

[THE MISSIONARY HERALD.
SEPTEMBER 1, 1887.



MRS. KERRY'S ORPHAN SCHOOL.—(From a Photograph.)

[SEPTEMBER 1, 1887.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

AUTUMNAL MISSIONARY SERVICES.

WE beg to call special attention to the following arrangements in connection with the Autumnal Missionary Services, to be held

SHEFFIELD,

ON

Tuesday, October the 4th, 1887.

7 O'CLOCK A.M.

MISSIONARY SERMON TO YOUNG MEN,

IN

GLOSSOP ROAD BAPTIST CHURCH.

Preacher :

The Rev. D. P. McPHERSON, B.D., of Myrtle Street Chapel, Liverpool.

11 O'CLOCK A.M.

THE AUTUMNAL MISSIONARY SERMON

IN

HANOVER STREET CHAPEL.

(Kindly lent by the Trustees.)

Preacher : The Rev. ALEXANDER MACLAREN, D.D., of Manchester.

3 O'CLOCK P.M.

PUBLIC DESIGNATION & VALEDICTORY SERVICE

IN

HANOVER STREET CHAPEL.

(Kindly lent by the Trustees.)

Chairman:

The Rev. Dr. DALLINGEB, F.R.S., &c., Principal of Wesley College.

STATEMENT BY THE GENERAL SECRETARY,
ALFRED HENRY BAYNES, Esq.

SHORT ADDRESSES

BY

Revs. G. H. ROUSE, M.A., LL.B., T. R. EDWARDS, and R. WRIGHT HAY, proceeding to India; A. G. SHORROCK, B.A., and J. P. BRUCE, B.A., proceeding to China; and W. H. GAMBLE, returning to Trinidad.

ADDRESS TO DEPARTING MISSIONARIES,

BY

The Rev. W. CAREY UPTON, of Beverley.

The Rev. JOHN ALDIS, of Bratton,
Will offer the Designation Prayer.

7 O'CLOCK P.M.

PUBLIC MISSIONARY MEETING,

IN THE

ALBERT HALL.

Chairman: Sir HENRY STEPHENSON, Mayor of Sheffield.*Speakers:*

The Revs. R. F. GUYTON, from Delhi, N.W.P.; R. WRIGHT HAY, from Victoria, West Coast of Africa; FRED. D. WALDOCK, from Colombo, Ceylon; FRANCIS JAMES, from Tsing Chu Fu, North China.

On Thursday, October 6th, ZENANA MEETING at 3 o'clock.
Mrs. CAMPAGNAC, MARIANNE FARNINGHAM, Rev. R. F. GUYTON,
with others, are expected to speak.

Collections will be taken up after each service on behalf of the Baptist Missionary Society.

THE CONGO MISSION.

The Decease of the Rev. T. J. Comber.

THE communications that have appeared in the denominational and other papers will have prepared our readers for the above painful announcement. Crises arise in connection with the work of God in the world which, whilst they overwhelm with sore sorrow and cause severe disappointment, at the same time test the faith and patience of Christian hearts. Such a crisis we feel is that which has now occurred.

It were almost impossible to over-estimate the great loss the Congo Mission has sustained. Our much-lamented brother was associated with it from its very beginning, and all through its course has been one of its most beloved and trusted leaders. It will be our lot hereafter to refer to those many and varied gifts and graces with which he was so eminently endowed. We can simply present now the letter from Mr. Scrivener received at the time of going to press, together with the two communications from Mr. Grenfell and Dr. Small, which have already been published, earnestly requesting the prayers of God's servants that the hearts of sorrowing relatives and friends may be comforted, and that this grave and solemn event may be overruled for the furtherance of the Kingdom of God in dark Africa.

"Baptist Missionary Society,
 "19, Furnival-street, Holborn,
 "London, E.C.,
 "9th August, 1887.

"MY DEAR MR. BAYNES,—After the anxiety consequent upon Mr. Weeks' failure to arrive as expected by the last mail, you will be very glad to learn that he has safely reached London and that he is very much better; but though you are now able to dispel all fear on his account, you will be overwhelmed by the sad tidings he brings.

"I scarcely know how to write it—my heart is, indeed, very, very sore—for one of the heaviest blows that could have fallen upon our Congo Mission

has just come down with terribly crushing effect.

"The enclosed letter from Dr. Small (if you have already perused it) will have told you of the dreadful condition to which our dear brother Comber was reduced when he was put on board the German mail as a last resource—a resource which, Mr. Weeks learned on his homeward voyage, proved of no avail.

"It appears that the serious symptoms which characterised the illness of my dear colleague were in no measure reduced, indeed, they became more and more acute, and before the German mail steamer had journeyed more than

a couple of hundred miles on its homeward voyage our brother had finished all his journeyings, and his spirit had reached the great home-land and entered into the presence of the Lord and Master whom he had loved so dearly.

"The German mail is due next week, and it is expected that it will bring the history of the case referred to by Dr. Small, and also details from Mr. Scrivener. In the meantime we must be content with the verbal information given by Mr. Fuller, of Cameroons, to Mr. Weeks, who arrived at that place a few days after the German steamer had left on her slow voyage to Hamburg. From this information it appears that our brother died at sea at the close of June or early in July, but that his body was not committed to the deep; for the captain, finding it was possible to reach Mayumba (a little more than 200 miles north of the mouth of the Congo River), headed for that place and furnished an opportunity for burial there.

"This news, though very scant, is very definite, and it is altogether too well confirmed to allow of our retaining any hope that it might be untrue; and so, with sad heart, we must resign ourselves to waiting for the sorrowful details.

"Not only does this blow fall on us who have lost a loving-hearted friend and devoted fellow-worker, who was ever ready to sacrifice himself, and whose charity never failed, but you will remember, as I do, the heaviness and bitterness that this stroke will bring to the hearts of dear relatives and a wide circle of very affectionate friends. I know you will join with me in praying that the God of all consolation, the great Comforter, will sustain sorrow-stricken hearts.

"You know, my dear Mr. Baynes, the

especially close bonds of sympathy which bound my dear colleague, Tom Comber, to myself, and how intimately we have been associated during the past ten years; you know, too, many of the difficulties we have faced and many of the sorrows we have borne together, and will, I am confident, sympathise very sincerely and tenderly with me, and with those who mourn the loss of one of the greatest and dearest of friends.

"Very sorrowfully yours,

"GEORGE GRENPELL.

"To A. H. Baynes, Esq."

—
"Congo Hotel,

"Banana, S.W. Africa,

"June 28th, 1887.

"DEAR SIR,—Rev. T. J. Comber has been very dangerously ill with pernicious remittent fever, complicated with severe hæmaturia and sleeplessness; and as he has been under my treatment since the 16th inst., I thought I ought to write to you respecting the case.

"Full notes of the symptoms and treatment taken at the bed-side are with Mr. Scrivener, and they will, I believe, be sent to you in the usual way.

"When the temperature was reduced (by sponging) and the severe symptoms checked, I advised Mr. Comber to be removed to the sea as the only means of saving his life. Our brother is so generally beloved that a special steamer was quickly sent from Matadi, and his removal to Banana was performed with the greatest ease and comfort. The day after our arrival here the German s.s. *Lulu Bohlen*, homeward bound, came into the creek, and, securing the best accommodation possible, we placed our patient on board in care of Mr.

Scrivener and two native boys from Underhill.

"I would have accompanied Mr. Comber a little distance along the coast, but my own duties are pressing, and I did not think it needful to go, as there is a doctor on board the ship.

"I have treated many cases of malarial fever in America, but I have never seen a patient attacked so desperately and yet hold on to life as Mr. Comber has done.

"Trusting that 'He who preserveth the life of His saints' may mercifully restore our brother and bring him back to this great work of turning Africa to Christ,

"I am yours in the work of

"our Lord,

"EDWIN SMALL, M.D.,

"A.B.M.U.

"A. H. Baynes, Esq."

—
"S.S. *Lulu Bohlen*,

"Off Gaboon, W. C. Africa,

"June 30th, 1887.

"MY DEAR MR. BAYNES,—It is my sad duty to acquaint you with news which will cause the most profound sorrow amongst the friends of our beloved Congo Mission. Our beloved and honoured brother and devoted leader and friend, the Rev. T. J. Comber, died on board this vessel on June 27th, 1887, off Loango, a French settlement some miles north of Banana. I will do my best to inform you of the facts.

"On June 14th Mr. Comber was attacked by a very pernicious and remittent fever, commencing with very marked rigors and attended with bad hæmaturia. By the help of Dr. Small, of the A. B. M. U., who happened to be with us, we successfully combated the fever and the pernicious symptoms, and, on June 18th, removed our

brother to a larger and better ventilated room, in which we thought his complete recovery would be accelerated. The next day, however (Sunday), the fever returned with increased power. From two o'clock in the afternoon until past twelve at midnight, his temperature ranged from 106.5° to 105°. Everything we could think of was tried without much result. At four o'clock we commenced to sponge him with cold water. His temperature was then 106.2°, pulse 142. Continuing the sponging for half an hour, we brought his temperature to 105.4°, pulse 132. The cold sponging was continued again and again, until on Monday morning, at 6 o'clock, his temperature was 103°, at noon it was 101°. All the time our brother had had plenty of nourishment, but the hæmaturia continued, completely exhausting all his strength and leaving him quite prostrated. We saw the only chance of his life was to take him away to the sea. Dr. Small consented to accompany us as far as Banana. I made arrangements with Lieut. Valcke, President of the Executive Council of the Free State, and he at once placed the little steamer, the *Prince Bodouin*, at our disposal. We left Underhill on Wednesday afternoon, every precaution being used in our brother's removal. Boma was reached the same afternoon, and the next day we arrived at Banana, staying at the hotel there, where we had every comfort. The traders were very kind, and helped us with ice, &c. The next morning (Friday, 24th) the *Lulu Bohlen* was sighted, and we embarked in the cool of the evening, being received on board by the doctor of the ship and the captain, who placed a nice cabin at our disposal, and was very kind in many ways. Mr. Comber seemed at once to benefit by the sea breezes; and when

Dr. Small left us the next morning, and we steamed away to sea, my hopes for his speedy restoration to health and strength were very strong. But our blessed Lord and Master in His unerring wisdom and wonderful love had need of our brother for higher service. Instead of improving he gradually sank, passing peacefully away whilst the vessel was anchored off Loango. He was conscious till the last; and though from extreme weakness he was unable to speak in answer to my inquiries, he indicated his perfect trust in his Saviour and complete submission to His will.

