

THE MISSIONARY HERALD,
JUNE 1, 1890.



MISSIONARY'S CAMP, N.W.T., INDIA.—(From a Photograph).

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR ANNUAL MEETINGS.

ALL who had the opportunity of attending the recent meetings in connection with our Anniversary Services, or who have read in the Denominational and other papers a report of the proceedings, will, we are assured, be thankful for the many wise and earnest words that were spoken and for the true missionary spirit which so manifestly prevailed. We feel that the meetings constituted a good beginning of a new year of missionary labour, and would gratefully and hopefully regard them as an augury of future prosperity. On all hands we have heard expressions of opinion confirming the estimate formed by the esteemed Treasurer of the Society, as stated at the Missionary Breakfast: "The week's services have been instinct with life, energy, and power." To our many brethren who addressed us, we tender our most cordial thanks. We would fain reproduce their utterances in these pages, but this has been forestalled by their appearance in almost *in extenso* form in various prints. As, however, the paper read by the Rev. E. Medley, B.A., at the Missionary Breakfast Conference concerns the practical working of the Society, and it is important it should be carefully perused by the pastors, officers, and, indeed, members generally of our churches, we think its reproduction desirable. It will therefore be found in the present issue.

We must, however, call attention to the condition of the finances of the Society. We are not concerned, let it be said, on account of the deficit of some £2,470 with which our books closed: for, thanks to the example of generosity and devotion shown by the General Secretary, Mr. Baynes (who at the time of the writing of this article is very wisely resting), in determining to defray all the expenses of his visit to India, there remain only £975 unmet — but our concern is for the future. (Had it not

been for the unusual receipts, through legacies and the kind response of numerous friends on behalf of the recent appeal for the "Prevention of Debt," our income would have been very seriously less than the expenditure. As last year's legacies were far above the average, and there are strong reasons for not too frequently urging special appeals, it is surely most incumbent upon the churches to take measures for the increase of its regular contributions. It must be borne in mind that practically the expenditure of the Society was the same last year as it was the previous year. We confess we shall not be satisfied if we are enabled simply to raise our income so as to avoid a debt, unless the increase at the same time permits the extension of present operations. We hold it would be most disastrous were we to entertain the idea that as a society we are called to make no further, no new evangelistic, effort; that all we can reasonably be expected to do is to maintain our existing stations. The true missionary spirit will not, cannot rest satisfied with present accomplishments. If our Mission do not continue to progress it will soon begin to recede. If we have no care to increase the number of our missionaries, it is to be feared the force of to-day will by-and-by be reduced. We think the Divine blessing is likely to be enjoyed as the Divine command is lovingly obeyed, and we still go forth to preach the Gospel to the millions of God's creatures who have not yet heard its blessed sound. There is danger now lest we should be content with the additions which in recent years have been made to the mission staff. Rather than permit such fatal contentment, may the churches pray for a larger faith and a broader charity, and then solemnly consider what steps can be, and ought to be, taken to a more effectual carrying out of their Lord's great commission.

Contributions towards Liquidation of Debt.

OUR most cordial thanks are due for the under-mentioned donations, received or promised towards the liquidation of the debt of **£2,470**, with which our accounts closed. We doubt not the special example of devotion to the Society to which we have already referred will continue to stimulate the liberality of our friends, so that in the next issue of the **HERALD** we may be able to announce that the remaining **£975** have all been contributed.

	£	s.	d.		£	s.	d.
Mr. E. Rawlings.....	250	0	0	Mr. Alfred Robinson.....	100	0	0
Mr. W. R. Rickett.....	250	0	0	Mrs. Brice, sen.	50	0	0
Mr. Chas. Finch Foster ...	240	0	0	A Member of Committee. .	50	0	0
Mr. J. B. Mead	240	0	0	Mr. C. E. Webb	50	0	0

£ s. d.			£ s. d.		
Mr. Samuel Iles.....	50	0 0	Rev. J. J. Brown	5	5 0
Mr. Thomas Olney	50	0 0	Rev. R. Colman.....	5	0 0
Mr. and Mrs. A. P. Gould	25	0 0	Miss Davies	5	0 0
Mr. E. Mounsey.....	25	0 0	An Outsider	5	0 0
Mr. F. Woodall	25	0 0	Mr. and Mrs. James	5	0 0
Mr. Joseph Wates	20	0 0	Rev. R. H. Roberts, B.A....	5	0 0
Mr. J. J. Gurney	10	10 0	Rev. G. Short, B.A.	5	0 0
B. B. B.	10	0 0	Mr. Franklin Smith	5	0 0
Mr. T. H. Howell.....	10	0 0	Mr. C. G. Woodroffe.....	5	0 0
Mr. J. L. Macdonald.....	10	0 0	Mrs. Livett	4	0 0
Mr. William Olney	10	0 0	Mr. H. Marham	3	3 0
Mr. and Mrs. C. Price	10	0 0	Mr. C. J. Angus	2	2 0
Mrs. Frank Smith.....	10	0 0	Rev. H. R. and Mrs. Phil-		
Mr. W. Taylor	10	0 0	lips	2	0 0
Dr. Underhill.....	10	0 0	Smaller sums	4	17 0

It will be remembered that previous to the closing of our financial year we felt compelled to make an appeal for the prevention of debt. Since the acknowledgments in the April HERALD, and during the short time that remained before the actual closing of the books, the following sums were received, for which we tender our warmest thanks:—

£ s. d.			£ s. d.		
Mr. Jas. Barlow, J.P.	100	0 0	Miss M. A. Knight	5	0 0
Mr. Alfred Robinson.....	100	0 0	L. A. E.	5	0 0
Nominis Umbra	99	0 0	Mr. J. H. Leonard.....	5	0 0
A Member of Committee ...	50	0 0	Mrs. Manning.....	5	0 0
N. N.	50	0 0	Mr. Pedley	5	0 0
A Friend, per Rev. J. B.			Miss Scott	5	0 0
Myers	25	0 0	Dr. Gordon Smith.....	5	0 0
Ebenezer Church, Bacup ...	25	0 0	T. W.	5	0 0
Mr. G. C. Franklin	10	0 0	Mrs. G. Vicars	5	0 0
Mr. F. Gardiner.....	10	0 0	Blackburn Sunday-school...	3	15 7
Mr. T. Jackson	10	0 0	Mr. Bannister.....	3	3 0
Mr. Morgan	10	0 0	Mrs. W. Osborn.....	3	3 0
Mr. E. Mounsey.....	10	0 0	Mr. J. Bentinson	3	0 0
Mr. A. Urquhart	10	0 0	Rev. J. T. and Mrs. Brown	3	0 0
X. Y. Z.	10	0 0	Miss Davis	3	0 0
Llanelly	7	0 0	Mr. J. Walker	3	0 0
Mr. J. Baines and Friends	6	7 4	Mr. R. Pearce.....	2	2 0
A. M.	5	0 0	A. C. T.	2	0 0
Miss E. Carter	5	0 0	Mr. G. Butler.....	2	0 0
Mr. W. S. Churchill	5	0 0	Rev. J. C. Butterworth, M.A.	2	0 0
C. H. S. P.	5	0 0	Miss Dent	2	0 0
Cynro	5	0 0	Mr. J. Lawson	2	0 0
Mr. Dines	5	0 0	Mr. E. G. Neal	2	0 0
Mrs. J. Hamilton	5	0 0	Smaller gifts	23	3 6
Mr. D. Jones	5	0 0			

Concerning Deputations.

Paper read by the Rev. E. Medley, B.A., of Nottingham, at the Missionary Breakfast Conference in Exeter Hall, on Friday, the 2nd of May, 1890.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—I have been given to understand that the purpose of this Conference is entirely and immediately practical. We are all of us persuaded as to the great principles that underlie our work, and we are here in order to see whether we can improve our methods of carrying out those principles, or can invent new methods which shall more efficiently accomplish our ends. Hence the subject upon which, for a brief space, I am venturing to address you. It is "Concerning Deputations," a subject prosaically simple indeed, giving opportunity for no high flights of rhetoric, and yet not wholly unimportant, because it has to deal with an organisation which furnishes the actual point of contact between those who support the Mission and the Mission itself. That preposition, "concerning," gives wide scope to our inquiry. We may look at the matter from this side or from that, indeed all round. The word "deputation" is a noun, singular or plural, as the case may be, signifying one or more persons who are deputed to express the needs and claims of a larger body, pleading its cause, and in various ways forwarding its interests with some centre of power or with the general public. But we need not spend time in defining terms; we are agreed as to the meaning of the word. I shall proceed to speak: I., Of the necessity for deputations; and II., As to the making of them successful.

I. *The Necessity for Deputations.*—In an ideal condition one could conceive that they would not be needed; in such a state ministers and people would be largely informed, enthusiastically interested, welcoming information when supplied, yet well able to do without it, the inspirations of Divine love and human pity being sufficient to keep the hand open and the heart awake. But this is dreamland, a vision seen in the mount, but not wrought into the actual in this grim world. As things are, deputations are essential to the existence of the work. For what is the situation? Yonder—I speak as a provincial—yonder is the Society doing its work, its parish the world, its agents many, its agencies manifold, needing for all this the prayers, the sympathy, the gifts of the churches at home. Here are the churches. The churches! what a word is that! Calling up to mind facts noble, ignoble, dull, heroic, dismal, depressing, pathetic. Some shining as stars, others

but as flickering rushlights, making darkness visible. Some large, influential, spiritually alive, hives of industry, quick to respond; others struggling for existence, burdened, ostracised, standing in the bleak wind of adversity, pastors absorbed, God help them in the struggle for self-preservation. Churches, some of them without pastors and some of them with, looking askance at every appeal that would seem to make a new demand upon their too scanty exchequer. How can the yonder and the here be linked together? Clearly, if at all, by a living link. Pen, paper, circulars, printer's ink, and printer's devils are excellent, but they are no substitute for the *vox humana*, the living man. The link must be a deputation, at first an impersonal name, and perhaps so announced, as when it is chillingly said: "The Deputation will address the meeting," but presently discovered to be a living organism, the channel of mutual benediction, the current (so different is the spiritual from the material) flowing both ways at once.

