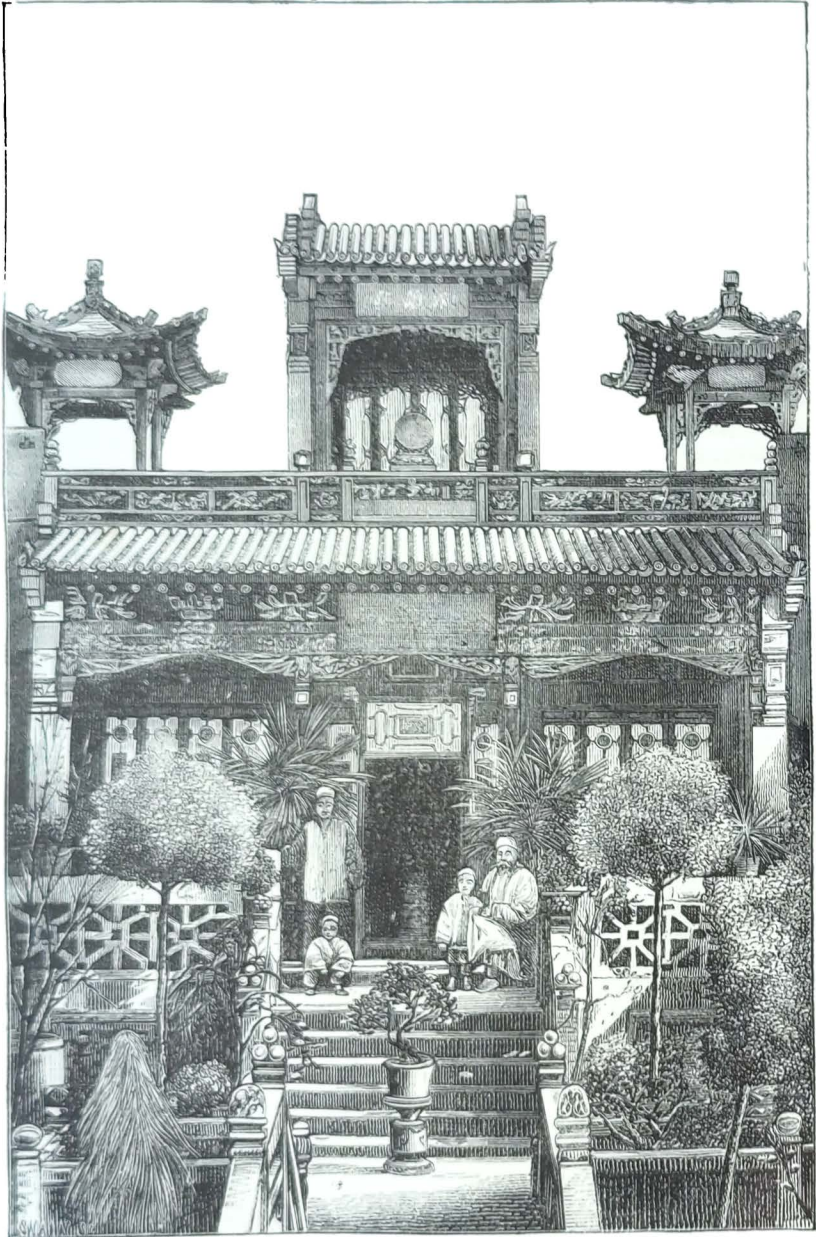


[THE MISSIONARY HERALD,
JULY 1, 1856.



CHINESE HOUSE IN THE FLOWER GARDEN AT CHI-HSIEN.—(From a Photograph.)

[JULY 1, 1885.]

THE MISSIONARY HERALD.

In Memoriam.

The Late James Benham, Esq.

BY THE REV. J. P. CHOWN.

OUR denomination and the Society have sustained a great loss during the past month in the sudden removal of our dear friend, Mr. James Benham, a few words of tribute to whose memory in connection with our great work cannot but be becoming. Our brother served the cause in many ways, but specially *in his own person*. This was so from his early days, and steadfastly and growingly as years advanced. His gifts to it were munificent, spontaneous, and constant. Always to be trusted if a call were made, or not needing a call, but rejoicing in doing it for its own sake. All who have heard his prayers at the missionary prayer meetings will remember the fulness and earnestness with which he would plead for all the fields of labour by name, and this was but a sign of how really and affectionately they were always upon his heart. This was so both in private and in public. Many will call to mind the tender and hallowed spirit in which he presided over the business meeting in the absence of the Treasurer from illness in April, 1884, and that made the time one of graciousness and blessing. Equally so, though in another shape, was it with the young people's meeting a few weeks since, and a striking illustration of the fitness of things, that he whose sympathies were so intensely with the young, should find in that the closing and crowning public engagement of his life. Among all the friends whom God has given to the Society there are few indeed by whom it can be served so well or in so many ways, in whom ability and eager willingness are so happily blended. None know so well as those who knew him best what a privilege he felt it to serve as he did, and with what fullheartedness, often in great bodily weakness, it was done to the end. It was not alone his personal life, but *in his place on the Committee* that he rendered service most sincere and precious. The date of the meetings entered into all prospective arrangements, and nothing but stern necessity would be permitted to interfere. The responsible representative of a large business, that was not neglected, but in addition to it, it was always secured that the "Father's

business" should receive due and diligent attention. In few cases indeed could conflicting claims be more nicely and wisely adjusted, for he was ever "not slothful in business, fervent in spirit, serving the Lord." There was not only punctuality, either, but a deep and practical knowledge of all matters to be considered; scarcely an item in the monthly abstract of Committee business that was not made the subject of note and comment for his most thorough mastery of details, none of which, in his estimation, were uninteresting or unimportant. This was so to the last, as some of his words to one united with him, on the Sunday night, were of the China and Japan sub-committee on the next afternoon, and the general meeting on the Tuesday. Before the earlier of these he was called to his rest, and was "for ever with the Lord." His last interview with our dear Secretary on matters of the Mission was one in which he was most affectionate and emphatic, impressing upon him the need of care and caution with regard to health for the work's sake. How little it was thought that for himself the precious life was so near its close—the coming glory so near its realisation. Another way in which he served the Society was by *his influence in the Church*. This was the case from the beginning, but as years added to the power of example and counsel it became more so. There was always a persuasiveness in his character that took possession of others, and has made the Church at Bloomsbury to a large extent an embodiment of itself. So it has come about that a love for the mission is ingrained into its very constitution, and has become one of its greatest joys. It is largely the result of the first honoured Pastor, and the brethren among whom our departed friend was conspicuous, that it has been trained to observances that are deemed sacred to-day. One is that there shall be letters written periodically from the Church to the Missionaries abroad, Mr. Grenfell being the recipient of one sent recently. Another is that there shall be special service, in anticipation of the Annual Meetings, to seek a blessing upon them, and all they represent. Another, that all church and congregational meetings shall give way as far as possible—the church meeting having been postponed this year—so that they may not clash with the meetings of our Societies. In all these things, and especially for the meetings to be held in the chapel, our dear brother was most devoted. There was nothing too minute to be worthy of his attention, or too laborious to be undertaken as a labour of love. A letter has just been received, referring to him as being "exceedingly courteous to the Press," and these things, though but details, indicate a life which in its fulness may never be told. Space forbids that more should be said. Let those who survive seek grace that they may be instead of the departed, that all may be ready to perpetuate and extend their work upon earth, and then share in the glory upon which they have entered in heaven.

Flower Garden at Chi-Hsien, Shansi.

(See *Frontispiece*.)

THE Chinese are very fond of flowers, and almost every city has its flower garden. This answers for a double purpose—it is a pleasant resort where companions and friends may spend an hour or two together, and it is also a nursery garden, where flowers may be purchased.

Shansi is too dry for many flowers to grow here, but we have a few, and they are cultivated with great care.

The picture represents the house in the flower garden at Chi-Hsien, one of the cities in the Tai Yuen Fu plain.

Tai Yuen Fu, Shansi, North China.

ARTHUR SOWEBBY.

Tidings from North China.

THE following letter from Mr. Forsyth gives a graphic account of his first experiences in China:—

“Tsing Cheu Fu, Shantung,
“26th March, 1885.

“DEAR MR. BAYNES,— You will doubtless expect me to ‘report progress,’ and perhaps be interested in having some first impression from the first arrival on the field of the fourteen men who are promised for our mission here and in Shansi.

“THE JOURNEY UP.

“Mr. and Mrs. Jones and I left Chefoo on New Year’s Day for Tsing Cheu, where we had arranged to stay for a few days with Dr. and Mrs. Crawford, of the American Baptist Mission. We were to have started at ten in the morning, but, as is usual in China, it was about *four hours* after that before the mules were loaded and we had got fairly on the way. Mr. and Mrs. Jones travelled in what is called a *tokaio*, *i.e.*, a kind of wooden box slung on poles and carried between two mules walking tandem. I got into a *shenza*, which is somewhat similar in construction, but having

simply a matting covering, and is carried in the same way. We had several mule loads of baggage, and what with the mule-drivers, native servants, &c., we made quite a cavalcade. The first day we only got about fifteen miles, as we started so late and the days were so short.

“THE NATIVE INNS

have been so often described that I need hardly refer to them. One thing is certain, that the wretchedness of them has not been exaggerated; some of them would hardly be reckoned as decent cow-houses at home. We got into

TUNG CHOW

on the following day, after travelling for about twelve hours on a bitterly cold day, and in a most exposed part, our road lying near the coast, and a strong north-east wind blowing. We were compensated, however, for the discomfort of our journey by the hearty welcome we received from the good friends who were expecting us,

and from the others whom we met when in the city.

“Tung Chow is a city about the size of Chester, with high, thick, strong walls, which are evidently of great age, and are kept in fairly good repair. It is on the seacoast, but owing to the discharge of mud from the Fellow River into the Gulf of Pechili, the sea is gradually receding, the harbour is getting silted up, and the trade going more and more to Chefoo. The Government, however, still place a high value on the city, and they had several encampments of soldiers there in anticipation of a French attack, and had raised an embankment of sand all along the coast for some miles in order to prevent them landing there. The presence of the soldiers made the anti-foreign feeling very strong, making it almost unsafe to go beyond the walls or near their quarters. Mr. Jones and I were twice surrounded by them, some out of curiosity, others with more or less hostile feeling towards us; but Mr. Jones’s speech and manner pacified them, and we got clear of them on good terms. We were delayed in starting from Tung Chow, and it was not till the 19th January that our arrangements were complete, and we were ready to depart. Dr. Crawford and several of the friends accompanied us some distance outside the walls, and we then parted with great regret, for our stay there had been a great pleasure. Mrs. Jones travelled in a covered chair, borne on the shoulders of four men, another four accompanying and taking duty alternately. Mr. Jones and I came in a tokaio, alternating it with a donkey ride by way of a change, and to relieve the mules. Thus we travelled day after day for six days, doing on the average about thirty miles a day (which as you know can be done at home in less than an hour by train),

and this was done by starting before daybreak in the morning and not halting (except for a mid-day meal) till after dark at night. We reached

TSING CHEU FU

on the 25th Jan., and were gladly welcomed by our colleagues here. This city is much larger than Tung Chow, the walls being at least six miles in circumference and very thick and strong, and about fifty feet high. The inhabited part of the city is not very large, and there are fields extending a considerable distance within the walls. The suburbs seem to contain more inhabitants than the city itself, and has more stir and bustle about it than is commonly seen in the streets here. The city stands in a large plain, and is backed by high hills, among which vultures have their nests, and from which they descend to the city in flocks.

“The surrounding country is mostly flat, richly alluvial, agricultural pursuits forming the principal occupation of the people; and it is among the peasantry that our principal work consists. Mr. Whitwright and I had

A TRIP IN THE COUNTRY

shortly after I came here. We rode out to a village about fifteen miles off and met about fifty friends assembled for worship in the compound of a native doctor. We found the native pastor there, and he preached in the forenoon, and Mr. Whitwright took the afternoon service. Of course, I could not understand what was said, but I enjoyed the singing, and it was pleasing to see the reverent and devout air which characterized their worship, and the heartiness in which they joined in the hymns of praise. Mr. Whitwright’s text was: ‘Blessed are ye when men shall revile you and persecute you, and shall say all manner

of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.' It came as words of comfort and consolation to many of them who are at the present time suffering much in this way.

