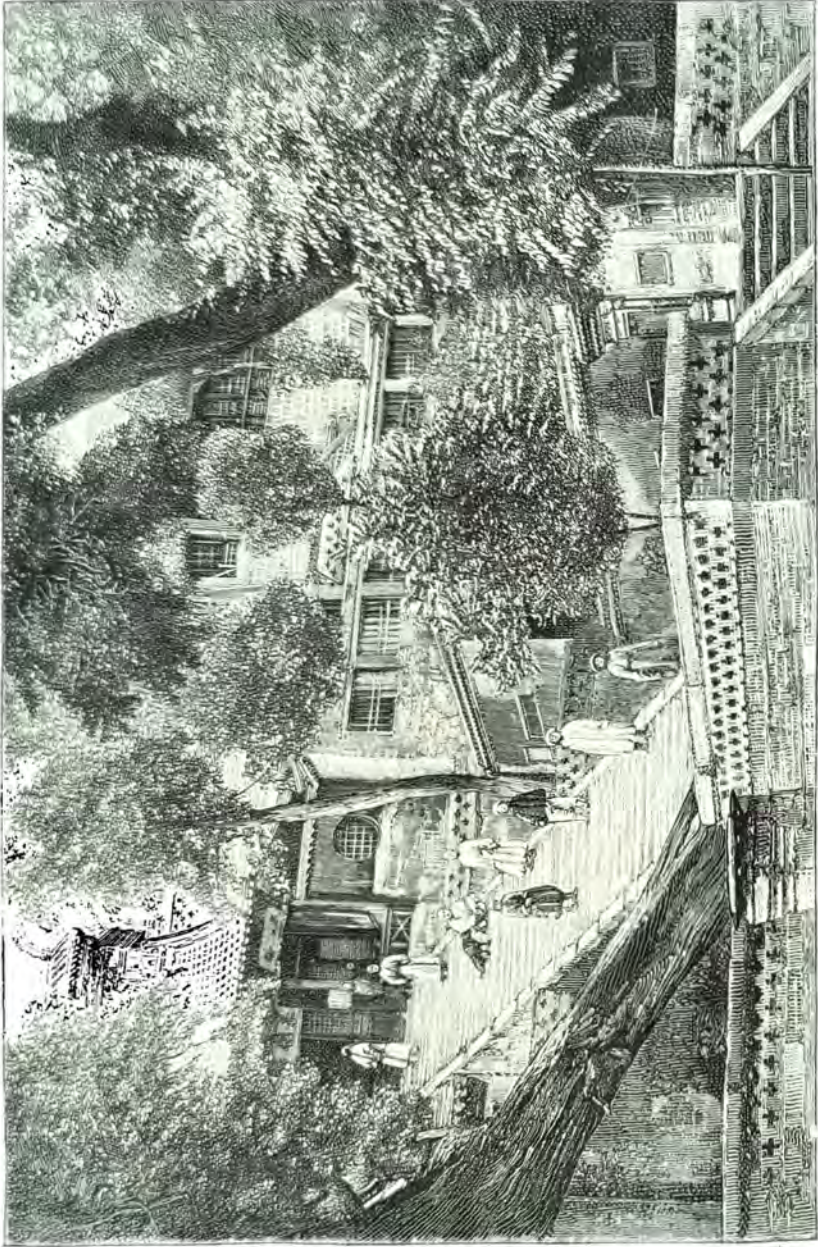


[THE MISSIONARY HERALD,
JANUARY 1, 1860.



THE CHING MONASTERY NEAR TAI YUEN FU.—(From a Photograph by a Native Official.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Editorial.

THE Editor of this magazine, as is well known, is now in India, visiting the various stations in that part of the mission-field. We are endeavouring, during his absence, to maintain its efficiency and usefulness. We are thankful to receive frequent assurances, both as to the appreciation with which it is read and the good use to which it is put with a view to extend missionary information. The continued increase of the circulation—the number issued being now no less than 37,000 copies monthly—affords encouraging evidence of the effective service it is rendering the Society, especially as we know that a careful superintendence is ever being exercised to prevent anything like wastefulness in the distribution.

We see no reason to depart from the lines upon which the HERALD is being conducted—viz., to devote its pages mainly to the letters of the missionary brethren themselves. Occasionally articles treating with missionary principles and methods may with advantage appear; but we believe the cordial welcome with which the HERALD is received into the churches is largely due to the simple fact of its being the medium by which the supporters of the Society are brought into direct and personal communication with the missionaries and their work.

Another feature calculated to commend it is the further fact that its contents are almost entirely illustrated by pictures of special interest; the engravings, with rare exceptions, being from photographs, supplied by the missionaries, of scenes, or incidents, or persons pertinent to the Mission. We think that this arrangement is well worthy the additional expense that may be incurred.

With the commencement of a new volume we may appropriately appeal

to the pastors and officers of our churches for their continued and, if possible, increased co-operation in making the HERALD still more useful in propagating missionary knowledge, and so deepening missionary fervour. We acknowledge very warmly the sympathetic help we have received in the past. We plead for such invaluable help to a still larger degree.

As to the time of its publication, it is our aim to issue it so as to be distributed on the first Sunday in the month, or, as the case may be, for use at the Monthly Missionary Prayer-meeting. We desire to thank those local secretaries who, for the sake of economy, receive the monthly parcels and undertake their distribution. We should be much obliged to any to whom we send direct by post if, on change of residence, they will kindly advise as to altered address; or, should there be any subscribers not now in receipt of the HERALD, but whose subscription entitle them to a free copy, we would ask all such to communicate with the Mission House so that the omission may be supplied.

May "the Lord of the harvest" grant that before the volume we now begin shall close it may be our thankful joy to record larger blessings abroad, as also to witness increased interest and liberality at home. As far as New Year's prayers and vows can help to effect this desired consummation, may our prayers ascend and our vows be made!

New Year's Day Prayer-Meeting.

WE would again remind our friends, and the friends of missions generally, of the New Year's Day Prayer-meeting to be held at the Mission House, on Wednesday, the 1st of January, 1890, at 11 o'clock. S. R. PATTISON, Esq., F.G.S., will preside.

Report of Distribution of China Famine Relief Fund.

A COMPLETE and detailed report of the service rendered by our missionaries in the distribution of the China Famine Relief Fund has now come to hand. It is too voluminous for publication in its entirety; but feeling assured the numerous friends who contributed to that fund will expect to have some information as to its nature, we have devoted several pages of this number of the HERALD to such portions as we have thought it would be interesting to publish. We find, with no little degree of amazement, that no less a sum than £40,000 sterling have passed through the hands of our brethren; and that the total number of persons enrolled

as having received relief has been nearly 170,000, these being exclusive of the many thousands who, though not registered, have had partial and casual assistance. We are, of course, especially glad to know that the hearts of the people have been greatly softened by the kindness shown to them in this time of sore need, and that in many cases there has been manifested an eager desire to learn of "the doctrine" which they are constrained to feel is productive of such remarkable benevolence and sympathy.

Though no mention is made here of similar services rendered by brethren connected with other Societies their devotion is not forgotten.

We publish a general letter from Mr. Bruce, and give extracts from communications sent from the brethren who distributed in their respective districts.

Here is Mr. Bruce's letter :—

"REPORT OF FAMINE RELIEF, WORK.

"English Baptist Mission, Shantung.

"MY DEAR MR. BAYNES,—I have been asked by my brethren to prepare and present to you a report of the Famine Relief in which our Mission was privileged to engage during the early part of this year.

"You have already received letters, and others have appeared in the papers, descriptive of the sad condition of the people in its affecting details. My task is to give, in a general way and as concisely as I can, such a report as will enable you to understand, first, the cause, nature, and extent of the distress; and second, the manner in which the funds so generously contributed through you and others were distributed. We who are on the spot nearest to the terrible suffering, and in some sense identified with it, cannot but feel personally grateful for the noble response that was made to our appeal.

"As is now well known, the year 1888 was one of disaster for North China. We scarcely had time to forget the catastrophe caused to the province of Ho-nan by the change in the course of the Yellow River, when Shantung was visited by a succession of calamities. Earthquake and rebellions spread terror among the people; cholera decimated the population; finally, drought and floods destroyed the crops, causing a famine unparalleled in this part of China since 1877.

"The northern part of Shantung province consists of an extensive plain bounded on the south by a broad belt of hills, and traversed by several streams flowing in a north-westerly direction into the Gulf of Chih-li. For the larger part of the year these streams are not more than knee-deep, and only a few yards wide. They cut their way in the centre of broad, dry, pebbly or sandy riverbeds, generally with high banks. In the rainy season these streams, swollen by the heavy rains from the hills, become river-torrents several feet deep and often a half to two miles wide.

"It will be remembered that last year there was a long period of drought followed by eleven days, in the middle of August, when the rain came down in torrents as though some waterspout had burst. In some parts of the province away from the neighbourhood of rivers this rain itself floods the country to the

depth of three or four feet, or, as a native expressed it, 'as high as that donkey.' This water remained so long that the ground was left like the mud bottom of a lake, impossible to till. In some parts this continued so late as the following May, rendering the soil useless for spring crops.

"In addition to these rain-floods, as I might call them, the accumulated waters from the hills caused the rivers, which are full in ordinary years, to overflow, and in many parts to burst their banks. These rain and river-floods following the drought caused a general failure of the autumn crops. In most places the harvest averaged one-sixth of the usual crop or even less; in others the failure was complete; while in the best districts the crop averaged not more than one-third. In a sentence, it may be said that the grain was successively impoverished by the drought, rotted by the excessive rains, and destroyed by the floods.

"In the northern districts this calamity was preceded by five years of bad harvests, and thus the enduring power of the people had become exhausted. The richest had become poor, the poorest were barely existing, and now even this bare existence was to be denied them. In the southern districts, as will be seen from the report of Mr. Forsyth and Dr. Watson, the distress was not so general, though where it did exist it was equally severe. Land had a value the whole time, so that although there was severe distress, and the number of deaths from starvation and disease was great, still those who had land could sell, while in the northern counties it realised nothing. *Owners died of hunger.*

"The indications of the distress were for the most part uniform throughout the entire district. Beggars and refugees began to pour into the cities. The great roads as early as October became crowded with emigrants making their way by families, with their scanty belongings carried in barrows, pulled in many cases by women. Grain and all kinds of food rose at an alarming rate to famine prices. Land as quickly fell in value. The markets became filled with furniture, household effects, and the timber-work of demolished houses. Soon a new commodity began to appear—viz., chaff (selling in some places at the usual price of grain), and later roots and weeds. Finally women and children were secretly in some districts, in others openly, sold. The price of a girl seventeen years of age would be about one and a half or two dollars (five or six shillings). A woman over forty would go for her keep. Mr. Jones says of his district: 'There was no village without the sale of women and children. Li-chin city alone was said to have lost 700 to 800, and we heard of one village where the majority of the females were sold.' I have mentioned beggars, refugees, and emigrants. By the first of these I mean the universal professional beggar class, and need not comment on them. By the second I refer to a large number of poor people who in all parts turned out of their homes, and becoming temporary beggars went to other parts of the province to beg for their food. In addition to these there were many who sold all that was saleable, gathered the rest together, and emigrated in families to a distant province—mostly Shen-si. It is impossible to estimate to what extent this prevailed. In some parts, of course, the proportion of emigrants and refugees was higher than in others. Answers to inquiries always pointed to exceedingly high numbers.

"In the homes of the people the distress was still more manifest. Their food was at first a little corn mixed with chaff or wheat sprouts; when it was too late for the latter roots, weeds were substituted. In some districts the people

resorted for food to the bark of trees (chiefly the elm), which were stripped to the height of ten or fifteen feet. Many ate chopped straw, cotton seed, oil cake, ash tree seeds, &c. Dried weeds were even *imported* from Chih-li for food. In every district the fields were more or less covered with women and children digging for roots and weeds.

"It will be noticed in Mr. Richard's report that our brother, who took a prominent part in the relief work in Shantung, 1876-7, and also in Shansi, 1877-9, considers, with reference to the latter, that the recent famine cannot be mentioned in the same category, but that it is wider in extent than the former. The natives almost all declare it to be very much worse than the Shantung famine, 1876-7. The prices now were about the same as then. It may be worth noting that the former famine was caused by drought, while floods were the immediate cause of this. So that while grain was as scarce, or more so, than in 1876-7, roots, weeds, &c., which would do something, however little, towards sustaining life, were more plentiful, and within the reach of the very poorest. On the other hand, the people had not yet recovered from the impoverished condition produced by the previous famine, and were not prepared to stand the strain; those who were rich in the last famine were poor in this. The result was that this year the distress not only covered a wider area, but affected a larger portion of the population, and was more equalised between the different classes.

"It is very difficult to speak positively of the mortality during this famine. That the number of deaths, especially during the winter months, was very great is only too sadly certain. Though we are thankful that we cannot report such gigantic loss of life as was recorded of the great Shan-si famine, it is nevertheless impossible to tell how fearful the loss of life would have been by the time of the spring harvest but for the generosity of the foreigners at the ports and in the home countries. It would be hard to *over-estimate*. The death-rate from starvation when we commenced work in February was in some districts, in villages with population of about 1,000, four or five a day, in others ten to thirteen. It must be remembered that funds were at hand at a comparatively early stage of the distress, and in such quantities as to enable us to cover the affected region fairly well. Some indication of what would have been is given by the following:—'There were a few villages in the southern part of Po-hsing county which had been unrelieved, simply because a limit to the available funds had been reached. Later on funds came to hand, and these villages were enrolled about a month before the spring harvest. A large number of the people were found ill with famine fever, and there is little doubt few would have survived but for our aid.'

"About the end of December it was impressed upon us that something *must* be done very soon. The Chinese themselves who knew us looked on wonderingly at our silence with reference to the matter of help. About £400 was raised by the missionaries on the spot. This enabled us to save the lives of those of our Christians affected by the famine, together with an equal number of heathen in the same villages, and to open up relief work at an outside centre in the famine district properly so called.

"We decided to adopt as an indispensable principle of relief the plan of enrolling only so many as we were sure of being able to carry through the period of distress—*e.g.*, we reckoned that beginning relief after the Chinese new

year (February), to carry it on till the spring wheat harvest would require a tael (5s.) per head. We had about 2,000 taels; we therefore commenced to relieve 2,000 people, resolving to extend as more funds should be promised.

“Mr. Drake had made a tour of inspection in the counties of Kao-yuan and Hsin-cheng, and found the distress there unmistakable. Mr. Jones took a journey from Chou-ping northwards past Kao-yuan, then east and south through Po-hsing and Lo-an, meeting and conferring with Mr. and Mrs. Laughlin (American Presbyterians), who were already at work about forty li N. of Lo-an city. Mr. Harmon went to Shou-kuang in the N.W., and inspected that district, reporting acute distress, especially in the neighbourhood of Han-chiao, a market town on the bank of the River Han.

“Mr. Drake, who had received 200 taels from Shanghai, was commencing relief in Kao-yuan, the district he had inspected. We felt that with the limited sum at our disposal we could only open one other centre. Mr. Laughlin, of the American Presbyterian Mission, was only waiting for more money to enlarge his circle of relief; we therefore decided to open a centre in Shou-kuang. Mr. Harmon was appointed to commence work, taking Han-chiao as his centre of operations.

“On the 20th of February we received intelligence from Dr. Nevins, of Chefoo, that there was the prospect of as large a sum as 100,000 taels being placed at the disposal of the two Missions (American Presbyterian and English Baptist) for distribution. It is scarcely necessary to say what a relief this was to us, who had been burdened with the strain of the almost certain prospect of seeing tens of thousands perish where we could only relieve hundreds. It put the whole question of famine relief on a scale vast compared with what had seemed possible, and necessitated all the missionaries giving themselves up entirely to the work of distribution, every branch of our regular missionary work being laid aside for the time.

“Mr. Whitewright immediately went north, and opened a station at Lui-chia-chi, in Po-hsing, 60 li north of Mr. Laughlin. Ten days later he was joined by Mrs. Whitewright, who took her full share in the work, keeping the accounts and taking part in the enrolling. Mr. Couling joined Mr. Harmon, whose work could now be greatly extended. Mr. Jones, who was acquainted with the northern district, and Mr. Bruce, who had been with Mr. Harmon in Shou-kuang, made a tour of inspection S.W. to Po-shan, in order to compare the distress there of which we had heard with that of the other districts above mentioned. We found scarcely anything that could be called distress until we reached the large manufacturing city of Po-shan. There it was real and severe, though not wide-spread, being confined to the operatives in the pottery and glass works. We estimated that there would not be more than about 2,000 needing help. Mr. Nickalls took up the work of relieving in this district. Subsequently Mr. Jones opened a station at Tung-piu-cheu, north of Po-hsing city, 60 li from Mr. Whitewright to the N.W. and Mr. Laughlin to the S.W., carrying on relief work there till a large influx of funds made it possible to open a station in Li-chiu county, N. of the Yellow River. Leaving Mr. Bruce in charge of the Tung-piu-cheu work, Mr. Jones, joined by Dr. Watson, commenced enrolling as rapidly as possible at Yeu-wo in Li-chin, at Shan-chia-ssu in Piu-chou, and at Fu-kuei-cheu in Chan-hua. Mr. Forsyth and Dr. Watson superintended the work in Tsing-chou-fu city and neighbourhood till,

the enrolling at an end, Dr. Watson joined Mr. Jones in Li-chin. Not long after the work commenced we were glad to know that Mr. Richard had arrived in Chinan-fu and was engaging in relief work. Somewhat later we heard with sorrow and apprehension that he had fallen a victim to famine fever; we are glad at his recovery, and trust that he will soon overcome whatever after effects may remain.

"The funds were transmitted from the ports to Tsing-chou-fu in 'shoes' (ingots) of silver, or in drafts on the banks in Chou-tsun, where they were exchanged for ingots. The silver was then sent, in quantities varying from 200 tls. by foot messenger, to 2,000 or 3,000 taels by cart, under military escort to the respective distributors, who sold it for copper cash to the local bankers. These in their turn handed the cash to the elders of the village, on presenting a bank order from the missionary. Mr. Smyth, of Chou-ping, took charge of the banking and telegraphing operations in Chou-tsun, and transmitted the silver to three of the relieving centres. Mr. Forsyth remained in Tsing-chou-fu city superintending the receipt and transmission of silver to the various distributors, either direct or through Mr. Smyth. The labours of these two gentlemen have no special report, but the care, anxiety, and hard work entailed by receiving and consigning such large quantities of silver—amounting in value to thousands of pounds sterling—will be appreciated by all. Their work was more in the background, but by no means less arduous or important than that of the rest.

"The rate of relief was 10 large cash (equal $\frac{1}{2}$ d.) per day per person (man, woman, or child), to be kept up while the distress should last. This was just sufficient to enable the people to buy a little corn and, mixing it with their roots chaff, &c., to sustain life.

"The total number of persons relieved by the members of our Mission was 167,088. Over and above this number many were helped outside the regular systematic relief. The total sum which we distributed was about 75,000 taels, or about £15,000 sterling.

"As famine distributors we are indebted to Mr. Laughlin, not only for his example of energy and devotion as the first to commence this work, but also for the excellent plan of relief which he initiated, and which was found successful by Dr. Nevius in the former famine. It was substantially adopted by us all. The main features were to choose and occupy a central point, receive applications from distressed villages through their elders, investigate each village by house-to-house visitation, and register the number of persons to be relieved in each family. At fixed intervals, varying in different districts from five days to a month, the elders came to the headquarters and received a bank order for the total amount of cash to be given to their respective villages. They then cashed this at the bank and distributed the money, less their expenses, to their fellow-villagers, according to a published list.

"The investigating and enrolling were done as far as possible by the foreigner; but when funds were coming so rapidly that he was unable to enroll fast enough, natives were freely employed. I am sure I am only expressing the feeling of my colleagues when I speak in high terms of the way in which our native brethren did their part. Almost without exception they proved trustworthy and capable assistants to the distributors.

"It will be seen from the reports of the respective districts that there was

some amount of 'squeezing' on the part of the village elders, and that in almost every case it was checked by prompt and vigorous action. In a country where corruption and bribery are indispensable in all business—where in the case of distributing charity, it is a large proportion for one-third of the original contributions to reach those for whom they are designed—the practically complete absence of squeezing in this relief would seem to the natives to be a marvel.

"In various parts of the famine district there were private individuals of property who, in previous years, had relieved the distressed of their own and perhaps neighbouring villages. But this year, not only was the distress such as to be altogether beyond their power to appreciably relieve, but the rich themselves were reduced to want. In cases known personally they were eating chaff and roots mixed with their grain. So that while in the southern counties there were private individuals who still gave relief at their doors, in the northern counties (the famine district proper) there was practically no native private distribution.

"With regard to relief by the officials there is a different tale to tell. In past years, in spite of successive bad harvests, they have done nothing; and even this year, when the failure of crops was total and unprecedented, they took no steps until the work was almost completed. Then, at a time when but for the aid of foreigners the people would have already died by thousands, they came upon the field distributing their largesses with their still more liberal promises to the same people that the foreigners had relieved, frequently using the relief lists which they had compiled. In the greater part of the district, within three weeks of the spring harvest the official relief had not yet reached the people.

"In view of the enormous expenditure on the Imperial wedding at the very time when so many of the Emperor's subjects were staring death in the face; in view also of the large sums of money which later were placed at the disposal of the officials for distribution, proving that such help could be procured if they pleased; it seems to us unpardonable that this money was not collected and operations commenced at the beginning of the distress instead of so near the end.

"We would like to call attention to the paragraph in Mr. Jones's report which speaks of the remarkable contrast between the attitude of the people towards distributors in this relief and in that of 1876-7. The testimony of the missionaries, one and all, was that not only was the reception of the relief hearty and grateful, but even non-recipient residents were enthusiastic in their welcome of the foreigner.

"Three weeks ago our report of the present prospects would have been in every sense satisfactory. The spring wheat-harvest was fairly good, the autumn crops were very promising, and it seemed as if there was to be an end of the distress. But the old trouble is upon the people again. The Yellow River, which, through the repairing of the Ho-nan breach, returned to its Shantung bed early in this year, has again burst its banks—this time at a place called Chi-tung—the whole Ch'ing district of the Hsiao-ch'ing River passing south of Poh-sing and Lo-an-hsiens to the sea by another outlet. It is with sad hearts that we think of the coming winter for the people driven from their homes by the floods. The distress will be more limited in area, but we fear even more extreme than in the famine of the last winter and spring. It remains to be seen whether the Chinese Govern-

ment will do anything, and what they will do to relieve the awful effects of their own criminal negligence. We feel that no language can be too strong in condemnation of a government who will allow so large a portion of their people to be exposed year after year to such danger as the neglected state of the Yellow River causes to the inhabitants of Shantung.

"I must not close this report without referring to the very cordial and hearty way in which the two missions (American Presbyterian and English Baptist) have co-operated in this relief. Receiving funds by the same means of transport, with one common fund, working on the same methods in neighbouring districts, and in constant mutual consultation, there was throughout the utmost harmony and goodwill. All were bent on the one object, not only of saving life, but of doing so in the most speedy and effective way."

"September 1st, 1889."

"J. PERCY BRUCE.

Our space will not permit us to give more than a few extracts from the special letters dealing with particular districts.

Messrs. Couling and Harmon, the distributors in the Shou-kuang district, relieved no less than 14,819 persons, living in 91 villages:—

"Towards relieving the condition of things the officials and wealthy classes, as far as we could discover, did nothing, although Manchuria could easily and cheaply, by water transport, have supplied the need. We are heartily glad, however, to say that when the frost broke up an official came to Han-chiao and set about repairing the river embankments. This has been in some measure accomplished. From all we hear, however, the work is of a very temporary character, and is not likely to stand any very violent rush of water.

"It must also be said that, towards the close of our relief work, some little relief in money and grain was given to selected villages in the north of Shou-kuang, the officials in charge availing themselves of our lists of the really needy."

In the Tsing-chou-fu city and district Messrs. Forsyth and Watson were the distributors, relieving 4,547 persons:—

"In addition to the regular relief we contributed the sum of Tls. 1,105 to a soup kitchen opened and superintended by the magistrate in Tsing-chou-fu city. It is estimated that about 10,000 poor persons received help in this way daily. We subscribed thus largely to this object because, so far as we could ascertain, the funds were used for the purpose intended, and the whole affair was thoroughly well managed.

"As to the method of relief, we ourselves personally visited almost every house in the city where help was given, and satisfied ourselves that the distress justified relief. The work in the country was undertaken by the deacons of the church, the trust reposed in them being amply justified by the cautious and judicious manner in which the relief was administered."

Besides administering relief in Shou-kuang, Mr. Harmon rendered good service in I-tu, assisting over 7,000 starving people. Of this district he writes:—

"This I-tu hsien relief was undertaken at the urgent solicitation of the

Chih Hsien, who throughout did everything possible by proclamations, public recognition of the foreigner, and use of his underlings to secure efficiency in the work.

"The distress was intense, but not general. Great care was required in enrolling. The distribution was commenced towards the close of the Fourth Moon, when the people were stripping trees of their leaves and when they could dig freely for roots."

In Po-hsing and P'u-t'ai Messrs. Jones and Bruce visited as many as 148 villages, relieving 18,461 persons :—

"Early in March—Mr. Bruce reports—Mr. Jones arrived and immediately commenced enrolling, making the first payment on the 13th. I then joined the station, and fourteen days later Mr. Jones went to Li-chin, leaving me in sole charge. The circle of relief was gradually extended, as funds permitted, until May 16th, when the last village was enrolled, the relief continuing till June 5th.

"When we arrived we found a great deal of disturbance among the people in the way of robbery and looting. The officials, however, succeeded in putting it down and restoring quiet.

"So far as we were aware there was no native distribution, official or otherwise, up to the time of my leaving.

"We were everywhere kindly received by both recipient and non-recipient residents. The better class gave us all the assistance in their power in carrying on our work."

In Li-chin, Pin-chou, and Chan-hua Mr. Jones was assisted by Mr. Watson ; the distribution extending over 367 villages, 59,630 individuals being relieved :—

"As to the degree of the distress, it was considered by the natives themselves to be awfully severe, in spite of their very low ideas of the comfort they usually expect and get in that region.

"The reception of the relief by the people was a remarkable contrast to the relief work of 1876-7. Then many villages refused it from suspicion. Not so this time. True, there were exceptions where individuals, both indigent and wealthy, insulted the inspectors and distributors, foreign and native ; but on the whole we consider that the relief-work left little more to be desired.

"It would be very gratifying to be able to know how many lives actually were saved—how many deaths actually prevented by the relief ; but it seems almost impossible to arrive at any satisfactory estimate. I fear we must content ourselves with the certainty that tens of thousands must have been saved from death, and an untold amount of prejudice, misunderstanding, and antipathy replaced by their opposites."

Mr. Nickalls, who undertook distributing in the Po-shan city and district, relieving 2,318 persons, reports :—

"Relief work in this district was unique ; the distress being commercial—*i.e.*, among potters, glass-workers, colliers, and barrow-men, caused by the almost entire cessation of trade through the famine in other regions.

"As the men were mostly artisans, and only able to work where certain natural

products are found, there was not the same possibility of emigration as in agricultural districts. The pressure was relieved by a very free sale of wives and children; this district was remarkable for the number sold. Many hundreds have died, and are now dying, either of starvation or of famine fever.

"All distribution was made at two temples, three times a month, by men chosen for their good name. To guard against any suspicion of partiality, we carefully chose men of repute who had not been acquainted with our native evangelists.

"Our reception, even by those who did not receive relief, was very cordial. It must be remembered that Po-shan has always been noted for its opposition to foreigners, and to the natives employed by them. For some years they have been prohibited even a night's lodging within the city. A house is now rented by us, and the people without exception appear friendly."

Mr. Richard administered relief in the county of Li-cheng-hsien to 13,000 persons. Unfortunately he was compelled to discontinue his ministry of mercy through falling a victim to the famine fever:—

"The number ill from famine fever was about one-tenth the inhabitants at the actual time of distribution. This, of course, does not include those who had been or would soon be ill.

"I only distributed relief once. My rule was to give 500 cash (= $\frac{1}{2}$ dollar = 1s. 6d.) to adults, and half that to each child. I gave the money with my own hand to each head of the family.

"Having taken considerable part in the distribution of relief in the three worst famines in North China during the last twenty years, let me say that this famine, though wider in extent than that of 1876-7 in Shantung, is not to be mentioned in the same category as that of 1877-9, whose centre was Shansi, for that, even among the long annals of China, stands unparalleled. The price of grain in the first famine was *three times* the usual, in the second it was *nine times!* In this third I have not heard of its being more than three times the usual price."

Mr. Whitewright's district was Po-hsing and Lo-an. He reports:—

"On March 2nd the first weekly payment was made to about 2,000 people. We gradually increased our enrolment, as funds came in, till it reached on April 10th 29,882. A few more were irregularly relieved, making the total number 30,000. Systematic relief was carried on till June 5th—*i. e.*, within a few days of the wheat harvest.

"Large quantities of household furniture and clothing were also taken to the markets, fetching only a fraction of their value. Sales of women and children, though not carried on openly, were frequent. In the more destitute villages the people had even pulled down parts of their houses in order to sell the brick and wood materials.

"Our relations with the native officials were in the main satisfactory. The neighbouring gentry also gave us efficient assistance. Much gratitude and kindly feeling were manifested on our leaving. This was especially satisfactory, as hitherto this region had apparently been hostile to foreigners."

We leave this report, without any comments of ours, to produce its

own impression upon the minds of our readers. Very thankful do we feel for the splendid devotion of our brethren; and earnestly would we desire that thousands amongst the people thus nobly relieved by their hands may come to know and trust in Him who not only fed the hungry multitudes, but said, "I am the living bread that came down from heaven; if any man eat of this bread he shall live for ever."



New Chapel at Dikolo, Cameroons.

THIS engraving of the new chapel at Dikolo is from a photograph taken by the Rev. H. Ross Phillips, who visited Cameroons on his way home from the Congo. It will comfortably seat about 200 persons, and was erected by the natives themselves at a cost of £80. The following particulars are communicated by the Rev. J. J. Fuller:—

"The spot where this little meeting-house stands is in the locality where the late Mr. Peacock laboured. The former buildings were only temporary and soon went into decay; for some time no one was placed at Dikolo, but the native members visited it every Sabbath, and were greatly encouraged, so much so that the church determined to set to work and put up a matted place. A school was opened, which we kept up. But, after my return from my last visit to England, I found that the place was getting very unfit for worship, and the church felt that a more permanent building should be erected; but I took no steps to do it, as I felt it would be better for them to do it themselves, and this they have done. They have built on land which belongs to them, so that the building is wholly and entirely their own. They have made the bricks, and paid for such work as they

had done for them. They have now placed there a native teacher, whom they support. They have also built a similar building at Bell Town, and placed one of themselves to carry on the work. All this has been done since I left Cameroons, and thus they have given proof of the power of the Gospel among them. In their letter to me they told me that they have named the place Ebenezer, and that it is forty-seven feet long by twenty-two and a half wide."

The native church is giving still further proof of its independence and zeal for the Gospel by erecting a large chapel at Bethel, and by the willingness with which they continue to support their own native pastor. We shall doubtless be able to give shortly some information of this the third chapel which they will have built, and of their earnest devotion in propagating the Gospel by their own unaided efforts amongst their fellow-countrymen.

Letter from Rev. J. L. Roger, of Stanley Pool.

THE shocking incident this letter records will be read with much pain. The Mission has sustained a heavy loss in the death of lad who proved himself so useful to our brethren, and gave promise of becoming an evangelist amongst his own people.

We have been very glad to receive recently an intimation from the friends at Melbourne Hall, Leicester, of their desire to bear the cost of Mr. Rogers' support on the Congo:—

"Arthington Station,

"Stanley Pool,

"September 27th, 1889.

"MY DEAR MR. BAYNES,—It is now some time since I last wrote you. Since then many changes have taken place. I was then at Wathen Station. It was arranged that I should remain there till Mr. Bentley returned from the coast with Mrs. Bentley, who was to come out in June. Three days after Mr. Bentley's return I left for Stanley Pool. The journey between Wathen and the Pool I enjoyed, the road being much better than the road on the Lower Congo.

"I was much surprised on reaching Arthington to find it such a good station. The ground around the station is well cleared, and a plantation including cassava, plantains, and bananas. The roads are edged with pineapples,

and a large number of fine trees have been planted during the past year, including palm, orange, coffee, paw-paw, and mango trees, so that we hope to have a good variety of both fruits and vegetables by-and-bye, and these we look upon as most important in maintaining health.

"The buildings give the station a good appearance. Mr. Brown was busy building a new chapel and a brick store, both of which, I am glad to say, are now finished. We have service at six every morning in the chapel with the schoolboys and workpeople. We are anxious to get at the hearts of our workpeople. A number of the buildings we look upon as both permanent and fireproof, being built of bricks—some burned and others sun-dried—with iron roofs. This has been hurried on because a number of the

houses are still made of grass, and are, in consequence, a source of danger and a constant expense in keeping in repair.

“Mr. Brown and I were just arranging and laying our plans for devoting ourselves more fully to the studying of the Kiteki language, and to getting out to do more itinerating work among the towns, when one of the greatest calamities possible happened to us at the present time in the sad death of our head mission-boy, whose name was Iya. Last Saturday four of our boys went down to the water to bathe. Not long after they had gone we were startled by hearing an unearthly cry. On running down to the beach we found to our horror that a crocodile had caught Iya, and had taken him off under the water. It was an awful shock to us all. He was our interpreter, and when we went into the towns all the natives seemed fond of the lad. The loss of such is very great; he was very useful. The help he was to us with the language cannot be valued. I often had him in helping me with the language, and at such times I spoke to him about his soul. He understood the way of salvation clearly. He told me he had asked

Jesus to forgive him all his sins, and that he had given his heart to the Saviour. I believe he had, for his life gave good evidence he was born again, and was a true follower of Jesus. He was always telling the other boys about Jesus. He was the first Christian among the Bateki race. We hope his death may be blessed to many of his own people. Lately I have had large meetings in the towns, and the people give great attention when we are preaching the Gospel. We are very hopeful that soon a great work will be done among these people. Let the friends at home still pray for us. The windows of heaven will soon be opened, and we shall have the showers we have prayed so much for.

“Since arriving here I have suffered for six weeks with a sore foot, during which time I was not able to get about much. But the time was not lost; I looked after the day-school, and the rest of the time I gave to the studying of the language. I am quite right again, and feel strong for work. Thanking you for all your kindness,

“I am, yours, &c.,

“JOSEPH L. ROGER.

“A. H. Baynes, Esq.”

Evangelistic Work around Delhi.

THE Rev. H. E. Crudgington sends the following account of a missionary tour in the district of Delhi:—

“MY DEAR MR. BAYNES,—I have intended writing you the last two or three mails respecting a visit to the districts that Mr. S. S. Thomas and I made, but one or two things have come in to prevent my writing.

“Having sent our tent on a few hours before us, we were intending to stay at Faridabad, a town some sixteen miles from here. At the last

moment I was prevented going with Mr. Thomas, but I was able to join him a few days later. In the meantime he had been preaching in the town and at places around, and by the time I got there we were ready to go further afield. However, I had the pleasure of baptizing a man in the canal before a small gathering, and one cannot but hope that this

open testimony was of itself a convincing proof to others of the faith of the convert in the religion which he professes. At Faridabad meetings were held in our schoolroom, and I visited and dispensed to a number who were sick. Here in India, as elsewhere, attention to those whose bodily sufferings are great is a tangible proof of our interest in them and desire to do them good.

"From Faridabad we went on to Palwal, a very large town, about thirty-six miles from Delhi. This is an important centre of work. Our tent was pitched close to the town, and we had services, not only in the Mission-school, but also visited the villages around. The weather was delightfully cold, and we got off by seven or so in the morning visiting and preaching in two or three villages, returning for breakfast by eleven.

" ATTENTIVE LISTENERS.

In most, I might say all with but one exception, we were listened to with more than courteous attention. In the one exception, one man only was a bit surly, and he only went a few yards off, so must have heard what we had to say. The people were glad to listen, and showed in many instances an intelligent interest in the Gospel of our Saviour. In some places one meets with one or two who seem near the Kingdom of our Saviour, and while we are there their hearts are softened, to use their own expression. But our visits are few and far between, and in the meantime their own people or religious teachers undo the work, or seem to undo it. One cannot expect results all at once. Indeed, this work of visiting the villages is only a sort of education, or preparing of the soil. I was much reminded of the enjoyable work I

had on the Congo, though the circumstances are so entirely different. The needs are one, the difficulties in some respects the same, though greater here in the religious beliefs the people hold. We were always careful to say nothing which would provoke contention, while at the same time showing that the Gospel of Christ is a Gospel of love, of hatred, of sin, of need, of repentance. After speaking with the people, we let it be known that if any were sick we were ready to do what we could for them. A great many suffer from fourth-day fever, and we could always carry medicine with us to meet this demand. Others were told to come to our tent, and every day I had twenty or more seeking relief. This occupied the time largely in the afternoon, and in the evening we went to our schoolroom for services, at which we always got good numbers.

" VISIT TO HODEL.

"From Palwal we decided to go on to Hodel, a large town fifty-five miles from Delhi. On the way we stopped to preach at a large village, and had a good attentive gathering. Reaching Hodel, we went into the town. It is a large place, and a good business of grain and cotton is carried on. In one main street numbers were seated with a heap of cotton before them, and a small machine, by means of which the seed is separated from the cotton. In this main street we had singing and preaching, and a big crowd gathered around. We also sold some portions of Scripture and hymns here. From Hodel I had to hurry back to Delhi, and Mr. S. S. Thomas returned a few days later on, visiting and preaching in a large town en route.

"I should like just to say a word about the importance of this kind of

work. It may not seem so very interesting to read, but it is interesting in itself and important. One finds a simplicity among these village folk that is sadly lacking in the large cities. I believe, if carried on systematically, it is a most promising work. It may seem strange in civilised India, but I suppose a great number of these people have scarcely, if ever, heard the Gospel before. Some may, perchance, hear at melas, but numbers, if even they do go to a mela, don't hear the preaching. We pay some of these places a visit once a year, but even then can't reach half the people in one village, and plenty of villages are left out of our round.

"Mr. Jones, of Agra, has for some time advocated a plan of occupying some important station or stations between Delhi and Agra, which would enable these places to get more frequently visited. This year, by our visit to Hodel and Mr. Jones' visit from Agra to places en route to Hodel, the ground has been fairly covered; but, probably, for a whole year these places will not be visited again. Next year I sincerely hope I shall be able to spend nearly the whole of the cold

season in the district itinerating. It is work I enjoy, and I should have spent more time but could not be away from Delhi for very long. I hope in this letter I have not given you to understand that I think or speak more of medical work. Our first business is preaching the Gospel, and this we always do, but medical work is a great help sometimes, and a gathering of sick folk is always worth preaching to, and their desire to get bodily suffering alleviated ensures their attention to the words of the Great Physician, our Saviour. In many instances we had people coming six or seven miles for medicine, people we should never have come across but for their desire to get medical aid.

"I am increasingly interested in my work, much more so than I at first anticipated on my change from Congo to India. I am none the less thankful to feel I have been one of the clearers of the way for the Gospel in beloved Africa.

"With all affectionate regard, believe me, yours sincerely,

"HENRY E. CRUDGINGTON.

"A. H. Baynes, Esq."

Mountain Spring.

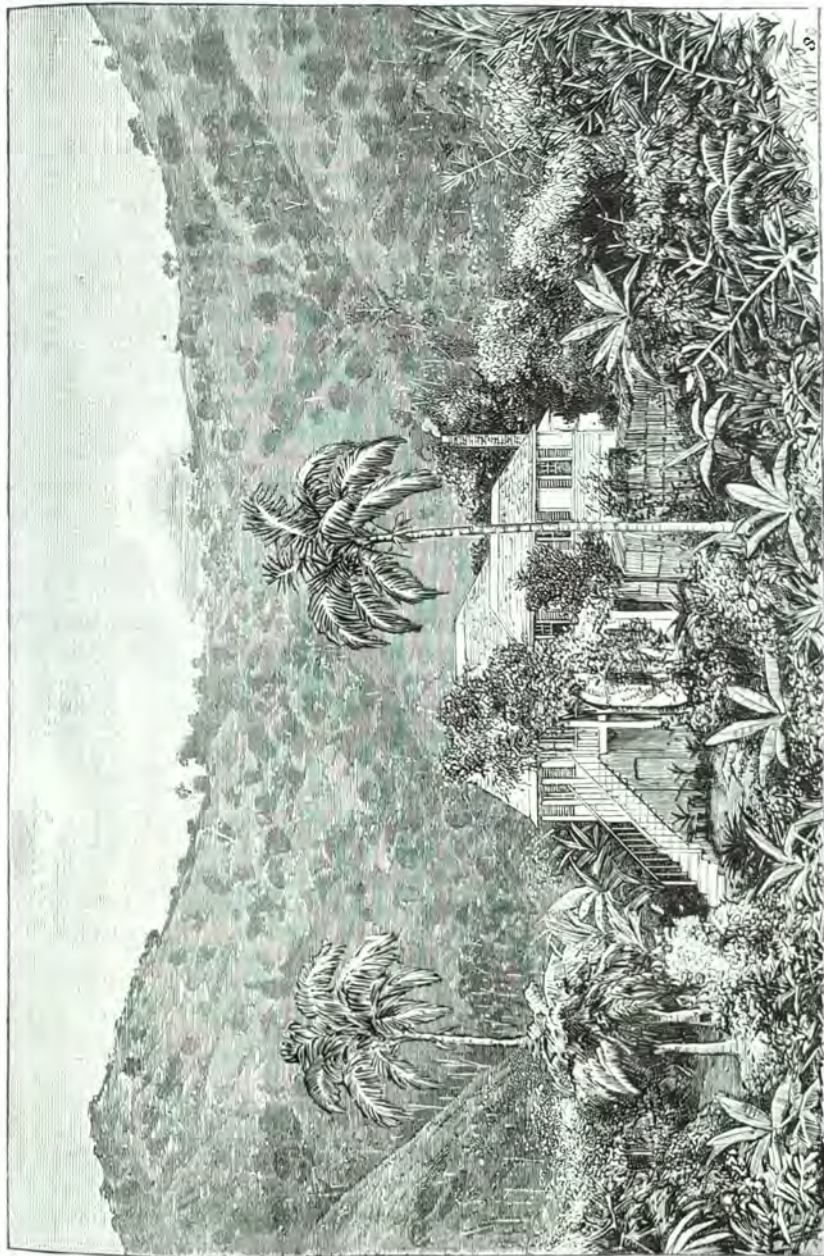
OUR engraving represents the occasional retreat of the President of Calabar College and his family from the oppressive heat of Kingston, Jamaica. It is within an hour's distance from the city, and during the twenty years that the College has been located there has been a great boon as a health resort, and a relief from the pressure of duties consequent upon the double work of the presidency of the Institution and the pastorate of the Church, which has grown from fifty to five hundred members. The photograph from which the engraving is taken was kindly presented to Mr. Baynes by Arthur Briggs, Esq., of Rawdon, on his return from a visit to Jamaica.

D. J. EAST.

The Ching Monastery.

(See *Frontispiece*.)

NOT far from Tai yüen Fu—at the foot of the western hills—is a market town called Ching-sz. It is a well-to-do place, having a good trade in coal, iron, and alum, all of which are found in the hills



MOUNTAIN SPRING.—(From a Photograph.)

[THE MISSIONARY HERALD,
JANUARY 1, 1880.

near by. It is also the centre of a considerable paper industry. But the spot owes its beauty and its fame to the living water which gushes out from the grounds of the celebrated monastery, part of which is shown in our engraving.

The monastery was built ages ago, and it, and the gold and silver fish that swim in the clear water, and the huge fir trees, planted, doubtless, hundreds of years before we were born, by the Buddhist priests whose cremated ashes are preserved in the topes that adorn the temple grounds, are all objects of veneration. It is a beautiful place, and the writer has many a time rested beneath those giant trees and admired both the natural glories of the scene and the wonderful temple, so ancient and so beautiful that it seems quite in harmony both with the grandeur of the everlasting hills that rise in the background and the delicacy of the dew-besprinkled ferns which nestle among the moss-covered stones at the water's side.

But, alas! the visitor soon finds that sin has marred even this beautiful spot. The fumes of opium rise from the very rooms of the sacred temple itself. Young girls are publicly sold to a life of shame at the annual fair, held in the temple grounds. And one has only to watch the people, and to inquire a little, to find that they are utterly ignorant of all saving religion, and sunk in misery and sin.

It may interest our readers to know that the photograph from which our picture is engraved was taken by a Chinese official, who bought his apparatus and learned the art from the Rev. Timothy Richard, of our Mission.

JOSHUA J. TURNER.

The Congo Mission.

NEWS FROM THE REV. GEORGE GRENFELL.

WE are much obliged to the Rev. J. G. Greenhough, M.A., of Leicester, for permission to publish the following letter from Mr. Grenfell:—

“Bolobo, Upper Congo River,

“June 17th, 1889.

“MY DEAR FRIEND,—Since leaving England nearly two years ago, I have had busy, changeful times. The first three months after my return to Congo were spent at Underhill in the attempt to improve the condition of affairs, and I am happy in believing that I have been not altogether unsuccessful. The next three months

were occupied by the journey to the Pool, and docking and refitting the *Peace*. Then came a year of going to and fro in the *Peace*, being both engineer and captain at the same time; for Mr. Harrison, who had come out specially designated for steamer work, has been unable till within the last two months to relieve me of it. However, during the year's work on board the *Peace* I have been able to secure

land at this place, transport our belongings hither, and make a beginning which is already very encouraging. In all this I have been without any European colleague, but I have had the help of one of our young men from Victoria, who for the special work in hand has been quite as useful as a white man, and in leaving him alone I have had none of the anxiety which I should have felt at leaving a white colleague.

" CONSIDERABLE PROGRESS

has been made in things material during the past year, progress which, if sustained a little longer, will place us in fairly comfortable circumstances for carrying on under advantageous conditions the regular work of a mission station. I think our experience has proved that it is essential to take care of our poor bodies, if they are to be kept in anything like condition for service, and that it is but poor economy to send men and place them under unfavourable conditions while better are obtainable. I don't like spending money—money which I know means self-denial to friends at home—on house building, but even the grass houses with which we had to be content in our earlier years were costly and troublesome to keep in anything like repair; and, by general consent, were very unhealthy. The building we occupied first had clay walls, which, not being protected by any verandah during the day, absorbed so much heat as to make the house by far too hot to be comfortable at night, so we have changed it into a store; and while a more imposing building is being finished we have taken up our abode in a bamboo-walled house, eight yards long and four wide, situated at the back. A third building is a fire-proof iron store, twelve yards long and four

wide. Another is our school house, which is eight yards square, and, like the big house, has walls of sun-dried brick. Then there is a two-roomed house occupied by Miss Silvey, who is at present stationed with us. Miss Silvey is an enthusiastic missionary, and, with school work and visiting the towns, keeps herself fully employed. Both [school and services are very popular with the natives, who sometimes number nearly a hundred. Our singing is a great attraction, and most days our children go to one or the other of the neighbouring towns, and go over their small stock of hymns in the native tongue. Some of the tunes are already so popular that they may be heard being sung in the town.

" A DISAGREEABLE NEIGHBOUR.

"We are having rather exciting times just now, for our neighbour, Ngvie (the leopard), is at war with his neighbours, the Bonzungo people. Ngvie's town commences within a few yards of our fence, but while the combatants carried on their fighting in the bush at the back it did not interfere with us very much. But now, seeing that Ngvie's people are losing heart, and the Bonzungos waxing bold enough to come and attack them in their town, the proximity is too great to be comfortable. If their guns only carried a quarter as far as an English rifle we should be having altogether too lively a time of it; as it is, one of our boys got knocked down by a spent bullet. These native wars are very ridiculous, judged from our point of view. If it rains they can't fight, because the powder in the pans of the flint-lock guns won't go off. On market days no one dreams of fighting; at midday the sun is too hot, and as soon as the sun goes down it is too late. These

are well understood arrangements which must be observed. If only an independent spirit were to arise some day and break through these understandings, he would soon be able to conquer the whole country. Now, however, these restrictions operate on both sides, and happily make fighting mere child's play to what it might be. But child's play as it is in the way of war it has cost sixteen lives during the past few weeks, and many more have been wounded. At first the Bonzungo people had only to come half way and send one or two of their loudest-mouthed ones to curse Ngvie, and Ngvie's people would at once rush out and blaze away; then the Bonzungo people would get behind trees and hillocks and blaze away in return, and call bad names, their shouts travelling much farther than their bullets. The Ngvie people, feeling 'very bad,' and cursing in return, would advance cautiously with much firing of guns and waste of powder, and, while yet within a safe distance, would halt and send out skirmishers to stalk individuals indicated by outlookers posted up safe and convenient trees. Skirmishing would be met with skirmishing, the bolder party making the other retire, and that very quickly if one or two happened to be hit. Now, however, the Bonzungo people come up close to the narrow belt of forest which separates Ngvie's town from the grass land and the farms at the back, and curse vigorously for an hour together without evoking even a single shot.

"The day before yesterday the Ngvie people were very much afraid of an assault on the town through the paths crossing this strip, and felt compelled to turn out and occupy it, but it all ended in smoke—of which there was plenty, as well as lots of noise. Ngvie himself does not go out to fight; he stays at

home (cunning rogue) making 'medicine,' saying all sorts of mysterious words, and doing all sorts of mysterious things, winding up with a ceremony in which he is assisted by the children of the town, who chant responses both to the blessings he invokes upon his warriors and to the imprecations on his enemies. Something after this style—the children sit in a circle, and he dances before the fetish he has made, and set up in the midst of four standing spears—'May the hearts of all our people be strong, and all our bullets hit our enemies.' 'Yes, let it be so.' 'May the Bonzungo men fear and run away, and none of their bullets touch us.' 'Yes, let it be so.' 'May our men kill all the Bonzungos, and burn their town.' 'Yes, let it be so.' 'May our men never fear, and may our town never be burned.' 'Yes, let it be so,' and so on, and so on. Some of the fighting men lay but little stress on Ngvie's charms, and have said disrespectful things of their chief on account of his staying at home while they go out to fight. For this they came under his displeasure, and a charge of witchcraft was conjured up on a side issue, and the poisonous ordeal water resorted to. One of our workmen, among others, had to submit to the test, but as the man who administered it had been promised a good fee from the accused they passed safely through it, and the accuser has had to pay for having made a false accusation. That Ngvie is down in the dumps is not surprising, for altogether he is having a bad time of it, and the fact that his powder is nearly finished adds to his anxieties. However, it has this redeeming feature, it is serving as an excuse for a proposed journey to Stanley Pool to buy more. He will thus be able to get away without absolutely caving in.

"MR. GRENFELL MEDIATES.

"I have had one or two talks with the neighbouring chiefs with a view to having the matter settled, but they say the combatants will not agree to 'talk the palaver' till twenty people have been killed. I am just now making another attempt, and am not without hope of better success this time.

"Since writing the foregoing, the oldest chief of the district has been in with his official gong, telling me that he has been sounding it, and declaring that the war must cease, and that the disputants must go to him and talk the palaver. There is now very good reason to hope the matter will be settled without further fighting. The pity is that in the ordinary course of events we must expect another dispute to break out between other sections of our neighbours, for it is rare indeed for Bolobo, with its thirty or forty thousand people divided into some dozen clans, to be at peace for any length of time together. The loss of life from these petty wars, the number of those killed for witchcraft, and of those who are buried alive with the dead, involve, even within our narrow limits here at Bolobo, an almost daily drain upon the vitality of the country and an incalculable amount of sorrow and suffering. It will be a long up-hill struggle to overcome the superstition and cruelty which is rampant. We are praying that God may grant us the grace and strength we need for the work. The light of the Gospel alone can dispel the darkness round us.

"But I have been running on without as yet saying anything of your namesake. When I left for England the year before last, John went as far as Cameroons with me; but returning shortly to Congo, and not expecting my return for some time, he engaged him-

self to work for our neighbours of the Dutch Trading Company, and help to build their steamer the *Holland*. At the end of the year the chief agent of the company was so appreciative of John's work that he secured his services for another year, paying £5 per month. However, as their factory adjoins our station at the Pool, John has been able to maintain almost his old position with regard to us out of working hours, and has regularly taken part in our evening and Sunday services. You will be glad to know that amid all the temptations of the free and easy trading life he has maintained his position as

"A CONSISTENT CHRISTIAN.

He is by no means the most brilliant of our young men; but for persistence in steady work, or resourcefulness and courage in an emergency, he gives place to none. He may always be depended upon, and has the respect of everybody. He could find employment at any time, either with the State or with any of the trading houses; but I am hoping he will return to us, though I can't see how he can do so without sacrifice, for we can't pay him what I know others are ready to give.

"But I must tell you what I have been doing with the money you have sent for John. On my return from England as I came down the coast I brought with me another of my old Cameroons boys, Francis Steane, who, after I left Victoria, passed into Mr. Fuller's care and joined the church. Your funds not being needed for John, I determined to devote them to Francis and another boy, Mongo, who works with him in the engine-room of the *Peace*. Francis is really a very capable youth, and after a year as sub., has now taken charge of the engines, having Mongo as second. He is a very earnest

Christian, and exercises a great deal of influence; he regularly takes part in our services and in Sunday-school work. Mongo is trying to be a good lad, and we are very hopeful concerning him. He was caught in an Arab raid and sold to a countryman of one of our workmen (who has since died) for an old coat and a few handkerchiefs. I will try and send you his photo. before long I want a name for him. He has been with me for four years, and I am able, with some amount of confidence, to commend him to your sympathy and help.

"The apologies with which I commenced my letter are due not only to yourself, but also to the kind friends in Leicester who have so practically manifested their interest in our Congo work. You must try to think well enough of me to plead my cause with them. I wish you could come and see us, you would then better understand the multifarious cares which devolve upon a Congo missionary, and how it is so hard to find time for letter writing. In civilised countries like China and India, missionaries are exempt from a thousand extraneous duties which we have to attend to here. Please thank very sincerely my kind helpers at Victoria Road, and assure them of my appreci-

ation of the assistance they are rendering us.

"Please also remember me very kindly to Mrs. Greenhough and your children. Ben and Isabel will have forgotten me in the seven years that have elapsed since I saw them, and I suppose in that time they have grown beyond my recognition, though I can call up the faces of seven years ago very vividly. I feel a good deal more than seven years older than I felt in '82; but I am hoping God will spare me some time yet for further service, the work to be done is so great and we are so few. If I could only plead as some can plead, or as you would plead could you but see how terribly needy these poor people are, and how wondrously the country is opening up before us, the churches then, I feel sure, would speedily send forth many more to minister to the needs of the people, and to enter through the open doors to the wide and, as yet, untouched fields to the north and east.

"Hoping, my dear Mr. Greenhough, that you are well, and that you have God's continued blessing on your work,

"I remain,

"Very sincerely yours,

"GEORGE GRENFELL.

"Rev. J. G. Greenhough, M.A."

A Missionary's Request for Prayer.

IN the following letter the Rev. G. B. Farthing, of China, gives a most interesting account of a Chinese inquirer, and makes an earnest appeal for the prayers of friends at home that missionaries may be divinely guided in their efforts to lead aright those who are seeking after truth:—

"Hsin Chou,

"September 10th, 1889.

"MY DEAR MR. BAYNES,—Since our brother, the Rev. J. J. Turner, set off for England, my wife and I have

joined Mrs. Turner at Hsin Chou to assist in carrying on the work. The services have been well attended, and, with perhaps one or two exceptions, all have been earnest inquirers, well

grounded in Scripture truth and more or less consistent believers in our Lord Jesus Christ.

"But I write now to relate a special incident that may be of interest to the readers of the HERALD, and the issue of which made me for a while doubt whether my advice, reasonable as I deem it, was after all what it should have been.

"There is amongst the inquirers a man of beautiful, childlike disposition and character. He is eminently spiritual and devout, and goes out daily to preach the Gospel, and does so, I believe, in a thoroughly intelligible and persuasive manner. He has, too, the button of the "Budding Talent" degree, often likened to the English B.A., though the comparison is an utterly unfair one.

"Well, some months ago, Mr. Tung was at a village preaching, when a scholar who recognised him happened to pass by, and of course was struck with amazement to find an accredited Confucianist as a preacher of "doctrine" that had come from abroad. Inquiries followed, and it was discovered that Mr. Tung had not attended sacrifice at the Confucian temple for some long time past. He was summoned to appear at the next ceremony upon the plea that the number of scholars usually present was hardly sufficient to sustain the worship with becoming dignity. Mr. Tung paid no heed to it, and as busy eyes were doubtless on the watch for him, his absence was noted, and he received another summons commanding him to attend at a sacrifice upon a future date. The urgency with which it was charged could not be left unnoticed, and consequently Mr. Tung paid the official from whom it came a visit with an acceptable gift.

"Thus, poor man, he thought that the

matter was effectually smoothed over; but not so, for lo! he was demanded, with threats should he fail to comply, to put in an appearance at the early morning sacrifice upon the fourth day of the eighth moon. It was plainly intimated, too, that no gift would be sufficient to condone for his absence. He was threatened with a beating, which—so another scholar has informed me—was simply preposterous coming as it did from so petty an official, the one threatened being a degree-man. Still, malice would doubtless have found means to vent itself. The loss of his button was what Mr. Tung himself seemed to anticipate, and what that loss is to a Chinaman a Westerner can hardly conceive. It is at once a badge of honour, a title to respect, and a step towards preferment to office, the darling desire of every Chinaman's heart. No thought of how the scholarship it is supposed to represent is abiding and cannot be snatched away seems to enter the mind. The sign is everything, the thing signified comparatively nothing.

"It was in this strait that he sent to me for advice. I sought him out to talk over the matter with him. He said he did not fear the consequences if allegiance to the Lord Jesus Christ required that he should bear them, and that he himself thought he ought not to go. 'Can I go or am I to stay away?' he asked. 'I shall not be required to bow to the image of Confucius, nor do anything but simply stand amongst the onlookers, if that will make any difference.' I gave him to understand that I should not attend were I in his place, but that still I had no right to lord it over him. It was before God that we either stood or fell, and he must decide this question for himself, whether or no he could attend

without sinning against God. Did he decide that it would be sinful, then no thought of pain nor of penalty that he might be called upon to bear should influence him in the least.

"I then advised him to read the fourteenth chapter of Romans, and pointed out verse twenty-three as containing the principle for our guidance in such a case. We may not do anything of which we doubt the lawfulness, or else we shall incur guilt. Recommending him to ponder over this and ask God for light, and quoting the words of St. John, 'Little children, keep yourselves from idols,' a passage that gains force in the Chinese, I left him. The feeling that no sacrifice was of much worth which was not the willing outcome of love and devotion to Christ, together with the man's own sensitiveness of conscience about the matter, seemed to indicate that I could not rightly give any other advice. The fact of his being so firm a believer made me hope that his faith would gain robustness and strength by the trial which I doubted not he would face manfully and pass through triumphantly.

"However, a short time afterwards he handed to me a written account of what he had done, of which the following is a translation:—

"Early on the morning of the fourth day of the eighth moon I went into the temple among the spectators. The undergraduates' master said, 'Stand you beside the musical instruments and thus manage.'

"From this time to the end I did not move a pace nor turn myself (but stood), merely watching those literary graduates (who) were leading the three officials to and fro. When the ceremonies were about to end those who managed and directed went below and kow-towed. With six or seven scholars

from the east and west sides I (then) descended and we (there) separated.

"Now at leisure I (looked round and) saw the Yamen runners and the officials' attendants moving things about, and saw also some five or six unoccupied officials sitting in the open porch below chatting and smoking and drinking tea.

"Again a little space and the Yamen secretaries sacrificed to the tablets of deceased officials, having called upon me to read the ritual. I wanted to stand and read it, but they said, 'Kneel to read it.' Thereupon I squatted and read. One military graduate (again) said, 'Kneel down to read it,' (but) I, continuing to squat, quickly read on to the end.

"The ritual consists of about eleven or twelve sentences. My heart (told me that it was wrong), and my outward demeanour (showed) I did not consider it right.

"The Yamen secretaries and two or three others, when the sacrificial ceremony was ended, in going out passed before me and said, 'This is an utter savage.' This speech of these official secretaries was Wang-demon, (who) borrowed their mouths to say it.'

"Thus it will be seen that the man disappointed my expectations. It saddened me very much, the more so because I felt that if I had told him outright he was not to go he would have acted upon my decision. But this would have involved a loss of Christian manliness equally deplorable. Not only did he go, but, like another Peter in the place of temptation, was led into a sin he had not contemplated. His statement of how he resisted the cries to kneel, and persisted in maintaining a less reverent attitude, though it was a breach of propriety so dear to Chinese, and which brought upon him taunts of being uncivilised,

seems to my mind a petition like Naaman's for generous treatment, when he should be compelled to lead his royal master into the house of Rimmon and bow himself down.

"However, the man's sincere and open confession, and his own sense of having done wrong, are full of encouragement. He is hardly likely, I judge, to be found in such an equivocal position again.

"But how this shows the need there

is for prayer on our behalf, who have to deal with souls so lately called out of darkness that they walk stunbly, and need strong hands to uphold them until they themselves see light in God's light. May we be assured that our friends will pray for us that we may have all prudence and wisdom.

"I am, dear Mr. Baynes,

"Yours sincerely,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

Cheering Tidings from the Rev. R. H. Tregillus, of Jessore.

WE regret that we have not been able to find space for the following letter from Mr. Tregillus in an earlier issue. The communication, however, is as important and interesting now as it was when it first reached the Mission House:—

"MY DEAR MR. BAYNES,—Since my last letter our work has been well maintained. Since the rains have visited us, I have, with the evangelist and colporteur, been able to resume the village work. At a village called Teygoree, about six miles distant, we had the use of the school-house on the occasion of our visit about a fortnight ago. The schoolmaster dismissed his boys to take the news to the various homes that the Christian preachers had come. It was not long before nearly one hundred men came to listen to our preaching. The kind of questions put to us afterwards showed that our message had been carefully listened to. Three days later, when visiting a village named Katal Baree, six miles in another direction, we had a very kind reception. We were each provided with milk, and then a large group of men settled themselves down to listen to us. On the verandah of a house near to where we were sitting, a large number of women were standing, and these gave close

attention to what was being spoken. Several men accompanied us a little distance as we were leaving, and one of them told me he was fully convinced that Jesus Christ was the only Saviour. He would like to publicly avow his faith, but was afraid of his relatives. This man is not alone in this condition. Were I but able to place an earnest consistent Christian as teacher to live in their midst, I am convinced his example and testimony would soon help many to come out as Christ's disciples.

"VISIT FROM MR. DUTT.

"Last week I was again cheered and helped by a visit from our neighbour Mr. Dutt, from Khulna. With him and two of his preachers I spent parts of two days at Ihikargacha. You will remember, perhaps, that this was formerly the headquarters of our Jessore Mission. We found that some of the people there still remember Mr. Anderson. Ihikargacha is nearly ten

miles from Jessore. We were kindly allowed the use of the bungalow belonging to the district board, and found the arrangement a convenient one. When it was made known that Mr. Dutt had brought his medicine chest and was prepared to dispense medicines freely, patients soon began to come. Mr. Dutt's electric battery was in requisition, and was of great use in giving relief from pain. Two cases of different kinds of ophthalmia received immediate relief by the medicines prescribed. An old man, whose right eye had for some little time lost its power of sight, was able to dimly distinguish objects with that eye just after the remedy had been applied. On the Wednesday afternoon and during the morning and afternoon the work of this extemporaneous dispensary went on, and many, besides receiving this medical assistance, by means of words spoken, and Gospels and tracts distributed, learnt something of the Great Physician. The Thursday was a market day, and for some time we were engaged in preaching to a throng in the market-place, who eagerly listened to the story of the Cross. For many years Ihikargacha seems to have received very little attention from the Jessore Mission. I cannot help thinking that with attention the old work there may in a measure be revived.

"A ROMAN CATHOLIC DEPUTATION.

"In support of this I may say that a deputation from the Roman Catholic community in that neighbourhood waited upon me to ask whether I would receive them into our community. These Roman Catholics are the remnant of those low-class Hindu converts who were won over from our Mission many years ago. The monetary aid system of the

Roman Catholic Church has not been a complete success with these people. A number have relapsed into Hinduism, and the remnant now are wishing to return to us. We had a talk with those men who came, dealing with the errors of their Church, and counselled them to weigh the matter very carefully and to see me again.

"Last night the spokesman of that deputation came to see me here. He said the people had been talking over the matter still further; they fully understood that were they to come into our midst they would not receive monetary aid as they had been accustomed to receive it; they also were convinced that such teaching as the intercession of the Virgin Mary, &c., was wrong. This man had come in their name to ask me to visit them.

"Yesterday I had a full day in visiting some of our schools. As before, I found that at our schools we have convenient places for preaching. There is the convenience of the school-house, and then the visit of the missionary makes the schools the centre of attraction for the people, and so we have good and attentive audiences to listen to our message. At Churamonkati (where also our missionaries formerly resided), yesterday, when the examination of the school was ended, and we had had a little time for refreshment and rest, a good number of the villagers came together, and for nearly two hours they listened with much attention and evident sympathy to the preaching of the Gospel. Part of the time was taken up in dealing with a stout defender of the Hindu faith. He found himself alone in his advocacy of idol-worship for the rest of the people. I feel more and more that it is by dealing with the people in a direct manner and quietly, in these village retreats, rather than by preach-

ing to an ever-changing crowd in a public place, that we can hope to really teach and influence them. The markets and bazaars afford good opportunities for selling our Gospel portions and distributing tracts, and chiefly for this object I am in regular weekly attendance at our local market.

"MEDICAL WORK.

"You will be glad to learn that the medicine chest, so kindly supplied me by Mr. Frederick Ross, of Pinner (Leath and Ross, of London), has enabled me to give relief to several persons suffering from various diseases. Now that I am beginning to understand a little the properties and uses of the medicines, I take a box of them with me when I go into the villages to preach. On Tuesday last my selection of medicines gave additional interest to my visit at a village some four miles distant. Two or three accepted medicine from me, another was anxious to take from me for his little daughter; but a promise made to the native quack who had charge of the case prevented him.

"Work among the women of our

little community is still well kept up by my wife. A special weekly meeting for them is attended with pleasing regularity. Last week my wife was very glad to hear that a grant from the Bible Society could be appropriated for work amongst the Hindu and Mohammedan women in our neighbourhood. One Bible-woman has already been appointed, and my wife hopes, through the aid of Calcutta friends, to find another suitable woman for the work. This will be a great auxiliary to the work we are already doing in the villages.

"Could I ask you, dear Mr. Baynes, to make an appeal on my behalf for a magic lantern? With it I could gather a large number of outsiders to our chapel, and be able to preach to them of the world's Saviour. At an evangelistic service, on Wednesday, on the chapel verandah, quite fifty people were gathered, and, with a little attraction within, I am sure the chapel could easily be filled.—With kindest regard, believe me, yours very sincerely,

"R. H. TREGILLUS.

"A. H. Baynes, Esq."

The Cangué.

THE Chinese have some very cruel punishments, as any one may learn who will take the trouble to read what has been written on the subject in the various books on China; but the mode of punishment shown in our cut is not at all cruel, and might, *perhaps*, be adopted with advantage by Western nations.

A huge wooden collar (varying in weight according to the nature of the offence) is fastened round the neck of the offender, whose name and address is written in large letters on a strip of paper, and pasted on one side, and the crime for which he is being punished on the other, and with this on his shoulders he is made to parade the streets, or to squat by the wayside in some busy place, so that all may see and take warning.

Some of our nobles and princes, who are fond of gambling, and other

worse offences, would hardly care to run the risk a second time if they were made to wear the cangue (a good heavy one, with English inscription, of course), and parade "the Row," or squat at the corner of the Haymarket for a few days this cold weather, to the admiration of their friends.

I *should* say that our artist, in his ignorance of Chinese, has not repro-



THE CHINESE CANGUE.

duced the characters that appear in the photo., but has substituted marks of his own, including an "M," which, of course, is *not* Chinese. And I rather fancy the two men are not criminals, but Christian workmen, who just had the cangue put on for Dr. Edwards to photograph. Perhaps that accounts for the happy expression of their faces; real criminals wearing the cangue do not usually look so comfortable, neither are they allowed to carry their tobacco pipes.

JOSHUA J. TURNER.

Another Baptism at Wathen Station, Congo.

WE are thankful to be able to report the following brief but encouraging letter just received from the Rev. W. H. Bentley, of Wathen Station, the Congo:—

“DEAR SIR,—I am happy to report another baptism at this station. Luvusu was attached to the late Mr. Biggs as personal servant until his death. Since then I have been more specially interested in him. Mr. Biggs’ other lad was baptized earlier in the year; so now they are both members of the church here, and are to work together in evangelistic work.

“At the last meeting of the church they received with much pleasure the Communion service, which has been presented by my friend, Mr. C. E. Webb, of Hampstead. They much appreciate the gift, and are sending a letter of cordial thanks by this mail.

“There is no further news of importance this month. We are all enjoying good health.—Yours respectfully,

“W. HOLMAN BENTLEY.

“A. H. Baynes, Esq.”

Acknowledgments.

THE Committee gratefully acknowledge the following useful gifts received up to the 12th December:—A parcel of clothing for the Rev. R. Spurgeon, of Madaripore, from Miss M. A. Howell, of Bournemouth; a bale of clothing for Mrs. Wall, of Rome, from Mrs. Edwards, of Torquay; a large number of toys, &c., from the John Knox Street, Glasgow, Sunday-school, per Mr. Pearson, for boys at Underhill Station, Congo, under the Rev. J. H. Weeks; a bell for the chapel at San Salvador, Congo, from the Camden Road Sunday-school, per Mr. Bishop; books from the Religious Tract Society, for the Rev. A. G. Jones, of China; and from the Baptist Tract Society, for the Rev. A. Watson, of Jamaica; 136 garments from the St. Mary’s Missionary Working Party, Norwich, for the Delhi schools; and some magic-lantern slides from the Shooter’s Hill Road Chapel Sunday-school, per the Rev. R. E. Chettleborough, for the Rev. R. C. Forsyth, of China.

The Lord Loveth a Cheerful Giver.

OUR cordial thanks are due to Mr. W. Mathewson, of Dunfermline, for £100 to help to pay off the debt of last year. “I wish,” says our generous donor, “many of our Christian friends could be led to help the Saviour’s cause at this time. It is sad to think of debt when we know that the blessed Saviour gave Himself for us. Surely we ought gladly to give our means for the spreading of the glorious news of salvation.” To Miss E. Brack, of the Brazils for £5, for the Congo Mission; to the Rev. C. Faulkner, for £3 8s, from the

Sunday-school at Croix, France ; to A Little Friend, for four shillings, " For the little black boys, with Artie's love " ; for £5, for Congo, from I. & H. G. ; also to the Misses McIlvain, for £10, " In loving memory of their late brother, John " ; for £3, to Mrs. John Hamilton, of Glasgow, as the effect of letter in *Juvenile Herald*, referring to the Bloomsbury " Help in need Society."

We also very gratefully acknowledge the following contributions :—Outfit allowance refunded, £50 ; " A Friend," Kirkcaldy, £50 ; Mr. Jesse Taylor, £40 ; " A Friend," for *W. & O.*, £25 ; Mr. H. S. Perrin, for *Debt*, £25 ; Mr. W. D. Knight, £20 ; Mr. E. W. Davies, per Bankers, £20 ; " A Gloucestershire Working Man," per Rev. J. Bloomfield, for *China*, £15 ; Misses McIlvain, in loving memory of the late Mr. J. McIlvain, £10 ; £9 6s. 10d. for *Debt*, and £80 (the proceeds of the Juvenile Working Party), for the Congo Mission, per Mr. S. J. Collier, Reading ; £10 from Mr. E. Chitty, for China Famine Fund.

Recent Intelligence.

AT the time we go to press the Calcutta Conference of our Indian missionaries will have held its annual meetings. The Conference this year will have been of unusual interest and importance through the presence of Mr. Baynes. Soon after his arrival in Calcutta, at the beginning of November, Mr. Baynes proceeded with Mr. Kerry to Orissa to attend the Annual Conference of the General Baptist Missionary Society, in the interval between his return and the Calcutta session visiting Chittagong, Commillah, Dacca, and Mymensing.

On the 12th ult. Mrs. Hay and children returned to India in the s.s. *Khedive*.

We are very pleased to announce that arrangements have been made for Dr. Pierson, of America, who is now in this country on a missionary campaign, to address at least three meetings during this month. The first will be held on Wednesday, the 15th, at Westminster Chapel ; the second on Thursday, the 16th, at the Downs Chapel, Clapton ; and the third on Friday, the 17th, at the Presbyterian Church, St. John's Wood. We trust our friends in London will take notice of the above dates. We anticipate that these united meetings will, by God's blessing, be the occasion of much spiritual quickening with respect to the responsibility and privilege of Christian missions.

A magic lantern and usual accessories are urgently required for the work of the Mission in the city of Tsinan Fu. The Committee very heartily find place for this appeal in the pages of the HERALD, feeling confident the announcement of this requirement will be sufficient to call forth a ready response. It is estimated that the cost of the apparatus will be about £20.

Miss Silvey, writing from Bolobo, Upper Congo River, under date September 20th, says : " I am visiting the towns regularly, and am having many interesting talks with the people, who seem to be very much in earnest in their desire to

Barnes, Mr. T. (Sunday morning box).....	1	2	6
Bible Translation Society, for T.....	200	0	0
"Friends at Portsmouth," per Miss Medhurst.....	1	13	9
"Hope".....	1	0	0
J. G. and H. G., for Congo.....	5	0	0
J. J. W.....	1	5	0
"Lambda".....	5	0	0
McIlvain, Misses, in Loving Memory of late Mr. J. McIlvain	10	0	0
Marnham, Mr. F. J., per Y.M.M.A., for Madari-pore.....	1	0	0
"Outfit Allowance Re-fund".....	50	0	0
Taylor, Mr. Jesse, Kings-bridge.....	40	0	0
Under 10s., for Debt ..	0	4	0
Do., for N P.....	0	2	6
Do., for support of Congo boy.....	0	4	0

LEGACIES.

Clarke, the late Mr. E. W., of Acton, by Messrs. Noon and Clarke.....	100	0	0
Rough, the late Mr. Geo., of Dundee, by Mr. J. D. Bruce.....	400	0	0
Sturge, the late Mr. Geo., on account of residue by Messrs. Bell, Stewards, and May.....	100	0	0

LONDON AND MIDDLESEX.

Camberwell, Denmark-place Chapel.....	7	1	0
Do., for support of Congo boy under Mr. Comber.....	5	0	0
Chalk Farm, Berkeley-road.....	5	1	3
Clapham, Grafton-sq. ..	9	19	1
Crouch End, Park Ch. Sunday-school, for Congo.....	0	13	4
Dalston Junction Sun-day-school.....	10	0	0
Highbury-road.....	43	0	7
Do., for China.....	6	18	4
Do., for Congo.....	19	4	0
Do., for Japan.....	0	18	6
Do., Sunday-school, for support of "J. Shouers".....	18	0	0
Islington, Cross-street Do., Sunday-school ..	4	10	0
John-street, Edgware-road.....	6	3	4
North Finchley.....	1	0	11
Peckham, Rye-lane, for Mr. Wenger's N P.....	20	0	0
India Do., for Mr. Weeks' N P, China.....	15	0	0
Regent's Park Ch., Shaftesbury Hall, Ealing, Y.M.C.A., for China.....	30	0	0
Stockwell.....	9	3	4
Vernon Chapel.....	5	14	5
Do., Y.M.M.A.....	30	0	0

Upper Holloway.....	25	4	10
Do., for Mrs. Kerry's Sch. (2 years).....	18	0	0
Do., for India.....	0	5	0
Do., for Bengal Sch.....	6	0	0
Walthamstow, Boundary-road.....	4	5	0
Walworth-road Chapel.....	16	13	9
Wandsworth, North cote-road Sunday-school.....	10	15	10

BEDFORDSHIRE.

Cotton End.....	2	14	1
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BERKSHIRE.

Welford.....	2	5	0
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BUCKINGHAMSHIRE.

Northall.....	1	0	0
Olney.....	4	17	6
Quainton.....	2	10	0

CAMBRIDGESHIRE.

Soham.....	3	1	0
West Row.....	5	6	0

CHEESHIRE.

Chester, Grosvenor-park Sunday-school..	1	15	0
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CORNWALL.

Hayle.....	3	0	6
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CUMBERLAND.

Great Broughton.....	3	3	0
Workington.....	8	5	3

DEVONSHIRE.

Bampton.....	3	2	0
Devonport, Morice-sq.....	1	11	0
Exeter, South-street ..	8	12	0
Plymouth, George-st. ..	5	0	0
Do., Mutley Chapel ..	20	0	0
Do., Lower-street Sunday-school.....	6	13	3
Do., support of Congo boy and girl.....	10	0	0
Uffculme.....	4	3	0

DORSETSHIRE.

Poole.....	19	0	9
Do., for W & O.....	5	17	0

DURHAM.

Consett.....	3	6	6
Hamsterley.....	4	1	0

ESSEX.

Upton Cross Sunday-school, per Y.M.M.A.....	0	9	3
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GLOUCESTERSHIRE.

Arlington.....	2	8	0
Avening.....	6	9	7
Blakeney.....	4	3	4
Cheltenham, Cambray, Chapel.....	16	15	5
Lechlade.....	5	0	0
Stow-on-the-Wold.....	6	16	4
Woodchester.....	3	2	2

HAMPSHIRE.

Andover.....	6	18	11
Brockenhurst.....	6	16	0
Broughton.....	11	8	11
Do., for Stmia.....	2	0	0
Lymington Sunday-sch.....	14	1	0
Romsey.....	12	0	0
Stockbridge.....	1	1	1
Whitchurch.....	3	19	6

ISLE OF WIGHT.

Niton.....	13	10	3
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HERTFORDSHIRE.

Boxmoor.....	1	3	11
Hithin.....	15	8	0
St. Albans, Dagnall-st.....	30	0	0
Watford.....	85	0	0

KENT.

Lee.....	0	2	6
Lewisham-road, per Y.M.M.A., for China School.....	0	5	0
Tunbridge Wells.....	19	7	1

LANCASHIRE.

Accrington.....	30	0	21
Atherton.....	8	10	5
Bacup, United Meeting ..	8	5	0
Do., Ebenezer.....	92	12	6
Do., do., for Mr. Wall's Mission.....	5	5	0
Do., Doals.....	3	8	6
Blackpool, Union Ch. ..	2	16	10
Bolton, Zion.....	2	3	0
Briercliffe, Hill-lane ..	4	5	6
Church.....	17	0	0
Clayton-le-Moors.....	17	0	5
Cloughfold.....	23	13	7
Haggate.....	17	17	6
Haslingden, Trinity Ch.....	25	14	6
Liverpool, Penbrooke Church.....	4	3	5
Do., Richmond Ch.	10	6	2
Do., Everton.....	14	7	0
Milgate.....	1	7	6
Oldham, Pitt-street....	3	14	0
Oswaldtwistle.....	26	5	3
Padham, Zion.....	1	13	1
Preston, Fishergate.....	34	15	4
Do., for Congo.....	5	0	0
Royton.....	14	3	6
Sablen.....	20	17	0
Do., for W & O.....	2	0	0
St. Anne's-on-the-Sea ..	1	10	7
Waterfoot, Bethel.....	9	0	0

LEICESTERSHIRE.

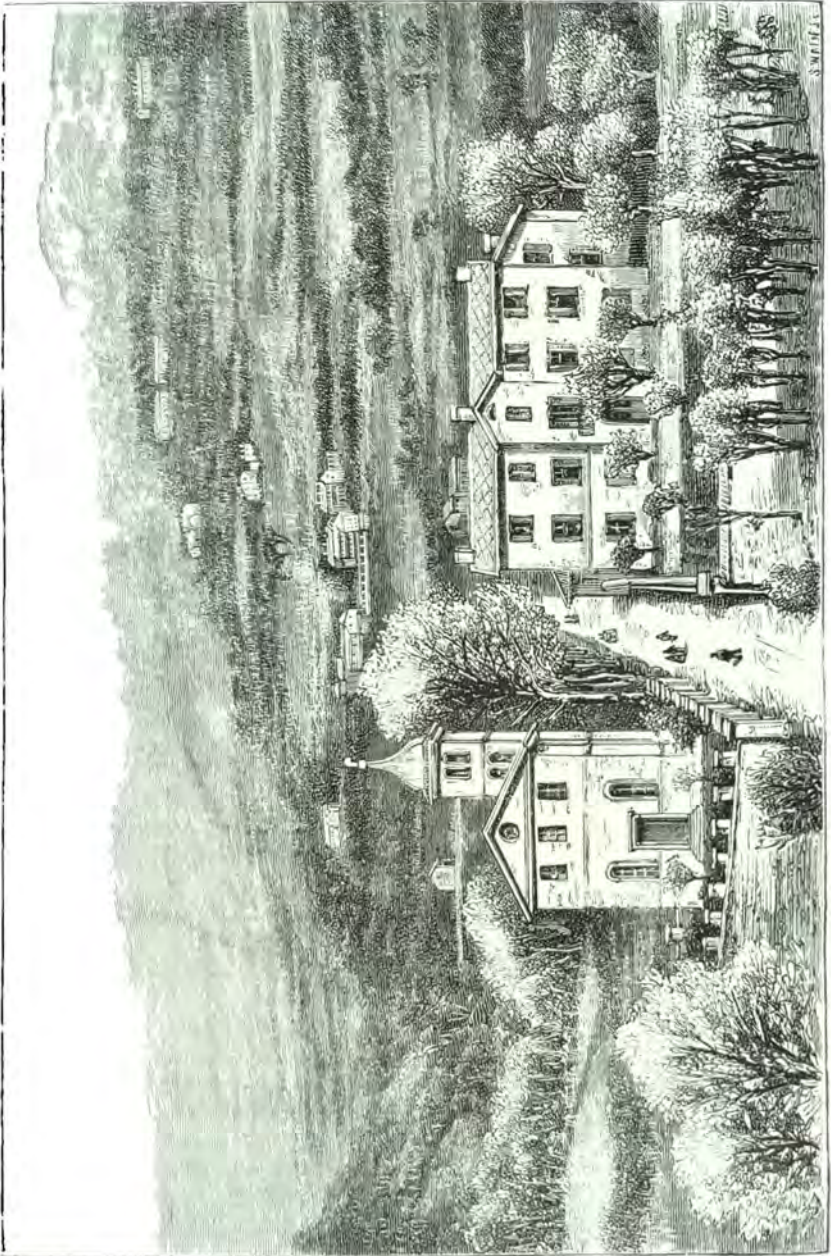
Countesthorpe.....	7	8	5
Do., for W & O.....	0	12	9

Lelcester, Melbourne Hall, for support of Mr. Roper	6 19 8	SURREY.		Morley.....	2 4 6
Do., do., Y.M.M.A., for ditto	5 13 0	Dorman's Land	0 10 0	Reicar.....	3 6 2
Do., Belvoir-street ..	6 0 6	Richmond, Duke-street, per Y.M.M.A., for Bengal school	6 0 0	Shipley, Rosse-street ..	18 14 6
Do., Emanuel Ch.....	6 1 7	South Norwood.....	18 19 10	Steeple Lane.....	9 19 1
NORFOLK.		Streatham, per Y.M.M.A., for Bengal school ..	4 0 0	Wainsgate	10 18 3
Lynn, Union Ch.	2 7 4	Sutton	2 0 0	SOUTH WALES.	
Swaffham	15 0 0	Thornton Heath, Beulah Ch. Sunday-school ..	1 13 9	CARMARTHENSHIRE.	
Upwell	1 19 3	West Croydon	4 17 8	Newcastle Emlyn.....	37 15 0
NORTHAMPTONSHIRE.		Do., for Congo	5 0 0	Llanely, Greenfield. Correction. — In- stead of the amount acknow- ledged in last month's HERALD	146 17 7
Brayfield-on-the-Green	5 2 9	Do., for Purana Sch., Delhi	6 0 0	Do., for W & O	6 16 9
Bugbrook	4 17 4	SUSSEX.		GLAMORGANSHIRE.	
Denton.....	2 6 3	Brighton, Holland- road	5 4 4	Cardiff, Tredegarville..	1 10 0
Less expenses	0 17 6	Worthing, Sunday- school	1 10 0	Neath, Orchard-place..	9 0 0
NORTHUMBERLAND.		WARWICKSHIRE.		Swansea, Carmartheu- road.....	2 0 0
Middleton Cheney	11 8 10	Birmingham, on ac- count, per Mr. Thos. Adams, Treasurer ..	150 0 0	MONMOUTHSHIRE.	
Do., for W & O	0 17 6	Statford-on-Avon.....	20 3 11	Cwmmera	1 10 0
Weston-by-Weedon	6 17 10	WILTSHIRE.		Glascod	0 13 6
Do., for W & O	0 8 6	North Bradley	3 16 6	Malndee, Summerhill Sunday-school	9 0 0
Do., for N P	0 13 8	Trowbridge, Back- street	37 13 9	PEMBROKESHIRE.	
NOTTINGHAMSHIRE.		Winterslow	1 6 0	Mynachlogddu, Bethel	10 1 8
Southwell	4 11 1	WORCESTERSHIRE.		SCOTLAND.	
OXFORDSHIRE.		Evesham.....	18 14 2	Fortrose, for N P.....	0 17 0
Coate, &c.	30 0 0	Redditch.....	0 2 0	Galashleis	16 8 6
SOMERSETSHIRE.		YORKSHIRE.		Do., for W & O	1 0 0
Bath, Mauvers-street Sunday-school	12 0 0	Farsley	1 0 0	Glasgow, Adelaide- place	10 0 0
Bridgwater	35 0 0	Huddersfield District.		Do., Bridgton	3 6 0
Bristol, on account, per Mr. G. H. Leonard, Treasurer	80 0 0	Blackley	3 9 6	Kirkcaldy	40 0 0
Do., Fishponds, for Debt	1 6 6	Golcar	5 6 6	Do., for Palestine ..	10 0 0
Do., Untly-street, for Congo	2 0 0	Huddersfield, United Public Meeting ..	6 5 8	Leslie	2 19 0
Cheddar	6 0 0	Do., New North-road.	12 0 0	Lochee.....	2 8
Minehead	10 3 3	Do., Primrose-hill ..	0 16 0	Losslemouth Sunday- school, for N P	1 3 0
Do., for N P	2 3 1	Do., do., Sunday-sch.	6 9 5	Montrose.....	6 10 0
Wells	3 0 6	Lockwood	7 11 6	FOREIGN.	
SUFFOLK.		Meltham.....	8 16 0	SOUTH AMERICA—BRAZIL.	
Halesworth	0 5 0	Milnsbridge	5 10 0	Mrs. E. Black, for Congo	5 0 0
		Scape Goat Hill	1 10 0	SPECIAL DONATIONS FOR RE- LIEF OF SUFFERERS FROM FAMINE IN CHINA.	
		Leeds, South-parade ..	49 10 7	Chitty, Mr. E.....	10 0 0
		Do., Hunslet Taber- nacle.....	27 4 6	Chester.....	0 5 0
		Malton.....	7 3 2	Sutton.....	0 4 0
		Middlesboro', Linthorpe- road	9 1 7		

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 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,
FEBRUARY 1, 1880.



BAPTIST CHAPEL AT LA TOUR, ITALY.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Letter from the Rev. Herbert J. Thomas, of
Delhi.

IN concluding this letter, written to Mr. Walter J. Benham, of Bloomsbury, Mr. Thomas gives instructions for the communication to be sent on to the Mission House, as some portions of it might be suitable for insertion in the HERALD. We are pleased to insert it in full, believing it will be read with much interest :—

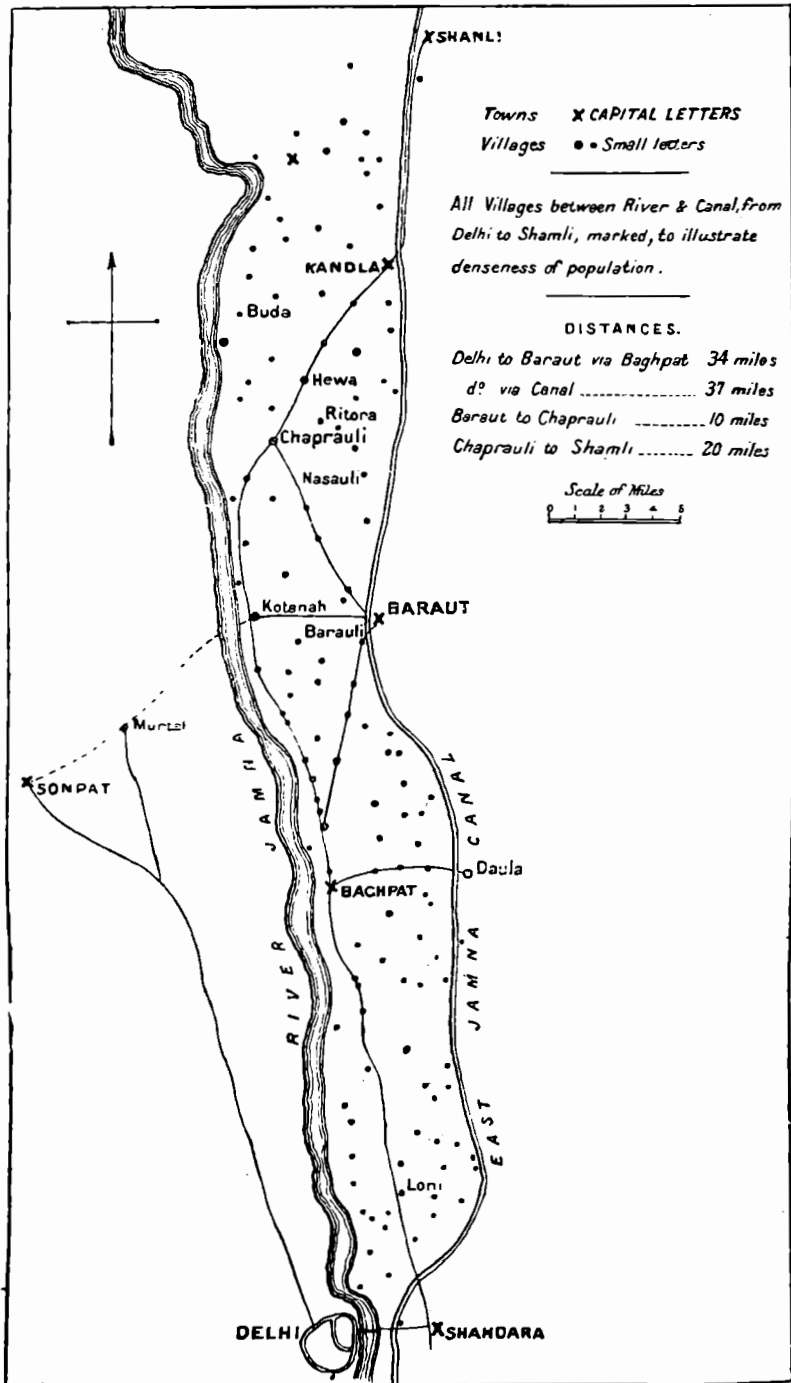
“Baptist Mission, Delhi.

“MY DEAR FRIEND,—I am thankful that at last I am able to tell you that, with the good hand of our God upon us, we have at length, after so many months of waiting, built our school and meeting house at Chaprauli. True, it is not yet completed, but so much is done that I can without further delay begin to tell you its story.

“I purpose, then, at the risk of repeating incidents already reported, to try and give you a sketch of the history of our work in that district, as the story will forcibly illustrate some of the many encouragements and discouragements of our work for the Saviour. I will enclose a small map of the district to assist you in following my references to places and distances.

“Chaprauli is a village of some 5,000 inhabitants, situated in the Meerut district, on the further (eastern)

side of the River Jumna, about forty-seven miles to the north of Delhi. Ten miles nearer us is the small town of Baraut. There are three lines of road by which we can reach these places. One is on the Delhi side of the river, *vid* Sonpatt and the ferry at Kotanah. This route I have twice traversed, but it is further, and passes through no place occupied by us as a station ; I do not now, therefore, go by that route. Another is along an execrable road on the other side of the river, and passes through some rather large villages, where we have often preached. This is the favourite route taken by Pastor Anand Masih and our other preachers. The third road, which I usually take, is [slightly longer, and is the semi-private Government road along the side of the East Jumna Canal, which, you will see by the map, passes close to Baraut. I have



preached at various times in nearly all the villages along this road also.

“EARLY PREACHING.

“I cannot say when the Gospel was first proclaimed in this neighbourhood, but I know Mr. Smith made frequent tours in that direction for several years before the ingathering commenced. The Gospel was offered to all alike, whether Mussalman or Hindu, Baniya or Jat, Brahman or Chamar, in town, village, and hamlet; but not in the ‘Tehsil’ town of Bāghpat, or the municipal town of Baraut, was it first accepted, but in the obscure village of Nasauli, and the larger one of Chaprauli, by the despised Chamars, the hard-worked and poorly-paid servants of the Jats, or farmers. In 1880 two converts from Chaprauli came into Delhi, and earnestly besought baptism, which Mr. Smith rejoicingly administered, the first-fruits of the Lord’s harvest, since ripening so fast. Of these two brethren, Kidri is dead; the other, Rupa, is a true, devout, humble believer. The following year, at the request of these brethren and others whose hearts the Lord had touched, a man named Kallu was sent to teach them. At first the people there of their poverty contributed to his support, but this was not satisfactory, and a small salary was allowed him. The next year, 1882, Bernard, the evangelist, baptized six men in Nasauli, a village four miles from Chaprauli, and Kallu was sent to look after and feed that little flock. Alas! he proved but a hireling, and worried those he should have tended, and alienated those who were previously leaning towards Christianity. The next year the whole work in Nasauli was stopped through the indiscretion of Christopher, the visitor who was appointed to visit these villages at intervals. He shot a peacock near Nasauli, which so much

angered the Hindus (and even our friends the Chamars were disgusted with it) that he was never able to do anything there, and when a few years later I had taken over charge, I found the enemy had sown tares, and our six Christians had become entangled in the meshes of the Ghisa panth, a local superstition, from which repeated and earnest exhortations failed to win them, and three years later we were compelled to cut off their names. Meanwhile the work had prospered in Chaprauli. In 1882 and 1883 thirteen more were gathered in. Samuel Ibrahim was their appointed teacher, and, for a while, did fairly well, but soon showed he had no love to Christ in his heart. The school was carried on with indifferent success, the Christians received but little instruction and no addition to their numbers, until in 1885 we found he was making false reports of his work, and dismissed him.

“In 1882 a door seemed to be opening for us in Baraut, and Samuel Wales and his wife were sent there and began work under very favourable circumstances. In November, 1883, Dhan Singh and his wife Samekor were accepted for baptism. Alas! the threats of his neighbours terrified Dhan Singh, and he drew back. Not so his wife. She boldly said: ‘I have given my word to serve Christ, and cannot draw back,’ and it was my joy to baptize her—the first Christian in Baraut—in the canal. Her courage inspired her husband, and the following month he was baptized by Mr. Carey, and few Christians anywhere have stood persecution and evil-speaking more firmly and patiently than these two in Baraut. With Dhan Singh was baptized his wife’s brother, Prem Das.

“BEGINNING OF THE WORK IN BARAUT.

“Thus the Saviour’s blessed work was begun, and two, nay, three places

occupied in His name. No wonder Satan raged! No wonder he vowed to uproot these little churches!—and how nearly did he succeed! I have told you how he nearly destroyed the work in Nasauli, and how he checked it in Chaprauli. Alas! he was allowed to do more. A young man, who, a few years before, had himself suffered much for Christ's sake at the hands of his father, was sent to replace Samuel Ibrahim in Chaprauli. Poor Natthan! I pray his repentance, loud and demonstrative, may be real, and that he is now not what he was then! To this day are his wicked immorality and his unpaid debts thrown into our face in the Chaprauli bazaar. So far from personal observation, deceived by rose-coloured reports, how could we know what was going on until, alas! it was done, and the mischief, and Satan's triumph! He was promptly excommunicated; but could we as easily eradicate the poison from those young Christians who had looked upon him as their teacher and feeder? And Baraut? Had Satan freedom to work his will there? Yes! No! He tried, he ruined Samuel Wales and his wife, and we were compelled to dismiss him, too, for engaging in business contracts which he was unable to fulfil. He stayed there, resentful at his dismissal, and prevented another from doing the work he had proved himself unfit to do, sank lower into debt, and, perhaps, worse, and at last cleared out only to trouble us in Delhi. And the work? Hindered, not stopped! No! God had said to Satan, 'Thus far and no farther!' Despite evil example in his teacher, the simple-minded Dhan Singh, and his wife and brother with him, stood firm and true, and without another man to help them on. Only occasion-

ally visited by Anand Masih or myself from Delhi, and Loka from Chaprauli, these uneducated ones have 'grown in grace,' and mainly through their example and simple morals two more are waiting to be baptized, and, had opportunity offered, I should have baptized them last month. Natthan being dismissed from Chaprauli, God answered our prayers for guidance by bidding us send a young, hardly taught, but simple, earnest brother—Loka. He went; he soon won their love; he found a school impossible for the present, but worked on among the Christians, winning them and others by his sympathy and earnestness.

"THE FIRST-FRUITS

of this revived work were gathered in on 14th November, 1886, when I baptized Bakhshi. Satan raged again! This time he did not wait; but the day after I left, glad and hopeful, he began again to fight against the Lord. But in vain! True, he had Bakhshi beaten well-nigh to death; true, he had several Christians turned out of employment, some with six months' wage unpaid; true he roused zamindars and police, and threw the whole Chamar community into distress with forced, unpaid labour, &c.; but he had the mortification of hearing those he sought to drive away from Christ saying, 'We may have to leave our homes, find a dwelling elsewhere, but we will never leave Christ!' He put them to the test; among others he drove Bakhshi away empty and shamefully treated. Bakhshi had to leave his home; did he leave Christ? One month ago Bakhshi came to me in Kanala, bringing three men who had learnt first from him the name of Christ, and asked to be baptized. 'Twas a losing game, Satan saw it, and gave it up. Not that he has left the

district. Oh, no! there he is, hard at work, persuading one Christian to keep away from worship, telling another the teacher dislikes him, bribing another to love the wages of the zamindar better than those of righteousness; and now and then, when he sees more following Christ, flaring up with old rage, sending a lad to prison on a trumped-up charge, because his mother was baptized; rousing the zamindars to combine against us and refuse land for schools, stirring up the police to seize men for forced labour, and so forth. He can do that much, maybe more of like sort; but all the same, he could not prevent eight men from following Bakhshi's example within twelve months of his being beaten. Neither could he keep the news from spreading to Kanala, where two more joined themselves to Christ's people, or to Shamli, where sixteen heard and wondered, and sent once, twice, three times to Chaprauli to ask Loka to go and teach them—to me to send him to the Presbyterian Mission at Muzafarnagar, whose name they had heard, but whose faces they had never seen, because I would not go to them at once. I have been though. I went last month, and found simple, earnest, untaught men waiting for me. I taught them a little and learned from them much, promised to go again to them, hoped to baptize them next cold season, if then they appear true as now. Is it a matter for regret or pleasure that Samuel Ibrahim, the former teacher at Chaprauli, aimlessly wandering about, should have gone to Shamli and baptized nine of them? In Ritora, too, and Buda, and Barauli, and Hewa, and God doubtless knows many other places, there are inquirers, some quite ready to accept the afflictions because they have, vaguely it may be, and in much ignorance, yet truly accepted the salva-

tion of Jesus Christ. Thank God, my friends, for victories and defeats. His Kingdom advances in either case. This growth of the little church at Chaprauli has rendered the providing of a suitable place of worship a necessity. Their basti could offer no house large enough for a school or even for worship. For four years we have been trying to secure land outside the Chamar Basti, common ground, where all classes might come and hear and learn. For four years the zamindars prevented it; not all opposed us, but the most influential did. With great difficulty we obtained some land, through the assistance of the chief magistrate of the district, for a cemetery. He failed us altogether in our application for land for a school. He raised our hopes with promises, destroyed them by doing nothing. At length his successor, Mr. Whiteaway, kindly gave his assistance. Never mind the trouble we had to secure it—the futile journeys, the miles tramped—so long a story would unduly lengthen this letter. Suffice it to say that at last, in December, 1888, he persuaded the zamindars, and granted us a most eligible piece, 75 feet by 40, outside the village, on neutral ground, near the post office and police station and the houses of our Christians. Immediately I set Loka to work to make inquiries about materials and workmen, and for the next two months he was going about the various villages, arranging prices, contracts, terms, &c., and letters were passing between us continually. After our annual examinations I thought arrangements were sufficiently forward to go out and begin work.

“VEXATIOUS DIFFICULTIES.

Alas! I only went out to find a new set of difficulties begun. These difficulties seemed insurmountable, and as soon

as one matter was settled another arose defying settlement. It seems ridiculous to talk like this of so small an undertaking as a £30 building; but obstacles we could not possibly foresee arose at every step. I cannot give a detailed account of these difficulties, but a few may suffice as examples. The zamindars, angry at our having secured a site, vowed we should not be allowed to build; and though they could not prevent our digging for clay in void land, they refused to allow us to hire carts for bringing bricks, &c.—boycotted us, in fact. Consequently 20,000 sun-dried bricks and some 1,000 cubic feet of earth for plastering had all to be brought to the spot by hand. The man who undertook to provide 25,000 sun-dried bricks to be ready by March 2nd had only 8,000 ready by that day, and 6,000 of them were washed back into their original mud by rain. A second date was fixed, and I went out a second, nay, a third time, and even then only 16,000 bricks were available. A baniya had promised to give us 100,000 small burnt bricks. When we asked for them he refused to supply them, though he had been paid a rupee as sign of contract; and we had to order new bricks to be made, and burnt them when we were ready to build! The contractor who had undertaken to supply 400 feet of “kankar,” or unburnt lime nodules for the foundation, and 100 ‘maunds’ of burnt lime, gave 120 feet of the former, and then went away. A second who accepted the contract was paid a half on account, gave that half after a great deal of persuasion, and refused to supply more. The reason of all this being that our building was, in the first instance, for low-caste Christians. Iron rails and wooden beams and planks, doors and door-frames, even nails and waterspouts, had all to be sent out from

Delhi, entailing a heavy item for freight. All these unlooked for delays, which, as I said, necessitated my going out three times, were unfortunate in another way, in that they pushed on the work into the hot season, and it was actually the 3rd of April that, after much trouble, we secured six ‘raj’ or masons; then, alas, the harvest had begun, and how to get labourers was a difficult problem. You must know that in harvest the farmers pay high wages, and get men, women, and children to work during the two or three weeks that harvesting is on, consequently no one is anywhere to be found for anything else. This is the one time in the year when these poor people can earn more than they can eat in the day. They know the farmers must have their harvests in quickly, and hence the custom here obtains for the labourer in the harvest-fields to receive his day’s wage each evening—not in cash, but in grain; every evening, then, we could see long lines of men, women, boys, and girls wending their tired way home, each with a big bundle on his or her head; even children of ten years of age bring home their sheaves, which yield eight or ten pounds of grain, while men and women have their sixteen or eighteen pounds, or even more, plus all the straw attached thereto. Can we wonder, then, that with such a ‘golden harvest’ in their hands they refuse to work at the low wage of the ordinary day labourer? Nay, but we wonder with devout thankfulness at the self-denial, the real self-sacrifice of these poor Christians, by which God enabled me, all through those ten busy days, to secure each day its needed workers.

“WILLING HELPERS.

“Every night at nine or half-past these men, tired from a hard day’s work, would come and meet for

worship near my little tent — six, eight, or ten of them. Then we would talk about to-morrow's work. One would say, 'I will give two days.' Another, 'I will give one day.' Another, 'I will send my two girls'; and so the Lord gave us help. I never knew one day whether or not the workers for the morrow would be found, but I trusted God, and He found them. One man from Kandla and another from Baraut, both 'mutalashis,' or inquirers, for the privilege of learning more of Christ, evening by evening, gave up the whole harvest prospects, and voluntarily worked with me all the time. One man, Rupa, whose name I mentioned before, gave a hard day's work, and after it walked to a field two miles off, where his aged father had been at work, to carry home his load of corn for him — no light load either, not less than 50 lbs., straw and all. Such men could not answer questions as to their belief and religion, but their actions speak better than any such examination would. In addition to those whom I thus enlisted, I managed to get three or four old and nearly blind women to draw water for the work, and in various ways got help; for instance, a few people suffering from periodic fever would come for medicine before going to their work in the fields. I knew when to expect them, so would off with my coat and set to work, carrying bricks to the builders. When these people came for medicine I would say, 'All right, my friend, when I have supplied the builders with enough bricks to go on with, I will give you your medicine; suppose you come and help a bit, then I shall be ready the sooner!' So down would go their bottles, and to and fro they would go, as long as I did. In this way several hundred bricks found their way to the masons' hands. At another time, when no sick folk were to be

expected, and our workers were all hard at it in other ways, and the masons were calling out for bricks, I would take a handful of cowries, and call eight or ten small boys and girls, of four or five years of age, and, rattling my cowries, would tell them to come and earn some; and so, enlisting a little army of babies, would give them a cowrie for every two bricks they brought (we get eighty cowries for one paisa, or about 200 for one penny, so this was rather cheap labour). Another trifling incident may be worth mentioning as showing how, in little ways, God helped us. The land around our site is sandy, and its soil, therefore, quite unfit for building purposes; we were, therefore, under the necessity of bringing all the earth required from a distance, with great trouble, and at considerable cost. By the fifth day all the clay previously accumulated had been used up. In vain did we try to secure the services of a cart. I sent to other villages for one without success. In one more hour the work of the masons would be stopped. I scoured the village, but not a soul, not even a halt, blind, or lame one, could be found. Gloomily was I contemplating the prospect of leaving the unfinished walls, when help was given. By chance (?) one of my men found a patch of soil which seemed less sandy than the rest, *and close to our building.* I ordered them to clear away the upper surface — grass, roots, &c. — and there, close at hand, we found a small patch of clay as good as that we had so laboriously fetched from a distance! And so our little house went on. From Thursday till Saturday, and, again, from Monday till Saturday — nine days of hard work. I, too, worked, in bricks and mortar, clay and wood; and it was my example that

kept them at it. When the second Saturday came, the masons said : 'Well, sahib, if you had not been here we could not have done so much ; we never did so much, in the time, in our life before !' And I believe them.

"The 'Thanadar,' or chief constable of the district, said : 'I cannot understand how you got labourers during the harvest. I have some work to do, but cannot get a soul to come and do it.' Ah ! the power of prayer and of the love of Christ are unknown to this Thanadar !

"It was hard work under that April sun, in a small tent, only native food, prepared by native hands. If any of you kind helpers could have paid me a visit then, I could have given you a *warm* welcome, and a *hot* dinner—I am afraid not much else !

"So the work was carried on, and then, the teacher's house being roofed and the meeting-house walls up and partly roofed, I thought the work might be stopped for the present, and finished without my presence later on, when, the harvest being over, labour could be secured at normal rates. This, I hope, will be done now shortly by our friend Loka.

"As to the cost, as you may not be surprised to hear, all the unexpected hindrances, of which I have hinted rather than described, have terribly interfered with my estimates. The hostility of the zamindars raised the cost of carriage three or four fold. The failure of lime and brick contractors nearly

doubled my estimated cost for bricks. The impossibility of obtaining wood nearer than Delhi added 30 rupees for freight. Already my accounts have added 100 rupees to the original 300, and, I fear, at least 50 more will be required, say, £45 as total cost. This I candidly tell you, though it so seriously belies my earlier estimates. If you and your friends can see your way to a little additional help I am sure Mr. Baynes will not say 'No.' The whole district is, as this letter may have helped you to see, ripe for us ; all we need are additional labourers with additional appliances. This, the first Mission school-house in the district, must be for us, not the attainment of a long-desired end, but the definite starting-point for an advance, we know not whither. Will you, then, give us your help and prayers ?

"I hope this letter is not too long, and will not prove tedious.

"May I ask you very kindly after you have read it, and acquainted your fellow-teachers and all my kind helpers at Bloomsbury with its contents, to send it to my brother-in-law, Rev. George Hawker, 2, Huddleston Road, Tufnell Park, and then to Mr. Baynes, who may find some parts of it interesting enough for the HERALD.

"Please give my hearty greetings to your pastor, and thanks and love to all our friends.—Believe me, dear Mr. Benham,

"Yours very truly,
"HERBERT J. THOMAS."

Report of Work in North Italy.

THE Rev. W. K. Landels, of Turin, forwards the following communication, for which we gladly find space. We are able to present an engraving of a photograph (*see frontispiece*) sent therewith, showing the Baptist chapel at La Tour, a visit to which is described on the next page :—

"Torino,

"December, 1889.

"MY DEAR DR. UNDERHILL,—It is a long time since I have sent to the HERALD any account of our work in the North of Italy. There are now one or two things about which I desire to write, and which may, I think, be of interest to our friends in England.

"GENOVA.

"On the 9th September last a very interesting service was held in connection with our church in Genova. This was an *Agape*, or Love-feast, to commemorate the tenth anniversary of the establishment of our work in that city. Most of the sixty members now connected with the church were present. Our evangelist, Signor Jahier, presided, and was able to give a most encouraging account of the work. During the ten years that our brethren have been preaching in Genova about one hundred members have been received into the church. The most successful year as regards additions was 1881, when twenty-one persons were received. The current year has also been fruitful of blessing, eleven believers having been added to the church up to the 30th September.

"At the *Agape* it was unanimously decided to send to the Secretary and Committee in London a letter thanking them for all that has been done for Italy in general and for Genova in particular. That letter was sent off to you some time ago.

"TORRE PELLICE (LA TOUR).

"When the summer heat comes on it is often necessary for us to get a change of air for a time. This being the case, I always try to find a place from which I can get into town without difficulty every week, and where I can find opportunity of doing some extra mission

work. This year our choice fell on Torre Pellice, the principal town of the Waldensian Valleys. For some years there has been a Baptist cause in this place, and our hope was to be able to cheer on and to help the evangelist stationed there, who has very exceptional difficulties to contend with.

"It will, perhaps, be well for me, as the Waldensians have not looked favourably upon the presence of the American brethren in La Tour, to give the reasons why I was glad of an opportunity of holding evangelistic services in the Valleys. (1) In the first place, then, I had been informed that a large portion of the population of La Tour is Catholic. Some say the half, others say a still larger proportion. (2) The Catholic population in the Valleys is largely and steadily on the increase, whilst the number of Protestants, owing to emigration and other causes, remains almost stationary. (3) With the Protestant population the influence of the Catholics is also increasing. The large factories, for instance, which were founded by Protestants are now most of them in the hands of the Catholics. (4) Very little is being done for the evangelising of the Catholics. The services in the Waldensian churches are most of them in French, which is little understood except by the Protestants, the language of the others being either Italian or a Piedmontese dialect.

"On these grounds I was glad of the opportunity of at least attempting to get at the Catholics. In order to do this I printed each week a number of handbills at our Turin Press, and had them distributed in La Tour and neighbourhood, and I am happy to say that, notwithstanding the unfortunate position of the Baptist chapel outside the town, on some occasions we had it more than two-thirds full, the congrega-

gation being largely composed of those we were most anxious to get hold of. The people listened well, seemed interested, and we trust that blessing will result.

“TURIN.

“On the 24th October we opened our new mission-hall in the Via Saluzzo. The opening meeting, although we only sent out private invitations, was well attended, the whole of the chairs being occupied. Since then the meetings have not been attended as we could have wished; but we hope before long, by using all the means at our disposal, to get the numbers largely increased. The Thursday evening service has on the whole been very encouraging, the smaller meetings having been on Sunday. This is a place in which we can only hope to make slow, but we trust at the same time, sure progress. We cannot expect for the present to have the full meetings we often get in the old hall, but we hope, in accordance with the aim we had in view in taking the place, to get hold of a better class of people, and generally to consolidate our work here.

“Our list of services at present is as follows:—

“Sunday at 11, Via Saluzzo, worship.

“Sunday at 2, Via Cernaia, Sunday-school.

“Sunday at 3, Via Cernaia, public worship.

“Sunday at 8, Via Saluzzo, evangelization.

“Sunday at 8.30, Via Cernaia, evangelization.

“Monday at 8, Via Cernaia, mothers' meeting.

“Wednesday at 8.30, Via Cernaia, evangelization.

“Thursday at 8, Via Saluzzo, Bible study.

“Friday at 8.30, Via Cernaia, Bible study.

“In closing this letter I will take the opportunity of publicly thanking the friends at Regent's Park Chapel who lately sent out an American organ and a Communion service for our work in Turin. I would also ask all Baptists who are passing through Turin, *en route* for more southern towns, to be kind enough to stay a day or two in order that we may have the pleasure of seeing them, and showing them our work. We are so much isolated here that the sight of an English friend is to us as manna in the desert. I will be glad to do all I can to make the sojourn pleasant.

“With kindest regards,

“Yours affectionately,

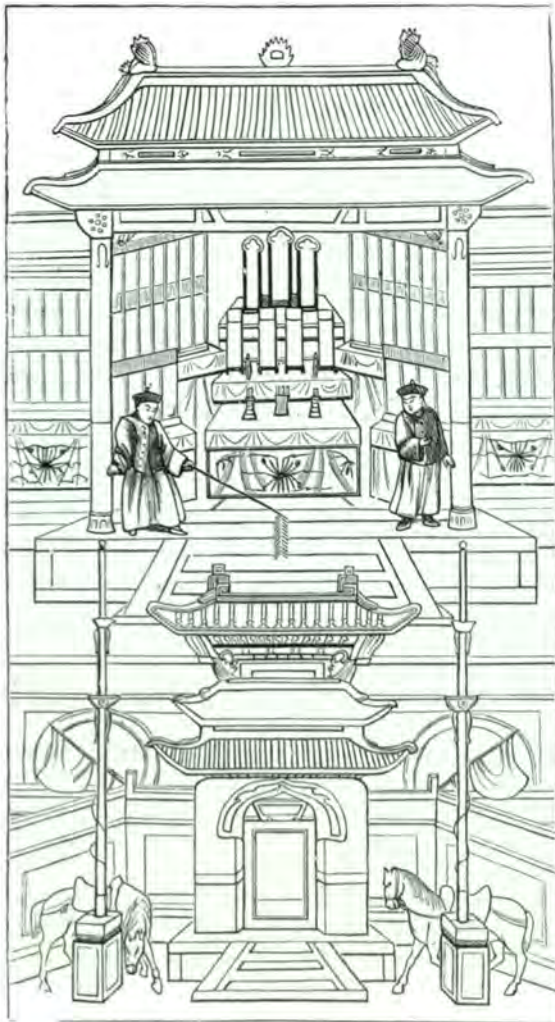
“W. KEMME LANDELS.

“Dr. Underhill.”

A Chinese Tablet.

THIS picture is a representation of a Chinese ancestral tablet. The names of the deceased are written on the blank spaces, and then worshipped. The Chinese suppose that each man has three souls—one after death keeps near the grave, another enters the ancestral tablet, and the third goes to Hades to receive either rewards or punishments according to its deserts. Each family has its own ancestral hall, where the male descendants of the deceased annually worship. This ancestral worship is

the most important duty of a Chinaman's life. All his success depends on his propitiation of the dead. Ancestral worship influences the whole of the social organisation of China, and affects the imperial throne as much as the meanest coolie. The dead are mighty, and would take speedy



CHINESE ANCESTRAL TABLET.—(From a Photograph.)

revenge for the omission of any act of ritual; hence the necessity for having sons. Without a son the deceased spirit would have to take its chance of a share in the offerings made by public charity three times a year. The highest official in the Empire has to retire from public life and

mourn in seclusion for a hundred days when either of his parents or grandparents die, but he will not relax his public duties for an hour on account of a daughter's death. Early marriages, polygamy, and female infanticide are all due to ancestral worship. This is one of the chief obstacles in China to the progress of Christianity, for a man who becomes a Christian is supposed to consign his ancestors to perpetual beggary. Hence the bitter persecutions which Chinese converts receive from their relatives.

C. SPURGEON MEDHURST.

Map of Shantung and Shansi.

(See pages 54 and 55.)

THE map we publish this month, showing the two provinces of Shantung and Shansi, in North China, cannot, we think, be other than useful. It is well known that it is in these provinces our missionary operations are being conducted. We expect the map will prove of permanent service, and we would suggest that it be carefully preserved for future reference. Our stations are shown by dotted squares and circles, the former denoting provincial towns. It will be noticed the main routes of communication, whether by road or canal or river, taken by our missionaries in travelling to their stations are clearly indicated. We also show Peking, the capital of the empire, together with the Treaty Ports of Tientsin and Chefoo.

Most welcome news from China.

THE following letters from our missionary, Mr. Harmon, will be read with sincere gratitude and joy.

The first is dated October 21st 1889, from Tsing-Chou Fu. Mr. Harmon, writing to Mr. Baynes, says:—

“DEAR MR. BAYNES,—An opportunity presents itself for sending you a few lines anent the new work in the Northern Counties of Po Hsing 'Pu 'Tai and Pin Chou, and I hasten to avail myself of it.

“Up to the present we have every-thing to encourage us in the new field to which we have been so distinctly led. The first stations formed in the spring are holding on well—many of

them increasing their numbers—and as we have hoped, the movement is extending, so much so that I opened three new stations in the County of Po Hsing last month, and I have on my books the names of six other villages where the people are worshipping regularly, though I have been as yet unable to visit them, so cannot report on them.

“Everywhere the heartiest reception

is accorded us. The evangelists are welcomed and listened to attentively, while from not a few villages invitations have been sent pressing them to visit them, and preach the doctrine.

"Now, of course, my dear Mr. Baynes, it is impossible for us to say how much of this is genuine, how much of it will last. I may have to send you very different tidings in a few months, but I think all my colleagues agree with me in considering the signs hopeful.

"Last week the usual half-yearly meeting of the leaders of stations was held. These meetings are always inspiring. It refreshes and encourages one to see such a body of earnest and intelligent Christian men in China; but the interest of last week's meetings was heightened for us by the presence of some twenty-five representatives from the one County of Po Hsing. This number would doubtless have been considerably increased but for the fact that the harvest this year is much later than usual.

"In a few days the leader's classes will recommence, and Mr. Whitwright is hoping to carry them on for three or four weeks. To these classes we have invited quite a number of the most intelligent and earnest of the men in the new district, and we hope for the best results from this plan.

"Our evangelists cannot possibly overtake the work. I can do very little more than take a general oversight over the work of such a large area with so many stations already in existence; but these men will, please God, supply many of the deficiencies

we feel so keenly now. They will at all events free the evangelists and leave them time for the pressing calls from other places.

"And now, my dear Mr. Baynes, one word in conclusion. With wife and family, home, books, &c., in Tsing Chou Fu, I am doing this great work under serious disadvantages. My colleagues are in Chou 'Ping. I can communicate with them only by letter, unless I sacrifice precious time to visit them. The distance from Tsing Chou Fu to these counties is much greater than from Chou 'Ping, and more valuable time is taken up in going or sending backward and forward.

"So much is this so, that to obviate it Mrs. Harmon and the children will, if I can find a place at all suitable, pass the winter with me in Po Hsing, from whence I can reach the two other counties.

"I need not say that with two children this is a serious step, and would only be justified by the pressing nature of the work. I trust that early in the new year we shall be able to transfer our quarters to Chou 'Ping, from whence the work can be more efficiently and economically carried on.

"The work is indeed great, its responsibilities very heavy. We can but trust in Him whose servants we are, and pray for the guidance and grace of which we stand so thoroughly in need.

"Very sincerely yours,

"FRANK HARMON.

"A. H. Baynes, Esq."

By the kindness of the Rev. B. Brigg, of Drummond Road, Bermondsey, from whose church Mr. Harmon went forth as a missionary, we are able to give more detailed information of the great work which the preceding letter reports. In his letter to Mr. Brigg, Mr. Harmon writes:—

"DEAR MR. BRIGG,—It is long since I wrote, but you will not be surprised when I tell you I have been from home the last six weeks. The character of my news will, I hope, more than atone for the delay in writing.

"Mr. Jones and I left for my new field about the 14th of July. We travelled to Po Hsing, where Mr. Jones was known, and here we found six or seven companies of people meeting regularly for worship. We met with an enthusiastic reception. It was simply delightful to engage in the work of preaching to such people. For three or four days Mr. Jones and I held two services per day each (this in the height of summer, remember) to crowded audiences, for the most part men and women, sometimes

"WHOLE VILLAGES

turning out to listen. The Sunday we passed there was a memorable one. Jones went to another village while I stayed, as it was important I should be there to see the many who were likely to come, having heard that the 'pastor' had arrived. Sure enough we were visited by inquirers from all parts. We were soon crowded out of the house and had to adjourn to the open air, where a chair and table were carried under the shade of some trees, and there I held forth to a large company till I was exhausted. Afternoon the same. In Po Hsing there are six promising stations started, people meeting regularly, learning our books and, I trust, Christ too.

"From Po Hsing Jones returned to Chou'ping, as we had heard of the breaking out of the Yellow River and he was anxious to get back, and would have difficulty in crossing the waters, while I stayed on a few days longer getting things into shape, and then

went on to Pu tai crossing the Yellow River, and going on to Pin Chou.

"IDOLS ABOLISHED.

At Pin Chou again it was the same thing—large meetings, earnest people, many of them meeting together though no one had been near since May, men preaching to their friends right off, schoolmasters teaching their pupils our books, whole villages tearing down their idols and burning them, men, women, and children learning and worshipping.

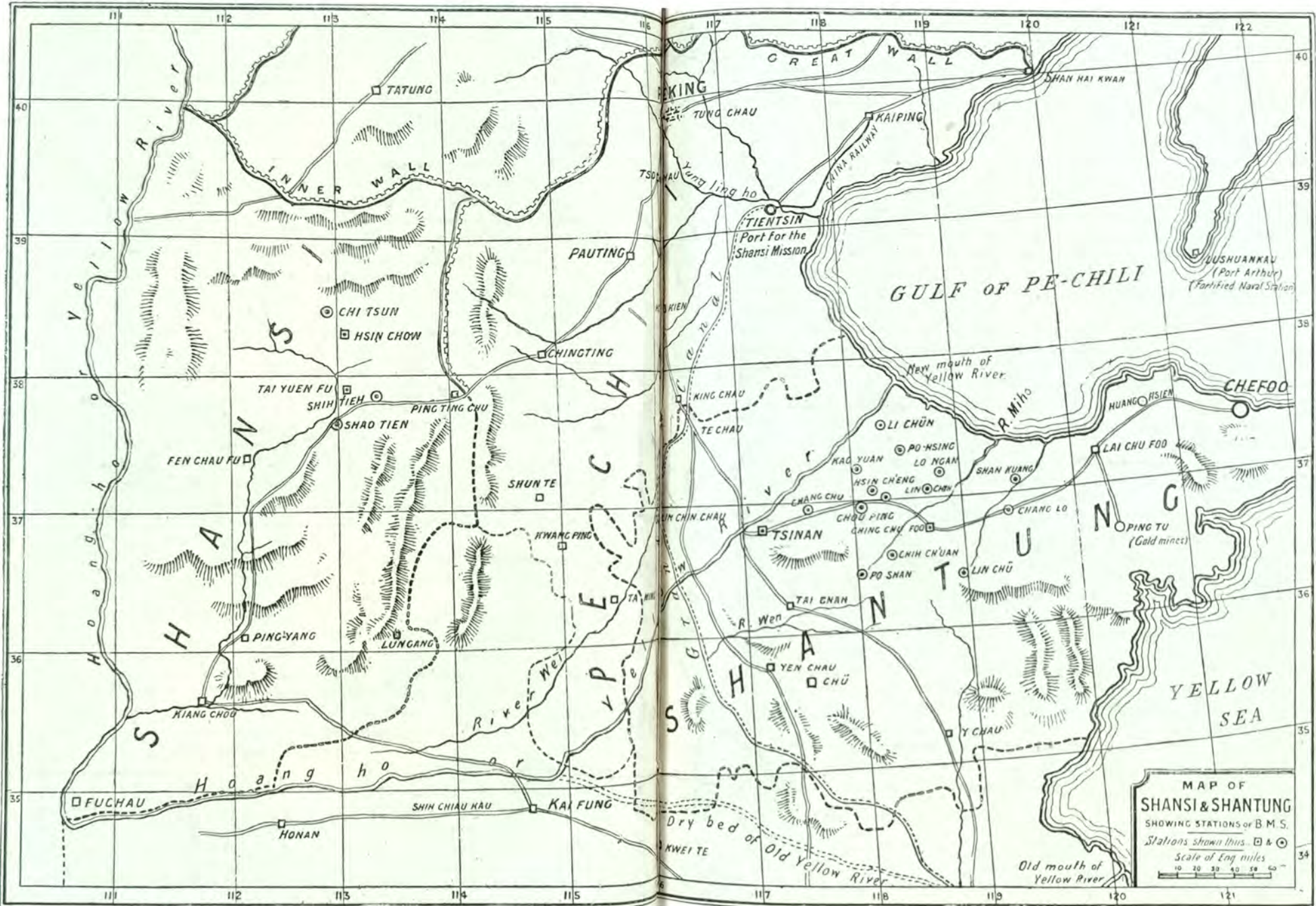
"Need I tell you, dear Mr. Brigg, that this has been the happiest season of my life in China? At last, thank God, really preaching Christ to the heathen! I felt at times as Simeon must have felt when he said, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'

"Of course I suffered somewhat from bad food and bad water, as well as excessive heat, and have come home rather run down, but all this is nothing.

"What varied experiences I have had this past twelve months! The best wine at the last.

"I have established in all twelve stations, at which there are about 350 learners. (Our probation before church membership is eighteen months.) There are other stations on trial, and there is a large number of other villages applying for enrolment.

"I need not tell you that I have to move very tenderly and cautiously, covetousness, greed, pride, excitement, all seeking to elbow their way in and needing to be fought and guarded against at every turn. Doubtless a variety of motives are at work, but the people are there—they listen; hundreds



MAP OF SHANSI & SHANTUNG
 SHOWING STATIONS OF B.M.S.
 Stations shown thus: □ & ○
 Scale of Eng miles
 0 10 20 30 40 50 60

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have burnt their idols, and pray and try to learn.

"EARNEST REQUEST FOR PRAYER

"Oh, let us join our fervent prayers for their salvation. Let us hope and work for the very best. I took up my headquarters in Pin Chou, in a small village of about 200 souls. The morning was taken up in preparation, seeing visitors, &c. In the afternoon I went to villages which had invited me and held services, returning generally by moonlight, then supper; then the evangelists and I came and sat in the open courtyard to get the cool breeze. The first night (I spent ten days there) there were about a dozen people who strolled in to see me and chat. The evangelist asked, after a time, 'Should we sing or preach?' 'Both sing and preach,' said they. Then Wang (the principal of the two evangelists) spoke for quite an hour. We then adjourned to the room and had regular worship, all joining, all kneeling in prayer. The next night more came, and so it went on till the last night I spent there the courtyard was packed with people. The people said there was not a man left in each house. Women carried in their mats, and men their small stools. Of course, we could not go into the room, and we had worship under the solemn stars. When the men had preached and sung for about an hour, we sung a hymn standing. I then took a parable, or some passage of Scripture, and spoke on it as I was able for half-an-hour or twenty

minutes, and then we all knelt in quiet, solemn prayer. Oh! what a happy, happy season it was! There were tears shed when the people heard we were leaving on the morrow!

"From this place I made my way back to Po Hsing, and visited several of the stations I had not had time for before, and then travelled 70 li on the liberated waters of the Huang Ho (Yellow River), which, alas, has wrought sore havoc. It threatens our work in Po Hsing, too, as the people come to us professing to learn the Truth when it is relief they want. But we must not be faithless;

"A GREAT WORK

has opened. God reigns on high *over all*, to whom shall be praise and dominion and glory for ever and ever. Amen.

"And now I must draw this to a close. This is the first letter I have written since all this. To whom should I first communicate such glad tidings if not to you? Of course, face to face with such a work I have brought back a great deal of work. I have to prepare for all emergencies—to prepare systematic teaching, to put tracts through the press, &c., &c.—so you must excuse such a bad scrawl for the sake of the cause and the news.

"Experience whispers, 'tread softly'; Unbelief and Doubt whispers that much of what I report may be false, and will turn out bad. It may, but still God is over all; Christ reigns, and *my* course is clear. Pray for me, that I may be found faithful."

Decease of the Rev. J. G. Brown, of the Congo.

IT is with deep regret we announce the death of Mr. Brown, of Stanley Pool, Central Africa, which took place at sea. Mr. Brown was leaving the service of the Society, and was on his return to this country, accompanying Mrs. Brown, whose health has of late occasioned much anxiety. We learn from Mrs. Brown the immediate cause of death was congestion of the lungs. The letter below, from Mr. Moolenaar, will give particulars of this sad event. Mr. Brown went out to the Congo in the autumn of 1887. The zeal and devotedness with which he entered upon his labours, and the progress he made in acquiring the native language, gave promise of a useful missionary career. May the God of all consolation sustain and comfort the bereaved relatives and friends.

“SS. *Ambaca*, Santiago, January 3rd, 1890.

“MY DEAR DR. UNDERHILL,—It is with great sorrow I have to inform you of the death of Mr. John Brown, who fell asleep in Jesus on December 27th, 1889, on the ss. *Ambaca*, and was buried at sea between the islands of Princepe and Santiago.

“When I met Mr. Brown at Underhill station he appeared to me in good health, only somewhat fatigued from the long journey from Stanley Pool. We went down river together in the large mission boat, and after staying a few days in the Congo Hotel, went on board the Portuguese mail. For some time he was constantly complaining of severe pain in the back and of feeling unwell, soon after leaving Cabinda he had to go to bed with fever, his temperature being 102°. After going through the usual process of perspiring, which he did very freely, and taking large doses of quinine, he somewhat recovered. But after leaving the Island of Princepe he got worse again, his temperature gradually rising to 106° 4'. The ship's doctor very kindly assisted, also a doctor on his way to Lisbon, who has had a great deal of experience in African fevers, kindly offered to help. We did all we could to bring on perspiration, but to no purpose. He became worse, and several times spoke to me of dying. On the night of the 26th he was more or less delirious, and about two o'clock in the morning of the 27th I could see that the end was drawing near. I broke the sad news to his dear wife, who was lying ill with fever in an adjoining cabin. She came to his bedside and saw him pass away into the presence of his Lord and Master. May our loving Father in heaven graciously sustain and comfort the bereaved one. The captain very kindly had a coffin made, and at eight o'clock in the evening the engines were stopped, and after a short burial service, his remains were committed to the mighty deep.

“May this sad event make us more earnest in working for Christ, knowing that at any time the summons may come to us, ‘Come up higher.’ Let us be ready, then, so that when the call comes we may not be found wanting.

“With very kind regards, yours sincerely,

“HENRY R. MOOLENAAR.”

The Rev. Percy Comber visits San Salvador and reports on the work.

WE are thankful to receive from time to time encouraging information as to the thoroughness of the good work which has been effected at our oldest mission station in Congo-land. Mr. Comber reports as under, after a recent visit:—

“Wathen Station,
“Congo River, S. W. Africa,
“October 14th, 1889.

“MY DEAR MR. BAYNES,—I intended writing to you immediately on my arrival here from San Salvador, but there were so many things to do in the taking on of fresh duties and the arrangement of certain affairs here, so many important matters to discuss with my colleagues as to plans of work and so forth, that the time has slipped by almost without our knowing it. I am devoutly glad to be settled down once more at my old Congo home, but I would not have missed my recent visit to San Salvador for a great deal. You will remember that Mr. White and I went there from Underhill to set free Mr. Moolenaar and Mr. Lewis, the former to meet his wife at Banana, after her visit to England, and the latter to take his wife to Banana on her way to England.

“We stayed for two months at San Salvador, and during that time I had a good opportunity of seeing the work at this our oldest station, and I must confess that my brightest imaginations of what the work was like were more than realised, and I cannot help feeling that if our friends at home could be brought face to face with the difficulties of the work out here, and were then to see how these difficulties have been slowly but surely removed, and how in the midst of this superstitious people a healthy, vigorous church of Christian converts

has been formed, their hearts would rejoice at the great things God has done.

“CHRISTIAN GROWTH.

“Before my visit to San Salvador, I had only seen the rough and careless tolerance which the people shewed to the preaching of the Word, with here and there an isolated case of special interest, but at San Salvador it was my glad surprise to see people actually seeking after Truth. Members of the Church coming to me (as they always used to go to Mr. Lewis) and asking intelligent questions, and on the very subjects which seem at this present time to be occupying the thoughts of Christian men at home. In the towns, too, some sixteen of which I visited, the people positively urged me to go again to them, saying that they knew such a little and wanted to know much more about the Great God who loves all men. At some of the towns the people cooked food for me and brought it with a jug of water for me to refresh myself before returning to the station. At one town, which I visited several times, the people brought out their fetishes after a certain morning service and made a bonfire of them in the middle of the town.

“The importance of this work at and around San Salvador is difficult to over-estimate, for do we not look to the native Christians of such places to be the future evangelists of the country?

“EVANGELIZATION BY NATIVES.

Already the seed which has been sown amid so much weariness and discouragement is bearing fruit, and native converts of Congo are doing a work among their own people which we white folk cannot do, for their remembrance of their own difficulties which kept them so long from accepting the Truth will serve to be a help to them in winning others. The influence, too, of their example will also be a powerful factor in their work, leading others to a spirit of emulation. It is no uncommon thing for seven or eight towns to be visited on the Sabbath-day, besides which Sunday-school in the morning, morning service in the chapel, women's class in the afternoon, evening service in the chapel, followed by an hour's talk with enquirers, and later on a boy's Bible-class. Such was the order of things we found at San Salvador when we arrived there. During the week, too, there is no day except Saturday without its service of some kind: members' meetings, Bible-classes, week evening services, &c.; and then as to outside work, beside the ordinary visiting of towns (which, by the way, calls for as careful a preparation as an ordinary service at home), there is the sub-station at Etoto. It was my privilege to visit this place during my stay at San Salvador, and a better sphere for real earnest work I cannot conceive.

“Unfortunately, owing to the short-handedness which existed at the time we were there, the attention this sub-station so much needed could not be given to it, but there was, nevertheless, a good work being done there by the native Christians who are sent from time to time from the Church at San Salvador. Altogether my visit to San Salvador refreshed me exceedingly, and the experience of the work there will, I

trust, be very helpful in my future work at this station.

“When the time came for me to leave San Salvador, I felt quite

“SORRY TO HAVE TO SAY GOOD-BYE

to the people, but my own work lies at this place, and for many reasons I was very anxious to get back here. Mr. Bentley having succeeded last year in opening a direct road between San Salvador and Wathen, it was comparatively easy to come through with an ordinary caravan of regular carriers. The people on this road being unused to the visits of white men, were in many cases fearful and anxious for me to pass through their towns as quickly as possible. Mr. Bentley having written to you last year a full description of his journey, it is not necessary for me to give you any details about the road or the people. I was glad to have the companionship of my dear colleague, Harry White, for the first three days of the journey. By coming across country in this way the fatigue of eight days' marching is saved and that is a great consideration. On the 24th August I arrived here and was glad indeed to find all well. Mr. Oram has since left for San Salvador, and will probably have written to you. Of course I was glad to be back again among these Ngombe people and to take my part in trying to teach them truth and righteousness and love. But there are so many things to hinder the acceptance of the Word, so much pride, so much wildness and lawlessness, and, worse than all, so much indifference, that we are often much discouraged. Countless palavers keep this part of the country in a continual state of unrest. Even as I have been writing this letter, messengers have arrived reporting fighting at a town not six miles away from here

between the townsfolk and the soldiers of the State. Many palavers, stealing of cloth, murder and cruelty on the part of the people of the town, had rendered a visit of a State official necessary, and to-day a Belgian officer with thirty armed Zanzibaris and twenty carriers arrived in the town intending to enquire into matters, but the natives, hiding themselves in the bush and long grass, completely surrounded the soldiers and from their hiding places commenced firing upon the intruders. Had they been skilful in the use of their weapons, no doubt the officer and all his men would have been killed, but as it is no casualties have been reported so far. This palaver will probably result in the town being completely destroyed, and the people driven yet further away from us. We are very grieved at these things, and yet we know that the people have brought the trouble upon themselves, and that if they are not punished, there will be further lawlessness presently. The greed of these people also leads to many thefts, and one scarcely knows whom to trust. Yesterday I was visiting some people in a near town, and chancing to enter a house, was surprised to see a very well made door, the wood of which was certainly not grown in Africa, and upon examination I found evidences which proved most conclusively that the wood had been stolen from us. Other doors and doorways were thereupon examined, and we found to our consternation that ten of our English planks had been stolen, and those that we first saw were in the possession of a man whom we have taken much interest in, and who professed to take some amount of interest in our teaching. It is very difficult, indeed, to know how these palavers should be dealt with. We exercise the greatest care over all mission goods, and we yet

are not free from losses. As instances of the untamed wildness of these people I mention

“ TWO CASES :

One, a school-boy on our station who having meditated revenge upon someone for wrong done to him, was actually caught in the attempt to murder his fellow, and for days he hung about the place with a large knife concealed about his person, until it became absolutely necessary to place him under forcible control for a time. Another case is of a boy who had been with us for a long time, and who had actually made a trip to England with one of our missionaries, and of whom we at one time had every hope, but he, in a village row with another man, took away the other man's gun and flung it on the ground, and then with his own spear he pierced his enemy through the chest and killed him on the spot. These are terrible things to write about, but I think if our friends at home knew more about our difficulties they would rejoice all the more at the encouragements we get from time to time, in making conquests for our King. I could mention other cases of lawlessness, but I do not want to paint too black a picture, and I think that I have written enough already. I do not want to close this letter without referring to a brighter side of our picture. Work is being steadily carried on, and we have reason to hope that in some cases men have come to take an interest, which is not shallow, in the words preached to them. Since I returned here, one of our station boys, an old personal friend of Mr. John Biggs, has put on Christ by baptism, and his simple, straightforward testimony at the water's side was very encouraging to us. Services are held regularly every day, and the towns are being visited continually ;

seldom does a day pass without some town being visited. We are one man short, however, and until Mr. Davies comes we shall not be able to engage in the plans for systematic itineration which we have arranged. Mrs. Bentley, who has the little ones under her special care, is indefatigable in her

work among them, and school is held every day, conducted by her.

"I am thankful to say that the health of all of us is very good at present, notwithstanding the change of seasons.

"With kindest regards, I am, dear Mr. Baynes, yours sincerely,

"PERCY E. COMBER."



3. MYANSI
(Between Ibari, Nkutu and
Ikelemba Rivers.)

1. MUTEKE MEN. 2
(Stanley Pool.)

Heads of Congo Natives.

THE sketches we have before us are very good type faces of two very large tribes of the peoples of the Upper Congo. Nos. 1 and 2 of the heads are of the race of people called Bateke. Their name indicates their occupation—viz., trader, from Teke, to buy. A considerable size town of these people occupy Nshasha, Stanley Pool, while a very large number live in the inland district on the opposite side of the river, while various smaller towns are found here and there for a long distance up the river on its banks. They are physically a fine tribe, and are the big middlemen of the Pool and district. The scoring plainly visible on the cheeks are the tribal marks; all Congo tribes having a distinctive mark of their own. You will notice, too, that one of them has fastened round his neck an amulet, or kind of fetish, to which he attributes some sort of protective power. A large number of people wear these charms round their necks, or on some part of their body; and in many cases believe in their efficacy so fully that they will not part with them at any price. How much this reminds us of the old charms many of us have seen even in our own country! Let us pray that these poor benighted heathen may soon be led

to see something far more grand and noble in which to put their trust than this bit of rubbish on which they are now inclined to place so much reliance. Their style of head dress is very interesting, and, as a matter of fact, is really very fine. One has his hair very neatly plaited back to the round knot behind, resembling very much a skull cap ; while the other has his head shaven back to the skull cap formation at the back, which is always very neatly plaited and arranged. Our third head is of the tribe commonly called Bayansi, or, as they should properly be called, the Bobangi. They are the riverine people and traders inhabiting many hundreds of miles of the river banks. We have at present two good mission stations among these people, and are greatly pleased and encouraged by the receptions we have met with at their hands, and trust that the future will see great things as a result of our labour among them. Physically they are much superior to the Lower Congo tribes, and, being all warriors, show far more courage and high-spiritedness. They are very quick, too, and readily acquire knowledge. They are also very acute traders, and will rarely allow themselves to be beaten in a bargain. You will notice by this sketch, by no means a bad type face, that this one also wears his fetish ; which is, in this case, bound up in a piece of snake skin round the front of his iron collar. His head dress, which is quite a fashionable one, is different from that of the Bateke. Most of his hair is drawn toward the median line of the head, and plaited forward, ending in a single plait hanging over the forehead. In addition to this he has three small, very neat, crescent-shaped plaits over each ear. In some cases these are shaven off, only leaving the central hair. The markings along the brows are other tribal marks, which are sometimes made very prominent by deep cicatrisation when the people are young. The expression of the features in the sketches given are by no means the most pleasing. But as a rule the expression is not thus, it being generally rather pleasant than otherwise.

Let us pray that the many thousands of people represented by these two or three sketches may speedily have the good news of God's love made known to them, that they may no longer remain in the darkness in which they now live, but may be brought to a saving knowledge of the truth as it is in Christ Jesus, and thus share the same blessings we have so long enjoyed in our highly blessed land.

F. G. HARRISON.

Request from Mrs. C. Spurgeon Medhurst.

WE very cordially insert this communication received from Mrs. Medhurst, Athelney Lodge, 20, Gordon Road West, Ealing, W:—

“December 18th, 1889.

“DEAR MR. MYERS,—Will you kindly insert this letter in the February number of the MISSIONARY HERALD? In the course of our ordinary mission work in China we are obliged to witness much cruelty and misery which we are quite powerless to alleviate, but we can do something towards ameliorating the sufferings and privations of poverty, and in a country like China these are of course chiefly felt by the despised women, whose position is very similar to that of their sisters in India.

“For some years past, several poor native Chinese women have met week by week under our guidance and direction to make garments for those more destitute than themselves. The poor in China are very poor. It is no uncommon sight to see women standing shivering at their doors with only a single cotton garment to protect them from the biting wind and severe frost, which is more intense and prolonged in North China than it ever is in England, and the gift of a garment here and there has not only helped the poor creatures to endure the rigour of our Siberian winters, but has given practical illustration of the value of Christianity, and increased our opportunities of preaching the Gospel. This work is capable of being largely extended.

“Many churches at home work for the women of India, but many more are doing nothing. Will not these do something for us?

“I shall be very pleased to correspond with any lady who will start a Chinese Zenana Working Meeting, giving patterns of garments and directions as to suitable colour, &c., or, if wished, personally inaugurate such gatherings myself.—With kind regards, yours very truly,

“JESSIE L. MEDHURST.”

New Year's Day Prayer-Meeting.

ACCORDING to the usual custom the new year was begun with a prayer-meeting in the Library of the Mission House. In attendance and earnest devotional spirit the meeting would compare favourably with any held in former years. An appropriate and spiritually minded address was given by Mr. S. R. Pattison, a long-esteemed friend of the Society. Prayers were offered by the Rev. J. Lewis, of Brockley; Mr. Hugh Mathieson, of the English Presbyterian Mission; the Rev. B. La Trobe, of the Moravian Mission; the Rev. Wardlaw Thompson, of the London Missionary Society; Captain E. Poulton, of the South American Mission; Mr. William Olney, of the Metropolitan Tabernacle; and Dr. Underhill.

Very welcome New Year's Gifts of £1,000, £105, £100, besides smaller sums, from old and generous friends of the Society were announced.

Missionary Books.

WE very cordially call the attention of our readers, and especially of missionary local secretaries and Sunday-school teachers to a book just written by our missionary, the Rev. J. Ewen, of Benares. It is entitled "India : Sketches and Stories of Native Life," and is published by Elliott Stock, 62, Paternoster Row, E.C. The materials have been gathered during Mr. Ewen's ten years' residence in India. The first four chapters treat with the religion and customs of the Mohammedans ; the last two give much interesting information concerning the Hindus. The book is written in a very readable style, and cannot fail to be useful.

We are glad also to mention the following new missionary publications. Whilst we do not open our pages, unless in very exceptional cases, to purposes of review, we feel it may be of service to direct attention from time to time to newly issued missionary volumes. This month we announce two fresh additions to the series of missionary biographies, published by S. W. Partridge & Co.—viz., "David Livingstone," by Arthur Montefiore, and "John Williams, the Martyr Missionary of Polynesia," by Rev. James J. Ellis.

The second part of the "Autobiography of John G. Paton, Missionary to the New Hebrides." Publishers : Hodder & Stoughton.

"Samoa, Past and Present ; a Narrative of Missionary Work in the South Seas," by Rev. Charles Phillips, of the London Missionary Society. Published by John Snow & Co.

"The Kings of the World, and Other Poems," by Robert Smith. This volume contains an In Memoriam poem on Comber, the Congo Missionary ; and another entitled, "A Century of Missionary Enterprise." Publishers : Nisbet & Co.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following welcome and useful gifts :—A large supply of drugs from John Marnham, Esq., J.P., of Boxmoor, and a parcel of books from Mrs. C. H. Spurgeon, of Norwood, for the Rev. John Stubbs, of Patna ; some pictures and handkerchiefs from Primrose Hill Sunday-school, Huddersfield, for the Congo ; a supply of photographic apparatus from A. Pye-Smith, Esq., St. Pancras, for Rev. W. Morgan, of Shansi, North China ; a box of toys from friends at Camden Road, for Cameroons ; a box of toys and other Christmas gifts from the scholars of the Battersea Sunday-school (Mr. Hamilton's), for Rev. G. Gray, Ratnapura ; some magic lantern slides from Mr. J. W. McLellan, London ; a parcel of magazines from Miss Starling, of Sutton, for Mrs. Lewis, San Salvador, Congo ; and a medicine case from Messrs. Burrough & Wellcome, for Rev. P. E. Comber, of Wathen, Congo. Mr. Harrison, of Bolobo Station, Congo River, wishes to acknowledge a magic lantern and about eighty slides, and a 5-gallon drum of oil, from Arthur E. Viney, Esq., and other friends at Saffron Waldon.

The Lord Loveth a Cheerful Giver.

WE very gratefully acknowledge from a sincere wellwisher £2 for the General Fund, £1 as a widow's mite towards the Debt, and 10s. for Widows' and Orphans' Fund; 4s. from a willing helper who must contribute something for the distress in China, even if ever so little; the same sum from L. L. Cox, who wishes she could send much more, but will ever give her earnest prayers; a cheque for £2, 10s. from Mr. E. G. Jacobs, of Odessa, with many thanks for the MISSIONARY HERALD; 5s. in stamps from "Francisco," who writes:—"I have taken this gift, as it came unexpectedly, to present it to my Heavenly Father for His unbounded grace and mercy towards me. In three days I shall be eighty years old; the first Sunday in May last was my sixty-second anniversary of becoming a member of our beloved Baptist Denomination. I read in 1860 Dr. Livingstone's first book on Africa, since then I have read between thirty and forty volumes of African travels, and for thirty years I have continued to pour out my soul before God in prayer and occasional fasting that He would bless poor, poor downtrodden Africa. While I muse my mind reverts to the time that I heard Mr. Campbell, at Chesterfield, give an account of his travels, and I well remember him saying he reached Lattacoo, the furthest point that had been reached by an Englishman; this was about 1828, but now, what have I lived to see and hear! Although I have not had wherewith to contribute much, there is always a door open in Heaven through which every sincere petition can enter, even from the poorest and humblest cottage."

