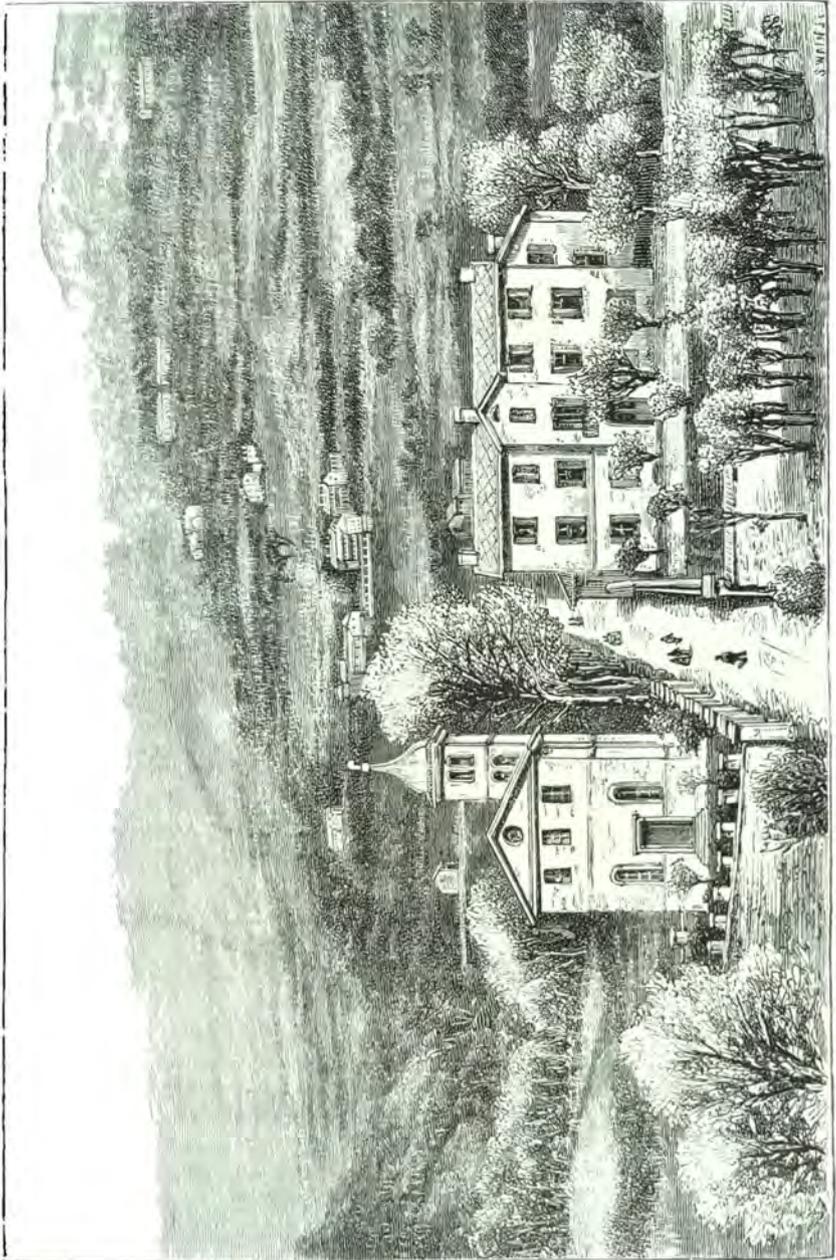


[THE MISSIONARY HERALD,
FEBRUARY 1, 1880.



BAPTIST CHAPEL AT LA TOUR, ITALY.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Letter from the Rev. Herbert J. Thomas, of
Delhi.

IN concluding this letter, written to Mr. Walter J. Benham, of Bloomsbury, Mr. Thomas gives instructions for the communication to be sent on to the Mission House, as some portions of it might be suitable for insertion in the HERALD. We are pleased to insert it in full, believing it will be read with much interest :—

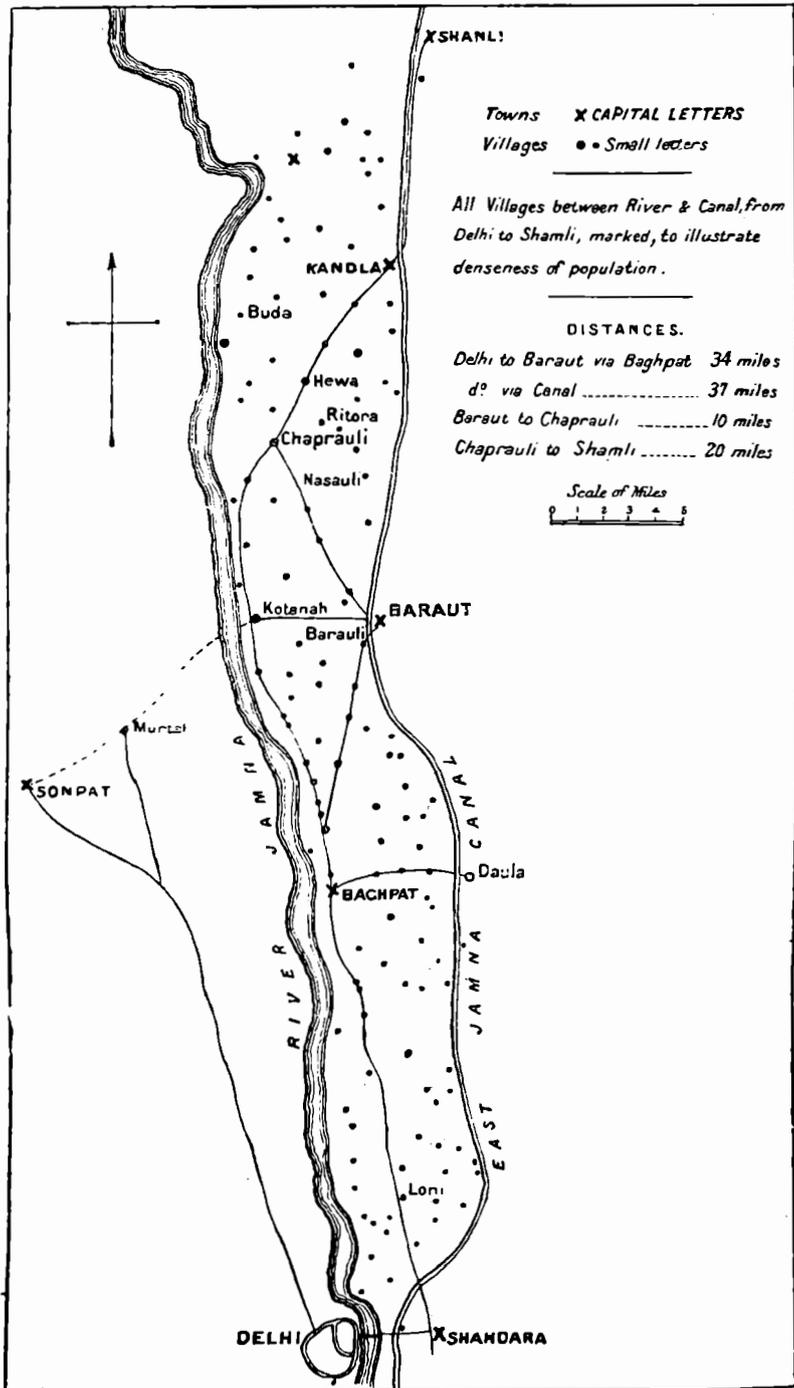
“Baptist Mission, Delhi.

“MY DEAR FRIEND,—I am thankful that at last I am able to tell you that, with the good hand of our God upon us, we have at length, after so many months of waiting, built our school and meeting house at Chaprauli. True, it is not yet completed, but so much is done that I can without further delay begin to tell you its story.

“I purpose, then, at the risk of repeating incidents already reported, to try and give you a sketch of the history of our work in that district, as the story will forcibly illustrate some of the many encouragements and discouragements of our work for the Saviour. I will enclose a small map of the district to assist you in following my references to places and distances.

“Chaprauli is a village of some 5,000 inhabitants, situated in the Meerut district, on the further (eastern)

side of the River Jumna, about forty-seven miles to the north of Delhi. Ten miles nearer us is the small town of Baraut. There are three lines of road by which we can reach these places. One is on the Delhi side of the river, *vid* Sonpatt and the ferry at Kotanah. This route I have twice traversed, but it is further, and passes through no place occupied by us as a station ; I do not now, therefore, go by that route. Another is along an execrable road on the other side of the river, and passes through some rather large villages, where we have often preached. This is the favourite route taken by Pastor Anand Masih and our other preachers. The third road, which I usually take, is [slightly longer, and is the semi-private Government road along the side of the East Jumna Canal, which, you will see by the map, passes close to Baraut. I have



preached at various times in nearly all the villages along this road also.

“EARLY PREACHING.

“I cannot say when the Gospel was first proclaimed in this neighbourhood, but I know Mr. Smith made frequent tours in that direction for several years before the ingathering commenced. The Gospel was offered to all alike, whether Mussalman or Hindu, Baniya or Jat, Brahman or Chamar, in town, village, and hamlet; but not in the ‘Tehsil’ town of Bāghpat, or the municipal town of Baraut, was it first accepted, but in the obscure village of Nasauli, and the larger one of Chaprauli, by the despised Chamars, the hard-worked and poorly-paid servants of the Jats, or farmers. In 1880 two converts from Chaprauli came into Delhi, and earnestly besought baptism, which Mr. Smith rejoicingly administered, the first-fruits of the Lord’s harvest, since ripening so fast. Of these two brethren, Kidri is dead; the other, Rupa, is a true, devout, humble believer. The following year, at the request of these brethren and others whose hearts the Lord had touched, a man named Kallu was sent to teach them. At first the people there of their poverty contributed to his support, but this was not satisfactory, and a small salary was allowed him. The next year, 1882, Bernard, the evangelist, baptized six men in Nasauli, a village four miles from Chaprauli, and Kallu was sent to look after and feed that little flock. Alas! he proved but a hireling, and worried those he should have tended, and alienated those who were previously leaning towards Christianity. The next year the whole work in Nasauli was stopped through the indiscretion of Christopher, the visitor who was appointed to visit these villages at intervals. He shot a peacock near Nasauli, which so much

angered the Hindus (and even our friends the Chamars were disgusted with it) that he was never able to do anything there, and when a few years later I had taken over charge, I found the enemy had sown tares, and our six Christians had become entangled in the meshes of the Ghisa panth, a local superstition, from which repeated and earnest exhortations failed to win them, and three years later we were compelled to cut off their names. Meanwhile the work had prospered in Chaprauli. In 1882 and 1883 thirteen more were gathered in. Samuel Ibrahim was their appointed teacher, and, for a while, did fairly well, but soon showed he had no love to Christ in his heart. The school was carried on with indifferent success, the Christians received but little instruction and no addition to their numbers, until in 1885 we found he was making false reports of his work, and dismissed him.

“In 1882 a door seemed to be opening for us in Baraut, and Samuel Wales and his wife were sent there and began work under very favourable circumstances. In November, 1883, Dhan Singh and his wife Samekor were accepted for baptism. Alas! the threats of his neighbours terrified Dhan Singh, and he drew back. Not so his wife. She boldly said: ‘I have given my word to serve Christ, and cannot draw back,’ and it was my joy to baptize her—the first Christian in Baraut—in the canal. Her courage inspired her husband, and the following month he was baptized by Mr. Carey, and few Christians anywhere have stood persecution and evil-speaking more firmly and patiently than these two in Baraut. With Dhan Singh was baptized his wife’s brother, Prem Das.

“BEGINNING OF THE WORK IN BARAUT.