"THE 'KUNG KI,'

or General Assembly of the representatives of the various churches, was held last week in a village about eight miles from here. Mr. Jones and I went out on a *wheelbarrow*, which is one of the usual modes of conveyance here. It is altogether different from the English article of that name, and is a most comfortable thing to travel in. Mr. James and Mr. Whitwright rode out after us, starting, of course, later, as they could travel much faster. We all arrived together, however, and found a *large assembly for China*, of about 150 men from various parts of the district. The native pastor, in whose house the meeting was held, shortly after called the roll, and our meeting commenced in the usual way with singing and prayer. The audience stood while singing, and knelt down at prayer. Mr. Jones gave the address from the words—

'Now then we are ambassadors for Christ,'

and spoke with great vigour and freedom, and was listened to most attentively and intelligently. In the afternoon the native pastor conducted the business meeting, and managed it admirably. He seems to have the full confidence of the people, to be by far the ablest man among them, and well qualified for his responsible position. It was arranged at the time that a representative from each of the churches should be sent in to this city for a week's special instruction in religious subjects. This

has been done with very good result, and by this means a fresh stimulus imparted to the leaders of this church, which will be, we trust, felt in every part. As to the expense of this undertaking, hospitality was extended in finding food and lodging for them, otherwise the time and expense of travel was borne by themselves, which to many of them meant a good deal. We gave them before leaving

A MAGIC LANTERN ENTERTAINMENT.*

This entertainment delighted them very much, and I have no doubt that as a means of Christian instruction this is a most valuable help.

"Personally, the work is becoming more and more deeply interesting, and one to which I can cheerfully give my undivided and unreserved allegiance.

"The climate, so far, has been bracing and stimulating, and the change has scarcely affected me at all.

"The language I find very difficult, but I am encouraged to know from the brethren here that I am making fair progress. We have communication with our colleagues in Chefoo from time to time, and are glad to know that they are keeping and doing well. We are also very pleased to learn that Messrs. Dixon, Watson, and Medhurst are, if not already arrived, at least very near our coasts. Their help is most urgently needed, as soon as it can be made available.

"I remain, yours faithfully,
"R. C. FORSYTH."

*The magic lantern used was the one bought with the money given by Mr. James Benham, of Bloomsbury Chapel, for the aid of the Mission and gave us all exceptional satisfaction in the prospect of its usefulness.

The Rev. S. Couling reports from Chefoo :—"My wife and I are working away at the language, and are in good health and thankful spirits."

The Rev. C. S. Medhurst writing from Chefoo, under date of April 2nd, says :—

"I safely reached here on the 31st of March and found all well. I have begun to work hard at Chinese. My

heart is overflowing with gratitude to God for all His goodness, and for bright hopes regarding the future."

Dr. Watson, under date of April 7th, writes :—

"We arrived in Chefoo, I am glad to inform you, on Sunday morning, the 5th of April, both in good health, and after a pleasant voyage. We stayed in Shanghai a few days later than Mr. Medhurst in order to make a few necessary purchases. While there we had opportunity given us to become acquainted with a large circle of missionary friends. Messrs. Stanley, Smith, and Studd and their friends had arrived in Shanghai, and were holding special services there amongst the English residents. They called

forth much attention to Gospel truth, for, strange to say, such efforts have been very rare. Much good has followed. One night the clergyman of the cathedral stood up boldly at the close of the meeting, and told the whole audience that the night before he had realised for the first time what it was to be converted. He has always been considered to be an Evangelical clergyman. The Sunday evening after my arrival I took part with Mr. Studd in the service held in the Temperance Hall."

Recent reinforcements have been stationed as follows :—At Tai Yuen Fu, Shansi, Mr. and Mrs. H. Dixon and Mr. Morgan ; at Tsing Chu Fu, Shantung, Mr. Forsyth ; and at Chefoo, Dr. and Mrs. Watson, Mr. and Mrs. Couling, and Mr. Medhurst, where they will probably remain for twelve months, with a view to learning the Chinese language before removing in to the interior.

Special Gifts for the Congo Mission.

"MY DEAR MR. BAYNES,—Besides receiving many kind and useful gifts personally from dear friends, I have more publicly to offer the best thanks of my brethren and myself for—

"1. A large *printing-press* ('Crown Albion') from Josiah Wade, Esq., of Halifax. Mr. Wade also gives us a heavy supply (700 lbs. weight) of various type, paper, and complete 'plant.' Several months have been occupied in correspondence, careful choice of material, and completing a full equipment for this press. Much of the 'plant' was shipped by the last steamer to Congo. A few sundries,

and a truck constructed to order for conveying the heaviest part of the press into the interior, will go by the steamer of the 8th July. Mr. Wade gives us this wrought-iron truck, and pays all the expenses of shipment to the Congo. I find on calculation from invoices that the whole has cost £130. It is a present of great value, and you may be sure we shall take care of it. At what station it will be worked we have not yet settled, but I trust we shall soon have a printer missionary to give this department special attention. The donors of small presses of some years since will be

glad to hear that they have not been idle. Mr. Weeks, at San Salvador, has been using one for short translations (I believe he is very short of type, and would like £20 to set him up in this and sundry other requisites); and Mr. Grenfell, at Stanley Pool, has already printed a small vocabulary in the Kiyansi tongue. This new press, however, will be for work on a larger and more thorough scale.

"What great things have our mission presses done in India! May this press for Congo be specially blessed in the future!

"2. Mr. Charles Townsend, of Bristol, to ensure our having complete medicines at each of our stations, is giving the mission five of his *dispensing cabinets*, completely fitted, value £36 each. The cabinets are of oak, brass-mounted, with shelves for 150 bottles, pots, druggist's sundries, &c. They will contain the drugs most approved by our medical advisers, including some new ones recommended, from which we hope for much benefit.

"This splendid gift of Mr. Townsend's will, I trust, be very useful, and will encourage all of us to pay more attention than hitherto to the important subject of medicine. The Lord give to all of us wisdom in the use of these medicines. In a short time the "Notes on Congo Climate, Hygiene, and Fever," being specially written by Dr. Prosser James, of the London Hospital, and with remarks by Dr. Frederick Roberts, of University College Hospital, will be ready for the press. This little book, which has been some months in course of preparation, will be a good *vade mecum* for all our brethren.

"3. Messrs. Sutton and Sons, seed merchants, of Reading, who gave us £10 worth of vegetable seeds when we commenced our mission, have kindly

offered to send a supply of seeds to each of our stations *yearly*, so that we may have fresh vegetables constantly.

This offer, Mr. Martin J. Sutton informed me, may apply to all stations of our Society—Africa, India, &c. Of this, Mr. Sutton was going to write you. It is a noble offer, and the promised fresh vegetables constantly should be very conducive to health.

"In the name of my colleagues and myself, I would offer our warmest thanks to these generous donors of such very useful and timely gifts. And now, my dear Mr. Baynes, I want to ask some of those dear friends who have so deeply sympathised with us in our losses, and who would like to do anything they can to help us in our contest with the fevers to which we are so liable, to send us for each of our stations special donations for *ice-machines*, and large *baths* to carry out the specially recommended treatment of cold in high temperatures. We might purchase these in an ordinary way with the Mission funds, but I think some of our friends would like to give them, and to know that they have a special part in efforts made to preserve our health on the Congo. Suitable baths for this special treatment and ice-machines will cost about £2 each.

"Earnestly trusting that the prayers of God's children for us will not fail nor grow slack, and that the Lord will have us all in His special keeping, giving us all grace and wisdom, and much blessing in our work.

"I remain, dear Mr. Baynes,

"Yours very sincerely,

"T. J. COMBER.

"London, 9S, Camden Street, N.W.,

"20th June, 1885.

"P.S.—I have also to acknowledge a kind gift from a lady at Manchester, of a good electrical machine, which, I doubt not, will be very useful."

The following letter has since been received from Messrs. Sutton, of Reading:—

“DEAR SIR,—We are very pleased to find by your letter to our managing partner that you would like to receive boxes of seeds for your mission stations similar to those we have supplied gratuitously to the Church Missionary Society; and it will give us very great pleasure to send them, but we shall require information as to the comparative size of the various stations—that is, how many European missionaries there are at each, and, to enable us to choose the right varieties of vegetables, we should need to know the locality of each.

“We presume you sent out supplies at various times during the twelve months, but it would simplify the work for us if you sent us a memo. only once a year, say each November,

when the new seeds will be ready, as to how many boxes will be required for the ensuing twelve months, and we should despatch them to your mission house in London some time in December, and thus you would have a stock to draw upon.

“For Mr. Comber’s, or any other special mission, we shall be glad to make up a few boxes during this summer; but our stock is practically exhausted now, and we cannot, therefore, attempt to supply all the mission stations for this season.

“With every good wish,

“We are, dear Sir,

“Yours very truly,

“SUTTON & SONS.

“Alfred H. Baynes, Esq.

The Rev. W. Holman Bentley desires to express his grateful thanks for the following most kind and helpful gifts:—

“To the friends at the Congregational Church, Bromley, Kent (Rev. R. H. Lovell’s), for an ‘Albion’ printing-press (half-demy), per A. Gurney-Smith, Esq.

“To C. E. Webb, Esq., Hampstead, for type and printing material, value £20, for ‘The Bromley Press’ above mentioned.

“Also to the Committee of the Church Missionary Society, who have presented, through R. N. Cust, Esq., the following works on African Languages, by the missionaries of that Society:—

“‘A Vocabulary of Six East African Languages,’ by the Rev. Dr. Krapf.

“‘A Grammar and Dictionary of the Haussa Language,’ by the Rev. J. F. Schön.

“‘A Vocabulary of Masai,’ by the Rev. J. Erhardt.

“‘A Dictionary of Niassa,’ by the Rev. J. Rebmann.

“‘A Dictionary, also a Grammar, of Swahili,’ by the Rev. Dr. Krapf.

“‘A Vocabulary of Kwafi,’ by the same author.

“‘A Pocket Vocabulary of Four Languages of East Africa,’ by Rev. A. Downes-Shaw.

“‘A Standard Alphabet,’ by Prof. Lepsius.”

Rev. J. J. Fuller, of the Cameroons, gratefully acknowledges the gift of a medicine chest and a telescope from Mr. Jennings, Hereford.

The late Mr. Cruickshank.

THE following letter is from one of Mr. Cruickshank's most intimate friends:—

“DEAR MR. BAYNES,—Perhaps a few words about the late Mr. Cruickshank may prove of some interest both to those who knew him and are now mourning his loss and to a greater number of the readers of the HERALD who never had the privilege of meeting him.

“Andrew Cruickshank was a man who, if spared, would have taken a place in the very front rank of missionaries of this or any other generation. He was one of those who are born to lead others. Clever, fluent of speech, brimful of earnestness and energy, with a smile which won all hearts, and a face beaming with joy, he entered into every engagement with all his heart and soul, and suffered nothing to discourage or deter him. Into every word he uttered he threw the whole passion and tenderness of his nature. In him was seen the deepest religious fervour combined with habitual cheerfulness and love of harmless fun, and his manner had an indescribable charm which none could resist.

“WORK AT MAZE POND CHAPEL.

“It was in connection with Maze Pond that he first commenced his Christian career, and from that time until his departure for Scotland right heartily did he labour for the Church of which he was a member. His chief work was in the Young Men's Bible Class, over which he presided, and many, myself included, have reason to be devoutly thankful that it had such a head. Well I remember the impression he made upon me when I joined the class. He appeared to be all that was good

and true, and I longed to become intimate with him and more like him. The close friendship which followed revealed more fully his greatness of soul. He became my ideal, and has continued so ever since. He conducted a children's service every Sunday evening, and would sometimes speak at open-air meetings; indeed, all his spare time, of which he hadn't much, was occupied in doing something for the Master he loved so well. He was always deeply interested in mission work, and the strongest desire of his heart was to preach the Gospel in heathen lands.

