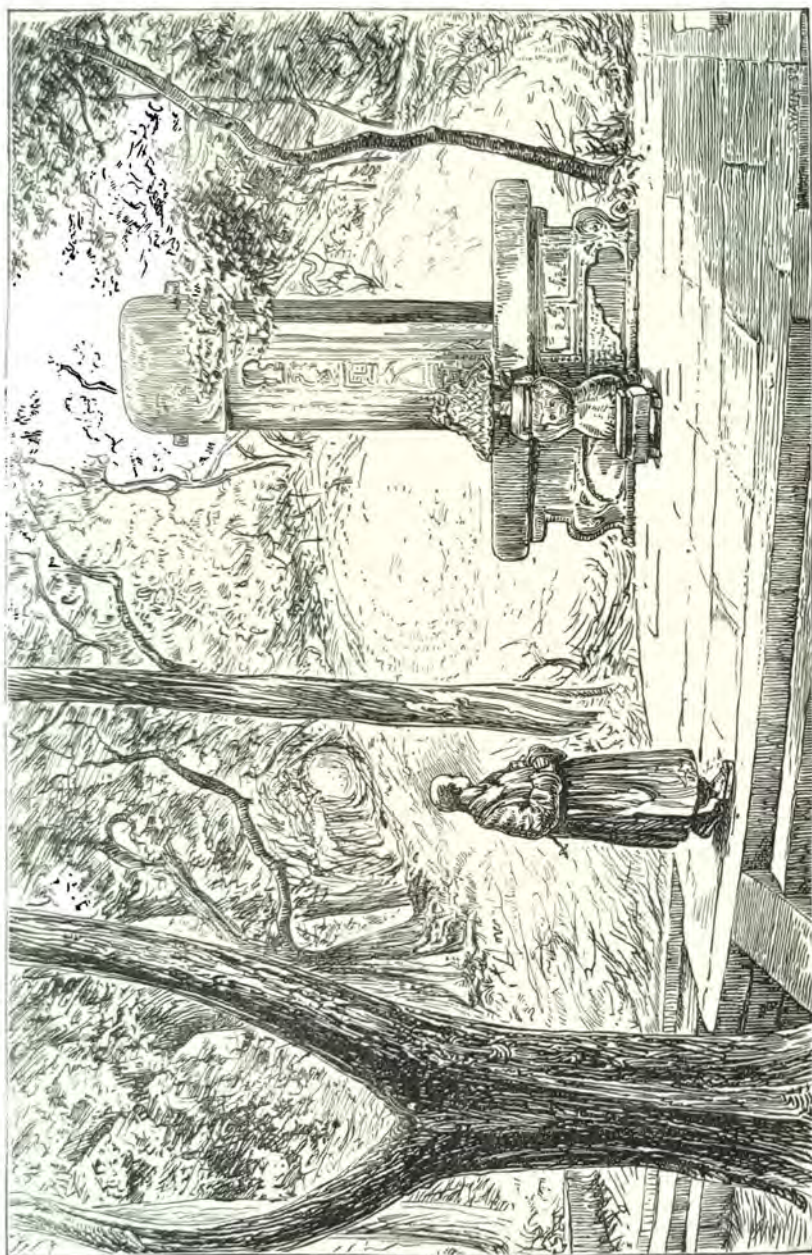


[THE MISSIONARY HERALD,
FEBRUARY 1, 1888.



THE TOMB OF CONFUCIUS.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Congo Mission.

CHEERING NEWS FROM SAN SALVADOR.

BY the last Congo mail we received the following letters. The first is from the Rev. Thos. Lewis, and is dated San Salvador, December 6th, 1887:—

“MY DEAR MR. BAYNES,—I am sure you and all friends of missions at home will rejoice with us at times of blessing at San Salvador. It was my great joy and privilege last Friday morning (Dec. 2nd) to baptize five of our people on the profession of their faith in Jesus Christ. It was, indeed, a happy and glorious day, and I never felt so full of joy as when leading them down into the waters of baptism. Mr. Graham, I think, has written in full about it, and I need not add particulars, but I cannot allow this opportunity to pass without giving expression to my joy.

“Perhaps the friends at home will wonder that we have baptized so few. These are by no means the only people who enquire after the truth. We believe it is best to be very careful in admitting candidates into church membership. A little delay will not do

harm to those who are real, and it will help us considerably in distinguishing between the true and the false. The Africans, as a rule, like to go in flocks. What one or two will do, the others follow, thinking it is the right thing; and this is our reason for baptizing so few just now. Those I baptized last week are not new converts, but they have been living consistent Christian lives for some time. Unless we are sorely disappointed in many of them, I think it will be our pleasure to baptize many more very soon.

“I have been deeply interested in the different ways these were brought to the Saviour. One, a personal boy of our late brother Hartland, and who can read English well, was touched by reading the Parable of the Ten Virgins. Another evidently was brought to Christ through the instrumentality of our late brother Darling. How would

these brethren rejoice to have been with us last Sunday evening, as we sat together for the first time at the Lord's Table! They have passed away, but their work is still to be seen in Congo; nay, more, it is felt in the hearts of many of the natives. So, my dear Mr. Baynes, 'one soweth and another reapeth.' We now 'bring in the sheaves' with great rejoicings; but we cannot forget those who tilled the ground, so terribly hardened by sin and superstition, and

who took so much pains and care in sowing the seed of the Word. And, above all, we remember Him who 'giveth the increase,' and blesseth the labours of His servants. May we who are now working in the field 'toil on, knowing that our labours are not in vain in the Lord.

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

The second letter is from the Rev. R. H. Carson Graham, of San Salvador, and is dated 7th of December:—

"MY DEAR MR. BAYNES,—This season (the shorter rains) seems very trying even to the natives themselves, and I have a great deal to do in the medical department.

"We have had good success in the treatment of bad ulcers which are so common here, and at present I have five or six cases which are progressing very favourably.

"You may have heard of a man named Dom Manwele Mpevo, one of the king's nephews, the brother of the heir to the throne. This man was very ill, and he came to us for medicine. He lived in the king's 'lumbu,' and I used to go and see him every day, after it became impossible for him to come to us. I told them at first that I did not think he could recover, but the king asked me to do all I could for him, so I attended him constantly till he died about three or four weeks ago.

"I have had several conversations with him about his soul's salvation, and on two or three occasions, when it was not my turn to conduct the Sunday evening service, I have taken a boy in to translate portions of Scripture to him. He constantly adhered to his profession of faith in the work of Christ. I think we have good cause to believe that he died a Christian.

"On two occasions before his death I was sent for, as the people believed he was about to die. On arriving, I found the house full of women, and quite a number of men outside. After relieving the immediately distressing symptoms, I asked him to tell those who were present in what he hoped for salvation. He told the people that he did not believe that either we or the padres or the witch-doctors could take away his sins, only Jesus could do this, that he was not afraid to die, because Jesus was his Saviour.

"I do trust his testimony may be blessed to many who heard it.

"You will be glad to know that on Friday last Mr. Lewis baptized five of those who profess to believe in Christ. We have long observed these, and the consistency of their lives is undeniable testimony to the sincerity of their profession. We trust there may be many others also, but we cannot be too careful.

"The names of these five you will doubtless know. They are:—Matoko, who was one of the first of Mr. Comber's friends here; Dom Miguel, the blacksmith; the other three are our own boys—Kiritidi, who was at first Mr. Hartland's boy, Nlekai, whom many of the friends will remember seeing

with Mr. Weeks in England, and Luzemba, who came up from Tunduna to visit his family here.

"The baptismal service was very impressive. Quite a large number of people gathered to witness the ordinance, and both candidates and onlookers behaved exceedingly well.

"We all felt it to be a great joy yesterday evening to sit down at the Lord's Table for the first time with native Christians in Congo.

"It seems rather strange that it was just twelve months on Saturday since Mr. Phillips and I came to San Salvador. We could scarcely have hoped that in one year we should enjoy the privilege we had yesterday.

"As we intended to organise a church,

we called together these five, who were to be its first members, a little earlier than our usual time for the Communion Service, that we might explain matters to them.

"Mr. Phillips told them the nature and some of the principal laws of a Church of Christ, after which we each gave them the right hand of Christian fellowship. As it was my turn to preside at the Communion, I said a few words on the nature of the ordinance before we proceeded to the observance of it. It was indeed a season of hallowed joy.

"Yours faithfully,

"R. H. CARSON GRAHAM.

"A. H. Baynes, Esq."

The third letter is from the Rev. J. G. Brown, only recently arrived in Africa, and is dated "Stanley Pool, Nov. 28th, 1887" :—

"I intended writing you from Underhill. The losses which we have sustained in the deaths of brethren Whitley and Biggs necessitated someone going to Stanley Pool without delay, and, it having been hurriedly decided that I should undertake the journey, I was prevented from writing owing to the bustle of arranging caravan. Last month, also, I had hoped to write from Wathen, but, when mail day arrived, I was prostrate with a fever, which kept me six days in bed; and writing was out of the question. Mr. Davis attended me in my fever, and was most unremitting in his attention; and, by God's blessing, I was speedily restored to good health.

paradise of lovely islands, and were not aware of sighting both sides of the river till late in the afternoon. The second day, from Boma, the river narrows and the current becomes much swifter, in places approaching almost to rapids. The scenery, also, becomes more rugged, the mountains are almost barren; and, excepting at the river-side, and at the bottoms of ravines, no sign of cultivation is visible. On the third day (Sunday), we reached Nokinoki at 10.30; and in half-an-hour more we leaped on shore at Underhill, and received a hearty greeting from brethren Moolenaar and Scrivener.

"I cannot refer to the feelings which we had on arriving at Underhill. We looked round the station and saw the most that was to be seen. We visited the little graveyard, and saw the resting-places of many of the brethren whose names must ever be associated with the station. Some of these we knew and loved. Young men full of life and full

"THE JOURNEY.

"All our journeying, after entering the Congo, has been pleasant. From Banana to Noki-noki we sailed in the steamer of the British Congo Company. The first day we sailed through quite a

of promise, whose hearts yearned towards the people among whom they were placed—and yet they are gone. The little wooden monuments with the bare initials seemed each to have voices pleading for Africa.

“SUNDAY MORNING.

“We started for Stanley Pool on the fourth day after our arrival. Our caravan numbered twenty-five in all, composed chiefly of Loangoes. James Showers, one of Mr. Grenfell’s well-tried men, was in charge, which relieved me considerably; and, from his acquaintance with the language, both of the carriers and the people through whose towns we passed, there was no difficulty in communicating with either. I stopped at all the stations of our own Society and of the A.B.M.U. which we passed on the way, and where we had the pleasure of seeing the brethren at work, and having fellowship with them. I rejoiced greatly on seeing evidences of the Spirit’s working in several places. We enjoyed excellent health while on the march, we were able to have a good sight of the country through which we passed, we were privileged very early to get an insight into the methods of land travelling in Congo; but nothing was of equal interest, or caused us such joy as to gather—as we did the first three Sundays in Congo at different mission stations—around the Table of the Lord to commemorate the Saviour’s dying love. With as many as we have seen who profess to have commenced the heavenward journey, we may well be encouraged in the work of the Gospel here. We reached Manteka on Sunday just as the bell was ringing for morning service. We thought the solitary tolling of the bell especially sweet as we ascended the height on which the station is built, and it made

us think of bygone days in the dear home country. Still more cheering was the sight which greeted our eyes when we reached the top. Between four and five hundred people were already gathered for worship, seated under the roofs of two grass houses in course of erection. As yet they have no church, and these were kindly lent by their owners that the worshippers might be shaded from the heat of the sun. In the evening we assembled again, when the Lord’s Supper was observed. We did not understand the services farther than to join in the tunes of some well-known hymns which were translated into their language, and which seemed to have a peculiar charm as sung by a large gathering of Congos; but we needed only to see the large gatherings and the rapt attention; to witness the heartiness of their singing and the earnestness with which they prayed, to be convinced that a work of grace had been begun in their hearts. No formal service would accomplish such a change as has taken place, or make the Congos walk six or eight miles, as many of these had done, to be present at the services. That station alone ought to satisfy, by the change effected, all dubious inquiries as to whether the preaching of the Gospel may be effectual here. How glad our hearts might well be if at every station of both missions like churches were formed from native converts!

“STANLEY POOL.

“I arrived here safely a fortnight ago, and am in excellent health, and trust I may be spared long, and be permanently settled here. The language of the Bi-tekes has to be acquired before I can do much in direct mission work. I understand it is much more difficult to acquire than Kixi-Congo, but am hopeful that I may be able so to acquire it so as to tell th

people living around the Pool the 'story of the Cross.' Mr. Biggs devoted considerable time to the language; and, had he been spared, he would have been a great help to others beginning its study; but he is away, and we must do the best we can, 'looking up' for all needful grace.

"I am glad that Mr. and Mrs. Bentley are here still. They are very anxious to do everything to make 'Arthington' effective in reaching the people.

