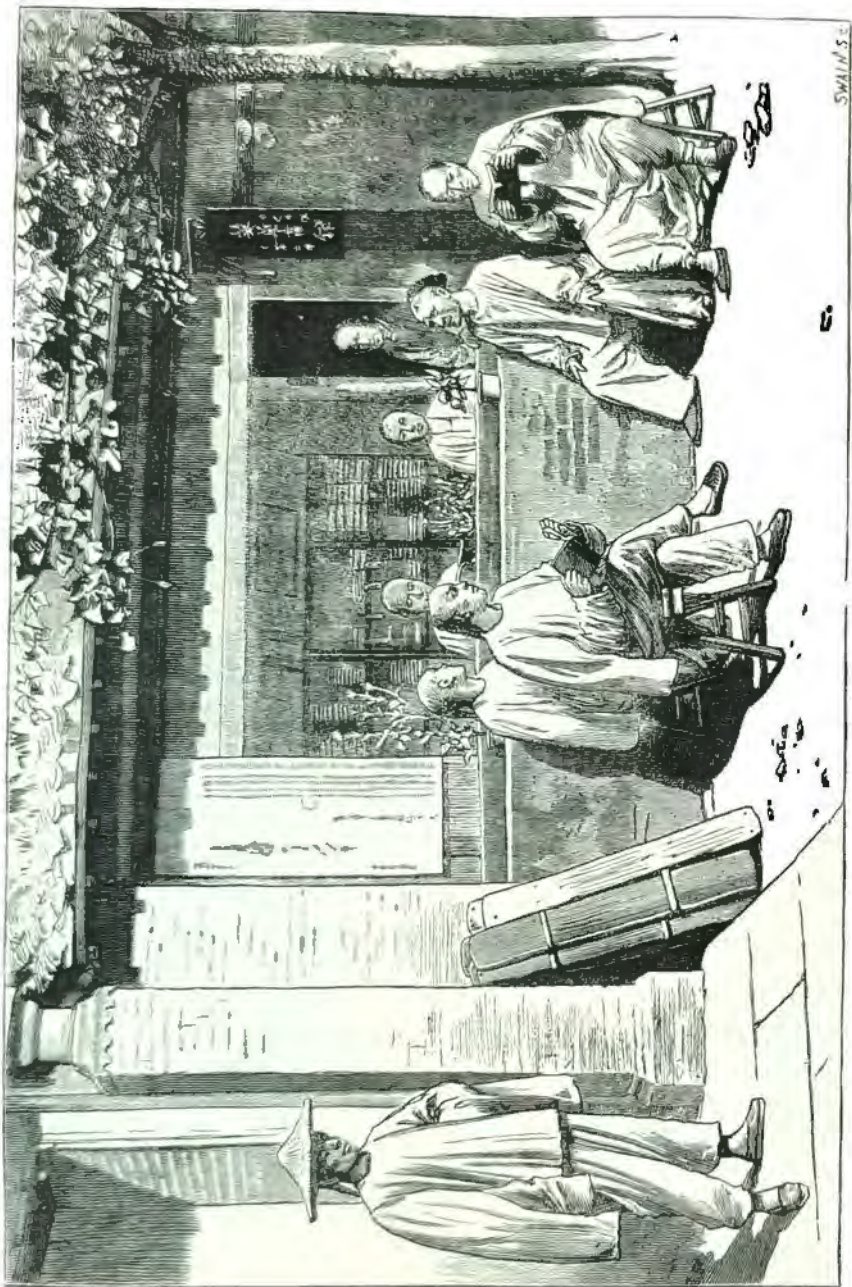


THE MISSIONARY HERALD,
DECEMBER 1, 1887.



SWAIN'S

MISSION BOOKSHOP, TSING CHU FU, SHANTUNG.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1888.

New Year's Day Prayer-Meeting.

AS New Year's Day next year falls on Sunday, the Committee have decided to hold the usual New Year's Prayer Meeting on the morning of the day following, Monday, January the 2nd. The meeting will be held in the Library of the Mission House, at eleven o'clock in the morning.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY (NEW YEAR'S DAY) IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Unless the receipts for 1888 show a considerable increase in March next, there will be a heavy debt. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy ; they claim our constant prayers ; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to only £729, considerably less than the year before. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and this sum will be secured without difficulty.

We shall be thankful to supply friends with cards who may desire to assist in this good work ; applications should be sent to Alfred Henry Baynes, 19, Farnival Street, Holborn, London, E.C.

Mission Bookshop, Tsing Chu Fu, Shantung.

(See Frontispiece.)

HEREWITH I send you, dear Mr. Baynes, a photograph of the bookshop lately opened in this city. The doorway seen in the picture is Mr. Whitewright's principal entrance. The shutters are against the wall, and when these are put up the shop is closed. No windows are used here ; all is open to the public. The two forms outside on which the men are sitting are placed there for the convenience of purchasers, and all respectable shops have them. You see trees grow in the streets ; even the busiest thoroughfares are beautified in this way.

Tsing Chu Fu.

C. FORSYTH.

THE CONGO MISSION.

A RECORD AND AN APPEAL.

BY THE REV. W. HOLMAN BENTLEY.

"There is much land still to be possessed."

"The harvest truly is plenteous, but the labourers are few."

THE following letter from Mr. Bentley has just been received. We ask for it careful perusal :—

"Ss. *Peace*, Bangala,
"Congo Free State,
"Central Africa,
"Sept. 6th, 1887.

"MY DEAR MR. BAYNES,—At last I am able to write to you from the Upper River. On the return of the *Peace* from the Emin Pacha Expedition, some repairs were necessary; and just as the last preparations were made came the terrible news of the death of our dear brother Comber. This caused one day's delay for the necessary correspondence it involved. There was no need to wait longer, for six weeks must intervene before I could receive replies from all the stations; and our brethren at Liverpool Station (Lokwele or Lukolela) had scarcely any barter stuff left when the *Peace* came down. The transport has been going on briskly since we started working from Lukunga, and we had over 100 loads for Liverpool or Lukolela station.

"THE START.

"Accordingly we started on July 26th, our party consisting of Mr. Charters, my wife, and self, with our baby. We hoped to visit the principal towns between the Pool and the Equator, and perhaps to Liboko (Bangala), including Lake Ntumba.

"At Nawata, the first large town on the banks, we were well received. The chief Ngo-ibila has been trading at Nshasa for some months, and we have seen him there.

"We spent Sunday at Lishiala, a small town below the confluence of the Lefini-Lawson River. The district is called Misongo.

"I had collected several hundred of Kibangi words at Arthington long ago, but only at intervals, and had never been able to make much progress; but now I had with me Dr. Sims' Kibangi Vocabulary, and began to make some attempts.

"THE BABANGI.

"It is the first time that I had seen the Babangi at home. They build their houses in a style different from anything we have yet seen. Congo houses are detached and scattered about a quadrangle; the Bateke group theirs close together round about a circular court; the Babangi houses vary from 20 to 100 yards in length, and are arranged along each side of a fairly wide street, stretching on sometimes for several miles. Very often one township is connected with the next by an almost unbroken row of houses. Some streets start off at right angles, and lead to another township. An old dilapidated house may sometimes line one side of the street, and here and there may be a break of fifty yards, or a jungle and narrow path, or a thick tall fence of dracenas separate one village from another—blocking the road to an enemy. Behind the houses is forest of plantains, palm trees, &c. A man of any importance will have a house

without walls in the middle of the street, under which he sits at mid-day and chats with his people or traders; perhaps under its shelter is the native forge, and a rare place for gossip is that. Neatly cut chairs and benches are placed conveniently. The latter are composed of the bottom and one side of an old canoe.

"The young warriors—or, perhaps, rowdies may be the better term—carry a spear, and seem to have very little to do or to think about. The women, if not busy at their farms, are making cassava bread, or cooking, or making pottery, grinding camwood, hair-dressing, &c.; the small boys making arrows for their rough bows, toys, guns, traps, or in some way getting through the long hours; the girls helping their mothers.

"Sometimes a skull or two are sticking on the roof of the chief's house, or upon the roof of the town-hall. Plenty of canoes are playing about to and from the fishing-camps, and on various errands. On the beach are small closely fenced enclosures, in which the women steep their cassava.

"Sometimes the end of the chief's house is open, and there he lounges and receives friends. In such a place we sat on Sunday afternoon at Lishala. My wife and little one were with me. We could not talk to the people, nor they to us, but we sat down and listened to them chatting together. They looked at us and we at them, and they liked the quiet friendliness of the visit. When it became cooler, we walked to the town of Mankono, about a mile away.

"THE BATEKE.

"Next day we wooded on the beach of a township of the Bateke, on the north bank. I went up the hill into the towns, but could not buy much food. The Bateke have not half the

energy of the Babangi, and did not seem able to rouse themselves enough to sell us what we wanted. Some of the women were busy weeping; for just as we arrived a canoe belonging to the town came up from the Pool with one of its crew dead on board. The corpse had been doubled up and tied up in a mat. One poor woman was wild with grief, and most of the women in her part of the town joined her in noisy weeping. The township was a cluster of nearly twenty villages, of about twenty to thirty houses each. One other Bateke town we visited, near Nswata. It was surrounded by a stockade, and the gate was made of old pieces of canoe. The people shut themselves up on our appearance, but let us in after a parley.

"The Babangi are far ahead of the Bateke in energy and general ability, travelling far on their trading expeditions, searching every river and creek for ivory, braving many dangers and difficulties. Seeing much of the world, their minds are much more cultivated. When some of this energy can be brought into the Master's service, we may see things move forward.

"We went ashore at Chumberis, and, although the people were friendly, they had no food to sell unless we waited until night; and as we had enough to take us nearly to Bolobo, we would not delay.

"BOLOBO.

As we neared Bolobo, we were anxious about food, for the men had gone short the previous night. The people there have been far from gracious of late, and have sold us very little. When we stopped at one of their beaches, there was not much interest displayed until baby was brought out; then a crowd formed. We went ashore, and walked about the town. The women

were soon busy making us some kwanga (cassava bread).