Hence the necessity and importance of a deputation. Rightly conducted, its function is of supreme value; upon its discharge depends to a large degree the welfare both of the churches and of the Mission. I say the welfare of both, for the Mission is as essential to the well-being of the churches as are the churches to the well-being of the Mission; they are to one another as heart and hand. The deputation that has succeeded in binding these two together in the bonds of mutual interest, confidence, and sympathy has done a good work, having signally promoted the prosperity of that Church of Christ which embraces all kindreds, tribes, and tongues, both in this world and the next. Therefore, as a not infrequent member of this impersonal body, I magnify mine office.

But let us look at the matter a little more closely, for, perchance, I have not quite carried with me some who have found themselves scarcely well landed in England before they are begged to become a deputation. Commonly this is composed of a returned missionary, with some good brother who acts as junior counsel and supports his brief. The matter is brought about in this way—I state the case hypothetically—a missionary comes home on furlough, either earned by length of service or on sick leave. He is weary, yet has high hopes, noble thoughts, and sweet visions of rest. He no sooner lands than delicate inquiries are made as to the state of his health. These, at first pitched in a doubtful key, gather courage as they are repeated. At length he finds himself addressed heartily, as a man whose health is sound. Cautious feelers are put out by the staff of the Mission House: would not a change be desirable? Is he not longing and even panting for it? Until at length the fact is fully disclosed; the missionary is already put down for deputation work, the record is a large

one, he will have an opportunity of testing the air of his native country almost from Land's End to John-o'-Groats. Cunning ministers have been on the watch; they have noted that A., or B., or C. is coming home to recruit; and what could be better than that he should refresh himself in some smoky Midland or Northern metropolis, or amidst the scattered villages of Blankshire! The good man perhaps feels himself a victim; he is annoyed and even indignant; his visions of rest melt away into the very hard facts of wearying railway journeys, cold draughts, strange houses, varying and uncertain diet, many thoughtless inquiries, with here and there a word spoken which may sadly wound a sensitive man. The end is that for a while the missionary greatly prefers the heathen abroad to the Christians of his own country.

But is this the whole matter? There is a nobler aspect to be considered—higher and more real. Such a man can do more than any one else to bring the ends of the earth together; he is often as a breath of heaven's fresh air to both ministers and people; he can lift them above their local interests, and save them from parochialism; he can inspire them with new conceptions both of man and of God; he can enlarge their views, and make them feel afresh the vastness of the Divine purposes, the fulness that is found in Christ, and the splendour and variety of the elements that compose the Kingdom of God. In these days, when too often a mist of doubt obscures the facts of the Gospel, he can re-vindicate the reality of them by showing that still in virgin fields that Gospel is still the power of God unto salvation to every one that believeth. And more; in all this he is serving his own converts and his heathen neighbours, because he is gaining a place for them in the interest and affection of Christian people here at home. He is an antiseptic element, helping to save a great organisation from the corrupting influences of use and wont, and from degenerating into a piece of mere evangelical machinery, rattling on without graciousness and without heart.

Let him not think, then, that if a deputation is a necessity it is a bad necessity. Not so; like everything else it has its seamy side; but for all that it has a noble function to fulfil, upon which depends to a large degree the healthiness of the churches and the soundness of the Mission. If any do inquire concerning our brethren, who they be, we say they are the messengers of the churches and the glory of Christ. We admit then, we do and must admit, the necessity for deputations.

II. *The making of Deputations successful.*—This is a triangular problem, the successful solution of which depends upon the Mission House, the

deputation itself, and the churches; each can contribute an essential element.

The authorities at the Mission House, that gloomy but not inglorious place, have to a large extent to arrange for deputations. It is a difficult and delicate task; in the discharge of it they have a claim to all the sympathy that in our spare moments we can give them. Our Association Secretary may well be largely endowed with the twin graces of patience and of common sense, for he stands greatly in need of them. It is his lot to see much of human nature, and some of it not as completely redeemed as it might be. Churches have preferences that harden into prejudices—some of them are like jibbing horses, and refuse to run in the track at all; they must have matters specially prepared to suit their peculiarities. Some make unreasonable demands, and declare that, unless they have a deputation all to themselves, they will sulk, and cut off supplies. Missionaries and other members of deputations, not being machines, have preferences too, and at times flatly refuse to accede to appeals made to them. There are times when our Organising Secretary would fain call in the aid of a phonograph, which should repeat its message in a brazen way, utterly regardless of the temper of audiences, be they large or scanty, enthusiastic or the reverse.

Well, I say that the central authorities can do much toward making a deputation successful. They can further this end by wise combinations, by apportioning the square man to the square hole, by seeing that in larger deputations the members to some extent supplement one another—touching different parts of the field, and supplying facts and fervour, youth and age, ripe experience, and fresh and vigorous life. Occasionally something can be done by a direct appeal to the Christian feeling and kind forbearance of pastors and churches. Resources are limited, much ground has to be covered by a small handful of men, and there must be mutual concessions and a spirit of self-help if the work is to be done.

But if the Mission House authorities can do much, the members of the deputation can do more towards making their errand a success. Let them never forget that they are the living representatives of a great cause, and as such let them carry themselves with patience, simplicity, and dignity, using private opportunities as well as public ones to promote interest in their work. Quite as much may be done over the fireside and in personal conference as in the larger gatherings. Let no man go upon this business who does not believe in it; no pyrotechny of speech will avail; it is conviction that carries conviction.

I dare hardly venture upon the delicate field of suggestion as to what

the members of a deputation should say, but perhaps this much is permissible. Generally, they should take up some definite topic rather than indulge in a roving commission. There should be careful adaptation to audiences. Some need the simplest information, the first rudiments of the facts and phases of missionary life; whilst others are better informed, and can go on to perfection. There are audiences that are quite capable of appreciating a discriminating discussion of the higher aspects of missionary policy; they can take an imperial view of matters, and see the bearings of experiences gained in the mission-field upon present-day conceptions of Divine truth.

Let a missionary, without fear of the charge of egotism, describe his own work; let him take his audience by the hand, and lead them through a common working day. Let him frankly avow his difficulties and his failures, as well as his successes; if he has been staggered and disappointed, let him throw himself upon the sympathies of his hearers, he will find that they will respond. What is wanted is that the churches should realise the whole situation; the more they know, the more will they be interested, and the more intelligently will they give.

It may not be unnecessary for the deputation to describe the way in which the affairs of the Society are carried on; we have no secrets, we are not like the sacred office of the Inquisition, working mysteriously, issuing mandates, but ourselves for the most part curtained off from the world. The Committee is a body to which, for convenience, the constituency of the Society delegates its work; and it is desirable that the various arrangements of sub-committees and so forth, by which its funds are administered and its general business carried on, should be thoroughly understood. Here my one counsel is—let us have confidence in the churches, and then the churches will have confidence in us. This atmosphere of trustfulness a deputation can do a great deal to generate and to maintain.

Finally, if the Mission House authorities and the members of the deputation can do much to make the visit of the deputation a success, to that end the pastors and the churches can do most of all. The annual missionary meetings should not be a mere spurt, a sudden movement, a patch upon the orderly round of religious services; it should rather be a climax, the high tide towards which a hundred wavelets have contributed; it should gather up into a focus the efforts and the interest which have never been permitted to die out. If this be not so, then the visit of the deputation will be a ghastly affair, a flash in the pan, a moment's spurious heat, and then the cold dead embers. Or, if not this, it will be evidently and

palpably a failure—flat, stale, and unprofitable; a weariness, no more the real thing than galvanism is life.

What is to be done? Let the minister, if there be one, or, if not, some good man who has the matter at heart, set himself to keep the people in touch with the work of the Mission; let information, first thoroughly digested, be imparted; let the churches be made to feel that this work is not one to be taken up or dropped at the caprice of the moment, but rather is integral to the life of the churches, one of the reasons for their existence resting upon a primary law of the Kingdom of Christ, which cannot be repealed. If a missionary is coming as a deputation, let information as to the sphere of his work be given, with some kindly words as to the services he may have rendered, so that when he arrives upon the scene, and faces the people, their interest in him will have been already secured.

Let this point be urged, that the good man now coming into their midst is, perhaps, weary, overwrought, and depressed, and that, therefore, it is the business of the church to welcome him so heartily that he shall thank God and take courage. His torch shall be rekindled, and his spirit nerved to new endeavours. Oh, you cannot tell what good you may do to many a downcast worker by a little human sympathy and ready appreciation of what he has to say.

It may often be possible to arrange for something of a free conference between the members of the deputation and the people. There are questions that need answering, matters that would be better for explanation; even the domesticities of missionary life, as well as its larger aspects, can on such occasions be touched upon, until at last the audience shall feel that the man before them is indeed a man, and compassed about with infirmity, and yet living upon God who is invisible, and doing a work for them which shall bear fruit in the eternal years.

In a word, I can conceive the matter so conducted that our missionary brethren, far from dreading deputation work as a trying ordeal, should welcome it, as affording moments of highest life—moments which shall become inspirations in future days, lightening labours and sustaining a fainting courage.

Much more might be said, but I am content to leave these fragmentary hints with this Conference, that it may employ its high wisdom and practical aptitudes in a further discussion and perfecting of the whole matter. I am content to say deputations are a necessity, and they can be made successful.

River Scene in Bengal.

THIS view was taken at the entrance to a *karl* (a small water-way), where it joins the Hooghly, where we stayed a short time while out on a preaching tour in a *budgerow*, which is a sort of house-boat.

When first going up the Hooghly (to Calcutta), I was struck with the picturesqueness of such scenes, of which we saw many, with the background



RIVER SCENE IN BENGAL.—(From a Photograph.)

of beautiful trees and graceful bamboos, the mud huts with their thatched roofs, and near the banks the native boats of various shapes and sizes.

C. EDWARDS.

Letter from the Rev. W. Holman Bentley.