"I thank you heartily for your very

kind letter, which I received on my arrival at the Pool, and assure you I shall endeavour to carry out your kind suggestions to the utmost of my power. I already find the difficulty, when there are a number of workmen to superintend, in the matter of exposure to the sun; but in that also I shall endeavour to be careful.

"Yours sincerely and gratefully,

"JOHN G. BROWN.

"A. H. Baynes, Esq."

Mr. W. Holman Bentley's New Book:

THE GRAMMAR AND DICTIONARY OF THE CONGO LANGUAGE.

AT a special audience on the 5th of last month at the Palace, in Brussels, the General Secretary of the Mission had the pleasure of presenting to His Majesty the King of the Belgians the first copy of Mr. Holman Bentley's great work, "The Grammar and Dictionary of the Congo Language," dedicated by special permission to His Majesty, which was very graciously and heartily accepted by the King.

Mr. Baynes, in reporting this to the Committee, writes:—

"I was commanded by the King, in the first place, to convey His Majesty's grateful acknowledgments to the Committee of the Baptist Missionary Society for this 'valuable and most welcome gift'; and then, in the second place, to assure Mr. Bentley that, in the judgment of the King, it was an undertaking 'fraught with the richest promise of good to the peoples of the Congo region.'

"His Majesty also specially charged me to communicate in his name with Mr. Bentley, and gratefully thank him, on behalf of the Government of the Congo Free State, for 'this noble contribution to the progress and development of civilisation in Central Africa, and the material improvement and uplifting of the Congo peoples.'"

We hope in our next issue of the HERALD to call special attention to this important work, giving further details as to its value in connection with the future of the Congo Mission.

At the last Quarterly Meeting of the General Committee on January 18th, it was unanimously resolved:—

"First,—That the Secretary be requested to convey to Mr. and Mrs. Bentley the cordial congratulations of the Committee upon the successful completion of this important undertaking, which, by the blessing of God, the Committee confidently trust will prove a great boon to all present and future missionary workers in the Congo district.

"Second,—That the cordial thanks of the Committee be given to the Misses Bessie and Flossie Payne, of Clapton, for the willing and valuable assistance they have rendered during the progress of the work through the press; and further, that the Secretary be requested to forward these ladies presentation copies."

OUR FINANCES.

AN URGENT APPEAL.

WE desire very earnestly to ask special consideration for the following facts:—

THE ACTUAL RECEIPTS of the Mission for the nine months of the current financial year, ending the 31st of December last, compared with the receipts of the previous year, show an increase of **£985 6s. 9d.** For this we are devoutly thankful. But then

The ACTUAL EXPENDITURE for the same period, compared with that of the previous year, shows an INCREASE of **£1,990 18s. 1d.**, while it is certain that owing to recent and large extensions the actual expenditure of the remaining three months of the current financial year, 1887-8, will very considerably exceed that of the last three months of 1886-7.

It is well that our friends should have plainly set before them the full meaning of these figures.

The expenditure of last year, 1886-7, as shown by the balance-sheet, exceeded the receipts by **£4,385 2s. 8d.**, which large sum would have been still further increased by **£1,943 0s. 9d.** but for the balance of the special Congo Fire Fund contributions carried to the credit of ordinary Congo expenditure.

This gives a total deficiency of **£6,328 3s. 5d.**

From this it follows that there is the prospect of a very heavy debt on the 31st of March next, unless the gifts of the churches are very largely increased during the next two months.

The actual figures up to the 31st December show that, after deducting the increase of contributions from the increase of expenditure, there is still an adverse balance of **£1,005 11s. 4d.**, which must still further augment the large actual deficiency between income and outgoings of last year.

We are thankful to know, however, that this large deficiency may yet be averted by the generous sympathy of our friends between now and the close of the current financial year on March 31st next.

With this in view, we desire urgently to appeal to the churches. The prospects of our work in many parts of the field were never before so promising. In India, the seed so diligently and lovingly sown has not only taken root, but is rapidly ripening to harvest; in China, already, many of

the sheaves have been gathered in, while on the shores of the vast Congo, after much of pioneering and preliminary work, the devoted toilers are freshly inspired by encouraging spiritual result.

In view of such prospects, this, surely, is not the time to slacken or draw back! And yet, in view of present financial facts, we cannot but be very anxious.

By the last mail, Mr. Bentley pleads:—

“Help, further help, is what we most fervently need, not so much medical advisers to diagnose fevers, but colleagues to help us to avoid falling into them through overstrain and anxiety. Unless we get further helpers speedily, more of us will go down in fever I feel sure. The prospects are clearing all round; much of the pioneering accomplished. Now we long to devote ourselves altogether to the one great work of our lives—the preaching of the blessed message of life and light through a crucified, risen, and sympathetic Saviour. But we are so short-handed, so crippled for colleagues. Do, we pray you, send us reinforcements.”

At their last meeting, the Committee unanimously resolved to send out, at the earliest practicable moment, THREE ADDITIONAL BRETHREN to the Congo, to fill the places rendered vacant by recent removals to the better land.

Who will go? In the words of one of our Congo brethren:—

“Surely there must be many gifted, earnest, capable, devoted young men at home who, counting it all joy to engage in such a noble enterprise, will come forward, saying, ‘Here am I, send me.’”

We venture to appeal to our better circumstanced friends for special donations to meet the cost of outfit and passage of new missionaries. Already, during the past nine months, we have sent out three brethren to the Congo, three to India, and two to China. The outfit and passage-money of the two brethren sent to China has been already generously provided for by the special “Wathen Fund.” But who will help to meet the expense of outfit and passage of the remaining six—£100 each for the three brethren to India, and £120 each for the three to the Congo? Are there not six friends who will each contribute the cost of one missionary, and so largely relieve the general expenditure of the Mission?

In the words of the late Thomas Comber:—

“Surely the work of the Society—now so full of hope and promise—will not be crippled for lack of funds! When I think of the bare possibility of this, I long to be rich that I might give a fortune to help on a work that grows dearer and dearer to my heart as I know it better. As it is, I can only give myself; yet I know the dear Lord will accept even this poor offering. Oh, for more practical daily sympathy with His self-sacrifice, who, ‘though He was rich, for our sakes became poor.’”

A Visit to the City and Tomb of Confucius.

THE Rev. R. C. Forsyth, Tsing Chu Fu, Shantung, sends the following interesting letter :—

“DEAR MR. BAYNES,—The readers of the HERALD may be interested in an account of a trip which Brother Couling and I undertook in the months of May and June last.

“We set out to visit the famous mountain called ‘Tai-yan-shan’ in this province, which is, as you may know, one of the five famous mountains in China, having a history dating back more than 2,000 B.C., and is accounted one of the most sacred spots in the Empire. Our plans also included a visit to the city and tomb of Confucius, which is two days’ journey south of the sacred mountain.

“QUESTIONS.

“We started on our wheelbarrow, but had not got more than a few miles before it broke down, and our men had to go back for another. We stayed in a roadside inn till their return, and, while there, some students from the Manchu city close by, who were curious to see our foreign books, &c., came in, and entered into conversation with us ; but owing to our limited knowledge of the language the conversation was somewhat onesided. They asked us what we had come to China for ; what our books taught ; if Jesus was our ‘holy man ;’ if the French were Christians, and, if so, why had they come to steal their land and fight with them ; how much we were paid for preaching, and so on, all of which we answered with the best grace possible and to the best of our limited vocabulary.

“All that day and part of the next we kept on the high road to the provincial capital, and on the third day

after leaving home we reached a large city called Po-shan. The city was full of life and bustle, as it is the centre of a large mining region, coal being the principal article of export. It is carried on camel back and transported on wheelbarrow to all parts of the surrounding district. There was a large fair being held, and the presence of two ‘foreign devils’ was enough to cause a great stir among the crowds of villagers who happened to be there. We walked through the city with an immense throng at our heels, who were for the most part merely curious, while some were evidently unfriendly. We could not get any lodging there, so were compelled to go some miles out of the city to a neighbouring village.

“The next day we passed through a mountain gorge of about five miles long, and were astonished to find it thronged with men pushing and pulling heavily-loaded wheelbarrows over ground so difficult to travel that the mere walking it under a hot sun would be sufficient to try the strength of a strong man. This was the only outlet, however, for the trade of a large district, and the unfortunate men who have to struggle over this toilsome road are, indeed, much to be pitied. No effort appears to be made or thought of to lighten their labours by making a road.

“The two days following were uneventful except that we passed through country where the opium poppy was largely cultivated. Although it is against the law of China, yet it is openly and unblushingly produced, and not only in this district, but generally throughout the country the deadly drug

is made, and it is only a question of a few years and the whole supply will be raised in this country itself.

"All the time, after passing through the gorge at Po-shan, we were in sight of the mountain range which includes 'Tai-shan,' and passing this, a long, narrow plain, beheld the peak towering above its surrounding heights.

"TAI-YAN-SHAN.

"After passing through the city of T'ai Ngan, a sleepy, dull place when we saw it, we at last found an inn in the suburbs. When we had had some rest and refreshment we hired mountain chairs, each borne by two men, and began our ascent of the mountain. It was not the pilgrim season, so we saw very few on the road, but we were told that at certain times the ascent is made by thousands of pilgrims every day. The ascent is made by a broad-paved road with handsome stone steps in flights at various intervals, right up to the very highest pinnacle of the mountain, a distance, as Brother Couling afterwards ascertained, of 4,700 feet above the sea level, or several hundreds of feet higher than Ben Nevis in Scotland.

"At various stages on the road are large and handsome temples, filled with idols, before which devotees are constantly prostrating themselves, while the gong is struck by a boy to arouse the gods. On the summit of the mountain is the largest and finest temple of all. On looking through a wooden grating in front of the principal idol we observed that the whole floor was covered with packets of sweetmeats, rice, trinkets, new shoes, &c., &c.; and, on inquiry, we found that these were the offerings of pilgrims for the benefits they supposed themselves to have received. It was a sad spectacle, the childish nature of the offerings and the

ignorance, dense and dark, which could thus degrade reasonable beings and delude them into the belief that their worship was effective and that any good could result.

"We beheld this just as the sun was declining, and its slanting beams tinged with a glorious hue the gilt of the temple's fanes and ornaments, and flooded all the landscape with its radiance. It suggested the time when the Sun of righteousness might, by being brought to the level of the intelligence of the people, yet flood their minds with a new and diviner light which would dispel the gross darkness of superstition, and transform the worship of the seen and the material into the true and spiritual worship of Him who is unseen and eternal.

"OUR SERVICE.

"We passed the night on the mountain-top in a small inn, which is kept by an enterprising, shrewd man, with whom we had some conversation, and who supplied our wants at a moderate cost considering the difficulty of maintaining communication with the city below. Next morning we got up to find the mountain encircled by a blinding mist, which shut out the sun above and the plains below, and chilled us to the bones by its clammy dampness. Before descending we held a short service in our room in the inn with the two Chinamen who were with us. We considered it would be unwise to attempt anything more openly, as a tumult might have arisen, which, with our imperfect knowledge of the language, would have been difficult, if not impossible, for us to allay, and which it would have been folly to excite. We had, therefore, our little meeting in our own room, and there, united in the worship of the only loving and true God, and together bowed the knee in the earnest suppli-

cation that soon the evidences of the worship of the false, which were all around us, might give place to the love and service of God as revealed in our Saviour Jesus Christ. Thus was held what in all probability was the first Christian service ever attempted on that mountain, which has been for thousands of years the centre of idolatry and superstition.

“CONFUCIUS.

“The next two days’ travel brought us to the birthplace of Confucius, the city of Chin-lu, where the lineal descendant of China’s greatest sage still lives in a manner befitting his high position and illustrious ancestry. It is of the usual type of Chinese cities, high, massive walls, lying four-square, with gates to the four points of the compass. Outside the north gate is the burial-place of Confucius and his descendants. It is several miles in circumference, enclosed with walls and planted with fir trees. In the centre is a smaller enclosure, also surrounded by a wall and with a small temple in the front. In this smaller enclosure is the simple mound—a photograph of which, taken by Mr. Couling, I enclose herewith—in which the body of the illustrious sage of China was laid, and which, through all the convulsions and revolutions through which the kingdom has passed, still remains in its original simplicity and integrity.

“The scene is one which might well

stir the heart and exercise the mind. Here is a relic of the dim and hoary past which has survived the shocks of time, and has still a most potent hold on the imagination and reverence of this great nation, in whose midst it is found. This grave is still a stumbling-block of offence in the way of multitudes, who are prevented by the teaching of him who was buried there from entering into the kingdom of God, and who, in this grave of the past, bury their hopes for the future. We hope and pray that the time is not far distant when on this Golgotha, which represents the dry bones of a dead materialism, may arise all that is symbolised by the living, vitalising influences of the Cross of Christ. Then shall this nation be found, instead of wandering among the tombs, sitting, clothed and in her right mind, at the feet of Jesus.

