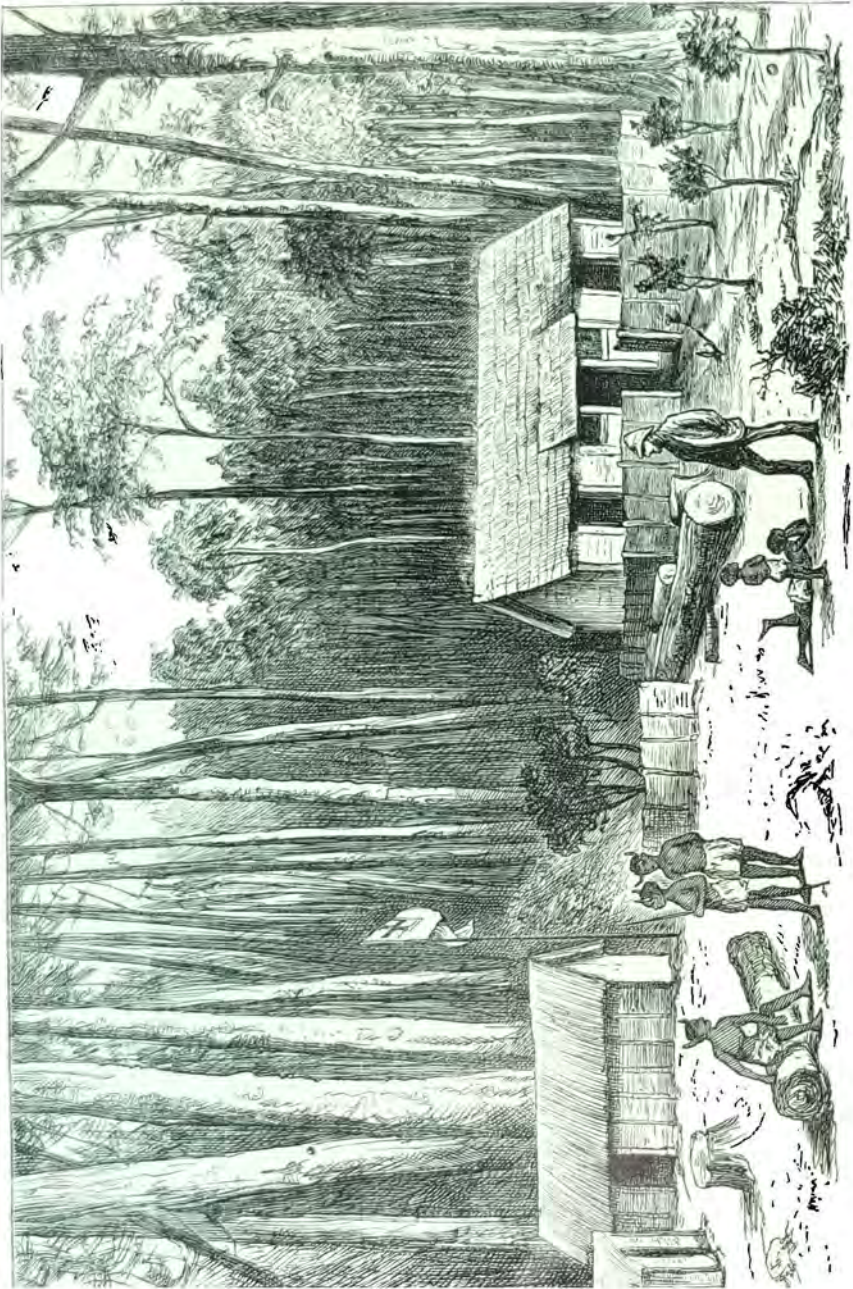


[THE MISSIONARY HERALD,  
AUGUST 1, 1887.]



# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### The Congo Mission.

(See *Frontispiece*.)

#### WORK ON THE UPPER RIVER.

**M**R. MICHAEL RICHARDS, writing from the new up-river station, Lukolela, under date of March 9th, reports:—

“MY DEAR MR. BAYNES,—The *Peace*, after a five weeks' voyage on the upper river, &c., will return to Stanley Pool to-morrow morning. This gives me an opportunity of writing you a few lines.

“Right thankful I am to report a very friendly feeling now existing between us and the people here. Lately the first chief of the towns here has been seriously ill. He willingly received my treatment, and is now strong and well. I have also given medicine to two or three other folk in the towns. Doubtless this medical work will be productive of much good.

“We have failed to get two boys for household work. The lads themselves would willingly come with us, but their chiefs object, saying; ‘We have bought the boys, and if you want them you must buy them also.’ This we cannot possibly think of doing. We must patiently wait, and by-and-by we may be successful. We have to learn the language from people who bring us fowls, &c., or any person that seems anxious to earn a piece of brass

wire. Still, we are getting together a vocabulary. I now find myself able to hold an ordinary conversation with the people. Every day I spend at least two hours at the Ki-Yansi, and now that the station is nearly completed, I shall hope to give whole days to its study.

“Mr. Darby has had rheumatism for the past month, unable to walk without the aid of a rustic crutch and stick. He is, however, fast improving. My health has been all that I could wish. Since my arrival in Kongo I have had few fevers, and these very slight.

“Mr. Charters to-day sketched the enclosed. It will give you some idea of the dense forest in which we live. Behind our house are the usual out-houses, and a small, but convenient, store. The tree logged on the left of our house was 120 ft. long, with a diameter of 4 ft. This is good workable timber, and the forest is full of similar trees. My room is on the left and Mr. Darby's on the right, of the general room.

"Mr. Darby has written you by this mail, so little remains for me to say.

"I remain,

"Yours very sincerely,

"MICHAEL RICHARDS.

Mr. Richards' colleague, Mr. R. D. Darby, writes :—

"MY DEAR MR. BAYNES,—I have been at this station just a month now. I came up here to join Mr. Richards, and Mr. Biggs has gone down to the Pool to take charge there. We are getting along very well. Both of us are having splendid health. I have had acute rheumatism these last few days, but it is fast disappearing, I believe. The work of our station is progressing favourably. We have got a three-roomed house up, and are now living in it. We have also completed a very neat little storehouse. Clearing is progressing, too. Large trees are being cut into logs and carried away.

"We have still a large amount of work to do in this respect yet. Many large roots and stumps are still in the ground, and these have to be grubbed up. We hope soon to have everything properly cleared.

"Our slight knowledge of the language prevents us from speaking to the people to any great extent.

"For a long while after the establishment of the station here the people were not very friendly. We are glad now to note a very decided change in this respect.

"They bring us plenty of food, and now and then we get a few of them to work for us. They are not the best or the quickest of workmen, and need much superintendence.

"One of us visits the town every week as often as we can. The people are always friendly, many of them saluting us with 'Omwah' ('Good morning'); others say, 'Malamo' ('Good').

"P.S.—A good steam sawmill here would be most welcome, and enable us to supply all up-river stations with timber for building purposes."

"Old Mangaba, the great chief, is ill, and Mr. Richards has been twice to see him this week, and has given him medicine.

"We have tried to get some boys into the house, but our efforts, so far, have been unsuccessful. The people either are frightened, or they will not send their boys to us.

"There are many of them willing to sell us boys, but we tell them we never buy people. If they will allow their boys to come to us we will clothe, feed, and shelter them, besides paying them a little for their services. This, as I have said, they do not seem inclined to do. We need one or two boys to help in the house, and there are two or three little fellows who are very anxious to come, but their chiefs or their fathers will not allow them.

"Mr. Richards is getting on very well with the language. I do not get on quite so well, but I have only been here a very short time yet. I have got a few notes and a good number of words collected, and I hope soon to get more of the grammar. Already I have had examples of the 'Concord' common to Bantu languages, and I have got seven or eight different methods of forming the plural. Many of these, however, may be found wrong after further knowledge of the language.

"With kindest regards from both,

"Ever yours sincerely,

"R. D. DARBY.

"A. H. Baynes, Esq."

## Patna as a Mission Field.

BY THE REV. JOHN STUBBS.

EVERY reader of the HERALD has heard of Patna rice. The object of this paper is to awaken a prayerful interest in the very interesting district from which the rice receives its name. This splendid field for missionary effort contains an area of 2,079 square miles, 5,635 towns and villages, and a population, as returned in the census report of 1881, of 1,756,856, that is to say, 845.05 persons to the square mile. It is hemmed in by the hills of the Monghyr and Gya districts on the east and south, and by the great Ganges and widely-flowing Sone on the north and west. The general aspect of the district is for the most part a dead level. The soil is chiefly alluvial, and the country along the bank of the Ganges is peculiarly fertile, producing the finest crops of all descriptions.

### POPULATION.

Of the total population of Patna district—759,835 males and 781,226 females, total 1,541,061—are Hindus, who thus form a little more than 87 per cent. of the whole. The Muhammadan population consists of 97,201 males and 115,940 females, making a total of 213,141, or a little over 12 per cent. of the whole inhabitants. The Christians, European and native, consist of 1,713 males and 875 females, total 2,588, or 2 per cent. of the population. The remainder of the inhabitants separately classified in the Government return consists of sixteen Brahmas, twenty-two Jains (a sect which is a sort of compromise between Hinduism and Buddhism), fourteen Jews, one Parsee, and thirteen who are returned under the general head of "others," giving considerably less than 1 per cent. of the population.

### RELIGIONS.

The Hindus, as shown above, form by far the most numerous section of the community. They are divided into sects, roughly, in the following proportions: Shivas, three sixteenths; Vaishnavs, two sixteenths; Shãktas, five sixteenths; and Nãnaks, six sixteenths.

The worshippers of Shiva are distinguished by three horizontal marks on their foreheads, made by ashes, to represent that the body must be reduced to ashes as an offering to the destroying character of their god.

The Vaishnavs, or the worshippers of Vishnu, either in his original character or in one of his incarnations in Rãm or Krishna, are characterised by a single thick straight line, or a pair of thick parallel straight lines made of red, yellow, or white colouring matter, extending from the nose up the forehead, with or without a small arc to join them at the lower end. It may be said here that the so-called religious practices of many of the Vaishnavs, by which they hope either to gain deliverance from liability to transmigration, or to remain subject to transmigration only in what they consider its highest and happiest forms, are too foul and disgusting to be described.

The Shãktas, or the worshippers of a manifestation of the divine power in the form of one of the goddess wives of Vishnu or Shiva, are distinguished by three

concentric arcs made of red colouring matter, on their foreheads. It may lead to special prayer on their behalf to make mention of the fact that in this section of Hindus are to be found the most superstitious ideas and most immoral practices that have ever disgraced and degraded the human race. Their worship, if such it can be called, and which is carried on in secret, is so foul that it has been justly called the worst religion ever invented by the devil.

The Nānaks, or Sikh sect (distinguished by no special mark), pays the highest divine honours to the books containing the teachings of Nānak, its founder, as embodying the divine essence and spirit, and as being the supreme objects of worship. From inquiries, however, which, for the sake of this paper, have been made of the mahant (or head religious teacher) of the sect in Patna, there seems, in the matter of superstitious observances, to be practically but little difference between the Nānaks and other Hindus.

The Muhammadans, according to the census of 1881, number 213,141, or a little over 12 per cent. of the total population. They have a zeal for God, but not according to knowledge. They are pure ritualists. The name of God is perpetually on their lips, but their god is cruel, and one who will palliate evil—not a god of justice and love.

The Christians, according to the census of 1881, numbered 2,588, or 2 per cent. of the population. Of these, nearly all are Europeans, including the troops at Dinapur. The majority of those, however, who are called "Christians" in the census report, completely ignore in their lives all the claims of Christ, and, by giving themselves up to every form of sinful indulgence, greatly cause the enemy to blaspheme.

#### TOWNS AND VILLAGES.

According to the census report, there are in the district of Patna 5,635 towns and villages.

Patna city, or, as it is commonly called by the inhabitants, Azimābād (*i.e.*, "the abode of Azim," who was its governor in the time of his uncle, the Mogul Emperor Aurangzeb), is by far the largest and most important town in the district. According to the census of 1881, the population amounts to 170,654, thus making it the eighth largest town in the whole of India. The city, as it stands at present, extends nearly nine miles along the banks of the Ganges. The width from the bank of the Ganges is, on an average, about two miles, so that the whole circumference covers an extent of about eighteen square miles.

The second largest town in the district is Behār, with a population of 44,295; and the third largest, Dinapur, the total population of which, including the cantonments, is 42,084. Dinapur is the military station attached to Patna city. It is some six miles from Patna, and the whole road is lined with houses and cottages. In fact, Dinapur and Patna may be considered as forming one continuous narrow city hemmed in between the Ganges and the railway.

Other large towns in the district, all containing more than 10,000 inhabitants, are Bārḥ, Faturā, and Mukāma.

#### FIRST MISSIONARY.

So far as can be ascertained, the first occupation of Patna as a mission field was by the Rev. William Start, a man of means and of zealous missionary spirit, who

for many years defrayed the expense of a vernacular mission out of his own purse. Mr. Start himself resided for many years in Patna. He must have been a splendid man of God. Anthony Norris Groves, who, while on a tour through India in 1834, visited him at Patna, thus writes of him in his journal :—

“Dear Start is very different from what I had expected. He has a keen, clear, active mind, and a deep acquaintance with heart religion. We are quite of one heart and one mind in all things connected with the Kingdom. He is a most sterling character. He has made great progress in the language, and preaches in the bazaar. This is in many respects an interesting station. There are numbers of inquirers who really seem anxious to know about the things of the Kingdom.”