“Thus the Saviour’s blessed work was begun, and two, nay, three places

occupied in His name. No wonder Satan raged! No wonder he vowed to uproot these little churches!—and how nearly did he succeed! I have told you how he nearly destroyed the work in Nasauli, and how he checked it in Chaprauli. Alas! he was allowed to do more. A young man, who, a few years before, had himself suffered much for Christ's sake at the hands of his father, was sent to replace Samuel Ibrahim in Chaprauli. Poor Natthan! I pray his repentance, loud and demonstrative, may be real, and that he is now not what he was then! To this day are his wicked immorality and his unpaid debts thrown into our face in the Chaprauli bazaar. So far from personal observation, deceived by rose-coloured reports, how could we know what was going on until, alas! it was done, and the mischief, and Satan's triumph! He was promptly excommunicated; but could we as easily eradicate the poison from those young Christians who had looked upon him as their teacher and feeder? And Baraut? Had Satan freedom to work his will there? Yes! No! He tried, he ruined Samuel Wales and his wife, and we were compelled to dismiss him, too, for engaging in business contracts which he was unable to fulfil. He stayed there, resentful at his dismissal, and prevented another from doing the work he had proved himself unfit to do, sank lower into debt, and, perhaps, worse, and at last cleared out only to trouble us in Delhi. And the work? Hindered, not stopped! No! God had said to Satan, 'Thus far and no farther!' Despite evil example in his teacher, the simple-minded Dhan Singh, and his wife and brother with him, stood firm and true, and without another man to help them on. Only occasion-

ally visited by Anand Masih or myself from Delhi, and Loka from Chaprauli, these uneducated ones have 'grown in grace,' and mainly through their example and simple morals two more are waiting to be baptized, and, had opportunity offered, I should have baptized them last month. Natthan being dismissed from Chaprauli, God answered our prayers for guidance by bidding us send a young, hardly taught, but simple, earnest brother—Loka. He went; he soon won their love; he found a school impossible for the present, but worked on among the Christians, winning them and others by his sympathy and earnestness.

"THE FIRST-FRUITS

of this revived work were gathered in on 14th November, 1886, when I baptized Bakhshi. Satan raged again! This time he did not wait; but the day after I left, glad and hopeful, he began again to fight against the Lord. But in vain! True, he had Bakhshi beaten well-nigh to death; true, he had several Christians turned out of employment, some with six months' wage unpaid; true he roused zamindars and police, and threw the whole Chamar community into distress with forced, unpaid labour, &c.; but he had the mortification of hearing those he sought to drive away from Christ saying, 'We may have to leave our homes, find a dwelling elsewhere, but we will never leave Christ!' He put them to the test; among others he drove Bakhshi away empty and shamefully treated. Bakhshi had to leave his home; did he leave Christ? One month ago Bakhshi came to me in Kanala, bringing three men who had learnt first from him the name of Christ, and asked to be baptized. 'Twas a losing game, Satan saw it, and gave it up. Not that he has left the

district. Oh, no! there he is, hard at work, persuading one Christian to keep away from worship, telling another the teacher dislikes him, bribing another to love the wages of the zamindar better than those of righteousness; and now and then, when he sees more following Christ, flaring up with old rage, sending a lad to prison on a trumped-up charge, because his mother was baptized; rousing the zamindars to combine against us and refuse land for schools, stirring up the police to seize men for forced labour, and so forth. He can do that much, maybe more of like sort; but all the same, he could not prevent eight men from following Bakhshi's example within twelve months of his being beaten. Neither could he keep the news from spreading to Kanala, where two more joined themselves to Christ's people, or to Shamli, where sixteen heard and wondered, and sent once, twice, three times to Chaprauli to ask Loka to go and teach them—to me to send him to the Presbyterian Mission at Muzafarnagar, whose name they had heard, but whose faces they had never seen, because I would not go to them at once. I have been though. I went last month, and found simple, earnest, untaught men waiting for me. I taught them a little and learned from them much, promised to go again to them, hoped to baptize them next cold season, if then they appear true as now. Is it a matter for regret or pleasure that Samuel Ibrahim, the former teacher at Chaprauli, aimlessly wandering about, should have gone to Shamli and baptized nine of them? In Ritora, too, and Buda, and Barauli, and Hewa, and God doubtless knows many other places, there are inquirers, some quite ready to accept the afflictions because they have, vaguely it may be, and in much ignorance, yet truly accepted the salva-

tion of Jesus Christ. Thank God, my friends, for victories and defeats. His Kingdom advances in either case. This growth of the little church at Chaprauli has rendered the providing of a suitable place of worship a necessity. Their basti could offer no house large enough for a school or even for worship. For four years we have been trying to secure land outside the Chamar Basti, common ground, where all classes might come and hear and learn. For four years the zamindars prevented it; not all opposed us, but the most influential did. With great difficulty we obtained some land, through the assistance of the chief magistrate of the district, for a cemetery. He failed us altogether in our application for land for a school. He raised our hopes with promises, destroyed them by doing nothing. At length his successor, Mr. Whiteaway, kindly gave his assistance. Never mind the trouble we had to secure it—the futile journeys, the miles tramped—so long a story would unduly lengthen this letter. Suffice it to say that at last, in December, 1888, he persuaded the zamindars, and granted us a most eligible piece, 75 feet by 40, outside the village, on neutral ground, near the post office and police station and the houses of our Christians. Immediately I set Loka to work to make inquiries about materials and workmen, and for the next two months he was going about the various villages, arranging prices, contracts, terms, &c., and letters were passing between us continually. After our annual examinations I thought arrangements were sufficiently forward to go out and begin work.

“VEXATIOUS DIFFICULTIES.

Alas! I only went out to find a new set of difficulties begun. These difficulties seemed insurmountable, and as soon

as one matter was settled another arose defying settlement. It seems ridiculous to talk like this of so small an undertaking as a £30 building; but obstacles we could not possibly foresee arose at every step. I cannot give a detailed account of these difficulties, but a few may suffice as examples. The zamindars, angry at our having secured a site, vowed we should not be allowed to build; and though they could not prevent our digging for clay in void land, they refused to allow us to hire carts for bringing bricks, &c.—boycotted us, in fact. Consequently 20,000 sun-dried bricks and some 1,000 cubic feet of earth for plastering had all to be brought to the spot by hand. The man who undertook to provide 25,000 sun-dried bricks to be ready by March 2nd had only 8,000 ready by that day, and 6,000 of them were washed back into their original mud by rain. A second date was fixed, and I went out a second, nay, a third time, and even then only 16,000 bricks were available. A baniya had promised to give us 100,000 small burnt bricks. When we asked for them he refused to supply them, though he had been paid a rupee as sign of contract; and we had to order new bricks to be made, and burnt them when we were ready to build! The contractor who had undertaken to supply 400 feet of “kankar,” or unburnt lime nodules for the foundation, and 100 ‘maunds’ of burnt lime, gave 120 feet of the former, and then went away. A second who accepted the contract was paid a half on account, gave that half after a great deal of persuasion, and refused to supply more. The reason of all this being that our building was, in the first instance, for low-caste Christians. Iron rails and wooden beams and planks, doors and door-frames, even nails and waterspouts, had all to be sent out from

Delhi, entailing a heavy item for freight. All these unlooked for delays, which, as I said, necessitated my going out three times, were unfortunate in another way, in that they pushed on the work into the hot season, and it was actually the 3rd of April that, after much trouble, we secured six ‘raj’ or masons; then, alas, the harvest had begun, and how to get labourers was a difficult problem. You must know that in harvest the farmers pay high wages, and get men, women, and children to work during the two or three weeks that harvesting is on, consequently no one is anywhere to be found for anything else. This is the one time in the year when these poor people can earn more than they can eat in the day. They know the farmers must have their harvests in quickly, and hence the custom here obtains for the labourer in the harvest-fields to receive his day’s wage each evening—not in cash, but in grain; every evening, then, we could see long lines of men, women, boys, and girls wending their tired way home, each with a big bundle on his or her head; even children of ten years of age bring home their sheaves, which yield eight or ten pounds of grain, while men and women have their sixteen or eighteen pounds, or even more, plus all the straw attached thereto. Can we wonder, then, that with such a ‘golden harvest’ in their hands they refuse to work at the low wage of the ordinary day labourer? Nay, but we wonder with devout thankfulness at the self-denial, the real self-sacrifice of these poor Christians, by which God enabled me, all through those ten busy days, to secure each day its needed workers.

“WILLING HELPERS.

“Every night at nine or half-past these men, tired from a hard day’s work, would come and meet for

worship near my little tent — six, eight, or ten of them. Then we would talk about to-morrow's work. One would say, 'I will give two days.' Another, 'I will give one day.' Another, 'I will send my two girls'; and so the Lord gave us help. I never knew one day whether or not the workers for the morrow would be found, but I trusted God, and He found them. One man from Kandla and another from Baraut, both 'mutalashis,' or inquirers, for the privilege of learning more of Christ, evening by evening, gave up the whole harvest prospects, and voluntarily worked with me all the time. One man, Rupa, whose name I mentioned before, gave a hard day's work, and after it walked to a field two miles off, where his aged father had been at work, to carry home his load of corn for him—no light load either, not less than 50 lbs., straw and all. Such men could not answer questions as to their belief and religion, but their actions speak better than any such examination would. In addition to those whom I thus enlisted, I managed to get three or four old and nearly blind women to draw water for the work, and in various ways got help; for instance, a few people suffering from periodic fever would come for medicine before going to their work in the fields. I knew when to expect them, so would off with my coat and set to work, carrying bricks to the builders. When these people came for medicine I would say, 'All right, my friend, when I have supplied the builders with enough bricks to go on with, I will give you your medicine; suppose you come and help a bit, then I shall be ready the sooner!' So down would go their bottles, and to and fro they would go, as long as I did. In this way several hundred bricks found their way to the masons' hands. At another time, when no sick folk were to be

expected, and our workers were all hard at it in other ways, and the masons were calling out for bricks, I would take a handful of cowries, and call eight or ten small boys and girls, of four or five years of age, and, rattling my cowries, would tell them to come and earn some; and so, enlisting a little army of babies, would give them a cowrie for every two bricks they brought (we get eighty cowries for one paisa, or about 200 for one penny, so this was rather cheap labour). Another trifling incident may be worth mentioning as showing how, in little ways, God helped us. The land around our site is sandy, and its soil, therefore, quite unfit for building purposes; we were, therefore, under the necessity of bringing all the earth required from a distance, with great trouble, and at considerable cost. By the fifth day all the clay previously accumulated had been used up. In vain did we try to secure the services of a cart. I sent to other villages for one without success. In one more hour the work of the masons would be stopped. I scoured the village, but not a soul, not even a halt, blind, or lame one, could be found. Gloomily was I contemplating the prospect of leaving the unfinished walls, when help was given. By chance (?) one of my men found a patch of soil which seemed less sandy than the rest, *and close to our building.* I ordered them to clear away the upper surface—grass, roots, &c.—and there, close at hand, we found a small patch of clay as good as that we had so laboriously fetched from a distance! And so our little house went on. From Thursday till Saturday, and, again, from Monday till Saturday—nine days of hard work. I, too, worked, in bricks and mortar, clay and wood; and it was my example tha

kept them at it. When the second Saturday came, the masons said : 'Well, sahib, if you had not been here we could not have done so much ; we never did so much, in the time, in our life before !' And I believe them.

"The 'Thanadar,' or chief constable of the district, said : 'I cannot understand how you got labourers during the harvest. I have some work to do, but cannot get a soul to come and do it.' Ah ! the power of prayer and of the love of Christ are unknown to this Thanadar !