We are also thankful for £1 from H. E. New, on behalf of Congo Mission, the proceeds of sale of old paper; for 21s. "for mission in memory of our dear little departed Arthur"; 5s. from Claude Hadridge, who writes:—"I am eight years old, and have been saving some of my pennies, and getting some more from my friends for the little black boys and girls of Africa." £1 for a thank-offering to God from anonymous donor, to whom the Lord hath shown His marvellous kindness; for £1 15s. for Congo Mission from a mother and daughter who lay aside a tenth of their income from their small dressmaking business; for five guineas from A. E. R.; for £2 10s. from "she whom Thou lovest"; 30s. from Z. Y. X. for Mrs. Wall's work among the poor in Rome; for £5 from Mr. Howell Evans, to be devoted to the training of native evangelists for Congo; for £4 from friend at Paisley as a New Year's gift to be used specially in support of negro preachers; for 7s. 6d. from a working man; for 10s., the proceeds of a small entertainment given by the scholars of Miss Jacob's class, Hereford; for 10s. from Edmund Davies, "as a thankoffering for special mercies received"; for £5 from Mr. G. E. Arnold, who "wishes the contribution were much more"; for 4s. from C. Hooper, of Shipton, with much love to missionary work.

We are also greatly indebted to a friend who sends "for Foreign Missions" an album of beautiful pencil and water colour sketches; to R. E. W. for some pieces of silver given to the Congo and Zenana Missions after reading the verse of the hymn beginning, "Take my silver and my gold."

We have in addition to the above gifts received a collection of valuable Chinese curios through Miss Kemp, of Rochdale, forwarded from China by our missionary, Mr. Dixon, who writes:—"Some year or more ago when the news of a probable debt reached us, we looked all around to see where we could economise in

personal expenses (as these were already at their lowest); we consecrated, amongst other things, to the mission our small collection of vases, &c., which had been purchased from time to time for presents to friends on returning home." This collection has now been sent to this country, and we shall be glad to forward particulars to any friend who would be kindly disposed to purchase them on behalf of the mission.

We also gratefully acknowledge the following contributions:—

L. T. W., £1,000; A Friend, £105; A Friend, per Mr. J. Sing, Liverpool (fourth annual instalment of £500 subscription), £100; W. W., £100; Mr. E. Rawlings, £100; Mr. J. Marnham (quarterly), £75; N. N., £70; J. S., for *Debt*, £30; "Meg," for *Congo*, £25; Mr. J. Storrs Fry, £25; Mr. J. P. Bacon, £20; Mr. E. Pryor, £12; Mrs. Pennell, £11; Mr. Jas. Payne, £10 10s.; "Nemo," £10; Rev. T. G. Rooke, B.A., LL.B., £10; A Friend at Derby-road, Nottingham, £10; Anonymous, £10.

Recent Intelligence.

THE Rev. George Kerry, of Calcutta, in giving the most recent information of Mr. Baynes, writes as follows, under date December 24th, 1889:—"Mr. Baynes and I returned from visiting Jessore, Jhimidah, and Khoolna this morning. We start again this evening for Furreedpore, staying there one night. We then hope to be back by Friday morning, and then leave for Barisaul, which is now a journey of twenty-four hours." Mr. Kerry adds: "Mr. Baynes keeps up well, though I feel sometimes anxious about him. Happily the weather is all one could wish."

On the 24th of December, the Rev. F. G. Harrison and Miss Silvey arrived from the Congo with health much improved by the voyage.

In consequence of the early date at which we were compelled to go to press last month, we were unable to report, which we now do with much thankfulness, the safe arrival of our missionary friends—the Rev. E. S. and Mrs. Sumners and their three children; Mrs. D. Jones and the three Zenana ladies, Misses Ewing, Gange, and Way; the Rev. A. and Mrs. Jewson and child; also the Revs. R. Spurgeon and W. R. James and three brethren, Messrs. Bevan, Davies, and Norledge. The Rev. J. W. Thomas, of the Press, reached Calcutta safely by an earlier date.

The Rev. A. Day has been very heartily welcomed by the European Church in Agra, for the pastorate of which he left England in November last.

Mrs. Waldoek, her son, and, the Misses Pigott have arrived at Colombo.

We are thankful also to have received the following communication from Mr. J. L. Forfeitt:—"You will be glad to hear that Messrs. P. Davies, R. V. Glennie, W. F. Wilkinson, and myself, and Mr. Davies' boy, Lo, arrived here (Underhill Station) on Monday last (December 2nd), all in good health."

As several inquiries have been made with respect to the Rev. J. J. Turner, of China, we are requested to state that the personal matters which brought Mr. Turner home may detain him in this country for some time. It is, however, his earnest hope that he may be able to resume the work he has so much at heart, and for which he is so well qualified; and in this hope the Committee most heartily concur.

The meetings which we announced in our last number to be addressed by Dr. Pierson, of America, have been held. We most earnestly trust and pray that the encouraging statements and stimulating appeals which were then made will help to a more adequate appreciation of the claims and privileges of mission work. We are thankful for the visit of the Doctor to London.

The Rev. J. A. Clarke, of Lukolele, Congo River, writes under date October 2nd, 1889:—"MY DEAR MR. BAYNES,—You will, I think, be interested to learn that we have lately been engaged in a work which we hope will result in very great good in every way. You are probably aware that between our station and the nearest town there is a creek which, when the river is high, is not fordable, except at some distance away from the town. This had the effect of making intercourse between us and the townspeople difficult at certain seasons of the year, except by canoes, and this we felt to be a great pity. We, therefore, determined to build a bridge, and, acting on some valuable suggestions from Mr. Grenfell, we began the work at the end of August, and our men working exceedingly well, it was completed in three weeks' time. Of course the surrounding forest supplied us with the necessary timber. The bridge is 120 ft. long, and of considerable height, and, though not perhaps very elegant, is a substantial structure.

"The Governor-General of the Free State, who paid us a visit recently on his way to the Stanley Falls, was one of the first to cross the bridge, and he expressed himself as very pleased with it. I should like to send you a sketch of it, but being sadly conscious that I should completely fail to invest the drawing with sufficient artistic merit to do it justice, I refrain. Mr. Grenfell, however, who arrived here in the *Peace* while it was being built, took a photograph, which, doubtless, gives a good idea of it. I may say that the people seem thoroughly to appreciate the bridge, and we ourselves find it very useful. We are now making a good path to it from the station, and there being a considerable depression at one part of the road, which we are told is under water at the highest flood of the river, we have thrown across another small bridge.

"We are both well, I am glad to say, and are now making some progress with the language."

The Rev. W. Bell, B.A., of the Baptist Chapel, Bellasis Road, Bombay, has left India for Australia. "Many will be the prayers offered in Bombay," says the *Bombay Guardian*, "for his complete restoration to health and for the blessing of God upon his labours, wherever he may settle."

Contributions

From December 11th, 1889, to January 11th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.						
Arnold, Rev. G. E.	5 0 0	Smith, Mr. H. S., Leicester, for <i>Congo</i>	0 10 0	Kelsey, Misses T. and L. for <i>Congo</i>	0 12 0	
Bacon, Mr. J. P.	20 0 0	Steer, Mr. Alex.	5 0 0	Kemp, Miss E. C. Sale of Curios, for <i>Shansi</i> <i>Mission</i>	18 0 0	
Barnaby, Mr. J. W. (3 year)	0 10 6	Thomas, Mr. J. H., Llanelly	1 0 0	L. T. W.	1000 0 0	
Barnhill, Mrs., for Do., for <i>Congo</i>	1 0 0	Do., for <i>Congo</i>	1 0 0	Marnham, Mr. J., for <i>Drugs for Mr. Stubbs</i> Mathewson, Mr. W., for <i>Debt</i>	100 0 0	
Best, Miss F.	0 10 0	Thomas, Mr. D., Ponty- pridd	1 0 0	M. E. A., for <i>Debt</i>	1 0 0	
Cason, Mr. W.	2 0 0	Thornton, Miss M. E. ..	1 0 0	"Meg"	25 0 0	
Clare, Miss	2 0 0	Vickers, Miss S. E.	0 10 6	Nemo	10 0 0	
Clarke, Mrs. Sarah, Walton	0 10 0	West, Mr. F.	0 11 6	N. N.	70 0 0	
Clow, Mr. and Mrs. W. G., for <i>Congo</i>	0 10 0	Wicks, Mr. J. H., for <i>Congo</i>	0 10 6	New, Mr. H. E., Sale of Waste Paper, for <i>Congo</i>	1 0 0	
Eastman, Mr. W. E.	0 13 6	Williams, Mr. C., Crouch End	5 0 0	Payne, Mr. Jas.	10 10 0	
Edminson, Mrs.	5 0 0	Williams, Mr. T., Wat- ford	0 10 0	Perrin, Mr. H. S., for <i>Debt</i>	25 0 0	
E. C. A. R.	0 10 0	Under 10s.	0 4 0	Poole, Miss.	0 10 0	
Do., for <i>Congo</i>	0 10 0	Do., for <i>Congo</i>	0 2 6	Faisley, for <i>N P</i>	4 0 0	
Gale, Misses	0 10 0	<i>For Palestine.</i>			"She whom Thou lovest," for <i>Congo</i>	2 10 0
Graves, Mrs., Redditch ..	0 15 0	Per Mrs. Pearce Gould, "In Memoriam, Lady Lush"	3 3 0	Rooke, Rev. T. G., LL.B. "Suffolk Seamstress" ..	10 0 0	
Grayson, Mr. E. J.	1 1 0	Under 10s.	0 5 0	W. W.	100 0 0	
Haynes, Mrs. T., Guild- ford	3 0 0	DONATIONS.				
Hicks, Mrs. F.	2 0 0	A. E. R.	5 5 0	Y. M. C. A., Exeter Hall, for <i>Madripore Insti- tution</i>	1 8 6	
Do., for <i>W & O</i>	0 10 0	A Friend, per Mr. Joshua Sing, Liverpool (4th instalment)	100 0 0	X. Y. Z., for Mr. Wall's <i>Work</i>	1 10 0	
Horton, Mr. W.	1 1 0	"A Friend at Derby- road, Nottingham, a New Year's Gift" ..	10 0 0	Under 10s.	2 1 3	
Do., for <i>Baz</i> for <i>Congo</i>	0 19 0	And	1 11 0	Do., for <i>W & O</i>	0 2 0	
"In Memoriam, Bath" ..	2 0 0	Anonymous	10 0 0	Do., for <i>Congo</i>	1 0 6	
Jacob, Mr. E. G., Odessa ..	2 10 0	"Cheerful Giver" ..	1 1 0	Do., for <i>India</i>	0 5 0	
Jones, Rev. E. J.	1 1 0	Clemance, Mr. W., <i>Cuban Mission</i>	5 0 0	Do., for <i>Debt</i>	0 5 0	
Kelson, Mr. M., for <i>Congo</i>	0 15 0	Colles, Mrs. Thomas, Chipping Norton, for <i>Debt</i>	1 0 0	Do., for <i>Madripore</i> ..	0 2 0	
Lamb, Mrs. Bromley ..	0 10 0	Creak, Miss L., for <i>Congo</i> ..	2 0 0	LEGACIES.		
L. E. F.	1 0 0	Evans, Mr. Howell, for <i>Congo</i>	5 0 0	Rough, the late Mr. Geo., of Dundee, per Mr. J. D. Bruce	400 0 0	
Lewis, Mrs. E., for <i>China</i>	1 0 0	Fleming, Mrs., Glasgow, for <i>Congo</i>	1 15 0	Smith, Mrs. M. A., of Doddleshill, Waver- ster, share of residue, per Messrs. S. and S.		
Do., for <i>Congo</i>	1 0 0	From Clifton, for <i>India</i> ..	1 0 0	J. Tombs	120 1 11	
Lloyd, Mr. G. A.	1 1 0	Do., for <i>China</i>	1 0 0			
Lloyd, Mr. D. H., Bridg- and, for <i>Congo</i>	2 0 0	Do., for <i>Congo</i>	1 0 0			
M. A. W. B.	0 10 0	Fry, Mr. Jos. Storrs ..	25 0 0			
Marnham, Mr. J., quarterly, for <i>support</i> of <i>Congo Missionary</i> ..	75 0 0	"He hath showed me His marvellous kind- ness," Thankoffering ..	1 1 0			
Merrick, Mr. W. G.	0 10 6	Hicks, Mr. F., for <i>Debt</i> ..	1 0 0			
Metcalfe, Mrs.	1 0 0	"Hope"	0 10 0			
McIntosh, Mr. Campbell ..	0 10 0	"In Loving Memory of Little Mary from Her Family," for Mr. Shorrocks and Mrs. Morgan's Little Girls' Home, Tai Yuen Fu ..	17 0 0			
Millard, Mr. E.	1 1 0	"In Memoriam"	10 0 0			
Nicholson, Mr. P. E.	1 0 0	"In Memoriam," Q. W. Thomson	1 0 0			
Nicol, Mrs. W. W., for <i>India</i>	1 0 0	"In Memory of Little Departed Arthur" ..	1 0 0			
Ollard, Mr., Wisbech ..	1 1 0	J. R. and A. M. H.	1 0 0			
Page, Miss Selfe, for <i>Palestine</i>	5 0 0	J. S., for <i>Debt</i>	30 0 0			
Pennell, Mrs.	1 0 0	Judd, Mr. G. H., for <i>Madripore</i>	0 10 0			
Pryor, Mr. Edwin, for <i>China</i>	5 0 0					
Do., for <i>Congo</i>	5 0 0					
Do., for <i>W & O</i>	2 0 0					
Pullar, Mr. L.	2 2 0					
Hawlings, Mr. E.	100 0 0					
Rennard, Mrs. H., f. r <i>Congo</i>	1 0 0					
Sampson, Mr. B. H., for <i>Congo</i>	2 0 0					
Scrivener, Mr. J. E., for <i>Congo</i>	1 0 0					
Sharpe, Mr. W.	1 1 0					
Smart, Mr. J., Elgin ..	0 10 6					

LONDON AND MIDDLESEX.	
Acton, Juvenile	6 10 5
Do., for <i>support</i> of <i>Congo boy</i> , Ni- lamba, under Mr. Oram	5 0 0
Belle Isle, F. B. C., for <i>support of girl</i> under Mrs. Lewis, San Sal- vador	5 0 0
Bermondsey, Drum- mond-road, for <i>W &</i> <i>O</i>	2 0 0
Bloomsbury Chapel	51 10 0
Bow, High-street	3 5 6
Boro'-road Sunday Evening School	0 17 4

Brixton, St. Anne's-road	1	9	0
Do., Wyne-road.....	7	17	6
Do., for <i>Madripore</i>			
<i>Institute</i>	2	0	0
Brondesbury.....	2	19	6
Do., for <i>W & O</i>	6	10	6
Camberwell, Denmark- place Ch.....	14	18	0
Do., for <i>W & O</i>	5	4	11
Child's-hill.....	0	11	7
Chalk Farm, Berkeley- road Sunday-school, for <i>Congo</i>	1	5	0
Clapham, Grafton-sq., for <i>W & O</i>	1	15	0
Chiswick, Annandale- road Sunday School..	1	1	0
Enfield.....	10	15	0
Do., Totteridge-road, for <i>W & O</i>	1	7	2
Hammersmith, Avenue- road, for <i>W & O</i>	4	12	9
Harrow-on-the-Hill....	1	1	0
Do., for <i>W & O</i>	1	1	0
Hayes, Salem, for <i>W & O</i>	0	9	0
Hendon.....	10	8	2
Highbury-hill, for <i>W & O</i>	6	2	0
Highgate-road Sunday School, for <i>China</i> ..	10	10	0
Do., do., for <i>India</i> ..	10	10	0
Do., do., for <i>Bahama</i>	3	5	0
Do., Bible Class.....	1	2	3
Highgate-road Y.M.B.C., for <i>Congo</i>	0	13	0
John-street, Edgware- road, Sunday-school	10	15	0
Kilburn, Canterbury- road Sunday-school, for <i>Congo</i>	6	17	11
Metropolitan Tabernacle Sunday-school, for <i>Mr. Weeks, Congo</i> ..	6	5	0
New Southgate, for <i>W & O</i>	2	6	6
North Finchley.....	20	0	0
Peckham, Rye-lane, for <i>W & O</i>	6	10	0
Do., Barry-road Sun- day-school.....	0	3	6
Do., Public Hall Y.M.B.C.....	1	17	0
Pinner, for <i>W & O</i>	0	6	0
Rotherhithe, Midway- place, for <i>W & O</i>	0	15	6
Stockwell.....	1	8	10
Upper Holloway, Ru- pert-road Sunday- school.....	7	17	6
Upton Chapel Sunday- school, per Y.M.M.A.	3	14	6
Victoria Chapel, Wands- worth-road, for <i>W &</i> <i>O</i>	5	5	0
Walworth, East-street..	3	4	0
Wandsworth, East-hill, for <i>W & O</i>	3	12	3
Do., Sunday-school..	1	17	6
Westbourne-grove.....	29	1	2
West Green.....	11	11	7
Do., for <i>W & O</i>	2	12	0
Do., for <i>Congo</i>	0	5	0
Westminster.....	0	5	0
Woodberry Down.....	6	5	0
Wood Green, for <i>W & O</i>	4	3	9

BEDFORDSHIRE.

Bedford, Mill-street ..	4	0	0
Cranfield.....	0	11	6
Leighton Buzzard, Lake-road.....	14	18	3

BERKSHIRE.

Maidenhead.....	4	19	3
Do., for <i>W & O</i>	1	8	0
Reading, Kings-road ..	30	4	1
Do., for <i>Congo</i>	80	0	0
Do., for <i>Debt</i>	9	6	10
Do., Grovelands Sun- day-school.....	2	12	0
Do., Wycliffe Ch.....	0	15	8

BUCKINGHAMSHIRE.

Chenies, for <i>W & O</i>	0	15	0
Dinton, for <i>W & O</i>	0	2	6
Fenny Stratford, for <i>W & O</i>	1	0	0
High Wycombe, for <i>W</i> <i>& O</i>	2	6	0
Princes Risboro', Free Ch.....	3	17	1

CAMBRIDGESHIRE.

Cambridge, on account, per Mr. G. E. Foster, Treasurer.....	96	10	4
Do., St. Andrew's- street.....	7	0	0
Do., for <i>W & O</i>	6	6	6
Do., Sunday-school, for "Cambridge" School, Agra.....	8	10	0
Do., do., for support of <i>Congo boy</i>	3	0	0
Chittering.....	1	0	0
Cottenham, Old Baptist Ch., for <i>W & O</i>	1	0	0
Landbeach, for <i>W & O</i>	0	11	0
Soham, for <i>W & O</i>	0	7	6
Waterbeach, for <i>W & O</i>	1	0	0
Wilburton.....	1	0	0
Wisbech.....	49	14	8
Do., for <i>Pelmatulla</i> School, Ceylon.....	28	0	0

CHEESHIRE.

Altrincham Tabernacle Do., for <i>W & O</i>	5	1	9
Birkenhead, Grange-rd. Sunday-school.....	34	1	0
Bramhall, for <i>W & O</i> ..	0	8	0
Chester, Grosvenor- park Sunday-school..	3	0	0
Onston, for <i>W & O</i>	1	0	0

CORNWALL.

Falmouth.....	17	10	11
Saltash.....	6	18	0
Do., for <i>W & O</i>	1	10	0
Do., for <i>Congo</i>	2	0	0
St. Austell.....	13	9	10

CUMBERLAND.

Maryport.....	20	5	0
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DERBYSHIRE.

Ridding's Sunday-sch..	2	9	0
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DEVONSHIRE.

Appledore, for <i>W & O</i> .	0	10	6
Bradlinch, for <i>W & O</i>	3	5	0
Brixham, for <i>W & O</i> ..	0	10	0
Dartmouth, for <i>W & O</i>	0	10	0

Devonport, Hope Ch., for <i>W & O</i>	1	0	0
Great Torrington, for <i>W & O</i>	0	7	9
Kilmington, for <i>W & O</i>	0	6	0
Moretonhampstead, for <i>W & O</i>	0	6	0
Paignton, for <i>W & O</i> ..	0	10	0
Plymouth, George-street	66	6	11
Do., do., Sunday-sch. Bible-class.....	5	0	0
Do., Mutley Chapel..	6	0	7
Torquay, for <i>W & O</i> ..	5	0	0

DORSETSHIRE.

Lyme Regis, for <i>W & O</i>	0	10	0
Weymouth, for <i>W & O</i>	1	10	0
Do., Sunday-school ..	3	6	6

DURHAM.

Blackhill and Rowley..	6	2	0
East Hartlepool, for <i>W & O</i>	0	7	6
Middleton, Teesdale, for <i>W & O</i>	0	10	6
Do., for <i>N.P.</i>	1	13	3
Sunderland.....	1	7	0
West Hartlepool, for <i>W & O</i>	0	13	6

ESSEX.

Earls Colne, for <i>W & O</i>	1	0	0
Halstead, for <i>W & O</i> ..	1	0	7
Harold Wood Sunday- school.....	1	2	0
Leyton.....	5	18	11
Loughton.....	8	0	0
Do., for <i>W & O</i>	3	4	0
Malden.....	0	16	6
Southend, Clarence-rd. Sunday-school, for <i>N.P.</i>	0	10	0

GLOUCESTERSHIRE.

Arlington, for <i>N.P.</i>	0	1	0
Chalford.....	10	14	9
Cheltenham, Cambray, Chapel, for <i>W & O</i> ..	2	2	0
Chipping Campden.....	6	0	0
Stroud, for <i>Mrs. Ward's</i> <i>School in Rome</i>	1	12	6

HAMPSHIRE.

Gosport Hardway.....	0	5	0
Lymington (less District Expenses).....	9	0	2
Millford.....	3	2	0
Sway.....	0	11	0
Romsey.....	8	0	0

ISLE OF WIGHT.

Newport, for <i>W & O</i> ..	1	1	0
Ryde, George-street Sunday-school.....	7	10	0
Sandown, for <i>W & O</i> ..	0	10	0

HEREFORDSHIRE.

Hereford, Sunday-sch., for <i>Debt</i>	0	10	0
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HERTFORDSHIRE.

Boxmoor, for <i>W & O</i> ..	3	16	5
Bushey	4	6	7
Hemel Hempstead ..	0	8	5
Do., for <i>W & O</i>	2	1	0

HUNTINGDONSHIRE.

Warboys	0	7	0
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KENT.

Brockley-road Chapel..	33	0	7
Do., for <i>W & O</i>	17	10	0
Catford-hill Sunday-sch.	6	10	0
Do., for <i>Congo boy</i> ..	5	0	0
Chatham, for <i>W & O</i> ..	2	13	8
Dartford, Sunday-school	2	7	6
Forest Hill, Sydenham			
Chapel	3	19	2
Lee, for <i>Congo</i>	0	15	0
New Brompton, for			
<i>W & O</i>	1	7	0
Orpington	47	19	7
Plumstead, Conduit-rd.,			
for <i>W & O</i>	1	7	5
Ramsgate, Cavendish			
Ch., for <i>W & O</i>	1	10	0
Sevenoaks	11	6	10
Do., Sunday-school ..	7	7	10
Smarden, for <i>W & O</i> ..	0	2	6
Tonbridge, for <i>W & O</i> ..	1	7	8

LANCASHIRE.

Accrington, Cannon-st.,			
for <i>W & O</i>	9	16	0
Bacup, Irwell-terrace ..	4	15	0
Blackburn, Montague-			
street	9	17	0
Briercliffe, Hill-lane ..	5	0	0
Do., for <i>W & O</i>	1	3	0
Bryn	2	0	0
Burnley, Yorkshire-			
street	60	10	3
Do., Mount Pleasant	12	13	0
Bury, Knowlesy-street	6	15	0
Church, for <i>W & O</i>	1	13	1
Clayton-le-Moors, for			
<i>W & O</i>	1	1	9
The sum acknow-			
ledged in last month's			
HERALD should have			
been	20	0	0
Cloughfold, for <i>W & O</i>	1	16	0
Colne	15	14	0
Darwen	4	3	3
Haslingden, Bury-road	9	13	1
Do., for <i>W & O</i>	1	5	10
Lancaster	29	10	9
Do., for <i>W & O</i>	3	7	0
Liverpool, Toxteth			
Tabernacle	50	0	0
Do., Richmond Ch.,			
for <i>W & O</i>	8	10	4
Do., Kennington Ch.,	13	9	9
Do., Auxillary, balance			
per Mr. Cripps,			
Treasurer	4	12	7
Lumb	12	0	0
Manchester, Brighton-			
grove, for <i>W & O</i> ..	3	0	0
Milgate, for <i>W & O</i> ..	0	8	4
Mills-hill	1	16	0
Do., for <i>W & O</i>	1	18	0
Newbold, Ebenezer ..	9	5	8
Do., for <i>W & O</i>	1	8	6
Preston, Pole-street, for			
<i>W & O</i>	1	7	8

Rawtenstall	4	3	4
Do., for <i>W & O</i>	0	12	0
Rochdale, West-street	350	14	0
Do., Drake-street, for			
<i>W & O</i>	0	15	2
Southport, Hoghton-st.,			
for <i>W & O</i>	5	0	0
Do., London-road			
Sunday-school	2	7	9
Sunnyside	3	13	9
Ulveston	5	10	0
Warrington, Golborne-			
st. Sunday-school..	0	7	6
Do., for <i>N P</i>	0	16	2
Do., for support of			
<i>Congo boy</i>	5	0	0
Waterbarn	17	9	1
Wigan	5	9	7
Do., for <i>W & O</i>	1	1	0

LEICESTERSHIRE.

Foxton, for <i>W & O</i>	0	10	0
Leicester, Harvey-lane,			
for <i>W & O</i>	1	15	6
Do., Victoria-road ..	27	10	0

LINCOLNSHIRE.

Grimsby Tabernacle ..	1	0	0
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NORFOLK.

Attleboro'	14	3	0
Fulmestone, for <i>W & O</i>	0	7	3
Neatshead, for <i>W & O</i>	0	10	0
Neston	2	10	0
Norwich	3	14	0
Upwell, for <i>W & O</i>	0	11	0

NORTHAMPTONSHIRE.

Cogenhoe	2	1	7
Earls Barton, for <i>W & O</i>	0	11	6
Kings Sutton	2	3	6
Moulton and Pitsford..	2	17	0
Do., for <i>W & O</i>	1	0	0
Northampton, Mount			
Pleasant, for <i>W & O</i>	1	0	0
Thrapston, for <i>W & O</i> ..	3	0	0
West Haddon, for <i>W & O</i>	0	7	6
Do., Sunday-school,			
for <i>N P</i>	0	5	0
Wollaston, Zion, for			
<i>W & O</i>	0	10	0

[NORTHUMBERLAND.

Newcastle - on - Tyne,			
Westgate-road, for			
<i>W & O</i>	6	3	6
Do., Jesmond, for			
<i>W & O</i>	4	11	0
Do., Sun-sch., for <i>N P</i>	2	2	0
Do., do., for <i>Mr. Wall's</i>			
<i>work</i>	5	0	0

NOTTINGHAMSHIRE.

Collingham, for <i>N P</i> ..	0	10	0
Newark, for <i>W & O</i> ..	1	0	0
Nottingham, Derby-			
road	34	4	6
Do., George-street ..	29	12	7
Do., Juvenile	5	14	0
Southwell	1	10	6
Woodborough	0	10	8

OXFORDSHIRE.

Banbury	24	3	2
Chadlington and Charl-			
bury	6	5	3
Do., for <i>W & O</i>	0	10	0
Chipping Norton	32	0	10
Little Tew and Cleveley	21	5	4
OXford, Commercial-rd.,			
for <i>W & O</i>	2	3	0

SHROPSHIRE.

Whitchurch, for <i>W & O</i>	0	15	10
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SOMERSETSHIRE.

Bristol, City-road, for			
<i>Congo</i>	10	2	1
Burnham, for <i>W & O</i> ..	0	15	1
Cheddar	6	0	0
Pill, for <i>W & O</i>	0	18	1
Taunton, Silver-street	30	0	0

STAFFORDSHIRE.

Newcastle-under-Lyme,			
for <i>W & O</i>	0	10	0
Wednesbury, for <i>W & O</i>	0	5	3

SUFFOLK.

Sudbury, for <i>W & O</i> ..	1	10	9
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SURREY.

Dorman's Land	0	16	0
Godstone, for <i>W & O</i> ..	0	7	3
Guildford, Commercial-			
road, for <i>W & O</i>	1	8	0
Hampton Court	3	7	0
Pongo, Sunday-school,			
per Y.M.M.A.	5	12	11
Do., for support of			
<i>Congo boy</i>	2	10	0
Redhill, for <i>W & O</i>	2	10	6
Streatham-hill	1	0	9
Sutton	7	1	8
Do., for <i>N P, Delhi</i> ..	0	17	2
Upper Norwood	5	15	3
Do., for <i>W & O</i>	3	3	6
Wallington	1	13	6
Do., for support of			
<i>boy at Barnet</i>	1	17	5
West Norwood, Chats-			
worth-road	9	11	3
Do., for <i>W & O</i>	8	10	4

SUSSEX.

Brighton, Queen-square,			
for <i>W & O</i>	2	2	0
Shoreham, for <i>W & O</i> ..	0	13	0

WARWICKSHIRE.

Birmingham, on ac-			
count, per Mr. Thos.			
Adams, Treasurer	309	7	2
Do., Wythall-heath,			
for <i>W & O</i>	0	12	0
Leamington, Warwick-			
street, for <i>W & O</i> ..	3	3	0
Rugby	0	16	8
Do., for <i>W & O</i>	1	0	6
Smetwick Sunday-			
school	0	12	0

WESTMORELAND.

Crosby Garrett, &c.	31	10	0
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WILTSHIRE.		DENBIGHSHIRE.		Cupar Elfe	6 3 8
Fromham, for <i>W & O</i> ..	0 5 0	Wrexham, Chester-st., for <i>W & O</i>	1 0 0	Do., for <i>Congo</i>	3 0 0
Salsbury, for <i>W & O</i> ..	4 15 3			Dundee, Long Wynd Sunday-school, for <i>Congo</i>	1 0 0
Swindon	0 15 0			Do., for <i>China</i>	1 0 0
Warmminster	0 2 6	SOUTH WALES.		Dunfermline, for <i>Congo</i>	0 9 0
Westbury, West End ..	16 11 11	CARDIGANSHIRE.		Dunoon	2 0 0
Do., for <i>W & O</i>	1 12 0	Cardigan, Zion	19 4 0	Edinburgh, for <i>Mr. and</i> <i>Mrs. Wall's Roman</i>	24 0 0
Do., Cookhill	3 11 1	Do., for <i>W & O</i>	0 5 0	Do., Dublin-street, for	
WORCESTERSHIRE.		Do., for <i>China</i>	2 10 0	<i>Palestine</i>	8 0 0
Astwood Bank	33 11 4	Do., for <i>Africa</i>	2 10 0	Do., Charlotte Chapel	2 0 11
Do., Cookhill	3 11 1	Do., for <i>Italy</i>	1 0 0	Glasgow, John-street ..	11 10 0
Great Malvern	5 7 1	Do., Bethany, for <i>W</i> <i>& O</i>	0 5 0	Hamilton, Sunday-sch., for <i>N P</i>	1 10 6
Upper Goose-hill	1 0 0			Do., for <i>Mr. Potter's</i> <i>work, Arra</i>	1 0 0
YORKSHIRE.		CARMARTHENSHIRE.		Helensburgh, for <i>W & O</i>	2 6 0
Armley, for <i>W & O</i> ..	0 16 0	St. Cleaes, Slon	1 2 6	Kirkcaldy	4 10 6
Barnsley	18 9 10			Do., for <i>W & O</i>	2 7 6
Do., Juvenile	10 0 0	GLAMORGANSHIRE.		Do., for support of <i>Congo boy</i>	1 5 0
Borobridge, for <i>W & O</i>	0 10 8	Cardiff, Sploft-road ..	3 8 0	Leslie, for <i>N P</i>	2 9 3
Bradford, Slon Ch., Juv.	60 9 6	Do., Canton, Hope Ch., for <i>W & O</i>	5 0 0	Paisley, for <i>W & O</i> ..	2 1 3
Bridlington, for <i>W & O</i>	0 8 7	Do., Sunday-school ..	6 15 2	Stirling, for support of <i>Congo boys and girls</i>	0 5 0
Golear, for <i>W & O</i> ..	1 0 0	Penarth, Stanwell-road, for <i>W & O</i>	3 12 6		
Guiseley	1 3 3	Ton Pentre, Zion	1 15 0	IRELAND.	
Halifax, Pelion-lane ..	47 1 10	Ystalyfera, Soar	1 18 7	Dublin	3 10 0
Do., for <i>W & O</i>	2 3 4			Do., for <i>W & O</i>	2 11 7
Harrogate	6 17 6	MONMOUTHSHIRE.		CHANNEL ISLANDS.	
Hebden Bridge, for <i>W & O</i>	4 0 0	Abergavenny, Bethany	17 6 0	Jersey, St. Hellers, for <i>W & O</i>	2 2 0
Horsforth, for <i>W & O</i>	0 17 0	Do., Sunday-school ..	8 0 0		
Hunslet Tabernacle, for <i>W & O</i>	1 17 0	Do., Priory Hall Sun- day-sch., for <i>Congo</i>	1 6 0	FRANCE.	
Idle, for <i>W & O</i>	0 12 0	Do., Frogmore-street, for <i>W & O</i>	2 0 0	Croix près Houbaux Sun- day-school	3 8 0
Leeds, York-road, for <i>W & O</i>	0 10 6	Pontnewydd, Merchants' Hall	0 10 0		
Lindley Oakes, for <i>W & O</i>	2 2 6	PEMBROKESHIRE.		SPECIAL DONATIONS FOR RE- LIEF OF SUFFERERS FROM FAMINE IN CHINA.	
Lockwood, for <i>W & O</i> ..	3 0 0	Honeyboro' and Sardsl.	20 11 2	Rennard, Mrs. H.	0 10 0
Middlesboro', Newport- road	63 9 10	Pembroke Dock, Bush- street	22 17 3	Under 10s.	0 5 0
Do., Marton-road	12 3 1	Do., Bethany	25 10 0		
Morley, Sunday-school	1 0 0	Saundersfoot, for <i>W & O</i>	0 8 6	SPECIAL DONATION FOR NEW MISSION PREMISES AT ROME.	
Normanton	1 2 0			Coats, Mrs. T.	200 0 0
Polemoor, for <i>W & O</i> ..	1 0 0	SCOTLAND.			
Salterforth	2 1 0	Aberdeen, Crown- terrace, for <i>W & O</i>	5 17 5		
Sheffield, on account, per Mr. F. E. Smith, Treasurer	95 7 5	Do., Sunday-school ..	17 3 3		
Do., Walkley	2 4 10	Cambuslang	1 17 0		
Staincliffe, for <i>W & O</i>	0 8 9	Criefn, for <i>W & O</i>	1 5 9		
Wakefield, for <i>W & O</i>	1 11 0				
York	10 0 0				
NORTH WALES.					
CARNARVONSHIRE.					
Portmardoc, Berca, for <i>N P</i>	0 2 8				

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 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,
MARCH 1, 1890.



GROUP OF CONGO MISSIONARIES.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Our Financial Prospect.

WITH the end of the present month will nominally close the financial year of the Society for 1889-90, and as soon as the few subsequent days of grace have run their course the accounts will be duly balanced; and what, as we go to press in the middle of February, is the outlook? Is there the prospect of a debt? Yes! and a very considerable debt. In last December HERALD we compared the income and expenditure of the Society on October 31st with what they respectively were on the corresponding period of the previous year, and showed a decrease in the income of £4,800, and an increase in the expenditure of nearly £1,200. After the lapse of three months we make another comparison and with this serious result, to discover a still greater disparity between the incomings and outgoings. These are the figures:—

INCOME FOR GENERAL PURPOSES.

January 31st, 1889, £23,144
 „ „ 1890, 17,738

Decrease, £5,406

GROSS INCOME.

£30,996
 24,626

Decrease, £6,375

EXPENDITURE.

January 31st, 1890, £56,071
 „ „ 1889, 54,090

Increase £1,981

To these two totals of £6,375 and £1,981 we must add the amount of the debt of last year—viz., £2,862, which we are thankful to say has been reduced to £500, but it is obvious with an undiminished expenditure and decreasing receipts the old debt must recur, forecasting a possible

deficiency of **£11,218**. Whilst it is only right we should remember that in the receipts of last year there was the large gift of £3,297 from a generous friend of the Mission, who preferred to give in his lifetime rather than by legacy, so saving for the Society the 10 per cent. duty, the remembrance will not lessen our liabilities.

In considering the possibility of preventing this prospective deficiency we may very properly take into account such measure of relief as may be afforded by unusually large legacies which have come into the Society's Funds. It must, however, be clearly understood that whatever help can be secured from this source would still, unless other means are forthcoming, leave the Society burdened with a very heavy debt. The only deliverance from this possible incubus lies in new subscriptions, increased contributions, and special donations.

During the few weeks that yet remain numerous meetings will be held throughout the country. We respectfully, but very earnestly, ask the pastors and officers of the churches to be visited by our deputations to do their best to make the most of these opportunities, and together with this request we are disposed to make a special appeal on behalf of donations, not as we have sometimes done in the past *to remove a debt*, but in this instance *to prevent a debt*.

We present this appeal pre-eminently and almost exclusively upon the ground of the nature of the work in which the Society is engaged. There can be no motives in connection with this missionary enterprise more powerful to move the hearts of those who love the Saviour than the Saviour's own emphatic command to make known His Gospel and the sad and hopeless condition of the world without that Gospel. Will our readers ponder, ponder much upon the obligations which the Saviour's love to them creates, and upon the urgent needs of their heathen fellow-creatures? Out of such pondering we think a practical response will come.

But there are other grounds, though secondary, upon which we may make this appeal.

There is the important fact that the opportunities of the Society for larger service have grown remarkably in recent years. The pioneer work on the Congo is coming to an end; several stations are now in a fully organised condition, other stations are waiting to be established. In China the operations of the Society have extended greatly, and the recent tidings of the readiness of the people in that land to hear the Gospel are full of hope and promise. In India, our oldest mission-field, the social changes that are transpiring make the presence and labours of Christian missionaries more than ever needful. It is assuredly not the time now, either in the

history of our Society or in the state of the world, to be hindered in our efforts and discouraged in our spirits by diminished resources.

The improvement which has taken place of late in the commercial condition of the country affords a further reason for seeking increased aid. In our own churches there must be many who in common with others have shared in this prosperity. Will not such recognise a kind Providence by an appropriation of some proportion of their gains to the cause of the God of Missions? Are not God's servants His stewards, and does He not expect them to honour Him with their substance?

In the Home losses by death the Society has recently sustained we may find another plea. Our pages during the last two or three years have recorded the departure to their heavenly rest of many warm friends of the Mission, upon whose sympathy the Committee could ever depend. The present number of the HERALD is no exception, as our readers will regretfully notice. The places of the sainted dead must need be supplied. Nothing but progress, advance beyond present attainments, should or can satisfy; but this means not merely compensation for loss, but ampler resources than have ever yet been possessed.

One other plea we venture to use. It is personal to the esteemed General Secretary of the Society, but we do not withhold it. Mr. Baynes, it is expected, will return from his responsible and arduous visitation of the mission-field in India some time next month. In this connection we will only say this one word. What untold relief would the announcement of a full treasury afford to our friend's heart! May this be our welcome!

It is hoped that, by the time we go to press for our next issue of the HERALD, many kind friends will communicate their desire to contribute to *a special fund for prevention of the expected debt*. The acknowledgment of such generous gifts may stimulate others; and so, before the accounts actually close, the required sum may be forthcoming.

THE ANNUAL SERVICES.

AT the moment of going to press, the arrangements for the Anniversary Services are approaching completion, and next month we shall doubtless be able to publish the full programme. In announcing the following particulars, we would very earnestly express the prayerful hope that the ninety-eighth anniversary of the Society's existence may be marked by unusual blessing.

The meetings will begin with

A PRAYER MEETING,

which will be held in the LIBRARY of the MISSION HOUSE on THURSDAY MORNING, APRIL 24th, and will be conducted by the Rev. J. T. BRISCOE, of Rye Lane Church, Peckham.

On the following evening, FRIDAY, the 25th, the Annual Meeting of the

YOUNG MEN'S MISSIONARY ASSOCIATION

will take place in the MISSION HOUSE, the President, H. M. BOMPAS, Esq., Q.C., Recorder of Bristol, being in the chair. Speakers: the Revs. T. H. BARNETT, of India; J. J. FULLER, of Africa, and one other.

On the following Sunday, APRIL 27th, the Missionary Services will be held in the chapels throughout the metropolis.

THE ANNUAL MEMBERS' MEETING

takes place on TUESDAY MORNING, APRIL 29TH, in the LIBRARY of the MISSION HOUSE, under the presidency of CHARLES FINCH FOSTER, Esq., of Cambridge. In the evening of the same date

THE PUBLIC MISSIONARY SOIREE,

in the LARGE HALL of the CANNON STREET HOTEL. It is with much pleasure we announce as Chairman Sir FRANCIS WALTER DE WINTON, K.C.M.G., who, by the eminent position he occupied in connection with the Congo Free State, is qualified to bear testimony to the work of the Society in Central Africa—a work with which he has ever been in deep sympathy. The speakers at this meeting will be the Revs. WILLIAM STEWART CHEDBURN, of Aberdeen; C. SPURGEON MEDHURST, of China; and the Rev. H. ROSS PHILLIPS, of the Congo, who with Mrs. Phillips, Mr. J. A. Fuller, son of the Rev. J. J. Fuller, and Miss Smith, of Camden Town, will be leaving for Central Africa.

On WEDNESDAY MORNING, APRIL 30TH, the

ANNUAL BREAKFAST OF THE ZENANA SOCIETY

will be held in the LARGE HALL, CANNON STREET HOTEL. CHARLES TOWNSEND, Esq., of Bristol, will preside, and other speakers will be duly announced.

THE ANNUAL MISSIONARY SERMON

will be preached on the same day, WEDNESDAY, APRIL 30TH, at noon, in BLOOMSBURY CHAPEL.

We are pleased to intimate that the preacher on this occasion will be

our esteemed friend, the Rev. T. VINCENT TYMMS, of the Downs Chapel, Clapton.

THE BIBLE TRANSLATION SOCIETY

will hold its annual meeting in BLOOMSBURY CHAPEL in the evening of the same date. The Chairman will be ARTHUR BRIGGS, Esq., of Rawdon, whose personal knowledge of India well fits him for such a position. We expect to announce other speakers in our next issue.

On THURSDAY EVENING, MAY 1ST,

THE ANNUAL MISSIONARY MEETING,

in EXETER HALL. We are gratified to be able to state that Sir RIVERS THOMPSON, K.C.S.I., will preside, and that the speakers will be the Rev. A. T. PIERSON, D.D., of America; the Rev. J. J. TURNER, of China; and Rev. J. T. FORBES, M.A., of Newcastle.

THE MISSIONARY BREAKFAST CONFERENCE

is fixed for FRIDAY MORNING, MAY 2ND, in the LOWER ROOM, EXETER HALL. The Chairman will be our Treasurer, W. R. RICKETT, Esq. A short Paper, to introduce the Conference, will be read by the Rev. EDWARD MEDLEY, B.A., of Nottingham.

THE YOUNG PEOPLE'S ANNUAL MEETING

will take place in EXETER HALL, on FRIDAY EVENING, MAY 2ND. The Rev. S. G. GREEN, D.D., who is so well known as a speaker to the young, has kindly consented to preside. The Revs. J. R. ELLISON, of India; the Rev. ROBERT D. DARBY, of the Congo; and Mr. DAVID FREEMAN, of Clapton, will address the meeting.

Decease of Mr. Jacob Perkins Bacon.

IT is with deep regret we record the death of Mr. Bacon, which took place on the 30th January, at Leytonstone, after a few days' illness. In the resolution given below, and which was passed at their last monthly meeting, the Committee express their high sense of the character and abilities of their lamented colleague. No presence was more familiar at the Mission House than that of Mr. Bacon; and ever was he ready to place his services at the disposal of the Society. We sincerely mourn his loss.

"The Committee record with very great sorrow the decease of their highly esteemed colleague, Mr. Jacob Perkins Bacon.

"He was elected a member of the Committee of the Baptist Missionary Society in the year 1868, and from that time was annually re-elected. In 188 he became Chairman of the Finance Committee, which office he filled till the day of his decease. Few members of the Committee have been so punctual and

assiduous in their attendance at the meetings of the Committee, or have given to its business a more devoted and conscientious attention. He always displayed the deepest interest in the affairs of the Society, giving special attention to its accounts, expressing freely the views he entertained, the fruit of thought and conviction, and winning respect and regard from both those who agreed with him and those from whom he differed. He was a man of deep piety and true Christian spirit, drawing largely and generously on his means for the support of the cause he loved. He will be greatly missed from our counsels, and it will be most difficult to repair the loss.

"To his bereaved family he has left a name honourable in every department of life, and the Committee cordially offer to them their respectful sympathy in the sorrow his departure occasions."

Death of the Rev. H. Heinig.

THE tidings have reached us of the death, on the 13th Jan., of our venerable missionary, Mr. Heinig. It is 45 years since our esteemed brother, who had formerly been a German missionary, entered into the services of our Society. For a short time he was stationed at Patna, after which he removed to Benares. The latter city and neighbourhood have been the scene of his long years of devoted labour. To his zeal as an earnest itinerant preacher the HERALD has often borne witness. In the year 1882, he retired from active missionary toil, removing to Allahabad, where he has engaged in such service as his failing strength would permit.

Group of Congo Missionaries.

OUR frontispiece this month is an engraving, from a photograph, of the Congo missionaries, whose safe arrival at Underhill Station we announced in our last issue. In the centre is Mr. Philip Davies, with his boy Lo in front of him; on his right, in the back, Mr. W. F. Wilkinson; and in the foreground, Mr. R. Glennie; whilst on his left is Mr. J. L. Forfeitt. The photograph was taken by Mr. Weedon, the brother of Mrs. Morgan, of Shansi, China, at Mr. Smart's house in Madeira. We should like here to bear our testimony to the kind services rendered by Mr. Smart to our missionaries whilst transshipping on their way to and from the Congo. He is himself engaged in mission work, more particularly amongst the sailors, and so is fully sympathetic. By his forethought in preparing for their arrival when they have been expected, and by his fraternal attention to them whilst detained in the island, he has relieved our brethren from much anxiety and trouble. Our Congo missionaries will warmly join in this grateful recognition of Mr. Smart's geniality and ready helpfulness.

Sad Tidings.

SINCE penning the foregoing the Congo mail has arrived, bringing very sad tidings of one of this group. We regret to announce the death by fever, at San Salvador, of our devoted brother, Mr. W. F. Wilkinson. The following letter has been sent by Mr. F. R. Oram, the missionary at the station, giving full particulars of this distressing event:—

“San Salvador,

“December 31st, 1889.

“MY DEAR DR. UNDERHILL,—It grieves me much that my first letter to you should have to be a report of such sad news as I have now to write.

“Our brother, William F. Wilkinson, arrived here on the 14th of this month to assist during the absence of Mr. Lewis, and it was hoped that on the return to this station of Mr. and Mrs. Lewis, and Mr. and Mrs. Graham, he and I would have the pleasure of travelling to Wathen together.

“For the first week our brother had capital health, and he was rejoicing to think that he had escaped fevers for so long a time. He had his first experience of African fever when I myself had a slight touch of it, which kept me in bed on the 23rd inst., during which day he conducted the business of the station. The following morning I was up to breakfast, but Mr. Wilkinson complained of headache and a poor night, so after a slight breakfast returned for a rest to his bedroom. At noon, I went in to take his temperature, and found he was in fever. He was rolled up in blankets, and perspired, but the temperature could not be brought low enough to take quinine effectually till the following morning, when I administered about 20 grains while a chance was offered. It was well that I did so, for his temperature did not decline below 103 during the rest of this and the following day.

“He was watched carefully by senior lads, besides my own attendance, who did for him all that a sick man requires. Nlekai, our assistant schoolmaster, stayed awake with him on alternate nights, but would frequently come in during the day also.

“On Saturday, the fever seemed to abate somewhat, and then he, for the first time, felt the quinine at work by the usual humming in the ears. We all entertained great hopes for the Sunday, especially as in the evening he felt a desire to sleep. I had just gone to bed, when the boy who was with him came in to tell me that Mr. Wilkinson had seen a snake on his bed. I went in to find him in a great state of alarm, and out of bed. I searched, but as I expected, found no snake; he then told me of strange dreams he had dreamed. He became quieter and I returned to my bed (because for my own health I knew I must not stay up night and day), leaving him with his attendant. At midnight Mr. Wilkinson awoke again and sent in for me. He told me of other dreams, which showed that his mind was wandering. I then sat with him a while, and read some favourite hymns for him to fix his thoughts upon; he then repeated one of his favourites.

“Before leaving I sent for Nlekai, who remained with him through the night. The Portuguese doctor was in attendance.

“But in spite of all, the temperature continued to rise and the delirium

accordingly with extreme violence. Once he spoke of his desire to be engaged in the work at Bolobo, and his sorrow that now he could not go there; at another time he offered aloud a long earnest prayer for the work, quite intelligible although it was in delirium. But later on the mind became confused. The doctor and an English-speaking gentleman came in three or four times and showed very great sympathy and kindness, but when the fever mounted up to 106, and finally to 107·8, the doctor saw it was a bad case.

At 9.30 delirium suddenly ceased, coma set in, and the breathing became harder and more gasping, and finally ceased at ten o'clock.

"The end was a wonderful contrast to the wild delirium of the whole Sunday. The boys were all present when they knew that the end was nigh, and over the bed we joined in prayer before we parted for the night. But though we went to bed, there was little sleep for some of us. To say I am sorry he is gone is saying little. I miss him intensely. For fifteen days only we were together. He was very earnest in seeking souls, and in the work he undertook found much delight. The blank his death has made causes much loneliness. Mr. and Mrs. Lewis will, I trust, be here by the end of next week, as also Mr. and Mrs. Graham, and probably they will write to you further and also to the friends of Mr. Wilkinson. A very full account of the fever has been recorded, which by next mail shall be sent for Dr. Roberts' inspection.

"The chapel was filled with Congo friends at the funeral yesterday. The Resident and Commandant, also the Dutch and Portuguese traders (who displayed the warmest sympathy), were present at the grave.

"With kindest regards to yourself and deepest sympathy with the bereaved friends at home, and not least with the work which calls for men and help,

"I am, my dear Dr. Underhill,

"Yours very faithfully,

"FREDERIC R. ORAM.

Nlekai, the native referred to by Mr. Oram, also writes, and we feel sure our readers will be deeply impressed with the tone and intelligence of his letter. The writer is Mr. Weeks's personal boy, and accompanied Mr. Weeks for a short time to this country; he is a lad about eighteen years of age, and has been taught in the school at San Salvador. We cannot but feel thankful for the striking evidence the communication conveys of the genuine and hopeful nature of the work in which our Mission is engaged; and some mitigation to the pain which these repeated losses occasion cannot but arise as we read the following letter, the lad's own composition, so full of tender Christian sympathy and so pathetic with his appeal, that we may not be discouraged to send more missionaries:—

"San Salvador Station, B.M.S., S W. Africa,

"December 31st, 1889.

"DEAR SIR,—I have no doubt that the people in England will be very much grieved to hear that our friend Mr. Wilkinson has been called away to the better land last Sunday evening, December 29th, and now he is at rest with the Lord in glory. I am very sorry to write you such sad news, but I cannot help doing

so. He caught a little fever last Tuesday and he went to bed directly, but the fever grew higher. Sometimes the temperature came lower, sometimes higher, and it went on for the whole week. He did not perspire much, except last Saturday night he perspired a little; it was really a burning fever. I sat up with him three nights taking his temperature and looking after him, and every thing he took; but last Saturday, as I sat up with him, he was very delirious, and began talking in delirium, saying different things, and how he went to college, and why he came to Congo, and that he loved the Congo people, so he came out here to teach them the way of salvation and to love Jesus as he himself loved Him. After that he slept for a while, and when he woke he jumped out of bed and I put him in again. Then I took his temperature. It went a little higher (to 102.2) before next morning, that is, on Sunday. Then about 8.30 he began to wrestle very hard. He wanted to go out of the room, but we did not let him because we knew he was delirious. So Mr. Oram sent me to call the Portuguese doctor, and the doctor came in to see how he was, and asked several questions; then afterwards he gave him some medicine, but all was in vain. In the morning on the same day, about ten o'clock, he prayed very earnestly, thanking God for sending Jesus Christ into the world to die for the sins of the whole world and for his own forgiveness. He prayed to God to bless the work out here and also for the brethren that are labouring in this land. We all did the best we could to help him, but all was in vain. God chose what is best for him, so He called him away to Himself. He died peacefully and quietly, and also full of hope in the Lord and Saviour whom he had trusted and served. We hope you will not be discouraged to send us more missionaries to teach us about Jesus Christ because of his death. Yesterday, we had the burial service in the afternoon, and many people came to his funeral showing their sorrow for their loss. Mr. Oram spoke to them about Jesus and of His great love; He came into the world to save sinners, and that He has the power to raise them that are dead.

"Mr. Oram will tell you more about Mr. Wilkinson's death.—Believe me,

"Yours very faithfully,

"NTONI NLEKAI."

New Boat for Congo.

ON Mr. Harrison's arrival from the Congo, by Mr. Grenfell's urgent request he called attention to the dilapidated condition of the lighter *Plymouth*, a boat which has been of immense service in the conveyance of freight on the Congo River, and pleaded that a new boat might be secured. It is with deepest thankfulness we are able to report that the same generous friend who supplied the first cargo boat desires to provide the second; but requests that his name may not appear.

The cost will be **£245.**

We are sure the friends of the Congo Mission will be especially thankful for this expression of interest, at a time when there has been so much occasion for sadness.

A Baptism in China.

THIS picture, writes the Rev. C. Spurgeon Medhurst, represents a baptism in South China, and is an exact representation of our baptismal scenes in North China. The baptisteries are generally tanks in the open air, built for the purpose, in the court-yards of our native Christians' houses. All baptisms are conducted by the native pastor, Mr. Cheng, who was himself baptized as long ago as 1861. We thus avoid the unhealthy excitement which the presence of a European on such occasions would inevitably produce.

We are pleased to quote the following extract from a letter lately received from the Rev. A. Sowerby:—

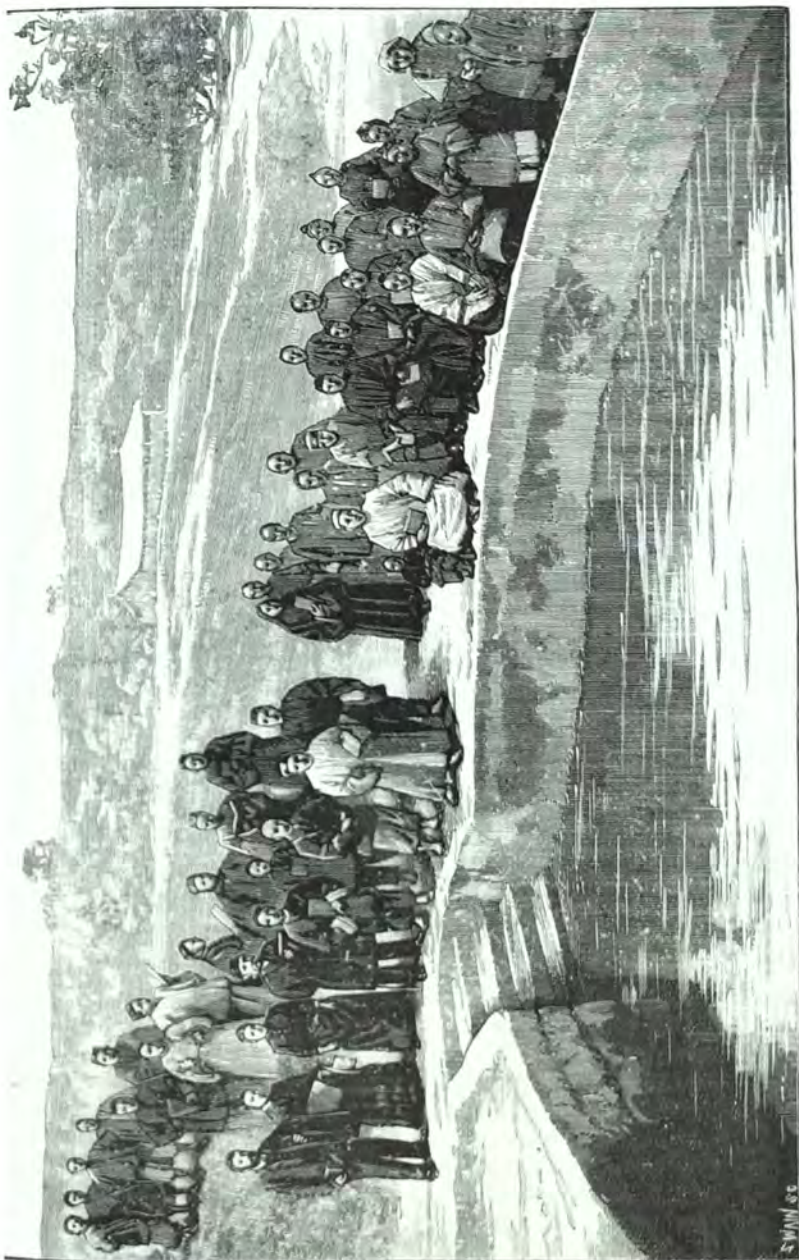
"You will be glad to hear of the baptism, in the spring, of three more men at Hsiao Tsin Tzu. One is an old man named Li, who, although over seventy years, has constantly walked twenty li (nearly seven English miles) on the Sunday to be present at the services. This year he and his old wife told me, with glad faces, that they had given up their idols, and the blank space on the wall where the picture of the god had hung for many years bore witness to the truth of their words. Another man, Kuo, has been opium-smoker, gambler, and cheat, and has had a most terrible reputation. After several years' waiting he has been baptized, a changed life being the witness to the changed heart. The third man, Wa, is a bachelor, and in the employment of the Government, who use him

to beat up the students from distant places to appear for examination. In 1887 he first commenced to attend our services. Shortly afterwards he discarded his idols and the opium pipe. He has read many of our books, and has, as far as I can judge, a heart-knowledge of the truth. The native brethren have gladly welcomed him to the church.

"Among other interesting things I have had lately presented to me by one of the inquirers, at Hsiao Tsin Tzu, is a coloured board with four characters engraved on it—viz, 'Ai Chu teh fu,' which mean, 'Love the Lord and you will receive blessing.' This is placed outside our shop, and is intended to attract the attention of the inhabitants to the claims of the Lord Jesus."

Tidings from the Rev. W. L. Forfeitt, of the Congo.

IT may be remembered that Mr. Forfeitt left this country in May last to join the Congo band. On arrival he at once proceeded up river; and the following communication, describing his first impressions, and giving many interesting details of the people and of the work, has just come to hand:—



A BAPTISM IN CHINA.—(From a Photograph.)

W. H. W. & C.

" B.M.S. Station,

" Bolobo,

" October 21st, 1889.

" DEAR MR. BAYNES,—I am afraid I have been somewhat remiss in not writing you since my arrival at Tunduwa, but my life since that time has been chiefly one of travel, and therefore facilities for writing have not always been present. The journey up country was accomplished with comfort and much enjoyment; but as you have so often heard of the nature of that tramp, I need not repeat it. After spending a few days at Wathen, and six weeks at the Pool—from which latter place I was relieved by the arrival of Mr. Roger—I came on here to Bolobo. The river trip on board the *Peace* I specially enjoyed. The Congo may well be called mighty, for it broadens out so tremendously above the Pool, that it is impossible to realise how all the water can pass between the comparatively narrow gorges of the Lower River. Steamer life on the river affords plenty of interest to the newcomer. Early in the morning many kinds of animals are to be seen on the banks taking their morning meal, ranging in size from the elephant downwards, and in the water herds of from twenty to thirty hippos, with their huge heads just above the surface, narrowly watching one's movements; and as the day wears on, the crocodile may be seen basking in the sun on some sandbank. Guinea fowl, wild ducks, and other large birds are also very plentiful, these all forming good objects for the sportsman. These things, however, though interesting, are of small moment compared with the interest excited by the sight of the towns which line the banks of this great waterway, from which the people emerge in great numbers, scantily clothed, and with spear in hand, straining every visual

nerve to catch a glimpse of the passing steamer. People there are down country, but here they increase tenfold, and one rejoices to have come direct to the Upper River work.

" BOLOBO.

" On reaching Bolobo,—August 12th—we received a hearty welcome from Mr. and Mrs. Grenfell and Miss Silvey, who were in good health, and I have since been very happy here in my new African home. How long I shall remain here I do not know, but on the arrival of reinforcements I am hoping to go forward to assist in the planting of a new station. I had heard much about Bolobo, of its fine situation, its close proximity to the towns, and of the grand opportunities it afforded for real mission work, that I was expecting great things, nor was I disappointed. It is by far the finest place I have seen in the country as yet for a mission station. The towns extend on either side of the station for miles, the people which, though terribly heathen, are very friendly disposed towards us, and we can go anywhere without danger. As yet a great deal has not been done amongst the people, as much time has of necessity been given to buildings, &c., still good work is going on. Miss Silvey has a capital school of between thirty and forty children, and we scarcely like to anticipate her leaving in a few months for England. At noon quite a number of our workmen come to me for instruction, giving up nearly the whole of their dinner time for that purpose. I make a point, too, of spending a good deal of time in the towns, making friends with the natives, especially with the children if possible, here and there telling as best I can the Gospel of the grace of God. On Sunday morning one of us goes into the towns ringing a bell to remind the people that it is

God's day, and inviting them to the services at the station. In this way we get quite large audiences, our school-house often being too small to seat all comers, and we confidently hope and look for the blessing of our Heavenly Father. My letter is already getting long, but I should like to give you a brief account of

" A TRIP TO BANGALA,

taken soon after my arrival here. The trip was occasioned by the necessity of taking back to Bangala, the country in the vicinity of the Ngala River, some thirty men who had been working on our various stations for the past two years. It was on Wednesday morning, the 21st of August, that we started, Mr. Grenfell, Mr. Harrison, and myself on board, with a crew and passengers numbering about fifty. Our little steamer was therefore well loaded, and we had to fasten two boats to the *Peace*, filled partly with firewood, men, and their personal belongings. On the evening of the second day we reached our station at Lukolela. Messrs. Scrivener and Clarke were glad to see us. Our stay here was prolonged from one night to five days through sickness. The station is prettily situated on a high bank, well wooded, and of easy gradient. A half-moon-shaped clearance has been made, in the centre of which stands a very comfortable dwelling. There is a fine stretch of towns here within five minutes' walk of the station, and it is certainly a fine field in which to labour. Messrs. Scrivener and Clarke are evidently getting on well with the people.

" On Wednesday, the 28th, we were able to proceed, and at 7 a.m. we steamed away from the Lukolela beach. We had good day's run. The scenery was very fine, the river being studded with islands covered with tropical vegetation, mantled with beautiful creepers,

The next day brought us to the mouth of the Mobangi, a very large tributary of the Congo, and as we steamed through the delta which it forms we passed through some beautiful channels. In the afternoon a heavy storm overtook us; the thunder and lightning were very severe, and the water became very rough and sealike. We cast anchor for the night off the south bank, getting away again at daybreak the next morning. At 2 p.m. we reached Equator Station of the A.B.M.U., and spent the remainder of the day there with Messrs. Banks and Murphy, with whom we had a pleasant time. Having made known to the natives that we wanted firewood and food, we were well supplied in the afternoon by the women, who came with heavy loads of wood on their backs, also with kwanga, eggs and fowls, &c. These we purchased with brass rods, beads, and cloth. The women seem to do all the work that is done in this land, and many of them work hard, but the men are lazy in the extreme.

" RUNNING AGROUND.

" At 6 a.m. on the 31st, we were leaving Equator behind us and passing through a region beautiful for tropical growth. When opposite the mouth of the Ikuru River we came suddenly to a dead stop, and we soon discovered that we had run on to a sandbank. Our strong Bangalas, however, soon pushed us off this, and we were thankful that it was sand and not rock that we had struck. Soon after this a steamer came in sight, which in a few minutes proved to be the *Ville de Bruxelles*, the largest steamer on the river, and belonging to the State. She was on her way down to bring up the Governor-General. We arrived at the Dutch Trading House in the evening, at the mouth of the Lulanga River. It is this river up which Mr. McKittrick

and his party have gone to establish the Bololo Mission. We anchored there for Sunday, and were entertained by the two white men in charge of the Trading House. On Sunday afternoon, Mr. Harrison and I took a long walk through the towns at the mouth of the river. As we proceeded the people became more and more excited at our presence, until at length we deemed it advisable to retrace our steps. In one town there was a crowd of people surrounding one woman, who was most oddly dressed in feathers, skins, rattles, and bells, dancing before the chief to the music of native instruments and drums. The people get very excited over their dancing palavers. You see them sometimes rushing about in a most wild fashion, brandishing their spears and knives, often under the influence of palm wine. There is much need of a mission station at Lulanga.

"On Monday morning we were off at 6 a.m. Rain was falling heavily, but it cleared up a few hours later, the heat becoming intense, and the reflection of the sun upon the water very dazzling. In *ascending* the river the breeze is always behind you, and therefore you feel no benefit from it, but in *descending* the question is how to keep warm enough.

"We cast anchor at 4 p.m. at one of the towns on the north bank. Our firewood having finished, the men were at once put on to cut up some dead trees near with cross-cut saws and axes, and before sunset we were well supplied for the next day's steaming. The people in the town were curious as to our intentions; we found them, however, very quiet, but they said that if we white men wanted to sleep in their town, they could not allow it. We had no wish to do that, as we had more comfortable quarters on board; a night

in a native shanty, too, would be too stifling. A low hut with a fire in the centre, and no window or chimney, you may imagine would not be very inviting to us.

"NUMEROUS TOWNS.

"On Tuesday the 3rd, we started off at 5 a.m. in the hope of reaching the State Station at Bangala before sunset, thirteen hours' good steaming. On the way we passed a great many towns, the people all turning out to look at us. Many of them were frantic with excitement at our steamer as we passed through narrow channels, not usually traversed by other steamers, in order for Mr. Grenfell to fill in some details of his map. The river is so wide that you can seldom see both banks at the same time, and the islands are so large that I have often been deceived by them, supposing them to be the mainland.

"We reached the State Station at 5.45, and were received by the Commissaire of the district and six or seven other Europeans, with whom we dined in the evening. One only of these gentlemen was a British subject, the doctor, and he an Irishman.

"It is a very fine station, built of red brick, and we were much astonished to find such a place in the heart of Africa. A number of soldiers are stationed here, whose services have been more than once needed in dealing with rebellious natives.

"The next morning came the paying off of the Bangalas, and, as they had been engaged through the State, this was done under the superintendence of the Commissaire. Each man received 1,080 brass rods, his two years' pay (a rod is about fifteen inches long and about the size of a slate pencil), in addition to which each had received a weekly allowance for food. Though now paid, our connection with

the men had not ceased, as the towns from which they came were some six hours further up river. The whistle blew for starting, and we pushed off. We had not gone many yards, however, before we discovered that quite a number of men were not on board, as they appeared on the beach, shouting, and in great fear of being left behind. They were too excited to give us time to put back, and at once plunged into the water to swim for us. Most of them had their hands full of new cloth, which they were anxious not to get spoiled; and it was surprising how they swam to us with both hands, full of cloth, stretched out above the water, their head and body being totally submerged, and travelling through the water at wonderful speed. I never such swimming before, and the whole circumstance was highly amusing. These people are such adepts at swimming that there was no need whatever to fear for them. Of course, the engines were at once stopped, and they were soon all on board, not hanging their *clothes*, but *themselves* out to dry! This amusing sight soon gave place to one that filled us with feelings indescribable.

“REVOLTING SIGHT.

“We saw floating past us a few minutes later the body of a human being tied to a log of wood. We subsequently came to the town to which the man belonged, and saw the people at whose hands he had suffered such a fate. Such sights are not uncommon here. On our way up we had also seen a number of slave-trading canoes filled with victims—sights which made us long for the time when the State, or some other Power, should take such steps as are necessary for the repelling of the Arabs, who are extending their raids

further and further down the Congo. Much excitement prevailed as we steamed past town after town, our passengers apparently being known to the townspeople. In two or three hours we came to a town at which we had to leave three men. News had doubtless travelled faster than we had, for the whole town was on the beach awaiting our arrival; and as friend caught a glimpse of friend each danced for joy, and the loving embraces which ensued were even more demonstrative than those of the Portuguese, and much more so than those of the English.

“Owing to a break in one of the engines we could not reach the next place of disembarkation the same night, and we therefore had to cast anchor and wait for the morning. We left about 7 a.m. and reached the town at 11, where we left all the Bangalas. Canoes full of friends were out to meet us several miles down the river, and there were some eight or nine of these all clinging to our boats at one time, being towed back. The excitement of meeting was very great, and it seemed as if the boats must be capsized. On reaching the town the excitement increased; most knew not how to rejoice enough, but, on the other hand, some wept bitterly to hear that their friends had died down country. We stayed here about an hour and then passed on up river on our way to Mobeka, as we were anxious to ascertain what likelihood there was of our being able to plant a mission station there at some future time. (This was the town from which the man had been thrown into the river.) We were somewhat disappointed in the place, that is, as a probable site, as the people were not so numerous as we expected, and the land was rather low lying.

"RETURN JOURNEY.

"We arrived there at noon on Friday, the 6th September, and after two hours' stay at the Dutch Trading House we started down stream. This was a different experience to that of going up stream, the one slow and very hot, the other quick and facing the breeze. The next day we reached the State Station, and were much pressed to stay there over Sunday, which we decided to do.

Mr. Van Kerkhoven, the Commissaire of the district, was most kind to us, and our stay was a very pleasant one. On Tuesday we called at the mouth of the Lulanga River, where we had stayed a Sunday on our way up, and Wednesday brought us to Equator Station of the A.B.M.U. Here we found the steamer *Henry Re d* on the beach on its way down after having taken Mr. McKittrick and his party up the Lulanga. Messrs. Billington, Murphy, and Banks were well, but Mr. Howells, one of Mr. McKittrick's party who was taking the *Reed* in charge, was sick. We stayed the night with them, and when we left the next morning Mr. Howells was about the same.

"Our original intention was to go up the Mobangi on our way back with a view to extending our work in that direction. We made an attempt, but found the current too strong, having only one engine working instead of two. The idea was therefore abandoned until after the steamer had been overhauled, our time also having been much shortened by delays. The helm was turned and we were again spinning down stream. We ran until seven o'clock that night in order to reach Bolobo, if possible, by Saturday. It was nearly dark before we stopped, which, by-the-bye, was suddenly on a sandbank, and from which we were two hours in getting clear.

"On Friday morning we arrived at

"LOKOLELA

about 9.30 a.m., and found Messrs Scrivener and Clarke well. We stayed with them until four o'clock, and then proceeded down river, casting anchor for the night on a sandbank at 6.30. We were up early the next morning, for we had a long day before us, hoping of course to reach Bolobo at night. This we accomplished, not however until 8.30 p.m. We were not expected for six or seven days, and consequently all were surprised when they heard the whistle. We found the State steamer *Stanley* on our beach, and were much rejoiced to learn that it had brought our June mails. Letters were most welcome, just two months having elapsed since the last mail arrived. It was rather late when I was ready to put them away, only, however, to be re-read the next day.

"Thus closed a trip that has been of untold interest to me, and one I shall never forget. Not many have seen so much of the mighty Congo as I have in so short a time, having been about 1,000 miles inland, and steamed over 600 of the 1,000 miles of navigable waterway. I am exceedingly thankful to have come on to the Upper River so soon. This is the place certainly where our borders need extending, the people being so numerous and the climate much more healthy. I am longing to get permanently settled somewhere, and therefore hope that the new brethren who are on their way out will be able to come straight to the front. Others are going forward with fewer facilities for doing so than ourselves, and why cannot we?

"IMPORTUNITY OF THE NATIVES.

"We were several times in our journey begged by the natives to come

and build in their towns, and one canoe followed us for some distance, and on slackening speed to know the reason, we found that it was a chief who wanted us to build in his town. There is no difficulty then in the way of going forward if only men and means are forthcoming, and we cannot think that the churches at home will withhold either of these.

"You will be glad to know that I had wonderfully good health so far. I have had but one fever since coming out nearly five months ago, and that was but slight.

"Changes come suddenly here; for since commencing this letter it has been decided for Miss Silvey to go home at once, and that Mr. Harrison should accompany her, and all being well they will arrive in England by the same mail as this letter. Mr. White is expected at the Pool when the *Peace*

goes down, and it is hoped that he will take to the steamer, work during Mr. Harrison's absence. Miss Silvey will be specially missed in the school, but while here I hope to be able to carry things on as best I can.

"The length of my letter almost needs an apology. Much of the trip is, I fear, very uninterestingly described, but I hope you will kindly excuse it. I have been much hurried owing to the speedy departure of Miss Silvey and Mr. Harrison.

"I wish you every blessing in your visit to India, and look forward to the time, when the railway to Stanley Pool is an established fact, of seeing you yet in the heart of Africa.

"Trusting you are well, and with the season's greeting,

"Believe me, yours faithfully,

"WILLIAM L. FORFEIT.

"A. H. Baynes, Esq."

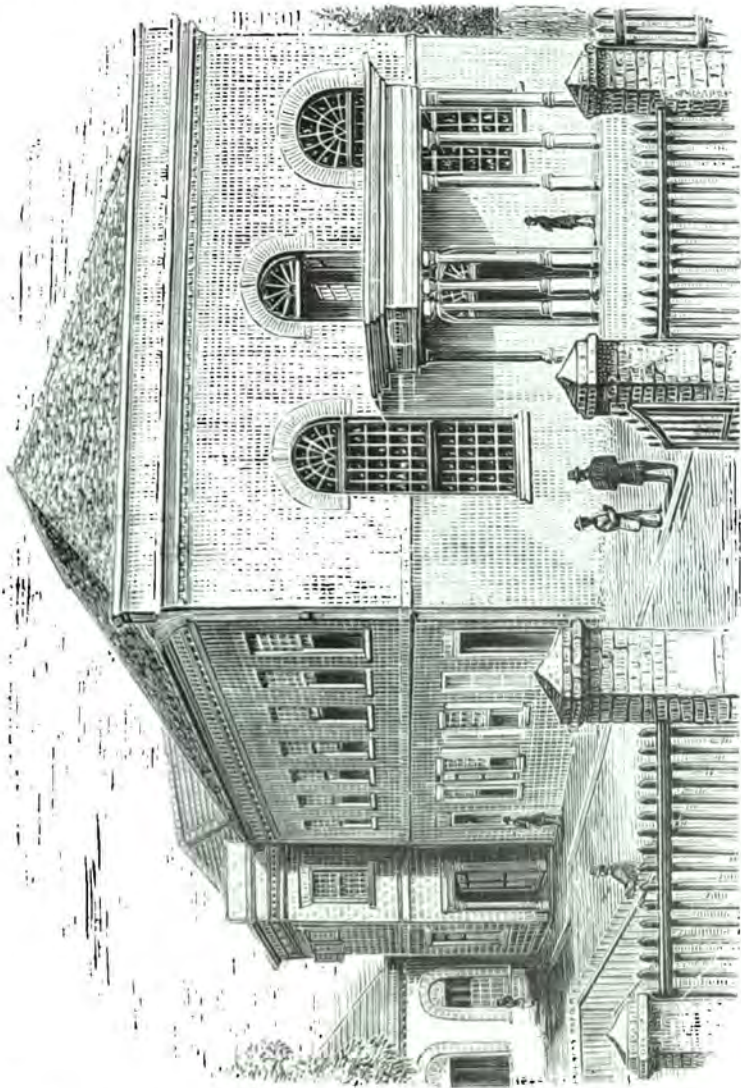
East Queen Street Baptist Chapel, Kingston, Jamaica.

WE are indebted to the Rev. J. East for the following particulars of this Baptist chapel in Kingston, Jamaica. On the retirement of Mr. East from the pastorate (whose most valuable services cannot be too highly appraised) and the settlement of the Rev. W. Pratt, a graduate of Oxford University, and for some time minister of Pembroke Chapel, Liverpool, as his successor, it will not be inappropriate if we present an engraving of the chapel, the scene of so much Divine blessing in the past, and still, we trust, to be for many years in the future.

It is a substantial brick building, capable of seating about 2,000 people; originally built by Mr. Coultart, and subsequently enlarged by Mr. Oughton.

When Calabar College was removed from the Northside to Kingston, the Rev. D. J. East, the President, became also pastor of the church which at one time was reported to number over 3,000 members, but could then only produce a roll of a little above fifty. The buildings, comprising two large schoolrooms, besides the chapel, were in a state of

dilapidation, so that, while temporary repairs were done, they had to be closed for several months. In connection with these some needed alterations were effected. A large flight of brick steps at the front, giving



EAST QUEEN STREET CHAPEL, KINGSTON, JAMAICA.—(From a Photograph.)

access to the galleries, was removed, and to save the inconvenience of baptisms in the sea, a baptistery was built in the platform of the chapel in front of the pulpit. The lower area of the building had been paved with

brick, which had worn into holes, and the seating, by the wear and tear of so many years, had become unsightly and unstable. The whole was on a deadlock, so that those who occupied the remote end could hardly see or be seen in the dimly lighted building. It was therefore determined to reseat the whole on a boarded floor upon inclined planes, both from the middle area and on either side. The front of the galleries was so high that the congregation occupying them could neither see nor be seen by that seated below. This was lowered; and the seating was constructed on inclined planes similar to those on the ground floor. The organ, which had been out of repair for many years, was replaced by a new one; and the transept of the building, no longer needed by the congregation, was partitioned off and utilised for other purposes. In after years the roof of the entire building was re-shingled, and on three several occasions painting and colouring has been done throughout, both inside and out. As soon as practicable after gasworks were established in the city, a service of gas-lights gave place to kerosene lamps, so that the interior is now as effectively lighted as could be desired. *The whole cost of these repairs and improvements has been met by the people themselves, without extraneous aid, amounting to considerably over £1,000.*

Under the pastorate of Mr. East, with Mr. Roberts, the Normal School tutor of the College, as his assistant, aided also by the theological students, the church has grown from a membership of fifty to that of 500 persons, with a Sunday-school of over two hundred boys and girls, of which the College schoolmaster is superintendent. The labour and responsibilities of so large a community in so important a city as Kingston have given Mr. East to feel that it is no longer possible for him to bear the burden of them conjointly with the presidency of the College. Before returning to England for rest and change, he therefore felt it to be his duty to intimate that as soon as a suitable successor could be found he should be compelled to resign the charge. The needed provision is now happily made. The Rev. Wm. Pratt, M.A., of Liverpool, has consented to become the pastor of the East Queen Street Church, and expects to embark with his family for Jamaica towards the end of the month. The prospects before him are hopeful, while his well-known character and antecedents give every assurance of his fitness for the important position he is about to occupy. The Church and the College are now independent of each other, and the people will welcome Mr. Pratt with the utmost cordiality as their future pastor. Our readers will not fail to commend him to the God of all grace, and pray that his ministry in this new and distant sphere of labour may be crowned with richest blessing.

Itinerant Preaching in Congo.

IT is with much thankfulness we record, from time to time, the accounts sent home by our Congo missionaries of their evangelistic efforts. It is evident our brethren are able to give themselves more fully to the great work for which they have been primarily sent forth, and in which it is their earnest desire especially to engage. We publish this letter from Mr. Cameron, of Wathen, with great pleasure:—

“Wathen,

“Congo Free State,

“November 21st, 1889.

“DEAR MR. BAYNES,—I have lately returned from a little trip a few miles to the south and west of this station, and think you might like to hear of it.

“Accompanied by a few men and boys, carrying my bed, cooking pots, &c., I left on the 9th inst. at eight a.m. Passing by one or two towns which can be easily reached from the station, we came on to Mpete, and thought of trying to gather the people together there. We had passed on the way, however, a large number of the townsfolk going to market, and were scarcely surprised to find the town almost deserted. The sun, too, was getting very strong, so we thought it best to push on, hoping that it would not be market-day next time we called.

“A few miles further on we halted at a town called Nlamu. Here we found that there had been a funeral the day before, and the people who came to it were not all scattered, so we had a larger meeting than we expected. The people were

“VERY ATTENTIVE,

and it was a great privilege to explain somewhat of the mystery of death, and to preach eternal life through Jesus Christ, the conqueror of death. These poor people are utterly hopeless as to the future. A vague notion that the spirits

of the dead continue to live in some dark, shadowy way in Mfinda (the forest), or, worse still, are deported to the white men's country to work as slaves, is the only conception of a future life.

“Leaving Nlamu and passing through several villages, and seeing others on either hand, we came on to the Kimpete towns, and begged the use of a house in the Mbanza, or chief town. Here we had no service except evening prayers, at which some of the townspeople joined us; but we announced that next day the Gospel would be preached in several of the near towns in the morning, and in the Mbanza in the afternoon. It was very hot next morning, but guided by Mr. H. G. Whitley's old boy, Mvwala, who is settled here, we started off. The people were much slower in coming together than I expected, and the heat was very great, so we were only able to hold meetings in two villages. The audiences, however, were large and attentive, and we were greatly encouraged. I did not mention the Lord's-day at all, but at the close of each service there was someone ready to explain that henceforth no work must be done on that day. Here, as in other countries, it is much easier to get sinners to think of forms and observances than to convince them of sin, and lead them to true faith in the Lord Jesus.

“DESIRE FOR A MISSIONARY.

“Returning to the Mbanza, we had a

good service in the afternoon, though the attendance was not so large as I had hoped for, and we had some conversation afterwards. The people of these towns would gladly welcome a resident missionary.

"Next morning we left about eight o'clock, passed through one or two villages, and, in an hour or more, arrived at a large town called Mbanza Mputu. Our guide had been warned that white men must not come to this town; so, as we approached, he shouted that we were only going to pass through. We saw only a few people about, and after exchanging friendly greetings with them, passed on. A few miles further on we arrived at a market-place, where the people were beginning to assemble, and decided to lunch there. Many of those who came to the market were old friends, but many others who did not know the white man were a little excited by his presence.

"Early in the afternoon we came on to Nzundu, and were hospitably received by Nsala Njimbu, one of its chiefs. Nzundu is a large town, as towns go in this part of Africa, and its people are rich and influential. It was arranged that a meeting be held next day. In the evening I walked through part of the town and chatted with some of the people. They are afraid of the State Government, and very much resent its interference with their affairs. They did not get much sympathy from me, however, for I told them plainly that God had permitted the State authorities to take possession of their country because they could not rule themselves. They were always fighting and killing one another, besides constantly murdering their best men on foolish charges of witchcraft, as often as not trumped up through envy or spite. This they could not deny, and it seemed to touch their conscience, for

I was reminded that I was not to preach till next day.

"My kind host wanted to know whether it was true that we white men kept back the rain, and he and others asked me several questions about the manufacture of cloth, showing their belief that it is made by fairies, or by spirits kept in slavery for the purpose. Foolish notions die hard! Nsala Njimbu mentioned eight places at or near the coast where he had gone to trade. He had come much more in contact with the outer world than most of his countrymen, but was as superstitious as any of them.

"Next day, after a delay of two or three hours, caused by the hostility of one of the chiefs, we assembled in the public square,

"A MOTLEY CROWD,

of one hundred and fifty men, women, and children; the chiefs on mats, and ordinary folks on the ground. Right in front was a man busily engaged in carving a fetish image, an operation he did not stop even when I was speaking. Thankful for the opportunity, I told as simply as I could of the havoc wrought by sin, charged my hearers with being sinners against God, and preached Jesus Christ, the sinner's Saviour. They listened with great attention, but how much of the good seed was retained in their hearts who can tell? Some appeared desirous of being visited another time, others said they did not want to see a white man in their town again. These first visits are usually awkward. The people suspect all sorts of underhand political or other hidden motives on the part of the visitor. It is not usually long, however, before they get accustomed to a missionary's visits.

"Being anxious to get back to Wathen, we packed up and left as soon as pos-

sible. After a walk of over two hours, during which we passed many towns, we reached Kingombe-ngombe. Our reception here was cold. The people had been drinking and were in a talkative state. Next morning few were to be seen. The chief and his brother had gone to the wood to fetch palm wine. They were in a chronic state of drunkenness, we were told. We waited till a few more people came together, then had our meeting; telling here, as everywhere, the story of the Lord Jesus

Christ, and inviting sinners to trust in Him.

"From this place we returned to the station, and were thankful to find all well.

"Begging your own and all our friends' continued prayers on behalf of our work, and especially that the seed sown in these itinerations may be fruitful to the glory of God,

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

Letter from the Rev. W. A. Wills, of Tsing Chou Fu, Shantung, China.

THE following communication from Mr. Wills, describing his visit to the famine-stricken districts in China, will be read with deep interest. We have no doubt the letters from Mr. Harmon, published last month, will have excited a desire for the fullest information of the spiritual results which appear to be following upon the physical calamities the people have suffered:—

"Tsing Chou Fu,

"November 1st, 1889.

"MY DEAR MR. BAYNES,—Having just returned from visiting several of the places where relief was given during the recent famine, I thought a short account of some of the blessings resulting from that distribution, together with a little description of their fresh troubles, might be of interest to some of our many friends who so liberally helped us by their gifts, and might stir up their hearts to continue earnest in prayer on behalf of these much afflicted people.

"The spring wheat harvest was fairly good, and by the end of May all our brethren had returned to their usual duties. The summer being also good, the autumn crops promised well, when, alas, about the end of July,

these poor unfortunate people, already extremely reduced, had another sad calamity fall upon them by a fresh outbreak of the Yellow River, causing great destruction of house property, and, what was far worse, almost the universal destruction of their crops. Of all the various kinds of produce that promised abundance to all before the floods came nothing is now left besides the Kaoliang. This grain grows about ten feet high, so that the people were able to gather the tops, thus saving about a fifth or sixth of the crop; of course, it is very inferior in quality, having to be ripened by exposure to the sun's rays after it was cut.

"On the 5th of September I left this city, accompanied by my native helper, for

“A PREACHING TOUR

to these districts, taking with me a good supply of medicines, as is my wont, in order to try and relieve the sufferings and thus open the hearts of the people to receive the message we proclaim.

“It was just after the summer rains, so the roads were in a bad state, in places almost impassable, making travelling on barrows both difficult and slow; in fact, we were obliged to walk most of the way.

“On arriving at the inundated district everything seemed so strange and changed, for the whole country had become one enormous lake, with about $2\frac{1}{2}$ to $3\frac{1}{2}$ feet of water. At the time of the outbreak it was much deeper, but it has now decreased considerably, and has become stationary, or nearly so. As I looked upon the vast expanse of water which laid before me, generally speaking indefinite in extent, it was hard to realise that only a few weeks before the same had been then cultivated fields green with its vegetables, millet, &c.

“We hired a boat and crossed over to the other side, over twenty miles, taking us from sunrise till sunset.

“It was indeed a strange and depressing journey, as we passed by the tops of shrubs, fallen trees, graves with the coffins exposed, and here and there the remains of a village on a ridge of land, with heaps of bricks and tiles, the people busy seeking to secure what was left of the timber and furniture out of the ruins of their old homes.

“We had scarcely seated ourselves at the inn before we found we were in the midst of an epidemic of ague. Men, women, and children crowded the room, begging for medicine. Presently some gentlemen came, and earnestly begged me to go back with them to their village close by. Although very tired, I could not resist their entreaties,

so off we started. The floods had separated the villages; they had a boat ready to take me across, and then I was carried on a man's back through the streets, which were still under water.

“WAITING FOR THE MISSIONARY.

“I found a large room crowded with people waiting to receive me. After refreshing myself with some of their tea and cakes, I preached, and, considering the crowds outside unable to get admittance, and having to content themselves by climbing up on the window sills, &c., the people were very quiet and attentive. Afterwards I examined twenty inquirers, or ‘learners of the doctrine,’ as they call themselves. These men were able to readily answer questions from our little catechism, which gives a clear outline of Gospel truths; they also repeated several hymns; and the register showed these, with many others, attended the Sunday services. Their leader, a young man at whose house they met for worship, seemed to be an earnest and true Christian. I had several other opportunities of meeting and holding conversations with him.

“Before the famine relief commenced, these people had never heard the ‘glad tidings of salvation,’ and hardly any had seen a missionary, perhaps none. The famine brought the missionary to their villages, and, while saving their bodies from starvation, the ‘Bread of Life’ was offered them for their souls. The native helpers frequently went to preach to them, always leaving behind suitable books, tracts, &c. From this seed-sowing there now appears what we earnestly pray and sincerely trust will be an abundant harvest.

“REMARKABLE SPIRIT OF INQUIRY.

“One of our evangelists remained after the missionaries left, and has

since been faithfully working among the people. It was with pleasure I accompanied him to the ten different villages (in a circumference of about ten miles), where the people had opened places for worship, had their leaders, and were learning to sing our Christian hymns, and pray to the true living God. It was, indeed, wonderful to witness the spirit of inquiry which has evidently been poured out upon them. We could only, with thankful hearts, exclaim, 'This is the Lord's doing, and it is marvellous in our eyes.'

"During my stay of ten days, I received several deputations, some from long distances, coming to invite us to visit their villages, reporting that many were anxious to hear more about the Gospel of which they first heard and received books during the famine distribution. While my heart rejoiced over so many seeking to know more of the truth as it is in Jesus, I was sad to have to send back these people alone, of course doing all in my power to tell them something of the Gospel story, and supplying them with books and tracts, promising as soon as possible their places should be visited. 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'

"Besides the thousands affected with ague, who, when they hear of the powerful effects of quinine apply for it in crowds, there is much suffering among the people caused by their long privations, so that in the medical work alone I found my hands very full, often having nearly one hundred patients, besides the hundreds that were daily sent from our doors, being unable to see all. The evangelist spoke to the people one by one. when

they came for their tickets, also gave an address in the court while I saw the patients, so that none went away without hearing of the 'Great Physician.' Wolves abound in this part of the country, and we had several bad cases to treat. One, a little girl of nine years, her face was completely torn off, one of the saddest and sickening sights I ever saw.

"Every evening we held a Gospel meeting in a house lent by one of the learners. Nearly one hundred people crowded in each night. After the preaching we held a conversation with those wishing to remain, questioning them about the subject of the discourse.

"Our next centre was thirty miles north, the other side of the Yellow River. While crossing it a storm came on, nearly capsizing our boat. One man was knocked overboard, and was with great difficulty rescued from the strong current.

"This district was also worked by the famine relief distributors, and with similar happy spiritual results. In seven villages, stations have been opened, and over three hundred names entered on the roll of inquirers. The services were crowded with attentive hearers.

"CHILDREN SINGING HYMNS IN THE STREETS.

"These people seemed especially fond of singing. Even the children on the streets and in the fields would be singing, 'What a Friend we have in Jesus,' and other hymns, which sounded sweetly strange to us in this barren wilderness part of a heathen land.

"While busy at work seeing patients a special messenger arrived bringing me a fresh supply of quinine, with the news that a very large quantity was coming from Shanghai, given us by the Committee there for the ague suf-

ferers. I was able to send out notices that during the next month I would visit the villages and towns to preach and see ague cases only. This would have given me splendid opportunities for reaching all classes, the old and the young, men and women. But man proposes, and God disposes; 'For My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.'

"MR. WILLS FALLS SICK.

"Just as all was ready for this campaign I fell sick with ague myself, which was followed by a very serious attack of dysentery. After three days I sent for help, but owing to the difficulties and delays caused by crossing the flooded country, it was five days before Mr. Smyth (our medical brother) arrived. He found me very low and in an almost hopeless condition. Doubtless the bad water of these parts had brought it on. Although we sent nearly two miles we could get no water really fit to drink. God answered our prayers and spared my life, and after four days the doctor felt able to take the risk of having me carried on a bed by men to the city of Chou-p'ing, which took four days. The journey was, of course, trying, and I was very weak on arriving, but with the careful nursing of our friends, Mr. and Mr. Nickalls, who kindly received me, strength gradually returned; and after sixteen days' rest I was able to bear the remaining three days' journey to my home at Tsing Chou Fu, and begin now to look forward to future opportunities of work among these people.

"PRAY FOR US.

"And now, my [dear Mr. Baynes, my principal object in writing this

little account—which is done in great weakness of body—is to seek for united and earnest prayer on behalf of these hundreds of new inquirers after the 'truth'; and even if now many are prompted by 'pecuniary expectations,' they may, on hearing the story of the Cross, be led to cast all such false motives aside and enter into the fold through the only door, Jesus Christ.

"By the time this reaches you these poor homeless creatures, now taking refuge in wretched mat huts on the outer bank of the river, will be exposed to the awful suffering from cold and hunger, and this extending over an area of about 23,000 square miles and the sufferers over 350,000. One hardly dares to think what it will be. Hundreds of villages have been submerged until the door lintels were not visible—their all was swept away. But the most terrible fact is that over by far the greater portion of the flooded country no wheat can be sown this autumn. We cannot, we dare not, withhold our pity and help from these hopeless multitudes, but intend, by a surplus from the last Famine Fund, as far as possible to obey our Master's command: "Give them to eat." We cannot help all with the very limited funds at our command, but we rejoice to hear the Emperor has ordered grain to be sent; the amount he is sending, we reckon, will about feed one out of the six counties more or less flooded. Our little will enable us to save the lives of some in these districts where the Imperial grant will not reach.

"Trusting we shall have the continued sympathy and prayers of yourself, together with all our churches at home, believe me to remain,

"Yours faithfully,

"WM. A. WILLS.

"A. H. Baynes, Esq."

Ndombi: an African Chief.

THE principal man in an African village is the chief. He is supposed to be the wealthiest in money and slaves. He presides over the palavers of the people. He is called in to settle any differences among his people. In many places, however, his power is only nominal. It is



NDOMBI.—(From a Photograph.)

not often—if ever—that we Congo missionaries meet or hear of an Mtesa or Mwangi. Despots are seldom found as rulers of our Congo tribes.

Now the above picture represents a chief of the Bobangi tribe in the Lokolele district. The name of the particular town over which he rules

is Mokandayeka. When we established a station at Lokolele in November, 1886, the name of the above gentleman was Eyokakoli. He had not then attained to the rank and dignity of a Mokonji (or chief), but was simply an Mpomba (or elder). About two years ago he—having become possessed of the required number of slaves—was crowned (!) chief, and was invested with the “hat.” This hat is of native manufacture, and is only worn by the Bakonji (or chiefs). This is a great ceremony, and there is feasting and dancing for twenty or thirty days. At the end of that time the dog—which is a royal dish—is brought forth and killed, and eaten. The man is then invested with the hat and elephant’s tail (which is his sceptre), and receives a new name. The name that was given to our friend is Ndombi, and by this name is he now known.

Ndombi is an old friend of Stanley’s, and when the latter was going up the Congo in 1887, on his expedition to relieve Emin, he stayed at Lokolele three days, and one of the first to visit him was his old friend Ndombi.

He is not very amiable looking. He is as greedy as possible, as cunning as a fox, and a very big coward. I have seen him hurrying his men off to fight, and hiding himself behind a house at the first report of a gun. He has between twenty and thirty wives. The principal of these is an oldish woman named Munyankutu. She has great power over him, for she happens to be free born, while he is not.

The dress in which he is represented in the photo is his robe of state. The hat on his head is shaped something like a policeman’s, and is covered with cowries. Bracelets and leglets are made of cloth, covered with cowries. His belt is made of native grass, and is a very elaborate affair indeed. His large cloth is native made, and is covered with camwood powder to dye it red. In his hand he holds his sceptre—an elephant’s tail—without which he would scarcely be seen.

Even when drinking palm wine—and he is very fond of it—he has it lying close by his side. He is very superstitious, and has always a charm tied round one of his fingers.

R. D. DARBY.

The Lord Loveth a Cheerful Giver.

WE very thankfully acknowledge the following gifts:—One pound from a Contributor who writes: “I am sorry I am not able to send £2 as before, as I am out of work, but should I get a situation I hope to send the other pound”; £2 2s. from Miss Poole, of Stoke Newington; £5 from E. G. on behalf of the Congo Mission, “who has but limited power, but wishes to help all she can, and to express thankfulness to God for His great

goodness in time of need"; £1 6s. from a Servant, who writes: "It is only a mite, but it is given heartily and with the sincere wish that it were a great deal more. It's for Jesus' sake only, and He can use even the mites for His own glory. I hope this year may be a year of much blessing and encouragement to all who are engaged in what, I think, is the most glorious work on earth"; £2 from Donald Paterson, of Ontario; £5, Mr. Max Schulze, who writes from Rastatt as under: "In thankful remembrance of the great kindness of your magnanimous Society in helping me to erect a memory tablet on the grave of my dear brother, late of San Salvador. I am very grieved not to be a rich or powerful person to express my thankfulness as I wish to do. May a Higher Power do that which I cannot, and bless your noble work"; half a crown from W. Benwell, of Ipswich, for the Congo, "and for the love of Jesus towards me"; £3 from A. E. C., "as a thankoffering to God for mercies received, and who trusts it will receive the Divine blessing and be the means of blessing others"; a guinea from "A Musician"; £2 10s. from N. E. W., who, "by the help of his God, sends a small tribute to the Baptist Missionary Society"; £1 from a friend in Liverpool for the Congo Mission; £5 from "A Friend, for debt"; five shillings from one who is "desirous that the heathen may be brought to Christ"; for watch put into the collection at annual meeting in Guildford, and for gold earrings put into the collection at missionary meeting at Romford.

The Committee also beg to acknowledge with sincere thanks the following timely contributions:—Mr. J. Cameron, for *Congo*, £60; "Meg," for *China*, £25; Mrs. G. Curson, in memory of her husband, for *Congo*, £25; G. W. R., £20 13s. 5d.; Mr. D. Rees, £20; Mr. Joseph Wates, £20; A Friend, per do., £10; Mr. J. Short MacMaster, £15; Mr. Huntington Stone, £10.

Recent Intelligence.

ACCORDING to the most recent news Mr. Baynes has finally left Calcutta, and is now visiting the stations in the North-West Provinces, Simla being his most northerly point, thence going down to Ceylon with the intention of returning to England so as to arrive home about the middle of April.

The Rev. H. K. Moolenaar, and Mrs. Moolenaar, have been compelled to return to this country in consequence of the serious illness of the latter. We are pleased, however, to report improvement in health.

Miss Lister, of Leslie, Fife, sailed on the 6th ult., in the s.s. *Bengal*, for China, to be married to our missionary, the Rev. Moir Duncan, M.A.

Mrs. Medhurst requests us to express her most hearty thanks to those friends who so generously responded to her letter in last month's *HERALD*, and to request those who have promised garments kindly to send them addressed to her at the Mission House, 19, Farnival Street, Holborn, London.

If our kind friend, signing himself "NEW," whose further contribution we acknowledge in this *HERALD* will turn to the number for October last, he will see under Monmouthshire the acknowledgment of the former gifts.

Contributions

From January 13th to February 12th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Aldis, Mrs. Jas. A., Wall-sall	2	2	0
Baldwin, Mrs. A. O., High Wycombe	0	10	0
Billing, Mr. Jos., Guildford	3	0	0
Brain, Mr. H., Brynbo	1	0	0
Butterworth, Rev. J. C., M.A.	2	5	0
Butterworth, Mr. R. H. Do., for Congo	1	1	0
Chapman, Mr. Jno., Harrow	3	3	0
Collins, Miss M. A.	1	1	0
Cowdy, Rev. S., L.L.D.	1	0	0
Crowther, Mr. J.	0	10	6
Davison, Mr. J.	1	0	0
Dawbarn, Mrs.	0	10	0
Dowson, Mr. J.	2	2	0
Farley, Miss	0	10	0
Foster, Misses, Sabden	8	0	0
Fraser, Mrs., Edinburgh	1	1	0
French, Mrs.	0	10	6
Gibbons, Miss C. A.	0	10	0
Gissing, Mr. S.	0	10	6
Griggs, Mr. B.	0	10	6
Gould, Mr. per Mr. Willis	1	4	0
Hammond, Mr. N.	1	0	0
Hawkes, Mr. W., for Congo	1	0	0
Haynes, Messrs. R. and S.	1	0	0
Handford, Mr. E.	2	2	0
Hudson, Mr. H., Upton-on-Severn	1	1	0
Irish, Mr. F.	1	5	0
Jones, Mr. J., Flley	1	2	6
Johnson, Mr. W., Kingsland	1	0	0
Johnston, Mrs., coll. by Curwen, Mrs. S.	0	10	6
Freeman, Mrs.	1	1	0
Under 10s.	2	0	0
Lincoln, Mr. H.	1	0	0
Luckham, Mr. J., for Congo	1	0	0
McMaster, Mr. J. S.	15	0	0
Noel, Rev. Horace, M.A.	5	0	0
Parkinson, Mrs., Skipton	2	2	0
Pierce, Mr. J. J.	5	0	0
Pontifex, Rev. W.	0	10	6
Poole, Miss	0	12	0
Do., for Congo	0	10	0
Do., for Naples	0	10	0
Do., for China	0	10	0
Reichell, Mrs.	1	0	0
Renard, Mrs.	1	0	0
Sargent, Mr. E. G.	1	1	0
Smith, Miss S.	0	10	6
Smith, Mrs., Yonge Park	5	0	0
Tatton, Mrs. E., for Congo	0	10	6
Turley, Mrs.	1	0	0
Walduck, Mr. T. H.	2	0	0
Do., for Congo	2	0	0
Wicks, Mr. Thos.	1	0	0

Wilson, Mr. and Mrs., Stroud Green	0	11	6
Woodson, Mr. R.	1	0	0
Under 10s.	0	10	0
Do., for Congo	0	2	6

DONATIONS.

A Friend	100	0	0
A Friend, for China ..	1	0	0
A Friend, for Debt ..	5	0	0
A Friend, Liverpool, for Congo	1	0	0
A Friend, per Mr. J. Wates	10	0	0
A. E. C.	3	0	0
"A Musician"	1	1	0
A. M., Hornsey (Box) ..	0	11	6
A Servant, for India ..	1	6	0
Blackwell, Misses M. & A., collected for N P ..	1	6	0
Box 25, N. G.	0	10	0
Dean, Mr. G. H., for <i>Mts Dean, Barisal</i> ..	55	0	0
Cameron, Mr. Jno., for Congo	60	0	0
Dean, Mr. and Mrs. G. H. E. G. Clifton, for Congo ..	5	0	0
Evans Mr. J. C., for Debt	1	0	0
Flindlay, Mr. G. B. (Box) ..	0	12	0
F. G.	0	10	0
G. W. R.	20	13	5
Girls' Home Sunday Class, per H. M. B. ..	1	10	6
H. H. K.	2	2	6
Harris, Mrs., Barnstaple ..	7	0	0
Kemp, Miss, for <i>Colporteur in Rome</i>	17	0	0
King, the late Rev. T., Interest, per Rev. J. M. Stephens, B.A.	10	10	7
Mumford, Miss L. T., collected by	0	12	10
"Meg," for China	25	0	0
N. E. W., Newport	1	10	0
Do., for <i>Mr. Wall's work</i>	1	0	0
Walter, Mrs. Sarah, for <i>Bengali school</i> , per Y.M.M.A.	6	0	0
Wates, Mr. Jos.	20	0	0
Under 10s.	1	6	6
Do., for Congo	0	2	6

LONDON AND MIDDLESEX.

Abbey-road	10	3	0
Do., for <i>W & O</i>	7	6	1
Acton, for <i>W & O</i>	2	18	4
Arthur-street, Camberwell-gate, Sun-sch.	1	9	2
Bermondsey, Drummond-road	5	0	0
Bloomsbury Chapel ..	15	4	3
Do., Sunday-school ..	24	0	2
Do., do., for <i>Chaprandi school</i>	4	6	7
Do., do., for <i>Mr. Bentley's Congo school</i> ..	0	19	0
Brentford, Park Chapel ..	31	12	9
Do., for <i>W & O</i>	1	5	0

Brixton, Kenyon Ch., for <i>W & O</i>	6	6	0
Do., do., Sunday-school ..	2	16	9
Do., Wynne-road	2	0	0
Brixton-hill, New Park-road, for <i>W & O</i>	2	10	6
Brondesbury	34	6	0
Do., for support of <i>Congo boy, Lugemba</i> ..	10	0	0
Camberwell, Mansion House Chapel	0	12	0
Chaik Farm, Berkeley-road, for <i>W & O</i>	1	8	6
Child's-hill Sunday-sch., for Congo	0	5	6
Do., for Italy	0	5	0
Chiswick, Annandale-road, for <i>W & O</i>	0	13	0
Clapton, Downs Chapel ..	52	8	2
Do., for Congo	47	14	6
Ealing Dean Sunday-school, for China ..	5	0	0
Do., for Congo	5	0	0
Enfield	14	14	1
Do., for <i>W & O</i>	2	10	2
Do., for support of <i>Congo boy</i>	1	5	0
Forest Gate, Woodgrange Chapel ..	7	2	8
Do., for support of " <i>Mansfield</i> ," Congo boy	1	4	0
Grove Road Ch., Victoria Park	26	10	0
Gunnersbury Sunday-school	0	7	0
Hackney, Marc-street, for <i>Madripore</i> , per Y.M.M.A.	1	0	0
Do., Hampden Chapel ..	6	5	3
Hammersmith, Y.M.C.A.	0	6	6
Hampstead	50	0	0
Do., for <i>W & O</i>	18	10	10
Harrow, for <i>W & O</i>	1	10	0
Do., Sunday-school ..	1	15	6
Hendon	20	18	9
Do., for <i>W & O</i>	2	6	1
Islington, Salter's Hall Ch., for <i>W & O</i>	4	0	0
James-street, for <i>W & O</i> ..	1	2	0
Kingsgate-street, for <i>W & O</i>	1	1	0
Maze Pond	14	2	0
Do., for <i>W & O</i>	5	0	0
North Finchley	14	5	5
Do., for <i>W & O</i>	1	16	9
Notting-hill, Ladbroke-grove, for <i>W & O</i> ..	4	16	2
Peckham, Park-road Chapel	12	2	3
Do., Norfolk-street, for <i>W & O</i>	0	9	6
Do., East Surrey-grove Sunday-school	0	7	6
Putney, Werton-road Sun-sch., for support of <i>Indian boy</i> ..	5	0	0
Rotherhithe New-road Sunday-school, per Y.M.M.A.	1	0	0
South London Tabernacle Sunday-school ..	2	16	0

Spencer-place Ch. Sunday-school	1	1	6
Stockwell, for W & O	2	12	5
Stoke Newington, Devonshire-square Ch., for W & O	18	14	10
Do., for W & O	7	7	0
Tottenham, for W & O	1	10	0
Twickenham	2	2	0
Do., for W & O	1	5	0
Do., Sunday-school	3	3	9
Do., St. Margaret's Sunday-school	3	17	0
Upper Holloway, for W & O	8	8	6
Do., Y.M.E.C., for Congo	5	0	0
Vernon Ch., for Congo	1	5	0
Victoria Ch., Wandsworth-road	21	0	0
Walworth-road, Young Women's B.C., for Congo	2	0	0
Wandsworth, East-hill	19	2	3
Westbourne-grove, for W & O	4	8	5
Willesden Green Sunday-school	1	8	7
Wood Green (addl.), for W & O	0	10	3
Do., Sunday-school, for China	0	12	0
Do., for Congo	1	0	0
Do., for support of Congo boys	3	14	5
Do., for Benyal School	1	10	0

BEDFORDSHIRE.

Amphill	4	14	10
Do., for W & O	0	14	0
Do., for N P	0	11	2
Cranfield	2	11	8
Riseley, for W & O	0	11	6
Stevington, for W & O	0	4	3
Stotfold, for W & O	0	9	6
Do., for N P	0	17	1
Toddington, for W & O	0	8	6
Wootton	2	10	0

BERKSHIRE.

Beuch Hill, for W & O	0	7	0
Do., for N P	1	3	0
Bracknell Sunday-sch.	0	2	0
East Ilsley, for N P	0	14	0
Maldenhead Sunday-school	15	11	8
Do., for support of Congo boy under Mr. Davies	10	0	0
Newbury, for W & O	3	3	0
Reading, King's-road	11	13	5
Do., do., for W & O	10	10	0
Do., do., for Africa	1	9	0
Do., Carey Chapel	20	0	0
Do., do., Juvenile	3	4	6
Do., Wycliffe Chapel, for W & O	5	0	0
Do., do., Sunday-school, for N P	2	1	4
Sunningdale, for W & O	0	13	6

BUCKINGHAMSHIRE.

Amersham Lower Chapel, for W & O	1	5	0
Chesham, for W & O	1	5	0
Haddenham, for W & O	0	10	0
Long Crendon, for W & O	1	0	0
Princes Risboro', for W & O	1	0	0

Quainton, for W & O	0	7	6
Towersey, for W & O	0	5	2
Winslow	2	2	0
Do., for Congo	1	1	0
Wraysbury	26	10	8

CAMBRIDGESHIRE.

Burwell	2	19	0
Do., for W & O	0	13	3
Do., for N P	1	4	9
Cherryhinton Sunday-school, for N P	0	17	0
Mildenhall	7	15	0
Do., for W & O	0	12	6
Prickwillow, for W & O	0	5	0
Do., for N P	0	18	0
Swavesey, for W & O	0	12	0
Wilburton, for W & O	0	10	0

CHESHIRE.

Birkenhead, Jackson-st. Do., for N P	1	7	9
Chester	2	12	0
Do., Hamilton-place, for W & O	0	12	0
Egremont	9	13	9
Do., for W & O, 1888	1	0	0
Do., for do., 1889	2	5	2
Do., for do., 1890	1	18	6
Frodsham, Union Ch.	7	1	0
Hyde, for W & O	0	13	0
Seacombe Sunday-sch.	1	7	6

CORNWALL.

Redruth	2	4	3
Do., for W & O	0	7	0
Do., for N P	0	11	9
St. Austell	0	19	9
Truro, for W & O	0	10	0

DERBYSHIRE.

Chesterfield	0	10	10
Dorby, Trinity Ch., for W & O	4	0	0
Do., do., for Congo	6	0	0

DEVONSHIRE.

Bovey Tracey, for N P	0	10	0
Brayford, for N P	1	6	0
Do., for Congo	0	10	0
Devonport, Morrice-sq. Sunday-school	1	6	0
Kingsbridge, for W & O	2	0	0
Newton Abbott	8	12	4
Do., for W & O	1	1	0
Do., for N P	1	14	4
Paignton	2	4	4
Do., for N P	0	13	9
Plymouth, George-street	8	10	3
Do., do., for Mrs. Morgan's Orphan Home China	2	7	0
Do., Mutley Chapel, for Congo	25	0	0
Thorverton, for W & O	0	10	0
Torquay, for N P, Dacca	18	0	0
Totnes, for W & O	3	0	0

DORSETSHIRE.

Dorchester, for W & O	0	10	0
Piddletrenthide Sunday-school, for N P	0	4	6
Wimborne Sunday-sch., for N P	0	10	0

DURHAM.

Bishop Auckland	2	16	0
Do., for W & O	0	5	0
Do., for N P	1	0	0
Hamsterley, for W & O	0	5	0
Jarrow, for W & O	1	6	3
Do., for N P	1	18	2
Spennymoor Welsh Ch.	0	5	0
Stockton-on-Tees, Wellington-street	31	4	7
Do., Northcote-street	4	16	11

ESSEX.

Ashdon	2	18	8
Do., for W & O	0	18	4
Barking, Queen's Road	10	10	0
Do., Sunday-school	1	8	0
Colchester	3	0	0
Do., for W & O	2	0	0
Great Sampford	1	5	0
Do., for W & O	0	5	0
Harlow, for W & O	2	0	0
Langham Sunday-sch.	0	12	0
Langley, for W & O	0	5	0
Leyton, for W & O	2	2	9
Leytonstone Sunday-school	11	1	10
Maldon, for W & O	0	16	6
Rayleigh, for W & O	1	3	3
Romford	3	11	0
Do., for W & O	1	18	0
Saffron Walden	2	2	0
Southend Tabernacle, for W & O	1	3	0
Do., Clarendon-road, Sunday-school, for Congo	1	6	0
Theydin Bois, for N P	0	14	7
Victoria Docks, Union Ch., for W & O	1	9	9

GLOUCESTERSHIRE.

Arlington, for W & O	0	9	0
Bourton-on-the-Water, for W & O	3	1	0
Burford, for W & O	0	10	0
Choltenham, Salem	13	0	0
Do., for W & O	0	10	5
Chipping Sodbury	7	13	7
Cinderford	2	11	11
Fairford, for W & O	1	0	0
Hillsley	0	17	0
Do., for W & O	0	12	0
Shortwood	0	3	0
Do., for W & O	2	10	0
Stow-on-the-Wold, for W & O	2	5	0

HAMPSHIRE.

Andover	14	14	4
Do., for W & O	1	0	0
Blackfield	0	8	0
Bournemouth, Lamsdowne Sunday-school, for N P	1	12	1
Brookhurst, for W & O	0	11	0
Brookhurst, for W & O	0	10	0
Eastleigh	1	2	9
Fleet	1	3	5
Do., for W & O	1	7	0
Lyndhurst	2	3	6
Mottisfont Sunday-sch.	4	12	9
Poulner Ringwood, for N P	1	7	3
Shirley	8	17	7
Do., for W & O	0	10	0
Southampton, East-st., for W & O	1	1	0

Southampton, Portland		
Ch.....	17	18 8
Less District and De-		
putation Expenses.....	1	18 4
	16	0 4
Southampton, East-st.		
Sunday-school, for		
support of N P, <i>Kati</i>		
<i>Charan</i>	6	0 0
Spolling.....	0	14 6
Sway.....	1	3 11
Waterlooville.....	8	16 9
Do., for <i>W & O</i>	0	12 6
Whitchurch, for <i>W & O</i>	0	15 0

ISLE OF WIGHT.

Ryde, George-street, for		
<i>W & O</i>	4	0 0
Ventnor Sunday-school,		
for N P.....	1	4 0

HEREFORDSHIRE.

Lydbrook Sunday-sch.	2	1 8
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HERTFORDSHIRE.

Chippierfield.....	19	3 1
Do., for <i>W & O</i>	1	11 1
Hemel Hempstead.....	0	2 2
Do., for N P.....	2	13 10
Markyat-street, for		
<i>W & O</i>	0	11 3
Northchurch, for <i>W</i>		
<i>& O</i>	0	13 6
Do., for N P.....	0	8 4
Mill End, for <i>W & O</i>	0	7 0
Kickmansworth, for <i>W</i>		
<i>& O</i>	2	0 0
Do., for N P.....	1	0 0
St. Albans, Dagnall-st.,		
for <i>W & O</i>	7	7 3
Do., Tabernacle, for		
<i>W & O</i>	1	4 6
Tring, New Mill, for		
<i>W & O</i>	1	9 7

HUNTINGDONSHIRE.

Little Houghton, for		
N P.....	0	2 6
Woodhurst.....	0	7 0

KEST.

Beckenham.....	42	17 1
Bessell's Green, for <i>W</i>		
<i>& O</i>	1	7 0
Do., for N P.....	1	18 0
Brockley-road.....	48	7 8
Do., Sunday-school,		
balance.....	0	19 11
Do., do., for <i>Congo</i>		
<i>boy</i> , "Vita".....	6	0 0
Bromley Sunday-school	10	4 0
Do., Y. M. B. C.....	1	1 0
Canterbury.....	17	15 10
Do., for <i>W & O</i>	2	8 6
Do., for <i>Congo</i>	5	0 0
Catford-hill.....	23	8 4
Deal.....	46	0 0
Do., for <i>W & O</i>	2	10 0
Do., for <i>Congo</i>	25	0 0
Eynsford, for <i>W & O</i>	1	0 0
Eythorne, for <i>W & O</i>	2	6 6
East Plumstead, for		
<i>W & O</i>	0	4 0
Faversham.....	0	10 0
Folkstone.....	9	4 0
Do., for <i>W & O</i>	4	16 6
Herne Bay, for <i>W & O</i>	0	10 0

Kingsdown, for N P.....	0	11 2
Lee, for <i>W & O</i>	4	0 0
Do., for <i>Congo</i>	1	0 0
Do., per Y. M. M. A., for		
<i>Bengali sch.</i>	6	0 0
Lewisham-road, for		
<i>W & O</i>	1	10 0
New Brompton, for N P	1	6 0
Pembury, Union Ch., for		
<i>W & O</i>	1	8 6
Plumstead, Conduit-rd.	7	13 8
Sevenoaks, for <i>W & O</i>	1	9 8
Sheerness.....	2	6 8
Do., for <i>W & O</i>	0	10 0
Do., for N P.....	0	12 3
Sandhurst, for <i>W & O</i>	2	0 0
Do., for N P.....	1	10 9
Sidcup.....	1	10 0
Sittingbourne, for <i>W & O</i>	2	0 6
Sutton-at-Hone.....	5	15 7
West Malling, for <i>W & O</i>	1	0 0
Do., for N P.....	3	3 8

LANCASHIRE.

Accrington.....	26.	0 6
Do., Willow-street and		
Woodnook.....	10	7 3
Astley Bridge.....	15	12 6
Bacup, Ebenezer, for		
<i>W & O</i>	4	0 0
Do., for N P.....	5	17 0
Do., Irwell-terrace,		
for <i>W & O</i>	1	0 0
Do., for N P.....	0	16 5
Blackburn, Montague-		
street, for <i>W & O</i>	1	15 0
Boole, Derby-road.....	12	14 4
Do., for <i>W & O</i>	1	3 8
Do., Welsh Ch.....	5	11 0
Burnley, Ebenezer, for		
<i>W & O</i>	1	6 2
Do., Mount Pleasant,		
for <i>W & O</i>	1	6 2
Do., do., for N P.....	2	12 0
Do., Zion, Yorkshir-		
street, for <i>W & O</i>	2	0 0
Doals, Ebenezer.....	1	10 0
Do., for <i>W & O</i>	0	10 0
Do., for N P.....	0	7 0
Haslingden, Trinity Ch.		
for <i>W & O</i>	2	10 0
Hill Cliffe.....	3	8 10
Inskip.....	4	3 10
Do., for <i>W & O</i>	0	10 0
Do., for N P.....	1	16 6
Liverpool, Pembroke		
Chapel.....	9	13 3
Do., for <i>W & O</i>	3	3 11
Do., Richmond Chapel	0	17 1
Do., Prince's Gate, for		
<i>W & O</i>	6	16 3
Do., Fau us Chapel.....	3	11 9
Do., do., for <i>W & O</i>	0	17 3
Do., Empire-street.....	4	3 5
Manchester, on account,		
p r Mr. T. Spencer,		
Treasurer.....	137	0 0
Do., Brighton-grove,		
for N P.....	1	6 6
Do., Rusholme-road		
Cong. Ch., for sup-		
port of <i>Miss Silvey</i>		
Do., do., for support of		
<i>Lubakki and Di-</i>		
<i>pola, Congo</i>	10	0 0
Manchester, Coupland-		
street, for <i>W & O</i>	2	0 0
Oswaldtwistle.....	4	5 5
Do., for <i>W & O</i>	1	18 9
Padliham, Burnley-road	0	6 0
Preston, Fishergate, for		
<i>W & O</i>	1	9 0

Ramsbottom.....	32	9 0
Do., for <i>W & O</i>	3	7 9
Do., for <i>Congo</i>	5	0 0
Do., for <i>Rome</i>	6	0 0
Do., for <i>Bengali sch.</i>	6	0 0
St. Anne's-on-the-Sea	2	3 0
Uiverston, for <i>W & O</i>	0	5 4
Do., Sunday-school,		
for N P.....	1	9 9
Warrington, Golborne-		
street, for <i>W & O</i>	1	0 0
Waterfoot, Bethel, for		
<i>W & O</i>	1	0 0

LEICESTERSHIRE.

Arnsby, for <i>W & O</i>	1	5 0
Blaby and Whetstone,		
for <i>W & O</i>	1	10 2
Husbands Bosworth and		
Walton.....	7	3 10
Lelcester, Belvoir-street	10	0 0
Do., Charles-street.....	1	3 10
Do., do., for <i>W & O</i>	3	0 0
Do., Abbey Gate Sun-		
day-school.....	2	18 0
Do., Meibourne Hall,		
for <i>W & O</i>	2	10 0
Do., do., Oxford-street		
Sunday-school, for		
support of Mr.		
<i>Rogers</i>	10	8 0
Do., Victoria Ch., for		
<i>W & O</i>	10	0 0
Monks Kirby and		
Pallton.....	1	1 0
Do., for <i>W & O</i>	0	11 0
Oadby.....	1	9 10
Do., for <i>W & O</i>	0	13 0
Do., for N P.....	2	1 2
Sutton and Cosby.....	4	0 0

LINCOLNSHIRE.

Grantham.....	9	0 6
Grimsby Tabernacle.....	36	16 2
Do., for N P.....	0	17 5
Holbeach, for N P.....	1	1 5

NORFOLK.

Bacton.....	2	4 0
Buxton, for <i>W & O</i>		
(2 years).....	1	7 6
Cossey, for N P.....	0	9 6
East Dereham, for <i>W &</i>		
<i>O</i>	0	18 0
Fakenham, for <i>W & O</i>	0	13 6
Do., for N P.....	0	19 8
Kirby Bedon, for <i>W & O</i>	0	5 6
Lynn, Stepney Chapel,		
for <i>W & O</i>	2	10 0
Neeton, for <i>W & O</i>	0	5 8
Norwich, Unthanks-rd.,		
for <i>W & O</i>	4	0 0
Pulham St. Mary, for		
<i>Congo</i>	0	5 0
Shelfanger, for <i>W & O</i>	0	11 0
Worstead, for <i>W & O</i>	1	0 0
Do., for N P.....	5	4 3

NORTHAMPTONSHIRE.

Aldwinkle, for N P.....	0	9 10
Braunston Sunday-sch.,		
for N P.....	0	15 11
Cilpstone, for <i>W & O</i>	1	5 0
Do., for N P.....	1	4 6
Ketterling, for N P.....	0	5 2
King's Sutton, for N P	0	15 4
Milton, for <i>W & O</i>	0	11 0

Northampton, College-street	0 6 0
Do., for <i>W & O</i>	10 10 0
Do., Grafton-street ..	1 10 0
Do., for <i>W & O</i>	0 10 0
Pattlahall	3 15 0
Bingstead, for <i>W & O</i> ..	0 15 0
Roade, for <i>W & O</i>	0 10 0
Rushden, for <i>W & O</i> ..	2 0 0
Stanwick, for <i>W & O</i> ..	0 6 0
Woodcote, for <i>W & O</i> ..	1 0 0
Woodford, for <i>W & O</i> ..	0 6 0

NORTHUMBRELAND.

Berwick-on-Tweed	32 13 0
Do., for <i>W & O</i>	2 17 0
Fenwick Steads	8 12 3
Newcastle, Jesmond, for <i>N P</i>	1 1 0
North Shields, for <i>W & O</i> ..	0 8 2

NOTTINGHAMSHIRE.

Collingham	0 7 7
Do., for <i>W & O</i>	0 6 0
Nottingham, Derby-rd. ..	5 13 7
Do., for <i>W & O</i>	6 4 8
Do., Juvenile	5 13 5
Do., George-street ..	0 10 6
Do., Bentinck-road ..	.....
Juv.	6 9 4

OXFORDSHIRE.

Banbury, for <i>W & O</i> ..	10 0 0
Caversham	5 0 0
Do., W. B. C., for <i>Congo</i>	1 0 0
Chipping Norton, for <i>W & O</i>	3 11 5
Great Tew, for <i>W & O</i> ..	0 12 0
Henley-on-Thames, for <i>W & O</i> ..	0 13 0
Hook Norton	0 14 2

RUTLAND.

Langham Sunday-sch., for <i>N P</i>	0 12 0
Oakham, for <i>W & O</i> ..	0 13 0

SHROPSHIRE.

Bridgnorth	16 19 2
Do., for <i>W & O</i>	0 13 0
Do., for <i>N P</i>	2 9 1
Lord's Hill	0 10 0
Do., Sunday-school ..	1 0 0
Whitchurch, for <i>N P</i> ..	1 6 0

SOMERSETSHIRE.

Boro'bridge, for <i>W & O</i> ..	0 11 0
Bristol, on account, per Mr. G. H. Leonard, Treasurer	40 0 0
Do., Buckingham Ch., for <i>W & O</i>	4 16 3
Do., Old King-street, for <i>W & O</i>	1 3 10
Do., Cotham-grove, for <i>W & O</i>	6 17 0
Do., City-road, for <i>W & O</i>	3 3 0
Do., Tyndale Ch., for <i>W & O</i>	10 18 5
Do., Fishponds, for <i>W & O</i>	4 0 0
Do., Totterdown, for <i>W & O</i>	1 10 10
Do., Keynasham, for <i>W & O</i>	0 16 3
Do., do., for <i>N P</i>	1 14 0

Crewkerne	4 1 10
Do., for <i>W & O</i>	0 7 6
Hatch Beauchamp, for <i>W & O</i>	0 12 6
Frome, Badcox-lane, for <i>W & O</i>	2 2 6
Do., Sheppards Barton, for <i>W & O</i>	4 0 0
North Curry and Stoke St. Gregory	3 0 0
Shepton Mallet	2 0 0
Stogumber, for <i>W & O</i> ..	0 8 6
Taunton, Silver-street	47 16 9
Wedmore	14 3 4
Do., for <i>W & O</i>	0 4 0
Wells, for <i>W & O</i>	1 0 0
Weston-super-Mare ..	.....
Bristol-road, for <i>W & O</i> ..	2 2 0
Willton	1 0 0
Wincanton, for <i>W & O</i> ..	1 6 1
Do., for <i>N P</i>	2 11 8

STAFFORDSHIRE.

Bilston, for <i>N P</i>	1 5 0
Brierley Hill, for <i>W & O</i> ..	0 18 0
Burslem, for <i>W & O</i> ..	0 11 0
Cosley, Providence Sunday-school	0 6 0

SUFFOLK.

Bardwell	1 8 0
Beccles	0 2 9
Bradfield St. George, for <i>W & O</i> ..	0 10 6
Brandon, for <i>W & O</i> ..	0 10 0
Gorleston	3 10 6
Ipswich, Stoke Green ..	1 4 0
Rattlesden	3 12 2
Do., for <i>W & O</i>	0 15 0
Walton, for <i>W & O</i> ..	1 1 0

SURREY.

Cheam, for <i>W & O</i>	0 17 0
Do., for <i>N P</i>	2 14 9
Dorking, for <i>W & O</i> ..	0 18 6
Dulwich, Lordship-lane Sunday-school, for <i>Congo</i>	10 0 0
Do., for <i>China</i>	5 0 0
Godalming	2 12 6
Guildford, Commercial-road	13 3 2
Lower Tooting Sunday-school, for <i>N P</i> ..	0 1 6
Norwood, Gipsy-road ..	6 10 0
Penge	5 18 11
Redhill	5 0 0
Richmond, Dnke-street, for <i>W & O</i>	0 13 2
Sutton	13 6 0
Do., for <i>W & O</i>	10 0 0
Do., for <i>N P, Delhi</i> ..	1 4 5
Streatham	9 17 4
Do., Sunday-school, for <i>Bengal School</i> , per Y.M.M.A.	1 7 0
Thornton Heath Sunday-school	2 2 10
Wallington	7 1 5
Do., for <i>W & O</i>	2 2 0
Do., for <i>N P</i>	0 7 4
York Town, for <i>W & O</i> ..	1 2 0
Do., for <i>N P</i>	1 18 6

SUSSEX.

Crawley	3 4 1
Forest Row, for <i>N P</i> ..	0 10 6
Petworth Sunday-sch.,	1 4 0

WARWICKSHIRE.

Alcester	18 10 0
Do., for <i>W & O</i>	1 0 0
Attleboro', Nuneaton, for <i>W & O</i>	0 13 3
Coventry, Queen's-road ..	0 10 0
Do., for <i>W & O</i>	8 0 0
Henley-in-Arden, for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	1 3 0
Stratford-on-Avon, for <i>W & O</i>	1 5 4
Stundley	3 18 5
Do., for <i>W & O</i>	1 0 9
Do., for <i>N P</i>	1 4 10

WILTSHIRE.

Bradford-on-Avon, for <i>W & O</i>	1 12 0
Calne, for <i>W & O</i>	3 0 6
Do., for <i>N P</i>	3 0 11
Devizes	0 15 8
Do., for <i>W & O</i>	2 9 8
Downton, for <i>W & O</i> ..	0 12 6
Do., for <i>Congo</i>	0 17 0
Trowbridge, Back-street, for <i>W & O</i>	5 0 0
Do., Bethesda	14 6 0
Do., do., for <i>W & O</i> ..	1 1 0

WORCESTERSHIRE.

Evesham	1 1 0
Kings Norton	1 2 3
Perthore	15 6 7
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	1 17 8
Do., for <i>Mr. Comber</i> ..	1 15 0
Redditch, for <i>W & O</i> ..	0 15 0
Shipston-on-Stour Sunday-school, for <i>N P</i> ..	0 13 5

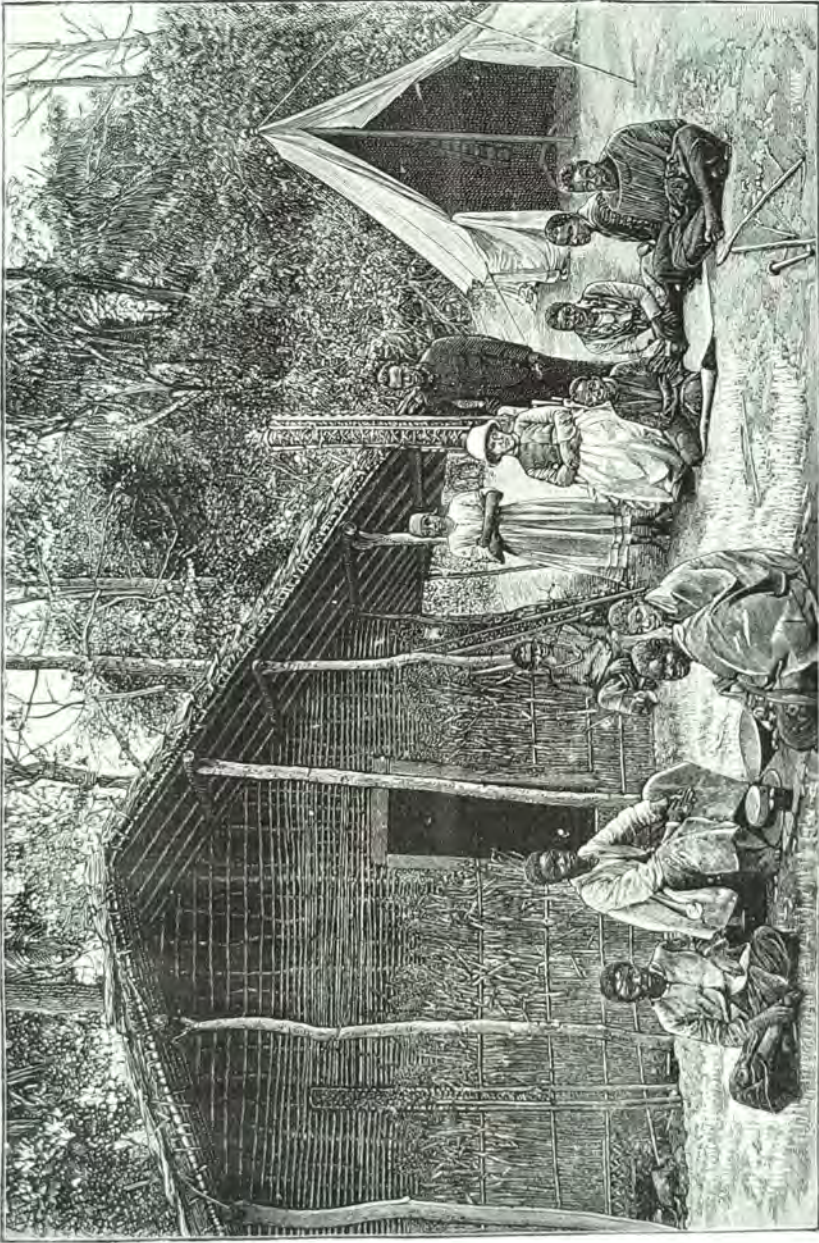
YORKSHIRE.

Batley, for <i>W & O</i>	0 8 0
Bradford, for <i>W & O</i> ..	14 11 0
Do., Slon Chapel, for <i>W & O</i>	5 9 2
Do., Leeds-road, Juv. ..	23 0 0
Bransley, Salem Ch. ..	5 12 8
Do., for <i>W & O</i>	1 0 0
Brearley, Laidenden Foot, for <i>W & O</i>	1 2 0
Cowling Hill, for <i>N P</i> ..	0 10 6
Driffield and Granswick ..	5 17 8
Do., for <i>W & O</i>	0 10 0
Farsley, for <i>W & O</i> ..	4 0 0
Halifax, one-third of United coll., for <i>W & O</i> ..	3 4 10
Do., Trinity-road Sunday-school	30 17 6
Harrogate Juv., for <i>Congo</i>	3 4 6
Heaton, for <i>W & O</i> ..	0 10 0
Huddersfield, New North-road, for <i>W & O</i> ..	3 11 3
Hull, George-street, for <i>W & O</i>	0 10 0
Do., South-street, for <i>W & O</i> ..	1 0 6
Idle, for <i>N P</i>	1 2 2
Leeds, United Com-munion Service, for <i>W & O</i>	14 0 6
Do., South Parade	30 8 7
Do., Blenheim Ch.	36 14 0
Do., York-road	8 2 8
Do., Beeston-hill	13 0 10
Do., Staincliffe	1 16 8
Lindley Oakes	4 9 0
Do., Sunday-school ..	1 8 11
Meltham, for <i>W & O</i> ..	1 15 4

Middlesboro', Welsh Ch. Sunday-school, for <i>N P</i>	0 5 0	Cardiff, Salem, Gwacloody-gaith	0 8 0	Elgin	0 15 0
Milnsbridge, for <i>W & O</i>	2 0 0	Do., Long Cross, for <i>W & O</i>	2 4	Do., for <i>W & O</i>	1 10 8
Morley, for <i>W & O</i>	1 1 0	Do., Ebenezer, Pearl-street	0 10 0	Do., for <i>N P</i>	3 11 1
Ossett, for <i>Congo</i>	0 5 0	Merthyr, High-street, for <i>W & O</i>	1 0 0	Do., for <i>Congo</i>	4 10 7
Rawdon, for <i>W & O</i>	6 10 8	Penarth, Tabernacle	5 13 2	Forras, for <i>N P</i>	0 18 0
Rishworth	9 8 6	Do., for <i>W & O</i>	1 5	Frascrburgh	7 8 0
Do., for <i>W & O</i>	0 19 6	Do., Stanwell-road Sunday-school	7 12 6	Do., for <i>N P</i>	0 16 0
Do., for <i>N P</i>	1 16 1	Pontyeymmer, Zion Ch. Mount	2 0 0	Galashields, Stirling-street, for <i>N P</i>	1 1 7
Rotherham	6 17 6	Pleasant, for <i>W & O</i>	4 13 0	Glasgow, for <i>Italy</i>	40 0 0
Do., for <i>W & O</i>	0 10 0	Do., for <i>Congo</i>	9 4 6	Do., Adelaide-place	64 2 0
Do., for <i>N P</i>	0 14 7	MONMOUTHSHIRE.		Do., Hillhead, for <i>W & O</i>	25 7 10
Scarboro' Sunday-sch., for <i>N P</i>	1 0 0	Abergavenny, Bethany, for <i>W & O</i>	1 5 0	Do., Queen's Park Sunday-school	4 2 0
Sheffield, on account	80 1 1	Llanfihangel, Crucorney Newport, Commercial-street, for <i>W & O</i>	5 0 0	Greenock, George-square	1 0 0
Do., Glossop road, for <i>W & O</i>	8 15 2	Do., Duckpool-road, for <i>India</i>	1 0 0	Do., for <i>Congo</i>	2 0 0
Shipley, Bethel, for <i>W & O</i>	0 10 6	Do., for <i>W & O</i>	0 14 9	Do., for <i>China</i>	0 10 0
South Stockton, for <i>N P</i>	3 0 0	Do., for <i>Congo</i>	1 10 9	Do., for <i>India</i>	1 17 3
Sutton-in-Craven Sunday-school, for <i>Mission boat</i> , "Sutton-in-Craven," for <i>Madri-pore</i>	60 0 0	Raglan	5 7 8	Do., for <i>N P</i>	2 12 9
Todmorden, Roomfield, for <i>W & O</i>	0 10 0	Redwick, for <i>W & O</i>	0 9 2	Helensburgh Sunday-school	0 14 6
Walmsgate, for <i>W & O</i>	0 14 0	PEMBROKESHIRE.		Kelso, for <i>N P</i>	3 10 6
York, for <i>W & O</i>	0 10 6	Bethlehem	5 12 1	Kilmarnock, for <i>N P</i>	0 16 3
Do., for <i>Mr. Jones, Agra</i>	1 0 0	Cold Inn, Ebenezer	1 17 0	Leith	0 11 0
NORTH WALES.		Creswell Quay, Plogah Flahguard, Hermon, for <i>N P</i>	1 0 0	Do., for <i>N P</i>	0 12 0
ANGLESEA.		Martletwy	3 12 0	Palsley, Victoria-place, for <i>W & O</i>	2 5 6
Caerwen, for <i>N P</i>	0 9 5	Millford Haven	13 1 0	Pitlochrie, for <i>Congo</i>	0 10 0
DENBIGHSHIRE.		PREMORSHIRE.		Selkirk, for <i>W & O</i>	0 14 0
Wrexham	6 11 2	Prestelgn, for <i>W & O</i>	0 12 6	Do., for <i>N P</i>	3 0 11
FLINTSHIRE.		SCOTLAND.		CHANNEL ISLANDS.	
Flint, for <i>N P</i>	0 11 4	Abercldrider	5 0 0	Jersey, St. Heliers	7 11 4
Tryddyn, for <i>N P</i>	0 8 0	Aberdeen, Crown-terrace	1 0 0	Do., for <i>N P</i>	6 12 0
MERIONETHSHIRE.		Do., for <i>N P</i>	10 13 0	EUROPE.	
Blaenau Ffestiniog, for <i>N P</i>	0 4 0	Do., Academy-street Sun.-sch., for <i>N P</i>	2 5 2	BRUSSELS.	
Tanygristiau, for <i>N P</i>	0 0 1	Aberdeen, George-street Sunday-school, for <i>N P</i>	2 17 2	Brugmann, Mr. G.	7 17 5
SOUTH WALES.		Aldrie, for <i>W & O</i>	1 10 0	CONSTANTINOPLE.	
CARDIGANSHIRE.		Do., for <i>N P</i>	4 0 10	Bebek Sunday-school, for <i>Congo</i>	6 18 4
Swyddffynon, Bethel ..	0 14 3	Do., for <i>Congo</i>	1 12 1	Sellar, Mr. W.	1 1 0
CARMARTHENSHIRE.		Alexandria, for <i>W & O</i>	0 11 0	RASTATT.	
Rwlchyrhlw, for <i>N P</i> ..	0 17 10	Ayr, for <i>W & O</i>	0 5 0	Schulze, Mr. Max	5 0 0
Fellingwm, Sittim, for <i>N P</i>	0 10 4	Broughty Ferry, for <i>W & O</i>	0 10 6	FOREIGN.	
Talybont	0 14 0	Burray Sunday-school	1 8 0	CANADA.	
GLAMORGANSHIRE.		Dundee, Longwynd, for <i>N P</i>	4 2 7	Ontario, Paterson, Mr. Donald	2 0 0
Briton Ferry, Jerusalem ..	2 8	Dunfermline, for <i>W & O</i> ..	8 10 6	WEST INDIES.	
Cardiff, Bethany	2 2 0	Do., Sunday-school, for <i>Congo</i>	12 15 0	Bahamas, per Rev. D. Withere, for <i>W & O</i> ..	1 5 6
Do., for <i>Congo</i>	2 2 0	Do., do., for <i>N P</i> , Joseph	20 0 0	Do., for <i>China</i>	1 4 9
Do., for <i>Mr. Wall's work</i>	1 1 0	Edinburgh, Dublin-st., for <i>W & O</i>	17 10 1	Do., for <i>Congo</i>	31 15 5
		Do., Charlotte Ch., for <i>W & O</i>	1 18 7	Do., for support of <i>Congo boy</i>	3 0 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 is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BAROLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.



A TRAVELLING SCENE AT LUBAMBA, EN ROUTE UNDERHILL TO SAN SALVADOR.—JES, PHILLIPS AND SOME OF THE CARAVAN.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

CLOSING THE ACCOUNTS.

IMPORTANT NOTICE.

FOR the sake of meeting the convenience of some friends, it is proposed to keep open the books of the Society until **WEDNESDAY, the 9th inst.** It will, however, greatly facilitate the preparation of the balance-sheet if Local Treasurers and friends generally, who may have contributions to forward, will kindly remit them without further delay.

Our readers will be pleased to know that the appeal made last month, with a view to relieve the anxious financial condition of the Mission then described, has resulted in much generous help. The large anticipated deficit is still far from being met. We plead that the example of the friends whose donations we acknowledge below may stimulate many others to a like timely response. During the few days that yet remain we trust the effort now being made will receive such general support as shall enable the Society to enter upon its new financial year with the stimulus which freedom from a debt will not fail to afford.

With devout thankfulness we acknowledge the following contributions:—

PREVENTION OF DEBT.

	£	s.	d.		£	s.	d.
Mr. C. F. Foster.....	200	0	0	Mr. G. E. Foster	100	0	0
Mr. E. Rawlings.....	100	0	0	Miss Leonard	100	0	0

	£	s.	d.		£	s.	d.
Per Mr. W. Bickham	100	0	0	Diana	5	0	0
Mr. T. White	100	0	0	E. S. and Family	5	0	0
Mrs. T. White	100	0	0	Mr. J. W. Druce	5	0	0
Mrs. Joseph Tritton, "In Memoriam"	50	0	0	Mr. W. P. Greenway	5	0	0
A Friend to Missions	50	0	0	Mr. W. Greenwood	5	0	0
Mr. E. S. Wiles	21	0	0	Mr. S. Mansfield	5	0	0
Mr. E. Dawson	20	0	0	Mr. G. Sayce	5	0	0
T. E.	15	0	0	Mr. C. King Smith	5	0	0
Mr. G. Osborn	10	10	0	Mr. J. Starr	5	0	0
Mr. G. C. Ashmead	10	0	0	Mr. T. Whitley	5	0	0
Mr. H. M. Bompas, Q.C. ...	10	0	0	Mr. W. Casson	4	6	0
Mr. Cleaver	10	0	0	Mrs. Bell	4	0	0
Mr. E. C. Curtis	10	0	0	Mr. G. Kingerlee	3	3	0
Mr. S. A. Daniell	10	0	0	M. A., S., and E. M. H.	3	0	0
Mr. J. C. Horsfall	10	0	0	Mr. E. G. Jacob	2	10	0
Mr. B. Ekhout	10	0	0	Rev. J. Butlin, M.A.	2	2	0
Mr. J. P. Stancomb	10	0	0	Mr. J. J. Gleave	2	2	0
Mr. Townsend	10	0	0	Mr. T. Purvis	2	2	0
Thankoffering	10	0	0	Mr. G. L. Barnard	2	0	0
Mr. J. Beddow	5	0	0	Mrs. Larkworthy	2	0	0
Mr. W. H. Bilbrough	5	0	0	Mr. J. H. Maden	2	0	0
Mr. E. P. Collier	5	0	0	Mrs. Seymour	2	0	0
				Smaller sums	12	11	0

From the letters sent with the above contributions we make a few extracts. "I was, I think," says one contributor, "decided to send donation by your endeavour to *prevent debt*." "It is with much pleasure," says another, "I send you a small amount towards the 'prevention of debt,' being a grateful offering for Jesus' love to me. Oh! how I wish and pray the debt might be all prevented." "Enclosed," writes a third, "I beg to send you five postal orders of twenty shillings each as a small contribution towards the anticipated debt. I am sorry I cannot afford more. Excuse this scrawl from an old man within a few days of ninety years." Another donor writes, "This is double my usual subscription, but I desire to do my little towards 'prevention of debt.' If all subscribers who can afford it would double their usual subscription, or even increase it, the Society would be placed out of all fear of debt, at all events, for some time to come." "A Friend to Missions," in forwarding £50, writes, "May the good Lord stir up His servants to give cheerfully and liberally, that the Lord's Treasury may be fully replenished, and the glorious work go on spreading till the blessed Gospel shall be preached to the whole world."

MISSIONARY ANNIVERSARY SERVICES, 1890.

THURSDAY MORNING, APRIL 24TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. J. T. BRISCOE, of Peckham, will preside, and deliver an Address.

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

FRIDAY EVENING, APRIL 25TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE MISSION HOUSE, FURNIVAL STREET, HOLBORN.

The President, H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, will take the Chair at Seven o'clock.

Speakers: Rev. T. H. BARNETT, of India; Rev. J. JACKSON FULLER, of Africa; W. WILLIS, Esq., Q.C., and EUGENE STOCK, Esq., of the Church Missionary Society.

LORD'S DAY, APRIL 27TH.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For Particulars, see following Pages.

TUESDAY MORNING, APRIL 29TH.

ANNUAL MEMBERS' MEETING.

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by

CHARLES FINCH FOSTER, Esq., of Cambridge.

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.

LORD'S DAY, APRIL 27th.
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. H. D. Brown, M.A.	Rev. H. D. Brown, M.A.
Acton	Rev. J. Cave ...	Rev. J. Cave.
Addlestone	Rev. J. J. Fuller ...	April 20th.
Alpertou ... ..	... .. Collections	later.
Arthur Street, King's Cross ...	Rev. C. Hobbs ...	Rev. R. H. Powell.
Balham, Ramsden Road ...	Rev. J. J. Fuller ...	Rev. J. Bailey, B.A.
Barnes ... ..	... .. Collections	later.
Barnet, New	Rev. S. W. Bowser, B.A.	Rev. C. S. Medhurst.
Battersea, York Road ...	Rev. T. E. Williams.	Rev. J. H. Atkinson.
" Tabernacle... ..	Rev. W. J. Millar ...	Rev. J. J. Brown.
Beckenham, Elm Road ...	... .. Collections	later.
Belle Isle	Rev. J. Benson ...	Rev. J. G. Potter.
Belvedere	Rev. H. Hardin [B.A.]	Rev. H. Hardin.
Bermondsey, Drummond Road	Rev. W. R. Bowman,	Rev. B. Brigg.
Bexley Heath, Trinity Ch. ...	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. B. S. Latimer [B.D.]	Rev. R. S. Latimer.
Bloomsbury	Rev. D. P. McPherson,	Rev. E. G. Gange.
" Meard Street ...	... .. Collection,	April 20th.
Bow, Blackthorne Street ...	Rev. T. J. Hazzard...	Rev. T. J. Hazzard.
" High Street	Rev. W. J. Vanstone	Rev. W. J. Vanstone.
" East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
Brentford, Park Chapel ...	... .. Collections	later.
Brixton Hill, New Park Road	Rev. A. F. Riley.	Rev. A. F. Riley.
" Kenyon Ch.	Rev. W. A. Wicks ...	Rev. J. Ellison.
" Wynne Road... ..	Rev. T. J. Longhurst	Rev. T. J. Longhurst.
" Gresham Ch.... ..	Rev. J. T. Swift ...	Rev. J. T. Swift.
Brockley Road... ..	Rev. James Owen ...	Rev. John Lewis.
Bromley (Kent)	Rev. A. Tessier ...	Rev. John Hulme.
Brompton, Onslow Chapel ...	Rev. F. Overend ...	Rev. F. Overend.
Brondesbury	Rev. R. Lewis ...	Rev. J. J. Fuller.
Camberwell, Denmark Place...	Rev. E. Medley, B.A.	Rev. G. Hill, M.A.
" Charles Street ...	... .. Collections	in June.
" Cottage Green ...	Rev. Jas. Smith ...	Rev. Jas. Smith.
" Gate, Arthur St.	Rev. W. S. Llewellyn	Rev. W. S. Llewellyn.
Camden Road	Rev. B. Glover ...	Rev. W. Landels, D.D.
Castle Street (Welsh Ch.) ...	Rev. W. Morris ...	Rev. W. Morris.
Catford Hill	Rev. J. Lewitt ...	Rev. J. Lewitt.
Chadwell Heath	Rev. D. Taylor ...	Rev. J. Young.
Chalk Farm, Berkeley Road...	... .. Collections	later.
Chelsea, Lower Sloane Street	Rev. W. H. J. Page...	Rev. J. M. Murphy.
Child's Hill ... ..	... .. Collections	later.
Chiswick, Annandale Road ...	Rev. J. Simmance ...	Rev. J. Simmance.
Clapham, Grafton Square ...	Rev. J. H. Atkinson	Rev. W. E. Winks.
Clapton, Downs Chapel ...	Rev. D. J. East ...	Rev. S. Vincent.
Clerkenwell, Spencer Place ...	Rev. P. Gast ...	Rev. E. L. Forster.
Crayford	Rev. H. J. Martin ...	Rev. H. J. Martin.
Crouch Hill	Rev. H. Briggs ...	Rev. F. G. Harrison.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.

