





THE SONEPUR MELA.—(See page 91.)

[MARCH 1, 1887.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### CLOSE OF THE FINANCIAL YEAR.

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

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

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

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

## The 1887 Anniversary Services.

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

TUESDAY EVENING, APRIL 19TH.

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

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

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THURSDAY, APRIL 21ST.

### INTRODUCTORY PRAYER MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET.

Address by the Rev. EVAN EDWARDS, of Torquay.

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MISSION SUNDAY, APRIL 24TH.

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

(For details, see HERALD for next month.)

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TUESDAY MORNING, APRIL 26TH.

### ANNUAL MEMBERS' MEETING

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

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

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TUESDAY EVENING, APRIL 26TH.

### ANNUAL PUBLIC MISSIONARY SOIRÉE

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

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

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

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WEDNESDAY MORNING, APRIL 27TH.

### ZENANA MISSION BREAKFAST

In the CANNON STREET HOTEL.

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

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WEDNESDAY MORNING, APRIL 27TH.

### ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL,

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

WEDNESDAY EVENING, APRIL 27TH.

BIBLE TRANSLATION SOCIETY.  
ANNUAL MEETING

IN BLOOMSBURY CHAPEL.

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

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

THURSDAY EVENING, APRIL 28TH.

ANNUAL PUBLIC MISSIONARY MEETING  
IN EXETER HALL.

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

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

FRIDAY MORNING, APRIL 29TH.

MISSIONARY BREAKFAST CONFERENCE  
IN EXETER HALL.

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

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

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

FRIDAY EVENING, APRIL 29TH.

YOUNG PEOPLE'S MISSIONARY MEETING  
IN EXETER HALL.

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

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

## Cheering Tidings from the Congo Mission.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Yours gratefully,

"SAMUEL SILVEY.

"A. H. Baynes, Esq."

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

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

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

guilty men by Jesus Christ is just what they need.

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

"GEORGE CAMERON.

"A. H. Baynes, Esq."

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

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

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

"Mr. Phillips and I greatly rejoice

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

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

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

"Yours gratefully,

"R. H. C. GRAHAM.

"A. H. Baynes, Esq."

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## The Regeneration of the World.

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

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

The following extracts cannot fail to interest our readers:—

“THE GOSPEL.

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

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

“AN APPEAL TO CHRISTIANS.

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



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

“THE DAYBREAK.

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

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

“COMMENCEMENT OF THE WORK.

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

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

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

#### "OUR MAIN HOPE.

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

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

## “Cast thy Bread upon the Waters.”

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

Mr. Grieff writes :—

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

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

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

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

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

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

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

Mr. Grieff adds:

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

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

## A Chinese Evangelist.

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

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

### "CH'EN MAI.

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

that first directed our attention to him.

### "PERSECUTION.

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

### "CHARGE FROM THE SUPPOSED DEAD.

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

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

#### "INTENSE ZEAL.

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

#### "SECOND MARRIAGE.

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

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

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

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

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

"C. S. MEDHURST.

"To A. H. Baynes, Esq."

## The Magh Mala, Allahabad.

BY THE REV. J. EWEN, OF BENARES.

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

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

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

#### SADDENING SIGHTS.

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

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



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

The next is a monstrosity. Seated upon a small carpet, one just recognises in a ball of flesh a faint likeness to humanity. There is an undeveloped head and face, two arms and legs, but little else. He is carried there to excite compassion, and, as every pice is thrown down, the arms revolve four times and then return to their natural position.

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

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

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

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



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

#### UNITED ACTION.

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

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



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

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

#### A HEATHEN SHRINE.

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

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

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



THE MUTTRA CHAUBE PREACHING.

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

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

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

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

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

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



THE ALLAHABAD SHRINE.

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

Benares.

J. EWEN.

## Sonepur Mela.

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

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

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

#### THE START.

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

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

#### MIXED EXPERIENCES.

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

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

#### HINDOO FAQIRS.

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

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

#### BATHING.

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

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



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

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

Geo. J. DANN.

To A. H. BAYNES, Esq.

### Work in the Delhi District.

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

“Baptist Mission, Delhi.