"It was hard work under that April sun, in a small tent, only native food, prepared by native hands. If any of you kind helpers could have paid me a visit then, I could have given you a *warm* welcome, and a *hot* dinner—I am afraid not much else !

"So the work was carried on, and then, the teacher's house being roofed and the meeting-house walls up and partly roofed, I thought the work might be stopped for the present, and finished without my presence later on, when, the harvest being over, labour could be secured at normal rates. This, I hope, will be done now shortly by our friend Loka.

"As to the cost, as you may not be surprised to hear, all the unexpected hindrances, of which I have hinted rather than described, have terribly interfered with my estimates. The hostility of the zamindars raised the cost of carriage three or four fold. The failure of lime and brick contractors nearly

doubled my estimated cost for bricks. The impossibility of obtaining wood nearer than Delhi added 30 rupees for freight. Already my accounts have added 100 rupees to the original 300, and, I fear, at least 50 more will be required, say, £45 as total cost. This I candidly tell you, though it so seriously belies my earlier estimates. If you and your friends can see your way to a little additional help I am sure Mr. Baynes will not say 'No.' The whole district is, as this letter may have helped you to see, ripe for us ; all we need are additional labourers with additional appliances. This, the first Mission school-house in the district, must be for us, not the attainment of a long-desired end, but the definite starting-point for an advance, we know not whither. Will you, then, give us your help and prayers ?

"I hope this letter is not too long, and will not prove tedious.

"May I ask you very kindly after you have read it, and acquainted your fellow-teachers and all my kind helpers at Bloomsbury with its contents, to send it to my brother-in-law, Rev. George Hawker, 2, Huddleston Road, Tufnell Park, and then to Mr. Baynes, who may find some parts of it interesting enough for the HERALD.

"Please give my hearty greetings to your pastor, and thanks and love to all our friends.—Believe me, dear Mr. Benham,

"Yours very truly,
"HERBERT J. THOMAS."

Report of Work in North Italy.

THE Rev. W. K. Landels, of Turin, forwards the following communication, for which we gladly find space. We are able to present an engraving of a photograph (*see frontispiece*) sent therewith, showing the Baptist chapel at La Tour, a visit to which is described on the next page :—

"Torino,

"December, 1889.

"MY DEAR DR. UNDERHILL,—It is a long time since I have sent to the *HERALD* any account of our work in the North of Italy. There are now one or two things about which I desire to write, and which may, I think, be of interest to our friends in England.

"GENOVA.

"On the 9th September last a very interesting service was held in connection with our church in Genova. This was an *Agape*, or Love-feast, to commemorate the tenth anniversary of the establishment of our work in that city. Most of the sixty members now connected with the church were present. Our evangelist, Signor Jahier, presided, and was able to give a most encouraging account of the work. During the ten years that our brethren have been preaching in Genova about one hundred members have been received into the church. The most successful year as regards additions was 1881, when twenty-one persons were received. The current year has also been fruitful of blessing, eleven believers having been added to the church up to the 30th September.

"At the *Agape* it was unanimously decided to send to the Secretary and Committee in London a letter thanking them for all that has been done for Italy in general and for Genova in particular. That letter was sent off to you some time ago.

"TORRE PELLICE (LA TOUR).

"When the summer heat comes on it is often necessary for us to get a change of air for a time. This being the case, I always try to find a place from which I can get into town without difficulty every week, and where I can find opportunity of doing some extra mission

work. This year our choice fell on Torre Pellice, the principal town of the Waldensian Valleys. For some years there has been a Baptist cause in this place, and our hope was to be able to cheer on and to help the evangelist stationed there, who has very exceptional difficulties to contend with.

"It will, perhaps, be well for me, as the Waldensians have not looked favourably upon the presence of the American brethren in La Tour, to give the reasons why I was glad of an opportunity of holding evangelistic services in the Valleys. (1) In the first place, then, I had been informed that a large portion of the population of La Tour is Catholic. Some say the half, others say a still larger proportion. (2) The Catholic population in the Valleys is largely and steadily on the increase, whilst the number of Protestants, owing to emigration and other causes, remains almost stationary. (3) With the Protestant population the influence of the Catholics is also increasing. The large factories, for instance, which were founded by Protestants are now most of them in the hands of the Catholics. (4) Very little is being done for the evangelising of the Catholics. The services in the Waldensian churches are most of them in French, which is little understood except by the Protestants, the language of the others being either Italian or a Piedmontese dialect.

"On these grounds I was glad of the opportunity of at least attempting to get at the Catholics. In order to do this I printed each week a number of handbills at our Turin Press, and had them distributed in La Tour and neighbourhood, and I am happy to say that, notwithstanding the unfortunate position of the Baptist chapel outside the town, on some occasions we had it more than two-thirds full, the congrega-

gation being largely composed of those we were most anxious to get hold of. The people listened well, seemed interested, and we trust that blessing will result.

“TURIN.

“On the 24th October we opened our new mission-hall in the Via Saluzzo. The opening meeting, although we only sent out private invitations, was well attended, the whole of the chairs being occupied. Since then the meetings have not been attended as we could have wished; but we hope before long, by using all the means at our disposal, to get the numbers largely increased. The Thursday evening service has on the whole been very encouraging, the smaller meetings having been on Sunday. This is a place in which we can only hope to make slow, but we trust at the same time, sure progress. We cannot expect for the present to have the full meetings we often get in the old hall, but we hope, in accordance with the aim we had in view in taking the place, to get hold of a better class of people, and generally to consolidate our work here.

“Our list of services at present is as follows:—

“Sunday at 11, Via Saluzzo, worship.

“Sunday at 2, Via Cernaia, Sunday-school.

“Sunday at 3, Via Cernaia, public worship.

“Sunday at 8, Via Saluzzo, evangelization.

“Sunday at 8.30, Via Cernaia, evangelization.

“Monday at 8, Via Cernaia, mothers' meeting.

“Wednesday at 8.30, Via Cernaia, evangelization.

“Thursday at 8, Via Saluzzo, Bible study.

“Friday at 8.30, Via Cernaia, Bible study.

“In closing this letter I will take the opportunity of publicly thanking the friends at Regent's Park Chapel who lately sent out an American organ and a Communion service for our work in Turin. I would also ask all Baptists who are passing through Turin, *en route* for more southern towns, to be kind enough to stay a day or two in order that we may have the pleasure of seeing them, and showing them our work. We are so much isolated here that the sight of an English friend is to us as manna in the desert. I will be glad to do all I can to make the sojourn pleasant.

“With kindest regards,

“Yours affectionately,

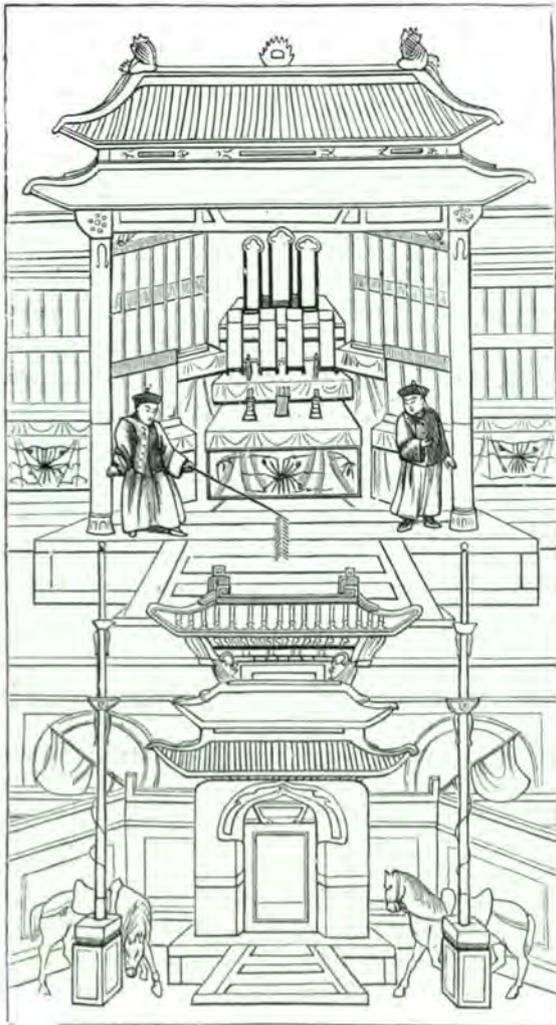
“W. KEMME LANDELS.

“Dr. Underhill.”

A Chinese Tablet.

THIS picture is a representation of a Chinese ancestral tablet. The names of the deceased are written on the blank spaces, and then worshipped. The Chinese suppose that each man has three souls—one after death keeps near the grave, another enters the ancestral tablet, and the third goes to Hades to receive either rewards or punishments according to its deserts. Each family has its own ancestral hall, where the male descendants of the deceased annually worship. This ancestral worship is

the most important duty of a Chinaman's life. All his success depends on his propitiation of the dead. Ancestral worship influences the whole of the social organisation of China, and affects the imperial throne as much as the meanest coolie. The dead are mighty, and would take speedy



CHINESE ANCESTRAL TABLET.—(From a Photograph.)

revenge for the omission of any act of ritual; hence the necessity for having sons. Without a son the deceased spirit would have to take its chance of a share in the offerings made by public charity three times a year. The highest official in the Empire has to retire from public life and

mourn in seclusion for a hundred days when either of his parents or grandparents die, but he will not relax his public duties for an hour on account of a daughter's death. Early marriages, polygamy, and female infanticide are all due to ancestral worship. This is one of the chief obstacles in China to the progress of Christianity, for a man who becomes a Christian is supposed to consign his ancestors to perpetual beggary. Hence the bitter persecutions which Chinese converts receive from their relatives.

C. SPURGEON MEDHURST.

Map of Shantung and Shansi.

(See pages 54 and 55.)

THE map we publish this month, showing the two provinces of Shantung and Shansi, in North China, cannot, we think, be other than useful. It is well known that it is in these provinces our missionary operations are being conducted. We expect the map will prove of permanent service, and we would suggest that it be carefully preserved for future reference. Our stations are shown by dotted squares and circles, the former denoting provincial towns. It will be noticed the main routes of communication, whether by road or canal or river, taken by our missionaries in travelling to their stations are clearly indicated. We also show Peking, the capital of the empire, together with the Treaty Ports of Tientsin and Chefoo.

Most welcome news from China.

THE following letters from our missionary, Mr. Harmon, will be read with sincere gratitude and joy.

The first is dated October 21st 1889, from Tsing-Chou Fu. Mr. Harmon, writing to Mr. Baynes, says:—

“DEAR MR. BAYNES,—An opportunity presents itself for sending you a few lines anent the new work in the Northern Counties of Po Hsing 'Pu 'Tai and Pin Chou, and I hasten to avail myself of it.

“Up to the present we have every-thing to encourage us in the new field to which we have been so distinctly led. The first stations formed in the spring are holding on well—many of

them increasing their numbers—and as we have hoped, the movement is extending, so much so that I opened three new stations in the County of Po Hsing last month, and I have on my books the names of six other villages where the people are worshipping regularly, though I have been as yet unable to visit them, so cannot report on them.

“Everywhere the heartiest reception

is accorded us. The evangelists are welcomed and listened to attentively, while from not a few villages invitations have been sent pressing them to visit them, and preach the doctrine.

"Now, of course, my dear Mr. Baynes, it is impossible for us to say how much of this is genuine, how much of it will last. I may have to send you very different tidings in a few months, but I think all my colleagues agree with me in considering the signs hopeful.