Mr. Start has long since passed to his reward, and his place, as the only representative of Christ in this immense district, has been taken by the Baptist Missionary Society. After fifty years of earnest labour there is not much more to be said respecting missionary work in Patna to-day than was said by Mr. Groves in Mr. Start's time. All this while, largely by the bazaar preaching of our venerable brother, Mr. Broadway, the foundations have been laid ; but, except at Dinapur, where Mr. Price has organised some schools, the superintendence of the organisation of a self-supporting Hindustani church, the establishment of Sunday-schools for non-Christian children, and the occupation of out-stations by evangelists supported by the native church, has yet to be reared.

#### A CALL TO PRAYER.

Prayer is earnestly asked from each missionary prayer-meeting and from each loving reader of the HERALD on behalf of the work at Patna. In answer to prayer, the preaching of the life-giving word will not be in vain ; organisations overflowing with blessing will soon be established, and God will be glorified. The affectionate sympathy of friends at home is precious, their generosity to mission work is greatly valued, but their prayers are of the first and last importance, and for these the Patna missionaries especially beg as for life itself. “Which of you shall have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves, for a friend of mine is come to me from a journey, and I have nothing to set before him ; and he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed ; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” From many a friend of the perishing may this prayer go up :— “Lord ! I have tens of thousands of needy friends in Patna whom I must help. As a friend I have undertaken to help them. In Thee I have a Friend whose kindness and riches I know to be infinite. I am sure Thou wilt give me what I ask. If I, being evil, am ready to do for my friends what I can, how much more wilt Thou, O my Heavenly Friend, now do for Thy friend what he asks.” The result of such pleading will soon be seen in Patna.

JOHN STUBBS.

Bankipore, Patna, 15th March, 1887.

---

## Work in the Agra District.

BY THE REV. DANIEL JONES, OF AGRA.

“MY DEAR MR. BAYNES,—Our good brother, Hari Rám, has been out in the district, and I have thought that a few words from him, through me, would be acceptable to many friends at home. Some day I hope to give a short account of his life. He is one of the faithful ones who has, by enduring hardness, shown himself to be a good soldier of Jesus Christ. He endured much when first he confessed Christ. Being a Pandit, and a ‘Purdhit,’ or family priest, he was greatly revered, but his sufferings were greater on this account, when, on his becoming a Christian, those who before so revered him now persecuted him. His heart just now is being made glad, and we cannot but greatly rejoice with him, in that his eldest son is a candidate for baptism, and has made a bold stand for Christ. His wife, on his becoming a Christian, left him, taking with her their two sons, but after two or three years came to live with him again. She is, however, still a Hindu, and has done all she could to hinder her sons, and to cause her husband to go back to Hinduism. She has been greatly moved by the stand her son has made, and we are hoping and praying that she may also come forward. The younger son also seems to be impressed, and we are waiting to hear him declare himself on the Lord’s side. What a joy it would be to us all if this entire family were saved! May I ask the readers of these lines to engage in earnest, believing prayer for the salvation of the mother and her younger son? Our brother, Hari Rám, has been much blessed in leading men to Christ. Some of these are still with us—preachers of

the Word—others have passed away. I might add that friends connected with Kent Street Chapel, Portsea, have taken special interest in Hari Rám, which interest I trust will be kept up, as he is worthy for whom they do this. He is getting on in years, but takes as much delight as ever in preaching. Being a Pandit, he is well up in all their customs, &c. ; and knowing as he does the dialect of this district, he is admirably adapted for district work. He went out last month, and has had a good time among the villagers. He says, ‘I went by short stages, preaching by the way, to the city of B——. This is a large place, and wickedness abounds there, but the people flocked to hear the Word of God ; and near to one place where I stood to preach was a temple. I was invited by the masters of this temple to go there, and we sat down and had very many to listen. We spent a happy time in preaching the Gospel here. I was quite desirous of seeing the Maharajah, that I might witness before him, but was told that he was too busy just then to see me. But I have witnessed before kings, and for this privilege I do praise God. There is one person there, in the service of the king, whom I hope will one day confess Christ in baptism. He spoke very seriously to me. His fear was that he would be dismissed if he became a Christian. He wished me to speak for him to the king. Here, brother Bhagwán Dás and I sold several portions of Scripture.

“I left this place and travelled on to another halting-place, where we soon arrived. At this place, after preaching in the afternoon, I was greatly cheered by a man standing up in the midst of



the crowd, and saying that his faith was fixed at the true words we preached. He asked me if I were Hari Rám. I told him I was. Then he said he had been looking for me for some time. He had heard me and a *Padri Sahib* (a missionary) preaching in his village, many miles away from here; and since then these words had taken root in his heart. When the people heard this, they began to murmur, and wanted to know if he would there and then become a Christian. He was very earnest, and I have every hope of his being sincere, and I am expecting that he and his wife will both become followers of the Lord Jesus.

“Another day’s march and I arrived at a large town, and soon began to preach, and told the people that Jesus Christ had come to save poor sinners. Not for the good and great had He come, but for the lost. And one poor man hearing this, stood forth, and asked if Jesus had come for such as he was. I replied that He had. “Then I will love Him as my Saviour,” he said. Soon after this several of the police came up and took this young man away by force. My heart began to weep for him. When I saw them pushing him along it was getting dark, so I followed to see what would happen to him. You must know that I was all the time in a “native State.” I heard that the officer in charge here, on hearing that he was about to become a Christian, had ordered him to be arrested. I found that they did all they could to persuade him not to become a Christian, and advised him to become a Mohammedan if he wanted to change his religion. They offered him rupees and food to join them, but all this failed. Then they told him that the Christians would make him eat cow and pig, and make him drink liquor; still he did not flinch, but by the grace of God stood firm. I then asked if he

was to be bound, as I should like to be bound with him. They said they had no wish to interfere with me, but that he would be shut up that night, and thus I had to leave him. Next morning, just after I had commenced to preach, he came up, having been set free, when one of the king’s servants offered to employ him as his servant if he would not become a Christian. But to all this he would not listen. This servant of the State then threatened me, and said he would write to his master and let him know of my going about from place to place persuading the people in this way. I told him that I had no objection to this, “my sole desire is that you and your master—the Maharajah—may both believe in the Lord Jesus Christ as your Saviour.” “Alas! alas!” he said, and then left me. The young man clung to me, and is still with me, under instruction. At another place, as I told the people of the wonderful works of Jesus, how He raised the dead, &c., I spoke of his comforting in this way the poor widow of Nain. Two poor old women came forward and fell at my feet. The people tried to prevent them, but they said, “Let us alone, you do not understand. These are very precious words. We have never heard the like before.” And then they urged me to partake of their humble fare; for, said they, we are not rich, but we are willing to give you of what we have. On this occasion I was greatly pleased at seeing so many of the women coming to listen. They were more in number than the men, and this is so seldom the case.

“Next week, if the Lord will, I am going with several others to preach at the great fair at Brindabun, where many abominations exist. I do hope that dear friends in England will pray very earnestly for us, that we may be filled with the Holy Spirit, and that the

saving power of God may be realised in our midst.—Amen.'

"It is very cheering to hear our dear brother thus speaking of his labours, and we sincerely unite with him in desiring the earnest, believing prayers of our friends at home, that God would make bare His mighty arm before the heathen in this land.

"DANIEL JONES."

"Agra, India,

"April 5th, 1887.

"MY DEAR MR. BAYNES,—I am sending you a few words of 'Good News from Agra' for the HERALD. Last Sabbath our hearts were made very glad here. We have had sorrows in Agra, but God graciously has not left us without joys. We had the pleasure of seeing eight persons following Christ in baptism. It was a sight that will not soon be forgotten. Only a few weeks ago I wrote you a few lines for our dear brother Hari Rám, giving a short account of a trip he had made into the district to preach the Gospel. I then referred to his wife and children, and asked that friends at home would pray for this woman and her children. I hope that short account will have reached you, and that it will appear before this, for this is a very fitting sequel to it. The first to step down into the baptistery last Sunday afternoon was Hari Rám's wife! Praise the Lord! Many prayers have been offered on her behalf. She is a woman with no small force of character. When her husband—a high caste Brahmin—became a Christian her grief was intense, and her hatred very bitter. She refused to live with him. They had two sons, 'Subhá Rám' and 'Nand Kishor.' She fled with the two boys, and for some years remained separated from her husband. At length she came back of her own accord; but her constant aim was to get her husband back into

Hinduism. What he has had to put with no one but the High Priest knows, who has sustained him through it all. We have always had great respect for her, for she was always respectful, and we never heard of her in any quarrel. We only longed for her to find and confess Christ, and our prayers were answered. The next to follow was the wife of our good brother 'Rate Rám.' He is one of the best specimens of an Indian Christian that we have met. His life bears blessed testimony to the power of the grace of God to *save from sin*. He was led to Christ through our brother Hari Rám. And often have I heard these brethren in our prayer-meetings pray for their wives. She is such a nice, gentle woman; her life has been very exemplary, and we had often prayed that she, too, might confess Christ.

"The next to be immersed was a bright young man, who, when I first came to Agra in 1879, was just entering his 'teens, and how he has grown! Yes, and done very well in his studies, and has been for some time one of our school teachers. But you want to know who he is. He is the elder of the two boys who were taken away by their mother because their father had confessed Christ. The old man has grown gray in the Master's service. It was, therefore, a cheering sight to see the young man come to share the same service. But there are more to follow, and another young man steps forward. Can it be so? Why he was a mere boy when I came here. It is so; and this is the climax of a great joy, for it is no other than the second son of that same mother who years ago ran away with both her sons. But to-day, in company with them, both have put on Christ in baptism. How did the old man feel? Why, he could scarcely contain himself for joy. It was more than he could express. There is something very

touching in the case of the 'younger son.' He had left his father's house, had taken service at a distance, and the old man's heart was sore on his account; but again and again I told him to keep on praying for him. The boy came home and was very ill, and one day the father prayed with him and for him, that the Lord, for Christ's sake, would heal his son; and he was healed, and it made such an impression upon the lad's mind that he began to pray in Christ's name too. He would get into some corner out of sight, and there pray. One day his father saw him. After this, when Mr. Potter was out itinerating, the lad with his father was along with him. And at night when all was still this lad would offer up his prayer in Jesus' name, asking God to forgive his sins, &c., and Mr. Potter heard him, and was greatly cheered. He continues to pray thus, and we were more than glad to baptize him on Sabbath last. The next was a Brahmin, Har Deo by name. We were preaching in the city some few weeks ago, and were speaking of 'everlasting life' through Christ, and this thought took hold of his mind. He has been here often since then seeking for further light, and very gladly followed Christ in baptism. He took off his sacred thread, which Mr. Potter now has in his possession. He is a young man, and comes from a respectable family. He has had some knowledge of medicine; and if he proves true, as we have every reason for hoping he will, we hope he will be trained for efficient service. It is a joy to have so many young men to join us. If any friends who read these lines will feel in their hearts led to send us any help for the training of these young men, we shall be very much obliged.

"The next was a 'Bábá Jí,' or a 'Holy Man.' He had heard Mr. Potter

preaching in a very vile city some months ago. He then promised to come in, and came. He professes faith in Christ Jesus. He has much to learn, for a life of much wandering has not tended in the least to improve his mind. But the Lord would not quench the smoking flax, and we would be like the Master.

"In my short account of Hari Rám's visit to the villages, I referred to the next who was baptized. He it was who was roughly handled by the police, and shut up for a night, but came right out from among them early next morning. He is a quiet, simple village man, but willing and anxious to learn, and of course we have commenced to teach him. Our work is only just commenced with this people when they are baptized. The Lord teach us that we may know how to teach them.

"And there yet are more—Thomas Paul, the son of one of our oldest Christians, Paul, who was baptized in 1845 by the Rev. James Smith. This is one of the younger sons. The eldest brother is a very acceptable preacher of the Word.

"Now, dear friends, do join us in praying that God will raise up from among these young disciples some noble men to serve Him. I might make this a very long letter if I were to give an account of my recent visit to Muttra, Gokul, Mursau, and Ráyá; but must say no more than that we had a blessed time of witnessing for Christ in the very heart of idolatry. At the Brindaban mela, also, we had a blessed time—sold a number of Scripture portions—and one religious mendicant came out, and was to have been baptized last Sabbath, but at the last moment he withdrew. Still, we are praying for him; for I believe that the Word of God has taken root in his heart. Yours, in the Master's service, DANIEL JONES."

## Mission Work in China.

THE following is from the pen of the Rev. C. S. Medhurst, of Tsing Chu Fu, Shantung, North China:—

“DEAR MR. BAYNES,—I have just returned from a visit to one of our distant stations, the story of which, I think, will interest you.