"Our brother seemed to have a strong presentiment that he would not recover. During the night we passed at Boma he called me to his side, and said he had been reasoning the matter over in his mind. He did not think he should recover; but whether he recovered or not the Father's will was best, and he would bow to that. He considered his ties—that of sonship—his dear father, and then his only brother. Percy would be the only son left if he died. His father had given up three boys for the Congo Mission. He (Mr. Comber) had the sweetest prospects for the future; there was much that made him feel that he would like to stay, but the Father's will was best. Both Dr. Small and myself assured him of our belief that the sea breezes would strengthen him, and that he would live to do many more years' work in Congo. We said we could not spare him yet, and that he must hope for continued life and usefulness. He replied that he did not want to die; he would like to live a long, long time. His long experience was, perhaps, useful to the Mission; but, he said, we must not look at it in that way. What was the Father's will? That must be our first consideration. He then dropped off to sleep, and the

next morning was much better. During his sleep he repeated three lines of a hymn as follows:—

" "Oh Christ, Thou art the Fountain,
The deep spring-well of love,
The springs of earth I've tasted—"

I did not catch the last line; I took notes of our brother's words at once. They have been very helpful to me in this sad, sad season, and I trust that his many, many friends at home will be able, with similar trust to his, to say, 'Thy will, O Lord, be done.'

"The next morning, after his death, the ship cast anchor in Mayumba Bay, and there on shore, in the close vicinity of several other graves, we buried him. I conducted a short service. The captain, doctor, and many of the crew and passengers were also present, as was also Mr. C. Woerman, one of the owners of the *Lulu Bohlen*, who, on board, was exceedingly kind and sympathetic.

"We are rapidly nearing Gaboon, where I shall land and return to Congo. Before leaving Underhill Mr. Percy Comber was written for and instructed to follow us without delay. He is probably now on his way from Wathen to Banana.

"I would greatly prefer to wait until after seeing him before writing you, but fear lest the news should reach England, *via* Germany, in an indirect way, has prompted me not to delay.

"I must beg you to excuse this hurriedly written letter.

"I have not written to Mr. Comber's relatives. You will know best how to break the terrible news to them.

"I remain,

"Yours very sincerely,

"ALBERT E. SCRIVENER.

"A. H. Baynes, Esq."

CHEERING NEWS FROM OUR BRETHERN, THE REVS.
THOMAS LEWIS AND GEORGE CAMERON.

“San Salvador, Congo,

“June 5th, 1887.

“MY DEAR MR. BAYNES,—It is now my pleasant duty to write you my first letter from San Salvador, and you will be glad to know that Mrs. Lewis and myself enjoy the best of health. The journey from Underhill here was most pleasant, and we found the natives all along the road very friendly. We arrived here on the 18th ult., and received a very hearty welcome from brethren Weeks, Phillips, and Graham. We were more than pleased with the delight of the people at seeing us, and especially the women, who congregated around my wife, and evidently very proud to see any white lady coming to teach them. The whole of the afternoon was taken up in receiving visitors and shaking hands.

“Next morning we paid a visit to the King, the time for which was arranged on the previous evening. So, when his Majesty sent a messenger to say he was ready, we went to his place, and there we found him in full uniform of the most brilliant colours, sitting on a chair, which was covered with richly embroidered silver cloth, and holding a sceptre in his hand. He seemed to be very pleased with our visit, and promised to help us in our work in every way he could.

“On our arrival here it was a source of gladness and joy to see the good work that has been commenced at this station, or perhaps it would be more correct to say to see the visible results of seven years' hard toil in the Master's service. Truly our Heavenly Father crowns the labour of His faithful servants with abundant blessing. I have been particularly struck with the attentive way in which the natives here listen to what

we say. A more attentive audience than we have at San Salvador cannot be easily found in Christian England, and the people are very regular in their attendance. The week-night services are as well attended as our Sunday gatherings. A number of people have been gathered together, and it is now our great anxiety to lead them in the right way. We are trying to bring them still nearer by means of Bible-classes and personal conversation, which, we feel sure, will be followed by God's blessing. My wife has started a class for women, which meets once a week; also one for girls on Sunday mornings. We feel that the women want special attention here just now, and no one but a lady missionary can attend to them. We expect great results from these classes. These people, who are so ignorant and superstitious, require very much teaching, and it is very difficult to get them to understand the first principles of the Kingdom of Christ. Is it not our great aim to enlighten the ignorant, to open 'the eyes of their understanding,' that they may be able to see things invisible, and 'to know the love of Christ which passeth knowledge'? Surely this is the noblest aspect of mission work; and the nearer we can go to the people the better able we are to teach them. Oh, for more pure light in our own souls that our lives may be shining lights to direct others to the 'Light of the world'!

“You will know all about Mr. Weeks' severe illness, and that he is on his way home to England. His leaving just now affects the work very materially, as he was well up in the language. It will be some time before any of us will be able to speak to the people without an

interpreter. We trust that his health will be speedily restored.

"Five days ago I had a very slight attack of fever, which kept me indoors for two days. I am perfectly well now again. I hope this is a specimen of the fevers I am to have in the future, as it was very mild, and my temperature only went up to 101°.

"Mrs. Lewis, I am glad to say, has had no symptoms of fever yet, and is in excellent health. She joins with me in very kind regards and Christian love.

"I am, my dear Mr. Baynes,

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq.,
21, Furnival Street, London."

"Wathen, Congo Free State,
"April 29th, 1887.

"DEAR MR. BAYNES,—In common with all the brethren, we at this station have been deeply grieved by the news of our late sad losses at Underhill and Arthington. These losses, we hope, will have the same effect at home that, we trust, they have here, reminding us that the time is short, and stirring us up to greater earnestness in the cause of our Lord and Saviour Jesus Christ.

"At this time we at Wathen have special cause for thankfulness, as, during the whole of the unhealthy season, now almost ended, we have had almost uninterrupted good health. This, though we are living in temporary buildings, is very encouraging. When the new station, now in course of erection, is completed, the conditions of life will be still more favourable.

"Now, with regard to the work. The Gospel is constantly preached in the neighbouring towns, and, less frequently, in others further off. Though there are many who have heard the Word of God often and understand it

fairly well, there are also many who are altogether ignorant of it. A few weeks ago, after preaching to a small company, I invited any who wished to ask any question to do so, when a man, apparently surprised at what he had heard of the nature of God, startled me by asking whether God lived by eating men! How else, thought he, can God live for ever? This man has since attended the preaching in his town.

"Last week I went a journey of about thirty miles to a town where it was said men were willing to hire themselves as carriers. I did not succeed in getting any. They said they had promised to work only because they feared that a refusal would cause the white men to fight against them. They do not know us. That men should come from far, with the one object of doing them good, is so different from anything in their experience that they cannot take it in all at once.

"In the towns where I halted I tried to preach the Gospel as I had opportunity, mostly to little groups of people. The doctrine of the Resurrection excited much interest, being new and strange to them. I was much cheered by what happened at one place, where I had pitched my tent for the night. After addressing a few of the townspeople who had gathered together with my carriers to evening prayers, a young man came and said he would like to learn to pray. He said he had heard Mr. Comber pray when he had halted in the town. He remained over an hour after the others had gone away, listening intently while I tried to show him how sinners can come to God through the death of His Son Jesus Christ. My request to God for him is that the Holy Ghost may teach him what to pray for and how to pray.

"I spent a few hours yesterday in a

large town about five miles from here—I think, the largest town in the district. As I entered I met a man who told me that someone had just died. I was glad to be able to tell him of Jesus, the Resurrection, and the Life.

“In going through the towns it is pitiful to hear the wailing of the women making lamentation for the dead. Their sorrow, often real and deep, is so utterly hopeless.

“I was asked several times why God allowed people to die; and so had opportunities for telling how, by disobedience, we had brought death upon ourselves, and how, through Jesus Christ, we might attain to that better life where sin, sorrow, and death are unknown.

“While you are praising God for the great outpouring of His Spirit on the people of San Salvador, you will also help us to pray that He may grant the same blessing on the work at all the other stations.

“Mr. Davies and I are in excellent health. Mr. Percy Comber, who is scarcely ever ill, is at Lukunga trying to get carriers. Until I came to this station I had no idea of the time and trouble needed in connection with

transport. Mr. Comber, who is burdened with other business, is looking after transport at Underhill. As I have mentioned above, I was away last week trying to get carriers; and now Mr. Percy Comber is away in another direction on the same errand. The increasing number of Europeans now on the Congo is the cause of an increasing demand for carriers. The supply, apparently, is not increasing with the demand; at any rate, we find it hard to get men, though, for the sake of the up-river work, we are now offering better pay.

“Please convey my hearty thanks to Mr. Rickett for his kind gift.

“I cannot close without saying that the sympathy of the Committee, as shown in the resolution to encourage friendly correspondence with missionaries, is very grateful to me personally, as, I am sure, it is to us all. The carrying out of that resolution should be a means of blessing to the correspondents at both ends.

“With many thanks,

“Yours affectionately in Christ,

“GEORGE CAMERON.

“A. H. Baynes, Esq.,

“19, Furnival Street, London.”

Intally Orphan School.

(See *Frontispiece*.)

80, SOUTH ROAD, INTALLY, CALCUTTA,

May 10th, 1887.

MY DEAR MR. BAYNES.—It is a long time since I wrote anything for the MISSIONARY HERALD. Now, as, by your request, another photograph of my school has been taken and a copy has been sent to you, I will try to send a short paper to accompany it.

I have no account of the commencement of the school; but, on looking back on the history of our Mission in Calcutta, I find that the Intally Christian Girls' Boarding School was among the very first attempts for

the education of Bengali girls in India. Our brethren, I find from reference to the "Memoir of the Rev. Eustace Carey," built and opened the first school for girls in 1820, as he was taken to see it. It was supported by local effort. Then the friends of female education began to think it would be well to gather together the daughters of the Christians who, living in the swamps south of Calcutta, could not be reached otherwise than by a boarding school.

I believe Mrs. George Pearce first opened the school at Chitpore. But as Mr. Pearce removed from place to place to supply the stations left vacant by the sickness and removal of other missionaries, Mrs. Pearce removed her school with her and carried it on at Howrah and Doorgapoor, leaving it, on her going to England, in the charge of the former Mrs. Ellis, and, on her return, taking the school again. When Mr. Pearce removed to this house, the school was carried on here. For many years Mrs. Pearce conducted her work unassisted, except by a Bengali woman or two. After a while Miss E. Packer was sent out to her by the Society for Promoting Female Education in the East. Miss Packer became Mrs. W. Bailey, and joined the General Baptist Mission at Cuttack, and her devoted sister Agnes took her place and taught the school until 1862, when Mr. and Mrs. Pearce were compelled, by the failure of health, to retire to England, and, fearing the total failure of the school, Miss Packer was induced to transfer her services to Orissa and labour in connection with the General Baptist Missionary Society.