“WORK IN THE NORTH.

“In the early part of 1882 circumstances caused him to leave London for Scotland. His departure was a sore trial to many. We missed him greatly then, and have done so ever since. In the north his life was one continual round of Christian activity. He would speak at four or five meetings every week and preach once or twice on the Sabbath, besides conducting kitchen meetings and Bible classes. But his heart yearned for Africa; gradually the path was made clear; he felt he must go, and he went.

“Since his departure I have had several letters from him, full of joy, enthusiasm, bright hope, and consecration. How dearly he loved his work and how he laboured at it! With gladness he writes of his good health, of his having got over the fevers, and of his hopes that the worst is past. But so entirely had he consecrated himself that he cared not whether he served God by living or

dying for Africa. The All Wise has ordered that the latter shall be his lot, instead of another letter, the Mail brings the tidings of his death. I call to mind the last words he addressed to me the day before leaving for the Congo—' Good bye, dear brother, and if we do not meet again on earth, may

we all stand before the Lamb at last, and and have the "well done" sounded in our ears. Farewell until God's own time of letting us meet again.'

"That 'well done' he has heard, and having 'entered into the joy of his Lord,' he 'rests from his labours.'

"G. C. MONKTON."

Good News from the Congo.

THE following letter will be read with thankful interest:—

"Off Bonny,

"West Coast Africa,

"April 24th, 1885.

"MY DEAR MR. BAYNES,—I had intended writing you from an earlier stage than this, but until after Madeira both Mr. Charters and I were very unwell, the passage thus far being, in our own judgment, an exceedingly rough one. However, after Madeira things speedily mended, and since then we have enjoyed the voyage very much, being in excellent health and spirits.

"We have met with very congenial society and Christian fellowship on board in the persons of the Rev. and Mrs. Welford, Primitive-Methodist Missionaries to the Island of Fernando Po.

SUNDAY AT SEA.

"On the evening of our second Saturday we petitioned the captain for permission to hold a religious service on the morrow, which he kindly gave us; and it was accordingly announced that on the morrow, from 10.30 a.m. to 11.30 a.m. (when 'observations' were to be taken) a short religious service would be held on the poop. It was a service we shall long remember. Mr. Welford preached a beautifully simple and

practical sermon from the text, 'By grace are ye saved, through faith, and that not of ourselves, it is the gift of God,' after I had conducted the 'preliminaries.' To ourselves it was a very refreshing season, and judging from appearances was, at least, enjoyable to all. We have not since had any opportunities for services (though I have the promise for one before Banana, if possible), but we have managed to distribute a few tracts, &c., among the crew and a few Kroo boys who can read.

JOY OF SPIRIT.

"Our united and constant prayer is for fitness for the great work to which we go.

"I could not, were this a fitting opportunity, describe my feelings to you—the depth of joy, of gratitude and thankfulness to God, for having called me to, and for thus far bringing me on, this blessed mission; of the presence of the Master, and the happy, invigorating communion He gives; and of the daily confirmation of His gracious call. It is a joy, an experience, a conscious possession, which I would not part with for anything, and one which I long for others of my acquaintance to realize. This they cannot do by staying at home. We

must place ourselves in the way of these special blessings if we wish to meet them. Most truly can I say with the Psalmist: 'Thou hast made me exceeding glad with Thy countenance.'

AN APPEAL TO YOUNG MEN.

"We have been solicitous respecting the Anniversary Meetings of the Society, being held this month, and among other results, my prayer is, that many may be seen consecrating their whole selves to the Master's use on the foreign field. Methinks there are many more yet, who, as Miss Havergal puts it, having responded to the Master's 'Come ye,' might, and certainly should, heed His 'Go ye!' Some of such may have had their spirits stirred during the recent meetings of our Society. O! ye whose 'hearts the Lord has touched,' let me urge you with all the earnestness possible, and for reasons the weightiest possible, 'Hesitate no longer!' but for the sake of Him 'who spared not His own self,' but 'freely laid down His life' for you; for His kingdom's sake; for the sake of your perishing brother man committed to our charge by our departing Lord; and again, for your own exceeding joy, decide to make a full surrender and consecration of yourselves to the Master's use,

In a more recent letter, dated Banana, Congo River, May 11th, Messrs. Cottingham and Charters write:—

"MY DEAR MR. BAYNES,—We hasten to inform you of our safe arrival here this morning. Mr. de la Fontaine received us most cordially, and after seeing our cabin luggage was conveyed ashore, we were quite 'at home' with our new friends. A letter of greeting was awaiting us from Mr. Moolenaar, now at Underhill. We expect to go up river as far as Noki to-morrow, favoured by the

casting in your lot with those who, following in the footsteps of the Prince of missionaries—our Saviour Jesus Christ—go to the dark places of the earth publishing the grand and glorious Gospel of His love. Would that I could lay before you an experience *on the field*, then would I appeal not merely with what may be deemed the ardour of first-love, first-service, but with that ardour tenfold increased.

"Mr. Charters, who is quite well, wishes me to add that he will write you at a later date, probably from Stanley Pool, and joins with me in soliciting you and the churches to pray with us that we may be filled with the Holy Spirit; possessed of the mind that was in Jesus; of a fervent zeal in the work, and of a burning passion for the salvation of the souls of those to whom we are sent.

"My greetings to Mr. Comber and Mr. Bentley, to whom please say I will scrupulously and prayerfully attend to every caution and instruction they so kindly gave to me, specially about care of my health.

"With Christian regards to yourself,

"Yours very sincerely,

"W. F. COTTINGHAM."

Association steamer; our baggage to follow in a few days by the Dutch steamer *Moriaan*. We are in good health and spirits, and feel deeply grateful to our dear Master for bringing us to this first stage of our journey. Our hopes and anticipations have been somewhat beclouded by the sad news we heard at Loango, from Mr. Banks, relative to the deaths of Brethren Cruikshank and Macmillan.

Most sincerely do we sympathise and pray for the bereaved at home. May they have the presence of our God—the God of all peace, comfort, and consolation!

“As to ourselves, we are not at all discouraged. We are only driven closer to our God, whence spring such sweet assurances of love and care for us, and we are enabled to yield ourselves entirely to His care, and for His service. These losses remind us that we, too, may be called to make a full surrender of all now most dear to us, yet so sure are we that we are where the Master would have us be, that we can look steadfastly into His face, and say, “Continue to lead on, Lord Jesus, and use us for Thy glory.” It has caused us to re-examine, and to repeat, our vows of consecration; and herein we take encouragement, and find confirmation of our call to the work—yes, to the *work*, I trust—for humanly speaking, how sadly men are needed! Here we are, seven men

on the field, two just entering it, and of these nine three are untried, inexperienced men. Our status is the same as at the close of last year, our present strength—shall we say one-third less? We do not fear that this last blow will discourage those brethren whom God has called, or is calling to the work. On the other hand, it surely will intensify their zeal, and deepen their consecration to the work.

“We are earnestly praying, dear Mr. Baynes, and we know you will join us, that God will speedily send out large reinforcements. Always is the prayer formed by Christ incumbent upon us, but specially now is it applicable to the needs of our mission: ‘Pray ye *therefore* the Lord of the harvest, that He will send forth labourers into His harvest.’

“With affectionate regards,

“Yours sincerely,

“W. F. COTTINGHAM.

“DAVID CHARTERS.”

SAN SALVADOR.

Mr. Alexander Cowe, writing from San Salvador, under date of May 4th, reports:—

“After I wrote my last note from Banana, I went up to Tundawa, and stayed a few days there before proceeding to San Salvador. I was kindly welcomed and entertained by Mr. Hughes.

“After resting a few days, I left Tundawa on Monday, the 27th April, and reached San Salvador on Friday, May 1st, having taken five days to the journey. I arrived in good health and spirits, greatly to the delight of Mr. Cameron and all the mission boys. As I entered the gate leading to the mission house, all the boys, who were busy, rushed at me, and scrambled for the first grip of my hand, screaming

out, evidently with great glee, ‘Munde! Munde! Munde!’

“I found Mr. Cameron strong and hearty. I believe we shall get on well together.

“The following day (Saturday) we visited the king, who was glad to see me, and ‘dashed’ me a goat.

“Yesterday (Sunday) we had a good Sunday-school, and also a good service for adults.

“How I longed to be able to speak directly to them, in their own tongue, the ‘wonderful works of God.’ But I shall labour all the harder to obtain it now that I have, in some small measure, felt the want of it.”

Mr. Whitley has suffered much from fever, but we are thankful to find that Mr. Darling reports, on April 29th—

“On Sunday last I received a letter from Mr. Whitley, telling me he was almost as well as ever. He has gone up to the Equator Station of the

International Association in the *Henry Reed* steamer, belonging to the American Baptist Mission.”

With regard to his own health, Mr. Darling writes from Ngombe Station, in the same letter—

“I am thankful to say that I have had no fevers for eight or ten weeks. I hope for the work's sake that I shall

not have any, for there is so much work to be done.”

Good News from Italy.

THE following is a translation of an article in the Italian Baptist paper, the *Testimonio* (for last month), concerning the work which is being carried on in the city of Rome:—

“On Wednesday evening, April the 1st, Rev. Jas. Wall, after an address suitable to the occasion, baptized six brethren, who thus testified to their death and resurrection in Christ:—

“M. A., a worker in marble, was employed at the Vatican. He was in reality an unbeliever, although outwardly a Catholic. One evening, while passing by our *locale* in Via della Consolazione, he was invited to enter by one of the brethren. He heard the Gospel and believed it, then attended our services for more than two years, and at last desired to obey his Lord in baptism, and thus openly to confess his faith.

“C. P., a Roman, aged sixty-five, who fought in all the battles of Italian Independence from the year 1848 to 1867, having heard the Gospel, after fighting so many years for the liberty of Italy, desired to become a soldier of Jesus Christ.

“O. A., a Roman workman, lived for many years in terrible hatred of one who had professedly once been his friend, but had betrayed him in what

he held most sacred. This workman had sworn in his heart to kill his enemy, and only awaited the first opportunity to carry out his dread purpose. While in this state a Bible was placed in his hands; he read it with pleasure, but as he afterwards said, he could not understand it; it was to him void, as if it had been a *pagnie bianca*, a white page. At last the Lord brought him to one of our services. Mr. Wall was speaking on the marvellous effects of grace, by which we not only receive the remission of our sins, but are cleansed from all sin, and are induced to forgive those who have most trespassed against us. The poor man felt the truth of what he heard, and came to Jesus forgiving even his greatest enemy. He returned home full of peace and joy, and began to read the Holy Book which spake of Jesus, whom he had now received as his Saviour; but in reading he found that his eyes were opened, and he could now contemplate the beautiful truths that before were hidden to his comprehension. The change which took place in his character was soon

observed by all around him. His wife also began to attend our services, and believed. They were both baptized a year and a-half from the time when he first received the Gospel. We must also add that his mother has been taught by him to believe in Jesus as her only Saviour, and would be baptized but for extreme old age. This man is an earnest and faithful Christian, testifying to all men of the power of the Holy Ghost, which not only saved him from eternal ruin, but from a murderer's end. He is living in the Ghetto, or Jew's quarter, and often speaks to them of Jesus and His glorious Gospel. He has been the means of bringing several families to hear the Word of God.

"G. R., a Roman woman, aged sixty-four, was prepared by the dying testimony of her brother a few years ago to receive the Gospel. Although belonging to no denomination he had received the truth, and when the priest wished to confess him, he positively refused. G. R. picked up a Testament among his things and read it with the greatest joy and wonder. After some time she came to our hall in Serpenti and heard the Gospel preached. Great was her joy when she found it was the Book she loved so much. She was converted and wished to obey the Lord, although advanced in years, by a public testimony in baptism.

"E. L. heard the Gospel for the first time at the Mission Hospital in Trastevere, while a patient there. Since her recovery she has frequented our meetings. Now she is nurse at the same hospital and has given good proof to her conversion. She repeatedly asked for baptism, and at last she was immersed into the name of the Lord Jesus Christ.