“We visited the temple of Confucius, one of the largest and most magnificent structures to be found in China, and where the sage is represented by a wooden image, about thirty feet high, and worshipped as a god, and where everything is done in the way of ornamentation to show the high place he has held, and still holds, in the estimation of the people.

“We left the next day, and, in due course, got safely home after an absence of about three weeks.

“Yours faithfully,

“R. C. FORSYTH.

“A. H. Baynes, Esq.”

The Voyage to India.

THE Rev. R. Wright Hay, writing on board the s.s. *City of Calcutta*, the day before his arrival in Calcutta (December 13th), says:—

“MY DEAR MR. BAYNES,—Mr. Rouse, who wrote you from Port Said, has asked me to complete the account of

our voyage; and as I am wishful to post as soon after our arrival in Calcutta as possible, I will write you

now. All our party are well ; and we are thankful to our Heavenly Father for having brought us safely, and in such comfort, so near the end of our journey, and the land to which, as ambassadors of Christ, He has sent us.

“CEYLON.

“After leaving Port Said we did not again touch land until we called at Colombo. This gave us an opportunity, unexpected when we left England, of seeing some of our missionary brethren and something of their work there. We landed about three in the afternoon, and went to the office of the *Ceylon Observer*, where Mr. Ferguson kindly supplied us with a guide to conduct us to the Mission House. There we found Mr. and Mrs. Pigott and two of their daughters, Mr. Durbin (the recently appointed pastor of the Cinnamon Gardens' Church), and also several missionaries of the London Missionary Society, who had arrived in the morning on their way to India. We spent a pleasant hour with these friends ; visited Mrs. Waldock's Girls' School, and saw the dusky maidens busy at needlework, all looking so happy ; saw the pretty little chapel where services in English and Singalese are held ; and were rejoiced to hear that God had been granting His manifest blessing on the labours of His servants, as many as thirty-four converts having been recently baptized on one occasion, and several others being on the eve of thus testifying to their faith in Christ. With Colombo itself we were delighted. The afternoon was only comfortably warm, and the profusion of green, in palms, plantains, papaws, mangos, and other tropical growths, interspersed with the white walls and red roofs of the houses, made a picture that was most restful to the eye and grateful to

the mind after the desert-wastes of Suez and the grey cliffs, seen only in the distance, of Aden. We rejoined the vessel about six o'clock, and not long after, the operation of coaling having been completed, we weighed anchor and commenced the last stage of our voyage. We have had a very pleasant passage.

“ON BOARD.

“To us juniors it has been a great privilege to have as ‘guide, philosopher, and friend,’ Mr. Rouse, who has been unwearied in his efforts to acquaint us with the rudiments of the Bengali language, and who, *en rapport* with all pertaining to work in India, has been able to give us much useful information and advice. Personally, I feel deeply indebted to Mr. Rouse, and am thankful that it was arranged that we should travel with him. Then we have had frequent opportunities of bearing witness to Christ and seeking the good of those travelling with us. Mr. Rouse, Mr. Taylor (a clergyman going to Calcutta), and myself, have conducted worship alternately every morning and preached every Sabbath, nearly all the passengers attending the services. We have had some specially interesting work among the sailors, most of whom have readily come to meetings arranged for them, taking part interestedly in the singing, listening attentively to the preaching, and accepting thankfully tracts and text-books, and not a few allowing us to converse with them personally about the things pertaining to the Kingdom of Christ. I was particularly pleased at the result of several talks which I had with one man, an intelligent fellow with infidel notions, who at first expressed something like contempt for what he admitted was the religion of his ‘good old mother,’ but who at last accepted a Bible and

promised to read it and pray over it, I promising to pray for him that he might be led into the truth as it is in Jesus ; and we cannot but believe that in other cases our efforts have been similarly owned and blessed of God. Mr. and Mrs. Rouse, Miss Hayward,

Mr. West, and my dear wife join with me in wishing you a joyous and good New Year.

“Yours affectionately,

“R. WRIGHT HAY.

“13th.—Just arrived in Calcutta. All well.”

Allahabad Chapel.

THESE pictures show the inside and outside of the Baptist chapel at Allahabad. It was built by the late Robert Carr, who also himself contributed largely towards the amount expended on it. A memoir of Mr.



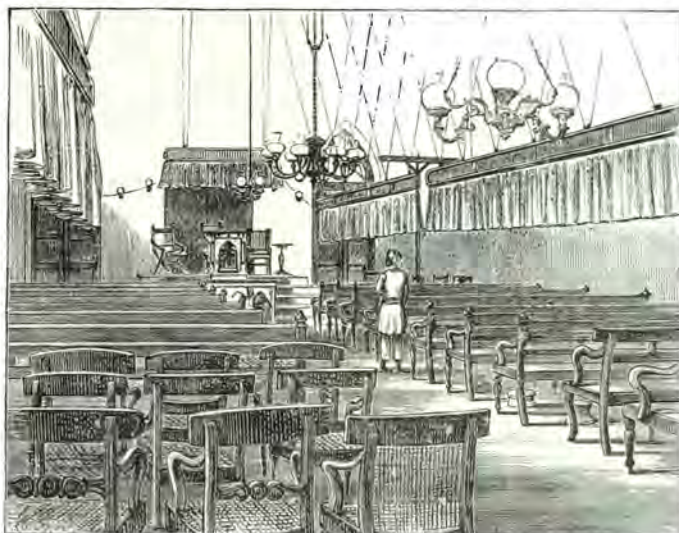
BAPTIST CHAPEL, ALLAHABAD.—(From a Photograph.)

Carr has been recently written by his son-in-law and published by the Baptist Missionary Society. It traces the career of a self-made energetic Christian business man in India. Would that we had many such !

The chapel was erected about twenty years ago. Like most Indian buildings, it stands in its own grounds, surrounded by a number of trees, which give a refreshing shade in the hot Indian sun.

Inside are seen the punkahs which are so universal in Indian houses inhabited by Europeans. They consist of a long pole, with a cloth fringe some feet wide. The pole is suspended by ropes from the ceiling so that the fringe comes down to a few feet from the floor ; other ropes are attached to the pole sideways, and these are pulled backwards and forwards by men

employed for that purpose. A breeze is thus created, which makes the heat much more bearable than it would otherwise be. During the hot weather we have the punkah going during the greater part of the day and of the evening, and in a great many houses it is pulled incessantly night and day by relays of "punkawallas," as the men are called who pull these punkahs. It is rather trying to a preacher, until he gets accustomed to it, to see half-a-dozen or more punkahs moving before him in different directions and at different rates. But if he tries to correct his nervousness



INTERIOR, BAPTIST CHAPEL, ALLAHABAD.—(From a Photograph.)

by using notes, he may find, if he is not careful, that the punkah over his own head scatters his notes to the four winds of the chapel.

Calcutta.

G. H. ROUSE.

Zenana Mission.

MISS THORN, of Delbi, has written requesting that sincere thanks for herself and the other ladies may be sent to the kind friends who have favoured them with Christmas gifts for the school children and Zenana pupils. Grateful thanks are due to :—Mrs. Whereat and Friends, Clevedon ; Miss E. A. Smith and Friends, Watford ; Mrs. D. J. Crossley, Hebden Bridge ; Mrs. Philp, Gosport ; Mrs. Wright, Kingston-on-Thames ; Mrs. Horton, Kebworth ; Mrs. Garland and Friends, Clapton ; Mrs. Polghese and Friends, Bristol ; Miss Jenkins, Newport ; Mrs. Lyon, Hampstead ; Mrs. Toone, Bath ; Mrs. Wright, Bristol.

The financial year of the Zenana Mission will close on March 31st. Mrs. Angus will be glad to have all moneys paid in by that time, but the account will be kept open until the 7th of April, and then closed finally.

Ninety-sixth Anniversary of the Baptist Missionary Society.

WE have much pleasure in reporting that the following arrangements have been made in connection with the services of the approaching Ninety-sixth Anniversary of the Society :—

THURSDAY MORNING, APRIL 19TH, 1888.—INTRODUCTORY PRAYER-MEETING, in the Library of the Mission House. Rev. J. T. Wigner, of New Cross, to preside and give an address. Service to comence at 10.30.

LORD'S DAY, APRIL 22ND.—Services in the various Chapels of the Metropolis.

TUESDAY MORNING, APRIL 24TH.—ANNUAL MEMBERS' MEETING, in the Library of the Mission House, at 10.30. Chairman : Charles Townsend, Esq., J.P., of Bristol.

TUESDAY EVENING, APRIL 24TH.—PUBLIC MISSIONARY SOIREE, Freemasons' Hall, Great Queen Street, Holborn, W.C. Tea and Coffee from 5.30 to 7 o'clock. Public Meeting at 7 o'clock. Chairman: Edward Rawlings, Esq., of Wimbledon Common. Speakers: Rev. George Cameron, of the Congo; Rev. G. H. Heynes, of Bolton; Rev. Hugh Price Hughes, M.A., of London; Rev. H. Wilkins, of Cheltenham.

WEDNESDAY MORNING, APRIL 25TH.—ANNUAL MISSIONARY SERMON, Bloomsbury Chapel. Service to commence at 12 o'clock. Preacher: Rev. J. Monro Gibson, M.A., D.D., of St. John's Wood.

THURSDAY EVENING, APRIL 26TH.—ANNUAL MEETING IN EXETER HALL, at 6 o'clock. Chairman: Hugh Matheson, Esq., of Hampstead. Speakers: Rev. Fredk. W. MacDonald, M.A., D.D., President, Wesleyan College, Handsworth, Birmingham; Rev. Francis James, of North China; Rev. R. H. Roberts, B.A., of Notting Hill.

FRIDAY MORNING, APRIL 27TH.—MISSIONARY BREAKFAST CONFERENCE, Exeter Hall, at 9 o'clock. Chairman: Wm. R. Rickett, Esq., Treasurer. Introductory Paper by Rev. James Owen, of Swansea.

FRIDAY EVENING, APRIL 27th.—YOUNG PEOPLE'S MISSIONARY MEETING, Exeter Hall, at 7 o'clock. Chairman: Alderman Belsey, J.P., of Rochester. Speakers: Rev. Wm. Cuff, of Shoreditch; Rev. Ossian Davies, M.A., of Tollington Park; Rev. Arthur Jewson, of Barisal; Rev. David Charters, of Stanley Pool, Congo River.

Good News from Delhi.

OUR veteran missionary, the Rev. Jas. Smith, writing from Delhi, for so many years the scene of his devoted labours, under date of December 27th, 1887, says:—

“DEAR BROTHER,—Here we are, once more, in dear old Delhi. The reception we have received is worth far more than all our journey from London. All sections

of the community appear glad at our return, and it is the most difficult thing possible to get quiet enough for writing a letter. At Shahdura the native Christians crowded the railings of the station, and at Delhi, both within and without, we were beset by large numbers, both of Christians, Hindus, and Mohammedans, anxious to give us a truly warm welcome back. The mission staff were also waiting the arrival of the train, and we were soon engaged in warm conversation, like times of old. It appeared but as yesterday when we bid all good-bye on our way to England, and some of the people looked so unchanged that they might have remained standing on the same spot ever since we left.

“SUNDAY MORNING.

“On Sunday morning, between 400 and 500 assembled in the new building, and our young missionary, Mr. Stephen Thomas, preached a most practical and idiomatic sermon in good Hindustani, whilst Mr. Herbert Thomas, in good vernacular style, conducted the service, and I closed by a few words of greeting and encouragement. On Monday we had a grand day, more than eight hundred attending the services. The scene was gay with the bright colours of the native dresses. The place was decorated with flags and mottoes in Hindustani and Hindi, and such a lot of flowers and shrubs in pots as only our Indian winter could produce in the open air. Men and women from all parts of the district, for forty miles round, had come in for the annual meeting; and the village choirs, with their grotesque instruments, rendered the whole atmosphere lively if not musical. The

Shahdura brethren, with their pastor Khushi Ram at their head, rendered some native bhajans in the best style I have ever heard. It was, indeed, a grand and truly memorable gathering. What a multiplicity of agencies are at work in Delhi, the Zenana mission, with its leading spirit, Miss Thorne, is carrying on a wonderful series of labours. Zenana visiting, large girls' boarding school, Purdah women's school, Chumarni girls' school, village schools, widows' home, dispensary for women and medical work outside. The ladies and native helpers are a complete hive of working bees, scattering honey through hundreds of homes. The male department is not less busy, and Mr. Herbert Thomas, with Mr. Stephen Thomas, are, I believe, sending streams of healthful light and influence into the very heart and life of this great city. In the city, Bazar preaching, Busti meetings and schools, various Sabbath services and church work, boarding schools for boys of Christians, and the Theological Institution and Normal School, preparing a noble Christian agency for church and evangelistic work in the future. From the bottom of my heart I thank God for the faithful work carried on by our brethren at Delhi, and pray for showers of blessing to descend upon it. My wife and self go out into the district on Monday, and hope to spend two months in itinerating among the rural population.

“Our united Christian love,

“Affectionately yours,

“JAMES SMITH.

“A. H. Baynes, Esq.”