The school was dismissed; the scholars who had homes to go to went to them. When we came to Intally there were but two fatherless girls and an old woman, with whom they lived, remaining. The girls were supported by a Sunday-school in England. Mrs. Pearce said to me, "What am I to do with these girls? You cannot teach them." I answered, "I mean to have a school, as I am here where there are the premises for one. My husband succeeds yours in his work. I will succeed you." Mrs. Pearce answered, "In that case I will leave Bindoo and Rymonee with you, and make over the money in hand for their support." This was just Rs. 45, and with them I reopened the Intally Boarding School, not knowing whence funds would come, nor where I should find assistants in carrying it on. I only felt sure it was my duty to undertake the charge.

God sent me other girls to care for, and induced kind friends to send the needful support. He also gave me to see that my work was not in vain. Year after year it has been my joy to see my girls converted to God and baptized on a profession of faith. And their subsequent conduct as wives and mothers bears testimony to the genuine character of their faith.

It has been my privilege to educate the daughters and granddaughters of

Mrs. Pearce's former pupils, and I know that a blessing follows the training given here.

It is with regret I have to say that the support now given to my work falls far short of its requirements. And I am inclined to think that unless a missionary goes often to England, friends forget him and his need. Ever since I took the girls from Mrs. Pearce, until the year 1885, I have carried on the work assisted only by native teachers. But my strength is now unequal to such a strain; and the Ladies' Committee of the Zenana Missionary Society kindly placed the services of Miss Harriss at my disposal, by which the school was much benefited, and I was able to accompany Mr. Kerry to the Australian Colonies. She left for a much-needed rest, and has since become Mrs. G. H. Rouse.

The Ladies' Committee have kindly continued the grant of £100 a year to enable me to supply her place, and my daughter, Mrs. W. P. Williamson, has ably filled the office of superintendent this year so far. Thus we appear in the picture:—I am seated in the centre of the group, Mrs. Williamson to my right-hand corner. The teacher stands behind, a little nearer me. Mr. Kerry will be known at once. Behind him, a little to the left, is the pundit. My grandchildren are accustomed to mix with the scholars, both at work and play. I take this opportunity of thanking the kind friends who have helped me in the past, and beg that I may still be remembered and assisted. The school is as much needed as ever it was. With the exception of that at Barisal, there is no other orphanage connected with our Mission in Bengal. And during the past year we have received pupils from nearly every station and orphans from many. Very many of those educated here are teaching in Zenanas and Hindu schools; and it is our aim so to train our girls that they may be qualified for teachers when they leave us, though, in accordance with the national custom, they remain until married.

My paper is unavoidably long, I beg pardon for it,

And remain, yours faithfully,

ANN KERRY.

An Account of a Visit to the Juggernath Festival.

BY MISS COMPSTON.

THE following is kindly communicated by the Rev. H. Winsor, of South Stockton:—

“A few months ago I visited the little town of Serampore, in order to make a quiet pilgrimage to the College, Martyr's Pagoda, and the peaceful

graveyard where sleeps the honoured dust of our great missionaries. To-day we mingled with the thousands who thronged from all sides to attend the great yearly festival called the 'rawth-jatra,' or the procession of Juggernath's car.

"Seven ladies belonging to our Mission, and two from the Church Zenana Mission, went to the mela ground about two o'clock. In many respects it is just like an English fair. The road was lined with booths, where all sorts of goods were exposed for sale. There were merry-go-rounds, swings, low theatres, snake-charmers, a woman with four hands and four feet, &c., &c., much as you would see at home in a fair.

"There was one sad sight, though, you would not see in England—a woman with her face painted a bright yellow, wearing a crown on her head, to represent the cruel goddess Durga. On each side of her were two images, one of Ganesh, the elephant-god. She held a plate for offerings in her hand; and as most of the time she sat motionless, with her eyes shut, she looked just like an image. She saw us look at her, and opened her eyes, and, with such an evil smile, said: 'Good morning, mem Sahib.' It made us very sad to see her.

"In the busiest part of the mela there was a large booth for our Christian preachers. Here our native brethren mustered in great force—the students of the college, and our preachers from the neighbouring district. The services were kept up with much vigour for hours here, alternately speaking and singing, accompanied by native music.

"As this was not our department, however, we did not linger here, but went some distance further to the women's booth. Here three experienced elderly Bible-women were singing, speaking, and giving tracts to the passers-by. We English ladies divided ourselves into

couples, and went off, armed with tracts, to get hold of all the women we could. So many of them, alas! could not read, and others seemed afraid to have anything to do with us, but we found many groups sitting on the grass near the roadside who were glad to hear. Mrs. Ellis and Miss Taylor gathered quite a company around them, and, sitting down with them, they sang and spoke the 'wonderful words of life.' How I long for the time when I can do the same! Another year, if God spares me, I hope to be able to bear testimony for Christ among the thousands who congregate here. After walking some distance we returned to our booth, passing, on the way, Mr. James in one place and Mr. Teichmann in another, each with a little crowd of listeners, to whom they were preaching the Gospel. We found three young students in front of the women's hut speaking very earnestly by turns, though often interrupted by the mocking shouts of the young men who stood to listen, more for fun than anything else. Yet who can tell whether or not the arrow of conviction entered even the scoffer's heart?

"Between four and five o'clock the great car became the centre of attraction, and we took up our place where we could have a good view of the ceremony.

"The car is a large wooden structure, four stories in height, constructed rather after the pagoda style, and adorned with little images at all the corners. It has huge wooden wheels, and stands in a large open space. Once a year it is drawn a hundred yards or so across the field, and, on the ninth day after, returns to its place. Yesterday was the first day. The mela is kept on during the intermediate days, and ends with the return of the car on the ninth day. The first and last days are the most im-

portant days of the mela. The god lives in a small temple adjoining, and only mounts his car at this yearly festival. He was brought out yesterday, and hoisted up by his neck, in a most ignominious way for a god, to the top story of the car, where he sits alone in his glory. I saw him hoisted up, and then curtains were drawn while he had his best robes put on.

"The name Juggernath means 'The World's Ruler,' and he is worshipped as the supreme god. He has a very ugly face. Many images of him were being sold—or, rather, for sale. I did not see many bought. Just now Juggernath is in no great favour, on account of the total loss of a ship containing 700 pilgrims, who were going to worship at his chief shrine in Orissa. The people here think he might have saved his devotees if he had been a true god. After a little waiting the god was displayed, dressed in scarlet robes and seated on his pedestal. Then immense ropes were brought for dragging the car, and barricades placed to keep back the crowd.

"Suddenly there was a wild shout, and rushing frantically through the mass of people came the men who had the honour of being selected to draw the car. Formerly hundreds used to offer, but it is said, by those who are likely to know, that there is now so much difficulty in procuring volunteers that every year men have to be hired; and it is also said that they are often stimulated by drink and drugs to give the appearance of religious fervour. There was a strong detachment of native police on the ground, and it was rather strange to see two Englishmen (police sergeants) superintending the proceedings.

"A number of Brahmins took up their places on the car to share in the triumphal march. One, especially, was

so old and decrepit that he had to be assisted to his place, but Mr. James says he has been there many years.

"When all was ready, the men who were to draw the car took up the three great cables; the native police all fell in with them; the Brahmins on the car shouted and waved like madmen to encourage them, especially the old Brahmin I spoke of; and, after two or three moments of breathless suspense, the gigantic car moved on amid the plaudits of the crowd.

"The most pathetic sight was, after the car had moved a little way, to see women, especially widows, and children, come and take up the earth on which the car had rested, and put it on their heads or even in their mouths. A very few men did this, but all were very poor people who did so. They believe there is special virtue in this earth.

"All the people turned their faces homewards when the 'rawth-jatra' was over, and we did the same. On our way we saw with pleasure that many were taking their tracts and books carefully home; while others only seemed to have taken them for the purpose of destroying them. The men received tracts with great eagerness, and many hymn-books were sold which, we hope, will be the means of carrying the Gospel message to the homes of the people.

"Day after day, for the whole nine days, the missionaries and Bible-women will proclaim the good tidings to all comers, and we firmly believe in the promise of God that His 'word shall not return unto Him void.'

"My own impression of the mela was that it was much more a fair than a religious festival. There was no sign of devotion visible, and no stranger would have guessed that anything but business or pleasure had brought the people together. The Hindus are cer-

tainly losing faith in their idols, but, instead of accepting Christ, have taken refuge in scepticism. Oh, how earnestly we pray that they may be brought to the knowledge of the living, loving, personal Saviour, who alone can give true joy and peace to the soul, and can give eternal life to as many as be-

lieve on Him out of all kindreds and nations and tribes and tongues!

“May India’s millions soon accept Him, the true ‘Juggernath,’ as their supreme Lord.

“M. COMPSTON.

“Calcutta, June 23rd, 1887.”

Tidings from Italy.

THE Rev. Jas. Wall, of Rome, sends the following report relative to work in the Tivoli district:—

“The work in this district during the past year has been, in every sense, very encouraging and instructive. Tivoli was so steeped in ignorance and Popery that it seemed impregnable. We laboured on in all directions in this district, and at last we have been guided to methods of labour which have resulted in great blessing.

“The large texts which we have posted through Rome were occasionally stuck up in the streets of Tivoli. As these were the Gospel in its most axiomatic form, the common sense of the people allowed them to remain. Thus we gained a footing in the centres of the population. The evangelist on one occasion added to the text a notice of his meeting. The latter was soon removed, but the text (1 John i. 7) was allowed to remain.

“These monthly texts are posted up, not only in Tivoli, but also between that city and Rome, and are read by the thousands who throng the *Via Tiburtina*. During the year, four preaching tours have been made into the towns among the hills. On these occasions two brethren went together. Thousands of tracts were distributed, hundreds of Gospels, and in special cases New Testaments were either given or sold, and the names and

addresses of persons taken, to whom we send tracts or Dr. Maclaren’s translated sermons. Several places thus visited received the brethren roughly. From one they were led out by the police, from another they had to fly, and they had to leave a third before dawn. In other places they were cordially received and listened to.

“The Sunday-school is very feeble, variable, and almost intermittent. At times it has been very encouraging, at others just the reverse. The annual feast, which was held in February, proved quite a success, 124 persons being present. The success of the meetings at this period brought about some opposition. The meetings were disturbed, and boys occasionally threw stones; but the greatest inconvenience was the hostility of the women, who became very violent, and threatened to cut off the head of the evangelist and throw it down the great waterfall. During one of the services a small ‘petard’ was exploded in the entrance to the hall.