"Also on Friday evening, the 3rd of April, three more testified to their faith in Christ the Saviour.

"L. L. has believed in Christ for a long time, but did not confess Him because of his wife, who was a bigotted Catholic. Now that the Lord has brought her to see the falsity of Roman Catholicism, he has testified to his Lord. His children, who were educated by the priests, are now in the Evangelical Schools, and the wife not only attends our meetings, but expressed her pleasure at his embracing the Protestant religion.

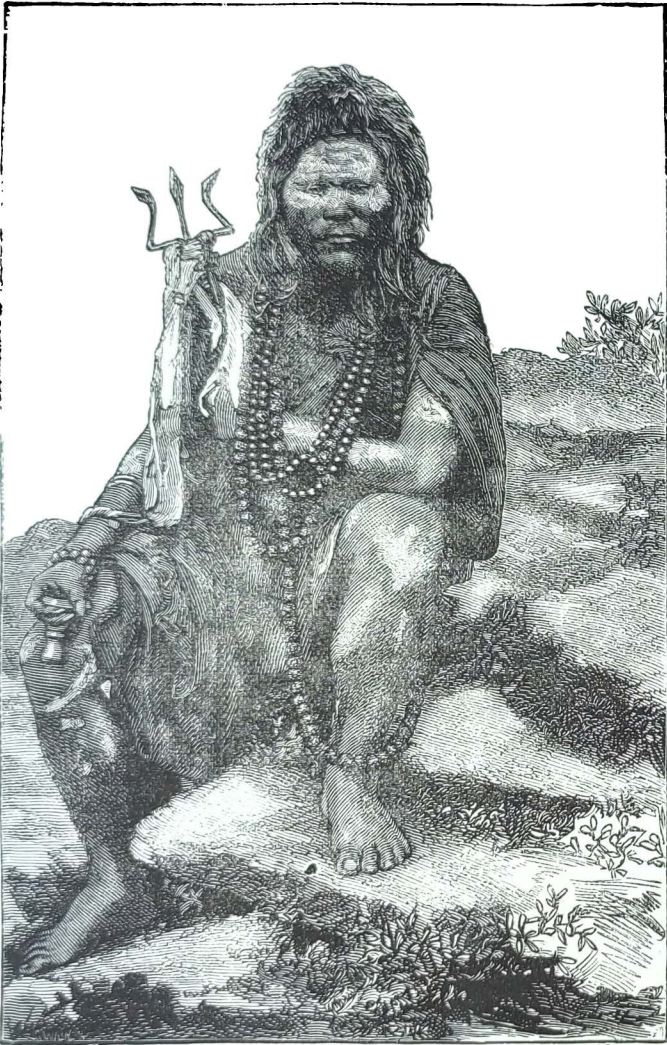
"G. C. was formerly a friar of the Trapiste Order. He learned then that he could find no peace or joy in the observance of the church rites and in performing penance, but he was rather scandalised at the intrigues and the wickedness that took place in his convent. He had heard the Gospel for almost two years and a-half when he was baptized into the name of the Father, the Son, and the Holy Ghost."

Writing under date of Rome, June 15th, the Rev. James Wall reports:—

"Yesterday morning the church in Lucina received several new members into its fellowship. One of these, a Roman advocate, Guiseppe Petroni, addressed the meeting. In 1849 he was secretary to the Minister of Justice. When Pio Nono was restored to his throne by foreign bayonets, Sig. Petroni was arrested and tried for

high treason. Sentence of death was passed upon him. This, however, was commuted into imprisonment for life. After twenty years in Papal prisons, he was liberated when the Italians entered Rome. For fifteen years he has been the head master of Italian Free Masons. For several years he has occasionally frequented the preach-

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▲ SHANYASHEE.—(From a Photograph.)

ing of the Gospel in Lucina. For six or eight months he has regularly attended. Last week he was publicly baptized, and yesterday he spoke for the first time. We know that others

who, like him, have been occasional attendants at our services are fully persuaded, and, we hope, fully converted."

Indian Shanyashees.



THE following letter has just been received from the Rev. Alfred Teichmann, of Serampore, and the engraving opposite is taken from the photograph sent home by Mr. Teichmann:—

"MY DEAR MR. BAYNES,—People hear often about 'Shanyashees' or religious beggars, but I dare say never have seen what sort of individuals they are. I am glad, therefore, to send you a very clear and excellent likeness of one. As is to be seen from the Trident, the symbol of Siva, this Shanyashee is a follower of that divinity. The chains of sandal-wood beads round the neck serve simply as ornaments; the smaller chain hanging on the right hand, however, is used for counting the prayers. In the same hand you see a small earthen vessel, out of which these men smoke tobacco, or more frequently opium. The large bundle of hair on their head is sometimes false, sometimes their own; but it is always conspicuous by much filth.

"The white blotches on the face, arms, and legs are produced by daubing burned cowdung on them, which, as you well know, is considered sacred.

"During the large mela at Sitakund this year there were several of these individuals, amongst them also two men, who in order to get holy, had sacrificed the use of their left arms by holding them for fifteen years above their heads. These limbs were looking quite dry and bony, and on the distorted fingers were nails of three inches length, which nails were round and curved like the claws of birds.

"People worshipped these holy men, as they called them, and paid to them not only their respects, but also their rupees, which latter, of course, was all the Shanyashee wanted.

"From what I have seen so far of the Hindoo religion, it seems to me that the priests only endeavour to keep it up, not from the conviction that it is right, but because it brings them in so much money.

"I am, dear Mr. Baynes, yours very sincerely,

Serampore.

A. H. Baynes, Esq.

"ALFRED TEICHMANN."

An Appeal from Comillah.

THE Rev. Arthur Jewson sends the following deeply interesting letter from Comillah :—

“Comillah, March 2nd, 1885.

“MY DEAR MR. BAYNES,—I want the people of England to know how desperately needy the millions of India are, and so shall be much obliged if you will kindly insert the following letter in the *HERALD*.

“Ninety-six miles of high road leads from my station at Comillah to my neighbour Mr. de Cruz’s station at Chittagong; it passes through a most populous district, and is studded with large market places, at each of which some thousands of people gather together twice a week. To the right hand of the road lies the province of Noakaly, in which the only preacher is a Roman Catholic, and I believe he never preaches to the heathen. To the left lie the almost unexplored tracts of Hill Tipperah, among which there is not a single preacher, and south of them one passes the Chittagong hill-tracts, among which there is but one preacher.

“ON THE ROAD TO CHITTAGONG.

“On February 20th, Mr. Teichmann, of Serampore, and I started with our preacher, colporteur, two Christian servants, and three small bullock carts, in which were put all that was necessary for a five weeks’ expedition. We intended to make the journey to Chittagong by short stages, walking from one market to another to preach and sell books. All along the road, at distances of about twelve miles, there are rest houses, which Government has built for its servants, and which we are kindly permitted to use. When we were not able to avail our-

selves of these we stayed in native huts, built in connection with little grocers’ shops, and which one can hire for the night for twopence, on condition that he buys his rice, wood, and lentils of the grocer.

“On our way to Chittagong we preached in a market every day with but three exceptions. In every market we obtained a good and welcome hearing and sold many books. But the Mahomedans, who, in this district, outnumber the Hindoos by at least three to one, sometimes caused us trouble.

“MERCHANTS’ MARKET.

“We reached ‘Merchants’ Market’ one day when hundreds of boys were gathered together from the neighbouring village schools for their annual examination. They all seemed to have pence with them, and bought books eagerly. However, a Mussulman was very displeased at our success, and threatened that if we returned the next day to the market we should repent it. As it is a very large market we stayed in the neighbourhood, and the next day had a splendid audience there for about an hour. Then a Mussulman, who evidently regarded himself as a religious teacher, got up and tried to preach at the edge of our crowd. He told the people that though our words were fair, our books were very pernicious, and would corrupt the minds of Mussulmans and destroy the cast of Hindoos. As usual in such cases we took to singing hymn after hymn, and this much discomposed him. The Hindoo schoolmaster and some other native gentlemen also rebuked him,

and so he was induced to leave off. But he stood there and looked daggers at us till the end, and then stirred up some fellows of the baser sort to follow us with hootings and to cast dust and even pieces of brick at us. Our colporteur had gone into another part of the market to sell books. Some of these roughs caught him and struck him on the face and stole some of his books.

"The next Sunday at Sweetbrook market a Mussulman grabbed at the books I held in my hand and succeeded in carrying some off. I hastened after him and seized his wrapper, but another Mussulman stopped me by raising his hatchet in a threatening way, so, as murders are very common here, I thought it prudent to let go, and contented myself with saying that he who, either for fun or for a few pence, is willing to become a thief, must be very ignorant, and then I returned to the preaching.

"NATIVE QUESTIONS.

"The bold ignorance and the attitude of insolent defiance which seems to be a characteristic of the uneducated Mussulmans, was sometimes exhibited by lads still in their teens, who would contradict us and tell lies about their religion without a quiver of the face. The following story will give some idea of the frivolity and superstition of these people. One evening, just as our dinner was being spread on a mat in a hut, a Mussulman came in and said he was the village postman, and would like to hear the message we were delivering to the people in the markets. We at once put the dinner on one side, bade him sit down, and talked with him of Christ the Physician. After dinner I was delighted to see him return with another man. He said they had come to ask me a few questions. First, How

is it that we can walk about without tumbling down if, as the books say, the earth moves round? After I had explained this he said: 'Once upon a time a Mussulman told his wife and mother-in-law to give something to every religious beggar who came to their door. One day he found they had sent one away empty handed, so, in a rage, he cut off both their heads. He afterwards was very sorry he had done so. Seeing his sorrow the beggar returned and pronouncing a charm over a cup of water told him if he sprinkled the water on the dead bodies they would come to life again. The man did so, but afterwards found that he had carelessly put his wife's head on his mother-in-law's body, and his mother-in-law's head on his wife's body. Now,' asked my friend, 'which of these two ought the man to regard as his wife?'

" 'BLESS THEM THAT CURSE YOU.'

"One Sunday evening I heard angry voices outside our hut and went out to see what was the matter. One of my companions said, 'That Mahomedan religious beggar is cursing us all.' I said 'Never mind, Christ has said, 'Bless them that curse you.' 'But sir,' said he 'he is cursing our parents.' I said, 'Out of the fulness of the heart the mouth speaketh: his curses will fall upon his own pate.' The next morning we were up before it was light, for we had far to tramp before the heat came on. When all were ready we gathered together for prayer, and I read how when God said, 'Thou shalt love thy neighbour,' the Jews laid the emphasis on the wrong word and thought themselves at liberty to hate their enemies. I said that we with them should share the Master's rebuke if we blessed those that cursed us, but

cursed back at those who curse *our* parents.

“CONCERNING THE HINDOOS.

“I have thus far tried to give a glimpse of the religious attitude of the Mussulman population of this district. Let me now speak a few words of the Hindoos, for the Mussulman religion seems to have altered the very nature of those Bengalees who have embraced it, and they now differ from their Hindoo brethren as goats differ from sheep. The one being bold and overbearing, the other gentle and forbearing.

“We stayed for five days at a Government sub-station named Dewangung and preached every day at large markets within a radius of three miles. The Hindoo gentlemen received us most kindly, several were present every day at our family worship, and on Sunday some forty schoolboys and others came to the service. One gentleman who belongs to the little Brahma Somaj in the place, said that his mind had been stirred up by reading a Christian tale book called ‘The Two Homes.’ I gave two of them copies of Horace Bushnell’s sermon on ‘The Character of Jesus,’ and pray that they may be led to see Christ as He is. These gentlemen are but typical of some whom we met in every place of any importance.

“THE VILENESS OF HINDOOISM.

“Even the thousands of ignorant devotees who flocked to the great festival at Sita-Kunda, heard us for five days without a sign of displeasure; only once were we opposed, and that was by some men who felt we were endangering their craft. And now shall I die without speaking the truth? Shall shame close my mouth forever to the needs of the people?