### ON MY JOURNEY.

On the Saturday night [I slept at a small village, about seven English miles from the place I was going to, so as to be in good trim for the Sunday. There was only one decent inn there, and, unfortunately, the best room was already occupied, so that I had to share the apartment of the innkeeper, with four or five other guests. However, my thirty miles' ride on horseback had made me tired, and I was thankful to have any sort of a room to stay in. During the evening the innkeeper got drunk, and made himself rather unpleasant. I got over this by pretending not to understand what he was saying, but felt somewhat nettled subsequently, when he charged me about three times the amount he should have done for the poor hospitality he afforded me. The man, I heard the next day, has a bad reputation in his village, and last year stabbed two of his guests when tipsy.

“Early next day (Sunday) I was again in the saddle. It was with some difficulty I found the station, as there are several villages of the same name there. My path lay across a large plain, and as I rode I had to guide myself with a compass, like a mariner at sea. The ground was neither productive nor pleasant to the eye, owing to the large quantities of soda in it. In places it was as white as though there had been a heavy frost.

### SUNDAY MORNING.

“Arrived at the station, I had a hearty welcome from the leader and members. Two of the students whom Mr. Whitewright is training for the native ministry were already there. One of these conducted the morning service, and delivered an exposition of 1 Cor. xi. which would have done credit to anyone. I have listened to many an English sermon with less profit than I did to my Chinese friend. In the afternoon I presided at a Communion service, and then rode off to another station a few miles distant, where, in the evening, I again administered the Lord's Supper.

### SUNDAY EVENING.

“The leader at Lin Chia Chuang Tzu, or the village of the family of Lin, where I conducted the second service and spent the evening, had been a member of the Catholic community for twenty years, but I was surprised to find that he knew absolutely nothing about them. He could explain how they worshipped, but of the why and the wherefore of what they did he knew nothing. He said, ‘The priests never explain anything.’ I fear this must be true, for this man was by no means a dull fellow, and could give a far better account of Christianity than he could of Roman Catholicism, although he has only been a Christian for a few years.

### SUNDAY NIGHT.

“I slept that night at Lin Chia Chuang Tzu, and started for home the

next morning. But the room where I slept is worthy of a few lines. At one end of it was a plough and several other agricultural implements, one or two hoes rested in the rafters above, while a set of harness adorned the wall. At the other end of the room was the usual k'ang, or brick bed, upon which I slept, my servant and two other men sleeping upon the floor. At the foot of the k'ang was a large coffin, which to an Englishman looked the strangest article of all in this peculiarly furnished room. No one was dead in the house and the coffin was empty. I did not make enquiries about it; but probably, as is the custom in China, the owner of the house, having a little spare money, had invested it in buying for himself a coffin, that he might be sure of a decent burial when he died. These coffins are very common objects, and are met with everywhere. Their presence has no depressing effect whatever on the Chinese.

"Before leaving this place, I was strongly urged to do something for a boy, whom I judged, from the description given, had a cataract on each eye. Of course I said I could do nothing, and told them they must bring him into the city to see Dr. Watson. On my way home, I was again appealed to once or twice to visit the sick. Everywhere it is the same, in whatever direction you travel, the cry is always the same, 'Come and heal our sick. Come and heal our sick.'

#### AN OLD MAN'S HISTORY.

"At K'on Pu, where I stopped to feed my horse at noon, I met a man, who could read very well, to whom I gave a couple of Christian books. He seemed very favourably disposed to, and impressed by, the teaching of these tracts. We have a station in this place, and I sent for the leader, an old man

of seventy-three, to visit me in my inn. He came along, and we had a very pleasant talk. He first heard the Gospel from Mr. Richard, during the great famine. He was then sixty-one years of age, and said he, 'I thought it was too late for me to learn anything new, but Pastor Richard said it was not, and that he had known men become Christians at eighty. So I heard and believed. 'Well, elder brother Wang,' I replied, for I felt my heart drawn out to the old man, 'you are much older than I, and to all appearances will be in heaven long before I shall. But while you are on earth I want you to pray for me. You say you cannot do much yourself, but you can pray that I may be helped to preach—cannot you?' At once this aged Christian fell down on his knees in the inn and poured out his soul in prayer, that whether travelling by land or water I might be continually blessed and helped; while several outsiders respectfully, but wonderingly, looked on from the outside, through a hole in the paper window. The old gentleman then insisted on escorting me from the inn a good way down the street; and as I parted from him said: 'Pastor, I won't forget what you said. Every night and every morning I will pray that the Heavenly Father may bless you in all you do.' I need hardly say that I performed the rest of my journey with a lighter heart as I thought of the old man's promise.

#### A GOOD INVESTMENT.

"I now feel, more than ever, as I generally feel after a visit to the country, that the Chinese are a nation well worth all the labour and money spent on them by Christian missions. The interest on the capital laid out will one day be found to be very large.

"I am tired to-night, having just returned from my journey, but I thought a short account of what I had seen and heard might interest you, and perhaps some portion of the letter may be suitable for the HERALD.  
 "C. SPURGEON MEDHURST.  
 "A. H. Baynes, Esq."

## Lines by the late Joseph Tritton, Esq.

THE following beautiful lines are selected from a longer poem, written by our beloved and honoured Treasurer, Joseph Tritton, Esq., some years ago. The first of these verses was printed on the memorial card (with the hymns he had chosen to be sung at his funeral), as it so well describes his own departure on that sweet spring Sunday evening, when, to quote from the same poem, he entered

". . . . The unfolded gate,  
 Through whose pure portals lies a perfect state ;  
 Where life needs no memorials, and sublime  
 Shines forth the radiant summer of a deathless, cloudless clime."

### A DEATH-BED MEMORIAL.

\*   \*   \*   \*   \*   \*

It was a Sabbath evening :—crowds were met,  
 Or gathering swift, devotion's earnest bands ;  
 And while earth's golden orb, unsunk as yet,  
 Cast his bright beams upon them, his did set,  
 And to the temple, which in glory stands,  
 He passed triumphant up, to "the house not made with hands."  
 Methinks the day whereon the Master rose,—  
 Methinks the hour wherein the Master deigned,  
 With words of peace and joy, to solace those  
 Who dared not on His *living* truth repose,  
 Were a meet season thus to have attained  
 The rest—the goodly rest—of a paradise regained.  
 The day of God in converse to begin  
 With the Church Militant,—the worn, the tried,  
 And close it with the host, who passed within  
 The vestibule of heaven, have ceased from sin  
 And all its conflicts, and in peace abide,  
 Keeping eternal Sabbath, their Redeemer's throne beside.  
 Death-scene of love !—though love can never die,—  
 I'll commune with it oft, albeit in tears ;  
 It has a voice and says, " Fear not to lie  
 Where Christ is couch and pillow ; full supply  
 Of holy confidence shall stay thy fears,  
 And the night's o'ershadowing cease, as the glory of morn appears."

## In the Backwoods of India.

**R**AM CHUNDER is supported by the Sunday-school at Huntingdon, and Prem Ananda by the churches of New South Wales. I started these two devoted brethren off in a bullock cart, and then rode ahead on Bunny, our fine Mission horse. I took dinner with a wealthy Musulman landowner who has invited me to make my home with him whenever I go that way. He has built two mosques on his estate, and as it was Friday, his dependents, who consume some one and a half hundred-weight of rice a day, trooped off to their weekly solemn assembly. The rich man, however, told me he did not aspire to the great merit which results from attending such services, so he stayed at home, and I went and sat down at a little distance behind the worshippers and listened in patience till the service was ended. Afterwards several of the principal men came and conversed with me. I was specially interested in a young man who followed me about as I talked to little knots of men while the market was gathering, and who stayed and listened attentively to our addresses, and when a bully molested us he was our defender, and when asked by the man to explain his conduct he replied firmly, "I have faith."

The next day we were not within reach of a market, but seeing a number of people wending their way to a homestead across the fields, I also went there and found people were gathering for a wedding feast. I dismounted and tried to get into conversation with the people, but all washed their feet and filed in. At last I was left alone, so I sat down in the shade of a little tree, and comforted myself with the Lord's words, "As the Father hath sent me, even so send I you." And I knew that

both opportunity and strength would be given me by the sender.

Presently the bridegroom's father came out and asked me if I would come in and have some dinner. I accepted the invitation, and was honoured by a seat on the mat beside their moulvie. Over our heads was an awning formed by mats and rushes laid across bamboos. The courtyard and the verandahs of the four houses which enclosed it were full of men who were smoking or chewing aromatic leaves and spices. Rice was placed on a large leaf in front of me, and cake, chicken, mutton, lentil soup, vegetables and sour milk were brought. I explained that it was our custom to give thanks before eating, and I took the opportunity to pray for a blessing on the bride and bridegroom, an act which commended itself to the company.

My dinner finished, we were asked to leave the courtyard that the women might come and have their feast. We went out and sat under some trees, and I asked the moulvie what he knew of Christ? He only knew the story of His birth, the fact that He worked miracles, and that He ascended to heaven. I therefore told the "story of stories" to them. Our next stoppage was for three days in the Road Cess office at Chaudergram. Here a young Brahmin courted our society, and expressed his determination to give up his caste, and be a Christian. One day a poor man came up and wanted to take the dust from the Brahmin's feet to put on his own head. But the lad refused to let him, and declared before all that all men are brothers. On the young man's arm there was a little silver phylactery. In answer to my questions he said he had worn it about a month, and would have

to wear it for about a year longer, as an astrologer, who had sketched out his life, had shown that the influences of the stars were such that it was probable that he would be severely wounded during the year. The astrologer had received sixpence for the charm, and if it was successful in warding off the impending calamity, he would receive two or three shillings more at the end of the year. Our next stay was at the police station at Feni, a sub-division of Noakhali. There were several Roman Catholics here. One of them possessed a Bible and used it well. I asked his nephew to repeat the Ten Commandments to me. He did so, but omitted the second, changed the fourth into "Thou shalt hear mass on Sundays," and divided the tenth into two. I called the uncle's attention to this. He seemed very dissatisfied with the corruptions of Romanism, and he twice came to me and asked many Gospel questions, not, as he said, because he did not know himself, but that others might learn by hearing the answers.

Having obtained the deputy-magistrate's permission, I went to the Government School to give an address. The teacher of Arabic came up and asked me what business I had to interfere with the religious instruction of the people, as the district was well supplied with moulvies? I felt the atmosphere of the place was rather combustible, but pressed on the boys to remember their Creator in the days of their youth, reminding them of their own song, which says, "A withered flower delights no one," and told them that the boy who to keep "in" at cricket for five or ten minutes more will tell a lie, is not likely when he becomes a man to hesitate to tell a lie in order to gain a lawsuit or an estate, and said they were like the molten iron, which, before coming to India, I

had learned to cast into the wet sand, and which instantly takes a permanent form. Then, I spoke of Jesus, the serious, diligent boy, who is spoken of in the Koran as the "Sinless Prophet," and who so tenderly showed God's love for children and willingness to listen to their songs; who died for our sins, and whom God raised again from the dead, and who is appointed to be our Judge. After finishing, I made my way to the munshi, and asked him if he did not agree with my instruction. He said that the first part was good, but he did not understand the drift of the latter part. We had some conversation, and I found he and his scholars were much better versed in the Traditions than in the Koran.

One day I was sitting in a shop in the market-place, and quite a number of Musulmans were present. One who professed to be well read in the Koran, assured me that there was an account there of a miracle Mohammed performed, and told me how two boys fell from the roof of a house in which Mohammed was to dine. Their mother laid them on the bed and, preparing the dinner, tried to hide the sorrow from the prophet. He refused to eat without the boys, and when at last taken to see their dead bodies, he restored them to life. I told the man I would give him a hundred rupees if he would bring a Koran and show me the story. At that one of the company confessed that it was not in the Koran, but in the Traditions. This gave me the opportunity to renew the offer of a hundred rupees if they would show from the Koran that Mohammed ever healed or restored to life a single person, but my challenge was not taken up.

The next day we preached at a very large market about a mile and a half from the police station. I was careful not to make any reference to Christ's



Divine nature, but after exposing the sinful heart that lodges in every breast, I spoke of Jesus of Nazareth, a man approved of God, who made the great sacrifice of which all others are but shadows, and was raised from the dead by God that we might believe and be saved. When I had finished, some rough fellows charged again and again, and forced us back on to the wall behind us, and some of them wrenched our books away and we found it necessary to retreat. We are used to being pelted with clods of earth; but, unfortunately, there were a lot of broken bricks lying about, and these were mercilessly hurled at us, but, by God's mercy, we escaped with only Prem Ananda's lip cut, our clothes soiled, and my helmet well dented. The next day we took a constable with us to a market and had good order.

One day some men stopped me on the road and asked if I taught men to pray with their faces towards the east. I told them that I did not teach anything about the direction in which one is to pray, my message being that God is a Spirit, and those that worship Him must worship Him in spirit and in truth. And I told them that if while our hearts are far from God, we kneel down and call upon Him just to please our neighbours, we shall be reckoned guilty. They said, "But do you pray towards the west?" I said, "I do sometimes; but as I know that in whatever direction I look, God is in front of me, I never turn my head in order to face Him." When the preachers met me at the halting station they asked me about the conversation, and showed much disquietude, for they said that they overheard the men say that the Padri Siheb would have some blows for dinner some day for teaching people that they need not face the west in prayer.