"Last week the usual half-yearly meeting of the leaders of stations was held. These meetings are always inspiring. It refreshes and encourages one to see such a body of earnest and intelligent Christian men in China; but the interest of last week's meetings was heightened for us by the presence of some twenty-five representatives from the one County of Po Hsing. This number would doubtless have been considerably increased but for the fact that the harvest this year is much later than usual.

"In a few days the leader's classes will recommence, and Mr. Whitwright is hoping to carry them on for three or four weeks. To these classes we have invited quite a number of the most intelligent and earnest of the men in the new district, and we hope for the best results from this plan.

"Our evangelists cannot possibly overtake the work. I can do very little more than take a general oversight over the work of such a large area with so many stations already in existence; but these men will, please God, supply many of the deficiencies

we feel so keenly now. They will at all events free the evangelists and leave them time for the pressing calls from other places.

"And now, my dear Mr. Baynes, one word in conclusion. With wife and family, home, books, &c., in Tsing Chou Fu, I am doing this great work under serious disadvantages. My colleagues are in Chou 'Ping. I can communicate with them only by letter, unless I sacrifice precious time to visit them. The distance from Tsing Chou Fu to these counties is much greater than from Chou 'Ping, and more valuable time is taken up in going or sending backward and forward.

"So much is this so, that to obviate it Mrs. Harmon and the children will, if I can find a place at all suitable, pass the winter with me in Po Hsing, from whence I can reach the two other counties.

"I need not say that with two children this is a serious step, and would only be justified by the pressing nature of the work. I trust that early in the new year we shall be able to transfer our quarters to Chou 'Ping, from whence the work can be more efficiently and economically carried on.

"The work is indeed great, its responsibilities very heavy. We can but trust in Him whose servants we are, and pray for the guidance and grace of which we stand so thoroughly in need.

"Very sincerely yours,

"FRANK HARMON.

"A. H. Baynes, Esq."

By the kindness of the Rev. B. Brigg, of Drummond Road, Bermondsey, from whose church Mr. Harmon went forth as a missionary, we are able to give more detailed information of the great work which the preceding letter reports. In his letter to Mr. Brigg, Mr. Harmon writes:—

"DEAR MR. BRIGG,—It is long since I wrote, but you will not be surprised when I tell you I have been from home the last six weeks. The character of my news will, I hope, more than atone for the delay in writing.

"Mr. Jones and I left for my new field about the 14th of July. We travelled to Po Hsing, where Mr. Jones was known, and here we found six or seven companies of people meeting regularly for worship. We met with an enthusiastic reception. It was simply delightful to engage in the work of preaching to such people. For three or four days Mr. Jones and I held two services per day each (this in the height of summer, remember) to crowded audiences, for the most part men and women, sometimes

"WHOLE VILLAGES

turning out to listen. The Sunday we passed there was a memorable one. Jones went to another village while I stayed, as it was important I should be there to see the many who were likely to come, having heard that the 'pastor' had arrived. Sure enough we were visited by inquirers from all parts. We were soon crowded out of the house and had to adjourn to the open air, where a chair and table were carried under the shade of some trees, and there I held forth to a large company till I was exhausted. Afternoon the same. In Po Hsing there are six promising stations started, people meeting regularly, learning our books and, I trust, Christ too.

"From Po Hsing Jones returned to Chou'ping, as we had heard of the breaking out of the Yellow River and he was anxious to get back, and would have difficulty in crossing the waters, while I stayed on a few days longer getting things into shape, and then

went on to Pu tai crossing the Yellow River, and going on to Pin Chou.

"IDOLS ABOLISHED.

At Pin Chou again it was the same thing—large meetings, earnest people, many of them meeting together though no one had been near since May, men preaching to their friends right off, schoolmasters teaching their pupils our books, whole villages tearing down their idols and burning them, men, women, and children learning and worshipping.

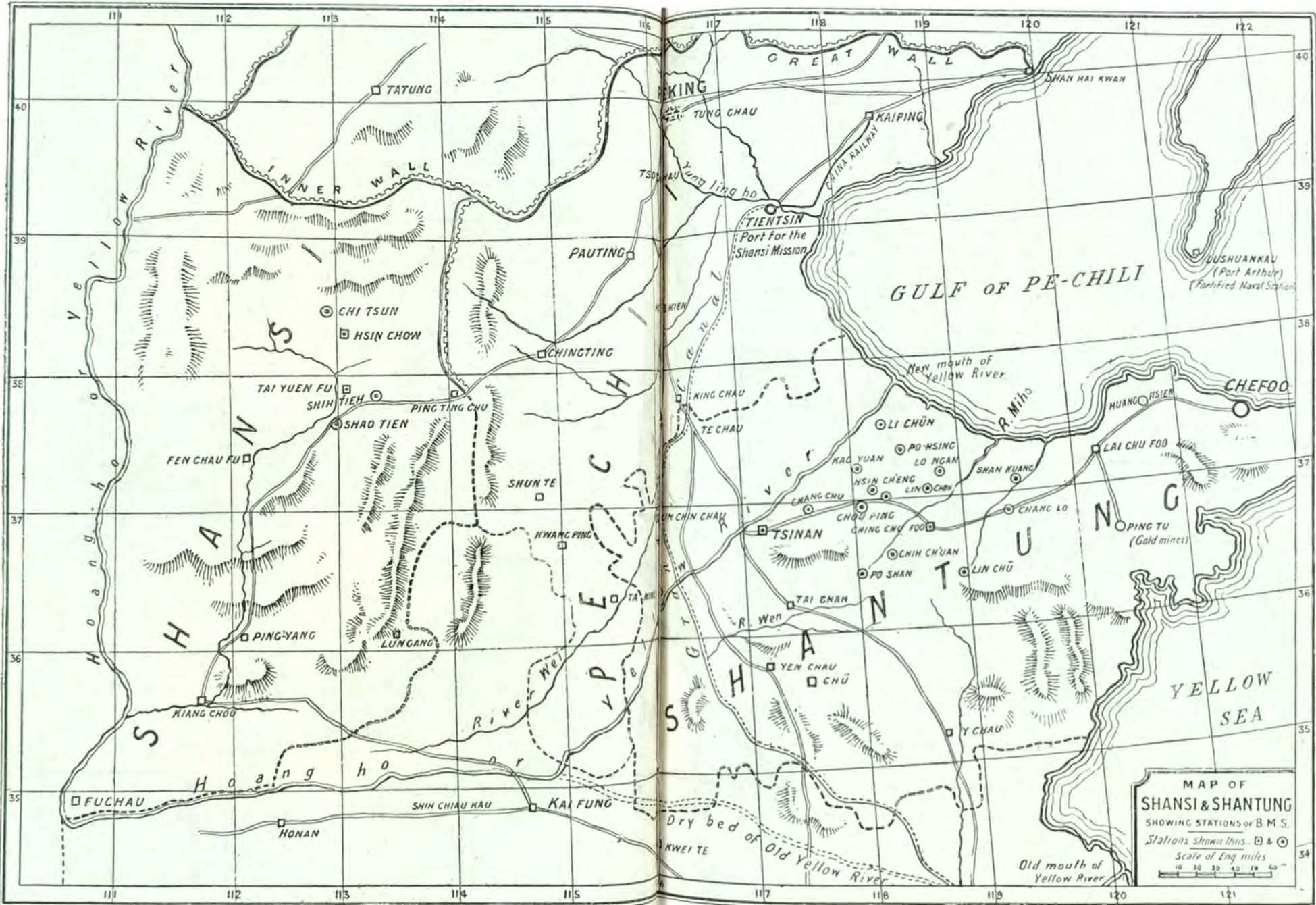
"Need I tell you, dear Mr. Brigg, that this has been the happiest season of my life in China? At last, thank God, really preaching Christ to the heathen! I felt at times as Simeon must have felt when he said, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'

"Of course I suffered somewhat from bad food and bad water, as well as excessive heat, and have come home rather run down, but all this is nothing.

"What varied experiences I have had this past twelve months! The best wine at the last.

"I have established in all twelve stations, at which there are about 350 learners. (Our probation before church membership is eighteen months.) There are other stations on trial, and there is a large number of other villages applying for enrolment.

"I need not tell you that I have to move very tenderly and cautiously, covetousness, greed, pride, excitement, all seeking to elbow their way in and needing to be fought and guarded against at every turn. Doubtless a variety of motives are at work, but the people are there—they listen; hundreds



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have burnt their idols, and pray and try to learn.

"EARNEST REQUEST FOR PRAYER

"Oh, let us join our fervent prayers for their salvation. Let us hope and work for the very best. I took up my headquarters in Pin Chou, in a small village of about 200 souls. The morning was taken up in preparation, seeing visitors, &c. In the afternoon I went to villages which had invited me and held services, returning generally by moonlight, then supper; then the evangelists and I came and sat in the open courtyard to get the cool breeze. The first night (I spent ten days there) there were about a dozen people who strolled in to see me and chat. The evangelist asked, after a time, 'Should we sing or preach?' 'Both sing and preach,' said they. Then Wang (the principal of the two evangelists) spoke for quite an hour. We then adjourned to the room and had regular worship, all joining, all kneeling in prayer. The next night more came, and so it went on till the last night I spent there the courtyard was packed with people. The people said there was not a man left in each house. Women carried in their mats, and men their small stools. Of course, we could not go into the room, and we had worship under the solemn stars. When the men had preached and sung for about an hour, we sung a hymn standing. I then took a parable, or some passage of Scripture, and spoke on it as I was able for half-an-hour or twenty

minutes, and then we all knelt in quiet, solemn prayer. Oh! what a happy, happy season it was! There were tears shed when the people heard we were leaving on the morrow!

"From this place I made my way back to Po Hsing, and visited several of the stations I had not had time for before, and then travelled 70 li on the liberated waters of the Huang Ho (Yellow River), which, alas, has wrought sore havoc. It threatens our work in Po Hsing, too, as the people come to us professing to learn the Truth when it is relief they want. But we must not be faithless;

"A GREAT WORK

has opened. God reigns on high *over all*, to whom shall be praise and dominion and glory for ever and ever. Amen.

"And now I must draw this to a close. This is the first letter I have written since all this. To whom should I first communicate such glad tidings if not to you? Of course, face to face with such a work I have brought back a great deal of work. I have to prepare for all emergencies—to prepare systematic teaching, to put tracts through the press, &c., &c.—so you must excuse such a bad scrawl for the sake of the cause and the news.

"Experience whispers, 'tread softly'; Unbelief and Doubt whispers that much of what I report may be false, and will turn out bad. It may, but still God is over all; Christ reigns, and *my* course is clear. Pray for me, that I may be found faithful."

Decease of the Rev. J. G. Brown, of the Congo.

IT is with deep regret we announce the death of Mr. Brown, of Stanley Pool, Central Africa, which took place at sea. Mr. Brown was leaving the service of the Society, and was on his return to this country, accompanying Mrs. Brown, whose health has of late occasioned much anxiety. We learn from Mrs. Brown the immediate cause of death was congestion of the lungs. The letter below, from Mr. Moolenaar, will give particulars of this sad event. Mr. Brown went out to the Congo in the autumn of 1887. The zeal and devotedness with which he entered upon his labours, and the progress he made in acquiring the native language, gave promise of a useful missionary career. May the God of all consolation sustain and comfort the bereaved relatives and friends.

“SS. *Ambaca*, Santiago, January 3rd, 1890.

“MY DEAR DR. UNDERHILL,—It is with great sorrow I have to inform you of the death of Mr. John Brown, who fell asleep in Jesus on December 27th, 1889, on the ss. *Ambaca*, and was buried at sea between the islands of Princepe and Santiago.