Itinerant Chinese Sewing Woman.

ONE of the institutions of China appears to be the itinerant sewing women, whose usefulness may be admitted to exceed their beauty. They are seen in numbers in the portions of the foreign settlements of Shanghai which have become peopled by natives, and their employment gives one the idea that the females of the shopkeeper class are but little skilled in the art of mending; for all along the streets these itinerant women are seen wandering in search of work, or busy on their low stools, which, with a basket containing their threads, needles, &c., are their entire stock-in-trade. In reality, a very large proportion of the Chinese tradesmen in Shanghai are natives of other districts, and have left their wives at their own homes, so that they are without those whose duty here, as elsewhere, is to look after the family wardrobes. These sewing women bear a good reputation, and are usually the wives of boatmen, or men of that class, and have their residence in the stationary boats that line the creeks, used as simple dwellings for the poor.

Mohammedanism as a Missionary Religion.

BY REV. E. S. SUMMERS, B.A., OF SERAMPORE.

MOST of the false religions of the earth have not been of a missionary type. They have sprung up, each in the midst of the nation that has produced it, with features that bear the impress of that nation's political circumstances and characteristic traits. Each religion, even when claiming a supremacy for itself, has generally acquiesced in the existence of other religions side by side, with a genial tolerance arising more from indifference than from any other more worthy feeling. In fact, the hatred that Judaism and afterwards Christianity encountered, largely arose from the intolerance which both these religions showed on this point. Believing that they had a revelation from the God who made the earth and heaven, Jews and Christians alike were unable to acquiesce in and acknowledge religions whose deities claimed no authority or power beyond the limits of the territories occupied by their worshippers. The first religion among uninspired ones that seems to have addressed itself to man as man, was Buddhism. That religion, originating in India, was practically rejected in the country of its birth, but has since been nominally acknowledged in Burmah, China, and Japan, so that at the present day it may be said that, in a certain sense, Buddhism is the religion of one-third of the human race. But when we examine below the surface, we shall find that the acceptance is a very nominal one indeed, not at all inconsistent with the old practices of demon-worship among uncivilised tribes and various forms of religious faith, certainly not Buddhistic, among the more civilised. There is very little doubt that both the beauty and the success of Buddhism have been grossly exaggerated by inquirers, who wished to excuse their own unbelief by playing off Buddhism against Christianity.

The only other religion whose votaries have been actuated by a widely



ITINERANT SEWING WOMAN.—(From a Photograph.)

proselytising spirit is Mohammedanism. Their zeal in this direction has been known for centuries. Of its character and effects I wish to say a few words.

Mohammed began the propagation of his faith by persuasion; occupying the position of private individual that he did, he could hardly act otherwise. It is quite probable that at first he never thought of or desired any other means. The subsequent development of affairs, however, disclosed to him the fact that men as a whole were not deeply interested in a religion because he said it was true, and that the reputation of successful war was far more stimulating. From that time the *jihad*, or war for the propagation of the faith, has ever been the favourite mode of proselytism among Mohammedans whenever they possessed the strength and ability to carry it on. In the lifetime of Mohammed himself, considerable ascendancy was obtained in Arabia. Within a few years after his death Mohammedan armies had swept over Syria, Persia, Egypt, and the northern part of Africa. Nothing could exceed the rapidity of their military success, nor is anything more surprising than the rate at which the populations of these countries passed from a state of nominal Christianity to Mohammedanism. In his history of Latin Christianity, Milman gives what seems an adequate explanation of the rapidity of the transition. It may suffice to say that the Christianity was very largely nominal; that its adherents were split up into sects that were engaged in suicidal conflict; that the tendency of the more spiritual Christianity was towards celibacy, and therefore towards self-extinction; whilst a very large proportion of the female youth belonging to the community was swept violently into the harems of the Mohammedan conquerors to become the mothers of a Mohammedan race, and this not merely at the conquest, but continuously through a long period of years; and finally, that every advantage, politically and socially, was the reward of apostacy. If one inquires as to what conversion to Mohammedanism really means, we can easily understand how Christianity always wins its way slowly into a new field, while under favouring circumstances the former religion may lay hold of a community in a comparatively short time. No change of heart is demanded or even dreamed of. One or two acts of specific self-denial, such as total abstinence from alcoholic liquors, may be asked for; but any spiritually minded person knows how much easier it is to be a consistent total abstainer than a consistent Christian. All that is really required of the convert is to affirm a bare assertion of the unity of God and the prophetic mission of Mohammed, to be circumcised, and to repeat with more or less regularity the prayers in the Arabic language which every Mohammedan has to repeat whether he knows the language or not. Mohammedanism is really a debased—not as Canon Taylor called it at the recent Church Congress, a reformed—Judaism. Of course it is not denied that there are precepts and exhortations in the Koran which will benefit those who obey them and the community in which they are received. But about these there is nothing new, nor did Mohammed put them in any new or more inspiring light; and while he has added nothing new he has failed to reproduce very much that was invaluable in older systems. Besides, of course there is a fatal defect which, perhaps, only a spiritual mind will fully appreciate. The great value of Christianity to us is not its moral system, whatever the excellence of that may be, but it is the motive-power to do what we know to be right—that power for lack of which the most beautiful systems of heathen moralists proved comparatively

worthless. Now, Mohammedanism is absolutely destitute of any such motive-power; nay, worse, Mohammed does not seem to be conscious of its lack. He was not spiritually minded enough to feel any deep sense of sin himself, and he offers no help to any one sick and sorrowful with its hard problems. And here, no doubt, is the terrible failure of the system. It may elevate the minds of African devil-worshippers by sweeping away some of their superstitions, and supplying them with more elevated ideas about supernatural powers than they had before. It may protect them in some measure from yielding to drink, as some African authorities assert. It may supply them with as high an idea of a body politic as is known in the Mohammedan world. The reverse side is sorrowfully different. Experience shows that while the acceptance of the Bible is compatible with the highest development of the community, the acceptance of the Koran means stagnation. The greater portion of the Mohammedan world bears witness to that fact. Its political power has passed away; instead of threatening the rest of the world, its bounds are being encroached upon on every side. Russia from the north, England in India, Egypt and Cyprus, France in Algiers and Tunis. Italy is preparing to take her share on the African coast. Out of what was European Turkey how many new provinces have been formed during this passing generation and made practically independent of Mohammedan rule! And what does this political downfall, especially in Turkey, bear witness to? Simply to the fact that the Christian races of that Empire, in spite of political degradation and very imperfect Christianity, have outgrown the Mohammedan. The Koran is simply a straight jacket. Fettered by its teaching, perhaps suited in some measure to the community for which Mohammed legislated, but utterly unsuited beyond, the life of every great Mohammedan nation has pined and died away. This is why there can be no satisfaction felt at the advance of Mohammedanism even if for a time it raises degraded barbarians to a higher level, because that advance means that almost insuperable difficulties will arise in the way of any further advance. The paralysis that has overtaken the older Mohammedan world will surely come upon a younger one.

It has been asserted with some measure of confidence that, in spite of the political weakness and insignificance of modern Mohammedanism, the religion is advancing in India, in the East Indian Archipelago, and especially in Africa. Were it advancing in India it would, indeed, be a matter of wonder. During the last fifty years the Mohammedan community has fallen wonderfully in the social scale. Rejecting from religious motives the English education that is the only passport to success in life in India nowadays, they have had to acquiesce in exclusion from positions of influence that their Hindu rivals have hastened to fill. Besides this, the community suffered terribly in and after the Mutiny—a blow from which it has never recovered. It would be wonderful if, under these circumstances, any important accession to their numbers were to take place. Nor have those on the spot noticed any such. Missionaries are acquainted with individual cases in which excommunicated native Christians have become Mohammedans. Some mournful cases are not wanting in which some small native Christian communities, deprived of missionary supervision through a series of years, have very gradually been merged in the Mohammedan community. But, generally, the means of conversion is marriage, or some worldly motive, and it would be impossible to find any native Christian who had become

a Mohammedan because he genuinely believed that that religion was true. Cases of converts to Christianity from Hinduism through Mohammedanism have been known, showing that some Hindus do become Mohammedan. Of course, a community so largely represented throughout the whole of India could not exist without some accessions, inasmuch as an outcast from Hinduism will always find a welcome in its bosom, and, in most cases, knows of no other asylum. But no one suspected that much progress was being made until Canon Taylor, on the strength of certain statistics which he did not understand, tried to startle the world with the wonderful achievements of Islam in India. Of course, a more careful examination bears out the opinion of every careful observer on the spot, that there was probably never a time when Islam was so weak an influence in India as it is now. Great religious movements are already initiated; there is change and a seeking after better things on every side; but no one, European or Hindu, seems to suspect that the Koran contains light for the times, and the newer movements disclose the influence, not of the teaching of Mohammed, but of Christ.

With regard to Africa the case is very different. If Mohammedanism is gaining new adherents anywhere, it is there. Thirteen years ago R. Bosworth Smith drew attention to the extent to which Mohammedan propaganda had succeeded in Africa. He claimed and claims that that religion dominates half Africa, has leavened a quarter, and threatens the remaining quarter. Now these facts may be admitted, perhaps must be admitted, and yet do not justify the conclusion that some have drawn—viz., that Mohammedanism is better adapted to the barbarous condition of the aborigines than is Christianity, and that they must be expected to pass through the former to the latter religion. It would be difficult to show that any nation, or that many individuals, had come to Christ through the training that Islam supplies. It would be far truer to say that the existence of Islam produces additional serious, though let us hope not insuperable, obstacles. But in the comparison of the relative effects of the two religions, it seems to be forgotten that, while the one has been at work for only one hundred years, the other has been at work for a thousand. It is a thousand years since the Arabs first conquered Egypt and passed by the highway of the Nile into the interior of Africa, and all through that time they have had everything their own way. Some may object that Christian missionaries had an opportunity for the six hundred years preceding the Moslem occupation of Egypt, and it may be that they did not use their opportunities to the best advantage, for which failure, perhaps, the best of all reasons that can be given is that Egypt was the country in which the quietest type of monastic life developed itself; and again, whatever the reason, the general current of Christian propagandism seems to have rolled northward among the nations of Europe and eastward through Central Asia to the borders of China. It may be, however, that Christian missionaries did carry such knowledge of the Gospel as they possessed southward much further than is now known, only their efforts have been swallowed up in the general ruin that befell many other young Christian communities known to have sprung up, but destined not to flourish, under the blighting influences of Mohammedanism. However, after the Moslem arms had once been carried with success out of Arabia until the crescent gleamed by the waves of the Atlantic, we know that Africa was shut off from the Christian world for centuries; and not until Europe

had repelled aggressive Mohammedanism by the long series of the Crusades and Northern Europe had passed through all the struggles of the Reformation, were Christian missionaries practically able to bring the light of a pure Gospel to the people that sat in the darkness of devil-worship or in the feeble light of the taper of Mohammedanism. It may be a serious condition of things if it be true that Mohammedanism is so powerful through three-fourths of Africa. It shows that our task is harder than we had thought when we imagined ourselves confronted mainly by a system of devil-worship. But there is really no reason to despair; rather should we work the harder, that on the remaining portion of Africa we may reach those who are still in the more accessible condition, and form Christian nations, whose first missionary triumphs will be their success among their Moslem fellow-countrymen. As to the idea that Mohammedanism is winning over Christian converts in Africa, that seems to be imaginary, and as incorrectly based on misunderstood statistics as Canon Taylor's opinion about Mohammedan success in India.

What has been the success of aggressive Christian work among Mohammedan peoples? Has it been numerically great? On all hands it must be acknowledged that it has not been. However, in India at any rate, direct aggressive efforts have not been anything like so fruitless as many too readily and inconsiderately believe. From Carey's day down to the present there have never been wanting a succession of witnesses for Christ from amongst the Mohammedans of India. In 1878 the Rev. T. P. Hughes, of the Church Missionary Society, well known in India for the attention he has given to work among the Mohammedans, was able to speak of some three hundred converts, some of them being men of education and position. In our own Mission, both at Delhi and at Calcutta, we have had Mohammedans, converts and preachers, the very choicest of the native Church. It is to be acknowledged that Mohammedanism has yielded fewer converts than any other community in India, and perhaps, owing to the greater ease of return to the original religion, there has been a greater proportion of apostates among them. However, perhaps it would be true to say that, as a community needing a special class of workers, the harvest yielded has been quite in proportion to the labour expended.

It is notorious that in countries under Moslem rule the conversions have been exceedingly few; but it is forgotten that such opportunities for proselytism as are accorded to Christian missionaries are granted only on the understanding that they work among the Christians of the Turkish Empire. In India the Mohammedans close their eyes to the books and their ears to the teaching of Christian missionaries. In the Turkish Empire death is the almost certain consequence of apostacy from the Mohammedan Faith. For Islam is an un-sleeping and relentless guardian of its own borders, and Christian work among Mohammedans must rival the secrecy of the propaganda of the Catacombs before it can hope for much success.