THE Rev. W. Holman Bentley, of Wathen Station, Congo, sends the following interesting account of the people amongst whom he lives, and the work in which he is engaged:—

“Congo River,

“S.W. Africa,

“February 26th, 1890.

“MY DEAR DOCTOR,—My last letter and the report for the year 1889, which accompanied it, will have given you a

fair idea of the progress of the work here. I mentioned that it was our intention to attempt something more definite and systematic in our work off the station.

“We have been much concerned as

to the best means of evangelising our great district, and for reaching the people who live in the hundreds of villages so thickly dotted over this great country. I suppose that it would be a fair approximation to say that on an average we should find a village to each square mile of country. I see that the Congo Free State is credited with a population of about twenty-eight to the square mile, and in the same statistical table before me the average of the whole British Empire is given at twenty-five to the square mile. I should imagine that the average population of this district would run at fully thirty people to each village or square mile. Of course the villages vary much in size, but thirty people would be a minimum estimate. Between this station and the edge of our plateau, on the road to San Salvador, a distance of twenty-two and a half miles by the road, I passed through twenty-one villages on one route and nineteen on the return route, and thirty people per village would be a very low estimate, it would be much nearer fifty, for one or two would contain at least 200 people, but not one below thirty. In giving this very fair instance I am not noting any of the towns passed at a small distance only, say, half a mile, only those actually passed through.

"The great question before us has been this: How are we to work upon this large, scattered population in any systematic and efficient manner?"

"We have come to the conclusion that since the population is scattered among so many villages it will be best to divide our district up into parishes, or dioceses, and each of us do our best to know and to evangelise our section.

"Accordingly, Mr. Davies takes from the north to the east-by-south, Mr. Comber from east-by-south to south-by-east, I have from south-by-east to

south-west, and Mr. Cameron south-west to north again.

"This brings upon us still further the sense of our duties, responsibilities, and difficulties; but we shall have each a far smaller district to study and work upon, and can each work with a system.

"Our wish is to establish centres of evangelistic work, to which we can go and stay a week or a fortnight occasionally, and work in the town and its neighbourhood. Later on, we may be able to start schools in these centres, and hope for churches and further extension.

"Since Mr. Davies's arrival one of us has been almost constantly out, and it is our hope that we shall now have a spell of quiet, regular, and systematic work at this station. I am pushing on with my revision of Luke, and expect soon to have finished. The first nine chapters have been sent to Underhill Station to be printed. My wife is transcribing it for me in a type-writer, so that things are moving on quickly.

"In the last days of the year, Zeka, of Biyongo, came to me with an urgent message from a chief in a district not yet visited by us. He said that the people of Ngombe-a-Kiana were very anxious to hear the Gospel, and he wanted to take me there.

"They said that the rains were not sufficiently regular, their manioc was a failure, their ground-nuts were dying off, and things were generally in a bad way. They believed that their ignorance of God and indifference towards Him was the cause of all their misfortune. They wanted to know God. I told him how anxious I was to visit Kiana, for I had been on each side of it, but not through the district; I would start in five days. He was very urgent that there should be no such delay.

"I wondered much at the earnestness and interest in such a man as Zeka. He was a bad man.

"A year ago a slave of his had taken brass rods as rations for a caravan to fetch up goods from Lukunga to this station. The man was known to us.

"A day or two later Zeka told us coolly that he had killed him. 'What for?' 'I do not want him to carry for you. He is very likely to run away with the loads, so I killed the fellow!' He was strongly remonstrated with for the monstrous crime; but he assured us that we need have no anxiety for the rations given out, he would send some one else to bring up the loads. He could not understand that there could be any other reason for remonstrance. It would be difficult to say how many free men he had sold into slavery for trifling debts, and generally was considered a very bad man. Still, as long as he let the general public alone, the general public felt no call to punish him for his wickedness. He was considered to have a 'very bad fashion,' but as he seldom ventured far from his own village, he was fairly safe. I became suspicious that Zeka was wishing to collect debts in the Kiana districts, or there was some ulterior object in his mind.

"I asked Nlemvo to sound him, but to no purpose; he declared that there was no other motive, but his desire for the evangelisation of the Kiana folk.

"I went in due course, and was very kindly received by the Ngombe people. I told them why I had come with Zeka, and how often I had been wishing to visit them. They were glad that I had come. We had an interesting talk with them in the afternoon. They said that next day there would be a gathering of the neighbouring chiefs. My old friend Lulendo, whose acquaintance I made first in 1881, came to see me. He is

the most noted native advocate in all the country, and Nlemvo told me that the Kiana people had called him to talk a palaver for them. Their market had been destroyed by a riot, and they were wishing to get all the chiefs to re-establish it, and to settle the matter which caused the riot. He was to get 1,000 brass rods for his services.

"I thought that Lulendo had been talking about us, and therefore they had sent for me, and asked no more questions. Next day a number of chiefs and people assembled, and I had a long and interesting talk with them.

"When I went down country last year to meet my wife on her return from England, Nlemvo had wished to seize the opportunity to visit his people for a month or two. As Kusakana, the chief of Tungwa Makuta, was visiting a chief near us, I suggested that he should go to Makuta with him and thence to Congo instead of the longer route *via* Underhill. I urged him to take careful notes of the road, so that I might go with him later on. He had reported a capital descent from our lofty plateau to the great plain beneath. He said that he had descended it before he had noticed anything of a descent; it would be a capital road down to the railway for a waggon. We were not far from the descent he spoke of, so I determined to go on the next day to see his friends at Kinkete and judge as to the descent. We passed through several towns not before known to us, and at Kinkete we stayed the day and gathered the people together in the evening.

"The descent would very likely serve us for a road, but to reach the point from which the descent would be made was impossible by the road we had come. Near to Kinkete there were so many hills and one narrow gorge 300 feet deep, each side sloping at an angle of 45 deg. through a dense forest. The

Kinkete folk were very agreeable, and I must go and visit them again before long. Their old chief is dead and has been dried over a slow fire, and partly enshrouded; he was being kept in his house in the care of his wives. They could not bury him for some time, for at that season the palm trees yielded scarcely any wine, so they could not muster enough wine to bury him with the inevitable feasting. Some more pigs, too, had to be found if sufficient money could be contributed by his relatives. Until he was buried the successor to the chieftainship could not assume his functions and privileges.

"On the way to Kinkete we learned more of Zeka's desire for the propagation of the Gospel.

"Lulendo told us that no such motive had led him to bring us, but that he had wished to get a present over the re-establishment of the Kiana market. He was afraid to make the journey alone; for he had so many enemies, so he had invented this story, and his anxiety was due to the fear that he would arrive too late. The whole thing was a pure fiction on his part. At the same time Lulendo said that he had been talking to the people about me, and the people had wished for a visit, and he had promised to do his best to take me over when the market palaver was finished. I suggested that perhaps Zeka had heard of it; but he assured me that it was impossible, for the request was so recent—not until after Zeka had spoken to me—and that a safe conduct was all that Zeka wanted. It was a strange coincidence, but it helped to make the visit the more acceptable.

"A few weeks later I went on a little itinerary with my wife. It is a most bewildering thing to these people to see a woman sit at table and eat with her husband as his equal, respected, cared for, and honoured.

"They have much to say about it—indeed, it is very amusing to hear their remarks, and the questions they ask. How much dowry did I pay for her? When I tell them that sometimes parents hand over a handsome dowry with a wife, they are convulsed with laughter at the idea, and considered that white folk must be a very innocent, simple-hearted lot. Some time ago I was strolling with my wife through Ngombe, and we sat down to talk to the women in a compound; they had a number of questions to ask, and were very curious as to why I was content to have only one wife. They insisted that it was far better to have a good number—why, if a man had only one wife, he would have only one woman to cry over him when he died! One might as well be a slave, and have a pauper funeral!

"We used to take our meals under a shady tree rather than in the small native houses—for we did not burden ourselves with a tent—and there, in public, would undergo their criticism. The men would chaff the women, and the women the men over their subversive customs, and comment as freely as if we did not understand a word.

"My wife would sometimes carve and sometimes I did, the result being that they became quite confused as to which was lord and master, and as to which had the right to divide the food, and what proportion fell to each.

"My wife would go into the women's houses in the evening also, and talked to them as they cooked. So we mixed with the people, and made ourselves at home with them; our daily life and behaviour closely scrutinised.

"Any little acts of kindness or attention would be carefully noted. They have come to the conclusion that we white folk love and respect our wives, and sometimes they remark,

'You know how to marry,' meaning, of course, that we know how a wife should be treated, and that our customs are the best.

"After all, it is a matter of custom. You do so and so in your country; but we do so and so.' This seems perfectly natural and reasonable to them.

"We had intended to have visited the large township of Nzundu. Messrs. Cameron and Comber had been there about two months previously, but the people were very cold. We hoped that a few days spent there with my wife would put us on a better footing. But when we reached Kibula, a town only an hour from Nzundu, the nephew of one of the chiefs came with some companions to say that the old chief of the township was dead, and was not yet buried, and they did not wish us to visit them. We told them that we meant no evil or violence, and the presence of my wife should assure them of that; but they told us that we went further at our peril; that they did not want to have any dealings with the State or anyone, and they begged us to let them alone.

"It was no use to explain or talk; they were sent to stop us, and we had better turn back quietly, and make no trouble; so there was nothing for it but to return. There are 100 towns which would be glad of a visit; why should we force ourselves upon Nzundu! A little patience and they, too, will come to know us. There is a great feud between the Nzundu people and those of the district round our station.

"That afternoon, as we continued our journey homewards, we came to a town (Nsala). Gun-firing, dancing, and ivory horns announced to the world that a funeral was being 'celebrated.'

"That town had never been visited before, and as we entered the wood (which surrounds every respectable old

town) the old chiefs of the district came out to beg us to make a detour round the outskirts of the town instead of passing through it, because of the funeral. We, of course, complied, and they led the way. We soon had a great following, and presently they begged us to be seated under the eaves of a house. A great crowd surrounded us, every one shouting and talking and laughing, pleased that such a pageant should have been added to their funeral festivities.