No. Lest some should think that these gentle Hindoos need not the religion of Christ, I beseech you to let me tell you what I saw during a recent boating expedition. We had gone over the fields, far from any river or high road, to a large market called Sachar. Two brothers live in a fine mansion near, so I went to call on them. The younger of them said he had been educated in the Sanscrit College in Calcutta, and was still a ward of Government. He was walking back with me to the boat when we passed a large and good-conditioned temple where the priests of Juggernath (the prince of the world) were performing their evening devotions. Just outside the courtyard was Juggernath’s car, and as it was much larger and more elaborate than the ordinary ones, I went up to look at it. What then was my horror to see that it was composed of two galleries of large figures carved in wood, representing men and animals, so vile I dare not explain, and other utterly unclean things that the evil heart of man can imagine. A crowd of young men and boys had followed us from the mansion. Turning, I asked, ‘What is the meaning of this?’ They laughed and said ‘Oh, this is the religion of our degenerate age.’ I said this is not the religion of God, it is the religion of the devil. The devil is truly Juggernath (prince of this world), and if you having once seen this car desire to feast your eyes on it again, then know that you are children of the devil. The young landowner said, ‘This car is one of the institutions of our family.’ I said, ‘Then don’t you see that your family is a curse to the country side. That no boy can come to this market and return pure in heart. In all love and sincerity, I say to you burn this car, or God will burn you. Destroy it

utterly, or God will destroy your family root and branch.'

"On returning to Comillah I asked the deputy magistrate whether Government would not step in to stop such a wholesale defilement of men's minds. But he said that Government was afraid to interfere with the religion of the people, and so were powerless to act.

"BREAD CAST UPON THE WATERS.

"At Chittagong we were most hospitably entertained by Mr. and Mrs. Fuller. Mr. Fuller is a wealthy tea planter, and is, you will be pleased to know, a grand-nephew of the celebrated Rev. Andrew Fuller. On our way back, in company with Mr. deCruz and his preachers, we proclaimed the Gospel for five days to the 25,000 people

gathered together at the religious fair at Shita Kunda. Thence we returned to Comillah, having sold over 2,000 portions of Scripture, with each of which it had been our custom to give two or three tracts.

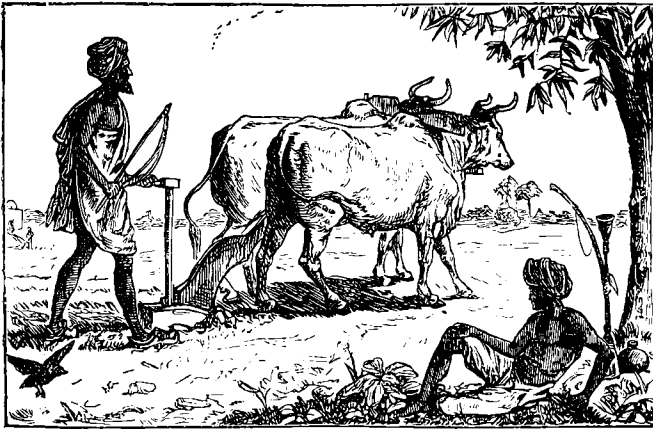
"Having cut my foot while bathing in a tank I was obliged to ride the greater part of the way home. But I felt much benefited in health by the journey.

"Now may the God of mercy bless the readers of this letter, and pour out upon them the spirit of all grace, that they may pray the Lord of the harvest to send forth more labourers into His harvest!

"I am, dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON."



The Plough Drawn by Oxen.

THIS is often referred to in the Bible. In India this is the common method of ploughing, as it is also in Palestine. This is only one of many of the references of Scripture which may be better understood by those who have visited India. The piece of wood placed upon the neck of the oxen, and used to keep them together, is called the yoke. The yoke is the symbol of submission, and to that Jesus referred when He said, "Take My yoke upon you." Some masters are very cruel, and their service hard; but Jesus says, "My yoke is easy, and My burden is light."

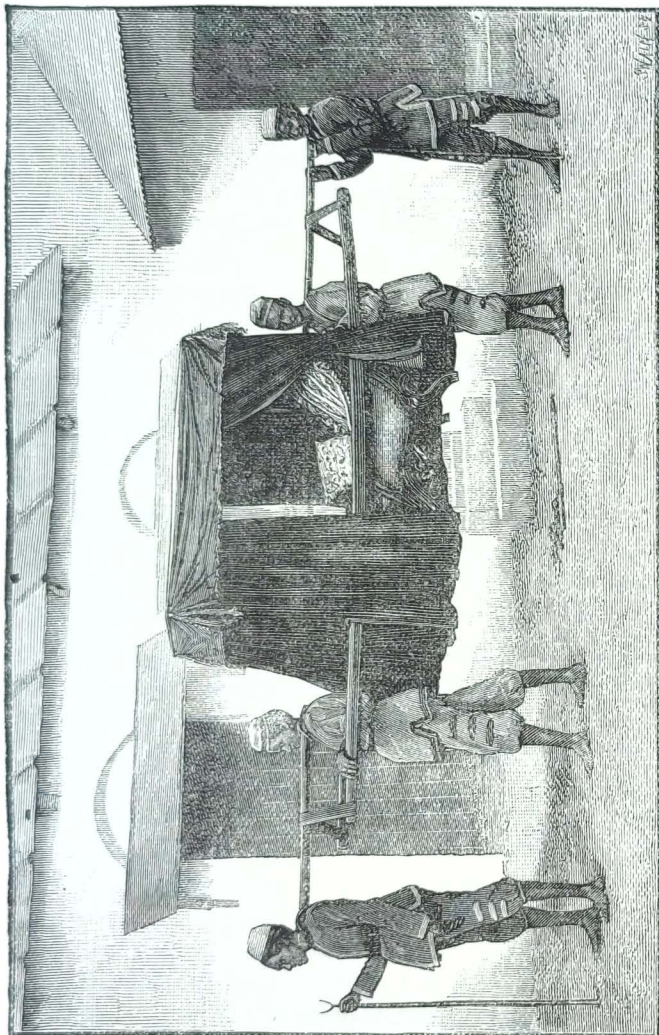
The late Rev. W. H. Denham of Serampore —a Reminiscence.

THE following sketch from the pen of Mrs. Weitbrecht, well known for her Missionary labours in Bengal, will be interesting to all our readers:—

“It was in the winter of 1830-31 that I was going round a large district in South Lambeth, on behalf of the B. and F. Bible Society, to ascertain the need of the residents in reference to Scriptures. I knocked at the door of a house in one of the quiet streets, which was opened by a very interesting looking young man. I was accompanied by a young married lady, being not much above twenty myself. We inquired of this gentleman if he were as fully supplied with Bibles as he desired, to which he replied, that he had no Bible and had never read one, that he was studying for a Roman Catholic priest, knew Hebrew and Arabic, and had read the Koran. This led to the remark, “Then do read the Bible also.” It seemed as if God’s Spirit carried home that simple word, and he at once said, “Well, I think I will,” and he handed 6d. to me towards a four-shilling copy, the cheapest then issued by the Bible Society. We called weekly for some time, and had always a friendly word as opportunity offered till the sum was complete, when a copy of God’s own book was put into his hands with these words: “All I ask of you is to read God’s own book, and I leave it to Him to apply it.” Not long after I left for India, unexpectedly even to myself, and I never thought of my friend at all definitely from that time. He had told me that his mother and a young friend, a Jew, were residing with him; and I heard subsequently that this Jew was the Mr. Alexander who afterwards became first Bishop of Jerusalem, but I cannot be quite sure if this is a fact.

“It was in December, 1844, that on my return from Europe with my husband, we went together to hear a Missionary who was giving a lecture on Roman Catholicism. In the course of it, he said, “I speak feelingly. I myself was a Roman Catholic, and it was to a Bible I received from a lady, now I believe in this city, that I owe my conversion and present position.’ After the service we went into the vestry to shake hands with our Missionary friends, and when we had done this, the lecturer came forward, saying, ‘I am an older friend of yours than any of these. May I not shake hands?’ He then added, ‘It was you to whom I alluded in my lecture.’ I assured him he was mistaken, as I had no recollection of any such circumstance. He then spoke of the lady who was with me, and of various little circumstances, especially of an interview with a brother of mine, and the whole truth suddenly flashed upon my memory: great was our mutual joy and thankfulness, and very intimate and pleasant was the intercourse which then

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AN INDIAN JAM-PAN.—(From a Photograph.)

commenced with Mr. Denham, his dear wife and family; and which has since been broken for a season by the parents and one of the most beloved of the daughters (Mrs. Rouse) having preceded me to the home above. Great indeed will be the joy when we are re-united there. Mr. Denham's aged mother, and his Jewish friend were also both converted through this Bible."

An Indian Jam-pan.

THE engraving on the opposite page is a picture of a kind of sedan-chair, called in India *Jam-pan*, which is used to carry people up and down the hills, as there are no roads fit to use wheel-conveyances upon.

The carriers are always of the mountain tribes, known as "Paharees," or mountaineers, who flock into the hill stations in thousands at the beginning of the hot season to get this employment. I should say that no less than some 8,000 or 10,000 of these hill people come in to Mussoorie alone every season; and on Sabbath-days, when some hundreds of them are waiting outside the churches for their employers to come out, we have a fine chance to get a congregation to preach Christ to them.

They are very frank and ready to hear, and I have reason to hope that some of those who heard the Word of Life have profited thereby.

Their language is a kind of corrupt Hindi, and though we cannot make out all they say in their own brogue, yet they can well understand good, simple Hindi.

The *Jam-pan* in the picture has a covering used to shelter the occupants from the rain. All who engage these carriers have to supply them with clothes, as they are dressed simply in a black, coarse blanket. We see them here dressed up in suits supplied for them by those who employ them.

Mussoorie Hills, India, N.W.P.

THOMAS EVANS.

Solemn Questions.

YOU are earnestly requested to think out the meaning of these words of God, and then to put to your heart, and make your heart, answer the solemn questions that follow:—

"Go ye into all the world, and preach the Gospel to every creature."—MARK xvi. 15.

For "the whole world lieth in wickedness."—1 JOHN v. 19.

"Having no hope, and without God in the world."—EPH. ii. 12.

"Whosoever shall call on the Name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—ROM. x. 13-15.

1. Do I owe any duty to the Heathen ?
2. Did not our blessed Lord and Master give this positive commandment to all His true disciples, "Go ye, and teach all nations" ?
3. Have I ever done anything to promote the eternal welfare of the Heathen ?
4. If I have not, is this right in me ? Is it not, rather, disobedience to God's command ?
5. Can I be a true Christian if I love not what God loves, and strive not to do what He commands ?
6. When I pray, "Thy kingdom come," do I mean what I say ? And do I expect God to answer my petition ?
7. Did not Christ engage in Missionary work ?
8. Were not His disciples Missionaries ?
9. Do not the holy angels take an interest in Missionary work ? Luke xv. 10.
10. Ought I not to plead for pardon, because of heartlessness about the dying Heathens' souls ?
11. Ought I not now, without delay, to do what I can in this great work of God ?
12. Do I mean to do it ?

May the love of Christ constrain us ! May God the Holy Spirit show us all what is the will of God in this matter, and then give us willing hearts to try and carry it out !

The Promises are sure.

"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."—Ps. ii. 8.

"He shall see of the travail of His soul, and shall be satisfied."—Isa. liii. 11.

"I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue, and people, saying with a loud voice, Fear God and give glory to Him."—Rev. xiv. 6, 7.

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."—Rev. xi. 15.

The Congo Mission.

WHERE the sun his glory flashes
On the Congo's swelling
breast,

And the roaring cascade dashes

In a course of wild unrest ;

Where Creation's book is open

To the mind that reads aright,

And profoundest truths unspoken

Burst upon th' enraptured sight,

Where through all the rolling ages

Heathendom has cast its gloom,
Blackening Time's recording pages—

Spreading terrors round the tomb—

Hark ! the cry across the waters,

Far above th' Atlantic's roar,

Wail of Afric's sons and daughters

Breaking on the British shore.