“When I met Mr. Brown at Underhill station he appeared to me in good health, only somewhat fatigued from the long journey from Stanley Pool. We went down river together in the large mission boat, and after staying a few days in the Congo Hotel, went on board the Portuguese mail. For some time he was constantly complaining of severe pain in the back and of feeling unwell, soon after leaving Cabinda he had to go to bed with fever, his temperature being 102°. After going through the usual process of perspiring, which he did very freely, and taking large doses of quinine, he somewhat recovered. But after leaving the Island of Princepe he got worse again, his temperature gradually rising to 106° 4'. The ship's doctor very kindly assisted, also a doctor on his way to Lisbon, who has had a great deal of experience in African fevers, kindly offered to help. We did all we could to bring on perspiration, but to no purpose. He became worse, and several times spoke to me of dying. On the night of the 26th he was more or less delirious, and about two o'clock in the morning of the 27th I could see that the end was drawing near. I broke the sad news to his dear wife, who was lying ill with fever in an adjoining cabin. She came to his bedside and saw him pass away into the presence of his Lord and Master. May our loving Father in heaven graciously sustain and comfort the bereaved one. The captain very kindly had a coffin made, and at eight o'clock in the evening the engines were stopped, and after a short burial service, his remains were committed to the mighty deep.

“May this sad event make us more earnest in working for Christ, knowing that at any time the summons may come to us, ‘Come up higher.’ Let us be ready, then, so that when the call comes we may not be found wanting.

“With very kind regards, yours sincerely,

“HENRY R. MOOLENAAR.”

The Rev. Percy Comber visits San Salvador and reports on the work.

WE are thankful to receive from time to time encouraging information as to the thoroughness of the good work which has been effected at our oldest mission station in Congo-land. Mr. Comber reports as under, after a recent visit:—

“Wathen Station,
“Congo River, S. W. Africa,
“October 14th, 1889.

“MY DEAR MR. BAYNES,—I intended writing to you immediately on my arrival here from San Salvador, but there were so many things to do in the taking on of fresh duties and the arrangement of certain affairs here, so many important matters to discuss with my colleagues as to plans of work and so forth, that the time has slipped by almost without our knowing it. I am devoutly glad to be settled down once more at my old Congo home, but I would not have missed my recent visit to San Salvador for a great deal. You will remember that Mr. White and I went there from Underhill to set free Mr. Moolenaar and Mr. Lewis, the former to meet his wife at Banana, after her visit to England, and the latter to take his wife to Banana on her way to England.

“We stayed for two months at San Salvador, and during that time I had a good opportunity of seeing the work at this our oldest station, and I must confess that my brightest imaginations of what the work was like were more than realised, and I cannot help feeling that if our friends at home could be brought face to face with the difficulties of the work out here, and were then to see how these difficulties have been slowly but surely removed, and how in the midst of this superstitious people a healthy, vigorous church of Christian converts

has been formed, their hearts would rejoice at the great things God has done.

“CHRISTIAN GROWTH.

“Before my visit to San Salvador, I had only seen the rough and careless tolerance which the people shewed to the preaching of the Word, with here and there an isolated case of special interest, but at San Salvador it was my glad surprise to see people actually seeking after Truth. Members of the Church coming to me (as they always used to go to Mr. Lewis) and asking intelligent questions, and on the very subjects which seem at this present time to be occupying the thoughts of Christian men at home. In the towns, too, some sixteen of which I visited, the people positively urged me to go again to them, saying that they knew such a little and wanted to know much more about the Great God who loves all men. At some of the towns the people cooked food for me and brought it with a jug of water for me to refresh myself before returning to the station. At one town, which I visited several times, the people brought out their fetishes after a certain morning service and made a bonfire of them in the middle of the town.

“The importance of this work at and around San Salvador is difficult to over-estimate, for do we not look to the native Christians of such places to be the future evangelists of the country?

“EVANGELIZATION BY NATIVES.

Already the seed which has been sown amid so much weariness and discouragement is bearing fruit, and native converts of Congo are doing a work among their own people which we white folk cannot do, for their remembrance of their own difficulties which kept them so long from accepting the Truth will serve to be a help to them in winning others. The influence, too, of their example will also be a powerful factor in their work, leading others to a spirit of emulation. It is no uncommon thing for seven or eight towns to be visited on the Sabbath-day, besides which Sunday-school in the morning, morning service in the chapel, women's class in the afternoon, evening service in the chapel, followed by an hour's talk with enquirers, and later on a boy's Bible-class. Such was the order of things we found at San Salvador when we arrived there. During the week, too, there is no day except Saturday without its service of some kind: members' meetings, Bible-classes, week evening services, &c.; and then as to outside work, beside the ordinary visiting of towns (which, by the way, calls for as careful a preparation as an ordinary service at home), there is the sub-station at Etoto. It was my privilege to visit this place during my stay at San Salvador, and a better sphere for real earnest work I cannot conceive.

“Unfortunately, owing to the short-handedness which existed at the time we were there, the attention this sub-station so much needed could not be given to it, but there was, nevertheless, a good work being done there by the native Christians who are sent from time to time from the Church at San Salvador. Altogether my visit to San Salvador refreshed me exceedingly, and the experience of the work there will, I

trust, be very helpful in my future work at this station.

“When the time came for me to leave San Salvador, I felt quite

“SORRY TO HAVE TO SAY GOOD-BYE

to the people, but my own work lies at this place, and for many reasons I was very anxious to get back here. Mr. Bentley having succeeded last year in opening a direct road between San Salvador and Wathen, it was comparatively easy to come through with an ordinary caravan of regular carriers. The people on this road being unused to the visits of white men, were in many cases fearful and anxious for me to pass through their towns as quickly as possible. Mr. Bentley having written to you last year a full description of his journey, it is not necessary for me to give you any details about the road or the people. I was glad to have the companionship of my dear colleague, Harry White, for the first three days of the journey. By coming across country in this way the fatigue of eight days' marching is saved and that is a great consideration. On the 24th August I arrived here and was glad indeed to find all well. Mr. Oram has since left for San Salvador, and will probably have written to you. Of course I was glad to be back again among these Ngombe people and to take my part in trying to teach them truth and righteousness and love. But there are so many things to hinder the acceptance of the Word, so much pride, so much wildness and lawlessness, and, worse than all, so much indifference, that we are often much discouraged. Countless palavers keep this part of the country in a continual state of unrest. Even as I have been writing this letter, messengers have arrived reporting fighting at a town not six miles away from here

between the townfolk and the soldiers of the State. Many palavers, stealing of cloth, murder and cruelty on the part of the people of the town, had rendered a visit of a State official necessary, and to-day a Belgian officer with thirty armed Zanzibaris and twenty carriers arrived in the town intending to enquire into matters, but the natives, hiding themselves in the bush and long grass, completely surrounded the soldiers and from their hiding places commenced firing upon the intruders. Had they been skilful in the use of their weapons, no doubt the officer and all his men would have been killed, but as it is no casualties have been reported so far. This palaver will probably result in the town being completely destroyed, and the people driven yet further away from us. We are very grieved at these things, and yet we know that the people have brought the trouble upon themselves, and that if they are not punished, there will be further lawlessness presently. The greed of these people also leads to many thefts, and one scarcely knows whom to trust. Yesterday I was visiting some people in a near town, and chancing to enter a house, was surprised to see a very well made door, the wood of which was certainly not grown in Africa, and upon examination I found evidences which proved most conclusively that the wood had been stolen from us. Other doors and doorways were thereupon examined, and we found to our consternation that ten of our English planks had been stolen, and those that we first saw were in the possession of a man whom we have taken much interest in, and who professed to take some amount of interest in our teaching. It is very difficult, indeed, to know how these palavers should be dealt with. We exercise the greatest care over all mission goods, and we yet

are not free from losses. As instances of the untamed wildness of these people I mention

“ TWO CASES :

One, a school-boy on our station who having meditated revenge upon someone for wrong done to him, was actually caught in the attempt to murder his fellow, and for days he hung about the place with a large knife concealed about his person, until it became absolutely necessary to place him under forcible control for a time. Another case is of a boy who had been with us for a long time, and who had actually made a trip to England with one of our missionaries, and of whom we at one time had every hope, but he, in a village row with another man, took away the other man's gun and flung it on the ground, and then with his own spear he pierced his enemy through the chest and killed him on the spot. These are terrible things to write about, but I think if our friends at home knew more about our difficulties they would rejoice all the more at the encouragements we get from time to time, in making conquests for our King. I could mention other cases of lawlessness, but I do not want to paint too black a picture, and I think that I have written enough already. I do not want to close this letter without referring to a brighter side of our picture. Work is being steadily carried on, and we have reason to hope that in some cases men have come to take an interest, which is not shallow, in the words preached to them. Since I returned here, one of our station boys, an old personal friend of Mr. John Biggs, has put on Christ by baptism, and his simple, straightforward testimony at the water's side was very encouraging to us. Services are held regularly every day, and the towns are being visited continually ;

seldom does a day pass without some town being visited. We are one man short, however, and until Mr. Davies comes we shall not be able to engage in the plans for systematic itineration which we have arranged. Mrs. Bentley, who has the little ones under her special care, is indefatigable in her

work among them, and school is held every day, conducted by her.

"I am thankful to say that the health of all of us is very good at present, notwithstanding the change of seasons.

"With kindest regards, I am, dear Mr. Baynes, yours sincerely,

"PERCY E. COMBER."



3. MYANSI
(Between Ibari, Nkutu and
Ikelemba Rivers.)

1. MUTEKE MEN. 2
(Stanley Pool.)

Heads of Congo Natives.

THE sketches we have before us are very good type faces of two very large tribes of the peoples of the Upper Congo. Nos. 1 and 2 of the heads are of the race of people called Bateke. Their name indicates their occupation—viz., trader, from Teke, to buy. A considerable size town of these people occupy Nshasha, Stanley Pool, while a very large number live in the inland district on the opposite side of the river, while various smaller towns are found here and there for a long distance up the river on its banks. They are physically a fine tribe, and are the big middlemen of the Pool and district. The scoring plainly visible on the cheeks are the tribal marks; all Congo tribes having a distinctive mark of their own. You will notice, too, that one of them has fastened round his neck an amulet, or kind of fetish, to which he attributes some sort of protective power. A large number of people wear these charms round their necks, or on some part of their body; and in many cases believe in their efficacy so fully that they will not part with them at any price. How much this reminds us of the old charms many of us have seen even in our own country! Let us pray that these poor benighted heathen may soon be led

to see something far more grand and noble in which to put their trust than this bit of rubbish on which they are now inclined to place so much reliance. Their style of head dress is very interesting, and, as a matter of fact, is really very fine. One has his hair very neatly plaited back to the round knot behind, resembling very much a skull cap ; while the other has his head shaven back to the skull cap formation at the back, which is always very neatly plaited and arranged. Our third head is of the tribe commonly called Bayansi, or, as they should properly be called, the Bobangi. They are the riverine people and traders inhabiting many hundreds of miles of the river banks. We have at present two good mission stations among these people, and are greatly pleased and encouraged by the receptions we have met with at their hands, and trust that the future will see great things as a result of our labour among them. Physically they are much superior to the Lower Congo tribes, and, being all warriors, show far more courage and high-spiritedness. They are very quick, too, and readily acquire knowledge. They are also very acute traders, and will rarely allow themselves to be beaten in a bargain. You will notice by this sketch, by no means a bad type face, that this one also wears his fetish ; which is, in this case, bound up in a piece of snake skin round the front of his iron collar. His head dress, which is quite a fashionable one, is different from that of the Bateke. Most of his hair is drawn toward the median line of the head, and plaited forward, ending in a single plait hanging over the forehead. In addition to this he has three small, very neat, crescent-shaped plaits over each ear. In some cases these are shaven off, only leaving the central hair. The markings along the brows are other tribal marks, which are sometimes made very prominent by deep cicatrisation when the people are young. The expression of the features in the sketches given are by no means the most pleasing. But as a rule the expression is not thus, it being generally rather pleasant than otherwise.