I visited one of the four principal stations in Independent Tipperah in quest of a young man, whose hopeful conversion at Brahmanbaria I recorded some eighteen months ago. He was glad to see me, and ready to confess Christ as his Saviour. His worldly circumstances are very bad. He and a crippled brother are dependent upon the charity of a Hindu gentleman for food and raiment, and are without the means to go to their home. The young man said if he could send his brother home, he would come to me and study with a view to be a preacher. But I thought it would be best to see he did not become an evangelist for a piece of bread, so I saw the Rajah's deputy-magistrate, and he promised me he would look well after Gobindah and give him work. Though we were away for fifteen days, we only sold five rupees' worth of Scriptures. The prejudice of the people was indicated by three boys bringing their purchases back, and saying that their fathers were exceedingly angry with them for purchasing our books, and had commanded them to return them to us, whether we would refund the half-pence or not.

We spent two days at the Rajah's offices at Phulgazi. In the courtyard opposite to our lodging was a sacred shrub—viz., the tulsi. At sunset incense was burnt and a lighted lamp placed near it. Then a band of servants came to perform their evening devotions, and we were much struck with a hymn they sang over and over again. In it they said:—

O friend of the poor!  
 Engulfing sin and woe cannot distress me.  
 I voyage in stormy days;  
 The shore is out of sight;  
 No helmsman is at hand;  
 My boat is rotten;  
 But if I perish, O Emanuel!  
 Thy name will not remain untarnished.

Surely the faith and assurance of these lines are flowers, too precious to be offered to any but our own dear Saviour, who will come, and gathering

up the precious Indian jewels, make another diadem for the Redeemer!

A. JEWSON

Comillah, March 31st, 1887.

## The Bateshwar Mela.

**T**HE Rev. Arthur Wood, lately the pastor of the Agra Havelock Baptist Church, just before he left India for rest and change in England, wrote as follows:—

‘Mr. Jones has asked me to write a short account of the work at Batêshwar (pronounced Bûtaishwer) mêla, where I formed one of his party in camp. It may be an advantage for friends to know how such work appeared to an outsider, for such I was as far as actually engaging in the work is concerned.

“I left Agra for Bateshwar with Mr. McIntosh, on Monday, 8th inst., Mr. Jones having gone on by road some days before, preaching at the villages on the way. We went by train to Shikohabâd, and there hired two ‘ekkas,’ one for ourselves, and one for our luggage. The ‘ekka’ is the common light cart of the North-West, drawn by a pony; it is without springs, and proverbially shaky, so that, as we had twelve or fourteen miles to travel over a very bad road, I anticipated a most trying journey. However, I must confess that I did not find it nearly so bad as I expected. I made myself as comfortable as possible on one side of the ‘ekka,’ after the fashion of a lady riding on horseback, a stirrup being provided for the purpose, and though a good deal cramped, and covered with dust, arrived none the worse at the journey’s end, where we found the tents fixed and ready to receive us, Mr. Jones having arrived some hours previously. I send a sketch of the camp, which I

took. If it can be reduced for the MISSIONARY HERALD it may give readers a fair idea of how missionaries manage in the district. The large tent in the centre of the picture is Mr. Jones’, in which we all had our meals. That on the right is the one in which Mr. McIntosh and I slept, and in the foreground at the right there is seen a corner of the native preachers’ tent. The stone structure in the middle is the tomb of a fakeer who lived at an old temple on the hill above till a few years ago. The day is coming when Hinduism, and all superstitions, shall be dead and buried creeds, while side-by-side with the monuments of their departed folly and shame shall be seen the signs of a living and loving Christianity. At the side of the fakeer’s tomb lie three ghurras, common earthenware vessels in which water is kept. In the foreground is the cook. He has cleverly made a fireplace by raising a number of mounds, on which the deck-shees (cooking utensils of copper) rest. To the right of him is a lota, the small polished brass vessel from which the natives universally drink; and on the further side of the fireplace is the stone which takes the place of pestle and mortar for pounding spices, &c.

“Batêshwar mêla is held in a valley some four or five miles long, which once formed the bed of the River Jumna, which now flows by another



[THE MISSIONARY HERALD,  
August 1, 1887.

channel past one end of the valley, and after a detour flows past the other end. At the western end, close to the river, is a long row of temples, which are filled with nameless abominations, and to which the mēla people flock in thousands; below the temples are ghauts or steps leading down to the water for bathing purposes. The mēla is not, however, purely an idolatrous one, but is a great fair for the sale of camels, horses, and cattle of all kinds which are brought in hundreds of thousands.

“What struck me most forcibly at first was the immense size of the mēla, the whole valley being filled with booths arranged in streets, and everywhere crowded with people. I was told that about 150,000 were gathered together, and I should think this estimate rather below than above the actual number. In some other mēlas as many as 1,000,000 people are supposed to congregate.

“The number being so great, and the people being always on the move, it is evident that Gospel work at such a mēla is, in a special degree, ‘casting bread upon the waters.’ In that great crowd of sinning humanity, how little a score or so of evangelists (including the Church Mission party on the opposite side of the mēla) could do to make known the way of life. It is at such times that one can realise the full force of the oft reiterated cry, ‘More men! More men!’ Yet some thousands, doubtless, heard and understood the message, and one needs, in the face of the great mass of heathenism yet practically untouched, to thankfully and faithfully do what one can, without repining that one cannot do more.

“The first morning after we arrived I went out with Mr. Jones and two of the preachers to a suitable place between two trees, where a large banner

was displayed, having Gospel texts painted on each side in Urdu and Hindu, the two languages of the North-West. The most conspicuous was, ‘Christ Jesus came into the world to save sinners,’ which formed a most suitable theme for the speakers. The style adopted is very much that of open-air speakers at home. Pointed, practical appeals, with homely illustrations, keep a crowd together for half-an-hour or more at a time, whereas they soon disperse when a dull speaker holds forth. A great change has passed over the people as far as hearing is concerned; whereas the missionary used to be assailed with all manner of interruptions and objections, they now listen with respectful attention, often expressing their approval audibly or by a nod of the head. Now and then an intelligent question or an honest objection will be raised, and receives the attention it deserves, but a noisy or impudent person finds very little sympathy from the bulk of the audience. This is especially the case in preaching to villagers, who are far more unsophisticated, and less hardened against the Gospel, than the city people. One often sees men listen with profound attention until they have received an intelligent knowledge of what the Gospel means, and then, fearing the consequences of embracing it, as to their family, and caste relationships, ‘go away sorrowing,’ like the rich young man in the Gospel. Yet may we not hope that there are those—how many, who shall say?—who, though they make no open profession of faith in Christ, though the missionary sees no more of them, and there is no earthly record of their conversion, yet do, as it were, ‘touch the hem of His garment’ whom they hear preached, and go home to their villages with a new light in their heart, determined

no longer to worship idols, but to offer prayer only in the name of 'Yisu Masih,' and believe in Him only for salvation from sin? The records of missions have many incidents which justify such a hope.

"We were ourselves greatly interested when, one afternoon, a number of men came to the camp expressing the wish to become Christians. It seems that they had heard the Gospel on several occasions in their villages; they had given up shaving their heads for the dead, the usual salutation of 'Râm ! Râm !' and other Hindu customs. They prayed only to God in the name of Jesus, and professed their willingness to obey Him as their Lord and Master. The command to obey Christ in baptism was, of course, set before them, and time was given them to talk over the matter among themselves; but having left us for this purpose while we had our breakfast, we saw no more of them. One cannot, of course, say what may have prompted them either to come or to go, but, as far as I could see, they were perfectly sincere. It was very likely the fear of the notoriety they would obtain if they were baptized in the river, where thousands could see them, that caused them to hold back,

and I think if any English Christian would put himself into their place, he will be moved to pity rather than to blame them, and very few at home who confess Christ have as much prejudice to overcome and opposition to face. We could not but see in this instance an evidence of the suitability of immersion as a test of faith, rather than sprinkling or pouring. Had either of these latter modes been adopted, the whole thing might have been done without the knowledge of any outsiders in a very few minutes, and the solemn rite have thus lost nearly all its significance.

"The Lord is raising up from the people of India some who go forth with power to their countrymen as preachers of the Gospel. One such we saw at the mēla. His name is Robert Michael, and he goes about different parts of India as a Christian fakeer, wearing the orange-coloured robes of the fakeers, and preaching as he has opportunity. Often at the mēla he would go about crying, 'Idol-worship is a sin;' thus, as a John the Baptist, lifting up his voice against the sins of his people. May the Lord raise up many men of a like spirit to go through the length and breadth of the land."

---

## The late Joseph Tritton, Esq.

**A**T the last quarterly meeting of the Mission Committee, on the 20th ult., the following minute was unanimously adopted, and ordered to be entered upon the official records of the Society:—

### "DECEASE OF THE TREASURER.

"It is with profound regret and a deep sense of personal loss that the members of the Committee record the decease of their honoured and beloved Treasurer, Joseph Tritton, Esq.

"At the Jubilee Meeting of the Society, held at Kettering on the 31st of May, 1842, Mr. Tritton for the first time appeared amongst us as a warm and deeply

interested sharer in the Society's work, and gave an address characterised by all those features of earnest piety, cultured ease, and beauty of expression which ever made his public addresses so welcome and attractive.

"For eight years he gave his services as a member of the Committee, when the increasing pressure of business led to his withdrawal from that form of duty, but not from frequent assistance as a speaker or chairman at the meetings of the Society. In the year 1867, on the greatly regretted retirement of Sir Morton Peto, Mr. Tritton was elected Treasurer with perfect unanimity, and for the following twenty years occupied that post with the confidence and joy of the entire constituency. It was his 'one desire to serve the Master to the best of his ability.' He regarded the office not simply as a financial one, but as one affording a sphere for the exercise of Christian sympathy and for the service of Christian love, especially to those who occupy high places in the field. In this spirit he cultivated an intimate acquaintance with the missionary brethren, and gave them, from time to time, unnumbered tokens of his interest in their welfare and in the great work in which they were engaged.

"As Treasurer he was not alone a most liberal donor to the Society's funds, but he sought, to use his own words, to 'get, if possible, more thoroughly at the hidden springs' of solemn personal consecration, to reach the deepest emotions of the Christian heart, whence might flow the streams of supply at home for the aid of those who were striving to 'girdle all lands with the healing waters of eternal life, and to gladden all hearts with their joyful sound.'

"Only they who have sat with him in council can ever know with what patience, with what gentleness, with what courtesy, with what fervour of piety, with what clearness of judgment, with what constant regard to the will of the Master, he directed the deliberations of the Committee. He viewed every question in the light of God's truth, and by his devout spirit calmed every divergence of opinion, and secured, if not unanimity, yet the concurrence of all in the final decision.

"The glory of Christ was never absent from his mind. In his first speech as Treasurer he made the remark, 'Unchanged in its nature, no less than in its title, in every place, and in all time, the Gospel of our Lord and Saviour Jesus Christ, in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need with the energies of the Holy Ghost. With this, then, is victory; without this, with anything else than this, with anything else in the stead of this, is defeat.'

"So he lived and moved amongst us as a faithful, humble, fervent, and lowly disciple of the Lord. His conscientiousness never failed, and he exercised a vigilant watchfulness over the expenditure of the funds committed to his care. Brotherly kindness marked his intercourse, while his genuine simplicity of character attracted confidence, and his generosity of heart secured a welcome for all who approached him.

"The years of his presidency have been years of much prosperity in the work of the Society. Its fields of labour have been enlarged, its staff of missionaries increased, and its funds greatly multiplied, and the Committee feel that, for these blessings under the hand of God, they have been largely indebted to the wisdom, the untiring zeal, and generous help of their beloved friend and colleague.

The Committee beg further respectfully to express their deep sympathy with Mrs. Tritton and his beloved family in the great sorrow that has fallen upon

them. They cannot but offer the fervent prayer that the Father of Mercies may grant them to realise the great consolation which the Gospel of Christ provides, and be able to cast all their cares upon Him who is Giver of life and immortality, and the Source of all blessedness and peace."

## Decease of the Rev. George Pearce, of Ootacamund.

THE following letter from the Rev. Thos. Evans, pastor of the Ootacamund Baptist Church, conveys the tidings of the translation of our venerable brother, the Rev. George Pearce:—

"Ootacamund, S. India,

"June 10, 1887.

"MY DEAR MR. BAYNES,—For the last fortnight or so, Mr. Pearce had been evidently sinking quietly; and on Monday morning, the 6th inst., he passed away to his eternal rest, while I was at his side.

"This severs the last link which connected our Mission in India with the honoured names of Lawson-Yates, Eustace Carey, and James Penny, known in the time of the immortal trio of Serampore as the "Junior Brethren," who were joined in October, 1826 (the year I was born), by James Thomas and George Pearce—all now gone home to the land of love and eternal life.

"While our venerable brother had no fear of the future—and of late he often spoke with evident pleasure of 'eternal life'—yet he had a strong shrinking from the *article* of death. He often said—and I think he wished—that he would some day go to sleep and not wake again on earth. The Master knew the fears of His timid servant, and kindly carried him over the river before he knew it, for he was not conscious for some two days before his departure. He had been spared

longer than most men to live and labour in India; indeed, we may say that he had the years of two ordinary lives of missionary labourers; and, though his life was not a very eventful one, it was a life of sterling worth and faithful labour. I hope by the next mail to send you a sketch of his life for publication in the HERALD.