“Nov. 23, 1886.

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

“HOPEFUL SIGNS.

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

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

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

#### "SEED SPRINGING UP.

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

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

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

"WHO WILL HELP?"

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

"CANNOT LONGER DELAY.

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

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

"A NATIVE EVANGELIST

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

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

#### “THE NORTH DISTRICT.

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

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

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

#### “CHEERING INCIDENT.

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

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

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

#### "HARVEST TIME.

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

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

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

"HERBERT J. THOMAS.

"Delhi."

## The Lord Loveth a Cheerful Giver.

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

## Acknowledgments.

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

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

## Recent Intelligence.

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

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

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

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

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

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

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

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



# Contributions

From 16th January to 12th February, 1887.

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

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Under 10s.	0 7 0

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Child, Mr T. S., for India	00 0 0
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Abbey Rd., St. John's Wood	23 17 8
Do., for W & O	2 16 0
Action, for W & O	2 6 8
Do., Juvenile	1 13 6
Arthur St., Camberwell	
Gate	1 3 0
Battersea Park, for W & O	1 1 0
Bermundsey, Drummond Road	8 18 5
Bloomsbury Ch.	67 8 3
Do., for W & O	18 11 7
Boro' Road, Sun. Even. Sch.	0 14 4
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Chiswick, Sun. Sch.	0 13 4
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New Road, Juvenile	2 4 0
Crouch Hill, for W & O	3 0 0
Daleton Junction	15 9 2
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Enfield	10 0 0
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Do., for Congo	1 0 0
Do., for support of Congo day	1 5 0
Globe Rd. Tabernacle, Sun. Sch.	1 1 0
Hackney, Mare Street Hammettsmith, West End, for W & O	20 3 6
5 0 0	
Hampstead, for W & O	14 1 1
Harington, for W & O	1 10 0
Harrow, for India	2 0 0
Do., for Congo	3 0 0
Hendon	35 19 8
Ilington, Cross Street	7 12 2
Do., Sun. Sch.	8 0 5
Kenington, Hornton Street, for W & O	1 1 0

Mase Pond, for W & O	8 10 0
New Southgate, for W & O	2 1 0
Notting Hill, Ledbrooke Grove, for W & O	5 18 8
Romney St., for W & O	0 5 0
Shoreditch Tabernacle	10 0 0
Do., for W & O	10 0 0
Stockwell	20 11 8
Do., for W & O	4 0 0
Do., for Congo	0 18 8
Stoke Newington, Bonverie Rd., Sun. Sch.	1 17 6
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Do., for W & O	18 5 1
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Sunningdale, for N P	9 5 0
Windsor, for W & O	2 4 8
Wokingham, for W & O	5 0 0

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Caddington	0 5 0
Do., for N P	0 6 3
Haddenham, for W & O	0 10 6
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Wrybury, for W & O (1886)	1 3 2
Do., for do. (1887)	1 5 0

**CAMBRIDGESHIRE.**

Cambridge, St. Andrew's Street, for India	1 0 0
Do., for China	1 0 0
Do., for Africa	1 0 0
Do., for Japan	1 0 0
Do., for Italy	1 0 0
Cherryhinton, S. Sch., for N P	0 9 2
Chatterton, for W & O	0 10 0
Do., for Congo	0 3 0
Grantchester, for N P	1 0 0
Prickwillow	0 11 10
Do., for W & O	0 5 0



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

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

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

**NORTHUMBERLAND.**  
 Berwick 26 5 0  
 Feawicksteads, Belford, for Congo 7 9 10  
 Do., S. Sch., for do. 9 15 8  
 Holborn Grange S. Sch., for Congo 1 0 0  
 Ford Forge, for N.P. 0 7 6  
 Gateshead, for N.P. 0 7 3  
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 Bloxham, Sun. Sch., for N.P. 0 6 6  
 Caversham, for Congo 1 7 0  
 Henley-on-Thames, for W & O. 0 12 0  
 Hook Norton 4 18 0  
 Do., for W & O. 0 0 3  
 Do., for N.P. 0 17 9

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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