Let us pray that the many thousands of people represented by these two or three sketches may speedily have the good news of God's love made known to them, that they may no longer remain in the darkness in which they now live, but may be brought to a saving knowledge of the truth as it is in Christ Jesus, and thus share the same blessings we have so long enjoyed in our highly blessed land.

F. G. HARRISON.

Request from Mrs. C. Spurgeon Medhurst.

WE very cordially insert this communication received from Mrs. Medhurst, Athelney Lodge, 20, Gordon Road West, Ealing, W:—

“December 18th, 1889.

“DEAR MR. MYERS,—Will you kindly insert this letter in the February number of the MISSIONARY HERALD? In the course of our ordinary mission work in China we are obliged to witness much cruelty and misery which we are quite powerless to alleviate, but we can do something towards ameliorating the sufferings and privations of poverty, and in a country like China these are of course chiefly felt by the despised women, whose position is very similar to that of their sisters in India.

“For some years past, several poor native Chinese women have met week by week under our guidance and direction to make garments for those more destitute than themselves. The poor in China are very poor. It is no uncommon sight to see women standing shivering at their doors with only a single cotton garment to protect them from the biting wind and severe frost, which is more intense and prolonged in North China than it ever is in England, and the gift of a garment here and there has not only helped the poor creatures to endure the rigour of our Siberian winters, but has given practical illustration of the value of Christianity, and increased our opportunities of preaching the Gospel. This work is capable of being largely extended.

“Many churches at home work for the women of India, but many more are doing nothing. Will not these do something for us?

“I shall be very pleased to correspond with any lady who will start a Chinese Zenana Working Meeting, giving patterns of garments and directions as to suitable colour, &c., or, if wished, personally inaugurate such gatherings myself.—With kind regards, yours very truly,
“JESSIE L. MEDHURST.”

New Year's Day Prayer-Meeting.

ACCORDING to the usual custom the new year was begun with a prayer-meeting in the Library of the Mission House. In attendance and earnest devotional spirit the meeting would compare favourably with any held in former years. An appropriate and spiritually minded address was given by Mr. S. R. Pattison, a long-esteemed friend of the Society. Prayers were offered by the Rev. J. Lewis, of Brockley; Mr. Hugh Mathieson, of the English Presbyterian Mission; the Rev. B. La Trobe, of the Moravian Mission; the Rev. Wardlaw Thompson, of the London Missionary Society; Captain E. Poulton, of the South American Mission; Mr. William Olney, of the Metropolitan Tabernacle; and Dr. Underhill.

Very welcome New Year's Gifts of £1,000, £105, £100, besides smaller sums, from old and generous friends of the Society were announced.

Missionary Books.

WE very cordially call the attention of our readers, and especially of missionary local secretaries and Sunday-school teachers to a book just written by our missionary, the Rev. J. Ewen, of Benares. It is entitled "India : Sketches and Stories of Native Life," and is published by Elliott Stock, 62, Paternoster Row, E.C. The materials have been gathered during Mr. Ewen's ten years' residence in India. The first four chapters treat with the religion and customs of the Mohammedans ; the last two give much interesting information concerning the Hindus. The book is written in a very readable style, and cannot fail to be useful.

We are glad also to mention the following new missionary publications. Whilst we do not open our pages, unless in very exceptional cases, to purposes of review, we feel it may be of service to direct attention from time to time to newly issued missionary volumes. This month we announce two fresh additions to the series of missionary biographies, published by S. W. Partridge & Co.—viz., "David Livingstone," by Arthur Montefiore, and "John Williams, the Martyr Missionary of Polynesia," by Rev. James J. Ellis.

The second part of the "Autobiography of John G. Paton, Missionary to the New Hebrides." Publishers : Hodder & Stoughton.

"Samoa, Past and Present ; a Narrative of Missionary Work in the South Seas," by Rev. Charles Phillips, of the London Missionary Society. Published by John Snow & Co.

"The Kings of the World, and Other Poems," by Robert Smith. This volume contains an In Memoriam poem on Comber, the Congo Missionary ; and another entitled, "A Century of Missionary Enterprise." Publishers : Nisbet & Co.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following welcome and useful gifts :—A large supply of drugs from John Marnham, Esq., J.P., of Boxmoor, and a parcel of books from Mrs. C. H. Spurgeon, of Norwood, for the Rev. John Stubbs, of Patna ; some pictures and handkerchiefs from Primrose Hill Sunday-school, Huddersfield, for the Congo ; a supply of photographic apparatus from A. Pye-Smith, Esq., St. Pancras, for Rev. W. Morgan, of Shansi, North China ; a box of toys from friends at Camden Road, for Cameroons ; a box of toys and other Christmas gifts from the scholars of the Battersea Sunday-school (Mr. Hamilton's), for Rev. G. Gray, Ratnapura ; some magic lantern slides from Mr. J. W. McLellan, London ; a parcel of magazines from Miss Starling, of Sutton, for Mrs. Lewis, San Salvador, Congo ; and a medicine case from Messrs. Burrough & Wellcome, for Rev. P. E. Comber, of Wathen, Congo. Mr. Harrison, of Bolobo Station, Congo River, wishes to acknowledge a magic lantern and about eighty slides, and a 5-gallon drum of oil, from Arthur E. Viney, Esq., and other friends at Saffron Waldon.

The Lord Loveth a Cheerful Giver.

WE very gratefully acknowledge from a sincere wellwisher £2 for the General Fund, £1 as a widow's mite towards the Debt, and 10s. for Widows' and Orphans' Fund; 4s. from a willing helper who must contribute something for the distress in China, even if ever so little; the same sum from L. L. Cox, who wishes she could send much more, but will ever give her earnest prayers; a cheque for £2, 10s. from Mr. E. G. Jacobs, of Odessa, with many thanks for the MISSIONARY HERALD; 5s. in stamps from "Francisco," who writes:—"I have taken this gift, as it came unexpectedly, to present it to my Heavenly Father for His unbounded grace and mercy towards me. In three days I shall be eighty years old; the first Sunday in May last was my sixty-second anniversary of becoming a member of our beloved Baptist Denomination. I read in 1860 Dr. Livingstone's first book on Africa, since then I have read between thirty and forty volumes of African travels, and for thirty years I have continued to pour out my soul before God in prayer and occasional fasting that He would bless poor, poor downtrodden Africa. While I muse my mind reverts to the time that I heard Mr. Campbell, at Chesterfield, give an account of his travels, and I well remember him saying he reached Lattacoo, the furthest point that had been reached by an Englishman; this was about 1828, but now, what have I lived to see and hear! Although I have not had wherewith to contribute much, there is always a door open in Heaven through which every sincere petition can enter, even from the poorest and humblest cottage."

We are also thankful for £1 from H. E. New, on behalf of Congo Mission, the proceeds of sale of old paper; for 21s. "for mission in memory of our dear little departed Arthur"; 5s. from Claude Hadridge, who writes:—"I am eight years old, and have been saving some of my pennies, and getting some more from my friends for the little black boys and girls of Africa." £1 for a thank-offering to God from anonymous donor, to whom the Lord hath shown His marvellous kindness; for £1 15s. for Congo Mission from a mother and daughter who lay aside a tenth of their income from their small dressmaking business; for five guineas from A. E. R.; for £2 10s. from "she whom Thou lovest"; 30s. from Z. Y. X. for Mrs. Wall's work among the poor in Rome; for £5 from Mr. Howell Evans, to be devoted to the training of native evangelists for Congo; for £4 from friend at Paisley as a New Year's gift to be used specially in support of negro preachers; for 7s. 6d. from a working man; for 10s., the proceeds of a small entertainment given by the scholars of Miss Jacob's class, Hereford; for 10s. from Edmund Davies, "as a thank-offering for special mercies received"; for £5 from Mr. G. E. Arnold, who "wishes the contribution were much more"; for 4s. from C. Hooper, of Shipton, with much love to missionary work.

We are also greatly indebted to a friend who sends "for Foreign Missions" an album of beautiful pencil and water colour sketches; to R. E. W. for some pieces of silver given to the Congo and Zenana Missions after reading the verse of the hymn beginning, "Take my silver and my gold."

We have in addition to the above gifts received a collection of valuable Chinese curios through Miss Kemp, of Rochdale, forwarded from China by our missionary, Mr. Dixon, who writes:—"Some year or more ago when the news of a probable debt reached us, we looked all around to see where we could economise in

personal expenses (as these were already at their lowest); we consecrated, amongst other things, to the mission our small collection of vases, &c., which had been purchased from time to time for presents to friends on returning home." This collection has now been sent to this country, and we shall be glad to forward particulars to any friend who would be kindly disposed to purchase them on behalf of the mission.

We also gratefully acknowledge the following contributions:—

L. T. W., £1,000; A Friend, £105; A Friend, per Mr. J. Sing, Liverpool (fourth annual instalment of £500 subscription), £100; W. W., £100; Mr. E. Rawlings, £100; Mr. J. Marnham (quarterly), £75; N. N., £70; J. S., for *Debt*, £30; "Meg," for *Congo*, £25; Mr. J. Storrs Fry, £25; Mr. J. P. Bacon, £20; Mr. E. Pryor, £12; Mrs. Pennell, £11; Mr. Jas. Payne, £10 10s.; "Nemo," £10; Rev. T. G. Rooke, B.A., LL.B., £10; A Friend at Derby-road, Nottingham, £10; Anonymous, £10.

Recent Intelligence.

THE Rev. George Kerry, of Calcutta, in giving the most recent information of Mr. Baynes, writes as follows, under date December 24th, 1889:—"Mr. Baynes and I returned from visiting Jessore, Jhimidah, and Khoolna this morning. We start again this evening for Furreedpore, staying there one night. We then hope to be back by Friday morning, and then leave for Barisaul, which is now a journey of twenty-four hours." Mr. Kerry adds: "Mr. Baynes keeps up well, though I feel sometimes anxious about him. Happily the weather is all one could wish."

On the 24th of December, the Rev. F. G. Harrison and Miss Silvey arrived from the Congo with health much improved by the voyage.

In consequence of the early date at which we were compelled to go to press last month, we were unable to report, which we now do with much thankfulness, the safe arrival of our missionary friends—the Rev. E. S. and Mrs. Summers and their three children; Mrs. D. Jones and the three Zenana ladies, Misses Ewing, Gange, and Way; the Rev. A. and Mrs. Jewson and child; also the Revs. R. Spurgeon and W. R. James and three brethren, Messrs. Bevan, Davies, and Norledge. The Rev. J. W. Thomas, of the Press, reached Calcutta safely by an earlier date.

The Rev. A. Day has been very heartily welcomed by the European Church in Agra, for the pastorate of which he left England in November last.

Mrs. Waldoek, her son, and, the Misses Pigott have arrived at Colombo.

We are thankful also to have received the following communication from Mr. J. L. Forfeitt:—"You will be glad to hear that Messrs. P. Davies, R. V. Glennie, W. F. Wilkinson, and myself, and Mr. Davies' boy, Lo, arrived here (Underhill Station) on Monday last (December 2nd), all in good health."

As several inquiries have been made with respect to the Rev. J. J. Turner, of China, we are requested to state that the personal matters which brought Mr. Turner home may detain him in this country for some time. It is, however, his earnest hope that he may be able to resume the work he has so much at heart, and for which he is so well qualified; and in this hope the Committee most heartily concur.