PLACES.	MORNING.	EVENING.
Dalston Junction	Rev. D. J. Hiley ...	Rev. D. Rhys Jenkins
Dartford	Rev. A. Sturge ...	Rev. A. Sturge.
Deptford, Octavius Street ...	Rev. F. C. Spurr ...	Rev. T. Hancocks.
„ Midway Place ... ..	... .. Collections	later.
Dulwich, Lordship Lane	Rev. H. F. Gower ...	Rev. H. F. Gower.
„ Barry Road	Rev. A. J. Grant ...	Rev. A. J. Grant.
Ealing	Rev. A. Ferguson ...	Rev. A. Ferguson.
Edmonton ... ..	... .. Collections	May 11th.
Eldon Street (Welsh)... ..	Rev. J. R. Jones ...	Rev. J. R. Jones.
Enfield ... ..	... .. Collections	in December.
„ Totteridge Road	Rev. G. Durrell ...	Rev. G. Durrell.
Esher	Rev. W. Price ...	Rev. W. Price.
Finchley, North	Rev. E. Spurrier ...	Rev. E. Spurrier.
Forest Gate, Wood Grange ...	... .. Collections	June 15th.
Forest Hill, Sydenham Ch. ...	Rev. W. J. Hunter... ..	Rev. W. S. Chedburn.
Greenwich, Lewisham Road ...	Rev. D. W. Jenkins .	Rev. D. W. Jenkins.
„ South Street ... ..	... .. Collections	April 20th.
Gunnersbury ... ..	... .. Collections	Rev. W. Ross.
Hackney, Mare Street	Rev. J. G. Green- hough, M.A.	later.
„ Hampden Ch. ... ..	... .. Collections	in May.
Hammersmith, West End ... ..	... .. Collections	Rev. E. Medley, B.A.
Hampstead, Heath Street	Rev. H. Ross Phillips	18th May.
Hanwell ... ..	... .. Collections	Rev. H. Henderson.
Harlington	Rev. H. Henderson... ..	Rev. J. Haslam.
Harrow-on-the-Hill	Rev. J. Haslam ...	Rev. A. Tilly.
Hawley Road	Rev. W. Ross ...	11th May. [M.A.]
Hendon... ..	... .. Collections	Rev. T. D. Laudels,
Highbury Hill... ..	Rev. S. Vincent.	Rev. W. F. Gooch.
Highgate Road	Rev. W. F. Gooch ...	Rev. S. B. Rees.
„ Archway Road	Rev. S. B. Rees ...	Rev. G. D. Evans.
„ Southwood Lane	Rev. J. M. Murphy... ..	Rev. F. James.
Holborn, Kingsgate Street ...	Rev. F. James ...	later.
„ Little Wild Street... ..	... .. Collections	Rev. R. Lewis.
Holloway, Upper	Rev. J. R. Wood ...	Rev. S. G. Woodrow.
Honor Oak	Rev. S. G. Woodrow	
Hornsey, Campsbourne Ch. ...		
Hounslow		
Ilford	Rev. J. Young ...	Rev. D. Taylor.
Islington, Cross Street	Rev. M. Cumming ...	Rev. M. Cumming.
„ Salters' Hall	Rev. W. E. Winks [B.A.]	Rev. H. Briggs.
John Street, Bedford Row	Rev. J. M. Stephens,	Rev. S. W. Bowser, B.A.
Kensington, Hornton Street... ..	Rev. S. J. Jones ...	Rev. S. J. Jones.
Kilburn, Canterbury Road	Rev. E. Yemme ...	Rev. E. Yemme.
Kingston-on-Thames... ..	Rev. T. W. Medhurst	Rev. T. W. Medhurst.
Lambeth, Regent Street		
„ Upton Ch.	Rev. W. Hackney, M.A.	Rev. J. Dann. [B.A.]
Lee	Rev. R. Richard ...	Rev. W. R. Bowman,
Leyton	Rev. J. J. Knight ...	Rev. J. J. Knight.
Leytonstone, Fairlop Road ... ..	... .. Collections	March 9th.
Loughton ... ..	... .. Collections	March 31st.
Marylebone, John Street		Rev. F. C. Spurr.
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
New Malden ... ..	... .. Collections	in June.
Norwood, Gipsy Road... ..	Rev. G. D. Evans	Rev. C. Hobbs.
„ South	Rev. T. D. Landels, M.A.	Rev. R. F. Jeffrey.

PLACES.	MORNING.	EVENING.
Norwood, Upper, Central Hill	Rev. J. Bailey, B.A.	Rev. T. E. Williams.
„ West, Chatsworth Rd.	Rev. J. Stephens, M.A.	Rev. J. Stephens, M.A.
Notting Hill, Ladbroke Grove Chapel	Rev. R. D. Darby ...	Rev. R. Glover.
Nunhead, Edith Road	Rev. T. J. Cole ...	Rev. R. Richard.
Old Kent Road, Maze Pond Ch.	Rev. E. G. Gange ...	Rev. T. H. Barnett.
Peckham, Park Road	Rev. T. Hancocks.	Rev. H. Knee.
„ Rye Hall ... ..	... Collections	later.
„ Rye Lane	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe.
„ S. London Tabernacle	Rev. B. H. Powell ...	Rev. E. Roberts.
Penge	Rev. J. W. Boud ...	Rev. J. W. Boud.
Pinner ... ..	... Collections	later.
Plumstead, Conduit Road ...	Rev. S. C. Gordon ...	Rev. S. C. Gordon.
„ Park Road ... ..	... Collections	later
Poplar and Bromley Tabernacle	... Collections	later
Poplar, Cotton Street... ..	Rev. J. S. Poulton ...	Rev. J. S. Poulton.
Putney, Werter Road... ..	Rev. W. Thomas ...	Rev. W. Thomas.
„ Union Ch. ... ..	... Collections	May 18th. [B.D.
Regent's Park	Rev. W. Landels, D.D.	Rev. D. P. McPherson,
Richmond, Duke Street ...	... Collections	at later date.
Romford	Rev. W. G. Davies ...	Rev. W. G. Davies.
Shepherd's Bush, Avenue Road	Rev. C. Graham ...	Rev. E. D. Darby.
Shoreditch Tabernacle	Rev. W. Cuff ...	Rev. W. Cuff.
Southgate, New	Rev. J. B. Morgan ...	Rev. J. B. Morgan.
Stockwell	Rev. Jno. Hulme ...	Rev. J. G. Green-
Stoke Newington, Devonshire Square Ch.	Rev. T. H. Barnett... ..	hough, M.A.
St. Luke's, James Street ...	Rev. G. Chandler ...	13th April.
Stratford Grove ... ..	... Collections	Rev. G. Chandler.
„ Cann Hall	Rev. W. Gray ...	at later date.
„ Carpenter's Road ...	Rev. G. Towner ...	Rev. W. Gray.
Streatham	Rev. H. Knee ...	Rev. G. Towner.
Sutton ... ..	... Collections	Rev. W. A. Wicks.
Tooting, Upper, Trinity Road	Rev. W. J. Tomkins ...	4th May.
Tottenham, High Road ...	Rev. J. T. Forbes, M.A.	Rev. W. J. Tomkins.
„ West Green	Rev. H. K. Moolenaar	Rev. J. T. Forbes, M.A.
Twickenham ... ..	... Collections	Rev. G. Turner.
Victoria Park, Grove Road ...	Rev. W. Davies ...	at later date
Vernon Chapel, King's Cross .	Rev. J. T. Mateer ...	Rev. D. J. Hiley.
Waltham Abbey	Rev. S. C. Gordon ...	Rev. J. T. Mateer.
Walthamstow, Boundary Road	... Collections	April 20th.
„ Wood Street	Rev. N. Dobson ...	later.
Walworth Road	Rev. G. Hill, M.A. ...	Rev. N. Dobson. [B.A.
„ East Street	Rev. J. Field ...	Rev. J. M. Stephens,
Wandsworth, East Hill	Rev. E. W. Berry ...	Rev. J. Field.
„ Northcote Road	Rev. W. S. Chedburn	Rev. E. W. Berry.
„ Victoria Chapel	Rev. J. J. Brown ...	Rev. W. J. Hunter.
Westbourne Grove	Rev. A. Tilly ...	Rev. W. J. Miller.
Westminster, Romney Street	Rev. D. Rhys Jenkins	Rev. H. Ross Phillips.
Whitechapel, Commercial St.	Rev. W. H. Stevens.	Rev. W. Davies.
Wimbledon	Rev. J. G. Williams .	Rev. W. H. Stevens.
Woodberry Down	Rev. T. E. C. Cooke	Rev. J. G. Williams.
Wood Green	Rev. W. W. Haines .	Rev. D. J. East.
Woolwich, Parson's Hill ...	Rev. J. Danu ...	Rev. H. K. Moolenaar.
„ Queen Street	Rev. J. Pugh ...	Rev. W. Hackney, M.A.
		Rev. J. Pugh.

**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, 27th April, 1890 (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 are sent gratis on written application to the Secretary, Y.M.M.A.

NAME OF SCHOOL.	SPEAKER.
Acton	Rev. J. Cave.
Ann's Place (joins with Mare Street) .	
Arthur Street, King's Cross	
Battersea, York Road	
" Park Tabernacle	Mr. C. Pummel.
Belle Isle	Rev. J. G. Potter.
Bloomsbury	Rev. C. S. Medhurst.
Bow	Rev. W. J. Vanstone.
Brixton, Wynne Road... ..	Mr. Jordan (of Ceylon).
" Barrington Road	
" Hill	Rev. J. Ellison.
Brompton, Onalow Square	Rev. F. Overend.
Camberwall, Cottage Green	Mr. F. A. Jefferd.
" Denmark Place... ..	Mr. Stiles.
" Charles Street	Services later.
Camden Road	Mr. Leonard Woolley.
Chalk Farm	
Crouch Hill	Mr. E. Archer.
Croydon, West	Rev. C. Jordon.
Dalston Junction	Mr. T. S. Aldis.
Devonshire Square	Services later.
Downs Chapel, Clapton	Rev. F. G. Harrison.
Drummond Road, Bermondsey	
Ealing	Services later.
Edmonton	Rev. W. Price.
Esher	Services later.
Forest Gate, Wood Grange	Herci-Singh-Puri.
Grove Road, Victoria Park	April 20th.
Gunnersbury	
Haddon Hall	
Hammersmith, West End	Services later.
Hampstead	Rev. H. Ross Phillips.
Highbury Hill	Mr. W. P. Balfern.
Highbury Archway	
Highbury Road... ..	
Holloway, School	Mr. Wm. Bawling.
" Young Men	

NAME OF SCHOOL.	SPEAKER.
Islington, Cross Street	Rev. M. Cumming.
„ Salter's Hall	Mr. W. W. Parkinson.
John Street, Bedford Row	
Lee	Mrs. Williamson.
Lewisham Road	Rev. D. W. Jenkins.
Mare Street, Hackney... ..	Rev. W. Ross.
Marylebone, John Street	
Maze Pond	Mr. Ernest Ellis.
Meard Street, Soho	Joins with Bloomsbury.
Metropolitan Tabernacle, Junior	Mr. F. E. Tucker.
New Cross, Brockley Road	Rev. J. J. Fuller.
Norwood, Chatsworth Road	Mr. James Thomas.
„ Gipsy Road... ..	Mr. M. Joslin.
„ South	Rev. J. J. Turner.
Notting Hill, Ladbroke Grove	Rev. R. D. Darby.
Nunhead... ..	Rev. T. J. Cole.
Peckham, James' Grove	
„ Park Road	Rev. T. G. Potter. April 20th.
„ Rye Lane	Rev. T. H. Barnett.
Penge Tabernacle	
Poplar, Cotton Street	Rev. J. S. Poulton.
Regent's Park	Mr. H. M. Bompas, Q.C.
Regent Street, Lambeth	Mr. H. Rogers.
Richmond	Services later.
Rotherhithe New Road	Mr. J. Fuller.
Shoreditch Tabernacle... ..	
Spencer Place, Goswell Road... ..	
Stockwell	Services later.
Stratford, Grove	Services later.
„ Cann Hall	Mr. S. C. Bailey.
„ Carpenter's Road	
„ Major Road... ..	Mr. J. Arthur.
„ Upton Cross	Mr. C. J. Rendall.
Streatham	Mr. S. Potter.
Sutton	Services later.
Tottenham, High Road	Mr. D. Freeman.
„ West Green	Mr. Russell Dick.
Upton Chapel, Lambeth Road	Mr. J. Everett.
Vernon Square	Services later.
Walthamstow, Wood Street	
„ Boundary Road	
Walworth Road, School	Mr. C. E. Wilson.
„ Young Men... ..	Later.
„ Victory Place	Mr. W. Tresidder.
„ East Street	Mr. J. E. Wood.
Wandsworth, East Hill	Rev. E. W. Berry.
„ Victoria Road... ..	
„ Chatham Road... ..	
„ Northcote Road	
Westbourne Grove	
Westminster, Romney Street... ..	
Woodberry Down	Mr. J. E. Jack.
„ Young Men	
Wood Green	Rev. H. K. Moolenaar.
Woolwich, Queen Street	Rev. J. Pugh.

TUESDAY EVENING, APRIL 29TH.

PUBLIC MISSIONARY SOIREE,

IN THE LARGE HALL OF THE CANNON STREET HOTEL.

Sir FRANCIS WALTER DE WINTON, K.C.M.G., formerly Administrator-General of the Congo Free State, will preside.

Addresses will be delivered by the Revs. WILLIAM STEWART CHEEDBURN, of Aberdeen; C. SPURGEON MEDHURST, of China; and the Rev. H. ROSS PHILLIPS, of the Congo, who, with Mrs. PHILLIPS, Mr. J. A. FULLER, son of the Rev. J. J. FULLER, Mr. S. C. GORDON, of the Pastors' College, and a native of Jamaica, and Miss SMITH, of Camden Town, will be leaving for Central Africa.

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 anticipated, early application for Tickets is requested.

WEDNESDAY MORNING, APRIL 30TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

IN THE LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

CHARLES TOWNSEND, Esq., of Bristol, will preside.

Speakers: Rev. C. JORDAN, and Mrs. WILLIAMSON, of India.

WEDNESDAY MORNING, APRIL 30TH.

ANNUAL MISSIONARY SERMON,

BLOOMSBURY CHAPEL.

Preacher: Rev. T. VINCENT TYMMS, of Clapton.

Service at Twelve o'clock.

WEDNESDAY EVENING, APRIL 30TH.

BIBLE TRANSLATION SOCIETY ANNUAL MEETING,

IN BLOOMSBURY CHAPEL, at Half-past Six o'clock.

Chairman: ARTHUR BRIGGS, Esq., of Rawdon.

Speakers: The Revs. J. ANGUS, D.D.; J. BAILEY, B.A., of Sheffield, J. EWEN, of Benares, and J. R. WOOD, of Holloway.

THURSDAY EVENING, MAY 1ST.

ANNUAL MEETING

IN EXETER HALL.

Chair to be taken at Six o'clock by Sir RIVERS THOMPSON, K.C.S.I., Late Lieutenant-Governor of Bengal.

Speakers : Revs. J. T. FORBES, M.A., of Newcastle ; A. T. PIERSON, D.D., of America ; and J. J. TURNER, of China.

The London Baptist Choir Union will assist in the singing and give a Selection of Music at Half-past Five.

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

FRIDAY MORNING, MAY 2ND.

MISSIONARY BREAKFAST CONFERENCE,

IN LOWER ROOM, EXETER HALL,

At Nine o'clock.

Chairman : W. R. RICKETT, Esq. (Treasurer).

Short Introductory Paper by the Rev. E. MEDLEY, B.A., of Nottingham, on "Our Deputations."

Pastors, Deacons, and Officers of Missionary Associations, Congregational, Sunday School, and Juvenile, are invited to be present.

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

FRIDAY EVENING, MAY 2ND.

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 the Rev. S. G. GREEN, D.D.

Speakers : Revs. R. D. DABBY, of the Congo ; J. R. ELLISON, of India ; and DAVID FREEMAN, Esq., of Clapton.

The Young People's Contingent of the London Baptist Choir Union will assist in the singing and give a Selection of Music at Half-past Six o'clock.

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

Congo Missionaries on their Travels.

THIS engraving (*see frontispiece*) is from a photograph taken at Lubamba, a town between Underhill and San Salvador, and is the last stage before reaching the latter place. The readers of the *MISSIONARY HERALD* can gather from this view an idea of the state of things about half-an-hour after we arrive at our stopping place. The tent has been erected, all the usual preparations are complete, and men and boys gladly avail themselves of a short rest. The writer's wife is in the centre of the group, and, so far as her experience is concerned, she considers African travelling is, on the whole, very enjoyable.

H. ROSS PHILLIPS.

Letter from Rev. G. Grenfell.

WE are indebted to Mr. Pattison for the publication of the following deeply interesting communication from Mr. Grenfell:—

“S.S. *Peace*,
 “Near Bangala,
 “Upper Congo River,
 “September 6th, 1889.

“MY DEAR SIR,—I ought to have answered your kind letter (written on Christmas Day) long ago, but the many cares of Congo life make mail days to follow in such rapid succession that one after the other has passed and left your letter still among the unanswered ones. The notice of your illness reminds me so vividly of my unfulfilled duty, that I commence at once to reply.

“You will be interested to know that we are expecting to commence a new station by the end of the year. We are already engaged at Bolobo upon preparing a small frame house in readiness for the brethren who go to the front, so that when the steamer takes them to the new site it may also take a fairly good and substantial dwelling-house for their accommodation, and thus greatly minimise the usual amount of ‘roughing it’ incidental to new quarters.

“I expect that our

“NEXT NEW STATION

will be at Lulanga, some 150 miles north-east from Lokolele. The State people are desirous of our occupying Upoto, a very promising place, one of the best on the river perhaps; but as it means our making a single forward stride of over 400 miles, I feel we ought to take the nearer place first, and gradually work to the front. There are, however, peculiar claims to be urged in favour of Upoto that sometimes make me waver in my decision. Upoto is a place where as yet the Arabs have obtained no hold, and the presence of a mission station there might exercise some influence, and possibly contribute to the barrier which the State is raising against them.

“IMPORTANT OPINION.

“With the missionaries the Arabs will make no difficulty; they recognise them as men of peace, though they know very well the missionaries do not sympathise with their modes of procedure. I do not for a moment think that missionaries on the Congo

have anything to fear from the Arabs—I mean in the way of hostilities. The State is sending considerable forces to the front, and I think, by the evidence of its power alone, will prevent fighting. If the promised railway would only come, Europeans would have ready access to the interior, and the Arabs would soon find their vocation gone. The ivory would be taken away by steamers, and slaves would no longer be required for its transport. The railway will do what it is impossible for an army to accomplish. If you were to kill every Arab in Africa, you could not stop slaving, you could only alter some of its details, and possibly change some of the channels through which the system will continue to flow till the country is lifted out of the degradation into which it has sunk. The grace and power of God alone can solve the problem. Force of arms never will.

“GEOLOGY OF THE CONGO.

“I thank you very much for having enclosed Professor Rupert Jones' letter. I read it with great interest. I was afraid the specimens sent could convey but very little information respecting the geology of the country. I have recognised from the first the value of fossils, and I have been looking about very carefully for them, but quite unsuccessfully. I have not come across the slightest trace, nor have I heard of any. I always bear the subject in mind, and should I find anything, I shall esteem it quite a discovery, and send it to you at once. The character of the country from a point some thirty miles above Bolobo is very flat, in fact so flat that till you get up to Upoto (over 500 miles) there is no land visible from the river rising 50 feet above the water. The banks are mostly clay and alluvial deposits, with here and there a parallel

strata of ferruginous sandstone, similar to that which obtains at Sierra Leone. The 'ochre box' to which the Professor refers (that is, supposing he refers to the 'aerolite' I sent) was found near the surface in red clayey earth superimposed upon this ferruginous stone—the red clay, by the way, makes capital bricks. I have seen considerable sections laid bare, but have not found the least indication of a fossil.

“THE RECENT REINFORCEMENTS.

“We are greatly encouraged by the coming reinforcements. The work is urgently calling us forward, and now that the men are about to start, we are hoping—we are even commencing to think—about a second new station. With so many urgent calls the difficulty is to decide which place of many to occupy. I am inclined to favour the plan of scattering ourselves over wide areas—each station possibly in a district speaking a different language, and having in view the becoming a centre from which native teachers should go forth. It is impossible for white men to do all the work. With God's help they may do great things, but the burden, it seems to me, will be laid upon the children of the country. Your book on Gospel Ethnology (I had read and enjoyed it before the copies which you so kindly sent had come to hand) very wisely enforces the argument deducible from the universal adaptation of the Gospel to the wants of the people, and the universal inspiration it affords to those who accept it to declare its wonderful message. This latter is the great reason for our hope for Africa, for we see growing up round us, for the doing of the work we know we cannot do, those who, having the love of Christ in their hearts, are deeply in earnest about witnessing for Him; and we are

looking to them, and those whom we are hoping to see gathered into the fold, to carry on the campaign and fight the Lord's battles in fields we cannot reach.

"You ask me to tell you if I find anything 'radically wrong' in your book. It is radically right, and a great encouragement to us. With so wide a scope you could only deal in a general way with Africa, or indeed with any field. Of course we should like to have seen more about our own quarter of the globe—not that the argument needed to be strengthened. You might have added thereby to the mass of evidence; but to the candid mind it will not have been necessary, and to those unwilling to accept the argument the amount of evidence would be a mere detail.

"WORK AT BOLOBO.

"Though but just commenced, I am glad to report our work at Bolobo as very promising. The people listen readily, and acknowledge that what we

teach is very good. Our services are sometimes attended by two hundred or more. I have just finished translating the Ten Commandments. That the Supreme should be interested in what they do or leave undone is quite a revelation to them. Why, for instance, He should object to their stealing from one another is quite beyond them. To steal is bad, they know, because it involves penalties. I am sorry to say that though they acknowledge these 'Commandments' as very good, they are not yet prepared to accept the awkward restrictions their adoption would entail; but every one would be glad if his neighbours would do as we tell them.

"Hoping, my dear Sir, that you will forgive my tardy reply, and that this may find you quite well again, and thanking you for all the trouble you took respecting the specimens,

"I remain,

"Sincerely yours,

"GEORGE GRENFELL.

"S. R. Pattison, Esq."

Evangelistic Work in Po-shan.

WE are pleased to print the following letter from the Rev. E. C. Nickalls, containing still further cheering news to that recently published of evangelistic work in Po-shan:—

"MY DEAR MR. BAYNES,—A few days ago our last centre for famine relief was closed. It was Po-shan, the county town of a district bearing the same name. On account of its manufactures and beauty of situation, this city is more interesting than the majority of places we work in. The history and prospects of evangelistic work in Po-shan also are full of encouragement to faithful toilers in barren fields.

"This city is sixty English miles south-west of Taing-chou Fu, and

forty south of Tsou-ping, from which place it will probably be worked in the future. We journey to it over a rough hill road, but through a fine, bold country. On arriving for the first time, a foreigner is rejoiced to find that nature interfered with the unimaginative Chinese architect when he drew the plan for the city walls, rejected his stock pattern of four straight walls, and made him drag his chain of masonry round the feet of high hills, over the shoulders of lower ones, and along the winding banks of a river.

“Going to Po-shan from this place you see no workmen but farm labourers, tilling the land with rude tools; on arrival, however, you find a city full of skilled workmen and chaffering traders. The people are mainly employed in making dyes, pottery, and glass ware. Merchants from Peking and the far-off province of Ssu-chuan may be met with in the inns. In the neighbouring hills, also, are considerable coal mines. Seeing the methods of manufacture and mining gives a variety to life there which it is impossible to find in the ordinary city of North Shantung.

“In every other place where famine relief was distributed, the recipients were almost entirely dependent on agriculture. At Po-shan there was acute *commercial* distress, trade being almost entirely stopped by the famine in other places.

“The famine, following several bad years, found the warehouses of Po-shan full of wares. When trade almost completely stopped, the masters, however willing, could not give even half-time work to their men. Thousands of people, poor even in the time of plenty, were left destitute. The price of good food need not be mentioned; the weeds even had a market value. Scanty savings were soon exhausted; next, furniture was sold, then clothes, until women and children had to remain in their houses; and finally, the men sold their wives and children. Brokers in human flesh came from distant places and carried back hundreds to be slaves of the wealthy.

“Generally speaking, the early summer harvest stopped the famine, but in Po-shan it did not. Food was cheaper, but all money and saleable things were gone. Trade could not revive, for while the country was covered with th

corn of the second harvest no traders dared to travel. Here every plot of corn may be an ambush of robbers. Through the heat, famine-fever raged and swiftly slew hundreds. But now the autumn harvest is past, so the city will be full of the cheerful hum of trade, and the children, who from hunger and weakness had ceased to p'ay, will be happy again.

“BEGINNING OF THE WORK IN PO-SHAN.

“The evangelisation of Po-shan city and country was begun by native helpers about eight and a half years ago. At that time the staff of foreigners was very small, and they were almost entirely employed in the country close to Tsing-chou Fu. There was also great difficulty in Po-shan itself; the people were not even willing to receive native preachers of a foreign doctrine. These brethren could only visit the city on market days, and were always obliged to retire to a village for the night. As recently as two and a half years back, Mr. Couling and Mr. Forsyth, on their way to the famous Tai-shan (a hill resort of pilgrims), were refused a night's lodging in the Po-shan city inns.

“The first real opening of the work was made thus:—A native preacher named Chi-chuan-jen met a Bible-seller named Chung-ming-chu in a neighbouring city. The former said, ‘To-morrow I start for Po-shan. I don't much like going though; the folks there are so hostile to the Gospel.’ Chung replied—‘Two men are better than one; suppose we both go together.’ On arrival, they heard that the Honourable Company of Glass-workers were repairing their temple in good style, so these men went to see the work. There they met a devout man called Kao-an-tai. He

belonged to a religious sect which aims at purifying the body and saving the soul through abstinence from meat, &c. He was a man of repute among his fellow-townsmen, and was appointed to superintend the repairs of this temple because he could be entrusted with large sums of money. Mr. Kao was at once interested in the Gospel, soon became a learner, and is now, I believe, a faithful Christian man.

“ ANOTHER EARLY DISCIPLE

is a Mr. Chao, whose father for many years read Christian books in secret, and on his deathbed charged his son to study them. Now, I will not write more of these friends; when they have been more fully tried it will be better to speak. A few months back we only had five or six learners altogether in Po-shan.

“ Last spring, when the famine broke out, I was appointed to distribute in Po-shan. I went in much fear and

trembling. The hungry not being distributed in villages, but huddled in a closely built city, might have stormed my doors. Then the magistrate, who had only just come, was a man of low character, and I had no experience in dealing with officials. But before I started Mr. Jones gave me instructions which proved very valuable, and my native helpers supported me well all through. In the providence of God the distribution of relief was quietly conducted, the attendance at divine worship steadily increased, and many people of the literary and trading classes became friendly. We earnestly hope that Po-shan will never be again closed to the Gospel, and that the number of those who have faith in the Saviour may continually grow.

“ With sincere regards,

“ I remain, yours truly,

“ ED. C. NICKALLS.

“ A. H. Baynes, Esq.”

The Tenth Annual Conference of Native Christians of Barisaul and Madaripore.

WE have just received the following interesting report of the Conference of Native Christians, recently held at Madaripore, from the Rev. E. Spurgeon:—

“The meetings were exceptional in many ways this year. They were held at Madaripore, and were thus for the first time invited to a head station. It has been a rule for one of the churches in the district to welcome us and make provision; but this year the responsibility was borne by Mr. Teichmann, who had filled my place while I was away in England. Never before have such excellent preparations been made. The huge awning under which the meetings were held was tastefully adorned with Scripture texts in Bengali; and

over the chair was erected an arch of green and palm leaves, surmounted by the words: ‘Watch, therefore; for ye know not what hour your Lord cometh.’

“The meetings were held on the first three days of 1890, a most unusual time, and in the middle of harvest. As a rule a week during the rainy season, in September, is selected, because then the people have time on their hands and can easily attend. At our first sitting we were not surprised, therefore, to see a smaller number than usual present,

but quite a good attendance was seen at the rest of our meetings.

“MR. BAYNES PRESENT.

“Our time of meeting was fixed so that Mr. Baynes might be present, at least, for a portion of our sittings. Mr. George Kerry came with him; and we had also Mrs. Ellis, Miss Taylor, and Miss Saker, all of whom came in the new Zenana Mission-boat, the *Shantee Doot*. Messrs. W. R. James, Norledge, Bevan, and Davies, who are now stationed at Madaripore, were also with us; and Messrs. J. Kerry, Morris Jewson, and Dutt were present too, thus making our Conference this year, in every sense, an exceptional one. Our people had before them living evidence of the great desire for their welfare that reigns in the Baptist churches of England.

“After a short waiting upon God, the pleasure of hearing Mr. Baynes was allowed us. No one in England need to be told how complete a knowledge of the vernacular was required to interpret his thrilling words so as to convey even a hint of the force they contained. Then words of gratitude were uttered by myself for the recent short furlough I had enjoyed in England through the kind offer of the natives to help pay my passage. I also introduced Mr. James and his colleagues, and the ladies. Mrs. Ellis spoke in a most touching manner, and was loudly applauded for her expressions of affection for them. A native brother read a poetic welcome to Mr. Baynes, a translation of which, with the original, was given to our beloved secretary.

“PAPERS BY NATIVE CHRISTIANS.

“Mr. Teichmann was chairman, and Babu Joy Nath Chowdri was elected vice. Then began the papers named in the programme, which had been dis-

tributed to the principal people present. Much of what transpired was interpreted to Mr. Baynes in sufficient detail to keep him acquainted with the substance of the discussions; and he must have gained a very fair idea of the talent, or want of it, that was before him at each sitting of the Conference.

“John Sirhar presented a long paper, giving a historical glimpse of work in the district from the very first, and everyone became deeply interested. This was followed by a brief statement of the present condition of the churches. Mr. George Kerry then urged the need of more Scripture study and spiritual life if the churches were to grow in numbers and strength. Babu Koilas Chondro Sirhar followed with a paper full of force and wisdom, in which he boldly criticised the Christian community, the native evangelists, and the foreign missionaries. A lively and earnest discussion followed. Mr. Baynes had a literal translation of the paper handed to him, so that he was in complete touch with all that was uttered.

“On the second day the two sittings again brought before us most important subjects for thought. Our numbers were now increased to over two hundred, all representative men from the churches. The subject introduced by Koilas Babu seemed to require further discussion. Criticism is so captivating an employment; and it is not every day such an opportunity presents itself. Besides, Mr. Baynes was present; and it was but right that he should have all the information he could get. Another paper on the ‘Independent Mission’ was on the same lines unfortunately, and we began to weary of it. ‘Love and Faith’ was a far more desirable matter for thought, and the brother succeeded so well that the printing of his paper was at once urged as a duty. This was followed by short addresses

from pastors and deacons who cared to speak. One brother told us how well his church were caring for him, and, in addition to his regular allowances, were giving for the repairs of their chapel. But another brother had a very sad tale to tell of a church who would not give regularly, and he entreated them to release him from his engagement. A wealthy deacon, who could alone meet all the expense of his support, said the tide was about to turn; but he did not promise to treble his gifts. It was evident from these and other statements that the people are gradually and surely and willingly comprehending the responsibility of self-support.

"That evening we had a Nogorkirton. A number of mottoes and banners had been beautifully prepared by Mr. Teichmann for the occasion. These were carried by our brethren, while singing and music heralded our procession. Preaching was carried on at intervals along the route. At a ghat near the town we all assembled to see our friends, Messrs. Baynes and Kerry, off in the Mission-boat. Farewells were taken and given amid much excitement. Mr. Baynes stood on the upper deck and Mr. Kerry on the lower waving their hats. As the boat pushed off a real English shout was raised; and as she glided away we sang, "All hail the power of Jesu's name"; for whether we go or stay that is the cry of our hearts and the purpose of our lives. It was late that evening before the procession returned to the Mission-house, and prayer in the moonlight by Mr. James concluded the day.

"SCHOOL REPORTS.

"On the third day the following subjects were brought forward: Reports of School Inspectors as to their Work; How we can improve our Schools. A letter from Mr. Holliday, Secretary of the Y.M.M.A., was translated; and the inspectors were asked to send a joint reply thereto in our name. Sunday-schools received their meed of notice, and profitable suggestions were made. Bible Study was the heading of a long paper that had to be curtailed; but more than two hundred members of the Scripture Union were enrolled and cards taken. Instead of the closing sermon from our chairman, and before the Lord's Supper, a very encouraging time was spent. One of our senior brethren spoke on voluntary work for Christ. Some talk followed. But one old man (who, by the by, has learnt to read only a year or so ago, in order to be able to read the Bible) stood up, and in most powerful language pleaded for all to promise to do something. His thoughts were incompletely expressed, but there was no mistaking his purpose. To strike while the iron was hot seemed inevitable, and so the question was put to the audience, 'Who will resolve now to do what they can for Jesus among their neighbours?' And over fifty hands were raised. It was a grand sight. No European had spoken. The result followed native entreaty and native zeal. Oh, that this might prove as the rising tide that shall flood the land with Gospel preachers and Gospel power!

"ROBERT SPURGEON."

We are glad to notice that at the recent Cambridge Local Examinations sixteen out of seventeen candidates passed from the Walthamstow Hall School for Missionaries' Daughters. Of these eight were classed in Honours divisions, and, in addition, three were distinguished in Religious Knowledge, three in English, one in German, one in Music, and one in Botany.

The Rev. H. K. Moolenaar reports as to his Work in San Salvador, Congo.

THIS letter, we give from Mr. Moolenaar of the prosperous state of the work in San Salvador, calls for much thankfulness:—

“MY DEAR DR. UNDERHILL,—Your letter, dated October, 1889, came duly to hand at Underhill, and I have now the pleasure of presenting you with a short account of my work while at San Salvador.

“In looking over the work in and around the neighbourhood of San Salvador, for the year 1889, I cannot but feel devoutly thankful to Almighty God for His goodness to us in sparing our lives, and for giving us so many signs of His approval in connection with the blessed work of propagating the glad tidings of salvation among the heathen.

“While taking my share of the work at San Salvador itself, I more especially confined myself to itineration work among the numerous villages found a few miles from the station. I made a plan—which I found worked very well—of going out every other day. I left early in the morning, and came back towards evening. In this way I visited a large number of towns and villages, and was able to hold about 150 meetings. With the exception of a few I was always well received by the natives; indeed, in many places the people began to look forward to my visit, and to express disappointment if I had not paid my usual call. I had many opportunities in this way—of what, I think, is a very important part of mission work, both at home and abroad—of personal talks with the people. In this way I was not only able to tell them of God’s love, but I became directly acquainted with their numerous difficulties, and, I trust, enabled them to see the truth more clearly.

“In September my wife and I spent some time at our branch station, ‘Etoto.’ Here we had very large meetings, the whole town coming out on Sunday to the meeting-house. My wife held a Bible-class for women in the afternoon, when usually seventy came. The whole of our stay we were kept busy by the people coming to our hut asking us to sing and inquiring about all sorts of things. One of the principal men of the town, Nzabo, is not far from the Kingdom of Heaven. And let us hope that this is so with many who have heard the message of love, that they may not only be near the Kingdom of Heaven, but that they may find peace and pardon through the crucified One.

“We hope soon to be able to send these people an evangelist, who will permanently settle among them with his wife; both are members of the church at San Salvador, and earnest Christians. We look forward, ‘through God’s goodness,’ to great results from these young converts, and hope soon to be able to supply many needy parts with native teachers.

“In the absence of Mrs. Lewis, who was in England on furlough, my wife had the pleasure of carrying on the work among the women and girls. The attendance at the day-school was, on the average, forty. The progress these girls make is most encouraging, considering that they can only spare one hour a day for school, most of their time being occupied in farming, fetching water, and other household duties. Many of them are so far advanced that they can read portions of the New

Testament which have been translated in Congo, and in many other ways they are improving themselves.

"On Sundays my wife conducted a Bible-class, usually attended by fifty women. This class was much appreciated by the members of the church, as they were at liberty to ask questions on any difficult part of their Bible lesson.

"In looking back over the past year's work, we feel that we are insufficient in ourselves to accomplish any good; but our sufficiency is of God, and we rest assured that our work was not in vain in the Lord.

"I remain,

"Dear Mr. Underhill,

"Yours very sincerely,

"HENRY K. MOOLENAAR."

Habitations of Cruelty.

OUR missionary, Mr. Clark, of the Congo, reports a sad instance of heathen cruelty which has recently come under his notice:—

"Lukolele, B.M.S.,

"Congo River,

"Nov. 18th, 1889.

"MY DEAR MR. BAYNES,—A few days ago a man died in one of the towns here, and in accordance with their horrible custom, the people put to death two persons as part of the funeral ceremonies. When I heard that they were going to kill somebody, I thought I ought to do no less than go and remonstrate with the chief and protest against it, though I knew I should have no power to prevent it. When I got into the town, I saw a great crowd of people, some of whom wore dancing, while under a shed close by was the dead man whose funeral rites they were celebrating. I stepped inside and saw a strange and ghastly sight. The corpse was sitting bolt upright, supported, I think, by wooden props. The body, from the neck to the waist, was coloured with a white pigment, with alternate perpendicular stripes of black and yellowish brown. The arms to below the elbows were similarly coloured. The wrists and hands were covered with red camwood, and on the arms were bracelets of brass wire. The face was likewise

entirely covered with paint, being black in the front and yellow and white on either side. The mouth was opened and a piece of red cloth thrust in. On the head was a warrior's hat of cocks' feathers. The dead man's two guns—the old flint-locks they use—were placed against his shoulders. In front of the body were all his earthly goods—viz, cloth, beads, bottles, tin plates, &c. After looking for a while at this strange spectacle, I stepped outside and was soon informed that a woman had been put to death that morning, and another was to be murdered later on. I went at once to the chief, and told him as well as I could, with my imperfect knowledge of the language, how wicked such things were in the sight of God. He pretended not to know anything about it, and indeed denied it altogether. Of course, I knew he was telling lies and told him so, and then, as I could do no more, I came away with a sad heart that such things should go on so near us. To make sure, I was careful to inquire from several if the deaths did take place, and all confirmed the information I had as to the two persons being killed.

"Oh, that these deeds of cruelty and

shame may soon become things of the past, and that the light of the Gospel may shine into the sin-darkened souls of these poor heathen! I know, dear Mr. Baynes, that is your prayer as well as ours.

"With kindest regards, in which Mr. Scrivener heartily joins,

"I am,

"Yours very sincerely,

"JAMES A. CLARK.

"A. H. Baynes, Esq."

An Indian Fruit Seller.

THIS engraving represents an Indian Fruit Seller. The photograph from which it is reproduced was taken during a Jugganath Car Mela. The fruit consists of pine apples, cocoa-nuts, plantains, and guavas. The fruit seller is being helped in his sales by his wife or some other relative.

Incidents in Zenana Mission Work.

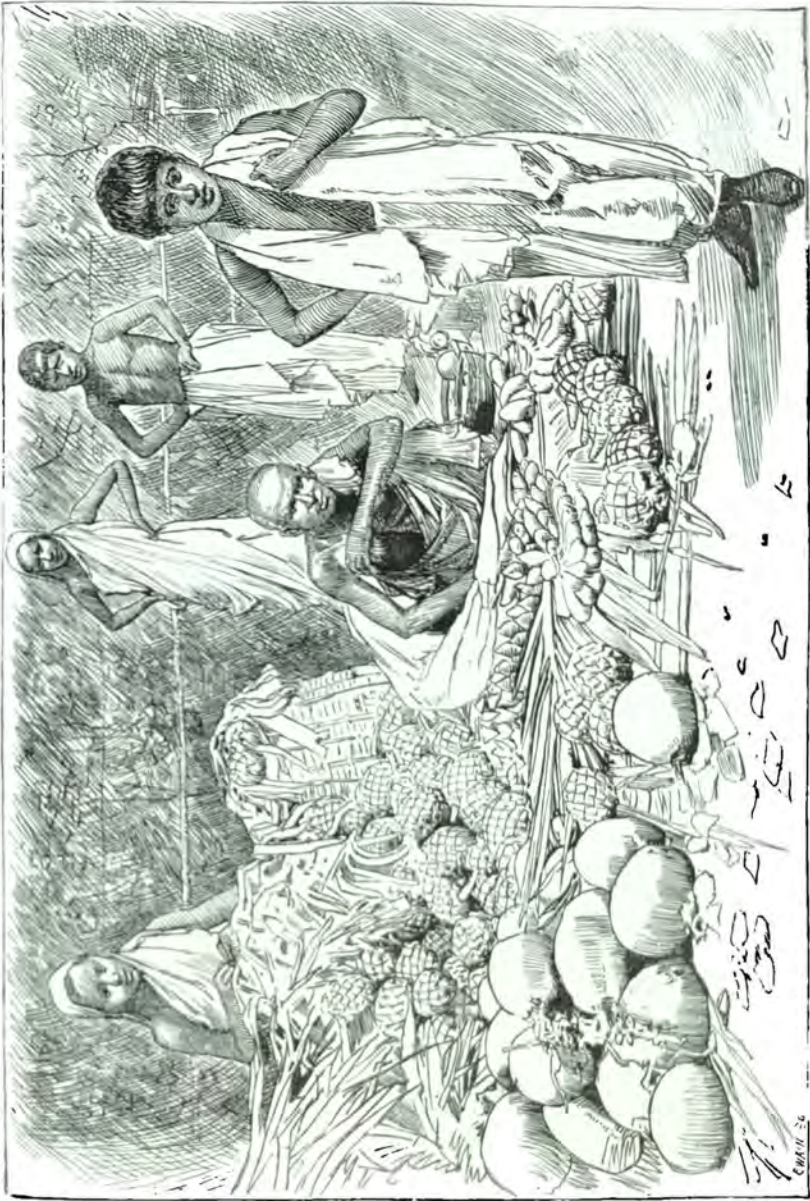
MISS SAKER, who was formerly in Africa, and is now a Zenana missionary in India, writes as under:—

"In a zenana yesterday a young girl said to Miss Hayward: 'Give so and so (naming another of the family) Luke this time, and then when she has her lesson I will sit by and hear hers as well as mine.' Another one said: 'Yes; I do like the Bible stories; but the Bible is such a big book I cannot find places in it.' So Miss Hayward gave her some marks in her Bible to help her. Some poor women have just joined the church in the district. One of them came this week to see us. Mrs. Anderson talked to her and asked her why she became a Christian. She said: 'I am getting old, and I want a good religion. I heard the Christian religion was a good one, so I have come to it.' She seemed very ignorant and dull, but Mrs. Anderson says often the poor people come in like that. You cannot make out much from them, but they come and then get instructed afterwards; but their Christianity is feeble. I gave her two pictures to hang on her walls at home—two Scripture scenes I wished I could talk with her.

"I heard the other day of a young widow and a young wife in one family who heard of Jesus! They obtained a Bible, and determined to leave home to join the Christians. At night they quietly rose, went round to all their sleeping relatives, and salaamed in Eastern fashion to them all (they stoop forward and touch the dust with their hands, and then raise their hand to the forehead). This is reverence!

"WOMEN BAPTIZED.

They then went to the missionaries at Serampore and were baptized. The relatives were dismayed, and said the Christians had spirited them away. These women returned home; but they would not receive them. They offered to be very quiet and do all their duties as before; but they might not enter. To be baptized is a serious thing. Some may become Christians, and confess it at home; but there is no forgiveness if they are baptized."



AN INDIAN FRUIT SELLER.—(From a Photograph.)

THE MISSIONARY HERALD,
APRIL 1, 1890.

Sonepore Mela, 1889.

DR. CAREY, our missionary at Dinapore, sends the following description of a recent mela at Sonepore :—

“Dinapore, Bengal, India,

“November 16th, 1889.

“Sonepore, a small, insignificant village at the junction of the Ganges and Gandak rivers, about 350 miles by rail north-west of Calcutta, would be unknown except for the mela, or fair, which is held there annually towards the end of October. The mela usually lasts about a fortnight, the principal days being those immediately preceding and the two after the appearance of the full moon. It is a very ancient institution, having been established from time immemorial. It is asserted that during recent years the mela has lost much of its importance, and does not now attract as many visitors as it did formerly. But it still is attended by an immense concourse of people from the surrounding districts, and on the last occasion the number present on the great day (Thursday) was roughly estimated at 150,000 persons.

“THE ORIGIN OF THE MELA

is lost in obscurity. There is a legend current that on one occasion an elephant while crossing the river had one of its legs seized by an alligator. In its distress the animal called upon the god to deliver it from danger. Hari promptly rendered help, and in commemoration of this signal deliverance the temple which now stands near the junction of the rivers was built in honour of the god.

“According to a custom which has been observed by us for many years past, we mustered in force at the mela this year. Besides our own party there were a few missionaries with their helpers from Warbhunga and Mozafarpur. Connected with our

Society there were present our venerable brother Broadway, of Bankipore, who has attended the mela regularly for the past twenty-four years, brethren Stubbs, Jordan, Mitchell, Patterson, Evans of Monghyr, Carey of Calcutta, and myself. Altogether we formed, with our respective preachers, evangelists, and colporteurs, a party of about twenty-five workers.

“Our encampment was situated on the right bank of the Gandak, in the midst of a grove, a position we have occupied for the past forty years, and admirably adapted for work. Directly the tents were pitched preaching at various points of the field began. The first two or three days the audiences were comparatively small, but they gradually increased till some 200 or 250 hearers were frequently seen surrounding the preacher at one time.

“The bathing ceremony takes place at the junction of the rivers, and is considered specially efficacious if performed at the time of full moon. This happened on the Thursday of the week we spent at the mela, and from 3 a.m. that day and the whole of the two succeeding days the bank of the river from just below our encampment to its bend near the temple was covered by a dense crowd of worshippers passing down to and from the water. Each bather after performing his ablutions entered the temple with a small vessel containing the sacred water, which he poured upon or in front of the idol.

“INCIDENTS.

“Of several incidents connected with our visit to the mela I shall refer to a few.

"Our encampment was flanked on each side by a large number of Sádhus, worshippers of both Siva and Vishnu. The mahant, or leader, of the former sect is an intelligent old man who comes to see brother Broadway regularly on his visit to the mela. This year, when he called, I happened to be present, and was greatly pleased with the man's friendliness and frankness. He may be a secret disciple of the Lord Jesus, but dare not, without incurring the loss of all things, perhaps life itself, openly confess Him. Curiously enough this man's principal *chela*, or disciple, who was regarded as his successor, has forsaken his master to become the leader of the opposition sect. Each leader, with his followers, had his allotment right and left of our encampment, while in the immediate vicinity were assembled other leaders and their adherents, so that this year there were probably no fewer than six hundred Sádhus, or devotees, round about us. Yet notwithstanding the fact that we were thus nearly surrounded by so large a number of men, roused to a high state of fanaticism by the liberal use of intoxicants, and who bear the character of being downright rogues and thieves, we neither received personal violence from them nor had an article stolen from our tents. We attribute this immunity from harm and loss, under God's providential care, to the control exercised over them by their leaders, who are well disposed towards and respect us. Numbers of these poor creatures, whilst passing to and fro before our tents, stopped to listen to the message of life, and with very few exceptions did they attempt to interrupt us in our work. They fought and quarrelled amongst themselves, and robbed each other, but did not molest us. One instance of theft may be mentioned. A mahant came from a distant part of the

district with Rs. 300, to perform certain rites on behalf of a number of men who could not personally attend the mela. He took up a position immediately behind our tents. Soon after his arrival, a Sádhu expressed his attachment to the new *guru*, and was cordially received and hospitably entertained by him. On the evening of the great day it is customary to give the Brahmins a feast. The three hundred rupees the mahant had brought for this purpose were now required, and the man went to his bank (a hole in the ground) to draw the money, when to his dismay he discovered that the cash had disappeared and so had the disciple!

"On the first three days of the week we went in bands to different parts of the field, some across the river to the small town of Hajipur, preaching wherever we could obtain a hearing. The latter portion of the week we spent preaching in front of our tent, in turn, from 7 a.m. to sunset. A continuous stream of people were passing to and from the temple all day long, and great numbers stopped to hear us. On the whole the listeners were well behaved and attentive. Of course the accuracy of some of our statements was called in question and warmly discussed. But this is inevitable in all assemblies composed of men differing in religious opinion, and when the discussion is carried on (as it was on these occasions) in a "proper spirit, tends rather to the furtherance than the hindrance of the Gospel. There were counter-demonstrations conducted by Mohammedan and Arya Somaj preachers, but these meetings did not affect our gatherings.

"BAPTISM OF A NATIVE.

"One of the most interesting incidents connected with our work at the

mela was the baptism of a native believer the day before our encampment broke up. Shoshi Biswas is the son of Christian parents and a pleader in practice at Bankipore. Desiring to make a public profession of faith in Christ, it was decided that he should be baptized at once. The ceremony was a very impressive one, and witnessed by a large number of visitors to the mela. Brother Jordan began the service by reading passages from the Scriptures bearing on the subject of baptism, and was followed by Brother Imam Masih in an address explaining the rite about to be administered. The candidate then proceeded to the river, surrounded by the whole band of Christian workers singing a Hindi hymn. On reaching the water, Bro. Jordan baptized Shoshi, and we returned in the same order, singing another hymn. Never before had such a scene been witnessed at Sonepore Mela, and no doubt impressions were there made which we trust may eventually result in confession of faith in Christ. Indeed, the following day three Hindus came to our preachers apparently as earnest seekers after the truth as it is in Jesus.

"The sale of books was pushed as

vigorously this year as on former occasions, but owing to the prevalence of famine in the district (happily now subsiding), the proceeds were not as large as usual. We were, however, able to dispose of books to the aggregate value of Rs. 30, most of the publications sold being copies of the Gospels.

"We have all now returned to our respective spheres of labour. All who took part in preaching have suffered more or less from loss of voice power, but feel invigorated in body by the fresh country air, and refreshed in mind by brotherly intercourse and the consciousness of having, in obedience to the Master's command, preached the words of eternal life to thousands who might never have heard them otherwise. It is too soon perhaps to expect to see any tangible results of our recent labours; but assured that God's word will not return unto Him void, we are content to wait patiently for the fruit which must in course of time be the result of precious seed sown broadcast in faith, and in humble dependence upon Him whose we are and whom we serve and from whom we look for the blessing.

"W. CAREY."

Glasgow Zenana Auxiliary.

WE have been asked to insert the following circular from Miss Nimmo, the newly appointed Secretary of the Glasgow Auxiliary of the Zenana Missionary Society:—

"The General Committee of the Western Division of the Ladies' Auxiliary of the Zenana Mission regret to intimate the retirement of Mrs. Alex. Rose and Mrs. Allan Macdiarmid from the official management of this Branch of the Mission. They desire to thank these ladies for their long and appreciated services, and are glad to know that, although resigning their official connection with the Mission, it will still receive their continued sympathy and help. The following ladies have kindly consented to take office, viz.:—President, Miss Japp, 13, Royal Crescent, Glasgow; Secretary, Miss Nimmo, 26, Belhaven Terrace, W., Glasgow; Treasurer, Mrs. George Cuthbertson, 20, Napierhall Street, Glasgow. The Committee trust that this year the general interest in the Zenana Mission will be maintained, and hope to succeed in enlisting the sympathies of many friends who have not hitherto considered the claims which this important sphere of Christian work presents."

Lufiaulwisu.

LUFIAULWISU, whose portrait we are able to give and whose death we are grieved to record, was a native of Mbangu, a town near the Arthington Falls. He was my personal boy, and came with me to England last May. In that month I took him to London, and while there we went to the Crystal Palace, and there the Holy Spirit produced deep impressions upon his heart, which eventually led to his personal trust in the Saviour for salvation. The following is a translation of what he told me the next evening about the matter:—

“In the evening, yesterday, you took me outside the Palace, and we saw thousands of people gathered there; all at once the sky seemed in a



LUFIAULWISU.—(*From a Photograph.*)

blaze, and I thought this is as it may be on the judgment day, and this thought made me very sorry, for I knew I was not ready to meet the Judge. O, sir, how shall I get rid of my sin?” Then I told him about Jesus, and afterwards prayed with him, and before we went to sleep that night I believe he rested on Christ.

His life since then has been an earnest endeavour to do his Saviour's will. Although naturally he was unattractive in appearance, and exceedingly plain, yet his gentle manners and humble spirit entirely overcame this defect, for he was liked by all who knew him here (Randalstown, Ireland) and very many gathered at his funeral to show their sorrow.

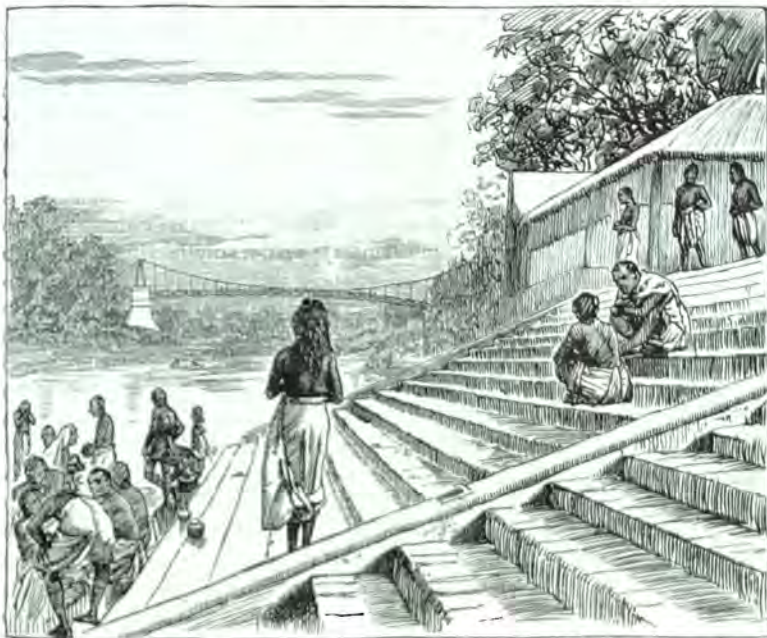
We laid his body to rest in a foreign grave, looking upward from the earth with its mortality to the Father's home above, where his immortal spirit now rests for ever.

The death of the white missionary on the Congo has borne fruit, and in this district we are not without signs that our beloved black boy's death will bear fruit in the salvation of souls. Thus by life, by death, may our Lord's Kingdom be extended until black and white are all one in Christ.

H. ROSS PHILLIPS.

Kali Ghat.

THIS engraving (from a photograph taken by the Rev. T. R. Edwards, of Serampore) shows one of the ghats, or flights of steps so common in connection with the Hindu religion. This particular ghat is in honour of the goddess Kali, and was no doubt built as an act of religious merit.



KALI GHAT.—(From a Photograph.)

The figures in the picture represent the ceremony of bathing—we say ceremony, because the Hindus believe that, by bathing in the waters of their sacred rivers, they wash away their sins. "It is very sad," says the late Mrs. Rouse, "to see crowds of the poor Hindus on the day of some great festival going through their acts of idolatrous worship to the River Ganges, or 'Gunga-ma,' as they call it. They are not taught that it is a great sin to lie, or steal, or cheat, but they would regard it as a sin to omit any of the usual acts of worship, or to be touched by a Christian after being washed in the sacred water. So, too, they do not know the good

works which God requires from them, but imagine that building a ghat and washing in the river will ensure them an entrance into heaven." It is the blessed errand of the missionary to tell of that Fountain which has been opened for sin and uncleanness, and that not by works of righteousness which we do, but according to His mercy, God saves us by the washing of regeneration and renewing of the Holy Ghost.

The Lord Loveth a Cheerful Giver.

“ONE WHO OWES,” in sending an additional subscription of £10 for the Congo Mission, expresses the opinion that “the income of the Society ought to be increased this year by 50 per cent., if it were to participate as it should in the improved condition of trade.” “My dear father,” writes a contributor of £1, “after using tobacco for nearly fifty years, has given up smoking for the sake of mission work ; and this is what he has saved in one year. Please acknowledge in the HERALD as ‘tobacco money.’” A Lover of Missions sends two shillings with the following note : “I want to send this mite as a thankoffering for spared life during apparent danger while on the sea last summer at the time of my holidays.” The Rev. E. H. Brown, in forwarding a sovereign from one of the members of the church at Twickenham, writes : “I was visiting her this afternoon (she is but in humble circumstances). After my leaving and visiting another friend hard by she was at her door and called me back, and then slipped a sovereign in my hand, telling me it was for the Lord’s work, and to be devoted to China, as we are interested therein by reason of Mrs. Medhurst, who is still one of our members. At my expressing great astonishment at so large a gift from her, she told me she had been keeping it some little time for this opportunity, and it was a thankoffering for the raising up of one of her children last winter, and because the doctor’s bill was, in her estimation, so moderate. This is a very precious pound, and means an immense deal. Would that all our church members were similarly moved.” Mr. James Gibbs sends £2 7s. 10d. from friends at Milford, saying : “We read with interest the monthly reports. We would gladly send much more, but we are few and poor.” A Friend sends ten shillings in loving memory of her dear sister, as “a mite in aid of the beloved Mission.” Reginald P. Dawbarn (fourteen years old) has pleasure in sending the contents (twelve shillings) of his missionary collecting box. Miss Tovey sends a case of breast pins “as a present for the cause of Foreign Missions.” Miss E. Beecroft forwards £1 8s. from “Three Friends for the dear Congo boys.” The Rev. R. Herries sends £5 from a Friend “whose heart is warm towards our foreign missionary work, but does not wish her name to appear in the HERALD.” Two pounds from Perth for Congo Mission, “from one who hopes to have the privilege of labouring in Africa one day in the Master’s cause.”

Our best thanks are due to all these contributors, as also to the following friends for their very timely help :—Mr. E. Rawlings, £272 ; J. S., £140 ; Mr. F. Illingworth, for *China*, £100 ; In Loving Memory of the late Mrs. T. Haworth, of Accrington, from her Family, for *Congo*, £250 ; Matt. vi. 1-4, for *support of Congo Missionary*, £60 ; Mr. W. Walker, £50 ; Mrs. Slack, £30 ; Lady Peto, £25 ; Mr. R. Pullar, £25 ; Mr. T. Haworth, for *Italy*, £25 ; “Meg,” £25 for debt

of last year ; A Friend, £25 ; Rev. P. W. Grant, £20 ; Rev. Isaac Lord, £10 ; Mr. and Mrs. Luntley, £10 ; Mr. W. Hurst, £10 ; from Readers of "The Christian," per Morgan and Scott, £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following welcome and useful gifts:—A parcel of clothing for Mrs. Wall, Rome from Mr. J. A. Tawell, of Earis Colne ; a parcel of Bible pictures from the Religious Tract Society, for Rev. Jno. Stubbs, India ; some magazines for the Congo Mission, from Mrs. Johnstone, Southport ; a box of clothing from the Missionary Working Society at Upton Chapel, Lambeth, per Miss Warton, for Rev. J. H. Weeks, of the Congo Mission ; a parcel of blue-gum seed (*Eucalyptus globulus*) from Mrs. Aldis, Wade, New Zealand, and some vegetable seeds from Mr. Cousins, of Wood Green, for the Congo Mission ; box of little articles from Scholars in Wood Green Sunday-school for Mgwana and Diosgwan, native boys at San Salvador, Congo ; a box of drugs from Messrs. Burroughs & Wellcome, for Rev. G. J. Dann, of Allahabad ; grants of Bibles from the British and Foreign Bible Society, and of Hymn-books from the Sunday School Union, for the native churches and schools at Cameroons and Victoria, West Africa ; and parcels from Plymouth for the Rev. R. H. C. Graham ; and from the Young People's Working Party at Kingston-on-Thames, for Mrs. Bentley, of the Congo Mission.

Recent Intelligence.

BY the time this number of the MISSIONARY HERALD is in the hands of our readers, it is expected Mr. Baynes will have left Ceylon, and be on his way home.

Mrs. Pewtress, of Camden Road Church, has forwarded the following account of her mother, the late Mrs. Hunt, of Southampton, an intimate friend of Mr. Knibb, which we readily insert, as it will be of much interest:—

"Many of our readers will have seen the paragraph in the *Freeman*, of March 7th, headed "A Brave Lady," relating to the late Mrs. John Atlee Hunt, of Southampton (formerly of Bournemouth), who passed to her eternal rest on February 3rd, in her eighty-fifth year.

"The paragraph in question tells principally of Mrs. Hunt's early life, but her latter days were no less remarkable. By her death the Baptist Missionary Society has lost one of its most devoted workers ; her untiring zeal and energy were most encouraging and stimulating to others, and it was impossible to be with her long without catching some of her missionary spirit. Her name is familiar as appearing very frequently in the column "The Lord Loveth a Cheerful Giver." The warm rugs and the scrap-books she constantly made for missionaries going abroad, and above all, her fervent prayers, have gladdened and cheered many a one, and even up to the last few weeks of her life she continued working. Not only did her zeal find vent in work for foreign missions, but for years the church at Midhurst was kept alive solely by her exertions, and soon after her removal to Bournemouth

ceased to exist ; but the churches at Boscombe and Lansdowne owe very much to her earnest and devoted work.

“During the twelve years she resided at Bournemouth she laboured most energetically in the interests of the Lansdowne Baptist Church. What she accomplished in the way of needlework (for sale in aid of the various causes she had at heart) was wonderful, and it was no small privilege to be able to spend a few hours in her company, when she would tell, while she worked, remarkable stories of bygone days, and of missionaries of former generations, whom she knew personally. She nearly always had something fresh of missionary interest to relate or show, perhaps a rug just going off to the Congo, or some Scripture pictures to be used in a scrap-book, to help some missionary in his explanation of the Word of God, or a letter from a missionary, or perhaps the sad news of the death of one of our beloved brethren in a far-off land. This latter would sorely grieve her, but she always looked on the bright side, and would lift up her heart in prayer to God that the vacant space might soon be filled. Her death was characteristic of her whole life—bright and joyous. ‘I shall soon see my blessed Saviour’s face,’ she said, ‘and then I shall be satisfied—yes, satisfied—satisfied, Her anxiety for souls was evident till her last conscious moment, when, speaking of one, she said, ‘I fear he knows but little of the Home to which I am going.’

“We thank God for her life, and for her triumphant death, but there is now a vacant place in our ranks. Who will try to fill it? “E. M. H.

“Bournemouth, March 12th, 1890.”

The Rev. W. Pratt, M.A., Mrs. Pratt and four children, left Southampton in the s.s. *Moselle*, for Jamaica, on the 20th inst., to take the oversight of the church in Kingston, of which the Rev. D. J. East has for many years been the pastor.

As some of our friends in Wales have not seen the notice announcing the discontinuance of the small English Report for circulation in Welsh churches, we beg to state it is not now published.

We trust the following appeal from the Rev. T. Richard, of China, will meet with a ready response :—

APPEAL FOR TYPEWRITER.

“Timothy Richard, of China, though otherwise able to prosecute his work as usual, is, in consequence of his last summer’s illness, still unable to write even the shortest note without suffering afterwards in right hand and arm. If any friend of the Mission could kindly provide him with a Hammond Typewriter it would be gratefully received ; and the time of his wife, who has been for some months acting daily as his amanuensis, could be devoted to other Mission work.”

Mr. S. C. Gordon, formerly of the Calabar College, Kingston, Jamaica, and now of the Pastors’ College, London, was accepted at the last monthly meeting of committee for Mission Work on the Congo.

Contributions

From February 13th to March 12th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Archer, Rev. W. E.	1	1	0
Arnold, Mr. G.	5	5	0
Barrett, Mr. Jos.	0	10	8
Bas, Mr. W. K.	0	10	8
Billbrough, Mrs.	2	0	0
Birrell, Mr. H. G.	2	2	0
Do., for <i>W & O</i>	0	18	0
Brown, Mr. Timothy ..	1	1	0
Butterworth, Miss M. A.	3	0	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>Congo</i>	2	0	0
Do., for <i>Italy</i>	0	10	0
Carpenter, Mr. Edwin ..	1	1	0
Cartwright, Mr. R.	2	2	0
Colman, Mrs. Jas.	5	0	0
Colman, Miss	3	0	0
Colman, Miss Kate E. ...	0	10	0
Oox, Mr. Thos., Luton ...	0	10	8
Crowe, Miss E.	2	0	0
Cradington, Miss F. M. ..	1	1	0
Day, Mrs. Ruth	0	10	0
Delaid, Mr. J. H.	1	1	0
Dennis, Miss	0	15	0
Edmond, Mrs., Edin- burgh	1	0	0
Fearnall, Mr. W.	1	0	0
Fletcher, Mr. W., Barn- stable	5	5	0
Do., for <i>W & O</i>	2	2	0
French, Mrs.	1	1	0
Green, Mrs., Leicester ..	1	0	0
Greenstreet, Mrs.	5	0	0
Gurney, Mrs. H.	1	0	0
Harding, Mrs.	1	0	0
Henderson, Rev. W. T. ...	0	10	8
Henderson, Mr. H. A. ...	1	1	0
Johnson, Mr. J., J.P., Wigan	5	0	0
Lavers, Mrs., Torquay ...	5	0	0
Karby, Miss	1	1	0
Do., for <i>Congo</i>	1	1	0
Lord, Rev. Isaac (3 yrs.)	10	0	0
McAlley, Miss J., for <i>Congo</i>	0	10	0
Morgan, Mr. B.	0	10	0
Morris, Rev. R.	1	1	0
Morris, Mrs. R.	0	10	8
Munna, Mr. and Mrs. F. ..	1	1	0
Papillon, Major	1	1	0
Peak, Mr. H., Guildford ...	2	0	0
Pedder, Miss, for <i>Congo</i> ..	1	0	0
Peto, Lady	25	0	0
Potter, Mr. and Mrs., Aireaford	0	10	8
Pullar, Mr. R.	25	0	0
Rawlings, Mr. E., for support of mission- ary	273	0	0
Rees, Mr. D., Llandeloy ...	15	0	0
Do., for <i>N P</i>	5	0	0
Reynolds, Mrs. C.	4	0	0
Sayce, Mr. G.	10	0	0
Shorroek, Mr. and Mrs., for <i>China</i>	1	1	0
Smith, Mrs. R.	1	2	8
Staes, Mrs.	1	0	0
Stevens, Miss L.	0	15	0
S. T.	1	2	0
Do., for <i>Africa</i>	1	2	0

Terry, Mr. and Mrs. P. (half-year)	1	0	0
Thomas, Mr. T., Ealing ...	5	0	0
Tucker, Mrs.	0	10	0
Walker, Mrs. E.	2	2	0
Walker, Miss	1	1	0
Walters, Mrs.	0	10	8
Whitchurch, Mrs. G. B. ...	2	10	0
Wilkinson, Mrs., Sabden ..	3	0	0
Williams, Mr. M., Llan- deble	0	10	0
Young, Miss Isabella, for <i>Congo</i>	1	0	0
Under 10s.	1	0	0
Do., for <i>Congo</i>	0	2	8

DONATIONS.

A Friend	5	0	0
A Friend, for <i>Congo</i> ..	1	0	0
A Friend, per Rev. R. Herries	5	0	0
Anonymous, for <i>China</i> ...	0	10	0
A Welshman	5	0	0
Bible Translation Soc., for <i>T</i>	250	0	0
Coiller, Master E. W., box	1	3	8
Cooke, Rev. J. H.	2	2	0
Cosburn, Mr. G. F.	0	10	0
Dawbarn, Master Reg. P., box	0	12	0
Druce, Mr. J. H.	5	0	0
E. S. and Family, for <i>Congo</i>	5	0	0
Foeter, Mr. C. F.	200	0	0
Hillingworth, Mr. F., 4th instalment of £500 donation, for <i>China</i> ...	100	0	0
In Loving Memory of late Mrs. T. Howarth, of Accrington, from her Family, for <i>Congo</i> ...	250	0	0
In Loving Memory of a Dear Sister	0	10	0
"One who owes," for <i>Congo</i>	10	0	0
Readers of <i>The Chris- tian</i>	2	13	8
Shaw, Mrs. C. T., for <i>China</i>	2	0	0
Stone, Mr. Huntington ...	10	0	0
Three Friends, Bowdon, for support <i>Congo</i> boys	1	8	0
Two Friends	1	0	0
Tobacco Money, for <i>Congo</i>	1	0	0
Watt, Mr. A., Leith, for <i>Congo</i>	0	10	0
Y.M.M.A., Whittington Avenue	1	15	8
Under 10s.	0	10	0
Do., for <i>Congo</i>	0	2	0

SPECIAL DONATIONS FOR PRE- VENTION OF DEBT.

A Friend to Missions ..	50	0	0
Anonymous	0	10	0
Anonymous Friend....	1	0	0

Ashmead, Mr. G. C.	10	0	0
Barker, Miss, East- bourne	0	10	0
Casson, Mr. W.	4	8	0
Gurney, Mrs. H.	1	0	0
"Meg"	25	0	0
Powell, Miss H.	0	10	0
Under 10s.	1	0	0

LEGACIES.

Aylla, the late Miss Louisa Emma, of Theydon Bois, by	25	0	0
Holtum, the late Mr. W., of Whitfield, Kent, by Mr. John Spain	200	0	0
Rough, the late Mr. Geo., of Dundee, by Mr. J. D. Bruce	138	4	8
Slade, the late Rev. A. D., of Congo, by Mr. F. H. Slade	30	0	0

LONDON AND MIDDLESEX.

Aetou	8	15	0
Do., for <i>Congo</i>	0	10	0
Alporton	2	2	0
Do., for <i>W & O</i>	0	17	3
Battersay, York-road, for <i>W & O</i>	2	2	0
Battersay Park, for <i>W & O</i>	1	1	0
Brixton Hill, New Park- road Ch. Sun.-sch.	11	11	8
Do., for <i>N P</i>	1	1	0
Brondebury	12	17	0
Do., for <i>Congo</i>	0	3	0
Camberwell, Denmark- place Ch. Juv., per Y. M. M. A., for <i>Training Institute, India</i>	2	0	0
Do., do., for <i>Congo boy and girl under Mr. Bentley</i>	5	0	0
Do., Cottage Green ..	1	11	0
Do., Blenheim-grove Sunday-school	1	6	0
Camden-road, for <i>Hen- galt school</i>	8	0	0
Charles-street, Camber- well New-rd., Sun.-sch.	1	0	8
Child's Hill	0	0	7
Crouch Hill	2	3	0
Do., for <i>W & O</i>	3	12	10
Enfield, Tottenham-rd. Sun.-sch.	6	0	0
Forest Gate, Wood- grange Sch., for <i>W & O</i>	3	1	1
Grove-rd. Ch., Victoria- park, Sun.-sch., for <i>N P</i>	0	7	6
Hammermith, West- end	10	17	0
Do., for <i>W & O</i>	5	0	0
Do., for <i>N P</i>	0	17	0
Hampstead, Juvenile ..	15	9	7

Harrow, Sun.-sch., for N.P. India.....	2	4	0
Highbury Hill, Sun.-sch.	11	0	1
Highgate, Southwood-lane, for W & O ..	1	10	0
Islington, Cross-street, for W & O	2	2	0
Do., Salter's Hall Ch. Sunday-school, for School, Backergunge John-street Ch., Bedford-row, Y.M.B.C.	5	1	11
Do., Sunday-sch., for Trinidad	8	4	0
Do., Calthorpe-street Sun.-sch. for Congo	16	4	6
John-st., Edgware-rd.	11	0	8
Do., for W & O	1	12	9
Kingsgate-street Ch.	3	2	2
Metropolitan Tabernacle	141	7	6
North Finchley	10	18	0
Notting Hill, Ladbroke-grove	10	8	9
Nunhead, Edith-road	4	3	2
Do., for W & O	1	3	6
Do., Sunday-school ..	3	3	6
Putney, Union Ch. (moety), for W & O	6	4	9
Do., Werter-road, for W & O	1	10	0
Regent's Park Chapel ..	40	0	0
Do., for W & O	16	8	3
Shoreditch Tabernacle, for W & O	8	16	0
Stockwell, per Y.M.M.A.	10	2	2
Twicknam	1	0	0
Upper Holloway	12	2	1
Do., Sunday-school ..	8	14	0
Do., Y.M.B.C.,	0	11	3
Do., do., for Congo ..	5	7	3
Do., Sun.-sch., for N.P., per Y.M.M.A.	0	10	6
Walworth-road Ch.	12	12	0
Wood Green Sunday-school, for N.P.	1	8	6
BEDFORDSHIRE.			
Bedford, Bunyan Meeting	10	0	0
Do., for W & O	6	0	0
Do., Mill-street, for W & O	2	5	0
Biggleswade	17	15	8
Do., for W & O	1	9	0
Do., for N.P.	0	16	8
Blunham	1	4	6
Do., for W & O	0	2	0
Do., for N.P.	0	2	0
Keysoe and Brookend, for N.P.	0	13	9
Maulden	18	16	0
Do., for W & O	0	15	0
Do., for N.P.	0	19	0
Ridgmount	7	18	11
Do., for W & O	1	0	0
Do., for N.P.	3	3	7
Sandy	22	11	4
Stotfold	1	14	0
BERKSHIRE.			
Bourton	14	0	10
Do., for W & O	1	3	2
Do., for N.P.	1	0	0
Fiffeld Village Mission	4	7	6
Reading, King's-road ..	33	1	2
Do., for N.P.	6	4	5
Do., Carey Ch.	3	17	7
Do., do., for W & O ..	5	0	0
Do., do., Sunday-schl., for support of Mr. Forfeitt's Congo boy	5	0	0

Reading, Wycliffe Ch. ...	18	9	7
Do., for support of Mr. Forfeitt's Congo boy	3	8	2
Wallingford, for W & O	4	6	4
Wokingham, for W & O	3	0	0

BUCKINGHAMSHIRE.			
Bierton	1	16	0
Do., for W & O	0	6	0
Cuddington, for N.P. ..	0	6	0
Deanshanger Sun.-sch.	0	12	0
Dinton	6	2	6
Great Marlow	5	18	6
Do., for W & O	0	13	6
Do., for N.P.	0	8	0
Little Kingshill	2	14	3
Do., for W & O	0	5	0
Do., for N.P.	1	14	9
Long Crendon	4	0	0
Mursley Sunday-school	0	12	0
Speen, for W & O	0	10	0
Stantonbury	1	2	9
Do., for W & O	0	8	6
Do., for N.P.	0	6	3

CAMBRIDGESHIRE.			
Cottenham, for N.P. ..	0	15	0

CHESHIRE.			
Birkenhead, Welsh' Ch., for W & O	0	6	0
Do., Sun.-sch., for N.P.	3	3	7
Chester, Grosvenor Park	8	19	6
Do., for W & O	2	5	0
Egremont, for N.P.	1	0	0
Latchford, for W & O	1	1	0
Little Leigh	4	16	11
Do., for W & O	1	0	0
Do., for N.P.	0	13	1
Ouston	16	18	6

CORNWALL.			
Falmouth, for W & O ..	1	10	0
Helston	2	9	7

DERBYSHIRE.			
Clay Cross	8	7	6

DEVONSHIRE.			
Appledore	10	8	0
Bampton, for W & O ..	0	2	0
Chudleigh	0	10	0
Do., for W & O	0	15	0
Devonport, Morice-sq.	0	13	0
Hemyock and Saint-hill	4	4	7
Do., for W & O	0	13	4

DORSETSHIRE.			
Gillingham	0	18	4
Do., for W & O	0	15	0
Do., for N.P.	2	19	2
Iwerne Minster	0	19	4
Do., for N.P.	1	6	6
Poole	0	14	0
Do., for W & O	1	6	5
Do., for N.P.	3	11	10

DURHAM.			
Consett, for W & O	0	10	0
Do., for N.P.	0	17	4
Spennymoor, for N.P. ..	0	12	10

Sunderland, Lindsay-road	0	2	6
Do., for N.P.	0	5	0
Do., for Congo	1	17	6
Wolsingham	0	18	0
Do., for N.P.	1	12	6

ESSEX.			
Blackmore, for N.P. ..	0	2	6
Burnham, for W & O ..	0	19	6
Do., for N.P.	1	0	3
Colchester	14	0	0
Earl's Colne, for N.P. ..	2	3	2
Langham	0	10	0
Saffron Walden	53	4	0
Do., for W & O	2	2	0
Upton Cross, per Y.M.M.A.	0	10	2

GLOUCESTERSHIRE.			
Blackley	9	0	6
Do., for N.P.	0	13	3
Cheltenham, United School	2	5	4
Cloucester	6	9	3
Do., for W & O	2	0	0
Do., for N.P.	3	7	2
Eastington, Nupend Ch., for N.P.	0	16	0
Gosington	1	5	8
Gloucester Sunday-sch.	4	8	3
Do., for China	2	0	0
Do., for Congo	2	10	0
Do., for N.P.	5	0	0
Do., for Jessore	5	0	0
Do., for support of Congo girl under Mr. Bentley	5	0	0
Kingstanley, for W & O	0	10	0
Old Sodbury	1	6	6
Do., for W & O	0	5	0
Thornbury	1	10	0
Stonehouse, for N.P. ..	0	8	6

HAMPSHIRE.			
Andover	2	10	0
Bournemouth, for Congo	2	0	0
Do., Lansdowne	31	11	h.
Do., do., for Congo ..	5	0	0
Broughton	0	11	6
Do., for W & O	1	17	9
Do., do., for N.P.	2	13	9
Lookerley and Mottisfont	6	14	11
Do., for N.P.	4	16	8
Lymington	1	7	4
Millford, for W & O ..	0	10	0
Do., for N.P.	1	17	10
Poulner, Ringwood	2	0	0
Westbourne	7	16	9
Do., for W & O	3	9	10
Do., for N.P.	4	15	9
Wholester, City-road ..	13	11	6
Do., for W & O	1	3	5
Do., for N.P.	1	14	1

ISLE OF WIGHT.			
Road	1	3	6
Lyde, George-street	19	4	3
Do., for Congo	1	1	0
Do., Park-road Sunday-school	1	0	0

HEREFORDSHIRE.			
Fownhope	2	9	0
Do., for W & O	0	10	0
Do., for N.P.	2	10	0

Gorsley	5	18	8
Hereford	61	14	10
Do., for <i>W & O</i>	3	7	8
Do., for <i>N P</i>	8	6	10
Kington	3	10	0
Ross	14	11	10
Do., for <i>W & O</i>	1	0	0

HERTFORDSHIRE.

Boxmoor	5	0	0
Hemel Hempstead	1	0	0
Mill End	3	7	7
Do., for <i>N P</i>	1	6	10
New Mill, Tring	6	1	2
St. Albans, for support of Congo boy	3	10	0
Watford	79	11	0
Do., for <i>China Medical Fund</i>	4	6	8

HUNTINGDONSHIRE.

Huntingdonshire, on account, per Mr. G. D. Day, Treasurer	85	0	0
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KENT.

Beckenham, Elm-road	1	1	0
Do., for <i>W & O</i>	4	0	0
Bexley Heath, Trinity Chapel, for <i>W & O</i>	1	1	0
Belvedere, Sunday-sch., for <i>N P</i>	0	16	5
Chatham, Zion Ch.	36	15	5
East Plumstead, for Congo	1	5	0
Erith, for Congo	12	4	7
Gynsford	9	14	0
Eythorne	15	10	0
Margate, Foresters Hall	1	1	0
Do., for <i>W & O</i>	0	5	0
New Brompton, Sunday-school	3	3	4
Ramsgate, Ellington Ch.	9	19	0
Do., for <i>N P</i>	1	7	4
Plumstead, Park-road, for <i>W & O</i>	0	10	6
Smarden	1	0	0
Tunbridge Wells	3	3	0
Woolwich, Parsons-hill	1	18	0

LANCASHIRE.

Acerington, for Italian Missions	36	0	0
Ashton-under-Lyne, Welbeck-street	12	5	0
Do., for <i>N P</i>	0	19	6
Do., for <i>Shansi Mission</i>	2	10	0
Bacup, Zion Chapel	23	1	0
Barrow-in-Furness	3	2	8
Do., for <i>W & O</i>	1	13	1
Blackpool, Union Ch., for <i>W & O</i>	1	6	0
Burnley, Angle-street	13	9	0
Bryn, for <i>N P</i>	0	8	5
Cloughfold, for <i>N P</i>	0	13	2
Colne, for <i>W & O</i>	1	10	0
Goodshaw	13	19	2
Do., for <i>W & O</i>	1	7	10
Haslingden, Trinity Ch.	6	7	1
Liverpool, Myrtle-street	55	19	6
Do., for <i>W & O</i>	45	0	8
Do., for <i>China</i>	0	8	0
Do., Juvenile, for Mr. Hay's school work, India	10	0	0
Do., do., for school work, China, under Mr. Forsyth	5	0	0

Liverpool, do., for do., at Liverpool Station, under Mr. Darby	5	0	0
Do., do., for do., under Mr. R. Spurgeon, Bengal	5	0	0
Do., do., for do., at Calabar Institution, Jamaica	10	0	0
Do., do., for do., under Mr. Hutchins, Jamaica	10	0	0
Do., do., for education of two girls at Tre-lawny, Jamaica	10	0	0
Do., do., for do., under Mr. Wall, Italy	5	0	0
Do., Richmond Chapel	11	13	7
Do., Kensington Ch.	11	11	2
Do., Walton, for <i>W & O</i>	1	1	0
Do., Everton Village Welsh Ch.	8	14	9
Nelson	19	12	1
Do., for <i>W & O</i>	1	10	5
Preston, Fishergate Sunday-sch., for <i>N P</i>	1	5	4
Southport, Houghton-st.	68	15	0
Do., for <i>W & O</i>	5	0	0
Do., for <i>N P</i>	0	11	6
Do., for Stanley Pool	1	5	0
Stretford, Union Ch., for <i>W & O</i>	2	3	4
Warrington, Golborne-street	1	2	0
Waterbarn, for <i>W & O</i>	1	0	0

LEICESTERSHIRE.

Aylestone Sunday-sch.	1	1	0
Hallaton, Union Ch. Sunday-school	1	2	7
Leicester, Belvoir-st.	34	4	2
Do., Harvey-lane Sunday-sch.	23	8	8
Do., Melbourne Hall, towards support of Mr. Roger, Congo	24	10	0
Do., Belgrave-road Sunday-school	1	10	0
Do., Emanuel Ch., for <i>W & O</i> (molety)	1	1	0
Oadby	7	13	0

LINCOLNSHIRE.

Barton-on-Humber	1	10	0
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NORFOLK.

Diss, for <i>W & O</i>	1	1	0
Foulham	6	6	6
Do., for <i>W & O</i>	0	10	0
Swaffham	20	0	0
Do., for <i>W & O</i>	2	0	2
Yarmouth, Park Chapel	36	18	4
Do., for <i>W & O</i>	3	0	0
Do., Tabernacle	5	0	0
Do., Martham	4	10	8
Do., do., for <i>W & O</i>	0	5	0
Do., Ormesby	1	11	8

NORTHAMPTONSHIRE.

Blisworth, for <i>W & O</i>	1	10	0
Do., for <i>N P</i>	1	15	3
Rugbrook, for <i>W & O</i>	0	8	0
Earl's Barton	5	10	6
Ecton	5	15	0
Do., for <i>W & O</i>	0	5	0
Gullsbrough, for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	4	0
Hackleton, for <i>W & O</i>	0	10	6
Heyford, for <i>China</i>	0	10	0

Kingsthorpe, for <i>W & O</i>	0	10	0
Northampton, Princess-street	13	16	8
Weston-by-Weedon Sunday-school	0	7	1
Wollaston, Zion Chapel	9	10	0

NORTHUMBERLAND.

Berwick-on-Tweed	10	18	0
Do., for <i>Debt</i>	4	2	0
Broomley	11	18	1
Newcastle, Rye Hill	2	9	8
Do., for <i>W & O</i>	2	11	10
Do., Sunday-school	0	14	7
Do., for <i>N P</i>	2	7	1
Gateshead	18	6	0
	26	9	2
Less auxiliary expenses	1	9	0
	28	0	2

OXFORDSHIRE.

Hook Norton	7	2	5
Do., for <i>W & O</i>	0	12	0
Do., for <i>N P</i>	0	14	7
Leafield	2	0	0
Do., for <i>W & O</i>	0	10	0
Oxford, Commercial-rd. Sun-sch., for Congo	5	9	9
Woodstock	3	3	1
Do., for <i>W & O</i>	0	7	0
Do., for <i>N P</i>	1	12	6

SHROPSHIRE.

Onkengates Sun-sch.	0	16	0
Whitchurch	7	2	6

SOMERSETSHIRE.

Bristol, on account, per Mr. G. H. Leonard, Treasurer	40	0	0
Do., Unity-street, for <i>China</i>	1	10	0
Do., do., for <i>Africa</i>	1	10	0
Do., Philip-street, for <i>W & O</i>	1	15	0
Cheddar	3	10	0
Street, for <i>N P</i>	0	18	0

STAFFORDSHIRE.

Bilston, Salem Chapel, for <i>W & O</i>	1	0	0
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SUFFOLK.

Ipswich, Stoke Green Sunday-school	8	0	0
Do., Turrot Green	20	0	0
Do., do., for <i>W & O</i>	5	0	0
Walton	0	5	0

SURREY.

Croydon	37	5	10
Do., Sunday-school	2	18	1
Do., do., for support of Congo boy	5	0	0
Do., do., for <i>Native Student</i> , per Y.M.M.A.	2	0	0
Do., Memorial Hall Sun-sch., for Congo	3	18	11
Dormans Land, for <i>W & O</i>	0	10	0
Dulwich, Lordship-lane	8	6	1

Kasemeré	1 14 6
Do., for Debt	1 5 6
Kingston Sun.-sch., for N P	0 19 5
Lower Tooting, Long- ley-road	7 1 8
Do., for W & O	1 7 9
Mitcham Sunday-sch., for support of Congo boy under Mr. Roger	1 9 6
New Malden, Friends at Congreg. Ch.	5 5 0
Penge Sunday-school, per Y.M.M.A.	5 6 3
Do., for support of Congo boy	1 5 0
South Norwood, for W & O	2 10 6
Sutton	15 1 7

WARWICKSHIRE.

Birmingham, on ac- count, per Mr. Thos. Adams, Treas.	150 0 0
Do., Christ Ch., for education of Native student, Serampore	6 0 0
Do., Hagley-road, for San Salvador	2 10 0

WESTMORELAND.

Westmoreland, Balance	1 18 0
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WILTSHIRE.

Damerham and Rock- bourne	2 13 0
Do., for W & O	0 5 0
Trowbridge, Studley Green Sunday-school, for N P	1 0 0
Whitbourne, for W & O	0 7 0
Do., for N P	0 15 3

WORCESTERSHIRE.

Bromsgrove, New-rd.	2 17 4
Evesham	6 18 9
Do., for W & O	2 9 3
Kidderminster	24 14 9
Do., for W & O	2 4 9
Do., for Congo	5 0 0
Worcester	80 0 0

YORKSHIRE.

Boroughbridge and Dishforth	2 13 7
Do., for W & O	0 5 0
Huddersfield, Primrose Hill Juvenile	5 0 0
Kelghley, for W & O	2 14 4
Lindley Oakes Sun.-sch.	0 18 0
Scarborough, Ebenezer, for Congo	2 0 0
Do., Sun.-sch.	7 0 0

ShIPLEY, ROOSE -street, for W & O	2 5 0
SKIPTON	6 10 5
Do., for W & O	0 11 0
Do., for N P	3 17 9
South Stockton	0 10 0
Do., for W & O	1 0 0

NORTH WALES.

DENBIGHSHIRE.

Colwyn, for W & O	0 4 0
Do., for N P	0 8 2
Pontrey, Slon, for N P	0 5 0
Rhosdu	1 0 0
Wrexham, Chester-st.	2 3 0

MERIONETHSHIRE.

Trausfynydd, Salem, for N P	1 5 1
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SOUTH WALES.

BRECKNOCKSHIRE.

Garth, Plisgab	0 18 6
Hay	0 6 6
Llanfrynach, Hermon, for N P	0 18 8

CARDIGANSHIRE.

New Quay, for N P	0 10 0
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CARMARTHENSHIRE.

Cwmfelln, Ramoth, for N P	2 0 0
Cwmsarnddu, for N P	1 6 10
Llandysul, Hebron	1 2 2
Llandryrwn, Zion, for Congo	0 18 0

GLAMORGANSHIRE.

Blackmill, Paran, for N P	1 0 0
Caerphilly, Tonyfelin	3 17 5
Do., for N P	1 12 0
Cardiff, for Italy	0 5 6
Do., Tredegarville, for W & O	4 4 0
Do., Canton, Hope Ch., for N P	12 0 2
Do., Tabernacle	61 13 0
Deri Tabernacle, for N P	3 19 5
Maesteg, Bethel	1 12 0
Do., Bethany, for N P	0 15 9
Neath, Orchard-place, for N P	6 14 10
Rhandarwyn, Slon	0 18 0
Rhondda	1 11 3
Do., for N P	2 9 5
Do., for Italy	0 2 6
Wautrodau, Ararat	3 15 6

MONMOUTHSHIRE.

Llanwaches	1 18 1
Do., for W & O	0 7 5
Maindee	0 6 6
Tafarnbach, Siloam, for N P	1 3 9

PEMBROKESHIRE.

Harmony, for N P	3 4 2
Hayfordwest, Salem	4 16 8
Mynachlogdd, Bethel, for N P	1 3 2
New Quay, for N P	0 10 0
Neyland	4 0 6

SCOTLAND.

Aughnachtoy	1 0 0
Ayr, Sunday-school	0 4 0
Cambuslang, for N P	1 10 6
Glasgow	18 9 0
Do., Adelaide-place	93 10 0
Do., Frederick-street, for N P	7 9 3
Do., Bridgeton	6 0 0
Greenock, for China	2 0 0
Do., for Congo	1 18 0
Hawick, for W & O	0 10 0
Do., for N P	2 2 0
Do., for Mr. Jones, Agra	5 0 0
Irvine	5 8 0
Kirkcaldy	13 3 10
Lochee	2 0 0
Do., for W & O	2 0 0
Do., for N P	5 0 0
Lochgilthead, for N P	1 0 0
Do., for Congo	1 3 6
St. Andrew's	2 0 0
Do., for Congo	2 0 0
Tobermory, for Congo	0 5 0
Tullymet, for W & O	0 10 0
Do., for N P	2 5 4
Do., for China	0 10 3
Wick Sunday-school	2 0 0

SHETLAND ISLES.

Lerwick, for N P	3 9 0
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IRELAND.

Belfast, Great Victoria- street Sunday-school	7 10 3
Carrickfergus, for W & O	2 1 5
Do., for N P	2 13 0
Tandragee	4 9 0
Do., for N P	5 14 4

FOREIGN.

Constantinople, Tarring, Mr. C. J.	2 2 0
Odessa, Jacob, Mr. E. G., for Debt	2 10 0

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THE MISSIONARY HERALD,
MAY 1, 1890.



A GROUP OF BOYS LIVING WITH US ON THE MISSION STATION, SAN SALVADOR, WITH M. ROSS PHILLIPS AND DOM MIGUEL, SAN SALVADOR, IN THE BACKGROUND.—(From a Photograph.)

[MAY 1, 1890.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

EACH annual report of a missionary society is a waymark in the progress of the Kingdom of God towards that consummation so clearly foretold in the Scriptures of Truth, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). The tributaries to that mighty flood are of many kinds, and proceed from many quarters. Each little rivulet contributes its requisite share, and the larger rivers gather their streams from many mountains and plains, in their flow making the wildernesses and desert places "to rejoice and blossom as the rose."

Each year, too, has its vicissitudes. The experiences of the Church of God are as varied as the ages through which she passes on her way; but as they pass, whether joyous or sorrowful, they one and all contribute in their measure to the majestic and glorious issue, and to the glories of that day when the Lord God, the Omnipotent One, shall reign from the river to the ends of the earth.

THE MISSIONARIES.

We begin the story of the labours of the year with the changes that have taken place in the staff of workers—the sad memorial of losses by death. The first death that we have to record is that of the oldest of the Society's missionaries, the Rev. H. Heinig, who for thirty-six years laboured with unwearied diligence at Benares, and after forty-four years of service, closed his long career at Allahabad on the 13th January last.

But youth is no security against the perils of the missionary life, and one amongst the youngest has been called to the rest of God a fortnight after his arrival at the scene of his proposed labours. The Rev. W. F. Wilkin-

son reached San Salvador on the 14th of December, rejoicing at the prospect before him, and in a few days succumbed to the fever which has proved so often fatal in Africa.

The Rev. S. Silvey, also a missionary on the Congo, has died, and was buried at sea, after two or three years of diligent and zealous labour.

The Rev. J. G. Brown, having left the service of the Society, also died at sea, on his way home.

The Committee has also had to mourn the loss of an equal number of the brethren who shared with them the direction of the Society at home. The first to be named is Sir Samuel Morton Peto, Bart., who for many years, as Treasurer, presided over the conduct of the Society's affairs. In the following minute the Committee have recorded the services that he so devotedly rendered to the Mission:—

“It is with profound sorrow that the Committee record the decease of Sir Samuel Morton Peto, Bart., which took place at Blackhurst, Kent, on the 13th of November last. The connection of Sir Morton Peto with this Society as one of its Treasurers, and the eminent services rendered to it for a period of nearly fifty years, make it the duty as it is the affectionate desire of the Committee to express somewhat fully their sense of the deep obligations under which the Society and its missionaries have been laid by their deceased friend.

“Mr. Peto became a member of the Committee in the year 1845; and during the annual services of that year he took part in the anniversary meeting at Exeter Hall. His speech was a brief review of the events of the year, making special reference to hindrances existing in India from the action of the representatives of the Propagation Society, but emphasising with great warmth of feeling the commencement of the African Mission at Fernando Po, and the blessed results of the Society's labours in Jamaica, both with respect to the accomplishment of emancipation, and also to the fruits of evangelistic toil. The failing health of their long-tryed friend, William Brodie Gurney, Esq., led the Committee, in the following year, to request Mr. Peto to become his colleague. On Mr. Gurney's decease, in 1854, Mr. Peto was elected the sole Treasurer.

“By Mr. Peto's munificence he made successful the visit of Dr. Angus and the late Rev. C. M. Birrell to Jamaica in the year 1846-7, enabling them also to remove the grievous pecuniary burdens which stood in the path of the true independence of the native Church, and to relieve the pressing necessities of many of the pastors. The Society was also indebted to their Treasurer in an eminent degree for a somewhat similar service in 1852, when the late Rev. Joshua Russell and Dr. Leechman visited India on its behalf; and later on, when, in the years 1854-1857, their Secretary, Mr. Underhill, fulfilled a somewhat similar duty in that vast dependency of the British Crown, and in the spiritual welfare of which country Sir Morton Peto to the last took the deepest interest. This generous kindness was repeated when, in the year 1859-60, the Rev. J. T. Brown and Dr. Underhill visited the mission churches in Jamaica and other islands, the scenes of the Society's labours; and again, when Dr. Underhill undertook a journey to Western Africa, in 1869-70.

“Nor can it fail to be remembered how often Sir Morton Peto occupied the chair at the anniversary seasons of the Society, always welcomed and ever manifesting his deep interest in the welfare and progress of its native missions. He regarded these meetings

as among the most sacred of religious services, and on the last of these occasions he spoke in terms of the greatest earnestness of the solemn responsibility which lies on all the disciples of Christ, and especially on commercial men, to regard themselves as Christians placed in trust with the Gospel, and so, in the spirit of Christian love and faithfulness, to exhibit an ever-increasing liberality.

"Circumstances, which need no further reference here, led to the resignation of the office of Treasurer in the year 1867, but not without, on the part of the Committee, a deeply-felt recognition of 'the wisdom, the courtesy, the diligence, and the unrivalled munificence' with which, for twenty-one years, Sir Morton Peto had presided over the Society's affairs. Since that period until his lamented decease, as an honorary member of the Committee, Sir Morton did not cease to afford the Society the benefit of his counsel and support.

"The interest of Sir Morton Peto in the welfare and comfort of the missionaries was constant and tender. He welcomed them to his house, and by many generous deeds of unobtrusive kindness he manifested his esteem and affection. It was one of his last acts as a member of the Committee to propose and help to carry into effect the plan of each missionary having in this country one friend at least among the supporters of the Society, with whom the missionary might correspond concerning the various incidents of his service, and so gather encouragement from such Christian fellowship.

"The interest of Sir Morton Peto in missionary work was only one part of his consecration of life to the glory of Christ. It branched out in many ways in the denominational work of the churches, and in many generous efforts for the well-being of the Church of Christ in connection with other bodies. But the Committee dare not fail to express, in their special relation to him, their warmest love and esteem, and to acknowledge him as a faithful fellow-labourer in the Kingdom and patience of Jesus Christ; as a man of the noblest type, of unstinted generosity of feeling, and of truest fidelity to Christian verities and labour. As a friend he never failed; as a Christian he walked humbly with God. In this expression of their gratitude and esteem, the Committee only desire, while making mention of his worth, 'to glorify God in him.'

"To Lady Peto and the family of their valued friend the Committee respectfully offer their most affectionate sympathy, and desire to commend them to the grace of Christ, into whose presence the husband and father has passed, and in fellowship with whom he will find his eternal rest and reward."

Another of their most useful colleagues, Mr. J. P. Bacon, has also been summoned to his reward, and in the following minute the Committee expressed their high appreciation of his services:—

"The Committee record with very great sorrow the decease of their highly esteemed colleague, Mr. Jacob Perkins Bacon.

"He was elected a member of the Committee of the Baptist Missionary Society in the year 1868, and from that time was annually re-elected. In 1880 he became Chairman of the Finance Committee, which office he filled till the day of his decease. Few members of the Committee have been so punctual and assiduous in their attendance at the meetings of the Committee, or have given to its business a more devoted and conscientious attention. He always displayed the deepest interest in the affairs of the Society, giving special attention to its accounts, expressing freely the views he entertained, the fruit of thought and conviction, and winning respect and regard from both those who agreed with him and those from whom he differed. He was a man of deep piety and true Christian spirit, drawing largely and generously on his means for the support of the cause he loved. He will be greatly missed from our counsels, and it will be most difficult to repair the loss.

“To his bereaved family he has left a name honourable in every department of life, and the Committee cordially offer to them their respectful sympathy in the sorrow his departure occasions.”

The Committee have also to mention with great sorrow the decease of two other highly valued honorary members, Mr. John Templeton, of London, and Mr. James Nutter, of Cambridge, for whose long services they would express their grateful thanks to God and their deep sense of the loss the Society has sustained.

But while lamenting these losses, the Committee rejoice that there has been no lack of successors, and that the following brethren have for the first time gone forth as messengers of Christ to the heathen:—

To the Congo—

Mr. J. L. FORFEITT, both as missionary and business manager;

Mr. ROBERT GLENNIE;

Mr. W. H. STAPLETON;

Mr. S. C. GORDON, a native of Jamaica, and student of Calabar College; and also

Mr. J. A. A. FULLER—the son of our esteemed brother, the Rev. J. Fuller, of the Cameroons Mission—as the assistant of a senior missionary.

To India—

Mr. T. W. NORLEDGE, B.A.,	} Under special regulations, in association with the Rev. W. R. James.
Mr. W. DAVIES,	
Mr. G. W. BEVAN,	

Mr. ALFRED DAY, as pastor of the English Baptist church meeting in Havelock Chapel, Agra.

To Italy—

Mr. J. CAMPBELL WALL, the son of our indefatigable missionary in Rome, the Rev. J. Wall.

Of other changes in the mission staff we record the following. The undermentioned have been compelled to return to England for a season of rest and change:

From the Congo—Rev. H. R. PHILLIPS,
 Rev. F. G. HARBISON,
 Rev. and Mrs. H. K. MOOLENAAR,
 Rev. R. D. DARBY,
 Miss SILVEY.

From India—Rev. J. R. ELLISON,
 Rev. J. G. KERRY,
 Rev. C. JORDAN,
 Rev. J. G. POTTER,
 Rev. B. EVANS.

From China—Rev. C. S. MEDHURST,
 Rev. J. J. TURNER (on special leave).

From Jamaica—Rev. and Mrs. D. J. EAST.

The visit of Mr. East has had partly for its object the selection of a pastor for the church in East Queen Street, Kingston, from the oversight of which he has retired. The Rev. W. PRATT, M.A., of Liverpool, has undertaken this duty, and sailed with his wife, in the month of March.

The Committee cannot omit to mention the kind and efficient services of their old friend, the Rev. THOS. MARTIN, who went out in June last to take the oversight of the College during the absence of Mr. East.

In like manner the Committee have gratefully to mention the service rendered them by the Rev. C. A. DANN, who proceeded to Nassau, in the Bahamas, in the month of August, for a period of twelve months, to relieve the Rev. D. Wilshere, laid aside by a painful malady, rendering necessary a prolonged visit to New York.

The Rev. H. R. PIGOTT is at present spending his deserved furlough in Australia.

The four following brethren have been lost to the Society for various reasons:—The Revs. GEORGE GRAY and A. B. WEST have resigned. The Rev. GEO. EAVES, of Japan, has withdrawn through failing health to Denver, in Colorado, U.S. The Rev. JNO. EWEN, of Benares, will settle in a home pastorate, the health of Mrs. Ewen forbidding their return to India.

Two brethren have retired from active service after many years of devoted labour—viz., the Rev. J. H. ANDERSON, of Bengal, after thirty-six years of toil; and the Rev. W. TEALL, of Annotta Bay, Jamaica, after a most useful and successful career of more than forty years.

The following have resumed their missionary labours in good health after the usual period of rest:—The Revs. J. W. THOMAS, E. S. SUMMERS, B.A., J. R. JAMES, and A. JEWSON, and Mrs. HAY have returned to India; the Revs. P. DAVIES, B.A., R. H. GRAHAM, Mrs. BENTLEY, and Mrs. LEWIS, to the Congo; and Mrs. WALDOCK, to Ceylon.

Some changes have taken place in the fields of labour in which the missionary brethren toil, but these will be found recorded under the respective stations they occupy.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoodna, Dinagepore, Dacca, Furreedpore, Pubna, Commilla, Mymensing, Barisal, Madaripore, Chittagong, Soory, and Jamtara.

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

WESTERN INDIA.—Bombay.

SUB-STATIONS	124
Missionaries—European and Native(6 in England)	57
Native Evangelists	95

EVANGELISTIC LABOURS.

Among the duties of the missionary life, preaching the Gospel necessarily takes the first place. This is carried on under a great variety of circumstances. In the bazaar, in the street, among crowds gathered at festivals, and even at times at the very gates of the temples of heathen gods and the mosques of Islam, the messenger of Christ delivers his message. He visits the markets of the villages, speaks with the people at the doors of their dwellings, and in private intercourse seeks to persuade men to be reconciled to God.

Illustrations of this department of missionary labour are numerous. Thus Babu Prem Chaud reports:—

“As usual, after the last Conference meeting, I worked at the great Sonopore mela, and in February last visited the Magh mela at Allahabad, where, in company with Messrs. C. Jordan, G. J. Dann, Mirza Ali Jan, and S. Paul, I preached the Gospel at the mela and in the town for a week. At the Ras mela, in Howrah, I preached to a large number of people, who listened very attentively, and a good number of Christian tracts and books were sold. At our local Ramlila mela, held some five miles to our north on the Barrackpore road, I preached in company with another evangelist for a week.

“The advantages offered by melas to scatter far and wide the seeds of Gospel truth could not be gainsaid. The Arya Samajees, and even the Mohammedans, are now taking advantage of melas to propagate the tenets of their respective creeds.

“*Street Preaching.*—I have preached in several places in Calcutta six times in the week with Rev. C. Jordan, and with others generally four times in the week in fixed and new places, in the town and suburbs, where we could gather a crowd; I

have also visited people at their houses when I found them disposed to listen to the Gospel truth. Great obstruction in preaching in new places in Calcutta is offered by the police. Our crowds are generally dispersed, and we have to retire with a heavy heart."

The native missionaries of Barisal speak of their work as follows :—

"In this year we visited fourteen melas in various directions of the district of twenty-four Pergannahs, and revisited two of them, in which melas more than fifty or sixty thousands of Hindus and Mohammedans heard the Gospel message of the love of God, and many received our Christian tracts, and bought Gospels and other portions of Scriptures from us; and we have heard our hearers speak in favour of our Christian religion, and our hearers respected and loved us.

"Every month I took our evangelist Babu Padma Lochan Roy with me, and visited distant villages, markets, and bazaars; in our house preaching in the distant villages, we were very much encouraged to see educated and influential Hindu Babus help us in our work by calling their relatives, friends, and villagers, both old and young, to hear us, and many became glad and thankful to us for visiting their villages, and the poorer Hindus and Mohammedans sat before us as they do to their religious teachers.

"In distant bazaars and markets often we got a good number of attentive hearers. In Phulta Balaghata market one Hindu Babu with whom I was acquainted when once I visited Deygunga, took me into his house and fed me with sweets, and took two Gospels and some tracts. At Neebunda bazaar, one Hindu old man told me that if you preach in the bazaar frequently that's good."

Mr. Tregillus, of Jessore, mentions some of the blessed results of this diligent preaching of the Word of God :—

"At Dawlatpore two Mohammedans with their families have become Christians. Of these, Akram Biswas had for some time been under regular instruction. He gave clear testimony that he possessed a heaven-born faith in Christ, and I had great pleasure in baptizing him on Sunday, May 5th, 1890. In his family are included two married sons. These, with their wives, have thrown in their lot with us. The other convert, Taj Mohamed, has been living a quiet consistent life since coming amongst us. I anticipate his seeking baptism at no distant date. Others there are in the village of whom one might say that they are Christians in nearly all but name. In Mohammedanism they have not the slightest confidence; they are fairly regular attendants at the services amongst the Christians there, and they are not slow to speak of their firm conviction that Jesus is the only Saviour. Only fear of their own people prevents them from openly declaring themselves Christians.

"One of the class just referred to died in October, after a severe and somewhat protracted illness. The prospect of death seemed to take away all fear of man, and he was unable to withhold the confession of his attachment to Christ. His faith seemed at no time to waver, and he spoke clearly and often of Heaven as the end of his journey.

"In yet another village, Dowlatdihi, nearly six miles from here, one Gobadhan has declared himself a Christian. He is an unlettered man, but has shown himself a man of strong faith. The persecution against him at first was most severe, but now all his neighbours seem to respect his firm position and unite in speaking well of his character. Living so far from Jessore he cannot often unite with us in worship. In his own simple characteristic style he has done a great deal of preaching. He is now anxious to publicly confess Christ, and I hope to baptize him at an early date."

Mr. Tregillus also mentions the good effects of the use of his knowledge of medicine. He has been able, through the kind gift of Messrs. Leath & Ross, to relieve a great deal of sickness during the year. The patients come to his house, or are met with in his visit to their villages, and frequently the gratitude expressed is most touching, and they are found most ready to listen to the Gospel story.

The following, by Mr. Morris, of Barisal, is a very fair and characteristic example of the preaching work which is steadily going forward wherever missionaries are found :—

“ My colleague, Mr. John Kerry, has helped in the work when at home, for he has had a good deal of work to do outside of Barisal during the year. From May last we arranged to have preaching in the morning in addition to the usual afternoon work. The morning work is carried on just near the fish and vegetable market, to and from which large number of people keep going and returning during the morning hours. Many among them stand and listen to the Word of Life; others who cannot or will not stand, cannot help hearing even parts of the message as they pass along. The preaching in the afternoon is generally carried on not far from the commercial part of the town. We usually have a large number at this time, as the people are more at leisure in the afternoon than in the morning. Among our hearers I have noticed some few who, though convinced of the truth of Christianity, are by no means willing to give up all for Christ and follow Him. One such has been to see me at my house two or three times, and received further instruction from me, but does not seem willing to take up the Cross, for I have gathered from what he has told me that he is an assistant in a shop where dāl (pulse), rice, ghee, &c., are sold, and fears that he will lose his employment if he becomes a Christian; of course I read and explained to him our Lord's teaching applicable to his case, from the 6th chapter of Matthew. I have not lost hopes of him. He will, I trust, come for more instruction and be led into further light.”

Mr. Wright Hay carries on a most interesting work among the students who, in large numbers, visit Dacca for education. It is a class highly intelligent, and a class on which much of the near future of India depends. From this class he has gathered a considerable number, who meet him regularly on Sabbath mornings and Thursday evenings. It has grown from a membership of thirty last year to seventy-five this year; their studies have led them through the Gospel of Mark, and they are now engaged upon Luke. Thus many bright and earnest students are brought under his constant influence, and it is not rare for as many as twelve in one day to seek further instruction in Gospel truth. We give two or three illustrations of this most important work :—

“ One evening in July two young Brahmins, students of the B.A. class, at the close of my address accompanied me home to hear more about Christ, and since then they have been diligently and devoutly reading the Gospels, and thus learning of Him; and in other ways the open-air preaching has received the seal of the Divine favour. In connection with the last-mentioned branch of service, the following extracts from

letters received from students during the year will be interesting. One, a Brahmin writes: 'When I am alone, I think of God through the Saviour and find consolation in Him. Even I often cannot but sob when I think of Jesus' sufferings on the cross and His profound prayer at the time of being crucified. He has been day by day creeping into my heart, and constituting my will according to His own choice. I explain portions of the Bible to my friends. They approve one part and reject the other, but they glorify them after all.'

"Another, also a Brahmin, who one day in my study slipped off his sacred thread and snapped it in two, saying, 'May I cast sin from my mind as I take this from my body,' writes: 'The only persecution that I suffer here at present is that the people of my society deny my high birth, on account of my behaviour, and decline to eat with me. I never mind this, and hope that the helping hand of God will not fail to assist me while I pray to Him through the one Jesus Christ, who died instead of all sinners to save sinners like me.'

"A third, a young man who had to leave Dacca owing to failing health says: 'The loss of your company is a great loss indeed both to my peace and to my spiritual life, but I hope that you will pray to the Lord that this apparent loss may be turned into a real gain by my having the Lord Himself as my Companion, Master, and Saviour. I am reading my Bible and think that the loss of human sympathy is contributing much to the growth of my friendship with the Lord.'"

A work of a similar character is being successfully pursued in the Barisal district. It is described in a letter, addressed to Mr. Baynes, by the Rev. R. Spurgeon:—

"You will remember the crowded preaching hall here where you addressed an interesting and interested audience of English-speaking natives; and you will be glad to hear that each Sunday evening sees the building full of listeners as eager. The burden mostly falls upon Mr. Jewson, who is specially qualified for this work.

"Besides the weekly lecture, Mr. Jewson holds Bible-classes there, keeps a stock of books for sale, sees that two vernacular services are held on Sundays for Christians who may be in town, and makes it as much as possible a centre of evangelistic effort. Sunday mornings find him visiting the Babus' homes and lodgings to keep touch with those who come in the evenings.

"A few days ago the head-master of one of those large schools was to have a farewell meeting. Mr. Jewson presided. Eight English addresses were given by native gentlemen present. Only one was in Bengali. Presents and a garland of flowers were given to the much-respected retiring master. In the short speech from the chairman our brother pointed out that it could not be personal regard that had induced them to ask him to preside, for he was a new-comer to Barisal, so it must be in honour of his Master. Another night, at the same school, a social gathering was held for all students who had that day finished their entrance examination, and would, on the morrow, scatter throughout the district. During the day Mr. Jewson had distributed a number of Mr. Rouse's tract, 'The Great Examination,' and it was evident from the words of many that the gift had awakened thought. Reference was made to it from the platform by a Hindu speaker, with evident pleasure.

"A leaflet, containing texts from the Bible and sentences from English authors, was prepared by a student, and given to all present. On the top was printed 'A Brotherly Gift,' and the word 'Brethren' was the first that was uttered that night by a native. 'Greet one another with a holy kiss' headed the list, and 'Græco be to all, and love and peace from God the Father,' ended it. In the middle stood the words of Peter, 'Add to thy faith virtue,' &c.; and one could almost believe that many present possessed already

that foundation grace. Mr. Jewson spoke on the text, and was greeted with a hearty response to many of his manly utterances. After my short address a native gentleman, evidently a student of moral philosophy, chose as the basis of a capital address another sentence from the paper—viz., ‘Whensoever you see corruption by your side, and do not strive against it, you betray your duty.’ A magnificent address in Bengali then followed on the ‘Golden Rule,’ and all were urged to live by it. Then the large and intelligent audience became desirous to see the pictures of the death of Jesus. ‘They teach the sublimest morality,’ said one of them, ‘and it will be a fine sequel to the evening’s meeting.’ So one after another the scenes of the dark hour, the resurrection dawn, and the victorious ascension were illustrated and described and enforced to this select audience in English. It was a great privilege to speak to those present, many of whom may fill influential places under Government, or, better still, become slaves of the Lord Jesus. ‘There is a fountain’ appeared on the sheet at the end, and our two voices sang it, while hundreds read the words. Many were the words of thanks uttered by the audience, and many were our feelings as we walked home together. Would that we could give our friends in England some idea of the gathering and the communings we had with each other.”

It is a new and an interesting feature of the work in Barisal that some of the lads of the school go out to the villages around to sing and preach. Even in school-holidays special effort is put forth by Christian youths, and they are everywhere warmly welcomed. Quite a change has come over them of late. Thirteen are earnestly desiring to be baptized. They meet on Sunday nights by themselves for prayer and fellowship, and often the feeling displayed is most intense. “What a difference there is among our boys now!” one of them said to the missionary. High words used often to fall from their lips; all is now peace and affection.

Incidents like these may be gathered from every part of the Indian mission-field, and as the fruit many converts are gathered into the fold of Christ. One additional illustration may be given of a somewhat peculiar kind. Mr. Stubbs, of Patna, writes:—

“In one or two villages, especially in Bahadurpur, a very large village inhabited by stalwart proud-looking Rajputs, the greatest obstacle to the reception of the Word was the pride of the people. But sometimes we found the humility of the people our greatest difficulty. Thus, in Bela village the people were like the centurion who sent to Christ, saying:—‘Neither thought I myself worthy that thou shouldst come under my roof.’ The people said they were Moohis, and were not worthy to listen to God’s Word. It took several minutes to controvert this notion, and to assure them that the poorest were as precious in God’s sight as the rich. Then they said:—‘Oh, but we are despised people. No one ever comes near us. We are not worthy that a Sahib should speak to us.’ After a while, however, I got them to listen to a *bhajan*, and then I told them how Jesus was a poor man when He was on earth, and that He was always helping poor people who applied to Him, and that He was just the same now in heaven, and that he would help and bless them if they would only come to Him. I deeply felt that I was sowing in good ground, for such humility must surely be a preparation for receiving the truth.

“As a rule I have both in the villages and the city muhallas followed the Saviour’s injunction in Matthew x., and have preached in or opposite the houses of those whom I

have thought, or ascertained, to be worthy, or devout, or outwardly respectable. But, remembering that the Son of Man came to seek and save the lost, I have sometimes gone in search of bright gems for His crown to the *miry places where the most depraved and dissolute congregate*. Thus I was informed concerning a village, Nanda Lal Pur, that it was inhabited by *badmashes* who, before the Gya railway was made, were notorious as robbers of pilgrims; certainly most of the people had a *badmash* sort of face, and it so happened that close to the village we found on the footpath a child's skull. It was a great joy to publish to such a people the news that 'Christ Jesus receiveth sinful men.'

"I have also visited, both in the villages and in the city, *tari* and *sharab khanas* [grog-shops], and have reasoned with the frequenters of these places, of 'righteousness, temperance, and judgment to come.' It is not pleasant to visit these haunts of vice. To see men, women, and even children swarming around such dens, like the flies of Egypt around a piece of bread, is a shocking sight. Still I am sure the Master has always been with me in these places."

THE NATIVE CHURCH.

Next to the preaching the Word, the growth and spiritual well-being of the native churches are of the utmost importance. From them must come the pastors and evangelists, both of the present and the future, and the Church at home must look with the greatest interest and anxiety on their advancement in liberality and independent action for the more rapid development of the Kingdom of God. With this in view we select a few among the many notices received from the missionaries' reports.

DELHI.

The churches in and around Delhi embrace between three and four hundred converts. The people are mostly poor, of the class known as Chamars, but often they present bright examples of true Christian virtues. The missionaries write as follows:—

"Our efforts, with the help of God, to lead our Chamar Christians to a healthier spiritual life have been earnestly renewed this year, and carried on with much prayer, many disappointments, and not a little encouragement. Gradually our brethren are responding to these efforts, and drawing together into the local '*panchayats*' [committees], which formed so important and helpful a factor in the native church organisation years ago. In four *muhallas* this year these *panchayats* have been re-established, and are already showing the wisdom which first led to their formation, and the fatal mistake of breaking them up during John Bernard's pastorate. Those Christians who refuse so far to distinguish themselves from their heathen neighbours by joining their Christian *panchayat* have been cut off. This pruning is by no means completed, and probably ten or twelve more will have to be removed as soon as the *panchayats* have been fairly started in the remaining *muhallas*.

"Recently our central church has elected its own pastor, the unanimous choice of the members, and I believe of the Holy Spirit, falling upon Benjamin Ali, son of the martyred Wilayat Ali, a man whom the Spirit has, I believe, been preparing for this work, to a degree not seen in any other of our brethren in Delhi. Their new pastor possesses this great qualification—a heart sore and saddened at the spiritual destitution of his

flock, combined with a confidence in a power higher than his own. Our prayers are with him, his need is great, the care of this church is no small one. The members are now pulling together to raise as large a portion as they can of their pastor's salary, our subscriptions making up the rest for the present.

"The church at Sabzi Mandi has been blessed by the earnest efforts of their new school teacher Tika; and that at Shahdara, under the watchful, prayerful shepherding of Anand Masih, keeps well together, and sustains meetings for worship and singing. Our friends there have suffered much from the depression in the shoe trade of the last few years, due mainly to the grinding down of the profits by the wholesale dealers through whom the makers sell. Several families have been compelled to leave. The changes in membership up to 30th November have been as follows:—Baptized 38, of whom 10 were girls, and 4 boys from our boarding schools; restored or admitted from other churches, 6; total, 44. Died, 12; dismissed to other places, 17; excluded, 6; total, 35; present membership, 364.

"In connection with certain statements which have recently been made, regarding the 'dissolving church,' the following reported facts may allay the misapprehensions those careless statements may have caused. The membership in 1885 was 297; in 1886, 315; in 1887, 340; in 1888, 355; in 1889, 364. Baptisms during the last four years, 131.

BACKERGUNGE.

The numerous churches in this district contain nearly 2,000 members, and during the last few years much patient effort has been expended in the endeavour to make them independent of the Society's support. This has not yet been attained, and, as will be seen from the following paragraphs of the missionary's report, much difficulty has yet to be surmounted before the Committee's anxious desires can be fulfilled:—

"The churches in the Barisal division have with one exception been without pastoral supervision by those whom we are accustomed to place in the category of ministers. Two elderly brethren who were native preachers have officiated occasionally at two of the stations, but they are not chosen by the churches to be their permanent pastors. At the largest station, Ashkor, many of the people are at present in distress owing to the high price of provisions, and as their pastor could not obtain from them the means of support he has relinquished his office. He is remaining there only till some one can be found to take charge of the Society's premises.

"At the other stations the deacons and leading members have during the past year conducted the services. My colleagues and I thought that it was not expedient suddenly to appoint to the pastoral office men inexperienced in teaching, and who, in most cases, are endowed in but a very humble measure with intellectual and educational qualifications for the duties of that office. It was thought well to let a year pass and then set apart some of these brethren. This is a matter which will require attention at the beginning of next year. I have been cheered by knowing that there is still a disposition on the part of two of the largest churches to support a pastor as far as their means will allow, but they regard themselves incapable of raising a sum that would suffice to support a college-trained minister. It may be desirable during the coming year to set apart four of the best of the evangelists to go about continually among the churches with the view of seeking to train those who shall be the future pastors for the work of the ministry, and in order to encourage and strengthen the churches. Being without any proper teaching and without pastoral supervision the churches are in a feeble state."

In the Madaripore division, Mr. Spurgeon reports that Milon Chandra Sirkar has been instituted as the pastor of the independent church at Mandra.

SOUTH VILLAGES.

The churches in this section of Southern Bengal number about 350 converts, under the general direction of the assistant missionary, Kristanga Biswas. The Committee have received the following report:—

“Blessed be the name of our Heavenly Father. Through His grace I was able to carry out all my duties in His vineyard for another year. During the year, though our people have fallen into a lamentable condition of distress on account of last year's excessive rainfall, yet our merciful Father has given all that was needed. Through His Holy Spirit I was able to bear hardship. The present condition of the churches is satisfactory. Though sectarian opposition stands as before, yet our churches, I am confident, are in peace and harmony. Regarding the independence of our churches I have found that though it is a burden on them, on account of their poverty and the want of pure knowledge about Christian truth, still there is a great hope that they will be able to stand on their own legs in time. Although it is a great burden yet, all of our churches have been well instructed to bear all sort of troubles for the sake of their Master. Thank God that He has given me knowledge and power to help our poor people who were starving for want of food. I collected more than three hundred rupees in different ways for our poor. At the beginning of the year I called a meeting at Bishtopore for the benefit of our churches, and I am glad to say that Mr. and Mrs. Rouse and Mr. Edwards joined with us, when Mr. Edwards gave an address on spiritual life, which is very important for our churches. In regard to our General Fund I am glad to say that with so many hindrances our funds have not gone down, but that it has been raised from Rs. 64 to 78-11-6. Though it is very small, and is unworthy to be mentioned in a report, yet it shows the peaceable state of things. The Sunday services of our churches are regularly conducted by pastors and schoolmasters. Prayer-meetings at Bishtopore have been regularly conducted by Jonathan. During the year a few people of Rusul Mahmood have left us through quarrelling with their pastor on account of their property. Beside this the church of Khari has also suffered much for a few months from a wicked fellow whom our people have excommunicated from the church. During the year 26 were baptized and 11 have become Christians from the heathen.”

Of the churches under the general care of Babu Gogon Chunder Dutt, numbering over 200 members, he relates that they are in a better state than in other years. Thirty-two persons, men and women, have been baptized, four of whom were Hindu or Moslem converts, the rest were the children of Christian parents.

DINAGEPORE.

Of this group of churches, numbering 196 members, a few words must be said. Dinagepore is a district hallowed with the memories of Carey and Thomas, Fountain and Fernandez. The mortal remains of the two latter remain amongst the people for whom they gave their lives.

“During the year (says Mr. James) there have been fifteen persons baptized in the district of Dinagepore; five of these are converts from Hinduism, and two of the

five are over seventy years of age. One is a convert from Islam, and the others are members of Christian families; there have been other candidates for baptism, some of whom we hope to baptize soon.

"The spiritual condition of most of our churches has been such as we can rejoice over, and magnify God's grace which brought them to it. Peace and concord have prevailed, and the moral tone of our communities has been of a high order. There have been, however, two exceptions.

"Owing to the unhealthiness of the place, and the high rent they had to pay for their land, our brethren who lived at Dacca have all removed to the eastern border of the district, some have settled at Mukrampore, others at Lukma. Dacca henceforth will not appear in our list of sub-stations."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS. SERAMPORE COLLEGE.

During the year Mr. Edwards has continued to conduct the studies of the students, assisted by Mr. Rouse and Mr. Jordan. He speaks gratefully of the labours of these brethren. The only student in the English department has been Mr. Smylie, who has made good progress in the studies to which his attention has been directed. Of the Native Theological Class Mr. Edwards thus speaks:—

"We commenced the session this year with nineteen students. Of these twelve were old students, and seven were probationers. At the close of the probationary period three of these seven were admitted for the full college course, and the other four were dismissed to their homes. Of these, three would have done very well for third-grade preachers; but since that grade has been abolished, we think it our duty to admit only such as are likely to reach in their qualifications what used to be our second grade. This, therefore, accounts for such a large proportion of the probationers being rejected. Towards the close of the session we were obliged to strike off the register the name of Shorot Chondro Acharjea. He came to college from Mymensingh. In many respects he was a promising young man, but he unhappily incurred a heavy debt. Since leaving he has expressed much sorrow for his indiscretion, and has also remitted money to pay off his liabilities. This debt question is one which continually gives us much trouble.

"I have now the pleasure of reporting that four young men have completed their course of three years' study, and are ready to be appointed by the Conference as native preachers. They are all young men of much ability, and have preserved a good Christian character while in College. We can recommend them with much confidence to the Conference, and shall be happy to hear of their acceptance as evangelists. On the closing day of the session brethren Kerry and Jordan were present, and were much pleased with what they saw and heard of these students.

"As several of the students are married, we have kept up the class for their wives. They are taught reading, writing, arithmetic, also sewing. One of the Johnnugger native Christian women is employed as teacher. One of the rooms in our house was used as class-room, and this rendered it easier for Mrs. Edwards to superintend their work. Mrs. Manuel kindly undertook the examinations, and she reports much progress during the year. We trust that the teaching given in this class will qualify them to be much more efficient help-meets to their husbands."

DELHI TRAINING INSTITUTION.

The course of instruction pursued has varied little from that of former years; but at the request of the Committee Mr. Imam Masih removed from Calcutta to Delhi to take up the work of the Institution. His presence has been just what was needed. He has rendered invaluable service by living in the compound, and taking the oversight of the students and fifth class boys. The value of his work as a teacher has been well shown in the satisfactory results of the examinations. Mr. Stephen Thomas reports as follows:—

“Students.—At present there are ten men in the preachers' class. Their conduct has been very satisfactory. During the year Chuna Lal and Duli Chand have died. Chuna Lal, whom I hoped to send out at the end of this session, was a most promising student, and his death was a great personal grief to me. Two, W. Barnard and Lal Chund, have been expelled under circumstances that can only be recalled with pain. Lal Mahammad, Prem Masih, and Mangala are about to leave the Institution for such work as the Conference shall assign them. Sulaiman and Nand Kishor have been admitted from Agra, and I have great hopes of their success. Daniel is now reading with a view to entering Agra Medical School.

“As suggested in last year's report, a greater prominence has been given to work in Hindi, and by the affiliation of the fifth class with the Institution the attempt is initiated to provide trained Christian teachers.

“Consulting Committee (Revs. J. Smith, D. Jones, W. J. Price, and G. J. Dann). The appointment of this Committee has proved a step in the right direction. Several times during the year I have had occasion to ask counsel which the brethren have generously given. The meetings at Delhi in March were characterised by the utmost cordiality. Two days were spent in prayer and consultation, and I believe that, with God's blessing, this yearly meeting will furnish the needed link between the Institution and N.-W. stations.”

DAY AND SUNDAY SCHOOLS.

It is with pleasure the Committee report a steady increase both in the number of the day-schools and in the attendance upon them. This is also the case with Sunday-schools, which of late years, consequent on the growth of Christian churches, have sprung up in nearly all the mission stations. Already missionaries report additions to the churches of scholars from these most useful institutions, while everywhere the day-schools open the way in many villages to the introduction of the Gospel and the diffusion of the Scriptures. The returns show that there are about 150 teachers employed, and the number of children in attendance in the day-schools numbers upwards of 3,000. The Sunday-schools gather together every Lord's-day some 1,400 children, and 120 voluntary teachers lead them to a true knowledge of God, and of Jesus Christ whom He has sent.

TRANSLATION AND LITERARY WORK.

Although much tried by sickness, Mr. Rouse has been able to accomplish a considerable amount of work. He reports:—

“During the year it became necessary to begin a reprint of the Bengali Bible, both for the Bible Society and for ourselves. The printing has proceeded to Deuteronomy, and we shall have at once to begin also a reprint of the New Testament.

“The Committee of the Bible Translation Society have more than once expressed their approval of the plan of giving brief explanatory notes in the Scriptures which they issue. Hitherto this has only been done in the case of separate portions, but I have thought that it might be desirable to carry out the same plan in regard to the Testament, and even the whole Bible. This year I have begun to work out the idea. I first obtained the opinion of the brethren in Calcutta, and they all approved of the plan. We began with the New Testament, which we are bringing out in crown octavo, and in the same type which we use for the separate portions, larger than the type of the existing Testament. The notes are chiefly explanatory, and some Scripture references are also added.

“In regard to the Bible the matter was more difficult. Even as it is, the Bengali Bible is so large a book, that we felt we must not increase the size of the type, and must be very sparing in the way of increasing the number of pages. Still, I thought we might try, and I again consulted the Calcutta brethren, who all warmly approved of my plans. What I proposed, and have carried out, has been, in the first place, to divide the Bible into sections with headings of subject-matter, the chapters and verses being also marked. This will give the reader a better idea of what he is reading about than if he simply begins a book like Genesis, of fifty chapters, and reads on, not knowing where one subject begins and another ends. In the next place we explain words and phrases which an ordinary Bengali reader would not be likely to understand. And, thirdly, we give a few references to other passages of Scripture, which would illustrate the text. We have put the headings and notes in the smallest existing Bengali type, because it was necessary to make a distinction between the text and the notes; and, as the notes are all very short, I hope people's eyes will not be much tried by the small type. I have been as chary as I could be of space, in order to keep the Bible in as small a bulk as possible.

“During the year I have continued the ‘Commentary on the Prophets,’ which I am preparing for the Tract Society. Isaiah, Jeremiah, and Lamentations have been published separately, and I am now proceeding with Ezekiel. As Bengali editor of the Tract Society, I have also attended to the bringing out of the two monthly four-page gratuitous series, the *Monthly Messenger* and the *Zenana Leaflet*. I am also seeing through the press a translation of Dr. Murray Mitchell's ‘Letters to Indian Youth,’ on the Christian Evidences, made by our brother Joynath Chowdhry. The *Khrishtiya Bandhab* has been brought out as usual, every month.

“My book, ‘Workers with God,’ has just been put into Bengali, and is published by the C.V.E.S. It has also been put into Hindi by Mr. Price.

“The issues for the year are:—

“For the Bible Translation Society.

Bengali Matthew	...	..	5,000
„ Mark	...	...	7,500
„ Luke	...	...	5,000
„ John	...	...	5,000
Genesis i.—ix.	...	...	5,000

Musalman Bengali, Luke	...	...	...	5,000
" " John	...	...	...	3,000
Hindi Matthew	...	...	...	5,000
" Mark	...	...	...	5,000
" Luke	...	...	...	5,000
" New Testament	...	...	...	2,500

"For the Calcutta Auxiliary Bible Society.

Bengali Matthew	20,000	} C.A.B.S. Re- vised edition.
" Mark	...	...	...	20,000
" Psalms	...	...	...	10,000
Kaithi Mark	...	...	...	3,000

Mr. Prem Chand informs us that he has been busily occupied in bringing out a tract on Temperance, the first ever written in Hindi, besides revising and preparing for the press the Gospel of Mark in Kaithi. He particularly mentions the publication of a newspaper in Hindi, which has obtained the marked approval of many Christian friends. The present number of subscribers is about 300. He has begun to translate Mark's Gospel from the Greek with the readings of the Revised Version, which would appear to be thought highly of by various missionaries to whom it has been submitted. Other works in Hindi have also proceeded from his active pen.

PROSPECTS OF THE FUTURE.

This necessarily imperfect review of the year's work of our brethren among the heathen population may be closed by the striking remarks of our venerable and experienced missionary, Mr. Broadway, of Patna :—

" We observe indications of the advance of the Gospel among the people. They are gradually giving up old prejudices, superstitions, and also pilgrimages, in attending to all which they used to be exceedingly strict, believing them essential to their spiritual welfare. The priests and devotees who live by the shrines say that the people no longer visit these places to worship and make offerings as in former years, consequently their income has been considerably reduced, and they blame us for it. The Brahmins, who were once looked upon with awe, and who demanded and obtained both honour and support as superior beings or demigods, are also no longer regarded as objects worthy of the attention they exacted, owing to which they have commenced to serve the lower classes as common menials. These indications have induced people who are still jealous of their creeds to form societies, and to have preachers to propound their faith in opposition to Christianity ; but these measures are not succeeding, on the contrary they are stirring up a spirit of inquiry, and as a result the call for our Scriptures is increasing daily. It will thus be seen that the Gospel is slowly and imperceptibly gaining ground, and that the heaven of truth is permeating the masses.

"The assertion made by critics that mission work in India is a failure would therefore seem to be advanced without due consideration. This assertion is mainly supported by statistics ; but can the work be tested by figures alone. We are expressly commanded to preach the Gospel, and that is our part of the work. Conversion is from God and by the power of the Holy Spirit ; so the number of

conversions is a part of the Lord's work, for the Lord Himself has said that 'no man can come to me except the Father draw him.' We have to be patient, believing that the preaching of the Gospel will, by the grace of God, in the fulness of time bring forth fruit, as it is written, 'The husbandman casteth in the seed and waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain.' Missionaries have, no doubt, to meet with much opposition, and the educational policy of Government has, no doubt, considerably counteracted the teaching of missionaries; but, notwithstanding all opposition and discouragement, the Gospel still progresses, and will continue to progress until at the name of Jesus every nation, kindred, and tongue shall bow the knee; and His dominion shall also be from sea to sea, and from the river unto the ends of the earth."

The views expressed by Mr. Broadway find corroboration in a remarkable pamphlet by a Hindu, which has lately appeared in Calcutta. It is entitled, "Are we really awake? An Appeal to the Hindu Community." We quote from it the following striking statements:—

"The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find that the mischief under which we, Hindus, at present labour is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. Raja Ram Mohun Roy, of happy memory, felt its influence with the deepest concern, so far back as 1821, and did all he could to check its progress. Since his time, it is to be regretted, no Bengali gentlemen (with one or two honourable exceptions) have done so much as to send a serious thought after this matter which is of such vital importance to our society.

"The result of this national apathy is, as might be expected, that the countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date."

The writer then proceeds to designate the Mission schools, the entrance of Christian women into the zenanas, and other similar influences as sapping the foundations of the family life which is bound up with the Hindu system, and prognosticates its overthrow in a few generations if not speedily checked.

THE ENGLISH CHURCHES.

As these churches exercise an important influence on the progress of the Gospel in India, and aid in various ways those who are more directly engaged in the work among the heathen, it may be interesting to give a brief account of the churches which were originally planted by our mis-

sionaries, and which continue in great measure closely allied with our operations.

CIRCULAR ROAD CHURCH, CALCUTTA.

PASTOR, C. JORDAN.

The pastor reports that the attendance has been fluctuating, though not, perhaps, more so than is usual among so floating a population as is the English in India. But he mentions that the prayer-meetings have been well attended, and the piety of the church has been in some degree most gratifying. The following extract will bring to notice the bearing of the ministry of these English communities on the growth of the Kingdom of God :—

“ During the year the pastor has baptized seven persons. Four of these were of European origin or descent ; amongst them Rev. E. J. and Mrs. Petrick, now in the American Mission, Assam ; the other three were East Indians. One was a Nepalese lady from Miss Fendall's Home, by name Gulab ; another was a Bengali, H. C. Chukladar, now a student at Serampore College ; the third was of Christian parentage, S. B. Biswas. The latter was baptized in the River Gunduk in the presence of hundreds of Hindus at the Sonapore mela.

“ Through the kindness of the church, the pastor has been able to do some direct mission work. There has been regular preaching in Hindustani at Wellington Square and Park Street. In connection with the latter, we have three inquirers receiving further instruction from Mr. Prem Chand. Four lectures in English were also given by the pastor on Sunday evening. The subjects were—God, Christ, Sin, and Salvation. Several native gentlemen were present. I have also visited and preached at the melas held at Allahabad, Sonapore, Carragola, and Monghyr, and some literary work has been done in Hindi. A Hindustani service has also been commenced on Sunday morning at the Colinga chapel. Our thanks are due to the Rev. G. C. Dass and the members of that church for their sympathy with us in this effort to do good.”

Two vernacular Sunday-schools are also maintained and conducted by members of the church.

LAL BAZAR CHURCH, CALCUTTA.

PASTOR, G. H. HOOK.

This church owes its origin to the labours of the Serampore brethren, and the chapel is placed in the midst of a very diverse population. The pastor speaks of his English work as giving him cause for great thankfulness to God. The financial condition is prosperous. A weekly Bible-class is maintained for young men, and seventeen students of the Medical College attend its meetings. Many attend the Sabbath services, and one has been baptized. A good work is done among the poor, and many children are clothed and fed. The prayer-meetings also are well attended. Twelve persons have been baptized during the year.

The following incidents well illustrate the peculiar circumstances under which the work of God is carried on:—

“One day a young Jew of some respectability came to the vernacular service, and began to look over the books of various languages that I had on the table. So I gave him a Hebrew tract, and he began to read it aloud. I said, ‘Your pronunciation is different from what I have heard in England.’ This led to further conversation, and he called to see me at the Parsonage, and while talking he said, ‘How is it? You believe in Moses and the prophets that we believe in, and yet you worship idols just as the Hindus.’ ‘What!’ I said, ‘worship idols? How so?’ ‘Why,’ he said, ‘when I go into a Christian church I see at the end of the building a large cross, with a quantity of flowers and lights, or else the figure of a woman that they tell me is the Virgin Mary, and all the people bow to it when they come in. Now what difference is there between the Hindus and the Christians? they both have an idol, be it the cross or the Virgin Mary, and flowers and lights about the idol, and yet it is said by Moses and the prophets, in which you believe, “Thou shalt not make to thyself any graven images nor bow down to them.”’ ‘Ah!’ I said, ‘you must not make me responsible for the sins of others. We have no idols, nor pictures, nor flowers in our church nor our own worship.’ He said, ‘I should like to see your church.’ So I took him inside the building, and there was nothing there but the platform, and the tablets of Dr. Carey and other good men, who had served God as pastors of the church. Then he said, ‘I will come to your church, but I will not enter where they break the commandments, and make to themselves graven images; as a Jew I abhor idolatry.’ I think I see the veil that is upon his mind being rent in twain. Oh, that Christ would put forth His power as He did in His dying hour when the veil of the temple was rent in twain, and rend this veil away!

“This year we have been able to give away a very large number of tracts and Bibles. I am nowadays struck with the great eagerness with which the people receive the smallest tract, and always ask for more. There is a vast change now from what there was in years gone by. One of the old native preachers was telling me the other day that, when they first printed the Bengali Testament, they could not get the people to take it for love or money; the Brahmins had cursed the book, and said they must not take any book from the Christians’ hands, although they had them bound in red morocco with gilt edges. So the missionaries had a boat-load, got up in this gorgeous way, and the native boatmen were told to scuttle the boat, so that it might seem like an accident, just above the place where the people were bathing on one of their festival days, and so take the people by guile, and get them to pick up what they would not take from the Christians’ hands. When the boat slowly sank the Testaments began to swim and float down among the people bathing in the river. This was too much for the cupidity of the natives, and so they all went fishing for these red-morocco Testaments with gilt edges. Whether they thought that the holy water of the river had purified them from the polluted touch of the Christians’ hands I cannot tell. I daresay they did, for they do think these things. But I have heard that again and again men have come across some of these Testaments, old and stained with age and their baptism in Gunga’s stream, which were highly prized by those who had them, and had thrown light upon the darkness of many during those long and weary years.”

ALLAHABAD.

PASTOR, G. J. DANN.

Mr. Dann furnishes the following particulars of this community

originally founded by an old missionary of the Society, long gone to his rest :—

“During the year we have again lost some of our oldest and most prominent members, notably our former secretary, B. D. Gordon, Esq., and his family. Mr. Gordon has gone to Bareilly to be principal of the Government College there. The state of religion in Allahabad generally is very low just now, and, in common with the other evangelical churches, we suffer from this cause. The Sunday-school has revived somewhat of late, and we hope it may improve still further. Mr. Robinson works as city visitor and Scripture reader, but, we are sorry to say, he does not receive much support. The pulpit services were carried on during Mr. Dann's absence in the district by Rev. Isaac Allen, M.A., and, so long as his health would permit, Mr. Allen took alternate services with Mr. Dann. When, in January, he was smitten down again by illness, Mr. Dann again took sole charge, and since February has been enabled to sustain the whole of the pulpit work. In addition to our losses by removals to distant stations, the hand of death has been busy amongst us. Mrs. Heinig was removed at the beginning of the year, and on August 9th, after months of suffering, our aged friend Mrs. Carr received her Master's summons. These were from among our regular communicants and members. Others, more or less regular attendants in public worship, have also been removed by the hand of death.

“Some proposals for baptism have been made during the year, but in each case they have been withdrawn for a season. The ‘fear of man which bringeth a snare’ prevents some identifying themselves with us, as they are directly or indirectly dependent upon the favour of High Churchmen for their daily bread. However, in spite of all, the Gospel has been preached, and in this we find cause for rejoicing.”

AGRA.

PASTOR, ALFRED DAY.

The formation of this church owes much to the labours of that eminent man, General Havelock, while stationed in command at Agra. In the absence of a pastor, Mr. Jones has had charge of the church, and he reports as follows :—

“We are thankful to say that a brother, Mr. Day, of the Pastors' College, has accepted the pastorate of the Havelock Chapel, and is now on his way to India. May he be spared to labour successfully in Agra for many years! The work has been encouraging during the year. In the hot season I took over charge of the English services. The congregations were good. We baptized in all thirteen during the year. Over some we have had much cause for rejoicing, for they had turned from their evil ways. Others were followers of Christ already, but feel they ought to put on Christ in baptism.

“The Wednesday evening Bible-class has been a happy and profitable time. We have also had a variety of services at the chapel, which were appreciated.

“The Sunday-school has had over forty names on the rolls, with an average attendance of about thirty children, and a very happy work we have had. Mrs. Jones started a working meeting for the ladies of the congregation, and this has been continued with very satisfactory results in a large quantity of clothing for our boys and girls in the boarding schools of our Mission in Delhi. The Manchester Regiment leaves Agra this season and will be replaced by the Leinster Regiment, in which nearly all the men are Roman Catholics; this will make a considerable difference in our attendance. We are thankful for such a strong band of men in the Batteries here who attend. We shall not

soon forget the good work that has been done among the men of the Manchester Regiment. It will help to cheer us in days to come. Not a few men have found Christ here. May they be kept faithful unto death !”

VISIT OF MR. BAYNES.

Again the Committee have to mention with gratitude and thankfulness the second visit of their esteemed General Secretary to the stations of the India Mission. This arduous task has been accomplished not without much anxiety. Ill-health has attended our friend throughout, but nothing has daunted him. He has energetically fulfilled the trust committed to him, and has returned home, they trust, with no material injury to his constitution. It will afford our friends great pleasure to peruse the following sketch—by the Rev. G. Kerry—of the work that has been done, while awaiting from Mr. Baynes' own lips a fuller detail of the deeply interesting journeys he has accomplished, and of the important issues that may arise out of them :—

“The past has been a very busy month for me, as I have accompanied Mr. Baynes to many of our stations in Bengal. We reached Barisal on Saturday evening, the 28th December, and had a very busy Sunday there—in the morning and afternoon with the Christian friends in the Bengali chapel, and in the evening at the Gospel Hall, which was well filled by some Christians and the Mission workers, and a large number of Hindus and Mohammedans, who had been invited to hear addresses from Mr. Baynes and myself. After this meeting, we started in company with Messrs. R. Spurgeon and J. G. Kerry in the Mission boat for Madaripur, to attend the Annual Conference of the Backergunge Mission Churches, held this year somewhat later than usual, that the brethren might have the pleasure of Mr. Baynes' presence. We reached Madaripur on the evening of 31st December, and were heartily welcomed at the Mission bungalow by Mr. and Mrs. Teichmann, and Messrs. W. R. James, Norledge, Bevan, and Davies, who had preceded us. The next day, Messrs. Jewson and J. D. Morris arrived in the smaller Mission boat, and Mrs. Ellis and Misses Taylor and Sakor in the new Zenana Mission boat. There had never before been so large a gathering of missionaries at Madaripur. Mr. and Mrs. Teichmann had made abundant provision for the arrival of so large a party. The Conference lasted three days, and was attended by about one hundred and fifty native brethren representing the different churches. The meetings were held under a large shamayana erected for the purpose. Proceedings commenced on Wednesday, the 1st of January, with a meeting for prayer. Various subjects of great importance were discussed, each subject being introduced by a brother previously selected for the purpose. A cordial address of welcome was read to Mr. Baynes, to which he replied in his hearty and impressive way. The meetings were spirited and helpful, the discussions were well sustained, and demonstrated the existence of intelligent and earnest appreciation and grasp of Christian truth, and an apprehension of the responsibilities and privileges connected with the reception of the Gospel of Christ. Our time was so limited that we were unable to remain till the close of the Conference. We were due by previous arrangement at Commillah on Saturday morning, and had, therefore, to start for that place on Thursday evening. Arrangements had been made for a 'Nagar Sangkirtan' (a singing procession through the town) for Thursday evening, and we were able to join in this striking demonstration before we left. After dinner, some two

hundred native Christians, with all the missionaries, men and women, started walking from the bungalow, with banners and illuminated texts, and with drums and cymbals. Gospel hymns were sung as we marched along. Every now and then the procession stopped to give opportunity for a brief statement of the Gospel, and a proclaiming of the name of Jesus, and of firm belief that He would save the people of India. At one of the ghats the smaller Mission boat was waiting for us, and we took leave of the procession which stood above and on the sloping bank of the river; and as we pushed off in the bright moonlight, 'All hail the power of Jesus' name' was sung, we joining as we receded from the shore.

"We had a long journey of two nights and a day to Commillah in the Mission boat, two steamers, a country cargo boat, and by pony cart, and reached the end of our journey at 4 a.m. January 4th, pretty well tired out. We had a busy day at Commillah, where we were cared for well by the lady missionaries, Miss Arnold and Miss Denness, of the New South Wales Baptist Mission. We inspected the new Mission House, which is being erected there at a cost of £1,300, met the native Christians there, and attended to various matters which required attention. That night we had to start again by palaki dak, and reached Narayangunge on Sunday morning, where we spent a quiet day. We returned to Calcutta, which we reached on Tuesday morning. On Friday afternoon we left for Dinajpore, which place we reached on Sunday morning, the 12th January, with Mr. W. B. James and Mr. J. H. Anderson, who met us at Parbuttipore Station. We had cheering meetings here with the Christian brethren, large numbers of whom had come in from the district. We left that same evening for Jalpaiguri, where we spent Monday, and, leaving by the mail train, reached Calcutta on Tuesday morning, the 14th. Mr. Baynes finally left Calcutta on Monday afternoon, the 20th, for Soory, and goes on to the North-West stations. He hopes to complete his visitation during the month of February, and to leave Bombay for Colombo on the 27th of February. It was expected that his stay in Ceylon would extend to the 26th March, when he would embark on the P. and O. steamer *Oceana* for home."