The one great hope for the proselytism of Mohammedan communities is the presence in their midst of large Christian communities full of spiritual life and vigour. In the presence of such a display, Mohammedanism would probably simply vanish away as the darkness before the rising sun. Its claims are preposterous, its morality is low, and its temper of mind is fiercely overbearing and arrogant. Before the reasonable claims, the high morality, and benignant

temper of a high-toned spiritual Christianity it would simply die out. Curiously enough, throughout its more than one thousand years of life, it has never been placed in such a position. It has never been confronted by a Christian community in which the Bible freely circulated and was widely read. It has known nothing as Christianity but the sacerdotalism of the Roman Catholic and the Eastern churches, and it has despised it with a bitter contempt which was fully justified. Soon in India, at least, it will be placed in that novel position. Having ceased to exercise political power, it is unable to check in any way the free circulation of Christian books, or to impede the Evangelical preaching whose influence is reaching to every corner of the land. And in response to, and as a consequence of, that teaching, native Christian communities are rising on every side whose members have been gathered by spiritual appeals and feed on spiritual truth. Where there are thousands there will soon be millions. Who can calculate what will be the influence of the spiritual life of such a community upon the worn-out systems of religion whose votaries surround them? Apart from actual attempts at proselytism, which will certainly be put forth with ever increasing energy, there will be an example of the effects of spiritual religion leavening a whole community, and beautifully enshrined in individuals whose attraction will be irresistible. The tide of Mohammedan aggression has been rolled back by force of armies from the North, from the West, and in the East, even from the borders of China. But in India we may look for the time, surely not so very far distant, when the ignorant, fanatic bigotry of forty millions of Mohammedans will melt away before the genial, sunshiny influence of the growing Christian churches of India. May we not hope that a growing Christian Church will solve the problem in the same way in Africa!

Sabaragamuwa, Ceylon.

OUR good brother Mr. Gray, who has now been settled in his station several months, promises a more detailed account of his work, but in the meantime some extracts from his correspondence will be interesting.

Writing from Ratnapura, October 25th, he says:—"I am glad to be able to report that the work is prosperous and encouraging. It did look dark and disheartening some months ago; but our arrival has put new life, as it were, into our native brethren, with the result that the outlook is much brighter than it has been since the mission was established in Sabaragamuwa. We baptized six a few weeks ago, and have a number of inquirers. The people here are ignorant and awfully bigoted; but, by God's grace, we will conquer, and the name of Jesus instead of Buddha shall be supreme. I am hunting up villages which have scarcely, if ever, been visited hitherto, and these are now visited systematically and regularly. But the district is so extensive that three men (my present number of native assistants) are quite unequal to the requirements." As contributing largely to the brightening aspect of the work, he refers to the visit of a young man named Abayaratne, who came into the district of his own accord, and for several weeks worked with and cheered the native brethren greatly, and whose labours had been blessed to the conversion of souls. He regards him as a young man of much promise, likely to make a very effective evangelist.

Another item of encouragement mentioned by our brother is the improved condition of the native girls' school at Ratnapura. Under the teacher Lucy, who is earnest and conscientious in her work, it has nearly doubled in numbers, the average attendance being twenty-five, with the prospect of an increase. A good many of the children, the eldest of whom is not more than thirteen, believe in the Saviour, he is persuaded, but are kept back by the fear of persecution. Let us pray that the hopes which cheer our brother may be realised, and even exceeded!

Appeal on Behalf of Jamaica.

THE Rev. P. F. Schoburgh, to whose appeal we earnestly entreat the attention of our friends, is an estimable and worthy student of our Calabar Institution, Jamaica. He has been, the last few years, the pastor of the churches at Old Harbour and Rosewell, formerly under the pastoral care of our late eminent missionary, the Rev. J. M. Phillippo. Under Mr. Schoburgh's ministry, the congregations have been revived and largely increased, and his zeal and devotedness have been, through God's blessing, rewarded with many conversions. During his brief stay in this country, he has visited, with great acceptance, many of the churches on behalf of the Mission. It would be a gratifying return for his labours could he go home laden with some substantial proofs of the interest his presence amongst us has excited. With the utmost pleasure, I commend his appeal to our friends.

EDW. B. UNDERHILL.

"APPEAL.

"To the Christian friends and sympathisers with Missions in Great Britain this appeal is humbly and trustfully sent.

"The sum of £1,800 (one thousand eight hundred pounds) is urgently needed to erect three chapels in three destitute districts in Jamaica, West Indies. These places—"Shiloh," "Rosewell," and "Old Harbour Market," under the care of a native pastor, Mr. P. F. Schoburgh, now in England—are centres of a large population who are very anxious for the preaching of the Gospel amongst them; and to this end are struggling to erect suitable places of worship in which to meet, and by which the spiritual work in progress would be greatly promoted.

"The Jamaica Baptist Union has therefore commended this appeal to the friends of the cause of Christ resident in Great Britain. It might be interesting to know that these people, two years ago, built a chapel at Old Harbour Bay, at a cost of £900 (nine hundred pounds), and that there is now a great depression in the Island consequent upon the sudden failure of the "sugar industry"; yet, notwithstanding this, the people have made sacrifices and raised the sum of £200 (two hundred pounds) towards the required amount."

On behalf of the Committee of the Baptist Missionary Society, I warmly commend this appeal to the generous consideration of friends in Great Britain.

ALFRED HENRY BAYNES,
General Secretary Baptist Missionary Society.

Summer Work in Italy.

BY THE REV. JAMES WALL, OF ROME.

IN continuation of the sketch given in the *MISSIONARY HERALD* for December last, Mr. Wall writes:—

“After leaving Leonessa, we descended to Piediluco, where we had decided to spend the latter part of our summer holiday.

“THE OLD CHEMIST.

“We managed to get lodgings with a chemist, an old man, strongly conservative and very superstitious. He soon found out from our family prayer, which he never attended, that we were Protestants. He watched us narrowly, charged us heavily, and came to the conclusion that it was well for us to be in his house. His shop being the rendezvous of the town, and he being remarkably communicative, we were soon known to most of the people as remarkably religious persons. After the heat of the day the old man would come and talk with me far into the night. The next day he would retail the ideas to his customers. In accordance with my purpose of working rather from within than from without, I tried to show that the Catholic Church, in treating Protestants as their principal enemies, had brought itself into such a disastrous condition that its complete ruin could only be prevented by frankly acknowledging the error, and seeking Protestant aid to get out of it; that if Catholics had the truth, that their friends were among those who held it, and in the proportion in which they held it, and that on this principle Protestants were to be preferred to nine-tenths of nominal Catholics who blasphemed the saints and the Saviour, who denied inspiration, and who often did not believe in resurrection, and who sought the

destruction, not so much of Catholicism as of Christianity, whereas Protestants only sought to reform; that the stress of the situation had constrained the Pope to tacitly acknowledge this in seeking help from Protestant countries. The old pharmacist, who seemed to think there was soundness in this policy, invited me to dine with the vicar and talk the matter over. This conversation took place when we were on our way to Leonessa, and now that we had returned, he met us on arrival and urged us to accept his rooms. As we, however, had found a much more suitable place, we were obliged to decline, on which the old man came to the conclusion that we were rank and dangerous heretics, and as such denounced us. It was not so, however, with an old friar, pensioner of a suppressed order, who slept at the pharmacy. He had often spoken with us on spiritual matters, had accepted and was reading the New Testament, and now declared, and afterwards showed himself to be our friend. This caused a little rupture between the two most Catholic persons in the town.

“AT WORK.

“Installed in our new rooms, beautifully situated on the lake, Mrs. Wall and Miss Yates began the distribution of the Gospel of St. John; fermentation in the population soon developed, and threatened to burst the old skin of Popery. We then opened our house to meet those who desired to hear the Gospel preached, and continued the meeting every night until we left. Eight persons attended the first night;

at the second, twenty-two; at the third, fifty; and at the fourth about double that number. At these meetings several influential persons were present, among them the syndic and the town clerk, who took the greatest interest in what was said, and sat, the one on the right, and the other on the left, of the speaker. As many were unable to enter, the people themselves sought and secured a larger place for the meeting. This unexpected movement on the part of the people alarmed the few sincere Catholics with whom I had conversed, and indeed surprised us all. The vicar was exceedingly disturbed. One morning, attended by his curate, he came into the town in full canonicals to call the wanderers back. Hearing a warm discussion going on in a shop near us, I went to listen. The vicar, standing in the door, was speaking *ex cathedra* to half-a-dozen shoemakers. One of these was reminding the vicar that he had often helped at the altar, and that if he had made a fool of himself on a small scale, the vicar had done so on a large one; that, as he was, therefore, the greatest sinner, he ought to be the first penitent. The priest, seeing the glances of the men towards the door, turned round and saw me. The *ex cathedra* business came to a sudden close, and the vicar, giving me the ordinary salutation, left. Shortly after I called on the vicar, and remained with him several hours, testing, in his case, the value of the arguments used with others. The position being to him a novel one, he strove mightily to induce me to shift and take the usual Protestant standpoint, which his theological artillery was made for, and which he was anxious to get into position and bring to bear on me. I refused to oblige him. He occasionally let fly a thunder-charge, but soon saw it was not in my direction. He was

destroying castles on distant hills, while the enemy's bayonet was in his ribs. The question was not 'Where is the true Church?' but 'What is the true Christian?' His definitions were just the rubbishy Scripture tears to shreds, and he seemed to partially consent to the clear, ringing tones of truth on sin, salvation, and judgment to come, and bore, I thought, with some meekness when I said that, in order to fully understand what it is to be a Christian, he must become one. As I had now delivered my message to him, I was somewhat free to enter other regions, so the tug of war passed on to the authority of Scripture. He showed me a copy of St. John which we had distributed, and pointed to what he thought inaccuracy in the translation. As he made some pretension to acquaintance with the original, I suggested that he might give his parishioners an accurate version, and that, if he would translate the Gospel of St. John, I would print some thousand copies. He seemed to like the idea; indeed, we have immense advantages when with Catholics who are intelligent enough to know, and conscientious enough to acknowledge, what their Church teaches about the authority of their own Vulgate. Then his eyes brightened when I allowed the conversation to come upon tradition; but he was exceedingly puzzled when he had tried to prove his position on *re infant* baptisteries, and more than puzzled when he got into the catacombs and found the first centuries dumb or indignant. By this time we were on better terms, and when I left I expressed the hope that, although obliged to oppose each other, that we each should be loyal to conviction and fair in fight. He hoped that, with my 'good feeling,' I should get more grace and enter 'the fold,' on which I reciprocated the wish that he

should get out of himself and come to Christ.

“THEATRE SERVICES.

“The people who had made application for the theatre, and received permission from the syndic to use it, now filled it, and many, who were unable to enter or did not desire to, listened around the doors. Our last meeting in the theatre was very Italian, and shows what turn things will probably take when the nation moves in the lines of the Gospel. We had not been able to sing our hymns, and now the new converts desired to do so. It was suggested that the municipal band might be called in. Request was made, and granted. Immediately the band was assembled, and one of our most stirring pieces practised. Half-an-hour before the time fixed for the service, one of the friends came to tell me that the theatre was full and the band waiting to play the hymn—

“Innalzate il vessil della Croce
Libertade bandite agli schiavi.”

On reaching the theatre, I found that the band had planted themselves in a circle in the pit. When the signal was given, they played with great energy and will. The effect was very good. I then taught the people present a verse of the hymn. By repeating it after me they soon learnt it, and sang it while the band played. I then announced the Gospel, and instructed the converts to begin and provide for their own edification. When those who believed they had received salvation were desired to witness by holding up their hands, about twenty did so, and among them the syndic and several councillors. After the meeting, which was one of much feeling, and lasted nearly two hours, some of the converts met together and elected one of their number to read

the Scriptures, and fixed the time and place for a weekly meeting.

“GOOD WISHES.

“The next morning, before we left, several persons came to wish us good-bye. The landlord offered us the house gratis for another week; the old friar came in at the back door, and came not only for himself, but also for others. An official who at the time of our arrival was an Atheist, came and left me a document to attest his conversion to Christ, and his readiness to work for the Gospel; and old Battaglia, a popular democrat, who had been changed from the lion to the lamb, was with us several times at our door; and when our boat glided over the lake as we left, he stood on the shore waving farewells.

“In looking back on our visit to the Switzerland of Central Italy, I cannot but feel that it contains much of the Master's teaching, which to my own mind is very suggestive. Beginning at Jerusalem must mean, in Italy, at least, penetrating the enemy's camp, throwing up your trenches, seizing his strength, and turning his guns back upon himself, delivering his captives, drilling them for conflict, and giving them marching orders. We have no means at our disposal for carrying on protracted warfare, for surrounding Jerusalem with trenches, and thus reducing the fortress by famine. We must be bold for the truth, push the truth to the front, blaze it into the darkness of error; but it must be truth in love. There must be the Gospel in its living aspects appealing to the real in men, vibrating in finite chords, awakening Divine echoes, coming from and raising back to God; the Gospel come down to human grasp and touch, roughly handled, but still felt, heard, and seen; ready to be trampled under

foot or enthroned in the heart; waiting to begin its kingdom amid the broken fragments of the poorest soul, the lowest forms of social life; content to do what it has been doing with our poor materials for eighteen centuries,

and still wait for the season when its buds shall no longer be ruthlessly nipped, but flower into healing fruit for the whole human family.