"Mrs. Pearce, who has been such a devoted companion to our brother in his old age, bears up well under the bereavement; and, though we all miss his presence with us, yet, such were his many infirmities of late that it is a relief to know that he is now free from all trouble and pain—'with Christ, which is far better.'

"I must also tell you that yesterday we had the pleasure to administer baptism to five persons—one European and four natives. Two of these were converts from heathenism, the fruit of the faithful labours of Lazarus, our native pastor; the other two were the children of native Christians.

"With kind regards,

"Yours very sincerely,

"THOMAS EVANS.

"A. H. Baynes, Esq."



## Sketches in India.

## BENARES.

**S**UDRAT 'ALLI has no charms of personal appearance to commend him to the HERALD. The high cheek-bones, thick lips, and awkward expression remind one of a Mongolian, as the accompanying sketch will show ; but Benares, that sacred city, is his home, and before embracing Christianity Sudrat was a Mohammedan.

I well remember his comical efforts to appear at ease during the process



SUDRAT 'ALLI, OF BENARES.

of drawing. He assumed every kind of posture while friend Ewen wrote from his lips a brief history of his life. But as the narrative was unfolded, a great reverence sprang up in my heart for this awkward man. Such a reverence as one always feels in the presence of a saint and martyr, the like of which beauty of face or grace of form can never provoke.

Here is the story fresh from our missionary's pen :—

"I baptized Sudrat 'Alli on the 27th December, 1883. For some months previous he had been an inquirer, and impressed us with a deep sense of his sincerity. He attended our services regularly, and when fully convinced of the truth of Christianity, boldly confessed his belief.

“His experience as a Christian has been the saddest chapter in his history. It is a long chapter of cruel persecution. No sooner had he been baptized than his late co-religionists led him by force to the musjid, forced him to eat food, and demanded he should say the Kalima. Instead, however, of saying ‘There is only one God, and Mohammed is the prophet of God,’ he said, ‘There is only one God, and Christ is the Spirit of God.’ He was cruelly beaten, but refused to alter his confession.

“For six months he followed his trade. Meanwhile they were gradually taking it from him. At the end of the six months they stopped it entirely.

“On Sundays they have often prevented his attending service. They surround him and ask him to repeat the Kalima, spit upon him, and call him *kafir* (unbeliever). Once when he attempted to force his way out, they attacked him with knives and lacerated his hands very severely.

“He was anxious to instruct his mother, and had actually begun, when they discovered it, and attacking him with sticks severely injured him. Some time since, Sudrat expressed a desire to imitate the Mohammedan Maulvis, and go through the country preaching; but as soon as his enemies heard of it, they threatened to bring a false accusation of theft against him, and he had to abandon the design. Now they have actually refused him the use of common necessaries, and are endeavouring to drive him from his home.

“In the midst of all he has striven to bring others to Christ.”

This is the brief story of a Benares man, who, though a native, commends himself to us by faith, love, and endurance as a faithful follower of Christ. A brother of whom it can be said, “it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” Thank God for this instance of the living power of the Gospel!

JOSEPH J. DOKE.

---

## Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th July:—A parcel of clothing material from Miss Heywood, Bristol, for Mr. Wall, Rome; a large number of articles of furniture, &c., from Mr. J. Druce, Clevedon, for the Congo Mission; a parcel of *Quivers* from the members of the Missionary Working Party, Maze Pond Chapel, for Rev. T. Lewis, Congo Mission; a parcel of books from Mrs. Spurgeon, of Norwood, for Rev. H. R. Pigott, Colombo; a parcel of clothing from Brunswick Road Ladies’ Missionary Society, Gloucester, for Mr. Comber, Congo Mission; and parcels of garments from Mrs. Rees, Cardigan, for Congo Mission, and from Mr. Hunt, Bournemouth, for Rev. T. J. Comber, Congo Mission.

## Trinidad Mission.

### SAN FERNANDO CHAPEL AND MISSION HOUSE.

**B**Y the kindness of Mr. Sherring, of Hallatrow, who has recently visited Trinidad, we are able to give an engraving of the Mission Chapel and House at San Fernando, taken from a photograph by Mr. Sherring. Our missionary at this station is the Rev. W. Williams, who has been



SAN FERNANDO CHAPEL AND MISSION HOUSE—(From a Photograph).

much encouraged lately by cheering indications of God's blessing on his work. Fifty-five converts were baptized last year, and many more are anxious about their souls. "We are very hopeful and thankful," writes Mr. Williams.

## Preaching in Eastern Bengal.

BY THE REV. ARTHUR JEWSON, OF COMILLAH.

**M**R. JEWSON, a native brother, and I are returning from a three weeks' tour on the Dakaiti, a river which runs through the southern part of Tipperah and part of Noakhali. Eleven days were spent at

the sub-division station of Chandpore. While here I received a form of petition against the traffic in opium and intoxicating drink from Mr. Le Gallais. A friendly copyist in the deputy magistrate's court kindly took charge of it,

and received fifty-one signatures. The idea of petitioning against what threatens to be one of the greatest curses of their country seemed to be new to many, and on seeing the petition they were loud in their expression of thanks to me and of admiration for all Christian missionaries.

#### SOWING THE SEED.

As it was inconvenient to receive a number of visitors in the boat, I applied to the pleaders for the use of their conversation room, which was very conveniently situated, and they were so kind as to place it at my disposal; so that each day I spent many hours there, and was accessible to all. The middle class school at Chandpore was established by a Mussulman, who has also endowed it with some landed property, which brings in about eighty rupees a month. It is under the management of a committee, and I wrote to the chairman for leave to address the scholars after school. Permission was very politely granted, and all the scholars and most of the teachers observed the greatest attention and remained to the end. At the close, I promised tracts to all who kept their seats, and had almost gone the round of the classes, distributing them, when some left their seats, and caused such confusion that I refused to give any more, and called their attention to the rule, seen almost everywhere, that the innocent suffer for the guilty. One Sunday evening, a number of native gentlemen came to hear a lecture, in Bengali, on the claims of Christ. Besides several English and Bengali Bibles, a great number of Scripture portions, and copies of the little illustrated Bengali periodical called the *Child's Friend*, were sold. The deputy-magistrate, who is a Hindu, purchased a set of "Moody's Addresses," and several other gentlemen purchased single copies.

#### "THE OLD, OLD STORY."

One of the boatmen warned us that the people of Rampore Bazaar were very rough and bigoted, and had once given Mr. Bion much trouble. We took up a good position there, on a shady bank, and I proceeded to show the people their iniquities, and to press their guilt upon them. I did not speak to them as Hindus or Mohammedans, but spoke of sins which are common to all men; and then told them how God loved poor sinners, even while they were forgetful of Him, and told them that it was not necessary to try to melt God's heart with tears and prayers and bodily sufferings, for God yearned over sinners, and His only anxiety was to save them while still upholding the honour of the law, and showing His hatred of sin. Then I told them of God's wonderful wisdom and love in finding a ransom for sinners, and told the story of Christ's life, teaching, and death, and besought them to believe and be baptized.

When I finished, the people began to test our forbearance by the terrible earnestness of some to buy, and the mischievous desire of others to frighten and so keep us from frequenting their market.

#### A USEFUL ELEPHANT.

Just at this time a man guided his elephant through the crowd to where I was, and asked me to mount it. I thanked him, but declined, saying I was not afraid and would stay and sell the books. At the approach of the elephant the people had shrunk back, and I was able to stand by his trunk and sell Scriptures in peace. Some of the fiercer fellows, however, told the elephant-driver to take his elephant off, and said, "Let us see what will happen." The elephant-driver, however, refused to go, and urged me to mount. My companion also added his entreaties, and as

I found the books in my side pockets had been stolen, I consented. At the driver's word the elephant knelt down, and I was soon on his back. From that position we sold over one hundred and seventy portions of Scripture, which is more than we sold on any other day during our journey. The elephant-driver was a Mussulman. He said he had seen me roughly handled at the Agricultural Show at Noakhali, last March, and did not mean to see it again. He took me through the water and put me safely into the boat. There is no missionary in the district of Noakhali, and it is the most backward district with which I am acquainted. A friend in the place, writing a few days ago, says: "We are not to have an Exhibition again, as the Ferazis are too stupid and superstitious about the evil eye to send anything to an Exhibition. The Noakhali peasantry are the Bœotians of Bengal. They make a great outward parade of their piety, or rather observance of certain empty forms, and their real state is that of the Pharisees of old."

#### LATE VISITORS.

Last Sunday we preached at Guripore

market. A Mussulman asked if he might come to the boat for instruction. I told him to come, by all means, and I waited for him till nine o'clock and then retired to rest. However, at ten o'clock I was awakened by the man, who had brought his nephew and two Hindus with him. I instructed them till a quarter-past twelve, and then bade them good night, promising to visit them soon after dawn. This I did. Three of them were present, also a *faqir*, who said he wanted to "take Christ's name." Also four boys were present, who wanted to learn the commandments and to be taught to pray. The Mussulman conducted us back to the boat, and said he would visit us at Comillah on next Sunday week, and expressed his willingness to receive a native preacher into his house for a few days.

Truly the harvest is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.

A. JEWSON.

## The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to "A Friend," who sends a generous remittance, and writes:—"Very gladly I send you the enclosed, wishing I could multiply it indefinitely. I do not think I have ever been so deeply pained by anything in the HERALD as by the fact, so tersely stated, that there are actually many ready and waiting to give their lives, their all, and yet cannot be sent out because others prefer spending on themselves the money which would enable these candidates to go. Surely it is want of thought and contrivance, it cannot be want of heart. I feel ashamed for those brave workers at the front to read such an announcement; they 'enduring hardship as good soldiers,' while we are selfishly enjoying our home comforts and privileges. And yet if we do venture to part with some of the money which seems so necessary for our own use, God is so far better to us than we deserve, and instead of losing, we actually gain, and the blessing to one's heart and life is unspeakable." A Lady in

Limerick writes:—"By post as this I send a couple of trinkets for the Congo Mission. I wish they were of more value, and that I could send the money instead, and save you the trouble of disposing of them. Still I trust they may be some use for the Mission, and that the Lord will accept such a poor offering." "A Governess" sends a small silver pencil for the Congo Mission; "An Old Soldier" an old foreign coin for the Indian Mission; "A Widow," out of her great poverty, a small gold ring given to her by her husband years ago, for the China work; "A Blind Girl," who "delights to hear the HERALD read, month by month," sends a silver fruit knife for the Congo Mission, with her constant prayers on its behalf. "A Friend," *In Memoriam*, sends ten pounds towards the expense of sending out new missionaries, and writes:—"I do not wish my name to appear. The Lord knows who it comes from and my motive for sending it." "A Friend" at Aberkenfig, Bridgend, sends a silver watch-chain and bracelet for the Congo Mission. "Two Sisters," Bristol, *In Memoriam*, several articles of jewellery for the benefit of the Congo Mission, writing, "Some of these articles were a coming-of-age gift for a brother who was taken home ere his birthday came round." The Rev. Richard Richards, of Cotham Grove Chapel, Bristol, writes:—"You may remember, that some months ago a lady gave me a parcel of jewellery and a carved ivory card-case, to dispose of in the interests of our Missionary Society. I sold the jewellery and sent you the value. I also sent you the ivory card-case, which I could not sell. The same lady sent me, a little while ago, a dispatch box, which had been a little used in foreign travel, but was none the worse for wear, also to be sold, and the proceeds to be sent to the Missionary Society. I mentioned the fact at our last church meeting at Cotham Grove, and one of the ladies suggested that, as Mr. F. G. Harrison would soon be leaving Bristol College for the Congo, it would be a happy thing if the friends at Cotham would join to purchase the box and then present it to Mr. Harrison. The suggestion was no sooner made than acted upon; a subscription list was started, and £2 12s. 6d. was subscribed there and then. Ultimately the amount subscribed reached £4 7s. 6d., which I have much pleasure in forwarding to you as per cheque. The dispatch box was presented to Mr. Harrison at the valedictory meeting which was held at Tyndale Chapel the other evening. The donor will have the double satisfaction of knowing that her box will be doing active service in connection with the Congo Mission, while at the same time, its money value has been subscribed towards the Mission Funds. We have resolved, at Cotham Grove, to adopt the plan of systematic monthly subscriptions towards the Missionary Society, on the minimum basis of a penny per week, as suggested by Mr. Myers in his admirable paper. We hope to report a substantial increase in our gifts by the close of the year." Cordial thanks are also given for the following most welcome and timely contributions:—W. W., £100; Mr. J. B. Mead, £75; Mr. J. Marnham (quarterly), £75; Mr. C. E. Webb, for Congo, £50; T. T. R., £20; Mrs. Dawbarn, for *Miss Dawbarn's Work in Japan*, £10; A Friend, £10; Mr. W. Perkins, for Congo, £10; Mr. Jos. Wates, for Congo, £10; Mr. J. Herbert Tritton, in memory of the late Mr. Joseph Tritton, £200.