"The Bolobo district is very populous. I had never seen anything like it before. For five miles there is an almost unbroken line of houses along the banks, some towns being divided off by fences. After these five miles there is a break, because the banks are too high and inconvenient. After a mile or two, more towns again, and they stretch on at short intervals for another twenty-five miles or so—towns and people everywhere. The people of the interior are different from the Riverine Babangi. We learned that there is a good population inland—'Batu Be' (plenty of people). Bolobo itself is divided into two districts by a short interspace which the State station occupied at one time. A part of this terrain was granted to our Mission, but has lapsed again to the State through non-occupation on our part. Above this interspace are the Moi towns. These folk have been very sullen and indifferent. In the afternoon we steamed to the Moi towns. As we neared their beach the people told us to go away, they had no food to sell to us.

"BABY BENTLEY.

"Baby was taking his bath at the time, but I called for him to be brought up quickly. The moment he appeared there were shouts of delight, and a crowd assembled. In less than two minutes after we had been told to go away I had to take baby ashore and with my wife to go into the town. Such delight, shouting, crowding, all in good spirits, no rowdiness. A great number wanted to hold him for a moment. Was he born like ordinary children? Which was his mother? They could scarcely realise that there were also white women. Some of them who held him for a moment had rubbed themselves

with powdered camwood, staining his white dress a bright red; one or two were in mourning, and had rubbed themselves with soot and ashes. Baby's general appearance after a visit of this kind may be guessed. Very soon the women were busy cooking food, and I strolled through the towns as far as to the site which was once ours, exchanged presents with Ngoi, the chief of the adjoining town, and returned to the *Peace*.

"IBAKA.

"It was then time to drop down, as we had promised, to the beach of Ibaka, the great chief. He was up river trading at a town opposite to Lokwele, Lingenji was acting for him in the town; we found him drunk, but friendly. He crawled on the ground, placed his forehead on our boots, and behaved in a manner otherwise than he would have had he been sober. However, he was in very good humour. He had begged for a book from Mr Grenfell on some previous journey and he had given him a well-read book almost dropping out of its cover, and with it a pencil, and Lingenji had scrawled on the margins. Of this he was very proud, and exhibited it, much to our admiration. His son, Lingenji junior, is a very sharp youth of about thirteen—almost too sharp to be a *good* boy. This lad was very confidential. He said to me: 'You are a good sort of white man, have pleasant ways, bring your wife and child, and make yourself agreeable. You know, if we did not like you, we should say, Go away. We have no food to sell to you, and you would have gone up river hungry.' I believed that such was the case, but hardly expected to hear it so frankly expressed to my very face. We laughed over it. He was very anxious to go up river; and in case my wits might not be equal

to the emergency, he primed me with all sorts of arguments to be urged if his father refused. Here is a sample: 'If he refers you to my mother (which is a polite way to say no), tell him that it is his matter to decide. You and your wife have one heart; if you agree to a thing, she does. It is strange for a big chief to refer such a thing to his wife. Let him send me, and she will have nothing to say.' Lingenji is very fond of this boy, but he could not make up his mind to let him go with me. I should like to get hold of him. He has picked up a bit of English from the steamers, as well as some Swahili (Zanzibar).

"We went away loaded with food for many days; but, better still, had made an advance in our friendship with the Bolobo folk.

"Drunkenness is the only serious danger or difficulty there. Somehow or other, the Congo State (or Association) station was burnt twice by incendiaries. We might settle there without hesitation but for this possibility—who can tell what evil these people might do or instigate when drunk?

"This possibility, however, exists more or less anywhere, and must not be allowed to prevent the establishment of Christian Mission stations. There must be risk in starting our work among such folk; but we must do all we can to minimise the risk by building in clay or iron.

"Leaving Bolobo we passed the Moi towns, stopping only at a village twenty miles up. We should have liked to have visited more, but our brethren at Liverpool were short of barter, and our load was very heavy; and there was unnecessary risk in going on to the ironstone beaches when so deep and heavy.

"LUKOLELA OR LIVERPOOL.

"We reached Liverpool, August 6th,

where we received a hearty welcome from our brethren Richards and Darby. It was a great pleasure to find things progressing well. The buildings were as forward as could be expected, for only a few workmen were available, and they had not enough barter stuff to feed or pay native labourers until we arrived. A dense forest surrounds the station, and the felling and clearing away of a sufficient number of trees to render it safe to live in the house has taken much time and energy; and even now some twenty tall trees must come down before they can be sure that nothing could fall on them during the wild tornadoes which are so common. A second and larger house was nearly finished; but most satisfactory of all were the relations with the people. The medical work, and the intimacy due to frequent visits to the towns, have won the esteem of the people. They begin to understand our work better. Good progress has been made in the language, and already our brethren learn, talk, and understand with fair ease. With such progress as this, and well-filled stores, we can now reckon Liverpool Station to be fairly established.

"On the third day we crossed the river with Mr. Richards to pay a visit to Mpuki. Ibaka, the great chief of Bolobo, had been staying with him for some time. He called twice to see us while we were at Liverpool Station. He has seen and heard much of our work in the Lokoele towns, and asks us to build at Bolobo, give him medicine when he is sick, and to be his white men. This is just what we want, and we have promised to visit him on our way down, and talk it over properly at Bolobo. Certain it is that a very good impression is being created all through the country round; indeed the people of Ngombe (a town in the next district,

thirty miles up river) have several times begged of us to open a station in their town. There is no earnest desire for the Gospel in this, but they go to Lokoele to sell food and to trade. They sell to our brethren, hear about us in the town, and they would like some quiet, pleasant white men to go and live among them too.

"FRESH TOWNS.

"We left Liverpool late in the afternoon of the 11th. A sub-chief of Boxindi had begged us to tow him home in his canoe, and to this we consented. He promised us a goat for the favour, and will expect something in return, too, I suppose. His party consisted of himself, a wife, and five or six lads. I wish I could talk to these folk. A canoe of this man's was upset on the way down and he sustained serious loss. After winding our way through the channels among the inlands, we reached Ngombe the following evening; and visited the town. Noisy and good-humoured folk, pleased with our visit, but many people were drunk, and too talkative. A chief from the first district on the Mobangi River was there and was very agreeable. No one said anything about building, there was too much excitement and interest. Next day we steamed past Nkuku and Butunu, and in about two hours reached Boxindi, the town of Mayongo, a man very friendly to white men and a very intelligent fellow. We could settle there without difficulty. We stayed the whole day there. Mayongo wishes us to take his son (a lad of about fourteen years) with us to see the country and to go down to the Pool. It was his own suggestion, and doubtless he thought that the knowledge of the country, &c., thus gained would serve him when he grew up and went to trading; so Masheke is with me, and

I am busy studying the Kibangi of the Ilebo district, and intend making that my lingo. It is like that spoken at Lokwele, but is sufficiently different to require a special study. I must learn Kibangi; if I speak this dialect, shall be understood anywhere, and be able to reach the Ilebo folk, while Liverpool Station can work the Lokwele people and dialect.

"I wish I knew where I was going to settle, then I could commence my new language; but while there is uncertainty and delay I must work at something. Possibly Ilebo may be my sphere for the rest of my life; so the Kibangi dialect of Ilebo, and the language of Iboko (Bangala), progress side by side. I have already extracted the concord of the nouns, and have 200 words or so of each.

"ILEBO.

"Next day was Sunday; but as we had stayed a whole day at Boxindi, we steamed for about half an hour to Ilebo.

"Before the sun was strong, I walked through about half the towns with my wife, baby also, and great was the pleasure of the people. It was too far to go through all the towns, so we returned to the steamer, and then I went to see Ipaka, the chief of the first town.

"He asked whether we would not build at Ilebu as we had done at Lukolela. I told him that we should like to settle at Ilebu also, but many of our missionaries had died lately; however, if he wished, I would write home about it. He wished us to build there, and said that there were one or two good places close by. He supposed that we should prefer to be just outside the town, the same as at the other places; would I go and look at the site suggested. Within 100 yards from the last house was a very good place,

looking up the centre of the channel through which all the steamers going up river would pass—as good a site as we can find. In the afternoon Mr. Charters looked at it with me. Then we looked at the jungle behind, and walked through all the towns. Sometimes the people were very noisy, but all in good humour; much excited, but very pleased.

“Ilebu itself is a group of eight or ten towns, separated from each other by fine fences of tall draccenas. The people are active traders, and there is a good population of Riverine folk; while the Lusakam, who live behind, inland, are also very numerous.

“The towns line the south bank of the mouth of the river, which flows from Lake Ntumba. I must not write that it flows from the lake, for it was flowing into it.

“The Congo River was rising several inches a day, and was actually filling up the lake. The current was flowing up the Ntumba River at the speed of $1\frac{1}{2}$ miles per hour. We were intending to visit the lake; so promising to talk more about the building when we returned, we started next morning for the lake.

“Ipaka’s son, Mongongo, would go with us. A noisy, fussy, active fellow he is, who, of course, knows the lake well, and as son of Ipaka would make a good introducer. He wanted to go and see his friends, so we gladly agreed to take him.

“LAKE NTUMBA.

“Mr. Stanley made a tour of the lake in 1883; no one else has been there since.

“We passed several towns in the river without stopping, and anchored at nightfall just inside the lake. Three canoes came over from the opposite side, about two and a half miles away;

they wanted us to go across to their town at once. We could not, for the fire was drawn, and it was almost dark; but we promised to visit them the next morning. At dawn they came for us again, very friendly, fearless people.

“We found Ageru to be a well populated township. Just after we anchored, a house near to us caught fire. I went to see how the people managed with one of these long houses. They tore open the roof a little beyond the fire, and when it reached the gap only the walls were left to burn, and they were able to beat out the fire.

“Some people were pretending to assist, and were rushing off with baskets and cooking-pots. The man to whom the house belonged had to run about after them to get his property back, while his wives and daughters were too overcome with grief to help him. However, the fire was extinguished, and only about fifty feet (about half the house) was destroyed. The contents of a house out here are not very much, after all. About twenty cooking-pots, of various sizes, a dozen mats, a pot of oil, three or four stools, a bamboo bedstead, a dress or two of native cloth, a hoe or two, and a small adze, three or four knives, a little native salt (potash from burnt river grass), some cane to mend the fishing baskets, bundles of charms, dried leaves for medicine, some cassava, two small dried fish, &c., &c. The men who fetched us were accused of setting it on fire by enchantment.