The meetings which we announced in our last number to be addressed by Dr. Pierson, of America, have been held. We most earnestly trust and pray that the encouraging statements and stimulating appeals which were then made will help to a more adequate appreciation of the claims and privileges of mission work. We are thankful for the visit of the Doctor to London.

The Rev. J. A. Clarke, of Lukolele, Congo River, writes under date October 2nd, 1889:—"MY DEAR MR. BAYNES,—You will, I think, be interested to learn that we have lately been engaged in a work which we hope will result in very great good in every way. You are probably aware that between our station and the nearest town there is a creek which, when the river is high, is not fordable, except at some distance away from the town. This had the effect of making intercourse between us and the townspeople difficult at certain seasons of the year, except by canoes, and this we felt to be a great pity. We, therefore, determined to build a bridge, and, acting on some valuable suggestions from Mr. Grenfell, we began the work at the end of August, and our men working exceedingly well, it was completed in three weeks' time. Of course the surrounding forest supplied us with the necessary timber. The bridge is 120 ft. long, and of considerable height, and, though not perhaps very elegant, is a substantial structure.

"The Governor-General of the Free State, who paid us a visit recently on his way to the Stanley Falls, was one of the first to cross the bridge, and he expressed himself as very pleased with it. I should like to send you a sketch of it, but being sadly conscious that I should completely fail to invest the drawing with sufficient artistic merit to do it justice, I refrain. Mr. Grenfell, however, who arrived here in the *Peace* while it was being built, took a photograph, which, doubtless, gives a good idea of it. I may say that the people seem thoroughly to appreciate the bridge, and we ourselves find it very useful. We are now making a good path to it from the station, and there being a considerable depression at one part of the road, which we are told is under water at the highest flood of the river, we have thrown across another small bridge.

"We are both well, I am glad to say, and are now making some progress with the language."

The Rev. W. Bell, B.A., of the Baptist Chapel, Bellasis Road, Bombay, has left India for Australia. "Many will be the prayers offered in Bombay," says the *Bombay Guardian*, "for his complete restoration to health and for the blessing of God upon his labours, wherever he may settle."

Brixton, St. Anne's-road	1	9	0
Do., Wyne-road.....	7	17	6
Do., for <i>Madripore Institute</i>	2	0	0
Brondesbury.....	2	19	6
Do., for <i>W & O</i>	6	10	6
Camberwell, Denmark-place Ch.....	14	18	0
Do., for <i>W & O</i>	5	4	11
Child's-hill.....	0	11	7
Chalk Farm, Berkeley-road Sunday-school, for <i>Congo</i>	1	5	0
Clapham, Grafton-sq., for <i>W & O</i>	1	15	0
Chiswick, Annandale-road Sunday School..	1	1	0
Enfield.....	10	15	0
Do., Totteridge-road, for <i>W & O</i>	1	7	2
Hammersmith, Avenue-road, for <i>W & O</i>	4	12	9
Harrow-on-the-Hill.....	1	1	0
Do., for <i>W & O</i>	1	1	0
Hayes, Salem, for <i>W & O</i>	0	9	0
Hendon.....	10	8	2
Highbury-hill, for <i>W & O</i>	6	2	0
Highgate-road Sunday School, for <i>China</i> ..	10	10	0
Do., do., for <i>India</i> ..	10	10	0
Do., do., for <i>Bahama</i>	3	5	0
Do., Bible Class.....	1	2	3
Highgate-road Y.M.B.C., for <i>Congo</i>	0	13	0
John-street, Edgware-road, Sunday-school	10	15	0
Kilburn, Canterbury-road Sunday-school, for <i>Congo</i>	6	17	11
Metropolitan Tabernacle Sunday-school, for <i>Mr. Weeks, Congo</i>	6	5	0
New Southgate, for <i>W & O</i>	2	6	6
North Finchley.....	20	0	0
Peckham, Rye-lane, for <i>W & O</i>	6	10	0
Do., Barry-road Sunday-school.....	0	3	6
Do., Public Hall Y.M.B.C.....	1	17	0
Pinner, for <i>W & O</i>	0	6	0
Rotherhithe, Midway-place, for <i>W & O</i>	0	15	6
Stockwell.....	1	8	10
Upper Holloway, Rupert-road Sunday-school.....	7	17	6
Upton Chapel Sunday-school, per Y.M.M.A.	3	14	6
Victoria Chapel, Wandsworth-road, for <i>W & O</i>	5	5	0
Walworth, East-street..	3	4	0
Wandsworth, East-hill, for <i>W & O</i>	3	12	3
Do., Sunday-school..	1	17	6
Westbourne-grove.....	29	1	2
West Green.....	11	11	7
Do., for <i>W & O</i>	2	12	0
Do., for <i>Congo</i>	0	5	0
Westminster.....	0	5	0
Woodberry Down.....	6	5	0
Wood Green, for <i>W & O</i>	4	3	9

BEDFORDSHIRE.

Bedford, Mill-street ..	4	0	0
Cranfield.....	0	11	6
Leighton Buzzard, Lake-road.....	14	18	3

BERKSHIRE.

Maidenhead.....	4	19	3
Do., for <i>W & O</i>	1	8	0
Reading, Kings-road ..	30	4	1
Do., for <i>Congo</i>	30	0	0
Do., for <i>Debt</i>	9	6	10
Do., Grovelands Sunday-school.....	2	12	0
Do., Wycliffe Ch.....	0	15	8

BUCKINGHAMSHIRE.

Chenies, for <i>W & O</i>	0	15	0
Dinton, for <i>W & O</i>	0	2	6
Fenny Stratford, for <i>W & O</i>	1	0	0
High Wycombe, for <i>W & O</i>	2	6	0
Princes Risboro', Free Ch.....	3	17	1

CAMBRIDGESHIRE.

Cambridge, on account, per Mr. G. E. Foster, Treasurer.....	96	10	4
Do., St. Andrew's-street.....	7	0	0
Do., for <i>W & O</i>	6	6	6
Do., Sunday-school, for "Cambridge" School, Agra.....	8	10	0
Do., do., for support of <i>Congo boy</i>	3	0	0
Chittering.....	1	0	0
Cottenham, Old Baptist Ch., for <i>W & O</i>	1	0	0
Landbeach, for <i>W & O</i>	0	11	0
Soham, for <i>W & O</i>	0	7	6
Waterbeach, for <i>W & O</i>	1	0	0
Wilburton.....	1	0	0
Wisbech.....	49	14	8
Do., for <i>Pelmatulla School, Ceylon</i>	28	0	0

CHEESHIRE.

Altrincham Tabernacle Do., for <i>W & O</i>	5	1	9
Birkenhead, Grange-rd. Sunday-school.....	34	1	0
Bramhall, for <i>W & O</i> ..	0	8	0
Chester, Grosvenor-park Sunday-school..	3	0	0
Onston, for <i>W & O</i>	1	0	0

CORNWALL.

Falmouth.....	17	10	11
Saltash.....	6	18	0
Do., for <i>W & O</i>	1	10	0
Do., for <i>Congo</i>	2	0	0
St. Austell.....	13	9	10

CUMBERLAND.

Maryport.....	20	5	0
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DERBYSHIRE.

Ridding's Sunday-sch..	2	9	0
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DEVONSHIRE.

Appledore, for <i>W & O</i> .	0	10	6
Bradlinch, for <i>W & O</i>	3	5	0
Brixham, for <i>W & O</i> ..	0	10	0
Dartmouth, for <i>W & O</i>	0	10	0

Devonport, Hope Ch., for <i>W & O</i>	1	0	0
Great Torrington, for <i>W & O</i>	0	7	9
Kilmington, for <i>W & O</i>	0	6	0
Moretonhampstead, for <i>W & O</i>	0	6	0
Paignton, for <i>W & O</i> ..	0	10	0
Plymouth, George-street Do., do., Sunday-sch. Bible-class.....	66	6	11
Do., Mutley Chapel..	5	0	0
Torquay, for <i>W & O</i> ..	5	0	0

DORSETSHIRE.

Lyme Regis, for <i>W & O</i>	0	10	0
Weymouth, for <i>W & O</i>	1	10	0
Do., Sunday-school ..	3	6	6

DURHAM.

Blackhill and Rowley..	6	2	0
East Hartlepool, for <i>W & O</i>	0	7	6
Middleton, Teesdale, for <i>W & O</i>	0	10	6
Do., for <i>N.P.</i>	1	13	3
Sunderland.....	1	7	0
West Hartlepool, for <i>W & O</i>	0	13	6

ESSEX.

Earls Colne, for <i>W & O</i>	1	0	0
Halstead, for <i>W & O</i> ..	1	0	7
Harold Wood Sunday-school.....	1	2	0
Leyton.....	5	18	11
Loughton.....	8	0	0
Do., for <i>W & O</i>	3	4	0
Malden.....	0	16	6
Southend, Clarence-rd. Sunday-school, for <i>N.P.</i>	0	10	0

GLOUCESTERSHIRE.

Arlington, for <i>N.P.</i>	0	1	0
Chalford.....	10	14	9
Cheltenham, Cambray, Chapel, for <i>W & O</i> ..	2	2	0
Chipping Campden.....	6	0	0
Stroud, for <i>Mrs. Ward's School in Rome</i>	1	12	6

HAMPSHIRE.

Gosport Hardway.....	0	5	0
Lymington (less District Expenses).....	9	0	2
Millford.....	3	2	0
Sway.....	0	11	0
Romsey.....	8	0	0

ISLE OF WIGHT.

Newport, for <i>W & O</i> ..	1	1	0
Ryde, George-street Sunday-school.....	7	10	0
Sandown, for <i>W & O</i> ..	0	10	0

HEREFORDSHIRE.

Hereford, Sunday-sch., for <i>Debt</i>	0	10	0
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HERTFORDSHIRE.

Boxmoor, for <i>W & O</i> ..	3	16	5
Bushey	4	6	7
Hemel Hempstead ..	0	8	5
Do., for <i>W & O</i>	2	1	0

HUNTINGDONSHIRE.

Warboys	0	7	0
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KENT.

Brockley-road Chapel..	33	0	7
Do., for <i>W & O</i>	17	10	0
Catford-hill Sunday-sch.	6	10	0
Do., for <i>Congo boy</i> ..	5	0	0
Chatham, for <i>W & O</i> ..	2	13	8
Dartford, Sunday-school	2	7	6
Forest Hill, Sydenham			
Chapel	3	19	2
Lee, for <i>Congo</i>	0	15	0
New Brompton, for			
<i>W & O</i>	1	7	0
Orpington	47	19	7
Plumstead, Conduit-rd.,			
for <i>W & O</i>	1	7	5
Ramsgate, Cavendish			
Ch., for <i>W & O</i>	1	10	0
Sevenoaks	11	6	10
Do., Sunday-school ..	7	7	10
Smarden, for <i>W & O</i> ..	0	2	6
Tonbridge, for <i>W & O</i> ..	1	7	8

LANCASHIRE.

