

[THE MISSIONARY HERALD,  
FEBRUARY 1, 1867.]



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

*(From a Photograph.)*

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### OUR FINANCES.

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

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

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

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

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

**£2,568 : 0 : 0,**

while the expenditure shows an **increase of**

**£750 : 0 : 0,**

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

**£3,318 : 0 : 0**

as compared with the account for the previous year.

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

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

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

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

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

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

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

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

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

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

## ANNIVERSARY SERVICES.

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

### A MEETING FOR PRAYER,

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

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

### THE ANNUAL MEMBERS' MEETING

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

### THE PUBLIC MISSIONARY SOIREE

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

### THE REV. GEORGE GRENFELL

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

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

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

#### THE ANNUAL MISSIONARY SERMON

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

On Thursday evening, the 28th,

#### THE ANNUAL PUBLIC MEETING

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

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

#### MISSIONARY BREAKFAST CONFERENCE,

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

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

#### THE YOUNG PEOPLE'S MEETING

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

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

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

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

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

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## New Year's Day Prayer Meeting.

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



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

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

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

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

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

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

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

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

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

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

## Jungle Life in a Missionary Tent.

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

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

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



OUR TENT.

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

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

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

#### "OUR CAMPING GROUND.

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

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

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



THE BIRDS.

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

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

lengthen out, they returned again to their roost.

#### “MONKEYS.

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

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

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

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

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

#### “CAMP INCIDENTS.

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

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

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

“T. R. EDWARDS.

## The Congo Mission.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

H. GEO. WHITELEY.

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

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

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

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

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

Mr. Richards reports:—

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

Mr. Philip Davies writes from Ngũmbe:—

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



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

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

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

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

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

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

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

#### FURTHER PROGRESS.

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

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

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

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

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

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

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

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

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

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

## Sketches in India.

BY REV. JOSEPH J. DOKE, OF CHUDLEIGH.

No. VII.—ALLAHABAD.

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

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

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



ENTRANCE TO SHRINE, ALLAHABAD.



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

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

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

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

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

Graaff Reinet, South Africa.

JOSEPH J. DORE.

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

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

## Mission Work in North China.

### A CHINESE FAIR.

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

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

#### "WU T'AI SHAN.

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

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

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

#### "ROAD EXPERIENCES.

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

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

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

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

#### "VISITORS.

#### "BOOK SALES.

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

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

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

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

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

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

“KUA HSIEN.

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

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

“A GAMBLER’S DEN.

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

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

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

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

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

“I enjoyed my fortnight’s journey very much.

“EVAN MORGAN.

“A. H. Baynes, Esq.”



## News from Eastern Bengal.

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

“Barisal, Bengal,

“November 13th, 1886.

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

### “OUR DIFFICULTIES.

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

### “MAKING FRIENDS.

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

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

### “OUR MADARIPORE NEIGHBOURS.

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

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

#### "MEDICAL WORK.

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

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

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

#### "AN ORPHAN.

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

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

#### “SUNDAY AT MADARIPORE.

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

intending the finishing touches for our reception.

#### “HE SHALL REIGN.

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

#### “A GRAND BABOO.

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

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

#### " MUNICIPAL GOVERNMENT.

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

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

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

" ROBERT SPURGEON.

"To A. H. Baynes, Esq."

## The Colonial Churches and the Parent Society.

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

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

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

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

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

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

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

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

### The Lord Loveth a Cheerful Giver.

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

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

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

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

## Acknowledgments.

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

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## Recent Intelligence.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Congo Fire Fund.

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

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

### Contributions

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

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

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



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

DONATIONS.

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

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

LOWDOW AND MIDDLESEX.

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

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

BERKSHIRE.

Cranebald .....	0	8	0
Lucan, Wellington St., for W & O .....	2	2	0
Toddington, for W & O	1	0	0
Wootton, for Congo ..	0	13	2

BERKSHIRE.

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

BUCKINGHAMSHIRE.