“THE CHIEF.

“The chief wished me to go and see him. His house was within a circular enclosure, and I was requested to take a seat under the palm trees outside. Presently he appeared: an elderly dignified individual, with a wonderful hat on his head, something like that worn by the clergy of the Greek Church

or an inverted silk hat. A cylinder of knotted string, like plaited straw, about twelve inches high, a brim at the top. I have since bought one of these hats. It is a fine piece of work.

"He wore a fine cloth of native manufacture. In one hand he held his staff, made of several spears bound together, and in the other a magic wand smeared with powdered camwood and chewed kola nut. His name is Monjoi. He said that steamers were frequently passing up the main river to Iboko, but no one came into the lake. Once a steamer passed in the offing. I told him that we wished to visit him often, and to teach him and his people about God; that we had come on purpose to make friends with the people of the lake. He came back with me to see the steamer, and receive a return present for the goat and plantain which he had given us. Of course he asked for more; that is the fashion among these folk. If a little more cloth is to be had for the asking they do not like to be behindhand.

"We split wood on his beach, and had some time to see and be seen.

"Crossing over to the south bank we passed across the mouths of two deep bays—in the far end of one was the township of Mwebi—but we did not enter them. Presently we rounded a point, and followed the shore in a southerly direction, soon losing sight of the northern bank; an hour later due west, and we stopped for wood. The first village, next morning, cleared out as soon as they saw us. We had to keep far out (200 yards), for the water was so shallow. We sent some Babangi ashore to parley, and one or two people appeared, and assured them that they had no fowls, goats, or any food to sell; though we saw plenty of fowls, goats and sheep running about. We steamed on, and, in a creek at the far end of the

bay, we found the end of the Mwebi township. The people were very agreeable. I walked about a mile along the street, but they said that the town extended very far beyond that. We promised them that they should see more of us.

"BOKOSO.

"Steaming along the southern shore of the bay, we found a creek fifty yards wide, and followed it for three miles. On returning we stopped at a 'beach' (place where the canoes of a town are kept). The people there were very timid, but we were able to go into the town after a little parley, and presently the chief came to see us. He was terribly excited, and afraid to touch us, and behaved more like a wild animal just trapped; not that he wished to harm us, but the smallest remark to his people was as short and excited as if his house were on fire. He gave us a goat, and in offering it spoke in such a manner that, until his words were interpreted, I thought that he was declaring war to the knife. This was one end of the long township of Bokoso; and soon a bigger chief from further in the town arrived, an old man, who had lost one eye. He sat down near us at our invitation, and even shook hands with us, examining curiously the hand he had just taken. 'You are not men, you are spirits. We suggested we were very warm and substantial ones, and that we were in the habit of eating and sleeping as other mortals; indeed, we had just accepted a goat for our dinner from our friend beside him. Did spirits eat and sleep? 'But you are spirits, not men.' I pointed out my wife and baby on the steamer. Had spirits wives and babies? They laughed heartily at the idea, but then thinking, perhaps, why should not spirits have wives and babies?—he

continued, 'No, you are spirits, you are not good, why do you always trouble us. Our people die, our farms do not produce as they should, our goats and fowls die, sickness and trouble comes, and you are the cause; why do you do this? Why do you not let us alone?'

"We told them that these matters were in the hands of Iyanja (God), and had nothing to do with us or spirits. It was this very business we had in this country, to teach them about Iyanja. Then we went on talking of death and God's purposes, telling them that Iyanja was good and not bad, and that all the good things they had came from Him. After some further talk, we promised to come again some day and teach them more. We steamed out of the creek, and after rounding a rocky point we entered a deep bay, and anchored for the night near to a town which in the morning proved to be the other end of Bokoso.

"LAKE NTUMBA.

"Ntumba is a shallow lake separated from Lake Leopold by only twenty-seven miles of low land, if Mr. Stanley's calculations are correct. The water of both is very dark in colour; both are characterised by shores of ironstone conglomerate, rocky points, deep shallow bays, and a few small islands. Mr. Stanley believed that there existed a water connection between the two lakes. We found that, in the bays on the south and east of Lake Mantumba, the shores were, for the most part, not more than one or two feet above the water. We wished, if possible, to gain further information as to the supposed water-way between the lakes; for if it existed it would be easier to carry on missionary work on Lake Leopold through Lake Ntumba, than by ascending the Kwa and Mfini rivers. We, therefore, carefully skirted the bays.

"Leaving Bokoso, we could not do much in the first bay, on account of the shallowness of the water, but at its south-eastern corner we found a large town, Ngiliwumba, where we went ashore for some time. Round the next two points, and in a smaller bay, we stopped for a while at another end of the same long township.

"The people were very different from the Irebo folk—in head-dress, in the use of 'pi' for the numeral 'two.' Their type of face resembled the Wabuma of the Kwa and Mfini rivers, at the south of Lake Leopold. The cloth they wore, too, was of the kind made in the Kassai region. It is a damask velvet made of the fibre of the frondlets of a palm, strips of the ribs of the frondlets being woven into the texture, and then cut out to form a pile, which is therefore formed in the same manner as European velvet, though it is not nearly so thick. The cloth is a stout texture, and when reddened with powdered camwood, and edged with a short thick fringe of palm fibre, has a rich appearance, and must be very durable.

"The people were armed with bows and arrows and spears, but very few shields were to be seen. We asked frequently about Lake Leopold, but could get no definite information. They said we were very knowing, and had better look in our books, and find out. They told us the Wabuma lived a few days off.

"EXPLORATIONS.

"Leaving Ngili-Wumba, a native volunteered to come with us to introduce us at Ikoko. We entered a deep bay, and as we were then at the southern end of the lake, we expected that if any waterway existed, we should soon find it. At the end of the bay we found a creek, fifty yards wide, and the soundings gave three fathoms. The current

was flowing into the creek. Passing an opening from the south, we came to another creek, running north and south. As it was nearly sunset, we turned northwards, and came out again into the lake and anchored for the night. Next morning we retraced this last part of our journey, and followed the southern creek, the shores of which were thickly wooded with good useful timber, but very low, not more than six inches to one foot above the water, while the water-mark on the trees showed a rise of eleven feet (carefully measured). The creek became narrower and narrower until, turning at right angles, we thought we could go no further, but in half a minute came into a fine broad creek, which proved to be the first opening, seen the previous night. Turning southwards, we followed it until we were nearly six miles from the lake. The soundings gave three and four fathoms of water, but the creek had narrowed to twenty yards wide, with plenty of snags, so that, although the water slowly running up assured us that the creek extended much further, we felt that it was too risky to go further in our precious steamer on account of these snags. We returned to the lake by the broader creek.

"IKOKO, AND NTULA.

"A little further along the shore of the bay we came to the township of Ikoko. We landed on the chief's beach, amid a dense crowd of most agreeable people. The old chief, Ntula, was afraid to come till I sent a message to him to fear nothing. All his children were on the beach, surely he would come too. He did so, and wished me to go back to his house; so, with my wife, I went. Conversation was thus carried on. I spoke to Ebokea, an old schoolboy of Mr. Fuller in the

Cameroons. He has been so long on the *Peace* that he knew enough Kibangi to speak to a man who had come with us from Irebo, Mongongo, and who could make himself understood by the Baxiengi, as the Ntumba people call themselves.

"Ntula very soon began to ask about death and spirits, and we had another interesting talk. We exchanged presents; the old man came on board the steamer; and before we left he said whenever we like to visit the town his beach is at our disposal. He sold me his best royal hat and brush, like that described at Ngeru, and a very fine piece of work it is. In fact, I am now quite set up in the insignia of royalty—hat, knife, and fly-brush. It was near sunset when we left, so we only steamed round the promontory, and anchored in the next bay, behind Ntula's town.

"URUKI-BOSIRA.

"In the morning we wooded early near to Ngubu's town. The beach and ground were composed entirely of copal leaves and drift wood, the sand and pebbles being all copal I saw nothing else, even in the hollows. A little further on another creek leading from the E.S.E. The chief of one of the neighbouring towns was with us for a while. He said that the cloth described above was brought up the creek from the Bankundu. The creek extended for a long distance, but there were no people. Fishing camps were passed; but, after about six miles, it became difficult to get round the corners; the water three fathoms, but the snags and narrowness of the creek compelled us to return. A current of about one mile per hour was setting up the creek. The depth of these creeks may be due to the scour of the water sometimes flowing up and sometimes down; while the current must be fairly strong when the

ground is just being bared by the subsiding water. Only in low water would it be safe to enter them as we did. There can be little doubt that the country here is, to a very large extent, inundated in the rainy season; perhaps ten feet of water right away to Lake Leopold and up to the Bosira River. It is probable that there are low, inhabited hills and ridges. Such is the nature of the country near the Uruki-Bosira.

"Next day was Sunday, so, having anchored off Lukangu, we went ashore. One of the usual long, broad-street towns, extending very far. I walked for about a mile in one direction, but returned not feeling well. We understood from Mr. Stanley's map that another town—Bikulu, or Vikuru—was near by, and started to find it in the afternoon. Not being able to do so we anchored beside an island. Next day we passed rocky points, and deep lowland bays. After an hour's steaming we had to run under the lee of an island; for the water was so rough, and our awning-stanchion so weak, it was nearly jerked overboard by the rolling of the steamer. In the afternoon I was too unwell to take much interest in things, so we ran past several towns on the N.E. of the lake, and slept off Ngeru, reaching Irebo next afternoon.

"IREBO.