“JAMES WALL.”

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:—S. A. H., “Clifton,” 5s.; Collecting Card from Miss Barlow, Bristol, £5 15s.; Mr. Haynes' Bible-class, sixth card from Miss Innes, Edinburgh, 4s. 6d.; J. B., Liverpool, £1; Mrs. S. A. Evans, Amlwch, 2s. 6d.; F. B. T., London, £1 1s.; Mrs. H. Richards, Wolverhampton, 7s.; collected by Mrs. Pearce, Hereford, £5; collected by Mrs. Murrowood, Sheffield, £1; “Quicksilver,” 2s.; Clara C., Finsbury Park, 2s. 6d.; Collecting Card from Olney Friends, £1 6s.; from Friends at Faringdon, Berks, through Mrs. Hedges, 10s.; E. T., Manchester, a Thankoffering, 2s.; from Friends at Wolverhampton, through Mrs. Fuller, 15s.; Seventh Collecting Card through Miss Innes, Edinburgh, 11s.; M. D., Liverpool, £3; by Sale of Jewellery, 5s.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to Mr. E. G. Everett, of Isleworth, per Mr. F. V. Thomas, for a collection of old copper coins and silver and gold chains. Two Sisters, at Leamington, for Christ's sake, for silver chain and bracelets. “One Interested in Missions,” Newport, Mon., for collection of old coins. “Adelaide, Glasgow,” who writes:—“I herewith enclose a draft for £14 9s. 3d. for Foreign Missions, which please place to account of Adelaide-place Church, and acknowledge to Mr. Lockhart. This is the interest on money saved during the past few years, and I have resolved to devote any further profit that may arise on it, and any further additions I may be able to make to it, so long as God keeps me in a position that I do not need it. I send it direct to you, thinking it may suggest to others a similar devotion of their means to the cause.” “A Worldly Admirer of Missions,” Wilts, for £5 8s., who writes:—“My wife and I resolved, at the close of our annual mission meeting, held some fourteen months ago, that we would do a little for missions, so we decided that we would, every Saturday night, see how much money we had taken during the past week in our business, and that for every pound we took we would consecrate 1d., $\frac{1}{2}$ d. of which was to go for missions, and the other $\frac{1}{2}$ d. towards any special case of poverty that presented itself to us. I have kept the box rather longer than I should have done, for I thought to begin the New Year with a new box, and it gives us both great pleasure to hand you the box with its contents.” Two Brothers, Bournemouth, for silver pencil-case, for Congo Mission. “A Widow,” for silver coin for China. “Thankoffering,” for £2. “An Old Sailor,” for old silver coin for Indian Mission.

The very grateful thanks of the Committee are also presented to the following friends for most welcome gifts, the needs of the Mission just now being specially urgent and pressing:—L. T. W., £1,000; Mr. Geo. Sturge (half-yearly instalment of £1,000 donation), £100; "A Friend," per Mr. Joshua Sing, £100; Mr. C. F. Foster, Cambridge, £100; N. N., £100; Mr. W. Johnson, Fulborn, £53 10s.; Mr. J. Marnham, for *support of Congo missionary*, £75; P. G., for *China*, £25; Mr. J. Seivewright, for *education of Congo boys*, £40; "Cymro," £20; Mr. J. P. Bacon, £20; Rev. A. J. Harvey, B.A., £20; Mr. Sidney Robinson, £20; Mr. Joseph Wates, £20; Mr. D. Rees, £15; "A Gloucestershire Working Man," £15; J. and J. F., £10 10s.; E. A., £10; Mr. and Mrs. Henry Wood, £10; Dr. E. B. Underhill, £10; Mr. E. Pryor, £10; Mr. J. McIlvain, for *Congo*, £10; J. M., £10; Mr. J. T. Stevenson, New Zealand, £10.

Recent Intelligence.

WE are glad to report the safe arrival in England of Messrs. Cameron and Charters, of the Congo Mission. Mr. Cameron is still suffering from attacks of intermittent fever, producing great weakness and demanding complete rest and quiet. Mr. Charters is in excellent health, and has enjoyed almost complete immunity from sickness during his stay on the Congo.

PREMISES IN ROME.—The Committee have just executed a provisional agreement for the purchase, for the sum of £10,000, of the central premises in Rome, at present partly occupied by the Rev. James Wall, as chapel and residence.

Towards this sum Mrs. Kemp, of Rochdale, has very generously promised £2,000, and it is proposed by the Committee to raise the balance of £8,000 in the following manner:—

To divide the £8,000 into sixteen shares of £500 each. Each share to carry annual interest at the rate of five per cent. during the lifetime of the first holder of such share, on his death the £500 becoming the absolute property of the Society, without any claim or charge thereupon whatsoever, the payment of five per cent. on the £8,000 annually being more than covered by the present rents received by letting off a portion of the premises.

By this arrangement, in course of time, as shareholders de cease, the premises would become the absolute property of the Society, free from all charge or liability of any kind.

It is further proposed to divide each share of £500 into fifths of £100 each, so that any friend may take one, two, or more fifths of £100 each, or one entire share of £500, as may be most suitable.

Upon all these amounts, during the life of the first holder, the Committee undertake to pay interest at the rate of five per cent. per annum, by two half-yearly payments; and the Committee very earnestly appeal to friends and supporters to assist in this very important undertaking by taking up some portion of the sum required.

As many of our readers know, these premises are situated in the Piazza San Lorenzo, in Lucina, opposite the church of San Lorenzo, a few steps off the most central part of the Corso—the most important thoroughfare of the city. The position is in all respects admirable, as experience has abundantly demonstrated

and to-day probably no better could be found in any part of Rome. Should the Society be able to secure these premises as their own property, they would be in a position at any time to effect such alterations as would very greatly add to their usefulness, and secure accommodation that would very fully meet all the requirements of the work as to position, frontage, approach, and size.

Communications relative to this should be sent to Mr. A. H. Baynes, Mission House, 19, Furnival Street, Holborn, London, E.C.

We are thankful to report that since the publication of the foregoing in the January issue of the HERALD, £4,000, or, one-half the amount needed, has been promised. We now earnestly appeal for the remaining moiety of £4,000. Will friends seeking a sound and safe investment help us in this most desirable and important work?

We are anxious our friends should understand that the financial year of the Mission will close on March the 31st, and we earnestly appeal to Treasurers and Secretaries to send in to the Mission House all remittances by that date. Inasmuch, however, as several meetings are already arranged for the early part of April, and with a view to meet this special difficulty, the books will be kept open until April 16th, after which date no sums can possibly be included in the current year's account.

In response to the appeal of Mr. Stubbs, of Patna, in the January issue of the HERALD, we are thankful to report that Mrs. John Hamilton, of Hillhead, Glasgow, has very kindly undertaken to supply all the needful drugs, as well as a very complete medicine-chest. We are confident Mr. Stubbs will be most grateful for this much-needed help.

Miss Tritton, of Bloomfield, Upper Norwood, is endeavouring to collect hymns and poems written by her father, the late honoured and beloved Treasurer of the Mission.

She is particularly anxious to obtain a copy of a poem commencing

“Trust ye in the Lord for ever,”

which was read at a farewell missionary gathering at Norwood a few years ago. If any of our missionary brethren or readers of the HERALD can supply this, and will send it either to the Mission House or direct to Miss Tritton, we shall be very grateful.

Friends of the China Mission will be thankful to know that the Committee have just received a letter from the Rev. W. A. Wills, of Tsing Chu Fu, conveying the gratifying tidings that the medical experts in Shanghai, Drs. Miles, Henderson, and McLeod, after most careful and repeated examinations, had arrived at the definite judgment that “there was no disease of the eyes whatever, nor, indeed, could they find the slightest trace of past disease.” The doctors advise the use of special glasses to correct long sight, and they conclude their report by saying:—“In our judgment, Mr. Wills is fully able to continue the study of the Chinese character, and we see no reason why he should not recommence his studies at once.”

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post Office Orders made payable to the General Post Office.

Contributions

From 13th December, 1887, to 12th January, 1888.

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.		For Palestine Mission, per Mrs H. J. Pearce-Gould.		Wates, Mr Jos. 20 0 0	
A Friend, per Mr Joshua Slog, second instalment of subscription promised for 5 years	100 0 0	Davis, Miss	0 10 6	"Waverley," Nottingham	1 0 0
Aldis, Mrs	2 2 0	Gurney, Mrs J.	1 0 0	Williams, the late Mrs Ann, quarter of residue of estate	1 5 0
A Regular Subscriber	1 0 0	Lush	3 3 0	Under 10s.	1 10 5
Bacon, Mr J. P.	20 0 0	Under 10s.	0 5 0	Do., for Congo	1 2 8
Barnaby, Mr J. W.	0 10 6	DONATIONS.			
Barrett, Mr J., New Cross (2 years)	1 1 0	A Friend of Missions, per Rev J. C. Powell, for Debt	1 0 0	Do., for Italian Bibles and Testaments	0 5 0
Beilby, Dr, Edinburgh	1 0 0	"Alice," for Congo	5 8 0	LEGACIES.	
Do., for Congo	1 0 0	Allmark, Mr A., for Congo	0 10 0	Mitchell, Estate of late A., per Mr A. J. Dodds, Berwick-on-Tweed	20 0 0
Do., for Mr Wall's Work, Italy	1 0 0	Anonymous	2 0 0	Myland, the late Mr C.	5 0 0
Boorman, Mrs	0 12 0	"Anon's Missionary Box"	3 17 6	LONDON AND MIDDLESEX.	
Brawn, Miss	1 0 0	AGloucestershire Working Man	15 0 0	Acton, Juvenile	8 7 10
Casson, Mr W.	2 0 0	A Poor Young Man	1 0 0	Do., do., for support of Congo boy	5 0 0
Clow, Mr & Mrs W. G., Sherborne, for W & O	0 10 0	A Thankoffering, Harrogate	2 0 0	Battersea, York-road, for W & O	2 2 0
Cowdy, Rev S., LL.D.	0 10 6	Bootleite, for Congo	5 0 0	Bernonsey, Drummond-road, for W & O	3 3 0
Cowell, Mr J. R., for W & O	1 0 0	Do., for Mr Wall's Italian Mission	5 0 0	Bloomsbury Chapel	34 10 2
Crowther, Mr J., Grimsby	0 10 6	Casson, Mr W., for Congo	2 0 0	Do., for Congo	2 0 0
Day, Mr W. R.	0 10 0	"Cymro"	20 0 0	Do., for Mr H. Thomas, Delhi	5 0 0
Fleming, Miss, Glasgow, for Congo	0 10 0	Christmas Thankoffering, for Congo	1 0 0	Brixton Hill, New Park-road, for W & O	3 10 0
Francis, Mr H.	0 10 6	"E. A."	10 0 0	Brixton, Kenyon Ch.	0 10 6
Gale, Misses, for W & O	0 10 0	"E. B.," Nottingham, for Congo	0 10 0	Do., do., for W & O	6 3 0
"G. E. R.," for Congo	0 10 0	"F. R.," for Testaments for Italy	1 5 0	Do., do., Sunday-school	5 9 9
Gissing, Mrs, Clevedon	1 0 0	Foster, Mr C. F.	100 0 0	Do., do., for European Missions	1 17 1
Grayson, Mr E. J.	1 1 0	Fowler, Miss M. (box), for W & O	1 1 6	Do., Wynne-road Sunday-school	7 12 8
Hanson, Mr W. D.	2 2 0	"G. A. B."	0 10 0	Do., St. Ann's-road, for W & O	0 10 0
Hardy, Mr L. C.	0 10 0	Haworth, Mrs, Christmas Gift, for Congo	5 0 0	Brompton, Onslow Ch., for W & O	1 0 0
Honeyman, Mr G., Coupar Angus	2 0 0	Hoskins, Mrs, Burnham	0 11 6	Brondesbury	1 5 4
Do., for Congo	1 0 0	Do., for W & O	0 11 6	Do., for W & O	4 11 11
"In Memoriam," Bath	2 0 0	"J." & "J. F."	10 10 0	Camberwell, Denmark-place	24 14 10
Jonas, Mr J., Filey	1 2 6	"I. G." & "H. G." in loving memory, for Congo	5 0 0	Do., do., for W & O	7 5 0
Lincoln, Mr H., jun.	2 0 0	"In Memoriam," Rev J. T. Couber, Thankoffering, for Congo	5 0 0	Do., do., for Debt	5 0 0
Lloyd, Mr D. H.	2 2 0	"Lambda"	5 0 0	Do., do., Juvenile, for N P, Barisal	9 11 7
Marnham, Mr J., quarterly subscription for support of Congo Missionary	75 0 0	"L. T. W."	1000 0 0	Do., Cottage Green, for W & O	1 1 0
Martin, Mr F., Landport, for Congo	1 1 0	McCurdy, Mr J. R., for Congo	1 0 0	Chiswick, for W & O	0 10 0
Mayo, Rev W., for Congo	0 10 0	McEwan, Mrs L. B., & Friend (box), for Congo	0 13 6	Do., Sunday-school	15 10 0
Mullings, Miss M.	1 0 0	"N. N."	100 0 0	Clapham, Grafton-sq.	1 2 0
New, Mrs	1 0 0	Nicoll, Mrs, for Bibles for India	1 0 0	Do., for W & O	2 2 0
Parry, Mr & Mrs J. C.	3 0 0	Rees, Mr D., Llandeloy	10 0 0	Clapton, Downs Chapel	31 8 4
"P. G.," for China	20 0 0	Do., for N P	5 0 0	Do., for Congo	31 11 2
Pense, Mrs M. H.	0 10 0	Seiwright, Mr J., Aberdeen, for Congo	0 18 3	Deptford, Octavia-st., for W & O	1 0 0
Potter, Mr Jas., Alloa, for Congo	1 0 0	Do., for do., Boys' Education Fund	40 0 0	Enfield	20 6 2
Pryor, Mr Edwin, Liverpool, for China	5 0 0	"She whom thou lovest," for Congo	1 1 6	Enfield Highway, for W & O	1 2 0
Do., for Congo	5 0 0	Steele, Miss	2 10 0	Hackney, Hampden Ch.	5 12 3
Do., for W & O	2 0 0	Thankoffering for restored health, for Congo	2 10 0	Do., for W & O	0 12 6
"S. A. F." & "C. F."	8 0 0	Underhill, Dr E. B.	10 0 0	Hammersmith, Avenue-road, for W & O	4 8 9
Sharpe, Mr W.	0 10 6			Harington	2 3 0
Smart, Mr J., Elgin	0 10 6			Harrow Sunday-school	2 11 1
Thomas, Miss, Birkenhead	0 10 6			Hayes, Salem Chapel, for W & O	0 11 0
Wallis, Mr M., Castle-crombie	0 10 0				
Warne, Mr W. J.	1 0 0				
Williams, Mr T. E., Peterchurch, for China	1 0 0				
Do., for Congo	1 0 0				
Under 10s.	1 15 6				
Do., for Congo	0 12 6				
Do., for W & O	0 5 0				