"There had been a great deal of feasting and palm wine; they had just stopped their dance to come and see us. The old chiefs were very anxious for us to move on, after a few minutes for rest and inspection. I wished to speak, but there was far too much excitement and good-humoured shouting and noise; they wanted to finish the funeral orgies, and it was evident that we had better seek some more favourable opportunity.

"To the immense relief of the old chiefs, we 'moved on,' and slept in a town twenty minutes' distant. We heard later that the body had been pitched very unceremoniously into the grave. Some fancied that perhaps we had come to fetch the body! At one of the towns, Ndembo, I wished to see Mbilu (Hell!) a town not more than ten minutes' distant. The whole of our lofty plateau is called Londe lua Mbilu (the high lands of Mbilu). Only two empty, decaying houses remained, the people having shifted away because the old chief was dead, and, indeed, too many had died there; they feared that there was something uncanny about the spot, and they had shifted to a place in a valley. This custom of trying to dodge death by shifting the town is very common. I tried to ascertain why that town gave the name to the whole plateau, and learned that long ago some Mbilu people had gone to trade in the

Zombo country ; presently news came that they had all been murdered by the Bazombo. A day or two after several Zombos, returning from a trading expedition, passed through Mbilu ; they were at once set upon and killed. Two days after the lost Mbilu people returned home safe and sound. It was only a lying report which had reached them, and they had killed the poor Bazombo for nothing ! For a long while after that no one from our plateau would visit Zombo, and all the country was

called Londe lua Mbilu. How the town came to have such a terrible name I could not learn.

"These sheets, then, will give you some further idea of the people among whom we dwell, and of the work we are trying to do among them.

"With kindest regards, believe me to remain,

"My dear Doctor,

"Yours respectfully,

"W. HOLMAN BENTLEY.

"E. B. Underhill, LL.D., Esq."

Calabar College, Kingston, Jamaica.

IT is to be regretted that the annual report of the College did not arrive in England in time for an abstract of it to appear in the annual report of the Missionary Society. The following statement will briefly supply the deficiency : —

While the Rev. Thomas Martin, kindly appointed by the Society to act as President of the College during the absence of the Rev. D. J. East, efficiently fulfilled the duties of that office, the Rev. J. Seed Roberts, Normal School Tutor by appointment of the Jamaica Committee, took charge of the domestic management, and acted as treasurer.

During the session of 1889 there were twenty-nine students in residence—six in the Theological Department, and twenty-three in the Normal School ; the former in training for the Christian ministry, the latter for the work of day-school teachers. It should, however, be noted that the young men trained in the latter become the efficient helpers in Christian work of the pastors of the churches, with which the schools in which they teach are connected. And in view of this all departments of the Institution are conducted on a strictly Christian and missionary basis.

In the month of February, Mr. Balfour returned to Jamaica, after six months' absence in England, with recruited health, when he at once resumed his work, which up to the time of his arrival had been successfully carried on by the Rev. Leonard Tucker, M.A. In the junior classes the Rev. W. Priestnal, whose services have been engaged as assistant tutor on the responsibility of the Jamaica Committee, has rendered efficient help in the Normal School classes.

The annual Government examination, which took place at Christmas,

was highly satisfactory. The whole of the third year and of the second year students passed, and five of the first—one in the Honours Division, who will obtain the prize of £5 accompanying it. Five students have gained honours in their subjects; seven have gained first class, one second class, and two third class positions. As the result the College stands second among the seven training institutions of the Island.

One theological student has terminated his residence with a view to entering on the stated work of the ministry; and eight Normal School students, having completed their three years' residence, have taken charge of important elementary schools.

At the competitive examination, out of thirty candidates for the Normal School department, eleven were accepted. The number registered for admission in 1890 was thirty-eight in training for the ministry, and twenty-two for the work of day schoolmasters.

The usual studies of the young men in each branch of the Institution have been pursued with accustomed diligence on the part of both tutors and students. The work of the Model Day School has also gone on satisfactorily, gaining sixty-five marks at the annual Government Inspection. The average number on the books has been 208, the average attendance 160, the fees collected £58 18s. 6d.

The Cathedral Ruins, San Salvador.

WE have here a view of the ruins of the old cathedral built by the Portuguese priests 350 years ago. The ruins are sufficiently complete to enable one to trace the remains of side chapels and aisles, and, passing under the arch, to discover the steps leading up to the high altar. A great deal of forced labour must have been employed in collecting the stones and raising these walls, and from the traces we find of other buildings, the cathedral would scarcely represent a tenth part of the Catholic settlement, so that very many thousands must have slaved and toiled at this work.

All round the ruins, and, indeed, inside, the chief families of San Salvador have their burying-place. Among what may be termed the *elite* of Congo the custom is not to place all a man's possessions on his grave, but to mark the spot with a simple cairn of stones. They are, however, hidden in the picture by the long grass.

To the right will be noticed a house among the trees. This is the temporary house built by Mr. Cameron, and is inside the Mission fence. Just



THE CATHEDRAL RUINS, SAN SALVADOR.—(From a Photograph.)

behind, hidden by the house, is our chapel, built actually under the shadow of the ruins of the Roman Catholic cathedral. May this be typical of how very speedily the true faith shall live and prevail when all human systems shall have decayed and gone to ruin.

H. ROSS PHILLIPS.

Missionary's Camp, N.W.P., India.

(See *Frontispiece.*)

THIS picture of a missionary's camp is from a photograph, taken after our return from a recent tour, and shows our camp just as it stood. After pointing out the different objects in the picture, we shall then refer to their cost and use.

Starting from the left of the picture, there is seen our oxen and their driver. Next the bullock cart, in which is seated myself (Mr. Potter) and Mr. Jones's children, Gwennie and Edith. Behind the cart is stretched the magic-lantern sheet on a bamboo frame. Between this and the trunk of the tree is seen the point of the small tent used by our evangelists and servants. In front of the tree stands a native cot, such as is most commonly used by the natives of India. Before this is piled three boxes, the upper one used for clothes, the next for tea, sugar, and such other articles as are not easily obtained in the villages, and beneath that a third box, used to hold our cooking utensils. Again, in front of this is seen another box, which holds our magic lantern and slides. On this are placed the brass vessels carried by one of our native evangelists for cooking purposes. Between the boxes and the bullock cart stands the round camp table we use, and on it the magic lantern, which has done much service in village work. To the right is our tent, with a lantern hanging from the front pole, and a camp bed in front. To the right of this stands our pony, Bob, with the groom holding his head. The man standing in the centre of the picture is Rati Ram, our evangelist, a converted Brahman of good character and experience. Seated in the cot to his right is Bhagwan Dass, another convert from Hinduism, who has developed good powers as a village preacher, and preaches the Gospel fully and faithfully. To his right is seated Philip, one of the survivors of good Colonel Wheeler's Christian Orphanage. Philip acted as our cook and, in fact, general servant.

The cost of the camp as it stands, excluding the magic-lantern, is about £25 sterling, and the cost per day for everything which is chargeable to the Mission, about three shillings a day, including servants, horse, oxen, and all itineration expenses. It goes without saying that if a missionary travelled with his wife and family the expense would be greater. Still,

this would be more than compensated for by extra work done amongst the village women and children.

On the one bullock cart all the camp requisites can be piled, and conveyed from village to village over the rough country roads, or, if necessary, even over a ploughed field. In addition to this, one person can find a seat under cover as it is going along the road. Then, when unloaded, it forms a suitable conveyance for three or four persons in going to the surrounding villages after the camp is pitched. The little tent gives all necessary protection from the heat by day and the cold by night. It enables me to stay at villages where there is no native inn, and in the places where such is found it is much preferable, as securing some amount of privacy, both for oneself and such inquirers as may visit the missionary during his stay. It also secures to hand, at least, a clean place to lie down in, which is seldom procurable in native India.

The pony, which is not absolutely necessary, is still very useful, as providing a means of conveyance to distant villages or villages difficult of access, where there is no proper road. As it costs but 8d. a day to keep, including the groom, it can scarcely be called a luxury. With the pony often twice as much work is done as could be done on foot, and that without weariness.

In the N.W.P. of India a missionary can safely be in camp for five months of the year. During the remainder of the year he is obliged to take shelter in a good house, where he can find some protection from the fierce and burning heat. However, away on the glorious Himalaya Mountains, he might still carry on his itinerations, even during the hottest months of the year, without any risk or danger.

It only remains to add that in order to see mission work as it is being carried on, travellers from Europe should come and share our tent life in the cold season, and put up in our houses in the hot weather. Many matters would then be explained which now seem to trouble our cold season visitors. To all who will do this we will extend a hearty welcome.

J. G. POTTER.

A missionary volume, entitled "The Success of Christian Missions: Testimonies to their Beneficent Results," has just appeared from the pen of Robert Young, author of "Modern Missions." Its design is to submit somewhat in detail extracts from the published opinions of some of those who have been unfavourable to missions; such extracts forming an appropriate ground-work for the "testimonies" that follow. We are much obliged to Mr. Young for producing so serviceable a work. The publishers are Hodder & Stoughton.

Extracts from the Diary of the Rev. John Stubbs, concerning his work in Patna.

WE are thankful to be able to give the following extracts from Mr. Stubbs' diary. Their perusal will impress the reader with the important work in which our earnest missionary is engaged in the large district of Patna:—

"SUNDAY-SCHOOL LABOURS.