"The Irebo people were at war with each other. We learned that the previous day a boy from our friend Ipaka's town had been beating the drum of another of the several towns which make up the township of Irebo, when some one there suggested that this must be a challenge from Ipaka's people, and a quarrel was soon started. The young rowdies hastily assumed their war paint; their spears are seldom out of their hands. The boy who had drummed was beaten out of the town,

and another of Ipaka's people who happened to be there was shot dead. Meanwhile the young rowdies had trooped to the jungle behind the town, uttering defiant cries. Fighting is not carried on in the towns, but the proper thing is to go out behind in the open. Ipaka's people, hearing the noise and defiant shouts, also went out to the jungle; execrations were interchanged and war commenced. The news reached the combatants that blood had been spilt, a slave of Ipaka's had been killed. Such a catastrophe made everybody doubly cautious, lest he might be the next victim, the result being that no one further was hurt that day; indeed the fighting was at an early hour adjourned until the day after next. When we arrived Ipaka's warriors were delighted to see us, for of course we would help them on the morrow, and they would give us a couple of goats. This we declined to do, and were taunted with being afraid, like chickens, and so forth. We still refused, and explained our mission, and suggested that the stupid quarrel should not be continued. They would listen to nothing; the women wailed over the corpse, and the men swore vengeance. We sat under the trees beside Ipaka's house, and saw the war parade. A shouting, singing, jingling of two native bells on the end of a stick, some fifteen spear heads above the top of a house, and Ipaka's army came in sight, eighteen to twenty strong. Three or four braves had shields; one was new, and bound up in some broad leaves to keep it clean (!). Three or four had guns, some had feather head-dresses, or monkey-skin caps; their faces and bodies were blackened, and marked with lines of coloured earths. A man in front was beating a double bell, singing, shouting, dancing in heroic attitudes. Great and wonderful intentions! What

would not that little army do—if they could? The presence of my wife upset the order and discipline though, for one brave came to look at her, two stepped aside to explain to me that of two marks on a shield one was a spear thrust, the other made by a slug. Another stopped to show my wife the long tongueless bell on the end of a long stick; another stopped to speak to some friend; another to drink water. The war fervour flagged in the bosoms of the great eighteen, and a very violent beating was necessary to lead off the braves to a quieter street.

“A MEDICINE MAN.

“Next morning, wishing, at least, to renew our protest, we sought Ipaka, and found him at last with two of his wives in a bit of jungle on the border of the town. Beside him squatted a medicine man, painted and besmeared, cursing and auguring for the war. He was shaking a rattle, and gazing into a cooking pot full of water. Mysterious articles and bundles lay on the ground. Our intrusion made him feel awkward; but being a little curious, we begged him to continue his incantations. He did not like to refuse; so after a little more rattling, muttering, and gazing at the water, he told us that all was over, and we returned to the town together. Ipaka himself did not worry much over the war matter, but would not trouble to stop it. A man had been killed, and his people wanted to fight. They might if they liked; he had nothing to do with fighting; he was a great man and chief, and such notables never went to war. When we left he was haranguing two chiefs of neighbouring towns, who were relatives of his, bargaining for the price of their assistance, and offering them two goats each.

“BANGALA.

“Two days later we were at the

Equator Station of the American Baptist Mission, where Messrs. McKittrick and Gerrish heartily welcomed us. Thence we visited the Lulunga River, ascending it one day's steaming to see the big towns as far as Molongo. We were well received. From there we made our way towards Iboko (Bangala).

“We have been much concerned of late to obtain workpeople for our Mission. At first we had Kroo boys, then Loangos were induced by us for the first time to leave their homes. Other people on the river profited by this to engage Loangos, and they became to a large extent the workpeople of the river. Congo people could find plenty of employment nearer home. When the French Government annexed Loango, one of the first acts was to stop the exit of Loangos, who were aiding in the development of the Free State instead of the new French territory. Accordingly, they issued a law prohibiting the engagement of Loangos for foreign employment. To this rule they adhere so closely that when Monsignor Carré, the new Bishop, visited the Upper River, just recently, they would not allow him to engage Loangos, because he preferred the Congo State route.

“The State have been employing a large number of men from the neighbourhood of their Bangala station. The State officers assisted us in our quest, and we have now engaged two good gangs, one for sixteen, the other for twenty-four moons, on condition that they are not employed on transport work. We ran up to Lusengo, twenty miles above Bangala, with Lieut. Baert, to engage part of these men. This readiness to engage for service is a most hopeful prospect for the future of the Upper River. At present, in the thickly populated districts beyond, there is nothing for strong men to do but quarrel and fight; no development

of trade, and yet everyone wants to be rich. Now, after two years down river, a man may earn a good sum; and those that have returned chaff the other folk, and say that those who have not been to the white men are 'bushmen.' Successive recruitments will open fresh districts as the tidings spread. These men make up into soldiers and station-workpeople out here.

"At first a State only could venture to make the experiment with these wild cannibal folk, but it is time for us to begin now, and we may hope that, divided up among the stations, and kept well in hand, they will make good workmen. They are men of splendid physique, and their term of service will give us time to make something of them. They will make a good crew for the *Peace*.

"At Bangala we made friends with one smiling, amiable, mild-looking chief, who had eaten, at least, seven of his wives, and had somewhat beggared himself in consequence. The last cannibalism in his town was not more than five months ago. They are fine, well-made fellows, not wilder or ruder material than the Kroo boys, and far cheaper than any other labour available, their wages being about £2 a year. This brings us in touch with people nearly 800 miles from the coast. Amid much shouting and cheering we started down late on Thursday afternoon.

"SAD TIDINGS.

"The next day we met the State steamer coming up from the Pool, bearing the news that our brother Whitley had gone to his heavenly home. Three days later we met the *Henry Reed*, and our brethren of the American Baptist Mission told us that John Biggs had also been called away to the higher service. Crushing, bewildering blow upon blow! What can it all mean?

How can this be for the best? Is this to hold us back? Is God's time not yet come? This surely cannot be.

"Two hours later we were at Irebo, and sitting before Ipaka's house we were talking about our building there. He said that his mind was still the same; the site was there; we could build as soon as we liked; when would we come? I told him of the news we had received and that I would send word home.

"What do you think? Is not God's time already come? Who will come for Irebo? The road is ready, and the people willing.

"This letter has been written, so far, in various times and places, and by various scribes. The first part by the Accra clerk (from pencil letter on the steamer) who just goes home; now I am writing the close at Arthington.

"THE RETURN.

"Next day we were at Liverpool Station (Lokoele or Lukolela) again, and found our brethren well and progress made. We tried hard to induce twenty of our Bangalas to stop and work on the station and the slipway for the *Peace*. They were afraid to do so; for they have carried their piracy to such lengths, having murdered traders from the down-river towns, that they have palavers everywhere. Time and our service should have made it safe for them to stay, but they dare not. It was a great disappointment to us, but there was no help for it; so leaving every available Loango at Liverpool, we started on our down journey.

"Monsignor Carré, the new Roman Catholic Bishop, has been up the river as far as the French post on the Mombangi. We learn that they intend making a large establishment at Mfwa (Brazzaville), opposite to Arthington

(the river is two miles wide). They have a good steel whale-boat like the *Plymouth*, and called on our brethren at Liverpool.

"As usual, we found the water very rough in the narrower reaches between the mouth of the Kwa and Stanley Pool. We towed the *Plymouth*, full of Bangolas, astern, and the small boat alongside the *Peace*. The waves and wind were so high that the little boat was nearly swamped. We had to stop in mid-channel, and baled her out just in time. It is no uncommon thing for travellers to be seasick during the last 100 miles down.

"We had food for the journey and first day at the Pool from the Equator. We found our brother Cameron at Arthington, sadly missing John Biggs' tall figure and kindly welcome. But I have quite passed over our visit to Bolobo on the journey down.

"BOLOBO.

"Our brother Darby had had several talks with old Ibaka while he was staying with Mpuki, and he had repeatedly expressed his wish that we should settle in his town. As we were passing the towns well out in the stream, we could see that they were much bigger and with fewer breaks between them than we had at first thought. We called on Ibaka as we promised. He received us kindly, and we spoke about our establishing. He said that he did not want a blustering neighbour with many guns and palavers. We asked if that was our character at Liverpool Station; he had been near there for a long while, and knew all about us. He said, 'No; certainly not.' He called Lingenji, and we had further talk, and finally they held a council at the back of his house. They came back presently, and said that we might establish ourselves, and they

would find us a site close by. They would like us to come, and this they repeated several times: 'How long will it be before you come? You can be back in two months, cannot you?' Again we spoke of our heavy losses, and promised to send word home to you.

"It was a most pleasant talk, and there was no reserve or coldness on their part. A more cordial invitation we could not expect or wish for.

"AN EARNEST APPEAL.

"Again I must ask, has not God's time fully come? Are not the fields white? Certainly our present trials and losses are inexplicable and sorely perplexing. Comber, Whitley, Biggs, so soon after Darling, Shindler, and Miss Spearing. What can it all mean? The other Missions and expeditions and States do not lose like this; others have hardship and exposure, some far more than we, yet they do not drop off like this. How can this work out for the best, for the glory of God, and the advancement of His Kingdom? We are, indeed, crushed, and brought very low. The only solution to the difficulty which has yet come to me is this:—

"Yes; God's time has surely come, and is overdue; but the only way to arouse the Church's attention to the needs of the heathen, and to assume her proper position and activities, is thus to take away her workers. Surely these losses must be felt most deeply throughout our entire denomination. If this does not quicken interest, and lead to sacrifice and personal consecration, there is little hope that anything will. I do not write thus as though there were no interest, or as though we were forgotten. We are well sustained by prayer and means; but may not our Society very humbly see in all this a Divine recognition of our work; a trying of gold in the

furnace, as only gold would be tried ; the purging of a fruitful vine that it may bring forth more fruit ? I do not know how far these words will convey my idea and the impelling thought which is strengthening me.

"Certainly the river is far more ready than I had expected to find. If my anticipations were far from correct, you may understand that things are indeed full of hope. If some friends at home were to make a trip, and see for themselves, they would, I am confident, speak far more sanguinely than I do, for I know the people and their ways, and can appreciate the various difficulties better than one of less experience. Without any question, the time is ripe for our establishment, at any point which we should ever be likely to occupy, between the coast and Bangala, say, over the first 892 miles.

"Is God against us, or is He not rather loudly calling us to a consecration of person and means far worthier than anything in the past, however worthy that may be—a fuller realisation of our business and duty in this dark world ?

"Our Underhill stores are nearly emptied. The tools and material for the two new stations will be all here very soon. We have received serious and kindly invitations in two splendid districts, one unequalled on all the river. I can speak from personal observation of the wide field for itineration among people who are ready to welcome those who can explain to them some of the mysteries of life, suffering, and death, and who would listen attentively to the story of the Cross, and a Saviour's love.