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS	88
Missionaries	5
Native Evangelists	24

The Kandy district, under the charge of the Rev. H. A. Lapham, presents few features of stirring interest. The work of evangelisation is in various ways steadily prosecuted at and around all the stations, and the day-schools continue to disseminate instruction both in secular and Christian knowledge. Sunday-schools have received much attention, and there are now nine schools in the district, all earnestly worked and numerously attended. The masters of the day-schools, who are a body of intelligent and earnest young men, have given very efficient aid in this work, and the native pastors have also entered heartily into it. Five

young people were baptized in Kandy early in the year, and six others were admitted to the church at Korigammana. Inquirers are also reported at other stations. A spirit of apathy is in some instances apparent, a spirit pre-eminently characteristic of the Buddhist system from which the converts are gathered; but new ground is in process of occupation; especially is this the case around Mátalé; but the native churches in general greatly need a new baptism of the Spirit. At Katugastota a schoolroom has been built, suitable for use as a chapel. The plan of the structure was kindly furnished by the Rev. F. Waldoek. It is occupied by a large and promising Sunday-school, and there is a large field of usefulness in the neighbourhood never yet occupied by any missionary society.

COLOMBO DISTRICT.

From the report furnished by the Rev. F. D. Waldoek we quote the following passages :—

“ The past year has been one of steady work and moderate success. There have been 52 added to our churches by baptism. We have now 910 members, and a good number of candidates, who will, we hope, in due time be received into full fellowship.

“ The number of our Sunday scholars is 821, showing a falling off of 100. This is largely due to our having had to give up a school attended exclusively by Buddhist children, who have, however, been saved to the day-school, where they receive good moral and Christian teaching daily.

“ The numbers of our day scholars is 2,042, as compared with 2,287 in 1888. The decrease has been caused by our being obliged to close a school owing to the failure of a planting enterprise which had attracted a large number of people to the place, and to our closing two others in order to make a stand for discipline and moral purity.

“ The contributions from the stations are far below what they should be; but it is something that they are appreciably more than in 1888.

“ The usual evangelistic tours have been undertaken in most of our districts, our brethren going ‘two and two,’ often considerable distances, to bear the light into dark places.

“ In several of our stations a series of special services has been held; some having been assisted by brethren of other denominations.

“ *Colombo, Cinnamon Gardens English Church.*—Mr. Durbin, the pastor, has kindly furnished the following report :—

“ We are thankful to record another year of happy and successful work. All departments of the church have been well sustained by an earnest band of loving and willing helpers, and God has greatly blessed our efforts in the conversion of sinners and the restoration of some who had backslidden. We have lost several members by death, but we have had the pleasure of immersing sixteen new converts, some of whom have become most earnest workers for Christ, besides receiving five others into church fellowship.

“ The church is becoming increasingly a missionary one. Quite a number of Tamil and Singhalese young men attend regularly our Sunday evening services, and some have been led to decision for Christ, and have made a profession of their faith in Him; and one of the most pleasing features in our year’s work has been the readiness

with which these have taken part in Christian work amongst their own countrymen, by conducting services in private houses, distributing tracts and books, and preaching in various places in the open air.

“ ‘ In addition to the work done in Colombo, we have several members of the church living at out-stations, or up country on tea estates, who are doing splendid Christian work by conducting services for English-speaking people residing in the various districts, and also services for the hundreds of Tamils (in some instances) employed under them.

“ ‘ Twice during the year I have the pleasure of visiting many of these friends, and on both occasions have been greatly cheered and gladdened by what I saw and heard.’

“ *Grand Pass and Mattakkuliya.*—Mr. J. Samuel Perera says :—

“ ‘ During the year 1889 I have had the pleasure of baptizing four persons, while the loss by death has been only two members, belonging to Grand Pass Church. In the open-air services and in the prayer-meetings I have been assisted very much by one of the deacons of Mattakkuliya Church and one of the members of Grand Pass. I have great pleasure in stating that the Sunday-schools of both the churches are in a prosperous state.

“ ‘ I have been able this year to make another evangelistic tour, with seven of the brethren, to the high country as far as Badulla. In this tour we had to travel on foot about 300 miles; speaking and preaching to more than 4,000 persons.

“ ‘ The Grand Pass Church has been self-supporting for twenty-seven years. While we thank those who have helped us on in the past, we find that, in order to continue self-supporting, we cannot but solicit the help and sympathy of friends and brethren in a larger measure.’

“ *Colombo, South.*—Mr. Chas. Peries, who was removed from Gampola to this station in March last, gives a report, the gist of which is as follows :—

“ He has seven sub-stations, or centres, where he carries on his work, assisted frequently by an evangelist who is mainly supported by the subscriptions of a number of ladies.

“ At the numerous open-air meetings the people have listened with great attention, sometimes three or four Buddhists coming forward to confess that they have been impressed by what they have heard; while some, it is hoped, have been more fully convinced of the truth of Christianity and will accept the Lord Jesus as their personal Saviour.

“ *Hanwella and Welgama.*—Mr. Gunasékara reports that, in addition to his other work, he has preached to a large number of persons, mostly Buddhists, once a week at the Gansabáwa (village council), and that six persons have been added to the church by baptism.

“ *Kotikáwatta.*—Mr. Lewis reports the maintenance of his various labours, but no additions to the church. However, to my own knowledge, there is one matter for satisfaction and hope, the fact that he is aiming to habituate his younger members to Christian work; some of them being formed into a band for evangelistic efforts on one day in each week.

“ *Hendala and Leper Hospital.*—Mr. Henry de Silva says :—

“ ‘ We have to report, with grateful thanks to God, the addition of ten members to the church. One of these was an old member restored, another was admitted by transfer, and the remaining eight were new converts. Amidst much depression in trade and cultivation, the subscriptions have kept up to the same amount as last year’s.

“ ‘ The open-air preaching has been mostly carried on by some of the younger members of the church.

“ ‘The appointment of a catechist to the Leper Hospital by the “Mission to Lepers in India,” under our superintendence, has been a great help to the work there. The catechist, who is one of our deacons, has also been of much service in the general work of the church. A day-school having been opened in the Leper Hospital, the patients are taught four days during the week, while the Word of God has been preached to them either by visiting them in their wards or in the chapel, which is within the asylum.’

“ *Gonawala*.—Mr. D. A. Benjamin says :—

“ ‘Our losses have been more than compensated by the admission of eight persons to the church, four by restoration and four by baptism. There are also several earnest inquirers, who, we trust, will ere long make public profession of their faith. The Sunday-schools and the Bible-class for women have been well attended. We have commenced two more girls’ day-schools, one being close to Kelaniya, which, with its famous temple, is a stronghold of Buddhism.’

“ *Koralawella*.—This church has an interest all its own, being presided over by a good brother, who labours without fee or reward, Mr. Haramáins de Silva. His earnest efforts, seconded by his people, have been rewarded by the addition of six converts, raising the membership to fifty-two. Caring for others, they have continued to maintain a school in a village a short distance away, where the people are grossly ignorant.

“ Before closing this report it must be noted that generally we have to encounter a growing opposition arising from the recent Buddhistic revival. This, however, should nerve, and not depress us. Earnestness, even in error, is better than a deathlike stolidity. As Christians, believing in the immortal power of truth and the predestined universality of our Lord’s Kingdom, we can hopefully advance, assured of ultimate victory.”

CHINA.

PRINCIPAL STATIONS :—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu, Tsi Nan Fu, Chan Shan and Chouping.

SUB-STATIONS	62
Missionaries (Two in England)	21
Native Evangelists	8

The work of the Mission in China is mainly confined to the two large provinces of Shantung and Shansi, both situate in the north of the Empire, the former containing a population of twenty-nine millions, the latter seventeen millions.

SHANTUNG PROVINCE.

The past year will for long be memorable as a year of Famine. A very large number of people were reduced to the extremest want and died of starvation, while multitudes more were reduced to poverty, to

recover from which years of struggle and hardship must be faced. We take from the report of Mr. Bruce the few following paragraphs, as fairly descriptive of this dreadful calamity:—

“As is now well known, the year 1888 was one of disaster for North China. We scarcely had time to forget the catastrophe caused to the province of Ho-nan by the change in the course of the Yellow River when Shantung was visited by a succession of calamities. Earthquake and rebellions spread terror among the people; cholera decimated the population; finally, drought and floods destroyed the crops, causing a famine unparalleled in this part of China since 1877.

“It will be remembered that last year there was a long period of drought followed by eleven days, in the middle of August, when the rain came down in torrents as though some waterspout had burst. In some parts of the province away from the neighbourhood of rivers this rain itself flooded the country to the depth of three or four feet, or, as a native expressed it, ‘as high as that donkey.’ This water remained so long that the ground was left like the mud bottom of a lake, impossible to till. In some parts this continued so late as the following May, rendering the soil useless for spring crops.

“In addition to these rain-floods, as I might call them, the accumulated waters from the hills caused the rivers, which are full in ordinary years, to overflow and in many parts to burst their banks. These rain and river-floods following the drought, caused a general failure in the autumn crops. In most places the harvest averaged one-sixth of the usual crop or even less; in others the failure was complete; while in the best districts the crop averaged not more than one-third. In a sentence, it may be said that the grain was successively impoverished by the drought, rotted by the excessive rains, and destroyed by the floods.

“In the northern districts this calamity was preceded by five years of bad harvests, and thus the enduring power of the people had become exhausted. The richest had become poor, the poorest were barely existing, and even this bare existence was to be denied them. In the southern districts the distress was not so general, though where it did exist it was equally severe. Land had a value the whole time, so that although there was severe distress, and the number of deaths from starvation and disease was great, still those who had land could sell, while in the northern counties it realised nothing. *Owners died of hunger.*

“The indications of the distress were for the most part uniform throughout the entire district. Beggars and refugees began to pour into the cities. The great roads as early as October became crowded with emigrants making their way by families, with their scanty belongings carried in barrows, pulled in many cases by women. Grain and all kinds of food rose at an alarming rate to famine prices. Land as quickly fell in value. The markets became filled with furniture, household effects, and the timber-work of demolished houses. Soon a new commodity began to appear—viz., chaff (selling in some places at the usual price of grain), and later, roots and woods. Finally women and children were, secretly in some districts, in others openly, sold. The price of a girl seventeen years of age would be about one and a half or two dollars (five or six shillings). A woman over forty would go for her keep. Mr. Jones says of his district: ‘There was no village without the sale of women and children. Li-chin city alone was said to have lost 700 to 800, and we heard of one village where the majority of the females were sold.’ I have mentioned beggars, refugees, and emigrants. By the first of these I mean the universal professional beggar class, and need not comment on them. By the second I refer to a large number of poor people who in all parts turned out of their homes, and becoming temporary beggars went to other parts of the province to beg for

their food. In addition to these there were many who sold all that was saleable, gathered the rest together, and emigrated in families to a distant province—mostly Shen-si. It is impossible to estimate to what extent this prevailed. In some parts, of course, the proportion of emigrants and refugees was higher than in others. Answers to inquiries alway pointed to exceedingly high numbers."

A calamity so overpowering and widespread it was beyond the resources of the country to meet. Many pages of this report would be occupied in giving in any detail, however brief, an account of the efforts of the missionary brethren, in co-operation both with members of other missions and the officers of Government, to meet this dreadful catastrophe. They at once set the example of liberality by a contribution of £400, and by devoting their time for several months in organising relief, and in distributing to the need of the people from the funds committed to their care. Besides the sum of £4,700 raised by the churches of our body, they were the almoners of other friends, and a total of not less than £40,000 passed through their hands to the utterly destitute. Of the strenuous efforts that were made to save the perishing, the self-denial that was required, and the perils of every kind that beset their steps, no adequate idea can be given. We must refer to the pages of the *Missionary Herald* of January last to give to our friends some fuller account of the labours accomplished and the sufferings endured.

Of the bearing of these terrible events on our missionary work sufficient time has not elapsed to form a just estimate, but we may quote from the letters of the missionaries a few details of their subsequent visits to those scenes of sorrow and distress. Thus Mr. Harmon writes:—

"The year 1889 will be memorable in China as a famine year. We have good hope that it will also be memorable in the annals of our Mission as a year in which many of us gained a deeper insight into the character and needs of the Chinese, and in which large numbers of the Chinese were brought into direct contact with Christian teaching reduced to practice.

"The indications are that last year's work will mark the point of a new departure both in the attitude of the people—educated and uneducated—towards foreigners, and as the commencement of an active, energetic, and promising evangelistic work in both old and new regions.

"About the middle of July I left Ching Chou Fu for Chou'ping and, in company with Mr. Jones, started for the northern counties of Po Hsing, 'Pu'tai, and Pin Chou. These districts had been worked over by our men as famine relief distributors, and there were indications that the people were anxious also for the 'Bread of Life'; we hoped to pick up the threads of the work which had been successfully inaugurated by the native evangelists during the spring. Our expectations were more than realised. We found numbers of people reading our books and attending worship.

"Since then I have taken three other trips to the same region. Mr. Mills has also spent some time in both Po Hsing and Pin Chou, and on my last trip my wife accompanied me.

"At present it is quite impossible to say what will be the outcome of this new work. A large number of people in all three counties—Po Hsing, 'Pu'tai, and Pin Chou—are now under instruction; many of them promise well. Over forty of the more prominent amongst them attended Mr. Whitewright's classes for leaders in November, and that gentleman expresses himself as well satisfied with their general behaviour and ability. There are undoubtedly some amongst them of whom we may entertain the highest hopes.

"On the whole, although the district is a poor one, the country being subject to frequent inundations, the inquirers are, I think, rather over the general average of our present church members in point of education and mental ability. Many of them are schoolmasters and some few are in possession of degrees.

"In conclusion, I am happy to say that my last trip revealed two very encouraging aspects of this new work:—

"1. Some of the new stations (there are none older than July, 1889) are already manifesting their vitality by the propagation of the truth. We have now on the roll several stations, offshoots from others. Two or three of these are in districts not touched in the work of famine relief last year.

"2. There are several teachers who are voluntarily teaching their scholars our Catechism and other Christian books. The evangelist in Pin Chou (Han Chen Tung) has, I find, quite a number of schools to which he has introduced teachers, where our books are regularly read and committed to memory, and where worship is held on Sunday."

Writing from Tsing-cheu-fu Mr. Forsyth gives some general statements of the result of the year's toil:—

"Last year there were in all 100 persons added to the church in this district by baptism and 24 more are ready. We lost 30 members by death, 26 were dismissed, and 46 removed to Shen-si owing to the famine and severe times here. Of those who went to that distant province (thirty days' journey off), two have just returned bringing glowing accounts of the prospects there, land being cheap and food abundant, and requesting that a missionary be sent to help them, as over 100 meet for the worship of our God and many more are interested, and there is no missionary of any society in all that region.

"Our total membership enrolled stands at present at 1,024. Besides these are 785 adults and 295 children who attend public worship or are under instruction of a religious sort, but who are not yet sufficiently advanced to be admitted to the church, or who have not expressed themselves as yet willing to cast in their lot with the people of God.

"These members and adherents are gathered into 66 branch stations under the native pastor Ching, who is supported by the Grosvenor Street Church, in Manchester, and two elders who are supported by the native church, and one general deacon who gives all the time necessary voluntarily. Besides these are 66 station leaders, duly appointed and authorised, and these are superintended by nine stewards, who divide the district among them. The services of all of these are of course voluntary. All these men do more or less preaching outside their own stations, and are the organised aggressive force of the church. The church collected for general purposes among themselves, and entirely unconnected with foreigners, a sum equal to about £43 of our money, or nearly an average of 1s. per member for the year, a sum which seems respectable considering that last year was famine year and the majority of the people were in great straits.

"Mr. Couling has a training school for boys in this city, the boys being the sons of our church members, and some of them themselves members of the church. The roll at present numbers nineteen, but with increased facilities in the way of accommodation

no doubt this number might be easily increased. These boys all receive a good grounding in their own native books, and a fair knowledge of such subjects as general history, geography, and arithmetic, &c., besides and above all a good hold of the Scriptures and the truths most surely believed among us. During last year the parents of these boys contributed about £15 of our money towards their board. The city school work is supplemented by the establishment of village schools, now numbering 13, with a roll of 145 scholars, all under the general superintendence of Mr. Couling, who pays to the school teachers a grant per head for all who pass a satisfactory examination in the subjects he appoints to them. This plan works fairly well, the difficulty being to find careful, conscientious, and efficient Christian teachers. The aim, of course, is to have a village school in at least every one of the 66 stations of the church.

"The book-shop, notwithstanding bad times, has lately had larger sales than ever before, and in the department of books and tracts for free distribution the demand has been altogether unprecedented. A colporteur works in connection with the book-shop, and frequents all the large markets in the district with fair success considering the times. His salary is divided between the British and Foreign Bible Society and our own Mission, thus lessening the cost and becoming the means of the more general diffusing of Christian literature throughout the district.

"In Chi-nan-fu, Mr. James has had to fight an uphill battle with the authorities over the outrage to Mr. Harmon and the robbery of his property, and hopes still to win. He has secured a good house on one of the main streets suitable for Mr. Richard's work, and has kept two evangelists employed in the district who report favorably of their prospects."

To the facts already given we add a few additional ones from the report of Mr. Wills, full of hope and thankfulness:—

"Looking back upon the labour and blessings of the past twelve months, surely as individuals, and as a mission, we can joyfully exclaim, 'The Lord hath done great things for us, whereof we are glad.'

"Throughout the year each department of work has been vigorously maintained, and many of our native Christians have given their willing aid.

"The Sunday services in the city have been well attended. Often there has been lack of sitting accommodation, the regular worshippers filling the chapel, which seats about 200.

"The new mission station at Chou-p'ing, sixty miles from Tsing-chou-Fu, has been opened. Four of our brethren are now residing there. This new work is full of promise, already much blessing has followed the efforts put forth, and we are expecting great things in the future.

"Two of the summer months I stayed at one of the out-stations situated on a hill, and from there visited several others in the surrounding district. Some of the students in the Training Institution, being at home for the summer harvest, accompanied me to the different fairs, temples, and markets, assisting me in preaching and distributing tracts, &c., &c. In the evenings we hold open-air meetings, and many expressed themselves anxious to learn more of the doctrine. Several little presents from one and another of the people who received medicine have been since sent me as expressions of their gratitude.

"In the spring I was out in the famine field taking silver, &c., to the brethren engaged in relief work. In September I revisited those places; it was just after their second and further calamity, caused by the bursting of the banks of the Yellow River. I was greatly cheered midst all the poverty, sickness, fever, sorrow, despair, and death, to find many rejoicing in Christ, their newly found Saviour, of whose love they first heard of during the famine. Everywhere we went we found men, women,

and children anxious to learn more about Jesus, the Saviour of the world. For a month I was daily engaged doing my utmost to relieve their bodily sufferings, and seeking to lead them to 'the Great Physician,' when I fell ill with the prevailing disease, ague and dysentery, and for a time seemed past all hopes of recovery; but the Lord has spared me, and permitted me again to work for Him.

"During the year I have seen and given medicine to 2,160 patients—949 men, 707 women, and 504 children. Besides these registered cases, hundreds received relief both from myself and the evangelists who were with me during the ague epidemic. A large supply of quinine for this work was kindly sent us by friends at Shanghai.

"While we ask Divine aid for all that lies before us, we also pray that the Lord will send more labourers, that the harvest may be very great, and that His name may be abundantly glorified."

NATIVE CHRISTIAN TRAINING INSTITUTION.

The interesting training institute carried on by Mr. Whitewright is full of hopefulness. For three months the studies were suspended, as all hands were needed to cope with the distress around them. The students assisted in providing food for the starving people, and also making known to them the Way of Life. In the later months of the year work was resumed, with much to encourage their teachers in the application the scholars gave and in the progress made. Towards the end of the year advantage was taken of a series of examinations being held by the Government for literary and military degrees to do systematic work among the students presenting themselves. The contempt felt for foreigners has hitherto precluded any successful attempt to lead this class to the consideration of the Gospel. But a breach has been made, numbers of them now listen to the preaching, and a large quantity of suitable books and pamphlets have been distributed among them.

Writing from Tientsin, the Rev. T. Richard has furnished a very interesting account of some interviews he has enjoyed with a few leaders of the people:—

"Early in the year Mr. Shorrocks and I called upon a Lama leader and a Buddhist leader. Afterwards I had interviews with a Mohammedan leader, and in the autumn with a Confucian leader, and more recently a village leader. Some idea of what these men are thinking may be of interest. The Lama leader is the high priest of Lamaism in China, and the Buddhist is the Peking high priest of Buddhism. Questions bearing on religion the Lama answered in an unsatisfactory manner, leaving the impression that, though full of intelligence and power, his mission in Peking was more political than religious. He himself is from Thibet. The Buddhist high priest, on the other hand, was profoundly religious, and was a most intelligent and amiable man. He mourned over the decline of Buddhism in China in this age. Both acknowledged this decline, and on being asked what was the cause of the decline, the Buddhist attributed it to want of Government support, whilst the Lama attributed it to the times being a waning period in religion, but as the waxing follows the waning he looked forward to a revival of Lamaism again.

“On asking the Confucianist what he thought of the influence of foreign thought in China, he expressed his opinion that it was far greater than most foreigners are aware of, and that some of the leading Confucianists had actually prepared new text-books for educational use in China, which are more in accordance with the needs of the times than anything in use now.

“As to the Mohammedan, it was he who came in search of me first, and his remarkable question was this—‘The Koran speaks of the coming of Christ again; what are the signs by which we shall know Him when He comes?’ He was a Chinese mandarin, a devout man, and very anxious to know the truth.

“I need not say that I did my best to lead them all to a higher religion than they possess.

“Another leader, but only a village star, who has spent most of his time in searching for Truth in the native religions, has come to us. He has spent some weeks in the study of Christianity, and is now engaged in copying some of our Christian books. He now professes to have found in Christianity what he was so eagerly in search of.”

The health of Mr. Richard is far from good; but he has been able to render service in the preparation of books for Chinese use. One in particular is addressed to the all-important question put to him by the greatest man in China, the Viceroy Li-Hung-Chang, some fifteen months ago—viz., “What is the good of Christianity?” The reply is finished; and treats historically of the material, intellectual, political, social, moral, and spiritual benefits of the Gospel of Christ. This he hopes also to publish in English as well as Chinese. Other books are also in preparation, which Mr. Richard trusts may prove most useful in the present state of the Chinese mind. Should his health allow he will shortly take up his residence in Tsi-nan-fu.

SHANSI PROVINCE.

The centre of operations in this province is at Tai-Yuen-Fu. The station is under the charge of Mr. Sowerby, and from his report we extract the following passages:—

“Not being very satisfied with the attractiveness of our shop on the Tung Tang street, I closed the place for a few days at the New Year, so as to get it cleaned up and put in order. After the Chinese New Year we reopened the place, with a very different appearance. I had had the Lord’s Prayer and the Beatitudes written out on two large handsome red scrolls. I also got hold of some copies of the ‘Life of our Lord,’ and some of the lives of some of the Old Testament worthies, with coloured illustrations, and these, together with some illustrated tracts and picture sheet-calendars, made the little place look very attractive. On one side of the shop, with characters on it a foot square, was a long strip of red paper urging the necessity of repentance, and on the other side of the shop there stood the question and answer: ‘What must I do to be saved?’ ‘Believe on the Lord Jesus Christ and thou shalt be saved.’ And repentance and faith have been the main burden of the preaching there day by day.

"The Chinese are in utter ignorance of Divine truth, but occasionally one gets pleasantly surprised with the answers that are given; as, for instance, I asked one man: 'Do you know who Jesus Christ is?' 'Yes,' he replied, 'He is the Son of God and died on the cross for our sins.' 'Where did you learn all that?' I asked in astonishment. 'At Wu Ting Fu, in Shantung.' Oh! that one could get that simple fact about Jesus Christ right home to the hearts and consciences of these people, what a difference might be wrought in this wicked city!

"This year, owing to the Emperor's wedding, as a special act of grace, an examination of students, corresponding to the triennial examination for civil and military degrees, was held here, so the city was again crowded with students. Not very many of them came to the shop, but some did, and generally listened politely without raising opposition. - As the students were dispersing from the examination hall, a band of four of us, Messrs. Morgan, Shorrock, Duncan, and myself, distributed tracts amongst them. We were anxious to put into the hands of the students the best books we could, and we had not too large funds at our disposal, so that we were only able to distribute about 1,600 small books, but these were for the most part well received.

"Last April our friend Dr. Edwards returned to England, and, as no medical man has come here to take his place, a good deal of medical work has fallen to me. I have carried this on with great difficulty for lack of convenient premises, but have been seeing patients as well as I could at my own house. Dr. Edwards, indeed, kindly offered to us to continue the hospital during his absence, but with other duties on hand this was too heavy a burden to undertake. I have, however, seen patients daily at my own house for several months, and I have also performed several important surgical operations.

"Among the patients were civil and military students, who came from various parts of the province, as well as others who, for the sake of being treated by the foreign doctor had travelled some thirty, fifty, or even one hundred miles. These left us in many instances cured of their diseases, and having heard something of that Saviour who can deliver man, body and soul, from his misery and sin, and in many cases they were glad to receive tracts and Gospels, whereby they may, if they will, learn of Jesus.

"Mrs. Morgan and my dear wife have been working devotedly amongst the women. My wife has organised a women's sewing class, and once a week from ten to fifteen women come to our house for a day's sewing. They receive from 130 (4d.) to 150 (5d.) cash per day, according to the quality and amount of work done. This is good pay, but not enough to excite covetousness. On Sundays the women gather for a Bible-class at Mrs. Morgan's house. Generally from fifteen to twenty are present. These poor women are ignorant, unhappy, and sinful, and it is something to be enabled to let some rays of Gospel light and love visit them in their darkness.

"We have not yet many inquirers in Tai Yuen Fu, but there is a steady improvement in this respect. On some Sundays only three or four have been present at the services, but on other Sundays we have had from fifteen to twenty. Hitherto our preaching hall and our chapel, where we hold our Sunday services, have been in different quarters of the city, but we have now taken other premises, and henceforth all the work of the Mission (with the exception of the women's work) will be centred in one place, and this will prove a great advantage.

"HSIAO TIEN TZU.

"During the early part of the year I spent some weeks at this place, visiting the church members, seeing patients, and preaching the Gospel in the villages. Not far from Hsiao Tien Tzu is a small village called Ch'eng Hsi. We have now two baptized Christian men in this place and many friends. One afternoon I visited the village together

with our evangelist, Mr. Hsü and the elder Chang. After some conversation with our members, Wu and Wang, I asked if we could not get a room where we could speak to the other villagers. Our friends' rooms were too small, but a woman who had come to ask me for some medicine volunteered to lend us a room, and soon we found ourselves in one of the best rooms in the village, a large, commodious, nicely furnished apartment; and here for more than an hour we told out the glad tidings to a number of the villagers, and amongst the most attentive listeners were our kind hostess and another woman, whom she had invited in.

"The attendance at the Sunday services in Hsiao Tien Tzu have been well kept up throughout the year. Last May I had the great joy of baptizing three men. One of these men, Kuo, has been a notorious gambler. For some years past he has been under Christian influence and instruction, but he could not be received into the church until a new life gave evidence of a changed heart. His testimony is clear, straightforward, and simple, and as he really seems to be a changed man, he was accepted by the church and baptized.

"Mr. Li, who was also baptized, is an old man over seventy years of age, a regular attendant at the services, often walking twenty li (six and two-third miles) on the Sabbath to be present. He has been the head man of his village, and would have been baptized previously, but was kept back by his idolatry, as he was afraid of giving up his idols lest he should displease his sons on whom he is dependent for a living. I visited him early in the year, and the good old man and his wife pointed with beaming faces to the bare space on the wall where the picture of the idol had adorned, or disfigured, the room for many a year. The bare space had a delightful look in my eyes.

"The other man baptized has been a steady inquirer for about two years; his name is Wu, and, although in middle life, has never married. When he began to learn the doctrine he gave up his idols, and broke off opium, with no medicine or any help from me. He bears an excellent character, and is an earnest student of Divine Truth. A few weeks ago he gave me a clear and intelligent account of the 'Pilgrim's Progress,' explaining the meaning of the grand old allegory in a way that showed he entered into the spirit and meaning of it. These three men were baptized publicly in the Feu River, and afterwards admitted to the church.

"This work now passes into Mr. Morgan's hands, after having been in my hands since January, 1885. We have made a steady advance since then, and we have now about fifty members and inquirers. Some who once worshipped with us come no more. At one time the whole work nearly collapsed through the unfaithfulness of an evangelist, and there have been trials and vicissitudes innumerable, severely trying to one's faith and patience. But a church of Jesus Christ is now planted in that neighbourhood, and the Gospel has been preached again and again in the villages all round about, both in the streets and in the houses of the people.

SHIH TIEH.

The work in this recently commenced station has been under the charge of Mr. Morgan. It lies about thirty miles east of Tai-Yuen-Fu, and has a population of about 3,500 inhabitants, and is on the main road to Tientsin. It is a place having a very considerable trade, and in a district somewhat thickly peopled. Work was first begun here by the evangelist Hu, so that at present both attendants and inquirers are but few. Two persons are, however, waiting baptism. Besides frequent visits to the shops of the

town, the villages in the vicinity, fifty in number, have been visited. Over 140 visits have been paid, and all on foot.

MEDICAL MISSION WORK.

This work, under the direction of Mr. and Mrs. Watson, has done solid and efficient service both in the city of Tsi-nan-fu and in the surrounding district. Dr. Watson was called upon to visit the Chief Magistrate of the Prefecture, who resides in this city, at a time when the native doctors had all given him up, and when his household were about to put him in his grave-clothes in which to die. The case was one of paralysis. By the use of the galvanic battery and careful treatment the patient was speedily brought to convalescence, in a way which seemed to the Chinese almost miraculous. The patient was naturally most grateful. He had a tablet made ready, and on an appointed day went in person, and with much formality and show delivered it to Dr. Watson at the dispensary, in the presence of an immense crowd. This tablet is of course hung up as a trophy, so that all who come to the dispensary may see. The general result has been a marked, and hitherto withheld, friendliness on the part of the gentry of the city and district.

JAPAN.

PRINCIPAL STATION:—Tokio.

SUB-STATIONS	19
Missionary	1
Female Missionary	1
Native Evangelists	5

The history of Japan during the year has been a very eventful one, and the changes inaugurated might have been perilous to the peace and prosperity of the land. The greatest event has been the issue of a new constitution by which Japan becomes a new nation with a constitutional monarchy; but one of its truest patriots on the self-same day met his death at the hands of a frenzied assassin—a Shinto fanatic—and another Minister of State barely escaped a like cruel death. The nation is truly in a state of transition. It is adopting with rapidity and eagerness Western ideas and customs, and it seems to depend, under the Providence of God, on

Christian men, whether the issue shall be favourable, not only to civilisation in general, but to the Gospel of the Kingdom of God.

The results of the last year's work of our small Mission are thus reported by the Rev. W. J. White:—

“ If we have regard to the number of converts gathered in, the results are not nearly as satisfactory as those of the two or three previous years. The total number added to our own Mission has been only eight as against forty in 1888 and sixty in 1887. But all over the field there have been fewer converts reported. The reason is not far to seek (1) Burning political questions have pushed out the consideration of the claims of Christ. Among both high and low political excitement has been universal, and questions concerning the future political condition of the country have occupied their entire attention. (2) But Buddhism has displayed great activity. The Buddhists have really awakened from their spiritual lethargy and assumed a bellicose front. They succeeded in forming a party having for its motto, Worship Shaka or Buddha, and pay divine reverence to the Emperor. Lectures have been delivered against Christianity, *as a foreign religion*, in almost every village and town in the country.

“ But Buddhism has lost its hold almost altogether of the class known as Shisoku or Samurai—the old warriors, and to-day the backbone of the nation. Though Buddhism will die hard and take a long time about it, yet my impression is that in Japan it is doomed.

“ A gross infidelity is spreading itself all over the nation—Materialists, Agnostics, and infidel teachers have found their way into the educational institutions of the land, the students of which are only, alas! too eager to adopt the views of their instructors. The works of Tom Paine, Ingersol, Huxley, Spencer, and others, are translated and freely circulated. I have been surprised to find these books in remote villages.

“ The increase in our own Mission has been very small. We have not only shared in the general depression, but have been subject to misfortunes connected with the Mission besides; I allude especially to the loss of Mr. Eaves. This was a very sad and mysterious providence, and one impossible to understand. It seems very strange indeed that as soon as Mr. Eaves had attained a more than ordinary proficiency in the language he should have had to abandon the work for which he was so well fitted. When Mr. Eaves went, HALF the mission went. At Shimodate our brethren commenced the year by building a small yet comfortable house in which to meet for worship, but the typhoon of last August utterly destroyed it, and so the work there and in the neighbourhood received a check. Last month Mrs. White and myself made a tour of the principal stations, and we were gratified very much indeed by the evident growth in the spiritual life of our converts. All the stations are being maintained as well as possible with the strength we have, and we are sustained by the hope that our honoured Committee will soon find themselves able to send us men whom God shall call to this important field of Christian endeavour. My literary work this year has been the revision of my translation of the ‘Pilgrim's Progress’ (the Religious Tract Society has published a second edition). I have also published two tracts, one ‘The Gracious Visitor,’ and the other ‘The Power of Grace.’ I have also carefully revised nearly the whole of the rough draft of the translation of the ‘Baptist Manual.’ ”

The Committee deeply regret the retirement of Mr. Eaves. He is at present at Denver, in Colorado, U.S. They do not entirely abandon the hope that after a period of rest he may be restored to a field he is so well fitted to occupy.

PALESTINE.

PRINCIPAL STATION :—Nablous.

SUB-STATIONS ...	...	...	...	4
Missionary	...	...	...	1

The restored health of Mr. El Karey has enabled him to pursue his missionary labours with assiduity. He reports that the chapel is usually quite full at the two services held during the Lord's-day. Two converts have been added to the church by baptism on an open confession of their faith in Christ. The Sunday-school is also doing well; but the need of more teachers is much felt. Although much interfered with by the Moslem Government schools, the day-schools both for boys and girls are fairly well attended, and every effort is made, and not without success, to impress upon their minds the pure truths of the Gospel. The work, "Line upon Line," is found very useful in the mothers' meeting, which Mrs. El Karey conducts, translating it into Arabic, and, by questions, fixing its precious truths on their minds. Slowly it would seem, but surely, the Gospel is again finding its way into the hearts of the people of ancient Sychar.

Western Missions.

AFRICA.

PRINCIPAL STATIONS ON THE LOWER CONGO :—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO :—

Arthington (Stanley Pool), Bolobo, and Liverpool (Lukolela).				
Missionaries (5 in England)	...	...	...	23
Female School Teacher	...	...	...	1

UPPER CONGO.

Step by step progress continues to be made on the Congo River, and as new supplies of missionaries reach the river the brethren endeavour to push forward the occupation of new ground in the Dark Continent. The Rev. Geo Grenfell forwards the following report of their labours on the upper portions of the Congo :—

BOLOBO.

"A report of results at this early stage in the history of Bolobo station I suppose is hardly expected. We commenced clearing the ground for this station in April of last year, but it was not till April of this year that circumstances allowed of my settling here. Since then, Sunday services and visitations of the towns, and daily school work have been regularly maintained. The services on the station have had an average attendance of over one hundred; those in the towns have been better attended, sometimes numbering over two hundred. School attendance has averaged more than thirty. In consequence of one of those ever-recurring little wars among our neighbours, our congregations this month have been smaller than at any time since we first came; but if we have not had the people at our services, we have been able to visit freely the villages of the contending parties. I fear, however, they have not given much attention to our special message during these exciting times; but I am glad to tell you that our negotiations for peace, though not as successful as we could have wished, have resulted in the narrowing of the conflict to two villages instead of the five that were at first involved. At first our overtures were quite disregarded, but a few days' fighting, and the loss of life and money it involved, so far cooled the enthusiasm of the chief, who had been most determined, that he sent to beg me to reopen negotiations.

"We are looking forward very anxiously for the time when the Prince of Peace shall commence His reign, and when some of these poor people shall join our little church. Many of them know enough to make them uneasy in their inmost selves, and we pray that they may soon be led to seek and find that 'peace which passeth all understanding.' We have around us, among our workpeople and elder scholars, a small band of eight consistent believers, whose influence, I feel sure, is for good. Having our brethren, Forfeitt and White, with us on the first Sunday of this month, we made up a company of twelve to gather round the Lord's table, and we had present with us several deeply interested onlookers.

"Our school house having proved too small for our services, we have commenced, and already roofed in, a larger building, thirty feet square. We are also engaged upon a new store for station purposes, to take the place of two or three small and more or less temporary buildings we put up in a hurry immediately after we settled here.

"I have already told you of our hope to be able to move forward and occupy another station before very long. We have permission from the State to occupy either Upoto or Lulanga, or both if we are able to do so. Upoto is 400 miles beyond Lokolele; Lulanga is only half the distance, but it is not so good a site, neither are there so many people accessible. For these reasons I am personally in favour of the farther site, notwithstanding the disadvantage of a longer steamer journey. I deem Upoto a most important strategic point, occupying as it does the apex of the great northern bend of the river, and being apparently in communication with the Welle River, for it has been ascertained that the people speak the same language.

"Our forward policy, as well as our present needs, call for the speedy replacing of the old whale boat, the *Plymouth*, by a new one; and I hope that the specification sent home with Mr. Harrison has been endorsed by the Committee and submitted to builders with a view of meeting our necessity. The *Plymouth* has done splendid service under especially difficult circumstances, and has stood more wear and tear than four wooden boats could have stood. I hope Mr. Harrison will be enabled to despatch the new boat some time before he starts, so that it may all be up country before he arrives.

"I am glad to report that the *Peace*, though she is now well on in her sixth year of active service, is continuing to run satisfactorily. With the exception of one or two thin plates in the bottom, which can easily be renewed, and some little wear and tear

of the woodwork, she is in exceptionally good condition for a steamer of her age, and she gives every promise of continued usefulness for a long time to come.

“At the present moment she is down at the Pool, or by this time possibly on her way back again, with the hoped-for reinforcements that were due at Banana last month. If they arrive we shall at once make a move forward. With a view to preparing for the occupation of a new site, we have already prepared a small frame house with raised floor and iron roof, and it is now waiting to be put on board the steamer and taken to the spot we may determine to occupy. It can be put up in a few days, and before the steamer leaves our brethren will be provided with a fairly comfortable shelter, instead of having to rough it as so many have had to do to their cost. Not that Congo missionaries are afraid of roughing it, but I think our past experience teaches us it does not pay. The Governor-General, while on his way down river last week, told me that since the Government had sent out skilled men to look after the building of houses for the officers, there had been a wonderful improvement in their health. He very emphatically commended to our consideration the importance of good dwellings if we valued our health.”

LUKOLELA.

This somewhat recent station is prettily situated on a high bank above the river, well wooded, and of easy ascent. A half-moon-shaped clearance has been made in the forest, in the centre of which stands a very comfortable dwelling. There are numerous towns here within five minutes' walk of the station, constituting an attractive field of labour. Messrs. Scrivener and Clarke commenced their labours in the autumn of last year, and are much encouraged by the reception they have received from the people. Mr. Scrivener furnishes the following brief report:—

“I am glad to be able to report a continuance of good health. My chief concern has been the study of the Kibangi language. My knowledge of Kixi-Kongo I find very useful. I hope soon to be able to speak intelligibly of the things so important for them to hear.

“School work has been recommenced. My lad, Lusala, who has accompanied me from Underhill, has charge of the younger scholars, the older and more advanced being under the care of the Rev. J. A. Clarke, my colleague.

“Medical work has been continued, but has been confined almost entirely to our workpeople and schoolboys. There is not much sickness in the towns, and comparatively few of the nasty ulcers so common down river. The people are also acquainted with many medicinal barks and herba. We have had a few cases from the towns.

“Distant towns have been visited by means of our steel boat, and I hope soon to make a short trip, perhaps going as far as the mouth of L. Mantumba. I hear there are many people there. I am glad to say we are on very friendly terms with the folk about here.

“We hope soon to erect a building for the school, which will also be available for services, &c.

“I wish I could send you statistics of church membership, but we have no converts yet. Now is the time of the ploughing and sowing—by and by the harvest and the time of reaping. Oh! that we may be privileged to help bring in the sheaves. God will give the increase. The field is large; the labourers almost ridiculously few. Many more are wanted.”

ARTHINGTON STATION, STANLEY POOL.

We have received from the Rev. J. L. Rogers the following brief report :—

“The work here is in a prospering condition. We are making headway with the language and with the preaching of the Gospel in the towns. Every day we have two services on the station, besides day-school. At present we have twelve boys living with us on the station, and who attend school every day. These boys when I came could not read, but I am glad to say many of them can now. We hope soon to open a new school house at Kinshasha, which is one of the largest towns about here. Five weeks ago I had an interview with the Governor-General of the Congo Free State. In that interview he gave us full permission to build a school close by the town. This we are sure will help us very much, because we shall be nearer the people.

“When we go into the towns we are well received, and the people come in large numbers to hear God’s Word. On the whole, the outlook here is very hopeful, and we trust soon to reap what has been sown.

“Let the churches at home still continue to pray ; the blessings we have so long prayed for will come if we have faith.”

• LOWER CONGO.

NGOMBE, WATHEN STATION.

The Rev. Holman Bentley presents in considerable detail the progress of the work at this station :—

“Wathen Station has seen some changes during 1889, but in spite of that there has been considerable activity. During the first three months of the year Mr. Oram was in charge of the station ; he was assisted by our friend Mr. Casement, who, coming to our help when Mr. Slade died, thus rendered a most kindly aid in a time of difficulty.

“During the latter half of the year we have had the pleasure of welcoming back Messrs. Cameron, P. Comber, and Davies. Mr. Oram went to San Salvador to relieve the shorthandedness there, so the year closes with the permanent staff of the station returned in health and strength from their visit to England, and ready for a good spell of work.

“The little church which was formed on the first day of the year has received two accessions by baptism, and now numbers ten members. We have endeavoured from the first to bring the church to a right understanding of its duties, and it has been a frequent occurrence on Sundays that every member, male and female, have been out teaching and preaching to the best of their ability. They have also been contributing according to their ability to the church fund, and it is their desire and intention to meet all the expenses of native Christian work, and any building necessary at preaching stations, or centres of evangelistic work ; so that the Society shall support its missionaries and pay their travelling and station expenses ; but everything done by the native church in the way of Christian work be paid for by the church. A Communion service has been presented by our kind friend, Mr. C. E. Webb, of Hampstead.

“A service is held on the station every morning, and we have audiences varying from thirty to seventy people—carriers, passers-by, food-sellers, and friends sometimes.

Our own station folk make forty as a rule, now that our school children have so increased in number. My wife conducts the service on Sundays, the missionary staff being out at the towns; and we have a prayer-meeting and address on Sunday afternoons at four o'clock. Preaching in the towns has been actively carried on; the help in this on the part of the members of the church has been referred to. Towns more remote from the station have been visited on Saturday, and after sleeping off the weariness of the journey in a native hut, a service has been held in the morning, and often a second or even a third town has been visited, and its people addressed on the way home on Sunday.

"My wife has accompanied me on several such trips, and has only been prevented from more by an absence of hammock bearers. There are many towns in which the proposal to make them centres of evangelistic work would be gladly welcomed. Only yesterday was a man from Tungwamakuta expressing the earnest desire of his chief, Kusakana, that we should build there a sub-station. A Zombo chief, 100 miles away to the south-east, would much like a visit from us. But at first we shall find plenty—too much—to do without going very far afield. In our journeys we take careful notes and bearings, and are doing our best to make an accurate map of the whole district, so that our work may be systematic and thorough.

"The school was conducted by Mr. Oram until the end of July; since then my wife has taken charge of it, and as the food supply has been of late so much more regular and abundant, we have been able to increase the number of the school children. We have now in attendance twenty-six boys, five girls, and five of the workmen, the latter paying back from their pay one dollar per month for the privilege, and to make up for the time off duty. Since my wife has it in charge, all this schooling can be done without hindering in any way the itineration and evangelistic work of the station staff. The mother of one of our boys came the other day to urge us to keep a very sharp eye on her boy, and not to let him go off the station, for his uncle was hanging about in the grass to catch him, to hand him over as a pledge for a debt, and never to trouble himself any more about it, most likely leaving the free-born nephew a slave. She is glad that her boy is in such safe hands. The brother of another of our boys was sold to pay a native fine; our boy would have gone instead very likely had he not been here. His people could scarcely have fetched him away from here for such a purpose, for there are few secrets here. The owner of another of our boys is also in pecuniary difficulties, and has sold off most, if not all, his slaves, but would not care to call in his boy who is here, because we might then or afterward ask awkward questions. The man is not sorry either that matters are so.

"Last Sunday the uncle of a boy of eight said that he was anxious to send the boy's betrothed wife to the station to be brought up with him, so that they should be more on a par. I told him that we should be happy to receive the young lady. Altogether, we have a nice lot of children—some of good birth, some slaves, many of them lovable children; others require a good deal of pulling into shape. We teach only in Kongo; no English.

"My own department is the translation of the Scriptures. I trust that before this reaches England the translation of Luke will be ready for the press. It has been long delayed in one way and another; but I have every reason to hope that now that our staff is complete I shall be able to devote myself entirely to that duty. In this work the richness of the language is being more fully realised. Already I have a collection of 1,000 words to add to the dictionary. It must be printed out here for preservation and use. Part of the words are of this dialect, part of that of San Salvador. We have been endeavouring to accommodate ourselves more perfectly to the dialect spoken in this district, and that has become more completely the language of the station. Trans-

lations of the Scriptures are made in the San Salvador dialect ; that being, so far as we can see, the more cultured and developed, as well as the widest known.

"The printing press so kindly given to me some time ago by friends at Bromley, Kent, is being set up here. Some 'furniture,' &c., is on order ; and the type from the Camerons Press is being sorted from a great 'pie' of several hundredweights. The heavy work will, I imagine, still be done at the 'Edwin Wade' Press at Underhill ; but light work and a magazine could be run from here.

"While my wife was in England she learnt telegraphy, and intends to teach the art to some at least of the schoolboys, that they may be fit for positions on the railway and in Government employ. His Excellency Governor-General Janssens honoured us with a visit a few months ago, *en route* for the interior, and was much interested in the idea of the telegraph. Messrs. A. Gurney and Lepard Smith kindly gave us the apparatus. We are only just getting things a bit clear in our new house, so that only two boys as yet have had any lessons ; but we shall begin to teach it regularly in a week or two.

"The State is strengthening itself in the country, and is much better understood and appreciated by the natives than in the past. Makitu, a strong chief in the neighbourhood, has been made a political agent of the State for the Ngombe district. To him the natives can apply in the first instance, and he can speak with authority to wrongdoers, and that is generally sufficient. He has no power to make war or commit violence ; everything of importance has to be referred to the commissioner of the district. Laws have been proclaimed on the markets, and the general peace and security of the natives is increased. We are on very amicable terms with the local State authorities, and are glad to see the evidences of an earnest desire to govern wisely and well.

"We are making a trial of cattle there, and have two cows and a bull. The cows are in excellent condition.

"As to the natives themselves, we look with some natural impatience for signs of a spiritual awakening among them. But while thus anxiously working, we know that at no station on the Congo has anything of importance appeared in so few years as those during which this station has been in existence (since 1884). We on the spot see no cause for disappointment, and are assured that in the due season we shall reap if we faint not. We are not fainting, and we hope that the friends at home will not faint either, but continue to support us with prayerful interest. Everything out here requires patience and perseverance. But if we have yet to wait a while for the blessing for which we so much long, we have the satisfaction of seeing that year after year we get closer to the people, understand them and their language better, and are better understood and appreciated by them. The country is more open and our visits more desired. At the same time our message is better comprehended, the importance of spiritual things more fully realised. Altogether we have to report decided progress, and have good cause for encouragement and hope."

SAN SALVADOR.

Of this, the first of our stations in Central Africa, the Rev. T. Lewis furnishes the following report :—

"The past year has not been marked by any special incidents of conversions or religious excitement ; but has been one full of blessing and encouragement. During the year we have had the joy of seeing several souls gathered into the Master's fold, and ten have followed Christ in baptism and have been received members of the church at this place. There are several more wishing to join us, but are kept back to enable us to see more into the 'manner of life' they lead. The most pleasing aspect of our work is the Sunday visitation of the neighbouring towns by the native Christians. This

work has been carried on regularly now for nearly two years, and with very pleasing results, so that I am justified in writing about it to you as one of the most promising means of the conversion of Africa to Christ. When all our members are at home, as they were yesterday, about twelve towns are visited every Sunday, and thus a large number of people have the Gospel preached to them. I know that the friends at home will pray for these native workers, that their labours be crowned with much success, and that this exercise of their talents may not only be a blessing to those who listen to them, but will make them stronger and more active servants of our Lord Jesus Christ.

"I need not dwell here on the work specially done through our native evangelist—Kivitidi—who is plodding away indefatigably at his weekly round, and who is rapidly gaining influence over the chiefs and people in the towns.

"Our schools—boys and girls—have been on the whole very satisfactory. It is a source of great satisfaction to feel that in our school the children are not only taught to read and to write, but that they are brought to the Lord's feet and learn of Him. Out of the ten baptized during the year four are from our school. As these have the advantage of being able to read the Word of God for themselves, we trust they will prove to be most useful Christian workers.

"Our sub-station, Etoto, has not been neglected. The church members take their turn (without being paid) at the place and hold services in the little house built for the purpose. They also visit a number of towns in the district; while one of our senior school-boys is keeping a day-school at the station. There are now about twenty-seven in attendance. When we find a boy very anxious to get on in school and give promise of usefulness, we give him the privilege of coming to San Salvador and joining the school here, where he has more advantages than at his own town. We have taken in five boys in this way lately, and I am glad to find that such promotion is much coveted by them. Messrs. Moolenaar and Oram have also spent several weeks among the people there, and their visits have been much appreciated.

"Our report cannot be complete without reference to the removal by death of Dom Miguol, one of our leading members, and who had been in close relation to our Mission from its earliest days. Last July, after some months' suffering from the fatal 'sleep sickness,' so common in this part of Africa, he was taken home 'to be with Christ.' We cannot but mourn the loss of such a man who took such an active part in the work, and was a great help to us in every way. Still there is a silver edge to the cloud, and I rejoice in the thought that God has considered one of our firstfruits worthy to adorn the glorious crown of the glorified Redeemer."

Mrs. Lewis adds the following lines descriptive of the welcome she received on her return:—

"We reached here on the morning of the 14th, and I was quite touched by the welcome I received. The women seemed as if they could not do enough to show their gladness; they did not go to their farms that day, and for some days after little parties of two or three were constantly coming with fowls, which they insisted on my accepting, not as 'dashes' to be returned, but, as they expressed it, 'to show they saw plenty joy.' I feel this is a strong proof that these people can be, and are, grateful for the message we bring them, for all the time I have been here I have never given them presents of any kind. I am so glad and thankful to be at home among them once more, and earnestly hope I may have grace given me to work more earnestly and faithfully than before. I have been able to resume my old work in the day-school, where I have sixty-seven girls in attendance, also my women's classes and prayer-meeting. I have besides seven girls living with me and two small babies. There is plenty more work which I hope to do when I am settled."

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	...	...	...	...	...	...	19
Missionaries	...	...	...	...	...	...	2
Native Evangelists	...	...	...	...	...	...	86

SAN DOMINGO, TURKS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS:—	...	...	...	...	...	...	13
Missionary	...	...	...	...	...	...	1
Evangelists...	...	...	...	...	...	...	53

TRINIDAD.

PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

SUB-STATIONS:—	...	...	...	...	...	...	13
Missionaries	...	...	...	...	...	...	2
Native Evangelists	8

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries (1 in England)	4
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In the last report it was intimated that the Rev. D. J. East was about to visit the Bahamas on behalf of the Committee, in order to fulfil the purpose then announced of placing, if practicable, the rest of the West India Missions of the Society under the direction of the Jamaica Baptist Missionary Society. The transfer of the Hayti Mission has proved both wise and beneficial, and the Committee cannot doubt that the same blessing will attend the further carrying out of this policy. It is a cause of devout thankfulness and joy that the churches of Jamaica have entered on this arrangement with great cordiality, and have adopted the plan as a fitting

expression of the gratitude they feel for the blessings which they have received through the instrumentality of the Society in years gone by.

The Committee are happy to report that Mr. East visited the Turks and Caicos Islands and San Domingo, and early in the year laid before them a very exhaustive and favourable statement of the condition of the stations and their preparedness for the transfer contemplated. His report, with a commendatory resolution, is now in the hands of the Committee of the Jamaica Missionary Society for their consideration, by whom they have no doubt it will be received with cordial pleasure, and we may hope with approval. The Committee desire to express their thanks to the Rev. D. J. East for this kind service, adding another to the long list of obligations under which he has laid the Society during the many years of his missionary life.

BAHAMAS DISTRICT AND OUT-ISLANDS.

The affliction under which the Rev. D. Wilshere has so long been suffering led the Committee to invite the Rev. C. A. Dann to go to his relief, and at least for a year render him assistance in his work. He was warmly welcomed on his arrival, and soon found the duty he has so kindly undertaken both useful and pleasant. It is the sincere prayer of his people and of the Committee that the operation which Mr. Wilshere is about to undergo in New York may prove successful, and that he may return restored in health to the work which so greatly flourished under his care.

The missionary work is carried on in nineteen islands, which are found in various portions of the great Bahama banks. Eighty-one stations on these coral islands are supplied with the means of grace by native helpers, and during the year 276 persons have been baptized as the fruit of their labours. The number of church members in full fellowship is 4,352. Besides a large amount of voluntary and unpaid service the churches have raised nearly £400 during the year for local expenses. Several chapels have been built and opened, while others are in progress, the fruit of the willing toil of the people.

In some islands the quiet growth of the churches has been hindered by the efforts of the Episcopalian body, whose "sacerdotal pretensions" and "unscriptural teachings" have led a few unsettled minds astray.

"It must be carefully weighed," concludes the annual report, "in judging the islands, that all resident white influence in preaching is of the "High" Episcopal kind, that the school teachers are of a class almost sure to follow this "Church," and that in many instances the same may be said of the persons who preside in the local justice

rooms. As there is no general knowledge of history, any one can make any false statement and not be contradicted. By such false statements much harm has been done."

Nevertheless, as is obvious from the large additions to the churches, the Word of God is not bound, and the churches "grow and are multiplied."

THE TURKS AND CAICOS ISLANDS, AND SAN DOMINGO.

The work of God in these islands has, during the past year, been under the supervision of the Rev. J. H. Pusey, a student of the Calabar College, Jamaica, while he devotes the chief part of his time to the church and congregation of the Grand Turk. Here Mr. Pusey reports the addition of forty-two members by baptism, many of the converts being the fruits of Sunday-school labour. But the church has lost some fifteen by death, several of whom were officers.

The Caicos churches were visited in the month of March, 1889, and weekly intercourse is also kept up with them. Unity and peace prevailed amongst them. The missionary schoolmaster was also a pupil of the Normal School of Calabar College, and is supported by the Government; but he also serves the churches around him, and as a Christian worker is most useful and successful.

At Puerto Plata, in San Domingo, Mr. Donaldson, the missionary schoolmaster, has laboured diligently in the school and sustained the services in chapel in the absence of a pastor. Several candidates are awaiting baptism. The small wooden chapel, to the sorrow of the people who erected it, has been destroyed by fire.

"On a review of the whole work," says Mr. Pusey, "joy and gladness fill our hearts in the evidence of the presence and help of our gracious Lord."

TRINIDAD.

During the interruption occasioned by the decease of the former minister, the church would seem, in the judgment of the new pastor, Rev. R. E. Gammon, to have suffered a considerable decline in its spirituality and power. Still he is able to report since his arrival the baptism of four persons, and the addition of seven others from various causes. Three members have died. Thus, after a close revision of the church books, the members at present are 137. The Sunday-school he hopes will soon revive, after the

serious losses in numbers it has sustained from the departure of many to another school.

In the San Fernando district, the churches, under the superintendence of the Rev. W. Williams, embrace 750 members. During the absence of the missionary in England, the native pastors appear to have diligently pursued their labours, and a considerable number of persons have been added to the churches. The summary of the year shows fifteen marriages to have been celebrated; 106 persons baptized on a profession of their faith in Christianity; and there were at the close of the year 887 members in good standing, and fifty-nine inquirers.

JAMAICA.

CALABAR COLLEGE, KINGSTON.

The Rev. T. Martin, at present filling the office of President during Mr. East's absence, sends the following interesting sketch of his proceedings:—

"During the last three weeks Mr. Balfour and I have visited Bethel Town and Shortwood, Mount Carey and Mount Peto, Montego Bay and Falmouth, Stewart Town and The Alps. We stayed on the way to Stewart Town, only two hours at Montego Bay, and a night at Falmouth; but we stopped a week at each of the other places, and preached and gave missionary addresses. What overflowing congregations we had at Shortwood and Bethel Town, and at Mount Carey and Mount Peto! Last Sunday I preached morning and evening for Mr. Webb at Stewart Town, and Mr. Balfour preached at The Alps. I am sorry I was not able to see Gibraltar, where, I hear, Mr. Webb has a beautiful chapel. It was very refreshing to my spirit to see so many people at all these services, and to see them so hearty and cheerful. There is no fear of our losing hold of the people, or of Baptist principles declining, so long as we have such men as brethren Williams, Howett, Kingdon, and Webb. At these places the people will not soon forget those who were their best friends in times of slavery; but I fear we are losing ground in Kingston and other large towns where competition is so great. There were those 'who knew not Joseph,' and so it will be in Jamaica. Our friends here must not think that they can live upon the past. The work of education as well as preaching must be carried on, and I was thankful to see many schools in connection with the churches. Jamaica is a beautiful island. What magnificent scenery! Interminable hill and valley, crag and cone, deep gorge and narrow pass, and all covered with trees and shrubs, and clothed with beautiful foliage.

"We hope to begin the session in a few days with eleven new normal students and five new theological students. These with the others will number twenty-nine or thirty students for this year. In all there will be eight theological students. The church here will be glad to welcome Mr. Pratt among them."

Writing a month later, Mr. Martin continues:—

"I am thankful to say my health keeps good. During the first few weeks I felt the heat a good deal, but I soon got used to it, and I have been quite happy and comfort-

able in the work of the College. I am fond of the students, and they are always polite and respectful to me. We began the session with twenty-nine students, including the eight theological students. We have just had the results of the examination of the normal students. All of the third and second year's who were examined have passed, but only one-half of the first year's students have passed. One of those passed has since died.

"On most subjects with the theological students we are going on from the point at which we left off last year. Mr. Roberts keeps three of the new theological students. This is no doubt best for the students themselves, as they have not been trained in the Mico or Calabar College. They are all diligent students. I have been very pleased with the uniform good conduct of all the students. Many of them would compare favourably with students in England, both as to conduct and attainments."

With reference to the continued progress of the churches of the Baptist Mission in Jamaica, the Rev. Philip Williams, Secretary of the Jamaica Baptist Union, writes:—

"The Union is now forty years old, and I have, therefore, prepared a comparative statement showing the difference between 1849 and 1889:—

Year.	Churches.	Ministers		Missionaries			Received.	Died.	Excluded.	Dismissed.	Members.	Inquirers.
		European	Native	European	Native	Baptized.						
1889	161	28	26	5	12	2,579	1,535	602	1,309	436	23,703	5,697
1849	46	20	3	—	—	606	587	454	697	99	18,481	1,511
Increase.	115	8	23	5	12	1,973	948	148	612	337	15,222	4,186

"The nett gain for the year 1889 is 1,352. This is the largest increase we have had for very many years. The churches which report their building operation show that they raised £2,359 14s., besides giving a large amount of gratuitous labour. Altogether the year appears to have been a very good one."

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickshall, Skien, Tistedalen, Tromsøe, and Trondhjem.

The reports from Norway during the year have shown considerable progress, and in several cases a very marked revival of true godliness and

interest in religious duties. Baptisms have been numerous. One or more chapels are either finished or in process of construction, and in nearly all cases the congregations have been large, and the preaching of the Word has been carried into outlying places with marked encouragement and success. A few extracts from the report sent us by the pastor of the church in Skien will very well illustrate the state of things in Norway:—

“The year 1889 has been rich in blessings. In the first days of the year a revival began, and many souls were brought from darkness to light. Our meetings have been well attended, and we have often had the privilege of praying with inquirers.

“The villages around are numerous and populous. I have held 250 evangelistic services. Thirty persons have been added to the churches by baptism. The membership of the church at Skien is 81, and at Melam 43. One hundred children are enrolled in the Sabbath-school. Harmony and brotherly love prevail, and I am glad and satisfied with my field of labour.

“During the year I have delivered several lectures on foreign missions, and this New Year has commenced with a revival. Some have been converted, and four persons have already been baptized.”

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS:	...	...	...	...
Missionary	...	...	...	...	1
Native Evangelists	...	...	...	...	2

The report forwarded by the Rev. Alfred Jenkins is of more favourable character than last year. There would seem to have been both inward and outward progress. Mr. Jenkins writes from

MORLAIX:—

“In Morlaix, both in the town and in its suburb, La Madeleine, the work has presented interesting features. Our congregation at the chapel has been larger, and this has been encouraging, as the congregation is, with few exceptions, made up of former Roman Catholics. The building having been, through the Committee's generosity, renovated, our services there on Sabbath mornings have been very bright and cheerful. It is pleasant to record the fact that, small as our French congregation is, it has in the course of last year given a pastor to the Reformed Church of France, and a ministerial student. The first is Mr. Charles Bott, who, after studying at Montauban, was consecrated at Rennes last April; the second is Mr. Chopin, a teacher in our Morlaix Board school, and a former Roman Catholic. This young man first heard the Gospel preached on one of Mr. Cook's missionary ships by Mr. Jones, of Quimper. His faith grew and matured during his stay at Roscoff and Morlaix, and he has lately left for Paris to begin his theological studies with a view to the ministry.

“**LA MADELEINE.**—The Thursday and Sunday services have been held with great regularity at the Madeleine as well as the Sunday-school, and several interesting facts might be given in connection with this work. It is carried on in Breton and among an entirely Roman Catholic population. Gradual as the passage is generally from Roman Catholicism to the full apprehension of Gospel truth, our friends here represent every

NORTH ITALY.

TURIN.

Labouring in this interesting city of Northern Italy, the Rev. W. K. Landels is able to express his devout thankfulness for the increasing numbers that listen to the message of salvation. Since he came to Turin he has carefully noted the numbers at each service, and found them to improve. The Bible-classes are sought, and the Word of God studied with interest. Five persons have been received into communion during the year. Of the two baptismal services observed, one of them was in the hall used for worship, the other on the bank of the running stream.

Mr. Landels lays great stress on the usefulness of the Mission Press. He says:—

“In a country like Italy, where preaching in the open air is absolutely forbidden by law, we are obliged to make great use of the press in order to bring our work and principles before the people. The Baptist churches seem to be the only ones that are fully alive to the importance of the press as a factor in missionary effort in this country. Unless I am wrongly informed, all the denominational printing offices in Italy but one belong to the Baptists. These are four in number. One in Rome and another in Turin belong to our own Society; one, also in Rome, is the property of the General Baptists; and there is a fourth in Sardinia worked by an evangelist of the American Southern Baptist Convention. All of these are, I believe, doing good work, and are a great help to the churches with which they are connected. What is being done in Turin may give some idea of the working of these presses.”

Last year about 9,000 handbills were printed. Besides which, 18,000 publications of various kinds were sent to Naples, and 1,600 to Torre Pellice. An occasional paper was printed, many copies of which were circulated in England, containing much interesting information on mission work in Italy. There is also great need of suitable evangelical works for the use of the native Christian people, which Mr. Landels is in some measure endeavouring to supply. For its further prosecution an Italian Baptist Publication Society has been formed, to prepare books, treatises, and tracts to disseminate the principles of the Gospel.

The tract work, spoken of in the last report, has been fully sustained, and some 75,000 tracts have been distributed, both in town and country, through the liberality of the same kind friend who has assisted in former years. The fruit of so much toil is not immediately apparent, but Mr. Landels relates the following illustrative incident:—

“A fine-looking young officer came into our hall one evening just after the meeting, and intimated his desire to purchase a Bible. He was very anxious that it should be a faithful rendering of the original manuscripts. I had no unused copies of the Bible by me at the moment, but I took the opportunity of talking with him, and explained the difference between the Catholic version and our own, and saying that if he would come

to Via Saluzzo (our new locale) I would be able to let him have one of the latter. For some time I heard no more of him; but at length one evening an orderly came to our meeting with a note from him, asking for "a faithful rendering of the *Word of God*," and saying that the bearer was instructed to pay whatever the price might be. I then found that this officer was a young count, belonging to a distinguished family. Now I believe that there are many such cases, men who do not, and probably cannot, frequent any of our meetings, but who, nevertheless, are coming under the influence of the Gospel."

Another event of the year was the opening of a new hall. It is in a quiet street in one of the best quarters of the city. It was opened on October 24th. At first it was but poorly attended, but the congregation has doubled itself. At the next church meeting Mr. Landels hoped to propose four or five persons for membership, all, with one exception, the fruit of the work thus begun. "The future," Mr. Landels adds, "seems bright and hopeful. May we be enabled to follow the example of Carey—to expect great things from God, and to attempt great things for God."

GENOA.

For the following brief report we are indebted to Signor Jahier:—

"The work," he says, "continues to be greatly blessed of God. The meetings, especially on Sunday night, are as crowded as they have always been, and a number of persons are giving evidence of conversion. During the year twelve persons were received into the church, and others are applying for membership. The Sunday-school is still small, being attended by about twenty children. This is owing to some of the children of our members, who go to the Waldensian day-school, being obliged to attend the Sunday-school there."

SOUTH ITALY.

NAPLES AND AVELLINO.

The Rev. R. Walker states that he is able to speak of the year 1889 with more satisfaction than he did of 1888. There are signs of decided improvement. The meetings are better attended, and he enjoys more opportunities of speaking with new people.

"We have only to report five additions to the church during the year, but some of them will very probably lead to others joining us soon. We have at least half-a-dozen candidates for membership, whom we hope to baptize early this year. Two of our Sunday-school girls seem to be decided Christians, and I expect they, too, will be baptized before long.

"The opening of our second hall in Piazza Principe Umberto, in November, marked a distinct epoch in the development of our work. Since then, not only have we had encouraging meetings in the new mission-room, but larger meetings in our central meeting place in Via Foria. This is a clear proof to us that the best plan for evangelising a city like this is to have several preaching places round a centre.

"A very interesting and encouraging mark of extending interest in our work and principles, is the commencement of a weekly meeting of young men—mostly students—for the discussion of questions relating to the religious history of Italy. One of them reads a paper and it is followed by a discussion in which all take part. This meeting was gathered together by one of the young men, who, although not prepared to confess Christ as his Saviour, nor to take upon himself the yoke of discipleship, still, through attendance at the meetings, and talks with Sig. Nardi-Greco and myself, has arrived at an intellectual conviction of the truth of the Gospel. I am hopeful that the Spirit and grace of God will lead him to take the decisive step. There are about twenty of these young men, and they meet in one of our rooms once a week, for these discussions. Sometimes some of them come to the regular meetings, but hitherto very rarely.

"*Avellino*.—In Avellino the work continues to make progress. Slowly but surely the influence of the Gospel is extending. During the summer months, when I stayed with my family at Avellino, I had good opportunities of seeing the work, and I found much cause for gratitude. By universal consent the priests are acknowledged to be very immoral, yet the superstitious portion of the population stand by them. There is in Avellino a considerable number of liberal-minded people who, although unprepared to come with us, are still quite at variance with the priests.

"There have been one or two attempts at persecution, but they have not done us any real injury. The death of one of our adherents early last spring gave occasion to a good deal of talk and opposition, which, however, only had the effect of making us better known.

"Several of the members have given cheering proofs of sincerity and love of the Gospel. But Avellino must become more important as a centre, from which work will be done in the surrounding villages, than for the work in the town itself. Within eight or ten miles of Avellino there are six or seven villages, and I am trying to organise a plan for visiting them regularly.

"When staying at Avellino I came and went frequently to and from Naples, and these journeys furnished several golden opportunities for speaking of Jesus. I was able in this way to place several copies of the New Testament in homes where I have reason to believe they will be read.

"In one of his latest letters, Signor Libonati tells me that he had fifteen new people at a week-night meeting, and that they all promised to return on Sunday."

CENTRAL ITALY.

ROME, TIVOLI, THE MAREMMA DISTRICT, AND FLORENCE.

The work in Central Italy is superintended by the Rev. James Wall, the city of Rome being the centre.

The report forwarded by Mr. Wall presents many features of interest. In Rome itself, there are not less than five halls in which the work of preaching the Gospel is carried on, and two others in Tivoli and Civita Vecchia, are regularly supplied with the means of grace. It is calculated that not less than 83,500 attendances during the year. On the general aspect of religious questions, Mr. Wall makes the following remarks:—

"The year 1889 has been, on the whole, one of great blessing both in Rome and at the stations in the province. Our difficulties in a country like Italy are, of course, many, especially in the metropolis; still our progress has been steady and, in several branches of the work, very encouraging. We have gathered fruit not only from present, but also from past labour. The children of our members are sending an occasional application for membership, and from distant places, now and then, some witness comes to prove that seed sown is springing up.

"The rising tide in Italy is still with liberty, fairness, and, I believe, with Gospel effort. During the past year, laws have been passed which will press very heavily in the future on the clerical party; a large publishing house has just completed its illustrated popular edition of the whole Bible; a political leader—Bonghi—has brought out in penny numbers the Life of our Lord; all Italy has sympathised with the erection in Rome, on the very spot where the inquisition burnt him, of a statue to Giordano Bruno; several leading minds have expressed themselves in favour of pure religion; and the most violent radicals in Italy are collecting funds to honour the Saviour in their own way. Surely Italy is not only throwing off the old, but also groping for something better. We believe we have that better thing which she needs. At the same time, every year seems to increase the difficulties of the Pope, render his stay in Rome less agreeable, and show how fatal the policy which he has pursued is, and how it dooms him and his successors to isolation and decline.

"Next to vocation and character, I have insisted that each agent of the Society under my supervision should devote the whole of his time and strength to the work. At a period in which there is no special awakening among the people, and among a people exhausted morally and religiously by swarms of idle priests, I have thought this to be of vital importance; and the fact that we have succeeded in training a few such workers encourages us, both with regard to the past and the future. Two of these spent many years in Catholic colleges; other two came from art studios, and one from an office in the Bank of Rome; each of them is not only able to preach, but to get people to listen, to print and distribute tracts, and to visit and evangelise distant towns and villages. These brethren have not reached this vantage ground without patience and sacrifice, but having reached it, are convinced that such a method is most in harmony with primitive Christianity, and best adapted to the present needs of Italy.

The same principle is carried out among the members of the church, where we have Sunday-school teachers, occasional preachers, a special Bible-class, and a theological class, so that when one has fallen in the ranks, or by apostasy fallen out of them, another, as if baptized for the dead, has stepped forward to fill the vacancy.

"It is not for me to speak of the work carried on by my own wife, so efficiently assisted by her sister, but these two are the means of opening many of the doors through which the Gospel is entering in Rome, and I hope that we may be able to secure an extension of such work by the help of other Baptist sisters.

"A considerable number of persons have professed to find the Saviour, thirty-eight have been baptized on a profession of their faith, and several have died triumphantly.

"During Lent, the time when Catholics are most disposed to preaching, we had services every night. We have had special meetings for cabmen, which were very successful, and also for children.

"Our issues from the Press for the year have been about 36,000 copies. Our large Bible text placards are still posted up in a hundred places in the streets of Rome, although not every month; our large and small notices are distributed, we have tract districts which are visited weekly, and we send out tens of thousands of tracts, many thousands of detached Gospels, and sell whole copies of the Scriptures when possible.

"Visits are periodically paid to four cities outside Rome, and occasionally to others.

Then, in the great fluctuations of the Roman population, many come and go from all parts of the province, and as most of our members belong to the working classes, they are scattered, and I am glad to have evidence that wherever they go they make known the truth."

WORK AMONG THE ROMAN POOR.

This very interesting department of the work in Rome is carried on under the wise and energetic direction of Mrs. Wall. She has the assistance of two English ladies besides that of her sister. The medical section of her labours has increased beyond all expectation, and is carried on in Trastevere and in Via della Consolazione, in both of which places a dispensary is almost daily open for the reception of patients, Dr. Gason continuing very generously to give his services gratuitously. Another dispensary is also open occasionally in Piazza Vittoria. It is very small, but many patients frequent it. There is also held in it a Sunday-school especially for the women and children connected with the Medical Mission.

The mothers' meetings continue to be most useful, and are greatly owned of God in leading those who come to the knowledge of the way of salvation.

The meetings for the poor in the lower parts of the city, which form so striking a part of Mrs. Wall's labours, are as largely attended as ever, and many of the comers find, not only sympathy and temporary relief, but the Saviour whose grace and pity they so much need. The number of attendances of the poor at these gatherings has reached the large amount of 6,553. Surely the hand of the Lord is with our dear friends in this great city, and their labours are indeed not in vain in the Lord.

FINANCES.

The constituency of the Society is well aware that, during the last few years, there has been a constantly increasing extension of the area over which the missionary brethren are endeavouring to spread the knowledge of the Gospel of Salvation. While the work in India, the earliest and largest of the spheres of the Society's exertions, has not been suffered to fall behind, it is particularly in China and on the Congo that this widening of its operations has taken place. On the other hand, as Providential guidance leads them, the Committee are gradually withdrawing from the West Indian field, leaving the prosperous churches of

Jamaica to pursue their own course, and to take over the evangelical labours still required in other islands of the Western Sea.

The measures adopted and the policy pursued have not been entered upon without earnest and prayerful deliberation, and the Committee venture to think that the results hitherto have fully justified their course. The blessing of God in large degree has followed their operations, as the previous portion of the report will show; and the Committee have been enabled to carry the tidings of Divine mercy to tribes and peoples hitherto ignorant of its value. It is one of the proofs that the hand of God has been with us, and one that is by no means the least worthy of attention, that the resources required to sustain these ever-widening operations have, through the Divine goodness, been forthcoming. The churches of Christ represented by the Society, animated by a large spirit of liberality, have in various ways ever supplied the requisite funds.

The expenditure of the past year on the General Account has amounted to £70,346 2s. 10d., which is more than the year preceding by the small sum of £108 4s. 10d. The following table will give a general idea of the countries in which this outlay has occurred, and exhibit the proportions of each :—

India and Ceylon	£27,508	4	3
West Africa and the Congo	14,060	4	4
China and Japan	11,366	15	4
General home expenses	8,603	16	0
Europe	4,059	6	10
West Indies	2,734	17	4
Superannuation allowances	1,677	0	4
Palestine	335	18	5

As compared with the expenditure of last year, the accounts show the following increase and decrease :—

INCREASE.			
China and Japan	£1,742	17	6
Congo and West Africa	568	16	9
Europe	126	19	3
Superannuations, &c.	114	7	11
Palestine	35	18	5

DECREASE.

India and Ceylon	£1,532	3	2
West Indies	794	6	6
Home expenses	155	15	4

But besides these outgoings, the sum of £2,697 3s. 6d. has been expended in the support of the widows and orphans of deceased missionaries—£127 5s. 9d. less than last year; and £4,064 6s. 9d. have gone to special objects, chiefly to meet the terrible famine which, at the beginning of the year, devastated a large tract of China where our brethren labour.

It will be remembered that at the close of the last account there was a sum of £2,862 3s. 6d. due to the Treasurer after all expenses had been paid. Besides which there is due to the Special Funds, including the Widows and Orphans' Fund, the sum of £2,111 14s. 0d. Thus the grand total on the expenditure side of the balance-sheet reaches the large sum of £82,081 10s. 7d.—that is, £1,860 15s. 6d. less than last year.

It is now time to state the receipts by which this large amount has been defrayed, and whence have come the funds needed to fulfil the Society's obligations. The following brief table will give the general outcome of the gifts and contributions, by which the churches have enabled the Committee to discharge their debt:—

For the liquidation of last year's debt	£2,405	2	5
To subscriptions and donations, and legacies ..	68,331	0	1
To contributions to Widows and Orphan's Fund	2,858	18	11
To special contributions and balances in hand, from last year, chiefly for China famine ..	6,014	5	4
Making a total of	£79,609	6	9

We have, therefore, to our great regret, not received sufficient to cover the expenditure of the year by £2,472 3s. 10d.; but of this sum, £457 1s. 1d. really belongs to the unliquidated debt of last year.

The important item of church contributions and donations shows this year a considerable decrease. Under this head were received last year £46,477 1s. 4d.; this year, only £42,072 18s. 7d.; a deficiency

of £4,405 5s. 6d. But this falling off is much relieved of its importance by the recollection that a large donation of £3,297 17s. 3d. was then paid in by a valued friend, who "condemns the rapacity of the Government in abstracting from legacies to missionary societies" so large a tax. There has also been a somewhat smaller amount received from ordinary donations.

But a further analysis of the accounts will show, that even this comparatively favourable result could not have been arrived at but for the large and unusual sums, amounting to £10,956 13s. 7d., received from legacies; the generous response of many friends to the appeal for help to prevent a large debt accruing, amounting to about £2,000; and also the donation of two esteemed friends of £1,000; £500 towards the General Fund, and £500 to the Widows and Orphans' Fund.

Thus, by the goodness of God, the Committee have been able to complete the year's proceedings without the incubus of the heavy debt they feared a few months ago. It is no new thing in the Society's history to have enjoyed these ever-recurring instances of the Divine care. We learn to walk by faith and not by sight, and at every step to feel that we must wait on the Lord. In the great work He has committed to our hands, "our Father knoweth" the needs of it, and while perseveringly, humbly, and prayerfully we pursue the path He has called us to tread, experience has taught us again and again to go forward, relying on His grace, His powerful help, and His certain presence with His people, in their feeble efforts to obey His word. The promise is sure, though the trial of faith may be severe "Lo, I am with you alway, even unto the end of the world."

At the last Quarterly Meeting of the Committee, the following resolutions were very heartily and unanimously passed:—

"The Committee welcome with great pleasure the return of their esteemed Secretary, Mr. Baynes, from his visit to India and Ceylon, and desire to render him their warmest thanks for the zealous and efficient manner in which he has carried out the difficult and onerous duty undertaken at their request. They feel deeply indebted to him for this fresh proof of his devotedness to the cause of Christ and to the missionary objects of the Society, and especially since he has accomplished the task under circumstances of much personal suffering and family trial. They are sure that his visit to India for the second time will issue in results of permanent benefit to the mission, and enable the Committee wisely and safely to adopt such measures as he may recommend calculated to increase the efficiency of the labourers, and to promote the best interests of the Kingdom of God."

"The Committee, in welcoming back her husband, beg to congratulate Mrs. Baynes on his safe return; and also tender to her their grateful acknowledgments for her generous self-sacrifice in sparing him to discharge this important service to the Society and the work of God."

RESOLVED :—

"That the Committee desire to acknowledge their deep obligation to their dear friend and hon. secretary, Dr. Underhill, for the valuable services he has so generously rendered the Society during the recent visit of Mr. Baynes to India and Ceylon.

"In tendering to him this expression of their gratitude, they wish to recognise the great advantage they have derived from his long acquaintance with the affairs of the Mission; the helpful counsel his matured experience has enabled him to impart; and the stimulus which the example of his assiduity and devotion—so remarkable when his advanced years are considered—has afforded.

"The Committee are sincerely thankful for the health which has permitted their esteemed colleague to fulfil the responsible duties he so readily and kindly undertook; and they trust the strain they have occasioned has not proved too severe a tax upon his strength.

"As they remember the many services, extending over a period of more than forty years, for which the Society is indebted to Dr. Underhill, the Committee would devoutly adore the Divine Master who endows His servants with their varied abilities, and whilst thanking their valued and honoured friend they would wish to glorify God in him."

Group of Boys, San Salvador.

(See *Frontispiece.*)

THE group contained in this picture gives nearly all the boys who live with us at San Salvador. It is necessary to have boarders, so that we may get hold of the children who live some distance away from us, and thus may influence many who would otherwise remain untouched. Most of these boys are supported by various schools in England. We not only give ordinary instruction, but also train them in habits of industry, and there are boys usefully employed at our other mission stations who have been trained at San Salvador.

The figure in the background, by my side, is Don Miguel, the blacksmith. He died in July, and this is the last photograph taken of him. He was our faithful and tried helper in the work at San Salvador, and exhibited greater intellectual ability than is usually found in the natives. May God raise up many more to fill his place, who shall go forth to their fellow-countrymen to tell of the glorious Gospel of Jesus Christ.

H. ROSS PHILLIPS.

APPENDIX I.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS, PRESENT POSTAL ADDRESSES AND THEIR CORRESPONDENTS.

For abbreviations of Addresses, see Notes at the end of this List.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Anderson, J. H. ...	Dec. 6th, 1853...	B.M., Barisal, Backergunge, Eastern Bengal, India	Wright, Miss E., 34, Kensington Park Road, S.W.
Anderson, H. ...	June 8th, 1886...	B.M., Jessore, Bengal	Bagster, Mr. Sydney S., 22, Newington Green, N.
Balfour, J., M.A. ...	July 17th, 1883	Calabar College, Kingston, Jamaica	Shawyer, Mr. J. J., 12, Wood Street, Swindon.
Banerjea, B. N. ...	April 18th, 1872	B.M., Jessore, Eastern Bengal, India	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Barnett, T. H. ...	April 22nd, 1880	B.M., Dacca, Eastern Bengal, India	Weymouth, R. F., D. Lit., 33, Alfred Road, Acton, W.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lancashire; and Warmington, Mr. H. B., 50, Wigmore Street, W.
Bell, W., M.A. ...	Jan. 17th, 1883	Pastor, English Baptist Church, Bombay, India	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Bentley, W. Holman	Feb. 19th, 1879	Congo	
Bevan, G. W. ...	July 17th, 1899	B.M., c/o Rev. W. R. James, Howrah, near Calcutta, India	
Bion, R. ...	Dec. 17th, 1850	B.M., Monghyr, Bengal, India ...	
Biswas, K. ...	... ..	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Broadway, D.P. ...	Nov. 4th, 1856	B.M., Patna, Bengal, India	
Brown, J. Rylands...	Feb. 15th, 1881	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India	Ellis, Miss Leah, 18, Westbank Road, Devonshire Park, Birkenhead.
Bruce, J. P. ...	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Egerton, Mr. A. G., 13, Werneth Hall Road, The Coppice, Oldham, Lancashire.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Cameron, G. ...	July 16th, 1884	Congo	Hopburn, Miss E. M., Heathedge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Bankipore, Patna, N.W.P., India	Warno, Mr. W. J., 43, Rodney Terrace, King William Street, Greenwich, S.E.
Carey, W. ...	Dec. 16th, 1884	B.M., Howrah, nr. Calcutta, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prem ...	... ..	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Charters, D. ...	Mar. 17th, 1885	Congo (in England)	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Roman-ath R.	... ..	B.M., Allahabad, N.W.P., India	
Clarke, J. A. ...	Nov. 20th, 1888	Congo	Thomas, Mr. S. J., 10, Richmond Terrace, Breck Road, Liverpool; and Rudkin, Mr. A. P., 9, August Road, Liverpool.
Comber, P. E. ...	June 16th, 1885	Congo	Wates, Mr. Robert L., Ashwell Dene, Bush Hill Park, N.
Couling, S. ...	Feb. 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Tombs, Mr. T. Charles, 40, New Road, Aylesbury.
Crudgington, H. E.	Jan. 15th, 1879	B.M., Delhi, India... ..	Marsden, Mr. J. W., West View, Witton, Blackburn.
Dann, G. J. ...	Oct. 7th, 1884	B.M., Allahabad, N.W.P., India .	Brazier, Mr. John J., 2, Headington Villas, Bournemouth.
Darby, R. D. ...	Mar. 16th, 1886	Congo (in England)	Bliss, Rev. W. B., South Street, Brierley Hill, Staffordshire.
Davies, P., B.A. ...	Mar. 17th, 1885	Congo	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham; and Garforth, Miss Mary, 25, Osborne Street Woodsley Rd., Leeds.
Davies, W....	July 17th, 1889	B.M., c/o Rev. W. E. James, Howrah, near Calcutta, India	
Dawbarn, Miss L. Y.	Jan. 20th, 1886	B.M., 38, Shimo ni Bancho, Tokio, Japan	
D'Cruz, J. A. ...	Mar. 15th, 1881	B.M., Chittagong, Eastern Bengal, India	Bannister, Mr. H. C., 21, Gloucester Crescent, Regent's Park, N.W.; and Macaulay, Mrs., Thalatta Lodge, Portrush, Ireland.
Dillon, A. ...	April 2nd, 1878	B.M., Poonah, by Bombay, India	Jones, Miss E. Rees, Finchley House, Roath, Cardiff.
Dixon, H. ...	July 9th, 1879...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Hutchinson, Mr. S., 47, St. Paul's Road, Canonbury, N.
Drake, S. B. ...	June 5th, 1886...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Best, Mr. William, 3, Belle Vue, Bradford.
Duffadar, A. C. ...	January, 1875 ...	B.M., Jhinida, Jessore, Bengal, India	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Duncan, Moir B. M.A.	Jan. 20th, 1886	c/o Agent, C. I. Mission, Tientsin, North China	Mead, Mr. E. J., Endsleigh, Wickham Road, Brockley, S.E.; and Mr. John Kew, Albert Street, Newark-on-Trent.
Durbin, Frank ...	Dec. 15th, 1886	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Dutt, G. C....	September, 1867	B.M., Khoolna, Bengal, India ...	Labrum, Miss E. A., Sevenoaks.
East, D. J. ...	Aug. 19th, 1851	President, Calabar College, Kings- ton, Jamaica (in England)	
Eaves, George ..	Mar. 18th, 1884	B.M., 9B, Tskiji, Tokio, Japan ...	Davies, Mr. John, 14, Seughennyd Road, Cardiff.
Edwards, T. R. ...	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage Berks.; Raws, Rev. J. J., 69, Dickenson Road, Rusholme, Manchester; and Spurr, Mr. F. C., 11, South Luton Place, Cardiff.
El Karey, Youhan- nah	.. .. .	B.M., Nablous, <i>vid</i> Jaffa, Palestine	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Ellison, J. R. ...	April 21st, 1891	B.M., Dacca, Bengal, India ...	Raynes, Mr. Alfred E., 62, Woodsome Road, Highgate, N.
Evans, Benjamin ...	April 22nd, 1880	B.M., Monghyr, Bengal, India ...	Knott, Mr. A. S., Aingarh, Stalybridge, Cheshire.
Evans, Thomas ...	Nov. 7th, 1854	B.M., Mussorie, N.W.P., India ...	Hood, Mr. C., 7, Calvert Terrace, Swansea.
Farthing, G. B. ...	Mar. 16th, 1886	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Catlow, Mr. Thomas, 268, Stamford Street, Ashton-under-Lyne.
Forfeitt, J. Lawson	May 21st, 1889	Congo	Collier, Mr. E. P., Grovelands, Tilehurst, near Reading.
Forfeitt, W. L. ...	Mar. 19th, 1889	Congo	Cooper, Mr. J. J., 6, Castle Crescent, Reading.
Forsyth, R. C. ..	June 17th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Fuller, J. A. A. ...	Nov. 19th, 1889	Congo	
Gammon, R. E. ...	July 8th, 1875	B.M., Puerto Plata, S. D., West Indies	Holden, Mr. J. S., Slado Hill, Studen, near Buxton, Derby- shire.
Glennie, Robert ...	July 17th, 1889	Congo	
Gordon, S. C. ...	Mar. 17th, 1890	Congo	Dewing, Miss, 3, Victoria Road, Rusholme, Manchester.
Graham, R. H. C....	June 8th, 1886...	Congo	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Gray, George ...	Mar. 16th, 1886	B.M., Ratnapura, Ceylon...	Macmillan, Miss E. S., South Bank, Surbiton, S.W.
Grenfell, G. ..	Nov. 5th, 1874...	Congo	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W.; and Mr. A. T. Bowser, 58, Clapton Common, N.E.
Harmon, Frank ...	Feb. 15th, 1887	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Harrison, F. G. ...	July 19th, 1887	Congo (in England)	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N.B.; and Anderson, Mr. R. S., 25, Nesham Street, Newcastle-on-Tyne.
Hay, R. W. ...	Feb. 19th, 1884	B.M., Dacca, Eastern Bengal, India	Noise, Mr. W. H., 42, Blue Boar Row, Salisbury.
Heinig, H....	July 2nd, 1845	B.M., Allahabad, N.W.P., India...	
Hook, G. H. ...	Feb. 3rd, 1880...	Pastor, Lal Bazaar Baptist Church, Calcutta, India	
James, F.	Mar. 20th, 1882	B.M., c/o Messrs. H. Sietas & Co., Chafoo, North China	Brown, Mr. A. Kirkwood, 243, St. Vincent Street, Glasgow.
James, W. Bowen...	July 8th, 1878...	B.M., Dinagopore, Bengal, India	
James, W. R. ...	Nov. 28th, 1877	B.M., Howrah, near Calcutta, India	Mathewson, Miss Christian, 5, Cornely Park Place Dunfermline, N.B.
Jenkins, A. L. ...	Dec. 17th, 1872	B.M., Morlaix, Finisterre, France	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
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., Chafoo, North China	Robinson, Mrs. Edward, 23, Westfield Park, Rodland, Bristol; and Bushill, Miss A. R., Sunnyside, Coventry.
Jones, D.	July 7th, 1874...	B.M., Agra, N.W.P., India ...	Benham, Mr. Frederick, 4, Albert Terrace, Albert Road, Regent's Park, N.W.
Jordan, C.	July 13th, 1869	Pastor English Baptist Church, Circular Road, Calcutta, India (in England)	
Kerry, George ...	Feb. 5th, 1856...	80, South Road, Intally, Calcutta, India	
Kerry, J. G. ...	June 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India (in England)	Bridgewater, Mr. H. O., 50, Southgate Street, Leicester.
Landels, W. K. ...	Sept. 23rd, 1875	B.M., 110, Corso Victor Emanuele, Turin, Italy	Lithgow, Samuel, 84, Wimpole Street, Cavendish Square, W.
Lapham, H. A. ...	Oct. 18th, 1880	B.M., Kandy, Ceylon	Elders, Mr. F., 1, Strand, Todmorden, Yorks.
Lewis, T.	Dec. 1st, 1882...	Congo	Williams, Mr. Simon, Brunswick House, Llanwrst, North Wales; Allen, Mr. C., 137, Fort Road, Bermondsey; and Ashley, Mrs., 1, Commercial Buildings, Chobham Road, Woking, Surrey.
Massih, Imam ...	... ..	B.M., c/o Rev. George Kerry, 80, South Road, Intally, Calcutta	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N.W.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
McIntosh, R. M. ...	Dec. 16th, 1884	B.M., Agra, N.W.P., India ...	Lewis, Mr. Frank E., 15, Llantwit Street, Cardiff.
McKenna, A. ...	Oct. 28th, 1856	B.M., Soory, Beerbhoom, Bengal, India	
McLean, A. J. ...	Nov. 15th, 1887	The College, Serampore, near Calcutta, India	Lewis, Mr. D., Hamilton Drive, Cambuslang, near Glasgow.
Medhurst, C. S. ...	June 18th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China ...	Over, Mr. Edward, York Town, Surrey.
Mitchell, W. S. ...	Mar. 17th, 1885	B.M., Dinapore, Bengal, India ...	Pitt, Mrs N. C., Cainscross, Stroud, Gloucestershire.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo ...	Hooper, Rev. G. D., Garsington House, Hendon, N.W.
Morgan, Evan ...	Feb. 19th, 1884	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Halstead, Mr. James, Bright Villa, Harle, Syke, near Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1887	B.M., Barisal, Backergunge, Eastern Bengal, India	Briant, Miss S. A., 20, South Side, Clapham Common, S.W.
Nickalls, E. C. ...	Jan. 20th, 1886	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Norledge, T. W. ...	July 17th, 1889	B.M., c o Rev. W. R. James, Howrah, near Calcutta, India ...	
Oram, F. R. ...	May 15, 1888 ...	Congo ...	Tozer, Mr., 220, Evering Road, Clapton; Sharp, Mrs. M., Levant Cottage, Halford Street, Thrapston; and Whitley, Mrs. T., Oak Lodge, Bycullah Park, Enfield
Paterson, H. ...	Feb. 19th, 1884	B.M., Soory, Beerbhoom, Bengal, India	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
Pestonji, H. ...	July 9th, 1872...	B.M., Poonah, by Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. B. ...	June 8th, 1886...	Congo (in England)...	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B.M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Pincock, John ...	July 20th, 1887	Congo ...	Gill, Mr. H. H., 10, Pemberton Terrace, Upper Holloway, N.
Potter, J. G. ...	Jan. 18th, 1861	B.M., Agra, N.W.P., India (in England)	Chrystal, Rev. J. R., Almada Grange, Hamilton, N.B.
Price, W. J. ...	July 10th, 1877	B.M., Benares, Bengal, India ...	Rix, Miss Jane W., Thrandeston, Schole, Norfolk.
Pusey, J. H. ...	Feb. 3rd, 1880...	B.M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T....	April 22nd, 1869	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Roberts, J. S. ...	July 27th, 1864	Calabar College, Kingston Jamaica	Sharphington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Robinson, D. ...	Dec. 16th, 1884	B.M., Dinagopore, Bengal, India...	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Roger, Joseph L. ...	Nov. 20th, 1888	Congo	Walker, Miss, Woodside, London Road, Leicester; and Sawday, Rev. C. B., Stoneygate Road, Leicester.
Rouse, G. H., M. A., LL.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	Betta, Mr. John T., Pembury, Tunbridge Wells.
Scrivener, A. E. ...	Mar. 17th, 1885	Congo	Tuckwell, Rev. John, 88, Fernhead Road, St. Peter's Park, W.
Shorrocks, A. G. ...	June 8th, 1886...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, Miss Cassie...	Nov. 14th, 1887	Congo (in England)	Sidey, Miss, Main Street, Tweedmouth, Berwick-on-Tweed; and Whitehead, J.
Sircar, John ... ..	... ..	B.M., Barisal, Backergunge, Eastern Bengal, India	
Smith, Jas.	Mar. 16th, 1852	B.M., Simla, N.W.P.	Parry, Mr. J. C. Lacklands, The Avenue, Beckenham; Watson, Mr. R., J.P., Thrum Hall, Rochdale.
Smyth, E. C.	July 19th, 1884	B.M., c/o Messrs H. Sietas & Co., Chefoo, North China	Davis, Mr. R. W., Grange Road West, Middlesborough.
Sowerby, A.	Jan. 18th, 1881	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Archard, Mr. A., Sunny Mount, Beechen Cliffe, Bath.
Spurgeon, R.	Nov. 6th, 1873...	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Jones, Mr. W. S., 7, Chichester Street, Chester.
Stapleton, Walter H.	Nov. 19th, 1889	Congo	
Stubbs, J.	Oct. 7th, 1884...	B.M., Patna, Bengal, India ...	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland.
Summers, E. S., B. A.	July 6th, 1876...	B.M., Serampore College, Bengal, India	
Teichmann, A.	June 8th, 1883...	B.M., Barisal, Backergunge, Bengal, India	Mack, Mr. James S., 12, Carlton Terrace, Edinburgh, N.B.
Thomas, H. J.	Jan. 18th, 1881	B.M., Delhi, India	Hooker, Miss Susan, West Hill, Brixham.
Thomas, J. W.	July 10th, 1867	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Thomas, S. S.	July 15th, 1885	B.M., Delhi, India... ..	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H.	Mar. 18th, 1885	B.M., Jeasore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Waldock, F. D. ...	April 23rd, 1862	B.M., Maradana, Colombo, Ceylon	Fox, Mr. H. C., Wingfield, Stoke, Devonport.
Walker, R. ...	Jan. 13th, 1880	B.M., 175, Via Foria, Naples, Italy	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Wall, J. ...	Jan. 17th, 1867	B.M., 35, Piazza di San Lorenzo near Lucina, Rome, Italy	Mead, Mr. J. B., Endsleigh, Wickham Road, Brockley, S.E.
Wall, J. C. ...	July 17th, 1889	B.M., 35, Piazza di San Loreuso, near Lucina, Italy	
Watson, J. R., M.D.	Jan. 16th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
White, W. J. ...	Oct. 8th, 1877...	B.M., 9B, Tskiji, Tokio, Japan ...	Summers, Mr. Eustace, South View, Tarvin Road, Chester.
White, H. ...	Mar. 19th, 1889	Congo	Olney, Mr. W., 9, The Paragon, New Kent Road, S.E.
Whitewright, J. S. ...	Jan. 18th, 1881	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Dexter, Mr. B., 28, High Street, Chepstow.
Williams, W. ...	July 7th, 1874...	B.M., San Fernando, Trinidad, West Indies (in England)	Bonell, Mr. D., Sandfield Terrace, Guildford
Wills, W. A. ...	Oct. 6th, 1885...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jones, Mr. W. S., 7, Chichester Street, Chester.
Wilshere, D. ...	Mar. 19th, 1878	B.M., Nassau, N.P., Bahamas, West Indies	Gotch, Mrs., Saint Cross, Winchester, Hants.
Yates, Miss ...	July 19th, 1887	B.M., 35, Piazza di San Lorenzo, near Lucina, Rome, Italy	Jones, Miss Frances B., Trontham House, The Avenue, Acton; Burnham, Mrs., Briar Dene, East Parade, Harrogate; and Fleming, Miss C. W., 171, Hospital Street, Glasgow.

ABBREVIATIONS, NOTES, &c.

B.M.—Baptist Missionary, should show 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.

THE MISSIONARY HERALD,
JUNE 1, 1890.



MISSIONARY'S CAMP, N.W.T., INDIA.—(From a Photograph).

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR ANNUAL MEETINGS.

ALL who had the opportunity of attending the recent meetings in connection with our Anniversary Services, or who have read in the Denominational and other papers a report of the proceedings, will, we are assured, be thankful for the many wise and earnest words that were spoken and for the true missionary spirit which so manifestly prevailed. We feel that the meetings constituted a good beginning of a new year of missionary labour, and would gratefully and hopefully regard them as an augury of future prosperity. On all hands we have heard expressions of opinion confirming the estimate formed by the esteemed Treasurer of the Society, as stated at the Missionary Breakfast: "The week's services have been instinct with life, energy, and power." To our many brethren who addressed us, we tender our most cordial thanks. We would fain reproduce their utterances in these pages, but this has been forestalled by their appearance in almost *in extenso* form in various prints. As, however, the paper read by the Rev. E. Medley, B.A., at the Missionary Breakfast Conference concerns the practical working of the Society, and it is important it should be carefully perused by the pastors, officers, and, indeed, members generally of our churches, we think its reproduction desirable. It will therefore be found in the present issue.

We must, however, call attention to the condition of the finances of the Society. We are not concerned, let it be said, on account of the deficit of some £2,470 with which our books closed: for, thanks to the example of generosity and devotion shown by the General Secretary, Mr. Baynes (who at the time of the writing of this article is very wisely resting), in determining to defray all the expenses of his visit to India, there remain only £975 unmet — but our concern is for the future. (Had it not

been for the unusual receipts, through legacies and the kind response of numerous friends on behalf of the recent appeal for the "Prevention of Debt," our income would have been very seriously less than the expenditure. As last year's legacies were far above the average, and there are strong reasons for not too frequently urging special appeals, it is surely most incumbent upon the churches to take measures for the increase of its regular contributions. It must be borne in mind that practically the expenditure of the Society was the same last year as it was the previous year. We confess we shall not be satisfied if we are enabled simply to raise our income so as to avoid a debt, unless the increase at the same time permits the extension of present operations. We hold it would be most disastrous were we to entertain the idea that as a society we are called to make no further, no new evangelistic, effort; that all we can reasonably be expected to do is to maintain our existing stations. The true missionary spirit will not, cannot rest satisfied with present accomplishments. If our Mission do not continue to progress it will soon begin to recede. If we have no care to increase the number of our missionaries, it is to be feared the force of to-day will by-and-by be reduced. We think the Divine blessing is likely to be enjoyed as the Divine command is lovingly obeyed, and we still go forth to preach the Gospel to the millions of God's creatures who have not yet heard its blessed sound. There is danger now lest we should be content with the additions which in recent years have been made to the mission staff. Rather than permit such fatal contentment, may the churches pray for a larger faith and a broader charity, and then solemnly consider what steps can be, and ought to be, taken to a more effectual carrying out of their Lord's great commission.

Contributions towards Liquidation of Debt.

OUR most cordial thanks are due for the under-mentioned donations, received or promised towards the liquidation of the debt of **£2,470**, with which our accounts closed. We doubt not the special example of devotion to the Society to which we have already referred will continue to stimulate the liberality of our friends, so that in the next issue of the **HERALD** we may be able to announce that the remaining **£975** have all been contributed.

	£	s.	d.		£	s.	d.
Mr. E. Rawlings.....	250	0	0	Mr. Alfred Robinson.....	100	0	0
Mr. W. R. Rickett.....	250	0	0	Mrs. Brice, sen.	50	0	0
Mr. Chas. Finch Foster ...	240	0	0	A Member of Committee. .	50	0	0
Mr. J. B. Mead	240	0	0	Mr. C. E. Webb	50	0	0

£ s. d.			£ s. d.		
Mr. Samuel Iles.....	50	0 0	Rev. J. J. Brown	5	5 0
Mr. Thomas Olney	50	0 0	Rev. R. Colman.....	5	0 0
Mr. and Mrs. A. P. Gould	25	0 0	Miss Davies	5	0 0
Mr. E. Mounsey.....	25	0 0	An Outsider	5	0 0
Mr. F. Woodall	25	0 0	Mr. and Mrs. James	5	0 0
Mr. Joseph Wates	20	0 0	Rev. R. H. Roberts, B.A....	5	0 0
Mr. J. J. Gurney	10	10 0	Rev. G. Short, B.A.	5	0 0
B. B. B.	10	0 0	Mr. Franklin Smith	5	0 0
Mr. T. H. Howell.....	10	0 0	Mr. C. G. Woodroffe.....	5	0 0
Mr. J. L. Macdonald.....	10	0 0	Mrs. Livett	4	0 0
Mr. William Olney	10	0 0	Mr. H. Marham	3	3 0
Mr. and Mrs. C. Price	10	0 0	Mr. C. J. Angus	2	2 0
Mrs. Frank Smith.....	10	0 0	Rev. H. R. and Mrs. Phil-		
Mr. W. Taylor	10	0 0	lips	2	0 0
Dr. Underhill.....	10	0 0	Smaller sums	4	17 0

It will be remembered that previous to the closing of our financial year we felt compelled to make an appeal for the prevention of debt. Since the acknowledgments in the April HERALD, and during the short time that remained before the actual closing of the books, the following sums were received, for which we tender our warmest thanks:—

£ s. d.			£ s. d.		
Mr. Jas. Barlow, J.P.	100	0 0	Miss M. A. Knight	5	0 0
Mr. Alfred Robinson.....	100	0 0	L. A. E.	5	0 0
Nominis Umbra	99	0 0	Mr. J. H. Leonard.....	5	0 0
A Member of Committee ...	50	0 0	Mrs. Manning.....	5	0 0
N. N.	50	0 0	Mr. Pedley	5	0 0
A Friend, per Rev. J. B.			Miss Scott	5	0 0
Myers	25	0 0	Dr. Gordon Smith.....	5	0 0
Ebenezer Church, Bacup ...	25	0 0	T. W.	5	0 0
Mr. G. C. Franklin	10	0 0	Mrs. G. Vicars	5	0 0
Mr. F. Gardiner.....	10	0 0	Blackburn Sunday-school...	3	15 7
Mr. T. Jackson	10	0 0	Mr. Bannister.....	3	3 0
Mr. Morgan	10	0 0	Mrs. W. Osborn.....	3	3 0
Mr. E. Mounsey.....	10	0 0	Mr. J. Bentinson	3	0 0
Mr. A. Urquhart	10	0 0	Rev. J. T. and Mrs. Brown	3	0 0
X. Y. Z.	10	0 0	Miss Davis	3	0 0
Llanelly	7	0 0	Mr. J. Walker	3	0 0
Mr. J. Baines and Friends	6	7 4	Mr. R. Pearce.....	2	2 0
A. M.	5	0 0	A. C. T.	2	0 0
Miss E. Carter	5	0 0	Mr. G. Butler.....	2	0 0
Mr. W. S. Churchill	5	0 0	Rev. J. C. Butterworth, M.A.	2	0 0
C. H. S. P.	5	0 0	Miss Dent	2	0 0
Cynro	5	0 0	Mr. J. Lawson	2	0 0
Mr. Dines	5	0 0	Mr. E. G. Neal	2	0 0
Mrs. J. Hamilton	5	0 0	Smaller gifts	23	3 6
Mr. D. Jones	5	0 0			

Concerning Deputations.

Paper read by the Rev. E. Medley, B.A., of Nottingham, at the Missionary Breakfast Conference in Exeter Hall, on Friday, the 2nd of May, 1890.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—I have been given to understand that the purpose of this Conference is entirely and immediately practical. We are all of us persuaded as to the great principles that underlie our work, and we are here in order to see whether we can improve our methods of carrying out those principles, or can invent new methods which shall more efficiently accomplish our ends. Hence the subject upon which, for a brief space, I am venturing to address you. It is "Concerning Deputations," a subject prosaically simple indeed, giving opportunity for no high flights of rhetoric, and yet not wholly unimportant, because it has to deal with an organisation which furnishes the actual point of contact between those who support the Mission and the Mission itself. That preposition, "concerning," gives wide scope to our inquiry. We may look at the matter from this side or from that, indeed all round. The word "deputation" is a noun, singular or plural, as the case may be, signifying one or more persons who are deputed to express the needs and claims of a larger body, pleading its cause, and in various ways forwarding its interests with some centre of power or with the general public. But we need not spend time in defining terms; we are agreed as to the meaning of the word. I shall proceed to speak: I., Of the necessity for deputations; and II., As to the making of them successful.

I. *The Necessity for Deputations.*—In an ideal condition one could conceive that they would not be needed; in such a state ministers and people would be largely informed, enthusiastically interested, welcoming information when supplied, yet well able to do without it, the inspirations of Divine love and human pity being sufficient to keep the hand open and the heart awake. But this is dreamland, a vision seen in the mount, but not wrought into the actual in this grim world. As things are, deputations are essential to the existence of the work. For what is the situation? Yonder—I speak as a provincial—yonder is the Society doing its work, its parish the world, its agents many, its agencies manifold, needing for all this the prayers, the sympathy, the gifts of the churches at home. Here are the churches. The churches! what a word is that! Calling up to mind facts noble, ignoble, dull, heroic, dismal, depressing, pathetic. Some shining as stars, others

but as flickering rushlights, making darkness visible. Some large, influential, spiritually alive, hives of industry, quick to respond; others struggling for existence, burdened, ostracised, standing in the bleak wind of adversity, pastors absorbed, God help them in the struggle for self-preservation. Churches, some of them without pastors and some of them with, looking askance at every appeal that would seem to make a new demand upon their too scanty exchequer. How can the yonder and the here be linked together? Clearly, if at all, by a living link. Pen, paper, circulars, printer's ink, and printer's devils are excellent, but they are no substitute for the *vox humana*, the living man. The link must be a deputation, at first an impersonal name, and perhaps so announced, as when it is chillingly said: "The Deputation will address the meeting," but presently discovered to be a living organism, the channel of mutual benediction, the current (so different is the spiritual from the material) flowing both ways at once.

Hence the necessity and importance of a deputation. Rightly conducted, its function is of supreme value; upon its discharge depends to a large degree the welfare both of the churches and of the Mission. I say the welfare of both, for the Mission is as essential to the well-being of the churches as are the churches to the well-being of the Mission; they are to one another as heart and hand. The deputation that has succeeded in binding these two together in the bonds of mutual interest, confidence, and sympathy has done a good work, having signally promoted the prosperity of that Church of Christ which embraces all kindreds, tribes, and tongues, both in this world and the next. Therefore, as a not infrequent member of this impersonal body, I magnify mine office.

But let us look at the matter a little more closely, for, perchance, I have not quite carried with me some who have found themselves scarcely well landed in England before they are begged to become a deputation. Commonly this is composed of a returned missionary, with some good brother who acts as junior counsel and supports his brief. The matter is brought about in this way—I state the case hypothetically—a missionary comes home on furlough, either earned by length of service or on sick leave. He is weary, yet has high hopes, noble thoughts, and sweet visions of rest. He no sooner lands than delicate inquiries are made as to the state of his health. These, at first pitched in a doubtful key, gather courage as they are repeated. At length he finds himself addressed heartily, as a man whose health is sound. Cautious feelers are put out by the staff of the Mission House: would not a change be desirable? Is he not longing and even panting for it? Until at length the fact is fully disclosed; the missionary is already put down for deputation work, the record is a large

one, he will have an opportunity of testing the air of his native country almost from Land's End to John-o'-Groats. Cunning ministers have been on the watch; they have noted that A., or B., or C. is coming home to recruit; and what could be better than that he should refresh himself in some smoky Midland or Northern metropolis, or amidst the scattered villages of Blankshire! The good man perhaps feels himself a victim; he is annoyed and even indignant; his visions of rest melt away into the very hard facts of wearying railway journeys, cold draughts, strange houses, varying and uncertain diet, many thoughtless inquiries, with here and there a word spoken which may sadly wound a sensitive man. The end is that for a while the missionary greatly prefers the heathen abroad to the Christians of his own country.

But is this the whole matter? There is a nobler aspect to be considered—higher and more real. Such a man can do more than any one else to bring the ends of the earth together; he is often as a breath of heaven's fresh air to both ministers and people; he can lift them above their local interests, and save them from parochialism; he can inspire them with new conceptions both of man and of God; he can enlarge their views, and make them feel afresh the vastness of the Divine purposes, the fulness that is found in Christ, and the splendour and variety of the elements that compose the Kingdom of God. In these days, when too often a mist of doubt obscures the facts of the Gospel, he can re-vindicate the reality of them by showing that still in virgin fields that Gospel is still the power of God unto salvation to every one that believeth. And more; in all this he is serving his own converts and his heathen neighbours, because he is gaining a place for them in the interest and affection of Christian people here at home. He is an antiseptic element, helping to save a great organisation from the corrupting influences of use and wont, and from degenerating into a piece of mere evangelical machinery, rattling on without graciousness and without heart.

Let him not think, then, that if a deputation is a necessity it is a bad necessity. Not so; like everything else it has its seamy side; but for all that it has a noble function to fulfil, upon which depends to a large degree the healthiness of the churches and the soundness of the Mission. If any do inquire concerning our brethren, who they be, we say they are the messengers of the churches and the glory of Christ. We admit then, we do and must admit, the necessity for deputations.

II. *The making of Deputations successful.*—This is a triangular problem, the successful solution of which depends upon the Mission House, the

deputation itself, and the churches; each can contribute an essential element.

The authorities at the Mission House, that gloomy but not inglorious place, have to a large extent to arrange for deputations. It is a difficult and delicate task; in the discharge of it they have a claim to all the sympathy that in our spare moments we can give them. Our Association Secretary may well be largely endowed with the twin graces of patience and of common sense, for he stands greatly in need of them. It is his lot to see much of human nature, and some of it not as completely redeemed as it might be. Churches have preferences that harden into prejudices—some of them are like jibbing horses, and refuse to run in the track at all; they must have matters specially prepared to suit their peculiarities. Some make unreasonable demands, and declare that, unless they have a deputation all to themselves, they will sulk, and cut off supplies. Missionaries and other members of deputations, not being machines, have preferences too, and at times flatly refuse to accede to appeals made to them. There are times when our Organising Secretary would fain call in the aid of a phonograph, which should repeat its message in a brazen way, utterly regardless of the temper of audiences, be they large or scanty, enthusiastic or the reverse.

Well, I say that the central authorities can do much toward making a deputation successful. They can further this end by wise combinations, by apportioning the square man to the square hole, by seeing that in larger deputations the members to some extent supplement one another—touching different parts of the field, and supplying facts and fervour, youth and age, ripe experience, and fresh and vigorous life. Occasionally something can be done by a direct appeal to the Christian feeling and kind forbearance of pastors and churches. Resources are limited, much ground has to be covered by a small handful of men, and there must be mutual concessions and a spirit of self-help if the work is to be done.

But if the Mission House authorities can do much, the members of the deputation can do more towards making their errand a success. Let them never forget that they are the living representatives of a great cause, and as such let them carry themselves with patience, simplicity, and dignity, using private opportunities as well as public ones to promote interest in their work. Quite as much may be done over the fireside and in personal conference as in the larger gatherings. Let no man go upon this business who does not believe in it; no pyrotechny of speech will avail; it is conviction that carries conviction.

I dare hardly venture upon the delicate field of suggestion as to what

the members of a deputation should say, but perhaps this much is permissible. Generally, they should take up some definite topic rather than indulge in a roving commission. There should be careful adaptation to audiences. Some need the simplest information, the first rudiments of the facts and phases of missionary life; whilst others are better informed, and can go on to perfection. There are audiences that are quite capable of appreciating a discriminating discussion of the higher aspects of missionary policy; they can take an imperial view of matters, and see the bearings of experiences gained in the mission-field upon present-day conceptions of Divine truth.

Let a missionary, without fear of the charge of egotism, describe his own work; let him take his audience by the hand, and lead them through a common working day. Let him frankly avow his difficulties and his failures, as well as his successes; if he has been staggered and disappointed, let him throw himself upon the sympathies of his hearers, he will find that they will respond. What is wanted is that the churches should realise the whole situation; the more they know, the more will they be interested, and the more intelligently will they give.

It may not be unnecessary for the deputation to describe the way in which the affairs of the Society are carried on; we have no secrets, we are not like the sacred office of the Inquisition, working mysteriously, issuing mandates, but ourselves for the most part curtained off from the world. The Committee is a body to which, for convenience, the constituency of the Society delegates its work; and it is desirable that the various arrangements of sub-committees and so forth, by which its funds are administered and its general business carried on, should be thoroughly understood. Here my one counsel is—let us have confidence in the churches, and then the churches will have confidence in us. This atmosphere of trustfulness a deputation can do a great deal to generate and to maintain.

Finally, if the Mission House authorities and the members of the deputation can do much to make the visit of the deputation a success, to that end the pastors and the churches can do most of all. The annual missionary meetings should not be a mere spurt, a sudden movement, a patch upon the orderly round of religious services; it should rather be a climax, the high tide towards which a hundred wavelets have contributed; it should gather up into a focus the efforts and the interest which have never been permitted to die out. If this be not so, then the visit of the deputation will be a ghastly affair, a flash in the pan, a moment's spurious heat, and then the cold dead embers. Or, if not this, it will be evidently and

palpably a failure—flat, stale, and unprofitable; a weariness, no more the real thing than galvanism is life.

What is to be done? Let the minister, if there be one, or, if not, some good man who has the matter at heart, set himself to keep the people in touch with the work of the Mission; let information, first thoroughly digested, be imparted; let the churches be made to feel that this work is not one to be taken up or dropped at the caprice of the moment, but rather is integral to the life of the churches, one of the reasons for their existence resting upon a primary law of the Kingdom of Christ, which cannot be repealed. If a missionary is coming as a deputation, let information as to the sphere of his work be given, with some kindly words as to the services he may have rendered, so that when he arrives upon the scene, and faces the people, their interest in him will have been already secured.

Let this point be urged, that the good man now coming into their midst is, perhaps, weary, overwrought, and depressed, and that, therefore, it is the business of the church to welcome him so heartily that he shall thank God and take courage. His torch shall be rekindled, and his spirit nerved to new endeavours. Oh, you cannot tell what good you may do to many a downcast worker by a little human sympathy and ready appreciation of what he has to say.

It may often be possible to arrange for something of a free conference between the members of the deputation and the people. There are questions that need answering, matters that would be better for explanation; even the domesticities of missionary life, as well as its larger aspects, can on such occasions be touched upon, until at last the audience shall feel that the man before them is indeed a man, and compassed about with infirmity, and yet living upon God who is invisible, and doing a work for them which shall bear fruit in the eternal years.

In a word, I can conceive the matter so conducted that our missionary brethren, far from dreading deputation work as a trying ordeal, should welcome it, as affording moments of highest life—moments which shall become inspirations in future days, lightening labours and sustaining a fainting courage.

Much more might be said, but I am content to leave these fragmentary hints with this Conference, that it may employ its high wisdom and practical aptitudes in a further discussion and perfecting of the whole matter. I am content to say deputations are a necessity, and they can be made successful.

River Scene in Bengal.

THIS view was taken at the entrance to a *karl* (a small water-way), where it joins the Hooghly, where we stayed a short time while out on a preaching tour in a *budgerow*, which is a sort of house-boat.

When first going up the Hooghly (to Calcutta), I was struck with the picturesqueness of such scenes, of which we saw many, with the background



RIVER SCENE IN BENGAL.—(From a Photograph.)

of beautiful trees and graceful bamboos, the mud huts with their thatched roofs, and near the banks the native boats of various shapes and sizes.

C. EDWARDS.

Letter from the Rev. W. Holman Bentley.

THE Rev. W. Holman Bentley, of Wathen Station, Congo, sends the following interesting account of the people amongst whom he lives, and the work in which he is engaged:—

“Congo River,

“S.W. Africa,

“February 26th, 1890.

“MY DEAR DOCTOR,—My last letter and the report for the year 1889, which accompanied it, will have given you a

fair idea of the progress of the work here. I mentioned that it was our intention to attempt something more definite and systematic in our work off the station.

“We have been much concerned as

to the best means of evangelising our great district, and for reaching the people who live in the hundreds of villages so thickly dotted over this great country. I suppose that it would be a fair approximation to say that on an average we should find a village to each square mile of country. I see that the Congo Free State is credited with a population of about twenty-eight to the square mile, and in the same statistical table before me the average of the whole British Empire is given at twenty-five to the square mile. I should imagine that the average population of this district would run at fully thirty people to each village or square mile. Of course the villages vary much in size, but thirty people would be a minimum estimate. Between this station and the edge of our plateau, on the road to San Salvador, a distance of twenty-two and a half miles by the road, I passed through twenty-one villages on one route and nineteen on the return route, and thirty people per village would be a very low estimate, it would be much nearer fifty, for one or two would contain at least 200 people, but not one below thirty. In giving this very fair instance I am not noting any of the towns passed at a small distance only, say, half a mile, only those actually passed through.

"The great question before us has been this: How are we to work upon this large, scattered population in any systematic and efficient manner?"

"We have come to the conclusion that since the population is scattered among so many villages it will be best to divide our district up into parishes, or dioceses, and each of us do our best to know and to evangelise our section.

"Accordingly, Mr. Davies takes from the north to the east-by-south, Mr. Comber from east-by-south to south-by-east, I have from south-by-east to

south-west, and Mr. Cameron south-west to north again.

"This brings upon us still further the sense of our duties, responsibilities, and difficulties; but we shall have each a far smaller district to study and work upon, and can each work with a system.

"Our wish is to establish centres of evangelistic work, to which we can go and stay a week or a fortnight occasionally, and work in the town and its neighbourhood. Later on, we may be able to start schools in these centres, and hope for churches and further extension.

"Since Mr. Davies's arrival one of us has been almost constantly out, and it is our hope that we shall now have a spell of quiet, regular, and systematic work at this station. I am pushing on with my revision of Luke, and expect soon to have finished. The first nine chapters have been sent to Underhill Station to be printed. My wife is transcribing it for me in a type-writer, so that things are moving on quickly.

"In the last days of the year, Zeka, of Biyongo, came to me with an urgent message from a chief in a district not yet visited by us. He said that the people of Ngombe-a-Kianna were very anxious to hear the Gospel, and he wanted to take me there.

"They said that the rains were not sufficiently regular, their manioc was a failure, their ground-nuts were dying off, and things were generally in a bad way. They believed that their ignorance of God and indifference towards Him was the cause of all their misfortune. They wanted to know God. I told him how anxious I was to visit Kianna, for I had been on each side of it, but not through the district; I would start in five days. He was very urgent that there should be no such delay.

"I wondered much at the earnestness and interest in such a man as Zeka. He was a bad man.

"A year ago a slave of his had taken brass rods as rations for a caravan to fetch up goods from Lukunga to this station. The man was known to us.

"A day or two later Zeka told us coolly that he had killed him. 'What for?' 'I do not want him to carry for you. He is very likely to run away with the loads, so I killed the fellow!' He was strongly remonstrated with for the monstrous crime; but he assured us that we need have no anxiety for the rations given out, he would send some one else to bring up the loads. He could not understand that there could be any other reason for remonstrance. It would be difficult to say how many free men he had sold into slavery for trifling debts, and generally was considered a very bad man. Still, as long as he let the general public alone, the general public felt no call to punish him for his wickedness. He was considered to have a 'very bad fashion,' but as he seldom ventured far from his own village, he was fairly safe. I became suspicious that Zeka was wishing to collect debts in the Kiana districts, or there was some ulterior object in his mind.

"I asked Nlemvo to sound him, but to no purpose; he declared that there was no other motive, but his desire for the evangelisation of the Kiana folk.

"I went in due course, and was very kindly received by the Ngombe people. I told them why I had come with Zeka, and how often I had been wishing to visit them. They were glad that I had come. We had an interesting talk with them in the afternoon. They said that next day there would be a gathering of the neighbouring chiefs. My old friend Lulendo, whose acquaintance I made first in 1881, came to see me. He is

the most noted native advocate in all the country, and Nlemvo told me that the Kiana people had called him to talk a palaver for them. Their market had been destroyed by a riot, and they were wishing to get all the chiefs to re-establish it, and to settle the matter which caused the riot. He was to get 1,000 brass rods for his services.

"I thought that Lulendo had been talking about us, and therefore they had sent for me, and asked no more questions. Next day a number of chiefs and people assembled, and I had a long and interesting talk with them.

"When I went down country last year to meet my wife on her return from England, Nlemvo had wished to seize the opportunity to visit his people for a month or two. As Kusakana, the chief of Tungwa Makuta, was visiting a chief near us, I suggested that he should go to Makuta with him and thence to Congo instead of the longer route *via* Underhill. I urged him to take careful notes of the road, so that I might go with him later on. He had reported a capital descent from our lofty plateau to the great plain beneath. He said that he had descended it before he had noticed anything of a descent; it would be a capital road down to the railway for a waggon. We were not far from the descent he spoke of, so I determined to go on the next day to see his friends at Kinkete and judge as to the descent. We passed through several towns not before known to us, and at Kinkete we stayed the day and gathered the people together in the evening.

"The descent would very likely serve us for a road, but to reach the point from which the descent would be made was impossible by the road we had come. Near to Kinkete there were so many hills and one narrow gorge 300 feet deep, each side sloping at an angle of 45 deg. through a dense forest. The

Kinkete folk were very agreeable, and I must go and visit them again before long. Their old chief is dead and has been dried over a slow fire, and partly enshrouded; he was being kept in his house in the care of his wives. They could not bury him for some time, for at that season the palm trees yielded scarcely any wine, so they could not muster enough wine to bury him with the inevitable feasting. Some more pigs, too, had to be found if sufficient money could be contributed by his relatives. Until he was buried the successor to the chieftainship could not assume his functions and privileges.

"On the way to Kinkete we learned more of Zeka's desire for the propagation of the Gospel.

"Lulendo told us that no such motive had led him to bring us, but that he had wished to get a present over the re-establishment of the Kiana market. He was afraid to make the journey alone; for he had so many enemies, so he had invented this story, and his anxiety was due to the fear that he would arrive too late. The whole thing was a pure fiction on his part. At the same time Lulendo said that he had been talking to the people about me, and the people had wished for a visit, and he had promised to do his best to take me over when the market palaver was finished. I suggested that perhaps Zeka had heard of it; but he assured me that it was impossible, for the request was so recent—not until after Zeka had spoken to me—and that a safe conduct was all that Zeka wanted. It was a strange coincidence, but it helped to make the visit the more acceptable.

"A few weeks later I went on a little itinerary with my wife. It is a most bewildering thing to these people to see a woman sit at table and eat with her husband as his equal, respected, cared for, and honoured.

"They have much to say about it—indeed, it is very amusing to hear their remarks, and the questions they ask. How much dowry did I pay for her? When I tell them that sometimes parents hand over a handsome dowry with a wife, they are convulsed with laughter at the idea, and considered that white folk must be a very innocent, simple-hearted lot. Some time ago I was strolling with my wife through Ngombe, and we sat down to talk to the women in a compound; they had a number of questions to ask, and were very curious as to why I was content to have only one wife. They insisted that it was far better to have a good number—why, if a man had only one wife, he would have only one woman to cry over him when he died! One might as well be a slave, and have a pauper funeral!

"We used to take our meals under a shady tree rather than in the small native houses—for we did not burden ourselves with a tent—and there, in public, would undergo their criticism. The men would chaff the women, and the women the men over their subversive customs, and comment as freely as if we did not understand a word.

"My wife would sometimes carve and sometimes I did, the result being that they became quite confused as to which was lord and master, and as to which had the right to divide the food, and what proportion fell to each.

"My wife would go into the women's houses in the evening also, and talked to them as they cooked. So we mixed with the people, and made ourselves at home with them; our daily life and behaviour closely scrutinised.

"Any little acts of kindness or attention would be carefully noted. They have come to the conclusion that we white folk love and respect our wives, and sometimes they remark,

'You know how to marry,' meaning, of course, that we know how a wife should be treated, and that our customs are the best.

"After all, it is a matter of custom. You do so and so in your country; but we do so and so.' This seems perfectly natural and reasonable to them.

"We had intended to have visited the large township of Nzundu. Messrs. Cameron and Comber had been there about two months previously, but the people were very cold. We hoped that a few days spent there with my wife would put us on a better footing. But when we reached Kibula, a town only an hour from Nzundu, the nephew of one of the chiefs came with some companions to say that the old chief of the township was dead, and was not yet buried, and they did not wish us to visit them. We told them that we meant no evil or violence, and the presence of my wife should assure them of that; but they told us that we went further at our peril; that they did not want to have any dealings with the State or anyone, and they begged us to let them alone.

"It was no use to explain or talk; they were sent to stop us, and we had better turn back quietly, and make no trouble; so there was nothing for it but to return. There are 100 towns which would be glad of a visit; why should we force ourselves upon Nzundu! A little patience and they, too, will come to know us. There is a great feud between the Nzundu people and those of the district round our station.

"That afternoon, as we continued our journey homewards, we came to a town (Nsala). Gun-firing, dancing, and ivory horns announced to the world that a funeral was being 'celebrated.'

"That town had never been visited before, and as we entered the wood (which surrounds every respectable old

town) the old chiefs of the district came out to beg us to make a detour round the outskirts of the town instead of passing through it, because of the funeral. We, of course, complied, and they led the way. We soon had a great following, and presently they begged us to be seated under the eaves of a house. A great crowd surrounded us, every one shouting and talking and laughing, pleased that such a pageant should have been added to their funeral festivities.

"There had been a great deal of feasting and palm wine; they had just stopped their dance to come and see us. The old chiefs were very anxious for us to move on, after a few minutes for rest and inspection. I wished to speak, but there was far too much excitement and good-humoured shouting and noise; they wanted to finish the funeral orgies, and it was evident that we had better seek some more favourable opportunity.

"To the immense relief of the old chiefs, we 'moved on,' and slept in a town twenty minutes' distant. We heard later that the body had been pitched very unceremoniously into the grave. Some fancied that perhaps we had come to fetch the body! At one of the towns, Ndembo, I wished to see Mbilu (Hell!) a town not more than ten minutes' distant. The whole of our lofty plateau is called Londe lua Mbilu (the high lands of Mbilu). Only two empty, decaying houses remained, the people having shifted away because the old chief was dead, and, indeed, too many had died there; they feared that there was something uncanny about the spot, and they had shifted to a place in a valley. This custom of trying to dodge death by shifting the town is very common. I tried to ascertain why that town gave the name to the whole plateau, and learned that long ago some Mbilu people had gone to trade in the

Zombo country ; presently news came that they had all been murdered by the Bazombo. A day or two after several Zombos, returning from a trading expedition, passed through Mbilu ; they were at once set upon and killed. Two days after the lost Mbilu people returned home safe and sound. It was only a lying report which had reached them, and they had killed the poor Bazombo for nothing ! For a long while after that no one from our plateau would visit Zombo, and all the country was

called Londe lua Mbilu. How the town came to have such a terrible name I could not learn.

"These sheets, then, will give you some further idea of the people among whom we dwell, and of the work we are trying to do among them.

"With kindest regards, believe me to remain,

"My dear Doctor,

"Yours respectfully,

"W. HOLMAN BENTLEY.

"E. B. Underhill, LL.D., Esq."

Calabar College, Kingston, Jamaica.

IT is to be regretted that the annual report of the College did not arrive in England in time for an abstract of it to appear in the annual report of the Missionary Society. The following statement will briefly supply the deficiency : —

While the Rev. Thomas Martin, kindly appointed by the Society to act as President of the College during the absence of the Rev. D. J. East, efficiently fulfilled the duties of that office, the Rev. J. Seed Roberts, Normal School Tutor by appointment of the Jamaica Committee, took charge of the domestic management, and acted as treasurer.

During the session of 1889 there were twenty-nine students in residence—six in the Theological Department, and twenty-three in the Normal School ; the former in training for the Christian ministry, the latter for the work of day-school teachers. It should, however, be noted that the young men trained in the latter become the efficient helpers in Christian work of the pastors of the churches, with which the schools in which they teach are connected. And in view of this all departments of the Institution are conducted on a strictly Christian and missionary basis.

In the month of February, Mr. Balfour returned to Jamaica, after six months' absence in England, with recruited health, when he at once resumed his work, which up to the time of his arrival had been successfully carried on by the Rev. Leonard Tucker, M.A. In the junior classes the Rev. W. Priestnal, whose services have been engaged as assistant tutor on the responsibility of the Jamaica Committee, has rendered efficient help in the Normal School classes.

The annual Government examination, which took place at Christmas,

was highly satisfactory. The whole of the third year and of the second year students passed, and five of the first—one in the Honours Division, who will obtain the prize of £5 accompanying it. Five students have gained honours in their subjects; seven have gained first class, one second class, and two third class positions. As the result the College stands second among the seven training institutions of the Island.

One theological student has terminated his residence with a view to entering on the stated work of the ministry; and eight Normal School students, having completed their three years' residence, have taken charge of important elementary schools.

At the competitive examination, out of thirty candidates for the Normal School department, eleven were accepted. The number registered for admission in 1890 was thirty-eight in training for the ministry, and twenty-two for the work of day schoolmasters.

The usual studies of the young men in each branch of the Institution have been pursued with accustomed diligence on the part of both tutors and students. The work of the Model Day School has also gone on satisfactorily, gaining sixty-five marks at the annual Government Inspection. The average number on the books has been 208, the average attendance 160, the fees collected £58 18s. 6d.

The Cathedral Ruins, San Salvador.

WE have here a view of the ruins of the old cathedral built by the Portuguese priests 350 years ago. The ruins are sufficiently complete to enable one to trace the remains of side chapels and aisles, and, passing under the arch, to discover the steps leading up to the high altar. A great deal of forced labour must have been employed in collecting the stones and raising these walls, and from the traces we find of other buildings, the cathedral would scarcely represent a tenth part of the Catholic settlement, so that very many thousands must have slaved and toiled at this work.

All round the ruins, and, indeed, inside, the chief families of San Salvador have their burying-place. Among what may be termed the *élite* of Congo the custom is not to place all a man's possessions on his grave, but to mark the spot with a simple cairn of stones. They are, however, hidden in the picture by the long grass.

To the right will be noticed a house among the trees. This is the temporary house built by Mr. Cameron, and is inside the Mission fence. Just



THE CATHEDRAL RUINS, SAN SALVADOR.—(From a Photograph.)

behind, hidden by the house, is our chapel, built actually under the shadow of the ruins of the Roman Catholic cathedral. May this be typical of how very speedily the true faith shall live and prevail when all human systems shall have decayed and gone to ruin.

H. ROSS PHILLIPS.

Missionary's Camp, N.W.P., India.

(See *Frontispiece.*)

THIS picture of a missionary's camp is from a photograph, taken after our return from a recent tour, and shows our camp just as it stood. After pointing out the different objects in the picture, we shall then refer to their cost and use.

Starting from the left of the picture, there is seen our oxen and their driver. Next the bullock cart, in which is seated myself (Mr. Potter) and Mr. Jones's children, Gwennie and Edith. Behind the cart is stretched the magic-lantern sheet on a bamboo frame. Between this and the trunk of the tree is seen the point of the small tent used by our evangelists and servants. In front of the tree stands a native cot, such as is most commonly used by the natives of India. Before this is piled three boxes, the upper one used for clothes, the next for tea, sugar, and such other articles as are not easily obtained in the villages, and beneath that a third box, used to hold our cooking utensils. Again, in front of this is seen another box, which holds our magic lantern and slides. On this are placed the brass vessels carried by one of our native evangelists for cooking purposes. Between the boxes and the bullock cart stands the round camp table we use, and on it the magic lantern, which has done much service in village work. To the right is our tent, with a lantern hanging from the front pole, and a camp bed in front. To the right of this stands our pony, Bob, with the groom holding his head. The man standing in the centre of the picture is Rati Ram, our evangelist, a converted Brahman of good character and experience. Seated in the cot to his right is Bhagwan Dass, another convert from Hinduism, who has developed good powers as a village preacher, and preaches the Gospel fully and faithfully. To his right is seated Philip, one of the survivors of good Colonel Wheeler's Christian Orphanage. Philip acted as our cook and, in fact, general servant.

The cost of the camp as it stands, excluding the magic-lantern, is about £25 sterling, and the cost per day for everything which is chargeable to the Mission, about three shillings a day, including servants, horse, oxen, and all itineration expenses. It goes without saying that if a missionary travelled with his wife and family the expense would be greater. Still,

this would be more than compensated for by extra work done amongst the village women and children.

On the one bullock cart all the camp requisites can be piled, and conveyed from village to village over the rough country roads, or, if necessary, even over a ploughed field. In addition to this, one person can find a seat under cover as it is going along the road. Then, when unloaded, it forms a suitable conveyance for three or four persons in going to the surrounding villages after the camp is pitched. The little tent gives all necessary protection from the heat by day and the cold by night. It enables me to stay at villages where there is no native inn, and in the places where such is found it is much preferable, as securing some amount of privacy, both for oneself and such inquirers as may visit the missionary during his stay. It also secures to hand, at least, a clean place to lie down in, which is seldom procurable in native India.

The pony, which is not absolutely necessary, is still very useful, as providing a means of conveyance to distant villages or villages difficult of access, where there is no proper road. As it costs but 8d. a day to keep, including the groom, it can scarcely be called a luxury. With the pony often twice as much work is done as could be done on foot, and that without weariness.

In the N.W.P. of India a missionary can safely be in camp for five months of the year. During the remainder of the year he is obliged to take shelter in a good house, where he can find some protection from the fierce and burning heat. However, away on the glorious Himalaya Mountains, he might still carry on his itinerations, even during the hottest months of the year, without any risk or danger.

It only remains to add that in order to see mission work as it is being carried on, travellers from Europe should come and share our tent life in the cold season, and put up in our houses in the hot weather. Many matters would then be explained which now seem to trouble our cold season visitors. To all who will do this we will extend a hearty welcome.

J. G. POTTER.

A missionary volume, entitled "The Success of Christian Missions: Testimonies to their Beneficent Results," has just appeared from the pen of Robert Young, author of "Modern Missions." Its design is to submit somewhat in detail extracts from the published opinions of some of those who have been unfavourable to missions; such extracts forming an appropriate ground-work for the "testimonies" that follow. We are much obliged to Mr. Young for producing so serviceable a work. The publishers are Hodder & Stoughton.

Extracts from the Diary of the Rev. John Stubbs, concerning his work in Patna.

WE are thankful to be able to give the following extracts from Mr. Stubbs' diary. Their perusal will impress the reader with the important work in which our earnest missionary is engaged in the large district of Patna:—

"SUNDAY-SCHOOL LABOURS.

"Warm-hearted lovers of heathen children will rejoice to know that this lamp of life has not been extinguished, but from the day it was kindled, two years ago, has burnt brighter and brighter. The attendance on the Sunday before writing this was 201. The average for the whole year is 130. Many of the children have to attend cattle, and work in various ways; hence numbers of them are hindered from regular attendance. We really have as *bona fide* scholars, learning of Jesus, a much larger number than the attendance on any one Sunday would indicate. Certainly we have the privilege of teaching not less than 231 children in all. So many are personally known to us, mostly by name and all by features. Amongst these we have all sorts and conditions of the youthful population. A few are Mohammedans, but the majority are Hindus, and belong, of course, chiefly to the lower castes. A few Brahmin and Kayasth boys are in my class. One of these boys is especially intelligent, and is a born leader. He has learnt a great amount of Scripture truth. I often pray he may be a chosen vessel to carry the light to his kinsmen after the flesh. He, with one or two others, can read both English and the vernacular; a few of the children can read Hindi or Urdu, but by far the greater number cannot read at all. One boy is deaf and dumb. At first I despaired of his ever learning anything, as the only

channel of communication was through his eyes, but he has learned that we love him, and clasps his hands with delight whenever he sees us in the bazar. I hope he will yet learn that Jesus loves him too.

"Another boy is blind, but he is able to sing and hear and talk of Jesus, so that in him, I trust, will be fulfilled the words of Isaiah: 'I will bring the blind by a way that they know not.' The big boys are all in my class. Mrs. Stubbs teaches the girls, of all ages and sizes. The smaller boys are taught by the native preacher. I am thankful to say we have never given the smallest coin to any child attending our school. The children have been drawn and kept together by 'love which never faileth.' One evening, when returning home from preaching, the bazar rang again, as it always does when we pass through it, with the salaams of the children. A group of men who happened just then to be passing were evidently surprised to hear these greetings. One of them turned to me and said: 'Sahib, the children love you.' Yes, thank God, they do love us, and we love them, and this is why the school has gone from strength to strength. My wife is a sort of elder sister to most of the girls in her class.

"SUNDAY AFTERNOON SERVICE.

"As a rule the verandah of our house has been filled at this service, the attendance averaging about sixty, including children, of whom some are

always present. Sometimes the parents of some of the children have attended, and occasionally students and others who have called upon me during the week as inquirers. Servants, too, from neighbouring houses have sometimes come. We have, however, found it somewhat difficult to persuade outsiders to come to this service. Most of the people are like a carpenter whom, one Lord's-day, we invited to come. He was sawing a piece of wood by the roadside, and we told him God had set apart one day in seven for rest and to attend to the things of the soul. 'If that is so,' said the man, 'how is it the Sahibs make their servants work so hard on Sunday?' There was, of course, only one reply, that though the Sahibs are all called Christians many of them are not true Christians. All was in vain. The man was not willing to leave his work, and this is the feeling of the great majority of the people. They will listen to us if we go to them, but they will not leave their work to come to us. Still, some have come; for these we are thankful, believing them to be the pioneers of others who will follow in due time.

"DAILY VERNACULAR WORSHIP IN THE HOUSE.

"When work has called me from home, my wife has taken my place in conducting it, so that all through the year, morning by morning, this meeting has been held. Our servants have regularly attended, and strangers who have been about the house at the time have always joined us. Several mornings we have had, excluding ourselves, over twenty at this service. I feel we cannot praise God enough for regular meetings. I am most anxious that the Spirit may have something in the hearts of the people upon which to work, and it seems to me that those

who regularly hear the singing of our *bhajans*, and the reading and explanation of the Divine Word, and our prayers on behalf of the people, must, humanly speaking, be in a more hopeful condition than those who only hear the word casually amid the bustle of the bazar. Some who have attended this service have learned to repeat the Lord's Prayer, and also to sing some of our Gospel *bhajans*. I was much cheered during the rainy season by the native preacher telling me that some who had been present at this service had told him that they were quite sure prayer offered in the name of Jesus was not in vain, for they had noticed that whenever, through the cessation of the rain, the rice crop seemed to be in danger, and I prayed specially for rain, it always rained within a few hours. Thus the rain sent in answer to prayer, like the fire on Carmel, led the men to say: 'The Lord He is the God! The Lord He is the God!' Oh that they may be led to prove the power of prayer in the name of Jesus for themselves!

"BAZAR PREACHING.

"The work at our dwelling has been the smallest part of the work which, through God's blessing, we have been privileged to do. Following the Master's example, we have gone to those who would not come to us. First, we have sought out the people in and near the bazar where we live. Very heartily, almost without an exception, have they welcomed us, and allowed me to preach the Gospel in their *bastis*. The only evening free for this work has been Sunday evening; until the rains interrupted, this regularly followed our verandah service. On several occasions over 100 people were present at these meetings. Children from the Sunday-school always accompanied me, some-

times, with their enthusiastic singing of our *bhajans*, forming quite a Salvation Army procession to the place of meeting, thus attracting after us a number of people from the bazar. These children, too, always formed a capital choir in the meeting itself. Through these services many of our neighbours have heard the Gospel, some gladly, many indifferently, and though it may be but little they have taken in, He who fed the thousands with the few loaves and fishes is the same Jesus still, and He can just as easily bless the little to the salvation of many precious souls. I do so like that text: 'It shall come to pass that whosoever shall call upon the name of the Lord shall be saved.' Who knows but that some of these who have listened even indifferently may remember in some hour of need, and call upon the name of the Lord?

"PREACHING IN THE TOWNS AND VILLAGES.

"Our high calling is to declare the realities of the Saviour's cross and love, not only in the great city of Patna, but also in each of the 5,635 towns and villages which are to be found in the Patna district. Accordingly, all through the cold season I devoted five days a week to this work. Firmly believing that the work which in the long run tells most is the steady, prayerful, systematic sowing of the good seed—inserting the thin edge of the Gospel wedge, and driving it home by ceaseless, persistent blows—I began by visiting each of the villages where I had preached for the first time last year, and then, day after day, visited a considerable number of new villages in the 'regions beyond.'

"Some of these villages were difficult of access, and, not infrequently, we had to walk several miles across the narrow embankments dividing the fields to get to them. Often, too, having forgotten

in preaching how the day was declining we have had to retrace our steps in the dark. Once, as we were thus returning, I narrowly escaped putting my foot upon the head of a large snake. Some times our approach to a village was stoutly disputed by fierce dogs. On one memorable afternoon the native preacher and I were so enclosed by them that we were like Christian passing the lions, only in our case the dogs were not chained, but the Lord mercifully kept us from harm. Another evening it was so dark when we reached the *gari*, which we had left on a *kachcha* road, that I was unable to guide the horse. The consequence was her foot caught in a deep hole, and she fell and broke the shaft. But, difficulties notwithstanding, I have done no work through the year which I have enjoyed more than this village work. In almost every case we were received with the heartiest of welcomes. When we visited the village of Bangala Tola, for example, the men were all busy in the fields harvesting their rice crop, but on my telling one of them, who appeared to be the master, of our errand, he at once conducted us to the *verandah* of his house in the village, and gathered all the people to hear our message. Such welcomes were by no means infrequent.

"I only remember three instances where we had anything approaching a rude reception. One was at Gorija Pola. The first man I spoke to in this village, on my telling him that I had come to read and explain God's Word, shook his head, and said: 'I am not able to hear anything.' He kept reiterating this. I thought he was shamming deafness, so I said: 'Shall I find more men the other end of the village, if I go there?' 'Yes,' was his immediate response, 'there are more people there.' I sternly rebuked him for his lying, and went to

the other end, where a good number of people soon gathered round us. At Bigarapur, too, a man to whom I spoke directed me to a threshing-floor as the best place for preaching. There we found the farmer with his men busy removing heaps of black rice which had just been threshed from the husk by the oxen. At first he said he could not listen, but after a little conversation he seemed more willing, so I began to sing a *bhajan*, and then told him our message. God so softened the man's heart that he soon became greatly interested, and at the close eagerly bought a gospel. The third case was at Jagan Pola. We were strangely led to this village. Our intention was to go to another village, but the road was impassable by reason of heavy rain which had fallen the night before. We were, therefore, obliged to turn back, and, with some little diffi-

culty, made our way to Jagan Pola, which was more accessible. An old woman informed us all the men were 'earning their bread,' but investigating for ourselves we found eight or nine men gambling inside a house with open front. I told them our object. They said: 'No, we don't want to hear. We can't read. Such news is not for us.' I replied: 'Well, now, just consider. God is looking down, and He sees that His Word has come near you to-day. Is He to write down that you have rejected it?' I found this solemnized them, so I kept on in this way for a little. Then I said: 'Now, won't you hear?' 'Yes,' they said, 'please explain.' I did, and eagerly they listened. Several other people came, and before we left they bought two gospels and a hymn book.'

A Chinese Thanksgiving Sheet.

BOTH the old and the young, the males and the females, in our homes have received the "five grains" (millet, hempseed, rice, wheat, and pulse), and the "hundred fruits" from the "autumn heavens," (with) all that we require to eat and drink. Thus will the bodies of our families be nourished. This is entirely of God's favour. We must now give thanks. Therefore in the evening of this day, in our homes, we will direct our families to unitedly kneel, and with sincere hearts to give thanks and pray to the Lord of Heaven, saying—Creator of heaven and earth, great Lord of all creation (*wan wu*, the myriad things), our Heavenly Father, who dost sustain all people (*wan min*, the myriad people), we now kneel before Thy throne, thanking Thee because Thou hast this year permitted us to gather in the harvest, which is able to nourish our bodies (literally—permitted us this year to collect grain from the cornfields). Hitherto we have forgotten to give thanks. We beseech thee to forgive our sins, and hereafter to make plain to us Thy grace, the merits of the Atonement, and the doctrine of the resurrection from the dead. We look for the reward of the heavenly eternal happiness, and (present) these several requests and praises in entire dependence on the merits of our Saviour Jesus.

This facsimile Chinese tract, of which the preceding is a literal translation, was last year printed and published by Mr. Morgan, of Shansi, for distribution at a big fair at Shih Tieh and other places. It is written in colloquial Chinese, and not in the book style, that all the country people may be able to read it intelligently. Short tracts of this sort are of great service to us in China. Having only 200 characters in it, this thanksgiving sheet would be easily memorised by the children, and perhaps be committed to memory

秋 天 感 謝 文

我們家中男女老幼得著秋天的五穀百菓喫的喝的一
 切所用的都是能養我家裡人的肉身這個恩典同是上
 帝的我們現在總要感謝所以今日晚上在家裏頌我家
 裡的人同跪下誠心感謝禱告在天上的主說這天地
 萬物的大主宰我們的天父養活萬民現在我們跪下在
 主的臺前感謝主因為主叫我們今年收稔田禾能養活
 我的肉身我從前忘了感謝求主饒恕我的罪犯往後叫
 我明自主的恩典贖罪的功勞從死復活的道理聆聽賞
 賜天堂的永福一切所求所謝的都是靠我救主耶穌的
 功勞

西洋英國教師莫爾什
 貼取好道者亦可

AN AUTUMN HARVEST THANKSGIVING SHEET.

even by some of their parents. Being printed in large type, it would, in many cases, be pasted by the people on the wall of their sitting room, there remaining for months, a silent witness to all comers of their obligations to the only true God. At the end of the sheet is Mr. Morgan's name and address in red ink, with an invitation to all interested in the matter to visit him.

C. SPURGEON MEDHURST.

Tidings from the Rev. Moir B. Duncan, M.A., of China.

BY the kind permission of the Rev. T. W. Lister, of Leslie, Fife, we are able to publish the following extract from a letter recently received from the Rev. Moir B. Duncan, M.A., of Tai-Yuen-Fu:—

“The work here is very, very difficult. So far as concerns my own experience, I should say that the missionary oscillates between the extremes of joy and despair: joy, that he has the privilege of declaring the unsearchable riches of Christ, and the Gospel of the grace of God—this is pleasure undiluted and unsurpassed; despair, because, as in the case of the prophet of old, the question is wrung out in prayer, ‘Who hath believed our report, and to whom is the arm of the Lord revealed?’ The contrast between the attitude of the people and the aim of the message is such that only love-filled and grace-filled hearts can long endure. Yet we are thankful that there are signs of awakened interest. At Hsin-Chou there regularly assemble eighty to ninety for public worship. Amongst them are those who have suffered and are suffering for the truth. I cannot detail the variety of ways in which barriers are raised to the Christian’s progress.