## The Debt.

**W**E gratefully acknowledge the receipt of the following generous gifts towards the liquidation of the debt:—

|                             | £   | s. | d. |                                  | £   | s. | d. |
|-----------------------------|-----|----|----|----------------------------------|-----|----|----|
| Miss Scott Makdougall.....  | 100 | 0  | 0  | Miss E. Webb.....                | 5   | 0  | 0  |
| L. T. W. ....               | 50  | 0  | 0  | Smaller sums .....               | 20  | 7  | 2  |
| Mr. R. V. Barrow, J.P.....  | 50  | 0  | 0  | <b>HAMPSTEAD—</b>                |     |    |    |
| Sir S. Morton and Lady      |     |    |    | Mr. S. R. Pattison .....         | 5   | 0  | 0  |
| Peto.....                   | 25  | 0  | 0  | Mr. W. Merrick .....             | 5   | 5  | 0  |
| Mr. Jer. J. Colman.....     | 25  | 0  | 0  | Mr. C. Price .....               | 5   | 0  | 0  |
| E. T. ....                  | 10  | 0  | 0  | Mr. W. R. Rickett (2nd don)..... | 100 | 0  | 0  |
| Mrs. Rushton.....           | 10  | 0  | 0  | Mr. C. Southwell .....           | 3   | 0  | 0  |
| Mr. Jno. Masters .....      | 10  | 0  | 0  | Mr. F. Woodall .....             | 5   | 0  | 0  |
| Mr. J. G. Smith.....        | 10  | 0  | 0  | Cheltenham Salem Ch....          | 22  | 6  | 0  |
| Anon., Taunton.....         | 10  | 0  | 0  | <b>PLYMOUTH—</b>                 |     |    |    |
| Mr. T. Greenwood .....      | 10  | 0  | 0  | Mr. B. Adams .....               | 5   | 0  | 0  |
| Rev. T. G. Rooke, LL.B. ... | 10  | 0  | 0  | Rev. B. Bird .....               | 5   | 0  | 0  |
| Rev. J. Trafford, M.A. .... | 5   | 0  | 0  | H. F. ....                       | 50  | 0  | 0  |
| “Bristo Place” .....        | 7   | 0  | 0  | Mr. W. Hawkes .....              | 5   | 0  | 0  |
| Mr. W. W. Baynes, J.P. ...  | 5   | 0  | 0  | In Memoriam.....                 | 5   | 0  | 0  |
| A Friend.....               | 5   | 0  | 0  | Mr. J. Nicholson .....           | 5   | 0  | 0  |
| Mr. A. T. Bowser .....      | 5   | 0  | 0  | Mr. J. Yeo .....                 | 5   | 0  | 0  |

The balance of debt at present remaining is

**£476 : 15 : 0;**

and we confidently trust that, by the end of the current month, through the generosity of our readers, this balance will be extinguished.

---

### Recent Intelligence.

**A**T their Quarterly Meeting on the 28th of last month, the Committee felt compelled to *defer the consideration of offers for service from specially suitable candidates for Mission work until the balance of the Debt is extinguished* and the permanent income increased. We earnestly appeal to our readers to speedily put the Committee into a position relative to funds which will enable them to **GO FORWARD AT ONCE**, and respond to the beseeching cry from all fields for “more workers.” The workers are **WAITING**, and the fields are **WHITE**, but the funds are **wanting**.

Arrangements have been made for the departure for the Congo of Messrs. Harrison and Brown, on the 24th inst., by the African mail steamer *Nubia*, sailing from Liverpool. Will our readers remember these dear friends in special prayer?

---

At a recent meeting at Newport, Mon., held in the Stow Hill Church, under the presidency of the pastor, the Rev. H. Abraham, a missionary tricycle was presented to the Rev. R. Wright Hay. Inquiries elicited the fact that a tricycle would be exceedingly useful to him in the work which he is contemplating, and some 385 friends, connected chiefly with the churches at Alma Street, Barnard Town, Commercial Street, Maindee, St. Mary's Street, and Stow Hill, readily and cheerfully subscribed the necessary amount. The presentation was made by the Rev. G. H. Cook. The Revs. E. Maclean, C. Ayliffe, and A. T. Jones took part in the meeting. Mr. Hay delivered an address at the close. An offering was taken in aid of the debt of the Society, which amounted to £2 19s.

---

The arrangements for the Sheffield Autumnal Missionary Meetings are nearly complete, and will be fully announced in the September issue of the *HERALD*.

We are thankful to know that there is a good prospect that the services on the *Missionary Day, Tuesday, October 4th*, will be more than usually refreshing and stimulating. Will our readers please make a note of the date, and try and be present?

---

At Peckham Park Road Chapel, on the 15th ult., by Rev. H. O. Mackey, assisted by the Rev. R. M. Cairney, the Rev. R. Wright Hay was married to Adelaide Emma, only daughter of Mr. Henry Wood.

---

In consequence of continued ill-health, Mr. Weeks, of San Salvador, has been compelled to leave for England.

---

On the 9th ultimo the Rev. George Grenfell, of Stanley Pool, was received in special audience by H.M. King Leopold, of Belgium, at the Palace in Brussels.

---

The Rev. H. G. Whitley, of Stanley Pool, is expected in England, for a brief season of rest and change, early in next month.

---

Mr. John Pinnock, of Victoria, West Africa, will remove, in October next, to the Congo, and be associated with the brethren of the Congo Mission in work in that district, instead of on the West Coast.

---

The Rev. S. J. Jones, in consequence of failure of health, has been compelled to resign the pastorate of the Havelock Baptist Church, Agra, N.W.P., and is now on his voyage to England.



# Contributions

To 30th June, 1887.

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

| ANNUAL SUBSCRIPTIONS.               |        | Amburst Park Bible  |         | Medhurst, Rev C. S.  |         |
|-------------------------------------|--------|---|---------|--|---------|
| A Friend, Pembroke-shire, for Congo | 1 0 0  | Class, <i>Special</i>   | 1 2 1   | and Mrs  | 35 0 0  |
| A Regular Subscriber                | 1 0 0  | Bank Notes  | 10 0 0  | Medley, Mr Guy   | 5 0 0   |
| Barnaby, Mr J. W. (half-year)       | 0 10 6 | Barker, Mrs, for <i>Debt</i>  | 0 10 0  | Do., for Congo   | 5 0 0   |
| Beaumont, Mrs, Edinburgh            | 1 0 0  | Barlow, Mr. James, Accrington, for <i>Debt</i>  | 100 0 0 | Micklem, Mr D., for <i>Debt</i>  | 25 0 0  |
| Bradshaw, Mr                        | 0 10 0 | Barrett, Mrs T., for Congo  | 1 0 0   | Moncrieff, Mr R. Scott   | 1 0 0   |
| Brain, Mr H.                        | 1 0 0  | Barnes, Mr Theodore, Sunday morning box   | 1 9 2   | Ness, Mrs, for <i>Debt</i>   | 100 0 0 |
| Carhill, Mrs E. B.                  | 1 1 0  | Beardon, Miss M. S., for Congo  | 0 10 0  | Newcombe, Mr J., Clipstone   | 0 10 0  |
| Cauldwell, Mr A.                    | 0 12 6 | Calder, Miss M.   | 1 1 0   | Nutter, Mr James, for <i>Debt</i>  | 20 0 0  |
| Clarke, Mr E. W.                    | 1 0 0  | Chapman, Mr J., <i>Special</i>  | 3 3 0   | Olney, Mr T. H., for <i>Debt</i>   | 50 0 0  |
| Cunnington, Mrs, the late           | 1 1 0  | Clemance, Mr. W., for <i>Mr Kingdon, for Cuba</i>                                     | 0 10 6  | Parkinson, Mr W. C., for <i>Debt</i>   | 50 0 0  |
| Cust, Mr R.                         | 1 1 0  | Clarke, Mr D., High Wycombe, for <i>Debt</i>  | 10 10 0 | Pavitt, Mr G.  | 5 0 0   |
| Dadd, Mrs G.                        | 1 6 0  | Collins, Mr W. B., for Congo  | 0 10 0  | Pearce, Mr R., for <i>Debt</i>   | 1 0 0   |
| Danford, Mr Warren                  | 5 5 0  | Dawbara, Mrs, Blundell Sands, for <i>Miss Dawbara, Tokio, Japan</i>                   | 10 0 0  | Purdy, Mr A. J., Bath, for <i>Debt</i>   | 10 0 0  |
| Dean, Mr Jno.                       | 0 10 0 | Dawbarn, Miss H. T., for <i>Mr Jones, China</i>                                       | 5 0 0   | Rawlings, Mr E., for <i>China</i>  | 50 0 0  |
| Drake, Rev S. B. and Mrs            | 5 5 0  | Emmington, Miss (box) "Femina"  | 0 16 6  | Do., for <i>Debt</i>   | 100 0 0 |
| Edwards, Mr W., Pen-how             | 0 10 0 | Fripp, Mr J.  | 0 10 6  | Do., for <i>N P</i>  | 5 0 0   |
| Farley, Miss                        | 0 10 0 | Fox, Dr D. C., Wellington   | 1 0 0   | Rose, Mr Hugh, Edin-burgh, for <i>Debt</i>                                       | 50 0 0  |
| Fountain, Mr W., Odiham             | 2 2 0  | Friends, for <i>Debt</i>  | 2 0 0   | Rosenbann, Mr W. J.  | 0 10 0  |
| Gale, Misses                        | 2 2 0  | Garside, Mrs, Bourne-mouth, for Congo   | 5 0 0   | Rouse, Rev G. H., M.A., <i>Special</i>   | 5 0 0   |
| Gibson, Mrs                         | 0 10 6 | Glover, Dr J. G., <i>Ju-bilee Gift</i>  | 3 3 0   | St. Paul's Miss. Soc.  | 9 15 0  |
| Glover, Dr J. G.                    | 3 3 0  | Gover, Mrs, for <i>Debt</i>   | 5 0 0   | Sal. of sewing machine, from Two Sisters at Plymouth, for <i>China</i> and Congo | 2 2 0   |
| Gurney, Miss P. W.                  | 1 2 0  | Gould, Dr A. P., for <i>Debt</i>  | 5 0 0   | Slack, Dr R., for <i>Debt</i>  | 5 0 0   |
| Hancorn, Mr J.                      | 0 10 0 | "Gravesend"   | 1 10 0  | Slade, Mr A. D., for <i>Debt</i>   | 5 0 0   |
| Hancorn, Mr W.                      | 0 10 0 | Greenwood, Mr T., for <i>Debt</i>   | 5 0 0   | Sharman, Mr J., for <i>Debt</i>  | 5 0 0   |
| Harling, Miss E. A.                 | 1 0 0  | Gurney, Mrs, for <i>Debt</i>  | 20 0 0  | S. H. C., for <i>Debt</i>  | 97 0 0  |
| Hurst, Mr W.                        | 0 10 0 | H. R., for <i>Debt</i>  | 10 0 0  | Short, Rev G. and Mrs, for <i>Debt</i>   | 2 2 0   |
| "Hope"                              | 0 10 0 | Hailes, Miss M. L., Bible-class box, for <i>San Salvador</i>                          | 1 1 0   | Smith, Mr J. J., for <i>Debt</i>   | 50 0 0  |
| Jones, Mr W., South-ampton          | 0 10 6 | Harling, Miss E. A., for <i>China</i>   | 1 0 0   | Smith, Mr C. K., for <i>Debt</i>   | 20 0 0  |
| J. W. A.                            | 10 0 0 | Do., for Congo  | 1 0 0   | Smith, Miss Franklin, for <i>Debt</i>  | 5 0 0   |
| Lang, Miss J., for <i>Palestine</i> | 1 0 0  | Do., for <i>Debt</i>  | 2 0 0   | S. T., for <i>Debt</i>   | 0 10 0  |
| Merricks, Mr G. M.                  | 1 1 0  | Harold, Mr J., "Help in Need" Society, for support of Congo boy under <i>Mr Lewis</i> | 5 0 0   | Sykes, Mr J., for Congo  | 0 10 0  |
| Pedder, Miss                        | 1 0 0  | "In Memoriam," Mr J. Davenport  | 5 0 0   | Taylor, Mr W., Addlestone  | 5 0 0   |
| Pkt. Mr G.                          | 5 0 0  | I. G. and H. G., for <i>China</i>   | 2 0 0   | Thank-offering from Rhyl, for Congo  | 5 0 0   |
| Priestley, Mrs, per Mr Taylor       | 2 0 0  | Do., for Congo  | 2 0 0   | Wates, Mr Jos.   | 15 0 0  |
| Rosenbaum, Mr W. J.                 | 0 10 0 | Kelsey, Mr H. R.  | 5 0 0   | Watts, Mr T., Newport  | 0 10 0  |
| Runciman, Miss E.                   | 0 10 0 | Le Riche, Rev J. M.   | 1 5 0   | White, Mr Thos., Evesham, for <i>Debt</i>  | 10 0 0  |
| Voelcker, Mrs                       | 2 2 0  | Marnham, Mr J., for <i>Debt</i>   | 50 0 0  | Whympcr, Mr A. M., Haslemere   | 2 2 0   |
| Do., for Congo                      | 1 1 0  | Mathewson, Mr. W., for <i>Debt</i>  | 100 0 0 | Wilkinson, Mr J., for <i>T</i>   | 1 0 0   |
| White, Mrs S.                       | 1 0 0  | M. D., for Congo  | 1 0 0   | Willis, H. J. (box), for support of Congo boy under <i>Mr Scrivener</i>          | 0 10 0  |
| Williams, Mrs H.                    | 1 1 0  | M. E., for <i>Debt</i>  | 5 0 0   | Winckworth, Mr J., <i>Special</i>  | 2 2 0   |
| Wright, Mr Henry                    | 10 0 0 |   |         | X. U. Q.   | 10 0 0  |
| Under 10s.                          | 0 12 0 |   |         |  |         |