"Warm-hearted lovers of heathen children will rejoice to know that this lamp of life has not been extinguished, but from the day it was kindled, two years ago, has burnt brighter and brighter. The attendance on the Sunday before writing this was 201. The average for the whole year is 130. Many of the children have to attend cattle, and work in various ways; hence numbers of them are hindered from regular attendance. We really have as *bona fide* scholars, learning of Jesus, a much larger number than the attendance on any one Sunday would indicate. Certainly we have the privilege of teaching not less than 231 children in all. So many are personally known to us, mostly by name and all by features. Amongst these we have all sorts and conditions of the youthful population. A few are Mohammedans, but the majority are Hindus, and belong, of course, chiefly to the lower castes. A few Brahmin and Kayasth boys are in my class. One of these boys is especially intelligent, and is a born leader. He has learnt a great amount of Scripture truth. I often pray he may be a chosen vessel to carry the light to his kinsmen after the flesh. He, with one or two others, can read both English and the vernacular; a few of the children can read Hindi or Urdu, but by far the greater number cannot read at all. One boy is deaf and dumb. At first I despaired of his ever learning anything, as the only

channel of communication was through his eyes, but he has learned that we love him, and clasps his hands with delight whenever he sees us in the bazar. I hope he will yet learn that Jesus loves him too.

"Another boy is blind, but he is able to sing and hear and talk of Jesus, so that in him, I trust, will be fulfilled the words of Isaiah: 'I will bring the blind by a way that they know not.' The big boys are all in my class. Mrs. Stubbs teaches the girls, of all ages and sizes. The smaller boys are taught by the native preacher. I am thankful to say we have never given the smallest coin to any child attending our school. The children have been drawn and kept together by 'love which never faileth.' One evening, when returning home from preaching, the bazar rang again, as it always does when we pass through it, with the salaams of the children. A group of men who happened just then to be passing were evidently surprised to hear these greetings. One of them turned to me and said: 'Sahib, the children love you.' Yes, thank God, they do love us, and we love them, and this is why the school has gone from strength to strength. My wife is a sort of elder sister to most of the girls in her class.

"SUNDAY AFTERNOON SERVICE.

"As a rule the verandah of our house has been filled at this service, the attendance averaging about sixty, including children, of whom some are

always present. Sometimes the parents of some of the children have attended, and occasionally students and others who have called upon me during the week as inquirers. Servants, too, from neighbouring houses have sometimes come. We have, however, found it somewhat difficult to persuade outsiders to come to this service. Most of the people are like a carpenter whom, one Lord's-day, we invited to come. He was sawing a piece of wood by the roadside, and we told him God had set apart one day in seven for rest and to attend to the things of the soul. 'If that is so,' said the man, 'how is it the Sahibs make their servants work so hard on Sunday?' There was, of course, only one reply, that though the Sahibs are all called Christians many of them are not true Christians. All was in vain. The man was not willing to leave his work, and this is the feeling of the great majority of the people. They will listen to us if we go to them, but they will not leave their work to come to us. Still, some have come; for these we are thankful, believing them to be the pioneers of others who will follow in due time.

"DAILY VERNACULAR WORSHIP IN THE HOUSE.

"When work has called me from home, my wife has taken my place in conducting it, so that all through the year, morning by morning, this meeting has been held. Our servants have regularly attended, and strangers who have been about the house at the time have always joined us. Several mornings we have had, excluding ourselves, over twenty at this service. I feel we cannot praise God enough for regular meetings. I am most anxious that the Spirit may have something in the hearts of the people upon which to work, and it seems to me that those

who regularly hear the singing of our *bhajans*, and the reading and explanation of the Divine Word, and our prayers on behalf of the people, must, humanly speaking, be in a more hopeful condition than those who only hear the word casually amid the bustle of the bazar. Some who have attended this service have learned to repeat the Lord's Prayer, and also to sing some of our Gospel *bhajans*. I was much cheered during the rainy season by the native preacher telling me that some who had been present at this service had told him that they were quite sure prayer offered in the name of Jesus was not in vain, for they had noticed that whenever, through the cessation of the rain, the rice crop seemed to be in danger, and I prayed specially for rain, it always rained within a few hours. Thus the rain sent in answer to prayer, like the fire on Carmel, led the men to say: 'The Lord He is the God! The Lord He is the God!' Oh that they may be led to prove the power of prayer in the name of Jesus for themselves!

"BAZAR PREACHING.

"The work at our dwelling has been the smallest part of the work which, through God's blessing, we have been privileged to do. Following the Master's example, we have gone to those who would not come to us. First, we have sought out the people in and near the bazar where we live. Very heartily, almost without an exception, have they welcomed us, and allowed me to preach the Gospel in their *bastis*. The only evening free for this work has been Sunday evening; until the rains interrupted, this regularly followed our verandah service. On several occasions over 100 people were present at these meetings. Children from the Sunday-school always accompanied me, some-

times, with their enthusiastic singing of our *bhajans*, forming quite a Salvation Army procession to the place of meeting, thus attracting after us a number of people from the bazar. These children, too, always formed a capital choir in the meeting itself. Through these services many of our neighbours have heard the Gospel, some gladly, many indifferently, and though it may be but little they have taken in, He who fed the thousands with the few loaves and fishes is the same Jesus still, and He can just as easily bless the little to the salvation of many precious souls. I do so like that text: 'It shall come to pass that whosoever shall call upon the name of the Lord shall be saved.' Who knows but that some of these who have listened even indifferently may remember in some hour of need, and call upon the name of the Lord?

"PREACHING IN THE TOWNS AND VILLAGES.

"Our high calling is to declare the realities of the Saviour's cross and love, not only in the great city of Patna, but also in each of the 5,635 towns and villages which are to be found in the Patna district. Accordingly, all through the cold season I devoted five days a week to this work. Firmly believing that the work which in the long run tells most is the steady, prayerful, systematic sowing of the good seed—inserting the thin edge of the Gospel wedge, and driving it home by ceaseless, persistent blows—I began by visiting each of the villages where I had preached for the first time last year, and then, day after day, visited a considerable number of new villages in the 'regions beyond.'

"Some of these villages were difficult of access, and, not infrequently, we had to walk several miles across the narrow embankments dividing the fields to get to them. Often, too, having forgotten

in preaching how the day was declining we have had to retrace our steps in the dark. Once, as we were thus returning, I narrowly escaped putting my foot upon the head of a large snake. Some times our approach to a village was stoutly disputed by fierce dogs. On one memorable afternoon the native preacher and I were so enclosed by them that we were like Christian passing the lions, only in our case the dogs were not chained, but the Lord mercifully kept us from harm. Another evening it was so dark when we reached the *gari*, which we had left on a *kachcha* road, that I was unable to guide the horse. The consequence was her foot caught in a deep hole, and she fell and broke the shaft. But, difficulties notwithstanding, I have done no work through the year which I have enjoyed more than this village work. In almost every case we were received with the heartiest of welcomes. When we visited the village of Bangala Tola, for example, the men were all busy in the fields harvesting their rice crop, but on my telling one of them, who appeared to be the master, of our errand, he at once conducted us to the *verandah* of his house in the village, and gathered all the people to hear our message. Such welcomes were by no means infrequent.

"I only remember three instances where we had anything approaching a rude reception. One was at Gorija Pola. The first man I spoke to in this village, on my telling him that I had come to read and explain God's Word, shook his head, and said: 'I am not able to hear anything.' He kept reiterating this. I thought he was shamming deafness, so I said: 'Shall I find more men the other end of the village, if I go there?' 'Yes,' was his immediate response, 'there are more people there.' I sternly rebuked him for his lying, and went to

the other end, where a good number of people soon gathered round us. At Bigarapur, too, a man to whom I spoke directed me to a threshing-floor as the best place for preaching. There we found the farmer with his men busy removing heaps of black rice which had just been threshed from the husk by the oxen. At first he said he could not listen, but after a little conversation he seemed more willing, so I began to sing a *bhajan*, and then told him our message. God so softened the man's heart that he soon became greatly interested, and at the close eagerly bought a gospel. The third case was at Jagan Pola. We were strangely led to this village. Our intention was to go to another village, but the road was impassable by reason of heavy rain which had fallen the night before. We were, therefore, obliged to turn back, and, with some little diffi-

culty, made our way to Jagan Pola, which was more accessible. An old woman informed us all the men were 'earning their bread,' but investigating for ourselves we found eight or nine men gambling inside a house with open front. I told them our object. They said: 'No, we don't want to hear. We can't read. Such news is not for us.' I replied: 'Well, now, just consider. God is looking down, and He sees that His Word has come near you to-day. Is He to write down that you have rejected it?' I found this solemnized them, so I kept on in this way for a little. Then I said: 'Now, won't you hear?' 'Yes,' they said, 'please explain.' I did, and eagerly they listened. Several other people came, and before we left they bought two gospels and a hymn book.'

A Chinese Thanksgiving Sheet.

BOTH the old and the young, the males and the females, in our homes have received the "five grains" (millet, hempseed, rice, wheat, and pulse), and the "hundred fruits" from the "autumn heavens," (with) all that we require to eat and drink. Thus will the bodies of our families be nourished. This is entirely of God's favour. We must now give thanks. Therefore in the evening of this day, in our homes, we will direct our families to unitedly kneel, and with sincere hearts to give thanks and pray to the Lord of Heaven, saying—Creator of heaven and earth, great Lord of all creation (*wan wu*, the myriad things), our Heavenly Father, who dost sustain all people (*wan min*, the myriad people), we now kneel before Thy throne, thanking Thee because Thou hast this year permitted us to gather in the harvest, which is able to nourish our bodies (literally—permitted us this year to collect grain from the cornfields). Hitherto we have forgotten to give thanks. We beseech thee to forgive our sins, and hereafter to make plain to us Thy grace, the merits of the Atonement, and the doctrine of the resurrection from the dead. We look for the reward of the heavenly eternal happiness, and (present) these several requests and praises in entire dependence on the merits of our Saviour Jesus.