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

Dinton, for W & O.....	0 5 0	Dartmouth.....	4 8 2	Romsay.....	10 0 0
Fenny Stratford, for W & O.....	1 0 0	Do., for W & O.....	0 5 0	Do., for Mr Weeks, for Congo Bay.....	5 0 0
Gold Hill, for W & O.....	1 1 0	Devonport, Hope Ch., for W & O.....	1 5 0	Southampton, East St., for W & O.....	1 0 0
High Wycombe, for W & O.....	2 6 3	Honiton.....	9 10 6	Do., Portland Ch., for W & O.....	2 15 0
Long Crendon, for W & O.....	1 5 0	Kilington, for W & O.....	0 5 0	Westbourne.....	16 6 2
Princes Risborough, for W & O.....	1 0 0	Plymouth, George St., for Mrs Richards, China.....	2 10 0	<b>ISLE OF WIGHT.</b>	
Do., Free Church, for W & O.....	0 12 6	Do., George Street & Mutley, United Meeting.....	24 12 5	Niton, for W & O.....	1 0 0
Speen.....	0 10 6	Do., George Street.....	57 0 0	Ryde, George Street, Sunday School.....	0 10 0
Do., for W & O.....	0 10 6	Do., Matley.....	0 14 8	<b>HEREFORDSHIRE.</b>	
Weston Turville, for W & O.....	0 9 0	Do., do, Sun. School, for N.P. Delhi.....	11 11 6	Peterchurch, for China.....	1 0 0
<b>CAMBRIDGESHIRE.</b>		Teignmouth, for W & O.....	1 5 0	Do., for Congo.....	1 0 0
Burwell, for W & O.....	0 6 0	Torrington, for W & O.....	0 10 0	Ryeford, for W & O.....	0 4 1
Camb., on account, per Mr G. E. Foster, Treasurer.....	82 1 8	Torquay, for W & O.....	6 0 0	<b>HERTFORDSHIRE.</b>	
Cambridge, St. Andrew's Street, for W & O.....	6 19 5	Do., S. Sch., for N.P.....	6 0 0	Novington.....	1 8 2
Do., do, Sun. Sch., for "Cambridge Sch.".....	17 0 0	<b>DORSETSHIRE.</b>		Do., for W & O.....	0 3 8
Do., for support of Congo Boy at San Salvador.....	3 0 0	Bridport, for W & O.....	0 8 0	Bournemouth, for W & O.....	3 8 7
Cottenham, Old Baptist Chapel, for W & O.....	1 2 0	Gillingham, for W & O.....	1 8 0	Hemel Hempstead, for W & O.....	2 5 8
Haddenham.....	6 14 10	Weymouth, for W & O.....	1 5 0	New Mill, for W & O.....	1 19 6
Do., for W & O.....	1 10 0	<b>DOWNHAM.</b>		Rickmanaworth, for W & O.....	1 13 8
Harton, for W & O.....	1 0 0	Highgate and Rowley.....	5 1 3	Mill End, for W & O.....	0 7 4
Isleham.....	6 18 5	Wolingham, for W & O.....	0 5 0	St. Albans, for W & O.....	6 6 0
Do., for W & O.....	0 13 0	<b>ESSEX.</b>		Do., for Support of Congo Boy.....	2 10 0
Wilburton.....	1 1 0	Ashdon, for W & O.....	1 16 0	<b>HUNTINGDONSHIRE.</b>	
Willingham.....	4 2 0	Chadwell Heath, for W & O.....	0 5 0	Bluntisham, for W & O.....	1 0 0
Wisbech.....	67 8 1	Colchester.....	3 8 0	St. Neots, East Street, for W & O.....	0 7 6
Do., for Felmadulla School, Ceylon.....	23 0 0	Do., for W & O.....	1 12 0	Warboys, for Congo.....	1 0 0
Do., for Congo.....	5 0 0	Halstead, for W & O.....	1 0 0	Hunts, for W & O—	
<b>CHESTER.</b>		Ilford, for W & O.....	0 10 0	Huntingdon.....	2 1 0
Birkenhead, Grange Lane.....	23 0 0	Leytonstone.....	0 6 2	Ramsay, Great Whyte St. Ives.....	3 0 0
Do., for W & O.....	4 1 3	Do., for W & O.....	7 0 0	Woodhurst.....	0 10 0
Do., Welsh Ch., for W & O.....	0 0 0	Do., for Sun. School Malden, Crown Lane, for W & O.....	0 11 0	Less moiety of above to L.M.S.....	2 19 0
Bramhall, for W & O.....	0 8 0	Rayleigh, for W & O.....	0 10 0		2 16 0
Chester, Hamilton Pl., for W & O.....	1 0 0	Thaxted, for Lal Bazar Chapel.....	1 5 0	<b>GLoucestershire.</b>	