Highbury-hill, for W & O	6 11 5	BUCKINGHAMSHIRE.		DORSETSHIRE.	
Highgate-road	16 0 5	Fenny Stratford, for W & O	1 0 0	Buckland Newton, for W & O	0 8 8
Do., for Congo	26 4 8	High Wycombe, for W & O	2 18 8	Gillingham	3 3 9
Do., for China	2 17 8	Princes Risboro', for W & O	1 0 0	Do., for W & O	0 13 7
Do., Y.M.B.C., for Congo	2 1 3	Do., Free Church	1 10 0	Poole	16 1 7
Do., Sunday-school, for China	10 10 0	Do., do., for W & O	0 10 0	Weymouth, for W & O	1 5
Do., do., for Congo	10 10 0			Wimborne	3 0 0
Highgate, Southwood-lane	3 0 6	CAMBRIDGESHIRE.		DURHAM.	
Do., for Congo	0 17 2	Burwell, for W & O	0 10 6	Highgate and Rowley	4 14 0
Hounslow, Providence Chapel	3 11 6	Cambridge, St Andrew's-street, for W & O	6 13 4	Spennymoor	0 10 0
Islington, Salter's Hall Ch., for W & O	2 2 0	Do., do., Sun.-sch., for support of Congo boy	3 0 0	Stockton-on-Tees, Wellington-street	1 7 2
James-street Chapel, for W & O	1 2 2	Do., do., for "Cambridge" Sch., Agra	8 10 0	Sunderland, Bethesda	1 17 0
John-st., Edgware-rd.	6 0 0	Cambridgeshire, on account, per Mr G. E. Foster, Treasurer	83 16 6	Wolsingham	7 11 7
Kennington, North-st. Sun.-sch., for Congo	6 10 0	Mildenhall, for W & O	0 13 6	Do., for W & O	0 7 0
Kilburn, Canterbury-road	2 11 6	Waterbeach, for W & O	0 17 10	ESSEX.	
Do., Sunday-school, for Congo	4 0 2	Wilburton	1 7 6	Ashdon, for W & O	1 0 0
North Finchley	19 0 0	Wibsch	70 10 10	Forest Gate, Wood-grange Ch. S.-sch.	8 18 6
Notting-hill, Ladbroke-grove Ch. Sun.-sch.	9 7 8	Do., for Congo	3 3 0	Do., for support of Mr Richard's Congo boy	3 13 8
Peckham, Rye-lane, for W & O	6 0 0	Do., Sunday-sch., for "Palmadulla" Sch., Ceylon	28 0 0	Halstead, for W & O	1 3 0
Peckham, Goldsmith-road, for W & O	0 5 2	CHESHIRE.		Harlow, for W & O	2 0 0
Pinner, for W & O	0 14 0	Altrincham	1 2 6	Ilford, for W & O	0 15 0
Putney, Werter-road	3 2 0	Do., for W & O	1 4 0	Maldon, for W & O	0 13 0
Do., for W & O	1 7 6	Do., for support of Congo boys	2 0 0	Rayleigh, for W & O	0 10 0
Do., Union Church, for W & O (moiety)	8 3 1	Birkenhead, Grange-lane Sunday-school	8 8 0	Saffron Walden	2 2 0
Regent's-park Ch.	44 15 4	Do., Welsh Ch., for W & O	0 6 0	Southend, Clarence-rd. Sunday-school	1 0 0
Rotherhithe, Midway-place, for W & O	0 10 0	Bramhall, for W & O	0 8 0	Theydon Bois Sun.-sch.	0 18 6
Stockwell	14 17 10	Chester, Grosvenor-park Sunday-school	6 0 0	GLOUCESTERSHIRE.	
Stoke Newington, Bouverie-road Sunday-school	1 11 0	Egremont	5 1 7	Chalford	8 5 4
Do., Devonshire-sq. Chapel	8 8 0	Do., Sunday-school, for N P	0 8 0	Do., Sunday-school	2 6 0
Do., do., for W & O	6 6 0	CORNWALL.		Cheltenham, Cambray Chapel	28 11 3
Stratford, Major-road Sunday-school	4 0 0	Hayle	2 10 0	Eastington, Nupend Ch., for W & O	0 5 0
Twickenham	27 6 6	St. Austell	12 14 7	Fairford	4 16 4
Upper Holloway, Y.M.C.U., for Congo	5 0 0	DERBYSHIRE.		Do., for W & O	1 0 0
Vernon Chapel	13 17 3	Chesterfield	5 13 10	Lechlade	4 8 0
Victoria Ch. Wandsworth-rd., for W & O	6 6 0	Do., Sunday-school	5 12 5	Maiseyhampton	3 10 5
Walworth-rd. Y.M.C.M., for Rome	2 2 0	Do., for W & O	1 4 0	Do., for W & O	0 4 10
Wandsworth, East-hill, for W & O	3 8 0	Derby, Trinity Ch. for W & O	2 2 0	Shortwood	9 14 6
Do., Sunday-school	1 2 6	DEVON HIRE.		Do., for W & O	3 0 0
Westbourne-grove Sunday-school	8 6 9	Bampton, for W & O	0 5 6	Uley	1 9 6
West Green, for W & O	2 15 0	Budleigh Salterton	0 5 0	Do., for W & O	0 5 0
Willesden Green, for W & O	0 19 6	Do., for W & O	0 5 0	Wotton-under-Edge, for W & O	2 0 0
Do., Sunday-school	0 17 8	Kingsbridge, for W & O	2 1 8	HAMPSHIRE.	
Woodberry Down	5 5 0	Modbury	6 9 9	Brockenhurst, for W & O	0 10 0
Wood Green, for W & O	4 10 0	Plymouth, George-street	7 10 8	Fleet	0 17 6
BEDFORDSHIRE.		Do., do., for Congo	10 0 0	Do., for W & O	1 11 6
Amphill, for W & O	1 0 0	Do., do., Sun.-sch., for N P, Backergunge	6 1 6	Millford, for W & O	0 10 0
Leighton Buzzard, Lake-street	15 10 1	Do., do., for support of boy under Mr Anderson	5 0 0	Southampton, East-st. S.-sch., for support N P under Mr Price, Dinapore	2 0 0
Ridgmount, for W & O	1 0 0	Do., Mutley Ch.	3 10 11	Do., Portland Ch. Sunday-school	5 13 7
Stevington	0 10 0	Torquay, Upton Vale, for W & O	5 0 0	Westbourne	28 0 0
Do., for W & O	0 4 1			Whitchurch, for W & O	1 11 6
Stotford, for W & O	0 8 0	ISLE OF WIGHT.		HERTFORDSHIRE.	
BERKSHIRE.		Niton, for W & O	1 1 0	Berkhamstead, for W & O	0 13 6
Brimpton, for W & O	0 10 6	Yarmouth, for W & O	0 5 0	Hemel Hempstead	0 10 0
				Do., for W & O	3 4 7
				Mill End, for W & O	0 6 3

Rickmansworth, for <i>W & O</i>	2 0 3
St. Albans, for <i>W & O</i>	7 0 3
Do., for support of Congo boy	2 10 0
Tring, New Mill, for <i>W & O</i>	2 2 3

HUNTINGDONSHIRE.

Huntingdon, Trinity Ch. Sun-school, for Mr <i>Jewson's N P</i>	5 0
Huntingdonshire, on account, per Mr R. A. Reaney, Treasurer	50 0 0
Offord	0 17 0

KENT.

Ashford, for <i>W & O</i>	2 1 9
Beckenham, Elm-road	16 13 2
Do., Sun-school	6 12 10
Birchington, for <i>W & O</i>	0 2 2
Do., for <i>N P</i>	0 9 2
Brockley-road Ch., for <i>W & O</i>	17 10 0
Bromley Sunday-school	8 11 0
Catford Hill	11 4 7
Chatham	11 17 3
Do., for <i>W & O</i>	2 18 0
Do., Best-at-Sun-sch.	4 8 9
East Plumstead, for <i>W & O</i>	0 5 0
Faversham, for <i>W & O</i>	0 7 6
Foot's Cray, for <i>W & O</i>	1 19 4
Lee, for <i>W & O</i>	5 16 4
Lewisham-road, for <i>W & O</i>	1 7 6
New Brompton, for <i>W & O</i>	1 10 1
Plumstead, Park-road Sunday-school	2 9 8
Ramsgate, Cavendish Ch., for <i>W & O</i>	2 0 0
Sevenoaks	20 6 5
Tonbridge, for <i>W & O</i>	1 1 0
Woolwich, Queen-st., for <i>W & O</i>	1 1 0

LANCASHIRE.

Ashton-under-Lyne, for <i>W & O</i>	1 15 0
Atherton, for <i>W & O</i>	1 16 3
Bacup, Ebenezer	49 3 6
Do., for Mr <i>Wall's Mission</i>	5 5 0
Do., Sunday-school	16 18 6
Do., Douls	3 19 6
Do., do., for <i>W & O</i>	0 13 9
Birkdale	1 13 0
Blackburn	10 13 10
Bootle	12 10 0
Do., for <i>W & O</i>	9 0 1
Briercliffe, Hill-lane	5 0 0
Do., for <i>W & O</i>	1 2 6
Burnley, Mount Pleasant, for <i>W & O</i>	0 19 1
Do., Yorkshire-street	30 19 8
Bury, Rochdale-road	3 18 3
Church	14 10 0
Colne, for <i>W & O</i>	1 10 0
Dalton-in-Furness	0 5 0
Darwen, United Coll., for <i>W & O</i>	4 4 11
Eccles, for Miss <i>Dawbarn's work, Japan</i>	1 0 0
Goodshaw	17 17 0
Do., for <i>W & O</i>	1 8 0
Harlingden, Ebenezer Ch.	10 19 5
Do., for <i>W & O</i>	1 1 2
Littleboro, for <i>W & O</i>	0 5 0

Liverpool, Pembroke Ch.	19 5 5
Do., Richmond Ch.	9 9 2
Do., do., for <i>W & O</i>	8 11 4
Do., Prince's-gate Sunday-school	51 19 0
Do., Everton Village	8 11 11
Liverpool Auxiliary, per Mr <i>Cripps</i>	4 9 1
Manchester, Union Ch., for <i>W & O</i>	21 15 7
Do., Grosvenor-st., for <i>W & O</i>	2 0 0
Do., Coupland-street Sun-sch., for support of Congo boy under Mr <i>Silvey</i>	5 0 0
Do., Brighton-grove, for <i>W & O</i>	2 10 0
Do., Gorton, Wellington-street	2 6 7
Do., do., for <i>W & O</i>	0 11 7
Do., Bowdon, Hale-rd.	2 17 2
Do., Sale	19 0 6
Do., Pendleton	2 0 0
Milgate, for <i>W & O</i>	0 5 3
Newbold, Ebenezer	0 10 0
Do., for <i>W & O</i>	1 6 0
Ogden	11 18 0

Padlham, Pendle-street, for <i>W & O</i>	0 7 0
Preston, Fishergate, for <i>W & O</i>	1 15 0
Rawtenstall, for <i>W & O</i>	0 13 6
Rochdale, Drake-street, for <i>W & O</i>	0 10 0
Southport	11 17 6
Ulverston	4 8 1
Do., for <i>W & O</i>	0 5 0
Warrington, Golborne-street, for <i>W & O</i>	1 5 0
Do., Sunday-school	6 10 0
Waterbarn	12 14 9
Wigan, Scarisbrick-st.	1 12 0
Do., for <i>W & O</i>	1 5 0

LEICESTERSHIRE.