"Remember this, too, that while we cannot speak of such populations as in India and China, we find really densely populous districts : towns of five hours in length ; at Bolobo twenty-five miles of

towns on the banks and plenty of people inland. If this population is maintained while the death rate is kept up by cruel custom and ignorance ; when this state of things is changed, how rapidly will the population increase !

"I cannot write a strong appeal which is likely to move the hearts of friends at home ; I can only tell what I see, and leave facts to carry their own weight : the harvest is plenteous.

"Explain our trials and losses as we may, or bow our heads before the inexplicable, the fact remains : 900 miles of the main river are now thoroughly open to missionary work, and the other 500 to the Falls will be open long before we are able to do anything with them. Some of the labourers on our stations come from Lusengo, 912 miles from Banana.

"FRIENDS AT HOME.

"We on the field beg you not hold back. Face to face with the difficulties we urge you to stick to the forward programme, and carry it out yet more energetically.

"Send us more help that the work on our present stations may be more effectively carried on, and that as soon as possible we may at least occupy the two districts to which we are invited. We beseech you to do this.

"This letter has run on too long already. I cannot add what I would about the dear brethren who have just been called away. There are other matters of which I cannot write this mail. My wife and I and the little one are much better for the voyage and enjoying good health, with now and then only slight disorders.

"With kindest regards,

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"Stanley Pool, Congo River.

"A. H. Baynes, Esq."

FURTHER CHEERING NEWS.

We are devoutly thankful to report that the last Congo mail brought good news from all along the line. From Lukolela, Nshasa, Stanley Pool, Ngombe, San Salvador, and Underhill the brethren report "good health, and much and manifest blessing."

The following letter from Mr. Grenfell announces the safe arrival of himself, Mrs. Grenfell, and Messrs. Harrison and Brown :—

"Underhill, Congo River,
"10th October, 1887.

"MY DEAR MR. BAYNES,—Our tedious voyage came to an end by our safe arrival on the 6th at Banana. Here we met the terrible tidings of the further losses our Mission has sustained in the death of our brethren Whitley and Biggs; but, as the news came indirectly, we hoped it might yet prove untrue. The next morning we were able to take passages up river, and arrived here yesterday at noon, and received the confirmation we could but fear. It was, indeed, a melancholy reception that awaited us, but it has not caused us to waver—no, not for one moment; our purpose to press on is only confirmed. There is work to be done, and we feel more than ever called to do it. This is not only the feeling among us who have just arrived; in a letter from Richards, just to hand, he says:—'We are being tried. Shall we not stand the test? Close to God we shall. Let us get close up to the Master's side, and stay there. Let us pray more earnestly that we may only live for His glory's sake. If dying will best

serve Him, then I, too, am willing to lay down my life. Let "His will only" be the motto of the Congo missionaries. Let us remember those who have gone before, and who are now watching us. Can we not hear them saying, "Work on brethren, and fear not"? And can we not hear the Master's "Lo, I am with you alway"?' If, then, this is the feeling among the brethren out here, neither you, my dear Mr. Baynes, nor the friends at home should, for a moment, be cast down or lose heart. Though the battle goes hard with us, we know we are on the winning side, and all will yet be well. We feel sure, too, that there are plenty of earnest devoted young men who are ready to step in and fill up the broken ranks, and we beg you to see to it that they join us with all speed.

"Yours very sincerely,

"GEORGE GRENFELL.

"P.S.—Brethren Brown and Harrison are hoping to get off a note for you. They are very well and very hopeful; the former starts for the Pool, in company with James Showers, on the 13th."

Mr. Harrison, writing from Underhill, under date of October 12th, reports :—

"MY DEAR MR. BAYNES,—You will be pleased to hear that we have all arrived safely, and that we are all quite well.

"Mr. Brown leaves us for the Pool to-morrow. I should have accompanied

him; but as all our luggage is left at Banana (the steamer which brought us up not being able to take it for us, being already heavily laden), I have nothing with me for travelling, and we do not think it wise I should undertake

such a long overland journey without travelling outfit. I shall therefore stay here a few weeks till all the luggage has arrived. James Showers is to accompany Brown, so that he will not be alone. James knows the country well, and will be able to help Brown in many ways.

"The terrible news of the deaths of Brethren Whitley and Biggs has cast a shadow over us out here, as, no doubt, it has done at home. It seems strange that so many should die while so many men are needed. But God knows best. At present we have to trust where we

cannot trace; in the end we shall know all. There is no despair, however, in any of our hearts; there is too much to be done to allow us time for this, and we know also that God can take care of us all, and keep us in the midst of all these changes. My health has been, and is still, excellent.

"There is truly a great work to be done here, and I feel greatly honoured to be counted worthy to do something to enlighten this dark land, for the sake of Him who has done so much for me. All are well here, and very hopeful."

Deeply interesting letters have also been received from brethren Richards and Darby, of Lukolela, reporting that "a most cheering work of grace has commenced at Lukolela," which Mr. Richards trusts "will continue until large numbers of the people are won for Christ."

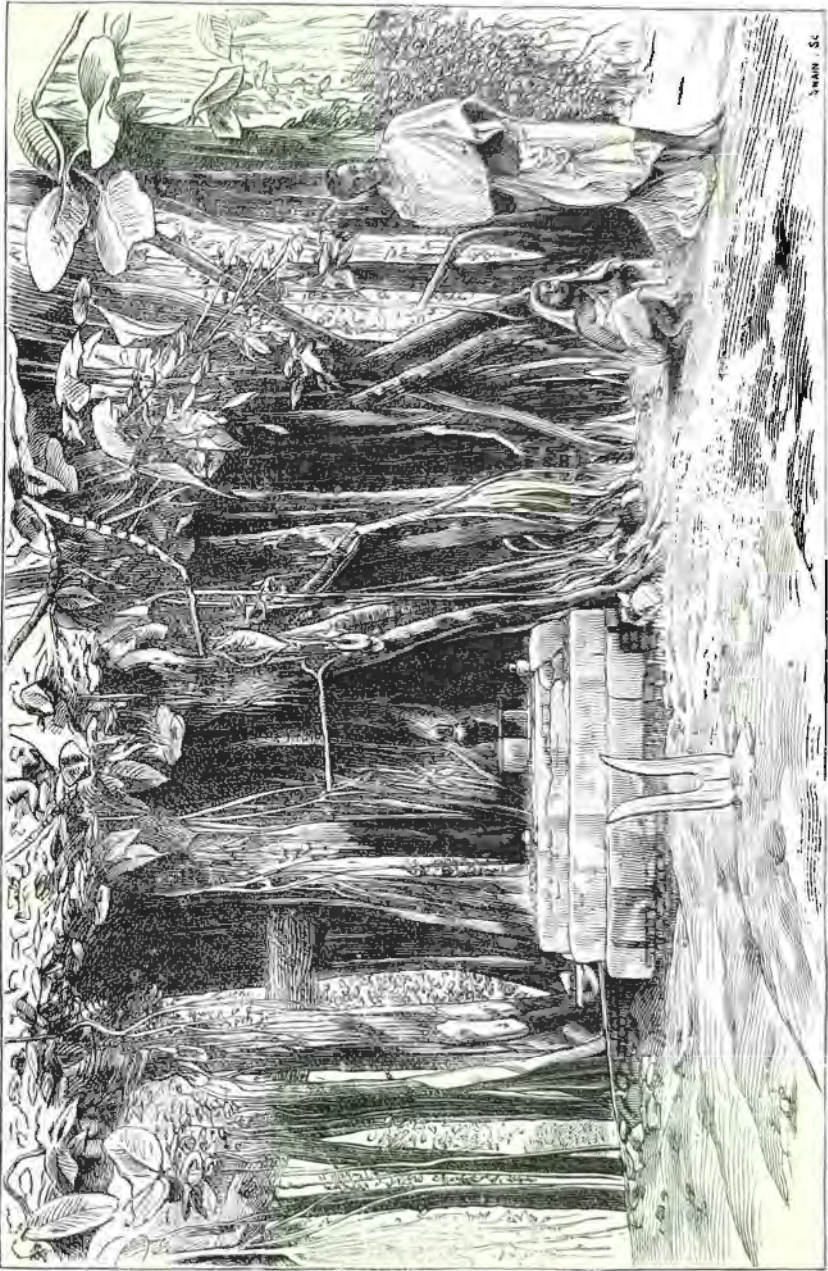
We hope to print these letters in the January number of the HERALD, also a very hopeful letter from Mr. Percy Comber, from Ngombe. In the presence of such stimulating tidings we thank God and take courage.

A Sacred Banyan Tree.

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

THE subject of this illustration is a banyan tree, with the altar of some deity at its base, and a sacrificial block in front. These trees are very numerous in Bengal, and some of them cover an immense space. Some look like monster reptiles, with a thousand legs creeping along the ground. In addition to the main trunk, roots drop down from all the branches, and taking hold in the ground grow into great trunks. In this way a single tree in time becomes quite a little forest in itself. In the Barrackpore park, opposite to Serampore, there is one tree under which two, or even three, Sunday-schools can have their treat at the same time.

Nearly every large tree in Bengal, and I suppose it is the same in other parts of India, has under it some idolatrous representation. Under some you see a large round stone with red paint upon it, showing it is the abode of some deity; under others, an image of clay to which worship is paid; while others, again, have under them a rude altar of brickwork, on which stands a pitcher with a cocoa-nut in its mouth. The tree in the



W. H. S.

A SACRED BANYAN TREE AND SHRINE.—(From a Photograph.)

[THE MISSIONARY HERALD,
DECEMBER 1, 1887.]

picture is one of the last description. This idolatrous use of trees seems to be very ancient. Again and again we read in the Bible of the Israelites relapsing into it. It is not difficult to account for the veneration in which the tree is held. It affords shade from the burning sun, shelter from the storm, and if a flood sweeps over the land, as not unfrequently happens in India, a means of safety from its fury. Besides, it furnishes timber for buildings and fuel for cooking purposes. Generally speaking, no fruit grows upon those so used. Fruit trees do not seem to have the same honour paid them. This might indicate that worshipping under such trees belonged to the aborigines before the land was cultivated.