“In the hot months of July and August I went with Mrs. Wall to stay at the house of a friend two miles beyond Tivoli. We carried on extensive tract and Bible work. We walked back after the meetings in the

city, oftentimes alone, and in the dark and lonely places, along the slope of the Anio without ever being in the slightest degree molested. Even during the summer, when the people are on their farms, the meetings were good, and the hall occasionally crowded.

"The Sunday School Union kindly lent me a set of slides on the 'Life of Luther.' The magic lantern is always an attraction, but on this occasion it drew together more people than our hall could accommodate, and the interest manifested was intense.

"When autumn returned the night-school was recommenced with about twenty-five scholars, of whom only half are regular attendants.

"A small 'Mutual Aid Society,' formed among the friends and members of the church, has done much good service.

"The full spiritual results of these varied and continued efforts to give the Gospel to the people of this district will never be known on earth. Still we do see enough to encourage us. Catholic bigotry in nine-tenths of the population has been destroyed, many persons have the Scriptures, and in some families the Bible is read regularly. Eight persons have joined the church during the year. One came to hear the Word; he sought and found salvation. Nothing could move him, and as he cultivates his own vineyard, he insisted on our going to see him at the time of the vintage. We found him under his own fig-tree reading the Word of God. He told us, 'how great things the Lord had done for him,' and how he retired to an old Roman watch-tower to pray for his family, especially for his wife, who was completely under the influence of the priests. Since that

time a great change has been wrought in her. As one day Bernardino, our friend, who is tall and is a splendid type of the Sabine farmer, was reading the Bible to himself, and his wife was sitting close by, she asked him why he did not read it to her. Greatly surprised, he began at once to read aloud. The next time he was preparing to go to the meeting she expressed a desire to accompany him. He brought her. She listened and wept most of the time, and we now hope she is trusting in the Saviour.

"The railway which is extending beyond Tivoli to the Adriatic will be completed during the present year. In several places on this line where our tracts and Scriptures have from time to time been widely distributed, and where our monthly paper is sent, the people are asking for the evangelist. In one place, which we have visited for years, the people have been without a priest for some time, and still refuse to allow one to take possession of the parish church. Solitary individuals from out-of-the-way mountain villages have occasionally found their way to our meetings in Rome, or in Tivoli, in search of spiritual help. They encourage us to believe that light is slowly descending into the darkest places. There are very many calls for help which we cannot refuse to a district so terribly degraded by Popery during past ages, but which is now, after many years of toil, so full of promise. If the people are well supplied with Scriptures, and with occasional special services, we may, I think, confidently commend them to God and to the Word of His grace, which is able to build them up.

"J. WALL.

"Rome, 1887."

Opium Smoking in a Private House.

THE history of the Opium trade with China is one of the most painful and unsatisfactory that has ever been recorded; and it is all the more so, that, while an amount of evil altogether incalculable has accrued to China from its introduction, it is quite hopeless to expect that any course of legislation, or of action on the part of the Government of China, where it is consumed, or of England, in whose Indian possessions the best and the larger portion of it is grown, can be of any avail. It is so thoroughly incorporated among the habits and customs of the people, that no operation, however skilful, can reach its roots and purge the nation of its cancer.

There is such an extensive cultivation of the poppy throughout some of the most productive provinces of China, that were all foreign supplies to cease, there would soon be an ample supply of native grown.

The use of the opium-pipe is now universal in China. The people do not fly to the bottle, nor is their wine of that character and quality that it would be offered to a visitor; but it has become quite the ordinary custom to offer the guest a smoke of opium, for which a bench or couch is prepared. One of these is represented in our picture.

It is a hopeful feature, that besides the efforts of Christian missionaries to suppress the habit, there are native philanthropists who are, and have long been, using every endeavour to show to the victims their folly, and to induce them to turn from and avoid it. They are successful in many instances, and it is earnestly to be desired that they may ultimately be at least as much so with those among whom they have to labour as have the apostles of temperance been among us.

Mission School Work in China.

LETTER FROM MR. COULING.

"Tsing-cheu-fu, Shantung,

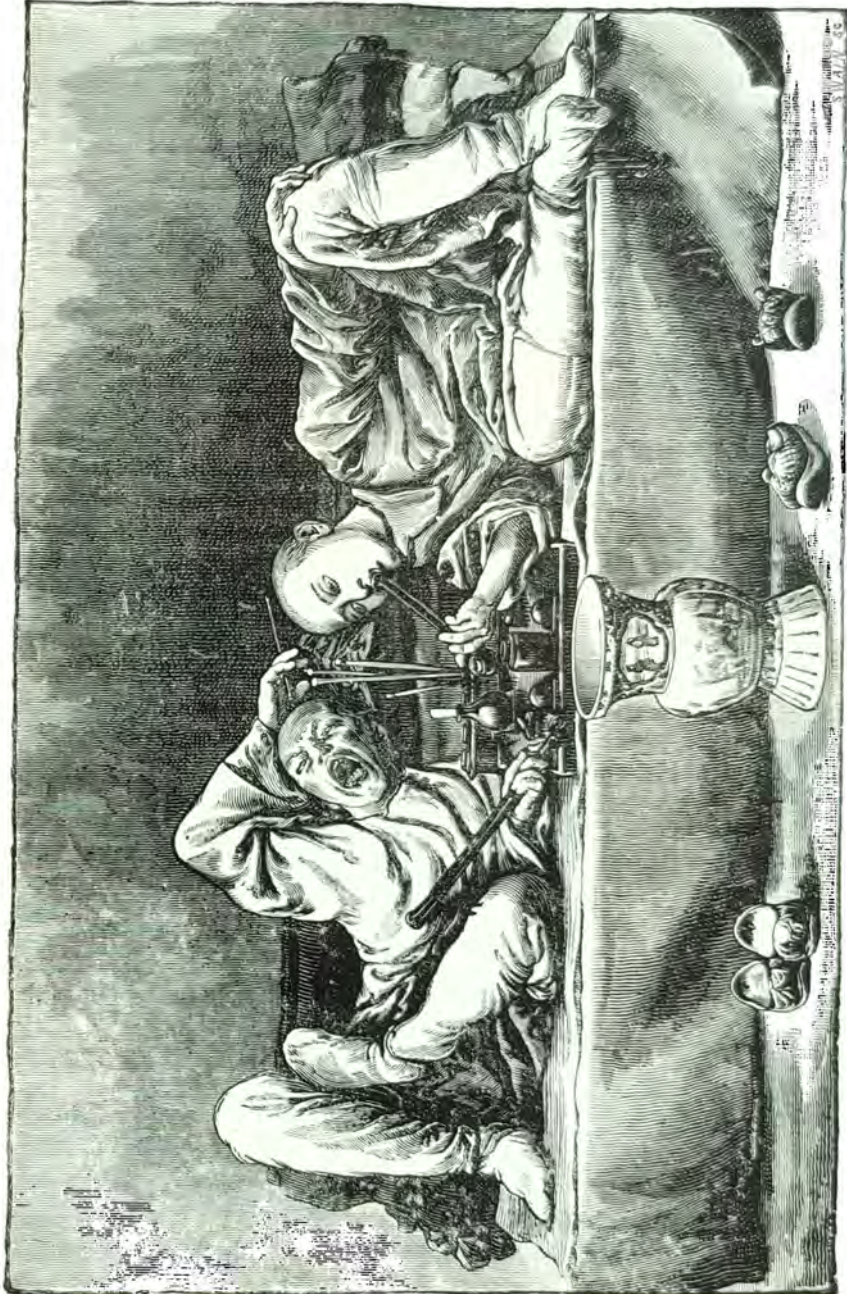
"May 9, 1887.

"**M**Y DEAR MR. BAYNES,—I think that you, and, perhaps, the readers of the HERALD, would like to have a letter about the school work here, and especially about the Mission school we have just opened in this city.

"The Chinese themselves place a very high value on education. As everyone knows, China is governed,

in capital and provinces, in city and village alike, not by men of birth and breeding, nor by the mixed outcome of noisy elections, but solely by men of education, men who have won their degrees and positions by success in competitive examinations.

"Education being thus valued and esteemed by the Chinese, why do we, Christian missionaries, find it necessary to spend time and strength in school work? I believe there are many friends



OPIMUM SMOKING IN A PRIVATE HOUSE.

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1867.

in England who would be glad of an answer to this question; and, with your permission, I should like to answer it fully.

“Let us take the son of well-to-do people in China, and see what his education will amount to.

“At seven or eight years old he will go to school. After reading one or two preliminary small books, he begins to learn the ‘Four Books’ (Confucian Analects, Great Learning, Doctrine of the Mean, and Mencius). He learns these by heart, so that, if you give him two or three words in the middle of a chapter, he will take them up, and go straight on to the end as rapidly as it is possible to speak. He also learns the meaning of these books—that is, the exegesis of commentators who lived hundreds of years ago, whose works are considered as sacred as the text. At nine years old he begins learning to write. At thirteen he begins composition—essays; and, later on, verses. He will, in the same manner, learn some, perhaps all, of the five ‘Ching.’

“All this he may get through by the time he is fifteen or sixteen; and from this time onward he will devote his time to writing essays on the model of the ancient classics, about as useful and improving as if an Englishman should devote his time to attaining excellence in writing Greek verse after Theocritus, or Latin after Horace.

“Nevertheless, it is by this excellence that he will win degree after degree and office after office, until, without having touched any other subject, he rises to be, say, the Governor of Shaantung, a province as large and populous as England.

“Now catechise this great Governor. Contact with missionaries may have opened his eyes somewhat; or he may have chosen to read some of the many scientific books which have lately been

translated into Chinese; or he may not. If not, ask him about Socrates, Alexander, Cæsar; he has never heard of them, nor of Greece, Rome, or Egypt. Ask him about England, America, Germany; he has, perhaps, some notion of them as troublesome tribes to the West, whom China has some difficulty in keeping in order. Tell him the earth is round, not flat; it is news which he may believe, though it does not concern him so long as it is flat enough for him to stand on. But go further, and tell him that we flash messages under the sea as quick as lightning; or that we travel without horses fifty miles an hour; and he will only admire the inventive mind which could produce such strange lies. He may be a clever man, and a good governor; but his actual learning consists in an intimate knowledge of the Chinese classics, and the ability to write in high classical style.

“Of course, all the mandarins are not like this. Missionaries, war, and the telegraph wire have done a great deal already towards opening the eyes of the nation; but still it remains true that an official need know nothing more than I have indicated above.

“If such is the education of the highly educated, it is easy to imagine the state of the middle and lower classes. All who get any education at all study and learn by heart the Confucian books; but it is educated ignorance which breeds both superstition and conceit.