Arnsby, for <i>W & O</i>	1 5 0
Foxton, for <i>W & O</i>	0 10 0
Leicester, Belvoir-street	22 12 9
Do., Harvey-lane, for <i>W & O</i>	1 2 6
Do., Charles-street	0 13 2
Do., do., for <i>W & O</i>	3 0 0
Do., Victoria-road, for <i>W & O</i>	10 0 0
Sutton and Cosby	4 0 0

LINCOLNSHIRE.

Grantham	5 9 6
Gt. Grimsby, Tabernacle, for <i>W & O</i>	1 0 0

NORFOLK.

Aylsham	4 7 0
Diis, for <i>W & O</i>	1 1 0
East Dereham, for <i>W & O</i>	1 10 6
Foulsham, for <i>W & O</i>	0 10 0
Lynn, Stepney Ch., for <i>W & O</i>	2 10 0
Do., Union Ch. Sunday-school	1 7 9
Neatshhead	0 15 0
Do., for <i>W & O</i>	0 10 0
Norwich, Pottergate-st.	1 15 6
Shelfanger	0 11 0

NORTHAMPTONSHIRE.

Earls Barton, for <i>W & O</i>	0 11 0
Middleton Cheney	10 8 6
Do., for <i>W & O</i>	0 17 0

Northampton, Grafton-street, for <i>W & O</i>	0 10
Do., Duke-st. Sunday-school, for Congo	0 4 6
Stanwick	1 0 0
Thrapston, for <i>W & O</i>	2 0 0
Weston, near Towcester	4 4 0
Wollaston, Zion, for <i>W & O</i>	0 10 0

NORTHUMBERLAND.

Newcastle, Westgate-rd.	12 12 11
Do., do., for <i>W & O</i>	6 15 0
Do., do., Sunday-sch.	5 4 7
Do., Rye-hill	6 1 6
Do., do., for <i>W & O</i>	3 3 10

NOTTINGHAMSHIRE.

Newark, for <i>W & O</i>	1 2 8
North Collingham	0 10 10
Nottingham, Derby-rd.	24 1 3
Do., do., for <i>W & O</i>	8 8 10
Do., George-street	23 11 3
Southwell	7 19 9

Juvenile Associations.

Nottingham, Derby-rd.	2 17 6
Do., George-street	11 11 11
Do., Bentinck-road	2 0 0

OXFORDSHIRE.

Banbury	13 3 10
Bloxham	2 1 7
Chadlington and Charlbury, for <i>W & O</i>	0 10 0
Chipping Norton	29 18 4
Do., for <i>W & O</i>	3 11 0
Henley-on-Thames	2 4 1
Do., sor <i>W & O</i>	0 13 0
Oxford, Commercial-rd., for <i>W & O</i>	1 16 0

SHERPESHIRE.

Shrewsbury, Claremont Chapel, for <i>W & O</i>	1 11 0
Whitchurch, for <i>W & O</i>	0 10 6

SOMERSETSHIRE.

Burnham, for <i>W & O</i>	0 15 8
Cheddar, for <i>W & O</i>	0 12 0
Fivehead	0 16 10
Do., for <i>W & O</i>	0 10 0
Limpley Stoke, for <i>N P</i>	0 7 10
Pill, for <i>W & O</i>	0 9 8
Taunton, Silver-street (on account)	50 0 0

STAFFORDSHIRE.

Brierley Hill, for <i>W & O</i>	0 13 6
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SUFFOLK.

Bradfield St. George, for <i>W & O</i>	0 10 0
Brandon, for <i>W & O</i>	0 14 7
Hadleigh, for <i>W & O</i>	0 10 0
Ipswich, Turret-green, for <i>W & O</i>	5 0 0

SURREY.

Addlestone, for <i>W & O</i>	0 6 0
Dorman's Land	6 19
Do., for <i>W & O</i>	1 0 0
Do., for <i>China</i>	0 10 0
Do., for <i>Congo</i>	0 10 0
Guildford, Commercial-road	12 0 0
Do., for <i>W & O</i>	1 10

Redhill	5 15 6
Do., for <i>W & O</i>	3 15 0
Richmond, Duke-street, for <i>W & O</i>	0 19 0
Surbiton, for <i>W & O</i>	1 10 0
Sutton	10 7 7
Do., for <i>W & O</i>	10 0 0
Do., Sunday-school, for <i>N P, Delhi</i>	0 14 7
Upper Norwood	3 3 0
Do., for <i>W & O</i>	4 6 3
Upper Tooting, for <i>W & O</i>	3 3 8
West Norwood, Chats- woth-road	3 9 8
Do., do., for <i>W & O</i>	7 15 10
Do., do., Sun.-sch.	5 9 10
Yorktown, for <i>W & O</i> ..	2 0 0

SUSSEX.

Portslade, for <i>W & O</i> ..	0 15 0
Rye Sunday-school	1 0 6
Worthing, Sunday-sch. ..	1 0 0

WARWICKSHIRE.

Attlebro', for <i>W & O</i> ..	0 11 0
Birmingham, on account, per Mr Thos. Adams, Treasurer	90 0 0
Coventry, Queen's-road, for <i>W & O</i>	7 10 0
Leamington, Warwick- street, for <i>W & O</i> ..	3 10 0
Rugby	1 3 10
Do., for <i>W & O</i>	0 19 0
Studley, for <i>W & O</i> ..	0 10 6

WILTSHIRE.

Calne, for <i>W & O</i>	3 0 0
Devizes, for <i>W & O</i>	3 0 0
Downton, for <i>W & O</i> ..	0 10 6
Pewsey, Zion, for <i>W & O</i> ..	0 6 4
Salisbury, for <i>W & O</i> ..	6 5 0
Shrewton, for <i>W & O</i> ..	0 14 0
Swindon, on account ..	20 0 0
Trowbridge, Back-st., for <i>W & O</i>	5 0 0
Do., Juvenile	5 4 7
Westbury, West End ..	14 18 0
Do., for <i>W & O</i>	1 11 0

WORCESTERSHIRE.

Evesham	1 1 0
Do., for <i>W & O</i>	0 12 6
King's Norton, for <i>Congo</i>	1 0 0
Redditch, for <i>W & O</i> ..	0 10 0
Westmancote	1 5 0
Worcester, on account ..	60 0 0

YORKSHIRE.

Armley, for <i>W & O</i> ..	0 13 0
Barnsley	14 10 6
Do., for <i>W & O</i>	1 12 0
Do., Sunday-school ..	10 1 0
Batley, for <i>W & O</i>	0 0 0
Bradford, on account ..	16 0 0
Do., Westgate, for <i>W & O</i>	7 10 0
Do., Sion, for <i>W & O</i> ..	6 14 9
Do., do., Juvenile ..	60 2 3
Do., Trinity Chpl., for <i>W & O</i>	3 10 0
Golcar, for <i>W & O</i>	1 0 0
Halifax, Pelton-lane ..	39 6 7
Do., United Coll., for <i>W & O</i>	2 15 0
Harrogate, for <i>W & O</i> ..	6 5 4
Do., Juvenile, for <i>Congo</i>	4 8 2
Hedon, near Hull	2 0 0

Huddersfield, New North-rd., for <i>W & O</i> ..	4 6 3
Hunslet, for <i>W & O</i> ...	1 15 6
Idle, for <i>W & O</i>	0 10 0
Keighley, Albert-street, for <i>W & O</i>	2 4 1
Lindley Oakes, for <i>W & O</i>	1 3 8
Lockwood, for <i>W & O</i> ..	2 10 0
Meltham, for <i>W & O</i> ..	1 12 2
Middlesborough, New- port-road	60 9 4
Milnsbridge Sun.-sch. ..	0 10 0
Normanton	1 14 10
Polemoor, for <i>W & O</i> ..	0 14 0
Pudsey	0 18 6
Rawdon, Sunday-school ..	6 4 9
Salterforth	1 9 6
Scarborough, United Collection, for <i>W & O</i> ..	1 10 0
Sheffield, Glossop-road, for <i>W & O</i>	6 6 0
Staincliffe, for <i>W & O</i> ..	0 10 0
Todmorden, Roomfield Ch., for <i>W & O</i>	0 10 0
Wainsgate, for <i>W & O</i> ..	0 18 3
Wakefield, for <i>W & O</i> ..	1 6 6
York, Sunday-school ...	5 19 1

NORTH WALES.

CARNARVONSHIRE.

Llandudno, for <i>Congo</i> ..	0 5 0
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DENBIGHSHIRE.

Wrexham, Chester-st., for <i>W & O</i>	0 10 0
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SOUTH WALES.

CARMARTHENSHIRE.

Llanelli, Greenfield ...	0 5 0
Newcastle Emlyn	37 17 6
St. Clear's, Sion	11 4 8

GLAMORGANSHIRE.

Cardiff, Canton Welsh Church, for <i>N P</i> ..	0 12 8
Do., Ebenezer, Pearl- street	0 10 0
Deri, Tabernacle, for <i>W & O</i>	0 7 0
Penarth, Stanwell-rd., for <i>W & O</i>	8 8 2
Ystrad, Tabernacle	0 9 0

MONMOUTHSHIRE.

Abergavenny, Fergus- son-st., for <i>W & O</i> ..	2 10 0
Llanfihangel	0 2 6
Nantyglo, for <i>Congo</i> ...	0 5 0
Nash	4 8 9
Newport, Stow-hill, for <i>W & O</i>	0 13 0
Do., Summerhill, for <i>W & O</i>	1 2 0
Do., do., Sun.-school ..	6 0 0
Penalt, for <i>W & O</i>	0 3 0

PEMBROKESHIRE.

Clarbeston, Carmel	1 18 6
Cold Hill	1 10 7
Haverfordwest, Beth- lehem	5 5 9
Milford Haven	9 19 0
Neyland, Hephzibah ...	7 5 6
Penbroke Dock, Beth- any	26 15 6
Sardis	9 14 6

RADNORSHIRE.

Presteign, for <i>W & O</i> ..	0 12 0
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SCOTLAND.

Aberdeen, Crown-ter., for <i>Italy</i>	11 6 6
Do., do., for <i>Palestine</i> ..	6 10 0
Do., do., Sun.-sch.	17 11 0
Branderburgh	0 11 0
Edinburgh, for <i>Roman Mission</i>	22 13 0
Do., Bristo-place	27 11 6
Galashiels	9 3 6
Do., for <i>W & O</i>	1 0 0
Do., Stirling-st. Sun.- sch., for <i>Congo</i>	2 6 3
Glasgow, for <i>Italian Mission</i>	25 0 0
Do., Adelaide-place ..	14 9 3
Do., John-street	10 10 0
Do., Hillhead	3 10 0
Do., for <i>W & O</i>	24 0 0
Do., for <i>Congo</i>	10 0 0
Greenock, for <i>Congo</i> ...	10 0 0
Hamilton, Sunday-sch., for <i>Agra</i>	0 12 0
Kirkcaldy	2 5 4
Do., for <i>W & O</i>	2 15 10
Do., Sunday-school, for support of <i>Congo boy</i>	1 5 0
Leith	2 10 0
Lerwick, for <i>N P</i>	2 18 0
Leslie	2 10 5
Rothsay, for <i>W & O</i> ..	0 5 0

IRELAND.

Ballymena	1 0 0
Belfast, Regent-street, for <i>Congo</i>	0 10 0

CHANNEL ISLANDS.

Jersey, St. Helier's, Vauxhall, for <i>W & O</i> ..	2 0 1
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FOREIGN.

AMERICA.

Alleghany, Wright, Mr John	2 2 0
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NEW ZEALAND.

AUCKLAND.

Stevenson, Mr J. T. ...	10 0 0
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EUROPE.

Rome, Sun.-sch., for support of <i>Congo boy under Mr Bentley</i> ..	4 11 3
Wurtenberg, Millard, Mr E.	1 1 0

WEST INDIES.

Jamaica B. M. U., per Rev. J. Kingdon, for <i>Congo</i>	100 0 0
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