This facsimile Chinese tract, of which the preceding is a literal translation, was last year printed and published by Mr. Morgan, of Shansi, for distribution at a big fair at Shih Tieh and other places. It is written in colloquial Chinese, and not in the book style, that all the country people may be able to read it intelligently. Short tracts of this sort are of great service to us in China. Having only 200 characters in it, this thanksgiving sheet would be easily memorised by the children, and perhaps be committed to memory

秋 天 感 謝 文

我們家中男女老幼得著秋天的五穀百菓喫的喝的一
 切所用的都是能養我家裡人的肉身這個恩典同是上
 帝的我們現在總要感謝所以今日晚上在家裏領我家
 裡的人同跪下誠心感謝禱告在天上的主說這天地
 萬物的大主宰我們的天父養活萬民現在我們跪下在
 主的臺前感謝主因為主叫我們今年收稔田禾能養活
 我的肉身我從前忘了感謝求主饒恕我的罪犯往後叫
 我明自主的恩典贖罪的功勞從死復活的道理聆望賞
 賜天堂的永福一切所求所謝的都是靠我救主耶穌的
 功勞
 西洋英國教師莫爾什
 貼取好道者亦可

AN AUTUMN HARVEST THANKSGIVING SHEET.

even by some of their parents. Being printed in large type, it would, in many cases, be pasted by the people on the wall of their sitting room, there remaining for months, a silent witness to all comers of their obligations to the only true God. At the end of the sheet is Mr. Morgan's name and address in red ink, with an invitation to all interested in the matter to visit him.

C. SPURGEON MEDHURST.

Tidings from the Rev. Moir B. Duncan, M.A., of China.

BY the kind permission of the Rev. T. W. Lister, of Leslie, Fife, we are able to publish the following extract from a letter recently received from the Rev. Moir B. Duncan, M.A., of Tai-Yuen-Fu:—

“The work here is very, very difficult. So far as concerns my own experience, I should say that the missionary oscillates between the extremes of joy and despair: joy, that he has the privilege of declaring the unsearchable riches of Christ, and the Gospel of the grace of God—this is pleasure undiluted and unsurpassed; despair, because, as in the case of the prophet of old, the question is wrung out in prayer, ‘Who hath believed our report, and to whom is the arm of the Lord revealed?’ The contrast between the attitude of the people and the aim of the message is such that only love-filled and grace-filled hearts can long endure. Yet we are thankful that there are signs of awakened interest. At Hsin-Chou there regularly assemble eighty to ninety for public worship. Amongst them are those who have suffered and are suffering for the truth. I cannot detail the variety of ways in which barriers are raised to the Christian’s progress.

“TAKE ONE CASE.

“The evangelist, Hu, two weeks ago, buttonholed a man and preached to him repentance and faith. The man—whose name is Ho—evinced much concern, and asked for some books for further information. These he took to his native village and showed to some Confucian scholars for their judgment. Of course, these men instantly told him to burn the vile heretical books, and have no further dealings with foreign doctrines and

devils. This authoritative verdict somewhat reassured the agitated heart of the inquiring man. A few days after his wife died—a proof the gods, too, frowned upon him. Next his oldest son was carried off by small-pox. The neighbours now threatened expulsion from the village, as the man was guilty of bringing a visitation of a plague, sent by the angry gods to reprove his having accepted *foreign teaching*. Again small-pox laid low his other two sons. The sorrow-stricken man now began to think that the true God was reproofing his obdurate heart, and at any cost he ought to repent of his sins and serve Him. With this conviction he went to Sheh Fuh last Sunday and attended worship. At its close he knelt in prayer with the evangelist and Mr. Morgan, and in a burst of tears cried to God—the true God—for mercy and deliverance. We are hopeful his prayer has been answered.

“TAKE ANOTHER CASE.

“This man has been a confirmed opium-eating sot for thirty years. His face and features wear all the sallow, emaciated, withered appearance so typical of the [class]. He came around this summer and regularly attended the services. No foreigner would undertake to aid him in breaking off his opium, afraid that the poor wretch would die. Two Sundays ago, he came to Mr. Shorrocks and said he had, by the grace of God, abandoned his opium, and though he should die he would never again taste it. He

gave every evidence of conversion, and asked for baptism. The idols, however, were still in his home, and he could not be received until these were cast out. 'I am really anxious,' he said, 'to burn every one, they are but dumb, dead matter; but my parents and wife and brothers and friends forbid my touching them.' These two cases will illustrate the character of the difficulties and the kind of surroundings from which a professing Christian must emancipate himself.

"ANCESTRAL TABLETS.

"Refusal to worship the tablets of ancestors is not only an insult to the dead, but an outrage to every filial instinct of the living. Thus the Christian faces the opposition of affronted feelings and offended friends and relatives. The whole household—and that includes the members of at least four generations, for marriage is early—rise in revolt against the indignity done to their gods and ancestors. They protest that individually a believer in foreign doctrine may believe what he likes, but he must not, under the penalty of breaking every filial bond, involve others in the sure and certain reverses that must attend upon refusal to worship his ancestors and household gods. Nor is this all; a consistent Christian cannot pay the customary taxes for public temples and heathen rites. This refusal brings him into trouble with his neighbours and magistrates. So that the entire meshes of the social net bind the Chinese in a bondage worse than Rome ever knew—a bondage enforced by the sanction of ages and confirmed by moral precepts along the lines of the 5th Commandment. Can you wonder, then, that men, naturally cowards, shrink from avowing their faith in Christ, and fear to own His name? Oh,

when shall the Light of Life illuminate the darkness of this land!

"NEW YEAR'S DAY IN CHINA.

"January 24th.—The 21st was the Chinese New Year's Day. You see that here we thus have two new years. Until the 15th of the 1st Moon, or Cheng Yueh (as they call January), all business is practically suspended and a general holiday maintained. The New Year festivities begin with worshipping the kitchen god. This is one of the most revered of all the gods of China. In every family—save the few Christian and one or two other exceptions—are to be found two objects of worship, the ancestral tablet and the kitchen god. There may be other gods, according to the taste or trade of the devotee, but the spirits of the dead and the god of the kitchen *must* be adored. This latter is represented by a paper picture, good, bad, or indifferent, according to position of family—a real *bona fide* copy of which I send you. It is hard to believe that such a poor scrap of man-made colouring could ever be enthroned in the faith of a nation as the symbol of an almighty power. Yet in every one of the millions of homes in this land a piece of paper hangs upon the wall, the incarnate conscience—the omnipresent Representative of God and Inspector of Good and Evil. He is so influential that any disrespect may bring swift calamity at his behest. The function of this deity is to preside over the home, accurately scrutinise the conduct of every member, and minutely record all he sees. Then at the close of the year he returns to the immediate presence of the 'Supreme Ruler,' to report upon the family's behaviour. Accordingly, on the night of his yearly ascension, a feast of chicken-meat, duck, goat, pork, fish, crabs, cake, and all sorts of sweets, oils, and wines is spread on a table before

the paper image. At the fixed time the head of the household prostrates himself before the god and knocks his head on the ground three times in token of dependence and gratitude for favours. The food is then presented to the god, who, of course, eats until he cannot speak. Thus gorged, his paper temple (or rather person) is taken from the wall and burned. He makes his invisible flight up to heaven, but, of course, is unable to open his lips, and so cannot disclose the faults and sins of the family. As he ascends fireworks and crackers announce his departure and ward off evil spirits coming to the unprotected dwelling. The family then feasts upon the surplus food, and so begins the unbounded festivity of the New Year season. This takes place a few days before the New Year's Day. On New Year's Eve the kitchen god descends to recommence his yearly reckoning. Accordingly he must be received with acclamation. Again the sumptuous tables are spread, again the rockets fire and lighten the sky, and just as the old year expires every family is found waiting for the return of their moral inspector. Showers of peas, &c., upon the roof announce his footsteps, and instantly the heads of the families paste up the new image, and the god is again present and worshipped. Thus he

begins his new year favourably impressed by honour and generosity.

“BY MY SPIRIT.”

“It may seem that a single announcement of God's purpose of grace and life would dethrone such superstition, a single mention of an ever-present and all-tender Saviour would evoke faith and fervent service. Only the mighty quickening of the life-giving Spirit can ever burst its chains and liberate the enthralled souls. Just now I called my servant, and asked what an image in a picture was and meant. With the politeness of a Chinaman he added, ‘Tsao Chun : the Kitchen or Furnace God.’ ‘But is it not paper?’ ‘Oh, yes.’ ‘Well, why do people bow down and worship it?’ ‘Ah, sir, you don't know this land's people. That is just deceit and nothing more.’ ‘Have you one in your house?’ ‘Yes, of course; I must be like the people, but I don't believe in it.’ ‘Well, then, why allow the use of that in which you disbelieve?’ ‘Ai ya, sir, you don't understand our customs,’ and then followed an uninterrupted and vehement justification of its use, ending with the words, ‘But you see we don't know the Jesus doctrine, else these things would slowly pass away.’ Yes, thank God, that is our hope, our encouragement, and our aim.”

The Rev. A. E. Scrivener requests a large Bell for Lokolela Station.

“DEAR MR. BAYNES,—I am glad to be able to report good health at this station. School work is progressing, and for the accommodation of the scholars and for use in other ways we are building a large school chapel. We are very much in need of a large bell. We have only a very small one, which is not heard in the nearest towns. A bell weighing fifty or sixty pounds would be very useful. The whole expense would not exceed £8 to £10. With very kind regards,

“February 24th, 1890.”

“Yours truly,

“A. E. SCRIVENER.

We shall be pleased to furnish all particulars should any kind friend desire to respond to this request.

Recent Intelligence.

THE Revs. B. Evans, C. Jordan, J. G. Kerry, J. G. Potter, Mrs. Bate, and Mrs. Edwards have arrived in this country from India for a season of change and rest. We also announce the arrival of Mr. Broadway, son of our missionary, the Rev. D. P. Broadway.

Mr. S. R. Gordon, Mr. J. A. A. Fuller, and Miss Smith left for the Congo on the 2nd ult. in the s.s. *Trojan* from Southampton. Miss Smith expects on reaching Africa to be married to the Rev. P. E. Comber.

Intelligence has come to hand of the safe arrival of the Rev. W. Pratt, M.A., Mrs. Pratt, and children at Kingston, Jamaica. We are pleased to hear of the warm welcome accorded to the new minister by the members of the East Queen Street Church.