Do., Grosvenor Park Sunday School.....	4 5 0	<b>GLoucestershire.</b>		Arlington.....	3 16 2
Ouston, for W & O.....	1 0 0	Arlington.....	3 16 2	Do., for W & O.....	0 7 10
<b>CORNWALL.</b>		Bourton-on-the-Water.....	12 5 0	Do., for W & O.....	2 14 0
Redruth.....	2 7 3	Cheltenham, Cambray Ch., for W & O.....	2 2 0	Beckenham, Elm Rd., Do., Sun. Sch.....	1 0 0
St. Austell.....	12 10 3	Chipping Sodbury.....	9 17 4	Brockley Rd. Chapel, for W & O.....	17 10 0
Truro, for W & O.....	0 10 0	Cirencester.....	7 12 4	Brockley Rd. Sun. Sch., for W & O.....	18 18 5
<b>CYBERLAND.</b>		Do., for W & O.....	2 0 0	Do., for W & O.....	3 10 0
Houghton, near Carlisle.....	0 10 0	Fairford.....	6 13 8	Do., for N.P.....	6 0 0
<b>DERBYSHIRE.</b>		Lechlade.....	4 1 7	Do., for Congo.....	9 0 0
Chesterfield.....	13 7 2	Maseyhampton.....	2 15 2	Bromley Sun. Sch.....	13 17 7
Do., for W & O.....	1 10 0	Minchinhampton, for W & O.....	0 5 0	Canterbury, for Congo.....	8 0 0
Do., for Congo.....	0 2 6	Ruardean Hill, for W & O.....	0 5 0	Clatford Hill, Sun. Sch., for W & O.....	10 0 0
Derby Trinity Ch.,.....	12 0 6	Shortwood, for W & O.....	2 16 0	Chatham, Zion Ch., for W & O.....	2 18 2
<b>DEVONSHIRE.</b>		Stow-on-the-Wold, for W & O.....	2 10 0	Deal, for W & O.....	2 10 0
Appledore, for W & O.....	0 14 0	<b>HAMPSHIRE.</b>		Edenbridge.....	1 1 0
Do., S. Sch., for N.P.....	0 10 6	Bournemouth, Boscombe.....	2 9 6	Eyehorne, for W & O.....	2 0 0
Bampton.....	3 0 0	Do., for W & O.....	0 5 0	Faversham, for W & O.....	0 10 6
Bradninch, for W & O.....	2 12 6	Brockenhurst.....	1 19 1	Foots Cray, for W & O.....	2 3 2
		Do., for W & O.....	0 10 0	Let, for W & O.....	4 2 0
		Do., Sun. Sch.....	4 4 7	New Brompton, for W & O.....	1 5 0
		Fleet, for W & O.....	1 3 0	Plumstead, Park Road, for W & O.....	1 1 0
		Geosport.....	0 5 0	Ramsgate, Cavendish Ch., for W & O.....	2 0 0
		Do., for W & O.....	0 10 0	Seyons (Is.).....	23 8 2
				Sittingbourne.....	10 10 0
				Do., for W & O.....	2 1 1

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

LANCASHIRE.

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

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

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

LEICESTERSHIRE.

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

LINCOLNSHIRE.

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

NORFOLK.

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

NORTHAMPTONSHIRE.

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

NORTHUMBRIA.

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

NOTTINGHAMSHIRE.

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

OXFORDSHIRE.

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

BUCKINGHAMSHIRE.

Oakham	0 15 0
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SHERIFFS.

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

SOMERSETSHIRE.

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

STAFFORDSHIRE.

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

SUFFOLK.

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

SURREY.

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

SUSSEX.

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

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

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