This banyan tree grew near a large village in the Hooghly district, and the deity residing in it came in a for a large share of devotions. The worship is attended to by a Brahmin, who appropriates all the daily offerings of rice, fruit, and any other presents which the villagers may make. He deludes them into believing that the finer particles of the offerings are devoured by the god, and only the grosser parts are left for him. At any rate, he grows fat upon these grosser particles.

The greatest offering usually made is the sacrifice of a goat. For this purpose, underneath the tree in the picture, immediately in front of the altar, is a sacrificial block. The only other animal sacrificed now is the buffalo, and that very rarely, except at some of the larger temples. In ancient times, as gathered from the Hindu sacred books, horses and men were sacrificed. Ram, the hero of the great Ramayan poem, acquired great merit by the sacrifice of a horse. Human sacrifices were common until some time after the establishment of the British supremacy in India. But now, of course, they have entirely ceased, unless amongst a few hill tribes.

The "doctrine of the Atonement" has a great place in the Hindu religion. One of the most familiar sayings of the people is: "Without an atonement there is no taking away sin." What a beautiful truth! This saying of theirs often forms our text when we preach to them. We are glad to find they do so widely admit the great need of an atonement. Ours it is to show them how this great need has been met in Christ's death. Another striking truth with regard to atonement they hold is, that "the goat offered must be without fault." By this, it is true, they only mean that it must be of a certain age, and of a particular colour; but it affords the Christian preacher a splendid opportunity of showing them the need of a perfectly holy sacrifice.

Apart from sacrifice, the Hindus have a great number of atonements. But in all the idea is, that "they must be proportionate to the offence." So when we describe the awful nature of sin, they readily perceive what

follows as the logical sequence, that a greater sacrifice than they can find must be made for its removal.

All these truths we lay great stress upon in our preaching, and generally find that the people understand us well. We do not ignore, as some suppose, all that is good in the Hindu religion, and see only its corruption; but eagerly make use of the truths we find in illustrating and enforcing Christian truth. Judging from what I have heard of hundreds of addresses given by our native preachers, I should say that "the doctrine of the Atonement is the one of all truths which is most adapted to the Hindu mind."

Summer Work in Italy.

BY THE REV. JAMES WALL, OF ROME.

THE following account of work done during the weeks of last summer cannot fail to greatly interest our readers:—

"When the heat of July is becoming intolerable, we have to leave Rome. Matters are not much improved by going into the environs or to the near coast. Stuffy rooms, fashion, and expense are not very recreative to a Baptist missionary. Then some of us feel that change should be from work to work, and especially so in a young mission like this, which has to find, and sometimes create, the soil in which it is to flourish. This can, humanly speaking, only be done after much experience and careful observation. With these ideas we resolved to strike for the highest levels of Central Italy.

"LEONESSA.

"The place chosen was Leonessa, 3,250 feet above the sea, not far from Bieti. Leaving the railway at Piedelucio, after a mile in a punt along a canal, and another across a charming lake, the road lay up the bed of a torrent for ten or twelve miles. The ascent is wild, rugged, and in some points perilous. Winding among the Upper Apennines, one reaches at last a plain four or five

miles broad and twenty long, dotted with small villages, on which one sees, crouching at the base of lofty mountains, Leonessa. The town has a population of three or four thousand souls, or, including the villages, eighteen thousand. It boasts of great antiquity, and of deeds of prowess in the time of Hannibal. Being so far from a railway, so difficult of access, and covered with snow for seven or eight months of the year, the state of the population is pretty much what it was in the Middle Ages.

"I was surprised to find that much of the trade of the place was in the hands of Jews of the district, and that these are descendants of colonies of Jewish slaves brought here by Titus, who was a native of the province, after the destruction of Jerusalem. Their Hebrew names were dropped, and numbers given them instead. I was able to trace these through Dr. 24 and Cardinal 48 to Signor 150. These scattered fragments of the elect people, still bearing the number of the beast, seem waiting for the hand that

shall rebuild them into the national edifice.

"OUR QUARTERS.

"As there was no inn, our first care was to secure lodgings in some private family. This we did with a widow lady and her sister—kind, homely, thrifty, religious people, who grow their own corn, take the grist to the mill, sift the flour, and make their own bread, which in their case served the purpose of money. They shear their own sheep, spin their own yarn, weave their own cloth. The bronze lamps are of the ancient form; the shadow on the window does instead of the clock. The fire smouldering in the ashes all night; the hearth with its wide sides and hobs; and dogs and chains, and lamp, and tripods, and pots, is the complex centre of the home. This kitchen-dining-sitting room is grim with the smoke of years. The bacon on the crutch is well cured. The Madonna on the walls is scarcely recognisable. The furniture is of the same plain kind. An ark for the flour, kept together by pegs without a single nail; several copper water-pots, a massive walnut table, rush chairs, and a long stick in the corner for dogs. As we had come here driven by the heat of Rome, and one by incipient fever, my desire was rather to direct real religious need in the people we might come in contact with, in the hope that when we left they might do something for themselves. The method, therefore, was diplomatic rather than polemical. We had morning prayer in the common room, and the sisters attended. Several other members of the family attended with them, and occasionally a neighbour or two. Some impression was made on our hostess, and there was much talk in the town. All who knew us spoke in our favour, and the

priests themselves seemed to hesitate before crying 'Wolf' and letting slip their dogs.

"THE CRISIS.

"At last the crisis came. The chief priest had found two copies of the Gospel of St. John, which the ladies had left in a shoemaker's shop, and had persuaded the owner to destroy one, while he took the other. At 5 o'clock the next morning he denounced us in one of the churches, and invited the people to the central church for a demonstration against us in the afternoon. When the people had assembled he denounced our books; but, as my son was present, he was very moderate in his references to us, after which he invited those present to affirm aloud their belief in each of the seven sacraments of the Roman Catholic Church. This being terminated, a man present noticing that no reference had been made to the Virgin, shouted with an oath, 'And the Madonna.' Another priest, with the sacristan, directed the burning of the copy of the Gospel referred to on the very steps of the altar. The service broke up with loud *evvivas* to St. Guiseppe, the local saint, and to the Madonna. When this was over my son went up to the chief priest, who received him politely.

"Shortly after this service, when we were under the walls of the city, some rough boys, who were hidden in the heights above, began to throw stones at us. We were not struck, but a man passing by on a mule had a narrow escape from a stone which, missing the rider, struck the mule in the ribs. The animal gave a sudden leap, the man let fly a volley of terrible oaths, and the boys fled, shouting 'Viva la Madonna!'

"OUR REJOINER.

"This well-organised attack by the

clergy of the place made considerable impression on the population in general, and especially on the persons who had received us into their house. These urged us to apply to the authorities, not to be out at night, never to go far from the city. They also showed great fear themselves; the neighbours seemed terrified, and no one came to prayer except one of the sisters. We soon found that the real ground of this was a conspiracy we were supposed to be carrying on against the honour of the mother of our Lord. I immediately announced that I should read at morning prayer all the Scriptures said on the life of Mary. This was helpful, and so much so that we soon found that what we did and said was soon carried among the people. We took no measures against the boys who had stoned us or the priests who had incited them. Instead of showing less confidence in the people, we showed more. We were often outside the city after dark. We went into the villages, conversed freely, and with all parties; looked the priests in the face, spoke with them when we could; always saluted them, until at last they saluted us; tried to convince them that persecution is a mistake as well as a sin; and even went to the houses of several, and obliged one to confess that he was not prepared to reply to us in public.

"SEED SOWN.

"The people of the place were glad to see that we distinguished between them and the few who had insulted us, and seemed anxious to establish the character for hospitality which we gave them. We could speak freely with many. Inquiry was now being made

as to our views. The Gospels were being asked for and read openly. Some working-men asked me to address them at the club-room. Several wished to give their names for the new 'society,' and, what is most unusual in Italy, various little presents were sent to us—early fruit, fresh meal—and one insisted on taking my measure for a pair of boots. Indeed, a complete transformation had come across this simple patriarchal people, and more asked for Bibles and New Testaments than we could supply. The change in the sisters who had received us into their home was most marked. The elder one, the night before we left, had a long conversation with me, in which she not only unfolded her doubt and faith, but also expressed the intention of seeking to continue the reading of the Scriptures.

"We left Leonessa feeling that what these people need is Scripture, and those who seek to exemplify it in their every act. In a population like this, where the idea and practice of vital godliness scarcely exist, the presence and life of a true Christian are like a letter from heaven—an epistle in the Saviour's own handwriting. When one remembers how many of His epistles have been written with living ink and addressed 'to all the world,' and one sees that none of these have reached Leonessa or the district round, one is inclined to think that there must be many such in the dead-letter office. If by any means any such can be found and forwarded to this part of Italy, their message will be gratefully received.

"JAMES WALL

"Rome, September, 1887

In Memoriam.

THE MARTYRS OF THE CONGO MISSION, 1887.

'He led them forth by a right way, that they might go to a city of habitation.'—
Ps. cvii. 7.

I.

O F old, O Lord, Thou call'dst Thy saints to wear
Full oft, of martyrdom the burning crown ;
In anguish sore, by sword or torture they
Their lives for Thee laid down.

II.

How callest Thou Thy servants now to rest ?
The soft malarial air, the sun's fierce ray,
Fever, and swift disease : O God ! are these
Thy messengers to-day ?

III.

Stilled are the hearts that burned and toiled for Thee,
Nerveless the hands, the pleading voices dumb ;
The heroes, whom we thought we could not spare,
These Thou hast summoned home.

IV.

Right is the way by which Thou ledest, Lord :
Dark and mysterious howso'er it be—
By fiery flame, or fever's troubled sleep ;
The road is planned by Thee.

V.

Right is the way Thou ledest, gracious Lord ;
We say it, though with trembling lips we speak.
Thou goest before, and though we see Thee not,
Thou "knowest the way we take."

VI.

They witness for Thee still ; though dead, they speak.
Except the seed corn die, no fruit it bears.
Thy martyrs' blood has ever been the seed
Of coming fruitful years.