“TAKE ONE CASE.

“The evangelist, Hu, two weeks ago, buttonholed a man and preached to him repentance and faith. The man—whose name is Ho—evinced much concern, and asked for some books for further information. These he took to his native village and showed to some Confucian scholars for their judgment. Of course, these men instantly told him to burn the vile heretical books, and have no further dealings with foreign doctrines and

devils. This authoritative verdict somewhat reassured the agitated heart of the inquiring man. A few days after his wife died—a proof the gods, too, frowned upon him. Next his oldest son was carried off by small-pox. The neighbours now threatened expulsion from the village, as the man was guilty of bringing a visitation of a plague, sent by the angry gods to reprove his having accepted *foreign teaching*. Again small-pox laid low his other two sons. The sorrow-stricken man now began to think that the true God was reproofing his obdurate heart, and at any cost he ought to repent of his sins and serve Him. With this conviction he went to Sheh Fuh last Sunday and attended worship. At its close he knelt in prayer with the evangelist and Mr. Morgan, and in a burst of tears cried to God—the true God—for mercy and deliverance. We are hopeful his prayer has been answered.

“TAKE ANOTHER CASE.

“This man has been a confirmed opium-eating sot for thirty years. His face and features wear all the sallow, emaciated, withered appearance so typical of the [class]. He came around this summer and regularly attended the services. No foreigner would undertake to aid him in breaking off his opium, afraid that the poor wretch would die. Two Sundays ago, he came to Mr. Shorrocks and said he had, by the grace of God, abandoned his opium, and though he should die he would never again taste it. He

gave every evidence of conversion, and asked for baptism. The idols, however, were still in his home, and he could not be received until these were cast out. 'I am really anxious,' he said, 'to burn every one, they are but dumb, dead matter; but my parents and wife and brothers and friends forbid my touching them.' These two cases will illustrate the character of the difficulties and the kind of surroundings from which a professing Christian must emancipate himself.

"ANCESTRAL TABLETS.

"Refusal to worship the tablets of ancestors is not only an insult to the dead, but an outrage to every filial instinct of the living. Thus the Christian faces the opposition of affronted feelings and offended friends and relatives. The whole household—and that includes the members of at least four generations, for marriage is early—rise in revolt against the indignity done to their gods and ancestors. They protest that individually a believer in foreign doctrine may believe what he likes, but he must not, under the penalty of breaking every filial bond, involve others in the sure and certain reverses that must attend upon refusal to worship his ancestors and household gods. Nor is this all; a consistent Christian cannot pay the customary taxes for public temples and heathen rites. This refusal brings him into trouble with his neighbours and magistrates. So that the entire meshes of the social net bind the Chinese in a bondage worse than Rome ever knew—a bondage enforced by the sanction of ages and confirmed by moral precepts along the lines of the 5th Commandment. Can you wonder, then, that men, naturally cowards, shrink from avowing their faith in Christ, and fear to own His name? Oh,

when shall the Light of Life illuminate the darkness of this land!

"NEW YEAR'S DAY IN CHINA.

"January 24th.—The 21st was the Chinese New Year's Day. You see that here we thus have two new years. Until the 15th of the 1st Moon, or Cheng Yueh (as they call January), all business is practically suspended and a general holiday maintained. The New Year festivities begin with worshipping the kitchen god. This is one of the most revered of all the gods of China. In every family—save the few Christian and one or two other exceptions—are to be found two objects of worship, the ancestral tablet and the kitchen god. There may be other gods, according to the taste or trade of the devotee, but the spirits of the dead and the god of the kitchen *must* be adored. This latter is represented by a paper picture, good, bad, or indifferent, according to position of family—a real *bona fide* copy of which I send you. It is hard to believe that such a poor scrap of man-made colouring could ever be enthroned in the faith of a nation as the symbol of an almighty power. Yet in every one of the millions of homes in this land a piece of paper hangs upon the wall, the incarnate conscience—the omnipresent Representative of God and Inspector of Good and Evil. He is so influential that any disrespect may bring swift calamity at his behest. The function of this deity is to preside over the home, accurately scrutinise the conduct of every member, and minutely record all he sees. Then at the close of the year he returns to the immediate presence of the 'Supreme Ruler,' to report upon the family's behaviour. Accordingly, on the night of his yearly ascension, a feast of chicken-meat, duck, goat, pork, fish, crabs, cake, and all sorts of sweets, oils, and wines is spread on a table before

the paper image. At the fixed time the head of the household prostrates himself before the god and knocks his head on the ground three times in token of dependence and gratitude for favours. The food is then presented to the god, who, of course, eats until he cannot speak. Thus gorged, his paper temple (or rather person) is taken from the wall and burned. He makes his invisible flight up to heaven, but, of course, is unable to open his lips, and so cannot disclose the faults and sins of the family. As he ascends fireworks and crackers announce his departure and ward off evil spirits coming to the unprotected dwelling. The family then feasts upon the surplus food, and so begins the unbounded festivity of the New Year season. This takes place a few days before the New Year's Day. On New Year's Eve the kitchen god descends to recommence his yearly reckoning. Accordingly he must be received with acclamation. Again the sumptuous tables are spread, again the rockets fire and lighten the sky, and just as the old year expires every family is found waiting for the return of their moral inspector. Showers of peas, &c., upon the roof announce his footsteps, and instantly the heads of the families paste up the new image, and the god is again present and worshipped. Thus he

begins his new year favourably impressed by honour and generosity.

“BY MY SPIRIT.”

“It may seem that a single announcement of God's purpose of grace and life would dethrone such superstition, a single mention of an ever-present and all-tender Saviour would evoke faith and fervent service. Only the mighty quickening of the life-giving Spirit can ever burst its chains and liberate the enthralled souls. Just now I called my servant, and asked what an image in a picture was and meant. With the politeness of a Chinaman he added, ‘Tsao Chun : the Kitchen or Furnace God.’ ‘But is it not paper?’ ‘Oh, yes.’ ‘Well, why do people bow down and worship it?’ ‘Ah, sir, you don't know this land's people. That is just deceit and nothing more.’ ‘Have you one in your house?’ ‘Yes, of course; I must be like the people, but I don't believe in it.’ ‘Well, then, why allow the use of that in which you disbelieve?’ ‘Ai ya, sir, you don't understand our customs,’ and then followed an uninterrupted and vehement justification of its use, ending with the words, ‘But you see we don't know the Jesus doctrine, else these things would slowly pass away.’ Yes, thank God, that is our hope, our encouragement, and our aim.”

The Rev. A. E. Scrivener requests a large Bell for Lokolela Station.

“DEAR MR. BAYNES,—I am glad to be able to report good health at this station. School work is progressing, and for the accommodation of the scholars and for use in other ways we are building a large school chapel. We are very much in need of a large bell. We have only a very small one, which is not heard in the nearest towns. A bell weighing fifty or sixty pounds would be very useful. The whole expense would not exceed £8 to £10. With very kind regards,

“February 24th, 1890.”

“Yours truly,

“A. E. SCRIVENER.

We shall be pleased to furnish all particulars should any kind friend desire to respond to this request.

Recent Intelligence.

THE Revs. B. Evans, C. Jordan, J. G. Kerry, J. G. Potter, Mrs. Bate, and Mrs. Edwards have arrived in this country from India for a season of change and rest. We also announce the arrival of Mr. Broadway, son of our missionary, the Rev. D. P. Broadway.

Mr. S. R. Gordon, Mr. J. A. A. Fuller, and Miss Smith left for the Congo on the 2nd ult. in the s.s. *Trojan* from Southampton. Miss Smith expects on reaching Africa to be married to the Rev. P. E. Comber.

Intelligence has come to hand of the safe arrival of the Rev. W. Pratt, M.A., Mrs. Pratt, and children at Kingston, Jamaica. We are pleased to hear of the warm welcome accorded to the new minister by the members of the East Queen Street Church.

It is our painful duty to report the death, on the 11th ult., of Mr. T. White, of Evesham. In the decease of Mr. White the Society has lost a most attached and liberal friend. We respectfully tender to Mrs. White and sorrowing relatives our most sincere sympathy; and pray to the God of all consolation that He will graciously comfort and sustain.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following gifts:—A parcel from Mr. F. G. James, of Portsmouth, for the Rev. A. E. Scrivener, of the Congo; parcels from friends at Devonport, and six Bibles for use at San Salvador, from the Sunday-school, Eastbourne, per Mr. G. J. Saunders, and of garments from the Missionary Working Party at Clarendon Chapel, Leamington, for Rev. R. H. C. Graham, Congo; parcels from Miss Revis, Camberwell, and friends at Trowbridge, Plymouth, and Britford, for Mrs. Medhurst, China; a Colonial medicine chest from Messrs. Burroughs & Wellcome, London, for the Rev. R. H. Tregillus, Jessore, Bengal; a Hammond type-writer from "Friends at George-street Chapel, Plymouth," for the Rev. T. Richard, of China; a large number of garments from Mrs. Martin, Adelaide Place Church, Glasgow, for the Rev. H. Ross Phillips, of San Salvador, Congo, and from the "Onslow" Missionary Working Party, per Mr. W. T. Mayers, Brompton, for the Rev. Geo. Grenfell, of Stanley Pool; a parcel of magazines from Bexley, for the Congo Mission; some homeopathic medicines from the Twickenham Young Men's Bible Class, per Mr. Foster, for the Rev. Gogon Chunder Dutt, of Khoolnea, Bengal; a scrap-book, from Miss Griffin, Winford, for the Rev. R. Spurgeon's Bengali School, Madaripore, Bengal; a type-writer from Mr. Lewis John, of St. Dogmells, and seven large and valuable wall missionary maps from Miss Bacon, the property of her late lamented father, Mr. J. P. Bacon.

The Rev. R. H. C. Graham, of the Congo, wishes to gratefully acknowledge the gift of five cases of beads for San Salvador Station, from Mr. J. B. Douglas, of Nottingham.

Contributions

From 13th to 31st March, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter T is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.			DONATIONS.			SPECIAL DONATIONS FOR PREVENTION OF DEBT.		
Abington, Mr S. J.	1	1	Under 10s.	0	12	White, Mr Thos., Evesham	100	0
Beach, Mr E. T.	3	3	Do., for <i>W & O</i>	0	2	White, Mrs J., Evesham, for <i>China</i>	100	0
Becby, Mrs	2	2	Do., for <i>Congo</i>	0	2	Under 10s	1	6
Bell, Mrs, Sunderland, for <i>Congo</i>	1	0				Do., for <i>Congo</i>	0	2
Bennett, Mrs E.	1	1	A Friend	40	0	Do., for <i>Mr Lewis, Congo</i>	0	7
Bigwood, Miss.	2	2	A Friend, per Rev. F. Timmis, Bedford	100	0			
Brawn, Miss.	1	1	A Friend	25	0			
Butlin, Rev J., M.A.	2	2	A Friend, Berkhamstead, for support of <i>Congo boy under Mr. Stapleton</i>	0	10			
Clark, Miss M. A.	0	10	Berry, Mr, per Mr. C. Thompson	1	0	A. C. T.	2	0
Comely, Mr T., for <i>W & O</i>	1	0	Clark, Mr Jos.	2	0	"A Member of the Committee"	50	0
Ellis, Mr R., Aberystwith	1	0	D. J. C., for last year's debt	5	0	A Friend, per Rev. J. B. Myers	25	0
Gibson, Mrs, for <i>Congo</i>	0	10	"Fetish," for <i>Congo and China</i>	0	15	Barnard, Mr G. L.	2	0
Grant, Rev P. W.	20	0	Ford, Mr P. W., for <i>Madripore</i> , per Y.M.M.A.	0	10	Bennett, Mrs E.	1	1
Greet & Smith, Misses	1	0	Goodwin, Mr. J.	1	1	Beddow, Mr Josiah	5	0
Grenfell, Miss M. E.	1	0	Hammond, Mr. N., family box	0	10	Bettinson, Mr J., Hitchin	3	0
Hazzledine, Mr	1	0	"Helen Taylor Memorial Trust,"	2	0	Bilbrough, Mr W. H.	5	0
Hepburn, Miss E. M.	1	1	Hines & Waterman, Messrs, box for <i>Congo</i>	1	3	Bell, Mrs, Sunderland	4	0
Hirst, Mr W., Lockwood	10	0	Holroyd, the late Mrs. Sarah, of Rome, per Mr T. H. Holroyd, for <i>Mr. Wall's Tract & Newspaper Work at Rome</i>	25	0	Blackwell, Mr J. S.	1	0
Hines and Waterman, Messrs	1	1	Hough, Mrs E., for <i>China</i>	1	1	Bompas, Mr H. M., Q.C.	10	0
"H. W. M., in memory of Rev C. M. Birrell"	15	0	J. G. H. G., for <i>China</i>	3	0	Butlin, Rev J., M.A.	2	2
Holland, Mr and Mrs F. W.	2	2	Do. for <i>Congo</i>	4	0	Cleaver, Mr R.	10	0
Imeary, Mr R. K.	2	0	In memory of Miss H. Heap	10	0	Coxeter, Mr S., Newbury	1	1
"In Memory of Mrs Milligan"	1	0	Kitts, Mrs, for <i>N.P.</i>	0	12	Dawson, Mr E., Middlesboro	20	0
Jones, Mr J.	1	10	Mansfield, Mr S.	5	0	"Diana"	5	0
Kingerlee, Mr G.	10	10	Mitchell, Mrs D.	1	0	Eckhout, Mr B.	10	0
Larwood, Mr Jesse	0	10	"Meg," for <i>India</i>	25	0	E. M. H.	1	0
Lewis, Rev C. B.	5	0	Needham, Miss M., for <i>Congo</i>	0	11	Foster, Mr G. E.	100	0
Lewis, Mr T., Bromley	3	3	"Nomina Umbra,"	0	0	Gleave, Mr Jos. J.	2	2
Luntley, Mr & Mrs P. H.	10	0	Pearce, Mr Jas., Peterchurch	1	0	Greenway, Mr W. P.	5	0
Math. vi. 1-4, for <i>Congo</i>	60	0	Perth, for <i>Congo</i>	2	0	Greenwood, Mr W., Keighley	5	0
Merricks, Mr G. M.	1	1	Pumphrey, Mr H.	0	10	Horsfall, Mr J. C.	10	0
Miall, Rev W.	1	0	Readers of the "Christian," per Messrs. Morgan & Scott.	10	0	Kingerlee, Mr G.	3	3
Oliver, Mrs E.	0	10	Robertson, Mr J., for <i>Congo</i>	5	0	Kitts, Mrs	1	0
Oliver, Mr R. G.	0	10	Russell, Mr Jos.	150	0	L. A.	5	0
Overbury, Mr J.	1	1	S. B.	0	10	Larkworthy, Mrs	2	0
Pedley, Mr G.	10	0	Sharpe, Mrs. Thrapstone, for <i>Congo</i>	1	0	L. L.	100	0
Powell, Misses	1	0	Swan, Mr J.	5	0	M. A. H.	1	0
Roberts, Mr D.	1	1	Trustees of late Mr D. Procter	100	0	Maden, Mr J. H.	2	0
Rosser, Mrs	1	0	Walker, Mr W., Glasgow	25	0	Maden, Mrs John	1	0
Bowse, Mr W., Mold	1	1	Wand, J. E. M., for <i>Congo</i>	1	0	N. N.	60	0
Sargent, Mr T.	1	0				Osborne, Mrs	3	3
Scrivener, Miss R., for <i>Congo</i>	1	0				Osborne, Mrs G.	10	10
Seright, Mr W.	6	10				Overbury, Mr John	1	0
Sheldon, Mr J.	1	1				Overbury, Miss E.	1	1
Slack, Mrs	30	0				Pedley, Mr G.	5	0
Smith, Mr A., Gurney	5	5				Rawlings, Mr E.	100	0
Stace, Miss, Folkestone	0	10				Scott, Miss, Rochdale	5	0
Stephen, Mrs, Mollington	1	0				Seymour, Mrs	2	0
Stoneman, Mr O.	6	10				S. H.	1	0
Stoneman, Mr J.	0	10				Smith, Mr and Mrs C. K.	5	0
Stubbins, Mrs	1	1				Stancomb, Mr J. P.	10	0
Supper, Mrs	0	10				T. E.	15	0
Swan, Mr W.	0	10				Thankoffering	10	0
Toll, Rev J.	0	10				Tritton, Mrs Joseph, "In Memoriam"	50	0
Toll, Mrs	1	10				T. W.	5	0
Whitaker, Mr P. J.	2	2				Wicks, Mr James	0	10
Do., for <i>Congo</i>	0	10				Wiles, Mr E. S.	21	0
Wright, Mr P. A., Sandown, L. W.	2	2				York, Miss E.	1	1

Young, Mrs	0 10 0
Under 10s.....	0 6 8
LEGACIES.	
Davey, the late Miss E., of Norwich, by Messrs E. J. Blunt and H. P. Gould	1000 0 0
LONDON AND MIDDLESEX.	
Brentford	4 10 0
Camberwell, Denmark Place	13 18 2
Do., for Congo	1 1 0
Do., for W & O (additional)	0 2 0
Do., Sunday-school for N.P.	1 3 0
Do., Cottage Green	10 4 8
Do., do., for W & O	1 1 0
Child's Hill	0 11 6
Do., for Congo.....	0 7 0
Do., for Mr Wall's work	0 10 0
Deptford, Octavia St. Sunday-school	3 8 0
Ealing	14 5 4
Edmonton, for W & O	2 12 9
Enfield	20 12 11
Enfield Highway, Tottenham Road, for Congo	2 14 2
Grove Road Chapel	2 17 8
Hackney, Mare Street Do., Mare Street Sunday-school, for N.P.	1 15 0
Do., Ann's Place Sunday-school, for N.P.	0 10 0
Hampstead, on acct.	325 0 0
Hawley Road Chapel	11 3 8
Hanwell,	4 14 10
Honor Oak, for W & O	1 1 0
Islington, Cross St. Sunday-school	6 11 4
Kilburn, Canterbury Road	3 0 0
Metropolitan Tabernacle	181 10 6
Do., Sunday-sch, for Mr Weeks, Congo	6 5 0
Peckham Park Road Sunday-school, for N.P., East Chander Ghose, Kholsoa	20 0 0
Do., for N.P., "John Paul," Agra	6 0 0
Peckham, Harry Road Sunday-school	0 8 0
Potter's Bar	5 5 0
St. Peter's Park	3 10 10
Shepherd's Bush, Lockhart Hall Sunday-sch.	0 12 0
Stoke Newington, Devonshire Square, per Y.M.M.A., for Bengali school	6 0 0
Do., for China school, per do.	5 0 0
Do., do., for Bengali school, per do.	6 0 0
St. Peter's Park, Paddington, Y.M.B.C., for Congo	1 5 0
Upton Chapel Sun.-sch.	7 0 0
Do., for China	6 0 0
Do., for Barisal sch.	8 0 0
Do., for support of Congo boy under Mr Weeks	6 0 0

Victoria Ch., Wandsworth-road Y.M.M.S.	0 10 6
Walthamstow, Boundary-road	6 14 6
Wandsworth-road Chapel	1 5 8
Wandsworth, Bennery Hall Sunday-school	1 10 0
Woodberry Down	6 5 0

BEDFORDSHIRE.

Thurleigh, for W & O	0 5 9
Do., for N.P.	0 19 3

BERKSHIRE.

Reading, King's Road	60 4 7
Do., Wycliffe Chapel	15 5 8
Do., do., for Congo	2 0 9
Wallingford	42 6 4
Wantage	17 9 0
Do., for W & O	1 1 0
Windsor, for W & O	2 3 0

BUCKINGHAMSHIRE.

Great Brickhill	4 2 9
Great Missenden	3 11 0
Do., for W & O	0 10 0
Do., for N.P.	3 14 6
Haddenham and Toversey	6 19 3
Do., Chearsley, for support of Congo boy under Mr Stapleton	2 1 0
High Wycombe	41 14 11
Mursley, for W & O	0 5 0
Olney	3 7 6
Do., for W & O	1 2 6
Speen Sunday-school	1 13 3
Stony Stratford, for W & O	1 0 0
Do., for N.P.	0 18 10
Winslow, Tabernacle	3 1 3

CAMBRIDGESHIRE.

Willingham	6 13 1
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CHESSHIRE.

Chester	3 18 10
Do., Hamilton Place Sunday-sch, for N.P.	1 9 3
Letchford	6 9 0

CORNWALL.

Calstock & Metherell	5 6 11
Do., for W & O	0 10 0
Do., for N.P.	2 3 0
Hayle Sunday-school for N.P.	0 14 0
Penzance	14 6 2
Do., for W & O	1 10 0
Saltash	10 6 6
Do., for W & O	0 2 6
Do., for N.P.	3 3 5
Do., for Congo	2 1 2
St. Austell	31 0 0
Do., for Rome	5 0 0
Do., for Congo	5 0 0

DEVONSHIRE.

Badleigh Salterton	0 5 0
Do., for W & O	0 5 0
Devonport, Morice-st.	0 2 6

Exeter, South Street Sunday-school	4 15 3
Kilminster & Loughwood	9 0 0
Paignton	3 6 6
Plymouth, George-st.	75 0 6
Do., do., Special for China	0 7 6
Do., do., for W & O	4 0 0
Do., do., Special	7 15 3
Do., do., for maintenance of three little girls in Mrs Morgan's Home, North China	2 7 9
Do., Mutley Church Sunday-school for Congo	20 0 0
Tiverton	23 14 7
Do., for W & O	3 3 9
Torrington	4 13 12

DORSETSHIRE.

Buckland Newton	2 11 3
Piddletrenthide	1 7 3
Weymouth	9 14 5
Wimborne	2 17 2

DURHAM.

Wolsingham	9 0 6
Do., for W & O	0 5 9

ESSEX.

Blackmore	0 12 0
Enstead	17 15 6
Harlow	02 15 5
Do., for N.P.	4 2 2
Ilford Sunday-school	4 10 0
Lanham	13 0 0
Leytonstone	32 9 5
Woodford, George Lane Sunday-sch., for Mr Wall	0 0 6

GLOUCESTERSHIRE.

Arlington	0 15 6
Cheltenham, Salem Chapel, Cambray Chapel	5 0 0
Do., for W & O	21 15 5
Gloucester	2 0 0
Do., for W & O	3 17 3
Longhope, Zion	0 12 0
Tetbury	3 6 0

HAMPSHIRE.

Beaulieu, for W & O	1 5 0
Boscombe	20 15 8
Do., for W & O	1 11 0
Do., for N.P.	0 16 7
Over Wallop	4 10 3
Do., for W & O	0 7 0
Do., for N.P.	0 10 9
Romsey	1 15 3
Do., for W & O	1 10 6
Do., for N.P.	1 15 6
Westbourne	47 16 1
Whitechurch	1 1 6
Winchester	2 10 0

ISLE OF WIGHT.

Ventnor	7 2 4
Wellow	2 0 2

HEREFORDSHIRE.

Ewias Harold	0 5 6
Do., for <i>N.P.</i>	0 13 6
Leominster	2 8 4
Peterchurch	2 16 5
Stansbatch	1 5 4

HERTS.

Bovingdon	0 12 4
Do., for <i>W & O</i>	0 1 2
Boxmoor	4 18 0
Ware	2 12 6

KENT.

Ashford, per <i>W & O</i>	2 0 0
Belvedere	12 9 9
Crasted	6 6 0
Do., for <i>W & O</i>	1 0 0
Do., for <i>N.P.</i>	4 2 0
Do., for <i>Congo</i>	1 0 0
Eythorne	27 1 10

Forest Hill, Sydenham

Chapel	2 10 5
Kingsdown	7 7 0
Maidstone, Union St.	16 13 8
Do., for <i>N.P.</i>	5 15 7
Ramsgate, Cavendish	1 0 5
Chapel, for <i>N.P.</i>	7 10 3
Sandhurst	7 10 3
Sevenoaks, Waltham-	2 2 0
stow Hall	8 2 10
Tonbridge	0 2 6
Do., for <i>N.P.</i>	0 2 6
Woolwich, Queen Street	
Sunday-sch, for sup-	
port <i>Congo boy</i>	5 0 0

LANCASHIRE.

Accrington, Woodnook	5 3 9
Juvenile Society	2 7 0
Bacup, Deale	2 18 10
Barrow-in-Furness	28 0 0
Bolton, Claremont Ch.	7 5 0
Darwen	1 2 0
Heywood	30 0 0
Liverpool, Richmond	34 3 9
Chapel	0 13 0
Do., Prince's Gate	1 12 3
Do., Windsor St Welsh	5 0 9
Do., do., for <i>N.P.</i>	10 13 0
Do., do., for <i>Italian</i>	1 10 0
Mission	75 13 8
Do., Everton Village	0 13 6
Lumb	0 13 6
Manchester, on acct.,	
per Mr T. Spencer,	
Treasurer	10 11 8
Do., Brighton Grove	0 8 1
Do., Upper Medlock	9 4 2
Street	
Oldham, Hollinwood	
Padibam, Burnley Rd.	

LEICESTERSHIRE.

Leicester, Melbourne	20 14 6
Hall	32 5 8
Do., Victoria Road	0 2 11
Melton Mowbray	2 0 10
Do., for <i>N.P.</i>	

LINCOLNSHIRE.

Grantham, for <i>W & O</i>	0 13 0
Horncastle	0 11 1
Do., for <i>N.P.</i>	0 4 5

NORFOLK.

Attleboro'	0 15 0
East Dereham	10 0 0
Fakenham	8 9 10
Lynn, Stepney Chapel	30 4 5
Do., for <i>N.P.</i>	5 2 10
Do., Union Chapel	
Sunday-school	0 14 0
Swaffham	20 0 0
Thetford	4 0 0

NORTHAMPTONSHIRE.

King's Sutton	1 0 0
Kielingbury	5 4 3
Do., for <i>W & O</i>	0 10 0
Northampton, Princes	
Street	10 10 0
Do., for <i>W & O</i>	1 10 0

NORTHUMBRELAND.

Berwick-on-Tweed	4 10 0
Newcastle, Westgate	
Road	67 4 3
Do., Jesmond Sun-	
day-school	3 2 0
Gateshead	1 10 0
North Shields	2 1 6

NOTTINGHAMSHIRE.

Newark, Juvenile	5 14 0
Nottingham, George-st,	
for <i>W & O</i>	2 2 0
Southwell	1 5 6
Do., for <i>W & O</i>	0 10 0
Do., for <i>N.P.</i>	1 2 6

OXFORDSHIRE.

Caversham	4 2 0
Do., for <i>W & O</i>	5 5 0
Coate, &c.	0 2 7
Oxford, Commercial	
Road	0 1 0

SHROPSHIRE.

Market Drayton	8 0 10
Wem	5 10 11

SOMERSET.

Beckington	5 7 0
Do., Sunday-school	5 1 8
Chard	22 18 0
Do., for <i>W & O</i>	2 11 0
Do., for <i>N.P.</i>	1 12 2
North Curry and Stoke	
St. Gregory	2 10 0
Yeovil	61 17 7
Do., for <i>W & O</i>	5 0 0

WESTERN ASSOCIATION.

Boroughbridge	7 15 0
Burton	2 14 0
Do., for <i>W & O</i>	0 8 0
Do., for <i>N.P.</i>	1 4 6

Hatch and Curry

Mallett	10 17 8
Do., for <i>N.P.</i>	1 11 10
Montacute	5 6 10
Do., for <i>W & O</i>	1 0 0
Stogumber	4 1 5
Watchet and Williton	3 13 6

STAFFORDSHIRE.

Coseley & Princes End	41 19 8
Do., for <i>W & O</i>	1 12 8
Do., for support of	
<i>Congo boy</i>	5 0 0
Newcastle-under-Lyme	
Sunday-school	1 0 0
Stafford	3 15 4
Do., for <i>W & O</i>	0 17 3
Do., for <i>N.P.</i>	2 7 11
Walton-on-Trent	0 10 1
West Bromwich	17 18 11

SUFFOLK.

Bardwell, for <i>N.P.</i>	0 10 6
Ipswich	11 12 10
Do., Stoke Green, for	
<i>W & O</i>	1 1 0
Rushmere	0 13 2
Lowestoft	18 6 8
Do., for <i>W & O</i>	1 0 0
Do., for <i>N.P.</i>	1 16 7
Somerleyton	2 2 0
Do., for <i>W & O</i>	0 6 0

SURREY.

Balham, Ramsden Rd.	
Sunday School	20 10 0
Esher	1 11 0
Norwood, Gipsy Road	0 10 0
Outwood	7 1 11
Do., for <i>W & O</i>	0 18 6
Penge	8 4 4
South Norwood	5 12 4
Sutton	10 14 2
Do., for <i>N.P.</i> , Delhi	1 0 4
Upper Tooting	28 7 3
West Norwood, Chats-	
worth Road	27 18 0
Do., Sunday-school	2 2 0
Yorktown	10 0 0

SUSSEX.

Brighton Y. M. C. A.	2 15 0
Do., Holland Road	18 4 2
Worthing	11 15 3
Do., for <i>W & O</i>	0 10 0
Do., for <i>N.P.</i>	2 9 0
Do., for <i>Congo</i>	0 10 0

WARWICKSHIRE.

Birmingham, on ac-	
count, per Mr. Thos.	
Adams, Treasurer	69 4 10
Henley-in-Arden	15 7 10
Smothwick Sunday-	
school	0 6 6

WILTSHIRE.

Bower Chalk	2 16 0
Bratton	3 6 9
Do., for <i>W & O</i>	1 15 0
Do., for <i>Congo</i>	3 10 1
Do., for support of <i>Congo boy</i>	0 17 0
Bromham, for <i>N P</i>	0 3 0
Chippenham	11 5 9
Do., for <i>W & O</i>	1 16 0
Devizes	34 14 3
Kington Langley	5 3 3
North Bradley Sunday-school	0 6 4
Pewsey	2 15 9
Swindon	23 4 2
Do., for <i>W & O</i>	2 11 0
Do., for <i>N P</i>	5 3 7
Do., for <i>Congo</i>	8 8 3
Trowbridge, Bethesda	5 1 6
Do., for <i>N P</i>	1 0 6
Trowbridge, Bethesda	5 1 6
Do., for <i>N P</i>	1 0 6
Westbury Leigh	14 19 10
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	3 17 4

WORCESTERSHIRE.

Dudley, New Street	5 5 3
Do., for <i>W & O</i>	0 15 0
Do., for <i>N P</i>	0 15 0
Shipston-on-Stour	7 3 7
Do., for <i>W & O</i>	0 10 0
Stourbridge	4 8 6
Do., for <i>W & O</i>	0 10 0
Upson-on-Severn	3 17 8

YORKSHIRE.

Bramley, Zion Juv.	15 15 0
Guiseley, Sunday Sch.	1 17 4
Huddersfield, Primrose Hill, for <i>W & O</i>	0 19 0
Leeds, Marnwood-rd., for <i>N P</i>	0 5 0
Milnsbridge	3 3 0
Do., for <i>W & O</i>	1 1 0
Rawdon	13 14 0
Salentine Nook	4 0 6
Sheffield	60 9 0
Sowerby Bridge	2 1 3
Wakefield, for <i>N P</i> , <i>India</i>	14 18 9

NORTH WALES.

Anglesea, Ailnon	3 10 6
Amwlch, Salem	19 12 6
Do., for <i>W & O</i>	0 7 0
Beaumaris	3 2 10
Belan	2 18 9
Bodedern	5 0 0
Bryanscyn	3 2 6
Caerpoellig Siloh	5 17 5
Capel Gwyn	1 17 6
Capel Newydd	0 12 8
Cemaes	6 12 3
Gaerwen	2 0 0
Garregfawr	0 16 1
Holyhead, Bethel	23 0 0
Do. Hebron	3 11 9
Do. Siloh	2 0 0
Llandegfan	2 12 0
Llanddanasant	1 18 0
Llanellian, Bethanie	3 5 7

Llanerchymedd	6 10 0
Llanfachraeth	4 8 0
Llanfair, Math	1 0 10
Llangefni	15 12 6
Do., for <i>N P</i>	0 7 6
Llangoed	3 5 0
Pencarneddi	7 1 0
Pensarn	1 5 11
Pontrybont	7 3 6
Portharthrewy	8 10 0
Rhosybol	4 13 6
Rhydwyn	10 3 0
Sardis	5 2 1
Traethcoch	1 17 8
Valley	3 14 5
	171 12 0
Less Home Mission	56 0 0
	115 12 0

CARMAETHENSHIRE.

Bethesda, in Bangor	10 9 4
Dinorwic, Sardis	1 8 4
Garn	5 7 7
Gilfach and Llanfairfechan	8 11 5
Do., for <i>N P</i>	1 18 7
Nevin Sion	2 8 0
Rhosirwaen, Carmel	2 4 10

DENBIGHSHIRE.

Bontnewydd	1 0 0
Code	1 10 0
Llanfynydd, Pantre	2 3 0
Do., Bryn	1 0 0
Llangernyw	0 15 0
Dolwyn	2 12 3
Do., for <i>N P</i>	0 7 9
Llanfairtalhaiarn	1 18 0
Do., and Soar	0 0 0
Llanrwst	6 0 0
Llanrhadr	1 15 0
Llanrhaen	1 13 0
Moss, Salem Sunday-school	1 9 6

FLINTSHIRE.

Halkin	2 5 7
Mold	1 10 1

MONTGOMERYSHIRE.

Talywern	4 6 2
Do., for <i>N P</i>	0 13 10

SOUTH WALES.

BRECKNOCKSHIRE.

Creckhowell	7 0 10
Maesylberlan	1 12 1
Do., for <i>N P</i>	4 7 0
Trevil	2 4 6

CARDIGANSHIRE.

Swyddfynnon	0 16 6
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CARMARTHENSHIRE.

Caio, Salem	3 4 7
Cwmfelin Ramoth	10 17 7
Carmarthen Penuel	20 15 8
Do., for <i>N P</i>	1 0 8
De Lamas Street	3 8 6
Cwmifor	2 10 3
Do., for <i>N P</i>	2 4 1
Felingwim, Sittim	2 11 3
Fynnonhenry	1 5 0
Glanamman	3 7 0
Llandyfan, Soar	1 13 6
Llandoverly, Ebenezer	2 0 1
Do., for <i>N P</i>	1 10 8
Llanfynydd, Amor	0 10 0
Llandyssul, Rehoboth	1 9 6
Do., Ebenezer	0 13 10
Do., do., for <i>N P</i>	1 0 2
Llanolly, Greenfield Sunday-school for <i>Congo</i>	30 0 0
Llanely, Calvary	15 15 0
Do., Bethlehem Pool	3 17 9
Llangunog, Ebenezer	8 5 0
Llanstephan	2 8 8
Login, Calvary	14 4 5
Myrdin Salem	0 3 6
Porthyrhyd, Smyrna	0 11 0
Rhyarfaen, Horeb	1 0 0

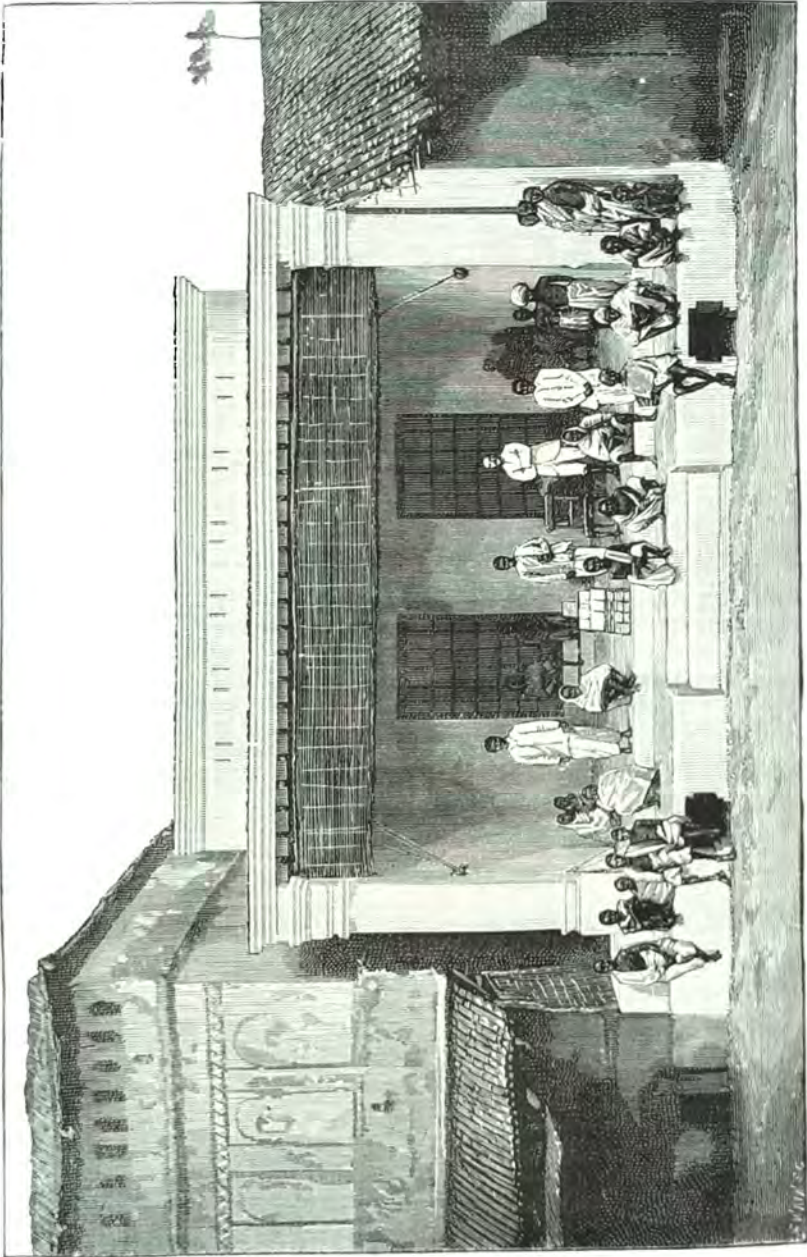
GLAMORGANSHIRE.

Berthllwyd	1 7 10
Do., for <i>N P</i>	2 3 3
Blaenrhondda	1 0 0
Bridgend, Hope Chapel	0 17 7
Do., for <i>W & O</i>	0 5 0
Caerphilly English Ch.	0 15 6
Cardiff Bethel, Mount Stuart Square	3 12 0
Do., Canton, Hope Chapel	17 3 2
Do., Woodville Road	20 16 4
Do., do., for <i>N P</i>	0 11 0
Olydach, Calvary	2 13 6
Do., Bethlehem	0 8 3
Coedpenmaen	2 7 8
Cwmrydacewre Tabernaole	0 12 0
Ferndale, Salem	12 14 11
Fochriw, Noddfa	2 4 3
Glaes Sunday-school	1 3 6
Glyncorwrg Welsh Ch.	0 15 0
Glyn Neath, for <i>N P</i>	2 17 4
Llantwit Major, for <i>Aggra</i>	1 15 5
Llangofelach, Salem for <i>N P</i>	1 17 1
Neath, Orchard Place	20 5 5
Do., for <i>W & O</i>	0 18 1
Penarth Penuel	0 16 10
Pongam	10 3 4
Do., for <i>N P</i>	0 14 8
Penrhiwcolber Bethesda	2 12 4
Pentyrch, Penuel	4 0 0
Pontre, Moriah	2 17 4
Pontardulais	4 10 0
Pontypridd, Carmel	7 0 6
Rhydfelin, Bethlehem	4 15 0
Skewen, Horeb	0 14 6
Tongwynlas, Ailnon	
English Church	1 9 0
Troedryhiwfuwch, Bethania	3 4 7
Ynysybwll, for <i>N P</i>	1 17 1
Ystalyfera, Caersalem	1 1 8

MONMOUTHSHIRE.			Penalt.....	0 14 0	Dalkeith, for <i>N P</i>	2 0 0
Abersychan, Eng. Ch.	11 7 6		Rhymney, Jerusalem...	3 11 9	Do., for <i>support of</i>	
Abertillery, King St.	10 17 0		Do., for <i>N P</i>	0 13 2	<i>Congo boy</i>	5 0 0
Argoed.....	43 13 9		Risca, Bethany.....	5 14 0	Dunfermline.....	92 17 3
Bedwas.....	6 15 0		St. Bride's.....	2 14 0	Edinburgh.....	140 0 0
Blackwood, Libanus...	2 0 3		Sirhowy, Carmel.....	3 13 0	Do., Bristo Place.....	1 2 7
Do., for <i>N P</i>	1 8 2		Tydee, Bethesda.....	10 0 0	Do., for <i>W & O</i>	12 1 0
Caerleon.....	2 0 11				Glasgow for <i>Italian</i>	
Chepstow, Elm Park...	0 16 6				<i>Mission</i>	30 0 0
Daronfelen.....	2 19 9				Do., Adelaide Place	143 14 2
Do., for <i>N P</i>	1 10 3				Do., Hillbend.....	25 0 0
Ebbw Vale.....	0 10 9		PEMBROKESHIRE.			
Griffithstown.....	1 14 0		Blaencorin.....	29 7 0	Hawick, for <i>Mr Jeons,</i>	
Llangibby.....	1 4 10		Do., for <i>Italy</i>	1 12 6	<i>Agra</i>	4 8 10
Llantarnam, Ebenezer	1 0 0		Fynnon.....	7 19 6	Kelso.....	2 3 8
Do., for <i>W & O</i>	0 15 0		Gelly.....	13 12 11	Do., Sunday-school	
Llanvihangel, Yesterne	3 4 1		Do., for <i>N P</i>	10 3 10	for <i>China</i>	2 0 0
Magor.....	17 9 0		Do., for <i>Rome</i>	1 3 10	Do., for <i>support of</i>	
			Gerazim.....	7 4 0	<i>Congo boy under</i>	
			Do., for <i>W & O</i>	1 19 6	<i>Mr. Clark</i>	5 0 0
			Haverfordwest College	3 1 0	Kilmarnock, Sunday-	
			Middlemill and Solva	19 17 0	school.....	0 17 1
			Mollestore.....	1 7 9	Leslie.....	3 5 0
			Pembroke.....	17 3 0	Do., for <i>W & O</i>	2 1 0
NEWPORT AND MAINDRE					ORKNEY ISLES.	
AUXILIARY.						
Commercial-st Public					Eday.....	1 0 0
Meeting.....	5 5 2					
Maindee, Summerhill,			RADNORSHIRE.			
do.....	3 13 6		Elan Vale, Bethany...	2 11 0		
Stow Hill, Juvenile			Presteign, for <i>N P</i>	1 10 0		
Meeting.....	3 10 10					
Commercial Road, do...	2 7 0					
	15 2 6		SCOTLAND.			
Less Expenses.....	3 13 3		Aberdeen, Academy-st		Ballymena.....	1 4 5
			Sunday-sch, for <i>China</i>	0 10 0	Belfast, Great Victoria	
			Do., for <i>Congo</i>	0 10 0	Street.....	0 10 0
			Crieff, for <i>Congo</i>	1 7 10	Brannocktown.....	1 0 0
			Do., for <i>China</i>	1 0 0	Clough.....	0 4 3
			Do., for <i>Italy</i>	1 0 0		
Newport, Charles St...	11 9 3					
Do., Summerhill,	8 7 6					
Maindee.....	0 4 11					
Do., do, Sunday-sch.	4 7 7					
Do., do., for <i>N P</i>	0 19 9					
Do., Alexandra Road	0 12 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 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.



BOOK-ROOM AT SAMBALPUR.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

FINAL APPEAL ON BEHALF OF THE DEBT EXTINCTION FUND.

WE are thankful to report that since the issue of the June number of the MISSIONARY HERALD, we have received the undermentioned welcome and generous gifts towards the liquidation of the Debt of

£2,472 3s. 10d.

The balance of Debt is now only **£296 ls. 10d.** We very earnestly appeal to our friends and supporters for the immediate extinction of this small balance, so that the Mission may be relieved of the burden of Debt before the close of the current month.

A small contribution from each reader of the HERALD would at once extinguish the present balance.

Donations to Debt Extinction Fund received since last issue of the MISSIONARY HERALD:—

	£	s.	d.		£	s.	d.
"In Memoriam, for the work he loved so well"...	250	0	0	A Friend, Bristol	4	0	0
Mrs. Kemp	200	0	0	Mr. John Chapman	5	5	0
Mr. A. Briggs	25	0	0	Mrs. Watts	5	0	0
Mr. R. Brice, jun.	25	0	0	Miss K. Smith	5	0	0
Mr. & Mrs. Alfred H. Baynes	10	10	0	Mr. G. Hooper	5	0	0
Mrs. Barnhill	10	0	0	R. L. W. and F. J. H. ...	3	3	0
Mr. W. W. Baynes, J.P. ...	10	0	0	Mr. R. Kerr	2	0	0
Mr. F. Doble	10	0	0	Mr. Warren Danford... ..	2	0	0
Mr. B. Goodenough	10	0	0	Mr. W. Taylor	2	2	0
Rev. R. Glover	5	0	0	Smaller sums	10	5	0

The Orissa Mission.

SAMBALPUR BOOK-ROOM.

THE Rev. J. G. Pike, B.A., of Cuttack, one of the missionaries of the General Baptist Missionary Society, was until quite recently stationed at Sambalpur, in association with Mr. Heberlet.

Sambalpur is a British District in the Chief Commissionership of the Central Provinces, lying between $21^{\circ} 2'$ and $21^{\circ} 57'$ N. latitude, and between $83^{\circ} 16'$ and $84^{\circ} 21'$ E. longitude. The town is situated on the north bank of the Mahanuddi River, which, during the rainy season, becomes a mile broad, but at other times flows in a small stream fifty yards in width. The population of the district, according to the census of 1881, was 1,653,960.

Mr. Pike writes:—

“During my seven years in Sambalpur I have scarcely been able to visit all the rajuaries and zemindaris of the district, nor need this excite surprise if it is remembered that the district measures some 200 miles from north to south, and about 150 miles from east to west—that it is almost destitute of roads, and is crowded with villages.”

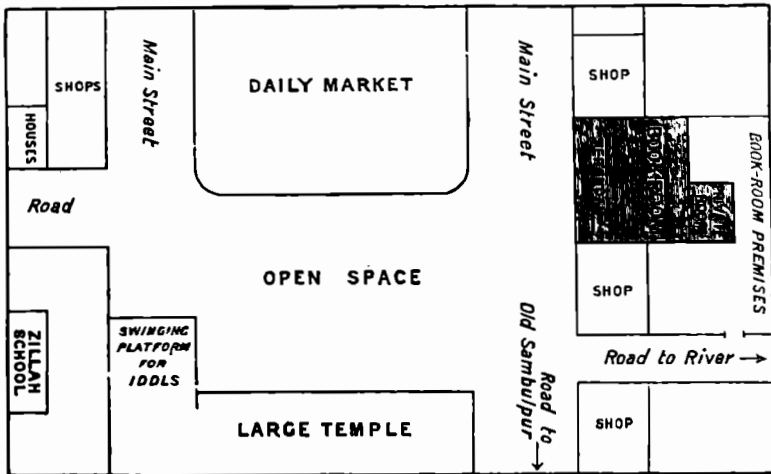
Mr. Pike sends the following interesting account of the establishment of the Sambalpur Book-room:—

One of the first things Mr. Heberlet and I did on our settlement in Sambalpur was to look out for a suitable site for a book-room and preaching station. As we could scarcely expect the people to go out of their way to seek us, it seemed to us essential that we should have a station in their very midst. The importance of such a position is well understood by the people, and we anticipated that unless we could get a site speedily, opposition to us would be organised, and the townspeople would be able to boycott us, keeping us for ever outside the town. In our search for a site we were frequently disappointed. One day we were told of a property to be sold by auction. We attended only to find we were being made use of by a sharp and needy widow, whose house was mortgaged. She had tried to induce her husband's brother who lived next door to pay off the mortgage—not he, he had not an atom of pity—but on our first bid at the auction, and when he saw he was likely to get us as neighbours, the money was at once laid down, and the importunate widow conquered in this case by craft where she had failed by importunity. On another occasion, a Brahmin came to us, offering his shop for sale. Astonished at such an offer from such a quarter, we sought to unriddle the mystery, and we found out that our friend had had a quarrel with his

people, that he had been put out of caste, and now he was turning over in his mind the best way of paying them out. He could think of no sweeter revenge than planting a Christian or a Mohammedan in their midst; so this seemingly eligible offer of a site was due to the

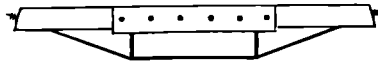
“Study of revenge, immortal hate.”

However, the title-deeds of the property not being of the best, we simply agreed to pay the interest on the purchase-money for a few months till the matter could be settled, and eventually had reason to be thankful that we had not gone further; for, as the result of a lawsuit, the man lost his property. Finally, the property which we eventually secured was brought to our notice. It belonged to a man who was a great gambler. To raise money to pay his gambling debt, he borrowed a large sum of money on it



from a wealthy merchant of the town; not being able to repay the loan, the property lapsed to the merchant. He, having no use for it, was anxious to sell, and at first gladly responded to our request; but it became known in the town, and then priestly influence was brought to bear upon him, and he tried hard to wriggle out of his promise to sell to us. Finally, to satisfy his conscience and save his cash, he sent round a notice to the Brahmins and leading citizens of Sambalpur, saying that the padris had offered him 600 rupees for the property, which he desired to sell, but if any Hindu would give him 500 rupees, he would sacrifice 100 rupees to keep the padris out. No public-spirited individual came forward, and so when we went with our hard cash to the merchant, the money-god prevailed over the others, and the site was ours. If we had had the pick of all the town we could not have secured a more suitable spot. The main

street of Sambalpur passes our door ; beyond it is a large square, devoted to a daily market ; beyond the market is a second main street, and beyond that the Zillah school. We have, too, a large temple as a near neighbour. The book-room or library measures inside about 27 feet by 16 feet. There is a private room at the back, into which we can take timid inquirers for quiet conversation. Two large, double, folding glass doors open into the front verandah, which is our preaching place ; the verandah is also 16 feet deep, and the whole length is open to the street, without a single pillar to obstruct the view. A kind of blind made of split bamboos can be let down (to shut off the verandah from the street) or drawn up at pleasure by means of ropes over pulleys. It was a grave question with us how to get sufficiently strong wood to support a heavy roof over a span of nearly 30 feet. There was plenty of wood in the jungle, but no Sambalpur cart could bring such wood for us, for we have no proper roads. The question was solved by making four trusses of wood bolted together, and 2 inch iron rods underneath, similar to those made for railway bridges ; and accordingly by the aid of two blacksmiths, that the Government engineer was good enough to lend me, I had these trusses made in my compound. Two forges were put up under the trees, and for some weeks there was considerable excitement, but nothing to that of the day when, with infinite difficulty, we got them in their places on the top of the walls.



The roof supported by these trusses is nearly a foot thick, so that the fierce rays of the Indian sun cannot make themselves felt, at least in the daytime, though at night you may feel the rays of heat shooting from the heated roof upon you ; by the next morning, however, it is cool again. And now that the book-room is completed we find it so exceedingly useful that we would not like to be without it, even though the expense and trouble had been ten times greater than they have been. Every morning a missionary and native brethren spend several hours there. If, as sometimes happens, you have no visitors, you can make your work by accosting the numerous passers-by and bringing some of them in, or you can go across to the market. Nearly every evening there is preaching in the verandah, and in the intervals music from strange instruments with stranger names, but all dear to the native heart. I never hear them but I think of the "cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music," of Daniel's day. The great advantage of the book-room is that we can have quiet uninterrupted talk with the people on the highest themes. I do not despise preaching in the bazaars and festivals, but you

are subject to a thousand interruptions there from which you are free in the book-room. In the verandah, too, one has almost the advantage of the open street, and privacy too. I should rejoice if similar buildings could be opened in all the large towns of India.

Cuttack, Orissa.

J. G. PIKE.

A Congo Voyage.

THE following letter, from Mr. J. Lawson Forfeitt, who is designated for special work in connection with the business affairs of the Congo Mission, gives a deeply interesting account of the various stations of the Congo Mission:—

“Tunduwa (Underhill) Station,
“Congo River, S.W. Africa,
“March 25th, 1890.

“DEAR MR. BAYNES,—Before I left England for the Congo you were good enough to approve the suggestion that it might be desirable for me to take a journey up-country, either immediately on arrival, or later, according to the circumstances obtaining at the time of my reaching Underhill. You have long since heard that our party, consisting of Messrs. Davies, Glennie, Wilkinson, and myself, landed at Banana from the Portuguese steamer *Ambaca* on Friday, November 29th, and that we arrived at Tunduwa on Monday, December 2nd.

“In consultation with Mr. Weeks, I gathered that he and the senior brethren at other stations concurred in the view that the trip would doubtless prove useful in many ways, and, although it was Mr. Weeks's intention to go to the Upper River in February, yet he was so strongly of opinion that my going would be advantageous for the work, that he was quite willing to remain at Underhill until after the rainy season. This would allow ample time for my journey, and it was agreed that circumstances were every way favourable to its being made at once. To myself personally one advantage was

that I should thus be able to get my first experience of land travelling in Congo in company with my friend Philip Davies, whose destination was, of course, Wathen Station. It will be unnecessary for me to attempt any description of the various stations visited, as photographs and letters sent home from time to time have already made you familiar with the position and surroundings of each, and the work which is being carried on by our brethren. Still I think you may be interested to read a few notes which I have made and I therefore venture to send them.

“UNDERHILL STATION.

“We did not at all regret, after our long voyage, a delay of a few days for carriers at Underhill. This station has a fine situation, and the premises appear to be admirably adapted for the work which is done here. Mr. Weeks has recently effected several improvements, and in our brother, Mr. Pinnock, we have a coloured colleague who very efficiently fills a sphere of great usefulness.

“I much enjoyed Sunday, December 8th, at Underhill. In addition to the new arrivals there were present several friends who were on their way home (Mr. and Mrs. Moolenaar and Mr. and Mrs. Brown). Mr. Davies took the

morning service. In the afternoon a meeting was held for the station employees and personal boys, and a large number of carriers who had arrived from up-country and San Salvador. In the evening Mr. Weeks conducted a communion service. The occasion was, to me, most impressive, being the *last monthly communion of 1889 and my first in Africa.*

"On Monday Mr. Wilkinson left for San Salvador, where someone was needed for a month to help Mr. Oram, in the absence of Mr. Lewis at the coast to meet Mrs. Lewis on her return from England.

"The next morning Davies, Glennie, and I started for Wathen. In addition to our personal caravan, there were thirty or forty men engaged in ordinary transport work, who chose to travel with us, so that altogether we were a large party.

"I had already done some 'camping-out' by the Thames, so that tent life was not a new experience. Favoured with good weather and excellent health, we greatly enjoyed the journey. Our calls at the stations of the American Baptist Missionary Union at Palabala, Banza Manteka, and Lukunga, afforded welcome opportunities for making the acquaintance of the brethren of that Society.

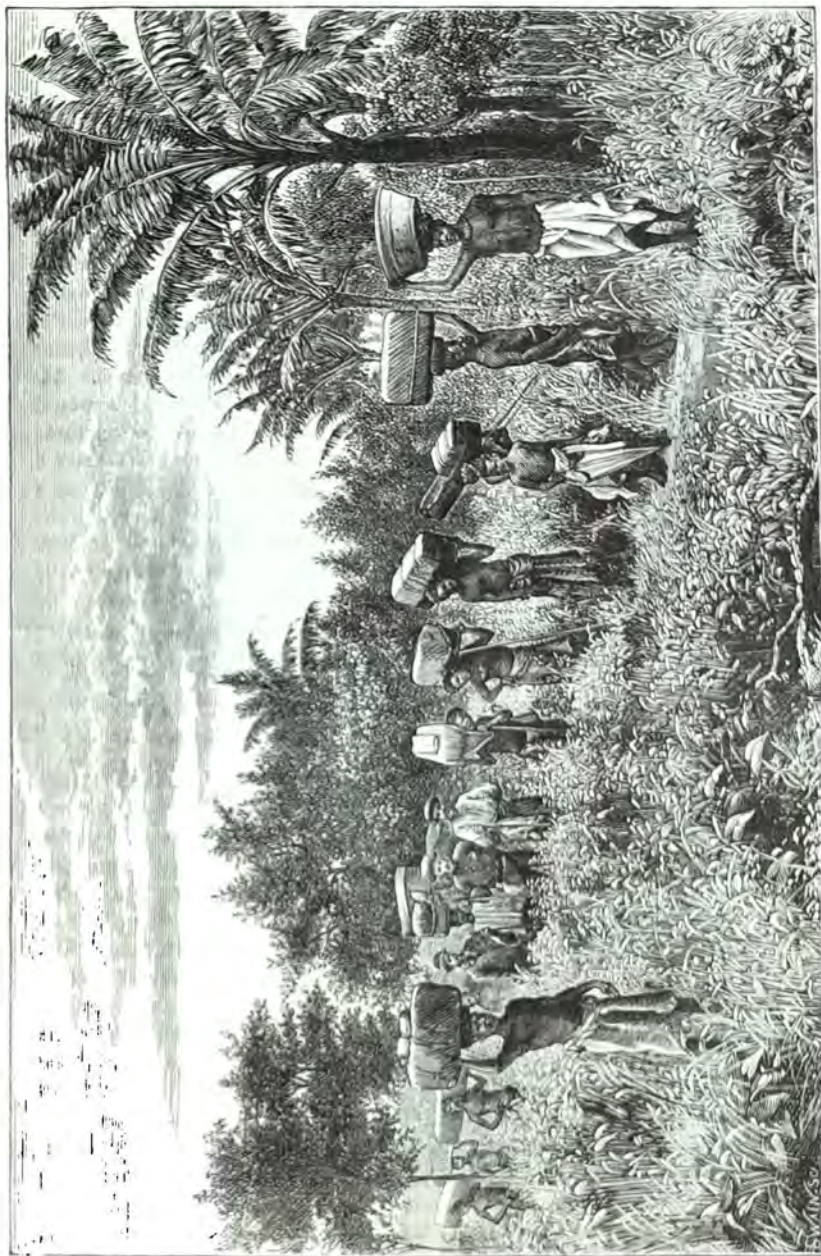
"WATHEN STATION.

"As you are aware, we have a transport station at Lukunga, in charge of Mantu Parkinson, who was the personal boy of our sainted brother, T. J. Comber. Mr. Percy Comber had timed one of his periodical visits to Lukunga so as to meet us there, and we had his company to Wathen, where we arrived on Saturday, December 21st. Mr. and Mrs. Bentley, and Mr. Cameron, heartily welcomed the return of their old fellow-worker, Mr. Davies, and also gave to Mr. Glennie and myself a kind

reception. Wathen is rapidly becoming a well-established centre, where a large amount of effective work is done, and from which extensive itineration and evangelisation is organised and systematically carried out. There was a well-attended Christmas morning service in the school chapel, at which I had the privilege of giving an address. In the afternoon sports were held for the school children and work people, and the various prizes were eagerly competed for. The weather was fine and warm, not to say hot. Previously to the competitions for prizes, the children played some of their interesting native games, specially for the amusement of the newly-arrived white men. Unfortunately, Mr. Glennie was debarred from enjoying the sight, having to go to bed with fever, from which, however, I am thankful to say he soon recovered.

"STANLEY POOL.

"On Saturday, December 28th, Mr. Glennie and I left Wathen for Stanley Pool. Mr. Percy Comber accompanied us, as he wished to take a run up to Bolobo, and we were, of course, glad he was able to arrange to go with us. After a very pleasant journey we reached Stanley Pool on New Year's Day. My brother had recently come down river from Bolobo to Arthington, to assist Mr. Roger, who had been alone for two or three weeks, and you may be sure it was a great joy to us to meet each other in Africa, and both in such good health. Our New Year's Day was indeed a happy one. Our good friend, Mr. White, was also at Arthington, with the steamship *Peace*. She is a splendid little vessel, with a good reputation on the river, and the coloured engineer, Francis Steane, from Cameroons, is an earnest Christian and a capital, all-round fellow. The boys who have been trained on the *Peace*



ON THE MARCH.—(From a Photograph.)

are eagerly sought after by the trading and State steamers, and they obtain high wages.

“ ARTHINGTON STATION.

“ Arthington Station is on a charming site overlooking the Pool, which is studded with islands. The houses, chapel, stores, &c., are all in good order, and there are towns with considerable populations within a very short distance. I have no doubt Mr. Glennie will there find a congenial sphere of labour, and Mr. Roger must be glad to have the work and anxiety of the station shared by a colleague who has a knowledge of the healing art. Mr. Roger has had pretty frequent attacks of fever, but happily they have not been of the worst type. We spent the first Sunday of the New Year at Arthington, and in the evening partook of the Lord's Supper. There were present several coloured Christians, and I think we all felt it to be a solemn, and at the same time a blessed, service.

“ BOLOBO STATION.

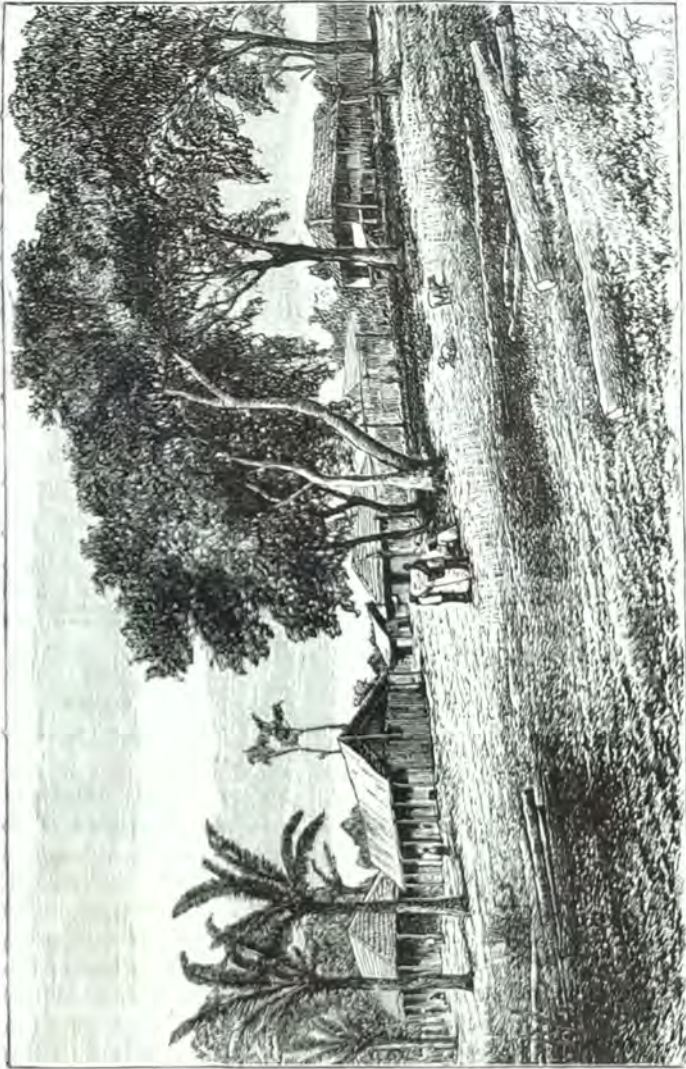
“ Early on Monday morning the *Peace* left for Bolobo, having on board W. H. White, Percy Comber, my brother, and myself. After a most enjoyable run, which afforded views of some magnificent scenery, we reached Bolobo early on Saturday morning, and were most kindly welcomed by Mr. and Mrs. Grenfell. As you are already aware, our station has a very fine position in the centre of a series of towns, densely populated, and extending several miles along the river bank. During my stay I frequently visited these towns with my brother, and we had many opportunities of speaking with the people, and inviting them to the meetings at the mission station. Services are held in the towns on Sunday, as well as in the school chapel, in some of which I had the pleasure of taking part. There is also a con-

siderable amount of medical and school work carried on at Bolobo.

“ Mr. Grenfell and the other brethren now felt that with the arrival of the recent reinforcements the time had come to take steps to establish a new station, and after conference and prayer it was resolved to make a voyage to Upoto, to convey materials, and select a site. Mr. Grenfell kindly invited me to accompany him. The opportunity for further intercourse and fellowship with him, and also to see more of the interior, was too good to be missed, and I gladly accepted the invitation. Although my return to Tunduwa would thus be delayed some two or three weeks, yet I knew that even then I should have considerably more than a month there with Mr. Weeks before the time he had fixed to leave arrived. Moreover I could not otherwise visit Lukolela, nor see Mr. Scrivener, who was formerly at Underhill, and therefore would doubtless be able to give me useful information.

“ LUKOLELA STATION.

“ We left Bolobo on Tuesday, January 28th, and on Thursday evening arrived at Lukolela, where we stayed three days. Mr. White had gone down with fever on the way up river. On Friday he was better, but the next day not so well. Under these circumstances Mr. Grenfell and I felt it would be wiser for him to stay at Lukolela instead of proceeding to Upoto, and after some persuasion he consented to do so. We had heard at Bolobo that Mr. Clark had suffered severely from fever recently, and we thought a trip up-river would prove beneficial and help him to recover strength after several weeks in bed. Mr. Field, of Bolobo, was also on board, as he greatly needed a change, being considerably run down after frequent attacks of fever. I am sorry to say



POLONO.—(From a Photograph.)

Mr. Grenfell did not enjoy the best of health during the voyage.

“UPOTO, THE NEW STATION.

“The *Peace* left Lukolela on Monday morning, February 3rd, and on Wednesday evening reached Equator Station, of the American Baptist Mission Union, where Messrs. Banks and Murphy laboured. We started again early next morning, and ten days later arrived at Upoto, which is 400 miles from Lukolela. It would make this letter much too long were I to give the record of our daily progress and experiences. I have sent home a series of letters containing a full account of the journey from the time of my leaving England. These have circulated among a large number of my personal friends (including one member of the Missionary Committee—the Rev. C. A. Davis, of Reading), and I trust that increased interest in our work may result therefrom.

“Between Lukolela and Upoto the banks of the river are, for the most part, low, and, together with the numerous islands, are covered with dense forests. At Upoto the hill country begins again, similar to that between Stanley Pool and Bolobo, affording a healthy situation for a mission station, and the district is densely populated by tribes the furthest removed from civilisation of any I have yet seen. The houses or huts are wretchedly poor and mean, and by far the greater part of the inhabitants go about without even the smallest strip of cloth upon them, or covering of any kind. Those living on the river bank are not cannibals, but I heard of a woman recently killed by these very people over a witch palaver, whose body was sold to a tribe less than half-an-hour inland to be eaten, part of the price paid for it being two live children. This is only a specimen of their horrible transactions.

“Hundreds of people crowded the beach as the steamer approached, while many others were so frightened that they ran away. When at Bangala we were asked by five men to take them to their country, Upoto, and we took them on board. We thought it likely that our having shown them this kindness would prove helpful to the object we had in view, and in this we were not mistaken. When we had explained as well as we could the purpose of our visit, the chief readily consented to allow us to select a site for a station, and when we left he forced into our boat a fine goat which he wished us to accept as a kind of pledge that we would be sure to return and build. Of course the people could but dimly understand the reason of our coming amongst them, but we made it clear to them that we were not traders, and for such an ‘open door’ for preaching the Gospel we ought to be devoutly thankful. The brethren who go to establish this new station will have peculiar difficulties, and I am sure that special prayer for them will be offered by friends at home. Mr. Grenfell has, doubtless, written you fully about this ‘forward movement,’ so that I need not add more.

“THE RETURN JOURNEY.

“The *Peace* commenced the return voyage on Monday, February 17th. Travelling with the current, our progress, as you may suppose, was much more rapid than when steaming up against the stream. In five days we reached Equator Station, and there heard for the first time of the death of Mr. Wilkinson at San Salvador nearly two months before. This was, indeed, a great blow. He was a most earnest and devoted young fellow, and looked forward with strong desire to serve Christ in Africa. For himself we need not mourn, but our hearts go out in sympathy for the

relatives and friends who have suffered so severe a bereavement. To those of us who remain such an event is a powerful call to be more than ever consecrated to our Master's service, that at the last we may be among those who shall 'rejoice before Him at His coming.' I have often found comfort from the following lines:—

"God never does,
Nor suffers to be done,
But what thou would'st,
Could'st thou as clearly see
The end of all He does,
As well as He."

"On Sunday morning, February 23rd, Lukolela was reached, and we were glad to find Mr. White was better, as also to be able to return Mr. Clark to his station greatly improved in health. We much enjoyed the Sunday at Lukolela, and left on Monday morning for Bolobo, arriving there on Tuesday afternoon. We were thankful to find 'all well,' and an enthusiastic reception was given us after an absence of twenty-nine days. Being anxious not to miss the homeward mail from Stanley Pool, the *Peace* left early next morning in charge of Mr. White, and I had once more to say 'good-bye' to my brother and to Mr. and Mrs. Grenfell. Two days later we reached Stanley Pool, and were glad to find Mr. Roger and Mr. Glennie well. Mr. Oram and Mr. Stapleton were also at Arthington, having just arrived from down country. On Sunday morning we visited the neighbouring towns, and Mr. Roger and Mr. Oram preached to the people. In the evening we had the communion service, which we felt to be a time of most enjoyable refreshing.

"THE GOVERNOR-GENERAL.

"I commenced my land journey the following day, and arrived at Wathen on Friday afternoon. On the way I passed the Governor-General, who was returning from an extended tour of the Free State territory. He reached

Wathen on Saturday, and spent the day there. His Excellency is a very agreeable gentleman, and is, I believe, well disposed towards missionary effort.

"On Tuesday morning I left Wathen after a pleasant stay of three days, and ten days later arrived at Tunduwa, safe and well, thank God. I was sorry to find that Mrs. Weeks had had another severe fever, and that Mr. Weeks had been down with smallpox, from which disease three of the workmen on the station had died. Mr. and Mrs. Weeks are now better, I am glad to say. Mrs. Weeks starts for England next month, after which Mr. Weeks leaves for the Upper River, and I take over his work at Underhill Station.

"It is a cause for great thankfulness that throughout my journey I have had excellent health. At every station I received a most kind and cordial reception, and the intercourse with my brethren and the information gained cannot fail, I am sure, to prove very helpful to me in the future.

"Some time ago Messrs. Sutton & Sons, of Reading, generously made a handsome present of seeds to our missionaries in different parts of the world, and were so good as to wish to be informed at the beginning of each year how many similar boxes could be well used during the next season. I found at all our stations on the Congo that this gift of seeds had been most thoroughly appreciated, and should Messrs. Sutton see their way to repeating their kindness, I may say we should be very thankful indeed to receive a further supply. We could put to good use as many as twenty tins of seeds throughout the Mission. Mr. Stanley, in his book, 'The Congo, and the Founding of its Free State,' says: 'A vegetable garden is a most valuable adjunct to any and every station.'

"Yours very sincerely,

"J. LAWSON FORFEITT.

"A. H. Baynes, Esq."

The New Up-River Station of Upoto.

THE Rev. F. R. Oram, under date of "Bolobo, Upper Congo River, March 18, writes :—

"MY DEAR MR. BAYNES,—The site for a new Up-River station (the eighth) has been fixed by Mr. Grenfell at Upoto, a large town on the north bank of the Congo, 100 miles west of the River Itumboir. To this station Mr. Grenfell desires Mr. W. L. Forfeitt and myself—we are old college friends—to go and commence work as soon as the *Peace* has been well overhauled.

"Upoto is a fortnight's journey from Bolobo by steamer, and as it is expected that the *Peace* will scarcely be able to call oftener than once in three months, we have thought it well to make provision for some time ahead.

"You have been kind enough to take charge on your voyage back to England of a box of ten seeds, the gift of my brother in Calcutta. When these seeds reach the Congo I shall send them to Mr. Lewis, of San Salvador, who has been so very successful with his garden.

"He has promised to do his best with the seed, and if successful, he will send me some of the young tea plants for the new Upoto Station, it may be by the new Congo Railway.

"Both my brother and sister write me of the great blessing your visit to Madaripore has been, and of their great pleasure in intercourse with you there."

GENEROUS GIFT FOR OUTFIT OF THE NEW UPOTO STATION.

We have special pleasure in printing the enclosed letter with warmest thanks to the generous donors :—

"St. Austell, 80, Pembroke Road, Clifton, June 5, 1890.

"DEAR MR. BAYNES,—We beg to enclose a cheque for £250. It is quite understood, we presume, that this is a special donation in response to the appeal made by Mr. Darby at Bristol for the establishment of an additional station, at Upoto, on the Upper Congo, and given *on the understanding that the new work will be undertaken without delay.* We do not lose sight of the fact that extended operations mean additional responsibility; but does not the history of the past warrant the belief that such a necessary and wise forward movement will command and ensure the extra support which it will need ?

"We take an intense interest in the work of the Society on the Congo, and shall feel very much pleasure in thus securing a larger amount of personal interest in its extended operations. We shall be glad to have an early intimation of any steps which Mr. Grenfell may take towards the fulfilment of this object.

"We very sincerely hope that many friends throughout the country may be forthcoming to support in a much larger degree than heretofore the great work of our Society in all its various fields; and if, as you suggest, this contribution should prove an incentive to other friends, it will serve a double purpose, and give us additional joy.—With kind regards, and every good wish both for yourself and the Society, we are yours very sincerely,

"E. G. SARGENT.

"EMILY SARGENT.

"To A. H. Baynes, Esq."

An Appeal for Ice-making Machines.

THE Committee have just received a letter from the Rev. R. H. Carson Graham, dated San Salvador, 28th March, reporting on the successful working of the ice-making machine supplied by the Pulsometer Engineering Company, of Cannon Street, London, which Mr. Graham took out to Congo on his return voyage. Mr. Graham writes that during the recent illness of Mr. Thomas Lewis he put the machine together, and had no difficulty in making both sheet and block ice—that a decanter of water could beiced in a few moments, and milk could be easily frozen in a block-ice jar. Mr. Graham strongly advises similar machines being sent to all the other stations connected with the Society's work on the Lower and Upper Congo River, and that the next size larger machine (No. 2) should be supplied for the base station at Underhill, a much larger demand for ice being anticipated at this station in consequence of the numerous visitors who are often ill during their stay there, both when entering and when leaving the country.

The Committee feel that great advantages will accrue from the brethren at all the stations being able to obtain ice, especially in the treatment of fever cases; and they, therefore, are anxious to supply them with machines without delay.

The probable cost, including a supply of the needful chemicals, packing, and freight, will be £12 per machine, and for the base station at Underhill, where a larger machine is required, £20.

Six machines at £12 each and one at £20, inclusive of all incidental charges, are needed. Will friends of the Congo Mission supply the necessary funds, and so relieve the ordinary receipts of the Mission from this much called-for outlay? Surely there are six readers of the HERALD who will feel drawn to give £12 each, and some additional friend who will esteem it a joy to provide £20 for the larger machine for Underhill Station.

Contributions for this special purpose will be most gratefully received and acknowledged by the Secretary, A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London, E.C.

A prompt response may do much to restore fever-stricken brethren, and help to save valuable lives.

Recent Congo Mission Tidings.

LUKOLELA.

THE Rev. A. E. Scrivener writes from Lukolela, March 28th:—

“Our day school here numbers some twenty scholars. These also attend Sunday-school. Lusala, my old Underhill boy, is doing well as school teacher under Mr. Clark's superintendence. We hope soon to increase our school attendance. At present it is rather a novelty, the school having been opened only a few months.

“I am glad to say that we are both making fair progress in the language, and can speak in a simple way of the elementary truths of the Gospel. We have made nearly a dozen hymns in the native language, all full of Gospel Truths. These the boys are taught to sing, and will, I trust, be used of God in conveying His

truth to the minds and hearts of the boys and those who hear them sing. We have very friendly intercourse with all the towns, and are constantly receiving invitations to visit or settle in more distant towns. Within the last few weeks quite a number of chiefs have visited us, and we have been careful to establish friendship, with a view to visiting and itinerating in their towns. We are very hopeful that soon the blessing that our brethren at San Salvador and other lower river stations have received will be experienced by us here. May God grant it."

BOLOBO.

Rev. Walter H. Stapleton reports from Bolobo, March 18th:—

"In company with Mr. and Mrs. Graham, I reached Tundua on January the 5th. There we were met by the sad intelligence of the death of Mr. Wilkinson. I at once remembered him as I saw him in the farewell meeting at Birmingham, so healthy he looked, so full of hope were his words. So the first day I set my foot on the ground of our first mission station I was confronted with the old question, Why, in the face of Africa's great need, are consecrated workers taken so quickly home? And I had to answer this to my own heart by asking another even older question—Shall not the Judge of all the earth do right? I stayed three weeks at Tundua, waiting for Mr. Oram, who came from San Salvador in order that we might travel up country together. Whilst at Tundua I got a little touch of fever, just to teach me I was in another climate. We started from Tundua on January 28th, spent the following Sunday at Banza Manteka, to witness the Lord's glorious working in that district, reaching Wathen on February 8th. Here we had great difficulty in obtaining carriers, and were delayed until the 20th, and on the 25th we marched into Arthington, having done the whole journey in splendid weather. Here I was glad to find my fellow-student, Mr. Glennie, in capital health. What delightful views one gets from the Arthington Station. I enjoyed my short stay there so much. On Friday, 28th, we welcomed the *Peace*, and on Monday bade farewell to the *Pool*, reaching Bolobo Saturday, March 8th, both Mr. Oram and myself being in fever. However, we are both in splendid health again now. Of the future I can say little. At present it is arranged that I stay here at Bolobo, whilst Mr. Grenfell goes up in the *Peace* to Upoto, taking Mr. Oram and Forfeitt, who purpose (God willing) opening the work at that spot. This (Bolobo) seems to me almost an ideal spot for a mission station, there are rows of towns quite close by, literally packed with people. I am deeply thankful that He has led me into this land, and my earnest prayer is that He may use me to this glorious end."

ON WE VOYAGE.

The Rev. H. Ross Phillips writes from on board the African Royal Mail steamer *Ambriz*, off Grand Canary, 5th June:—

"Since leaving Liverpool we have had exceptionally fine weather, which has made the voyage very pleasant indeed. Mrs. Phillips and I are both feeling much better for our journey. We have our good friend Dr. Small, of the A. B. M. U., and a lady belonging to the Presbyterian Mission, Old Calabar, and a party of five—three gentlemen and two ladies—who go as far as Sierra Leone to start a mission in the Soudan, with us for fellow-passengers, so that we are quite a large party of missionaries on board.

"We have had a very sad event happen on board this morning in the sudden death of the captain. He was apparently all right yesterday. I saw him at nine last night going up to his cabin, and he was found this morning quite dead kneeling by the side of his berth, where he had evidently fallen as he was undressing for the night. I conducted a short funeral service when we buried him at noon to-day. This sad event will probably cause us some little delay when we reach Grand Canary to-morrow, as we are likely to have to wait for another captain.

"We both feel very glad to be once more on our way to Congo to take up the work there, and trust that health and strength may be granted us so that for a long time to come we may be able to give all our time and energy to our loved work in Africa."

WORK AT TUNDUWA.

The Rev. J. H. Weeks writes from Tunduwa (Underhill) Station, March 11th:—

"MY DEAR MR. BAYNES,—The news from all up-river stations is very good, and certainly ought to encourage us.

"Underhill is a business station, and because of its geographical position it cannot be anything else. It is the depôt for receiving goods, and forwarding them to the different stations beyond.

"There are, however, two kinds of Mission work in which we engage. Lining the banks of the river on either side of us are trading houses, dealing in ivory, rubber, coffee, palm oil, and ground nuts. Natives, in return for their produce, receive cloth, looking-glasses, bells, guns, powder, rum and gin.

"It always takes a day or two to barter their goods, so that they very often remain on the factory grounds over Sunday; then Mr. Pinnock, whose special work it is, goes to visit these trading-houses and preaches to the gangs of native traders, sometimes there are only 20, at other times 200 or 250 in one shed. Men who have come many days from the far interior to amass earthly wealth, hear on those Sunday afternoons of heavenly riches, perhaps for the first time. Who can sum up the amount of good done? They hear the word, and shortly after return to their towns and villages, and in their own way tell not only the wonders they have seen, but also the God's palaver they have heard.

"Among the coloured imported workmen that belong to the Congo railway company there are many who profess to love Christ, these have asked to have a service, so Mr. Pinnock holds one for them every Sunday afternoon; these men not only like to hear, but also wish to contribute to the expenses of the service, so once a month they have a collection.

"Drink is the one great curse of the Lower Congo. Rum is sold to the natives at 6d. per quart, and gin at 2½d. for a bottle holding nearly a pint. It is so cheap that the very children can drink it, and are often to be seen drunk. Traders tell me they hate the trade in liquor, and have expressed a wish that it might be either prohibited, or a very heavy duty put on it. The natives would have to pay the duty, and so could not procure so much.

"So great a curse is it that I would not like to die possessed of a single shilling made in selling such hellish stuff to the natives. I hope and pray that the Conference now sitting in Brussels may be moved to take steps in this matter. It will

be as great a blessing to save the native from drink as to save him from the raids of Arab slave hunter.

"The people around us are working and trading at the factories all the week, they return to their towns on Saturday, and on Sunday give themselves up to drunkenness and riot.

"Drink, on account of the transport difficulties, is very dear on the Upper Congo; and I am hoping that something may be done to restrict the trade in it before the railway will run, or else the railroad that might otherwise be a blessing will be a curse, as it will bring the natives of Upper Congo into closer contact with the liquor.

"Surely devils must laugh when missionaries are sent to Africa, for, as a rule, the steamer that carries the missionary has on board enough drink (rum and gin) to counteract and destroy many years' earnest tearful work.

"The other kind of mission work in which we are able to engage is printing. Through the kindness and generosity of Mr. Wade, of Halifax, we have here a complete printing press; and I look upon it as my special work to keep it going in my spare time. During the last two years it has been in constant use, for as we get to know more language, and more of our number learn the languages of their districts, there will be more literary work done, and so a greater demand for printing.

"We have printed, with the help of two native compositors, 3,860 books, with a total of 135,830 pages. These books are printed in three different languages. Kixi-Kongo, the language of the Lower Congo; Kiteke, the language of Stanley Pool; and Kibangi, the language of Bolobo Lokolela, and beyond.

"I enclose a more detailed account of this work, which may interest many of our friends. It will show them that a great deal of work has been done which, although only preparatory, is at least essential for attaining the desired object we have in view, viz., preaching Christ in the language of the people—sending the Word hot from our hearts into the hearts of our hearers without the cooling medium of an interpreter."

PARTICULARS OF BOOKS PRINTED AT UNDERHILL STATION (B.M.S.),
CONGO RIVER, MARCH 11TH, 1890.

TITLE.	TRANSLATOR.	NO. OF BOOKS.	NO. OF PAGES.	TOTAL OF PAGES.
Kixi-Kongo Hymns ...	Various... ..	450	48	21,400
Mambu ma Yozefa ...	Rev. A. E. Scrivener ...	350	32	11,200
Ceremonies of Marriage, } Baptism, &c., ... }	Rev. W. H. Bentley ...	240	5	12,480
Some of the Psalms ...	Rev. J. H. Weeks ...	450	36	16,200
Gospel by Matthew ...	Rev. J. H. Weeks ...	500	102	51,000
Kiteke Primer ...	Dr. Sims ...	250	16	4,000
Jonah ...	Rev. H. R. Phillips ...	470	5	2,350
Bible Stories ...	Mrs. Lewis ...	470	15	7,050
Kiteke Hymns ...	Various... ..	200	11	2,200
Kibangi Primer... ..	Rev. R. D. Darby ...	300	24	7,200
Do. Hymns ...	Various... ..	150	5	750
		3,860		135,830

In addition to above is Mwelo-a-zaizi, translated and prepared by Rev. W. H. Bentley; of the number, &c., I have no account. The Gospel by Mark was translated by Mr. Cameron, but it was printed in England, and also "More about Jesus," translated by Mrs. Bentley.

Cheering Tidings from North Italy.

THE Rev. W. K. Landels, of Turin, sends the following translation of a letter just received from Signor Jahier, of Genoa. Signor Jahier writes :—

“On the 9th of this month (June) I went to San Remo to baptize a number of believers. The place fixed upon was a stream at a distance of about seventy-five minutes' walk from the town. To this quiet and tranquil spot, a company of fourteen persons, we went early next morning. The candidates for baptism were eight, six men and two women. For the women a tent was provided, where they might conveniently prepare themselves for the ordinance. The men got themselves ready in a secluded spot in the woods.

“When all were dressed for the baptism I gathered them round me, read to them the commission of our Lord (Matt. xxviii. 18-20), and made a few remarks thereon. (1) I first pointed out to them: the commandment to first make disciples, and then baptize them; (2) that believers only ought therefore to be baptized; (3) that the word *baptism* means *immersion*; (4) that baptism is a figure of the death, burial, and resurrection of the believer with Christ by the working of the Spirit of God, without which no one can see the Kingdom of God (John iii. 3-5).

“After this they were led one by one into the stream. The question was put to them: ‘Dost thou believe in the Lord Jesus, Son of God, thy Saviour?’ And on the answer being given frankly and decidedly, ‘Yes, I believe,’ they were immersed in a deep pool in the name of the Father, and of the Son, and of the Holy Ghost, according to the rule of the Head of the Church.

“Everything went off with order, with solemnity, and to edification; and the echo of the valley answered back harmoniously our hymn, as we trust the Lord will answer our prayers.

“What greatly impressed me on this occasion was the baptism of an old man of seventy-four years of age, who with great energy and firmness, at an age so advanced, and by an act so solemn, renounced the errors and abominations of Papal Rome and publicly embraced the Gospel of Christ. As he came out of the water he raised his hands to heaven, as though to thank God that before his death he had thus been permitted to confess the name of Christ.”

The late Rev. F. W. Gotch, LL.D.

AT the last meeting of the Committee; the following resolution was unanimously adopted :—

“Resolved that this Committee desire to place on record their deep sense of the loss which the Church of Christ, the Baptist denomination, and this Mission especially, have sustained in the death of Dr. Gotch. While lamenting over that loss, they are thankful that he was spared to reach so ‘green an old age,’ was called to suffer but little in his last days, and that he passed to ‘the better life’ in perfect peace, quite conscious to within a few hours of his decease.

“Dr. Gotch was the son of eminently godly parents, who, while cherishing a truly catholic spirit towards all who loved the Lord Jesus in sincerity, were very decided Nonconformists and staunch adherents of the Baptist denomination. He enjoyed, therefore, in early life all the advantages of a happy and holy home.

His father carried on an extensive business as a manufacturer and banker in Kettering, and was one of the most influential public men in the county of Northampton.

“He very early manifested a decided taste for literary pursuits, and ultimately felt that his life’s work was the Christian ministry. He entered Bristol College in 1832, Mr. Crisp being the president, Rev. W. Anderson classical and mathematical tutor. The English universities not being then open to Nonconformists, he graduated at Trinity College, Dublin, where, by diligent application, and honourably passing the examinations necessary to obtain them, he first took his M.A. degree, and subsequently that of LL.D. His first and only pastorate was Boxmoor, where he was greatly beloved. Thence he removed, as classical tutor, to Stepney, and finally, in a similar capacity, to Bristol, where, on the retirement of Mr. Crisp, he became president. Of his great scholarly and scientific attainments and the immense range of his knowledge of general subjects it is not necessary to speak; they are well known far beyond the limits of our body. His reputation as scholar is seen in the position which he occupied as one of the Company of the Old Testament Revisers, among whom he held a very prominent and honourable place. In this work he thoroughly delighted, and was very rarely absent from the meetings of his colleagues.

“By the students, both at Stepney and at Bristol, who enjoyed the advantage of his example and his instruction, he will long be remembered with affectionate respect. They all speak of him in terms of the highest affection. He was emphatically their friend, cherishing the warmest sympathy for them, affording the readiest access to him at all times, and rendering to them invaluable help in all their perplexities and doubts by his open-hearted frankness and wise counsels. To him they could carry the burden of all their difficulties, freely express their feelings, certain of his gracious sympathy and help. Through them Dr. Gotch’s influence will be diffused for generations to come, so that ‘he being dead yet speaketh.’

“Dr. Gotch rendered eminent service to this Mission for many years as one of its Executive Committee, regularly attending the appointed meetings, at which he often presided with the courtesy of a Christian gentleman and with the wisdom and tact of one well acquainted with the procedure of practical business.

“More recently, he has rendered similar service as an honorary member, attending all the quarterly and other meetings as often as increasing infirmities and broken health would permit.

“This Committee now turn to the bereaved family, and offer to them the warmest expression of their sympathy in this time of sorrow. They cannot but feel sure that they will find in the doctrines of the Gospel of the grace of God, which their departed relative so intensely loved, so faithfully expounded, and so truly exemplified in his consistent life, all the consolation and support which they now need.”

A friend of the Mission writes:—“I am prepared to sell four massive silver dishes, with warmers, for the benefit of the Baptist Missionary Society, the Baptist Zenana Mission, the Mission to Deep Sea Fishermen, and Harley House Institution for the Training of Missionaries. They were valued some years ago at the price of old metal only at £120.” We shall be glad to hear of a purchaser. Apply to the Secretary, Mission House, Furnival Street, London, E.C.

Indian Native Bullock Cart.

THIS picture gives some idea of the native bullock cart for carrying merchandise, &c., as coal, bricks, jute, and water. It is simply a framework of bamboos, tied together with string, mounted on two wheels, and drawn by bullocks.



BULLOCK CART.—(From a Photograph.)

Here the man is filling a large earthen jar with water from the river, while the oxen are resting near by.

Notes from the Indian Mission Field.

CALCUTTA.

THE Rev. Geo. Kerry, of Calcutta, writes:—"The past month has been one of unusual sickness at most of our stations. Influenza has for a few days prostrated many of our friends, but I hope the worst of this epidemic is now gone. I am sorry to say our brother, Mr. Bion, of Monghyr, lost his youngest daughter. Mr. Stubbe, of Bankipore, has suffered from fever, followed by a mild form of small-pox, and then by congestion of the liver, by which his work has been interrupted somewhat. I am glad to say Mr. Herbert Anderson has recovered from the attack of fever he was suffering from.

Mr. Rouse, now at Darjeeling, has been troubled by loss of power in his eyes, which he has been straining more than was good; he is now somewhat better, though there is still cause for anxiety, and he will need to be very careful and sparing in the work he gives them.

"Some of our friends will, doubtless, remember the attempt made nine years ago by the Chairman of the Calcutta Municipality to interfere with the preaching in the squares, which he, as Commissioner of Police, prohibited. This order some missionaries, with a view of testing its legality, disobeyed, and were summoned to the Police Court to answer for their

offence. After a lengthy trial before a special bench of magistrates, the decision of the Court was that the Commissioner, in issuing the order he did, had acted *ultra vires*. Since then the preaching has gone on without hindrance. I am sorry to say the Chairman of the Calcutta Municipality has signalled his retirement from that post by another effort to interfere with the preaching. One of his last acts was to propose to the Commissioners that they should enact a bye-law giving them power to prohibit the preaching if they should wish to do so. This bye-law was passed by the Commissioners, and now goes up to the Lieutenant-Governor of Bengal for confirmation. It is possible His Honour the Lieutenant-Governor may not confirm it. The Calcutta Missionary Conference is on the alert, and will present for His Honour's consideration the reason why the missionaries think such a bye-law should not be confirmed. Should it be confirmed, we may have to fight over again the battle of nine years ago in the courts of law. It seems an ungracious act on the part of the late Chairman of the Calcutta Corporation to return to his hostile action towards mission work, for after he failed in his former effort, the missionaries met him and some other Government officials, and consented to an arrangement regarding the preaching, in which they yielded out of deference to the wishes of the executive authorities a part of that which in the then state of the law they might have claimed. I do not think the Lieutenant-Governor of Bengal will confirm the bye-law, as the case which the missionaries will present is so strong; and even if he should, it is just possible that the Commissioners may not act upon it; but if they do, there can be no doubt but that the legality of the bye-law

will be tested again in the courts of law."

SERAMPORE.

The Rev. E. S. Summers, M.A., writes:—

"On Sunday, the 21st, we were called on to baptize seven candidates, and partly because the tanks were low, and partly because we felt that we ought not to keep the ceremony entirely to ourselves, we determined that the baptism should take place in the river. The spot selected was very near to where Dr. Carey baptized Krishna Pal, being just on the further side of the pier belonging to the Serampore Jute Mills, at the end of which still are to be seen, at very low water, what look like the foundations of Dr. Carey's submerged house. The candidates for baptism were as follows:—A young woman, the wife of a native preacher, who, after some doubts on the subject, desired to confess her Saviour in His appointed way; five of the elder boys from our boarding school; and, finally, a Hindu from Singhur. The boys had come forward as the result of a happy novelty that we have introduced into the boarding school. We thought that they had enough of masculine teaching and influence on the week days, and that something quite different on the Sundays would be likely to produce a beneficial result. So at our earnest request we got Mr. Summers and the Zenana ladies, Mrs. Manual and Miss Macintosh, to take them for an hour's Sunday-school in the English chapel. The boys seem very much to appreciate their feminine instruction; and though we trust that the various influences at work have had their share, yet we must ascribe to the gentle persuasive influence of the ladies that these five boys came to a fixed resolution to serve the Lord and decided to ask for baptism. The Hindu is an old man who has been a Temple priest,

and has ventured, at an advanced period in life, to break with the past and boldly avow his faith. Looking upon his conversion, we feel that he has been wonderfully led, and that the Lord who chose him has brought him out in His own time and in His own way. It was interesting to see youth and age thus meet by the river side to confess the same Saviour. We marched down in a little body from the College about a quarter-past five, the schoolboys with their flags, the Theological students (such of them, that is, as were not down with influenza) with their drum, and a number of brethren and sisters from Johnnuggur. Arrived at the river side, at the place of baptism, after the completion of the hymn, prayer was offered by Anonda Babu, the head master, and an address in Bengali delivered by Durga Babu, and then baptism was administered by Mr. Summers. It took place without any hitch, the candidates all of them behaving with great calmness and propriety, and after a final prayer and hymn, the company moved on to the English chapel, where the Communion service was to be held after the usual English service. In a little while the chapel was thronged, and when the usual attendants on the English service arrived, they were rather astonished to see the place so crowded. To relieve the tedium of those who did not understand English, a Bengali prayer was introduced into the service. One good Bengali woman observed that she did not understand of the English service more than the words God, Jesus Christ, and Amen. Perhaps she felt as others have felt on other occasions, that the latter is one of the most comforting words in any language. Jolpan in the College concluded the events of an interesting day. We have had a good deal of fever, mostly of the influenza type, among the stu-

dents and schoolboys. Mr. Edwards has been the scapegoat for our Mission party, but we hope that, though rather pulled down, he will soon be well again.

BARISAL.

The Rev. William Carey reports :—

“ We have just held at Barisal our second Quarterly Conference of Missionaries and Preachers from all parts of the district. Mr. Summers, of Serampore, kindly accepted an invitation to be present and confer with us on matters scholastic. It is not every day that men of light and leading, such as he and brother James of Madaripore, pay us a visit. The occasion seemed a good one for special evangelistic efforts and Christian instruction. Hence a variety of meetings took place in addition to the business sessions, which tended greatly to the encouragement of us all.

The week's work opened with an exhibition of fifty beautiful pictures on Mr. Jewson's verandah, to which 'all lovers of art and literature' were cordially invited. The pictures were, of course, coloured illustrations of Scripture narrative, amongst them being some of the latest and best productions of the Religious Tract Society and the Sunday School Union. The exhibition was open for two hours each afternoon on Monday and Tuesday, March 31st and April 1st. It attracted a large number of students, notwithstanding the fact that Mr. Jewson's house is situated quite a mile from the town. Our chief (Mr. Spurgeon) acted as principal showman, and, pointer in hand, explained scene after scene to the groups gathered around him. One native gentleman came in his carriage and brought his children with him. The thirty little girls who compose our Zenana boarding school were among the first to troop up the steps, and

certainly took away with them a very intelligent grasp of Gospel story. The students, chiefly sons of educated Hindus, declared their conviction with Oriental (another name for hyperbolic) politeness that 'the pictures were marvellously beautiful,' and that they had 'understood the Bible completely.' They certainly learnt a good deal, and are not likely soon to forget it. Truth gains a firm place in the mind when it opens both eyegate and eargate. Bazaar preaching scarcely touches men of this class. If they linger a moment to listen, it is but with languid interests and often a supercilious smile. Hence the value of variety of method in presenting the Gospel message, as well in India as in England. It was a happy thought that exhibition; and brother Jewson undoubtedly by it gave profit and pleasure to many. On Wednesday afternoon the *Zillah* (our large Mission boat), which had been sent up on purpose, arrived from Madaripore with brethren James and Davies on board. Their two colleagues, Messrs. Norledge and Bevan, were perforce left behind in charge of the *Manchester*, then docked for painting. Towards evening that often-delayed but this time punctual steamer from Khoolnah came panting up stream, and brought Messrs. Summers and Teichmann. The latter has for some weeks past been living on the site of the new Mission station at Perijpore, and superintending the erection of a Mission bungalow. This means more than assuming the rôle of 'the man in the black coat' who stands by to see that toilers in shirt sleeves do their work well. It is equivalent, almost, to building a log cabin out West, with only a few more or less turbulent boys to lend a hand. In fact, the backwoodsman has the advantage of finding convenient timber on the spot, waiting to be felled. But to return to the

meetings. We gathered round 'our common mercy-seat' early on Thursday morning, Mr. Spurgeon guiding us in a brief address on the various uses of prayer suggested in the Epistle of James. The day passed in earnest discussion, and at sunset a gay little procession marched out of the Mission gates with flags, banners, and a band of music to sing round the town. Brother Teichmann was of course the life and soul of the singers' group, preceded by the flag-bearing school boys in double line, and followed by preachers and others, acting as body guard for the ladies of the Zenana Mission who brought up the rear. The men missionaries were nowhere in particular, but everywhere in general, scattering tracts, conversing with groups of Babus, and occasionally halting to deliver brief but pregnant addresses. Moonlight made the scene picturesque, and the small army soon swelled to a host as it pressed, praising, along. The very large proportion of respectable followers argues well for the kind of interest aroused, and the march round was accomplished without any breach of order; but it was hot work for an April night with no breeze. We dare not have attempted it during the day. Friday morning and afternoon were given up to services for Christian brethren from the district, of whom a goodly number were present by special invitation. The meetings were held in Mr. Spurgeon's verandah, the morning subject being, 'Our Work and how to do it.' Brother Jewson presided, and called upon one after another of the Barisal workers to report on work done during the week. Miss Hayward had a good word to say of the Sunday-school (of which she has lately become the superintendent), and others spoke of house-to-house visitation, and others again of work among the young men of

the church. It was really an object lesson, with the Golden text in large type, 'Go thou and do likewise.' The afternoon service was simply delightful. Even in India one has to warm up to one's work. As the snowball goes it grows. The verandah that afternoon was packed with upturned faces. The two addresses were brief and bright, qualities highly appreciated here elsewhere. Mr. Teichmann spoke of 'Our Weapons, and how to use them'; and Mr. Spurgeon summed up the day's lessons in the theme, 'Our Strength, and where to get it.' Three English lectures for educated Babus and students formed a prominent feature of the week's proceedings. They were held on Friday, Saturday, and Sunday evenings successively. We hoped for large audiences, and planned accordingly. A Hindu gentleman, proprietor of one of the three large colleges here, kindly lent us the use of his institution, and thus accommodation was secured for four or five hundred persons at each lecture. The act was courageous; it defied public opinion. It may have indicated religious indifference, but it points to possibilities of closer contact with the best men of the country. In this sense it is worthy of special note. Another Babu lent us his lamps, and remarked, 'There was a time when we had no dealings with the missionaries; these are better times. You are now our friends.' The lectures were advertised in city fashion, by sending round a cart to which a bamboo frame had been fixed covered with canvas and making a double placard. To judge from its many admirers, this colossal form of handbill was new to Barisal. It is likely soon to have many imitators. A student, commenting on the matter, sagely said: 'I have observed that great inventions come out from

England, pass through Calcutta, and then reach us at Barisal. I have seen this sort of placard in the streets of Calcutta; now it is found here.' The first lecture was delivered to an overflowing audience of young men by Mr. Summers, on the question: 'Are Hinduism and Christianity essentially Antagonistic?' He contended that they were, demonstrating with fine force and skill every truth affirmed. Some present felt their religion outraged, and next day instigated strong opposition to the remaining lectures. Bills were pasted on lamp-posts in the bazaar and other parts of the town, appealing to good Brahmos and Hindus alike, and urging them not to attend—not to listen to a barbarian insulting their holy religion. A special meeting of Hindus, with attractions of music, was also arranged to be held at the same hour as the Saturday lecture, in the hope of keeping many away. But when brother James stood up to speak, he had an audience before him which very nearly filled the capacious hall. His subject was 'The Religious Future of India,' and a more stirring and convincing address it would be difficult to conceive. He predicted on the basis of the continuity of forces at present in operation, and on the basis of the fitness of things, that Christianity will be India's future religion. We had still another good muster on Sunday, when Mr. Summers lectured again, this time on 'Jesus Christ His Own Witness.' It was a powerful delivery on the responsibility which the recognition of Christ as a moral teacher involves, and the necessity for taking a step further if we would be true to ourselves. I fear I have written at too great a length, and hence abruptly conclude.

“WILLIAM CAREY.

“Barisal, E. Bengal.”

The Lord Loveth a Cheerful Giver.

WE desire to acknowledge with sincere gratitude the receipt of the following gifts for the Mission, many of them the outcome of deep and most generous sympathy with the work of the Society, and indicating rare self-denial and privation:—To M. C., for a box of valuables, who writes: “I did not intend this little box to reach your hand till I had passed away from all things here below! but as I find my beloved pastor is going to London, and has kindly said that he will take charge of it and deliver it into your hand, I think I had better send it. No one knows anything about its contents, nor do I wish any notice taken of it beyond knowing that it is safely in your keeping. I only wish that it were more valuable, but what it may produce may add a little towards the Congo Mission. Short-lived was my union with my sainted husband. For nearly forty-eight years I have travelled alone in this world, yet God has been my refuge and strength; not one good thing has failed me. Now I am very near the end of life’s long pilgrimage, for if I live till September I shall reach my eighty-sixth birthday”; a Friend at Torquay, for a guinea given to the Rev. T. H. Barnett for the purchase of books for the native preachers in Dacca, East Bengal; the Wife of a Working-man, for half-a-crown to prevent debt; E. J. M., several articles of jewellery, with prayers for the Congo Mission; W. O., Nottingham, for a small ring, who writes: “It is a ring which I bought when on the broad way to destruction. It has pleased the Lord to pluck me as a brand from the burning, and I feel it my duty to do something for Him, and I had this by me, and I thought I would send it to you. You might make something of it, and it would be a little help towards the Society. I am sorry I cannot do more for Him who has done so much for me”; R. E. W., a silver spoon for the Congo Mission; an Orphan, for gold earring for the China Mission; a Poor Widow, for silver trinkets, the gift of her mother; an Old Soldier, for a silver pencil case for the Congo Mission; Anon., for the Congo Mission, five pounds; Two Friends, for the General funds, four pounds; an aged Widow, Brighton, for the gift of some “small silver articles” to help in the liquidation of the Mission debt.

The grateful thanks of the Committee are also presented to the under-mentioned for timely and welcome donations:—Mr. and Mrs. Edward Robinson, Bristol, £400; Mr. and Mrs. Sargent, Bristol, for *New Station at Upoto*, £250; Mrs. Kemp, for *Congo*, £50; A. A. R., £50; G. C., £40; Family of the late Mrs. Kinchett, £30; Reyner Trust Fund, £30; Mr. C. H. Gatty, £10 10s.; Rev. J. H. Weeks, £10; N. B., per Rev. C. H. Spurgeon, £10; Mr. G. E. Brock, £10; A Friend, £10; Mr. R. J. Procter, for *bell for Lukolela Station* £10; A Friend, New Zealand, £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Some books from the Rev. C. H. Spurgeon, and a bale of clothing from the Ladies’ Working Society, Clarendon Chapel, Leamington, for the Rev. H. R. Phillips, of the Congo; parcel of dolls, &c., from Mrs. Lockyer, of Hook Norton, for Mrs. Lewis, San Salvador, Congo; parcel from a Friend, for the Rev. A. E. Scrivener, Congo; some clothing from Mrs. Kidgell, of Reading, for Messrs. Davies and

Forfeitt, Congo; a box of drugs from Messrs. Burroughs & Wellcome, for the Rev. J. H. Weeks, of the Congo; bells from Hillhead Sunday-school, Glasgow, per Mr. J. W. Arthur, for Bolobo Station, and from Mr. A. Fox, Maryport, for Upoto Station, Congo River; a parcel of clothing from Friends at Greenfield Chapel, Llanelly, and a box of books and magazines from Mrs. Allen, Luton; parcels of clothing from Mrs. Benham, Regent's Park, and Miss Poole, Stamford Hill, for Mrs. Medhurst, China, and from Mrs. Benham, for Mrs. Wall, Rome; and a large number of shirts prepared by the Wilmott Street Missionary Sewing Society, Manchester, for Miss Silvey, of the Congo.

The Rev. R. D. Darby, of the Congo, desires to acknowledge the gift of an organ by an anonymous donor at Bath. The Committee join Mr. Darby in grateful thanks for this gift.

The cordial thanks of the Committee are also given to the pastor and officers of the church meeting in Vernon Chapel, King's Cross, London, for the gift of the Communion service formerly used by the church, but now replaced by a new one. In accordance with their request the service will be sent out to one of the Congo Mission stations—most probably Stanley Pool—for the use of the native church.

Recent Intelligence.

WE are glad to report the arrival in England of the Rev. A. and Mrs. Sowerby and family from Tai Yuen Fu, North China; of Mrs. Weeks from Underhill Station, Lower Congo River; and of the Rev. C. and Mrs. Jordan and two daughters from Calcutta.

In response to the appeal in the last issue of the MISSIONARY HERALD for a bell for Lukolela station on the Upper Congo River, we acknowledge with grateful thanks the generous response of the following:—Robert J. Procter, Esq., of Oxton, Birkenhead, for £10, for the purchase of a suitable bell; also Augustus Fox, Esq., Wood Street, Maryport, for the gift of a bell. We propose to send Mr. Procter's gift to Lukolela, and the gift of Mr. Fox to the new station at Upoto. We are also greatly indebted to the young people connected with the Hill Head Baptist Sunday School, Glasgow, for the gift of a similar bell for the Bolobo station, under the charge of the Rev. Geo. Grenfell.

Will our readers please note that the next Autumnal Missionary Meetings will be held in Cardiff on *Monday and Tuesday*, the 6th & 7th of October. Further announcements will be made in due course.

The committee desire to express their cordial thanks to Mr. Joseph Westley, of Blisworth, for the gift of an oil painting of the Rev. William Haighton, who was present at the formation of the Baptist Missionary Society at Kettering on October 2nd, 1792, and the donor of 10s. 6d. towards the sum of £13 2s. 6d., the first amount contributed to the funds of the Society.

With regard to this Rev. W. Haighton, we find from the Roade Church-book, under date of Michaelmas, 1876, that, "He came by agreement to supply for one year, and that at the latter end of the summer of 1787 the Church gave him a call to be their pastor, and having received his dismissal from the Church at Kettering to the Church at Roade, he was inducted on October 4th in that same year, Mr. Fuller delivering the charge, and Mr. Ryland preaching to the people."

From the tablet in Roade Chapel we find also that he was—"In doctrine sound, in devotion ardent, in life holy, in death happy. He was gathered unto his people on March 21st, 1827, aged seventy-four. Reader, be admonished of thy latter end."

In view of the near approach of the Centenary of the Society, we venture to appeal to other friends, especially such as are resident in Northamptonshire, to present to the Mission any other portraits they may have of the donors to the first and ever memorable Kettering collection.

At the last meeting of the Committee two young brethren were accepted for Mission service—viz., Mr. George Hughes, of Haverfordwest College and Aberystwith University, who will join the Rev. W. R. James at Madaripore, East Bengal, and be associated with Messrs. Norledge, Davies, and Bevan, and Mr. John Whitehead, of Rawdon College, for the Congo Mission.

At the same Meeting a special Committee was appointed, and commissioned to make, at an early date, suitable plans and arrangements for the celebration of the Centenary of the Baptist Missionary Society in 1892.

In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that Island, the urgent needs of the work demanding immediate reinforcement, the Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

At the same meeting the very cordial thanks of the Committee were presented to Stephen G. Sale, Esq., Barrister-at-law, Calcutta, and to Ed. J. Howard, Esq., Barrister-at-Law, Allahabad, for important professional services rendered to the Society in connection with the recent visit of the General Secretary to India, both these gentlemen having declined to accept any professional fee or emolument.

We are glad to report that the recent visit of the Rev. David Wilshere to the United States has resulted in his restoration to health, and that he has now returned to Nassau, his medical adviser in America reporting him fit for work and in a condition which he thinks may enable him "to continue at his post for years to come."

Our readers will be thankful to learn that the Rev. D. J. and Mrs. East have been so refreshed and invigorated by their sojourn in this country as to admit of their return to Jamaica. They anticipate leaving England some time next month, thus enabling Mr. East to reach Kingston in time to resume his duties as Principal of the College at the opening of the next session.

Tidings have reached England of the sudden decease of the Rev. W. Littlewood, for many years Missionary of the Society at Inagua in the Bahamas. His death took place on May 15th, at Harbour Island. For some years past Mr. Littlewood has retired from active service, and been resident in Harbour Island. The Committee commend to the sympathy and prayers of our readers the sorrow-stricken widow and bereaved family. We hope next month to supply further details, which up to the time of going to press have not been received.

Contributions

From April 1st to end of Financial Year, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		A Friend, per Rev. J. B. Myers, for <i>W & O</i>		"An Easter Offering,	
Bannister, Mr. H. C.	5 5 0	Barker, Mrs. M.,	2 0 0	" Jubilee Gift"	1 3 6
Barran, Mr. Jno., M.P.	160 0 0	Hitchin	0 10 0	" A Scotchman"	1 0 0
Baynes, Mr. A. H.	5 5 0	Beaumont, Miss C.,		Anon., Abergavenny	0 11 0
Baynes, Mrs. A. H.	5 5 0	Edinburgh	1 0 0	Bannister, Mr. H. C.	3 3 0
Baynes, Master N. H.	1 1 0	Benham, Mr. P.	2 0 0	Barlow, Mr. Jas., Ac-	
Baynes, Miss H. K.	1 1 0	Bentall, Mrs.	1 0 0	orington	100 0 0
Bloomfield, Rev. J.	0 10 6	Bible Translation Society, for <i>T</i>	450 0 0	Barnett, Mrs.	0 10 0
Blyth, Miss P. A.	1 0 0	Box, E. O.	3 7 6	Brown, Rev. J. T., and	
Bolton, Mr. J. S.	1 0 0	C. H., for <i>China schools</i>	3 3 0	Mrs. Brown	3 0 0
Burton, Mr. S. B.	100 0 0	Churchill, Mr. W. S.,		Butlin, Mr. G., Birming-	
Cadby, Mrs.	1 1 0	for <i>Congo</i>	3 0 0	ham	2 0 0
Capern, Mr. H.	0 10 6	Croll, Mrs. A. Angus		Carter, Miss E., South-	
Carter, Mr. T. C.	1 1 0	(boxes)	1 2 10	ampton	5 0 0
Cope, Mrs.	2 2 0	Dent, Miss C.	2 0 0	Crowe, Mrs., Kirby	
Cory, Mr. B.	5 0 0	E. J., Trowbridge	0 10 0	Bedon	1 0 0
Davies, Mr. J. M.	0 10 6	F. R., Glasgow, for		" Cymro"	5 0 0
Davies, Mrs., Brom-		<i>China</i>	0 10 0	Davies, Miss E.	3 0 0
yard	2 0 0	Do., for <i>Congo</i>	0 10 0	Franklin, Mr. G. C.,	
E. J. C.	10 0 0	Hall, Mr. S.	0 10 0	Coventry	10 0 0
Fowler, Mr. W.	0 15 0	H. M. D.	1 0 0	G. S. H. P.	5 0 0
Haggis, Mr. A. H.	3 3 0	Hubbard, Mr. L.	5 0 0	Gardiner, Mr. F.	10 0 0
Hamer, Mr. J.	1 1 0	Ind, Mr. T. M., for		Hamilton, Mrs. Jno.,	
Hine, Miss, for <i>Congo</i>	1 0 0	<i>education of Congo</i>		Glasgow	0 0 0
Holmes, Mr. R.	2 16 6	boy	2 2 0	Horton, Mr. and Mrs.	
Hooper, Mr. Cleave	2 2 0	" In Memoriam," for		W.	1 0 0
Hull, Mr. and Miss,		<i>Congo</i>	0 10 0	Howe, Rev. G.	1 1 0
Southgate	2 7 0	Jarrett, Mr. A. J.	0 10 0	Howe, Mr. J. F.	1 1 0
" In Memoriam, Rev.		Kemp, Miss, for <i>sup-</i>		Jackson, Mr. Thos.,	
T. Burditt, M.A."	2 2 0	<i>port of colporteur</i>		Manchester	10 0 0
Johnson, Mr. G. W.,		<i>at Rome</i>	17 0 0	Jackson, Mrs. J. H.	1 0 0
M.A.	1 10 0	Lawrence, the late Mr.		Johnson, Mr. G. W.,	
Marshall, Rev. F. G.,		F. O.	1 1 0	M.A.	1 0 0
and Miss Marchant	1 19 0	Marshall, Mr. G., and		Knight, Miss M. A.	5 0 0
Lewis, Mr. D., Basford	10 0 0	Family, Chesham	1 4 4	Lawson, Mr. Isa.	2 0 0
Marham, Mr. Jno.		Marks, Mr. T. T., C.E.,		Leonard, Mr. J. H.	5 0 0
(quarterly), for <i>sup-</i>		<i>for previous year's</i>		Lister, Miss B. O.	1 0 0
<i>port of Congo mis-</i>		<i>debt</i>	10 0 0	Manning, Miss M.,	
<i>tionary</i>	75 0 0	Mills, Miss Mary	0 10 0	Reading	5 0 0
Mark xvi. 15	1 0 0	Newman, Mr. H. E.,		M. E. A.	1 1 0
Mills, Mr. G. M. W.	1 1 0	for <i>Congo</i>	1 1 0	MaGregor, Mr. J.	1 0 0
Do., for <i>Congo</i>	1 1 0	Roberts, Miss E. (box),		Morgan, Mr. Jno.,	
Morgan, Mr. John,		for <i>Congo</i>	1 0 0	Walthamstow	0 10 0
Walthamstow	0 10 0	Robinson, Rev. J. C.	1 1 0	Neal, Mr. Eugene G.	2 0 0
Musto, Mr. F.	2 0 0	Salter, Miss E. H.		Pearce, Mr. R.	2 2 0
Rendle, Mr. H.	0 10 6	(Bible-class)	2 0 7	Rawson, Mrs. J. D.	1 0 0
Richardson, Mr. W.	1 1 0	Shanks, Mr. Thomas,		Rhodes, Mr. W. H.	1 0 0
Roberts, Mr. R. J.	2 0 0	Johnstone, N.B.	5 0 0	Ridley, Miss	10 0 0
Robinson, Mrs., Pinner	2 0 0	Shenaby, Mr. D.	1 1 0	Robinson, Mr. Alfred	100 0 0
Robinson, Miss	0 10 6	Swan, Mr. Andrew,		Shorroek, Rev. K., B.A.	0 10 0
Rouse, Mr. W.	20 0 0	Stirling	5 5 0	Smith, Dr. Gordon	5 0 0
Rowe, Rev. W. K.	0 10 6	Stanworth, Mr. W., for		Vicoars, Mrs. G.	5 0 0
Self, Mr. W.	2 2 0	<i>Congo</i>	1 0 0	Walker, Mr. J., Birken-	
Short, Miss E.	0 10 0	Thatcher, Miss Jessie		head	3 0 0
Do., for <i>Congo</i>	0 10 0	E., for <i>Congo</i>	0 10 0	Walker, Mrs., Epping	1 1 0
Stephenson, Mrs. A.	1 0 0	Tresidder, Rev. H. J.		X. Y. Z.	10 0 0
Symington, Mr. J.,		(box), for <i>Congo</i>	0 10 6	Under 10s.	0 15 0
Belfast	2 0 0	Vasey, Mr. G. H.	2 2 0		
Watkins, Mr. B.	5 0 0	Watkins, Mr. B. (box)	3 4 11		
Watts, Rev. Isaac	0 10 0	Wilmot, Miss R. (Bible-			
W. H. W.	10 0 0	class and box), for			
Williams, Mr. Jno.	0 10 6	<i>Congo</i>	2 0 0		
Williams, Mr. H., and		Under 10s.	0 14 0		
Miss Williams	4 4 0				
Under 10s.	0 10 6				

LONDON AND MIDDLESEX.

Abbey Road Chapel	41 15 10
Acton	14 0 7
Do., for <i>Poona</i>	0 3 6
Do., for <i>Brittany</i>	0 2 6
Amhurst Park Bible-	
class.	5 0 0
Battersea, York-road	65 9 2

DONATIONS.

A Friend	5 0 0
A. S. H.	15 0 0

SPECIAL DONATIONS TOWARDS EXPECTED DEFICIENCY.

A. M.	5 0 0
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Bermondsey, Drummond-road	8	5	0
Do., Haddon Hall Sunday-school	7	7	0
Bow, Blackthorne-st. Sunday-school	4	18	0
Brixton Hill, New Park-road	28	8	0
Do., Kenyon Chapel	30	18	0
Do., do., Sunday-sch.	7	3	0
Do., Wynne-road	4	8	6
Do., St. Ann's-road Sunday-school	4	10	8
Brompton, Onslow Ch.	62	11	1
Brondesbury	5	10	6
Camberwell, Denmark-place Chapel	21	6	1
Do., do., for "Comber Memorial" Fund.	11	0	6
Do., do., for <i>China sch.</i> , per Y.M.M.A.	6	0	0
Camden-road Chapel	129	17	3
Do., for <i>W & O</i>	10	7	9
Do., for <i>Italy</i>	5	10	0
Do., for <i>Congo</i>	184	7	8
Do., for <i>N.P.</i>	5	0	0
Castle-street Welsh Ch.	20	6	9
Childs Hill, for <i>W & O</i>	0	15	0
Do., Sunday-school, for <i>Congo</i>	0	10	0
Chiswick, Annandale-road Sunday-school	1	11	0
Chalk Farm, Berkeley-road Ch. Sunday-school, for <i>Congo</i>	1	2	9
Chelsea, Lower Sloane-street	20	18	2
Do., for <i>W & O</i>	2	10	0
Clapham, Grafton-sq. (balance)	11	9	0
Clapton, Downs Ch., for <i>Debt</i>	7	7	10
Crouch Hill	9	19	1
Do., for <i>Mrs. Kerry's school</i>	4	0	0
Dalston Junction	20	0	0
Do., for <i>W & O</i>	3	3	0
Do., Sunday-school	11	10	0
Edmonton	11	5	4
Eldon-street, Welsh Ch. Sunday-school	8	0	0
Enfield	25	12	9
Forest Gate, Wood-grange Chapel	10	2	7
Do., for <i>W & O</i>	3	5	1
Do., for support of "Mansendi," <i>Congo</i>	0	15	0
Fulham, Dawas-road Sunday-school	3	17	9
Gunnersbury	4	4	0
Do., Sunday-school	0	11	4
Grove-road Ch., Victoria Park, for <i>W & O</i>	4	0	0
Hackney, Mare-street, for <i>Debt</i>	0	10	6
Hammersmith, West End Chapel	18	3	2
Hampstead, Heath-street	11	4	7
Do., Juv., for support of boys at <i>Wathen Station</i>	18	0	0
Highbury-hill Chapel	31	2	4
Do., Sunday-school	7	0	0
Highgate-road Chapel	53	0	2
Do., for <i>W & O</i>	7	8	7
Do., for <i>Congo</i>	11	4	11
Do., for <i>China</i>	4	0	0
Do., for support of "Kibikumba," <i>Congo boy</i>	5	0	0
Do., Y.M.B.C., for <i>Congo</i>	1	0	0

Highgate, Southwood-lane	9	17	6
Do., for <i>N.P.</i>	1	18	6
Do., for <i>Congo</i>	1	9	11
Hornsey, Campsbourne Ch. Sunday-school	8	10	6
Islington, Cross-street	20	16	10
Do., do., Sunday-sch.	6	10	7
Do., Salters' Hall Ch.	32	11	1
Do., do., for <i>Congo</i>	2	7	0
John-street, Edgware-road, Bible-class	4	13	0
Kensington, Hornton-street Sunday-school	5	0	0
Kentish Town Ragged-school, for <i>Congo</i>	0	8	6
Kingsgate-street Sunday-school	3	13	3
Mansfield-street Sunday-school, for <i>Congo</i>	3	0	0
Maze Pond Chapel	21	2	11
Do., Sunday-school	25	5	0
Do., do., for <i>N.P.</i>	1	10	0
Do., do., for <i>Mr. Weeks, Congo</i>	1	1	8
Metropolitan Tabernacle	16	15	0
Notting-hill, Ladbroke-grove Chapel	96	11	8
Pastors' College Missionary Association	3	11	7
Do., for <i>Congo</i>	1	10	0
Peckham, Public Hall Bible-class	1	15	6
Do., East Surrey-grove Sunday-sch.	0	4	6
Pinner, for <i>N.P. under Mr. Anderson, Barisal</i>	9	6	4
Putney, Union Church	121	16	2
Do., for support of "Shandamene," in <i>Mrs. Kerry's school</i>	4	0	0
Regent's Park Chapel	98	15	1
Rotherhithe, New-road Sunday-school, for <i>Barisal school</i>	0	19	3
Stafford Rooms Y.M.C.A.	0	10	0
Stockwell Chapel	11	5	2
Stockwell Orphanage Sunday-school	13	0	8
Stoke Newington, Devonshire-square Chapel	8	3	3
Do., per Y.M.M.A.	10	0	0
Stratford Grove Sunday-school	4	18	9
Do., Major-road	3	8	0
Tottenham	60	10	3
Do., for <i>China school</i> , per Y.M.M.A.	1	1	0
Do., for <i>Debt</i>	5	0	0
Twickenham, Y.M.B.C., for <i>Gogon Chunder Dutt's native school</i>	13	0	0
Upton Chapel	136	0	0
Do., for <i>W & O</i>	0	16	0
Do., Mission-school	0	15	9
Usbridge-road Chapel	1	0	6
Victoria Ch., Wandsworth-road	19	4	0
Walthamstow, Wood-street	10	4	10
Do., do., for <i>W & O</i>	1	10	0
Do., Boundary-road	1	11	6
Walworth-road Sun-sch., for <i>N.P.</i>	4	11	0
Walworth, East-street Sunday-school, for <i>Mr. Heising's Orphanage, Benares</i>	8	0	0
Do., Ebenezer Sun-			

day-school, for <i>China schools</i> , per Y.M.M.A.	3	6	2
Westbourne-grove Chapel	45	0	0
Westminster, Romney-street	0	10	0
Do., for support of <i>boy at San Salvador</i>	5	0	0
West Green	17	13	2
Do., Bible-class	7	0	0
Woodberry Down Chapel	61	16	4
Do., for <i>W & O</i>	3	7	3
Wood Green	10	17	11
Do., for support of <i>Congo boys</i>	4	4	3
Do., for <i>Bengal sch.</i> , per Y.M.M.A.	1	10	0

BEDFORDSHIRE.

Bedford, Mill-street	13	0	3
Do., Bunyan Meeting	20	6	4
Do., do., for <i>Congo</i>	2	0	0
Dunstable, West-street	19	6	3
Do., for <i>W & O</i>	1	10	0
Do., for <i>N.P.</i>	0	9	8
Houghton Regis	21	11	9
Keysoe, for <i>W & O</i>	0	10	0
Leighton Buzzard, Hockliffe-road	30	9	11
Do., for <i>W & O</i>	5	2	11
Luton, Park-street	25	4	10
Do., for <i>China</i>	2	7	6
Do., for <i>Congo</i>	3	7	6
Do., Wellington-st.	16	1	0
Do., Union Ch.	9	2	7
Shefford	2	2	6
Do., for <i>W & O</i>	0	10	0

BERKSHIRE.

Abingdon	35	9	11
Do., for <i>W & O</i>	3	2	0
Faringdon	26	13	2
Do., for <i>W & O</i>	0	16	0
Do., for <i>N.P.</i>	3	15	6
Maldenhead	13	7	0
Newbury	49	2	3
Do., for support of "Nilkanto, Chuk-roburty"	19	0	0
Reading, balance from United Meetings	9	13	4
Do., King's-road	50	7	0
Do., Carey Ch.	39	19	4
Do., do., for <i>N.P.</i>	0	11	5
Sandhurst	6	5	0
Windsor	26	17	10
Wokingham	35	10	6
Do., for <i>N.P.</i>	1	3	4

BUCKINGHAMSHIRE.

Chosham	27	1	7
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CAMBRIDGESHIRE.

Cambridge, St. Andrew's-street	140	5	8
Do., for <i>N.P.</i>	3	10	0
Do., for boys' school, <i>Barisal</i>	0	14	0
Do., for <i>Congo</i>	6	9	6
Do., for <i>Roman Mission</i>	29	15	6
Do., for <i>Mr. Summers' school, India</i>	17	0	0
Do., Zion Chapel	20	1	4
Do., do., for <i>W & O</i>	3	0	0
Do., Mill-road	1	1	0

Caxton	3	5	0
Cherryhinton	2	8	7
Chesterton, for <i>W & O</i>	1	0	0
Do., Sunday-school	1	6	0
Cottonham	19	4	2
Do., Ebenezer Ch.	3	14	0
Comberton	0	4	0
Granchester	5	18	10
Do., for <i>N P</i>	0	11	0
Haddenham	5	10	2
Ialeham	4	1	5
Harston	7	0	0
Do., for <i>N P</i>	3	4	9
Shelford	13	6	6
Do., for <i>W & O</i>	1	0	0
Swavesey	4	18	7
Swaffham	0	9	2

Less previous remittances and expenses	313	19	2
	199	4	0
	114	15	2

CHESTER.

Altrincham, Tabernacle	2	5	11
Do., Sunday-school	3	18	1
Birkenhead, Grange-road	23	19	8
Do., for <i>W & O</i>	3	19	6
Do., for <i>China</i>	0	10	0
Do., for <i>Congo</i>	2	1	0
Do., Jackson-street	1	14	0
Do., Welsh Ch.	6	9	1
Do., do., for <i>Italy</i>	0	10	6
Do., do., for <i>Italian Evangelist</i>	0	14	0
Chester, Grosvenor Park	13	10	0
Do., for <i>N P</i>	6	6	5
Crews	5	2	0
Stalybridge, Cross Leech-street	1	0	0
Do., for <i>W & O</i>	0	10	0

CORNWALL.

Falmouth	11	6	10
St. Austell	0	3	6
Do., for <i>N P</i>	1	13	10
Truro	0	10	0

DEVONSHIRE.

Appledore	0	3	0
Barnstaple	32	1	0
Do., for <i>W & O</i>	3	0	0
Do., for <i>N P</i>	3	1	4
Bideford	13	8	11
Do., for <i>W & O</i>	0	10	6
Comb Martin	1	8	8
Chudleigh	7	6	3
Croyde and Georgeham	7	0	11
Cullompton	3	4	0
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	1	15	0
Dartmouth	4	8	9
Devonport, Hope Ch.	1	13	0
Do., Sunday-school, for support of child at <i>Italy</i>	8	0	0
Do., Morice-square, for <i>W & O</i>	1	9	0
Do., do., Sun.-sch.	1	6	0
Dolton District	3	0	8
Exeter, South-street	12	3	0
Fritelstock District	3	15	9
Ilfracombe	9	17	5
Do., for <i>W & O</i>	1	5	0

Kilminster, for <i>N P</i>	0	10	0
Kingsbridge	17	16	3
Do., for <i>Congo</i>	1	0	0
Do., for <i>China</i>	2	2	7
Modbury	6	13	2
Do., for <i>W & O</i>	0	12	6
Do., for <i>N P</i>	3	14	0
Plymouth, George-st.	68	14	5
Do., for <i>Congo</i>	1	10	0
Do., for <i>N P, India</i>	3	7	0
Do., for <i>N P, Africa</i>	2	9	0
Do., for typewriter for Mr. Richard, China	19	15	3
Do., for support of two orphans of Bam Chunder, under Mr. Anderson, Barisal	5	0	0
Do., Sunday-school	22	10	10
Do., Mutley Chapel	1	9	1
Teignmouth	3	8	6
Do., for <i>W & O</i>	0	14	7
Do., for <i>Congo</i>	2	14	0
Do., for <i>N P</i>	3	5	6
Torquay	63	6	9
Do., for <i>N P</i>	6	3	5
Do., for <i>Congo</i>	1	1	0

DORSETSHIRE.

Bridport	1	11	4
Buckland Newton, for <i>W & O</i>	0	4	0
Do., for <i>N P</i>	1	16	0
Poole, for <i>Debt</i>	1	1	0
Weymouth	2	11	1

DURHAM.

Darlington	31	6	5
Do., for <i>W & O</i>	1	5	4
South Shields, Tabernacle	5	7	6
Do., Westoe-lane	23	1	6
Do., do., for <i>W & O</i>	1	16	6
Spennymoor	1	2	3
Stockton-on-Tees	1	11	0
Do., for <i>China</i>	0	5	0
Sunderland, Lindsay-road Sunday-school	0	2	0

ESSEX.

Colchester	26	7	0
Langley	1	10	3
Loughton	11	18	4
Do., for <i>N P</i>	4	0	4
Do., for support of <i>Congo boy</i>	5	0	0
Maldon	3	15	6
Porter Street	3	0	0
Romford	8	5	4
Southend, Tabernacle	4	1	0
Waltham Abbey	11	19	10
Do., for <i>W & O</i>	4	10	0
Do., for <i>N P</i>	2	2	5

GLOUCESTERSHIRE.

Bourton-on-the-Water	20	0	0
Cheltenham, Salem Chapel	53	15	6
Do., for <i>Congo</i>	5	13	6
Do., for <i>N P</i>	4	10	5
Do., for support of <i>N P, "Manik"</i>	18	0	0
Coleford	23	13	2
Do., for <i>W & O</i>	1	1	0
Do., for <i>N P</i>	1	10	8
Eastcombe, Sun.-sch.	0	10	8
Lydney	8	8	0

Naunton	5	4	9
Tetbury, Sunday-sch., for <i>N P</i>	0	4	0
Stroud	24	17	0
Do., for <i>N P</i>	1	6	0
Do., for <i>Italy</i>	2	0	0
Do., for Mrs. Wall's Sunday-sch. work	2	15	9
Winchcombe	1	17	0
Woodchester, for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	9	4

EAST GLOUCESTERSHIRE.

Cirencester	9	2	10
Cuteadean	3	19	4
Do., for <i>W & O</i>	0	10	8
Naunton and Guiting	5	4	0
Do., for <i>China</i>	0	17	0
Stow-on-the-Wold	31	0	0
	58	15	1
Less Auxiliary expenses	3	10	6
	53	4	7

HAMPSHIRE.

Ashley	4	5	2
Do., for <i>N P</i>	4	7	3
Fleet	0	1	4
Portsea Auxiliary, on account, per Mr. J. A. Byerley, Treasurer	0	1	0
Romsey, for <i>N P</i>	0	7	0
Southampton, East-st. Sunday-school, for <i>N P</i>	8	4	1
Do., Portland Chapel	18	6	11
Do., Carlton Chapel	10	2	2
Winchester	1	1	0

ISLE OF WIGHT.

Cowes	10	0	8
Newport	10	14	2

HEREFORDSHIRE.

Ryeford	2	0	0
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HERTFORDSHIRE.

Bishops Stortford	10	15	0
Boxmoor	0	15	10
Bushy	2	14	8
Hemel Hempstead	17	14	1
Hitchin, Salem Chapel	32	8	2
Do., for <i>W & O</i>	3	5	0
Do., for <i>N P</i>	2	14	1
Do., for <i>Congo boy</i>	1	4	2
Kings Langley	3	0	8
Do., for <i>W & O</i>	0	5	0
Markyate-street	7	3	7
Do., for <i>N P</i>	4	13	5
New Barnet	69	10	1
Do., for <i>W & O</i>	2	0	6
Do., for <i>N P</i>	1	3	0
Tring, New Mill	13	12	1
Redbourne, Tabernacle	1	4	0
Royston	6	0	0
St. Albans, Daggnall-st.	50	7	0
Do., for <i>N P</i>	3	0	0
Do., for <i>African sch.</i>	1	0	0
Do., Tabernacle	2	16	6
Watford	22	18	2
Do., for <i>W & O</i>	6	0	0

KENT.		
Ashford	1	0 0
Brockley-road Chapel	11	8 2
Sunday-school	15	6 2
Bromley	19	10 2
Canterbury	3	2 10
Do., for <i>N.P.</i>	2	0 0
Canford Hill	2	15 0
Do., for <i>W & O</i>	6	0 0
Crooken Hill, Union Chapel	59	14 6
Dover, Salem Chapel	7	9 3
Do., for <i>W & O</i>	9	13 1
Do., for <i>N.P.</i>	6	17 7
Do., for <i>Mr. Stubbs' school, Patna</i>	8	13 10
Edenbridge	1	1 0
Do., for <i>W & O</i>	5	0 0
Do., for support of Congo boy under <i>Mr. Grenfell</i>	7	0 0
Erith	44	9 3
Folkestone	2	1 8
Do., for <i>Congo</i>	0	1 6
Do., for <i>N.P.</i>	4	2 10
Foots Cray and Sidcup	17	3 6
Greenwich, South-st.	54	12 0
Lee	24	10 3
Lewisham-road Chapel	1	10 0
Do., for <i>W & O</i>	15	8 0
Maidstone, King-street	3	15 6
Do., for <i>W & O</i>	20	19 5
Margate	11	2 9
Do., Juvenile Assoc.	2	5 3
Do., for <i>N.P.</i>	1	12 0
Do., for Orphan Home, China	1	0 0
Pembury, Union Ch. Sunday-school	35	2 0
Ramsgate, Cavendish Chapel	0	4 0
Do., for <i>Congo</i>	1	11 0
Rochester	7	0 0
St. Peters, Salem Chapel	28	7 3
Shooters Hill-road Sunday-school	3	19 2
Tenterden	1	1 0
Do., for <i>W & O</i>	6	0 0
Woolwich, Queen-street Sunday-school, per Y.M.A.A., for <i>Barristal school</i>	6	0 0
Do., for <i>China school</i>	6	0 0

LANCASHIRE.		
Bacup, Ebenezer, for <i>Debt</i>	25	0 0
Blackburn, Montague-street Sunday-school	3	15 7
Bolton, Claremont Ch.	5	4 4
Briercliffe, Hill-lane	7	0 0
Chesham, Bury	9	7 7
Do., for <i>W & O</i>	0	18 0
Coniston	1	12 11
Leigh	7	0 0
Liverpool, Myrtle-st., for <i>Debt</i>	16	0 0
Do., Pembroke Ch., for <i>W & O</i>	3	6 2
Do., do., Sun.-sch., for <i>Mr. Walker, Italy</i>	12	8 4
Do., Richmond Ch.	7	0 6
Do., do., Sun.-sch.	17	4 0
Do., do., for <i>Congo</i>	0	7 0
Do., Toxteth Tabernacle	19	9 5
Do., do., for <i>W & O</i>	9	3 7
Do., do., for <i>China</i>	2	10 0
Do., do., for <i>Congo</i>	2	17 6

LIVERPOOL, do., for medical work at Wathen Station.		
Do., do., for support of boy and girl under <i>Mr. Darby</i>	10	0 0
Do., do., for support of boy under <i>Mr. P. Davies</i>	5	0 0
Do., do., for <i>Mr. Cameron's work</i>	5	0 0
Do., do., for <i>Mr. H. Dixon's work, China</i>	10	0 0
Do., do., for <i>Mr. Rouse's work</i>	8	0 0
Do., do., for <i>Mr. Crudgington's work</i>	10	0 0
Do., Fabius Chapel	2	11 6
Do., Bousfield-street	1	0 0
Do., do., for <i>N.P.</i>	1	0 0
Do., Princes-gate	4	3 3
Do., do., for <i>Congo</i>	1	0 0
Do., do., for <i>India</i>	1	0 0
Do., Hall-lane	16	0 0
Do., do., for <i>W & O</i>	0	16 0
Do., Everton Village Welsh Ch.	45	16 7
Do., Windsor-street (Welsh)	0	4 0
Manchester	318	18 3
Do., Brighton-grove	2	12 0
Do., Higher Openshaw Sunday-sch.	3	0 0
Nelson	1	18 2
Do., for <i>N.P.</i>	0	11 10
Oldham, King-street	21	6 11
Do., for <i>W & O</i>	4	0 0
Do., for <i>Congo</i>	3	6 6
Do., Manchester-st.	29	5 8
Do., do., for <i>W & O</i>	0	18 3
Do., do., for <i>N.P.</i>	1	9 2
Radcliffe	3	11 0
Rochdale, West-street	40	10 8
Do., for <i>W & O</i>	12	18 4
Do., for <i>N.P.</i>	8	2 0
Southport, Hoghton-street	1	1 0
Do., Town Hall Sunday-school	4	3 5
Waterfoot, Bethel	3	12 0
Widnes, for <i>W & O</i>	0	7 10
Wigan, King-street	22	6 2
Do., for <i>W & O</i>	1	16 4
Do., for <i>N.P.</i>	1	10 10
Do., for <i>Congo</i>	0	10 6

LEICESTERSHIRE.		
Leicester, Charles-st.	21	15 4
Do., Victoria-rond	1	11 0
Do., do., for <i>Congo</i>	5	2 5
Mellon Mowbray	3	10 0
	31	10 3
Less District expenses	2	4 0
	29	15 3
Sutton-in-the-Elmsand	1	11 3
Cosby		

LINCOLNSHIRE.		
Boston, Salem Chapel	4	17 1
Do., for <i>W & O</i>	0	4 0
Do., for <i>N.P.</i>	0	14 7
Lincoln	13	11 1
Do., for <i>W & O</i>	1	0 0

NORFOLK.		
Carleton Rode	5	0 2
Do., for <i>W & O</i>	1	1 0
Diss	19	7 7
Do., for <i>N.P.</i>	0	13 11
Downham	5	16 3
Lynn, Stepney Chapel	1	18 8
Norfolk, per <i>Mr. J. J. Colman, M.P., Treasurer</i>	470	8 3
Norwich, St. Mary's, for <i>W & O</i>	13	4 1
Do., for <i>Debt</i>	10	0 0
Old Buckenham	3	0 6

NORTHAMPTONSHIRE.		
Burton Latimer	9	0 0
Long Buckley, for <i>W & O</i>	1	10 0
Northampton, Grafton-street	3	10 0
Do., for <i>W & O</i>	0	10 0
Do., Mount Pleasant	9	11 6

NORTHUMBRLAND.		
Newcastle, Jesmond	43	1 0
Do., Rye-hill	11	0 9
North Shields	5	16 7
Do., for <i>Congo</i>	0	10 0

NOTTINGHAMSHIRE.		
Carleton-le-Moorland	0	4 2
Collingham	0	6 6
Nottingham	8	13 6
Do., for <i>Debt</i>	1	0 0
Do., Bentsinck-road	1	12 3

OXFORDSHIRE.		
Burford	9	0 0
Claversham, Sun.-sch.	4	18 0
Chadlington	0	6 0
Milton	10	17 0
Oxford, New-road	66	16 6
Do., for <i>W & O</i>	3	16 1
Do., for <i>Congo</i>	0	10 0
Do., for <i>Mullah Mission</i>	13	4 0
Do., Commercial-road	1	5 3
Do., do., for <i>China</i>	3	16 3

RUTLANDSHIRE.		
Oakham	9	15 0

SHROPSHIRE.		
Craven Arms	1	3 0
Oswestry	16	18 9
Do., for <i>W & O</i>	1	0 0
Do., for <i>N.P.</i>	1	12 4
Pontesbury	1	10 0
Shrewsbury, Claremont-street	0	10 0

SOMERSETSHIRE.		
Bath, Manvers-street	69	6 3
Do., Hay-hill	32	2 6
Do., do., for <i>W & O</i>	1	16 10
Do., Bethesda, for support of Congo boy	3	9 0
Do., Widcombe	29	12 0

Limpley Stoke.....	2 12 0
Twerton-on-Avon	2 7 3
	160 5 10
Less Local expenses	2 18 6
	157 7 4
Bridgwater	2 2 6
Do., for <i>W & O</i>	2 8 4
Do., for <i>N P</i>	1 10 0
Bristol, on account,	
per Mr. G. H. Leonard, Treasurer	130 0 0
Do., Buckingham Chapel, for Mr. Wall, Italy	1 1 0
Do., City-road, for Congo	9 13 9
Do., Tyndale Ch., for Congo	0 10 6
Do., Keynasham, for <i>W & O</i>	0 10 0
Do., Kensington Ch., for <i>W & O</i>	3 2 0

CHEDDAR DISTRICT.

Allerton	0 19 7
Cheddar	10 15 8
Do., for <i>W & O</i>	0 11 4
Do., for <i>N P</i>	1 11 3
Crickham	3 4 6
Do., for <i>W & O</i>	0 3 3
Rodney Stoke	0 16 0
Do., for <i>W & O</i>	0 1 6
Do., for <i>N P</i>	0 8 6
Rookbridge	7 11 8
Do., for <i>W & O</i>	0 9 3
Do., for <i>N P</i>	0 16 5
	26 8 11

Less expenses
 £2 10s. 6d., and
 £14 10s. previously
 remitted on account 17 9 6

Frome, United Collectors, Badcox-lane	8 19 5
Do., do., Sunday-school, for support of two girls, Italy	5 1 8
Do., do., Sheppards Barton	32 7 11
Do., do., for support of two girls, Italy	12 0 0
Do., do., for support of Congo boy under Mr. Forfeit, Stanley Pool	31 4 10
Do., do., for support of Congo boy under Mr. Forfeit, Stanley Pool	6 0 0
Street	5 0 0
Taunton, Albemarle Chapel	2 12 0
Watchet and Wilton, for <i>W & O</i>	14 3 3
Wellington	0 9 4
Wells	30 13 4
Weston-super-Mare	4 1 0
Wincanton	66 6 5
Winscombe	30 14 3
	15 0 0

STAFFORDSHIRE.

Burslem	11 18 0
Burton-on-Trent, Station-street	16 14 2
Stoke-on-Trent, for <i>N P</i>	1 1 4
Wolverhampton	3 8 0

SUFFOLK.

Aldeburgh.....	0 14 0
Brandon	2 12 11
Do., for <i>N P</i>	0 10 1
Bures	4 12 6
Bury St. Edmunds	26 6 5
Do., for Congo	26 0 3
Ipswich, Burlington Ch.	87 7 2
Do., for <i>W & O</i>	5 0 0
Do., for <i>N P</i>	2 19 5
Do., Turret Green	58 5 1
Do., do., for <i>W & O</i>	5 0 0
Rushmere	2 15 10
Somerleyton	0 5 0
Walton	9 19 9
Do., for <i>N P</i>	0 10 11
	233 8 4

Less Auxiliary expenses..... 1 4 0

232 4 4

SURREY.

Addlestone.....	39 13 11
Do., for <i>W & O</i>	3 3 4
Do., for <i>N P</i>	6 5 3
Do., for <i>Borival sch.</i>	6 0 0
Balham, Ramsden-rd.	17 1 9
Do., for <i>W & O</i>	3 0 0
Barnes	6 8 0
Do., for <i>W & O</i>	0 19 0
Do., Sunday-school	3 8 3
Do., do., for support of child in Mrs. Kerry's school	4 0 0
Croydon	24 6 7
Dulwich Hall	0 13 6
Guildford	29 0 6
Do., for <i>W & O</i>	1 8 0
Do., for <i>N P</i>	4 0 0
Kingston	39 5 2
Do., for <i>W & O</i>	4 3 0
Do., for <i>N P</i> under Mr. Anderson, India	4 0 0
Mersham, Sun. sch., for Congo	0 14 6
Norwood, Gipsy road, per Y.M.M.A.	8 4 3
Redhill	5 10 0
Richmond, Duke-st.	13 12 3
South Norwood	2 18 0
Do., Sunday-school	10 13 2
Do., do., for <i>N P</i>	1 14 9
Surbiton	20 0 0
Sutton	10 13 7
Do., for <i>N P</i> , Delhi	0 10 10
Upper Norwood	16 12 9
Upper Tooting, Trinity-road, for <i>W & O</i>	2 15 6
Wallington	15 6 6
West Norwood, Chatsworth-road	20 5 1

SUSSEX.

Arundel	1 7 11
Do., for <i>N P</i>	0 8 6
Battle	3 15 0
Brighton, Bond-street	8 0 6
Do., Queen-square	29 4 10
Do., do., for Congo	0 15 6
Do., do., for <i>N P</i>	1 14 5
Do., Sussex-street	4 5 0
Do., do., for <i>N P</i>	2 16 0
Do., Holland-road	
Sunday-school	3 7 1
Do., do., for <i>N P</i>	2 0 0

Eastbourne	37 18 11
Do., for <i>W & O</i>	2 12 5
Do., for Congo	3 19 1
Do., for <i>N P</i>	2 19 0
Hastings	62 11 2
Do., for <i>W & O</i>	4 5 6
Do., for <i>N P</i>	7 12 0
Do., for support of Congo boy	6 0 0
Lewes	8 11 5
Do., for <i>W & O</i>	0 6 0
Do., for <i>N P</i>	0 7 7
Rye	1 16 6
Do., for <i>W & O</i>	10 10 0
St. Leonards	27 5 3
Do., for <i>W & O</i>	2 19 0
Shoreham	5 0 0

WARWICKSHIRE.

Birmingham, per Mr. Thos. Adams, Treasurer	73 0 1
Do., Wyane-street, for <i>W & O</i>	0 9 3
Leamington, Clarendon Chapel	21 2 8
Do., do., for <i>W & O</i>	1 0 0
Do., do., for Congo	5 15 0
Do., Warwick-street	37 2 5
Do., do., for Congo	3 4 6

WILTSHIRE.

Bradford-on-Avon	21 16 2
Calne	25 0 3
Corham	10 1 0
Do., for <i>W & O</i>	0 7 0
Molksham	37 0 0
North Bradley	0 12 0
Semley, Sunday-school	4 13 0
Shrewton	4 1 8
Do., for <i>W & O</i>	0 11 10
Trowbridge, Back-st.	33 10 0
Upper Studley	0 10 0
Warminster	15 12 8
Do., for <i>W & O</i>	1 10 0
Do., for <i>N P</i>	1 13 0
Westbury, Ponknap	8 10 8
Do., for <i>W & O</i>	0 5 0
Do., for Congo	0 4 4

WORCESTERSHIRE.

Atoch Lenoh and Dun-nington	11 16 2
Do., for <i>W & O</i>	0 15 0
Bawdley, Sunday-school	1 10 0
Dudley, Now-street	0 7 6
Stourbridge	0 14 0
Worcester	5 0 0

YORKSHIRE.

Bedale	4 14 2
Blackley, for <i>N P</i>	0 13 0
Bradford, Y.M.B.M.S., for support of Mr. P. S. Comber	140 0 0
Bradford Auxiliary.	
Bradford, Westgate	143 10 3
Do., Sion	33 2 8
Do., do., Sunday-sch.	22 8 3
Do., Trinity Ch.	36 18 0
Do., do., for <i>W & O</i>	3 12 6
Do., do., Sunday-sch.	20 3 0
Do., Gillington	37 12 5
Do., do., for <i>W & O</i>	3 0 0

Bradford, Leeds-road	15	12	4
Do., do., for W & O	1	19	6
Do., Halfield	8	10	10
Do., do., for W & O	2	10	4
Do., Ripley-street	3	15	6
Cullingworth	1	0	0
Earby	2	4	6
Eccleshill	1	7	8
Heaton	12	3	4

Less expenses—	349	17	1
£11 6s. 9d., and			
£119 19s. 1d. pre-			
viously remitted	131	5	10

Bramley, Zion	218	11	3
Do., for W & O	10	12	0
Do., for W & O	0	10	0

East Riding Auxiliary.