## DONATIONS.

|   |         |
|---|---------|
| A. B., Gloucestershire, for <i>Agna and Delhi</i> | 400 0 0 |
| A. W. H., Gloucestershire                         | 2 10 0  |
| A Friend, per Rev. W. Barker, for <i>Debt</i>     | 5 0 0   |
| A Jubilee Offering from an Aged Saint             | 1 0 0   |
| Andrews, Dr and Mrs, for <i>Debt</i>              | 10 0 0  |
| Anonymous, Dunfermline, for <i>Debt</i>           | 10 0 0  |

|                    |         |
|--------------------|---------|
| X. N. K.....       | 2 10 10 |
| XXI.....           | 900 0 0 |
| Y.M.C.A., Stafford |         |
| Rooms, Edgware Rd. | 3 13 6  |
| Under 10s.....     | 1 2 6   |
| Do., for Africa .. | 0 2 6   |
| Do., for Congo ... | 0 13 6  |

LEGACIES.

|   |         |
|---|---------|
| Diplock, the late Mr Jno. Vine, of Trowbridge .....   | 50 0 0  |
| Fordham, the late Miss Harriett G., of Melbourne, per Messrs A. H. Hamilton and J. E. Fordham, Exors..... | 700 0 0 |
| James, the late Miss Mary, of Upper Solva, Pembrokehire, per Messrs J. James and Dr Probert, Exors....    | 100 0 0 |

LONDON AND MIDDLESEX.

|  |         |
|--|---------|
| Acton .....                                | 10 15 8 |
| Alperton.....                              | 4 0 0   |
| Do., for Debt.....                         | 1 1 0   |
| Do., Sun. Sch.....                         | 3 2 3   |
| Arthur Street, Camberwell .....            | 5 10 0  |
| Arthur Street, King's Cross .....          | 1 1 0   |
| Battersea, York Road Chapel .....          | 5 5 0   |
| Battersea Park .....                       | 10 8 10 |
| Bloomsbury Ch., for Debt.....              | 45 0 0  |
| Do., for Mr Thomas' School, Delhi .....    | 5 15 0  |
| Do., for Girls' School, Stanley Pool ..... | 5 0 0   |
| Bow .....                                  | 4 8 0   |
| Do., for W & O .....                       | 2 0 0   |
| Do., Sun. Sch.....                         | 10 5 4  |
| Brentford .....                            | 5 8 3   |
| Do., Sun. Sch.....                         | 17 0 7  |
| Brixton Hill, New Park Road Ch.....        | 10 0 0  |
| Brixton, Kenyon Ch.....                    | 10 18 0 |
| Do., Sun. Sch.....                         | 1 13 0  |
| Brondebury .....                           | 11 9 3  |
| Camberwell, Denmark Place .....            | 28 15 2 |
| Do., Cottage Green .....                   | 4 10 8  |
| Do., Sun. Sch., for Mr Comber, Congo ..... | 5 0 0   |
| Do., for Mr Turner, China .....            | 7 10 0  |
| Do., Mansion House Ch.....                 | 0 10 6  |
| Charles Street, Camberwell New Road ...    | 3 13 0  |
| Chiswick .....                             | 0 10 6  |
| Clapton, Downs Ch. ...                     | 89 5 6  |
| Do., for W & O .....                       | 24 0 3  |
| Do., for Congo .....                       | 40 0 0  |
| Do., for Debt .....                        | 35 0 0  |
| Crouch Hill .....                          | 6 6 0   |
| Dalston Junction .....                     | 22 0 0  |
| Do., Sun. Sch.....                         | 5 0 0   |
| Deptford, Octavia St... ..                 | 10 17 2 |
| Do., Sun. Sch.....                         | 1 5 0   |
| Drummond Road, Bermondsey .....            | 9 8 6   |
| Enfield Highway .....                      | 3 8 6   |
| Forest Gate .....                          | 4 13 3  |
| Do., Sun. Sch.....                         | 0 14 10 |

|  |          |
|--|----------|
| Great Hunter Street, Sun. Sch. ....                    | 2 0 0    |
| Grove Road, Victoria Park .....                        | 4 9 7    |
| Hackney, Mare Street .....                             | 30 0 0   |
| Hammersmith, West End .....                            | 8 0 0    |
| Do., Avenue Road ...                                   | 6 10 0   |
| Hampstead .....  | 30 0 0   |
| Do., for Debt .....                                    | 100 0 0  |
| Harlington .....                                       | 6 14 0   |
| Harrow .....   | 9 0 0    |
| Henrietta Street.....                                  | 1 17 0   |
| Highbury Hill .....                                    | 15 7 6   |
| Do., Y.M.M.A. ....                                     | 2 11 1   |
| Highgate, Southwood Lane .....                         | 3 1 0    |
| Highgate Road, Sun. Sch., for Mr J. Showers, Congo ... | 20 0 0   |
| Do., Y.M.B.C., for Congo .....                         | 3 15 8   |
| Islington, Cross Street .....                          | 10 14 7  |
| Do., do., Sun. Sch. ...                                | 4 17 0   |
| Do., Salters Hall Ch. ..                               | 7 1 0    |
| Do., do., Sun. Sch., for Congo .....                   | 1 1 0    |
| James Street .....                                     | 5 14 2   |
| Do., for W & O .....                                   | 0 19 0   |
| Do., Sun. Sch.....                                     | 1 0 0    |
| John Street, Edgware Road, for Debt.....               | 5 0 0    |
| Kensington, Hornton Street .....                       | 10 0 0   |
| Kilburn, Canterbury Road, for Congo ...                | 1 11 6   |
| Do., Sun. Sch., for Congo .....                        | 4 3 2    |
| Kingsgate Street .....                                 | 1 16 0   |
| Maze Pond .....  | 10 16 6  |
| Metropolitan Tabernacle .....                          | 111 5 0  |
| Do., Sun. Sch., for Mr Weeks, Congo ..                 | 6 5 0    |
| New Southgate .....                                    | 10 16 8  |
| Do. ....   | 6 15 0   |
| Do., Sun. Sch. ....                                    | 4 14 1   |
| Notting Hill, Ladbrooke Grove .....                    | 10 2 2   |
| Peckham, Park Road Sun. Sch., for N P, Agra .....      | 6 0 0    |
| Do., do., for N P, Kholnea .....                       | 6 0 0    |
| Do., Rye Lane .....                                    | 23 0 6   |
| Do., James's Grove..                                   | 1 12 2   |
| Do., Barry Road.....                                   | 2 2 9    |
| Pinner .....   | 2 3 6    |
| Poplar, Cotton Street..                                | 3 17 0   |
| Putney, Union Ch.....                                  | 27 7 5   |
| Regent St., Lambeth..                                  | 1 5 9    |
| Romney Street, Westminster .....                       | 2 2 0    |
| Rotherhithe, Verney Rd.                                | 0 12 0   |
| Shoreditch Tabernacle ..                               | 8 0 0    |
| South London Tabernacle ..                             | 5 12 1   |
| Spencer Place Ch., Sun. School .....                   | 2 2 0    |
| Stockwell .....  | 10 0 0   |
| Stoke Newington, Devonshire Square Ch. ...             | 15 9 5   |
| Stratford Grove .....                                  | 2 10 0   |
| Tottenham .....  | 6 0 0    |
| Twickenham .....                                       | 0 5 6    |
| Do., Whitton .....                                     | 1 1 3    |
| Upper Holloway.....                                    | 48 17 10 |
| Do., for Mrs Kerry's Sch. ....                         | 8 0 0    |
| Victoria Ch., Wandsworth Road .....                    | 8 9 2    |
| Walthamstow, Boundary Road .....                       | 4 5 0    |
| Walworth Road .....                                    | 19 11 1  |

|   |        |
|---|--------|
| Walworth Road, Sun. Sch., for N P ..... | 8 3 2  |
| Do., do., for Bartsal Sch. ....         | 5 0 0  |
| Do., do., for Mr Grenfell .....         | 5 0 0  |
| Walworth, East Street ..                | 4 2 3  |
| Do., Sun. Sch., for Congo .....         | 1 0 0  |
| Wandsworth, Chatham Road .....          | 3 15 0 |
| Do., do., Sun. Sch....                  | 7 13 0 |
| Do., Bolingbroke Hall .....             | 2 15 8 |
| West Green .....                        | 0 4 0  |
| Willosden Green.....                    | 1 19 6 |
| Wood Green, Green Lanes Sunday Sch., .. | 2 0 1  |

BERKSHIRE.

|                 |        |
|-----------------|--------|
| Sandhurst ..... | 5 10 0 |
| Wokingham ..... | 1 0 0  |

BUCKINGHAMSHIRE.

|                        |         |
|------------------------|---------|
| Princes Risborough ... | 8 13 3  |
| Do., Sun. Sch.....     | 3 13 9  |
| Do., Free Ch. ....     | 5 8 7   |
| Speen .....            | 1 0 0   |
| Stony Stratford .....  | 16 4 10 |

CAMBRIDGESHIRE.

|  |        |
|--|--------|
| Cambridge, Mill Road, W. B. C., for Miss Dawbarn's Work, China ..... | 11 0 7 |
| Chesterton, Sun. Sch... ..   | 0 3 0  |
| Gamlingay .....  | 3 10 0 |

CHESHIRE.

|  |        |
|--|--------|
| Chester, Hamilton Pl., Sun. Sch., for N P .. | 0 10 6 |
| Do., Grosvenor Park Sun. Sch. ....           | 4 15 0 |

DEVONSHIRE.

|                                 |        |
|---------------------------------|--------|
| Devonport, Hope Ch... ..        | 1 4 0  |
| Do., for Child at Jessore ..... | 5 0 0  |
| Exeter, South Street... ..      | 0 10 0 |
| Do., Sunday School ..           | 3 18 9 |
| Plymouth, George St... ..       | 25 0 0 |

DORSETSHIRE.

|               |        |
|---------------|--------|
| Weymouth..... | 5 7 10 |
|---------------|--------|

DURHAM.

|  |        |
|--|--------|
| Monkwearmouth.....                         | 0 8 0  |
| Stockton-on-Tees, Sun. Sch., for N P ..... | 1 15 5 |
| Waterhouses.....                           | 0 6 0  |

**ESSEX.**

|                        |   |    |   |
|------------------------|---|----|---|
| Barking, Queen's Rd... | 1 | 1  | 0 |
| Chadwell Heath .....   | 2 | 10 | 0 |
| Leyton .....           | 0 | 12 | 6 |

**GLOUCESTERSHIRE.**

|                                 |   |    |   |
|---------------------------------|---|----|---|
| Cinderford.....                 | 2 | 0  | 0 |
| Lydbrook, Sun. Sch....          | 2 | 0  | 0 |
| Woodchester .....               | 1 | 10 | 0 |
| Do., for <i>W &amp; O</i> ..... | 0 | 15 | 0 |
| Do., for <i>N.P.</i> .....      | 1 | 13 | 9 |

**HAMPSHIRE.**

|  |   |    |   |
|--|---|----|---|
| Christchurch .....   | 0 | 2  | 0 |
| Do., for <i>N.P.</i> .....   | 0 | 3  | 6 |
| Southampton, Carlton<br>Ch. Sunday School                              | 5 | 14 | 4 |
| Do., for <i>Congo</i> .....  | 5 | 15 | 5 |
| Do., for support of<br>boy under Mr<br><i>Scrivener</i> .....          | 5 | 0  | 0 |
| Do., East St. Sun.<br>Sch., for <i>N.P.</i> ,<br><i>Dinapore</i> ..... | 2 | 0  | 0 |

**ISLE OF WIGHT.**

|              |   |   |   |
|--------------|---|---|---|
| Wellow ..... | 2 | 0 | 0 |
|--------------|---|---|---|

**HEREFORDSHIRE.**

|                   |   |   |   |
|-------------------|---|---|---|
| Peterchurch ..... | 1 | 0 | 5 |
|-------------------|---|---|---|

**HERTFORDSHIRE.**

|                     |    |   |   |
|---------------------|----|---|---|
| Rickmansworth ..... | 18 | 1 | 9 |
|---------------------|----|---|---|