“I should like to give an instance or two, not quoted from books, but known by myself, to illustrate the condition of the people we live amongst. There is our deacon, Mr. Wang, whose portrait once appeared in the HERALD. Some Chinese here had somehow got hold of a large horse-shoe, evidently made for the biggest kind of drayhorse there is.

Now, the horse in North China is a very small animal, and the Chinese mind, therefore, could not comprehend this giant horse-shoe. Mr. Wang, having accepted the current belief on the matter, came to enlighten Mr. Whitewright on the subject. 'The horse,' says Mr. Wang, 'that wears such marvellous shoes as this is a wooden horse; without the shoes it is useless, but when it is shod it will run or draw, as required.' Mr. Whitewright expressed some surprise, and stated that such horses did not exist in any country he knew anything of, as in England, America, France, or Germany. The deacon was rather annoyed by Mr. Whitewright's evident scepticism, and replied, 'You have not said anything of Russia, and I believe the kind of horse I speak of is only used in Russia.' This story is worth telling, I think, because it shows the happy combination of ignorance and conceit which may exist even in such a good and useful Christian as Mr. Wang certainly is. In the present state of the people's knowledge, a magic horse is no more unbelievable than the railway. The credulity in this instance was harmless; but it may be readily believed that amongst the millions of China such ignorance and credulity have disastrous results in superstition.

"To give one or two more illustrations. One of our landlords is kindly rebuilding and enlarging a class-room for us. We would give a good deal to have it a yard longer in a certain direction. The landlord, too, would very much like to oblige; but superstition forbids: it is impossible to make the room bigger in that particular direction. The same superstition forbids the opening of new windows, &c., in certain directions, for fear of spoiling the luck. Before a grave is dug, a geomancer must select a lucky spot of ground;

this being supposed to influence the literary fame of the family in after years. At the time of an eclipse the officials put out proclamations, announcing that the sun is in difficulties, and calling on the people to help him. They help him by sounding gongs, &c., to frighten the enemy. As to ignorance, apart from superstition, I have quite recently been asked by intelligent people such questions as whether we have hills in England; whether England or Thibet is nearer to China; &c., &c.

"Indeed, it may be said that what we have to fight against in China is, not a false religion, but dense ignorance. The people worship idols, but have no love for them or fear of them; hardly treat them respectfully. The priests themselves are as friendly with us as anyone, not comprehending or caring that we have come to abolish their craft. What we meet with day by day, blocking our way and resisting our efforts, is apathy, superstition, and self-satisfied ignorance.

"This would probably satisfy anyone who wondered why we consider school work important. I will now say something about the school itself, which we have just begun in the city.

"Its first object, I need hardly say, is, not the scholarship, but the character, of the boys. In their native villages, though living in Christian homes, they are surrounded by heathen influences, superstitious usages, and vice. In the school they are removed from all this; they are constantly under foreign and Christian influence, and receive regular and systematic teaching in Christian subjects.

"At the same time, it remains a Chinese school. The boys receive such a Chinese education as will enable them to hold up their heads among their fellow-countrymen hereafter. Not to give them this would, of course, be

cruelty to them, and would defeat our own ends.

"But, beyond learning what every Chinaman learns, they will receive some instruction in geography and history; they will learn that China is, after all, not the 'Middle Kingdom;' that the 'outlying barbarian tribes' occupy quite large tracts of country, in some cases even larger and better placed than China itself. They will learn that, while China has lived her torpid life, greater nations than she have been born, and done their work, and perished; they will learn something of

'The glory that was Greece,
And the grandeur that was Rome.'

They will also be taught the foreign system of arithmetic, which must in time supersede their own cumbersome method; and enough Euclid to counteract the deadening effect of their native studies. Finally, they will learn enough natural science to free them for ever from the bondage of *feng shui*, geomancy, &c.

"To schools of this sort in China there are three great dangers which I should like to mention, that friends at home may realise our position more fully. The first danger is that the boys may lose all sense of independence. They eat the foreigner's bread, and afterwards expect the foreigner to find work for them; and lose—or, rather, never acquire—that manly independence which they ought to have. We are guarding against this danger by impressing on boys and parents alike, from the beginning, that we only agree to educate, not to employ; and further, by stipulating, before we opened the school, that food, bedding, and clothing should be entirely provided by the parents. This may seem a small thing, but it is, I believe, the first school

established on such a basis in North China.

"Next, there is the great danger of denationalising the boys. As they imbibe foreign notions, there is danger of despising and neglecting those Chinese manners, &c., without which they cannot get on with their fellow-countrymen; they come to be neither Chinese nor English. We regard this as a serious danger, and are always on our guard against it; the fact that we ourselves are as Chinese in dress, manners, &c., as health will allow, goes far to obviate it.

"Finally, there is the danger of knowledge puffing up. The people generally till the soil; but if a man gets enough learning to become a teacher, &c., he is very likely to let his nails grow an inch long, as an advertisement that he does no manual labour. This is a very common fault. We do our best to guard against it by sending the boys home to the two harvests each year, to work hard in the fields, and by making them do everything for themselves while in school.

"It may be asked what result we look for. The least we expect is, that these boys will return to their native villages to till the ground more intelligently than before; to exhibit before all men's eyes the advantages of true knowledge; and to be centres of light and intelligence amid darkness and superstition. But we hope for more: that from among them may come evangelists, schoolmasters, and church officers. The next generation must be ministered to by pastors, deacons, and elders, who, if not better men than Mr. Wang, must be more intelligent workers and more capable teachers.

"I have written a long letter, but, I hope, not too long, considering that it is about quite a new work, and a very

important one. With a few words about the boys themselves, I will conclude. There are sixteen of them. All but one are children of church members; the two eldest boys are themselves church members. They range in age from twelve to eighteen years. On the whole, during the three months they have been with me, they have been as good as boys can be; affectionate, lovable, and diligent, spending nine or ten hours a day in their school-room.

"We have about 150 boys receiving Christian instruction in a system of village schools. About these I may write more fully some future time.

"Believe me, dear Mr. Baynes,
"Yours very sincerely,

"SAMUEL COULING.

"A. H. Baynes, Esq.,
"19, Furnival Street,
"London, E.C."

Progress of the Work in Japan.

LETTER FROM THE REV. GEO. EAVES.

"DEAR MR. BAYNES,—Your kind letter respecting friendly correspondence and publication work has arrived to-day. For myself, I wish to express how deeply I feel this attention on the part of the Committee to our happiness and encouragement. Any fresh link with the old country is sure to be highly prized by missionaries, but more especially when it is forged out of the sympathy of those to whom we are immediately responsible. There is a great danger that the missionary should be left high and dry, to be fossilised, while the life of the West throbs on and develops in new directions; but this arrangement of which you have spoken will do more than anything else to keep us in living contact with not only the West, but our own denomination and its interests and aims.

"With respect to the second matter, of publications, I shall be glad to be honoured with a place beside other missionaries in the Library, and will certainly bear in mind what you say, though I hardly expect to get into print for some short while. If you

think what follows of any use for publication in the HERALD, I shall have been happy to have written it.

"Some time ago we received news of increased interest awakening at a place called Shimodate, about fourteen miles from Tochigi. The colporteur work there had been moderately successful, and towards the close of last year a man belonging to the town came to Tochigi to receive baptism. The brethren entertained a high opinion of this man's faith and integrity; and, after due inquiry, baptism was given him. Since that time he has quietly laboured in his native town, and it was through his instrumentality that the awakening I have spoken of was accomplished.

"At various times we have had reports of the interest taken by the people of Shimodate in the Gospel, and requests that at an early date we would visit the place and expound the Word of God. Last week Mr. White was at Tochigi, and we determined to use the opportunity for a united attack on Shimodate; for we find it is always better to mass our forces when assaulting a new position. By means of the railway I was able to meet Mr. White

at a point between Tochigi and Shimodate, and there, also, I found one of our converts who has just been made a conscript for the army. He was not in good spirits at the prospect of barrack life, but felt persuaded that he could use the opportunity for service of the Prince of Peace. He evidently doubted whether it is right for Christians to be soldiers. That is an old difficulty; but it cannot be a serious one so long as we enjoin obedience to those in authority for the Lord's sake. We were delayed but a short while, and soon were on the road to Shimodate, a road lying between rice fields and wheat fields, the former being divided into square plots like ponds, full of soft slush, into which the young rice is carefully planted. Like all the cultivated parts of Japan, the landscape is diversified with clumps of trees, bamboo groves, and here and there a knoll with a shrine on it, sacred to some Buddhist saint now become a species of deity. At about five o'clock we arrived at Shimodate, a town set on the ridge of a hill, and facing a well-known hill called 'Tsukuba San,' our material bodies having been transported thither by 'Jinrikey,' drawn each by two stalwart men—stalwart, that is, from the Japanese point of view. Outside the town we were met first by one then by another of those who were eager to know the truth, but we deferred consultation till we were disembarked. The teahouse, or hotel, where we were destined to stay, was the repetition of what has often been described by universal travellers, with, perhaps, a trifle more odour than usual. Oh, for a sanitation committee to sit on Japanese hotel arrangements!

"Everybody knows now about Japanese introduction ceremonies—scraping one's forehead on the floor and muttering politeness in a 'frog' attitude of hands

and knees, so that I need not attempt to describe all that, which had to be repeated several times as new inquirers sought access to the foreigners. Our first meeting was called for eight o'clock, and placards all over the town invited people to the theatre. In obedience to municipal law, we handed in the subjects of our discourses beforehand to the chief of police. Then, entering the theatre, we found it a long building with no ceiling, a shingle roof, and wooden walls. The sides were garnished with galleries, the centre occupied with rush matting strewn on the floor, and a few dingy lamps depended from the beams over a throng of faces, whose owners were squatting—Japanese fashion—on the mats. A man at the door received everybody's clogs, and we bestowed our boots upon him in accordance with precedent. Filing along beside the people we gained a higher flooring, and were soon among rivers, seas, mountains, and trees 'behind the scenes.' A kind of vestry had been constructed of impossible waves and beeting cliffs; all, of course, on paper screens. A Japanese helper was proceeding with his discourse when we arrived, and we had leisure to observe the sky through the chinks in the theatre wall, and I compared this playhouse with the picture of the old Globe Theatre which adorned my father's copy of 'Shakespeare.' I should think Queen Bess would have despised this dingy, ill-lighted, and well-ventilated place, as compared with her old, thatched 'Globe Theatre.' The people listened attentively, especially to those whom they thought fit to enlighten their worthiness, and, as usual, a brighter spark than the majority here and there scintillated with 'Hya, hya,' or 'No, no,' in truest parliamentary style. Next day, after making a tour

and survey of the town, we held a consultation with four applicants for baptism, and found that they had been pretty well instructed, and that they were in real earnest. After exhorting them to diligent study of the Scriptures, we adjourned to the river, and there a crowd assembled, to whom Mr. White and the evangelist explained the meaning of what was about to be done. A more orderly or quiet crowd could not be found anywhere than that throng of poor people who waited till the baptism was completed, and walked away evidently impressed with the conviction that Christianity certainly is not an evil thing. We were very greatly encouraged to find that the believers were supported by a considerable number of earnest inquirers in renting a place of meeting, and that they had borne all expenses of the meetings we had held, and even part of our travelling expenses. Altogether, the meetings and the prospects were full of promise; and though a heavy thunderstorm marred our afternoon preaching service, the time was not mis-spent. In the evening the believers assembled for Communion and to receive instruction; we appointing the most experienced man among them to conduct all their relations with us—a kind of elder with diaconal duties. As

is customary among the brethren in China, we send round a weekly sermon to each station for instruction of the converts; but we are looking forward to the time when we can give them more constant and living teaching. This awaits our hoped-for reinforcements, so that someone can be always in the country districts, travelling from church to church, from station to station. I am sure you, dear Mr. Baynes, will rejoice in the acquisition of this new station, so full of opportunity and promise as it is; and I think that Christian England will not wait long before she understands the meaning and responsibility of openings such as this. Let us meditate on this fact, that when Japan was opened to Christianity there were about thirty-five million people among her subjects. After nearly thirty years' work there are about fifteen thousand Christian converts; but, in the meanwhile, the population has increased nearly four millions—so, at least, the official returns show; and we may as well give up talking about Japan as though the battle were over here, as it is over at Hawaii.