VII.

Help us to trust, for them, and for ourselves,
And comfort those, whom Thou hast smitten sore,
With Thine own comfort, till Thou lead us home,
Where partings are no more.

Delhi, N.W.P.,
October, 1887.

ISABEL M. ANGUS.

Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—Miss and Miss A. Pedley, 15s.; Mrs. S. Potter, 4s.; "From one who knew and loved Mr. Cumber," F. T. B., 3s. 6d.; Mrs. Aaron Brown, Liverpool, £5; S. P., 10s.; "According to your faith be it unto you," £1 worth $\frac{1}{2}$ d. stamps, with circulars and wrappers; A. B., 2s. 6d.; Two collecting cards from a member of the Caversham Bible-class, £2 7s.; Miss Walker, Cornwall, 2s.; Mr. F. E. Tucker, £1; E. B., Croydon, 3s.; Miss A. E. Tunes, Edinburgh, two collecting cards, £1 5s. 8d.; Mrs. S. R. Cave, 7s. 6d.; M. E. E., 10s. 6d.; Miss M. Barlow, 4s.; Mrs. E. Bumpus, 1s.; A Friend from Newport, £1; From Three Friends, Southsea, 3s.; Miss R. Williams, 2s. 6d.; "Daisy," 6s.; Collecting card, per Miss Crudginton, 8s.; A. and E. B., Ipswich, 2s.; From Children in Sunday-school class at Everton, per E. K., 2s. 6d.; Mr. Seivwright, Aberdeen, 5s.; Miss Higgs, £1; From Sunday-school class, Dunfermline, "In memory of Annie Milne, 9s.; Mrs. M. P. Lee, 2s.; M. F. R., Stamford Hill, 1s.; "A Poor Woman," from Croesgoch, Pem., 4s.; "In the Master's service," London, 5s.

The Lord Loveth a Cheerful Giver.

THE warmest thanks of the Committee are given to "E. H." for £25, who writes: "Without presuming to know *why* we have such losses of good men on the Congo, I cannot help thinking that the trial of our faith (in England) is being put to the test. I think the trial will prove that we trust in and love our Saviour more than ever. Our departed missionaries have joined 'the noble army of martyrs'; shall we not rejoice in their present glorious position? So, dear Mr. Baynes, let us turn our mourning into rejoicing; the weary ones are at rest, and our God will give us the means of sending forth fresh labourers into the field. We shall have money and men if only we have faith in our God. If my life should be prolonged another year it will be my joy and privilege to send you another donation. My means are very moderate, but as I spend very little on myself, I have the more to give to Him 'who loved me, and gave Himself for me.' You will think that I am an old lady, and so I am, being in my eighty-second year, not far, therefore, from my heavenly home." To Elizabeth Roberts, of St. Clements, Winchester, for £30, as set forth in the following deeply interesting letter: "It is with great pleasure I forward to you a cheque for the sum of £30 for the work of God in China. I should like it to be used specially for Bibles. May our blessed Lord and Saviour use it for the glory of His name in the salvation of many precious souls, through His own living Word. This is a small part of His own gifts to me. My soul would 'bless and praise His holy name, and forget not all His benefits.' I rejoice that He laid it upon my heart to give this back to Him for the service of missions. It is the savings of years while filling the position of a domestic servant. I pray earnestly that all members of Christ's body may be stirred up to feel more really their responsibilities, and realise their privileges in connection with the sending the Gospel to the heathen." "Anonymous," Henley-in-Arden post-mark, for a

small trifle for the Mission, of silver trinkets—eleven articles. An "Old Friend," Exeter, for two pair of gold eye-glasses for the Congo Mission. "Two Sisters," Leamington post-mark, for various gold and silver trinkets, and two pair of silver bracelets, for the Congo Mission. Mr. Peter Sibree Lyon, of Birkenhead, for £21, who writes: "As God, in His great mercy has spared me to commemorate my twenty-first birthday, I think it only reasonable to give a mite to the extension of His Kingdom. I would wish that it should be devoted to winning 'Africa for Christ.'" £2, and a gold ring, from "One who is deeply anxious for the progress of the work of the Mission, and who constantly prays for God's blessing upon it." Ten shillings from a Widow "who has only £20 annually to live upon, but who greatly enjoys reading the MISSIONARY HERALD, and cannot help giving something for the mission cause she loves so deeply." "A Blind Widow," for a small silver chain, "the only valuable she has, for the Congo Mission." "An Old Sea Captain," for an old silver coin, would gladly send more, but he has lost all the savings of a very hard life by the dishonesty of a so-called friend, who has fled the country. Miss M. D. Paxton, Berwick-on-Tweed, for jet chain and bracelets and 2s. 6d., who sends these to help to send out reinforcements to the Congo to fill vacancies caused by recent losses.

The grateful thanks of the Committee are also given to the following generous donors for most welcome and timely gifts:—Mr. H. S. Perrin, in memory of the late Miss E. Turner, £200; "A Devonshire Friend," £100; Mr. W. Thomas Llanelly, £100; Mrs. W. Thomas, £10; Mr. H. Thomas, £10; Mr. E. Rawlings, £100; Miss E. Roberts, £30; Mrs. Gurney, £20; Mr. P. S. Lyon, £21; Mr. John Masters, £15; Mr. R. J. Procter, £10 10s.; Mr. Jas. Slater, £10 10s.; Miss E. Perry, £10; Mr. E. W. Davies, £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to the 12th November:—A box of books, pictures, &c., from Rev. G. D. Hooper, Hendon, for Rev. H. K. Moolenaar, Congo; a parcel of garments and dolls from the Ladies of Derby Road Chapel, Nottingham, per Mrs. Lewis, for Rev. D. Jones, Agra; a medicine chest from Messrs. Leath & Ross, for Rev. R. H. Tregillus, Barisal; a parcel from Plymouth for Rev. T. Richard, China; two parcels of dolls from Mrs. Gould, Woodford, for Mrs. Rouse; garments and fancy articles from Miss Durham, Tottenham, for Rev. D. Jones, Agra; a parcel of books from Rev. John Tuckwell, St. Peter's Park, W., for Rev. A. E. Scrivener, Congo; parcels of books and magazines from Mr. Geo. Osborn, St. Leonard's, for use at the mission stations; two parcels of garments, &c., from the Ladies' Missionary Working Society, Denmark Place Chapel, per Miss Vavasseur, for Mrs. Wall, Rome; parcels of clothing and fancy articles from Mrs. A. M. 'Trusted, West Bank, near Ross, Mrs. Southwell, Mrs. Watts, Redland, Bristol, and Mrs. M. Benham, Norwich, for Mrs. Wall, Rome; a travelling rug from "E. G.," Bristol; a concertina from Crane Street Baptist Church, Pontypool, for Rev. R. M. McIntosh, Agra; a parcel of garments from Miss Wilman and four of her scholars at Woodgrange Chapel, Forest Gate, for Rev. M. Richard, Congo; a box of "Quivers," articles of clothing, &c., from Mrs. Sharpe,

Thrapston, for Congo Mission; a small case from Leominster for Mrs. Wall Rome; and a parcel of garments, &c., from the Dunfermline Zenana Working Society, for Rev. D. Jones, Agra.

Recent Intelligence.

WE are thankful to report the receipt of a telegram from Calcutta, announcing the arrival of the s.s. *City of Khios*, the mission party on board being "all well."

At the last meeting of the Committee, Mr. A. McLean, of Regent's Park College, was accepted for mission work in India. He expects to leave for India on December 1st by P. & O. ss. *Brindisi*.

At the same meeting Miss Cassie Silvey, of Manchester, was accepted for Girls School work in connection with the Congo Mission. Miss Silvey and Miss Edith Butcher will probably proceed to Africa together in April or May next, and devote themselves to teaching work amongst the women and girls in the Stanley Pool district.

THE CONGO LECTURE.—We are very pleased to find that Mr. Holliday has been invited to deliver his new lecture at the large Conference Hall, Mildmay Park, London, on Tuesday evening, December 27th, our friend Mr. Mathieson, who directs the work there, and who has promised to preside, generously offering the entire proceeds for our Congo Mission. The hall seats 2,500 adults; and as the charges for admission are very small, we hope that our friends in that district will help to make it a success. The lecture is illustrated with sixty dissolving views, chiefly from photographs received, quite lately, direct from the Congo. Tickets (sixpence) can be had at the Mission House, at the hall, and in the neighbourhood. Those who wish to have this, or the other lectures on India and China, at their own chapels and schools in London and the provinces, should at once apply for the remaining open dates.

THE PENNY-A-WEEK SYSTEM.—Communications respecting this system have been made with the numerous churches which, during the last three months, have been holding their annual missionary meetings. As the secretaries are anxious to know to what extent their communications have been entertained, they would be pleased to hear from the pastors or missionary officers of these churches upon the subject.

REV. T. J. COMBER.—We have much pleasure in calling the special attention of our readers to a recent sermon preached by the Rev. Geo. Hawker, of Camden Road Chapel, entitled "A Finished Course: a Memorial Sermon on the late Rev

T. J. Comber, of the Congo Mission," published by Messrs. E. Marlborough & Co., of 51, Old Bailey, price sixpence. We understand that copies will be ready for sale on and after the 15th of the current month.

SOUTH AUSTRALIA.—Encouraging news comes from the Colony as to the hearty and increasing interest taken by our friends there in Foreign Mission work. Among other things, the Baptist churches of South Australia, who maintain the Mission in Furreedpore, sent over a special application lately to our Young Men's Association in London, soliciting that arrangements might be made for the delivery in Australia of Mr. Holliday's missionary lecture on India, with the set of views to illustrate it; and, with the concurrence of the Committee, Mr. Holliday sent a duplicate set of views and a revised copy of his lecture, which will be delivered in the Colony by the Rev. W. E. Price, of North Adelaide. On the occasion of the first lecture, on October 20th, five new missionaries were to be designated for work in India.