It is our painful duty to report the death, on the 11th ult., of Mr. T. White, of Evesham. In the decease of Mr. White the Society has lost a most attached and liberal friend. We respectfully tender to Mrs. White and sorrowing relatives our most sincere sympathy; and pray to the God of all consolation that He will graciously comfort and sustain.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following gifts:—A parcel from Mr. F. G. James, of Portsmouth, for the Rev. A. E. Scrivener, of the Congo; parcels from friends at Devonport, and six Bibles for use at San Salvador, from the Sunday-school, Eastbourne, per Mr. G. J. Saunders, and of garments from the Missionary Working Party at Clarendon Chapel, Leamington, for Rev. R. H. C. Graham, Congo; parcels from Miss Revis, Camberwell, and friends at Trowbridge, Plymouth, and Britford, for Mrs. Medhurst, China; a Colonial medicine chest from Messrs. Burroughs & Wellcome, London, for the Rev. R. H. Tregillus, Jessore, Bengal; a Hammond type-writer from "Friends at George-street Chapel, Plymouth," for the Rev. T. Richard, of China; a large number of garments from Mrs. Martin, Adelaide Place Church, Glasgow, for the Rev. H. Ross Phillips, of San Salvador, Congo, and from the "Onslow" Missionary Working Party, per Mr. W. T. Mayers, Brompton, for the Rev. Geo. Grenfell, of Stanley Pool; a parcel of magazines from Bexley, for the Congo Mission; some homeopathic medicines from the Twickenham Young Men's Bible Class, per Mr. Foster, for the Rev. Gogon Chunder Dutt, of Khoolnea, Bengal; a scrap-book, from Miss Griffin, Winford, for the Rev. R. Spurgeon's Bengali School, Madaripore, Bengal; a type-writer from Mr. Lewis John, of St. Dogmells, and seven large and valuable wall missionary maps from Miss Bacon, the property of her late lamented father, Mr. J. P. Bacon.

The Rev. R. H. C. Graham, of the Congo, wishes to gratefully acknowledge the gift of five cases of beads for San Salvador Station, from Mr. J. B. Douglas, of Nottingham.

Young, Mrs	0 10 0
Under 10s.....	0 6 8
LEGACIES.	
Davey, the late Miss E., of Norwich, by Messrs E. J. Blunt and H. P. Gould	1000 0 0
LONDON AND MIDDLESEX.	
Brentford	4 10 0
Camberwell, Denmark Place	13 18 2
Do., for Congo	1 1 0
Do., for W & O (additional)	0 2 0
Do., Sunday-school for N.P.	1 3 0
Do., Cottage Green ..	10 4 8
Do., do., for W & O ..	1 1 0
Child's Hill	0 11 8
Do., for Congo.....	0 7 0
Do., for Mr Wall's work	0 10 0
Deptford, Octavia St. Sunday-school	3 8 0
Ealing	14 5 4
Edmonton, for W & O ..	2 12 9
Enfield	20 12 11
Enfield Highway, Tottenham Road, for Congo	2 14 2
Grove Road Chapel	2 17 8
Hackney, Mare Street Do., Mare Street Sunday-school, for N.P.	1 15 0
Do., Ann's Place Sunday-school, for N.P.	0 10 0
Hampstead, on acct. ..	325 0 0
Hawley Road Chapel ..	11 3 8
Hanwell,	4 14 10
Honor Oak, for W & O ..	1 1 0
Islington, Cross St. Sunday-school	6 11 4
Kilburn, Canterbury Road	3 0 0
Metropolitan Tabernacle	181 10 8
Do., Sunday-sch, for Mr Weeks, Congo ..	6 5 0
Peckham Park Road Sunday-school, for N.P., East Chander Ghose, Kholsoa	20 0 0
Do., for N.P., "John Paul," Agra	6 0 0
Peckham, Harry Road Sunday-school	0 8 0
Potter's Bar	5 5 0
St. Peter's Park	3 10 10
Shepherd's Bush, Lockhart Hall Sunday-sch.	0 12 0
Stoke Newington, Devonshire Square, per Y.M.M.A., for Bengali school	6 0 0
Do., for China school, per do.	5 0 0
Do., do., for Bengali school, per do.	6 0 0
St. Peter's Park, Paddington, Y.M.B.C., for Congo	1 5 0
Upton Chapel Sun.-sch.	7 0 0
Do., for China	6 0 0
Do., for Barisal sch.	8 0 0
Do., for support of Congo boy under Mr Weeks	6 0 0

Victoria Ch., Wandsworth-road Y.M.M.S. Walthamstow, Boundary-road	0 10 6
Wandsworth-road Chapel Wandsworth, Bennery Hall Sunday-school Woodberry Down	6 14 6 1 5 8 1 10 0 6 5 0
BEDFORDSHIRE.	
Thurleigh, for W & O ..	0 5 9
Do., for N.P.	0 19 3
BERKSHIRE.	
Reading, King's Road ..	60 4 7
Do., Wycliffe Chapel ..	15 5 8
Do., do., for Congo ..	2 0 9
Wallingford	42 6 4
Wantage	17 9 0
Do., for W & O	1 1 0
Windsor, for W & O ..	2 3 0
BUCKINGHAMSHIRE.	
Great Brickhill	4 2 9
Great Missenden	3 11 0
Do., for W & O	0 10 0
Do., for N.P.	3 14 6
Haddenham and Towsey	6 19 3
Do., Chearsley, for support of Congo boy under Mr Stapleton	2 1 0
High Wycombe	41 14 11
Mursley, for W & O ..	0 5 0
Olney	3 7 8
Do., for W & O	1 2 0
Speen Sunday-school ..	1 13 3
Stony Stratford, for W & O	1 0 0
Do., for N.P.	0 18 10
Winslow, Tabernacle ..	3 1 3
CAMBRIDGESHIRE.	
Willingham	0 13 1
CHESHIRE.	
Chester	3 18 10
Do., Hamilton Place Sunday-sch, for N.P.	1 9 3
Latchford	8 9 0
CORNWALL.	
Calstock & Metherell ..	5 6 11
Do., for W & O	0 10 0
Do., for N.P.	2 3 0
Hayle Sunday-school for N.P.	0 14 0
Penzance	14 6 2
Do., for W & O	1 10 0
Saltash	10 8 8
Do., for W & O	0 2 6
Do., for N.P.	3 3 5
Do., for Congo	2 1 2
St. Austell	31 0 0
Do., for Rome	5 0 0
Do., for Congo	5 0 0
DEVONSHIRE.	
Badleigh Salterton	0 5 0
Do., for W & O	0 5 0
Devonport, Morice-st.	0 2 6

Exeter, South Street Sunday-school	4 15 3
Kilminster & Loughwood	9 0 0
Paignton	3 6 8
Plymouth, George-st. Do., do., Special for China	75 0 0 0 7 6
Do., do., for W & O ..	4 0 0
Do., do., Special	7 15 3
Do., do., for maintenance of three little girls in Mrs Morgan's Home, North China	2 7 9
Do., Mutley Church Sunday-school for Congo	20 0 0
Tiverton	23 14 7
Do., for W & O	3 3 9
Torrington	4 13 12
DORSETSHIRE.	
Buckland Newton	2 11 3
Piddlethrethide	1 7 3
Weymouth	9 14 5
Wimborne	2 17 2
DURHAM.	
Wolsingham	0 0 6
Do., for W & O	0 5 9
ESSEX.	
Blackmore	0 12 0
Enstead	17 15 0
Harlow	02 15 5
Do., for N.P.	4 2 2
Ilford Sunday-school ..	4 10 0
Langham	13 0 0
Leytonstone	32 9 5
Woodford, George Lane Sunday-sch., for Mr Wall	0 0 0
GLOUCESTERSHIRE.	
Arlington	0 15 0
Cheltenham, Salem Chapel, Cambray Chapel ..	30 17 0 5 0 0
Gloucester	21 15 5
Do., for W & O	2 0 0
Longhope, Zion	3 17 3
Do., for W & O	0 12 0
Tetbury	3 6 0
HAMPSHIRE.	
Beaulieu, for W & O ..	1 5 0
Boscombe	20 15 8
Do., for W & O	1 10 0
Do., for N.P.	0 16 7
Over Wallop	4 10 3
Do., for W & O	0 7 0
Do., for N.P.	0 10 0
Romsey	1 15 3
Do., for W & O	1 10 0
Do., for N.P.	1 15 5
Westbourne	47 16 1
Whitechurch	1 1 0
Winchester	2 10 0
ISLE OF WIGHT.	
Ventnor	7 2 4
Wellow	2 0 2

HEREFORDSHIRE.	
Ewas Harold	0 5 6
Do., for <i>N.P.</i>	0 13 6
Leominster	2 8 4
Peterchurch	2 16 5
Stansbatch	1 5 4
HERTS.	
Bovingdon	0 12 4
Do., for <i>W & O</i>	0 1 2
Boxmoor	4 18 0
Ware	2 12 6
KENT.	
Ashford, per <i>W & O</i>	2 0 0
Belvedere	12 9 9
Crasted	6 6 0
Do., for <i>W & O</i>	1 0 0
Do., for <i>N.P.</i>	4 2 0
Do., for <i>Congo</i>	1 0 0
Eythorne	27 1 10
Forest Hill, Sydenham Chapel	2 10 5
Kingsdown	7 7 0
Maidstone, Union St.	16 13 8
Do., for <i>N.P.</i>	5 15 7
Ramsgate, Cavendish Chapel, for <i>N.P.</i>	1 0 5
Sandhurst	7 10 3
Sevenoaks, Walthamstow Hall	2 2 0
Tonbridge	8 2 10
Do., for <i>N.P.</i>	0 2 6
Woolwich, Queen Street Sunday-sch, for support <i>Congo boy</i>	5 0 0
LANCASHIRE.	
Accrington, Woodnook Juvenile Society	5 3 9
Bacup, Deale	2 7 0
Barrow-in-Furness	2 18 10
Bolton, Claremont Ch.	28 0 0
Darwen	7 5 0
Heywood	1 2 0
Liverpool, Richmond Chapel	30 0 0
Do., Prince's Gate	34 3 9
Do., Windsor St Welsh	0 13 0
Do., do., for <i>N.P.</i>	1 12 3
Do., do., for <i>Italian Mission</i>	5 0 9
Do., Everton Village	10 13 0
Lumb	1 10 0
Manchester, on acct., per Mr T. Spencer, Treasurer	75 13 8
Do., Brighton Grove	0 13 8
Do., Upper Medlock Street	10 11 8
Oldham, Hollinwood	0 8 1
Padibam, Burnley Rd.	9 4 2
LEICESTERSHIRE.	
Leicester, Melbourne Hall	26 14 8
Do., Victoria Road	32 5 8
Melton Mowbray	0 2 11
Do., for <i>N.P.</i>	2 0 10
LINCOLNSHIRE.	
Grantham, for <i>W. & O.</i>	0 13 0
Horncastle	0 11 1
Do., for <i>N.P.</i>	0 4 5