Not in vain that voice of weeping,

Not in vain that piteous wail

On the loving wind is sweeping,

Telling forth its own sad tale.

Though the votaries of fashion

Eddying wildly round and round,
Cherish self—ignoble passion—

Yet a faithful few are found

Who, by pure self-abnegation,
 Aim towards the highest goal,
 Seek to raise the heathen nation
 Sunk 'mid darkness of the soul.
 "Go ye forth!" the watchword
 glorious,
 "Sound the Gospel far and wide,
 Tell of Him who reigns victorious,
 Preach the Christ who lived and
 died."

This the all-inspiring message,
This the cause that stirs their zeal,
This the power that smoothes the
 passage

When the parting pang they feel.
 For, though dangers fly around them,
 And a thousand devious snares,
 Unseen hosts of heaven surround
 them—

God Himself still loves and cares,
 And the eye of faith sees shining
 Through the ever circling years,
 That vast hope, which checks repining,
 Breaking through a world of tears.

Lighting up with joy eternal
 All the darkness of the earth,
 Hurling low the powers infernal,
 Raising man to second birth.

So, upon the surging ocean,
 Forth they go, a noble band!
 Not 'mid clamour or commotion,
 Or the plaudits of the land.

Upper Clapton.

Theirs to work for higher glory
 Than the laurels of to-day,
Theirs to utter forth that story
 Which can never know decay.
 Up the mighty Congo River,
 Where the broad majestic flood
 Dashes on, and dashes ever,
 Past the mountain and the wood.
 There at length shall come that
 dawning,
 By the ancient seers foretold;
 Sin's dark night shall change to
 morning,
 Which shall wondrous truths unfold.

* * * *

Some have fallen thus early; dying
 In the forefront of the fight,
 Dangers, troubles, all defying,
 Bravely battling for the right.
 History shall not sing their praises,
 Nought shall make their fame to fly,
 Yet the Church her voice upraises,
 And unwept they cannot die.
 Onward! pioneers of gladness,
 Ye who still the news proclaim;
 May that news dispel earth's sadness,
 And extol th' Eternal Name.
 See! the bonds of sin are breaking,
 Powers of evil turn to flee;
 Comes at length the glad awaking,
 Victory comes! the world is free.

T. C.

The Lord Loveth a Cheerful Giver.

WE are thankful to report many striking proofs of the growing interest of friends in the work of the Mission, revealing how deep a hold this blessed enterprise has upon the hearts and sympathies, not only of the better circumstanced, but of the poor and struggling as well.

The Rev. Henry Mowbray, of Bowdon, sends a pair of gold earrings, and writes: "A sister in our church with cheerful willingness desires to lay these upon the altar of our Mission; they were given her by a very dear friend, but she says she cannot keep them while so many are in darkness and the shadow of death."

Five shillings, the gift of a poor widow in Aberdeen who a year ago was a confirmed drunkard, but who now, thank God, is in her right mind, and can save money for Christ's cause.

A silver watch for the Congo Mission from a friend at Ramsgate.

£5 from a lady at Bournemouth, the third annual payment of a like sum, being money saved by giving up the use of stimulants.

A silver locket and chain, and gold and silver earrings, from "a domestic servant." A locket and chain from a lady who "cannot wear them when they might be turned into money and help to send the life of light into dark places."

£1 from a widow who, by "night work," has earned this sum for the Congo Mission. A brooch and studs from a domestic servant at Downend, Bristol, who feels "vastly more pleasure in giving them up for the cause of Christ than in wearing them." A box of rare coins which the donor has been ten years in collecting; his prayer is "that they may be the means of helping on the glorious Congo Mission."

A gold pin from F. W. for Congo Mission. A gold chain from Miss Hettie Williams.

£1 from a blind girl.

A silver bracelet from a governess who longs to render some help to the Congo Mission. Some lace-work from "a bed-ridden old woman who has no money and can only give work."

A chest of medicines, the gift of a widow at Newport, Mon.

An electrical machine from a member of Union Chapel, Manchester, for the Congo Mission.

A pocket chest of globules and medical guide from J. P. G., Eccles.

And the following very generous and most welcome contributions:—

Mr. Elisha S. Robinson, J.P., Bristol, £350; Mr. John Stewart, Aberdeen, for *China*, £100; Mr. W. R. Rickett, Clapton, £100; Mr. W. Johnson, Fulbourn, £100; W. W., £100; Mr. G. W. Talbot, Reading, £50; Mrs. G. W. Talbot, Reading, £50; A Friend, for *Congo, India, and China*, £20; Miss Jane Dawbarn (the late), per Mr. R. B. Dawbarn, £20; H. R. D., £10 16s. 8d.; J. W. A., £10; Amicus, £10; Friend, for *Congo*, £10; Mrs. Allen, Cheadle, £10; Mr. G. Sturge, for *Congo*, £10; Mrs. E. Culley, in loving memory of A. B. Angus, £10; A Friend, Stalybridge, £10.

Coloured Missionary Maps on Calico.

Central Africa, showing course of Congo River	Price, 10s. 6d.	Size, 8 ft. by 5 ft.
Cameroons and Victoria	„ 8s. 0d.	„ 4 ft. „ 6 ft.
Eastern Hemisphere	„ 10s. 0d.	„ 6 ft. „ 6 ft.
Ceylon	„ 10s. 6d.	„ 4½ ft. „ 8 ft.
India	„ 10s. 6d.	„ 5 ft. „ 8 ft.
West Indian Islands	„ 10s. 6d.	„ 8 ft. „ 5 ft.
Bengal	„ 1s. 6d. & 4s.	„ 2½ ft. „ 3½ ft.

To the above is now added a fine Map of China, 5 ft. by 8 ft., price 10s. 6d.

Applications to be sent to A. H. Baynes, Mission House, 19, Castle Street, Holborn, London, E.C.

Recent Intelligence.

At the last meeting of the Mission Committee, two candidates were accepted for Congo Mission work, subject to a short preliminary course of special training in medicine and surgery—viz., Mr. Percy E. Comber, of Regent's Park College; and Mr. John Maynard, of the Pastors' College.

The *Stanley Breakfast* at the Cannon Street Hotel on Thursday, May 28th, under the presidency of the Treasurer, will be long remembered by friends who were present as a deeply interesting occasion; and but for the fact that very full reports of the proceedings have already appeared in the daily newspapers and denominational journals, a more detailed account would be inserted in the pages of the MISSIONARY HERALD.

Recent tidings from the Cameroons River gives occasion for considerable anxiety. Mr. Thos. Lewis reports under date of May 13th from Bethel Station:—

"The whole district is more unsettled than ever before. King Bell has drawn down the anger of the people on his head, and the Abo people (a very strong and powerful tribe) are waiting and watching for his life. The Germans and King Bell accuse the Hiccory chiefs of being the instigators of recent hostilities. The Hiccory people cannot settle in their town. The wet season is now beginning, and they are still in the bush hiding, exposed to rain and tornadoes, and must suffer greatly for want of food. They had thought of settling for a time at Mbonjo, but now, on account of the quarrel between the Bell and Abo peoples, they cannot rest there. The road to Bukundu is quite shut up. Miss Thomas has been very ill with fever, but is now almost well again."

Very earnestly do we commend our missionaries on the West Coast to the special prayers and sympathy of the churches.

We have special pleasure in commending to the thoughtful perusal of our readers a recent publication, entitled "Our Foreign Mission Work: a Lecture on Foreign Missions, with especial reference to those of the Baptist Missionary Society," by Mr. Thomas S. Penny, of Taunton. Published by Messrs. Alexander & Shephard, of 21, Castle Street, Holborn, London. Price eighteenpence.

We have read this lecture with more than ordinary satisfaction, and consider it specially adapted for use in connection with young men's societies, village churches, and missionary associations generally.

In the small compass of fifty pages it presents a comprehensive and graphic view of mission work all over the world, written in a clear, bright, simple style.

The profits on the sale of the book are to be devoted to the funds of the Baptist Missionary Society.

The sale of the second edition of the Treasurer's volume on the *Congo Mission* is proceeding rapidly.

Officers of Sunday-schools, Missionary Associations, and others can still procure copies for sixpence each, provided they make direct application to Mr. Baynes at the Mission House.

The Rev. G. H. Rouse, M.A., of Calcutta, is preparing for the press a brief memoir of Mrs. Rouse, with special reference to her work in India.

It is anticipated that it will be ready for publication within a few weeks.

We are sure many of our readers will be glad to have in a permanent form the record of a life so completely devoted to the service of Christ.

DEAR SIR,—Can you spare space to correct an error which has a little perplexed some of our friends here, and which appears in the somewhat misleading paragraphs anent the oil painting of Dr. Carey which are contained in your April number?

There is no debt on the chapel at Olney. I am told there never has been one. Certainly we are anxious not to incur one. But a large expenditure for restoration will, within the next few years, be necessary, in anticipation of which we are forming a "Restoration Fund." It is to this fund that all the proceeds from the photographic copies of the painting will be devoted.

It may be of interest to add that the painting was the property of the late Mrs. Soul, a member of the church here, who died in January last, coming into her possession through her first husband, a Mr. Johnstone, who was a nephew of Mrs. Sutcliff. It is not, I think, so generally recognised as it should be that Carey was a member of the church here, and no doubt received valuable counsel and assistance from Sutcliff before he was dismissed to the pastorate at Moulton. This explains the possession of the portrait by the Sutcliff family. Most of our Indian missionaries who have been here on deputation will have seen it. We are now in a position to supply well-executed copies of it at 3s. and 1s. 2d. each, according to size. We trust many who take an interest in missionary operations will hasten to secure a copy, helping, in this way, a church which certainly has an honourable record with regard to missionaries and missionary work.

Yours faithfully,

JOS. ALLEN, Pastor.

Olney, Bucks.

A. H. Baynes, Esq.

Contributions

From 16th March to end of Financial Year.

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

SURREY.			Lower Norwood,			York Town.....			23 16 7
Addlestone.....	21	1 0	Chatsworth Road	43	10 0	Do., for <i>W & O</i>	2	0 0	
Do., for <i>W & O</i>	1	5 0	Do., for <i>W & O</i>	9	5 0	Do., for <i>N P</i>	2	7 10	
Balham, Bamsden Rd.	18	6 9	Do., for Congo.....	0	13 0	SUSSEX.			
Do., S. Sch.....	12	10 6	Do., for China.....	0	10 0	Battle.....	2	17 11	
Barnes.....	6	15 0	Outwood.....	6	8 5	Do., for <i>N P</i>	2	3 10	
Do., S. Sch.....	3	2 0	Do., for <i>W & O</i>	1	10 0	Brighton, Queen's Sq.	22	10 0	
Croydon.....	27	9 4	Penge S. Sch.....	18	15 6	Do., for China.....	1	2 0	
Dulwich, Lordship			Redhill.....	2	0 0	Do., for Congo.....	0	10 6	
Lane, for China.....	7	17 6	Richmond.....	17	3 9	Do., for <i>N P</i>	1	2 0	
Guildford, Commercial			Do., for <i>W & O</i>	1	0 2	Brighton, Sussex St.	10	11 10	
Road.....	17	19 2	Surbiton Hill.....	19	0 0	Do., for <i>N P</i>	1	3 2	
Do., for <i>W & O</i>	1	9 6	Do., for Congo.....	1	0 0	Hastings.....	62	11 2	
Do., for <i>N P</i>	4	9 2	Sutton.....	16	15 7	Do., for <i>W & O</i>	4	10 9	
Do., for Congo.....	0	10 0	Streatham.....	8	8 2	Do., for <i>N P</i>	0	18 1	
Haslemere, for <i>W & O</i>	2	5 0	Do., for <i>N P</i>	1	1 0	Do., for Congo.....	1	0 0	
Kingston-on-Thames	29	2 3	Wimbledon, Merton			St. Leonards.....	28	11 0	
Do., for <i>W & O</i>	3	0 0	Road.....	13	2 3	Worthing.....	1	9 0	
Do., for <i>N P</i> under			Woking.....	1	16 0				
Mr. Anderson.....	5	0 0							

WARWICKSHIRE.