A WORD TO THE RICH.—"What shall I say of the rich?" observed Canon Farrar, in a recent sermon in Westminster Abbey. "I say there are scores of men in London who could save our hospitals and Christian enterprises from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower-pots, £3,000 for a chimney ornament, £10,000 for two rose-coloured vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say if there be in London such a Pactolus of wealth for these gewgaws of silk and clay, can there be by comparison only a drop or two to heal the bodies, and ameliorate the souls of men? Why should the runnel of charity dribble on as it does, while the full tide of luxury is still at flood?"

MISSIONARY CONFERENCE.—A very important General Missionary Conference is being arranged to be held in London in June next. The last one of the kind was held in 1878; but ten years have seen immense progress both at home and abroad, and the coming Conference will far exceed its predecessor in interest, and we believe in influence. The General Committee comprises two representatives from each of forty-eight British societies engaged in the work of foreign missions. Lord Aberdeen has been appointed president, Dr. E. B. Underhill chairman, and Mr. J. H. Tritton treasurer. The hon. secretaries are the Revs. J. Sharp and Dr. S. G. Green, Mr. Hugh Matheson and Mr. H. Morris; and the acting secretaries the Rev. J. Johnston and Mr. R. Scott-Moncrieff. Mr. J. Marnham, J.P., and Mr. A. H. Baynes are members of the Executive Committee. The Conference is to last from June 10th to 20th, with morning, afternoon, and evening meetings, some for members only and some for the general public. Methods of work will be discussed, progress registered, and the still unevangelised countries reviewed. Numerous delegates are expected from the Continent and America, and from all parts of the mission-field. Our friends should make a note of the dates, and keep them as free from engagements as possible.

Exeter, South Street	0	12	4
Kingsbridge	0	17	0
Do., for Congo	0	10	0
Kingsteignton	0	17	6
Plymouth, George St., Bible-class	5	0	0
Do., for Mr Richards' translation work	2	10	0
Do., Mutley Ch. Sun. Sch., for Congo	22	15	0
Do., Lower Street Sun. Sch., for Congo	19	14	9

Torquay, Upton Vale	12	18	2
Do., Baxton	0	13	6
Do., Compton	0	14	0
Do., Hele	0	3	0

Less district expenses	14	8	9
	1	1	6

Totnes	13	7	2
Do., Sun. Sch.	25	1	10
Uffculme and Prescott	9	1	3
	4	14	6

DORSETSHIRE.

Bridport	0	5	0
Weymouth	8	7	8

DUBHAM.

Consett	8	0	0
Middleton-in-Teesdale	15	6	11
Do., for China	2	0	0
Do., for Africa	1	0	0
Do., for India	1	0	0
Do., for Rome	1	0	0
South Shields, Westoe Lane	10	0	0
Sunderland, Lindsey Road	2	6	4

ESSEX.

Barking, Queen's Road Sun. Sch.	2	6	6
Leyton Sun. Sch.	0	10	1
Leytonstone	12	9	9
Woodford, George Lane Sun. Sch.	3	1	10

GLOUCESTERSHIRE.

Bourton-on-the-Water	12	12	6
Chipping Campden	3	1	0
Eastington, Nupend Ch.	3	0	2
Do., Sun. Sch.	5	13	9
Gloucester	1	17	6
Kingstanley	11	13	0
Do., for China	0	10	0
Shortwood	13	19	1
Do., Sun. Sch.	7	7	3
Stroud	0	10	0
Wotton-under-Edge	15	1	6

HAMPSHIRE.

Blackfield Common	0	19	6
Emsworth	2	1	7
Southampton, East St., for N P. Dinapore	2	0	0
Whitchurch	6	15	5

ISLE OF WIGHT.

Niton	10	15	8
Yarmouth	5	7	0

HERTFORDSHIRE.

St. Albans	20	0	0
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KENT.

Bessels Green	24	0	0
Do., for Congo	2	0	0
Catford Hill	8	15	4
Erith	8	9	8
Foots Cray, Sun. Sch., for N P	4	0	0
Forest Hill	3	0	0
Lee, Bromley Road	0	10	6
Pembury (moiety)	1	4	9
Tonbridge	7	10	0
Woolwich, Parson's Hill	0	13	6
Do., for China	1	0	0
Do., for Congo	1	0	0

LANCASHIRE.

Accrington, Cannon Street	25	0	0
Barrow-in-Furness, Abbey Road	5	9	1
Burnley	2	8	4
Do., Haggate	9	2	10
Cloughfold	23	17	0
Colne	11	9	9

Liverpool, Myrtle St.	100	13	9
Do., Pembroke Chapel (valedictory service)	9	17	9
Do., Richmond Ch.	83	4	2
Do., Toxteth Tabernacle	150	0	0
Do., Egremont	7	0	0
Do., Everton Village	13	11	0
Do., Princes Gate	19	7	11
Do., Hall Lane	2	16	6
Do., Walton	13	2	6
Do., Soho Street	4	2	10
Do., Empire Chapel	7	0	8
Do., Walnut Street	5	0	10
Do., do., for N P.	0	11	8
Do., Cottenham St.	1	9	0

Less district exp.	398	18	6
	7	14	11

301 3 6

Manchester, Union Ch.	39	18	10
Newbold, Ebenezer	6	6	0
Oswaldtwistle	27	10	5
Padiham, Pendle St.	1	0	0
Preston, Pole Street	18	4	0
Sabden	20	9	0
Do., for W & O	2	0	0
St. Anne's-on-the-Sea	1	16	3
Sunnyside	5	14	0
Tottlebank	3	4	4

LEICESTERSHIRE.

Foston	5	13	11
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LINCOLNSHIRE.

Boston, Salem Sun. Sch.	1	4	9
Grimsby, for Congo	0	2	0
Holbeach	2	0	0

NORFOLK.

Norfolk, on account, per Mr J. J. Colman, M.P., Treasurer	4	7	
Yarmouth, Park Ch.	30	0	
Do., Sun. Sch., for Agra Sch.	7	10	0

NORTHAMPTONSHIRE.

Bliaworth	23	15	6
Do., for Congo	6	0	0
Milton	7	0	0
Northampton, College Street	10	11	0
Do., Grafton Street	2	0	0

NORTHUMBRIA.

Ford Forge	9	16	6
Newcastle and Gateshead Anx.:-			
Gateshead	21	5	0
Monkwearmouth, Enon Ch.	1	4	9
Newcastle, Rye Hill	9	3	3
Do., Scotswood Rd.	0	19	

	32	12	9
Less district exp.	1	18	8

North Shields	30	14	1
	4	2	1

NOTTINGHAMSHIRE.

Collingham	6	11	3
Newark	9	10	5
Sutton-on-Trent	0	7	4

SOMERSETSHIRE.

Fivehead	6	5	4
Hatch Beauchamp	4	5	0

SURREY.

Kingston-on-Thames	8	1	0
Mitcham, for Congo	0	10	0
Peage	11	7	3
Do., for W & O	5	7	3

WARWICKSHIRE.

Birmingham, on account, per Mr Thos. Adams, Treasurer	270	16	10
Do., Y.M.B.M.S., per Mr Cauldwell, Selly Park, for support of Congo girls	5	0	0
Do., Aston, Six Ways, for cost of boy at Strampore College	3	0	0
Coventry, Queen's Rd.	145	18	0
Do., St. Michael's	60	3	1
Do., do., for W & O	3	0	0
Do., for China	2	10	0
Do., for Congo	5	1	0

WESTMORLAND.	
Westmoreland Group of Churches, per Rev. A. Grant	34 8 9
WILTSHIRE.	
Devizes	3 6 0
Trowbridge, Back St. Do., Sun. Sch.	22 8 5 5 6 2
WORCESTERSHIRE.	
Astwood Bank	33 9 0
YORKSHIRE.	
Armley, Sun. Sch.	0 15 0
Boroughbridge	3 12 9
Do., for NP	0 4 0
Bradford District.	
Bingley	9 6 5
Bradford	3 0 8
Do., Sion	17 13 3
Do., Trinity Ch.	15 15 5
Do., Gillington	14 7 2
Do., Hallfield	5 6 6
Do., New Leeds	7 8 0
Do., Guisely	1 8 0
Cullingworth	0 12 9
Eccleshall	0 17 10
Idle	6 3 0
	<hr/> 81 19 0

Less expenses, £11 1s. 6d., and £64 13s. 6d. on account, acknowledged last month	65 14 11
	<hr/> 16 4 1
Brearley, Luddenden	
Foot	21 14 0
Farsley	61 3 5
Halifax, Trinity Road	14 6 3
Harrogate	50 0 0
Hebden Bridge	59 2 6
Keighley district, per Mr. W. Town, Treasurer	43 11 9
Lindley Oakes, Sun. Sch.	2 1 7
Malton	4 9 6
Do., Sunday School.	5 3 9
Meltham	4 4 5
Polemoor	6 1 0
Sheffield, on account.	21 5 10
Do., Autumnal Meeting, Collection	101 17 4
Shipley, Bosse-street ..	21 13 8
South Bank	3 10 3
Todmorden, Roomfield Ch.	22 7 1
Waingate	8 0 0
Do., for support of Congo boy	5 0 0
Wakefield	4 3 6
York	12 2 0
	<hr/>
NORTH WALES.	
MONTGOMERYSHIRE.	
Talysarn, for Congo ...	0 6 0

SOUTH WALES.	
CARMARTHENSHIRE.	
Llanelly, Greenfield ...	145 11 4
Do., for W & O	0 7 0
Llangefelach, Salem ...	0 12 0
GLAMORGANSHIRE.	
Cardiff, Tredegarville..	1 0 0
Do., Canton, Hope Ch.	3 3 11
Gwaellodygarth, Salem	0 12 10
Mumbles, West Cross ..	1 2 0
Penarth, Stauwell Rd..	2 6 6
Do., Tabernacla	5 10 0
MONMOUTHSHIRE.	
Abercarne, Eng. Ch. ...	2 0 0
Abergavenny, Frogmore Street	27 7 1
Gwmnema	1 9 10
Maindee, for India	0 7 6
PEMBROKESHIRE.	
Manorbier	0 14 0
SCOTLAND.	
Edinburgh, Charlotte Ch.	1 15 0
Glasgow, Adelaide Place	12 0 0
Do., Bridgeton, Sun. Sch., for NP	0 3 9
Montrose	7 0 0
Stirling	5 2 9

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 is designed for 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.

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