Beverley	36	6	2
Do., for W & O	2	18	4
Do., for N.P.	5	0	0
Bishop Barton	3	11	0
Bridlington	14	2	11
Do., for China	1	9	10
Do., for Congo	0	17	0
Do., for Rome	0	5	0
Cottingham	25	0	0
Do., for W & O	5	0	0
Hull, George-street	15	3	7
Do., South-street	17	2	10
Do., Tabernacle	16	10	7

Gildersome	7	17	9
Do., for W & O	1	1	0
Halifax, Trinity-road	5	12	0
Huddersfield, New			
North-road	20	18	6

Keighley District.

Bingley	5	0	0
Cononley	3	0	0
Faworth	20	0	0
Horkingstone	2	0	0
Keighley	19	10	2
Do., for N.P.	2	12	0
Long Preston and Hel-			
liffeld	13	1	0
Slack-lane	7	11	4

Leeds, South Parade			
Sunday-school	22	0	11
Do., Blenheim Ch.	81	5	11
Do., Burley-road Juv.	32	2	0
Do., Meanwood-road	8	3	5
Do., Newton-park	5	9	0
Do., do., for W & O	1	15	10
Lindley Oakes	0	15	11
Lockwood	15	7	0
Maasham	3	1	0
Middlesboro', Welsh Ch.	1	0	0
Hawdon	11	10	2
Salterforth	1	7	0
Scarborough, Albe-			
marle Ch.	30	15	0
Do., for W & O	1	18	0
Do., Long Westgate,			
for W & O	0	12	3
Sheffield, Glossop-road	10	18	10
South Stockton	5	8	7
Stanningley	2	0	0
York	18	6	0

NORTH WALES.

ANGLESEY.

Bodedern	0	4	0
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Holyhead, New Park-			
street	3	2	0
Llanfaethlu, Soar	17	4	0
Llanfair	4	15	8

CARNARVONSHIRE.

Aion, Welsh Ch.	1	0	0
Bangor, Eng. Ch.	7	18	6
Do., Penuel	16	13	0
Capel-y-Beirdd	4	8	0
Carnarvon	20	14	8
Llandudno, Eng. Ch.	11	13	6
Do., Welsh Ch.	15	11	0
Llandwrog, Groeslan.	0	12	0
Llanselhiarn	2	7	3
Llanllfyni	4	10	0
Pontllfyni	1	0	0
Portmadoc	10	15	0
Do., Berea Scotch Ch.	1	10	0
Pwllheli	14	2	0
Do., for N.P.	0	5	3
Talyarn, Salem	0	13	0
Do., for N.P.	0	7	6
Tyddyn, Sion	2	19	5

DENBIGHSHIRE.

Abergele	2	2	0
Cerbychan	4	0	0
Gefailyrhyd	1	9	9
Glynceiriog	5	0	0
Llandyrnog	0	9	7
Llanfair D. C.	0	11	0
Llangollen, Eng. Ch.	3	10	4
Do., Welsh Ch.	3	2	0
Llanrwst	0	2	0
Llansilin	3	8	0
Moelfre	3	12	5
Noddfa Garth	1	12	2
Penycae	1	2	0
Ruthin	4	15	4
Wrexham, Chester-st.			
Sunday-school	7	12	5

FLINTSHIRE.

Bodfari	1	8	8
Bowlywell	4	8	2
Llŷwm	2	18	10
Milwr	0	12	6
Rhuddlan	2	4	2
Rhyl, Welsh Ch.	2	5	0
St. Asaph	1	12	8

MERIONETHSHIRE.

Bala	0	15	1
Barmouth	3	7	0
Blaenau Festiniog,			
Calvary	1	7	0
Corwen and Cynwys	4	12	0
Doigelly	11	0	2
Festiniog, Sion	2	0	0
Llansantffraidd	1	0	0
Llanuwchllyn	1	10	0
Pandrycapol and Llan-			
elidan	8	0	0
Penrhyndudwrath,			
Bethel	2	5	0
Towyn	0	17	0

MONTGOMERYSHIRE.

Caerws, for Congo	0	12	9
Cwmbellau	2	15	0
Llanfyllin, Bethel	8	13	0
Llanidloes	10	15	5
New Chapel	4	10	0
Newtown	21	3	8
Do., for W & O	1	1	0
Do., Kerry	0	10	0

Sarn	4	15	6
Staylittie	4	17	6
Do., for N.P.	1	12	6

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington			
Chapel	11	4	8
Do., Watergate	3	9	6
Do., do., for N.P.	1	8	10
Brynmawr, Calvary	5	5	3
Do., for W & O	0	10	6
Do., Tabor	8	12	6
Do., Sion	1	3	8
Erwood, Hephzibah			
and Bamoth	1	0	4
Glasbury	1	18	6
Hay	2	12	6
Langunidr	4	0	0
Do., for W & O	2	15	0
Do., for N.P.	4	14	9
Llanwrtyd Wells	0	12	6
Pantycelyn	0	14	6
Talgerth	2	9	0

CARDIGANSHIRE.

Aberystwith	0	3	6
Do., Bethel	10	4	6
Do., Eng. Ch.	2	0	0
Do., Moriah	0	17	9
Blaenwenen	3	9	5
Cardigan, Bethany	25	8	8
Do., Zion, for N.P.	1	11	6
Llwyndafydd	0	7	6
Penyparc	0	12	9
Talybont	2	8	6
Verwig	4	1	9
Do., for N.P.	1	1	6

CARMARTHENSHIRE.

Aberdwar	4	10	0
Ammanford, Ebenezer	1	12	6
Bethel Plasbat.	5	7	4
Bwlchgwynn	5	10	0
Bwlchnewydd	2	8	4
Carmarthen, Taber-			
naole	23	0	10
Do., Talog, Bethany	1	9	0
Cwmdau	3	10	0
Cwmdud	1	4	3
Kidwelly, Siloam	1	13	1
Llandebie, Saron	2	18	6
Llandilo, Ebenezer, for			
N.P.	3	3	0
Llanally	21	0	10
Do., Bethany	4	12	0
Do., Bethel	21	7	1
Do., Horab	1	14	9
Do., Bethesda	1	6	8
Do., Moriah	57	8	6
Do., Sion	31	19	1
Llanfynydd, Amor	0	1	6
Llangennech	5	8	4
Llwynddy, Soar	32	4	11
Maesanner	3	13	3
Pembrey, Tabernacle	7	12	3
Porthyrhyd	3	6	0
Rhydwilym	16	2	11
Do., for N.P.	0	4	7
Whitland	12	14	0

GLAMORGANSHIRE.

Aberavon, Ebenezer	5	7	10
Abercarnaid, Siloh	3	17	0
Aberdare, Calvary	48	17	0
Do., Carmel	15	17	6

Aberdare, Mill-street	31	0	0
Do., Abernant	14	17	7
Do., Cwmaman Welsh Ch.	10	11	9
Do., Cwmbach	9	8	8
Do., Cwmdare	6	15	5
Do., Llwydcoed, Soar	5	8	0
Do., Gwawr	10	16	9
Do., Gadiys	12	0	0
Do., Pontorenlwyd	4	2	4
Do., Ynyslwyd	11	11	11
Do., Mountain Ash, Nazareth	19	8	2
Do., Rhoe, Welsh Ch.	30	0	0
Aberdulais	2	10	0
Abergwynn, Caersalem	1	3	0
Birchgrove, Aimon	6	15	1
Blaencwm	8	14	3
Do., for N P	2	3	10
Bridgend, Rubamah	2	18	11
Do., Laleston	1	0	0
Briton Ferry, Salem	1	5	0
Do., Rehoboth	7	13	4
Cadroxton	1	14	3
Caersalem, Newydd	14	17	10
Do., for N P	6	10	0
Canton, Hope Ch. Sunday-school	8	11	0
Do., Llandaff-road Sunday-school	0	14	7
Cardiff, Bethany	81	16	4
Do., for W & O	3	0	0
Do., Salem	30	3	11
Do., Tredegarville	68	7	10
Do., do., for Parakk-naggar school	9	10	0
Do., Penarth, Stan-wall-road	47	19	6
Do., do., Sunday sch.	6	17	3
Do., Tabernacle	10	13	9
Do., do., for W & O	1	5	0
Cowbridge	6	4	8
Crossypan	1	17	10
Do., for N P	1	11	7
Cwmavon, Penuel	3	7	6
Cwmgarw	5	16	19
Cwmparc	2	5	7
Cwmtyrch, Beulah	3	4	11
Darl, Tabernacle	9	8	0
Dinas, Noddfa	9	0	0
Do., Zeor	7	15	11
Do., do., for Italy	1	1	0
Do., do., for N P	8	4	0
Do., do., for Congo	6	0	0
Dowlais, Beulah	13	7	8
Do., Caersalem	4	1	7
Do., Hebron	8	0	9
Gelligaer	1	10	0
Goodwig	1	0	0
Hengoed	9	13	0
Hirwain, Ramoth	6	8	0
Llanamlet, Adulam	4	15	0
Llantrisant, Taber	1	10	0
Do., for N P	1	13	9
Llwynypia, Jerusalem	37	0	0
Mardy	5	3	3
Merthyr Tydvil, High-street	7	15	5
Do., Tabernacle	14	8	6
Do., Zion	9	16	5
Morrison, Calvary	1	2	0
Do., Sion	6	12	2
Nantymoel, Saron	8	0	0
Neath, Bethany	12	17	6
Do., Orchard-place	0	2	6
Penclawdd, Trinity Ch.	2	9	5
Penrhifer, Jerusalem	3	10	0
Do., Sion	0	9	0
Pontlottyn, Soar	11	13	0
Pontycymmer, Noddfa	6	17	9
Pontygwaith	3	10	0
Pontypridd, Tabernacle	12	7	5
Porth, Salem	10	0	9
Do., for N P	1	14	11

Porth, Tabernacle	9	3	7
Swansea, Mount Pleasant	77	14	3
Do., Belle Vue	15	10	0
Do., Bethesda	28	2	9
Do., Ycrk-place	7	0	0
Do., Memorial Ch.	12	0	0
Do., Libanus	13	13	0
Do., Philadelphia	3	8	0
Tondu, Carey Ch.	6	5	8
Ton Pentre, Hebron	14	19	6
Tonyrefail, Aimon	1	14	6
Ton Ystrad, Siloam	9	6	4
Treherbert, Libanus	49	7	6
Do., for N P	2	9	5
Do., for Congo	0	5	0
Do., for Italy	0	19	0
Treorhy, Horob	1	4	10
Do., Noddfa	37	17	7
Troedyrhiw, Carmel	8	4	2
Do., Smyrna, Aberfan	0	19	3
Twynnodyn, Sion	0	5	0
Wannarlwyd, Zion	3	1	0
Ynysbwl	1	7	11
Ynysbir	1	13	0
Ystradgynlais	6	13	0
Ystalyfera, Soar	2	12	3
Ystrad Rhondda, Nebo	11	0	0

MONMOUTHSHIRE.

Aberbeeg	1	16	7
Abercarn, Eng. Ch.	17	3	6
Do., Welsh Ch.	13	12	10
Abersychan, Noddfa	2	3	2
Bargoed, Caersalem	14	4	0
Do., Cangenoyowm	4	0	0
Basaleg, Bethel	10	11	3
Blackwood, Mount Pleasant	6	1	1
Blaina, Salem	19	8	0
Blaenan Gwent	11	8	6
Do., for N P	14	10	5
Blaenavon, Sun.-sch.	2	2	0
Do., Ebenezer	5	11	6
Do., Horob	6	18	2
Do., King-street	2	13	8
Castletown	27	3	0
Chepstow	14	8	6
Do., for W & O	0	5	4
Do., for N P	1	5	4
Cross Keys, Hope Ch.	14	0	0
Ebbw Vale, Nebo	7	4	3
Do., Brynhyfyd	3	10	6
Do., Zion Ch.	10	17	8
Goytre, Saron	6	9	1
Llandewi, Rhydyrth	4	5	0
Llanwenarth	11	16	6
Maachen, Siloam	8	8	0
Maesycwmer	3	0	0
Michaelstonevedw,	8	0	0
Tirzah	8	0	0
Monmouth	11	16	6
Nantyglo, Bethel	2	7	9
Do., Hermon	6	2	10
Do., do., for N P	2	1	5
Newbridge, Eng. Ch.	37	4	0
Do., Beulah	12	18	0
Newport, Commercial-street	90	10	11
Do., Alma-street	23	2	6
Do., Commercial-rd.	35	16	0
Do., do., for W & O	1	0	0
Newport, Stow-hill	22	0	5
Do., Temple	1	16	6
New Tredegar, Saron	8	9	10
Do., for N P	2	2	1
Ponthir, Sion	4	15	7
Do., for W & O	1	0	0
Pontypool, Crane-st.	20	7	6
Do., for W & O	1	0	0
Do., Upper Trostant	2	1	2

Pembrokeshire.

Bethabara	8	8	6
Beulah	2	10	0
Blaenfos	15	11	2
Do., Ebenezer	8	16	3
Do., do., for N P	1	7	0
Blaenllyn	9	13	0
Do., for N P	2	19	0
Blaenyswan	20	16	0
Do., for N P	3	6	7
Broadhaven	8	6	0
Cemaes, Penuel	4	6	9
Cilfwrst, Ramoth	3	8	5
Caersalem	5	14	5
Do., for W & O	0	10	0
Do., for N P	1	1	7
Cilgerran, Penuel	7	19	0
Clarbeston, Carmel	28	18	10
Croesgroch and Trevine	15	12	5
Dinas Cross	7	6	0
Do., for N P	1	0	0
Fishguard, Hermon	4	11	0
Do., for Congo	1	15	0
Glanryhyd	7	0	0
Harnuoy	5	8	0
Havorfordwest, Bethesda	45	1	6
Do., Hill Park	29	11	9
Honeyboro', Hephzibah	0	3	0
Jabas	0	8	8
Do., for W & O	0	10	0
Do., for N P	3	17	8
Llangun	3	13	0
Do., for Congo	0	10	0
Lletorion	10	0	5
Llanfrynach, Hermon	15	12	11
Do., Star	4	12	2
Llanglofan	14	0	0
Maenclochog, Horob	3	2	0
Do., Smyrna	4	1	0
Marlow	2	0	0
Newport, Bethlehem	20	3	0
Newton	3	17	0
Do., for N P	3	2	8
Rock, Penuel	1	12	0
St. David's	7	0	0
Sandy Hill	8	5	0
Saundersfoot	1	14	0
Solve, &c.	0	3	0
Tenby	1	1	0

RADNORSHIRE.

Bwlchysarnau	6	6	0
Dolan, Llanvhangell	1	2	0
Do., Nantmel	7	18	1
Howey	0	10	0
Knighton	3	3	5
Llandrindod	1	4	5
Maesyrhelem	4	4	0
Nantgwyn	5	6	0
Do., Beulah	0	12	6
Penybont	1	1	0
Rhayader	1	14	6
Rock	1	12	0
Paincastle	2	13	0
Presteign and Stansbach	2	8	0

SCOTLAND.					
Aberdeen, Crown-ter- race	43 9 10	Falkirk	25 11 0	Kirkcaldy, for support of Congo boy at Arthington Station	1 5 0
Do., for <i>W & O</i>	0 10 0	Galashiels, Victoria-st.	4 5 0	Do., for Palestine	1 0 0
Do., for <i>China</i>	2 0 0	Do., for <i>W & O</i>	1 0 0	Largo	4 9 3
Do., for <i>India</i>	1 0 0	Glasgow (net proceeds of united collec- tions)	7 15 2	Paisley, Storie-street	162 12 2
Do., for <i>Congo</i>	2 0 0	Do., Adelaide-place	0 10 0	Do., George-street	2 15 0
Do., for <i>Palestine</i>	4 10 0	Do., Hillhead	408 12 6	Do., Victoria-place	10 7 3
Do., for <i>Mr. Wall's</i> <i>Mission, Rome</i>	12 8 6	Do., do., for <i>N P</i>	10 17 6	Do., do., for support of <i>N P, Kiroonoday</i>	20 0 0
Alloa, for <i>Congo</i>	3 7 0	Do., do., for <i>Congo</i>	22 10 0	Do., <i>Hoase, Barisal</i>	7 10 0
Anstruther	17 8 3	Do., do., for <i>W & O</i>	1 12 2	Do., for <i>W & O</i>	0 10 0
Arbroath, for <i>Congo</i>	0 10 0	Do., do., for <i>Congo</i>	0 15 0	Pitlochrie	11 5 11
Do., for <i>China</i>	0 11 0	Do., John Knox street	18 17 0	Selkirk	2 10 0
Ayr	0 5 0	Do., do., for <i>Congo</i>	2 0 0	Stirling	21 15 8
Broughty Ferry	6 10 9	Do., do., for <i>Mr.</i> <i>Walker, Italy</i>	2 0 0	Do., for <i>W & O</i>	2 10 0
Camuslang	5 18 0	Do., Queen's Park	36 18 0	Do., for <i>N P</i>	1 10 3
Capar	1 7 6	Do., do., for <i>W & O</i>	3 10 6	Do., for <i>Congo</i>	1 3 3
Tumbarton	0 16 0	Do., Bridgeton	4 8 0	Tiree, for <i>N P</i>	1 3 0
Dundee	46 10 10	Do., do., for <i>N P</i>	0 13 1	Wishaw	4 10 0
Do., Rattray-street	3 0 0	Do., Cambridge-st	2 0 0	Do., for <i>W & O</i>	1 10 0
Dunfermline	3 12 10	Govan	4 5 10		
Edinburgh, Dublin-st.	285 11 6	Do., for <i>W & O</i>	1 7 10	IRELAND.	
Do., for <i>Congo</i>	0 13 0	Do., for <i>Congo</i>	3 2 1	Belfast, 00, Victoria-st.	5 8 0
Do., for <i>Italy</i>	1 5 0	Do., for <i>China</i>	3 2 1	Cairndaisy, for <i>Congo</i>	0 10 0
Do., for <i>Palestine</i>	5 15 0	Greenock, Orangefield- place	28 5 0	Coleraine	20 3 7
Do., Juvenile, for sup- port of two Indian girls in <i>Mrs.</i> <i>Kerry's school</i>	12 0 0	Do., for <i>W & O</i>	4 0 0	Grange Corner	2 12 7
Do., do., for <i>Africa</i>	14 8 0	Do., for <i>Congo</i>	1 11 0	Do., for <i>N P</i>	1 6 9
Do., Charlotte Ch., Rose-street	19 3 2	Do., for <i>N P</i>	4 12 10	Do., for <i>Congo</i>	1 6 8
Do., Duncan-street	5 0 6	Hamilton	4 9 0	Waterford	11 1 5
Do., do., for <i>Congo</i>	1 4 4	Helensburgh	19 10 0		
Do., do., for <i>N P</i>	4 1 6	Keiss	0 10 0	NEW SOUTH WALES.	
Do., Marshall-street	15 0 0	Kenmay	2 9 0	BATHURST.	
Elgin	11 18 6	Kirkcaldy	7 12 0	Mr. E. Price	0 10
Do., for <i>Debt</i>	10 0 0	Do., for <i>N P, India</i>	15 0 0		
		Do., for <i>Genoa</i>	10 16 0		
		Do., for <i>Japan</i>	5 8 0		

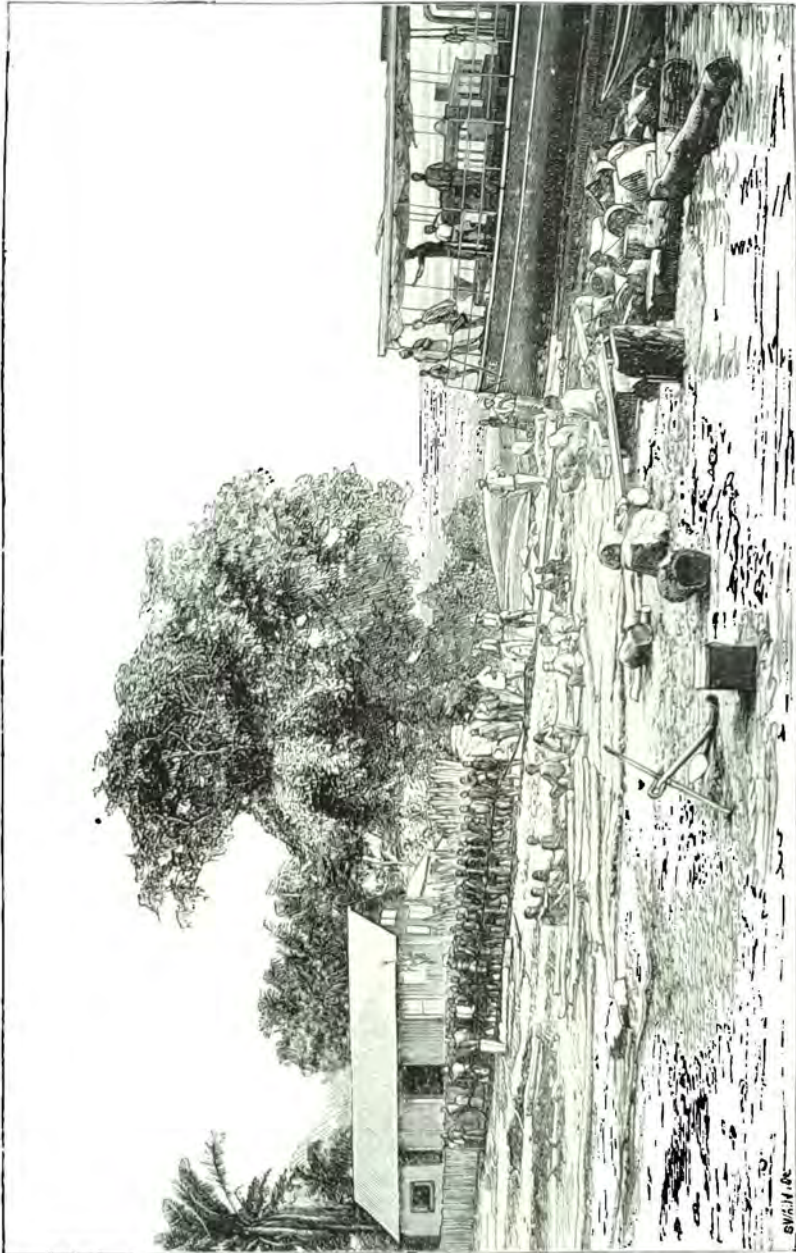
We are thankful to report the arrival of the Rev. Thos. and Mrs. Lewis from San Salvador. For some months past Mr. Lewis has suffered greatly from repeated and severe attacks of bilious fever, with strongly marked typhoidal symptoms, which have greatly reduced his strength, and rendered an immediate change absolutely needful. For nearly four years Mr. Lewis has been resident on the Congo without change.

We are requested to call attention to the following announcement:—There will (D.V.) be a Missionary Conference at Chamounix during August, probable date 18th to 22nd, for *prayer and praise*, in connection with various fields of Gospel labour, information concerning which will be given by Rev. F. B. Meyer, of Regent's Park Chapel, London; Pasteur Vernier, of Valence, Drôme; Pasteur Lecoat, of Tremel, Brittany; Monsieur R. Saillieux, of the McAll Mission, Paris, &c. All Christian friends are earnestly invited. For information as to railway fares, board and lodging, &c., application may be made to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

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 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,]
AUGUST 1, 1890.



THE NEW SLIP FOR S.S. "PEACE," AT DOLOBO.—(From a Photograph.)

S.V. H. B.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

EXTINCTION OF THE DEBT.

WE are thankful to report the extinction of the Debt of **£2,472 3s. 10d.** In response to our appeal in the HERALD for last month we have received the following sums, for which we are sincerely grateful:—

	£	s.	d.		£	s.	d.
Mr. W. C. Parkinson, L.C.C.	50	0	0	Mr. T. Whitley	10	0	0
Mr. Howard Bowser	50	0	0	Rev. T. Davies	5	0	0
W. R., Thankoffering	50	0	0	Mr. Bebington	5	0	0
Rev. J. G. Potter	28	0	0	Mr. D. J. Crossley	5	0	0
Mr. Joseph Russell	25	0	0	D. C. W.	3	0	0
Mr. Jeremiah J. Colman	25	0	0	Mr. Pollard... ..	2	0	0
Dr. and Mrs. Slack	13	0	0	A Friend	2	0	0
A Friend	10	0	0	The Misses Rogers	2	0	0
Rev. F. H. Roberts	10	0	0				

And various smaller sums.

We now plead for the hearty sympathy and active co-operation of all our readers and friends throughout the kingdom in the effort to raise the ordinary receipts of the Mission to such a figure as shall meet the ordinary expenditure.

To secure this we require a large increase in regular contributions, better organisation, more systematic giving, more widely diffused missionary intelligence, and, above all, a fuller and deeper sympathy with the Saviour Himself—more of “the true missionary spirit,” which, in the words of Dr. Alexander Maclaren, “is nothing more than the Christian spirit turned in a definite direction. And, therefore, to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labour. Cherish the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and increase of that which is the foundation of all—a deeper

and a closer communion with Jesus Christ. By the might of living sympathy with Him, and the derivation of His own Spirit within us, we shall have no spasmodic, or galvanised, or partial missionary spirit, but we shall see the world with Christ's eyes, looking beyond all the surface accident, down to the deep central realities of the case; and, like Him, weeping over that which to the common eye was but a source of gratulation, and seeing men, whatever else they may be, as sheep that had no shepherds, for they have wandered away from Him."

"As the Twig is bent, the Tree's inclined:"

A PLEA FOR THE EDUCATION OF THE YOUNG IN
CONSCIENTIOUS GIVING.

BY REV. JOHN EWEN, OF BENARES.

TWO years hence we shall have the joy of celebrating the centenary of our Society. What form our thank-offering for the manifold goodness of Almighty God to us during all these years should take has not yet been decided; but, throughout the denomination at large, it is felt that some signal effort should be made to commemorate 100 years of labour that has enriched the spiritual life of our churches, drawn out the heroism and self-sacrifice of Christian men and women, besides starting rills of blessing that are to swell and increase till every desert shall rejoice and blossom as the rose. At the annual meeting of 1889, the suggestion was thrown out by, if I remember aright, the Rev. Charles Williams, that a very fitting way of acknowledging the Divine goodness and mercy would be by bringing the income up to, at least, £100,000 by that time. I hope the denomination will show itself quite equal to that amount, *plus* its thank-offering, so that the Committee may see their way clear to press in with the blessings of the Gospel into those countries that are now being thrown open to commercial enterprise.

£100,000! This seems a very large sum for a denomination like ours to raise annually; but it is large only in comparison with what Christian people give towards the increase of a kingdom that has already enriched and ennobled themselves, not certainly when measured either by capacity or obligation, for we must never forget the fact that it is as obligatory on us to pass on the Message of Salvation as it was obligatory on the Scotch clansman to pass on the "Fiery Cross." I am specially desirous of emphasizing this truth, because I have heard of some fathers who have said to the members of their families, themselves church-members, "You need not put anything in the collection, my dears; I will put in for the family." Now a two-fold wrong is thus unintentionally done—one to the Saviour's

Kingdom; another to the young people. The members of a believing family should be early accustomed to give, and to give what is their own, for God's work. Each, inasmuch as he is a partaker of the blessings of the Gospel, and personally benefits by the advent of Christ, should feel it incumbent upon him to do all in his power to help and bless others. If each did his part, £100,000 would soon come to be regarded, not as the *high*, but as the *low* water mark of the Society's income. This, too, I am anxious to emphasize, because I find that not a few of the poorer among us look at the figures and pass on with the remark: "Something for the rich to do!" It would be more correct to say: "Something for the poor to do"; for then every man would feel that it was his own personal business, and not leave it to some neighbour richer than himself. The power of littles has been dwelt upon till it is one of the best known of truths. How true it is that "mony a meikle maks a muckle." Near Benares there is a place called Sarnath, in which there stands the remains of a huge pillar erected by the Buddhists to indicate the site where the "Light of Asia" began his work. Time was telling upon it, as upon all things else, till at last it was felt something ought to be done to preserve a monument of such antiquity. It is faced with stones 12 or 15 feet in length, and the question for the engineers was how to take them down without the employment of costly machinery. The difficulty was solved by throwing up a mound of earth, at an easy angle all round, down which they might be rolled. But who threw it up? Principally women and children. When it was known that work might be had, young and old, strong and sickly, came with little baskets, and in an incredibly short time the mound was ready. It was done by handfuls, for each filled her own basket with her hands; but such was their number that the work, which would have been next to impossible to the few, was done with an ease and expedition that was simply marvellous.

This must not be regarded as an argument in favour of a penny, unless, indeed, it be a penny a week. A penny dropped into the collection covers no Christian's responsibility; and if it can be considered to cover obligation, the giver is, of course, out of sympathy with Christian privileges and views of duty, and consequently with missions; for a small sum like this says in effect: "It has done little for me, and is not much worth sending to others." Happily, believers do not feel like that; freely they have received, freely they are constrained to give. Our giving should be in reply to the question: "How much owest thou thy Lord?"

But if it is not a plea for a small sum, it is certainly one for a conscientious consecration of part of our substance to the Lord's work in foreign

lands. I am glad to believe this is very widespread, but I plead for its universal adoption. I was recently walking along the principal street of a town in Kent, with one of our ministers, himself an earnest advocate of missions, when one of his members came up and said: "I am sorry I shall not be able to attend the meeting to-night; please put this in the collection for me," saying which he put 2s. 6d. into his hand. When he had gone my companion said to me: "An old gentleman, who is too feeble to be present, has sent 10s. for the same purpose." Would that all were as conscientious! Unfortunately, we too often forget the meeting or the collection, and have a certain shyness about making it up by taking what we think might be regarded as a trifling sum by the collectors. The difficulty is easily overcome in these days of postal orders. If by any chance we are prevented from attending the meeting, or should we forget the collection, we can always make amends by forwarding direct to the Mission House.

Not a few pastors have said to me, half apologetically, half regretfully: "I fear we shall have a poor meeting to-night; somehow we never get good missionary meetings." This is largely the result of education, or, rather, the want of it. I have ever found that where congregations are well up in missionary information, the meetings and collections are good. "Yes," many have replied; "but we do not get a deputation on Sundays, and they will not come out on the weak days. How are we to interest them?" By becoming yourself the deputation, say, once a month or once a quarter. The annals of missionary enterprise are the continuation of the Acts of the Apostles, and may be taken into the pulpit without any sense of incongruity. Missionary biography and history are now, thanks to the Religious Tract and Book Society, and the existence of public libraries, within the reach of all, and ought to be largely made use of. Congregations will listen to a talk about Carey, Moffat, Livingstone, Brainerd, Morrison and Burns of China, John Williams and the Moravians, to say nothing of *living* missionaries, with as much interest as to a discourse on Paul or any of the apostles. The reading will be a spiritual preparation to the pastor; his address will be the means of rousing the enthusiasm of his congregation for the heathen, an enthusiasm which will discover itself in a deepened spirituality in the church, and enlarged subscriptions to the funds of the Society.*

* For this purpose I would very heartily commend to all busy workers, who have no time to read a number of elaborate works, "Conquests of the Cross," published by Messrs. Cassell & Co., Limited. It is a really excellent book, giving in a condensed yet most interesting form a vast amount of information about Missions in every land.

But it is to the establishment of Young People's Associations in each of our churches that I look for the greatest results. I would earnestly commend this way of helping the Society to our pastors, Sunday-school¹ superintendents, and teachers, not only on account of the large increase it would mean to the funds of the Society, but because it infuses the missionary spirit into the children, and prepares them to take an intelligent interest in Christian work. The churches cannot afford to neglect this aspect of the question, for an intelligent, sympathetic interest in missionary work is ever coincident with a deep-toned spirituality and earnestness in the churches. By their means the funds of the Society may be very largely increased, and this to a much greater extent than, perhaps, most are aware of. For purposes of illustration I shall show what is done by three schools having associations, and then show what is done by twenty-two others of *equal social position*, not having associations. For obvious reasons I withhold the names of the twenty-two schools, but I may remark that they are situated in almost every part of the country.

The three associations to which I refer are :—

King Street, Reading	5s. 2d. per head per annum.
St. Mary's, Norwich	2s. 7d. " "
Park Chapel, Yarmouth	2s. 7d. " "

King Street, Reading, has attained its pre-eminent position by means of a Congo working party ; but in the other two cases the sums stated represent the sums given or collected by each of the young members.

How are these results attained ?

I. By organised effort.

II. By making the children feel a personal interest in mission work.

III. By a thoroughgoing sympathy with them in their efforts on the part of the pastors, the officers, and the adult members of the congregation. Where co-operation is so spontaneous and widespread it would be invidious to mention names ; but, as all associations must have a committee, I may say that it depends very largely upon the selection of a secretary, at once in sympathy with mission work and with the children. Beyond this there is no secret.

Let us now take the twenty-two schools without associations, and see what they do :—

1 gives 2s. per head.	2 give 7d. per head.
2 give 1s. 8d.	2 " 6d. " "
1 gives 1s. 4d.	2 " 4d. " "
1 " 1s. " "	4 " 3d. " "
1 " 9d. " "	1 gives 2d. " "
2 give 8d. " "	3 give 1d. " "

It will thus be seen that no less than *seventeen* of the twenty-two fall below 1s. per head per annum, while three fall as low as 1d. This ought not, need not be. The schools selected are, in each case, I believe, able to do as much as the three with associations.

Now what would efficient working mean for the Society? It would mean £98 6s. 7d. from the five schools that give 1s. and upwards; £1,036 16s. 8d. from the seventeen that give from 1d. upwards; in all £1,135 3s. 3d. from the twenty-two. But would not this be a serious tax? No, not in the schools indicated; *for it only represents about ½d. per head per week.* If the managers of our schools could only be persuaded to establish these juvenile associations, the annual income of the Society would exceed the £100,000 without a conscious effort on the part of the denomination, and leave it able to lay a worthy centenary offering on the altar of our Lord. Let it be tried in every school, and, instead of an average of about 2½d., an average of 1s., at least, will be attained without conscious effort.

The Congo Mission.

TIDINGS FROM WATHEN STATION.

THE Rev. P. Davies, B.A., writes:—

“WATHEN STATION.

“MY DEAR MR. BAYNES,—In the five months I have been back, I have been able to do more of real mission work than in the three years I was here before.

“Formerly, with a few months' exception, though happily never more than a few days alone, I was one of only two on this station, and that means very few opportunities of leaving the station; now we are four, none of us new men, and so (we may hope) with a few years' uninterrupted work before us; though I ought not to leave out Mrs. Bentley, and missionaries' wives should be counted as missionaries, and most valuable missionaries too. Many friends know that we are looking forward to further reinforcements in this way.

“Into the details of our station work—the daily service, medical work, and

school—I do not wish to enter now, though all three are now carried on more effectively than in the past.

“On my return we talked over matters, and for purposes of itineration decided to divide the country into four districts, roughly, by the points of the compass. My district is from N. to E., and then follow round the compass the districts of Messrs. Comber, Bentley, and Cameron.

“We had hoped to be always one out, sometimes two, being each of us away about ten days a month; we haven't been able to quite keep this up, but, in the three months in which we have had this plan before us, I have been away twice for eight days and once for ten, so nearly fulfilling my share of the programme. The first and last journeys were made on the north bank in French territory, the second along the south bank as far as the Nzadi & Nkixi.

"I wish now to give some general impressions produced on my mind, rather than details of daily proceedings.

"IMPRESSIONS PRODUCED.

"In all the towns I visited on the north bank, and in most of those on the south, white men are very rare visitors, so my advent was a matter of interest to the whole population, as too, on the other hand, all the towns were sufficiently near for the people to be familiar with the fact of our presence in the country; and as I met in almost every town and market men who had served us as carriers or workpeople, and my carriers, too, were in each case natives of the country, I was not an object of fear. I heard occasionally the reassuring remark made to those that were a little timid, that Manzevo was a mildly disposed sort of man, and that there was no need to be afraid. We missionaries were said to 'lemba e nxi,' which I can best translate by saying that it is entirely the opposite of saying that 'those who turn the world upside down are come hither also'; in this respect you see we meet with more favour than the Apostles—our goodwill is at least recognised.

"In fact, there was just the right amount of novelty and the right amount of familiarity to bring the whole population about me, women, and children, and all. A little more fear and the women and children would have run away, a little more familiarity and they wouldn't have taken the trouble to come, and I could only feel sorry that my knowledge of the language was not greater, as I have a little fear that by the time I might be able better to speak to them, the people by use will not be so anxious to crowd around and see and hear me; as it was, I seized the opportunities as well as I was able, and

with the complete ignorance of all as to Divine things it was the easier, as I felt that they needed the very A B C of the Gospel. I had with me some of our station people, who, though not Christians, were accustomed to white man's Congo, and had learnt enough on the station to be able to speak after me in proper native idiom. I had no one with me who knew English and to act as interpreter in the strict sense.

"SPEAKING BY MOONLIGHT.

"At some towns the whole population came in the moonlight to the number of a hundred or two, and I was sometimes asked to speak again for the sake of late comers, and once or twice a third time even; at others I was able to do more perhaps by talking to a few. With a few one can hold a conversation, but if fifty or a hundred interpose remarks disorder is apt to ensue. In a conversation one can feel one's way better; in other cases the attractions of a big drum and a dance were irresistible, and I had to be satisfied with goodwill (which I invariably met with). I hope for better opportunities another time.

"MY WANTS.

"Everywhere the sick were brought to me, from those who were stone blind and rheumatic with age, to those whose complaints were largely imaginary. For the first, one could do nothing, but most of the rest could be relieved, if not cured. I should find a portable, rainproof chest, about 30 lbs. weight, with two dozen bottles and jars, a most useful help, if any friend were minded to give me one for the work of the Mission; in Congo we must be medical missionaries. A magic lantern that was small enough to be portable would be a help, too; at some few places I was asked to bring one with me when

I came again, a few of the people having seen exhibitions on our stations. Quite a few slides illustrating the simpler Scripture subjects, especially the life of our Lord, would be sufficient, and portraits of the King of the Belgians, and President of the French Republic, to be shown in state, or French territory, would probably get us favour from the officials of either country who might happen to be present. Little attentions go a long way, and at present both State and French officials make themselves thoroughly friendly. I was very cordially received at the French post at Manyanga North.

"I thoroughly enjoyed each tour; the change of scene is good for one's health, and I was much encouraged by the reception I met with everywhere. The people are wofully ignorant, and we must not be surprised if the work is a slow one. The towns, too, are very numerous, and one can spend eight or ten days in a district, never more than eight or ten hours' march from the station, and yet visit not half the towns.

"IGNORANCE OF THE PEOPLE.

"I don't want to be misunderstood. The friendliness of the people does not necessarily mean that they appreciate the Gospel message; many had never

heard it before; and we have often found in the towns near us that ignorance on being enlightened gives way to indifference, or at other times to hardness of heart; but from good nature, curiosity, courteousness, personal regard, and a variety of other such reasons, they give us the opportunity of speaking God's truth to them. For this we are thankful and strive to make the most of these occasions, while we feel that above all it is the work of God's Holy Spirit to enlighten them and turn their hearts.

"I am very thankful that during these five months I have had only one day in bed with fever. The few little attacks of neuralgia, &c., I can pass by without notice, in view of the usual good health I have been favoured to have since my return. Life is altogether happy to me now, but for a sense of falling short of what I know I ought to be. It is true that the climate, even when you enjoy it as I do, begets languor both bodily and spiritual, only it is the part of a good Christian to resist these influences, and not give way to them. Let the Church pray for us.

"Faithfully yours,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

The Rev. George Cameron writes also from Wathen Station:—

"DEAR MR. BAYNES,—A little while ago I made a few days' trip to the north and west of this station, and now send you a short account of it. On Saturday afternoon, February 8th, accompanied by a few men and boys carrying my travelling gear, I walked over to Kimbenza, a large town four or five miles distant from the station, and close to the bank of the River Congo. It would be more

correct to describe Kimbenza as a line of little hamlets, as what was once a large town has broken up into ten distinct parts. This process of breaking up is going on all over this district, and to some extent in other parts of the country as well. This scattering of the people has its advantages and its disadvantages. On the one hand, it involves greater labour in getting to them, but

on the other hand, it seems to have the effect of making them less proud and more approachable.

"METHOD OF WORK.

"We slept at Kimbenza that evening, and, starting early next day, have fairly attended meetings in four of the villages. The mode of procedure is very simple. More often than otherwise, there is neither singing nor public prayer. A simple statement of the Gospel, giving prominence to the atoning death and resurrection of our Lord Jesus Christ, is the burden of our message. The address is sometimes interrupted by questions or contradictions, and often followed by conversation. In one of the towns, the people very much resent being called sinners, and insist that their hearts are pure and their conduct good. As neither the Bible nor experience warrant us in believing this, we do not withdraw the charge, but urge them to accept the remedy. Starting early next morning we soon get over the two miles between here and Nkunga, where we are heartily welcomed and have a good meeting. Our next spell is along the bank of the Congo, which here is many hundred feet high; so we find travelling rather hard work, but we are compensated by the magnificent scenery.

"We arrive at Kinshasha about noon, but it is almost deserted, and the few people who are about decline to hear us in the absence of the chief. So we rest quietly till the heat has somewhat abated; meanwhile interested by the sight of a copy of 'The Evening of our Lord's Ministry,' by Dr. Stanford, which one of the townfolk offers to sell. The book was doubtless either lost by, or stolen from, a passing traveller.

"OUR RECEPTION.

"A steady climb of over an hour now

brings us to Kinsumi. Here we find nothing but angry looks. We ask a house to sleep in, but are told we can't sleep in this town. 'Don't you know that this is only a part of Kitadila, that town up there? Why don't you go up there instead of coming here to the back door?' we are asked. So we go on to Kitadila, only to find the people there as sulky as their neighbours. With great difficulty we get a house to sleep in, and next morning try again to conciliate the people. The attempt is unsuccessful; no chief or responsible person can be found, and no one about will have anything to do with us. So we leave the town and, after a tramp of five or six miles, reach Mpangu. Here our reception is cordial. The people listen with attention, and, we hope, interest.

"The next town—Mpati—is not far off, and a man soon offers to guide us there. We have to descend a steep hill which is visible from the town, and so our coming is known. As we enter we are met by many friendly faces. If our reception at Mpangu was cordial, this was almost an ovation, and quite makes up for the coldness of the Kitadila people. We soon find out the secret of it. A month or two ago Nshi a Kongo, an Mpati man, had his hand shattered by the bursting of a gun. He went to Wathen, and was successfully treated by Mr. Percy Comber. Nearly all the time I am here I am surrounded by sick people asking medicine. Most of them have nasty ulcers which have never been washed, and which I cannot now persuade them to wash thoroughly. I do my best for them. Next morning a visit is made to Shimu Matadi, and the Gospel preached there, and afterwards in this town, both times to good audiences.

"After another night here, we go on to Kumbi and find that is market day;

notwithstanding, a good number listen to our message.

"Our next halt is at Kinjings, where we sleep, and next morning have our meeting early, before the people scatter, than a visit is made to Kimba moshi, where more interest is shown than in the last two places.

"WORK AFIELD.

"In the afternoon we push on to Madimba, one of the Mbunda group of villages. Several of our workmen come from this district, so our character is fairly well known, and we are welcomed. Next day Njieto is visited, and the people come together very well, but so slowly that no time is left for a visit to another town. The Lord's-day has come round again, and we get the inhabitants of three hamlets to meet in one—Kimpete—a very unusual thing, as nobody cares to go to the next hamlet to hear us, though it should be only a hundred yards away. The Mansangi people were also invited, but none of them came, though their village is only on the next hill half a mile away, so we went to them, and had an informal meeting in the smithy. We got a boy here, too, for the school, and another one at Kimpete, though we had not asked for boys. As

a set-off to this, a boy, who had come with us from Wathen, ran away from us here to go to his town.

"Here in Madimba, a meeting has been arranged for, and postponed from time to time, but at last it is held, a fair number being present after a good deal of pressing.

"Next morning we pack up and begin our return journey. We take another road than that by which we came, and before we reach home on Wednesday, we preach the Gospel in three towns (two of these for the first time), and visit a fourth, where we would gladly preach, too, but the people won't allow us, and show more suspicion and ill-will than we have yet met with.

"In these trips we meet both light and shade, joy and sorrow. Sometimes we are cheered, and sometimes we are disheartened, but through all we are hopeful that the good seed we sow will soon spring up and bear fruit to the glory of God.

"Thanking all who pray for us and for the work here, and asking continued prayers,

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

The Late Rev. W. Littlewood, of Inagua.

(From *Harbour Island Gazette*.)

"ON the 14th of May, at Harbour Island, the Rev. W. Littlewood, Baptist Missionary, passed away to his reward.

"Had the deceased gentleman lived three days longer he would have completed his seventy-sixth year; he being born at Hemsby, in the county of Norfolk, England, on the 17th of May, 1814.

"Mr. Littlewood arrived in the colony, landing at Nassau, in 1841. For thirty-seven years he served the Church of Christ under the direction of the Committee of the Baptist Missionary Society at Turk's Island, Inagua, and Nassau. In 1878,

owing mainly to the ill-health of his wife, he retired from active work, and has since resided at Nassau and Harbour Island.

" Though for some months the condition of our late friend's health had been such as to occasion considerable anxiety to his friends, no one supposed his end was so near.

" On the day of his decease he seemed a little better than usual and more cheerful. Early in the day he went to the cemetery to direct the enclosure of a burial place where two months ago he laid his brother-in-law, and which he wished to be a resting place for himself and his dear wife. Little did he think that within a very few hours he would be placed there. After an early tea he took a walk, and later in the evening sat chatting, reading letters just received from home; and the chairs of the two dear old people were drawn close together as they, for the last time, discussed the prospect of seeing the loved ones either here or in England during the present year.

" A little before nine our friend retired, and slept well till nearly eleven. Waking, he took the light into the next room to examine the clock, and having found out the hour of the night returned to his bed. After lying down he complained of 'short breath,' and finding that he was in a profuse and cold perspiration, Dr. Johnson was sent for, but arrived too late to afford relief. Without any pain, peacefully—whilst the dear old blind wife was chafing the brow she had not seen for years—quietly as night merges into day, he exchanged mortality for life.

" The funeral took place the next day; the service in the chapel was conducted by the Rev. R. Whittleton, who delivered an address over the remains of his fellow-countryman and friend, and the Rev. G. E. Newton continued the service at the grave.

" Many readers of this 'notice' will sympathise deeply with the bereaved lady in her accumulated afflictions, and not a few who know her loneliness and helplessness will pray that of His boundless compassion the Lord may soon see fit to re-unite these dear old people in the Spirit World."

The *Bahamas Advocate*, of May 28th, says:—

" Mr. Littlewood was a long resident in this colony, having arrived in Nassau from England as far back as 1841. He laboured from that time in the church of which he was a minister, being under the Baptist Missionary Society, having been in charge of churches at Turk's Island, Inagua, and this city. At the last island he spent the longest term of service, included in which was the superintendance of some of the Baptist churches at the windward islands of this group. Advancing in years, and on account of the failing health of his wife, he retired from the work at Inagua in 1878, and came to Nassau, where he lived some time. A few years past he made a home at Harbour Island.

" Mr. Littlewood possessed a kind and gentle disposition, which won for him many friends, and there were a number of such upon the Island of Inagua, too, where his sympathetic nature was often manifested in a general manner.

" To the sorely-afflicted wife we would tender our sincere sympathy, a large measure of which, we feel assured, is shared in by her circle of friends in the colony."



Picture of an image found in the ruins of San Salvador Cathedral, Congo.

Congo Mission.

SAN SALVADOR IMAGE.

THE accompanying engraving is a picture of a stone image found in the ruins of the cathedral at San Salvador, Congo; and is interesting as a relic of the efforts which were made some three centuries ago by the Portuguese Roman Catholics, which efforts, as we know, were not made in the "gentleness of Christ," but were attended by violence and compulsion, and consequently failed.

An Interesting Conversation.

THE Rev. Francis H. James, of Che-Nan-Foo, writes:—

"Sometimes I have very interesting conversations with visitors. I will give the substance of one with two gentlemen a little time back. It may show something of the objections we have to meet. The younger man wished to say something pleasant, and so commenced to show his toleration toward some Western notions. 'After all,' he began, 'your theories of astronomy and geography are much like ours, are they not?' 'No, I cannot say they are very much alike, for you say the heavens are round and the earth is square; we be-

lieve differently.' 'Ah, but by the word "square" used in this way we do not mean an exact square, but it is pretty near to the earth's shape, is it not?' 'We hold, and I think can prove, the earth is round.' 'How can that be done?' 'In several ways. Here is one. I returned to my native land two years ago. Now England is to the west, yet by going east I arrived there. And if you should keep on going east, as I did to come back to China, you would find your way back here again.' 'Oh, yes,' he said, 'just as

by going round this saucer.' 'No, not the same, for going round a circle you travel in all directions, while going round a globe only in one. I went east to Japan, east to America, east to England, east to India, and then east to China. How could this be if the earth were square?' This was a puzzle. He had read the classics and Chinese histories, and according to accepted ideas he ought to have been well furnished on every subject, yet he was at a loss. So he tried astronomy, and was again surprised when I said, 'The fact is, this is a profound study, and I cannot undertake to explain it in a few sentences. To one who has never seen a telescope it is hard to make it all clear. The science of light also is unknown in China——' 'Oh,' he interposed, 'ages ago we had men who understood all these things.' 'No,' I said, 'do not think me discourteous, but I must say what I know to be the fact.' 'Oh, no—not at all, say on—just what you think.' 'Well, then, neither now nor in past days have these things been understood in China, nor chemistry, &c.——' Here the older gentleman interposed: 'But we had men who understood chemistry—men who could estimate exactly the amount of each kind of grain in a measure filled out of their sight with wheat, beans, and millet; also the exact value.' 'Perhaps so—in a rough guess; that, however, is not chemistry. Could they analyse a bottle containing several kinds of drugs, and ascertain the contents and their proportions?' This was given up, and he said, 'Well, let us leave these things and turn to religion. How do you know that God exists?' I answered, 'Where does man's conscience come from?' 'Oh, that is part of man's original nature.' 'Yes, but it must have had an origin; do not your classics say, "Heaven bestowed a good

nature on mankind?"' 'Yes; well, we admit the existence of God, but why did He give us the power to do evil as well as good?' 'How could we have power to do good without having power to do evil? Beside, evil is not a *thing* created by God. It is an *act* of man chosen by himself, and how could he be able to choose good if he could not choose evil? If unable to be vicious, what merit would there be in his following virtue? We must have the power to choose either or else be machines.' The younger man said, 'That is certainly true, we cannot dispute it.' 'Well,' said his friend, 'about *prayer*; what is the need or use of it, if God knows what is in our hearts? Is it not enough for Him to know our desires and needs without our expressing them?' I answered, 'But even if it were so, *why not* express them? Is it too much trouble? Is it from indolence that some people dislike prayer? Do not parents like their children to express their wishes? Would you approve of a child saying, "I respect my parents in my heart, but there is no need to manifest it in my actions"?' Would parents be satisfied with this?' 'No; but parents *could not tell* that their children had such feelings if they did not see or hear them expressed, whereas God's knowledge is infinite. He would know as well without our expression as with it, so it is entirely different.' 'Well,' I asked, 'suppose we never gave expression to our feelings, never used this means to cultivate them, would they not wither and perish? Beside, what are they for, but to be used and developed? If, as the classics say, "God gave us a right principle to know the good," does He not wish us to do it, and as a consequence, wish to give help that we may do it?' 'True,' he said, 'quite right.' I continued, 'Your proverb says, "Man depends on Heaven

for food ; by Heaven we have life and nourishment!" Now if your life and physical wants depend on Heaven's gifts for sustenance and development, does not your soul—your conscience? Do we not need God's grace for our spiritual necessities as much as for our material needs? Experience shows we do—then why not ask for it? Can we care for our souls if we cannot for our bodies? Prayer is communion with God—a means of nourishing and cultivating the heart, the conscience. Can we do without it? Does experience indicate this? Again tell me—where did your word for prayer come from? Did it not grow from man's sense of need for help from one higher than himself?' 'Yes,' he said, 'doubtless

you are right. It is reasonable, and I like the way you have stated these things. We must come and talk again. Thanks for the conversation.'

"Such talks I enjoy, and I trust they do good, though I own I find it difficult to adequately deal with some of the questions such men raise. These men will attend no chapel to hear preaching, and they do not relish many of our books. Conversation is often the only way to reach them. The above represents the objections of a large number of the highest officials and best scholars in China, and we must do something to help them.

"Yours faithfully,

"FRANCIS H. JAMES."

The Rev. A. G. Jones, of China, on the Native Church.

OUR readers will be thankful for the encouraging tone with which our brother, Mr. Jones, is able to write of the present condition and future prospects of the work in connection with the native church at Tsing-cheu Fu, Shantung.

He writes :—

"As I have been for fifteen months at the Tseu-ping station, and only visiting Tsing-cheu Fu occasionally on church business, the 'charge' which I have of the native church must be considered as something not usually meant by charge. It is that I see generally that nothing goes very wrong, but, to use an American expression, I cannot be said in any sense to 'run' it.

"In fact, this whole state of matters is only possible at all as the result of having steadily adhered from the very beginning to such an ideal, and pressing steadily towards its realisation, relying at bottom on the truth that the force resides in the membership and must be got out of it, or else be in an exotic condition.

"Of course we must live in readiness for storms at any time, and do so, but, thank God, none have arisen since I left Tsing-cheu requiring my return there for any emergency of an unforeseen character.

"As, therefore, the most I have been able to do from this distance was to see after the routine, so I cannot report in any way after the detailed fashion I have been wont to.

"EMIGRATION.

"First, as to our difficulties. Emigration from this province to Shen-si (not Shan-si) is greatly on the increase. This province produces a hardy and prolific people, and is hemmed in on two sides by the sea ; the people there-

fore have to emigrate largely westward. During 1889 we will have to make a considerable deduction for Christians emigrated to Shen-si. They were forced by general poverty to do so. Large portions of Shen-si are waste, as the results of massacres following rebellions, and then pestilence and famine following the massacres.

"I have conversed with those who have been there. They tell me the emigrated Christians hold together and long for foreign pastoral supervision. We are not numerous enough to send anyone to undertake this. It is 700 miles overland—300 miles S.W. of Tai-yuen Fu in Shan-si. I am told that the non-Christians who emigrated from this part, and were accustomed here for years to hear our people speaking of the things of Revealed Religion, have now, in their new home, freed from old family and village restraints, taken kindly to Christianity, and are disposed to accept it. These facts will not be lost upon the observant who are thinking often of God's purpose of redemption, but the blow must be struck or probably the Church of Rome will sweep all these flowers and fruits into her basket.

"ENCOURAGEMENTS.

"Now as to the points of congratulation during the year.

"Several new stations have been added to the Church during the year. Between about 90 and 100 have been baptized.

"The famine afflicted our people sorely. There can be little doubt that many a life was shortened by the hardship of that time, though I do not think I heard of any Christian dying of starvation except one, who, after the distribution was over, in a village forty or fifty miles from us, was refused support by his brothers because he was a Christian, and who, sooner than give

way, died before we knew of it. Alas! how the natural bond of human society may become the most unnatural opponent of what seems at variance with its notions of its rights and interests. Nevertheless, on the whole, the famine helped our cause. It showed what Christianity was at heart. It showed that what we administered was not on lines of partiality to our own people, but publicly and justly. It showed that professing Christian leaders were superior in their management to those who were not Christians in their freedom from corruption. Our students, helpers, leaders, and stewards all proved zealous and faithful during the distribution, with the exception of one or two unimportant men, and they only in very few instances. No one can know what this all means who does not know the Satanic depths of Chinese corruption about public funds. These are real fruits of the spirit in this country, though in England only reckoned as common right.

"Another result of our relief work has been an immense improvement in the general feeling towards Christians. There has been no persecution this year. Mr. Whitewright during the recent Government examinations in Tsingchen Fu had an immense influx of students and graduates to see his training institute, and hundreds have been reached in this way. Dr. Watson also successfully treated the Prefect for some ailment, and this materially helps.

"These are some of the fruits of having a well-manned station and mission, not a poor, lean, mission dragging along a miserable, ineffective existence. By degrees many others will manifest themselves from year to year. As the effectiveness of the new missionaries increases old defects will gradually be supplied, old misunderstandings removed, the rough places will be made

plain, and the highway in the desert prepared.

“THE OUTLOOK.

“Passing to the future the problem now is, as regards the Church, to so create positions and organise the matter that the trained men whom Mr. Whitewright is preparing will become gradually responsible native pastors, or sub-pastors, and so, under slight foreign direction and occa-

sional foreign instruction, carry on the work of the Church with a minimum of foreign moral help, and with no pecuniary help whatever from us. On that plan I am now engaged, and look for God to bless it. If we succeed, it will be almost the finishing touch for self-support and self-extension on a thoroughly native basis, and guarantee the strength and permanence of our work more than anything I know of.

“A. G. JONES.”

The Congo Mission.

THE S.S. *PEACE* AT BOLOBO, UPPER CONGO.

“BOLOBO, CONGO FREE STATE,

25th March, 1890.

“MY DEAR MR. BAYNES,—I suppose that you will already have heard of our having arranged for land at Upoto, and also of our intention to occupy this place at once. We intended to have gone away to do so as soon as the *Peace* came off the slip; but, having received a letter from Dr. Sims urging that Mr. Roger's health demands a change, and suggesting that he should have a month at Bolobo, the steamer will start for the Pool as soon as she is ready. It is our purpose to leave Mr. Field with Mr. Glennie at the Pool, and to bring Mr. Roger on here to stay with Mr. Stapleton, while Mr. White and I take Messrs. Oram and Forfeitt on to Upoto.

“As yet we have barely finished our new slip at this place, but it is so far complete that we have been able to make use of it in drawing the *Peace* out of the water for painting and repairs. When completed our slip will be 240 feet long, 45 feet longer than it now is, and, being pitched at a grade of 1 in 15, we shall be able to take the *Peace* out of the water at any time. But for the fact that the river rises twelve feet above the level at low water, we should not need so long a slip. If we had a tide of twelve feet twice a day, docking the steamer would be a simple matter compared with what it now is, seeing we have only two tides each year, one of about six feet at Midsummer, and one of about twelve feet at Christmas, each tide taking about three months to ebb and the same to flow. Of course, it is not a tide at all, the rise of water being dependent upon the rainy seasons. The photographs herewith will show the *Peace* drawn up the slip or railway on a long wooden cradle, a truck arrange-



S.S. "PEACE" ON THE SLIP IN FRONT OF WORKSHOP, BOLOBO STATION.—(From a Photograph.)

[THE MISSIONARY HERALD,
AUGUST 1, 1880.

ment fifty feet in length, and having long iron plates on its under side to slide on the rails instead of wheels. The natives said that we could not pull so big a boat out of the water; they judged, from the efforts required to pull their large canoes on shore, that the *Peace* would prove immoveable, and great was their surprise and delight when they saw that with our ropes and pulley blocks we were able to make the steamer climb the incline till she was alongside the workshop that you will observe in the back part of the picture.

"Looking down river from Bolobo Station, Biangala Point is eagerly watched when steamers are expected, as it is upon rounding it that they first come into sight on their way from the Pool.



LOOKING DOWN RIVER FROM BOLOBO STATION.—(From a Photograph.)

"While we were at work dragging the *Peace* out of the water, a poor slave was being killed on the sandbank at the south end of the Bombolo Island, which is just shown on the right of photograph No. 2, and immediately over the stern of the *Plymouth*, the *Plymouth* having been turned upside down for repairs. We saw the crowd assembled, but could not see what was going on; but upon asking a passing canoc, we learned that a runaway slave, having been recaptured, was being beheaded as a warning to others. Unhappily, some other poor soul, undeterred by what took place a fortnight ago, made the attempt to escape, and to-morrow will pay the extreme penalty.

"Last Sunday we had a service in the town, to which the masters of these

poor unfortunates belong, and we made a point, not only of speaking of God's love, but of His law also, giving them the whole of the ten commandments. About 'thou shalt not kill' they maintained unbroken silence, but about the fourth they were enthusiastic; and twice during the week have sent to me to come and call all the people together to make a law that they shall have a rest-day like the white man—an extra rest-day, in fact, for every fourth, being market day, they never think of working on that day. On my trying to argue about their slave killing, they say they must kill their slaves from time to time to keep them in order. I tell them that if they cannot get on without breaking God's law, it is very plain that He never meant them to keep slaves; and that now they know His law they will have to answer for breaking it. I never lay down the law without trying to preach the simple Gospel also, but both alike are very 'hard' sayings to these poor people; but we are confidently looking forward to the time when they shall be able to 'hear' them.

" Hoping to be able to write you again before starting up river, and possibly to send you another picture or two, and further details of our circumstances here at Bolobo,

" I remain, very sincerely yours,

" GEORGE GRENFELL.

" A. H. Baynes, Esq."

Village Work in the Agra District.

HAVING lately returned from a somewhat extensive tour in the Agra district, I desire to give some account of what we have seen and heard during our tour. I had with me two native evangelists, who have shown special fitness for village work. Our plan was to fix upon a large central village, and from that to visit all the smaller villages within a radius of four to five miles. In this way, pitching our tents at six places, we have been able to visit and preach in over eighty villages.

" It would take too long for me to describe every place visited. I shall, therefore, content myself with giving a description of one of them—one which, as far as we could learn, had not been thus visited before. The

village is situated five miles from any good road, and is twenty-two miles from Agra. Its name is Dura. Travelling by ox-cart it took us two hours to reach the place, it being five miles distant from our last camping ground. Our road led us through fields of corn, cotton, capsicum, sugar-cane, and other products of the district. We saw on the way numbers of beautiful peacocks and peahens, which abound in the neighbourhood. As we neared the village we saw a very large pond of water, which in India is generally a sign of a large village. Indian villages in the N.W.P. are mostly built of mud. The mud thus dug out for the houses leaves a big tank to be filled up with water in the rainy season. Before reaching the main village we passed

one of its suburbs, which was occupied by the low-caste people, who eat flesh and rear pigs and fowls, of which we saw many as we passed. The evidence of caste separating man from his fellow-man we see everywhere, and painful is the bitterness and envy caused by it.

“The true requirements for a mission camp are a good well and the shade of a good tree. These we found quite near to the village, and hence began to pitch our tents. We were soon surrounded by an interested company of the village people. Behind us was a low mud wall, which was soon occupied by the older people, and before us the little folks soon filled up the empty space. All united to watch our every movement with curiosity. It was only when we had pitched our tents, and shut the tent door, that we could escape from the public gaze. I was soon visited by the patwari (the account-keeper of the village), who seemed anxious to do all he could to oblige us. I found out that the village contained 650 houses and 2,800 people. The landowners were wealthy men, and lived in large stone-built houses. After a short conversation, I gave this man a Gospel of Luke to read, and he went away. After a little rest and refreshment we visited the bazaar, where the shops are found. Being a large village we soon had a good crowd of people, though very many were away at work in the fields. All were quiet and attentive, and listened with apparent interest to our message. After an address from myself and the two evangelists with me, interspersed with the singing of native hymns to native tunes, we returned to our tents. At night we showed the magic lantern in a good open space. Having announced this entertainment in the afternoon, we found many people waiting for us. However, we did not keep them long

waiting after our arrival. Our arrangements are so simple that in a few minutes we can have the lantern in working order. The sheet is tied to two pointed bamboos, which are first stuck in the ground, and then kept in position by a string fixed to the top, and then to a peg on either side. For the lantern itself we only require a small native stool or cot, which almost every house can supply. All being in readiness, we give notice to all the village by a tune on the concertina, and often a native hymn. After the people are come together we ask them to be seated. They sit on the ground in a large semi-circle before the sheet. In this way a large number can see and hear all that takes place. After a few general pictures, such as a lion who moves his eyes or a windmill, at which they express their wonder and delight, we generally show a series of pictures illustrating that pearl of parables, the Prodigal Son. Then follow other parables or scenes from the life of Christ, and oftentimes a few pictures showing the evils of drink, so that the people may know that drinking brandy and being a Christian are not one and the same thing. In this way, after their day's work in the fields is done, the people will gladly sit till late at night, though the nights are very cold, looking at the pictures and listening to the Bible stories. In this instance, at about 10 p.m. we concluded the exhibition amid the thanks and expressions of gratitude from the village people.

“The next morning was Sunday, yet we felt that our truest rest would be found in service for the Master. In the morning we started early for two villages near by; one of the evangelists going in one direction, and the other, with myself, in another. In the early morning the villagers sit over their fires warming themselves before

going out to work in the fields. Between 10 and 11 a.m. we returned for breakfast to the tent. Whilst I was sitting eating my food a poor old woman, though warned by my servants not to do so, came just in front of me, and, emptying a pot of water into a hole in the ground, said: 'O Lord, be pleased to accept my offering.' I wondered alike at her boldness and at her act. However, on inquiry I found that on that day such offerings were made by devout Hindus in memory of their departed friends and relatives. The hole in which this water was poured, it appears, marked the spot where the father of the old woman had been burnt, or at least where his ashes were buried. Would that we all, like this old woman, in the practice of our religion, were delivered from the fear of man.

"Shortly after this, on going outside my tent I saw a boy going to a heap of dust behind it, carrying some lighted fuel in his hand. Having placed this on the dust heap, he proceeded to pour upon it clarified butter, and then to place upon it some of the food which he and his father had just prepared. After this he sprinkled water around it, and then the offering was complete. It seemed to me strange that this dust heap should be supposed to be a dwelling of the gods. Still, the fact that before they would touch a morsel of food themselves they first made an offering to the gods has surely its lessons for those of us who worship the true and living God. During the afternoon a servant came from the house of one of the rich landowners, to request that I would show the magic lantern in the courtyard of his house for the benefit of his female relatives, who, as purdah women, could not come outside the house to see it. Of course, I accepted the invitation, and promised to show it

the following night. During the day we ascertained that there was to be a market held at a village three miles away on that day (Sunday). In India, of course, markets are held as much on the Lord's-day as on any other. By about 4 p.m. we had reached the village. The people soon came around us. In fact, on that day the Gospel stall was, I think, the most attractive. I told the parable of the Prodigal Son, as illustrating what sin is, and also sin's exceeding sinfulness, and its sure consequences. I was followed by one of the evangelists, who told of the way of approach to God through Christ a Saviour. Then the other evangelist, a converted Brahman, testified to what the grace of God had done for him. In this way we sought to give the people the whole truth. Many heard it, perhaps, for the first time. We trust that they will meditate upon it, and have no rest till they find it in Christ Jesus.

"After our return to our camp, I called the servants and evangelists to my tent for a quiet hour of worship ere the day closed. On Monday morning, after sending the evangelists together to visit some of the many villages in the neighbourhood, I went alone to visit the landowners at their own houses. I found one of them in the bazaar, and, being quietly seated, I told him of God's way of peace, and then presented him with the Gospel of Luke, which he promised to read. I then made my way to the house of the other zemindar (landowner). I did not find him at home, but, being made welcome, I had the opportunity of telling in brief the main facts of Gospel history in the presence of his family priest, and also his relatives and attendants. The priest had several questions to ask and objections to make. Still, even he, I trust, got a

clearer view of what Christians believe than he had before.

"In the afternoon I had intended to go out and preach again, but had no occasion to do so, as the village people came to see me at my tent. The thirty or more who came represented the more intelligent people of the village, including one or two pundits and other leading men. I offered them such sitting accommodation as my small tent afforded; but, as that was very limited, they preferred to sit on the ground around me as I sat in the tent door. I found that they had many questions to ask about Christ and Christianity. As all were appropriate, I felt that I could do better work in answering their questions than in giving them any formal address. About two hours were thus spent, during which, with God's help, I was enabled to answer all the questions put to me, and, I trust, to remove many doubts and difficulties which existed in their minds. In the course of bazaar preaching it is seldom that questions are put with any honest purpose, hence we have to discourage such. Were all questions as respectful and quiet as those at Dura, we should delight to sit and answer questions all day long, and every day in the week. In our work we meet with so many who cavil and blaspheme, that it is a real joy to meet with willing hearers who try to understand our message.

"At night we went, as arranged, to show the magic lantern at the landowner's house. Like most large Eastern houses, it had four high walls on the outside, with a large courtyard in the centre. This courtyard was entered by means of a gateway on one side only. Rooms were built on all sides opening on to this yard in the centre. On our left, as we entered, we saw the women's apartments. We therefore set up our

sheet on the right, so that it might face them. The lantern we placed in the centre of the court. It was not long before we heard women's voices behind us, which showed that there were many gathered together to see the pictures and listen to the words of explanation. The men of the village were allowed in the open courtyard, which was soon filled to the gateway. The village women were also allowed to stand on the broad wall above. We had therefore an audience of about 500 men in the area (shall we call it?) and 300 women in the gallery. For about two hours we continued to show the pictures of the Prodigal Son, and illustrations of the Life of Christ. All were delighted with what they saw, and will doubtless remember much of what they heard for many days to come. However, if there had been fewer present, perhaps better work would have been done, as the poor unfortunates who could not enter by means of the gateway (the courtyard being full already) did not forget to let us know that they were outside. It is not often that male missionaries can preach to zennah women, but on this occasion the magic lantern enabled us to do so, thus supplying the missing link.

"On the following day we visited some of the remaining villages in the neighbourhood. At one of these we met a Mohammedan who proved a very Elymas in seeking to turn away the village people from the faith. We could well imagine the Apostle Paul addressing to such an one the withering rebuke: 'O full of all subtlety and mischief . . .' (Acts xiii. 10). In the afternoon of the same day we again visited the bazaar at Dura, and endeavoured to press home the preaching and teaching of the previous three days. Before leaving on the following day, the pundit of the village school came

to see us. We found that he had been a pupil of the son of old Mr. Harris, one of the most devoted workers of the Agra Mission in former days. We also met with a boy in the village who had been taught in one of our Agra City Mission schools. I may add that we left behind us, at this one village a whole New Testament, and about thirty Gospels, which, with other books, had been purchased by the people. We have, therefore, reason to believe that the seed of truth has been sown in that village. It will be our care to visit the people again as often as possible. And

we would request the prayers of God's people who read these words for Dura and the other 5,000 villages of the Agra district. All the village people do not receive us as kindly as did the people of Dura; still all are equally needy. The station of Agra is fairly well manned compared with some other places in India; yet what are we among so many? 'Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.'

"JAMES GEORGE POTTER.

"A. H. Baynes, Esq."

Out-of-door Preaching in Calcutta.

SIR HENRY HARRISON, on the eve of vacating the Chair of the Calcutta Corporation, has inserted a bye-law into the Municipal Act giving power to the Municipality to prevent all preaching in the public squares of the city. So little did the Commissioners care about infringement of public rights and liberties, it was reported, that only one commissioner spoke against the new bye-law. We are thankful to find that there was one present who understood what was being done, and who had courage to utter his protest. Fortunately for the Calcutta public no bye-law has any force until it has been published in the *Gazette*, and has received the sanction of the Lieutenant-Governor. The secretary of the Missionary Conference lost no time in placing himself in communication with the Bengal Government to prevent the enactment of such an iniquitous law. Sir Stuart Bailey has replied that he will not sanction the bye-law without hearing the Calcutta missionaries. The Conference has appointed a representative sub-committee to watch this case, and to guard the rights and privileges of the open-air preachers. It is not the Christian missionary only who is concerned in this matter of public preaching in the squares of the city, though there is every reason to believe that it is the suppression of Christian preaching that is chiefly contemplated by the proposed enactment. Ever since Sir Henry as Commissioner of Police lost the case instituted against the missionaries several years ago for their open-air preaching, this bye-law, it is commonly reported, has been resolved upon. The judges rightly ruled that the police had no power to prevent preaching in the public squares. No inconvenience has arisen in the meantime from the want of such power. No scandal or tumult has been created, no interference with

traffic has taken place, as the result of any public address or demonstration. The Musulman, the Brahmo, and the Christian preacher has each delivered his message, and the audience has dispersed in peace. There is therefore absolutely no need now for such a bye-law, and we sincerely hope that the Lieutenant-Governor will refuse to sanction it.

Conversion of an Aged Hindu Priest.

THE *Indian Witness*, of May 3rd, a Calcutta Christian paper, contains the following:—

“The conversion of an aged Hindu priest at Serampore furnishes another illustration of the living power of the Word of God. Jesus said,



HINDU PRIEST AND DAUGHTER.—(From a Photograph.)

... the words that I speak unto you, they are spirit and they are life,' and again and again in the mission-field incidents occur which prove and re-prove the truth of these words. This old man came to the Rev. T. R. Edwards, of the Baptist Serampore Mission College, about two years ago, and bought a large-print Bengali Bible. He took it home and began studying it. Gradually light broke in. He delved deeper. The light increased. His soul was stirred again by the words of Him who 'spake as never man spake.' He began reading the Gospels to his friends. His

interest in the little temple of which he was priest slackened. Numbers of his neighbours began inquiring the way, and a few days ago he came to the missionaries with the joy of the Lord shining in his face, and requested baptism. He gave up his priesthood, surrendering its revenues, and forfeiting his claim to the plot of ground which he held as priest for his own use. He is very happy in the grace of the Lord Jesus, and confident that numbers of those who have been hearing him expound the words of Christ will soon follow him in the full possession and public profession of saving faith in Christ. His village is being systematically visited, and hopes are entertained that a rich harvest may be gathered from the seed sown from one copy of the Word of God."

We are glad to give our friends a picture of this aged Hindu priest and his daughter, taken from a recent photograph.

Accident in Shanghai.

THE following is an extract from the *Shanghai Mercury* of Friday, May 16th, which has been kindly sent to us by Mr. B. W. Hayman, of Totnes, who writes: "I have received the enclosed from Mr. Couling. Friends will be glad to know that although he, and several of our missionaries, took part in the affair, they all escaped unhurt":—

"The Missionary Conference narrowly escaped ending in a catastrophe. One of the strangest accidents that ever occurred in Shanghai will be associated with the Conference of 1890. It had been arranged that the entire Conference, numbering some 450 persons, should be photographed together before dispersing again to their widely-separated fields of labour; and we believe that it was originally intended that the photographs would be taken to-morrow. But it was afterwards found that many of the missionaries had to leave Shanghai to-day or to-morrow, and the time was changed to this afternoon after tiffin, when the entire Conference proceeded to Saunders' Compound, in the middle of which a high bamboo platform, consisting of six or seven tiers, with planked standing places, had been erected by Mr. Delorme, the photographer, who had the contract. This structure was about

18 ft. or 20 ft. high, and certainly from the first presented a most rickety and unsteady appearance, unsupported as it was by any kind of stay or fastening beyond the frail binding with which the poles were tied together. It had been constructed by a Chinese carpenter who does odd jobs for Mr. Delorme. Some of the missionaries seem to have had misgivings about its ability to support the weight about to be put upon it, and asked whether it was strong enough, and were assured that it was. They then ascended the various tiers, to the number of between three and four hundred, and even then the structure showed signs of collapsing, but the less timorous reassured the others that it was all right. The photographer was just about to get his camera in focus upon the large group—the largest and one of the most interesting ever taken in Shanghai—when the frail platform with its crowd of ladies, old and young,

and men of all ages packed close together, gave a tremble, and leaning to the photographer's left-hand side, collapsed like a birdcage under a heavy weight. Never was such an exciting scene witnessed in the history of the Model Settlement, and the strange silence which marked it made it the more terrifying to the onlookers in the houses in the compound and on the grass plot. Not a shriek was raised by one of the 200 ladies who were thrown to the ground in the promiscuous confusion, and a great mass of humanity, frightened, shaken, but silent, struggled on the ground for a moment or two. That many were not killed is a mystery. Those on the top tiers mostly were thrown well forward, and most escaped with slight injuries. Those on the lowest tier, who had a second or two of warning, rushed out when the structure began to collapse, but the people in the middle rows fell together in a confused mass. A dozen or so went down between the bamboos, a hundred or more fell forward together in a crowd, topsy-turvy. The projecting ribs and sticks of the umbrellas formed another element of danger to the eyes of the unfortunate people thus suddenly placed in danger of the most unexpected kind. The photographer stood beside his camera, speechless with horror, unable to collect his faculties and forgetful of his profession, in which an accident had given him a unique chance for an instantaneous picture, which would have made his name, and compensated him for the loss which the disaster otherwise caused him. The victims of the accident began quickly to pick themselves up and assist each other, and it was seen with delight and surprise that no one was killed. Some of the ladies fainted after the thing was over, many showed cuts and bruises on their faces, and the clothes of many

were torn. One or two were found too badly hurt to rise without assistance. An old lady lay on the left-hand side apparently seriously injured, and was gently lifted out by many ready hands. Two or three gentlemen lay quite still after the others had picked themselves up, or were by others lifted up. When the full extent of the damage was realised, and hats, bonnets, and umbrellas had been recovered, the members of Conference regained their composure and someone called out for a hymn to be sung, and all, with one accord, many suffering from severe injuries, joined in the thankful strains of the Doxology. The injured, of whom there were between thirty and forty, were hastily attended to by the many medical men in the ranks of the missionaries, and were carried to their homes or temporary resting places in jinrickshas. Upon inquiry we learned that amongst the injured are Mrs. Jenkins, of Shaoshing, broken collar bone and rib; Mrs. James Dalziel, very much bruised and suffering from shock; Mr. Rudland, severely shaken; Mrs. Dr. Main, bruised on the arm, severe cut on the nose; Mrs. Cardwell, slightly bruised and shaken; Miss Cassels, slightly injured; Dr. E. Faber, cut about the face severe; Mr. Hayes, Soochow, arm badly sprained; Mr. Fitch, sprained foot; Miss Knight, bruised about body; Mrs. Judson, Hangchow, cut on head and very much shaken; Miss Young, badly shaken and nervously affected.

"There was no policeman to be seen for some time, and the Chinese flocked around the place in great numbers and caused great difficulty to those trying to carry the injured away. The residents in the locality did all they could to assist the sufferers. We visited the scene of the accident immediately afterwards, and the wretchedly inadequate construction of the collapsed

platform was then very apparent; not one of the bamboos was more than 3 in. in diameter, and no precautions to keep the structure in position, by stays, &c., had been taken. We were informed that it was when the people on the top began to move slightly so as to face the camera that the collapse came. The bamboos were cut sharp at the ends, which were driven a few inches into the soft ground. The number of umbrellas, small parcels, books, hand-bags, and crushed hats, &c., lying about would have suggested that the contents of a general store had been thrown out

in a hurry. Amateur photographers were quickly on the scene, getting plates of the ruins which filled up the centre of the compound. We are sincerely glad that the accident has ended so lightly as it has, for it was undoubtedly due to the mercy of God that we have not a terrible disaster to record to-night. As it is, it is bad enough, and it is feared that one or two ladies, in addition to the list we have given, have sustained internal injuries; but we hope that they are only suffering from the effects of the fright, which will soon wear off."

The Lord Loveth a Cheerful Giver.

WE are very grateful for the following welcome and generous gifts:—Mrs. Thomas White, of Evesham, for a collection of silver coins for the funds of the Mission; Mrs. A. McCormack, of Wick, for a silver watch for the benefit of the brethren who are about opening the new station at Upoto on the Upper Congo; "A. B.," Julian Villa, Cheltenham, for two gold rings for the Mission; "A Lover of Missions," for two shillings towards the cost of an ice machine for the Congo Mission; "H. J.," a little effort for Congo, twelve shillings; the Rev. W. Mayo, Bishopston, Bristol, for ten shillings and tenpence, who writes: "In visiting the infirmary of one of the orphan houses on Ashley Down, I have now and again left some MISSIONARY HERALDS or *China Millions*. On my visit the other day, a dear little boy, who has been suffering with ulcerated disease of the hip for nearly three years, put into my hand ten penny pieces, which he wished me to send to one of the missionaries. I asked him where, mentioning China, Africa, India. 'I should like to help some Indian missionary; please send it to one you know.' I said I would see that it was sent, and so I enclose you the same in stamps. The lad's name is Bertie Shephard. He has had these pennies given him one by one by his friends who have come to see him. He is a true disciple of the Master, and loves his Bible, and is about twelve years of age now. I let him have our *Juvenile Missionary Herald* now monthly. I send you 10s. for my annual subscription"; "A Blind Girl," for a silver spoon for the Congo Mission; "A Bed-ridden Widow," for a small silver chain for the Congo Mission; and "A Boarding-school Girl," for a small silver pencil case.

The warm thanks of the Committee are also presented to the donors of the following welcome and timely contributions:—W. W., £100; Mr. J. Marnham, J.P., £75; A Friend, New Zealand, £20; A Thankoffering, £20; Dr. and Mrs. Slack, for ice machine for Congo, £12; A Friend, for do., £12; Mr. J. T. G. Dodd, £10; C. T. O., for *China and Congo*, £10.

On the 5th of June, at Government House, Matadi, Lower Congo River, Miss Annie Smith, daughter of our valued friend, Mr. Jonas Smith, of Camden Road, was married to the Rev. Percy Comber, of Wathen Station. Our brother, Mr. F. Lawson Forfeitt, F.R.G.S., conducted the service.

Mission Work in Italy.

LETTER FROM THE REV. J. CAMPBELL WALL.

WE insert with much pleasure the following letter from our newly-appointed missionary, Mr. Wall, Junr., of Rome :—

"13, Via del Leone, Rome.

"DEAR DR. UNDERHILL,—Knowing the kindly interest you have always shown in me and in the work I am now engaged in, I cannot but regret that several months should have transpired since my arrival in Rome without my writing to you. That this is in some measure due to a desire of communicating what may be of some value to you as information you will easily understand; now I venture to give an account of myself.

"My first thought on arriving here was to regain as soon as possible what a long stay in England had taken away from my knowledge of the Italian language. I found preaching in Italian more easy than I anticipated, and though my task may not be as yet quite accomplished, the constant practice I have enjoyed could not fail to prove very beneficial in this attempt.

"I was able at once to throw myself into mission-work, and this was to me a great privilege, shielding me as it did from much of the discouragement and doubt which I am inclined to think generally marks the first six months of service in a foreign field. I became superintendent of our locale in Via della Consolazione.

"CROWDED MEETINGS.

"The meetings were often crowded, and I found a people eager to hear the preaching of Evangelical truth. Many gave signs of being much impressed, so I commenced after-meetings of a purely conversational character, hoping to instruct them and

to come into closer contact with their minds and hearts. These services were most encouraging, their attendances sometimes consisting of the entire number of those who had been present at the public address.

"It was just at this point that the work at the Consolazione received a shock which considerably hindered the continued progress we had hoped for. The locale was claimed by the landlord for repairs, and despite all efforts on our part to hasten a re-opening, we were obliged for over five weeks to hold our services in a small room on the first floor. It was, however, an alleviation to this misfortune that during this time we caught the ear of many who live above the locale, some of whom continue to attend our services at present. To be deprived of the locale for so long is enough to test the strength of any mission-work, but I am thankful to say we are recovering, and if the weather is at all fine we have no cause to fear with regard to the attendance.

"The hall, as you are no doubt aware, is in the form of a shop. A large door opens wide on to the street; thus it obtains some of the advantages of open-air preaching. We give away a large number of tracts and Gospel-leaflets outside, as a means of attraction; and after the services we generally distribute a small number of Gospels among those who seem likely to read them, urging at the same time the sale of our monthly paper, the *Cristiano Romano*.

"So much for the work I am doing at the Consolazione. I feel I have cause to

be thankful, and take courage in the thought that the work is the Lord's and the harvest is His.

“ THE MONTHLY PAPER.

“ The mission of our periodical is, I believe, of growing importance. As I have had something to do with it, both in writing the articles, correcting the proofs, selling it in our halls or in the streets, and carrying it to some of the villages outside of Rome, I may perhaps be permitted to say a word or two in its behalf. As a means of influencing the Italians, of setting before their eyes the Gospel of Christ, of communicating with the more distant parts of the missionary field, of utilising the liberal element in the population for the sake

of religious emancipation, I deem it second to none. I should have been pleased to describe at length a tour among the Volscian Hills, with a view to spreading the circulation of the Evangelical organ ; but I fear I am occupying too much of your time. I will only say that the manner in which it was bought by the poorest in the back streets of those miserable villages was in itself an eloquent appeal, a most pathetic expression of the yearning desire after religious truth and the soul at rest. May the love of a crucified and exalted Saviour soon bear the peace of God unto the hearts of those weary and heavy laden Italians, is my constant prayer.

“ Yours sincerely,

“ JAS. CAMPBELL WALL.”

Acknowledgments.

THE Committee beg to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—A rug and scrap-books from the late Mrs. Hunt, of Southampton, for the Rev. J. Whitehead, of the Congo ; parcel of coats from the Missionary Working Party, Brunswick Road, Gloucester, per Mrs. Casswell, for Mrs. Bentley, of the Congo River ; a parcel from Stoke Damarel, for the Rev. R. H. C. Graham, of the Congo, and a box for Mrs. Stubbs, of Patna.

And the Committee desire to join with the Rev. F. G. Harrison, of the Congo, in gratefully acknowledging the gift by Charles Townsend, Esq., of Bristol, of a very handsome and useful medicine chest, together with a case of drugs.

Recent Intelligence.

AT the quarterly meeting of the Committee on the 16th ultimo, the offer of Mr. W. Poole Balfern, of Regent's Park College, for Congo mission work was cordially accepted. Mr. Balfern will probably not leave England until January, giving special attention in the meantime to hospital work.

The Rev. D. J. and Mrs. East expect to leave Southampton for Jamaica on the 6th inst. ; and the Rev. F. C. and Mrs. Harrison, and Mr. Whitehead, to leave Liverpool on the 28th inst. for the Congo River. We heartily commend our friends to the prayers of our readers.

We learn by the last Congo Mail that Mr. Joseph Fuller has been stationed at San Salvador, and Mr. Gordon designated for work on the Upper Congo.

We are glad to report the safe return to England of the Rev. Thos. Martin, who for the past twelve months has been serving the Society as acting principal of the Calabar College, Kingston, Jamaica, during the absence of the Rev. D. J. East in England.

Contributions

To June 30th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter T is placed before the sum when it is intended for *Translations*; N P, for, *Native Preachers*; W & O, for *Widows and Orphans*.

ANNUAL COLLECTIONS.	
Public Meeting, Exeter	
Hall	78 17 3
Young People's do., do.	26 14 6
Annual Sermon, at Bloomsbury Chapel.	28 14 1
Soirée at Cannon-street (less expenses)	3 4 0
	137 9 10

ANNUAL SUBSCRIPTIONS.	
A Friend, Wakefield	1 2 6
Arlom, Mr. J. H.	0 10 0
Atkins, Mr. Joseph	0 10 0
Barnden, Mrs. and Miss	1 1 0
Carhill, Mrs.	1 1 0
Daniels, Miss	2 0 0
Danford, Mr. Warren	5 5 0
Dodd, Mrs. G.	1 7 0
Fountain, Mr. W., Odham	2 2 0
Franklin, Mr. J. W.	0 10 6
Gale, Misses	3 3 0
Glover, Mrs., Blaby	0 10 6
Gauzy, Mr. C. H.	10 10 6
Gray, Misses M. A. and E.	1 0 0
Harling, Mrs.	0 10 0
Harper, Mr. W.	2 0 0
Howgate, Mr. J.	5 5 0
Jones, Mr. W., Southampton	0 10 6
Kentish, Mr. J.	5 5 0
Klickmann, Mr. R.	1 1 0
Mayo, Rev. W.	0 10 0
Owens, Mr. L. W., for Congo	0 10 0
Penney, Mr. T. M.	0 12 0
Pitt, Mr. G.	5 0 0
Reife, Mr. W.	0 10 6
Ryan, Mr. J.	1 1 0
Robinson, Mr. and Mrs. E.	400 0 0
Schauffer, Rev. L.	0 10 0
Small, Rev. G., M.A.	1 1 0
Stanford, Mr. J., Edenbridge	1 1 0
Voelcker, Mrs.	2 2 0
Do., for Congo	1 1 0
White, Mrs. S.	1 0 0
Wyatt, Mr. Jos.	0 10 6
Under 10s.	0 7 8
Do., for Congo	0 5 0

DONATIONS.	
A. A. R.	50 0 0
A. B. F.	1 0 0
A Friend, N. Z.	2 0 0
A Friend, per "Christian World"	0 10 0
A Friend	10 0 0
A Friend	0 10 0
A Friend, for Congo	3 3 0
"Ami"	1 10 0
"A Musician"	1 1 0
Anon., per Dr. Angus, for Congo	0 10 0
B. B. B.	10 0 0
B. E.	0 10 0
Bennet, Rev. J. L., for Congo	1 0 0

B. M., for Congo	1 0 0
Boxall, Mr. G.	1 0 0
Bowles, Mrs., Sheffield, for Mr. Lewis, Congo	4 0 0
Brock, Mr. G.	10 0 0
Brown, Mrs., returns passage and support of <i>Ndjeside, Congo</i>	50 0 0
C. T. O., for Congo	5 0 0
Do., for China	5 0 0
E. L. R., for Congo	1 0 0
Edginton, Mr. F.	0 10 6
F. J. H.	1 1 0
Family of late Mr. Hinchett	30 0 0
"Friend, N.Z."	10 0 0
G. C.	40 0 0
Hadson, Mr. J.	0 10 0
Harrison, Rev. J. S. (box)	0 12 3
Horridge, Mrs.	0 10 0
"Hope"	1 0 0
Jay, per Mr. Reginald Ratchiffe	4 0 0
J. A. G. L.	3 10 0
J. W.	0 10 0
"Johannes"	1 0 0
Kemp, Mrs., for Congo	50 0 0
Ladies' Negro Friend Society, for Congo	5 0 0
Mrs. Crumba, for Congo	1 4 0
M. E., for China	2 10 0
Do., for Congo	2 10 0
N. E. W., Newport, for China	1 10 0
Do., for Italy	1 0 0
Pearce, Mr. A.	1 0 0
Reynard Trust Fund	30 0 0
Reynard, Mrs. Llandeloy, for Mr. Williams' Chapel, Trinidad	5 0 0
Riley, Mr. F., for Congo	0 10 0
Bargent, Mr. and Mrs., for Mr. Grenfell's <i>Veto Station at Upoto</i>	250 0 0
Taylor, Mr. J., Sabden	1 0 0
Thomas, Mrs. Llanely, Special	5 0 0
Thomas, Mr. Daniel	1 0 0
Teachers at Reocham Orphan Asylum	0 18 2
Tucker, Miss H. M., for Mrs. Lewis, Congo	1 16 0
Un o Salem, for Congo	5 0 0
W. W.	100 0 0
Under 10s.	2 13 6
Do., for Congo	1 1 6
Do., for China	0 3 0
Do., for India	0 0 10

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.	
A Friend, St. Albans	1 1 0
A Friend, per Mr. Darby	0 10 0
A Member of Committee	50 0 0
A Willow, Thank-offering	1 0 0
Baruhill, Mrs. J.	10 0 0
Baynes, Mr. A. H.	10 10 0
Baynes, Mr. W. W., J.P.	10 0 0

Bobington, Mr. E. J.	5 0 0
Brown, Rev. J. North	5 5 0
Brice, Mr., sen., Jamaica	60 0 0
Bridge, Mr. A., J.P.	25 0 0
Chapman, Mr. Jno.	5 5 0
Colman, Rev. R.	5 5 0
D. C. W.	3 0 0
Danford, Mr. Warren	2 0 0
Doble, Mr. F.	10 0 0
Dowson, Mr. J.	1 1 0
Foster, Mr. C. F.	240 0 0
Gould, Mr. and Mrs. A. F.	25 0 0
Gurney, Mr. J. J., F.R.G.S.	10 10 0
Hardin, Mr. H.	0 10 0
Howell, Mr. T. H.	10 0 0
Hooper, Mr. G., Leytonstone	5 0 0
"In Memoriam, for the work he loved so well"	250 0 0
Kemp, Mrs.	200 0 0
Kerr, Mr. R.	2 0 0
Mantle, Miss	1 1 0
Macdonald, Mr. J. L.	10 0 0
Parkinson, Mr. W. C.	50 0 0
Phillips, Rev. H. R. and Mrs.	2 0 0
Pool, Miss	1 0 0
Rawlings, Mr. Edw.	250 0 0
R. L. W.	2 2 0
R. M.	1 0 0
Roberts, Rev. R. H., B.A.	5 0 0
Ryan, Mr. J.	1 1 0
Short, Rev. G., B.A.	5 0 0
Smith, Mrs. F.	10 0 0
Smith, Miss Kate	5 0 0
Taylor, Mr. W.	2 2 0
Underhill, Dr.	10 0 0
Wates, Mr. Jos.	20 0 0
Watts, Mrs.	5 0 0
Williams, Miss	1 1 0
Woodroffe, Mr. C. G.	5 0 0
W. T.	10 0 0
Under 10s.	0 5 0

LEGACIES.

Brize, the late Mr. John B., Wood Green, by Messrs. H. Tyrrell & Son	10 0 0
Clark, the late Mr. John, of Lurgan, by Messrs. Mackenzie & Grant, for Congo	44 14 0
Frost, the late Mr. W., of Old Huckenham, by Mrs. Frost	90 0 0
Grove, the late Miss Sarah, of Cheltenham, by Messrs. Winterbotham and Gurney	100 0 0

LONDON AND MIDDLESEX.

Abbey-road Ch., St. John's Wood	5 13 2
Acton	5 14 0
Arthur-street, Camberwell-gate	4 7 0
Do., do., Sunday-sch.	1 0 7

Arthur-street, King's Croes, Sunday-sch... 4 10 0	Kensington, Hornton- street 10 13 0	Wheatshaf Hall Sun- day-school 1 0 0	
Battersea, York-road... 4 13 0	Kilburn, Canterbury- road 3 9 0	Wood Green 7 12 2	
Battersea-park..... 5 4 11	Do., Sunday-school, for Congo 3 13 10	BEDFORDSHIRE.	
Do., Sunday-school, per Y.M.M.A. 0 15 0	Lambeth, Regent-street Maze Pond 1 0 0	Keysoe, for Congo 0 5 0	
Bermondsey, Drum- mond-road 3 13 0	Metropolitan Taber- nacle 189 7 3	Leighton Buzzard, Lake-street 0 10 0	
Do., do., Sun.-sch., per Y.M.M.A. 15 0 0	New Southgate 0 6 4	Luton, Park-street 10 0 0	
Do., do., for N P, India 5 0 0	Do., Sunday-sch..... 8 1 1	Thurleigh 0 5 0	
Do., Shap-street, for Congo 0 17 6	Do., do., for Congo Do., do., for support of Congo boy, "Dimbi," under Mrs. Lewis 3 18 3	BERKSHIRE.	
Bloomsbury Ch. 45 8 0	North Finchley 6 8 10	Reading, Carey Ch., Juvenile 4 5 0	
Do., for W & O 11 2 4	Notting Hill, Ladbroke- grove Ch. 8 5 2	Do., Wycliffe Ch., for India 7 0 0	
Do., Sunday-school, per Y.M.M.A., for Barisal School ... 5 1 0	Do., Talbot Taber- nacle 2 10 0	Do., Hurst Ch. 2 2 7	
Borough-road Ch. 0 10 0	Peckham, Rye-lane ... 19 18 2	BUCKINGHAMSHIRE.	
Bow, Sunday-school ... 7 19 1	Do., Park-road Sun- day-school, for sup- port of N P, Ram Chunder Ghose, Kholneah 5 0 0	Gold Hill 1 3 9	
Brixton, Kenyon Ch. ... 12 0 0	Do., for "John Paul," Agra 0 0 0	Looseley Row 1 19 7	
Do., Sunday-school... 2 5 0	Do., Blenheim-grove Sunday-school 1 16 0	Princes Risboro' 8 17 3	
Brompton, Onslow Ch., for W & O 1 5 8	Do., Norfolk-st. Sun- day-school 0 19 8	Do., Free Church, for W & O 0 5 3	
Brondesbury 16 3 8	Do., Poplar, Cotton-street... 5 1 0	CAMBRIDGESHIRE.	
Camberwell, Denmark- place Ch. 20 7 5	Do., Patney, Weter-road... 5 8 0	Caxton Sunday-school 0 9 6	
Do., Cottage Green... 5 2 0	Do., Union Ch. 12 8 1	Gamlingay, Old Meet- ing 8 15 0	
Do., for China 7 10 0	Do., (moiety) 50 0 0	Swavesey, New Chapel 4 6 7	
Do., do., for Congo... 5 0 0	Regent's Park Ch. 3 3 0	Waterbeach 3 6 5	
Do., Mansion House Ch. 0 13 6	Shoreditch Tabernacle South London Taber- nacle 4 12 6	CESHIRE.	
Charles-street, Camber- well New-road, Sun- day-school 1 2 6	Do., Sunday-school per Y.M.M.A. 10 17 3	Chester, Grosvenor- park Sunday-school 2 0 0	
Chiswick, Annandale- road 6 2 6	St. Margaret, Amyand Park Ch. 2 0 0	Egremont, Falkland- road 3 0 0	
Clapham, Grafton-sq... 3 14 6	Do., Stoke Newington, ... 12 10 0	CORNWALL.	
Do., Sunday-school ... 0 14 9	Devonshire-square... 12 10 0	Penzance 0 2 6	
Clapton, Downs Ch. ... 87 12 9	Stratford, Carpenter- road 3 0 0	Do., for N P 0 6 6	
Do., for W & O 17 3 3	Tottenham 3 17 8	St. Austell 1 2 9	
Do., Sunday-school, for N P 3 12 5	Upper Holloway 40 10 5	Truro, Sunday-school 4 1 4	
Dalston Junction 14 15 0	Do., Sunday-school ... 0 14 0	DERBYSHIRE.	
Deptford, Octavius-st. 8 0 4	Do., do., for support of girls under Mrs. Kerry 8 0 0	Clay Cross, Sunday school 0 5	
East London Taber- nacle 23 0 0	Do., Y.M.B.C. 0 5 0	Derby, Trinity-road, for Congo 5 0 0	
Edmonton, Sunday-sch. 3 8 0	Do., India 1 9 0	DEVONSHIRE.	
Do., for Intally Or- phanage 6 0 0	Do., do., for Congo... 4 5 3	Devonport, Morice- square 0 16 0	
Enfield Highway, Tot- teridge-road 4 1 0	Upton Chapel Sun.-sch., per Y.M.M.A., for N P 1 12 0	Exeter, South-street, for W & O 1 5 1	
Great Hunter-street Sunday-school 2 0 0	Vauxhall, Sunday-sch. 7 8 0	Plymouth, for Mrs. Morgan's little girls' n. m., Tai Yuen Fu 10 0 0	
Grove-road Ch., Victo- ria-park 6 2 0	Victoria Chapel, Wanda- worth-road 8 9 8	Do., George-street ... 19 10 10	
Gunnersbury 1 10 0	Walworth-road 10 18 3	DOBSETSHIRE.	
Hammersmith, West End Ch. 7 6 5	Do., Sunday-school, for Serampore native schools... 5 0 0	Pools, Sunday-school, for N P 3 9 6	
Do., Avenue-road Ch. (moiety) 5 8 0	Wandsworth, East Hill Do., Congregational Ch. 4 1 0	DURHAM.	
Hampstead 0 1 0	Do., Northcote-road, for W & O 2 3 0	Jarrow 3 17 6	
Do., for Debt 353 5 0	West Green 12 0 0	South Shields 7 0 0	
Harlesden 2 8 6	Do., per Y.M.M.A. ... 0 18 1	ESSEX.	
Harrow-on-the-Hill 4 15 6	Westminster, Romney- street 1 10 0	Barking, Queen's-road Sunday-school 3 1 0	
Harrow, Sunday-school... 3 9 0			
Highbury-hill 12 12 0			
Highgate, Southwood- lane 2 0 1			
Honor Oak 3 8 0			
Do., Sunday-school, per Y.M.M.A. 0 11 0			
Islington, Cross-street 11 0 0			
Do., Salter's Hall Ch. 4 18 6			
Do., do., Sun.-sch., for Congo 0 10 0			
Do., do., for Backer- gungo sch. 5 0 0			
John-street, Bedford- row 26 3 3			

Clacton-on-Sea, Union Ch. (moiety).....	8	0	0
Great Leighs.....	17	4	7
Do., for Mr. Comber's work.....	3	18	0
Ilford.....	2	7	9
Leytonstone.....	6	3	3
Do., for W & O.....	8	2	5
Do., Cann Hall-road.....	4	16	0
Do., do., Sunday-sch., per Y.M.M.A.....	1	1	0
Loughton, Mission Hall Sunday-school.....	4	7	0
Romford.....	24	12	1
South Woodford.....	1	7	2
Upton Cross.....	0	6	6
Do., per Y.M.M.A.....	0	10	2

GLoucestershire.

Cheltenham, Chariton King's Ch.....	5	6	0
Kings Stanley, for N.P.....	0	6	0
Shortwood, for support of Congo boy, T. F. Newman.....	5	0	0
Stow-on-the-Wold.....	0	10	0
Stroud, for W & O.....	1	0	0
Woodford.....	1	4	6

Hampshire.

Bournemouth, Lansdowne Ch.....	0	4	9
Do., for W & O.....	1	18	8
Mottisfont.....	1	3	7

Hertfordshire.

Hemel Hempstead.....	3	0	0
Sarrat.....	1	7	6

Kent.

Ashford.....	4	4	7
Beckenham, Elm-road.....	5	11	0
Belvedere.....	5	10	0
Birchington.....	0	14	2
Brockley-road Ch.....	43	13	3
Bromley.....	3	0	0
Crayford.....	1	12	2
Dartford, Sunday-sch.....	3	17	6
Folkestone, for Congo Foot's Cray, Sun.-sch.....	0	10	0
Forest Hill.....	11	10	0
Do., Sydenham Ch.....	13	18	4
Goudhurst.....	3	10	2
Lee.....	9	15	0
Stonehill Green, Sunday-school.....	0	11	7
Tunbridge Wells.....	4	17	6
Woolwich, Queen-street.....	3	13	9
Do., Parson's-hill.....	9	2	6

Lancashire.

Accrington, Willow-street and Woodcock Sunday-schools.....	11	2	11
Ashton-on-Ribble.....	9	16	3
Do., for W & O.....	1	0	0
Blackpool, Union Ch. Sunday-school.....	5	18	4
Bolton, Zion Ch., for W & O.....	0	18	0
Doals, Ebenezer.....	1	3	0
Liverpool.....	0	10	0
Do., Myrtle-street.....	6	0	0
Do., do., for Debt.....	25	0	0
Do., do., for support of boy under Miss Silvey.....	0	16	10
Do., do., Juvenile, for Mr. J. C. Hutchins's school work, Jamaica.....	10	0	0

Do., do., for Mr. W. M. Webb's school work.....	10	0	0
Do., do., for Mr. East, Calabar College.....	10	0	0
Do., do., for Mr. Wall's school work, Rome.....	5	0	0
Do., do., for Mr. Hay's school work, Dacca.....	10	0	0
Do., do., for Mr. E. Spurgeon's school work, Madaripore.....	5	0	0
Do., do., for Mr. Forsyth's school work, China.....	5	0	0
Do., do., for Mr. Darby's school work, Congo.....	5	0	0
Do., Richmond Ch.....	7	7	11
Do., Fabius Ch. Sunday-school.....	1	14	6
Do., Byrom Hall Sunday-school.....	1	1	0
Do., Everton.....	0	6	7
Oswaldtwistle.....	7	2	1

Leicestershire.

Coalville.....	0	10	6
Leicester, Victoria-rd. Sunday-school, for Congo.....	8	3	0

Lincolnshire.

Coalville.....	0	10	6
Leicester, Victoria-rd. Sunday-school, for Congo.....	8	3	0

Norfolk.

Norfolk, on account, by Mr. J. J. Colman, M.P., Treasurer.....	8	4	9
Norwich, Surrey-road, for W & O.....	1	18	3
Stalham.....	13	6	7
Theford, Sunday-sch.....	0	5	0
Do., for N.P.....	0	6	0
Wormstead.....	22	5	7
Yarmouth, Park Ob.....	25	7	0
Do., Martham.....	2	7	1
Do., Ormesby.....	5	5	2

Northamptonshire.

Aldwinkle.....	1	0	0
Gallabrough.....	2	13	8
Harpole, for W & O.....	1	0	0
Kettering, for Debt.....	0	3	6
Moulton and Pitford.....	2	18	3
Northampton, College-street.....	168	16	7
Do., for Debt.....	25	0	0
Do., for Congo.....	8	0	0
Ringstead.....	5	16	6
Wode.....	3	9	8
Thrapston.....	14	0	0
Do., Sunday-school.....	10	8	3
West Haddon.....	3	13	6
Woodford.....	0	10	0

Northumberland.

Newcastle.....	10	0	0
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Nottinghamshire.

Newark.....	4	0	2
Sutton-on-Trent.....	0	10	0

Oxfordshire.

Caversham.....	10	1	0
Do., Sunday-school.....	2	11	2
Hook Norton.....	0	15	7
Leafield.....	0	16	10

Shropshire.

Coxall.....	1	11	11
Shrewsbury, Claremont Ch.....	5	9	11
Do., for W & O.....	1	2	7
Snailbeach, Lord's Hill Sunday-school.....	0	12	0

Somersetshire.

Bath, Manvers-street.....	11	1	10
Do., for support of Congo boy.....	1	11	0
Bridgewater, Sunday-school.....	10	3	2
Bristol, on account, per Mr. G. H. Leonard, Treasurer.....	874	5	8
Do., for Debt.....	184	13	6
Do., for Mr. Darby.....	0	1	0
Do., for men station, Congo.....	50	0	0
Do., Broadmead, for support of Congo boy.....	2	12	0
Do., Buckingham Ch., for N.P.....	2	10	0
Do., Counterslip, for Congo.....	10	0	0
Do., City-road, for Congo.....	0	18	7
Do., do., for support of Congo boy.....	5	0	0
Do., do., for support of girl, India.....	5	0	0
Do., King-street Sunday-school, for Mr. Herbert Thomas, Delhi.....	5	11	0
Do., Cotham-grove, for Congo.....	0	10	0
Do., do., for N.P.....	2	5	6
Do., do., for support of "Mainwa," Congo.....	5	0	0
Do., do., for support of "Sreakal Shapoo," Serimpore.....	6	0	0
Do., Hotwells, for Congo.....	2	0	0
Do., Bodminster, West-street, for W & O.....	1	1	0
Do., do., for N.P.....	1	10	0
Do., Fauton, for W & O.....	1	4	0
Do., do., for N.P.....	13	6	8
Do., Radstock, for W & O.....	0	7	5
Fivehead and Isle Abbots.....	2	10	0
Do., for Congo.....	0	10	0
Holcombe Regis.....	1	11	0
North Curry and Stoke St. Gregory.....	1	0	0
Twerton-on-Avon.....	5	10	1
Weston-Super-Mare, Wadhams-street, for W & O.....	2	8	0
Do., for N.P.....	2	12	10
Do., for China.....	0	10	0
Do., Sunday-school, for Agra.....	12	0	0

Suffolk.

Bury St. Edmunds.....	1	0	0
Do., for W & O.....	2	0	0
Eye.....	2	0	0
Stradbroke.....	8	17	0
Do., for W & O.....	1	0	0
Walton.....	1	0	0

SURREY.		MONTGOMERYSHIRE.		Knighton 1 1 0	
Balham, Y.M.B.C.	0 10 0	Machynlleth	1 14 0	New Radnor, for	W & O 0 3 3
Croydon	18 9 10	SOUTH WALES.		Newbridge-on-Wye ...	5 7 2
Dulwich, Lordship-lane	5 5 2	CARDIGANSHIRE.		Velindre	2 5 0
Kingston-on-Thames	13 0 7	PENRHYNCOCH, HOREB.		SCOTLAND.	
New Maldon	3 4 2	Do., for N P	2 0 3	Aberdeen, George-st. ...	1 3 8
Do., Sunday-sch.	7 6 7	CARMARTHENSHIRE.		Do., Sunday-school,	for China
Norbiton, Sunday-sch.	3 0 0	Brynamman, Siloam ...	1 7 9	Do., for Congo	2 2 2
Norwood, Gipsy-road,	per Y.M.M.A.	Caio, Bethel	1 14 11	Ayr, Sunday-school,	for Congo
South Norwood	12 8 7	Ferryside	2 10 2	Dunfermline, Sunday-	school, for Congo ...
Streatham, Lewin-road	5 0 2	Llanedi, Sardin	1 0 0	Edinburgh, Dublin-st. ...	5 7 2
Surbiton	3 3 8	Llanonn, Hermon	0 17 8	Do., for Mr. Landel's	work, North Italy
Sutton	18 19 7	Llangydeyrn	0 13 5	Do., Bristol-place Sun-	day-school, for N P
Do., for N P, Delhi	1 11 0	Noddfa Fochwan	0 11 0	Elgin, for Congo	0 10 6
Thornon Heath, Beu-	lah Sunday-school ...	GLAMORGANSHIRE.		Glasgow Auxiliary, for	Italy
Upper Norwood	4 6 0	Cardiff, Bethany	1 1 0	Do., for Mr. Wall's	printing press ...
West Norwood, Chata-	worth-road	Do., Grangetown ...	0 10 2	Glasgow, Adelaide-	place
Wimbledon	4 16 0	Do., Tredegarville ...	2 16 6	Do., John-street	4 0 0
SUSSEX.		Clydach Vale, Calvary	1 3 3	Do., Frederick-street	1 14 1
Brighton, Holland-road		Dowlais, Moriah	5 0 6	Do., do., Sun.-sch. ...	2 6 2
Y.M.B.C.	1 1 0	Ferndale, Nazareth ...	1 3 8	Do., Bridgeton	1 16 1
WARWICKSHIRE.		Glyncortwg, Betael ...	1 19 0	Do., "Foundry Boys"	Religious Society,
Dunchurch	0 4 0	Llanane	0 16 4	for Congo	5 0 0
Rugby, Sunday-school	1 11 0	Do., for N P	2 3 11	Kirkcaldy	1 4 7
Do., for Congo	0 18 3	Loughor, Penuel	1 3 0	Leith, for Congo	0 5 0
Umberslade	16 16 4	Merthyr, Calvary	2 0 0	Lochee	3 10 0
Do., for W & O	1 11 7	Do., Ebenezer	1 17 0	Rothsay	6 12 6
WILTSHIRE.		Merthyr Vale, for N P	2 0 0	Tbermory, for India	1 0 0
Bradford-on-Avon	3 0 1	Do., Eng. Ch.	0 12 0	Do., for China	1 0 0
Corsham	2 7 6	Neath, Herbert-road		Do., for Congo	1 0 0
Trowbridge, Back-street	8 19 2	Sunday-school	1 1 0	Waterford	5 7 1
Yatton Keyncll	2 0 0	Pontrhydyctf, Aiton	0 10 0	FOREIGN.	
WORCESTERSHIRE.		Forth, Saïem	0 7 8	AFRICA.	
Westmanacote	0 3 0	Swansea, Mount Plea-	sant	Congo, Rev. J. H.	
YORKSHIRE.		Do., Brynhyfryd	8 11 3	Weeks	10 0 0
Bradford, Hallfield ...	21 18 0	Do., Tontine-street		AUSTRALIA.	
Fearnley, Bramley	(Zion), Horsforth,	Sunday-school	0 5 0	Melbourne, Mr. R.	
Pudsey, and Stun-	ningley United Com-	Do., for Congo	0 15 0	Snell, for Congo	1 10 0
munion coll., for	W & O	Tondu, Welsh Ch.	0 17 0	EUROPE.	
Marrogate, Juvenile,	for Congo	Tongwynlas, Aiton ...	1 1 0	France, Croix, Rou-	
for Congo	2 19 8	MONMOUTHSHIRE.		baix Sunday-school	
Lindley Oakes	4 19 7	Blaenau Gwent	2 8 0	Italy, Rome, Sunday-	school, for support
Rawdon Colledge	5 5 0	Caeuwent	0 15 0	of Congo bay	3 15 8
Salendine Nook	2 18 0	Newport, Upper Cwm-	bran Sunday-school	Gornurny, Memel, for	Congo
Sutton-in-Craven	34 14 3	Pontrhydyrun	3 10 0	0 10 0	
Do., for W & O	1 10 0	Rhymney, Eng. Ch. ...	3 5 6	WEST INDIES.	
Do., for N P	3 15 9	Tredegar, Church-street		Trinidad, Port of Spain	
NORTH WALES.		Sunday-school	2 11 0	10 0 0	
CARNARVONSHIRE.		Whitbrook	0 0 6		
Conwy	1 10 0	PEMBROKESHIRE.			
MERIONETHSHIRE.		Camrose	0 17 0		
Cefnycymerau, Salem	1 0 0	RADNORSHIRE.			
		Cascoeb	1 6 1		
		Do., for W & O	0 1 6		
		Evenjobb	0 10 2		
		Do., for W & O	0 3 8		
		Gladestry	1 11 8		
		Do., for W & O	0 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 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.



PRIZE DISTRIBUTION AT SERAMPORE.—(From a Photograph.)

[SEPTEMBER 1, 1890.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1890.

AUTUMNAL MISSIONARY SERVICES.

THE arrangements for the above Services, to be held at
CARDIFF

DURING THE FIRST WEEK OF NEXT MONTH, OCTOBER, 1890,
are now nearly complete. In making their announcement, we beg most
sincerely the earnest prayers of our friends that the meetings may be
attended with special blessing.

TUESDAY, OCTOBER THE 7TH,

THREE EARLY MORNING SERMONS,

each to begin at 7 o'clock, will be preached as under:—

Bethany Chapel	Preacher, Rev. T. H. MARTIN, of Glasgow.
Mount Stuart Square	„ Rev. N. DONSON, of Deal.
Penarth, Tabernacle	„ Rev. C. A. DAVIS, of Reading.

A VALEDICTORY MEETING

IN

THE PARK HALL,

AT 10.30 A.M.

Chairman : W. R. RICKETT, Esq., Treasurer of the Society.

Farewell will be taken of the following Missionaries:—The Rev. T. H. and Mrs. BARNETT; Rev. J. and Mrs. ELLISON, returning to India; Mr. W. POOLE BALFERN, proceeding to the Congo; and Mr. GEORGE HUGHES, elect for India.

ADDRESS TO THE MISSIONARIES

WILL BE GIVEN BY THE

Rev. GEORGE PEARCE GOULD, M.A., of Regent's Park Chapel.

The Rev. Doctor TRESTRAIL will offer the special Valedictory Prayer.

AT 3 O'CLOCK, IN THE
PARK HALL,

THE AUTUMNAL MISSIONARY SERMON

Will be preached by

The Rev. H. ARNOLD THOMAS, M.A.,
of Highbury, Bristol.

SEVEN O'CLOCK P.M.,

PUBLIC MISSIONARY MEETING,

IN THE

PARK HALL.

Chairman : Alderman WILLIAM SANDERS, J.P., Mayor of Cardiff.*Speakers* : The Revs. R. D. DARBY, of the Upper Congo, Central Africa ;
CHARLES JORDAN, of Calcutta ; and ARTHUR SOWERBY, of China.

ON THE SAME EVENING,

LOCAL MISSIONARY MEETINGS

WILL BE HELD AT

BRIDGEND. *Speakers* : Rev. T. H. BARNETT, of India, and W. POOLE
BALFERN, Missionary-elect for the Congo.MERTHYR, HIGH STREET CHAPEL. Revs. T. LEWIS, of the Congo,
and T. MARTIN, of India.MOUNTAIN ASH, NAZARETH. Revs. J. G. KERRY and H. J.
MARTIN, of India.NEWPORT, COMMERCIAL STREET. Revs. J. J. FULLER, of Africa,
and J. G. POTTER, of India.PONTYPRIDD, TABERNACLE. Revs. J. ELLISON and B. EVANS, of
India.TREORKY, NODDFA. Revs. H. K. MOOLENAAR, of the Congo, and
GEORGE HUGHES, Missionary-elect for India.

ON THURSDAY, OCTOBER 9TH, AT 3 O'CLOCK, A

ZENANA MEETING

IN

BETHANY CHAPEL.

Chairman: RICHARD CORY, Esq., of Cardiff.

Speakers: Several Missionaries and Ladies returning to their work in India.

ON FRIDAY EVENING, OCTOBER 10TH,

YOUNG PEOPLE'S MEETING

IN THE

PARK HALL,

AT SEVEN O'CLOCK.

Chairman: LEWIS WILLIAMS, Esq., J.P.

The Speakers will be the Revs. B. EVANS, of Monghyr; T. LEWIS, of the Congo; and J. G. POTTER, of Agra.

A Meeting, also for Young People, will be held the same evening at Penarth.

Speakers: Revs. J. J. FULLER, of Africa; J. G. KERRY, of India; and H. K. MOOLENAAR, of the Congo.

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

Deputation to China.

THE question of a deputation visiting the mission stations in China has engaged for some time the anxious consideration of the China Sub-Committee. The extension of the work in this part of the mission-field during recent years, and the difficulty in realising at so great a distance its peculiar needs, have forced the conviction of the necessity of such a visit. It may also be stated that urgent appeals for a deputation have been repeatedly made by the Chinese missionaries. It being felt that longer delay would not be wise, it was resolved at the quarterly meeting, held in July last, to depute two individuals to undertake this responsible duty, and, in pursuance of this resolution, the Committee cordially and unanimously sought the valuable services of their honoured and esteemed brethren, the Rev. R. Glover, of Bristol, the Chairman, and the Rev. T. M. Morris, of Ipswich, a member of the China Sub-Committee. We are thankful to be

able to announce their compliance with this request. We are sure the appointment will meet with the approval of the friends of the Society, and we most earnestly ask that much prayer may be offered for their safe preservation whilst journeying, and that all needed wisdom for the successful prosecution of their important undertaking may be bestowed. As an early departure is most necessary for travelling in the northern part of China, the deputation will leave for New York by the s.s. *City of Chester* on the 17th inst., and it is expected that they will arrive at Chefoo, *via* San Francisco and Yokohama, about the 12th of November.

We desire, on behalf of the Committee, to express their great indebtedness to the churches at Bristol and Ipswich respectively for the readiness with which they have granted the long leave of absence the journey necessarily involves. We cannot but accept such kindness as a warm testimony to the deep sympathy felt in the welfare of the Society.

Prize Distribution at Serampore.

THIS picture was taken at Serampore on the visit of Mr. Baynes to this place. It represents him in the act of distributing the prizes to the girls of the Zenana Mission Schools. The event took place in the College Compound, under the shade of a magnificent tamarind tree. The girls have met in this way for several years, and it is always an occasion to which they look forward with joy. Of course there is no need for me to tell you which figure in the picture is Mr. Baynes, so I will only speak about the other three. Two of them are little Hindu girls who have been called forward to receive their rewards, and the other is Mrs. Manuel, the lady teacher in charge of the schools. At present the number of schools is three, and of the scholars 130. Mrs. Manuel has native Christian women to help her in the teaching. The girls are taught to read and write, and are very fond of hearing Bible stories and singing Christian hymns. They are also taught the lesson of lessons—the story of Jesus Christ and their need of Him as their Saviour. It was very sweet to hear these children singing hymns of praise to Christ. One cannot but hope that some of the truths they sing or the texts they have learnt will sink into their hearts and produce fruit in after days. One thing remarkable about the gathering was to see how young the children all were. You search in vain for a girl older than twelve years. This is explained by the early marriage customs of the Hindus. Indeed, some of the wee little things present had been already married, as was evident by the red paint marks on their forehead. As a rule, when a girl is married she is taken away from school, however young

she may be, and no Hindu would dream of allowing his daughter to pass the age of twelve without getting her married. And many are married at a much earlier age. I recently heard of a remarkable case which took place in a village near Howrah. A Hindu of thirty-seven years of age married an infant of two and a half years. I was glad to notice that this extreme case has created a good deal of aversion amongst the more intelligent Hindus. At any rate this early marriage custom accounts for the absence of elderly girls or maidens in the gathering at Scrampore. Indeed, there is no such a thing as maidenhood in India.

Of course it is a bright picture to see groups of these little girls arrayed in clothes of every colour, and decked with innumerable ornaments, seated on the lawn, and with their large eyes beaming with delight over their rewards. But on such occasions one can't help thinking of the after-life of these girls, and a feeling of sadness always comes over one. How many of these will become widows while yet children, and what lives of misery they will be consigned to! And even if a brighter lot should await them, it will only be to spend a wearisome and cheerless existence shut up in a zenana. Thoughts of this sort will come into one's mind at such gatherings, and make one sad. But, undoubtedly, this is the work which is to tell on the future of India, and although the difficulties in its way are great, yet it is progressing. The number of female schools is increasing all round. There is a growing desire on the part of the Hindus themselves to have their daughters educated. An educated girl has a higher value in the marriage market than an uneducated one. Bridegrooms, so far as they have any voice in the matter, always prefer an educated bride. These are healthy signs of a brighter day coming for the females of India. Now, before I finish, I want you to notice particularly the little girl standing by Mr. Baynes, and about to receive a doll. Though so young she has had a fearful ceremony to perform. A short time ago her father died, and, as he had no son, she had to accompany the corpse to the funeral pile, and there, when all was ready, apply the lighted torch to her father's mouth which consumed him to ashes. Such is the horrid funeral custom of the Hindus.

T. R. EDWARDS.

Brethren, Pray for us!

A CALL FOR PRAYER ON BEHALF OF DELHI.

OUR brethren in Delhi have, during the past few months, been passing through a season of great sorrow and anxiety, which, however, will doubtless be overruled for ultimate good. Already there are signs of this,

and numbers who under great pressure fell away, are now bitterly regretting their action, and seeking forgiveness and restoration.

The following letter from the Rev. J. Herbert Thomas, of Delhi, giving details of the trouble, cannot fail to call forth deep sympathy and earnest prayer :—

“ Baptist Mission, Delhi,
“ April 21st, 1890.

“MY DEAR MR. BAYNES,—Our veteran brother, the Rev. James Smith, at my request, has kindly written you an account of the recent wave that has swept over our Delhi Chamar Christians. I do not know what he may have told you, but, at the risk of repeating some things you may have heard already, I wish to put you in possession of a consecutive narrative of the facts.

“THE WORK OF THE FAQIR.

“The history of the movement is briefly as follows. About Christmas time, a Faqir, attended by half-a-dozen mendicants, appeared in the Pahar Ganj suburb of Delhi, and in an unostentatious manner commenced teaching certain tenets among the Chamars. All that was certainly known of him was that he hailed from the Punjab; his name, caste, and object he did not reveal. He soon began to gain some sort of influence over this people, who, having no backbone, no religious convictions, no spiritual discernment, only a superstitious reverence for anything that claims to be a bit mysterious, are easily led in the mass. When apprised of what was going on we took no notice, as wandering Faqirs often turn up in a place, befool the people into parting with some money, and then clear out. It was not till near the end of January that we found out this man really meant something bearing a semblance to permanency. At first he was very moderate, and did nothing more than mystify those who chose to listen to him by abstruse reasonings on the sin

of eating ‘mother cow.’ When he found he was gaining a following in that district, he convened a panchayat of all the Chamars therein residing, and offered to form all who would adhere to him into a Hindu panth, or sect, of higher social standing than other Chamars. All he then insisted upon was, first, not to eat beef; secondly, not to touch the food of Mussulmans. When told that there were some Christians amongst them, he said that need make no difference; they might remain Christians if they liked. Thereupon they all began discussing the matter, and after a few days decided it was a good thing on the whole, in that it would *put them a step higher in the social scale*, would not touch their pockets or interfere with their customs. So, one by one, all the Pahar Ganj Chamars, Christians included, put on the ‘kanti’ or little necklet which the Faqir distributed as a symbol of adhesion to his teaching. He then moved further on, and, supported by his first victory, quickly gained over the Chamars in the neighbouring bastis. When he had got a dozen or more Christians thus entangled, he began to add another command—viz., not to associate with Christians who do not put on the kanti, though still not forbidding them to remain Christians and attend Christian worship. Later on, as he found his influence growing, and his following became more numerous, he became more uncompromising, and stigmatising Christians as ‘faithless unbelievers,’ demanded their complete severance from all Christian society. By the beginning of February he had obtained a

firm hold over the Chamars in a large part of the city, and had hopelessly entangled a large number of Christians. Henceforth his progress was simply a triumphal march; twenty-four hours sufficed to make him master of a basti or group of bastis; and, alas, our Christians, in despair, allowed themselves to be swept along by the force of their surroundings. Meanwhile we were hard at work, earnestly striving to forewarn and strengthen our brethren in their time of sore trial. We found out the next movements of the Faqir, and went one or two days before his expected arrival in any bastis where our people resided, convened panchayats of the Christians there, and, in every way we could, strove to help them to be firm; but it was pitiable to see their abject fear in some cases. 'Sir, you live there, we live here; our neighbours, our relations, our masters, our creditors, all with whom we have anything to do, are compelling us to yield; if we don't they will fine us, sue us for debts whether true or false, hate us, ostracise us, bitterly persecute us, making it impossible to live!' Others, on the other hand, neither rightly appreciating the force of the temptation, nor rightly estimating their strength or weakness, laughed at it, and declared it was all folly and weakness, and would never draw them away. To both we gave faithful and earnest answers, pleading with them night after night till eleven or twelve o'clock; but, alas, both alike fell when the storm reached them. Some strove for a while to stand out, but were overborne at last.

"A BRAVE CHRISTIAN.

"In Dhakin Rai three Christians live. All three answered the Faqir's threats and promises right well. But their neighbours gave them no peace, and, after three days of threatening and

harassing, persuaded a Banya, to whom one of these men owed twenty rupees, to bring bitter pressure to bear on his unfortunate debtor. This he did, till the poor fellow, terrified by the fear of a prosecution for some fabulous amount, gave way, and a second with him, one only holding on firm. The case of Sahib Singh illustrates the severity of the temptation to which these men were exposed. This brother earns his living by making up and selling tobacco to the Chamars. Knowing his influence, the Faqir strove hard to win him over. He called him five times, threatened and promised all sorts of terrible things. Sahib Singh persisted in asking one question: 'Will you guarantee that obedience to your teaching will give me salvation?' Unable to get any satisfactory answer, the Faqir plainly telling the people he knew nothing of religion, and would teach none, he ridiculed the whole business most unmercifully. At last the Faqir promised him that, if he would join them, he would order all the Chamars in the city to buy their tobacco from him alone! That meant his fortune. Sahib Singh simply asked his old question, 'Will that secure me salvation?' and left him. Next day the Faqir summoned him again, and gave him one more chance, followed by the ultimatum that if he refused now he would forever prohibit any Chamar from touching his tobacco, and so he should be ruined. Sahib Singh was prepared for that, and replied at once, before 100 or more Chamars: 'What! are you God that you think to deprive me of my livelihood? You have never given me a crumb yet. All I have ever received has come from God, and who are you that you talk of stopping it?' This bold answer at once closed every Chamar basti against him, the Chamars even refusing to pay him for tobacco sup-

plied them previously on credit, to the extent of some nine rupees. For several days he and his wife were in great want. We would not give the Faqir any reason to say 'the Mission paid him to refuse,' and, therefore, declined to give the poor fellow any monetary assistance; but when it was seen how keenly he was suffering, Mr. Imam Massih got the native students to subscribe a little sum, which they invested in needles, cotton, buttons, pens, &c., and we, by purchasing a little from his humble stock, helped him to start a small pedlar business, which he has been carrying on since, but with very scant profits, I fear.

"PRAY FOR US!

"I find that out of seventy-four Chamar Christians resident in the city, fifty-seven have fallen away, while seventeen have stood firm. The Society for the Propagation of the Gospel and Cambridge Mission, too, have to grieve over many fallen; in fact, Mr. Lefroy, the senior missionary of the Cambridge Mission, tells me that in the city only those Chamar Christians who are living in Christian bastis—that is, living in houses owned by the Mission—and are thus not exposed to the storm, have escaped. Besides these, all our Christians in Purana Qila, led away by their misguided teachers—Rainman, at one time their pastor, and Khushhal, a schoolmaster—have gone over to the Chamars. I am sure, my dear Mr. Baynes, you will sympathise with us in the terrible grief and distress these wholesale defections have caused us. For many nights I could hardly sleep, and many are the hopes I had begun cherishing regarding these brethren, such as those mentioned in my last year's report, which appeared in one short month to have been utterly blotted out. After a while I was

able to look at it less despondingly. Mr. Smith's kindly letters, narrating his own experiences of years ago, not so very unlike this, cheered me very much. I feel now that God, ever jealous for His Church, has but done sharply, suddenly, what we have, for the last four years, as my reports will show, been trying to do, all too timidly and slowly.

"Concerning those who have been led away, time will show who among them were worthy of falling, being unworthy of the name they bore, and who among them are Christ's own people, allowed to fall, that so they may learn their weakness, and destined to be won back again, purified and strengthened by their trial. Many such there are, I am sure of it. Their tones, their acts, betoken a fierce struggle going on within; some I see are trying to stifle the voice of conscience; fear of man is yet too strong for them; men, hard, selfish, exacting men, are near at hand, pressing on them all around, but God seems so far off!

"THE SHAHDARA CHRISTIANS.

"There is another bright gleam in the cloud; this comes from the little town, or rather village, of Shahdara, three miles out. You will remember Shahdara, with its faithful pastor Anand Masih, and its united church. *Four times* has that little band repulsed the Faqir, not only from their own doors, but to a large extent from their bastis! The enemy has again and again raged. The first time the Chamars in one district of the village accepted him, and eight Christians resident among them put on his kanti. These men, or four or five of them, had long given up attending service, and had resisted the counsel of their devoted pastor and fellow-Christians, and would soon have been cut off by the church itself.

On his second and third visits the Faqir set himself resolutely against the Christians, but was watched by them, succeeding only in winning over some more Chamars. On his last visit he took a strong force of disciples with him, including the renegade Khushal, and stayed there five days. He tried to stir up a quarrel between the Christians and the police, but for once Gallis cared for none of these things. He threatened to order that the Chamars in Delhi should have no family or business or social dealings of any kind with the Shahdara Chamars who refused his *kanti*. At length the greater number of the Chamars having been frightened into submission he left. Still, fifty or more Chamars there, encouraged and sustained by the Christians who live amongst them, have kept free from the snare, and not only have no more Christians yielded, but two, who fell away at first, have broken off the *kanti* and returned to their brethren. The reception, or rather repulse, the Faqir received in Shahdara, due entirely to the firmness and exertions of the Christians, has not been without its influence. The Chamars in Ghaziabad and in Faridabad have rejected him, and there are abundant signs that a strong feeling of discontent and unrest exists among his dupes in the city. They are beginning to feel they have fastened a grievous yoke upon themselves, and I am sure it is only their want of manliness and independence that keeps them from breaking it off. They privately express their chagrin, and are not so virulent in their hostility to the few Christians amongst them who have remained firm, as at first. We are finding numbers who are secretly violating all its prohibitory commands, and some, living where the influence of the Faqir is still a dreaded power, are openly siding with the Christians, and

taking their share of trouble in consequence. We have at the present some nine Chamar men and women here in the city openly avowing themselves as 'mutaláshis,' or seekers, and coming more or less regularly to service. I am sure God will bring good out of this evil, victory ultimately out of present defeat. One other circumstance connected with it is full of encouragement and hope. It has led to a marked revival of earnestness and prayer on the part of several of our workers. Their pastor, Benjamin, is untiring in his efforts, his visitations, and exhortations.

"EARNEST EFFORTS.

"We are all striving now, earnestly, to turn the battle. We have our plan of campaign. Instead of going in ones or twos to twenty or thirty different bastis a week, we go in bands, six or eight of us each night, working in one or more basti as time allows. Mr. Crudgington or I lead each evening, the pastor accompanying. We first all gather at an appointed rendezvous for prayer; there we ascertain what portion of Scripture each one is prepared to speak upon, and arrange who shall speak in each basti we intend to visit, and in what order, &c. Then we go to our work—sing, pray, &c. We find the going in force adds considerably to the effect. In two bastis in Lal Ninjan last week, every man and woman in the basti gathered round, whereas had only one brother gone, probably three or four only would have left their work. After two or three short addresses and a closing hymn and prayer, we separate, and each buttonholing someone, gives him a few straight words, and then addresses another, endeavouring to give our message to every adult in the basti at the time, looking especially for the Christians,

and for any Chamar who might be quietly lurking indoors instead of coming out into the open to hear us. We are earnestly waiting on God to show us His will. I will certainly

acquaint you with any new phase of the movement which is manifested.

"Yours affectionately,

"HERBERT W. THOMAS.

"A. H. Baynes, Esq."

Our veteran brother, the Rev. James Smith, writes :—

"The present movement in Delhi is part of the great Hindu revival, and has but one condition—viz., 'Don't eat beef or with beef-eaters.' The Faqir who is managing it is cunning to a degree, and knows his men. He began by professing to immure himself forty days and nights in the tomb. He then came out alive, and received the offerings of the wondering people. His supporters are among the rich Hindus of Delhi, who are moving Government to stop beef-killing in the Punjab, as old Runjit Singh did. The difficulty is the demand, which is very great. If they can reduce it by getting all the Chamars and labouring community to join them, then they will have accomplished a great stroke of business, and in this they have so far succeeded, but the strain is very great. Beef is half the price of mutton, and the poorest are starving. They begged me to break the confederation, and set them at liberty; this I probably could have done, but declined. They had walked into the net and knew how to walk out again; but they sadly lack *moral courage*. The confederation is complete, and the boycott so close, that a potato can scarcely get through. A few worthless fellows who share fines, and are fattening on the concern, are straining every nerve, by fright and threats, to keep up the delusion. It is too soon to compute the business, and we must quietly wait the working out of events. I visited the Mohullas, and met the people as much as I could. They have not a word to say

for their silly conduct, and hang down their heads in shame. The Faqir and his party were having a khana, and the people came so that I might face him and expose his lying pretensions. I did so, and the party were all utterly taken aback when I appeared in their midst. For half an hour I exposed their weakness and wickedness, and they had nothing to say; but it was the old thing over again, they looked for me to do their work, and I declined to do what they knew *they* ought to have done. The church at Shahdara is only three miles away, and is composed of exactly the same sort of people, gathered and baptized in the same way, and at Shahdara the Faqir has expended his whole force entirely in vain. The church stands fast like a rock. They have a strong leader, and he is loved and trusted by his people. I visited them and found them full of fire and confidence, holding well together, and having nothing to do with the Faqir, who has worked his hardest to draw them away, and utterly failed.

"These waves of depression must do their work. Wherever the Gospel has triumphed it has ever been so. These trials will, I am quite confident, work for good; we have had them in the past, and have emerged out of them stronger and firmer, and so will it be now. There are already clear signs of rich blessing coming out of the present trouble; and all will be overruled for the spread of the Redeemer's Kingdom.

"We need to be much in prayer."

Tidings from North China.

THE Rev. H. Dixon sends the following in continuation of his letter published in the MISSIONARY HERALD for September last:—

“Hain Chou,
“Shansi, North China,
“March 13th, 1890.

“MY DEAR MR. BAYNES,—I have just been re-reading my letter in the HERALD for September last, for recent events at Chi Tsun are unusually interesting, and, with your permission, I should like to lay the sequel to that letter before our home friends.

“CHI TSUN.

“Our visit to the place put us on a good footing with the people generally, and in May and June I followed it up by riding over one day each week to see patients and encourage the evangelists and inquirers. Under God's blessing the work grew steadily, and the Sunday congregation stood at twenty when I next went over, soon after our removal up to Hain Chou in October last. But prosperity was accompanied with persecution. Stone-throwing at the door of the house became the fashionable evening amusement for the rowdies of the place, and curses and threats were freely meted out to the inquirers. However, the work went steadily on, and by the end of the year the Sunday congregations had risen to thirty, one very interesting feature being the gathering of some dozen children every evening by one or more of the converts, who taught them several hymns and portions of Scripture. But most blessed of all was the fact that the chief mover in all this—after the evangelist—was the Chou Chin Chuan whose life had been threatened, as related in my previous letter. He had gained the love and esteem of all the inquirers, and was,

and is, looked up to and consulted by them on all occasions.

“At the close of the year I was attending Chou Chin Chuan's mother, who, on account of age and its infirmities, felt the severity of the winter. As it was evident that she could not last long, her friends—Chou Chin Chuan's enemies—began to discuss her funeral with him, and the cousin, who had attempted to take his life in the beginning of the year, vowed that the coffin should not leave the house until the usual idolatrous rites should have been duly paid by her son; and he was in a position to enforce his threats, inasmuch as the outer courtyard and gateway of the house belonged to him.

“Things went along much as usual until the Chinese New Year, which, as probably you know, is kept sacred to idol worship, feasting, and general merriment.

“A TURBULENT INCIDENT.

“On the evening of the third day, just after lamps had been lighted, a crowd of some hundred or more, evidently bent on mischief and ‘fun,’ gathered at the door of the shop, and demanded admittance. On Mr. Su, an inquirer, opening the door to remonstrate with them, they made a rush, and took the house by storm. Hearing the noise, the evangelist in charge, Mr. Chao, an old man over sixty years of age and very feeble, hastened out, and, addressing the ring-leader, requested them to retire, and, as they failed to comply, he seized the leader by his queue (a common way of detaining a man) and attempted to take him to the Elders of the town.

In a moment the man, whose name, or rather nickname, is Wolf Scratch, put his arms around Mr. Chao, lifted him off his feet, and, running out with him into the street, flung him on the ground, aggravating his misconduct by pushing the old man down each time he attempted to rise; and, indeed, he would probably have killed him had not the bystanders, getting frightened at the result of their 'fun,' dragged the man away.

"Mr. Chao became very sick, with violent pains in the back, &c., so much so that the friends became alarmed for his safety, and despatched a messenger into the city for me. I at once rode over, made careful inquiries into the matter, and, being desirous of settling the matter peaceably, I invited the Elders of the town to meet me. This they declined to do, fearing the vengeance of the town 'roughs,' but one of their number afterwards met me in another house, and I told him that, unless Wolf Scratch apologised to Mr. Chao and came personally into the city to see me, I should be obliged to lay the matter before the magistrate. I gave him three clear days.

"I was shut up to this course, for our patience and forbearance had been misunderstood by the rowdies, though the better class of people appreciated our clemency.

"The first day, the Elders went and exhorted the man to apologise. He refused. The second day they again pressed him to accept my terms. He still refused. They then went to Mr. Ssu, an inquirer, and asked if he thought I meant to take any action in the matter. Mr. Ssu asked what I had said. They told him. 'Then be sure he will do it, for he always speaks the truth,' said he. Startled now for their own safety, fearing I should report them for their neglect, they engaged

assistants and again sought Wolf Scratch. He again refused to make amends for his misconduct. In a moment the assistants had seized, bound, and put him in a cart, and, before he could summon aid, he was on his way into the city. However, he only got two miles of the way, for his friend Chou Lin Chuan, cousin of Chou Chin Chuan, caught them up, and became security for his appearance when wanted.

"That evening Chou Lin Chuan fortified his courage with brandy, and, when fairly tipsy, made his way to our shop, knife in hand. Mr. Chao and Mr. Ssu had both returned to the city, leaving Mr. Huo, the regular evangelist, in charge. Finding the men he wanted were gone, he was meditating an attack on Mr. Huo, who, being a timid man, managed to elude him, and, warning an Elder of the town how things stood, fled into the city.

"I had been very loath to report affairs to the magistrate, but, after seeking guidance from above, felt it my duty to do so. One of our converts, who is a writer in the Yamen, very kindly put the information in proper form. The magistrate was away from home, but immediately on his return a criminal warrant was issued, and six men despatched to bring in the miscreants (for we had included five men in our information).

"Meanwhile, before this was known to us, I had called for volunteers to go and hold Sunday services, as usual, at Chi Tsun, for I was tied to the city by several serious cases in the hospital. Mr. Chao, our Shantung evangelist, a young man, begged to be allowed to go, and Mr. Huo, saying 'I'll go, but I shouldn't like to lose my life,' was ashamed to hold back; a young convert, Mr. Yang, a fine, strapping young fellow, made a third.

"They found everything quite quiet, and spent Saturday afternoon preaching on the street. A friend of Wolf Scratch inquired of our caretaker whether I had taken any action, and he, in his ignorance, said he thought not, as he hadn't heard of it.

"That night Chou Chin Chuan's mother died.

"NATIVE CHRISTIAN FIDELITY.

"The next day was Sunday, and all day Chou Chin Chuan's friends were doing their utmost to get him to worship idols, but he stood firm, thank God. Evening fell, and his persecutors left him, saying that they would soon return and carry him by force before the idols, while his cousin Chou Lin Chuan vowed that, unless he bowed before them, his knife should drink his blood.

"Chou Chin Chuan seized the opportunity, in the absence of his persecutors, to flee to our shop, where the inquirers knelt wrestling in prayer; for, surely, none but God could save them now. We will leave them there.

"A few doors off, in the barber's shop, Chou Lin Chuan was swaggering, awaiting his turn, when, suddenly, at the door appeared one of the Elders of the town, who sarcastically said, 'If you please, sir, you need not trouble to shave our friend, as his Worship the Magistrate has just sent a pressing invitation for him to meet him in the city.' A force outside made escape impossible.

"Wolf Scratch lay stretched on a couch in a gambler's den when a similar invitation reached him.

"The joy of that little band of supplicants was beyond description. 'Our God is, indeed, able to deliver us.' 'He is, indeed, the Almighty God.' 'He is the prayer-answering God.' Such were their exclamations

of wonder and praise. Their mouths were filled with laughter.

"But my tale is a long one. I shall weary you. Suffice it to say that stratagems and bribery were all useless. The magistrate had known of an official being punished for not protecting foreigners; and, besides, he is naturally severe on known rascals. They had only one chance of escape, and that lay in my clemency. After due deliberation I insisted on their finding sureties for future good conduct, acknowledging their misconduct, 'koting' (knocking the head on the ground) to Mr. Chao and to Mr. Huo, and that peace with me should include peace with all present or future inquirers, including Chou Chin Chuan. The terms were duly attested by middle-men, and, on the day appointed, they all came to apologise—all except Chou Lin Chuan. He was reported as down with typhus. I could not but rally them on the folly of having spent £10 and lost so much time in coming to terms; for the 'police' had made them pay heavily for their pardon.

"The following day I went over to Chi Tsun with half a dozen Christians to bury Chou Chin Chuan's mother. As we stood by that grave, and sang and prayed, and addressed two hundred onlookers on our certain hope of a glorious resurrection, my heart went out in praise to God for all He has wrought in Chi Tsun during the one year we have occupied it. Ten men tore down their idols at the New Year, and ten more will, I hope, soon follow their example. Idols and opium are gone, and now they are devoting time and money to spreading the Gospel.

"But what about Chou Lin Chuan? Why, his illness was all a lie. Finally I had to let the police again arrest him, and, after losing more time and spend-

ing more money on the police, he handed his famous knife over to me as a witness of his sincerity, knocked his foolish head on the ground, and has, I hope, gone home a wiser man.

"That knife now hangs peacefully in my study over the head of the Rev. Richard Glover, the chairman of the China Sub-Committee, a constant reminder of God's watchful care over us.

"I cannot do better than repeat the

winding up of my former letter—' Thus has the devil over-reached himself again ; his opposition has advertised us ; and all has turned out for the furtherance of the Gospel.'

"Will you not join us in our prayers that these persecutors may themselves be brought to the Saviour's feet ?

"Yours affectionately,

"HERBERT DIXON.

"A. H. Baynes, Esq."

Cheering Tidings from Dinapore of Recent Baptisms.

THE Rev. William Carey, M.B., our medical missionary, who is now in charge of the mission station at Dinapore, writes as under :—

"Dinapore, Bengal, 23rd June, 1890.

"MY DEAR MR. BAYNES,—It will, I feel sure, gladden the hearts of all who pray for the extension of Christ's Kingdom in this land of heathen darkness to hear that we are now receiving what, I trust, are the first droppings of an abundant shower of blessing. On the 30th ult. (May) I had the happiness and privilege of baptizing four believers on a profession of faith in the Lord Jesus.

"Of the four baptized, one is an European, a gunner attached to the 4th Field Battery, R.A., stationed here, and three are natives residing in Orderly Bazar. The soldier belonged to the Wesleyan body nominally, but till recently made no profession of faith in Christ. He has been a regular attendant at our chapel services since I came to Dinapore, and also (since their commencement last September) at the Bible-readings conducted by me at my residence every week. Some time ago he expressed a wish to join the church, and was accepted at our church meeting last month. He is the first soldier baptized here since I came

to Dinapore, twelve months ago. The poor man has been called upon to bear much persecution for Christ's sake amongst his comrades in the barracks since he resolved upon serving the Lord, and has still to endure much annoyance ; but hitherto, by God's grace, he has remained firm, and I trust he will be enabled to continue bearing 'hardness as a good soldier of Jesus Christ.'

"The second candidate I baptized is the adopted son of a pensioner and his wife, both members of the Church of England. The lad, now eighteen years of age, was christened at Guazipore when a child. Mr. and Mrs. Jones are respectable, quiet, godly people, and have, with their adopted son, been constant attendants at our Hindustani services, and are now themselves candidates for believers' baptism. Walter is a quiet, well-conducted lad, and has profited much from the earnest teaching of Mrs. Seraphim, our Bible-woman, to whom he is indebted for a large amount of the Biblical knowledge he possesses. For the past twelve months he has been an inquirer, and, as far as we can

judge, is sincere in his profession of attachment to Christ and his desire to follow Him.

"Of the two female candidates I baptized, one has had a somewhat remarkable career. Mrs. Rose originally belonged to a wealthy Mohammedan family in the Punjab, and was till her baptism a professed Mussalmani. As a girl, she became the wife of an European gentleman of means, who died some years ago. The validity of her union with this person was contested, at the time it took place, by her Mohammedan relatives, who endeavoured, by legal means, to compel her to return home, but unsuccessfully. From her home in Rawal Pindi, Begum Jan came to Dinapore about two years ago. Our Bible-woman, Mrs. Seraphim, became acquainted with her soon after her arrival, and from her lips she first heard of Christ. She became, under the Spirit's gracious influence, anxious regarding her soul's welfare, and for a time attended services at the Roman Catholic chapel and Episcopal (Hindustani) church, seeking to know the way of life, but without success. For the past six months she has attended the services held in our mission chapel, where she has learnt not only what it is to believe on Jesus, but has also been led by the Spirit to resolve upon following Him. She is now rejoicing in the joy and peace arising from the sense of forgiveness of sin through Jesus Christ, her Saviour. On it becoming known that she was a candidate for baptism, considerable animosity was shown towards her by her neighbours in Orderly Bazar, who, by persuasion and threatening, tried to turn her away from us; but by Divine grace she was upheld and kept steadfast to her purpose. She is independent of help from the Mission, being supported by her son, who is employed in con-

nection with the State Railway in Burmah.

"The second female candidate baptized is the daughter of a member of the Lutheran Church, and the wife of my colporteur, whom I baptized last January. She is a quiet, well-behaved young woman, and apparently sincere in her profession of attachment to Jesus.

"The field in which we labour is not a very promising one. The ungodly lives of the European and native soldiers at present stationed here, and more especially the former, who are mostly Irishmen and Roman Catholics, do much to counteract the influences brought to bear upon the people. Our district, embracing Orderly Bazar and Jora Tuli, has as residents a large number of disreputable Eurasians, and, owing to its nearness to the barracks, is the scene of drunkenness, rioting, and licentiousness. The native inhabitants, who are chiefly Mohammedans, are also exceedingly unimpressionable, and at times have shown a disposition to offer open opposition to the preaching of the Gospel in their midst.

"There is much to discourage, but that we need not despair of 'persuading' even such men and women to come to Christ, the Master has given gracious assurance by bringing these young people to a knowledge of Himself. Two out of the four believers I baptized are the direct fruit of our labours in this district, and there are at present at least two inquirers, whom I trust will before very long declare themselves on the side of Christ.