Birmingham, per Mr. Thomas Adams	
Treasurer	277 12 0
Dunchurch, for W & O	0 10 0
Do., for N P	1 6 6
Leamington, Clarendon Chapel	49 16 2
Do., for Miss Comber's School, West Africa	1 0 0
Do., for Congo	1 10 0
Do., for San Salvador School	5 0 0
Do., Warwick St.	41 11 8
Do., for Congo	0 10 0
Umberslade	20 12 2
Do., for W & O	1 5 0
Warwick	6 14 0
Do., for W & O	1 7 7
Do., for N P	1 18 5
Wolston, for W & O	1 0 0

WESTMORELAND.

Kendal	0 9 9
Do., for W & O	0 8 0

WILTSHIRE.

Bradford-on-Avon	7 14 0
Do., for W & O	1 0 0
Do., for China	0 10 0
Bratton	2 12 6
Calne	15 10 2
Corsham	12 1 7
Chippenham, Station Hill	10 12 5
Do., for W & O	1 12 11
Do., for N P	1 18 11
Devizes	34 7 8
Melksham	32 12 2
Do., for N P	0 3 4
Pewsey	1 1 0
Semley	34 17 5
Do., for Italy	1 0 0
Do., for Congo	25 0 0
Do., Bewick St. John	0 10 0
Swindon	41 9 9
Do., for W & O	5 16 9
Do., for W & O	2 14 9
Do., for Orphan at Delhi	4 0 0
Trowbridge, Back St.	56 16 4
Do., for W & O	1 0 0
North Bradley, for do.	0 15 0
Studley Green, for Mr. F. J. Fuller	6 5 0
Warminster	10 16 9
Westbury Fenknapp	6 16 6
Do., for W & O	0 5 0
Westbury Leigh	13 10 8
Do., for W & O	0 14 9
Do., for N P	3 7 3
Whitbourne Corsley, for W & O	0 5 3
Winterslow	2 15 6
Yatton Keynell	1 12 0

WORCESTERSHIRE.

Atch Lench and Dennington	18 16 2
Do., for W & O	0 7 6
Dudley	2 1 0
Do., for W & O	0 10 0
Do., for N P	0 5 0
Kidderminster	8 10 6
Do., for W & O	1 9 7
Do., for Congo	8 0 0
Pershore	15 3 10
Do., for N P	0 16 2

YORKSHIRE.

Bradford—	
Westgate	62 12 0
Do., Trinity Ch.	30 5 0
Do., Hallfield	41 1 0
Do., Gillington	27 4 0
Do., Leeds Road	24 0 0
Do., Zion Ch.	41 7 6
Bramley, Zion	18 2 0
Do., for W & O	0 11 0
Do., Salem	1 0 0
Halifax, Trinity Rd.	9 11 4
Huddersfield, New North Road	1 19 0
Hull District—	
Beverley	26 16 7
Do., for W & O	2 16 11
Do., for N P	5 0 0
Bishop Burton	8 0 0
Do., for W & O	0 10 0
Boroughbridge, for Congo	3 3 0
Bridlington	15 5 0
Do., for Rome	0 7 6
Do., for China	1 7 6
Cottingham	25 0 0
Do., for W & O	5 0 0
Driffield	2 16 5
Do., for W & O	0 10 6
Do., for N P	1 17 6
Hull, George St.	14 13 0
Do., for W & O	1 0 0
Do., for N P	0 13 5
Do., South St.	19 7 10
Do., Forester's Hall	0 13 0
Do., Hedar	0 6 9
Previously remitted	132 1 11
	30 0 0

Keighley District:—	
Barnoldswick	3 0 8
Cononley	1 17 4
Cowling Hill	3 14 6
Earby	3 12 0
Haworth	40 10 2
Horkinstone	2 10 0
Keighley	23 3 1
Long Preston and Hellifield	13 0 10
Salterforth	4 16 2
Skipton	8 18 8
Do., for N P	7 3 6
Do., for W & O	1 0 9
Slack Lane	10 11 3
Sutton-in-Craven	48 1 1
Do., for W & O	1 17 0
Do., for N P	1 1 9
Previously remitted	174 16 9
	162 6 0

Leeds, Blenheim Ch.	27 13 3
Lindley Oaks	6 0 0
Lockwood	26 15 3
Middlesboro', for India	0 5 0
Do., Welsh Ch.	4 8 0
Newbold, for W & O	0 10 0
Rawdon	27 9 2
Do., for N P	0 19 7
Rishworth, for W & O	0 10 0
Salendine Nook	8 19 5
Scarboro', Albemarle Ch.	18 1 6
Sheffield (balance)	0 4 4
Swallow Nest	0 5 6
Shipley, Rosse Street for W & O	1 10 0
South Stockton	4 16 2
Do., for W & O	1 0 0
Sowerby Bridge	1 10 5

Wakefield	0 10 6
Do., for N P, Backergunge	12 10 9
York	17 2 8

NORTH WALES.

ANGLESEA.

Aionon	0 19 3
Amlwch	33 17 9
Do., for W & O	0 10 0
Beaumaris	3 0 0
Belan	4 13 6
Bodedern	5 4 2
Do., for Italy	0 10 0
Bontrifont	10 7 9
Bryniencyn	2 9 0
Caergeiliog	3 18 7
Capel Gwyn	2 6 5
Capel Newydd	0 14 5
Cemaes	6 13 3
Gaerwen	3 0 0
Garregtawr	0 11 6
Holyhead, Bethel	45 17 11
Do., Siloh	2 2 6
Do., Hebron	1 4 9
Llanddeusaent	2 8 0
Llanerchmeidd	3 3 8
Llanellian	2 4 6
Llanfachrech	9 8 9
Llanfair	1 9 0
Llangefin	16 18 8
Do., for N P	0 4 12
Llangoed	3 0 0
Pencarneddi	5 0 0
Pensarn	2 13 11
Rhosybol	5 14 6
Rhydwyn	10 12 4
Sardis	5 1 0
Soar	7 12 1
Traethcoch	1 14 10
Valley	5 3 9

210 1 8

Less £60 to Home Mission and £8 1s. 6d. remitted after close of accounts 66 1 6

144 0 2

CARNARVONSHIRE.

Aionon	1 3 9
Bangor, English Ch.	6 0 0
Do., Peniel	16 12 0
Bethesda, Tabernacle	12 16 7
Capel y Beirdd	3 7 9
Carnarvon, Caersalem	19 10 3
Dinorwic, Sardis	3 5 4
Garn	4 0 6
Gilfach and Llanfairfechan	6 10 0
Llithfaen, Tabernacle	0 17 7
Llandudno, Tabernacle	20 2 2
Do., English Ch.	16 11 11
Do., do., for W & O	1 2 6
Do., Glynwyddyn, Welsh Ch.	3 2 3
Llanfynydd, Aionon	0 16 1
Llandwrog	0 6 3
Llanfytin	5 3 0
Morta, Nevin	1 18 5
Pontllotyn	1 14 6
Portmadoc	11 13 0
Do., Berea	2 3 3
Pwllheli, Tabernacle	16 6 6
Rhorirwain	2 12 3
Tyddynshon	2 14 9
Upper Bangor	1 10 0

DENBIGHSHIRE.

Abergele	2 17 0
Bontnewydd	1 12 0
Rodgynwch, Aion	1 1 0
Carmel, Fron	1 3 0
Cefnmawr	2 2 0
Colwyn	4 4 0
Oodau	1 15 0
Dolwern	2 2 0
Ffordlas	3 3 0
Foehrly Noddfa	1 4 0
Gefallrhyd	2 17 0
Glynceiriog	5 10 0
Llanefyd	3 0 0
Do., Bryn	1 2 6
Llanclian	2 13 0
Llanaelhaiarn, Saron	1 14 0
Llanfair, Talhaiarn	1 10 0
Llangernyw	1 1 0
Llangollen, Eng. Ch.	3 14 6
Do., Welsh Ch.	4 1 8
Do., do., for Congo	0 5 0
Llanrhaidr	1 10 7
Llanrwst	6 10 0
Llansan	2 6 2
Llansilin, Salem	3 17 10
Moelfre	5 2 6
Moss, Salem	3 6 4
Noddfa, Garth	2 0 0
Rutbin	5 5 6
Siloam	1 9 0
Soar	0 13 0
Welsh Baptists, for Italian Evangelists	18 2 5

FLINTSHIRE.

Helygain	1 6 8
Holywell	4 10 4
Llanellwly	1 10 5
Lixwm	1 6 8
Milwr	0 6 4
Rhuddlan, Sion	1 15 10
Do., for N.P.	0 7 4
Rhyl, Water St.	8 9 8

MERIONETHSHIRE.

Barmouth & Arthog	3 16 0
Corwen, Cynwdd, & Treiddol	4 1 0
Dolgelly	11 6 1
Llanwchllyn	3 13 2
Pandyrcapel & Llanellidan	8 0 0
Penrhynedeirath, Bethel	2 6 0

MONTGOMERYSHIRE.

Caersws	2 7 1
Cwmbellan	2 1 6
Llanfyllin and Bethel	8 8 8
Do., for N.P.	0 11 6
Llanidloes	14 8 2
Machynlleth	1 15 0
Do., for Italy	0 12 6
New Chapel	4 7 0
Newtown	24 11 0
Do., for W & O	1 16 0
Sarn	4 9 10
Staylitle	4 5 5
Do., for N.P.	0 18 7
Do., for Italy	0 15 0
Talywern	6 0 0
Less Expenses	1 15 0
	76 18 3
	75 3 3

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington	11 4 6
Brynmawr, Calvary	5 15 2
Do., Tabor	4 3 0
Do., Sion	0 7 9
Glasbury, Penyrheol	3 10 0
Llangynidr	7 9 5
Do., for W & O	2 14 1
Pantecelyn	1 4 2
Pontestyll	0 10 9

CARDIGANSHIRE.

Aberystwith, Bethel	14 12 6
Do., Moriah	10 10 0
Blaenwenen	1 8 4
Do., for N.P.	0 4 6
Cardigan, Mt. Zion	13 10 6
Do., for N.P.	5 11 6
Do., for Africa	2 10 0
Do., for China	2 10 0
Do., for Italy	1 0 0
Cardigan, Bethany	26 18 0
Cwmcymlog, for N.P.	1 7 0
Goginan	0 5 0
Do., for N.P.	1 7 0
New Quay, Bethel	0 10 0
Do., for Italy	0 5 0
Penrhyncoch	0 9 2
Penypare	6 14 11
Do., for N.P.	2 8 5
Swyddffynon	1 7 0
Talybont	3 7 5
Verwig, Siloam	7 0 6
Do., for N.P.	2 13 0

CARMARTHENSHIRE.

Aberduar	6 1 0
Brynamman, Siloam	1 8 6
Do., for N.P.	2 16 6
Bwchgwyt	4 4 0
Bwchnewydd	5 14 2
Do., Bethel Plasket	4 10 0
Caio, Bethel	2 13 6
Do., Salem	2 13 8
Carmarthen, Penuel	14 8 0
Do., for N.P.	2 0 11
Do., Tabernacle	23 18 6
Cwmaman, Bethesda	8 4 6
Cwmdu	5 2 0
Cwmllyn, Ramoth	10 12 7
Cwmwifor	1 17 4
Cwmsarnddu, for N.P.	1 10 9
Do., for Congo	0 11 10
Drefach	2 13 0
Elim Park	0 10 0
Felinfael, Adulam	13 10 0
Do., for N.P.	2 10 0
Felingwm, Sittim	3 2 5
Ferryside	1 0 6
Fynnonhenry	1 8 9
Kidwelly	1 13 3
Llandeby, Saron	1 15 0
Llandilo	0 19 3
Do., for N.P.	1 8 2
Llandoverly, Ebenezer	1 2 0
Llandysil, Ebenezer	0 16 9
Do., for N.P.	0 10 0
Do., Hebron	1 1 7
Do., Rehoboth	0 18 7
Do., Penybont	0 10 0
Llanely, Bethany	3 18 1
Do., Bethel	3 14 1
Do., Calvary	7 14 5
Do., Moriah	61 3 5
Do., Zion	22 14 8
Llanfynydd, Aion	0 16 1
Liangenecch, Salem	1 18 1
Llannon, Hermon	0 14 0
Llangunoch, Ebenezer	3 0 0

Llanstephan	1 13 10
Llwynhendy, Soar	13 8 4
Loglan, Calvary	18 9 5
Maescoanner	2 0 1
Mydrim, Salem	10 2 6
Pembrey, Bethlehem	
Pool	2 9 2
Do., for N.P.	0 19 10
Do., Tabernacle	7 7 9
Portllyrhyd	8 7 0
Rhydwlwyn	13 9 8
Do., for N.P.	6 2 10
St. Clears	0 8 0
Whitland	8 4 6
Do., for N.P.	5 7 2

GLAMORGANSHIRE.