Accrington, Cannon-st.,			
for <i>W & O</i>	9	16	0
Bacup, Irwell-terrace ..	4	15	0
Blackburn, Montague-			
street	9	17	0
Briercliffe, Hill-lane ..	5	0	0
Do., for <i>W & O</i>	1	3	0
Bryn	2	0	0
Burnley, Yorkshire-			
street	60	10	3
Do., Mount Pleasant	13	12	0
Bury, Knowlesy-street	6	15	0
Church, for <i>W & O</i>	1	13	1
Clayton-le-Moors, for			
<i>W & O</i>	1	1	9
The sum acknow-			
ledged in last month's			
HERALD should have			
been	20	0	0
Cloughfold, for <i>W & O</i>	1	16	0
Colne	15	14	0
Darwen	4	3	3
Haslingden, Bury-road	9	13	1
Do., for <i>W & O</i>	1	5	10
Lancaster	29	10	9
Do., for <i>W & O</i>	3	7	0
Liverpool, Toxteth			
Tabernacle	50	0	0
Do., Richmond Ch.,			
for <i>W & O</i>	8	10	4
Do., Kennington Ch.,	13	9	9
Do., Auxillary, balance			
per Mr. Cripps,			
Treasurer	4	12	7
Lumb	12	0	0
Manchester, Brighton-			
grove, for <i>W & O</i> ..	3	0	0
Milgate, for <i>W & O</i> ..	0	8	4
Mills-hill	1	16	0
Do., for <i>W & O</i>	1	0	0
Newbold, Ebenezer ..	9	5	0
Do., for <i>W & O</i>	1	8	6
Preston, Pole-street, for			
<i>W & O</i>	1	7	8

Rawtenstall	4	3	4
Do., for <i>W & O</i>	0	12	0
Rochdale, West-street	350	14	0
Do., Drake-street, for			
<i>W & O</i>	0	15	2
Southport, Hoghton-st.,			
for <i>W & O</i>	5	0	0
Do., London-road			
Sunday-school	2	7	9
Sunnyside	3	13	9
Ulveston	5	10	0
Warrington, Golborne-			
st. Sunday-school..	0	7	6
Do., for <i>N P</i>	0	16	2
Do., for support of			
<i>Congo boy</i>	5	0	0
Waterbarn	17	9	1
Wigan	5	9	7
Do., for <i>W & O</i>	1	1	0

LEICESTERSHIRE.

Foxton, for <i>W & O</i>	0	10	0
Leicester, Harvey-lane,			
for <i>W & O</i>	1	15	6
Do., Victoria-road ..	27	10	0

LINCOLNSHIRE.

Grimsby Tabernacle ..	1	0	0
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NORFOLK.

Attleboro'	14	3	0
Fulmestone, for <i>W & O</i>	0	7	3
Neatshead, for <i>W & O</i>	0	10	0
Neston	2	10	0
Norwich	3	14	0
Upwell, for <i>W & O</i>	0	11	0

NORTHAMPTONSHIRE.

Cogenhoe	2	1	7
Earls Barton, for <i>W & O</i>	0	11	6
Kings Sutton	2	3	6
Moulton and Pitsford..	2	17	0
Do., for <i>W & O</i>	1	0	0
Northampton, Mount			
Pleasant, for <i>W & O</i>	1	0	0
Thrapston, for <i>W & O</i> ..	3	0	0
West Haddon, for <i>W & O</i>	0	7	6
Do., Sunday-school,			
for <i>N P</i>	0	5	0
Wollaston, Zion, for			
<i>W & O</i>	0	10	0

[NORTHUMBERLAND.

Newcastle - on - Tyne,			
Westgate-road, for			
<i>W & O</i>	6	3	6
Do., Jesmond, for			
<i>W & O</i>	4	11	0
Do., Sun-sch., for <i>N P</i>	2	2	0
Do., do., for <i>Mr. Wall's</i>			
<i>work</i>	5	0	0

NOTTINGHAMSHIRE.

Collingham, for <i>N P</i> ..	0	10	0
Newark, for <i>W & O</i> ..	1	0	0
Nottingham, Derby-			
road	34	4	6
Do., George-street ..	29	12	7
Do., Juvenile	5	14	0
Southwell	1	10	6
Woodborough	0	10	8

OXFORDSHIRE.

Banbury	24	3	2
Chadlington and Charl-			
bury	6	5	3
Do., for <i>W & O</i>	0	10	0
Chipping Norton	32	0	10
Little Tew and Cleveley	21	5	4
OXford, Commercial-rd.,			
for <i>W & O</i>	2	3	0

SHROPSHIRE.

Whitchurch, for <i>W & O</i>	0	15	10
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SOMERSETSHIRE.

Bristol, City-road, for			
<i>Congo</i>	10	2	1
Burnham, for <i>W & O</i> ..	0	15	1
Cheddar	6	0	0
Pill, for <i>W & O</i>	0	18	1
Taunton, Silver-street	30	0	0

STAFFORDSHIRE.

Newcastle-under-Lyme,			
for <i>W & O</i>	0	10	0
Wednesbury, for <i>W & O</i>	0	5	3

SUFFOLK.

Sudbury, for <i>W & O</i> ..	1	10	9
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SURREY.

Dorman's Land	0	16	0
Godstone, for <i>W & O</i> ..	0	7	3
Guildford, Commercial-			
road, for <i>W & O</i>	1	8	0
Hampton Court	3	7	0
Pongo, Sunday-school,			
per Y.M.M.A.	5	12	11
Do., for support of			
<i>Congo boy</i>	2	10	0
Redhill, for <i>W & O</i>	2	10	6
Streatham-hill	1	0	9
Sutton	7	1	8
Do., for <i>N P, Delhi</i> ..	0	17	2
Upper Norwood	5	15	3
Do., for <i>W & O</i>	3	3	6
Wallington	1	13	6
Do., for support of			
<i>boy at Barnard</i>	1	17	5
West Norwood, Chats-			
worth-road	9	11	3
Do., for <i>W & O</i>	8	10	4

SUSSEX.

Brighton, Queen-square,			
for <i>W & O</i>	2	2	0
Shoreham, for <i>W & O</i> ..	0	13	0

WARWICKSHIRE.

Birmingham, on ac-			
count, per Mr. Thos.			
Adams, Treasurer	309	7	2
Do., Wythall-heath,			
for <i>W & O</i>	0	12	0
Leamington, Warwlek-			
street, for <i>W & O</i> ..	3	3	0
Rugby	0	16	8
Do., for <i>W & O</i>	1	0	6
Smethwick Sunday-			
school	0	12	0

WESTMORELAND.

Crosby Garrett, &c.	31	10	0
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WILTSHIRE.		DENBIGHSHIRE.		Cupar Elie	6 3 8
Fromham, for <i>W & O</i> ..	0 5 0	Wrexham, Chester-st., for <i>W & O</i>	1 0 0	Do., for <i>Congo</i>	3 0 0
Salsbury, for <i>W & O</i> ..	4 15 3			Dundee, Long Wynd Sunday-school, for <i>Congo</i>	1 0 0
Swindon	0 15 0			Do., for <i>China</i>	1 0 0
Warmminster	0 2 6	SOUTH WALES.		Dunfermline, for <i>Congo</i>	0 9 0
Westbury, West End ..	16 11 11	CARDIGANSHIRE.		Dunoon	2 0 0
Do., for <i>W & O</i>	1 12 0	Cardigan, Zion	19 4 0	Edinburgh, for <i>Mr. and</i> <i>Mrs. Wall's Roman</i> <i>Mission</i>	24 0 0
Do., Cookhill	3 11 1	Do., for <i>W & O</i>	0 5 0	Do., Dublin-street, for <i>Palestine</i>	8 0 0
WORCESTERSHIRE.		Do., for <i>China</i>	2 10 0	Do., Charlotte Chapel Glasgow, John-street ..	11 10 0
Astwood Bank	33 11 4	Do., for <i>Africa</i>	2 10 0	Hamilton, Sunday-sch., for <i>N P</i>	1 10 6
Do., Cookhill	3 11 1	Do., for <i>Italy</i>	1 0 0	Do., for <i>Mr. Potter's</i> <i>work, Arra</i>	1 0 0
Great Malvern	5 7 1	Do., Bethany, for <i>W</i> <i>& O</i>	0 5 0	Helensburgh, for <i>W & O</i>	2 6 0
Upper Goose-hill	1 0 0			Kirkcaldy	4 10 6
YORKSHIRE.		CARMARTHENSHIRE.		Do., for <i>W & O</i>	2 7 6
Armley, for <i>W & O</i> ..	0 16 0	St. Cleaes, Slon	1 2 6	Do., for support of <i>Congo boy</i>	1 5 0
Barnsley	18 9 10			Leslie, for <i>N P</i>	2 9 3
Do., Juvenile	10 0 0	GLAMORGANSHIRE.		Paisley, for <i>W & O</i>	2 1 3
Borobridge, for <i>W & O</i>	0 10 8	Cardiff, Spott-road	3 8 0	Stirling, for support of <i>Congo boys and girls</i>	0 5 0
Bradford, Slon Ch., Juv.	60 9 6	Do., Canton, Hope Ch., for <i>W & O</i>	5 0 0		
Bridlington, for <i>W & O</i>	0 8 7	Do., Sunday-school ..	6 15 2	IRELAND.	
Colcar, for <i>W & O</i>	1 0 0	Penarth, Stanwell-road, for <i>W & O</i>	3 12 6	Dublin	3 10 0
Guisley	1 3 3	Ton Pentre, Zion	1 15 0	Do., for <i>W & O</i>	2 11 7
Halifax, Pelion-lane ..	47 1 10	Ystalyfera, Soar	1 18 7		
Do., for <i>W & O</i>	2 3 4	MONMOUTHSHIRE.		CHANNEL ISLANDS.	
Harrogate	6 17 6	Abergavenny, Bethany	17 6 0	Jersey, St. Hellers, for <i>W & O</i>	2 2 0
Hebden Bridge, for <i>W & O</i>	4 0 0	Do., Sunday-school ..	8 0 0		
Horsforth, for <i>W & O</i>	0 17 0	Do., Priory Hall Sun- day-sch., for <i>Congo</i>	1 6 0	FRANCE.	
Hunslet Tabernacle, for <i>W & O</i>	1 17 0	Do., Frogmore-street, for <i>W & O</i>	2 0 0	Croix près Houbaux Sun- day-school	3 8 0
Idle, for <i>W & O</i>	0 12 0	Pontnewydd, Merchants' Hall	0 10 0		
Leeds, York-road, for <i>W & O</i>	0 10 6	PEMBROKESHIRE.		SPECIAL DONATIONS FOR RE- LIEF OF SUFFERERS FROM FAMINE IN CHINA.	
Lindley Oakes, for <i>W & O</i>	2 2 6	Honeyboro' and Sardsls.	20 11 2	Rennard, Mrs. H.	0 10 0
Lockwood, for <i>W & O</i> ..	3 0 0	Pembroke Dock, Bush- street	22 17 3	Under 10s.	0 5 0
Middlesboro', Newport- road	63 9 10	Do., Bethany	25 10 0		
Do., Marton-road	12 3 1	Saundersfoot, for <i>W & O</i>	0 8 6	SPECIAL DONATION FOR NEW MISSION PREMISES AT ROME.	
Morley, Sunday-school	1 0 0			Coats, Mrs. T.	200 0 0
Normanton	1 2 0	SCOTLAND.			
Polemoor, for <i>W & O</i> ..	1 0 0	Aberdeen, Crown- terrace, for <i>W & O</i>	5 17 5		
Salterforth	2 1 0	Do., Sunday-school ..	17 3 3		
Sheffield, on account, per Mr. F. E. Smith, Treasurer	95 7 5	Cambslang	1 17 0		
Do., Walkley	2 4 10	Criefn, for <i>W & O</i>	1 5 9		
Staincliffe, for <i>W & O</i>	0 8 9				
Wakefield, for <i>W & O</i>	1 11 0				
York	10 0 0				
NORTH WALES.					
CARNARVONSHIRE.					
Portmardoc, Berca, for <i>N P</i>	0 2 8				

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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; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BARCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.