"Our native Sunday congregation is fairly good, while our service held on Friday evening is still better attended. We are gradually forming a little native church, but progress is very slow.

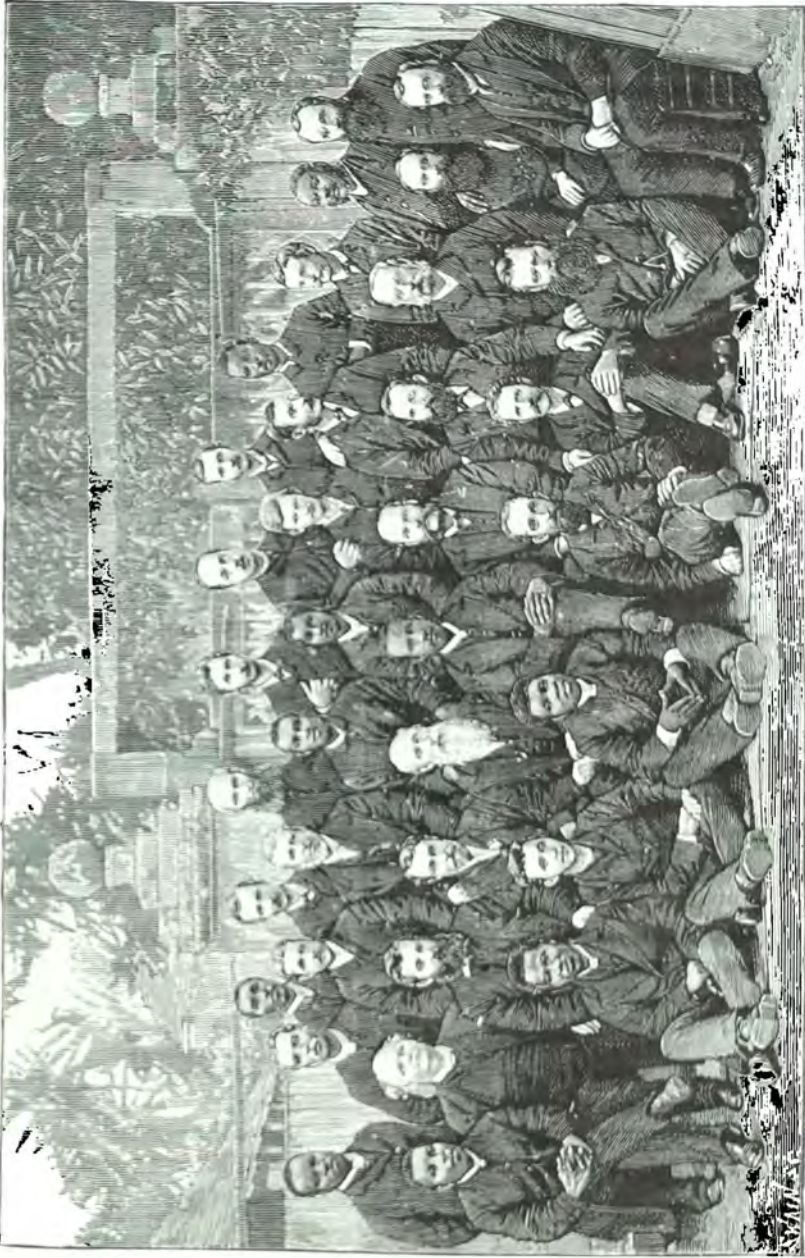
"I ask the prayers of the readers of

the MISSIONARY HERALD that those who have already confessed Jesus before men may be kept steadfast in the faith, and that many others of 'such as should be saved' may be added daily to the Church in this heathen land.

"W. CAREY, M.B.
"A. H. Baynes, Esq."

A Group of Jamaica Ministers.

WE have pleasure in presenting our readers with the above group of Christian workers in one of the oldest of our mission-fields, copied from a photograph taken at the close of the annual meetings of the Jamaica Baptist Union held at Falmouth, in February, 1889. The fourth and fifth figures to the left of the second line are the Revs. G. R. Henderson and W. Teall, senior brethren, who have recently retired from the pastorate, but are still sufficiently strong to render important service. The senior native brother of the group, the first on the lowest line, is the Rev. James Steele, pastor of the church at Rio Bueno, above which Calabar College was originally situated. The third figure from the left is the Rev. John Kingdon, pastor of the church at Falmouth and treasurer of the Jamaica Baptist Missionary Society. The seventh on the same line is the Rev. Edward Jesse Hewett, pastor of the church at Mount Carey and secretary of the Jamaica Baptist Missionary Society. Mr. Hewett is also chairman of the Jamaica Baptist Union for this year. Next to him, on his right hand, is the Rev. Philip Williams, pastor of the church at Bethel Town, secretary of the Jamaica Baptist Union, and secretary to the Committee of Calabar College. The College is also represented in the picture by the Rev. Jos. Seed Roberts, Normal School tutor, and, during the absence of the president, acting treasurer and domestic manager. He is second on the second line. The secretary of the Sunday School Society is the fourth figure on the third line. This is the Rev. G. E. Henderson, pastor of the church at Browns Town. The Rev. W. M. Webb, pastor of the church at Stewart Town, and manager of the Native Girls' School at Manchester Penn, Trelawny, is the second figure on the third line, looking from the left. Mr. Webb is also editor of the *Jamaica Baptist Reporter*. The first figure on the fourth line is the Rev. J. Johnson, pastor of churches in the parish of St. John, and editor of the *People's Herald*, a weekly newspaper published in Kingston. In the group are several agents of the Jamaica Baptist Missionary Society. Of these the third in the top line is the Rev. J. Sobey, of Costa Rica, formerly pastor of the second church at Montego Bay. The third on the same line, looking from the left, and the fifth on the line below, are the Revs. Ellis Fray and W. Mornan, missionaries to Cuba. Two other missionaries are also seen, one being the



A GROUP OF JAMAICA MINISTERS.—(From a Photograph.)

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1890.

Rev. — Ruttie, of Little Cayman, an island about sixty miles from Jamaica, the other the Rev. J. Wood, formerly of the Cuban Mission, from which he has recently retired in favour of the two younger brethren who are now prosecuting it. Among other institutions is a Day-school Society, the object of which is to initiate new schools at mission stations at which none exists. Of this, the Rev. P. Chapman, pastor of the second church at Montego Bay, is secretary, a first church there being under the pastorate of the Rev. Leonard Tucker, M.A.

A considerable number of Jamaica ministers, both native and European, do not appear in this group, consequent upon their not being present at this "Union" meeting; some, as for example, the Rev. Jas. Balfour, M.A., classical tutor, being unable to leave home on account of college duties, some on account of distance, and some having been compelled to return to their respective stations before the group could be photographed. Space will not allow of the personal mention of other Christian workers, whose photos. appear, most of them junior members of the mission band. Our readers will be interested to know that, while the Jamaica churches are independent and self-supporting, the officials of all the institutions referred to render honorary and unpaid service.

D. J. EAST.

Letter from the Rev. W. H. Stapleton.

IT will be remembered that Mr. Stapleton was accepted as a Congo missionary at the close of last year. The following letter just received will be read with interest:—

"Bolobo, Congo River,

"May 7, 1890.

"MY DEAR MR. BAYNES,—I think Mr. Grenfell will have had no time to write you this mail, so I had better write to tell you the *s.s. Peace* has started for Opoto. On the morning of the 2nd of May she steamed out of Bolobo, having Messrs. Grenfell, White, Orm, and Forfeitt on board, so in a few weeks, if all goes well, 'eighth' station will be an accomplished fact. I am settling down quietly to work here. It is astonishing how quickly one feels at home out here. I was advised by many friends to record first impressions, as familiarity breeds contempt, &c., but I must say were I to do so I should

write nothing startling. I have no great liking for places as such; people and their doings have the greatest interest for me; hence I have observed the natives pretty keenly as I have had opportunity, yet nothing I have seen has impressed me so deeply as some phases of life I noticed in the East End of London when I settled there to do mission work. Here there is no keen struggle for existence such as breaks the spirit and crushes all the manliness out of the sweated toiler in our crowded cities.

"The African native on the Upper Congo is a gentleman. His wife works his farm, prepares his food, finds the money for her lord to spend, whilst,

speaking generally, the hardest work he does is to carry a spear, drink palm wine, or, should he feel especially industrious, he may trim his wife's cloth, or dress her hair in the latest style. When walking through the towns I have often thought, these men have not the energy to face the realities of this life even, much less to think on the next. But as soon as you can understand half a sentence you find you have inferred too much from insufficient data. The other day I had an instance of this. I was speaking to some natives on the goodness of God, when one man who had apparently been paying little attention said :—' Look at these towns, men sick, children sick, men die, women die, you say God is good, God loves us. No.' This spoken in a declamatory style and accompanied with gestures, which suggested that the man had suffered keenly and thought deeply. You have often heard that the natives never admit that sickness comes naturally, they always ascribe it to the occult influence of witches. This is the root whence one of their most diabolical customs springs.

" CONGO CRUELITIES.

" Within the last month we have witnessed an illustration of this near the station. Gabo Jaka is chief of one of the Moie towns. For a long time he has been friendly with the missionaries, and in consequence many services have been held in his town. Some time ago he went up river on a trading expedition. Whilst away he got very sick and was brought home, and carried into his hut to die. Mrs. Grenfell went in several times to see him. Then we heard rumours that he was being bewitched. Mr. Forfeitt and I walked in one day to see him, when we were arrested by the sight of a large group of men holding solemn debate. The chief's son was presiding,

and as he offered us seats we joined them. We found out they were discussing Gabo Jaka's case, and in the end they decided that five people must take the 'nkasa.' Two days after Bungudi came up from Mrs. Grenfell to tell us that the people had undergone the ordeal and that a man and a woman were dying. Instantly I took the bottle of sulphate of zinc and Mr. White a jug of water and we started off to the town. It was mid-day and the sun was very hot, but we went at our best pace ; but though we walked quickly, the news of our coming travelled faster, and before we reached the town the woman had been hidden in a hut.

" Some people we met at the entrance of the town tried to convince us that no one had taken the poison. The men were sitting about in groups looking quite unconcerned, and to a novice like myself their *sang froid* lent some colour to the story. However, we detected the characteristic cry of mourning women, and hastening to the hut whence the cries proceeded we found it full of howling women gathered round a dying man. I went up quickly to the door and asked admission. Immediately the women saw me they endeavoured to close the door. This manœuvre, though, I prevented by quietly taking my seat on the doorstep. Now the men came along headed by the son, and with a smirk on their faces they said :—' There is nothing the matter ; go away.' White meanwhile was protesting energetically. I looked

RIGHTEOUS INDIGNATION

across to him, our eyes met, I was conscious that mine flashed as did his, and simultaneously the expression burst from our lips, ' Shall we !' It was fortunate for our influence that we did not yield to the almost maddening impulse, or these men would have felt

the weight of an Englishman's hand, the women sent flying into the corners of the house, and the man rescued. But the unwisdom of this procedure we both recognised the next moment, and Mr. White started off to the house of Gabo Jaka to induce him to give us permission to help the ill-fated man. We had reason to believe that the old chief, if cognisant of these proceedings at all, had been overruled by public opinion, a not unimportant factor in an African town. This was strengthened, too, by the fact that the son with his men forestalled White and prevented his approach to Gabo Jaka. Meanwhile I sat on the doorstep, my heart stirred with conflicting emotions of indignation and pity. Here was a fellow-creature dying, the victim of a cruel custom, and grouped around him a number of women making the day hideous with their howlings, and close by a body of men, all conspiring to prevent our entrance to the hut with the means of succour. My dear Mr. Baynes, you can understand somewhat of my feelings. This was the first time I had been brought into close contact with such ignorance and indifference to life. Mr. White was away but a minute or two, but were we to calculate time by the sequence of impressions, I had lived an hour in that time of waiting. In answer to our reiterated inquiry, 'Will you let us save him?' we got the heartless reply, 'He is old and no more good, let him die.' Now Mr. Grenfell arrived on the scene, having followed us, and in stirring tones he told the villainous son that he was guilty of murder, that he had rendered himself liable to death at the hands of the State authorities, and that he must answer to God for the murder of an innocent man. With this we left, having failed in our purpose, but glad that we had been able to make such

A VIGOROUS PROTEST.

We can hear nothing more about the man, but the woman, who was Gabo Jaka's own sister, is dead. Now again we were in a quandary. Mrs. Grenfell had been attending the old man, and a day or two before this I had taken him in hand. Should I persevere in my endeavours to restore him? If I gave him medicine and he died, would the people think I had bewitched him? It was decided that Mrs. Grenfell should sound him on the subject. He expressed a strong desire that we should do our best for him. He was so ill that all the people expected him to die, and they had tied up his favourite wife and another woman against the time of his death. I have been in every day since, and God has blessed the means used, and he is now well on his way to recovery. Well, perhaps you will think this recovery under our hands will deal a heavy blow at the custom? We trust it will not be without its weight. But the other day Gabo Jaka's head slave came in to see Mrs. Grenfell. The son dislikes him, and had the old chief remained ill he was the next appointed to undergo the ordeal. We spoke to him about the matter. 'Oh!' said he, 'the woman is dead who bewitched him, and now the medicine can have its proper effect.' 'And would he have died if we had taken him no medicine?' 'Oh! no,' was the reply. Truly these towns are the habitation of cruelty. Still, what a splendid test these people will afford of the redemptive power of the Gospel! What scope for the life-giving action of the grace of God! What a theatre for the display of the uplifting, inspiring power of Christian dynamics! To see one of these degraded souls born anew and manifesting the spirit of Christ will be grander evidence of the supernatural in our

religion than the ablest treatise that Christian apologetics can afford. Pray for us, that we may have power to bring these souls into vital contact with the grace of God.

“WE ARE FULL OF HOPE.

“Only a day or two since a man asked me to talk to him about God, saying he had given up his fetich, and wanted to serve our God. Last Sunday, the son of a chief in one of the Mobangi towns gave me the whole substance of an address delivered a fortnight before, and assured me that he was trying to do the things that pleased God. So steadily and slowly, here and there, obscure and slender rills are preparing the streams of Christian life which shall cover this dark land as the waters of the mighty Congo its ever-changing bed. Life here is so eventful that letters grow to an inordinate length, whilst many things are left unsaid. I was about to finish here when I was called to witness another act of cold-blooded cruelty. Ngoie, the chief from whom the land for the station was acquired, and whose military exploits figure in Mr. Grenfell's dramatic letter, brought a slave into the station, and asked Mr. Showers to buy him. Of course he refused. Ngoie said nothing, marched off with slow and stately step, and in a few minutes that slave's head lay bleeding in the dust of the town.

“REVOLTING SIGHT.

“We heard of it, went in, and saw the headless body lying amidst the grass on the beach. Two men were stooping over it with knives in their hands. Going down quietly, I reached them before they saw me. I spoke. They sprang up and ran off as fast as their legs could move. They were disembowelling the body for the purpose of finding witches. Their work was

done as neatly as any I have seen in the dissecting room. I examined the neck. The head had been severed at a stroke. Coming up again into the town, a man was to be seen digging a round hole. Close by was the head, the hair gathered into one plait and tied to the end of a stick about a yard long. The man beckoned to a boy of about nine years of age, who was standing by. The little fellow took hold of the stick and brought the head along, laughing as the ghastly object swung backwards and forwards in his hands. Mrs. Grenfell had gone on to speak to Ngoie. I found her. He was quite cool about it, saying if we had bought him this would not have happened. Now he gave some instructions to one of his wives, who brought out his guns. I thought for a moment he was about to threaten us. However, he was only preparing for a trading trip, and in the afternoon he started for the Mobangi River. We have indeed a gigantic work before us here. I am hoping Mr. Grenfell will settle the site for ninth station, so that as soon as possible after his return I may move on to virgin soil. We are sorry to see you estimate so large a debt this year. We know not yet how much Congo is responsible for this, but we sincerely hope this will not retard our *‘forward movement.’* May the Lord Christ make us all at one with Him in His glorious redemptive purpose! Then shall we count neither wealth nor life dear unto ourselves, but He shall be all and in all. I am thankful to say my health is good; I have had no suspicion of fever for more than two months now. Trusting your health has not suffered during your trying journey in India,

“Yours very sincerely,

“WALTER H. STAPLETON.

“A. H. Baynes, Esq.”

Some Scenes at Tarokeshor.

HEREWITH I send you some illustrations of the great annual festival held at Tarokeshor in April. As some account of this place of pilgrimage has already appeared in the HERALD, I will do no more now than describe these scenes.

No. 1.—Measuring the roads by prostrations.

The first thing which will strike the visitor as he draws near to Tarokeshor will be the debasing custom of the pilgrims to measure the roads with their bodies. Along every road leading to the temple he will see infatuated men and women proceeding in this slow and painful way. Such



ROAD PROSTRATIONS.

self-abasement is to our Western ideas revolting in the extreme, and it is almost impossible to believe one's eyes. I shall never forget the indignation with which I first witnessed this rite, and the denunciations I poured forth against the Brahmins who keep it up. This picture which I send will speak for itself. The poor creature represented here had made a vow that he would visit Tarokeshor and "walk on his breast" to the temple. On his arrival he came to this tank, and after bathing with much ceremony, he proceeds in this fashion to the shrine. From the very water's edge he has to commence measuring. Then the steep, slippery bank has to be climbed, and thence along the crowded thoroughfare, under people's feet,

he has to make his way. The practice is to fall upon the knees, then flat down on the breast, next the hands are pushed out to full length, and a mark is made from which to commence the next prostration. Before rising the devotee presses his forehead on both sides against the ground. Of course he soon gets covered with dust or mud, as the case may be, and presents a most unnatural spectacle. Arrived at the temple, he is fortunate if he is not trampled under foot by the surging crowd. There he makes his salaam to the stone idol, and presents his offering to the Mohunt (the chief priest), who gives him his blessing, and he may go. Of course he takes to himself great credit for having performed this meritorious act. But I have written as if only men performed this ceremony. But that is not so. The women—mostly widows—outnumber the men. I know of no more painful sight than to see females, young and old, debasing themselves in this way.

You will ask, Why do the people adhere to such a degrading custom? Have they such a deep conviction of sin that they are prepared to suffer any humiliation in the hopes of getting it removed? Alas, no! Such a motive does not seem to exist. Were it so, how gladly would they listen to the story of Jesus Christ and His power to save unto the uttermost. But it is not so; all they want to get by this ceremony is healing from some sickness or some worldly advantage. The highest motive any amongst them have is to accumulate religious merit.

Enough of this scene, let us now turn our attention to the next.

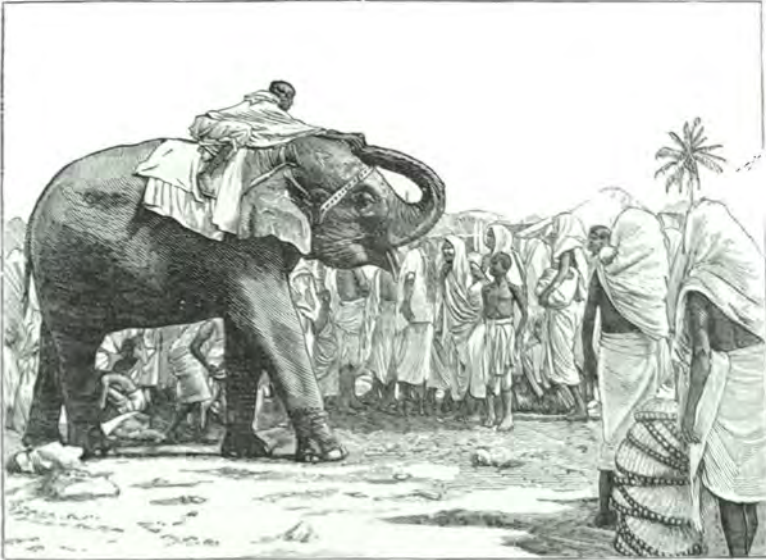
No. 2.—The Mohunt's elephant.

In order to make his temple as popular as possible, the Mohunt does not disdain to use other attractions besides religious ones, and has therefore provided himself with two elephants. And as there are no wild elephants in Western Bengal, they prove a great attraction to the people. You will observe that the mahoot (elephant driver) is having a good time of it. The cunning fellow has taught the elephant to take coins from the people and reach them up to him with its trunk. Indeed, at this moment he is in the act of taking a pice from the upturned trunk. But the big creature itself fares no less handsomely. Sugar-canes, plantains, and other eatables are given to it in great abundance. It is interesting to see the elephants march off in the early morning to the jungle for their daily food, and presently come back laden with branches.

Now we turn to a much more pleasing sight.

No. 3.—Open-air preaching at Tarokeshor.

For several years we have been in the habit of visiting this festival and preaching the blessed Gospel to the crowds of pilgrims. We take



THE MOHUNT'S ELEPHANT.



OPEN-AIR PREACHING.

up our mission tent and pitch it near the town, and from it we sally forth in the early morning and afternoon with books and tracts in our hands. This picture will give you some idea of how the preaching is carried on. We take our stand on the roadside, under the shade of some trees; next we unite in singing a lively Christian hymn. This does not fail to attract an audience, when a short enthusiastic address is delivered. Thus singing and preaching goes on for the space, perhaps, of three hours.

In the picture the central figure is that of the preacher. In front of him stand a great crowd of men and women. There is something very inspiring in open-air preaching—such large crowds gather and the attention is so deep. Indeed, the danger lies in being carried away altogether with enthusiasm and incapacitating ourselves for work by getting hoarse during the first day. This was the case with some of our students. By being careful not to speak too long at a time, a preacher may continue working for a week or more, and that speaking several times a day. But however careful you may be, it is exceedingly trying work to keep on preaching in this way day after day. The strain, also, of facing large and not always friendly audiences is very exhausting.

Will those who are interested in our work at Tarokeshor pray that God will pour out His blessing on the words spoken in His name, and also on the gospels and tracts put into circulation? One great drawback to our work at this festival is the great heat. It is difficult for you to conceive how hot it is during the day in the tent. You can do nothing but lie down and fan yourself, longing for the cool of the evening to come and afford you relief.

T. R. EDWARDS.

Letter from the Rev. S. B. Drake, of Chowping Hsien, North China.

THE following communication has been recently received from Mr. Drake, in which he gives some facts connected with his work in Chowping Hsien. In an accompanying letter he expresses himself as very much cheered, and refers encouragingly to the work in which Mrs. Drake is engaged. The outlook he considers to be very hopeful:—

“MY DEAR MR. BAYNES,—At the commencement of the past year the district in which my work lies was undergoing intense suffering owing to the loss of crops during the previous year. The suffering in this and other districts called into existence the generous sympathy of Western nations, the practical result of which was ‘The Famine Fund.’ By means of this fund

the naked were clothed, the hungry fed, and thousands of lives were saved.

"A SAD STORY.

"The winter was followed by a seasonable spring, and the prospect of a good wheat harvest presented itself—in fact, good crops were actually gathered in. As the summer months passed by the prospects of securing good autumnal crops also became brighter and brighter. The earth was bringing forth her increase, and one was filled with thankfulness for the abundance which appeared to be within the reach of all. But within a few days of harvesting the waters of the Yellow River came rushing through their banks, and succeeded in deluging some eleven counties. In many places both houses and crops were carried away.

"The county of Kao Yuan is one of the two counties in which I work. This county is comprised of 365 villages. It will give some idea of the state of things in this county when it is known that of these 365 villages 100 have lost many houses, together with the whole of the crops, 200 villages have sustained no damage to house property, but the crops have been either partially or wholly destroyed, while 60 or so villages have escaped entirely, or almost so.

"The Government has distributed some relief, but not nearly sufficient to meet the need.

"I state these facts that you may have some idea of the circumstances in which we are trying to work for God.

The absence of the good things of this life is almost complete.

"Although so much distress abounds, yet there are other things which are full of promise and inspire us with hope.

"ENCOURAGEMENTS.

"One year ago, in the county of Kao Yuan, there were no persons meeting together to worship God; no missionary work had been attempted previously; but now there are about one hundred persons who meet together more or less regularly every Sunday for worship.

"These people reside in many different places, some of which are situated several miles distant from the city of Kao Yuan. Yet they come, distance notwithstanding.

"The floods have now subsided, but while they were out these worshippers were compelled either to paddle through mud or wade through water of from two to four feet deep in order to attend service.

"It frequently happens that when an intelligent Chinaman becomes really interested in the Gospel, he either epitomises what he has read in Christian books and learned from the missionary, or he commits to writing his impressions of what he has so read or heard. Now, in Kao Yuan, there are some persons who have already done this.

"All these things are good indications, and, as a result, we think we may very reasonably entertain the hope that before long a prosperous native church will be the result of our labour.

"SAML. B. DRAKE.

"A. H. Baynes, Esq."

For the coming winter evenings, we strongly recommend our friends to arrange for one or more of the MISSIONARY LECTURES on our work in INDIA, CHINA, and CONGO, which are each illustrated by about sixty of the finest dissolving views. *Early* application should be made, addressed "The Secretary, Young Men's Association, Baptist Mission House," from whom terms and full particulars can be obtained.

An Appeal from China.

WE very cordially comply with the request of the brethren who met in Shanghai on the occasion of the recent Conference, and insert the following appeal:—

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,

We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land—to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelisation ; and,

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians—to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick ;

Therefore we do now appeal to you, the Protestant churches of Christian lands to send to China, in response to these calls,

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelised heathen ; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Chairmen { REV. J. L. NEVIUS, D.D.
REV. D. HILL.

Permanent Committee { REV. J. HUDSON TAYLOR.
REV. WM. ASHMORE, D.D.
REV. H. CORBETT, D.D.
REV. C. W. MATEER, D.D., LL.D.
REV. C. F. REID.

Shanghai, May, 1890.

Taxes in the Congo Free State.

IN order to enable the Government of the Congo Free State to pursue its task of carrying law and order into every part of its immense dominions, extinguishing the slave trade, and carrying out the other decisions of the Brussels Conference, it has become needful that some kind of taxes should be raised. No country can be governed free of expense, and least of all one so extensive and so undeveloped. The natives are too poor to contribute, and will

be so until they have been taught to develop their own resources. The taxes must at present fall evidently on the commerce, which is growing so fast year by year.

An entrance duty of moderate amount, not to exceed ten per cent. on value, will in future be charged on all goods taken into the country. This is not any violation of the free trade stipulations of the Berlin Treaty. There are to be no favoured nations, no exoneration of Belgian goods, nothing that will in any way tend to restrict commerce. It is thought that moderate custom dues of this kind will be found in operation very preferable to direct taxes, being so much easier to assess and collect. The burden will ultimately fall on the consumer, and not on the merchant. European goods will become a trifle dearer, but profits will not be diminished. The missionaries will feel the new burden most, as they make no financial profit. Missions on the Congo will cost ten per cent. more to conduct. But at no port in Africa can goods be landed free of custom duty, and it is only the fact that Bananá has hitherto been an exception to the rule that makes one think at first of the new regulation as a hardship. It was foreseen and recognized from the first that a time would come when taxation in the Congo Free State would become needful, though the rapid progress of the country has brought a need for this change sooner than was expected. The suppression of the slave trade will be expensive work, but unless it be suppressed—and the domestic slave murders, too—there would soon be few consumers to trade with in the great Congo Basin. Belgium has pledged itself most heartily to carry out to the utmost all the anti-slavery suggestions of the Brussels Conference, and the prohibition of liquor and fire-arms, and no one interested in the country can grudge the revenues which can alone enable her to redeem her pledge. But the friends of the Congo Mission must please remember that its operations will in future cost ten per cent. more than in the past, and eleven hundred pounds will only go as far now as a thousand heretofore!

“REGIONS BEYOND.”

Acknowledgments.

THE Committee desire very gratefully to acknowledge the following welcome and useful gifts:—Parcels from friends at Llanfynydd for Mrs. Medhurst, of China; from Bournemouth for Mrs. Wall, of Rome; from Mrs. Whitbourn, of Littlehampton, for the Rev. J. L. Forfeitt, F.R.G.S., of the Congo, and from Mr. F. G. James, of Portsmouth, for the Rev. A. E. Scrivener, of the Congo; a parcel of clothing from Mrs. H. Thomas, of Llanelly, for the Mission.

The Rev. F. G. Harrison, of the Congo, desires warmly to acknowledge “A very pretty polished oak organ, a gift of the members and congregation of the Baptist Church, Broadmead, Bristol, to Mrs. Harrison (late Miss Willcocks) on her leaving the church for work on the Congo.”

And the Rev. C. Spurgeon Medhurst desires to heartily thank the kind friends whose generosity has provided him with an American organ for the Ching Chow Foo city church; also the New Barnet Christian Band for a magic lantern and three sets of slides for his work in Ching Chow Foo.

The Rev. W. H. Stapleton, writing from Bolobo Station, Congo River, desires to make very grateful acknowledgment of the safe arrival of the gifts of a stationery cabinet and an oaken medicine chest, the former from friends at Marlowes Chapel, Hemel Hempstead, and the latter from C. Townsend, Esq., of Bristol.

Indian Ferry Boat.

BENGAL is threaded by a network of rivers, and in many places a ferry boat plies to and fro.

One such is represented in the picture, while in the foreground are two men, one with a native umbrella of leaves, the other carrying colshies (waterpots), watching the passengers and cattle disembark.



FERRY BOAT.—(From a Photograph.)

In the distance is a boat laden with earthen cooking pots, which are made up the river, and brought down in large quantities.

Dacca.

MR. McLEAN, writing from Dacca, gives an account of a recent visit to a large mela held at Mangalband :—

“The Bārūnī mela is held in connection with a very large bathing festival. Mangalband, where it takes place, is situated on a branch of the River Brahmaputra. The waters of this river at this particular season are supposed to be able to wash away the sins of a whole year, and to be more efficacious even than the sacred Ganges. Brahmaputra means ‘Son of God.’ No sin is too heinous to be removed, no

character too black to be washed clean at this *tirtha*. On nearing our destination our ears were everywhere greeted by the *huludhani* (shouts of rejoicing) of boatloads of women—some ‘*purdah* women,’ some old and feeble and bent double by the journey of life. The concourse of people there was very vast. The boats extended five and six deep over a distance of two miles. On the morning of the bathing we were

awakened by the voices of men and women all around our boat. There they stood in motley groups, waist-deep in the filthy puddly water, while they held handfuls of it above the stream repeating the Sanskrit prayers the Brahmans recited to them. The scene was very distressing. To prevent accidents or any fatality, red turbaned policemen were posted at the intermediate bathing-ghauts, who shouted at the crowd and kept fiercely waving their sticks over their heads. We were there three days. Singing and preaching and selling Gospels went on during that time. One man asked me if the Queen had paid part of the expense of printing the books I had for sale. The impression among not a few was that we were the

agents of the Sarkar, or Government. Some of the men who would not buy Gospels gladly accepted some tracts I offered them, and sat down there and then to read them under the shade of a tree. The curiosity of some of the women and children was very great as they crowded round us and kept peering round and under my wife's umbrella. Our theme to them was the story of God's love and the truly cleansing power of the blood of Jesus.

"On our way back we stopped and spent Sunday with the small Christian community at Noonsheegunge. Mr. Morris, who has oversight of the church there, examined a few candidates for baptism after the evening service."

The Lord Loveth a Cheerful Giver.

WE are pleased to announce that our appeal for ice machines to be used on the Congo has met with the following generous response:—The Rev. David Rees, of Llandeloy, writes: "I have much pleasure in sending you cheque for £12 for ice-making machines for Upoto Station"; £5 from P. N., being a contribution from a working man's wife; £5 from Miss E. Davis, who writes: "Not being in circumstances to give the sum required for purchasing an ice machine for the use of our dear brethren on the Congo, I send £5, trusting some other friend may be induced to send sufficient to make up the amount required"; £1 from Wm. and Jane Hodges, who write: "We saw an appeal in the HERALD for ice-making machines. We are not able to send you the price of a machine, as we are working people, but have sent you a postal order for twenty shillings towards one"; £1 as a thank-offering to the Lord for unnumbered mercies; £2 from one who wishes to be anonymous, who writes: "Having had an increase in my wages last year, I have been enabled to save it for missionary cause. It is small, I wish it were more, but please accept it."

We most thankfully acknowledge the receipt of a cheque for £262 15s. from the anonymous donor of the new steel boat for the Upper Congo River; £100 from Mrs. Neas, of Newton Abbot, towards the General Funds of the Mission; £25 from Miss Colbrun for *native teacher in India*; £21 from Mr. and Mrs. H. Wood for *debt*; £20 from Mr. E. W. Davies, per bankers; £10 from Baroness Solwyns as a donation in aid of the Congo Mission; £10 from In Memoriam, Westmoreland; £10 from Help-in-Need Society and friends for *support of Elembe and Mbwaku, of the Congo*; £5 from Mr. John Goodman, of Leeds; £2 5s. as a donation from a friend; £2 from "L. R.," of Salisbury, £1 being for *Mrs. Wall's work among the poor in Rome*, and the other for *Mrs. Bentley's work on the Congo*; three gold coins from two friends, per the Rev. T. M. Medhurst.

Recent Intelligence.

THE Rev. D. J. and Mrs. East left for Jamaica on the 6th ult. from Southampton. We are pleased to report that the health of both of our much-esteemed friends has greatly improved during their sojourn in the home country. Miss Webb, a daughter of the Rev. W. M. Webb, of Stewart Town, also returned under their care.

The Rev. F. G. and Mrs. Harrison, with Mr. Whitehead, left Liverpool for the Congo on the 20th ult. by s.s. *Matadi*.

We are pleased to announce that the Annual Sale of the Camden Road Sunday-school Missionary Association for the Congo Mission will take place on the 25th, 26th, and 27th of November. Friends willing to help are requested to communicate with Mrs. Jonas Smith, St. Leonards, Carleton Road, Tufnell Park; Mrs. Hawker, 2, Huddleston Road, Tufnell Park; and Miss E. Pewtress, 41, Penn Road, Holloway, N.

Contributions

From 1st July to August 12th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Natives Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		By Mrs. Pearce-Gould—		Goodman, Mr. Jno.,	
Barnaby, Mr. J. W. (half-year).....	0 10 6	Graham, Miss.....	0 10 0	Leads.....	5 0 0
Beer, Rev. J. and Mrs. 1 1 0		Peto, Lady.....	8 3 0	G. W. R.....	20 13 5
Beilby, Mr. G. T., M.D.....	2 0 0	Rawlings, Mr. E.....	2 2 0	Hall, Mr. H.....	1 0 0
Do., for Congo.....	1 0 0	Walker, Dr., Dunbar 1 1 0		Help-in-Need Society and Friends, for support of Blombe and Mbwaku, Congo.....	10 0 0
Belcher, Mrs. C. E. ...	0 10 0			Hodgson, W. and L., for ice machine.....	1 0 0
Blinkhorn, Mr. R. R. ...	1 0 0	DONATIONS.		"Hope".....	1 0 0
Brown, Rev. J. A.	5 0 0	A. C. B.	10 0 0	Hutchinson, Mr. and Mrs. S. (box) ...	2 11 3
Courtier, Miss (2 years)	1 1 0	A Friend, for <i>W & O</i> ...	0 15 0	Irons, Miss B. (box) ...	0 10 0
Cunnington, Miss E. ...	1 1 0	Do., for Congo.....	0 10 0	Lister, Rev. T. W.....	1 0 0
Davies, Mr. E. W.	20 0 0	Do., for China.....	0 10 0	L. R., Salisbury, for Mrs. Bentley's work	1 0 0
Dodd, Mr. J. T. G.	5 0 0	Do., for India.....	0 10 0	Do., for Mrs. Wall's work	1 0 0
Do., for Congo.....	5 0 0	A Friend to Missions, for ice machine for Congo.....	12 0 0	McLaren, Miss J., for Congo.....	0 10 0
E. G., Hertfordshire ...	3 0 0	Anonymous, Birmingham.....	2 0 0	M. C.	1 0 0
Evans, Mrs. J. L.	1 0 0	Anonymous, for steel boat for Congo.....	263 15 0	Do., for <i>W & O</i>	1 0 0
Glover, Mr. J. H.	5 5 0	Anonymous Thank-offering, for Un-numbered Meroles... 1 0 0		M. F. S. (children's box)	0 13 0
Harvey, Rev. A. J., M.A.	5 5 0	Anstie, Miss E. M., for Congo.....	0 13 6	Mitchell, Mrs. A., for ice machine.....	2 0 0
Hayter, Mr. Harrison	2 2 0	A Thankoffering.....	20 0 0	Musto, Mr. H. A., Coventry.....	0 15 0
Marnham, Mr. J., for support of Congo missionary quarterly) 75 0 0		Bible Translation Society, for <i>T</i>	300 0 0	Ness, Mrs.	100 0 0
Millar, Major-General 1 1 0		Bourner, Miss A. M., for Congo.....	1 0 0	Newall, Mr. J.....	3 3 0
Solwyns, Baroness... 10 0 0		Brain, Mr. H., for Congo.....	1 0 0	Payne, Mr. Jas.....	10 10 0
Swift, Mr. Jas. H.	1 0 0	Colbrun, Miss C., for <i>N P</i> , India.....	25 0 0	Perry, Mrs. K., for Congo.....	1 0 0
Tanswell, Roy. G. R. ...	0 10 6	Cutler, Mr. J.....	1 0 0	P. N., for ice machine	5 0 0
Thomas, Mr. F. J.	0 10 0	Davis, Miss, for ice machine.....	5 0 0	Rees, Mr. D., Llanddely, for ice machine.....	12 0 0
Viney, Miss E. M.	1 0 0	F. G.	0 10 0	Robinson, Mr.....	1 0 0
Young, Rev. B. C.	0 10 0			Slack, Dr. and Mrs., for ice machine.....	13 0 0
Under 10s.....	0 2 0				
Do., for Congo.....	0 5 0				

FOR PALESTINE.

By Miss H. F. Ashmead..... 2 5 0

Upton, Miss, for Congo	0 10 0
White, Mrs. (sale of old coins)	2 12 6
Under 10s.	0 8 0
Do., for Congo	0 6 0
Do., for China	0 1 0

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A. C. T.	1 0 0
A Friend	0 14 6
A Friend to Missions	10 0 0
A Friend	2 0 0
Measumont, Miss C., Edinburgh	1 0 0
Bowser, Mr. Howard	50 0 0
"Calthness"	1 0 0
Christpherson, Miss Emma	0 10 6
Colman, Mr. Jeremiah	25 0 0
Crossley, Mr. D. J.	5 0 0
Davis, Rev. Thos., Cardiff	5 0 0
Friend	1 0 0
Garland, Mr. F. H., Liverpool	10 0 0
Guy, Miss C. A.	2 0 0
H. and H. E. C.	2 0 0
Harkins, Mr. H. K., Dundee	0 10 0
Howe, Miss	1 0 0
Mead, Mr. J. B.	25 0 0
Maxwell, Miss	1 0 0
Napier, Mr. G.	1 0 0
Pearce, Mrs. W., Cardiff	2 2 0
Pollard, Mr. F. W.	2 0 0
Poser, Rev. J. G.	28 0 0
Roberts, Rev. F. H.	10 0 0
Rogers, Misses	2 0 0
Russell, Mr. Jos.	25 0 0
Scott, Miss F.	1 0 0
Slack, Dr. and Mrs.	13 0 0
W. R., Thankoffering	50 0 0
White, Mrs., Eveasam	5 0 0
Whitley, Mr. T.	10 0 0
Wood, Mr. and Mrs. H.	21 0 0
Under 10s.	3 7 0

LEGACIES.

Davies, the late Mr. W., of Cardiff, by Mr. D. Jones (less duty)	2 5 0
Edmonds, the late Mrs. S., of Northampton, for Congo, by Mr. R. Timms	50 0 0

LONDON AND MIDDLESEX.

Alperton	8 8 0
Arthur-street, Camberwell-gate	0 6 3
Bermundsey, Drummond-road	5 0 0
Borough-road Sunday-school, for Congo	1 0 0
Brixton-hill, New Park-road	8 14 6
Do., Kenyon Ch. Sunday-school	7 6 3
Do., Wynne-road	5 0 0
Do., St. Ann's-road Sunday-school	1 6 9

Brondesbury	3 16 1
Do., for support of "Nkala," under Mr. Comber	5 0 0
Camberwell, Denmark-place	2 5 4
Do., Mansion House Ch.	0 12 6
Child's Hill, for Congo	0 18 0
Chiswick, Annandale-road Sunday-school	1 10 6
Dalston Junction Sunday-school	5 0 0
Enfield	13 10 5
Do., for support of Congo boy	1 5 0
Forest Gate, Wood-grange Chapel	7 19 1
Do., Sunday-school	3 17 1
Do., do., for support of "Mansendu," Congo	0 13 0
Hammersmith, West End Chapel	5 12 6
Hampstead	25 0 0
Do., Juv. Assoc., for support of boys at Waltham Station	10 11 5
Harrow-on-the-Hill Sunday-school, for N.P. India	2 4 0
Highgate-road Ch. Sunday-school, for support of "J. Showers," Congo	18 0 0
Hornsey Y.M.B.C., for support of "Mpwo," under Mr. Lewis	5 0 0
Kennington, North-street Sunday-school for Congo	1 5 0
Kilburn, Canterbury-road, for Congo	3 6 10
Kinggate-street	4 6 4
Little Wild-street	4 0 8
Metropolitan Tabernacle Sunday-school, for Mr. Weeks, Congo	6 5 0
Nosling-hill, Talbot Tabernacle B.C.	1 1 0
Peckham, Gordon-road, Public Hall Y.M.B.C.	1 12 0
Rotherhithe, New-road Sunday-school, for Bengali School, per Y.M.M.A.	1 5 0
Stockwell	2 18 0
Do., Sunday-school	8 15 0
Teddington	10 10 0
Upper Holloway	19 2 8
Do., for China	0 5 0
Do., for Congo	0 5 0
Do., Sunday-school	2 4 5
Do., for Barisal Sch., per Y.M.M.A.	6 0 0
Vernon Chapel Sunday-school	17 0 0
Walworth-road Chapel	4 0 0
Wandsworth, East-hill	3 10 0
Woodberry Down	7 10 0
Wood Green Sunday-school, for Bengali School	1 10 0
Do., for support of two Congo boys	3 0 0

BEDFORDSHIRE.

Bedford, Mill-street	9 13 4
Ravensden	0 18 6
Riseley	1 2 0

BESKSHIRE.

Reading, King's-road, Grovelands	5 4 9
Do., for W & O	0 10 6
Sunningdale	1 13 6

BUCKINGHAMSHIRE.

Amersham	10 1 11
Quinton, for N.P.	0 10 0
Stony Stratford	18 3 7

CAMBRIDGESHIRE.

Cambridgeshire, on account, per Mr. G. E. Foster, Treasurer	66 14 6
Cambridge, St. Andrew's-street	6 3 6
Do., Sunday-school, for "Cambridge School," Agra	8 10 0

CHEESHIRE.

Altrincham, Tabernacle	1 14 5
Do., Sunday-school	2 17 4
Birkenhead, Conway-street, for N.P.	3 17 0
Do., Jackson-street	1 14 8
Egremont Sunday-sch.	10 0 0

DEVONSHIRE.

Barnstaple, for Debt	0 5 0
Devonport, Morice-square Sunday-school	1 6 0
Plymouth, for support of little girls in Mrs. Morgan's Home, China	2 7 0
Do., Mutley Chapel	10 14 3

DURHAM.

Jarrow, Sunday-school	4 0 0
Stockton-on-Tees, Northcote-street	5 4 0

ESSEX.

Chadwell Heath	1 10 0
Do., Sunday-school	1 18 0
Leyton, Sunday-school, for India	0 10 6
Leytonstone, Sunday-school	13 16 10
Theydon Hois	2 4 0
Do., Sunday-school, for Congo	0 10 0

HAMPSHIRE.

Fleet	4 13 8
Westbourne	12 0 0

HERTFORDSHIRE.

Boxmoor	24 2 8
Hemel Hempstead	2 8 0
Rickmansworth	16 10 7
St. Albans, for support of Congo boy under Mr. Graham	2 10 0

KENT.

Belvedere	4 0 0
Bexley Heath, Trinity Chapel	2 2 0
Do., Sunday-school	7 7 4
Brockley-road Sunday-school	11 7 5

Canterbury	6 18 6	SHERPESHIRE.		YORKSHIRE.	
Do., Sunday-school	5 6 7	Shrewsbury, Claremont		Bradford, Sion Ch.....	0 10 6
Erith, for Congo	12 1 3	Ch. Sunday-school ...	8 2 6	Do., do., and Cal-	
Forest Hill, Sydenham		Wellington.....	3 14 0	donia-street Sun-	
Ch.	9 17 3			day-school	9 14 6
Lee, for Congo	0 10 0	SOMERSETSHIRE.		Do., Hallfield	10 13 6
Do., Bromley-road		Bristol, on account, per		Halifax, Pelton-lane ..	6 10 0
Sunday-school	3 16 3	Mr. G. H. Leonard,		Harrogate, Juv., for	
Ramsgate, Ellington		Treasurer	20 0 0	Congo	2 15 9
Ch., for support of		Do., for Debt	3 0 0	Leeds, South Parade ...	4 9 11
"Mbamba," under		Do., City-road, for		Lindley Oakes	4 7 7
Mr. Lewis, Congo	2 10 0	Congo	12 0 8	Do., Sunday-school	1 6 5
		Fivehead	0 10 0	Malton, for W & O ...	0 10 0
		Keynsham.....	0 2 0	Salterforth	1 10 0
				Sheffield	0 12 6
LANCASHIRE.		STAFFORDSHIRE.		NORTH WALES.	
Accrington	28 13 0	Bilston, Salem Chapel	6 14 6	MONTGOMERYSHIRE.	
Do., Woodnook and				Newtown	0 2 6
Willow-street	6 10 9	SURREY.		SOUTH WALES.	
Atherton, for W & O ...	2 10 6	Croydon	6 6 0	GLAMORGANSHIRE.	
Briercliffe, Hill-lane ...	3 10 0	Do., for ice machines	0 10 0	Brynhyfryd, Treharris	1 3 0
Haalingden, Trinity		Eshor, Park-road	2 15 9	Canton, Hope Ch. Sun-	
Chapel	5 6 7	Do., for W & O	0 10 0	day-school	6 1 0
Liverpool, Myrtle-st. ...	45 0 0	South Norwood Sun-		Maindy, near Cardiff,	
Do., Fabius Ch.	5 5 0	day-school.....	17 19 0	for China	0 10 0
Do., Kensington Ch.	10 4 8	Streatham, Lewin-rd.	1 13 5	Penarth, Stanwell-road	
Do., Everton Village,		Sutton, Sunday-school,		Sunday-school	2 15 7
Welsh	4 11 2	for N P, Delhi	1 0 11	Pendarren, Elm.....	4 3 4
Southport, London-st.	3 9 2	West Norwood, Chats-			
Waterfoot, Bethel	3 0 0	worth-road Sunday-		MONMOUTHSHIRE.	
		school	5 14 0	Abergavenny, Priory-	
				street	0 18 4
NORTHAMPTONSHIRE.		WARWICKSHIRE.		SCOTLAND.	
Blisworth	28 12 3	Birmingham, on ac-		Cambuslang, for sup-	
Do., for China	0 10 0	count, per Mr. T.		port of Congo boy ..	1 7 0
Do., for Congo	5 0 0	Adams, Treasurer	63 11 6	Galashiels, Stirling-	
Brixington	1 8 9	Do., Y.M.B.M.S., for		street Sunday-school,	
Chipstone	21 17 5	Bisnapore School	78 0 0	for Congo	0 11 0
Deaborough	3 2 0	D., do., for educa-		Kirkcaldy	1 6 9
Earls Barton	3 12 0	tion of Congo boy		Do., for support of	
Hackleton	11 0 7	at San Salvador...	5 0 0	Congo boy	1 5 0
Harple	7 6 0	Do., Spring-hill		Leith	3 5 9
Kettering	102 4 10	Y.M.B.C.	1 2 6	Do., for W & O	1 0 0
Do., for W & O	2 3 0	Smethwick, Sunday-		Paisley, for Congo	0 5 0
Do., for N	3 8 8	school	0 6 6		
Do., for Congo	1 4 0	Wolston, for W & O ...	0 10 0	FOREIGN.	
Kingshorpe	5 15 0			AMERICA.	
Long Buckley	14 13 11	WESTMORELAND.		Philadelphia, U.S.A.,	
Milton	5 11 0	Don.....	10 0 0	Mr. W. J. Warner.....	2 1 1
Moulton and Pitsford	9 9 7	WILTSHIRE.		CONNECTION.	
Do., for Congo	0 5 0	Dratton	9 4 2	£21 acknowledged in August	
Northampton, College-		WORCESTERSHIRE.		HERALD from Glasgow for	
street	22 17 0	Worcester	5 0 0	Mr. Wall's printing press	
Rushden	25 15 11			should read, for Mr. Walker's	
Walgrave	2 4 8			printing press, Nap es.	
Wollaston, Sunday-					
school	0 7 6				
NOTTINGHAMSHIRE.					
Collingham	0 5 5				
Nottingham, Derby-					
road	0 5 0				
Do., Juvenile Assoc.	0 0 0				
OXFORDSHIRE.					
Chadlington	0 6 0				
Oxford, New-road, for					
Congo	1 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.



MADARIPORE MISSION GROUP.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Work on the Upper Congo.

THE NEW STATION AT UPOTO.

THE following account of the journey of Messrs. W. L. Forfeitt and W. Oram to Upoto, has just been received; we beg our readers to specially remember in their prayers these two brethren in this far distant heathen centre:—

“Upoto,

“Upper Congo,

“June 9, 1890.

“MY DEAR MR. BAYNES,—I fear that in the hurry of sending off the other rough note which reaches you by this same mail, I forgot to date it, and am now glad of another opportunity of sending to you a fuller account of our movements during the last few weeks.

“GETTING READY.

“Had you looked in upon us at Bolobo on the 1st of May, 1890, you would have found us all very busy preparing to make our departure for Upoto on the following day. Everything must be on board the *Peace* before sunset, except a few personals; and as we supplied our worthy captain, Mr. White, with our stores, &c., he saw that all were carefully packed and

ready for an early start. Our party was to consist of our honoured leader, Mr. Grenfell, Mr. White, Mr. Oram, and myself. It had been a debated point whether we should wait for mails, which were then due, but before the day closed we were relieved of all anxiety on that score by the arrival of a State steamer, bringing our February letters and two months' papers. The latter were specially welcome on this occasion, the following report having reached us, 'Bombardment of Lisbon, English Ambassador killed, and Madeira taken,' and nothing else could we gather. Such reports, and no authenticated news, make one feel very much out of the civilised world, as you may imagine. When morning came, and everything was ready, we steamed away from the Bolobo beach amid the prolonged cheers

of our friends and workpeople, leaving behind us Mrs. Grenfell, Mr. Stapleton, and Mr. Roger, the latter taking a month's change from Stanley Pool.

" LUKOLELA.

" We started with a good supply of firewood, and, in consequence, two days' steaming brought us to our station at Lukolela on Saturday evening, May 3rd, at 5 p.m. Our brethren, Scrivener and Clarke, who had been expecting us for some days, were very glad to see us, and we were equally pleased to see them and to find them both in good health. Lukolela Station has been described so often that it is needless to recount its charms now. Several improvements have, however, been effected since I was here nine months ago. A nice printing-house is being erected, and also a chapel. Very considerable progress has been made in the language, as evidenced by Mr. Clarke conducting the Sunday morning service in the native tongue. Mr. Scrivener has also translated a number of hymns, and must have taught the children very carefully for them to have acquired the words and tunes so well. Our visit to the towns in the afternoon was very interesting, and altogether we spent a very happy Sunday, closing the day at the Lord's Table in unison with so many hearts in the homeland. Monday was also spent at Lukolela, the men fetching timber and firewood from the forest. We left on Tuesday morning at 8 a.m. with a good supply of firewood, and steamed well all day until we reached the mouth of the Mobangi River, where we camped for the night on a sandbank. Usually, as soon as we stop, there is a general rush on the part of the crew to secure positions for cooking and sleeping. Small camp-fires are quickly made, and the mats arranged by the side of these, or erected

in tent fashion by means of sticks. It generally happens that our firewood is low at stopping time, when the woodcutters are despatched to the forests to cut more, not returning perhaps for several hours. Evening time is much the best for wooding, it then being so much cooler than in the day-time. As soon as we have got comfortably settled we gather for prayers, sometimes prolonging the musical part of the service for a while. At other times we take a walk on the sandbank, and at others assist Mr. Grenfell in taking the latitude and longitude of the place.

" THE MOBANGI.

" Wednesday, the 7th, brought us into the Mobangi delta, passing the Roman Catholic Mission Station and the French Trading House on the right bank. We now enter the Mobangi, but as Upoto is not situated upon that river it is necessary to explain why we are here. Perhaps you will remember that nine months ago we started up this same river, but had to return on account of one of our engines giving way, our purpose being to find out the possibilities, or otherwise, of our being able to take up work in that direction. Our present programme also includes a visit to the Itimbiri (or Loika) River, which joins the Congo about 100 miles above Upoto, that we may be able to compare the two rivers before making application for sites upon either. At 8 a.m. on Thursday morning we reached a town named Bokala, and went ashore. The people were nervous at first, and many of them ran away, but after a short while we had no difficulty in getting access to their town. Some of the women were busy pot-making, these being used chiefly in cooking food and as drinking vessels. Some of these pots are wonderfully well-shaped, considering that

the only instrument used in their manufacture is a small piece of stick. At ten o'clock we reached another long stretch of towns on the left bank. The fine, sandy, sea-like beach was thronged with people armed with shields and spears, with painted faces and feathered hair, apparently wondering what our mission might be; but when they were assured that we were not the officials of the State, of whom they are in constant fear, we were able to land. They were not all, however, equally ready to give credence to our words; for as we were walking up the narrow path from the beach into one of the towns, we met with temporary opposition. Some eight or nine men stood in the way, with spear in hand, bidding us not to pass a certain tree. After a little waiting this opposition was withdrawn, and we were able to go into the town, and walk through without fear. As we were doing so, one of our men cried out, 'Look, look!' when we saw a long snake with a young squirrel in its mouth. The snake was quickly killed, and we passed on. After buying some native food for ourselves and men, we proceeded up river. During the afternoon we passed several towns on the left bank, but did not go ashore, and as evening came on we found ourselves in a perfect maze of sandbanks, from which we failed to extricate ourselves before dusk, the river at this season being at its lowest pitch.

"TROPICAL COMPANIONS.

"Just as we were camping, a herd of hippos came snorting around us, and kept up their chorus for an hour or so, which, together with the croaking of frogs, the biting of mosquitos and flying ants and other winged creatures, whose name is legion, served to remind us that we were strangers in a strange land, the creatures of the water and of the forest

seeming to question our purpose as well as the natives themselves. It was seven o'clock the next morning when we got away, having to cut firewood before we could make a start. We soon got out of our maze, and found a good channel passing some towns, at which, however, we did not stop. By midday our firewood was again used up, and we cast anchor upon an island, where we saw some dead timber likely to suit us. While the men were busy at this, I took a stroll in the bush, and came across some very fine coffee bushes laden with fine berries. At Mr. Grenfall's suggestion, I busied myself by digging up a number of young plants, with a view to raising native coffee at Upoto, should they be found to live until we could reach that place. On the same island, too, rubber and gum were very abundant. Soon after we had started again, we saw some twenty canoes ahead of us, making for the bush as fast as possible; and on coming nearer, we found that they had been busily engaged in fishing. Big bushstring fishing-nets are stretched between the sandbanks just as the river begins to fall, enclosing a large expanse of water, and as the water lowers, the people are able without difficulty to secure the fish. The same thing is done with the creeks on the river banks, where the fish are very fond of congregating, and, as the river falls, they are unable to get past the barrier at the entrance. In this way many more fish are caught than are needed for the time being, and these are smoked over wood fires and preserved for the high-water season, when fishing is a very difficult business.

"NATIVE TOWNS.

"By 5 o'clock we reached the town of Ungnndulu, situate about twenty-five miles north of the equator and on the

right bank. The people were friendly, but we were not able to buy anything beyond some plantains and a little firewood. The people were somewhat uneasy about our sleeping on the beach, so we put off to a sandbank opposite, and in the morning they came over to us in canoes, bringing smoked fish for sale. Leaving Ungundulu on Saturday, 10th, at 9 a.m., we came to another town, named Nzundu. About ten o'clock we went ashore, and were well received by a fine race of people. The men were all in warrior attire, with knives, spears, and shields, ready for any emergency, some of them carrying as many as eight or nine spears. In addition to the hand-shield, many of them were protected round the breast with strips of elephant hide about fifteen inches deep. Almost in all cases, as soon as we were sighted, the women and children were immediately despatched to the bush for safety; but as soon as friendship had been struck, they were fetched back again. The houses were well made, and larger than in many districts, consisting chiefly of raised floors of clay, about eighteen inches above the general level of the ground, the walls and roofs being of bamboos and grass. A good deal of pottery work was being done by the women, some specimens of which I have secured. One woman, too, I saw weaving native grass cloth, and both the cloth and loom she readily sold to me for a piece of English cloth. From 11.30 to 2.30 was spent in cutting firewood, and soon after we started again. We passed more towns on the left bank. At five o'clock we came to Mobungu. Here the chief came down to the beach in a very excited state, and besought us to go on further, assuring us that we could buy everything we wanted higher up. But as soon as he saw that we intended to

land, he quickly changed his attitude, and became very friendly. Possibly, he was afraid that our men would pounce upon a fine large crocodile, which we soon discovered lying in the path, and which had evidently just been caught.

"When we got into the village we were all struck with the quantity of fish that was being smoked. Every family circle seemed to have its big fire going, over which from 50 to 100 large fishes were being cured. At sunset we moved off to a large sandbank to spend Sunday, thus avoiding any uneasiness on the part of the natives and preventing our own men getting into trouble.

"SUNDAY MORNING.

"*Sunday, May 11th.*—It was a bright, quiet morning, and the air was beautifully fresh. When I first looked out of the cabin window most of the men were sleeping. The fires, which they kept up through the night as a protection, were still smouldering, and the varied colours of their mosquito curtains and mats, arranged in tent-like fashion, added signs of life to the vast sand-bank stretching fully a mile beyond, backed by the distant, forested river bank. After breakfast Oram and I took a walk across the sandbank, and when we returned it was service time. In the afternoon we paid a visit to the town in the whale boat. The people were very friendly, but timid. Some of them said we were ghosts! but our man replied: 'No; see, they have five fingers and five toes like we have, and they eat.' We were able to make ourselves understood fairly well. Fish and plantains were very abundant. These people are evidently great hunters, for round the large trees in their towns were arranged numbers of elephant, crocodile, hippo, and buffalo

skulls (especially the former), of immense size. The day closed with our usual Sunday evening prayer-meeting, when we could not help pleading that the time might soon come when these people would have some one amongst them to tell them of a Saviour's love.

" MOMBENGELI.

" *Monday, 12th.*—Men were out very early for firewood, and we made a start at 10 o'clock. At 1 o'clock we reached a town on the right bank, named Mombengeli. The natives were very frightened, and ran from us when we went ashore. We saw some canoes being cut out of the trunks of trees. The houses were good, built upon clay walls 18 inches high. At 5 o'clock we reached Okoyo, a town on the left bank. Here we saw a very fine people, but not savage-looking, and all wonderfully well armed. We noticed a great absence of women and children on landing, and wondered where they could be. Some curiosity prevailed as to where we should sleep. The people thought we had better sleep on the beach, so that we might help them fight an inland tribe with whom they professed to be at war, should they make their appearance. We preferred, however, to put off to a sandbank opposite, situate between the shore and an island. The real cause of anxiety, I think, proved to be the fact that their women and children were upon the island, having been paddled thither immediately they noticed our distant approach. This we discovered as we reached the bank, for the poor women and children were very much terrified as we made for the sandbank. Their husbands soon quelled their fears, and conveyed them back to their homes for the night. In the morning the people came over to us before we started, bringing fish, plantain, sweet potatoes,

and palm oil for sale. We got off about 9 o'clock, and at 11 reached Mankanya, where we found a similar people to those we had just left. After a little time we gained access to the town, and bought some kwanga and eggs. The houses were built on clay walls about 18 inches high, very long, with gabled ends. A division runs down the centre of the building, one half being closed in for sleeping purposes, and the other half is used as a shelter and open store.

" A SAD SIGHT.

" One thing that struck me as particularly indicative of cannibalism was the fact that upon one of the houses I counted as many as twenty human skulls, a horrible sight. At 1.30 we reached another town, named Chia. Here we tried for an hour to speak with the people, but they would have nothing whatever to do with us. We entered the town, but the people all fled, leaving their houses open and unprotected. As soon as we got out into the river again, some would venture to the bank fully armed, and bid us begone. When Mr. Grenfell came up this river four years ago, it was at this same town that one of his men narrowly escaped being speared to death. We all felt now that it was time to return; we had seen many suitable sites lower down, and to proceed without being able to communicate with the people would be useless. At 2.30 we turned down stream, and camped that night on the same sandbank we had left in the morning. The trip down the river I must not dwell much upon, or my letter will become much too bulky. On the afternoon of the following day we encountered a very heavy storm, and had to take shelter under an island. On Thursday,

the 15th, about 3.45, when crossing the line, we had a little fun.

“ AMERICAN BAPTIST MISSION.

“ On Friday we found ourselves back in Congo waters, and on Saturday we steamed into the mission station of the American Baptist Missionary Union at Equator. Messrs. Banks and Murphy are the missionaries here, with whom we decided to stay over Sunday. Mr. White was busy buying food and wood during the rest of the day, the people bringing much more than we could carry. I had a pleasant walk in the town in the afternoon with Mr. Murphy, and in the evening we went over some of our favourite hymns. On Sunday morning I went into the town with Mr. Banks. A number of people gathered round and were very attentive to Mr. Banks while he spoke to them of our Heavenly Father in their own tongue. A heavy storm in the afternoon prevented another visit to the people, but in the evening there was another service for the boys in Mr. Banks's house. Hearing that a steamer had arrived at the trading house half-an-hour away on its way down river, we had to finish off our letters in readiness for the early morning.

“ LULANGA RIVER.

“ *Monday Morning, 8 a.m.*—We bade farewell to Messrs. Banks and Murphy, a few minutes later sent our letters on board the s.s. *Florida*, and were well on our way to Lulanga River at 6 p.m. We started out from Bolobo in the hope of paying a visit to Mr. McKittrick, whose station is situated about twenty miles up the Lulanga River. This we now resolved to do, and on the following morning we started up the river. The stream is about one mile wide, is studded with islands, and has large

towns on its banks. In six hours we came in sight of the mission station, and as we came nearer we distinguished Mr. and Mrs. McKittrick and Miss Hailes on the beach. We could not help noticing that rapid progress had been made in the nine months that have elapsed since the work was commenced. One comfortable sun-dried brick house is finished, and another similar one is in course of erection, besides stores, &c. The time spent together seemed to all to be mutually encouraging, and upon us who had a new station to plant it had a very stimulating effect. We stayed one night, leaving on Wednesday morning, the 21st, about 10 a.m. Three hours brought us back into the waters of the mighty Congo once more.

“ BANGALA.

“ Two days later we reached the State Station at Bangala, a description of which I gave after my former trip up river nine months since. We dined with the State officials, and they kindly gave us a supply of wood. We left the State beach on Saturday morning, hoping to reach the Dutch Trading House at Moheka the same evening. We passed along by the side of a large island, one of the few that are inhabited. This one has quite a number of towns on its banks, and is about fifty miles in length, stretching from Bangala to some distance beyond Moheka. It was seven o'clock before we reached our destination, but when we did so we found the s.s. *Holland* on the beach bound for Stanley Pool on Monday morning—another opportunity of sending down letters. On Sunday morning Mr. Grenfell conducted service on the boat, and in the afternoon we went into the town. The houses are awfully dilapidated, and the people are of a most miserable type, and we are told are very

fond of human flesh. On one occasion they told the white man at the station that they were going to eat him. I wrote a letter to my brother Lawson at Underhill, and afterwards had a chat about Upoto with Mr. Reichlin, the Dutch House representative of Upoto, who had come down on the *s.s. Holland*, and whom we had also promised to take back on the *Peace*, otherwise he was returning in a canoe. He gave me a very favourable report concerning the people, and gave it as his opinion as being the best place on the whole river.

" AN APPEAL.

" Just as we were having our evening prayer-meeting, three little boys came running on board and asked for protection, saying that their chief's wife was dead, and that they in consequence were to be killed. We let them stay on board all night, and in the morning thought the best thing we could do would be to report them to the State officials on our way back, and if they desired to keep them at Bangala we could leave them there, or should they be agreeable to our keeping them in the Mission we should be glad to do so. Before taking them to the State, however, we shall give them the option of returning to the towna. The little fellows are now very happy on board, and we shall be sorry to part with them. Monday, May 26, completed my first year of Congo life. The *Holland* sailed about 7 a.m. for down river, and the *Peace*, three hours later, for Upoto. The country through which we passed during the next two days was low-lying and thinly populated, but on Wednesday, the 28th, we came in sight of a large fenced town. Two canoes were out to meet us to invite us to stop. They came alongside and we accepted their invitation. Mr. Reichlin told us that these people were very

much like those amongst whom we were going to settle and we therefore watched them with special interest. Their faces and bodies were tattooed all over, their hair and whiskers strung with large white beads which they get in exchange for ivory. Strings of beads, too, hang from their nostrils and ears, and several pounds' weight of the same article are wound round their necks. The men have scarcely any cloth on at all, and most of the women are completely unveiled. One can hardly imagine such savagery, and wondered that they should be so pressing for us to build in their town. Before leaving we bought firewood and food, and a number of native pots very well made and glazed. One hour's steaming brought us to another large town named Iringi, where we stayed the night. I noticed a new departure here in house-building, some of the walls being composed of long strips of bark of trees, and about 15 inches wide, forming a good substantial structure, though of course very rude according to our idea of things.

" UPOTO TOWNS.

" On Thursday morning, the 29th, we came in sight of the five Upoto hills, pleasing to us not only because it was a change after the low-lying country through which we had just passed, but chiefly because it was to be the place of our new home. We reached the long line of Upoto towns about mid-day, but before definitely fixing the position we would occupy we thought it best to go to the farthest point and work our way down again, that we might take advantage of the most favourable site. Every little township was most enthusiastic about our coming, and did all it could to prevail upon us to stay and build there. When we had finished looking round it was evening, and Mr. Reichlin, of the

Dutch House, invited us to spend the night at his house. After we had fully considered the site question, we came to the conclusion that the original position chosen when Mr. Grenfell was last up was the best one, so we resolved to make our way there in the morning and settle the land question. Just as we had begun marking out the ground the State officer from a little higher up came to us saying he had selected a site that he thought would suit us near to his post; but after viewing it we thanked him for his kindness, but preferred adhering to our former decision.

"OUR SETTLEMENT.

"When we got back again we found the people much agitated, fearing that we should be induced to go elsewhere; but as soon as they heard of our plan they set up a hearty cheer, and, on looking round, I saw my colleague, Mr. Oram, being carried up the steep bank on the shoulders of one of the townsmen. The ground palaver was soon settled and paid for, the price consisting of 800 brass rods, two pieces of cloth, three empty preserved fruit bottles, two knives, two forks, two spoons, two mirrors, a cup of beads, and a cup of cowries. Mr. Reichlin, who was with us, very kindly helped us in this matter, and, when all was finished, we returned with him to his station, situated about an hour's steaming below. The position selected is a very fine one with good steamer beach, right in the centre of a large town, itself the centre and market place of a long line of towns, and we are told that for two hours behind there are towns to be reached every five or ten minutes. We have 100 yards river frontage, and can go as far back as we wish. The land will lend itself admirably, I think, to building purposes, forming, as it does, two plateaux, the upper one very suit-

able for our Mission-house, and the lower one for workmen's houses, stores, gardens, &c., and behind the land rises to a considerable height, and is covered with trees. Within ten minutes' walk of our ground there is a very fine spring, but a little later on I think we may be able to find water on our own place.

"BUILDING AND PLANTING.

"The next morning (Saturday) we returned and spent the day on the new site, and, as we were hoping to leave early on Monday for the Itimbiri (or Loika) River, it was necessary to give instructions as to clearing and building to be done during our absence. We brought eight men with us from Bolobo, but very soon twelve more Upoto men made application to work for us, and these were at once engaged. We chose site for temporary house, and put some of the men to work upon it, others to clear away the tall grass, &c., and others to fetch sticks and bamboos for our house from an island opposite. We also put in the coffee, cabbage, and sweet potato plants we had brought with us, and we hope soon to be able to do more in this direction with the seeds kindly given us by Messrs. Sutton and Sons, of Reading. Sunday morning came, and when I turned out from my cabin the new workmen could not quite understand our not commencing work again. Our first service was held under the shade of a beautiful fig-tree, which stands on our ground. The language of the people is, of course, new to us, and we were not able to make ourselves understood very well; still the people seemed much interested, especially with the hymns we sung, to the accompaniment of Mr. Oram's violin, with which instrument they seemed charmed, and every now and then would join in with a chorus—

'Malamo! (Good), Malamo be! (Very good).' It was with devout thankfulness that we closed the day with our usual prayer-meeting. Our Heavenly Father has been very gracious to us in all our journeyings, and has blessed us abundantly thus far in our settlement here.

"ADJACENT TOWNS.

"Monday morning we were very busy getting off, which we wanted to do about 10 a.m. Nothing of special interest transpired during the day. Towards evening, however, a steamer came in sight, and for a few minutes we were all busy getting notes ready to send down by her. The next day we called at three very large towns on the right bank Ndobo, Bungi, and Bomba. The last-named is a very populous district, and White and I had a very interesting walk through the towns. The houses are built of clay walls, with grass roofs, and about 5 feet high. At different points the people were very much excited, and at one time I counted as many as sixty canoes full of people making their escape. The State has been burning out several places recently, and upon the approach of a steamer the people are somewhat alarmed. On Wednesday, June 4, we entered the Itimbiri. The stream ranges from 200 to 400 yards wide, is very winding, and in places the scenery is very pretty indeed. A great change, however, has taken place here since Mr. Grenfell's first visit to the river. The population has very much decreased, and the houses everywhere are in a most dilapidated condition. Towns that were then large and promising sites for mission stations are now almost deserted. The people then were very friendly, and now you can scarcely catch sight of them as they flee from you. Often we could not get ashore at all, and when we did the people would not

talk with us nor sell us food—in fact, there was very little to be seen growing anywhere. At one place we spent an hour, anchored in mid-stream, while some of our men went ashore in the whale boat, but they failed to make friends with the people, and were only able to buy a little firewood with which the people supplied them more through fear, I think, than anything else. We wondered if this change was due to the advance of Arab raiders. At the end of the third day we came to the conclusion that it was useless to proceed without food, in addition to which Mr. Grenfell was rather poorly. It was then 5 p.m., so we turned round, and dropped down river one hour before camping for the night, and by Saturday night we had almost got back into Congo waters. We have now reached Upoto again, and during our absence the men have done good work.

"THE REV. GEO. GRENFELL.

"The *Peace* will be off again quickly, as Mr. Grenfell does not seem at all up to the mark, and he is anxious to get back to Bolobo. He is suffering from a very severe bilious attack, and although we do not anticipate anything more serious, it has been somewhat distressing during the last few days, and we have been hurrying back in consequence. Everything is straight for our being left here, and although we should much like to have the steamer with us for a few days longer, we should be very sorry to hinder Mr. Grenfell from getting back to Bolobo as quickly as possible. Mr. Oram is better again, and I am quite well.

"My letter is long, but I did not know how to give a true account and make it shorter.

"Yours faithfully,

"WILLIAM L. FORFEIT.

"A. H. Baynes, Esq."

Mr. Frederick R. Oram, the colleague of Mr. Forfeitt, writes :—

“Upoto Station, B.M.S.,

“Upper Congo River,

“June 9th, 1890.

“MY DEAR MR. BAYNES,—The s.s. *Peace* will probably start down river to-morrow, and I should like this line to go with it. A slight fever prevented me from writing by the s.s. *Roi de Belge*.

“We arrived at Upoto on the 29th ult., and, after a thorough inspection of all the towns, finally decided to fix the site of the new station about two hours' above the Dutch Trading House.

“Upoto Station is on the north bank of the Congo River, rather more than 2° N. lat. and 22° 2' E. long. It is 700 miles from Stanley Pool.

“The Upoto towns are built on the slopes of high hills, for the most part on terraces.

“We have purchased a piece of ground with 100 yards of river frontage; it includes a lower and upper terrace, and we propose building permanently on the upper one, where a house will command a fine view of the river, will be healthily situated, and sheltered by trees. Close by is a spring of fresh clear water, a very great boon.

“The Upoto towns extend for several

miles, and behind them are towns of the Ngombe tribe, so that our parish will be a large one. The people are strong and well-formed, and were it not for the extensive tattooing all over the face their features would be rather fine. They are good-natured and hearty, and, as far as we have at present tested them, they are fairly honest. They are not great traders; their principal occupation seems to be fishing. The houses are of a very poor description, and wearing apparel is scarce. Women are content to wear absolutely nothing.

“When we have lived and worked amongst these people we shall be able to write fuller particulars. They are a people of very good promise. May we have grace given us to preach faithfully the Gospel to them, and may God be merciful unto them and bless them, and cause His face to shine upon them!

“Mr. Forfeitt continues to enjoy marvellously good health, and I too am very well. I trust we may long be spared to labour for the Master amongst these Upoto people.

“Yours very faithfully,

“FREDERICK R. ORAM.

“A. H. Baynes, Esq.”

Appeal for Increased Support.

WITH a view to increase the permanent income of the Society a copy of the letter we give below has been sent during the past month to the pastors of our churches with a respectful but earnest request that it be read from the pulpit. Before this number of the *HERALD* is issued we confidently anticipate our congregations will have been made acquainted with its contents. The desire to prevent if possible the recurrence of a debt on the 31st of March next, and so to avoid the necessity for a special appeal, has occasioned the present method of addressing the denomination generally. If those who are now contributing could advance if but a small amount upon their usual contributions, and some amongst the many who do not as yet contribute were to return a favourable response, the income of the Society would be adequate to meet the expenditure.

We hope the reading of the communication has already produced its desired effect; but should circumstances have prevented its being read, we trust that by

the kindness of the minister it will be presented on some early opportunity, so that as widely as possible the needs of the Mission may be fully known.

If they have not already done so, we would ask our friends to be good enough to peruse the booklet we sent for distribution, as it may be useful for conveying in a simple and concise manner some facts about the work of the Society. It would be a great cause of encouragement were we to receive direct or through a Church officer the forms we have given on the last page of the little book filled up by intimations of enlarged or new contributions.

The following is the letter referred to above :—

"DEAR CHRISTIAN FRIENDS,—We make no apology in presenting for your consideration the claims of our Foreign Missionary Society. In pleading on behalf of the work it is seeking to promote, we believe we are pleading for the work in which our Divine Master and Saviour would have His disciples take a pre-eminent interest. To us, in common with all believers, He has been graciously pleased to entrust the proclamation of His Gospel throughout a lost and ruined world. It would be, indeed, remiss on our part were we not gratefully to acknowledge before God the favour the Mission has received and is still receiving from the churches, and the remarkable manner in which the Lord has mercifully accepted and blessed the contributions and efforts of His people ; but the conviction is now so strongly impressed upon our minds and hearts as to the absolute necessity for possessing larger means for the conduct of the Mission, and the possibility of obtaining them, that we do not hesitate to address the members of this congregation in common with those of the denomination generally.

"In the first place we earnestly desire your supplications at the Throne of the Heavenly Grace.

"The labours of our missionaries in the foreign field, as the deliberations and endeavours of the Committee and officers at home, will be of no real avail unless the Divine blessing attend them. Brethren, we implore you to pray that the Word of the Lord may have free course and be glorified. We ask that the deliverance of our heathen fellow-creatures from darkness and from the power of Satan may be with you a frequent subject of fervent supplication. In the public assembly, in the social meeting, in your private devotion, pray much for the coming of the Kingdom of God's dear Son.

"In the second place, we seek your generous gifts.

"It is God's gracious will to accept and utilise the offerings of His servants with a view to most blessed spiritual results. We often yearn for larger means, that over a wider area we might be permitted to make known the Saviour's message of redeeming love. Prayer such as we have sought in our preceding remarks, and the consecrated giving for which we now plead, are the conditions prescribed for the abundant outpouring of the Divine blessing. 'Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.' We venture to appeal to the present contributors to the Mission to consider if it may not be possible for them to increase their contributions ; we do not presume to dictate, but we respectfully ask whether, in remembrance of the extension of the work of the Society in recent years, especially on the Congo and in China, we may not look for a corresponding increase in gifts ?

"Many, however, there are in our congregations from whom no help is received. It is not that such individuals are unable to contribute, for few are so poor but that they could assist in some degree; perhaps it is that the claims and privileges of this missionary enterprise have not been adequately brought under their notice—of this we cannot write; but could we only secure the aid of these non-contributors, how vastly improved would be the resources of the Society! Are there none amongst those who have recently united themselves with the church or congregation some whose aid has not been invited? Are there no sons or daughters in Christian families in receipt of incomes who are well able to subscribe? And is there not many a home into which with much advantage a missionary box might be introduced? Or many an individual in the congregation who would be quite willing to give a weekly or monthly contribution—though it were but of small amount—if only some one for Christ's sake were willing to collect it? Christian friends, our hearts glow at the thought of the vaster power for usefulness the Society would possess were only the churches to contribute according to their ability!

"We have two special reasons for sending you this communication at this particular time.

"First, because of our financial prospect.

"You are doubtless aware that for many years the income of the Society has not equalled the expenditure. The consequent appeals on behalf of a debt have been frequent. We are anxious to avoid the necessity for these appeals. The last two or three years the funds have been exceptionally augmented by unusual legacies, or especially large donations. We see no probability of much income for the current account from the former source, and feel we ought not to depend upon the latter. Our hope for an enlarged permanent income lies in the increase of church contributions. We feel we dare not advocate the recall of missionaries from the Congo, or the narrowing of the sphere of our operations in China. India, too, calls loudly and pathetically for additional labourers, and yet we cannot think it wise to incur an expenditure for which the income is year by year inadequate. The alternative to retrenchment and recall is an increased permanent income.

"The other reason lies in the near approach of the Centenary of the Mission.

"In what way the distinguished goodness of God as shown in the progress and blessing of the Society shall be celebrated, the Committee are at the present time considering; but whatever appeals they may decide to make, and for whatever purpose, our duty now is to improve the state of our current finances; for however successful special efforts may prove, if the inequality between annual income and annual expenditure continue, the weight of anxious responsibility and the hindering incubus of recurring debts would not be removed.

"We would respectfully ask your kind acceptance of the illustrated booklet distributed in the pews, in the hope that its perusal, together with this communication, will call forth your cordial response. We would call attention to the forms at the last page of the little book, trusting you will be moved of God to use them.

"Gratefully acknowledging our indebtedness for this permission to address you,—We are, yours in the name of Christ, WILLIAM R. RICKETT, *Treasurer*; ALFRED HENRY BAYNES, *General Secretary*; JOHN BROWN MYERS, *Association Secretary*."

The Acting Governor-General of the Congo Free State on Missions.

MR. J. LAWSON FORFEITT, of Underhill Station, has recently had a very satisfactory interview with Captain Coquilhat, the acting Governor-General of the Congo Free State, Baron Janssen, the Governor-General, being at present in Belgium.

Mr. Forfeitt writes to the General Secretary, 5th July, 1890:—

“ Captain Coquilhat was on board the *Heron* on his way to Matadi. The Secretary-General, whose acquaintance I made when last at Boma, offered to present me to him. Of course, I took advantage of the opportunity to thank the Captain for his kindness.

“ He was most hearty, and said that we might feel well assured that the Government of the Congo State would always be ready to show to missionary societies great consideration.

“ He expressed his high appreciation of the work our Mission was doing, and spoke of the regard and esteem entertained by him for all the members of our Society personally known to him, making special mention of the General Secretary in London, the Rev. Geo. Grenfell, and the late Rev. T. J. Comber.

“ He told me that when in Europe he always spoke in high praise of the work of the missionaries labouring on the Congo.

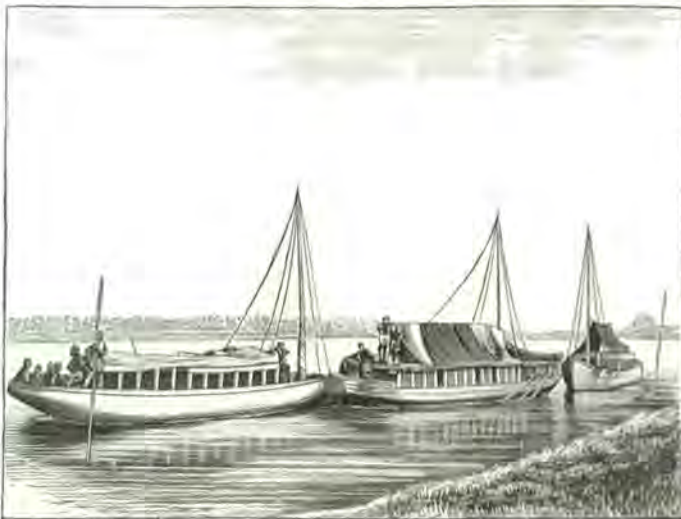
“ He kindly invited me to lunch with him, and we had very pleasant conversation on a variety of topics.

“ I feel sure we have in Captain Coquilhat a warm sympathiser and a true friend.”

Madaripore Mission, East Bengal.

THIS group (see frontispiece) was photographed at Madaripore last January, on the occasion of our Annual Native Conference. Mrs. Teichmann, our hostess, is seated in the centre, with her baby Grace in her lap. To her left are Miss Taylor, Miss Saker, and little Gottfried Teichmann. On Mrs. Teichmann's right are Mrs. Ellis, of Calcutta, and Mr. J. G. Kerry, of Barisal. Just above Mr. Kerry is Mr. Teichmann, and on the opposite side of the picture may be distinguished the happy features of Mr. W. R. James, who is working so earnestly at Madaripore with his three colleagues. Above him is Mr. Morris, now stationed at Dacca. Next come Mr. Spurgeon and Mr. Davis. The centre figure in the top row is Mr. Jewson, and Messrs. Bevan and Norledge are on his right.

The boats in the picture below represent the Backergunge Gospel Fleet. The one in the middle is the good old vessel *Zillah*, now more than thirty years old, and about to be sold and replaced by a strong iron boat, like the other two in the picture. Could the old boat speak, what a history it would give of the labours of those who have earnestly preached the Gospel during the past thirty years in that district. The boat on the right of the *Zillah* is the *Manchester*. She is only three years old, and was built for the use of the missionaries stationed at Madaripore. An account of her has appeared in a former number of the HERALD. The boat on the left of the *Zillah* is the *Messenger of Peace*, belonging to the Zenana Mission, and only just launched.



MISSION BOATS, MADARIPORE.—(From a Photograph.)

During the past three years Mrs. Ellis, Mrs. Dakin, Miss Taylor, Miss Compston, and others have made occasional itinerating journeys in the district of Backergunge. These proved so interesting and encouraging that it was decided to build a boat that could be constantly used by them. This was done, and at the time this picture was taken the *Messenger of Peace*, a nice strong iron boat, was making her first voyage. By God's blessing through her much good will be done in carrying glad tidings to the women who sit in darkness. Most interesting accounts of these journeys have been printed in pamphlet form, and can be obtained from Mrs. Angus, Regent's Park College, London.

J. G. KERRY.

Who will help the Rev. W. R. James?

THE Rev. W. R. James, of Madaripore, writes:—

“Madaripore, E. Bengal.

“MY DEAR BROTHER BAYNES,—The chest of medicines you sent me has proved very helpful to our work here. Thank God, our health has been exceptionally good since we have settled in this station, so that, so far as we ourselves are concerned, there has scarcely been any occasion to use the medicines; but the people who live in the neighbourhood have been constantly coming to us for assistance. Several very bad cases of cholera and fever have been successfully treated. This has had the effect of increasing the faith of our poor neighbours in us, and of bringing us a larger number of patients.

“Thus our supply of medicine is being rapidly used up. Some of the phials have been already exhausted, and we should feel thankful if some friend were to supply the help wherewith we might replenish our chest.

“Mrs. Teichmann did a great deal for the people of Madaripore in this respect, and her good name is a fragrance in the neighbourhood. It would be a great pity to drop the work which she so successfully started. Of course, none of us has the medical skill which Mrs. Teichmann possesses, yet by having prepared medicines and directions as to how to use them, we shall be able, by the help of God, to relieve much suffering.

“Messrs. Norledge, Bevan, and Davies are working hard at the vernacular. I trust and hope that before many months have elapsed they will be able to preach regularly in the bazaar. The market is held now quite close to our compound, and hence our facility for outdoor preaching is much greater than it used to be, when we had to walk to the old bazaar. May the Lord give us the strength, grace, and enthusiasm necessary for the work. We daily meet with much that tries us, and we constantly feel the need of God's sustaining grace. Hoping you do not feel any the worse for your visit to India,

“Yours affectionately,

“W. R. JAMES.

“P.S.—The medicines I need may be had from Burroughs, Wellcome, & Co., of Snow Hill, London. They are as follows:—

- 6 phials of quinine tabloids.
- 6 “ “ soda mint (or neutralising).
- 3 “ “ Dover powder.
- 3 “ “ tannin.
- 3 “ “ Livingstone's rousers.
- 6 “ “ cathartic comp.

All of them should be in tabloids and in bottles containing from 100 to 120 each. Of course we would gladly accept a larger supply, but for the present the above would satisfy us. They will not cost much, and if you get the money for them I shall be very thankful if you will send them to me.

“If Mr. Hughes, of Haverfordwest College, is accepted this year by the Committee, please do send him here. My affections have wonderfully entwined around him, and I was very much disappointed in having to come back last time without him.

“W. R. J.”

In a later letter Mr. James writes :—

“The other day I asked you to be kind enough to make known in the HERALD that we would feel very thankful if some friend or friends will be good enough to supply us with means whereby we may be able to replenish our medicine chest. Permit me to suggest another way in which friends at home may easily help on the work of Christ in this country. There is nothing that people can better spare than *old books*. By sending these to missionaries they may do more for the spread of the truth than they may imagine. In almost all the larger villages of Bengal the Hindus are anxious to establish public libraries, and they are always glad to get any contributions of old books. I have given many of my own away, and I have scarcely any more to spare. If friends send you a good supply you can forward a good boxful of them to Calcutta about the time of our next annual conference there. But if you make this known to the readers of the HERALD wish it to be understood that we do not want trash novels, for that would be only importing another of the curses of the West into India.”

We earnestly commend these appeals of Mr. James to the sympathetic and generous consideration of the churches.

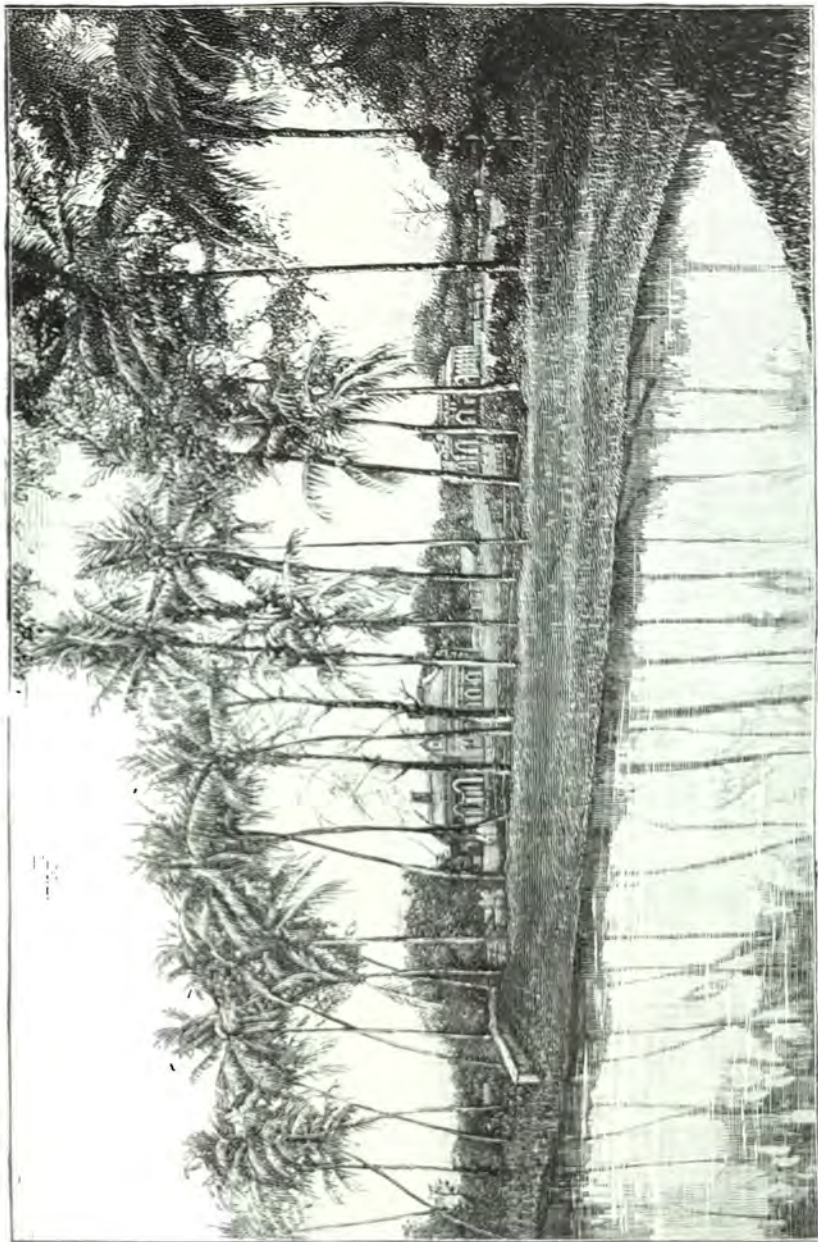
Mr. James and his like-minded associates, Messrs. Norledge, Bevan, and Davies, are working in a purely *native* centre, surrounded by vast crowds of people. There is no finer sphere for work in all Bengal than Madaripore and the immediate district, and our brethren there are greatly beloved, and have been cheered by encouraging results.

Prompt help in response to this appeal will greatly gladden the hearts of these devoted labourers.

Chapel and Schools, Cuttack, Orissa.

THESE graceful palms, with their shadows reflected in the water, do they not tell us that we look upon a picture of the East? Would any Indian scene be complete without them? I remember once coming across a picture in a book wherein were seen palm trees in impossible situations, where no such trees ever grew since the foundation of the world. Calling a friend's attention to it, I was told of a certain artist, surprised to discover that the publisher had introduced palm trees everywhere into his Indian sketches, and endeavouring to remonstrate, but met with the simple rejoinder: “The British public, sir, demand palm trees, and *will* have them.” This picture will, I am sure, satisfy the demand.

These trees, skirting the compound of Mr. Miller's house, now Mr. Pike's Mission-house at Cuttack, have a history. The privilege of planting cocoanut trees in Orissa was confined to Brahmans only, who taught the people that dreadful calamities would come upon any of another caste who dared to plant them. When Mr. Stubbins, who laboured many years ago in Orissa, occupied this house, he planted these trees to show the people that the Brahmans' threats were vain, and the gods they worshipped impotent for good or evil. They grew and flourished, so that the house and



CHAPEL AND SCHOOLS, CUTTACK, ORISSA.—(From a Photograph.)

[THE MISSIONARY HERALD,
OCTOBER 1, 1890.

grounds came to be known among the people as the "Cocoanut Garden"; and there they flourish still, testifying to every native who goes by that he who places his trust in the Christian's God need fear no evil.

To the European a tree is but a tree, valued for its timber or its fruit, and just like any other tree; but the Uriya discriminates and discerns in certain trees things hidden from the fleshly eye. One, for instance, is the abode of demons, vengeful and malicious; another of spirits, gracious and benign. He believes that it is not permissible to tell lies under the shade of a tree, and though he generally acts in total disregard of this belief, the sacred peepul tree will sometimes restrain his lying propensity. I have been told of a magistrate who observed that the market-place of a certain town was bare of trees, and set about planting it for the comfort of the people. For this purpose he selected young plants of the shady peepul tree; but when the townspeople heard of it they came to him in a body and besought him to choose some other, or to desist from his purpose, saying that if he did not yield their market would be broken up, no man daring to do business in the shadow of those trees in the only way that it was possible to conduct business, by disregard of the truth!

Men imbued with these ideas cannot fail to take note of the fact that Christians having dared to plant these cocoanut trees in defiance of the Brahmans dwell secure and unmoved; and they must begin to doubt the efficacy of the Brahmans' curse.

The smaller of the two buildings seen through the trees, to the right of the spectator, is the Mission chapel, built some twenty years ago, when the first chapel became too small for the people who gathered to worship the true God. Four services are held here on the Sunday, two in the vernacular and two in English; the morning service in English being specially for the juveniles. The morning congregation, as in most English chapels, looks thin, but in the afternoon it is usually full, and at special seasons, though several hundreds are accommodated in the building, it is difficult to find room for all who come, even when closely packed together. The front half of the chapel, appropriated to the women and their little ones, is full to overflowing at such times. All the seats are filled, and then the women squat upon the floor, laying their infants down beside them till every foot of space is filled, and it becomes a perilous matter for anyone to pass through to pulpit or platform. I have seen revered pastors and elders stepping along with fearfulness and trembling, and sometimes performing sudden gymnastic evolutions on discovering that they had nearly planted a foot on some prostrate infant's body. It is believed that

in this chapel is to be seen the largest native congregation in Bengal; and it will soon be necessary to increase the accommodation it affords. A great many have been baptized here, among others the writer of this paper, a convert from Roman Catholicism, and at that time a Government official, but now a Baptist missionary.

Some notable sermons have been preached within these walls. Here, I believe (for it was before my time) a missionary brother preached in the native tongue a memorable discourse from the text: "With all thy getting, get understanding." Slightly mispronouncing the last word he eloquently exhorted his hearers, saying, "With all thy getting, get an old woman! With all thy getting, get an old woman!!" It was a discourse that will ever live in the memory of those who heard it, and the tradition will be handed down to future generations.

The Sunday-school building, seen to the left of the chapel, was put up some years ago, when it was found extremely inconvenient to conduct two Sunday-schools, English and vernacular, in the chapel, in addition to the public services. It is a handsome building, admirably adapted to its purpose, with a large central hall and class-rooms all round. Here the Uriya Sunday-school is taught in the morning, and the English school in the afternoon. The weekly prayer-meeting and the native Christian women's sewing meetings are also held here. Every week-day the building is occupied by the European Protestant school. It is thus made use of in many ways, and continues to be increasingly useful.

It is specially interesting to see the large central hall filled by the Uriya Sunday-school; teachers and scholars to the number of some 300 being present. This school is, perhaps, the most promising department of Mission work in Cuttack, and it has been brought into a high state of efficiency by the earnest efforts of the teachers, with the energetic superintendent, Babu A. C. Das, at their head. I have visited many Sunday-schools in England while engaged in deputation work, but I have not seen one to excel this native school in point of order and discipline, and, indeed, I do not think I have seen one to equal it. The church has received many accessions from the school, which is doing a great work in giving to the children of our native Christians instruction in that knowledge which maketh wise unto salvation. The English Sunday-school is also doing a good work in its own sphere, and the European Protestant school is an important auxiliary. All these institutions find a suitable home in this building.

When the trees in the picture were planted the Christian church in Cuttack had itself not long been planted. The converts were few in

number, and a little chapel sufficed for them. While the trees grew the church increased, so that the old chapel had to give place to the new, and this will in its turn soon be too small for its object. The trees still flourish; the church still grows; and *this* tree, planted by God's own hand, must still grow and increase, sending out branches on every side till it fills the land, and all the inhabitants sit down under its shadow with great delight. That day cometh. May God hasten it!

P. E. HEBERLET.

Sir Charles Wathen and the Congo Mission.

WE have special pleasure in calling the attention of our friends to the following letter from his Worship the Mayor of Bristol, Sir Charles Wathen:—

“ Ashley House, Ashley Down,

“ Bristol, August 18th, 1890.

“ MY DEAR MR. BAYNES,—The enclosed letter from Mr. Holman Bentley, dated June 28th, I received on Friday last, and with its contents I am deeply interested and impressed.

“ From the very beginning of this Congo Mission undertaking I have always held to the idea that the only way to establish the salvation of Christ's Gospel in Africa was to begin with the children; this may be, to us, a slow process, but if we look through all Mission work we find that early results, as we view them, are not what our business-like notions expect.

“ I am very thankful to have such a statement of real progress from Mr. Bentley as to school reports, and I rejoice with very considerable satisfaction at his desire to erect a good school-house for the accommodation of 120 more boys.

“ You will see by Mr. Bentley's letter that if I am willing to help in this matter I am to send it to you.

“ I may add, that if your Committee fall in with Mr. Bentley's wishes as to the erection of this new school-house and dormitory, and will see to the needful arrangements in accordance with the details set out by Mr. Bentley, I will, with much pleasure, pay the cost up to the larger sum he names—viz., five hundred pounds.

“ I shall be glad of your reply in this matter, as, upon its receipt, I will write to Mr. Bentley, and perhaps you will do the same.

“ I am, my dear Sir,

“ Yours faithfully,

“ A. H. Baynes, Esq.”

“ CHARLES WATHEN.

Our readers will scarcely need to be told that the Committee have gratefully accepted Sir Charles's generous gift, regarding it as a further proof of his sympathetic interest in the progress and welfare of the Congo Mission.

We are confident that this further act of kindness will greatly cheer, not only Mr. Bentley, but all his colleagues on the Lower and Upper Congo.

By the kind permission of Sir Charles we are able to put before our readers Mr. Bentley's letter:—

“Wathen Station,
“Baptist Missionary Society,
“June 28th, 1890.

“SIR CHARLES WATHEN.

“DEAR SIR,—Many times have I been intending to write to you, but somehow or other I am always in a chronic state of too much to do. Arrears of work of all kinds in the language, arrears of correspondence, European and local, an accumulation of papers on my table, boys who need spiritual instruction and help, preparation for services. Until now, there have been workmen to look after, boys sorting up a 'pye' of many hundred-weights of type from the Cameroons, local palavers, and matters in which my advice is sought. So I always find a greater part of my correspondence crowded out, and seldom manage more than my official correspondence and a short letter to my parents, and a resolution to manage the arrears next mail. I cannot sit up after 10.30 p.m. without paying too dearly for it next day. So month by month slips by, until now I feel that apology is needed for such a long silence.

“I wish that I could spend another pleasant evening with you, as at Ashley five years ago, to tell you of all the changes and developments of the work here. Since my wife's return last August, she has taken charge of the school, and the general discipline and

possibilities are such that we feel that we are through some of the early difficulties incident to work among such people as these.

“OUR DISTRICTS.

“For our itineration work we have divided the whole district up into 'dioceses,' one for each of the four of us here. As our attention is confined to a smaller area or angle, we begin to talk of our districts as if we were beginning to know them, at any rate for a distance of two days and more in some directions. Not that we have visited all the towns; but those we do not know we have seen. I do not know my western boundary as I ought, for there is a very disagreeable township on the western side; the chief of the town is dead and dried, but not buried yet; and until the old man is safely stowed underground they do not wish any white men to come near them.

“The towns behind it will need to be approached with some care; but as I have been fully occupied, as far as my time was available for such work, with the open part of the district, I have left them alone since they refused to receive a visit from my wife and me when very near to their town some four months ago. I am hoping to start with her for Tungwa-Makuta in a few days. I had anticipated an earlier start,

but my usual carriers and their friends have to carry a certain number of loads for the State to atone for a murder committed by their sub-chief. Meanwhile I have received a summons to serve as Congo-French interpreter, in the trial of a white man for 'violence, resulting in the death of two workmen.' There is no avoidance of this, so I have to postpone my start.

"Mr. Percy Comber is expected to arrive with his wife in a day or two. Mr. Cameron is itinerating on the south bank of the river. On his return, Mr. Davies starts on a trip along the north bank, as far as the Pool, to evangelise that part of his district. I go out (when possible) every Saturday to Sunday or Monday, and have made three longer trips this year, although during the best part of two months I was prevented from going out in consequence of my wife's illness.

"Altogether we have reason to believe that of late we have been able to do much more itineration than has been attempted from any other Mission station on the Congo.

"Our staff is complete, and we are getting now fairly to work. We believe that this frequent itineration is highly conducive to health, to say nothing of its importance to our work.

"OUR BUILDINGS.

"We have two good hygienic houses, and the third, Mr. Cameron's, will be finished in a few months. A permanent iron store is on the way out, and when we have a school-house the long slow building of Wathen Station will be finished. I must send you some photos when I can get my apparatus to work. The matter of the school-house is occupying our attention now. We can manage until the end of the next rains (May, 1891) if we patch up some crumbling buildings. We have now five girls and thirty-nine boys in the

school, beside three workmen, who receive a dollar less per month in their pay to make up for the time in school. The boys' house is already far too small (twenty-one beds only), the roof is rotten, and the walls need constant repair. Our itinerations are bringing some boys into our school, and many more are promised. We are almost afraid to mention the subject on account of our small accommodation, but we are hoping to make one of the old stores last through the rains after its contents are emptied into the new iron store, and that will do for a dormitory. I alone have received the promise of twenty more boys, who must soon be fetched, eight of these from Tungwa. Altogether we hardly know how to keep pace with the development of our work.

"When Mr. Cameron is married we shall have three ladies on the station, and we hope that the ladies between them will be able to keep the school going with the aid of some of our senior boys, and we are anxious to make provisions for the increasing number of school children coming from a distance.

"We, of course, consider the proclamation of the Gospel our first duty, but school work is of great importance. The knowledge of the three R.'s does not mean a change of heart, but we can reasonably pray that God will lead to us among our children those of whom He may make good use in the evangelisation of this country in the future. It is His way of working, and we can but expect such to happen. We may well hope that the influence of our constant teaching and the knowledge gained will be a blessing to all, but the conversion of the lads and the immense advantage to those who, while with us, or afterwards, become converted would be the main consideration.

"Many will drift back to the towns and earn their living as the natives generally, or by some handicraft. Some would be printers and book-binders for our press here. A fair number should develop sufficiently to enter the State Service as clerks, telegraphists, and railway or steamer men, but the best we hope to see developing into teachers, pastors, and evangelists, for no one could dream of a handful of white men sufficing for this vast continent.

" OUR DESIRE.

"We wish to erect a dormitory and schoolroom to accommodate 120 boys, and are thinking of a building with a hip roof at one end and a gable at the other; so that, if good progress is made, we may be able in a few years to add another dormitory for advanced students, and perhaps some day use the whole building as a college; the preparatory work being mostly done in the towns by teachers (natives). So we are already thinking of the future Wathen University!

"Our society is constantly showing a debtor balance-sheet. Our committee have granted us good houses, and spent a great deal of money, so that we hardly know how to ask them for another grant for this new building. We are heartily tired of putting up temporary constructions, there is no economy in them; during the short time they hold together they are ever requiring repairs. If we make a grass roof, we are in constant danger from bush fires, as well as the boys' carelessness, and have already had one station burnt through that. In our houses we do not light fires, so the roof and its timbers are hopelessly rotten in four years at the longest. If we build clay walls or use sun-dried bricks, they need immense verandahs to protect

them. So that the extra iron sheets for the protection of the clay walls would furnish iron walls. The white ants penetrate the clay to reach the roof timbers.

"My own house is built on iron pillars 2 feet 3 inches high, the walls and roof being corrugated iron. The heat being stopped by a match-board lining to the roof. All who have seen it hitherto agree that it is the best style to combine economy with hygienic conditions.

"For this dormitory and school we consider that it would be best to build with corrugated iron roof (match-lined) and walls of the same, clay floor, no verandah, but in order to keep the walls cool to arrange as the French pères have done at their stations 70 miles north-east of here—*i.e.*, to erect round the house a frame of "maracuja," the Brazilian passion flower, which bears a delicious fruit, just as houses are surrounded by a vine trellis in some countries. This is the cheapest effective permanent building which we can think of. As for size, we have planned an arrangement of beds in double tiers with 3 foot (some 2 foot only) gangways, which would give 118 beds in a house 50 by 27 with 10 foot walls, allowing 150 cubic feet of air per boy, about half as much as he ought to have. We should have to make plenty of ventilation. The cost, including transport—a heavy item—would be about £400, as far as we can see—that is, for the crowded plan; while £500 would give us a very convenient place, better fitted and larger. The support of the scholars we can be sure of.

" PERSONAL APPEAL.

"Before making any public appeal we have wished first to lay our needs before you, and to ask you to be so

good as to help us if the matter commends itself to you. It needs no special pleading; your own interest and kind feeling in the general work here we cannot doubt. We hope that you will judge our appeal to be worthy of your assistance.

"We have not mentioned this matter to anyone, even to Mr. Baynes, so if you are willing to help us in this matter, will you kindly allow him a sight of this letter, in order that he may understand it. When you have

considered the matter will you kindly communicate to us your decision either way at your convenience; we only mention this on account of the time-distance which lies between us and the suppliers.

"My wife and colleagues unite with me in kindest regards to yourself, and begging you to present my respects to Lady Wathen,

"Believe me to remain, yours sincerely,

"W. HOLMAN BENTLEY."

"Blessed are the Dead that die in the Lord."

MRS. MARIANNE LEWIS.

DIED AT EALING, AUGUST 14TH, 1890.

IT is with deep regret that we record the decease of Mrs. Marianne Lewis, the beloved wife of our highly esteemed missionary, the Rev. C. B. Lewis. Her native home was Bristol, and her father, Mr. Gould, was a valued member and deacon of the church under the care of the late Mr. Winter, the very useful and successful minister of Counterlip Chapel. Miss Gould joined this church in her early years, being baptized on the 6th July, 1839, and became a teacher of an important Bible-class connected with the Sunday-school. In June, 1845, she married Mr. C. B. Lewis, then a student of Bristol College, where his attainments had marked him out for the eminent services which in after years he rendered the Church of Christ in India. Shortly thereafter, Mrs. Lewis sailed with her husband for Ceylon, in company with Mr. and Mrs. Allen, appointed to the same sphere of labour. The voyage was long and tedious, lasting for six months.

It was the intention of the Committee of the Society that Mr. Lewis should undertake the charge of a class of young men to train for the ministry, but the decease of Dr. Yates opened the way for his employment in India. Mr. and Mrs. Lewis by the Committee's direction therefore proceeded to Calcutta, where, in the work of translation and other evangelistic labours, Mr. Lewis soon found congenial abundant employment. It was in May, 1847, that they arrived, and Mrs. Lewis at once took part in the promotion of female education. Ill-health interfered much with the duties she had undertaken, but the departure of Mr. and Mrs. Pearce for home in November, 1852, brought the work at Intally under her care. It was here that I found Mr. and Mrs. Lewis on my arrival in Calcutta in 1854, and during my stay in India I was their frequent guest, and had abundant opportunity to know and to admire her amiability of character, her devotedness to Christ's service, and the zeal and assiduity of her endeavours to impart to the female population of Lower Bengal the knowledge of the Gospel, and to train the children for usefulness both in their homes and in the Church of God.

On the death of the Rev. James Thomas, Mr. Lewis was called to assume the direction of the Mission Press. This more than ever made their house the home of missionaries passing through Calcutta, or arriving there on their way to the stations in the interior. The kindness and hospitality of Mrs. Lewis called forth the gratitude of all those of various denominations who were thus brought to her notice.

Frequent attacks of illness at length drove Mrs. Lewis to her native land for restoration in the early months of the year 1861, and again in 1866. This second visit was rendered memorable by the formation of the Ladies' Association for the Support of Zenana Work and Bible-women in India, in connection with the Baptist Missions. About eight years before, Mrs. Sale had commenced visiting some zenanas in Calcutta, on the invitation of a few native gentlemen. When Mrs. Sale came to England with Mrs. Lewis in 1861, she had left Mrs. Mullens in charge of them ; but Mrs. Lewis, on her return to India, with other missionary ladies, subsequently engaged in the same interesting task. Their efforts were successful, and so rapidly increased as to render further help necessary. The Missionary Society recommended the formation of an association connected with our Baptist churches, and to carry out this project Mrs. Lewis gave great and most efficient aid. She published a most affecting paper on the subject, addressed various gatherings of ladies in London and other places, and created great interest by her description of life in the zenanas, and the need of an organised effort to bring to their inmates the light and joy of the glad tidings of salvation.

A meeting was held at the Mission House on the 22nd May, 1867, and after some explanations from me, Mrs. Lewis gave most interesting details of the work, and of the openings for Christian usefulness which the zenanas presented. Our readers know how this most precious work has prospered, and how much it is daily contributing to the promotion of the Gospel in Indian homes.

On her return to Bengal, Mrs. Lewis lost no time in pressing others to join her in this great and important field, and during the rest of her life in India she devoted a large measure of her days and strength to the direction and extension of the work she had originated.

The decline of Mr. Lewis's health and her own, at length, in 1878, led to their departure from the scene of so much useful and devoted labour. Her last years have been given to the incessant care of her husband during his constantly increasing infirmities. None can know the anxieties, the unceasing watchfulness which these years have had to witness, nor the trial of faith in the Divine, goodness which has had to be borne, and that intensified by great personal suffering and affliction on her part. But a Divine patience sustained her.

It was sad, indeed, to part from the suffering husband whose partner she had been in the trials and toils of their long missionary life ; but her last hours were filled with peace, and her heart was sustained by the hope of the life to come, and the assurance that in due time her beloved one would join her in the land where there are no shadows and no pain. She rests in the Lord. She departed to be with Christ on the 14th August, 1890, and lies buried in the cemetery at Hanwell.

EDW. B. UNDERHILL.

P.S.—The "due time" has come earlier than was anticipated. While these lines were passing through the press, our beloved friend has been summoned by

his Lord, and his long affliction, borne with such wondrous fortitude, has come to its destined end. Mr. Lewis died on the 20th September with words of joy and thankfulness on his lips. Further particulars will appear in the next HERALD.

MRS. A. M. FERGUSON DIED AT COLOMBO, AUGUST 23, 1890.

By the death of Mrs. A. M. Ferguson, wife of A. M. Ferguson, Esq., C.M.G., of Aloe Avenue, Colombo, we have been deprived of one of our most generous and devoted friends.

For more than forty-six years she has been known, loved, and respected by all classes in Colombo.

In the words of the *Ceylon Independent* :—"Since her arrival in the Island, in 1844, the deceased lady has been ever active in furthering the cause of religion in numerous ways. In this leading feature of her life she never flagged whilst her health enabled her to pursue her works of usefulness ; and she has never ceased to be a shining light and bright example of practical piety."

For fully a year past her health has steadily declined, but she bore her lingering sickness and the severe trials it imposed with Christian fortitude and patient resignation. Her vacant place will long mark a loss to the church and family of which she was an ornament, and it will be especially felt by him whose constant companion and helpmeet she has been for forty-six years.

Most truly said the Rev. F. Durbin, the pastor of the Cinnamon Gardens Baptist Church, Colombo, in referring to this sad event :—"To-day we all feel we have lost a true friend ; one who was ever kind and good not only to us but to very many outside the circle of this church. We shall all miss greatly our dear friend, whom many of us loved ; the one who took such a warm and active interest in our church work, and who helped us in so many ways. We feel a true mother in Israel has fallen—a great gap has been made in our ranks. We wonder who can fill her place and be to us all she was ; we fear no one. This church—Colombo—Ceylon is poorer now she is gone, but heaven is richer. None could look upon that throng of people around her grave just now without feeling that the one taken from us awhile had not lived in vain. 'She, though dead, yet speaketh' ; her works do follow her. She will still live in many a heart, her memory will be cherished by many for many a day. We thank God for her life, so full of usefulness ; she has nobly served her day and generation, and now the Master has called her to happier, higher service above ; she was found faithful even unto death, and now has gone to receive her reward—the crown of life. Oh, that her life may be an inspiration to us all ! It should be. Will it be ? We shall all join, I am sure, to-day in praying most affectionately and earnestly that God will comfort and sustain the bereaved ones, and especially our much-loved brother and friend, who will feel this heavy blow most. We sorrow with him, mingling our tears with his, praying that the tender, loving, sympathising, living Christ may be very near him, and be very precious and real to him and all his loved ones at this trying time."

To missionaries of every evangelical name "Aloe Avenue" has been a HOME, and tender memories of happy seasons spent with the ever-hospitable inmates will long live in thankful recollection.

Well may the Rev. F. D. Waldoek write :—

“We all feel this as a sad and sore personal loss. One can hardly realise that he happy and profitable evenings we so often enjoyed in company with dear Mrs. Ferguson are now all over, and that ‘Aloe Avenue’ can never again be what it has been. All classes of the community here mourn her loss and feel deeply for the bereaved husband and family.”

“Blessed are the dead that die in the Lord.” We thank God for her beautiful, unselfish, unobtrusive life, so sweet with happy memories of unnumbered kindnesses and rare devotion in the Master’s service, so fully lived for others, so simple, unostentatious, and self-forgotten, and we earnestly commend the bereaved husband and sorrow-stricken family to the tender comfort and solace of the ever-compassionate Saviour. A. H. B.

ALFRED THOMAS BOWSER, ESQ., F.R.G.S.

DIED AT CLAPTON, AUGUST 31ST, 1890.

Our denomination, the Missionary Society, the Building Fund, the Union, the church meeting in Mare Street, and the political and local organisations of Hackney, have suffered a severe loss by the death of Mr. Alfred Thomas Bowser.

He was the son of William and Ruth Bowser, and born September 14th, 1818. He had the eminent advantage of devout, godly parents. His father was a sturdy Nonconformist, somewhat of the Puritan type, holding his opinions with a strong grip, which was never loosened by the vagaries of “modern thought.” As well as Mrs. Bowser, who was kind and gentle, so was he, and both were “given to hospitality.” Their intelligence and geniality gave a great charm to social intercourse with them. Their son, whose recent death we now deplore, inherited these attractive virtues. The benign influence of a happy, holy home was very manifest all through his life, and if that life was comparatively uneventful, it was eminently a useful life.

Through the greater part of his Christian course he enjoyed the advantage of the Rev. Charles Stovel’s ministry. To the very last he spoke affectionately of his influence on his mind and character as a most instructive TEACHER, and was baptized by him in 1834, and united to the church meeting in Prescott Street. Seven years after he was elected to the office of deacon, which he held until his removal to Hackney. In July, 1845, he was united in marriage to Miss Caroline Dobson, a lady of a kindred spirit, who made the home bright and happy by her intelligence, vivacity, and kindness. This union, so happy and congenial to him and to his sons and daughters, was ruptured by her somewhat sudden death at Brighton, April, 1889, and gave a blow to our departed friend, then in somewhat failing health, from which he never recovered.

Mr. Bowser joined the Mare Street Church about 1857, and a few years afterwards was chosen deacon, which office, however, he then declined. For many years he was the leader of the young men’s class, and subsequently, for a brief period, superintendent of St. Anne’s Place Sunday-school. He was again elected deacon in 1871, which office he held until his decease.

On the death of Mrs. Newman, a legacy of £1,000, left by her deceased husband to the Building Fund, was realised, when Mr. Bowser’s father proposed that all grants from that Society should cease, and that its proceeds

should be lent, free of interest, to be repaid in ten annual instalments. Up to this time country churches were permitted on application to the Baptist Board to collect from a numerous body of subscribers in London. This involved the absence of the pastors of accepted churches, of at least a month, and much toil while in town in collecting contributions, and no small amount of expenses. Mr. Bowser's proposal was strongly resisted at first, but my late honoured friend, the Rev. S. Green, with several others who felt the proposed plan to be wise, united heartily in its support, and we succeeded in carrying our point. This put an end to the system which had hitherto prevailed, and brought into existence the Building Fund in its present form. The benefits it has conferred on the churches, especially our weaker ones in the rural districts, have been incalculable. At first its loans were very limited, but now they sometimes amount to £500. These one thousand pounds have indeed been multiplied, and the present capital amounts to £40,982. The interest of this sum, added to the annual subscriptions, makes up a considerable annual income, which is continually increasing. We have no organisation more useful or one more worthy of a generous support.

In 1862 he was elected to the joint secretariat with the late Mr. James Benham, and when, on the death of the treasurer, Mr. John Marshman, that gentleman succeeded him, Mr. Bowser, in 1864, became sole secretary. Much of the present prosperity of the Fund is owing to his indefatigable industry in the discharge of his duties. The annual reports which he read were full of interest, and those of us who heard them regretted that more were not present to listen to them. When Mr. Benham died, Mr. Bowser became treasurer, in 1885, and held office until his decease. He was elected auditor of the Baptist Mission in 1852, and subsequently a member of Committee. He was at once assigned a place on the Finance Sub-Committee, where, as in the general meetings, he rendered most effective service. He was also a member of the Council of the Union and a Fellow of the Royal Geographical Society, in whose proceedings he took a very lively interest, especially since the opening up of the Congo.

Mr. Bowser began his more public life in connection with the Lancashire and Yorkshire Insurance Company. He quitted that post when offered the secretariat of the Whittington, which owed much of its prosperity to his zeal and ability. When, owing to growing infirmity, he resigned that office, as a mark of respect and a recognition of his valuable services, he was elected to a seat on the Board by the hearty and unanimous vote of the Directors.

He was equally active as a citizen, taking a large share in municipal business, serving for many years as chairman of the Finance Committee of the borough, and also of those of the Parliamentary candidates, Messrs. Picton, Sir Chas. Reed, Professor Fawcett, and Mr. Holmea.

In private life he was simple, retiring, and unostentatious. His piety was deep and strong, and of a thoroughly catholic spirit. Though not very demonstrative, no friend ever crossed his threshold without feeling sure of a most cordial and genial welcome. Ordinarily staid and grave, it was very pleasant to see his face lighted up with a beaming smile while referring to some humorous incident, or when listening to the wit of his guests.

"I need not speak of him," says his son, in a letter received from him, "as a father. His wisdom, kindness, and patience, in conjunction with my dear

mother's force and goodness of character, made our home the most delightful place in the world. I never knew what it was to have anything but purest joy to be with him. I could not have thought it possible, having my own home; I could have felt so deeply the pang of being fatherless." Happy are the children who are blessed with such parents; and everyone who knows those they have left behind must rejoice that they are following those who have gone before, while, at the same time, expressing the deepest sympathy with them in this time of loneliness and bereavement.

FRED. TRESTRAIL.

JOSEPH CHATWIN PARRY, ESQ.

DIED AT BECKENHAM, SEPTEMBER 18TH, 1890.

It is with sincere regret and much sorrow we record the death of Mr. J. C. Parry, who died at Beckenham on the 18th of September last. He was for more than twenty years an active and able member of the Committee of the Baptist Missionary Society, and his loss will be greatly deplored by all his colleagues.

Mr. Parry was born at Dinapore, on September 22nd, 1824. He began business in Agra, and was engaged in banking during the greater part of his life. For many years he was manager of the bank at Delhi, and he also held the position of an honorary magistrate in that city. He was at Lucknow establishing there a branch of the Agra Bank when the Mutiny broke out. During that terrible siege he served as a volunteer, and received the medals which were struck in honour of that heroic defence.

During his residence in India his house was always open to missionaries of every denomination. For nine or ten years he was treasurer to the Agra Missionary Society, and he was accustomed to itinerate with the missionary brethren, and he occasionally preached in the vernacular.

His loss will be long felt by those who knew him well. His clear judgment, his genial disposition, and his true piety endeared him to all who were privileged with his friendship; and his death leaves a blank in the circle in which his later years were spent, which will not be refilled.

The removal of brethren by death from the Missionary Committee—the decease of Mr. Parry following so rapidly on that of Mr. Bowser, and since by the translation to higher service of Brethren Lewis and Trafford—reminds each one how swiftly the day is passing in which we can work for the advancement of the Saviour's Kingdom on earth. But it also points to the higher service in heaven, and bids us be of good courage, and that no faithful servant will be forgotten when his day's work is done.

May the gracious Saviour comfort the hearts of those who most deeply mourn this loss!

S. H. BOOTH.

THE REV. JOHN TRAFFORD, M.A.

DIED AT STOKE NEWINGTON, SEPTEMBER 22ND, 1890.

Just as we go to press we learn of the death of the Rev. John Trafford, M.A., after some months of suffering and weakness. We hope next month to give some details relative to the life and labours of Mr. Trafford, specially as to his work in India. We very earnestly commend the sorrow-stricken widow and fatherless children to the prayers and sympathy of our readers.

The Lord Loveth a Cheerful Giver.

WITH great thankfulness we acknowledge the receipt of the following welcome gifts:—£5 from a warm-hearted friend and constant supporter in Oxfordshire, who writes: "This day I enter my ninetieth year. As a token of my gratitude to my Heavenly Father for past mercies I enclose £5 for the Congo. I have been a subscriber since 1827, and part of the time a collector. My missionary box is fifty years old, and every year produces something. Now, dear Mr. Baynes, I often think of you, and I trust and pray that you may be restored to your health as before you went to India. My dear husband died in harness. He was not, for God took him, worn out in His service. He now has his reward. I am waiting to be called up higher to join him. Am feeble, still able to walk, and sometimes go down to chapel. It is likely this will be the last time I shall write, so now I say, once for all, be careful of the casket that contains that precious jewel the soul;" a Friend, Odessa, for £12 for the purchase of an ice machine for the Congo Mission; a Friend at Tobermory for ten shillings for the Congo Mission, with earnest prayer for its increasing blessing and success; a Widow's Mite, one shilling, per the Rev. J. T. Matcer, who writes: "The enclosed is from one of the poor members of my flock, and the value of the humble offering lies rather in the motive that prompted it than in the amount, for I feel sure the poor body would have given largely had she the means;" a Blind Girl for a small chain for the Congo Mission; a Seamstress for a silver pencil for the China Mission. We are also very thankful for the following timely donations:—Matt. vi. 1—4, for support of Congo missionary, £60; H. W. M., £25; A Friend, No. 2, per Mr. Jos. Wates, £25; Mr. Jas. Payne, £10 10s.; Anon., a Friend, £10; A. C. B., £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Parcels from Mr. Pryce Jones, of Newtown, for the Rev. T. Lewis, of the Congo, and Miss Simpson, of Inniscarra, for Mrs. Wall, Rome; parcel of clothing from Mrs. H. Thomas, of Newport, Mon., for the Mission; a parcel from friends at Plymouth for the Rev. R. H. C. Graham, San Salvador; a shawl from Mrs. Ellis, of Marsh, Huddersfield, for India; a parcel of Chinese coats from the Missionary Working Party at Brunswick Row, Gloucester, per Mrs. Caswell, for Mrs. Medhurst, China.

Mrs. Medhurst desires warmly to thank Friends at Plymouth; Mrs. Harvey, of Birmingham; Miss Whitehead, of Symond's Yat; Mrs. Walker, of Coleford; Miss Ostler, of Howden; two little friends—one an invalid and the other an orphan; Margory Rimmer, of Southport; Miss A. Drayton, of Twickenham; and Miss Newth, of New Barnet, for the parcels of clothing, pictures, and dolls they have sent for her work in China.

Recent Intelligence.

WE are thankful to report the complete recovery of the Rev. Alfred Teichmann, of Ferijpore, after his recent and severe attack of enteric fever. The voyage to Ceylon did wonders for him, and he now reports himself as "quite fit for work again."

The Rev. G. H. Rouse, M.A., of Calcutta, has been ordered to give six months' rest to his eyes, his sight having become suddenly impaired. He will therefore devote himself for the next few months to itinerant evangelistic work, and discontinue translating and literary labours.

The Revs. R. Glover and T. M. Morris, the deputation to China, left Liverpool on the 17th of last month in the s.s. *City of Chester*, for New York, en route for Shanghai. They hope to join Mr. and Mrs. Medhurst in Chefoo about November 12th, and in company with them to journey to Tsing Chu Fu, Shantung.

In connection with the visit of Mr. Glover to China, the Rev. H. Arnold Thomas, M.A., of Bristol, forwarded the following resolution passed by the Committee of the Bristol Auxiliary of the London Missionary Society:—

"That this Committee has heard, with great interest, of the Rev. Richard Glover's projected visit to China, in the service of the Baptist Missionary Society; and, being deeply grateful for all that Mr. Glover has been inspired to do, in the City of Bristol and elsewhere, for the promotion of Foreign Missions, desires to assure him of its confident hope that the largest and happiest results will follow in his footsteps, and to commend him to the special care and blessing of Almighty God."

The Baptist Mission Committee, on receiving this resolution, unanimously

Resolved.—"That the cordial thanks of the Committee be forwarded to Mr. Thomas, and the friends associated with him on the Committee of the Bristol Auxiliary of the London Missionary Society, for this welcome expression of sympathy and goodwill."

The Rev. W. Williams, with Mrs. Williams and infant, left Liverpool for Trinidad on the 13th of last month by the West India and Pacific Mail steamer. We are thankful to report the complete recovery of Mr. Williams after prolonged illness. On arrival in Trinidad he will resume work in the San Fernando District, probably taking up his residence in Princes Town.

We are pleased to announce that the Annual Sale of the Camden Road Sunday-school Missionary Association for the Congo Mission will take place on the 25th, 26th, and 27th of November. Friends willing to help are requested to communicate with Mrs. Jonas Smith, St. Leonards, Carleton Road, Tufnell Park; Mrs. Hawker, 2, Huddleston Road, Tufnell Park; and Miss E. Pewtress, 41, Penn Road, Holloway, N.

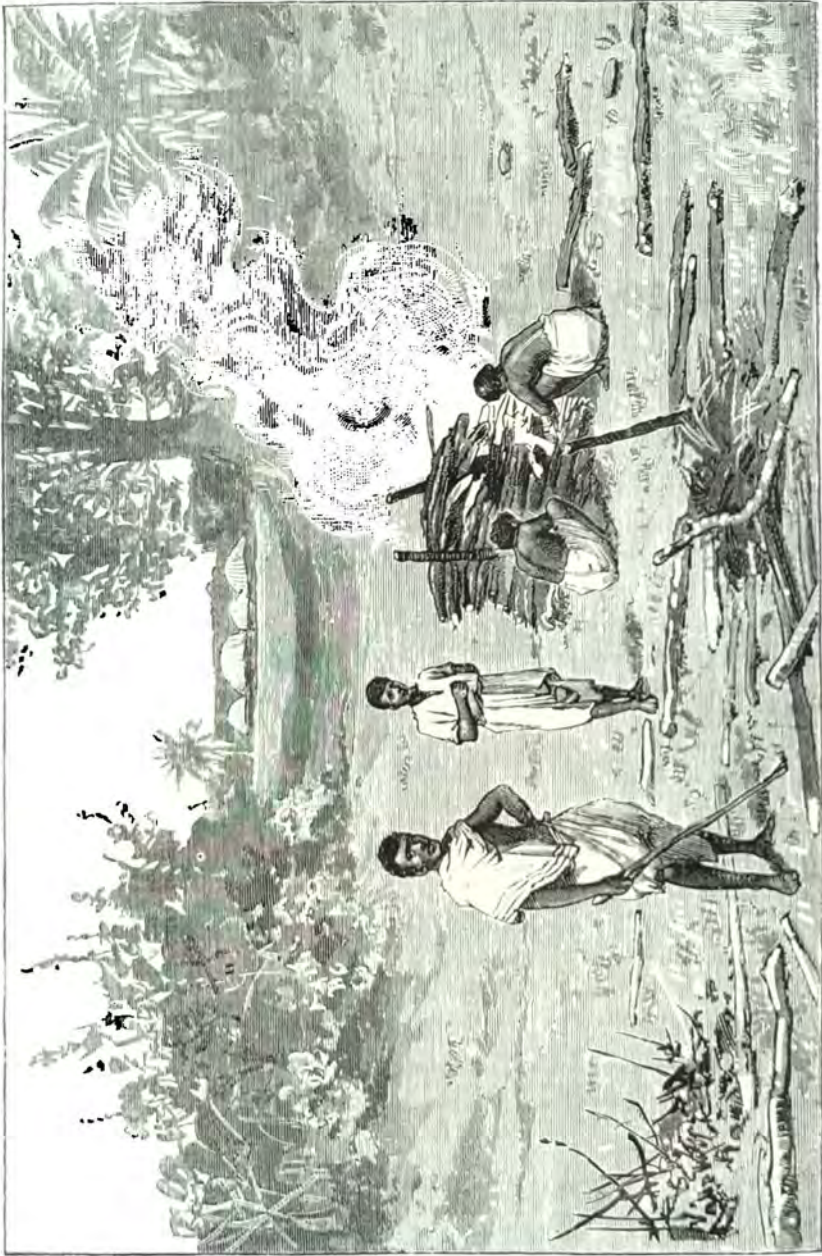
In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date,

Bermondsey, Haddon Hall Sunday-school, per Y.M.M.A., for Bengali School	3 0 0	HAMPSHIRE.	Portsmouth Auxiliary, per Mr. J. A. Eyerley, Treasurer.....	222 4 9	WARWICKSHIRE.	Birmingham Y.M.M.S., for Serampore	24 0 0
Bloomsbury Chapel ...	30 13 0					Do., for Mr. S. S. Thomas's work, Delhi	36 0 0
Do., for Mr. Bentley, Congo	1 9 0	HERTFORDSHIRE.	Hitchin, Salem Chapel	9 5 0	YORKSHIRE.	Rotherham Sun.-sch., for support of Congo boy under Mr. Whitehead	5 0 0
Do., for Mr. Thomas's Chaprauli School	3 17 0		St. Albans, Tabernacle Sunday-school, for N.P	1 9 5			
Camberwell, Denmark place	9 2 8	HUNTINGDONSHIRE.	Huntingdonshire, balance, per Mr. G. D. Day, Treasurer...	14 15 0	SOUTH WALES.		
Harlesden Sun.-sch., for Congo	1 1 0				GLAMORGANSHIRE.	Cardiff, Bethel, Mt. Stuart-st. Sunday-school	15 8 6
Islington, Cross-street Sunday-school ...	6 15 0	KENT.	Bessels Green	28 6 4		Do., for N.P	0 7 4
Do., Salters' Hall Ch. Sunday-sch., for Central School, Backergunge	5 0 0		Dartford.....	5 11 0		Do., Tredegarville...	1 1 0
Peckham, Blenheim-grove Sunday-school	1 11 6		Deal	6 0 0		Lancárvan.....	1 14 0
Puney, Werter-road Sunday-school, for support of boy, Delhi	2 10 0		Shooters Hill-road	4 7 2		Swansea, Bethesda ...	7 0 0
Regent's Park Ch., on account	50 0 0	LANCASHIRE.					
Regent-street, Lambeth, Sunday-school, per Y.M.M.A., for Bengali School	5 0 0		Barrow - in - Furness, Abbey-road	2 8 2	PEMBROKESHIRE.	Croesgoch and Haverrfordwest.....	0 10 0
Teddington	10 10 0		Liverpool, Richmond Chapel	7 6 2			
Twickenham	5 18 4	LEICESTERSHIRE.			SCOTLAND.	Elgin	1 13 6
Vernon Ch. Y.M.M.A., for Congo	0 13 3		Oadby, Sunday-school	0 0 1		Glasgow, Adelaide-pl.	25 0 0
Victoria Ch., Wandsworth-road.....	12 0 0	NORFOLK.				Do., John-street	19 0 0
			Swaffham	15 0 0		Do., Queen's park	19 2 10
BREKSHIRE.			Yarmouth	20 0 0		Do., for China	0 4 0
Reading, Carey Chapel Juvenile Association	3 16 6	SOMERSETSHIRE.				Do., do., for Congo	0 8 0
						Do., Bridgton	4 14 0
BUCKINGHAMSHIRE.						Lealie	9 5 8
Great Marlow	0 5 0				CHANNEL ISLANDS.		
						Jersey, St. Helier's, Vauxhall Ch.....	13 11 0
CHESHIRE.					FOREIGN.		
Chester, Grosvenor-Park Sunday-school	2 5 0				INDIA.	Calcutta, Mr and Mrs. F. T. Lewis	5 5 0
						Delhi, per Rev. S. S. Thomas, for Debt ...	10 0 0
CUMBERLAND.					WEST INDIES.		
Carlisle	4 4 0					Jamaica, Rev. J. M. Denniston, M.A.....	2 10 0
						Bahamas, Puerto Plata, per Rev. J. H. Pusey, for Congo	3 15 0
DURHAM.							
South Shields, Westoo-road	15 18 0	STAFFORDSHIRE.	Brierley Hill.....	3 10 11			
Sunderland, Lindsay-road, for Congo	1 2 0				SUFFOLK.		
						Sudbury	10 3 11
ESSEX.						Do., Sunday-school..	2 8 2
Barking, Queen's-road Sunday-school	2 1 0				SURREY.	Balham, Ramsden-rd.	7 8 2
Earls Colne	2 18 0					Chesam.....	11 3 0
Upton Cross, per Y.M.M.A.	0 10 0					Pongo	10 1 3
						Do., for W & O	5 13 4
						South Norwood	6 12 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 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,]
NOVEMBER 1, 1890.



AN INDIAN CREMATION.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE AUTUMNAL MEETINGS AT CARDIFF.

THIS has been the best Missionary day—best in the truest sense—we have ever had,” was the exclamation of a warm-hearted friend of the Society at the close of the great meeting in the Park Hall on the Tuesday night. We have heard opinions of a like kind expressed on similar occasions in previous years, but out of the abundance of the heart the mouth speaketh, and many we think amongst those who were privileged to visit Cardiff would be ready with hearts overflowing with grateful and rapt emotion to unite in the above testimony. We prayerfully expect that the encouraging information given of the work of the Mission, the fervent appeals made for fuller consecration, the hallowed influence which pervaded each engagement, will result in real and permanent blessing. Pleasant as such gatherings may be for the renewal of old and the forming of new friendships, marked as our “holy convocations” usually are by evident and widespread enthusiasm, we shall confess to bitter regret and disappointment if the months to come do not witness a deeper and more practical devotion. We cannot but feel a grave responsibility rests upon those who attended the recent meetings and were moved in conscience and heart by the many solemn words that were spoken both of instruction and appeal.

We make no attempt to narrate at length the respective proceedings, ample reports having already appeared in the daily press and denominational papers; it must suffice to place on record the following particulars:—On the Tuesday (the 7th ult.) three early morning sermons were preached, the Rev. T. H. Martin, of Glasgow, being the preacher at

Bethany Chapel; the Rev. N. Dobson, of Deal, at Bethel, Mount Stuart Square; and the Rev. C. A. Davis, of Reading, at Penarth Tabernacle. The valedictory service in the Park Hall was presided over by the Treasurer, Mr. W. R. Rickett. The General Secretary introduced the missionaries leaving for their various fields of labour—Revs. J. Ellison, T. H. Barnett, and G. Hughes for Eastern Bengal; R. D. Darby and W. P. Balfern for the Congo. After these brethren had spoken the Rev. G. P. Gould, M.A., delivered the valedictory address, special prayer being offered by the Rev. Dr. Trestrail.

In the afternoon the autumnal missionary sermon was preached by the Rev. H. Arnold Thomas, M.A., of Highbury Chapel, Bristol, who chose for his text Matthew xxvi. 40, "And He cometh unto His disciples and findeth them asleep." The discourse was full of beautiful, refined thought, and in its practical effect was a pathetic appeal to Christians not to withhold the sympathy their Master sought and needed in His saving purposes. Our readers will apprehend the line of remark if we quote the opening and concluding observations. "One can imagine," said the preacher as he began, "with what sorrow and regret the disciples would remember in after years that their Master had reckoned upon their sympathy in the hour of His supreme trial. He was much greater and wiser than they, but He had not been willing to dispense with their help. He asked for it, He needed it, but He had to go without it." And the preacher closed by saying: "We live in great days, we have great deeds set before us, we have heavy responsibilities laid upon us, and I am sure we all pray that Christ may not come to us, as in the interval of His supreme anguish, to find us asleep. God grant that we may all know the day of our visitation."

In the evening the public missionary meeting was held, when the large hall was filled to overflowing. In the absence of the Mayor of Cardiff, who was unable to be present on account of illness, our good friend, Mr. R. Watson, of Rochdale, kindly consented to preside. The speakers were the Revs. A. Sowerby, of China; C. Jordan, of India; and R. D. Darby, of the Congo. The accounts which these brethren were able to give of their labours produced a very manifest impression. On the same evening local missionary meetings were held at Bridgend, Merthyr, Mountain Ash, Commercial Street, Newport, Pontypridd, and Treorkey, each of which were addressed by missionaries. A Welsh meeting was also held at Penarth.

A Zenana missionary meeting took place at Bethany Chapel on the Thursday afternoon, presided over by Mr. Richard Cory, and addressed

by Mrs. Robert Williamson, of Calcutta ; Mrs. J. Ellison, of Mymensing and the Rev. J. G. Potter, of Agra.

On the Friday evening there were two meetings especially for young people, held respectively at Cardiff and Penarth, the speakers at the former being Mr. Lewis Williams, J.P., Chairman ; Revs. B. Evans, of Monghyr ; T. Lewis, of the Congo, and J. G. Potter, of Agra ; and at the latter, Mr. G. S. Stowe, Chairman ; Revs. J. J. Fuller, of West Africa ; J. G. Kerry, of India, and H. K. Moolenaar, of the Congo.

Our thanks are deservedly due to the friends at Cardiff for their kindness in connection with the above services, their hearty co-operation so largely contributing to the pleasantness and success with which they were attended. Particular mention should be made of the cordial assistance rendered by the Rev. A. Tilly, Mr. W. Lewis, Rev. W. E. Winks, Messrs. R. Evans and J. L. Jenkins : the officers of the local committee.

An Indian Cremation.

(See *Frontispiece*.)

HERE we have presented to us one of the strange sights so often witnessed in India. The picture shows a funeral pile with the fire just being lighted under it. The Hindus never bury, but always burn, their dead. There are a few out-caste tribes which practise burial. Here you will have a very fair idea of how the rite is generally performed. Of course in the towns and cities there are regular places for the purpose, which are walled in ; but elsewhere throughout the country some unfrequented spot in the jungle or on the banks of a river or tank is used. The bank of a river is preferred above all other places. Anyone walking along a river bank would inevitably come across a number of these weird spots. It is impossible to mistake them. There is a heap of ashes on the ground with a number of half-burned bamboos lying near. Not far off will be seen the pillow of the dead man, never more to be used, and perhaps his coverlet black with age. These are the invariable marks of the spot, sad mementoes of the departed. Oftentimes we see the pile erected and the fire blazing under it. The occasion is marked by no solemnity, neither is there a great concourse of mourners. There may be two or three relatives near, and that is all. The body also seems to be treated with very little veneration. One thing very shocking to our Western ideas is that they invariably break the legs of the corpse before putting it on the pile. This is done to shorten its length and to make it

more manageable. The practice is a most barbarous one, and must necessarily lessen the respect for the dead. One matter of very great importance is that the eldest son should be present to fire the pile. This he does by applying a lighted brand to his parent's mouth. Should there be no son, the eldest daughter may perform the task. It is on this account that it is considered the greatest misfortune to have no son. The Hindus believe that all who have no son to light their funeral pile go straightway to a hell called "Put." Hence the name for a son is "Puttraw," or the one who delivers from hell. What a strange idea this is! This belief in a son as deliverer is often used by us as an illustration in our preaching. We point to the true Son, who has been born, and to the true Child given unto men, who can save unto the uttermost.

This custom for a child to apply fire to the funeral pile is very horrid, and has a serious effect in diminishing his veneration for his dead parent. If people at home saw a cremation as it is accomplished in Bengal they would never desire to change burial for that method. The entire want of solemnity on the occasion, a young child applying the torch, the poking and beating the body in the fire to make it burn faster, the foul smell pervading the place, and even worse things, all go to make a most revolting picture. No wonder that the Hindus themselves look upon these burning places with horror and people them with evil spirits. No Hindu will venture near them in the night. One of the three greatest of the Hindu gods, Shiv, is said to be a frequenter of these sites, and that for a very abominable purpose. I must say no more for I shall exceed the limits of good taste, if I have not done so already.

How different is our last remembrance of the departed from that of the Hindu! We think of our beloved ones as lying at rest, sleeping peacefully till the trump on the resurrection morn shall rouse them. This is a remembrance which our system of burial causes us to cherish, and we shall lose a great deal if we adopt a method which will make such an idea impossible. The Hindu has absolutely no such idea of his cremated dead.

You see from the picture that the pile is a very simple affair. Two upright stakes are driven into the ground at about a yard apart. Wood is then stacked between. Next, the body is placed on the pile and more wood is added. This done, all is ready for the fire. When the body is consumed, which is not always as complete as it should be, a vessel of water is brought and thrown over the spot, and this ends the ceremony.

Serampore.

T. R. EDWARDS.

Cheering News from Delhi.

THE Rev. Stephen S. Thomas writes from Delhi:—

"MY DEAR MR. BAYNES,—It is seldom I have the pleasure of sending you anything for the *HERALD*, because my work in the Training Institution is singularly destitute of fresh and stirring incident. Every day is so like its brother, that it is with difficulty I can distinguish one from the other. About once in six weeks I manage to get out to Palwal from Friday evening to Monday morning. I had intended, however, to postpone my June visit till the rains, so as to secure the luxury (some people say missionaries love luxury!) of travelling in a temperature of 85° instead of 100°. But a post-card from our teacher informed me that there was a faqir and his disciple seeking baptism, and requested that I would come out at once, a summons I gladly obeyed.

"Having mentioned luxury, I had better explain that what happened was this:—

"A FAQIR CONVERT.

"I left Delhi at 11 p.m. on Friday, and returned at 5.30 on Monday morning, in time for 6 o'clock classes, having travelled seventy-five miles, and spent two whole nights out of three in a springless two-wheel cart, which never fails to vigorously impress on one the many inequalities of the road. The faqir I found to be a man about sixty years of age, of the ordinary faqir appearance, gentle in manner, and having a simplicity of speech and look that at once attracted me. He is a Ját (*i.e.*, belongs to an agricultural tribe of Rájputa), and owns some five acres of land at Jaurási village. He frequently comes into Palwal on his camel, bringing his

two followers with him. One of these was a man I baptized some eighteen months ago. In conversation with the faqir I learnt that he had been a Sádhu (*i.e.*, one of a tribe of ascetics) for forty years; that long ago he used to visit our old and much-respected teacher, Mohan Das, and had heard the Gospel from time to time elsewhere. He confessed his faith in Christ, and his readiness and intention to put off every vestige of idolatry. I suggested that he should begin by taking out the large rings in his ears, which were the special sign of his ascetic order. This he did most readily, before a number of Chamárs, who called him leader and guide, and I have them now in my possession.

"Thinking the disciple was not so ready for baptism, I advised him, through our teacher, to wait a month, till my next visit. He was so grieved at this that he refused absolutely to eat any food that day, and in the evening came to me, saying: 'If you refuse to give me baptism now, it is more than I can endure. For twelve years I have been following my teacher, and I wish to follow him now in acknowledging Christ as the guide of my life, and the giver of my salvation. Such enthusiasm is rare, and I could not resist it; and so, 'commending him to the Lord, and to the word of His grace,' I resolved (I hope rightly) to baptize him.

"BAPTISM.

"For the observance of the rite we resorted to a large Hindu tank near our school, and there, in the presence of a large number of people who had

come from the town and bastis, I preached 'Christ crucified' as the one source of life and hope of glory; and the two brethren, by their baptism, 'set their seal to this, that God is true.'

"Immediately after baptism, as was fitting, the little band of Christians in Palwal gathered at the school, to remember, 'in the breaking of bread,' Him who died that we might live. At the close I asked the old faqir if he had anything in his heart to speak to the people amongst whom he had moved for years as their Hindu teacher. His words were few, but were they not full of interest? He said: 'I have wandered for forty years in search of truth, and now I believe I have found it. You made me great calling me

teacher. I no longer wish that greatness, but, as a little one, have to-day taken the baptism of Jesus Christ.' Was I wrong in thinking that though he had been little with Christians, he 'had been with Jesus,' and learnt of Him who is 'meek and lowly in heart'?"

"I was grateful for being permitted to gather what others had sowed. How seldom it is in the mission-field that converts are the result of one man's preaching! The Lord perfects His work by using many instruments, and no man can call any convert his own; 'that according as it is written, He that glorieth, let him glory in the Lord.'

"Yours very sincerely,

"STEPHEN S. THOMAS.

"A. H. Baynes, Esq."

Writing a fortnight later, Mr. Thomas reports:—

"The old faqir, with his two followers, came into Delhi last Sunday. I think he will prove to be a real, earnest, voluntary worker for Christ. His bap-

tism has caused quite a stir in Palwal, and the Christians there are very likely to suffer persecution."

Sympathy and Help from Delhi.

THE Rev. Stephen S. Thomas writes, sending £10 for the Debt Liquidation Fund:—

"We were all very grieved to hear of the Society's debt, and when I mentioned the matter, in the course of conversation, to Mr. Imám Masih, and told him how in consequence you had paid all your travelling expenses, he was very much moved, and quite spontaneously suggested that it was our duty and privilege to help to bear the burden, though it is but little we can do. The whole matter rested in his hands. He began with the students and boys of the Boarding School, and I must say the result was most surprising and gratifying, not so much on account

of the amount contributed as for the enthusiasm displayed. One student, who only gets six rupees a month, put his name down for five rupees, on condition that I would spread its payment over two or three months. A boy in the school, who is allowed twelve annas a month, put his name down for one rupee, saying he would pay it all in two or three months. I told him he could not afford to give so much, and that there was no compulsion to give at all. He said, 'I know that. I wish to give for Christ's sake.' Judging from the amount contributed by the Girls'

School, I doubt not but there are instances among them of self-sacrifice as gratifying as those I have recorded. At the Sunday morning service Mr. I. Masih appealed to the members of the church. The net result I give below. It is a blessed thing for our native friends to begin to share in the burdens of the Society, and I am sure you would be gratified by the earnestness that many have displayed. I don't intend this letter for publication, at least as a whole, and so I may remark that I had hoped to give more myself, but having to look forward to heavy expenses next month, I can't do more now. In the list I

give the details of the subscriptions for your personal pleasure, as you are acquainted with the various departments—not necessarily for publication. I will pay Mr. Kerry 100 rupees = £10.

Native Church Collection	Rs.	11	6	0		
Bhiwani		6	0	0		
Girls' School		12	3	3		
Training Institution	}	Students	15	0	0	
		Boys	4	4	6	
		I. Masih	25	0	0	
		S. S. T.	26	2	3	
			Rupees	100	0	0
						=£10.

"With kindest regards, &c.,
"STEPHEN S. THOMAS."

Work in the Patna District.

THE Rev. H. Patterson, of Patna, writes under date of July last:—

"MY DEAR MR. BAYNES,—I send you a short account of one of our last cold season's trips and a photograph of the kind of vehicle we made use of on that occasion—viz., an 'ekka,' or one-horse springless cart; I often use them when moving about in the district.

"In company with Matthew Pandi and Allah Bahsh, preachers, and one colporteur, I went to Behar, the chief town of the largest subdivision of the Patna district. The town is an old one, and claims to be the modern representation of the ancient capital of the Magadh kingdom.

"We found the inhabitants to be largely Mohammedans, and very proud and bigoted. We held regular meetings in the bazar, though some of them were rather noisy, our chief disturbers being lads from the Government English School. They would come right up through the crowd while we were speaking, and, in a most consequential manner, ask if we had English Bibles for sale and what was their price. Questions were put in English, of course, such as it was. They were at first politely requested to wait till the preaching was over, and then we would show them what we had. Sometimes it had the desired effect, but oftener not. If it failed we appealed to the bystanders,

and, as a rule, they would order the youngster to hold his peace. By patience and tact, and an offer to talk to, or debate with, anyone who would come to the Government Rest Bungalow, where we were staying, we generally managed to secure a quiet hearing of our Gospel message.