**KENT.**

|   |    |    |    |
|---|----|----|----|
| Ashford, Sunday Sch..                       | 1  | 4  | 10 |
| Beckenham .....                             | 6  | 3  | 11 |
| Do., Sun. Sch.....                          | 2  | 10 | 3  |
| Belvedere .....                             | 5  | 10 | 0  |
| Bexley Heath .....                          | 9  | 11 | 2  |
| Do., for <i>W &amp; O</i> .....             | 2  | 0  | 0  |
| Brockley Road Chapel                        | 36 | 15 | 6  |
| Bromley .....                               | 3  | 7  | 2  |
| Do., Sunday School..                        | 6  | 7  | 3  |
| Crayford.....                               | 8  | 8  | 4  |
| Faversham .....                             | 6  | 17 | 2  |
| Forest Hill .....                           | 2  | 10 | 0  |
| Gravesend, Windmill<br>Street .....         | 0  | 14 | 8  |
| Do., for <i>N.P.</i> .....                  | 0  | 11 | 0  |
| Greenwich, South St.<br>Sunday School ..... | 5  | 5  | 0  |
| Lee .....                                   | 12 | 6  | 0  |
| Do., for <i>Congo</i> .....                 | 0  | 6  | 0  |
| New Brompton .....                          | 4  | 9  | 6  |
| Orpington .....                             | 8  | 0  | 0  |
| Plumstead, Park Road                        | 3  | 5  | 0  |
| St. Peters .....                            | 7  | 1  | 0  |
| Shooter's Hill Road ..                      | 5  | 2  | 6  |
| Tunbridge Wells .....                       | 0  | 10 | 6  |
| Woolwich, Queen St....                      | 3  | 11 | 3  |
| Do., Parson's Hill ...                      | 8  | 2  | 6  |

**LANCASHIRE.**

|   |    |    |   |
|---|----|----|---|
| Bowdon .....                                    | 0  | 10 | 0 |
| Colns, for <i>W &amp; O</i> .....               | 1  | 10 | 0 |
| Coniston .....                                  | 0  | 13 | 0 |
| Liverpool, Myrtle St....                        | 80 | 0  | 0 |
| Do., Richmond Ch....                            | 3  | 6  | 2 |
| Do., Bousfield Street                           | 6  | 9  | 6 |
| Do., Carishrooke Ch..                           | 6  | 4  | 6 |
| Do., Soho Street, Juv..                         | 7  | 2  | 4 |
| Do., Tue Brook, Juv.,<br>for <i>Congo</i> ..... | 2  | 8  | 7 |
| Nelson, for <i>W &amp; O</i> .....              | 1  | 11 | 6 |
| Oswaldtwistle .....                             | 4  | 3  | 2 |
| Rochdale, Water Street                          | 9  | 5  | 0 |
| Waterfoot .....                                 | 1  | 3  | 0 |

**LEICESTERSHIRE.**

|                         |   |   |   |
|-------------------------|---|---|---|
| Leicester, Victoria Rd. | 1 | 1 | 0 |
|-------------------------|---|---|---|

**NORFOLK.**

|                                     |    |   |    |
|-------------------------------------|----|---|----|
| Neatishead .....                    | 3  | 1 | 4  |
| Norwich, Unthanks Rd.               | 40 | 4 | 10 |
| Stalham .....                       | 15 | 6 | 0  |
| Swaffham .....                      | 20 | 0 | 0  |
| Worstead .....                      | 27 | 3 | 0  |
| Yarmouth, St. George's<br>Park..... | 20 | 7 | 1  |

**NORTHAMPTONSHIRE.**

|                                      |     |    |   |
|--------------------------------------|-----|----|---|
| Aldwinkle, Sun. Sch...               | 1   | 4  | 6 |
| Northampton, College<br>Street ..... | 200 | 0  | 0 |
| Do., Mount Pleasant                  | 1   | 12 | 6 |
| Ringslead .....                      | 3   | 10 | 9 |
| Roads .....                          | 2   | 5  | 7 |
| Rushden .....                        | 28  | 6  | 0 |
| Thrapston .....                      | 23  | 6  | 5 |

**NOTTINGHAMSHIRE.**

|                       |    |    |   |
|-----------------------|----|----|---|
| Nottingham, Derby Rd. | 10 | 10 | 9 |
| Do., Bentack Road ..  | 1  | 19 | 6 |

**OXFORDSHIRE.**

|   |    |    |   |
|---|----|----|---|
| Caversham .....                             | 14 | 16 | 3 |
| Oxford, New Road, for<br><i>Congo</i> ..... | 1  | 1  | 0 |

**SOMERSETSHIRE.**

|  |     |    |    |
|--|-----|----|----|
| Bath, Manvers Street                               | 5   | 0  | 0  |
| Bathford .....                                     | 1   | 5  | 6  |
| Bristol, on account....                            | 640 | 0  | 0  |
| Do., Balance, 1886-7                               | 453 | 12 | 10 |
| Do., for <i>Debt</i> .....                         | 171 | 6  | 6  |
| Do., Tyndale Ch., for<br><i>W &amp; O</i> .....    | 17  | 4  | 7  |
| Do., do., for <i>Congo</i> ...                     | 7   | 15 | 0  |
| Do., do., for <i>China</i> ..                      | 10  | 0  | 0  |
| Do., Buckingham<br>Ch., for <i>W &amp; O</i> ..... | 8   | 6  | 6  |
| Do., do., for <i>N.P.</i> ,<br><i>India</i> .....  | 2   | 8  | 0  |
| Do., do., for Mr Wall                              | 1   | 1  | 0  |
| Do., Broadmead, for<br><i>W &amp; O</i> .....      | 12  | 13 | 6  |
| Do., do., Sun. Sch.,<br>for School, Ceylon         | 3   | 0  | 1  |

Bristol, City Road, for  
*N.P.* .....

|   |    |    |   |
|---|----|----|---|
| Do., do., for <i>Congo</i> ...                                      | 1  | 16 | 4 |
| Do., do., for support<br>of <i>Congo</i> boy .....                  | 5  | 0  | 0 |
| Do., King Street, for<br>Mr Wall .....                              | 1  | 0  | 0 |
| Do., do., for native<br>girls, Serampore                            | 5  | 15 | 0 |
| Do., do., for Mr<br>Thomas, Delhi .....                             | 8  | 3  | 4 |
| Do., do., for Mr<br>Ewen, Benares .....                             | 8  | 3  | 4 |
| Do., Cotham Grove,<br>Sun. Sch., for <i>N.P.</i>                    | 3  | 14 | 0 |
| Do., do., for <i>Congo</i> ...                                      | 5  | 0  | 0 |
| Do., do., for Mr T. E.<br>Edwards, Seram-<br>pore .....             | 6  | 0  | 0 |
| Cheddar .....   | 3  | 9  | 0 |
| Holcombe Bogus.....   | 0  | 17 | 0 |
| Paulton, for <i>W &amp; O</i> ..                                    | 1  | 8  | 2 |
| Taunton, for <i>Debt</i> .....                                      | 10 | 0  | 0 |
| Weston - super - Mare,<br>Wadhams Street, for<br><i>Congo</i> ..... | 1  | 10 | 0 |
| Do., do., Sunday Sch.   | 2  | 9  | 6 |
| Do., do., for Mr<br>Jones, Agra .....                               | 12 | 0  | 0 |

**STAFFORDSHIRE.**

|   |   |   |   |
|---|---|---|---|
| Newcastle-under-Lyne,<br>Sunday School..... | 1 | 0 | 0 |
|---|---|---|---|

**SUFFOLK.**

|                                 |    |    |   |
|---------------------------------|----|----|---|
| Bury St. Edmunds.....           | 20 | 3  | 8 |
| Do., for <i>W &amp; O</i> ..... | 2  | 0  | 0 |
| Do., for <i>Congo</i> .....     | 20 | 3  | 9 |
| Gorleston Tabernacle            | 3  | 17 | 6 |
| Stradbroke .....                | 6  | 10 | 3 |

**SURREY.**

|  |    |    |   |
|--|----|----|---|
| Balham .....                             | 10 | 10 | 0 |
| Do., <i>Special</i> .....                | 1  | 1  | 0 |
| Do., Y.M.M.S. ....                       | 3  | 0  | 3 |
| Craydon .....                            | 13 | 16 | 8 |
| Dulwich, Lordship Lane                   | 6  | 14 | 0 |
| Esher .....                              | 2  | 3  | 6 |
| Lower Norwood, Gipsy<br>Road .....       | 8  | 0  | 0 |
| Mitcham .....                            | 0  | 7  | 6 |
| Do., Sunday School                       | 0  | 13 | 0 |
| New Malden .....                         | 3  | 5  | 3 |
| Do., for <i>Congo</i> .....              | 7  | 0  | 0 |
| Redhill .....                            | 2  | 0  | 0 |
| South Norwood .....                      | 6  | 13 | 9 |
| Surbiton .....                           | 1  | 10 | 0 |
| Sutton .....                             | 7  | 3  | 6 |
| Upper Norwood .....                      | 5  | 0  | 0 |
| West Norwood, Chats-<br>worth Road ..... | 21 | 4  | 0 |
| Wimbledon, Merton Rd.                    | 3  | 14 | 4 |

**WARWICKSHIRE.**

|   |    |   |   |
|---|----|---|---|
| Birmingham, per Mr<br>Thos. Adams, Treas.           | 43 | 8 | 8 |
| Do., Lodge Road Sun.<br>Sch., for <i>N.P.</i> ..... | 0  | 3 | 0 |
| Do., Y.M.M.S., for<br>Youths at Seram-<br>pore..... | 24 | 0 | 0 |

|  |  |  |
|--|--|--|
| Birmingham, Y. M. M. S.,<br>for <i>Bishopore School</i> 78 0 0 | CARDIGANSHIRE.                                   | SCOTLAND.  |
| Leamington, Warwick<br>Street, for <i>Congo</i> ..... 0 10 0   | Aberystwith, Eng. Ch. 1 10 0                     | Anstruther, Sun. Sch. 2 0 0  |
| WESTMORELAND.  | GLAMORGANSHIRE.                                  | Dundee, Longwynd ... 11 13 8   |
| Kirkby Stephen, for<br><i>Debt</i> ..... 0 10 0                | Brynhyfryd, Treharris 3 0 0                      | Edinburgh, for <i>Mrs</i><br><i>Wall's Roman Mis-</i><br><i>sion</i> ..... 7 1 0 |
| YORKSHIRE.   | Dowlais, Hebron..... 8 14 0                      | Glasgow, Adelaide<br>Place ..... 24 0 0  |
| Cowling Hill, for <i>N P</i> 0 12 6                            | Gowerston, Bethany ... 1 14 0                    | Do., Bridgeton..... 3 10 0   |
| Harrogate, Juv. Auk.,<br>for <i>Congo</i> ..... 2 4 2          | Hengoed ..... 0 11 6                             | Hawick, for <i>Debt</i> ..... 0 5 0  |
| Lang Preston ..... 0 7 6                                       | Llantwit Vardre, Salem 0 14 3                    | Leslie ..... 4 16 0  |
| Polemoor ..... 0 13 0  | Longhor, Penuel ..... 1 4 10                     | Scarfskerry, Sun. Sch.,<br>for <i>N P</i> ..... 0 10 0                           |
| Rawdon ..... 10 0 0  | Merthyr, High Street,<br>Sun. Sch. .... 2 17 0   | Tullymet, for <i>N P</i> ..... 3 2 0   |
| Salandine Nook ..... 1 10 0                                    | Treforest, Calvary ... 2 12 6                    | Do., for <i>Congo</i> ..... 0 8 6  |
| NORTH WALES.   | Troedrhifwuch..... 1 18 8                        | IRELAND.   |
| CARNAVONSHIRE.   | MONMOUTHSHIRE.                                   | Belfast..... 1 3 0   |
| Beggor, Pennel ..... 15 2 0                                    | Abercarn ..... 1 1 0                             | Donaghmore and Lis-<br>nagleer ..... 11 0 6                                      |
| Do., Eng. Ch. .... 4 14 9                                      | Bassaleg, Bethel Sun.<br>Sch. .... 11 4 0        | Tandragee..... 0 10 0  |
| MERIONETHSHIRE.  | Blackwood, Mount<br>Pleasant, Eng. Ch.... 0 10 6 | Waterford ..... 10 6 2   |
| Trausfynydd, for <i>N P</i> 1 6 0                              | Blaenavon, King St.... 1 13 0                    | FOREIGN.   |
| SOUTH WALES.   | Maindee .. 2 19 0                                | AUSTRALIA.   |
| BERCKNOCKSHIRE.  | Rhymney, Beulah ..... 0 12 6                     | Victoria, Lilydale Sun.<br>Sch, for <i>Congo</i> ..... 4 1 6                     |
| Brecon, Bethel, Lower<br>Chapel..... 0 8 0                     | PEMBROKESHIRE.                                   | TASMANIA.  |
| BRACKNOCKSHIRE.  | Salem ..... 5 4 8                                | Launceston ..... 0 9 0   |
| BRACKNOCKSHIRE.  | RADNOMSHIRE.                                     | Do., for <i>India</i> ..... 0 10 0   |
| Brecon, Bethel, Lower<br>Chapel..... 0 8 0                     | Velindre ..... 3 7 8                             | Do., for <i>China</i> ..... 0 10 0   |
| BRACKNOCKSHIRE.  |  | Do., for <i>Congo</i> ..... 0 10 0   |
| BRACKNOCKSHIRE.  |  | WEST INDIES.   |
| BRACKNOCKSHIRE.  |  | Trinidad, Port of Spain<br>for <i>Congo</i> ..... 10 0 0                         |

## TO SUBSCRIBERS.

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