Aberavon, Ebenezer	3 8 0
Aberdare District	
Aberdare, Calvary	41 1 7
Do., Carmel	28 10 10
Do., Gadlys	19 0 0
Do., Mill Street	16 5 4
Do., Gwauer	14 4 0
Do., Cwmdare	6 0 0
Do., Cwmbach, Bethania	7 3 5
Do., Pontbrenllwyd	3 14 6
Do., Ynyslwyd	21 3 4
Do., Llwydcoed, Soar	3 14 6
Do., Cwmaman, Zion	8 13 6
Do., do., for Congo	3 0 0
Do., do., for Italy	1 2 6
Do., do., for Africa	0 4 0
Do., do., for China	1 0 0
Do., Mountain Ash, Nazareth	26 6 6
Do., do., Rhos	56 0 0

Abercanaid, Siloh	3 11 3
Aberdulin	6 9 3
Do., for N.P.	1 6 9
Abergwynfi, Caersalan	0 10 0
Blackmill, Paran	2 4 0
Blaenyrondda	1 16 7
Blaenllechan, Nazareth	2 5 5
Bridgend, Hope Ch.	11 14 10
Do., do., for W & O	0 5 0
Do., do., for N.P.	3 7 10
Do., Ruamah	3 2 0
Blaenywem	23 17 3
Do., for N.P.	1 3 0
Briton Ferry, Salem	1 5 0
Do., Rehoboth	9 1 6
Do., do., for N.P.	1 10 2
Caerphilly	1 1 10
Do., for W & O	0 3 8
Caersalem, Newydd	13 3 8
Do., for N.P.	6 5 4
Cardiff, United Meeting (less expenses)	5 7 11
Do., Bethany	73 19 9
Do., do., for W & O	3 0 0
Do., Spotsland Rd.	0 8 0

Less previous remittances	82 15 8
	35 7 10
Cardiff, Salem	47 7 10
Do., do., for N.P.	11 13 0
Do., Bethel, Mount Stuart Square	3 17 0
Do., Tredegarville	15 6 0
Do., do., for N.P.	87 4 8
Do., for N.P., Farraknaggar	7 10 0
Do., Tabernacle	0 10 9
Do., do., for N.P.	2 10 8
Do., Woodville Rd., for W & O	0 10 0

Cardiff, Grangetown	6	0	0
Do., Siloam Docks	0	14	0
Corntown, Bethlehem	1	14	0
Cowbridge, Ramoth	8	4	0
Croesyparc	2	3	9
Do., for N P	2	4	4
Cwmavon, Penuel	2	19	0
Do., for N P	0	13	0
Cwmbwrla, Libanus	7	3	6
Cwmgarn	4	0	9
Cwmparc	2	12	2
Cwmtwrch, Beulah	1	1	10
Do., for N P	2	5	8
Deri	10	9	0
Dinas Noddfa	12	3	7
Dinas, Zoar	10	18	4
Do., for Italy	1	2	8
Do., for N P	11	9	2
Dowlais, Caersalem	4	13	9
Do., Moriah	5	15	0
Do., Hebron	8	3	2
Ferndale, Salem	13	12	5
Fochriw Noddfa	1	4	0
Gelligaer, Horeb	0	12	0
Glyncroerwg, Bethel	3	13	2
Do., for N P	2	6	10
Glyn Neath	2	9	9
Hafor, Bethesda	2	10	0
Hengoed	14	4	5
Hirwain, Ramoth	8	9	3
Knelstone, Gower	1	1	6
Llansamlet, Adulam	2	0	0
Llantrisant, Tabor	1	0	0
Do., for W & O	0	13	5
Llwynypia, Jerusalem	12	3	3
Loughor, Bethany	0	8	3
Do., Penuel	0	16	3
Maesteg, Bethel	2	7	9
Do., Tabernacle	1	10	6
Do., Salem	2	18	3
Merthyr	1	1	0
Do., Ebenezer	4	14	5
Do., Amon	6	3	11
Do., Zion	6	19	0
Do., Horeb	0	17	7
Do., Tabernacle	18	10	4
Do., High St.	12	7	6
Do., do., for W & O	1	0	0
Nantymoel, Saron	8	15	10
Neath, Bethany	12	15	7
Do., for N P	0	12	5
Do., Orchard Place	19	1	8
Do., do., for Congo	5	5	0
Penclawdd, Trinity	1	12	0
Pengam	10	19	10
Pennarth, Penuel	1	16	3
Do., for N P	1	18	0
Do., for Congo	2	2	0
Penre, Moriah	2	7	9
Pentyrch	6	6	8
Pontardulais, Tab	3	0	0
Pontlottyn, Soar	11	10	9
Do., for Italy	1	0	0
Pontliw, Carmel	1	4	0
Pontygwaith	5	11	4
Pontypridd, Carmel	9	3	0
Do., Tabernacle	22	1	11
Do., for N P	4	4	0
Fyle, Pisgah	2	4	2
Porth, Salem	8	4	4
Do., for N P	1	2	8
Rhondda, Ystrad			
Nebo	11	12	0
Rhaydfein	2	14	9
Skewen, Horeb	4	0	0
Swansea, Bethesda	22	2	8
Do., Mount Pleasant	54	19	6
Do., York Place	5	13	0
Do., Belle Vue	10	0	0
Do., Philadelphia	4	0	0
Do., St. Helen's	1	1	0
Do., Walter's Road	5	0	0
Do., Brynhyfryd	5	11	1
Do., for N P	2	3	0

Siloam	1	9	0
Troedrwih, Salem	1	2	1
Taibach, Smyrna	1	17	0
Tondu, Welsh Ch.	1	3	8
Ton Pentre, Hebron	19	17	0
Tongrefail, Amon	16	4	0
Tongwynlais, Amon	2	13	1
Treaiw, Bethlehem	5	8	1
Treherbert, Libanus	31	7	11
Treorky, Noddfa	23	4	6
Troedyrhiwch,			
Bethany	2	0	4
Troedyrhiw, Carmel	8	5	1
Do., Smyrna Branch	1	9	11
Waunarlywydd	4	0	6
Wauntrudaw, Ararat	2	18	9
Ynyshir	1	13	0
Ystalyfera, Caersalem	1	13	4
Do., Do., for N P	0	12	0
Do., Soar	4	4	7
Do., Do., for N P	1	5	3
Ystradgynlais	1	12	0

MONMOUTHSHIRE.

Abercarne Eng. Ch.	21	5	0
Do., Welsh Ch.	12	7	7
Abergavenny	2	10	0
Artillery	10	14	0
Argoed	33	7	2
Bargoed	19	7	6
Bassaleg	5	1	6
Do., Bethel	5	9	0
Bedwas	5	4	3
Blackwood, Mount			
Pleasant	2	17	3
Do., Welsh Ch.	2	16	0
Blaenau Gwent	7	16	4
Do., for N P	5	15	8
Blaenavon, King St.	2	2	0
Blaenavon, Horeb	11	14	7
Do., Broad Street	5	1	0
Do., Ebenezer	7	16	0
Blaina, Salem	14	2	7
Caeleon	4	8	6
Clydach, Bethlehem	4	15	6
Castletown	26	7	5
Chepstow	7	18	4
Do., for Congo	0	10	0
Darenfelen	2	4	6
Ebbw Vale, Zion	10	2	7
Do., Nebo	9	12	8
Do., Brynhyfryd	6	19	9
Do., Treffil	1	12	4
Goytre, Saron	4	13	10
Do., for N P	2	14	0
Llanhiddel, Welsh Ch.	2	7	6
Llanvihangel, Ystrad	3	7	6
Penalt	0	12	6
Machen	8	8	4
Maescwmur	2	8	0
Michaelstonvedw,			
Tirzah	6	0	0
Monmouth	5	13	4
Do., for N P	1	7	8
Nantyglo, Bethel	8	15	6
Do., Hermon	3	15	9
Do., for N P	2	19	7
Newbridge, English			
Ch.	20	0	0
Do., Beulah, Welsh	9	13	4
Newport and Maindee			
Auxiliary	9	0	0
Newport, Commercial			
Street	117	10	1
Do., Charles Street	15	0	0
Do., Stow Hill	13	15	0
Do., Commercial Rd.	28	17	0
Do., do., for W & O	1	0	0
Do., Maindee	13	19	7
Do., do., for W & O	1	0	0
Do., do., for India	0	5	0
Do., Temple	6	0	0
Do., Alma Street	17	19	3
Do., do., for W & O	1	0	9

New Tredegar, Saron	8	7	6
Do., for N P	1	17	6
Pontrh	9	7	4
Do., for W & O	1	0	0
Pontymeister, Bethany	5	3	0
Do., for Barisaul	2	0	0
Pontrhydyrun	9	19	2
Pontypool, Tabernacle	7	5	0
Do., Upper Trosnant	1	13	9
Rhymney, Penuel	33	0	0
Do., Jerusalem	4	18	0
Risca, Moriah	8	3	0
St. Brides	3	0	0
Sirhowy, Carmel	1	10	4
Tafarnbach	0	10	0
Talywain, Pisgah	8	15	6
Tredegar, Church St.	2	9	0
Do., Siloh	8	4	0
Twyngwyn, Welsh Ch.	2	15	6
Do., for N P	2	2	2
Tydee, Bethesda	10	0	0
Victoria, Caersalem	6	12	7
Do., for N P	0	2	4
Whitebrook and			
Llandogo	1	18	0

PEMBROKESHIRE.

Bethabara	9	4	9
Beulah	2	1	8
Do., for N P	1	0	3
Blaenconin	21	13	5
Do., for N P	5	3	9
Do., for India	5	0	0
Do., for China	5	0	0
Do., for Congo	5	0	0
Do., for Italian			
Evangelist	2	0	0
Blaenffos	18	17	2
Do., Ebenezer	7	11	0
Blaenllan	9	10	0
Do., for N P	1	14	0
Blaenywaun	23	12	5
Do., for N P	4	5	5
Caersalam	5	13	3
Do., for W & O	0	12	0
Do., for N P	3	16	4
Carmel	2	17	11
Cilfowyr, Ramoth	4	16	2
Cilgeran	18	2	2
Dinas Cross, Tabor	7	15	1
Fishguard, Hermon	10	1	1
Do., Zion branch	1	3	0
Fynnon	8	2	8
Gerazim	6	14	0
Gelly	10	16	10
Do., for N P	9	15	3
Do., for Evangelist,			
Rome	1	7	11
Harmony	7	10	3
Haverfordwest Coll.	2	7	0
Haverfordwest, Re-			
chesda	57	17	5
Do., Hill Park	27	5	2
Do., Salem	4	13	11
Do., Pope Hill	0	17	9
Do., Bethlehem	7	3	7
Honeyborough	2	5	6
Jabez	5	12	6
Do., for W & O	0	12	0
Do., for N P	4	14	4
Langwm	1	8	6
Letterston, Saron	0	7	8
Do., for N P	2	15	7
Llanely	1	10	5
Llanfrynach, Her-			
mon	14	6	7
Llanlloffan	16	0	7
Maenclochog and			
Smyrna	5	12	9
Middlemill and Solva	15	12	6
Do., for N P	1	4	10
Molleston	0	16	9
Neyland	6	11	5
Pennar, Gilgal	4	0	0