“With affectionate regards, I am still dear Mr. Baynes, yours faithfully,

“GEO. EAVES.

“Tsukiji, Tokio, Japan,

“March 31st, 1887.”

Tidings from Benares.

THE following letter, from the Rev. J. Ewen, gives cheering news from Benares:—

“MY DEAR MR. BAYNES,—Not far from our school, at the Rajghát, there lives a well-to-do, if not rich, Mahajan, whose son, Dwarka, joined our school about two years ago. He was then a little over sixteen years of age, a thoroughly unruly if bright lad. He gave the teachers a great deal of trouble, especially when the Bible-lesson was being given. His great delight was to put Hindu arguments against Christianity, and try and

ridicule the lesson as much as possible. Finding his success very limited, he left the school, but continued to attend our services regularly. Unknown to us, the good seed of the Kingdom had fallen on good ground. Despite his apparent antagonism, he sought the company of the teachers, and latterly he has read the Bible a good deal with Kudrat 'Alli. Indeed, his father had begun to taunt him with having become a Christian, so deeply and seriously had he begun to read it at home.

“About a month since he requested me to baptize him. Remembering his previous behaviour, I at first hesitated, but at last promised to bring his request before our Pancháyat for consideration. In the meantime, as he is dependent on his father, I advised him to make his desire known to his parents, and, if possible, secure their consent. To make everything correct, I sent Kudrat 'Alli with a message from myself. His father was greatly annoyed, but only remarked: ‘I shall do all I can to stop him; but if, in twelve days’ time, he still desires to profess himself a Christian, I shall not hinder him.’

“When the Pancháyat met everyone spoke well of him, and it was determined that; ‘in accordance with his request, Dwarka be baptized and received into communion.’

“Subsequently I learned that he was a close prisoner in his father’s house, and that, when allowed out, a servant was sent in charge of him. To-day, on my return, I found him at my bungalow. He had escaped the surveillance and fled to me for protection. His story shows that, even in our day, men have to suffer bodily punishment for Christ’s sake. For three days, he says, his father treated him coldly, but told him that if he desired to become a Christian he might. On the fourth day he changed his tactics. He had him locked up and severely punished. While he told me his story he undid his garments and showed the marks of the stick upon his legs. He must have suffered greatly, but still he was firm in his determination, and to-day fled to me for protection. He is over eighteen years of age, I believe, and at liberty to act independently. I cannot refuse him my assistance, so that he is now on my hands, and I am anxiously awaiting the development of events. When I say I cannot refuse him my assistance, I mean that I cannot refuse to help him for the present, not that I can or desire to aid him in resisting paternal authority.

“*Tuesday, 7th.*—Yesterday I called the Pancháyat together to consult as to the action we ought to take. It was decided that we support him till we know what action his father would take. This morning, however, his uncle called upon me, and asked me to give him up. I told him we did not call him, but since he had come we could not refuse him our aid. At the

same time I explained that we did not contest paternal authority, so that it was not a question between the father and ourselves, but between father and son. I called Dwarka, and those present pled with him to go home and be reconciled to his parents. At first he refused, but when his uncle fell into a paroxysm of crying, he gave way and went with them, 'to be reconciled to his parents.' Now he is a close prisoner, and how it will end I cannot tell.

"We are having great encouragement in our work at present. Let me give you one case. On Friday morning, while Joshua was preaching in the bazaar, a Sádhu, belonging to the loathsome sect which disinters and eats putrid corpses, came and stood by him. After the service was over he asked to speak with him, and in course of conversation said: 'I am seeking salvation, and this story has touched my heart. Tell me more.' In the evening he came to the Mission House to see me, and then said, 'Neither I nor my forefathers have heard this name before. But the story has touched my heart. I know little yet. I want to know more.' It was said in a voice and tone I shall never forget. I asked him to come on the following day, but he had an engagement at Jaunpur with one of his disciples, of whom he has forty, and was unable to come for a time. However, he took a complete New Testament with him to read *with his disciples*. Oh, may God give him and them light and lead them to Himself!

"D.V. I propose baptizing a Mohammedan pensioner and his wife on Sunday. They, or at least he, heard the Gospel from the lips of our old and honoured brother Heinig, and the seed then sown is springing up to the glory of our Saviour. We seem to be entering upon a new era of mission work in India.

"*Friday morning.*—Last night I had the joy of baptizing a pioneer of the Norfolk regiment. The Norfolk regiment is 'warned for service,' and the men who have anything to dispose of are making their wills. The pioneer I have just mentioned has about Rs. 1,500. In the event of anything happening to him on service, the money is left to me absolutely for the benefit of the poor of Benares.

"*Thursday, 16th.*—I have been obliged to delay this letter, but I cannot regret that I have missed a mail. I wish to let you know about a service of singular interest which we held last evening, to set apart Joshua for work among the villages.

"I have regretted ever since coming to Benares that we have had no village work, and have been most anxious to commence it.

"A short time since Joshua came to me and expressed an earnest wish to give himself up to this work unreservedly. I believe his wish was prompted

by earnest religious feeling; the more so as he has given up his salary and goes forth believing that God will supply his every need. His only request is that we provide for his wife and child. I felt I ought to encourage him in his wish, for it appears to me a move in the right direction. We all hold that if India is to be evangelised, it must be by her own sons. The movement has begun, and it is our duty to encourage it in every way. Yesterday the church held a meeting to set him apart, that he might go forth, not as a free lance, but as a representative of our Benares Church. It was the London Mission service evening, and they very kindly gave up their own



JOSHUA, NATIVE EVANGELIST, WITH LAD YAD RAM—(From a Photograph.)

service to join with us in setting our brother apart. Their native missionary, the Rev. K. N. Dutt, and Baboo Chottkan Lall led in prayer; after which, in a short address, I set him apart, in the name of the Church, for this work. An earnest spirit pervaded the meeting, and I am looking forward hopefully to the day when we shall have, not one, but many ready to go.

"I have heard from Dwarka again. He is still anxious to confess Christ, but is closely watched. On Tuesday, when Mrs. Symes went to school, he approached her rapidly and slipped a note, bearing my address,

into her hand, and passed on without a word. Immediately an old woman approached her, and said: 'Give me that note. That boy is a madman, and is always writing notes to someone.' Mrs. Symes, however, refused to part with it to her. She went away; but shortly afterwards Dwarka, crying bitterly, came to her, and asked for the note. What had passed in the meantime I cannot say. He was too excited to speak, and went away at once. He is the only child of four marriages, and his determination is causing his father great anxiety.

"I enclose you a photograph of Joshua in fakir's dress. To facilitate his intercourse with the people, he has adopted the dress of the Hindu religious orders. The adoption of this style of dress by Christian preachers has been advocated, for some time back, by native Christians. Very possibly their instinct is the true one; at least, there is no reason why *we* should object to it if they think that by its adoption their intercourse with their countrymen will be facilitated. We must become all things to all men. The colour of the dress is a deep orange yellow, and it certainly becomes Joshua. He has a sitár in one hand and the Bible in the other.

"At his feet is seated Yád Rám, a young lad who has been with us for the past twelve months. I had determined to send him to Shadera, but he was most anxious to stay and be trained as a Christian. I felt justice was not being done him, as everyone made him servant in turn, and refused to comply with his request. Joshua came forward and helped me out of the difficulty, by offering to take him as his "chela," or disciple. The lad was evidently anxious to accompany him, and, since the desire was mutual, I consented. He is a bright, intelligent lad. His garments are dyed the same colour as Joshua's. May he become as earnest and devoted as his teacher!"

New Illustrated Missionary Lectures.

WE have much pleasure in calling attention to the excellent Lectures for the coming season, written and delivered by Mr. C. Holliday.

Our Young Men's Association spare no expense in obtaining the finest views for them that can be produced, and in adding new ones from time to time as received direct from our missionaries.

These Lectures have already become deservedly popular in our churches and schools, and we can strongly recommend them to those who may not yet have had them, because, while giving plenty of general information in an attractive style, Mr. Holliday makes the past and present work of our own Society specially prominent, and thus freshens and kindles interest in the Mission cause and does us good service.

For a very moderate cost a pleasurable evening can be given to either adults or young people; and, in order to bring them within the reach of all, it will be seen that specially low terms can be arranged for our poorer churches.

THE CONGO.—Moffat, Livingstone, General Gordon, and H. M. Stanley. Scenery, Modes of Travel, Trade, Health, Village Life, Fetishes and Superstitions, The *Plymouth* and the *Peace*, The Arthington Fire, Our Mission Losses and Repulses, Progress and Prospects, &c., &c. Illustrated with over Fifty Views, chiefly from Photos and Sketches by Messrs. Bentley, Comber, and Grenfell, and by Mr. H. M. Stanley (by special permission).

INDIA.—Its Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions, Hinduism and Muslimism, Caste and the Condition of Women, Dr. CAREY and the First Mission Band, The Baptist Missionary Society's Medical School, and Zenana Work of To-day from Serampore to Simla. With Sixty Views, from the best Photographs extant.