“One evening we were visited by a man who turned out to be an old inquirer of Mr. Broadway’s. He had been afraid to be baptized in Bankipore—it was too near his home—so had gone to the North-West, and had been baptized by a Wesleyan missionary. He was in Behar trying to get his wife to join him, but did not openly declare himself a Christian for fear of the consequences.



“EKKA,” OR ONE-HORSE SPRINGLESS CART.—(From a Photograph.)

“On one of the days of our stay there was a Mohammedan festival. I deemed it unwise to preach in the town on that day, so made inquiries for the nearest bazar or market town of importance. Matthew proposed Silao, one of the largest bazars in the sub-division, and Rajgir, where there were hot springs. The only kind of conveyance to be had was an ekka. I rather shrank from taking a twenty-eight miles’ journey—for that was the distance out and home—on such a bone-shaking vehicle; but, as there was nothing else to be had, determined to make the attempt. With regard to ekkas as a whole, I would just say that it is, on a rough road, a difficult thing to keep one’s seat on them at all, and utterly impossible, as far as my experience goes, for a European to do so with comfort.

We went first to the hot springs. There are altogether some eight or ten, I suppose, and are grouped together in a break in a range of hills. Each spring is surrounded by a solid wall of masonry, thus forming a sort of tank, while temples are built all over the place. One spring was dedicated to the Sun, another to Brahma, and another to Fire, &c. At one of them the presiding Brahmin came forward and asked for a present. I inquired the ground of his request, he being a strong, healthy fellow. He answered: 'I am a padre'—meaning thereby that he was a religious teacher; the word has become common amongst them—'and live by gifts.' I held out both my hands to him, and said: 'Maharaj, I also am a padre and live by gifts; so, if you have anything to give, let me have it.' The only answer was a profound salaam.

"One of the springs was dedicated to the memory of a Mohammedan saint, and had one or two well-built outhouses attached to it. In one of them we found a Bengali Babu living. He was evidently a man of some means. When we drew near he came out to meet us, and asked us what we had come for. 'Sight seeing,' I answered. 'What are you here for?' 'I am here on a pilgrimage.' I expressed some surprise that he, an orthodox Hindu, I supposed (to this he assented), should so far forget himself as to come on a pilgrimage to the tomb of a Mohammedan saint. Would he tell us what he expected to receive? He declined to do so. I further said that I knew that uneducated Hindus did the same thing every day, but what surprised me was that he, a Bengali gentleman, with an English education, could believe that living in the vicinity of the tomb of a supposed saint could benefit him. 'I presume,' he answered, 'you are a missionary. I judge so from your conversation. You must not suppose that I am ignorant of *your* religion. I come from near the place where the Bible was first translated into Bengali. I belong to the Serampore district. I will think of what you say.'

"On our way back we took the Silao Bazar and had a good meeting. Large numbers of gospels and hymn-books were also sold. When we got to the end of our journey, late in the evening, I was so shaken with the jolting that I could scarcely come down from the ekka and enter the rest-bungalow.

"H. PATTERSON.

"Patna City, Behar."

Recent Congo News.

THE Rev. F. G. Harrison, writing under date August 27th, on board s.s. *Volta*, "off Grand Canary," reports:—

"We have found, you will be glad to know, the *Volta* s.s. a very comfortable steamer, and, so far as we have heard, to be preferred, with regard to accommodation, to the s.s. *Matadi*, which, though larger, is not so well fitted up for passengers.

"Mrs. Harrison and myself were rather sick for one or two days after starting, but are now quite well, and enjoying the voyage. The weather is exceedingly fine; we could certainly wish for no better. As I have said, the ship is comfortable. The captain, too, is most agreeable, and does all he can for our comfort and the fellow-passengers we have—for the most part traders *en route* for the West Coast—a very gentlemanly party of men.

"Mr. Whitehead is enjoying good health and the voyage, his spirits keeping very buoyant. On Sunday last we had a nice service on board, two Church clergymen—one the Rev. John Baker, British Chaplain for Les Palmas, Grand Canary, the other the Rev. —. Davies, British Chaplain for the Gold Coast—and myself taking part in the service. It was, I believe, enjoyed by all, and enabled us to feel that, though away from Old England, we were still privileged to enjoy the day of rest.

"While I remember it, will you kindly have acknowledged in the next issue of the *HERALD* a parcel of clothing for us, for the use of the children at Bolobo, from a class of Sunday scholars at Pill, Somersetshire; and also the gift of a good masthead lamp, for use on the steamer *Peace*, from friends in the church and congregation at Downton?"

The Rev. F. R. Oram, writing from Upoto, July 10th, says:—

"Could the friends of missionaries in England only get a sight of such people as these Upotos, I am sure their hearts would be warmed toward the missionary cause.

"When travelling in the s.s. *Peace* with Mr. Grenfell, we saw other big and populous towns on the Mobangi River, at the mouth of the Lulangu River, and at Boumba, near the Itimbiri River. These will all be grand centres for missionary labour as soon as the men and money are forthcoming to open them by our own or some other society.

"Although the Upoto folk are in such heathen darkness, they have fairly warm hearts, and have received us very kindly. They watch us at our work, are ready to lend a helping hand cheerfully, and are good workers. Seldom do they leave us to ourselves, but most of the day they are in or about our house, chatting, asking questions, examining every article we possess, and in numbers of ways enabling us to draw more closely to them and to understand their language. Even in the evening when it is dark, should we sing, and play the harmonium or violin, it is made known immediately, and we have a large crowd around our doors all wanting to come in and listen.

"Each morning a dozen or so boys gather around me under a fine fig-tree to

learn A B C, and the first Upoto boy received his reward (a small bell) this morning for being able to read the whole alphabet.

"On Sundays, under the same tree, a large congregation gathers around us to listen to the hymn-singing, mostly in English, and to look at picture-books. Of course we cannot get very far with a service at present, having been here barely six weeks, and our knowledge of the language being very limited. However, we have no interpreter, but are able to make ourselves understood fairly well on everyday topics. We have each composed a rough hymn, which we get the people to repeat after us.

"The medical work is taken up by Mr. Forfeitt, and he finds plenty to do in that direction. Only yesterday a woman was caught by a crocodile on the opposite side of the river. She was rescued from the creature's jaws by friends, but the arm and hand were much torn in three or four places. She was brought to Mr. Forfeitt with a large gaping wound above the wrist. The wounds were carefully dressed, and four or five stitches held the flesh together, and we have no doubt that, with God's blessing, the wounds will quickly heal."

Mr. J. A. A. Fuller, writing from San Salvador, 26th June, reports :—

"On my arrival at Underhill it was deemed best for me to stay a while at San Salvador with a view to assist Mr. Carson Graham. After a journey of five days across country, I arrived there and met Mr. Graham well, but his wife had only just recovered from a fever and so was not very strong. I am glad to say I had a hearty welcome from the people here, who came in numbers to see "*the new white man*." It is my earnest prayer that God may use me in bringing some of these people to the Cross of Christ, that they may become with us worshippers of the one true and living Christ."

Mr. T. Lawson Forfeitt reports from Underhill, 7th June :—

"On Thursday I had the great pleasure in uniting in the bonds of holy matrimony our dear friends, Mr. Percy Comber and Miss Smith, of Camden Road Chapel.

"The civil contract was entered into previously on the same afternoon at the Congo Government State Office at Matadi.

"Yesterday, in celebration of the event, we allowed our people to leave work early and gave them extra rations. Our personal boys and head station boys were entertained at supper last night, and the evening was very happily spent in games and singing, concluding with a very enjoyable service of prayer and praise."

From Lukolela, Upper Congo, Mr. A. E. Scrivener reports, 12th May :—

"The Peace left here on Tuesday last (May 6th) with Mr. Grenfell and Messrs. White, Oram, and Forfeitt, bound for Upoto, all well. They were contemplating short trips up the Mobangi and Lulanga rivers on their way to Upoto. I do rejoice that at last the way seems clear for more stations.

"I have nothing very startling to write about Lukolela. Thank God, Mr. Clark and myself are both in capital health, and are thus enabled to work

steadily on with the language, school, visitation of towns, &c., &c. Nor are we without signs that God is blessing our efforts.

"We are both making good progress in the language, and are able to converse with the people. I am attempting just now the translation of a simple Bible story. If I succeed, I shall endeavour to translate one of the Gospels. My slight knowledge of Congo I find very useful, though it is also somewhat misleading, the rules and verb forms not being so far reaching and regular as in Congo.

"Our chapel has been delayed owing to the need for building a printing office to accommodate the plant that Mr. Jos. Wade is giving us. But I hope in a few weeks both buildings will be complete."

Mr. J. Lawson Forfeitt writes (Underhill, July 7th):—

"Some time ago we received from the Mission House a small parcel of seed of the *Eucalyptus Globulus*, which had been sent from New Zealand by Mrs. Aldis, of Wade, N.Z., in the hope that its introduction might have a beneficial effect as a preventative of African fever. Mrs. Aldis kindly enclosed a note from the nurseryman from whom the seed was obtained, giving full directions as to planting.

"Will you be so good as to tender to Mrs. Aldis our best thanks for her kind thought of us, and assure her that the seed will have a good trial, as I have sent some to several of our stations on the Congo?"

"If, as I believe, Mrs. Aldis is the wife of the son of our greatly esteemed Rev. John Aldis, you might tell her that it is exceedingly pleasant to me to have the duty of acknowledging her kindness, as I belong to the church at King's Road, Reading, where her father-in-law was the honoured pastor."

Mr. S. C. Gordon (from Jamaica and Mr. Spurgeon's College) writes from Arthington, 24th June:—

"You will see that I have not only reached the Congo, but am now writing from our third station on the river. I could not send you a letter by the last mail, as I had only twenty-three hours' stay at Tunduwa, but Mr. Weeks, with whom I am travelling up country, and who is on his way to Ujoto, kindly promised to inform you of our safe arrival.

"We left Madeira on the day after our arrival, and for three or four days felt as if we would prefer the old scenes and friends at home. This, however, did not last long, as we soon got fairly accustomed to the motion of the vessel and the peculiar dishes on board the Portuguese steamer. We reached Banana on the morning of the 30th May, and next morning left for Mboma. The night was spent on shore, and we had a look round the capital of the 'Congo Free State.' The next day we left, and at 2 p.m. were safely landed at our base station. I was much struck with the general arrangement of this station, and feel sure that it speaks well for those who have lived and laboured there. The road leading from the river to the top of the hill is the best of its kind that I have seen in Africa."

Mr. R. H. Carson Graham, writing from San Salvador, 30th June, reports:—

"You will be glad to hear that Mrs. Graham has quite recovered from the

fever of which I wrote last mail. I am thankful to say that I also have been well during the past month. Again we were disappointed by the non-arrival of Mr. Phillips, but Mr. Fuller's coming was very opportune, and we have been very glad of his help during the few weeks he has been with us.

"On Friday last, he visited a town, a short day's journey from here, to see a sick woman. He had an opportunity of visiting Mbanza Mputu when returning next day, and was able to hold a meeting there before leaving.

"Quite a number of the people here have been suffering from very severe colds, and some of our members have been laid up also, so the town visitation has not been so thoroughly carried out this month as usual."

Mr. Joseph L. Roger reports from Stanley Pool, 1st July :—

"Mr. Weeks and Mr. Gordon arrived here on the 29th of June. Mr. Weeks had a bad fever at Lukunga, and when he arrived here he felt very weak after the journey. While he was staying here he had one fever which lasted a day and a half. The s.s. *Peace* came in on the 27th of June, and left this morning, with Mr. Weeks and Mr. Glennie, for Bolobo. Mr. Gordon is to remain here to help me. Mr. Glennie goes forward to relieve Mr. Stapleton at Bolobo, in order that he might be free to go forward with Mr. Weeks to form a new station. I am glad to say Mr. Gordon is well ; he seems none the worse for the long journey up country. My health is good. I have had no fever for six months."

Mr. Percy Comber, of Wathen, writes (30th June) :—

"My wife and I arrived here on Friday last after a long journey from Underhill. We received a very hearty welcome here that quite cheered us. Mr. and Mrs. Bentley and Mr. Davies, with a following of about forty boys and girls, came about two miles along the road to meet us, the boys waving flags and firing off guns and shouting with great gusto. Many women have come along from the towns to see the new 'white woman,' and seem glad to get another friend and teacher.

"Mr. Bentley is away now, having been called to Manyanga by the State, to assist at the trial of one of their officers on the charge of having killed two natives. Mr. Davies starts off on another itineration this week. I am thankful to say we are all well and that news received from other stations is good."

Writing on board s.s. *Ambria*, off Sao Thomâ, 13th July, Mr. H. Ross Phillips says :—

"All well, we hope to reach the Congo by the end of this week. Mrs. Phillips and I are both feeling exceedingly well, and looking forward with a great deal of pleasure to the arrival on the Congo, and once again taking up our work there. Since leaving Sierra Leone we have had very unsettled weather ; indeed, for the past fortnight I ought rather to say we have had settled rains.

"We stayed five days at Bonny, and the Sunday I was there I preached for Archdeacon Crowther in the cathedral. The cathedral has accommodation for about 1,000 persons ; there were 870 present, and the building has been erected by the natives themselves, costing them altogether £2,000. It seemed to me an earnest that Africa's sons will take a practical interest in the Lord's work here.

"We also stayed six days at Old Calabar, and I conducted the English service there, by the request of the brethren. The friends there have been passing through a very trying season; the past six months has been very unhealthy, and there have been many deaths among traders and missionaries.

"It has been exceedingly pleasant to call at these places and interchange ideas with our missionary friends. One thing is patent with both our C.M.S. brethren at Bonny and our U.P. brethren at Old Calabar, and that is, the work is thoroughly established in these places, and with good foundations to work on. New and energetic efforts are being made further in the interior.

"During the six days we stayed at Old Calabar, Mrs. Phillips and I were guests of Mr. and Mrs. Beaddie. The change was exceedingly beneficial to both of us, especially as we thus avoided the lying in the river all the time, which is far from being comfortable or pleasant. We were also careful to rest at the Mission-house, and not go running all over the place; and in this way we avoided any risk, and felt much rested when we returned on board."

The Latest Tidings from Mr. Grenfell.

THE Rev. Geo. Grenfell writes by the last mail:—

"Bolobo, July 22nd, 1890.

"MY DEAR MR. BAYNES,—I have an opportunity for sending, a few hurried lines, and take advantage of it, rather than run the risk of missing the mail altogether.

"Mr. Weeks and Mr. Stapleton left for Lulunga in the *Peace* ten days ago. They have taken with them the frame of the small house we prepared, and also a supply of barter goods and tools; but as neither of them have seen the place, I advised that they should well consider the question of their occupying Lulunga while on the spot. Seeing it will be for them to live and work there, I feel that the ultimate decision should be mainly in their hands. If the *Peace* prolongs her absence for a few more days I shall judge they have settled the question in the affirmative, and that they are commencing work while the steamer stands by for a while.

"I am sorry to report myself as only 'second rate' in the matter of health; but it is nothing serious, only troublesome swelling of both ancles and erysipelatous rash that makes me more or less lame at times.

"Very faithfully yours,

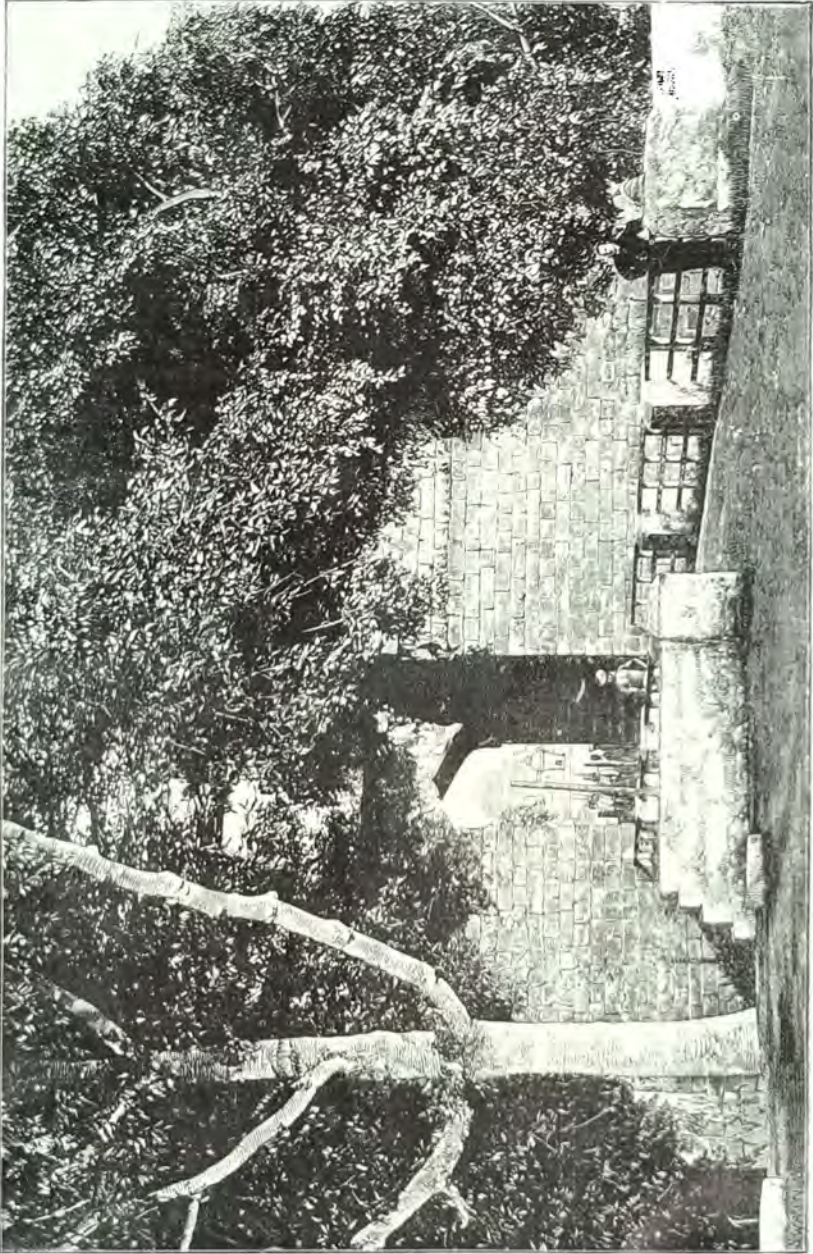
"GEORGE GRENFELL."

By direction of the Committee, by the last outgoing Congo mail, the Secretary wrote Mr. Grenfell, urging him most strongly to take an immediate change to England, his state of health clearly demanding a season of rest and quiet.

We sincerely hope Mr. Grenfell will comply promptly with this request.

In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

[THE MISSIONARY HERALD,
NOVEMBER 1, 1890.]



ENTRANCE TO FORT, CUTTACK.—(From a Photograph.)

Entrance to Fort, Cuttack.

CUTTACK, or Katak* as it should be written, signifies in Sanscrit a royal residence, or seat of empire, and Katak has been the capital of Orissa for some 900 years. It was long distinguished from other capitals as Katak Biranisi, or Benares, but to-day the name Biranisi is confined to a very small village on the outskirts of the town.

The accompanying picture represents the entrance to the Fort. With the exception of the moat and flag-staff mound this is the only part of the Fort left, although grassy ridges indicate where the walls once stood. It was of Hindu origin, built probably in the 14th century, though some put it as far back as the 11th. Mohammedan or Mahratta governors added to it. It has been thus described:—"The Fort has double walls built of stone, the inner of which encloses a rectangular area measuring 2,150 feet by 1,800 feet. The entrance lies through a grand gateway on the east, flanked by two lofty square towers having the sides inclining inwards from the base to the summit. A noble ditch faced with masonry surrounds the whole, measuring in the broadest parts 220 feet across. From the centre of the Fort rises a huge square bastion, or cavalier, supporting a flag-staff. This feature, combined with the loftiness of the battlements on the river face, give to the edifice an imposing, castellated appearance, so much so that the whole, when seen from the opposite bank of the Mahanaddy, presented to the imagination of Mr. La Motte, who travelled through the province in A.D. 1767, some resemblance to the west side of Windsor Castle."†

For the conquest of Orissa a small expedition, 5,500 strong, under Col. Harcourt and Col. Clayton, landed at Ganjam on August 25th, 1803, and although much hindered by difficulties of transport they entered Cuttack city unopposed on the 8th October, "the gates open and all inhabitants' houses empty. Six days sufficed to build their batteries and extend their approaches to the Fort, the one difficult fortification in Orissa. At 10 a.m. on the 14th October, an English officer blew open one of the small gates, receiving a wound the same moment in the neck; and a storming party dashed into the heart of the fortifications; a few moments ended the struggle,"‡ and the jacket of a British soldier, hoisted in place of the Mahratta flag pulled down, proclaimed that Orissa had passed under British rule.

The interest of the Fort to us, as a Mission, lies specially in the fact that

* Both "a's" pronounced as the last "a" in Roman.

† Stirling

‡ Hunter.

Rama Chandra Jacheck, our second convert in Cuttack, who was for many years a valued native preacher, was the son and grandson of the last two of its Mahratta governors. That Rama had something of the courage of his Mahratta ancestry is shown in the way he braved and bore persecution for Christ's sake. He was baptized November 1st, 1829. This is what he said about that event. I give his own words: "I said in my heart this is Saturday, and to-morrow is Lord's-day; I will arise and go to Cuttack, and be baptized in the name of the Lord. Thus resolving, I informed my wife; but when she heard she began to weep, and cried, 'Ah! ah!' and became filled with distress. Many of the people of the village came together to dissuade me, but I could not regard their words, so I left my house. As when a corpse is carried out for burial, the people follow weeping and wailing, so did they all follow me. Sadananda, my son, laid himself down at my feet many times, and would not release me, saying, 'Indeed, if you will go to Cuttack, then, tying a rope round my neck, I will hang myself, or plunging into water I will die.' I said, 'If you will destroy yourself, what can I do? I must go to Cuttack, and profess the Lord. From this day I am dead towards these people, and towards all, and towards thee; if thou wilt be the Lord's, then I will be thine.'"

Sadananda, the son, afterwards became united with the church, and for nearly thirty years was a worthy deacon. He filled for a long time responsible positions under Government—was a deputy magistrate, &c. Rama's younger brother, Bolaram, also became a Christian, and to-day there is quite a host of Jachecks, descended from these two Mahratta brothers. Our only assistant-missionary, the Rev. Shem Sahu, married a granddaughter of Bolaram.

An interesting incident occurred in connection with the taking of the Fort. "Not far from the place where the companies of the King's 22nd were encamped, the abhorrent rite of suttee was about to be perpetrated 'Our men,' said one of the privates of the regiment, 'saw the Hindus going to burn a living woman with her dead husband, and they took her away by force from a great multitude who had assembled to perform and witness that awful ceremony.' After conquering their enemies they brought the woman down to the regiment. Suttee lingered after this for more than a quarter of a century; in fact, one can scarcely realise how comparatively recently the horrid rite has been abolished. The grandmother of the Rev. Shem Sahu, before referred to, was a suttee. Bamadel, the father of our friend, when a little boy in arms, as the eldest son, had to set fire to the funeral pile; he had the flaming torch put into his hand, was carried to the spot in the arms of a relative, and ignited the fire which

consumed his living mother with his dead father. He often spoke of this bloody deed with horror; but at the time he knew not what he did. One cannot, therefore, look at what remains of the old Fort without reflecting on the wonderful changes that have been effected since it fell before the British in 1803."

In Memoriam.

AT the last meeting of the Mission Committee, the following minutes were unanimously adopted:—

THE LATE REV. CHARLES BENNETT LEWIS.

"In recording the dismissal to his heavenly rest of their highly esteemed and long-suffering missionary, the Rev. C. B. Lewis, the Committee desire to acknowledge with gratitude to God the great services rendered by him for more than thirty years in the evangelisation of India. His connection with the Society began in the year 1845, when, equipped for missionary work in more than an ordinary degree by his successful college career at Bristol, and by his remarkable attainments in Oriental languages, he left England for Ceylon.

"After a brief period of earnest labour there, the decease of the eminent Dr. Yates opened the way for Mr. Lewis to proceed to Calcutta in 1847. He at once set himself, with his usual energy, to the acquisition of the Hindustani and Bengali languages, shared in the evangelistic work of that great city, and undertook the superintendence of the village churches established in the southern part of the Delta of the Ganges below Calcutta. He was also soon engaged in correcting for the press, and in acquiring the Persian language, in order to publish a revision of Henry Martyn's New Testament. For several years he was Secretary of the local Calcutta Religious Tract Society, and exercised a diligent supervision over its Bengali, Urdu, and other publications.

"During Dr. Underhill's visit to India, Mr. Lewis was selected for the post of the Society's Indian Secretary; and on the death of the Rev. James Thomas, in 1858, he became, in addition, the superintendent of the Mission Press, for which, by his early training as a printer, and his knowledge of Oriental literature, he was peculiarly qualified. This office he continued to hold with great success and advantage to the Society's funds till his increasing infirmities, due in a large degree to his close and unremitting attention to the arduous tasks devolving upon him, obliged him in the year 1878 finally to relinquish his work. The wisdom and kindness, the impartiality and courtesy, the diligence, the thoughtfulness and large-heartedness, which he displayed for more than twenty years in his multifarious duties, were gratefully acknowledged by all his missionary brethren, and were fitly commemorated in a testimonial presented to him at the Annual Session of the Union at Leeds, while the Committee expressed their sense of the obligation under which they had been laid by a record of his services in their Annual Report. His familiarity with every department of missionary work, his large acquaintance with Indian affairs, his mastery of several languages, and his sound judgment, rendered invaluable service to the Committee, and gave the highest value to his counsels and judgment.

"He was the author of several important papers on theological as well as missionary subjects, marked by great literary ability. He also published a valuable life of the Rev. J. Thomas, the Society's first missionary, and a briefer biography of the Rev. John Chamberlain.

"For the last twelve years he has been laid aside by constantly increasing weakness, but amidst painful bodily infirmity his mind retained to the last its clearness and its bright incisiveness, also its deep interest in the Mission which his piety and gentleness had so long adorned. He died 'speaking' with feeble articulation the 'honours of that Name' he so ardently had loved and served.

"In all these labours he enjoyed the presence and support of his beloved wife, who also bore her part in the great mission work, and who will ever be remembered as the foundress of the Zenana Ladies' Association. With her husband, she shared the esteem, confidence, and affectionate regard of a large body of missionaries, of various denominations, who ever found a hospitable reception in their Indian home.

"Mrs. Lewis departed this life on the 14th August last. Only a few weeks divided the husband from the partner of his life. He died on the 20th September.

"Of both these honoured servants of Christ, we may fitly write, 'Blessed are the dead that die in the Lord, for they rest from their labours and their works do follow them.'

"To their children, and to the various members of their family, the Committee tender their warmest regard, and commend them to the ever-present guardianship of their parents' God."

THE LATE REV. J. TRAFFORD, M.A.

"The Committee record with deep and sincere sorrow the great loss they have sustained by the death of their honoured and beloved colleague, the Rev. John Trafford, M.A., which took place at Stoke Newington, on the 22nd September last, in the seventy-second year of his age.

"On the completion of his course at the University of Glasgow, where he graduated M.A. with honours, in 1843, he was invited to become tutor at Serampore College, but medical opinion being unfavourable, he was constrained to decline that invitation. At the close of five happy and useful years in the pastorate of the Church at Weymouth, the invitation was renewed and accepted. For upwards of twenty-five years he served the Society, first as tutor and then as principal of the College; and in this office he entered fully into the spirit of the great men who founded that institution. For seventeen years he carried on his work with unflinching zeal and energy, without seeing his native land; and during his presidency, the College attained such a state of literary efficiency as proved Mr. Trafford to be in every way a worthy successor even of the eminent men who had preceded him in that office.

"In connection with his work in the College he often ministered to the English Church at Serampore; and a distinguished biographer of Indian missionaries bears witness to the character of the man and the preacher. Dr. Geo. Smith writing to Mrs. Trafford says of him: "The disciple whom Jesus loved," exactly expresses his career and experience. He and I went to India about the same time, and my earliest memories of Serampore are linked to him.

His preaching I will never forget, only his modesty hid its power and persuasiveness. His saintly walk was an example and a stimulus.'

"In another department of service he was closely connected with the Society. The last five years of his life were devoted to the Bible Translation Society, and he took the liveliest interest in the work of that Society abroad, and in pressing its claims at home.

"As a member of this Committee his presence and counsel were always highly valued. His long experience of life in India, his knowledge of the work of our brethren in that land, and his deep sympathy with the difficulties and trials which they have to encounter, made his counsel especially valuable on all matters relating to India. His eminent intellectual gifts, which he had sedulously cultivated, his devout and holy character, his refined taste, his meek and gentle spirit, and his sensitive conscientiousness in the discharge of every duty, threw a charm over intercourse with him, and made him a 'brother beloved' to all who knew him.

"The Committee tender to the widow and fatherless children their sincere sympathy in their great sorrow, and commend them to that Saviour who was so precious to their departed brother, and into whose presence and glory he has now entered."

Death of Mr. William Potter Olney.

JUST as these pages were going to press we received the sad tidings of the death of Mr. Wm. Potter Olney, of The Paragon, New Kent Road. On Friday morning, October 17th, Mr. Olney's son telegraphed Mr. Baynes, "Dear father passed away peacefully this morning." We have received no particulars; but Mr. Olney's death must have been somewhat sudden, as up to within a day or two of the sad event he was, as usual, actively engaged in Christian service.

Mr. Olney was ever deeply interested in the work of the Baptist Missionary Society; a generous friend, a wise counsellor, and an untiring worker. We hope next month to give some further details relative to his wonderfully active and useful life.

For the bereaved and sorrow-stricken widow and family we earnestly pray for special solace and comfort, and for the presence and grace of the compassionate Saviour.

The Deputation to China.

OUR readers will rejoice to learn that cheering tidings have been received from the Rev. Richard Glover and the Rev. T. M. Morris from "Salt Lake City."

Under date of October 6th, Mr. Glover writes to Mr. Baynes:—

"We have been successively at Niagara, Chicago, Denver, and Saleda; we have been much interested in all the experiences of our journey, and much impressed with the vast resources of the country and the energy of the people.

"We arrived at Salt Lake City this morning, and stay over to-morrow.

"We are both quite well and enjoying our journey."

Our readers will also be thankful to know that two generous supporters of the Mission, who desire to be anonymous, have undertaken to personally defray the entire cost of the expenses of the China Deputation, so that no portion of the outlay will fall upon the Mission Exchequer.

Work in Central Italy.

THE Rev. James Wall, of Rome, writes:—

“Rome, 1890.

“MY DEAR MR. BAYNES,—I trust that a few notes on work in Central Italy during the first half of this year will be acceptable to the readers of the HERALD. The Watch-night Service at the end of 1889 was more than usually solemn. About 250 persons, who crowded the hall in Lucina, as the church clock opposite struck the midnight hour, rose from their knees, and after hearty congratulations and fraternal *augurii*, poured rejoicingly out into the streets. Many seemed to be very deeply impressed.

“Lent, as you know, is the season for preaching in the Roman Catholic Church. As the people at this time seem more willing to attend services, we had preaching every evening, except Saturdays. The congregations increased until the end, and on the Sunday evenings the hall was often crowded. Many devout Catholics came occasionally; many seemed surprised and impressed; nearly fifty gave their names for the candidates' class, from which twenty-eight have already been baptized.

“ITINERANT EVANGELISTIC WORK.

“This first half of 1890 has also been with our Mission in Rome one of unusual energy in pushing into ‘the regions beyond.’ Besides the regular visits to several cities near, about a dozen missionary tours have been taken, sometimes by a single worker, but more often by two together. From Rome to Grosseto; from Rome to Viterbo and Orbieto; from Rome to Chuesi; from Rome to Perugia, and Rome to Tagliacozza; from Rome to

Segni, and from Rome round the Alban hills. The interjacent towns and villages have been visited, tracts and Scriptures largely distributed, and some thousands of our illustrated paper sold. In this work there was great encouragement. In several shops our paper was exposed for sale in the windows. Several places have asked for this preaching. In one city, where about fifty persons came to the hotel I stayed at, and listened a considerable time to presentations of the truth, when told that I could not send them an evangelist except very occasionally, they resolved to do what they could among themselves. In this state of things, while there is certainly ground for encouragement, there is also reason for continual sadness. Tens and hundreds of thousands of immortal souls lying in darkness, receiving only an occasional flash of the quickening light, and then allowed to fall back into eclipse. If there are any young men in our churches who have gift and vocation, and who are willing to consecrate their life to this field, I should be glad to hear from them, for I hold it true that means will not fail when lives are offered. Who will deny wood to consume this sacrifice?

“In this dearth of messengers I have accentuated some of our efforts. The text of Scripture, occasionally posted in a hundred places on the walls of Rome, has been more than doubled in size. I have arranged for regular reading of the Scriptures in some places where we can only send an evangelist once a quarter. In two or three distant places I have encouraged a very humble believer to regard himself as the bishop

of the diocese, and unless we get help from some quarter or other we shall be tempted to adopt almost any means of getting the seed into the ground.

“WORK IN ROME.

“Our colleagues in Rome have worked steadily and harmoniously, the ladies especially abounding in every good work. Our five stations in Rome have all given some fruit. The medical missions show great progress; the Sunday-schools are encouraging, the mothers’ meetings also. Statistics show that our attendances have been greater in this half-year than in any previous one. Some of the recent converts are doing mission work. A deaf and dumb man in Rome received a tract, procured a Bible, was converted, and baptized with another, his former master, who, like himself, could neither hear nor speak. He has gathered about a dozen of like sufferers, to whom he preaches Christ on his fingers. Another convert has managed to so influence his fellow-workmen that they gladly pray with him at their daily meal. Another, who returned to his native town in May, spoke of Christ so

efficaciously that thirty-six persons have left the Roman communion, banded themselves together, and opened a Sala Cristiano, where they read the Scriptures, pray, and teach as they are able.

“Now, my dear Mr. Baynes, your long experience has taught you to expect the cross even in the field the Master blesses. The cross which this field presents to the Committee shapes itself in the form of request for more help. I have long seen the need of giving some kind of special training to those brethren in our churches who either take part in our work at present or who may do so in the future. This effort at first would be as informal and as elastic as possible. I want to be able to provide for six young men, and my way will be clear enough if for three years our Committee will allow me to draw upon them as may be required from £200 to £300 for this special purpose. Thus our Committee would meet a present need and prepare also for the future.

“I am, &c.,

“JAMES WALL.

“A. H. Baynes, Esq.”

Missions and Sunday Schools.

WE have received the following letter from Professor T. Witton Davies, M.A., of Haverfordwest College:—

“DEAR MR. BAYNES,—I have read with interest Mr. Ewing’s useful article on ‘As the Twig is bent, the Tree’s inclined,’ which appeared in the August MISSIONARY HERALD. The author singles out three Sunday-schools as having done specially well in collecting for the Society. Swaffham School (Norfolk) has been quite unusually successful in this direction, and two at least of the schools named got their idea from there. This being so, I made inquiries from the missionary secretary (Mr. Thomas Moore) at Swaffham, with the result that he has sent me full information and several printed reports. The Swaffham School began its present system of collecting for missions twenty-five years ago, since which time the respectable sum of £1,492 6s. 10d. has been raised. The first year only £9 8s. 9d. was obtained; last year the sum was £100 1s. 7d. The number attending school at Swaffham is 227, which gives nearly 8s. 10d.

per head. But it is fair to note that out of the money raised by the Swaffham School, £10 are handed over to the County Association for county missions; £10—£5 each—are sent to the Irish and to the Home Missionary Societies. Allowing for this, it will be seen that the Swaffham children raise more money per head than any of the schools named, and I write merely to encourage the little ones there to keep on in their good work, and to stimulate other little ones to go and do likewise, if they cannot do better. I should have said that Swaffham—the birthplace of Robert Robinson, of Cambridge—has a population considerably under 4,000. This makes the amount collected by one Sunday-school—over £100—very remarkable.

“I may add that Mr. Thomas Moore has always been, and is still, very willing to aid schools in other places who wish to know the Swaffham system. In all this work may God have the glory !
“T. WITTON DAVIES.”

Travelling in China.

THE picture below is a representation of Mr. Medhurst, standing outside his house in Tsing Cheu Fu, all ready for a journey. His bedding is thrown across the saddle of the horse, and, after the fashion



MR. MEDHURST READY FOR A JOURNEY.—(From a Photograph.)

of the Chinese, he rides on the top of it. This is perhaps the cheapest and the speediest way of travelling in China. In his hand Mr. Medhurst is holding his sun hat, which is about a yard wide, measuring from brim to brim. He would offend Chinese susceptibilities, however, if he were to wear it before he had passed outside the city gates. Within the city, Chinese etiquette requires that only a fan or an umbrella shall be used to

protect the bare shaven head from the sun. Europeans, of course, are not at all times able to conform with this absurd custom.

This is a picture of Mrs. Medhurst as she is about to enter her sedan chair, which one of the bearers is tilting up for that purpose. Owing to the social habits of the people in China, which forbid a woman appearing on the public streets, our missionaries' wives have to go about the cities in chairs or carts. When making a call on a friend, or visiting a Chinese zenana, it is correct form for them to do so in a sedan chair. They would hardly gain admittance to a household of any respectability if they appeared on foot. This enforced seclusion is a heavy trial to many European ladies in



MRS. MEDHURST READY FOR A JOURNEY.—(From a Photograph.)

the interior of China. They can, as a rule, only walk freely when outside the city, but in Taing Cheu Fu our missionaries have been established long enough to allow of their wives walking on parts of the city wall itself. This is a boon highly valued.

A Letter from the Rev. C. Spurgeon Medhurst.

"MY DEAR MR. BAYNES,—On the eve of returning to China, I should like, with your permission, to heartily thank the churches I have visited during my stay in England for their universal kindness, and to express my intense satisfaction at the proposed visit to China of Mr. Glover and Mr. Morris. Their presence amongst us at this juncture cannot fail to be of immense benefit to the work.

"It is now nearly two years since a paper appeared in the MISSIONARY HERALD by my colleague, Mr. James, entitled 'Does China need Christianity?'

—a paper full of sad things only too familiar to all Chinese missionaries—which must have aroused many painful reflections in the minds of all thoughtful persons who read it. But no reinforcements have been sent since its appearance. Since then the Chinese famine of last year has come and gone, with its magnificent record of sacrifice and liberal gifts. This generous distribution of relief has made a broad breach in the walls of Chinese prejudice and superstition. The confidence of the people of Shantung in their idols has been thoroughly shaken, and feelings of gratitude to the missionaries, and of admiration of the fruits of Christianity have taken the place of sinister superstition and ignorant contempt. Thus we now have rare opportunities for giving the Gospel to the Chinese. Shall they be neglected as aforesaid? Not if great wrongs and deep needs can excite pity; not if sterling virtues can arouse admiration; not if substantial success can stimulate zeal. For these things are to be found on every page of Chinese missions.

“Yet at the conclusion of the great famine in 1877 we neglected to enter the open doors which the labours of the relief distributors then set before us. We failed again in 1862 in our duty to China, when the brave Gordon earned the nation's gratitude by expelling the destructive and murderous Taipings. A great harvest of souls might then have been reaped, and China's whole future history have been elevated to a higher plane, had we then filled China with Christian missionaries. Hear what Archdeacon Moule, with his thirty years' experience as a Chinese missionary, has to say on this subject:—‘The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated. Had they come when we were scarce able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished, and the people willing to listen to the tidings of the great God, our Saviour from woe and from hell.’ Surely our missionary zeal is very inadequate and very late! Can we blame the native Christians for apathy and disinclination to rely upon themselves when we display so much apathy ourselves?

“‘When He saw the multitudes, He was moved with compassion on them.’ Have we the Spirit of Christ when we are refusing the people the Bread of Life, which they are demanding at our hands? Why have we put ‘complacency’ in the place of ‘compassion?’ How is it that we are so deaf to China's needs; so blind that we do not perceive the great opportunities given us by God at this time for making some amends for the injury we have done her with our opium? I feel convinced from all I have seen that there are ample resources among us to adequately meet all China's immediate necessities without in any way interfering with any other mission-field, and without plunging the Society into any debt. Is it not true that the wealth of Christians is multiplying much faster than their contributions to the work of the Lord?

“Every move that China makes towards accepting Western civilisation is hailed at home with supreme delight; but should not we Christians see to it that she receives the Gospel as the first and best gift of the West? The missionary is now free to travel and live where he will throughout the Empire, but the trader is confined to the treaty ports. Before this condition of things is altered, and China opened by the steam-engine to trade, with its powerful temptations and benumbing absorption in material things, let us resolve that she shall be leavened with the leaven of the Gospel. Is it not a worthy ambition for us to cherish, that the inhabitants of the ‘Celestial Empire’ should make the acquaintance of

the missionary of the Cross before they are made familiar with the questionable methods and lives of many of our merchants?

"The Chinese nation has awakened from her long sleep of indifference to everything that is not Chinese, and, like another Rip Van Winkle, is astonished to find that the world has been advancing while she has been sleeping. She now wants the guidance of a stronger hand than her own, and the direction of a more enlightened mind. Who shall be her leaders? The worshippers of gold on the Stock Exchange, or the disciples of the self-sacrificing Jesus? A great darkness still envelopes the minds of her rulers. What light shall first break in upon it? The lurid glare of the money-seeker's lamp, or the gentle radiance of Christ's Cross? Christ is crying to this noble, this needy people: 'Come unto me all ye that labour and are heavy laden, and I will give you rest;' but their ears are stopped that they cannot hear Him, their eyes are blinded that they cannot see Him, 'and how shall they hear without a preacher, and how shall they preach except they be sent?'

"Our share of the thousand men for China appealed for in the September HERALD ought to be about twenty. Never before in the history of the Chinese Mission have there been so many signs in every place of true spiritual prosperity. May God forbid that the experience of former years shall be repeated now, and these opportunities for spreading Christ's reign in China allowed to slip by unutilised.

"Yours very faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

Dacca, East Bengal.

THE *Indian Herald* reports:—"An Association has been formed at Dacca under the title of the 'Students' Welfare Association.' Its object is set forth in the form of obligations, which the student members are required to sign. The form runs as follows:—

"I — promise, by the help of God,

"(1) To treat all women with respect, and to discountenance their degradation.

"(2) To endeavour to put down all indecent language and coarse jests.

"(3) To maintain the law of purity as equally binding on men and women.

"(4) To discountenance and discourage all entertainments in which fallen women take part, and to habitually abstain from attending such.

"(5) To endeavour to spread these principles among my companions, and to try to help my younger brothers.

"(6) To use every possible means to preserve my own personal purity, and to try to induce others to do likewise.'

"It is a noteworthy fact that the secretary of the Association is a Baptist missionary, Mr. R. Wright Hay. The Baptist Mission has no school or college at Dacca, and yet Mr. Wright Hay, it seems, has got such a strong hold upon the thousands of native students as to be elected the honorary secretary of their Association. It is hardly necessary for us to state that we wish the Association every success. Dacca has set a noble example, and we trust similar associations will be formed all over the country."

“Persecuted, yet not Forsaken.”

A YOUNG Hindu student having been brought to believe in Jesus, and to profess his faith by baptism, was advised to go back to his friends, that it might be made clear to them that it is not faith in Christ that breaks up families in India, but the superstition and unbelief from which Christ enables the willing soul to break away. He went, and thus touchingly describes his experiences:—

“I fear I cannot convey to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of, or look at her, my heart nearly breaks. When I think that they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed upon my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender-hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain for a little. Then he described the piteous condition of our family . . . and he pleaded, ‘My dear brother, I have done much to give you an education, scanty though it is. I will do more if you retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required

to prosecute your studies. Take now as large a sum of money as is required, *but grant me only this petition, preserve the life of mother, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.*’ I could bear these things no longer, so, beseeching them to take food, I retired to pray. . . . When I asked my Lord whether I should do what my friends tell me, a clear ‘No’ came, accompanied by the tender command, ‘Follow Me.’ I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be ‘rich towards God. But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me, I am ready to be crushed for Him who died for us while we were sinners. Lord, I am thine for evermore.” At the close of his letter he says, “I can do nothing for my mother but pray that she may be led to see the blessedness of the course I have taken. All of you constantly pray for me and my friends. I don’t know how to express my feeling of gratitude.

“Your humble brother in Christ
Jesus.”

Shortly after writing this letter, the young man, fixedly refusing to deny Christ, was driven from his home. First of all the mother who had been prostrated by grief at his conversion, but who was roused to violent antipathy by her son’s faithfulness to himself and his Saviour, threw his books out into the street, and then the young believer himself, smitten with deepest sorrow was commanded to go and never return, and never even to send a letter, as the very thought of him could not henceforth be other than offensive to all his

friends. He is now in Dacca, the Lord having graciously opened the way for him to continue his studies for the present. He is happy in Christ, but the slightest mention of home and mother brings the tears into his eyes and a tremor into his voice. In this

and in his earnest prayer for those who have despitefully used him and persecuted him, and withal in his steadfast adhesion to the truth, how eloquent is the testimony to the power of Christ to save and sanctify!

Sunday Schools for India.

A DEEPLY interesting and important new departure is just now developing in our Indian Mission-field. The doubtful hesitation as to the expediency and practicability of establishing schools for native heathen children, upon the lines of our English and American Sunday-schools, is gradually being exchanged for the conviction, upon the part of many of our most experienced missionaries, that in such an effort lies, perhaps, the most promising field for really profitable work. Not only have many such schools, amidst widely varying circumstances and conditions, been already established, but successful efforts are making to draw together the various workers—missionary, lay, and native—into Unions and Conventions for mutual aid and encouragement.

A most interesting Convention assembled in Calcutta at the close of last year. It was attended by some 300 delegates from various parts of India, representing some eighteen different missionary societies, and its meetings were presided over and addressed by such men as Bishop Johnston, the Metropolitan of India; Bishop Thoburn, and Dr. Scott, of the American Methodist Episcopal Mission; the Rev. William Carey, of the Baptist Mission, and many others. Lord Radstock and Mr. Baynes, of the Baptist Missionary Society, both as visitors, delivered cheering addresses to the workers.

Through this Convention, the attention of the Sunday School Union was most urgently called to the immense importance of the early appointment of an organising secretary, or Sunday-school missionary, who should devote his whole time and energy to the stirring up of Christian thought and effort throughout India, in support of this movement, to the establishment of the schools; and to the supply of suitable literature for the aid of the teachers in the study of their lessons, for the song service of the schools, and for the home reading of the scholars.

A special Committee of the Union, under the active chairmanship of Lord Kinnaird, has just now engaged an agent eminently fitted for this most important work.

The Rev. Dr. Phillips, who has had lengthened experience of Indian work, and who enjoys the hearty and widespread esteem and confidence of his missionary colleagues in all parts of India, is devoting himself to this duty, has arrived in this country from America on his way to India, and before proceeding will, at meetings both in London and the provinces, explain the proposed work, and invite Christian sympathy for its support. The young members of the International Bible Reading Association (a body some 300,000 strong) have, by a halfpenny subscription, already raised about £500 towards the first

year's expenses. But, as the work develops, very large sums will be required, and any Christian friends who discern "the great door and effectual," opened by this movement, are earnestly invited to send their donations to the treasurer of the Indian Sunday School Mission Fund, 56, Old Bailey.

Hockey at Bolobo on the Upper Congo.

THE Rev. George Grenfell writes :—

"Hockey is quite a new thing at Bolobo and very popular ; too popular, in fact, for the boys (like boys at home, sometimes) would rather play than



BOLOBO BOYS PLAYING HOCKEY.—(From a Photograph.)

attend to their lessons. I send you a photograph of the game ; the *Peace* is whistling for me to go on board, so I cannot write more."

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to :—J. M., for a plain gold ring for the Congo Mission ; Q. R., for a silver pencil case ; to the Rev. F. G. Kemp, of Wigan, who writes : "Please accept for the Mission a purse and pocket-book, a half-crown, and a silk handkerchief. The purse is one

that was given to me as a birthday present. Reading the *HERALD* in private, and again at the prayer-meeting, so deeply impressed me that I felt compelled to give this to you. I told those at the prayer-meeting, on September 24th, I would do so. The silk handkerchief was sent me as the result of that prayer-meeting. Next morning your earnest communication reached me. I read it, September 28th, in the morning. In the afternoon a dear friend sent this 2s. 6d. I again read the circular last Sunday evening, and, taking advantage of an awakened interest, pressed home the missionary interest, and urged the members to do something more. As the result, I rejoice to tell you that we have formed a Missionary Society and appointed a secretary and four collectors. This was done at our church meeting last evening. I believe we shall be able to do more for our beloved Mission as time goes on"; "One who has been marvellously helped during a long sickness," Newcastle-upon-Tyne, for a small gold brooch for the Indian Mission; Friends at Wisbech, for a bell for the Congo Mission, per Mr. J. F. Tyars; Friends at Downton, Salisbury, per the Rev. J. T. Collier, for £2 15s. 6d. for the purchase of a lamp for the a.s. *Peace*, for Mr. Harrison, of the Congo Mission; Mr. James Davies, of Bombay (brother of Mr. Davies, of the Congo Mission), who writes: "The appeal on behalf of the Congo Mission for ice-making machines has just come before my notice, and I have much pleasure in sending the amount for purchasing one—viz., £12—which I should like to be sent to the station where my brother is serving. Two months ago I had my first attack of fever after over two years' residence in India, and though it was only a slight one and my recovery very speedy, my strongest sympathies were aroused for those who suffer from the same cause in a land where the climate is far more trying and where very few of the aids of civilisation are available. I was specially impressed with the consideration of what a disadvantage they were under in having no ice to use in reducing the fevers, and I am glad to have the opportunity of helping to supply such an urgent need." Grateful thanks are also given to the following donors for much-needed and most timely contributions:—A Friend, £25; Mrs. Davie, West Cross, £10; Mr. T. M. Russell, £200; Mr. J. Marnham, J.P., for Congo missionary, £75; Mr. H. M. Bompas, Q.C., £10 10s.; Mr. and Mrs. J. Masters, £9; Mr. J. T. Stevenson, Auckland, N.Z., £5; Mr. Ed. Rawlings, £100; Mr. C. B. Williams, £5; "Ecce Homo," £5; F. O. R., for Congo, £5; Miss J. Aked, £5; Anonymous, for *China Deputation Expenses*, £350; Mrs. Garside, for Congo, £5.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A parcel from Mrs. D. J. Crossley, Hebdon Bridge, for Mrs. Anderson, Barisal; some medicines from Messrs. Burroughs & Wellcome, Holborn; a box of clothing, provisions, &c., from Mr. J. T. Crosher, of Melton Mowbray; a box of toys, and one of garments of various kinds, toys, &c., from friends at Eythorne, per Mrs. Harvey; a box and a parcel containing clothing, dolls, toys, scrap-books, &c., from the young friends at Salem Chapel, Dover, per the Rev. E. J. Edwards, and a box of garments, dolls, &c., from Mrs. Wellden's Bible-class, Deal, for the Rev. J. and Mrs. Stubbs, of Patna; parcels from friends at Wood Green and Dunfermline for Mrs. Jones, Agra;

parcels from Mrs. West, Clifton, for Mrs. Tregillus, Jessore ; a parcel of dolls, &c., from Brunswick Road, Gloucester, Ladies' Working Party, per Mrs. Caswell, for Mrs. McKenna, Soory ; a box of books and toys from the South Parade, Leeds, Scholars' Sewing Meeting, per Miss Holdeworth, for the Rev. T. Wright Hay, Dacca ; a grant of tracts from the Religious Tract Society for the Rev. W. Williams, Trinidad ; a case from Mr. A. Edgington, Norwich, for the Rev. A. Jewson, Barisal ; a magic-lantern, with a large supply of slides, from Mrs. Young, of Helensburgh, for the Rev. R. H. Tregillus, Jessore ; boxes of drugs from Mr. W. S. Caine, of Clapham, Dr. R. D. Evans, of Blaenau Festiniog, and Mr. N. Williams, of Thornton Heath, and a number of books from Miss McLaren Killin, and the Rev. G. R. Tanswell, of Shaftesbury, for the Rev. W. R. James, of Madaripore ; a parcel of calico and dress material from Mrs. Johnson, a bale of cotton clothing from Miss A. M. Trusted, of Ross, and two parcels of woollen garments and fancy work from the Juvenile Missionary Society at Denmark Place Chapel, Camberwell, per Mrs. Vavaasseur, for Mrs. Wall, Rome ; a bell, purchased with contributions gathered by Mr. Jonathan Friend from friends at Wisbech, for the Congo Mission ; parcel from Devonport for the Rev. R. H. C. Graham, San Salvador ; 170 garments from the Missionary Working Society and Miss Starling's Mothers' Meeting at Sutton, for Mrs. Phillips, San Salvador ; and a parcel from Mrs. Brock, Hampstead, for Mrs. Lewis, of San Salvador, Congo.

Recent Intelligence.

ON the 25th, 26th, and 27th of this month the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened at three o'clock on Tuesday, the 25th. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 2, Huddleston Road, N. ; Mrs. Smith, 26, Carlton Road, N. ; and Miss Pewtress, 41, Penn Road, Holloway, N.

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

On the 30th of last month the Rev. Geo. Hughes left London for Calcutta in the P. and O. steamship *Kaisar i Hind*. Mr. Hughes is designated for Madaripore, Eastern Bengal, in association with Messrs. W. R. James, Bevan, Norledge, and Davies.

On the 13th of the current month the Rev. T. H. and Mrs. Barnett and Mrs. Edwards anticipate leaving for Calcutta in the P. and O. steamship *Coromandel*, and on the 27th, the Rev. J. and Mrs. Ellison in the s.s. *Chusan*.

Treasurers of Missionary Auxiliaries are respectfully urged to remit to the Mission House sums in hand, as promptly as may be convenient, the demands upon the Mission Exchequer just now being specially heavy, large payments having to be made for the Congo Mission, necessitating advances from the bankers upon which interest has to be paid.

HAMPSHIRE.		OXFORDSHIRE.		NORTH WALES.	
Andover, for <i>W & O</i> ...	1 0 0	Caversham.....	14 4 0	CARNEGONSIRE.	
Beautieu	1 7 0	Do, for <i>T</i>	1 1 0	Penygroes, Calvary.....	
Poulner Kingwood	1 15 3	Chadlington	0 6 5	2 0 6	
HERTFORDSHIRE.		SOMERSETSHIRE.		MONTGOMERYSHIRE.	
Homel Hempstead	0 8 0	North Curry and Stoke		Newtown	
		St. Gregory	4 1 0	0 2 6	
		Wellington.....	9 16 6	SOUTH WALES.	
KENT.		SUFFOLK.		GLAMORGANSIRE.	
Brockley-road Sunday-		Ipswich, Stoke-green		Aberdare, Bethesda ...	
school	11 0 9	Juvenile.....	1 9 4	Cardiff, Canton, Hope	
Pembury.....	1 7 9	Sudbourne	1 16 4	Ch. Sunday school	
				Do, Mount Stuart-	
LANCASHIRE.		SURREY.		square, Bethel ...	
Accrington, Woodnook	5 5 6	Dulwich Hall Sunday-		Do, Bethany, West	
Briercliffe	5 0 0	school	1 2 0	Cross	
Doals	2 5 0	Streatham, Lewin-road	1 12 1	Do, Riverside Sun-	
Liverpool, Richmond		Thornton Heath, Beulah		school	
Ch. Sunday-school ...	18 0 3	Ch. Sunday-school ...	2 16 0	Swansea, Mt. Pleasant	
Oswaldtwistle	1 17 11			Treorky	
St. Helens, Park-road...	12 9 0			1 13 0	
LEICESTERSHIRE.		WARWICKSHIRE.		SCOTLAND.	
Blahy and Whetstone...	21 0 2	Birmingham, per Mr.		Edinburgh, Bristo-place	
Leicester, Melbourne		Thos. Adams, Treas.,		Kirkcaldy, for support	
Hall, for support of		1889, balance	49 8 3	of Congo boy at	
<i>Mr. Roger, Congo</i> ...	30 19 2	1890, on account ...	48 2 0	<i>Stanley Pool</i>	
		Do, Y.M.M.S., for		Lochee.....	
		<i>Mr. Grenfell's work,</i>		2 0 0	
		<i>Congo</i>	10 0 0	FOREIGN.	
		Do, Smothwick Sun-		NEW ZEALAND.	
		school	0 5 6	Auckland, Mr. J. F.	
		Rugby	10 15 9	Stevenson	
				5 0 0	
LINCOLNSHIRE.		WORCESTERSHIRE.		INDIA.	
Grimsby, Tabernacle ...	0 5 0	Evesham	20 5 0	Serampore, Rev. T. R.	
		Redditch.....	1 12 2	and Mrs. Edwards ...	
				4 0 0	
NORFOLK.		YORKSHIRE.			
Necton.....	0 13 0	Blackley Elland	2 10 0		
Yarmouth, Park Ch. ...	21 2 9	Driffeld	4 4 0		
		Hutton Cranswick	1 8 5		
		Idle	4 18 6		
NORTHUMBERLAND.					
Newcastle	7 17 8	Lindley Oakes	10 1 11		
Do, Westgate-road ...	25 19 4	Lockwood	7 13 0		
Do, Jesmond.....	12 1 6	Keighley District, per			
Do, Bye-hill	4 16 10	Mr. W. Town.....	43 0 6		
		Polemoor	6 1 0		
		Rawdon	22 6 6		
		Salondine Nook.....	13 8 10		
		Salterforth.....	0 8 0		
		Shipley, Bethol.....	3 5 10		
NOTTINGHAMSHIRE.					
Collingham	0 4 4				

TO SUBSCRIBERS.

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

Every friend of Missions should read the following
Missionary Testimony about the Opium Trade

which the ignorance or indifference of British Christians alone enables the British Government of India to carry on, and which powerfully neutralizes their efforts to carry the Gospel of Christ to many hundreds of millions of heathens and Mohammedans in China, India, and Malaysia.

3.—By DONALD MORISON, M.D.,

Medical Missionary at Rampore Bauleah, Bengal (English
 Presbyterian Missions).

I visited one of the Opium shops in the town, and found an Opium den attached. I stepped into the den, and found twelve men sitting down to their pipes. My sudden entrance was followed by a rush for the door, but I stayed them and told them not to run out, but to tell me all about the habit. Many of the smokers I knew personally, all belonging to the labouring classes; a number of them were tailors, others day labourers, and one or two shopkeepers. They all settled down again, and two or three began to smoke. On looking over the smokers, I saw that most of them were sallow complexioned, and one in the last stage of emaciation. I asked what was the effect of smoking upon them; they all with one accord said that it dried up their bodies, and the craving for it was such that they could not give it up. Any attempt at giving it up was followed by alarming diarrhoea, and sometimes dysentery, so that they had to fly to it again to stop their symptoms. They therefore said that if they gave it up they would die, "but, Sir, if you would give us some medicine to help us, then we might give it up." "Yes," said one, "those who go to the jail *have* to give it up, and get stout and strong in jail;" "but," added another, "whenever they come out, their first pice is spent in the 'goolie' (or Opium-smoking) shop." I asked how many men came there: they said about 50 or more daily. This was the testimony of the shopkeeper, whose interest it is not to show too large a consumption, lest his licence should be enhanced. I found none of them willing that these dens should be extended; on the contrary, all the men implored me to do what I could to have them closed, "only let us die first, for if you deprive us of it suddenly we *wust* die." "Ah!" said the shopkeeper laughing, "don't think the Maharanee (the QUEEN) will close these shops; she gets too much money out of these Opium, Ganja, and liquor shops to think of closing them." I replied, "Not so, you are wrong; if the good Maharanee and the good people of England knew that these shops are demoralizing and destroying the people of this country, they would shut them up and deliver you from the temptation." The crowd outside had increased, and my presence being not favourable to the interests of the shopkeeper, I left, sad in heart at what I saw and heard.

My next visit was to another den a quarter of a mile distant. Here I entered suddenly, and as there was a back door, two or three slipped out, not before I had seen and known their faces. Most of them remained, though feeling much ashamed. I counted fifteen at their pipes, and others waiting to take up each pipe as soon as it was unused. What shocked me here more than in the previous den was to find that the majority were young men under 25 years of age. Here I saw many whom I knew intimately, but whom I had not suspected of the habit. The lad in charge of the shop was a youth of 18 or 19, pale and thin, with brilliantly black eyes, a characteristic of the Opium-smoker when under its influence. I asked him how he came to be there. He said he was serving in charge of the shop, and received so much per day, I think he said four annas (6d.), of which he smoked the half and the other half went to purchase food. He was practically a slave. He had sold himself to the Opium contractor to smoke Opium, and to obtain what little he could with what remained over after his smoking bill was deducted. The next man, who was in the act of smoking, told me he too was serving in the shop, and that if he smoked the value of twopence per day he had usually only twopence to give to his father and mother for food. Here were two young men in one shop bound slaves by the fascinating drug! But I had not seen all yet. I turned to a young man of about 21 years of age standing near, and asked: "What are you doing here?" He hung down his head and did not answer. The shop-keeper (*i.e.*, the first boy) said: "Sir, he too is smoking Opium." "But," I said, "how can you smoke it, when you are not earning any money; you are out of work now;" for he had applied to me for a situation as school teacher a few weeks before. He replied: "I sometimes get

work to do." "No," said another smoker, "his father supplies him with the money, and he smokes twopence per day or more when he can get it." "But," I said, "his father is a poor man getting eight or ten rupees per month, with a large family, how can he afford to encourage his son in this vice?" "Why, sir, if his father will not give him the money, he will commit theft or some other crime to get money, and therefore his father, to save his good name, gives him six or eight pice (2d. or 3d.) per day." The young man, when asked if that was true, said it was quite true, and that he had learned to smoke Opium in Calcutta three years ago, and he could not give it up now. I could not wait to make any more enquiries; three young men, whom I knew, were hopelessly bound by this ensnaring vice, and my thoughts travelled over the vast numbers who must be fast drifting into the same condition.

I began to realize for the first time in my life, after twelve years' residence in this town, that there were forces at work under my very eyes that were swiftly and surely bringing ruin and degradation upon innumerable families in India, and that, account for it as we may, our Christian (?) Government was responsible for fostering and propagating this demoralizing plague. And yet I had not seen all, nor sounded the depths of this polluting stream. These two Opium dens were on the roadside. I had passed and repassed them for years, and had no idea that they existed at all in the town, for I had never inquired for them.

My next visit was to a shop which I had some difficulty in finding; it was close to the river and away from the public thoroughfare, and unlike the others, as there was no Opium or Ganja sold there. This was only a "smoking den." I entered suddenly, and found 25 men smoking and many more pipes vacant. I was told they could accommodate 30 or 40 smokers. The first man who attracted my attention was a fair-complexioned Brahmin, sitting on a stool smoking. He lifted his eyes and looked at me as I entered, but went on smoking. I recognised the face, but could not recall his name. I turned to him, and asked him how long he had been given to this habit. He said four or five years. I remarked, "You do not seem to have suffered much; you seem stout and strong." He smiled, but made no reply. "Ah, sir," said a withered, emaciated man near me, "he is a rich man's son, and can get milk, ghee (clarified butter), and sweetmeats, and therefore it does not injure him as it does those who are starving and cannot afford good food." Who was this rich man's son? A year ago a distressed mother appealed to my wife to try and enlist her sympathies in her case. Her second son had taken to Opium, and would do nothing to support himself. His elder brother refused to give him money to spend on Opium. He broke into his mother's jewel case, stole the jewels, sold some, and gave others away to disreputable women. She could not give her son up to justice, and she now appealed piteously to my wife to tell the Queen to shut these shops, and not have all her children ruined as her son was. Shortly after the elder brother called to consult me about the health of his little daughter, and he asked me if there was any medicine that would stop a man taking Opium, "for," said he, "my brother is ruined by it, and he will not give it up. Come and see him, and try if anything can be done." I went and found him as they had stated. I told him I would give him some medicine which would allay his craving, if he was determined to abandon the habit. He said he would try, but it was only an empty promise, which up to this day has not been fulfilled. All the circumstances flashed before me as I saw this rich Brahmin's son sitting in the midst of twenty-five Mahomedan Opium-smokers of the very lowest and most demoralized type! I said to him, "Did you not promise me a year ago that you would give up this evil habit?" "Yes, I did." "And why do you not give it up once for all?" "I cannot!" "Oh, sir," said two or three voices, "if you can only give us some medicine to help us we will all give it up. Rice is dear; we can hardly get enough for food for ourselves and our children, but we must have the goolie (Opium pipe)."

I came home sick at heart and depressed in spirit, musing on the terrible facts that had been growing up around me all unnoticed and unknown. I began to give more attention to those immediately connected with the Mission, and found that among our small company there were two Opium eaters and two Ganja smokers. It seems the habit had become almost universal. At all events the numbers are far greater than we suspected, and the still more saddening fact remains that it is spreading at an alarming rate. This was the testimony of every smoker I met, without exception.

Copies of this Leaflet for distribution may be obtained from the

SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE,

(President, SIR JOSEPH W. PEASE, BART., M.P.)

BROADWAY CHAMBERS, WESTMINSTER, S.W.

Price 6d. per 100; 4s. per 1000.



MR AND MRS. DIXON, AND FAMILY.—(From a Photograph.)

[DECEMBER 1, 1890,

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1891.

New Year's Day Prayer-Meeting.

ON Thursday morning, January 1st, 1891, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

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.

It is with much pleasure we announce that our much esteemed friend the Rev. F. B. Meyer, B.A., of Regent's Park, will preside on this occasion.

Sacramental Collection for Widows and Orphans' Fund.

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE 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. Amid the glad associations of the New Year we plead for a place for the widow and the 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.

Christmas and New Year's Cards for Native Preachers and Evangelists' Fund.

THE 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 £752, a slight increase upon the amount contributed the previous year. We are anxious to raise this Fund to ONE THOUSAND POUNDS. Let our young friends 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, Furnival Street, Holborn, London, E.C.

Mr. and Mrs. Herbert Dixon and Family, OF HSIN CHOU, SHANSI, NORTH CHINA.

(See Frontispiece.)

WE have much pleasure in presenting our readers with an engraving, from a recent photograph, of Mr. and Mrs. Herbert Dixon and their children. Many of our friends will remember that Mr. Dixon was formerly associated with the Congo Mission; but his strength failing in Africa, by medical advice he took up work in China, where he has hitherto enjoyed good health.

Mr. Dixon, writing of his medical work, says:—

“MY HOSPITAL is a series of five small rooms or suites of rooms, each containing a brick bedstead, and capable of accommodating some ten patients, each having a friend with him. A kitchen is attached. A few plates and cooking pots are lent to each patient. Each patient, who is able to do so, pays rent for his room; the money thus received going towards the rent of the place. The

chapel is rented with the hospital, and I reckon the hospital share of the rent at £3 per annum, half of which will probably be paid for by patients. I have had but few cases that have tied me to the city. I have been into many more villages than had previously been visited. My pony has enabled me to do this by saving much valuable time between the villages.

“The object of the hospital is to

receive patients who come from a distance, whether the case is serious or light; they are mostly eye cases. They are regularly instructed by our evangelist (Chao S. S. Senior), who is too old and weak to walk far, and whose total cost is, say, £6 per annum (he has been on the Hsin Chou staff some three or four years), and they come in regularly to morning and evening prayers, which I conduct myself when in the city. On Sundays they also attend Divine worship.

"Could you but know the wild rumours afloat as to what horrible practices we indulge in during worship, and the dread there often is at the thought of entering our chapel, you would the better appreciate the use of our hospital in teaching the people what is meant by worship and prayer.

"Further, our hospital is used for helping our inquirers to break off opium. Some five have been cured, including the aunt of an evangelist.

"RESULTS OF HOSPITAL WORK.

"Let us look at some of the results of this hospital work. Leave out all the advantages in the way of friendliness of the people. Look at actual converts, all gained by it, since October, 1889: Kuo Liang Tsai, a man who came for a wound of an eyelid; converted, I believe; but, as he lives thirty-five li from here, and is not entirely his own master, he cannot always come to service. I have visited him in his home. Chang, of Pei Ho Ts'un, an out-and-out convert, who had often come to the outside of our door, but never dared venture in until he was down with sickness. He comes thirty-five li every Saturday, so as to be in for Sunday. He came to me last night, and begged that one of the evangelists might go with him to a fair near his home to-day, so that they might preach

the Gospel. He is always telling them of his 'books,' so the villagers remarked to me, when I was there two months ago. His uncle is a believer but too old to come in to services. I saw the old man, who said he worshipped and trusted the Saviour; he is intelligent, and reads much. We visit this man's home.

"Ssu Lao Ma, an old lady of fifty-four, had a carbuncle. Fearing being overwhelmed with medical work I refused to see her, telling them to use native medicines. They carried her in a chair four miles, and laid her at my gate. One glance was enough; I thought her life was gone. I spent two hours each day dressing it, and telling her and her only son the Gospel. She says she believes in Christ, and has given up idols. Her son came regularly to worship on Sundays until he went to a distant city 200 miles away. Mao, of Tung Yeh, now at work in Ch'i Ts'un, first came with his baby, whose spine is diseased. He has been very consistent has told many of the Gospel, and is going to pilot me through his native district to those who have read our books and are interested in the truth.

"One more must suffice. An old man of sixty-eight brought a child of fifteen in from a place seventy li west of this. He had had ten children; this boy was the youngest. Nine had died, and this boy had had chronic hip disease for thirteen years. I told the old man that I could do but little for him; still I would try if he would come into the hospital. He came in last December, and he and his boy are there still. They both profess faith in the Lord Jesus, and their lives correspond to their profession; but the old man, though owning 120 acres of land, is very ignorant, and needs much careful teaching. The boy is a pupil in the embryonic school, and reads and writes nicely. The future

seems to point to him living on the produce of his land ; and as he can never plough or do rough work, owing to his leg, that he will become an unpaid pastor and teacher in his own district. The old man has given up his opium by my help, though he has smoked it over thirty years. What is more, he has given up his trade in opium, which had hitherto proved so profitable to him.

" I visited his home some six weeks since, and he and his dear old wife have entirely cleared out their idols. His wife too has been in the seventy li (twenty-five miles) to see us. The other day he went home, and came back again with his face one mass of blood and bruises. He said a quarrel had arisen over some manure ; that taunts were thrown at him that he had turned a heretic, and finally three of his relations had held him down and battered his head with a stone. I took him to Christ in the Testament and in prayer, and gradually he saw that he must forgive them. He told me also that, no doubt, he had lost his temper and partly provoked the assault, by daring them to beat him. He was repentant, and I was glad to see his frank confession of fault. That day a messenger came in begging him not to prosecute the offenders, that they were willing to acknowledge their folly and to make suitable amends.

" To-morrow morning I start with my wife and children to visit his home, and see the matter amicably settled. I take my wife and little ones, as there are many rumours about up there to the effect that we are a bad lot, committing fornication, &c., and the mere sight of my wife and bonnie bairns will soon dissipate that notion.

" This visiting distant villages is hard work, entailing tremendous discomfort. Their houses swarm with bugs and lice. Their food is filthy to

our tastes. The sun scorches you on the road in summer, or the cold freezes your bones in winter. Many shirk it, and I confess that there are times when my own flesh shrinks from it.

" RECENT CASES.

" A man from a village, some hundred li from here, has just come in and is staying two or three days in the hospital. He is very ill, and his friends having heard of my success they have brought him in to see if I can help him. I fancy I can do but little for him ; I shall see. But the feature in this case is that his friend, a young man in business for himself in Tai Tung, 600 li from here, most kindly invited me to visit their home at the village on the 21st of the fifth month, when there will be a large fair there, as he himself said, ' To preach the Gospel (doctrine)'. He knew that my heart was set on that, not on medicine.

" An invitation came from a Roman Catholic hamlet, twenty-five li away, saying there were several women and children with various complaints, and as they had no cart to come into the city, would I kindly visit them ? I went and attended to their various complaints, which took an hour ; then the people themselves asked me to tell them of the Gospel of which I had spoken to their friends elsewhere. I produced some copies of ' Matthew ' and ' Luke ' and ' Acts.' They listened for nearly two hours while I pointed them to Christ, and proved point after point from the Scriptures. They begged for copies of the Gospel, though I warned them their priests would not allow them to read them, saying they meant to read for themselves. They would not have looked at my books apart from my kindness in helping

their infirmities; that unlocked their hearts. Again and again do I hear the remark as I ride out, 'Oh, he is going

to see the sick'; and curses me on their lips as they see our practical religion in our medical work."

The Congo Mission.

THE Rev. W. H. Bentley sends the following account of a recent journey to Tungwa:—

"Wathen Station, Congo River,

"S.W. Africa, August 15th, 1890.

"DEAR SIR,—A fortnight ago my wife and I returned from our trip to Tungwa-Makuta. I must now tell you a little about it.

"TUNGWA.

§ "Before doing so I have been reading up in the old HERALDS the accounts of Mr. Comber's previous visits to Tungwa and the very narrow escape he had from Bwaka Matu, the chief of Mbanza Makuta—the shot in the back, the chase for more than an hour. It is difficult to realise those old times, they seem so long ago. I find that Lieut. Grandy, in command of the West Coast Expedition for the relief of Dr. Livingstone, in 1873, came in sight of Tungwa, but was not allowed to enter the town; he returned, and a few months later received his recall to England. In September, 1878, Messrs. Grenfell and Comber reached Tungwa during their preliminary expedition. They were received in great style, but not able to proceed further inland. Mr. Comber, having returned from England, visited Tungwa again with Mr. Hartland, September 11th, 1879. He found that while the chiefs of Tungwa were friendly disposed, yet in all the district the feeling was very strongly opposed to allowing any white men to pass to the ivory markets, and that the people of the district were angry because the

Tungwa people were friendly to us. Exactly a year later (September 10th, 1880), Messrs. Comber again visited Tungwa, deceived by the promise of Bwaka Matu that they should pass if they liked. They passed through Tungwa, and two hours further to the Mbanza Makuta, and when they sat down in Bwaka Matu's compound the cry was raised, 'Bring the guns; kill the white men.' They were driven out of the town, and Mr. Comber received a shot in the back. He fell, but got up again and ran. They were chased for more than an hour. Such was Makuta ten years ago. Now the people know that the white men have passed them, and they are used to hearing of us. We are now able to visit them without danger, and they are earnestly begging that we make Tungwa a sub-station. My wife and I have stayed eleven days in the town, and a very interesting visit it has been.

"THE JOURNEY.

"We started on the 9th of July. Marching about eighteen miles, we came to the edge of the great plateau, upon which our station is situated, and looked down upon the low lands 700 feet beneath us. In the rainy season the view is very fine; but now there is a blue haze in the air, and fifteen miles would be the limit of vision.

"Through this low land (1,380 above the sea level) the Congo Railway is to pass. In the rainy season the low

country is infested with elephants ; they ravage the gardens, dig up the potatoes and manioc, knock down the palm-trees, and make themselves a plague to the people—thirty or forty, sometimes even a hundred, elephants in a herd. Wandering far and wide, traversing long distances in a day, they do much havoc, and the natives travelling through the jungle may, at any moment, be surprised by the crashing of trees, and long files of the great beasts on every side of them.

“In the dry season they go further up country, and we were happy to meet none of them. At several of the towns we found food scarce, and a piteous tale was told of the ravages of the elephants. They are now protected game, and a licence, costing £25, has to be obtained before a white man may shoot an elephant. The natives trap a few, very few, but their guns are practically useless with elephants.

“On the afternoon of the fourth day we reached Nsonia, on the bank of the Eastern Kivilu. Here we received a message from the chief of Tungwa, whose name is Kusakana, begging us to stay at Nsonia all Sunday, for it was the day of the great Makuta market, which lay in our road. We were glad to rest, and in the afternoon we had a nice talk with the people. We find that there are two Kivilu rivers. The Eastern is far the smaller. Their confluence is some ten miles to the west of Nsonia.

“NATIVE TOWNS.

“Next, after a march of two-and-a-half hours, we stayed for lunch in the eighth town which we had passed through. Many others lay on the right and left of the path, and it is evident that there is a large population in that part of the country. In some towns we were well received, and the people were very

friendly—delighted above all to see a white lady. The men would crowd round me to shake hands ; then they told the women folk to go and shake hands with my wife. ‘Go and shake hands with her ; she one of yourselves.’ One or two women would venture, then all would come, and they would say, ‘You men have your white man, and we our white woman. *Nkento eto!*—our woman, our woman.’

“It was not so in every town. Half-an-hour after one of the best receptions, we came to a town, and on the outskirts the women fled. The first man we met had a gun ; he quickly took it from his shoulder. The guide, who was in front with me, winced, and was on the point of turning back. The man asked us if we came in peace, and on hearing our reply he became reassured, and led us through the town. The women bolted, and the men regarded us from a distance. That was the worst.

“The towns were much like each other. A small wood, about a quarter of a square mile in area, the grass cut all round the margin to keep the bush fire from the trees and town, valleys 50 to 100 feet deep on three sides. Passing into the little wood, the path is lined with pine-apples, which often extend into the bush under the trees as far as you can see. This is a strategic measure. The serrated leaves make a jungle impenetrable to bare legs. In the central clearing are groups of houses.

“As a rule, there is not much to be seen in a town. The gardens are on the slopes or in the valleys near the town. A few houses are in process of construction, and the builder, with one or two helpers, will be busy tying the innumerable laths, &c., that go to make up a house, or slow splitting and preparing the cane to tie with. A few

women will be preparing cassava pudding, a few more making baskets or nursing babies, several people fast asleep on mats in the sun; perhaps a man may be making a pretty sieve-basket, or weaving mats; one or two may be sewing a cloth (women never sew). Just at this season the boys will be out rattling with bows and arrows in the burnt jungle; perhaps some girls may go with them with hoes, to dig out any rats which run to their holes. Some of the people will be away trading, others away palavering, or visiting a sick relative. Three times a day those who get their living by tapping for palm wine have to ascend the trees to freshen the cut. Others mending guns, making fish traps, lounging, gossiping. A few sheep, goats, pigs, fowls, a skeleton dog or two, and rarely a cat, complete the picture of life in an ordinary African town.

"MAKUTA.

"We passed the Makuta market-place; it is a clearing about 400 yards in circumference, with a few bushes and some large trees of a species of ficus. There, every four days, the people met from far and near towns. It is a noted market, much indiarubber and even ivory changes hands there, and there is a large trade in salt. I jotted down the articles in a market the other day. Pork and goat flesh, some partly cooked, some decidedly 'high'; powdered cam-wood (a common cosmetic), pigs, goats, and fowls (alive), gunpowder, palm-wine, gourd pips (to be crushed with pepper and salt as an adjunct to cassava pudding); puddings in two or three forms, raw cassava in several forms, and also cassava flour, maize, plantain, bananas, beans, cooked leaves of cassava, cabbage, egg plant, &c., &c., with palm oil or crushed

ground-nut to make them more tasty; knives, beads, hoes, baskets, mats, beds, sieves, cloth, whitebait and other fish, dried and fresh; shrimps on skewers, spitted rats in great variety, anklets, fez caps, straw hats, palm nuts and oil, pepper, cooking pots, pineapples, onions, tobacco; caterpillars, twelve on a skewer or alive; matchets, native cloth, yams, and potatoes, cooked and raw. At some markets there may not be a hundred people, at others even as many as 3,000.

"Very near to the market was the great wood of Mbanza Makuta, where Mr. Comber was shot; we passed it at half a mile distant, a valley intervening, then across a stream and over a ridge, and before us lay a very flat plain of five miles wide. On the other side was Tungwa, our destination.

"NATIVE FIGHTING.

"But there was gun-firing ahead of us, and we learned that the people of Nkumba were fighting with the people of Kimpanzu, in the gardens of the Tungwa women; and the Mbanza Makuta people, and those in their neighbourhood, were helping Nkumba. The battle was two miles away; they might be on our road and might not. We decided to get nearer to the scene of action before making definite plans. Presently the firing was only half a mile away, then even less. We halted. Just then an old lady came from the battle. She told us that they were fighting just on the path; we had better go back and take another path to the east, which was really more direct. She undertook to pilot us to the branchings of the road. Presently some men from her town came to see us. They begged us to go to their town, for it was too late to cross the plain. That evening we went to the town; it was about half a mile from Mbarza

Makuta. When the sun was setting we saw a long file of men coming on the path by which we returned with the old lady; it was the home-coming of the warriors. Some of the townsfolk rushed off to hear the news, and, as the warriors learned of our presence in the town, we were honoured with the exhibition of their prowess at a knoll below the town. There was a brave firing of guns and striking of positions, then they swarmed up the hill to see us, and we shook the begrimed hands. Some had blackened their faces; others were blackened by the gases from their leaky gunlocks. Some wore feather caps; others had rigged themselves out in knightly style, and wore rich and varied cloths; some had even gone to the battle with parti-coloured umbrellas. The first question asked by the townsfolk was: 'How went the day; has it been a good fight?' 'Yes, indeed!' 'No one killed on either side?' 'No one.' 'It has been a good fight, indeed; that is how all fighting should be!' An excited crowd of hand-shakers closed around us and we heard no more. Wars are not always so bloodless. I was in a town a month or so before, when the people sallied out to war. It had been long pending. In January last I saw that the two townships hated each other with a red-hot hate. A few days before I was there last time the allied towns had been to dance in their enemies' town. During the dance one young rowdy tucked up his 'skirts' as if he were travelling, and this is improper in a town. On nearing a town people let their cloths fall loose, and gird up after passing. The young people of the town were indignant at this breach of etiquette, which was, of course, an intended insult. The offender's cloth was pulled out from the tucks and a piece of it was solemnly torn as a pro-

test. The dance stopped and vows of revenge were taken. A day or two afterwards the man who tore the cloth was passing through the young rowdy's town; he was at once set upon and beaten, his cloth torn, and his gun and those of his companions taken away. I arrived just as the folk were ready to start. Of course my protests were disregarded; their enemies had already started to the attack of their allied town. One man, in whose house I was sheltering from the strong sun, bade me good-bye, and laughed at my regrets. Two hours afterwards he returned on the shoulders of three men, badly shot. Fifteen were wounded that day, some mortally.

"MR. COMBERS SHOT.

"But to return to the Tungwa trip. At about four o'clock in the morning we heard a wailing in the town across the valley, and learned that a man of the town had died of small-pox in the hut which they had put up in the jungle. Mbanza Makuta had been suffering terribly, and this, as well as all their woes for the last ten years, has been put down to a punishment for the shooting of Mr. Comber. They believe that God is angry with them. Their chief, Bwaka Matu, died very soon after the crime, and the once very populous town is now of very ordinary dimensions, and has only recently been ravaged with small-pox.

"Before we could start in the morning the son of Kusakana and another boy had risked capture on the road to come and meet us. The plain is very flat, and in some places there are slight depressions in which the water collects in the rainy seasons. Some had some water in them then. It was over some of these pools that the people were fighting. Cat fish abound in the larger pools. The Kimpanza people had

bought some of the pools, but other towns disputed their rights to them.

"After nearly two hours we reached Tungwa. Our reception was hearty, and we were shown a fine house. The front room, which we occupied, was 20 feet by 14 feet, the walls were 6 feet high, with a good high-pitched roof; in the end of the room were two alcoves, one of which became our bed-room.

"Some fifty or sixty women beside men and boys sat down to watch the preparation of the house and the meal; meanwhile we chatted with our new friends. The town is built on the banks of a small river, the Sulewa, and is better described as a township, for our friend Kusakana is only chief of part of it. It takes eighteen minutes to walk through the town itself, and there are many small towns round it. We stayed here eleven days.

"MEDICAL WORK.

"In the morning at seven o'clock we had breakfast, then a morning service—singing, prayer, and an address. This was sometimes very well attended, but varied; next, medicine to those who could come for it; then Binta, the son of the chief of the town when Mr. Comber visited Tungwa, would tell me of someone ill in a suburb fifteen minutes' distant; he would carry my medicine case—one of those very handy cases which Messrs. Burroughs, Wellcome, & Co. gave us—and off we went to see the patient; then he would tell me of another, then another; it was generally twelve o'clock before I was back. We scarcely finished lunch before more people needed medicine; they had come in from neighbouring towns, or had been too late for the morning doctoring. While I was attending to them Binta would come and say: 'You did not see So-and-so, to whom you gave medicine yesterday.' So once more he would

pilot me off, carrying the case. He is a fine, bright lad—such an amount of life and fun. He was very anxious to come to Wathen.

"It was fairly late in the afternoon before I could sit down, then I was generally tired; and, after a little time at charting out the district round our station or reading or study, the table was spread for our evening meal, then evening prayers with all who came. My wife superintended the purchase of food for ourselves and men, chatted with the women, nursed the babies, and made many friends. She has been having such a spell at schooling on the station, and there was an understanding that this stay at Tungwa was to be a holiday; but she set the boys who had come with us to reading to the elder boys, and to an alphabet class with the town boys. So we gave ourselves up altogether to the people. There was a great deal of sickness in the town; for, beside the ordinary woes and ailments, the season was very cold, and there can be no question that the Russian influenza has reached here. Nearly every one had a cold, and some were very ill. It was very sad to see the hold which the terrible superstition of witchcraft has upon them—everything is attributed to it. If a man is shot in war someone must have 'witched' him; if a canoe is upset and people drowned it is witchcraft. If a man is sick and starving to death, not having any appetite for the ordinary food, there is no attempt to make anything tasty: 'What is the use of troubling about food? the sick man is bewitched, and, until the spell is broken or taken off, medicine, food, and everything is of no avail.'

"AN IMPORTANT PATIENT.

"An important sub-chief was very ill. They begged me to see him. I gave him some medicine, urged strongly the im-

portance of some fowl soup, and told them on no account to dose him with palm wine. In the afternoon he sent to say that he was much better, the pain had stopped, and he had had a good sleep; would I send some more medicine? I said that he had enough medicine for the day, and that I would see him in the morning. But in the morning he was much worse. No one asked me to go and see him, and some advised me not to do so, lest the relapse should be ascribed to me. People might think that Kusakana had brought me to the town to kill off some of his rivals. I did not see him for three days. At last he sent for me. He was much worse, evidently sinking. The truth came out that they had been dosing him with palm wine, and had done him much harm. They had said, 'The poor fellow will die, let him have as much palm wine as he can take down, and enjoy all he can of this world's joy; he must soon leave his palm trees and wine;' so they had given him a great quantity.

"The poor man was very angry that his sickness was becoming worse, and all the previous day he had been demanding a witch palaver, so that the 'witch' who was killing him might be killed and his own life spared. The notables of the town had been to see him, but they could do nothing of the kind, because we were there. He had, therefore, sent for me. I saw at once that I could do nothing; food and nursing was his only chance, if any existed. When I told him so he begged me to tell him frankly if I thought he would die. I told him that it was very likely, and urged him to seek the forgiveness of his sins, and for preparation for the great change. In his exhausted state it was not easy to explain to the heathen man the way of salvation; but after I had been talking to him, he

begged me to pray with him that he might know how to pray for himself. I did so, and the people tell me that often during that day he murmured that prayer to himself. I urged the wives who were nursing him to give him some strong fowl-soup. They asked me what was the use of feeding him, or giving him medicine; the breaking of the spell was what was necessary. After a great deal of trouble they agreed to kill a fowl, and supposed that size was no object. A chicken of six weeks was selected, but to that I objected. Then the sick man told them to kill the spotted hen. It was caught and brought in, and they were told to kill it. I went away, and the chicken was substituted by the wives, who thought that if he was going to die the fowl could be made better use of. The man died during the next morning early.

"THE SENIOR CHIEF.

"The senior chief of the township was also ill. I was treating him daily, and, after the death of the sub-chief, I was the more concerned about him. He had eaten scarcely anything for a week, although I had urged fowl-soup. He said that he had no fowls; there were too many thieves in the town. He had given me a fowl a few days previously, and, although I seldom do so, I had accepted it, fearing that my refusal of his gift would be misunderstood, and in his fear he might think that I was in league with the witch who was troubling him. One has to be very careful, even when giving medicine, under such circumstances. I went back to our house, and sent him his own fowl back with a message that, if he had no fowl, I certainly would not take his last. He soon sent it back, and with it one of his wives with another fowl, to be cooked under my own eye. In the evening he took

some soup. On the tenth day, I told Kusakana that I must go away next day, but he would not hear of it, neither would he tell me why. At last, after much trouble, I was able to learn through Nlemdo that he did not want me to go until the senior chief was better. If he died they would say that Kusakana had brought me to Tungwa to accomplish the death of his senior chief. By the following evening there was so much improvement that he consented to our departure.

"MAGIC LANTERN.

"Perhaps the best talks I had with the people were with those gathered to look at the magic-lantern pictures on three evenings.

"The second day at Tungwa I was walking in the town with Kusakana. I said to him, 'I must go back to the house; I have a lamp to clean.' 'A what—a lamp—what lamp? what is it for?' 'A lamp with which we make beautiful pictures come upon a white sheet; but it is no use to show such a thing here, you can only see it at night, and everyone would be frightened.' His curiosity was roused; he had heard of something of the kind. He came to the house to see it. I cleaned it, and showed him that there was nothing to be afraid of; but, of course, it would never do to show it. He begged to have it shown that very evening; so the news went through the town. The best compounds are enclosed by lines of tall, straight, poplar-like trees. I soon found a place to hang the sheet, and, as soon as it was dark, the lamp was arranged and lit. A few gathered. I put a chromotrope on the screen, then for ten minutes yells and screams of delight brought a crowd of 300 or 400 quickly together. After a few preliminary pictures, which sufficed to work off a great deal of superfluous

energy, the people began to quiet down and for one and a half hours they sat quietly and intensely interested while I talked to them about the series of Old Testament pictures. I had to show the New Testament series the next night to about 500, and again on the evening of the market-day to about 300, many of whom were strangers.

"It was a great opportunity to present [the] Gospel to them; so many subjects, phases, and aspects present themselves with such a series of pictures. It was only at Tungwa that I could exhibit. I offered to do so at the second stage from Wathen, but it was declined. Hitherto I have not been able to do very much with the lantern on account of the timidity of the people.

"The news of the Tungwa exhibition has reached some people only four hours from the station, and has brought an earnest appeal to show it in their town; then I hope to receive other applications. I am hoping to make great use of it. The only difficulty that has ever existed has been the fact that it must be shown at night, and things at night are uncanny. The lantern was given me by the Ladies Negro Friend Society, through Mrs. Cadbury, of Birmingham.

"A NATIVE FIGHT.

"One day, while we were at Tungwa, the people returned from a neighbouring market. There had been a row, and many people had run away and left their wares. It appears that a woman objected to the price offered by a young rowdy for some food stuffs. The rowdy struck her across the face with his strings of beads (the currency). A man standing by, enraged at such conduct on the open market, struck him with his stick. The rowdy then took his gun and fired at the man who struck him, and missed; he in his turn

shot the rowdy dead on the spot. Of course a free fight ensued, two people were wounded, everyone bolted; many women, and men, too, left their wares; other people snatched at the leavings. Next day the rowdy's town went to war with the town of the man who killed him. In the fighting they lost a second man. Since then there has been no further fighting, but there has been a witch-palaver over the man killed in the battle of the day after the market. Two witches were discovered, and they too were put to death for causing their townsman to be killed in the war. So altogether four people died over that market squabble, and two others were wounded. There is always a risk of a row at the markets. I do not like them at all when I happen to be present; it is often difficult to know where the trouble is, and which way to run, or whether there is any need to stir. Very often there is only some little dispute; the nearest women pick up their baskets, those next them see the sudden move, and clutch theirs before they can know the reason, and so the rush becomes general. The whole land is full of violence and wickedness; and it is a great blessing that the State authorities are beginning to put a stop to these things. I have strongly warned our Tungwa friends.

" RETURN JOURNEY.

" After eleven days we started homewards. Everyone was sorry. Many boys wanted to come with us; only six could do so; some said that they would not rest quietly in the town. The people begged us to return soon; it was really a hard parting. A seventh boy came with us the first day on the road, to ask his uncle's permission to come to the station; he is to come all in due course. So, loading up the new boys with extra stores of food for the

road, we started. We did not return by the road by which we had come, but instead of going due north we turned to the west for two days to Kinsuka, thence to Kimpese, which is to be the half-way station on the railway. The Belgian Trading Company were establishing themselves there.

" From that point we travelled for two days along the foot of the precipices which form the escarpment of our lofty plateau. In many places it towered 700 feet above us, almost perpendicular. It is a wonderful formation which puzzles me much. At the end of the second day along the base, we ascended to the top to sleep at Kongo Vungu. Those people have always been timid. There was a funeral in the town, and we were begged to keep clear of the dance lest the gathering should be broken up. A man asked us to stay the night in his compound, which was built on a buttress of the plateau.

" It was a fearfully cold place. A strong wind was blowing, and the cold (about 55° F.) seemed to penetrate to the bones. We were glad to get into the house and wear a blanket as a shawl in the house. The position was fine from a military point of view, so was the scenery, but in the cold season I could not make a home in such a place.

" NSHINGA.

" Next day we had to pass a district in which small-pox was raging, not more than eight hours from our station. When within four hours of Wathen I was passing through a town, a man said: 'Wait a minute, will you? We have a boy for you.' 'Where is he?' 'Rattling close by; we have sent for him.' In two minutes the little man turned up. I suggested that there was nothing much to wait for, so, handing him my umbrella to carry as a sort of

recognition, we started on again. I wondered at such a sudden and business-like bestowal of a scholar. Since then I learn that the people of his town owe for a pig bought from a neighbouring town, the people of which have been very friendly with us. The debt has been long unpaid, and they feared that proceedings would be taken against them before the District Commissioner. The people felt that it would be best to be on good terms with us, so determined to give us a boy to teach; then, being on friendly terms with us, they could ask us to help them in settling the palaver. Only to-day have I found this out; however, Master Nahinga is happy and comfortable with us, and it matters little how it all came about.

"The itinerary extended over about 120 miles. Only about ten miles of this did we pass over the second time—that is to say, we went by one road

and came home by another, making a triangle, two sides of which were fifty miles each and the base twenty. The country is, then, thoroughly open as far as Tungwa. We must make Tungwa a sort of sub-station. They were very anxious for us to occupy their town, if only to send a couple of teachers. I told them that at present we could only visit them as frequently as possible, and the teachers we would send when we had any. I hope to go there in November, and to do a little more in the towns on the road.

"The greatness of the work in hand presses heavily upon us. The difficulties of travel is our greatest obstacle. This journey has brought us well in contact with the people, and furnished many opportunities for the delivery of our great message of salvation.—With kindest regards,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

OPENING OF A NEW UP-RIVER STATION AT MANSEMBI.

The Rev. J. H. Weeks sends the following particulars of the establishment of the new up-river station at Mansembi:—

"Bognidu, Upper Congo River,
"S.W. Africa,

"Aug. 17th, 1890.

"MY DEAR MR. BAYNES,—We left Bolobo on the 11th July, and had a very good run to Lukolela. We found Messrs. Scrivener and Clark quite well and happy in their work. We left Lukolela next day, and in a very little time saw a sandbank literally covered with hippopotami. We counted 106; there were scores of them in the water besides, coming up and grunting around us. Two days later we reached Equatorville, one of the A.B.M.U. stations. There is a beautiful mission-house with a fine vegetable garden;

they can grow almost anything; but a miserable looking town, with not more than about 400 people; plenty more, but at a distance. Another two days journey brought us to Lulanga, where a gentleman of the Dutch House gave us a welcome, and invited us to breakfast, after which we had a walk through the towns. It took us fifty minutes. They are all built closely together, with about 3,000 inhabitants. In fifteen minutes we came upon another cluster of towns with about 1,000 people in them. We were somewhat satisfied with the look of things, so went up the Lulanga River to see Mr. McKittrick, and talked the matter over with him

On a future occasion a station will have to be established at the mouth of the river to do their transport work, as we could not undertake to do it for them; and, as the field there is small—not large enough for two missions to work—we decided to leave it alone. We spent a very pleasant time at the C.B.M., and got well into the main river midday, July 21st. Then began again the search for our station site. The first place we stopped at the people ran away and left us an empty town. We went ashore, and called to the natives to sell us some fowls, but they would not come near. They said if the white men stay behind they would sell fowls to the boys. We did so, and after a few minutes, hearing who we were and what we came for, they were very friendly and wanted us to settle in their town, and were quite rejoiced to find we had not come to fight, as they did not want to. We had no trouble in getting two men from there to go to see other places, so that we might have less trouble with the people. We quietly entered and walked through several other towns, and were much amused at the reception we had from the people, and partly fixed upon a site in the Bundundu district; but we are going to see if we can find a better. We came upon one large town and wanted to go ashore, but directly we stopped the women scouted and the men put themselves in fighting posture, and gave us distinctly to understand that we should not land without a spear or two at us. We sent the two men from a neighbouring town ashore to ask them to let us land, but they threatened to kill them. So we thought it best to get away. We went to another set of towns and then on to Bangala State Station for a permit to build. After leaving Bangala we thought it better to go on, so we went

as far as the River Luika, which is about 900 miles from the Pool.

“We started on the 8th of August on our return journey down river. I have not yet seen signs of the vast population of the Upper River. I believe there are millions of people, but all you can see of them are the towns indicating their presence along the river banks. What we shall have to do is to get as large a sphere as we can for work on the river, and in years to come work back to the people in the interior where the vast population is. The river scenery up here is much more beautiful and tropical than it is below. The banks are alive with the notes of a thousand birds and insects, and the river full of fish and reptiles. In every town we landed we caused a considerable amount of excitement. The people were not sure whether we had come to fight or not, so they always got ready for us. We landed with our walking sticks only, chatted with the people, bought fowls with empty bottles, brass wire, and tin plates; and, in a very little time we were all friends.” In these towns no women or children were to be seen, only men with ugly-looking knives, long spears, bows and arrows ready; in some places they all ran away with the exception of a few men, perhaps too old or too sick to run. It was amusing to hear these braves (?) laugh and jeer those who had gone. We have decided to settle in the Mansembi district, at a town called Boguidu; it is sixty miles above Lulanga on the north side of the Congo River. It is the centre of a populous set of towns at the mouth of a large creek that runs into the Mobangi. The creek is lined with towns. The people are Bangalas, one of the most energetic and progressive tribes on the river, and in learning their language we shall have a great area

opened up to us. In a year or two we shall need a boat, but for the present we can do all we shall have time to do in a canoe. I trust we shall be spared

for many years of service for the Master in this district.

"JOHN H. WEEKS.

"A. H. Baynes, Esq."

LETTER FROM MR. WHITEHEAD.

The following letter has been received from Mr. Whitehead, our last new Congo missionary :—

"Duke Town,

"Old Calabar,

"September 15th, 1890.

"MY DEAR MR. BAYNES,—Sitting here in the study of Mr. Beedie, of the U. P. Missionary Society, I take an opportunity afforded me to drop you a line or two.

"Thus far God hath kept us, and we rejoice. All the way along He has kept me in health and happiness.

"Yesterday was the first time I set foot on the African shore, and the first opportunity was given me to speak to the Africans. Mr. Foster asked me to speak to his congregation in the afternoon, and I tried my utmost to speak to them helpful words. It was exceedingly strange to me. Not able to speak the Efik language, the address was conveyed to the people by an interpreter. I spoke a few sentences, then the interpreter translated into Efik speech. The people gave good attention to all that was said, and I trust good was given them. In the evening Mr. Beedie would have me conduct the English service in his church. There were present a goodly number of gentlemen connected with the various trading houses on this part of the river, a few passengers from the steamers then at anchor in the river, the captain of the *Lualaba* (whose ship ran into a sand-bank when she was only a short distance from the Volta on Saturday, and was only got off yesterday morning), Captain Boler,

so well known in the successful settlement of difficulties with native palavers and the resident missionaries. Although we have had service on board every Sabbath since leaving Liverpool, and have had our familiar hymns, there was a faintness about them all, a lack of whole-heartedness, which is so necessary to full enjoyment of them. But here, in this sanctuary, I think some (at least my own) of our pent-up feelings found hearty vent. It was good to be there.

"My first impressions of Africa and the Africans are very mingled ones. The scenery so far has been to me very picturesque; the whispering palm-fronds, the mangrove swamps, interspersed with innumerable creeks, revealing here and there a solitary hut of the peculiar native construction, birds, moths, and other creatures of beauty—all lend enchantment to the view. But in the midst of a fine landscape is a squalid array of native architecture, filthy and repulsive to our whole nature. Disgust is thus mingled with admiration. But surely the same disgust is excited into contrast with admiration at home. I think I detect noble hearts in the Africans, but hidden so deeply in superstition-governed lives that perhaps it will be difficult without long experience sometimes to discover them, as it would be for me now to discover a native lurking in the bush; maybe, after a time, by quick observation of signs of his presence, I should find

him. But the Lord Jesus can win enjoying good health, join with me in
 them forth. Oh, that I may, by the every good wish towards yourself.
 power of the Holy Spirit, bring many "Yours very sincerely,
 within the sound of His voice ! "JOHN WHITEHEAD.

"Mr. and Mrs. Harrison, who are "A. H. Baynes, Esq."

NEWS FROM UPOTO STATION, UPPER CONGO RIVER.

Mr. Wm. L. Forfeitt, writing from Upoto, under date of August 8th, says :—

"MY DEAR MR. BAYNES,—I am sure you will be wondering how we are getting on here in this new district of Africa (Upoto) ; and though I cannot write you a long letter by this mail, I feel nevertheless that I ought to send you a few lines.

"Our prospects here are as good as ever, and we have abundant reason for thankfulness. We are of course very busy building, and preparing for building, &c., and fortunately we have no difficulty in getting workmen. Our station is a daily attraction to the natives, but we are looking forward to the time when they will be attracted by our message too. Our services, though as yet very simple, and chiefly musical, are very interesting to the people, and they look forward to the Sunday services quite as much as we do, and we are frequently asked in the middle of the week how many days it is to Sunday. We are daily coming across fresh villages in the country round, and we are becoming increasingly pleased with the prospect of future work in this very large district. Mr. Oram is getting on well with school work, and one Upoto boy already knows his alphabet thoroughly. The people, too, are learning the value of our medicines, and my list of patients increases daily. Our vocabulary is, of course, very limited at present but we are doing all we can to add to it.

"On Saturday last we were surprised by the unexpected arrival of the *Peace*, with Messrs. Weeks and Stapleton on board. They have gone on to look at Bomba and Nambinga, large towns about two days beyond here, where I think it is likely they will settle. We were very glad to see our brethren, and we spent a happy Sunday together. Mr. Field is in charge of the boat, it being necessary for Mr. White to take a little rest at Bolobo. Mr. Oram keeps well. He gets an occasional fever, but nothing serious ; and as for myself, I am glad to say that my health is all that I could wish.

"A. H. Baynes, Esq."

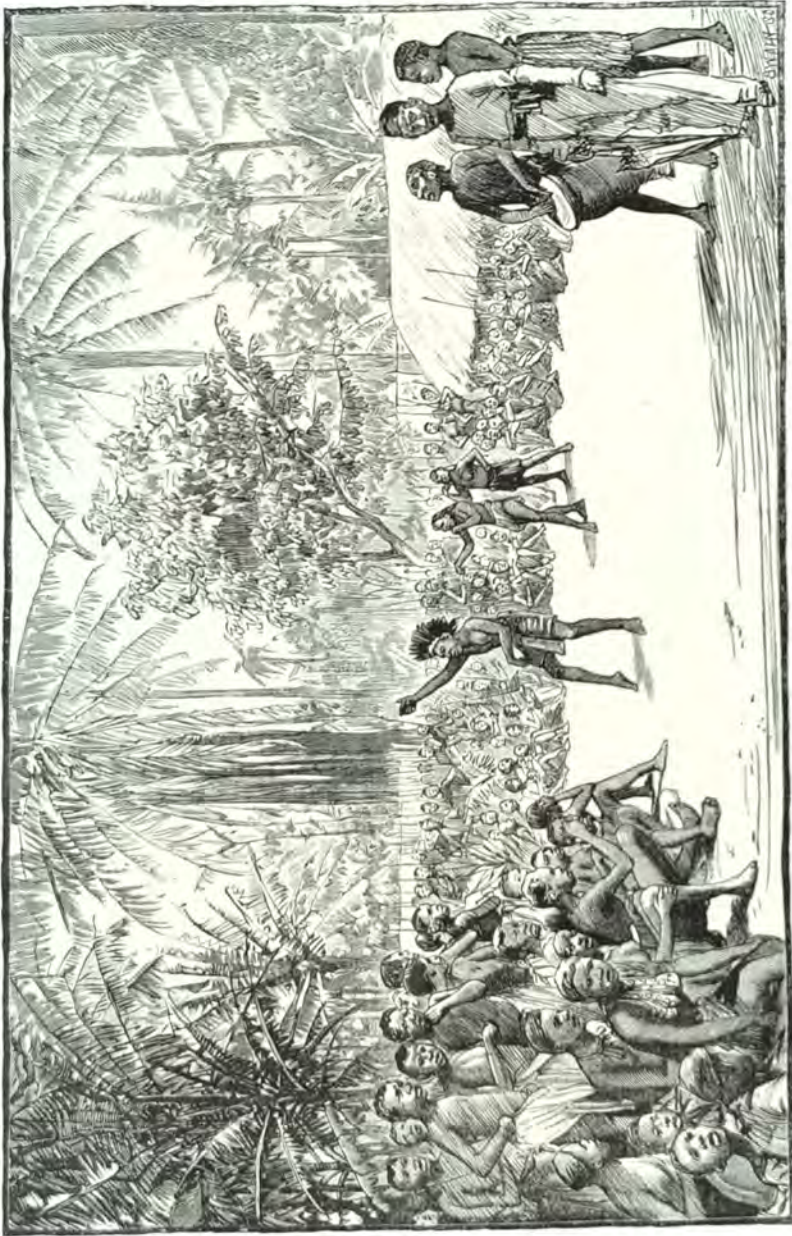
"Yours faithfully,

"WILLIAM L. FORFEITT.

A Funeral Dance at Bolobo, Upper Congo River.

THE Rev. George Grenfell writes :—

"This group was assembled one day last month, a mile and a half or so south of our station of Bolobo, to do honour to a young man who had recently died, and whose body, done up into an immense roll of cloth, stood under a shed at the opposite end of the group to that which is represented.



A FUNERAL DANCE AT BOLOBO.—(From a Photograph.)



IBAKA'S HOUSE.—(From a Photograph)

The man dancing at the moment the picture was taken is our neighbour, Ngoie, and as he dances he sings of the worth of his friend's son who is dead, and tells how he has brought there his people to sing the praises of the departed one and to testify of his esteem. The man in the feather head-dress is about to commence dancing and to show how the deceased used to fight in time of war, and to tell how brave he was; then another goes through a dramatic representation of how he used to behead such slaves as fell under his displeasure. Women also entered the ring and danced and sang of his beauty and strength, and extolled his bravery. During all this time, at the other end of the space, surrounded by the thousand of people or so who were assembled, the women of the household to which the young man belonged sat together weeping and chanting a mournful dirge, telling of their desolation and sorrow now the departed one had gone. We did not know at the time that the immense bundle of cloth round which they were seated contained not only the body of the young man, but the bodies also of two young people who had been tied up alive with it, or our expressions of sympathy for the poor sorrowing ones would have been mingled with the plainest denunciations of their cruelty. This is a terribly dark and cruel place; and when I think of the evil and sorrow which come within the narrow range of our cognisance, and remember that as it is here at Bolobo so it is over the whole of this great land, my heart is very heavy, and I long very earnestly for the ability to paint such a picture as may help to awaken the feeling of responsibility which should obtain among the churches to preach Christ to these poor benighted ones.

The picture of Ibaka's house shows on the ridge of the roof, in front, three skulls. These belonged to three out of nearly twenty poor victims who were sacrificed at the time of Ibaka's funeral, when he was buried under the central portion of the house in the background.

Miss Silvey's Appeal for Congo Training School.

MISS SILVEY sends the following letter, which we print with great pleasure:—

“75, Bristol Street, Hulme, Manchester,

“November, 1890.

“MY DEAR MR. BAYNES,—It is with extreme pleasure and gratitude that I forward you £208 Os. 10d., contributed by friends for the establishment of a school on the Congo; its special object being the training of native Christian boys and girls to become teachers and preachers for Jesus Christ in their native land.

"There is a general feeling that Africa can only be won for Christ by its own people, and the easiest and surest way of doing this seems to be to train the children, whose hearts the Lord has touched, to go forth and teach those that still sit in the great darkness of Him who is the Light of the world.

"This money has been given with the utmost cheerfulness and readiness by friends outside as well as within our own denomination, and whilst acknowledging our gratitude to them for the sympathy and willingness to help in our missionary efforts which they have shown, I would like, with your permission, to add that should any other friends desire to contribute towards this object their subscriptions will be most cordially received and published, whether forwarded direct to you or through—Yours very faithfully,

"CASSIE SILVEY."

1890.		List of Contributions.				£	s.	d.
January	...	D. M., Manchester...	...	...	...	5	0	0
"	...	Miss Hadfield, Manchester	...	...	...	10	0	0
"	...	Band of Kindness, per Mr. Kirlew, Manchester	...	...	...	2	0	0
February	...	Miss Mary Browne, Heaton Mersey	...	...	...	10	0	0
"	...	Dr. Browne, Heaton Mersey	...	...	...	5	0	0
"	...	Mr. Newman, London	...	...	...	1	0	0
"	...	Mr. Sheppard, London	...	...	...	1	0	0
"	...	Union Chapel Sunday-school, Manchester	...	...	...	3	8	9
"	...	Mr. Clark, Manchester	...	...	...	0	5	0
"	...	Rydall Mount, Wesleyan, Manchester	...	...	...	0	17	6
"	...	Miss Bentley, Manchester	...	...	...	2	2	0
March	...	Moss Side Sewing Class, Manchester, per Miss Pascoe	...	...	...	19	0	3
"	...	Stalybridge, per Mrs. H. Knott	...	...	...	3	10	10
"	...	Ladies' Meeting, Lymm, per Mrs. MacGill	...	...	...	4	0	0
"	...	Mr. MacGill, Manchester...	...	...	...	1	0	0
April	...	Mr. Johnson, Manchester	...	...	...	0	10	0
"	...	Mission Room, Moss Lane, Manchester...	...	...	...	0	3	6
"	...	Moss Side Baptist Sewing Meeting, Manchester	...	...	...	1	8	9
"	...	Miss Fletcher, Hornsey Rise	...	...	...	5	0	0
"	...	Mission Hall, Goodridge Street, London	...	...	...	1	0	0
"	...	Miss Glover, London	...	...	...	1	0	0
"	...	Mrs. Glover, London	...	...	...	0	14	0
May	...	Archway Tavern Mission Hall, London	...	...	...	1	3	0
"	...	Mr. Coxeter, Highgate Road	...	...	...	5	0	0
June	...	Wilmott Street Mission Room, Manchester	...	...	...	3	6	0
July	...	Meeting, Ladies', Stirlingshire	...	...	...	0	14	6
"	...	Meeting, Gospel Tent, Dunblane	...	...	...	1	12	7
"	...	Sunday-school and Church, Berwick-on-Tweed	...	...	...	5	10	0
"	...	Mr. Robert Sidey, Berwick-on-Tweed	...	...	...	1	0	0
"	...	Mrs. Sidey, Berwick-on-Tweed	...	...	...	0	10	0
"	...	Mr. Mack, Berwick-on-Tweed	...	...	...	1	0	0
August	...	Bridge of Allan Meeting, United Presbyterian Church	...	...	...	4	0	0
"	...	Misses Miller, Bridge of Allan	...	...	...	0	5	0
"	...	Mrs. Milne, Bridge of Allan	...	...	...	0	10	0
"	...	Mrs. Glass, Bridge of Allan	...	...	...	1	0	0

1890.		£	s.	d.	
September	... Mr. Muir, Bridge of Allan	...	0	5	0
"	... Mrs. Muir, Bridge of Allan	...	0	10	0
"	... Baptist Chapel, Stirling, Meeting	...	3	11	4
"	... Mrs. Swan, Stirling	...	0	15	0
"	... Mrs. Hanny, Bridge of Allan	...	10	0	0
"	... Miss Kemp's Mothers' Meeting, Rochdale	...	0	17	6
"	... Miss Kemp, Rochdale	...	5	0	0
"	... Lady Peto	...	10	0	0
October	... Mrs. Coxeter (part Sale of Work)	...	2	3	4
"	... Mrs. Frank Crossley, Manchester	...	50	0	0
November	... "For Christ's sake," Manchester	...	1	0	0
"	... Mrs. Buckley	...	0	1	0
"	... Mrs. Herbert Knott, Stalybridge (part proceeds of Sale of Work)	...	20	0	0
			<u>£208</u>	<u>0</u>	<u>10</u>

Death of the Rev. Frederick Trestrail, D.D.

AT the meeting of the Mission Committee on Tuesday, the 18th of last month, the following resolution was unanimously adopted amid expressions of the deepest feeling and sympathy:—

"MINUTE ON THE DECEASE OF THE REV. DR. TRESTRAIL.

"The decease of their highly-esteemed and valued friend and colleague, the Rev. Dr. Trestrail, in his eighty-eighth year, cannot be recorded on the Minutes of the Committee without an expression of their warm regard, and a grateful remembrance of the many great and distinguishing services he rendered the Society. Fifty years ago his name appeared for the first time on the list of members of the General Committee. His early life, his training at Bristol Academy, his pastorates at Little Wild Street, London, afterwards at Clipstone, at Newport, in the Isle of Wight, and six years of energetic action as secretary of the Baptist Irish Society, richly prepared him for the larger sphere to which he was called with Dr. Underhill in 1849, as joint secretary of the Baptist Missionary Society, a relation which was characterised by mutual affection and regard and unvaried harmony of action.

"He was already in intimate and trustful fellowship with the leading men of the denomination, and well known as a preacher of no common ability, as well as an attractive speaker on the missionary platform. How well he served the Society for the twenty-one years of his secretaryship is still fresh in the memory of all. His never-failing kindness to his missionary brethren cannot be remembered without grateful praise, while his devotedness and unwearied zeal in the work of the Society greatly contributed to its prosperity and success. During Dr. Underhill's absence in India, the West Indies, and Africa, Dr. Trestrail discharged single-handed the duties which devolved upon him, and at times while suffering under sore domestic sorrow and affliction. His very numerous deputation visits to the churches were ever welcomed with gladness,

and his ministrations and speeches were often occasions of great spiritual refreshment and usefulness. There is scarcely a town or village of importance in the three kingdoms that he has not visited in the Society's service, and by his geniality, his private virtues, and his Christian worth he deepened the interest of the churches in the great missionary cause. He loved the Society and laboured for its advancement with heart and soul. Nor did this devotion to the Mission cease with his retirement from the secretaryship in the year 1870. The remaining years of his long life were scarcely less consecrated to the active service of Christ, whether at home or abroad. As an honorary member of the Committee he was seldom absent from its meetings, and in later years pain and bodily suffering did not damp his zeal nor cause him to shrink from laborious journeys and the able advocacy of the Society's claims. It was his ardent wish, to use his own words in taking leave of office in 1870, that his 'younger brethren, in the ministry especially, will make themselves so acquainted with the history of this institution, with all the grand facts that have been developed by it, with the toils, labour, and self-denial of the men that God has called to the work in the field, until their own hearts are fired with a spirit that will ever prevent their failing in the discharge of their great duty as ministers of the Gospel of the grace of God to the churches over which they are called to be pastors, and in relation to the extension of the Kingdom of Christ throughout the whole world.'

"It was a fitting close to his devoted life that Dr. Trestrail's last public act should be at the Cardiff Autumnal Missionary Service, to commit to the blessing of God in devout and solemn prayer the youthful brethren who were about to depart for the mission-field. Memory will not fail to recall in future years those fervent, stirring, and tearful petitions at the Throne of Grace.

"It should not be left unnoticed that on laying down his office, a handsome pecuniary testimonial was presented to Dr. Trestrail, and that a striking likeness of our beloved friend, the result of a private subscription, adorns the Committee-room of the Society.

"To his beloved widow and family the Committee desire to express their warmest sympathy, and to commend them to the care of the Great Master, whom the husband and father so long served and loved."

The Late Mr. William Potter Olney.

AT the meeting of the Committee of the Baptist Missionary Society, on the 28th of October, it was—

Resolved:—"That the Secretary be requested to convey to Mrs. Olney and the members of Mr. Olney's family a very sincere expression of the deep and profound sympathy of the Committee with them in this season of sore sorrow and bereavement, and assure them of the earnest prayers of the Committee for their solace and support."

The Committee record with loving thankfulness the long continued and ever generous services of their deceased colleague on behalf of the Mission, his untiring efforts to deepen and extend the missionary spirit, and his warm-hearted interest in all that could further the missionary enterprise. As missionary secre-

tary and treasurer at the Metropolitan Tabernacle Church he rendered for a long term of years most valuable and conspicuous help.

By his colleagues on the Mission Committee his memory will long be cherished with affection and thankfulness.

The Rev. C. H. Spurgeon, referring to Mr. Olney in his morning sermon at the Metropolitan Tabernacle, on October 19th, said :—

“He has been more than fifty years a member of this church, and for many years our right-hand man. His zeal in service was only rivalled by his patience in suffering. Love was his prominent characteristic. He was graciously impetuous, and yet persistently constant. While he was a very ready speaker, he was not a mere talker ; but was as liberal with his gifts, and as abundant in his prayers, as he was frequent in his exhortations. Never pastor had abler or more earnest helper. His son right worthily sustains the honour of the house ; but scarcely could any dozen workers fill up the gap which the father's death has caused in the departments of prayer-meetings, foreign missions, home evangelisation, and orphanage.

“Our dear brother was the embodiment of life in the service of the Lord. Last Sabbath he sat in this seat behind me, and responded in his very soul to the Word of the Lord. Last Monday was spent all day in the service of God and this church, in the most hearty manner. Though a great sufferer, his spirit carried him over his bodily weakness, and he constantly exhibited an amazing zeal for God and the souls of men. To the last the old ruling passion was strong in him : he would speak for his Lord. He was so struck down that he did not know that he was dying. He found himself in heaven or ever he was aware, and I dare say he said to himself, ‘I thought I was going to the Tabernacle ; but here I am in the temple of my God. For many a year I took my seat among my brethren below, or went about serving my Lord among His people, and now I have a mansion above, and behold His face ; but I will now see what there is to do.’ Yes, he will serve God day and night in His temple, just as he did here ; for he was never tired of work for Jesus. He was always at it, and always full of life. He never beheld death while he was with us, for he overflowed with life ; and when physical death came, he did not gaze upon it, but simply bowed his head, and found himself before the throne.”

Mr. Thomas H. Olney.

THE Committee are thankful to report that, in response to a very earnest and unanimous request, Mr. Thomas H. Olney has accepted the seat on the Board of Management of the Mission vacant by the decease of his beloved brother.

Mr. Olney, writing to Mr. Baynes, says :—

“I have read with deep emotion your very kind and sympathetic letter on behalf of the Committee of the Baptist Foreign Missionary Society.

“You therein convey to me the richest consolation in the expression of your high estimate of the value of my dear brother William's past services to the Mission, and of your deep regret at his sudden removal.

“You also convey to me a call to duty which I feel that I cannot refuse.

“In accepting the vacant place on your Board, at the unanimous invitation of

the Committee, I wish to assure them that I heartily accept the responsibilities of the office, with a sincere desire to render quiet but useful service to the Mission.

"I trust that God may still more richly bless the Mission with success, and that He will endow both Committee, staff of management, and the devoted band of missionaries with His heavenly Spirit."

Young Men's Missionary Association.

LECTURE SEASON, 1890-91.

MISSIONARY LECTURES.

Specially written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists and exhibited by a skilled operator.

WE have much pleasure in calling special attention to the following particulars relative to the new "Missionary Lectures" of our Young Men's Association in aid of the Baptist Missionary Society, on "India," "China," and "The Congo." While being thoroughly entertaining to a general audience, we value them chiefly from an educational point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style, of the work of our own missionaries in various parts of the world.

INDIA.—Kettering and Dr. Carey; the First Mission Band; the Baptist Missionary Society's Medical School, and Zenana Work of To-day from Serampore to Simla; the Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions. Hinduism and Muslimism, Caste, and Condition of Women, &c.

CHINA.—Its Early Civilisation and Literature, the Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the "Opium War," the Taiping 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 CONGO.—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, the *Plymouth* and the *Peace*, the Arthington Fire. Scenery—River and Inland, Oddities of Travel, Health, Trade, Home Life, Fetiches and Witchcraft, the Nganga-Ngombo, School Work, the late Rev. T. J. Comber, Our Losses and Repulses, Our Progress and Prospects.

The views for this lecture are chiefly from original sketches and photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

The lectures are delivered in London and the suburbs, either by the secretary or by one of the assistant lecturers. Terms to London subscribers to the

Y.M.M.A. for lecture and lime-light dissolving view exhibition, 25s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each lecture, with the complete set of views, 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 four consecutive evenings, can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, "The Secretary, Y.M.M.A., 19, Furnival Street, Holborn."

CHINESE PICTURES.—Two sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description chiefly from the M.S. of the Rev. H. Dixon, of Tai-yuen-fu. The charge for an evening's hire is 5s. (subscribers to the Y.M.M.A., half-price). The hirer to pay carriage from and to the Mission House.

Work in Gya.

THE following extract is from a letter written by Mr. Prem Chand to the Rev. C. Jordan:—

"Mission House, Gya,

"North India,

"August 30th, 1890.

"MY DEAR SIR,—I am very glad to receive your kind letter, and to find that you are so busily engaged in the interests of the Mission. I have met with great encouragement in my work here. The people listen very attentively to our preaching in the bazars, and flock round us as soon as we reach our preaching places. The Bible-class, which I opened when I came here, is well attended. Among my students there is a teacher of the Government High School, a teacher of a private English school, a watchmaker, a munshi, and a respectable Brahmin. These people attend very regularly, and take a great interest in their lessons. The four Sunday-schools which I started are flourishing. I have now about 100 boys and girls in them, and if I could get a few teachers I could open many more such schools. At present these are taught by myself and the catechist who is with me.

"The sale of New Testaments and

Gospels, in Hindi, has been exceedingly encouraging. Eighty-four copies of the New Testament, with about 600 Gospels, have been sold, especially to pilgrims, in the last six months when I am here. A respectable Sadhu (devotee) from Nepal has bought a copy of the Bible. When a boy he was a student in a mission school at Shahjehanpore. On hearing us preach he stood to listen, and promised to see me at the Mission-house. Day before yesterday he sent a man for the Bible.

"The district magistrate and the sessions judge are in sympathy with me in my work here. I was to receive a substantial grant from the Municipality for mission-schools, but this has been overruled by the Commissioner for this year. I hope to get it next year.

"I do not think our Society should, on any account, give up Gya. It is a well-known pilgrim station, to which people from all parts of India come. Even the Chinese, Japanese, and other Buddhists at times visit it. It is occupied by us only. It offers a splendid field for mission work."

The Missionary Guild.

WE desire to call the special attention of our readers to a plan recently adopted by the friends at Handsworth, Birmingham, with a view to enlist the help and sympathy of young people and children in foreign missionary work.

Mr. Charles G. Husband, of Radnor Road, Handsworth, writes to Mr. Baynes:—

"The plan we have adopted at Hamstead Road Church for *young people and children* is to form an association called 'The Missionary Guild,' and to get every family to have a missionary box, and the box for three months to be in the charge of one child in the family. Then we lend to each child (who has undertaken the charge of a box) an interesting missionary book, to be read by all the family during the three months. At the end of each quarter we shall have meetings, when the boxes will be brought in, and the amounts collected will be taken note of and announced, and the books exchanged for others. These meetings we intend making as interesting as possible, always giving some special missionary information. We have got two young men to be the secretaries of the Guild, and hope it will prosper. At the first meeting we had thirty-four families represented, who were desirous of at once having the boxes, and we shall no doubt add to that number. Of course, this does not take the place of missionary subscriptions, but is in addition to subscriptions. We intend it more especially for young people, and to encourage regular weekly contributions. I thought you would be interested in hearing this, and I hope we shall increase the funds in this way."

The Lord Loveth a Cheerful Giver.

WITH cordial thanks we acknowledge the receipt of the following welcome and generous gifts:—"A. and P.," Bridport, an old silver watch for the Congo Mission. "An Old Soldier," a praying friend of the Mission, £15; "A Thankoffering to God;" £5 for the conversion of a departed brother; £5 for the conversion of a departed friend; and £5 for himself, per the Rev. Robert Jones, of Sudbury. "A Gloucestershire Working Man," £15 for the China Mission, per the Rev. John Bloomfield, of Gloucester; F. and K. H., Lymington, for a gold ring and five shillings for the Congo Mission; "A Sister in the Gospel," Lochgilphead, for a small ring and brooch, she writes:—"These were the gifts of friends, and now I give them to my best Friend. I gave Him my heart more than fifty years ago, and now I am only waiting to be called home"; "A Lover of Missions" for sixteen shillings as a thankoffering for deliverance from a threatened trouble," for the support of a native boy under Mr. Stapleton, of the Congo Mission; A. N. for a jet necklet; Master Hazel Parkinson, Upper Walmer, for sixteen shillings, "collected in my missionary box for the Congo Mission"; "An Old Gardener," for an old silver coin for the Congo Mission; "A Blind Girl," for a small silver knife for the China Mission. Very grateful thanks are also given to the following donors for most timely and welcome help; specially opportune at the present time when such heavy calls are being made upon the Mission Exchequer in connection with the large extension of Mission agency in China and on the Congo:—Anonymous for *expenses of*

Deputation to China, £350; Mr. W. Thomas, Llanelly, £100; Mrs. W. Thomas, £10; Mr. H. Thomas, £10; Mr. W. Fraser, for *Jamaica*, £50; Do., for *Calabar College Repairs*, £50; Reyner Trust Fund, £70; A Friend, per Rev. S. Vincent, Plymouth, £50; Two Friends, Yarmouth, £85; J. L., £50; Mr. J. W. Clark, Leicester, £27 10s.; M. W. G., £25; "Meg," for *Congo*, £25; Mr. Jas. Wates, £25; A Friend, No. 2, per do., £20; Mr. W. Duncan Knight, £20; Mr. and Mrs. J. Davis, Reading, £20; Mr. W. C. Houghton, £15; A Gloucestershire Working Man, per Rev. J. Bloomfield, for *China*, £15; A Praying Friend of the Society, Thankoffering, £15; Mr. Timothy Thomas, £15; A. J. P., £14; A. E. R., £10 10s.; "Congo," for *Congo*, £10; C. H. S. P., £10; Anonymous, £15.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A number of books from the Rev.

G. R. Tanswell, of Shaftesbury, Dorset; Mr. G. Osborne, of St. Leonards; Miss Clifford, of Balham; Mr. James Braik, of Wallington, for the Rev. W. R. James, of Madaripore; parcels of dolls, clothing, and Bengali tracts from Mrs. Page, Hammersmith, and Miss Pedley, Nottingham, for Miss Saker; bale of serge from Mr. Hooper, Birmingham, for the Rev. S. Thomas, of Delhi; parcel of clothing from the Rev. G. Hawker, Camden Town, for Rev. H. Thomas, of Delhi; parcel of toys, &c., from Mrs. Roberts, of Notting Hill, for Mrs. Anderson, Barisal; parcels of clothing, dolls, &c., from Kingston Baptist Church Working Party, per Mrs. Wright, for Mrs. Anderson, Barisal, and Miss Thorne, Delhi; parcels from Miss Southwell, of Child's Hill, for Mrs. Wall, Rome; two boxes from Mrs. Greenway, of Plymouth, for Rev. F. Oram, Congo; parcel of clothing from Devonport, for the Rev. R. H. C. Graham, Congo; parcel of clothing, dolls, &c., from Bloomsbury Chapel Missionary Working Party, per Miss Warmington, for Mrs. Bentley, Congo; parcels from the Woodgrange Juvenile Missionary Society, per Miss Wileman, and from Miss Hunt, Southampton, for the Congo Mission; grants of tracts and books from the Religious Tract Society and Baptist Tract Society, for the Rev. E. J. Hewett, Jamaica; parcel from Miss Whitehead, Symonds Yat, for Mrs. Medhurst, China; parcel from Mr. B. Hayman, Totnes, for Miss Duval, India; case of medicines from friends at Heath Street, Hampstead, per Rev. W. Brock, for the Rev. John Stubbs, of Bankipore, Patna; a medicine chest from "A. and P.," Bridport; box of fancy articles from Mrs. Allen, Forest Gate, for Mrs. Waldock, Colombo, Ceylon; and five colonial and twelve pocket medicine cases from Messrs. Burroughs & Wellcome, of Holborn.

Mrs. Jordan, of Calcutta, also desires to acknowledge "a valuable present of dolls from the Walworth Road Young Women's Bible Class, through Miss Green." The dolls have been forwarded to India for use and distribution in connection with Mrs. Jordan's Zenana Schools in Howrah.

Recent Intelligence.

WE have much pleasure in calling the special attention of teachers and officers of Sunday-schools and friends connected with juvenile missionary auxiliaries to a recent work written by the Rev. J. Ewen, lately one of our missionaries in Benares, and entitled "India: Sketches and Stories of

Native Life." The book is beautifully printed, and contains numerous illustrations, and its widespread circulation cannot fail to deepen interest in mission work on the great continent of India. Mr. Ewen writes from 3, Ravenswood Road, Redland, Bristol:—"I have been able to make arrangements with my publisher, Mr. E. Stock, by which I shall be able to let Sunday-school libraries, officers, and teachers have copies of my book at a great reduction on the published price. By this arrangement I am able to supply copies at 2s. 8d. each, postage 3d. extra, if ordered direct from myself." We hope Mr. Ewen's book may secure a large circulation.

The Rev. George Grenfell, of the Congo, is on his voyage to England, and we hope will arrive very shortly.

Treasurers of missionary auxiliaries are respectfully urged to remit to the Mission House sums in hand as promptly as may be convenient, the demands upon the Mission exchequer just now being specially heavy, large payments having to be made for the Congo Mission, necessitating advances from the bankers upon which interest has to be paid.

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

In connection with the retirement from Ceylon of the Rev. George and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

We are glad to report the safe-arrival in San Fernando, Trinidad, of the Rev. W. and Mrs. Williams in "good health," notwithstanding a rough and trying voyage.

We learn by telegram of the safe arrival at Chefoo, China, of the Revs. R. Glover and T. M. Morris on the 13th of last month, "all well." All our friends will rejoice at these tidings.

On the 15th ult., a meeting was held at Ebenezer Chapel, Bacup, to take farewell of the Rev. J. and Mrs. Ellison, who are returning to India. The Mayor, Alderman G. Shepherd, presented these friends with a magic lantern and medicine chest. The Rev. J. B. Myers was present, representing the Society. The meeting was largely attended, and a good spirit prevailed.

In response to an earnest request from the authorities of the British Museum, the Committee have resolved to present to the Museum for permanent exhibition a selection from the Congo exhibits belonging to the Society in the Stanley and African Exhibition, just closed.

Contributions

From 13th October to November 13th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.		F. M. B.		Brixton, St. Anne's-	
Barrett, Mrs. Thomas	3 3 0	Do., for Congo	1 0 0	road Sunday-sch.	1 2 9
Brawn, Miss	1 0 0	Forster, Miss E.	5 0 0	Do., Kenyon Sunday-	
Buck, Mr.	1 1 0	Fraser, Mr. W., for		school	8 4 6
Edminson, Mr. J.	1 0 0	Jamaica	50 0 0	Do., Gresham Sunday-	
Fisher, Mr. H. G. (2		Do., for repairs to		school, for	
years)	4 0 0	Calabar College	50 0 0	support of Niemco,	
Freer, Mr. T. A.	5 0 0	Creeth, Mr. F. W.	0 10 0	Congo	14 0 8
Gott, Mr.	1 1 0	French, Mr. R. W.	5 5 0	Brondebury, Sunday-	
Gott, Mrs.	0 10 6	Friehs at Kelso, for		school	10 0 0
Gregory, Miss M.	1 0 0	Congo boy	0 10 6	Camberwell, Arthur-	
Houghton, Mr. W. C.	15 0 0	"Hope"	1 0 0	street	1 9 8
Irish, Mr. F.	2 2 0	In Memoriam	0 10 0	Do., do., Sun-sch.	6 9 6
Jarrett, Mrs. A. J.	0 10 0	Kemp, Miss (sale of		Do., Cottage Green	
Jones, Mr. W., Hoylake	5 0 0	curios)	2 10 0	Sunday-school, for	
Knight, Mr. W. Dun-		"Meg," for Congo	25 0 0	Congo	5 0 0
can	20 0 0	M. W. G.	20 0 0	Do., do., for China	7 10 0
Massey, Mrs.	1 0 0	Do., for G. C. Dutt's		Do., Denmark-place	14 12 0
Scudamore, Rev. G.		meia building	5 0 0	Do., Mansion House	0 12 8
and Mrs.	3 3 0	M. E., per Rev. A. T.		Chalk Farm, Berkeley-	
Williamson, Mr. J. C.	0 10 8	Head	0 11 0	road	1 2 6
Yorston, Mr. A. G.	5 0 0	N. E. W., Newport	2 0 0	Clapton, Downs Ch.	50 0 0
Do., for Congo	2 0 0	"Nazareth," for Congo	1 5 0	Do., for Congo	50 0 0
Do., for Palestine	0 10 0	O. S. J.	0 10 0	Ealing Dean	5 5 9
Under 10s.	0 5 0	"Praise," for Congo	1 10 0	Do., for China	1 0 0
		Parkinson, Master H.		Enfield	11 3 5
		(box)	0 16 0	Do., for Congo boy	1 5 0
		Rayner Trust Fund	70 0 0	HammerSmith, West	
		Schofield, Mr. J. W.	5 0 0	End Chapel	6 8 8
		S. B. (box)	0 15 0	Hampstead, Heath-st.	260 0 0
		Scammell, Rev. E. T.,		Highbury-hill Sunday-	
		and Friends, for Mr.		school, per Y. M. M. A.	12 9 7
		Walker's printing		Highgate-road Sun-	
		press, Naples	4 2 0	day-school, for	
		Three Girls, for Congo	0 10 0	support of J.	
		Various, per Miss Sil-		Showers, Congo	18 0 0
		vey, for Training		Do., for Miss Silvey's	
		Institution, Congo	205 17 0	Training Institu-	
		Wates, Mr. Jos.	25 0 0	tion	5 5 0
		Under 10s.	1 9 4	Do., for native	
				teacher, India	10 10 0
				Kenilsh Town Ragged	
				School, for Congo	0 7 6
				North Bow, Parnell-	
				road	0 12 0
				Pockham Park-road	12 15 11
				Do., for Agra	5 3 3
				Peckham, Blenheim-	
				grove Sunday-school	1 10 6
				Rogent's Park	30 0 0
				Rotherhithe, New-road	
				Sunday-school, for	
				Bengali school	0 13 0
				South London Taber-	
				naacle Sunday-school	4 16 3
				Shoreditch Tabernacle	
				Sunday-school, for	
				boys under Mr.	
				Bentley, Congo	20 0 0
				Stoke Newington,	
				Devonshire-square	
				Sunday-school	15 0 0
				Do., for support of	
				boy and girl under	
				Mr. Bentley, Congo	10 0 0
				Do., for Bengali	
				school	6 0 0
				Stookwell Sunday-sch.,	
				per Y. M. M. A.	9 1 5
				Upper Holloway	40 1 10
				Do., for Congo	0 10 10

LEGACIES.

Lawson, the late Miss Sarah, of Leeds, per Mr. H. H. Birt	45 0 0
Price, the late Mr. F., of Melbourne, Australia, per Messrs. A. S. Kont and G. J. Price	5 0 0
Sturge, the late Mr. Geo. (third annual instalment of legacy), per Messrs. Bell, Stewards, & May	600 0 0
Thomson, the late Mr. T. M., of Toronto, per Messrs. J. Stark & Co., for India	100 0 0
Do., for Africa	100 0 0
Tollner, the late Miss Eliza, of Ramsgate, per Mr. H. May	20 0 0

LONDON AND MIDDLESEX.

Acton	2 15 6
Bermondsey, Haddon	
Hall Sunday-school	8 8 0

Upper Holloway, Y.M.B.C., for <i>Barisal</i> school.....	0 17 3
Upton Ch. Sun.-sch.....	2 10 1
Upton Cross Sunday-school, per Y.M.M.A.	0 13 6
Walworth, Victory-place Sunday-school, for <i>Bengali</i> school.....	5 8 6
Wheatshaf Hall Sunday-school.....	1 6 0
Woodberry Down Ch.....	7 10 0
Wood Green Sunday-school, for <i>two Congo boys</i>	2 10 0
Do., for <i>Bengali</i> sch.	1 17 9

BEDFORDSHIRE.

Bedford.....	2 0 0
Do., for <i>Congo</i>	0 3 0
Do., Bunyan Meeting	10 0 0

BREKENT.

Reading, King's-road	3 3 3
Do., for <i>ice machine</i>	
for <i>Congo</i>	13 0 0
Do., Wycliffe Ch. Sunday-school.....	7 18 11

BUCKINGHAMSHIRE.

Dimon.....	0 3 6
High Wycombe Sunday-school.....	8 10 7
Quinton, for <i>Congo</i> ...	2 10 0

CHESHIRE.

Birkenhead, Jackson-street	1 14 6
Do., Calhoun-street Sunday-school.....	5 0 0

CORNWALL.

Falmouth.....	5 0 0
Fonsance.....	4 6 6
Truro.....	6 19 4

DEVENTHAM.

Loxco.....	3 13 3
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DEVONSHIRE.

Cullompton.....	13 9 6
Devonport, Hope Ch.....	5 0 0
Do., Morice-square.....	7 7 6
Exeter, South-street.....	11 13 0
Kingsbridge.....	11 11 3
Do., for <i>Congo</i>	0 10 0
Do., Juv. Assoc., for <i>China</i>	3 6 8
Plymouth, George-st. (A. Friend, per Rev. S. Vincent).....	50 0 0
Do., do.....	12 8 10
Do., do., for <i>Congo</i>	0 13 8
Do., do., for <i>orphans at Barisal</i>	5 0 0
Do., do., for <i>Rev. T. Richard's literary work</i>	3 10 0
Do., Matley Chapel.....	29 19 11
Torquay, &c.....	16 16 0

DORSETSHIRE.

Bridport.....	2 11 0
Weymouth.....	9 5 2

DURHAM.

Hamsterley.....	4 13 1
Jarrow.....	3 2 4
Middleton-in-Teesdale	23 4 9
Stockton-on-Tees, Northcote-street.....	3 10 0
South Shields, Westcote-road.....	14 11 0
Sunderland, Lindsay-road.....	6 8 5

ESSEX.

Harlow.....	5 0 0
Leyton, Sunday-school	0 13 9

GLOUCESTERSHIRE.

Avening.....	9 4 9
Eastington, Nupend Ch.....	9 7 1
Kingstunley.....	13 18 8
Do., for <i>China</i>	0 10 0
Do., for <i>Mrs. Wall</i>	0 3 6
Minchinhampton.....	6 10 0
Shortwood.....	20 18 5
Do., for <i>Congo</i>	1 10 0
Tisbury.....	4 0 0

HAMPSHIRE.

Andover.....	6 0 7
Whitchurch.....	4 3 6
Yarmouth, Isle of Wight.....	3 12 0

HERTFORDSHIRE.

Boromoor.....	6 7 3
Chipperfield, for <i>girl in Mrs. Morgan's Home, China</i>	4 0 0
Hitchin.....	17 1 0

KENT.

Ashford, Sunday-sch.	3 17 3
Canterbury.....	13 2 8
Gravesend, Windmill-street.....	2 10 0
Tonbridge.....	6 16 0
Woolwich, Parson's Hill.....	1 4 8

LANCASHIRE.

Accrington.....	14 18 0
Barrow-in-Furness.....	2 11 10
Bottle, Litherland-road	6 9 6
Cloughfold.....	28 13 0
Liverpool, Pembroke-chapel.....	7 19 0
Do., Richmond Ch.....	37 10 10
Do., Everton.....	14 2 3
Do., Sharon Hall and Stanley Park.....	5 0 0
Do., Toxteth Tabernacle.....	170 0 0
Liverpool Aux., by Mr. Cripps.....	0 0 0
Public Meeting.....	10 17 1
Pubus Chapel.....	0 3 4
Hall-lane.....	10 19 0
Empire-street.....	4 4 10
The Brook.....	4 7 2
Walton.....	6 7 5
Walnut-street.....	4 1 6
Do., for <i>Congo</i>	2 8 0
Do., for <i>N.P.</i>	0 8 0

Less Expenses.....	43 16 1
	0 17 9
	43 18 4

Manchester Auxiliary (on account).....	80 0 0
Morecambe.....	2 15 0
Newbold, Ebenezer.....	8 13 9
Southport, London-street.....	3 6 4

LEICESTERSHIRE.

Countesthorpe.....	8 1 7
Do., for <i>W & O</i>	0 13 9
Foxton.....	5 18 10
Leicester, Belvoir-st.....	40 10 3
Do., do., Sunday-school, for <i>Congo</i>	16 5 0
Do., Victoria-road.....	66 2 0
Do., do., Sunday-school, for <i>Congo</i>	4 0 3
Do., Charles-street.....	16 13 7
Do., Belgrave-road.....	1 6 6
Do., Emanuel Ch.....	5 14 6

NORFOLK.

Attleboro'.....	15 0 0
Baeton, for <i>Congo</i>	0 5 0
Lynn, Stepney Ch.....	4 11 0
Yarmouth.....	5 0 0
Do., for <i>Congo</i>	80 0 0
Upwell.....	1 17 6

NORTHAMPTONSHIRE.

Moulton and Pitsford...	3 11 0
Pattishall.....	3 5 4
Towcester.....	1 0 0

NORTHUMBERLAND.

Ford Forge.....	5 0 7
Gateshead.....	24 15 0
Newcastle, Rye Hill.....	9 3 3
North Shields.....	5 18 6

NOTTINGHAMSHIRE.

Calverton.....	0 10 0
Collingham.....	4 10 8
Newark.....	4 10 5
Nottingham, Public Meetings.....	0 0 1
Do., Derby-road.....	20 15 9
Do., George-street.....	4 4 3
Do., Palm-street.....	5 0 0
Routhwell.....	6 7 1
Sutton-on-Trent.....	0 10 0

Nottingham Juvenile Association—

United Services.....	0 0 9
Derby-road.....	15 13 4
Palm-street.....	5 15 4
Independent-street	
Player-st., Women's Class.....	1 8 8
	04 14 9
Less Auxiliary Expenses.....	11 6 7
	83 8 2

OXFORDSHIRE.

Caversham, Sun.-sch.	1 14 6
Hooz Norton.....	1 3 0

SOMERSETSHIRE.

Cheddar District.....	10 0 0
Crewkerne.....	3 13 10
Fivehead and Isle	
Abbotts.....	3 0 0
Williton.....	2 7 10

STAFFORDSHIRE.	
Burton-on-Trent, Tabernacle	3 10 0
Do., Sunday-school	4 0 0
SURREY.	
Addlestene (the late Miss Taylor)	10 10 0
Croydon, Ladies' Association	7 5 10
Dorking	6 16 7
Dorman's Land	3 5 2
Do., for Congo	0 10 0
Do., for China	0 10 0
Redhill	6 14 6
Sutton, Sunday-school, for N.P., Delhi	1 0 7
West Norwood, Chatsworth-road Sunday-school	4 19 5
WARWICKSHIRE.	
Birmingham Auxiliary, on account	70 0 0
Do., Christ Ch., Aston, per Y.M.M.S., for student at Serampore	0 0 0
Coventry, Queen's-road	167 3 2
Do., St. Michael's	67 10 8
Do., do., for W & O	3 3 0
Do., do., for Congo	3 10 6
Do., do., for China	2 10 0
Warwick, Sunday-sch.	0 0 0
WILTSHIRE.	
Bradford-on-Avon	0 10 0
Bratton	0 8 0
Devises	3 12 5
Downton	34 16 0
Salisbury	150 0 0
Trowbridge, Beck-st.	15 17 11
Warminster, for W & O	1 10 0
WORCESTERSHIRE.	
Malvern	7 2 0
Bedditch	0 2 6
YORKSHIRE.	
Bradford Auxiliary, on account	63 0 0
Do., Zion Chapel	25 10 10
Do., do., and Caledonian-street Sunday-schools	11 11 6
Bramley, Selem	3 11 6
Brearley, Luddenden Foot	20 0 0
Crigglistone	1 10 6
Gildersme	13 12 6
Guiselby	1 10 0
Helden Bridge	67 17 6
Huddersfield District—Elland	1 10 0

Golcar	14 17 5
New North-road	20 6 0
Meltham	8 11 9
Milnsbridge	5 3 6
Sunny Bank	1 0 6
Scapegoat Hill	1 11 8
Less District Expenses	53 6 10
Lindley Oakes Ch.	4 8 11
Do., Sunday-school, for Congo	1 5 0
LEEDS DISTRICT—	
Armley	2 19 0
Horsforth	9 0 7
Hunslet	27 14 2
Leeds, United Meeting	14 5 10
Do., South Parade	37 1 3
Do., Blenheim Ch.	40 0 0
Do., Burley-road	3 10 3
Lo., Newton Park	5 10 0
Less District Expenses	140 1 10
Middlestoro', Linthorpe-road	8 5 5
Do., Marton-road	15 4 8
Norland	0 15 3
Pudsey	5 10 0
Rawdon	5 3 0
Redcar	5 3 4
Scarborough, Albemarle Chapel	7 17 2
Do., Longwestgate	2 15 0
Do., Burniston	0 17 10
Shipley, Rosse-street	17 18 0
Slack Lane	0 10 0
Slithwaite, Zion Ch.	0 16 0
Staincliffe	2 15 0
Stanningley, Juv. Aux.	13 10 0
Sutton-in-Craven	41 17 0
Todmorden, Roomfield	28 1 7
Do., for Congo boy, Abundu	5 0 0
Waingate	0 3 0
Do., for China	5 0 0
SOUTH WALES.	
CARDIGANSHIRE.	
Talybont	0 13 6
CARMARTHENSHIRE.	
Llanely, Greenfield	163 5 7
Do., for W & O	7 7 10
Newcastle Emlyn	38 8 0
GLAMORGANSHIRE.	
Cardiff, Collections at Autumnal Meetings—	
Park Hall (morning)	62 18 0
Do. (afternoon)	20 18 0
Do. (evening)	35 14 0

Bethany Chapel	3 12 2
Do., Juvenile Meeting	16 14 6
Penarth, Tabernacle	2 5 3
Do., Stanwell-road	6 11 6
Cardiff, Tredegarville Sunday-school	8 18 10
Do., Penarth, Stanwell-road Sunday-school	3 7 9
Maeesteg, Tabernacle Sunday-school	0 13 3
Pontlottyn, Zoar	6 0 0
Swansea, Carmarthen-road	1 13 6
Troedyrhiw, Bethel	0 5 0
MORMOUTHSHIRE.	
Abergavenny, Frogmore-street	30 6 9
Glascoed	1 0 5
Newport, Commercial-street	3 11 10
Do., Summer Hill	4 17 6
Baglan	4 2 6
Do., for W & O	1 0 0
Usk	8 14 6
SCOTLAND.	
Edinburgh, Dublin-st., for Palestine	1 1 0
Do., for Mr. Landels' work, Italy	1 10 9
Fortrose, for N.P.	0 15 6
Glasgow, Adelaide-place	10 0 0
Do., South Side	5 13 3
Do., Bridgeton	3 12 0
Kirkintilloch	10 0 0
Lochgilthead	4 0 0
FOREIGN.	
HOLLAND.	
Stadskanaal, for Congo	2 0 0
AMERICA.	
Madison, Mr. J. J. Marsh	1 0 3
Ontario	0 5 0
ERRATA.	
The amount acknowledged in the last HERALD, "In loving memory of Miss Annie Williams," should have been £2 2s. instead of £1 2s.	
By a printer's error the sum of £2 8s. 3d., from Littleboro', Lancashire, was not acknowledged in the last Annual Report.	

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.

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