CHINA.—Its Early Civilisation and Literature, The Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, The Classics, Opium and the "Opium War," The Tai-ping Rebellion, The Great Famine, Queer Notions concerning the "Heathen Chinese," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—Its Work, Worth, and Want.

The Illustrations for this Lecture are superior to any now produced, and include a large number of the finest hand-paintings, and fresh photos specially sent by our missionaries.

Mr. Holliday can usually deliver his lectures personally in the London district, and he will lend his MS. to country churches engaging the views. London terms to subscribers to the Y.M.M.A., £1 11s. 6d. inclusive. To others, £2 2s. In certain cases, where good reasons are sent, the Lectures will be given at a still lower fee; but as the cost of specially-painted slides and of exhibition is very heavy, the Committee earnestly appeal for new subscriptions.

The views with the MS. lecture can be lent to country churches and schools on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or more consecutive evenings can have them at much lower rates. Early application, giving at least three or four alternative dates, must be made, addressed "The Secretary," Y.M.M.A., 19, Furnival Street Holborn.

Liquidation of the Debt.

WE are very thankful to be able to announce that our confident anticipations respecting the Debt, as expressed in our last HERALD, have been more than realised. To generous contributors we tender most hearty acknowledgments:—

	£	s.	d.		£	s.	d.
Mr. J. Herbert Tritton (In Memory of the late Mr. Joseph Tritton)	200	0	0	Mr. T. D. Paul (Leicester)	20	0	0
LEICESTER—				Miss E. Constance Kemp ...	20	0	0
Belvoir-street, Collection	40	0	0	By Mr. H. M. Bompas, Q.C.—			
BRISTOL—				Mr. H. M. Bompas, Q.C.	5	5	0
A Friend at Counterslip, per Rev. H. Knee	10	0	0	Mr. W. Poulter	2	0	0
Mr. H. Ashman	5	0	0	Mr. W. Willis, Q.C.	10	10	0
Bertha Redland	5	0	0	NOTTINGHAM—			
Mr. G. M. Carlile	20	0	0	Derby-road, per Rev. E. Medley, B.A.	15	0	0
Mr. E. G. Field	5	0	0	A Friend.....	10	0	0
Rev. R. Glover	5	0	0	Anderson, Miss, Bridge of Allan	10	0	0
Mr. S. Pies	20	0	0	Rev. G. Kerry (Calcutta) ...	10	0	0
Mr. A. Robinson	100	0	0	Mr. B. A. Lyon	10	0	0
Mr. E. Robinson	20	0	0	Mr. H. Marnham	10	0	0
Mr. and Mrs. E. G. Sargent	25	0	0	"203"	10	0	0
Mr. S. Shirley	10	10	0	In Memory of a Beloved Father.....	5	0	0
Mr. G. Wakefield	5	0	0	Thankoffering.....	5	0	0
Smaller sums	21	4	0	Mrs. Middlemore	5	0	0
				Mr. E. S. Price	5	0	0
	251	14	0	W. W.....	5	0	0
Less previously sent ...	171	6	6	Smaller sums	24	1	6
	80	7	6				

It will be remembered we reported in our last issue that the Committee felt compelled, at their Quarterly Meeting in July last, to defer the consideration of offers for service from specially suitable candidates for Mission work until the Balance of the Debt should be extinguished and the permanent income increased.

The above announcement of the liquidation of the Debt will, to that extent, set the Society free, but the much more serious restraint arises from the necessity of an increased permanent income. It is obvious that with no decrease in the expenditure the debt must recur unless that increase be secured. And when we state that the full charges of the China extension did not fall upon the fund last year, it will be seen how imperatively goes forth the cry for larger help.

With a view to place the finances upon a more satisfactory basis, efforts during the ensuing autumn and winter will be made on the lines of the following resolution passed at the Quarterly Meeting:—

“That the members of this Committee of the Baptist Missionary Society, in Quarterly Meeting assembled, having heard the statement made by the Association Secretary relative to the plan presented and approved at the recent annual meetings for increasing the income of the Mission and being deeply convinced of the desirability of its introduction, or that of some such method, into those churches where at present no system for raising missionary contributions is in operation, individually undertake to do their best to visit the several churches in the Association with which they may be respectively connected, as well as other churches in their districts, for the purpose of explaining and recommending the proposed plan; it being understood that all out-of-pocket expenses be defrayed by the Society.

“That the District Corresponding Secretaries and other officers of Auxiliaries be earnestly invited to co-operate with the members of the Committee in carrying out this suggested visitation.

“That copies of the paper in which the plan is explained and advocated, together with specimen books and cards necessary for its working, be freely and widely circulated amongst the various churches of the denomination.”

We are confident we shall not appeal in vain for the sympathetic co-operation of the pastors and officers in our churches; and that for the Divine Master's sake, and the sake of the interests of His Kingdom in the earth, they will readily give their cordial consideration to the plan which, in pursuance of the request of the Committee, we shall endeavour to bring before their attention.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th August:—A case of clothing from Wilmot Street Sunday-school, Manchester (per Miss Chidlaw), for Rev. S. Silvey, Congo; parcels of clothing from Mrs. Thomas, Llanelly, for Congo and India.

Recent Intelligence.

THE Rev. J. H. Weeks arrived from the Congo on the 9th ultimo in improved health. We expect that before these lines are read, our brother Mr. Grenfell will be on his return voyage to Africa in the steamship *Landana*, accompanied by Messrs. Brown and Harrison.

As many of the friends of Mr. Comber may desire to possess his photograph, we have melancholy pleasure in stating that a most admirable portrait may be obtained from Messrs. Debenham & Gould, Glen View Studio, Bournemouth.

We beg to correct an error in the very interesting letter from Mr. Stubbs, which appeared in our last number. We are pleased to report that the Rev. W. Start, the first missionary at Patna, is now living at Wellington, in Somerset, having until recently resided in Minehead, where he was much engaged in visitation and occasional preaching.

Contributions

From 1st July to 12th August, 1867.

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.

Allen, Mrs Cheadle	10	0	0
Anonymous, for <i>China</i>	1	1	0
Ashbridge, Mr S. P., for <i>Congo</i>	1	1	0
Bigwood, Miss	3	3	0
Blinkhorn, Mr B. R.	1	0	0
Brown, Rev J. A.	4	4	0
"Ebenezer"	1	1	0
"E. G., Hertfordshire"	5	0	0
Marnham, Mr J., quarterly, for <i>Congo</i> missionary	75	0	0
Perkins, Mr W.	10	0	0
Rendle, Mr J. S.	0	10	6
Rosenbaum, Mr W. J.	0	10	0
Bough, Mr G., for <i>Congo</i>	5	0	0
Smith, Mr G. B., Torquay	1	1	0
Solwyns, Baroness, for <i>Congo</i>	10	0	0
Tanswell, Rev G. B.	0	10	6
Wales, Mr G. B.	1	1	0
Wright, Mrs J. W.	3	0	0
Under 10s.	0	6	0
For <i>Palestine</i> .			
Bowser, Mr A. T.	1	1	0
Chandler, Mr B. W.	1	1	0
Chick, Mr S.	1	1	0
Graham, Miss	0	10	0
Peto, Lady	3	3	0
Pickford, Mr J.	1	1	0
Rawlings, Mr E.	2	2	0
Walker, Dr Dunbar	1	1	0
Whitehead, Miss.	0	10	0
Under 10s.	0	5	0

DONATIONS.

A Friend	10	0	0
A Friend	10	0	0
A Friend to the Cause, for <i>China</i>	2	0	0
Do., for <i>Congo</i>	2	0	0
"A Lover of the Cause"	12	0	0
Do., for <i>China</i>	12	0	0
Do., for <i>Congo</i>	12	0	0
ANON. (box)	2	1	2
Anonymous	500	0	0
Do., for <i>Congo</i>	6	0	0
Anonymous, per Bankers	50	0	0
A Thankoffering, for <i>Congo</i>	1	0	0

A Treherbert Friend	5	5	0
A. W. H., Gloucestershire	2	10	0
Bible Translation Society, for <i>T</i>	50	0	0
Do., for <i>Calcutta De- sicit</i>	300	0	0
C. A. M., per Rev. C. H. Spurgeon	10	0	0
Children's Medical Mis- sionary Society, per Miss A. R. Butler, for <i>Mrs Wall's Medi- cal Mission</i>	5	0	0
Culley, I. E., in Lov- ing Memory of A. B. Angus	5	0	0
E. G. B.	0	10	0
E. M. H., for <i>Congo</i>	1	0	0
Evans, Mrs M., Cardiff, for <i>Congo</i>	1	10	0
Forth, Mrs, for <i>Congo</i>	2	2	0
G. W. B.	20	10	9
Gould, Mrs (coll. by), for <i>Palestine Mis- sion</i>	9	13	0
Hope	1	0	0
In Memory of a Be- loved Father, for <i>Congo</i>	5	0	0
Little, Mr, Bristol	0	10	0
Mead, Mr J. B.	75	0	0
Miller, Miss E. D. and Friends, for <i>Congo</i>	0	10	0
N. S., Nailsworth, Thankoffering, for <i>Congo</i>	1	0	0
O. C., for <i>Congo</i>	2	6	0
Payne, Mr J.	21	0	0
Perrin, Mr H. S., In Memoriam, E. Turner, Tewkesbury	200	0	0
"R."	0	10	6
Regent's Park College Students	9	0	9
E. L.	1	0	0
S. E. P.	1	0	0
Seymour, Mrs, for <i>Congo</i>	5	0	0
Short, Miss E.	0	10	0
Southport, Friend, per Rev J. J. Fitch, for <i>Congo</i>	5	0	0
Spice, Miss	0	10	0
Stuart, Mr D., Halifax, for <i>China</i>	1	3	6
Sturge, Mr. Geo. (half- yearly instalment of donation)	100	0	0
Thankoffering, for <i>Congo</i>	2	10	0

Three Friends, for <i>Congo</i>	0	10	0
"Tipperah"	0	12	0
T. T. R.	20	0	0
T. W., for <i>Congo</i>	10	0	0
W. W.	100	0	0
Wates, Mr Jos.	10	0	0
Webb, Mr C. E., for <i>Congo</i>	50	0	0
Under 10s.	1	1	6
Do., for <i>Congo</i>	0	15	0

SPECIAL DONATIONS IN LIQUIDATION OF DEBT.

Adams, Miss Sarah	1	0	0
A Friend	5	0	0
A Friend, per Rev J. B. Myers	2	0	0
Anonymous	1	0	0
A Thankoffering	5	0	0
Barrow, Mr R. V., J.P.	50	0	0
Baynes, Mr W. W., J.P.	5	0	0
Bompas, Mr H. M., Q.C.	5	5	0
Bowser, Mr A. T.	5	0	0
"Bristo Place"	7	0	0
Buck, Mr	1	0	0
Colman, Mr Jer., Ken- ley	25	0	0
Cox, Mr Jno., Hugh- enden	1	1	0
Eckerman, Mr, Streat- ham	2	0	0
E. H.	1	10	0
E. M. H.	1	0	0
E. T.	10	0	0
Evans, Mrs Mary, Car- diff	1	0	0
E. W., Chepstow	5	0	0
Fairey, Mrs E.	1	0	0
Greenwood, Mr T.	10	0	0
Gregory, Miss M.	0	10	0
In Memory of a Be- loved Father	5	0	0
Kerry, Rev G., Cal- cutta	10	0	0
Kemp, Miss E. Con- stance	20	0	0
L. T. W.	50	0	0
Lewis, Rev C. B., and Mrs Lewis	2	0	0
"Magister"	0	10	6
Makdougall, Miss Scott	100	0	0
Marnham, Mr Herbert	10	0	0
Mason, Mr J., Penarth	1	0	0
Masters, Mr Jno.	10	0	0

Mead, Mr Jno.....	3	3	0
Mercer, Miss.....	1	0	0
Middlemore, Mrs, Bir- mingham	5	0	0
Morgan, Mrs	2	0	0
Parkinson, Mr J., Skip- ton	1	5	0
Paul, Mr T. D.....	20	0	0
Peto, Sir S. M., and Lady Peto	25	0	0
Poulter, Mr W., Hamp- stead	2	0	0
Powell, Mr J.....	2	2	0
Rooke, Rev T. G., M.A., LL.B.....	10	0	0
Rushton, Mrs E.....	10	0	0
Simmons, Mr. W. R.....	1	1	0
Smith, Mr Jos. G., Watford	10	0	0
Spurgeon, Rev C. H., and Tabernacle Friends	25	0	0
Thankoffering	2	10	0
Trafford, Rev J., M.A.	5	0	0
Tritton, Mr J. Herbert, in memory of the late Mr. Jos. Tritton, of Bloomfield, Upper Norwood	200	0	0
T. P.	1	0	0
"203"	10	0	0
Whiteman, Mr, Croy- don	1	1	0
Williams, Mr T., Wat- ford	1	0	0
Willis, Mr W., Q.C.....	10	10	0
Young, Mrs	0	10	0
Young, Rev S. R.	1	0	0
"Z"	0	10	0
Under 10s.....	0	17	6

LEGACY.

Llewellyn, late Mrs, on account, per Mr T. Llewellyn.....	9	13	4
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LONDON AND MIDDLESEX.

Acton Juv.....	1	10	1
Do., for support of Congo boy under Mr Whitley	5	0	0
Battersea, York Road Sun. Sch., for Mr Pigott's work, Cey- lon	12	0	0
Bloomsbury	87	0	8
Brixton, Kenyon Ch. Sun. Sch.	7	19	4
Camberwell, Denmark Place	10	12	6
Do., Juvenile	11	8	5
Do., Mansion House Ch.	0	11	6
Charles Street, Camber- well New Road, Sun. Sch., for Y.M.M.A.	2	0	0
Chiswick Sun. Sch. ...	0	15	0
Cholmeley Mission, for Mr Hay's work	2	16	8
Clapton Downs Ch.....	2	10	0
Crouch End, Grove Mission Sch.....	0	10	0
Enfield	12	11	10
Do., for support of Congo boy	1	0	0
Grove Road, Victoria Park	5	0	0
Gunnorsbury	1	1	0

Hackney, Mare Street, for W & O.....	3	6	10
Hammersmith, West End Ch.....	5	0	4
Hampstead, Heath St., for Debt	133	5	0
Harrow Sun. Sch., for N.P.	1	17	6
Highbate Road Ch. ...	15	9	9
Do., for China	0	6	3
Do., for Congo.....	10	5	1
Do., for Messrs Shor- rock and Bruce, outfit	23	10	11
Do., Y.M.B.C., for Congo	1	14	0
Do., Sun. Sch., for support of "Jas. Showers"	16	0	0
Hendon	3	9	2
Honnalow	2	4	6
Ishington, Cross Street Do., Sun. Sch.	5	10	0
John Street Chapel.....	0	4	0
John Street, Edgware Road	5	7	11
Kilburn, Canterbury Road, for Debt.....	0	10	0
Little Wild Street	3	0	4
Metropolitan Taber- nacle	5	0	0
Do., Sun. Sch., for Mr Week's Congo work	6	5	0
Notting Hill, Talbot Tabernacle	7	9	0
Peckham, Barry Road Sun. Sch.	1	5	1
Poplar, Cotton Street Sun. Sch.	3	0	0
South London Taber- nacle	2	2	6
Stockwell Sun. Sch. ...	6	12	6
Stoke Newington, Bou- verie Road Chapel Sun. Sch.	0	16	8
Do., Devonshire Square Ch., per Y.M.M.A., for Mr Bentley	10	0	0
Stratford, Carpenter Road	3	0	0
Teddington, Sun. Sch. Do., Y.M.B.C., for Congo	7	10	0
Upper Holloway, Y.M.C.U., for Congo	5	0	0
Westbourne Grove Sun. Sch.	11	18	7
West Green Sun. Sch. ...	3	8	6
Willisden Green Sun. Sch.	0	19	9

BERKSHIRE.

Reading, King's Road	18	0	0
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BUCKINGHAMSHIRE.

Amersham, Lower Chapel.....	8	14	4
Do., Sun. Sch.	5	12	8
Ford, &c., for Debt ...	0	15	0
Long Crendon	0	5	0
Quinton, for Congo...	3	0	0

CAMBRIDGESHIRE.

Cambridgeshire, on account, per Mr G. E. Foster, Treasurer	91	12	4
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CHESHIRE.

Chester, Grosvenor Park Sun. Sch.	4	10	0
Egremont	5	0	0

DEVONSHIRE.

Kilmington, for Congo	0	10	0
Plymouth, George St., for Debt	15	0	0
Do., Mutley, for Debt	65	0	0

DURHAM.

Stockton-on-Tees, Wel- lington Street	10	0	0
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ESSEX.

Great Leighs	35	15	3
Do., for India	5	1	4
Do., for Congo	4	10	4
Hornchurch Sun. Sch. ...	0	10	0
Leytonstone Sun. Sch. ...	8	14	2
Theydon Bois	1	8	0
Woodford, George Lane Sun. Sch.	2	18	0

GLOUCESTERSHIRE.

Cheltenham, Salem Chapel, for Debt.....	22	6	0
Lechlade.....	1	0	0

HAMPSHIRE.

Southampton, East Street Sun. Sch., for N.P., Dinapore ...	1	0	0
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HEREFORDSHIRE.

Peterchurch	1	0	5
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HERTFORDSHIRE.

Boxmoor	16	12	3
Hemel Hempstead	4	16	6
St. Albans, Dagnal Street, for support of Congo boy	2	10	0

KENT.

Canterbury	2	11	9
Do., Sun. Sch.	2	16	6
Gravesend Sun. Sch. ...	0	11	7
Loose	0	5	0

LANCASHIRE.

Accrington	25	0	0
Do., for Congo	5	0	0
Bootle, Carisbrook Ch., for Congo	0	13	3
Briercliffe	5	0	0
Doals	2	12	3
Liverpool, per Mr Cripps (balance) ..	23	10	0
Do., Myrtle Street ...	50	0	0
Oswaldtwistle	3	14	0

LEICESTERSHIRE.		STAFFORDSHIRE.		NORTH WALES.	
Leicester, Belvoir St., for <i>Debt</i>	40 0 0	Bilston	0 10 0	Anglesea (balance) ...	15 14 0
Do., Victoria Road Sun. Sch.	6 16 9	Little London Sun. Sch.	0 10 0		
NORFOLK.		SUFFOLK.		MERIONETHSHIRE.	
Norfolk, on account, per Mr. J. J. Col- man, M.P., Treasurer	42 11 4	Ipswich, United Juv. Coll.	5 0 0	Blaenau Festiniog, for <i>N.P.</i>	0 5 0
NORTHAMPTONSHIRE.		SURREY.		MONTGOMERYSHIRE.	
Brington	2 5 9	Balham, for <i>Congo</i> , per Y.M.M.A.	2 1 0	Saru	0 7 6
Clipstone	26 15 10	Dorking Sun. Sch.	0 14 4		
Guildborough	2 10 6	Dulwich, Lordship Lane Sun. Sch.	10 0 0	SOUTH WALES.	
Hackleton	12 10 1	Norwood, Chatsworth Road	1 6 0	GLAMORGANSHIRE.	
Kingsthorpe	6 12 0	Do., Sun. Sch.	0 3 10	Canton, Hope Chapel Sun. Sch.	6 11 8
Moulton and Pitsford	12 2 3	Do., Gipsy Road Sun. Sch., per		Pontrhydydyff, Aionn	0 7 1
Northampton, College Street	26 10 8	Y.M.M.A.	2 10 0		
NOTTINGHAMSHIRE.		WARWICKSHIRE.		MONMOUTHSHIRE.	
Walton-on-Trent	0 6 0	Birmingham, Y.M.B.M.S., for <i>Mr</i> <i>Guyton's work,</i> <i>young men, Delhi</i>	36 0 0	Newport, Commercial Street	3 2 0
OXFORDSHIRE.		WILTSHIRE.		Do., St. Mary Street	6 0 0
Caversham	1 7 6	Bratton	12 5 6	Do., Duckpool Road	1 0 0
Oxford New Road, for <i>Debt</i>	1 10 2	Downton, for <i>Debt</i>	3 0 0	SCOTLAND.	
SOMERSETSHIRE.		Westbury, West End...	0 13 3	Alloa, for <i>Congo</i>	12 0 0
Bristol, on account ...	30 0 0	Yatton Keynell	0 18 0	Canbuslang Sun. Sch.	1 3 0
Do., for <i>Debt</i>	80 7 6	YORKSHIRE.		Edinburgh, Heriot Buildings, for <i>Mr</i> <i>Richard, China</i>	2 8 3
Do., Cotham Grove	4 7 0	Harrogate, Juv., for <i>Congo</i>	0 9 0	Glasgow, Adelaide Place	20 0 0
Crewkerne Sun. Sch. ...	1 8 9	Leeds, South Parade ..	14 12 1	Do., John Street	5 10 0
Taunton, Silver Street, for <i>Debt</i>	10 0 0			Kirkcaldy	44 0 5
				Do., for <i>support of</i> <i>Congo boy</i>	1 5 0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to **ALFRED HENRY BAYNES**, Secretary, Mission House, 19, Farnival Street, E.C., and payable to his order; also that, if any portion of the gifts 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.