NORFOLK.	
Attleboro'	0 15 0
East Dereham	10 0 0
Fakenham	8 9 10
Lynn, Stepney Chapel	30 4 5
Do., for <i>N.P.</i>	5 2 10
Do., Union Chapel Sunday-school	0 14 0
Swaffham	20 0 0
Thetford	4 0 0
NORTHAMPTONSHIRE.	
King's Sutton	1 0 0
Kielingbury	5 4 3
Do., for <i>W & O</i>	0 10 0
Northampton, Princes Street	10 10 0
Do., for <i>W & O</i>	1 10 0
NORTHUMBRELAND.	
Berwick-on-Tweed	4 10 0
Newcastle, Westgate Road	67 4 3
Do., Jesmond Sunday-school	3 2 0
Gateshead	1 10 0
North Shields	2 1 6
NOTTINGHAMSHIRE.	
Newark, Juvenile	5 14 0
Nottingham, George-st, for <i>W & O</i>	2 2 0
Southwell	1 5 6
Do., for <i>W & O</i>	0 10 0
Do., for <i>N.P.</i>	1 2 6
OXFORDSHIRE.	
Caversham	4 2 0
Do., for <i>W & O</i>	5 5 0
Coate, &c.	0 2 7
Oxford, Commercial Road	0 1 0
SHROPSHIRE.	
Market Drayton	8 0 10
Wem	5 10 11
SOMERSET.	
Beckington	5 7 0
Do., Sunday-school	5 1 8
Chard	22 18 0
Do., for <i>W & O</i>	2 11 0
Do., for <i>N.P.</i>	1 12 2
North Curry and Stoke St. Gregory	2 10 0
Yeovil	61 17 7
Do., for <i>W & O</i>	5 0 0
WESTERN ASSOCIATION.	
Boroughbridge	7 15 0
Burton	2 14 0
Do., for <i>W & O</i>	0 8 0
Do., for <i>N.P.</i>	1 4 6

Hatch and Curry	
Mallett	10 17 8
Do., for <i>N.P.</i>	1 11 10
Montacute	5 6 10
Do., for <i>W & O</i>	1 0 0
Stogumber	4 1 5
Watchet and Williton	3 13 6
STAFFORDSHIRE.	
Coseley & Princes End	41 19 8
Do., for <i>W & O</i>	1 12 8
Do., for support of <i>Congo boy</i>	5 0 0
Newcastle-under-Lyme Sunday-school	1 0 0
Stafford	3 15 4
Do., for <i>W & O</i>	0 17 3
Do., for <i>N.P.</i>	2 7 11
Walton-on-Trent	0 10 1
West Bromwich	17 18 11
SUFFOLK.	
Bardwell, for <i>N.P.</i>	0 10 6
Ipswich	11 12 10
Do., Stoke Green, for <i>W & O</i>	1 1 0
Rushmere	0 13 2
Lowestoft	18 8 8
Do., for <i>W & O</i>	1 0 0
Do., for <i>N.P.</i>	1 16 7
Somerleyton	2 2 0
Do., for <i>W & O</i>	0 6 0
SURREY.	
Balham, Ramsden Rd. Sunday School	20 10 0
Esher	1 11 0
Norwood, Gipsy Road	0 10 0
Outwood	7 1 11
Do., for <i>W & O</i>	0 18 6
Pengo	8 4 4
South Norwood	5 12 4
Sutton	10 14 2
Do., for <i>N.P.</i> , Delhi	1 0 4
Upper Tooting	28 7 3
West Norwood, Chatsworth Road	27 18 0
Do., Sunday-school	2 2 0
Yorktown	10 0 0
SUSSEX.	
Brighton Y. M. C. A.	2 15 0
Do., Holland Road	18 4 2
Worthing	11 15 3
Do., for <i>W & O</i>	0 10 0
Do., for <i>N.P.</i>	2 9 0
Do., for <i>Congo</i>	0 10 0
WARWICKSHIRE.	
Birmingham, on account, per Mr. Thos. Adams, Treasurer	69 4 10
Henley-in-Arden	15 7 10
Smothwick Sunday-school	0 6 6

WILTSHIRE.

Bower Chalk	2 16 0
Bratton	3 6 9
Do., for <i>W & O</i>	1 15 0
Do., for <i>Congo</i>	3 10 1
Do., for support of <i>Congo boy</i>	0 17 0
Bromham, for <i>N P</i>	0 3 0
Chippenham	11 5 9
Do., for <i>W & O</i>	1 16 0
Devizes	34 14 3
Kington Langley	5 3 3
North Bradley Sunday-school	0 6 4
Pewsey	2 15 9
Swindon	23 4 2
Do., for <i>W & O</i>	2 11 0
Do., for <i>N P</i>	5 3 7
Do., for <i>Congo</i>	8 8 3
Trowbridge, Bethesda	5 1 6
Do., for <i>N P</i>	1 0 6
Trowbridge, Bethesda	5 1 6
Do., for <i>N P</i>	1 0 6
Westbury Leigh	14 19 10
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	3 17 4

WORCESTERSHIRE.

Dudley, New Street	5 5 3
Do., for <i>W & O</i>	0 15 0
Do., for <i>N P</i>	0 15 0
Shipston-on-Stour	7 3 7
Do., for <i>W & O</i>	0 10 0
Stourbridge	4 8 6
Do., for <i>W & O</i>	0 10 0
Upson-on-Severn	3 17 8

YORKSHIRE.

Bramley, Zion Juv.	15 15 0
Guiseley, Sunday Sch.	1 17 4
Huddersfield, Primrose Hill, for <i>W & O</i>	0 19 0
Leeds, Marnwood-rd., for <i>N P</i>	0 5 0
Milnsbridge	3 3 0
Do., for <i>W & O</i>	1 1 0
Rawdon	13 14 0
Salentine Nook	4 0 6
Sheffield	60 9 0
Sowerby Bridge	2 1 3
Wakefield, for <i>N P</i> , <i>India</i>	14 18 9

NORTH WALES.

Anglesea, Ailnon	3 10 6
Amwlch, Salem	19 12 6
Do., for <i>W & O</i>	0 7 0
Beaumaris	3 2 10
Belan	2 18 9
Bodedern	5 0 0
Brynsiencyn	3 2 6
Caerpoellig Siloh	5 17 5
Capel Gwyn	1 17 6
Capel Newydd	0 12 8
Cemaes	6 12 3
Gaerwen	2 0 0
Garregfawr	0 16 1
Holyhead, Bethel	23 0 0
Do. Hebron	3 11 9
Do. Siloh	2 0 0
Llandegfan	2 12 0
Llanddanasant	1 18 0
Llanellian, Bethanie	3 5 7

Llanerchymedd	6 10 0
Llanfachraeth	4 8 0
Llanfair, Math	1 0 10
Llangefni	15 12 6
Do., for <i>N P</i>	0 7 6
Llangoed	3 5 0
Pencarneddi	7 1 0
Pensarn	1 5 11
Pontrybont	7 3 6
Portharthrewy	8 10 0
Rhosybol	4 13 6
Rhydwynd	10 3 0
Sardis	5 2 1
Traethcoch	1 17 8
Valley	3 14 5
	171 12 0
Less Home Mission	56 0 0
	115 12 0

CARMAETHENSHIRE.

Bethesda, in Bangor	10 9 4
Dinorwic, Sardis	1 8 4
Garn	5 7 7
Gilfach and Llanfairfechan	8 11 5
Do., for <i>N P</i>	1 18 7
Nevin Sion	2 8 0
Rhosirwaen, Carmel	2 4 10

DENBIGHSHIRE.

Bontnewydd	1 0 0
Code	1 10 0
Llanfynydd, Pantre	2 3 0
Do., Bryn	1 0 0
Llangernyw	0 15 0
Dolwyn	2 12 3
Do., for <i>N P</i>	0 7 9
Llanfairtalhaiarn	1 18 0
Do., and Soar	0 0 0
Llanrwst	6 0 0
Llanrhadr	1 15 0
Llanrhaen	1 13 0
Moss, Salem Sunday-school	1 9 6

FLINTSHIRE.

Halkin	2 5 7
Mold	1 10 1

MONTGOMERYSHIRE.

Talywern	4 6 2
Do., for <i>N P</i>	0 13 10

SOUTH WALES.

BRECKNOCKSHIRE.

Creckhowell	7 0 10
Maesylberlan	1 12 1
Do., for <i>N P</i>	4 7 0
Trevil	2 4 6

CARDIGANSHIRE.

Swyddfynnon	0 16 6
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CARMARTHENSHIRE.

Caio, Salem	3 4 7
Cwmfelin Ramoth	10 17 7
Carmarthen Penuel	20 15 8
Do., for <i>N P</i>	1 0 8
De Lamas Street	3 8 6
Cwmifor	2 10 3
Do., for <i>N P</i>	2 4 1
Felingwim, Sittim	2 11 3
Fynnonhenry	1 5 0
Glanamman	3 7 0
Llandyfan, Soar	1 13 6
Llandoverly, Ebenezer	2 0 1
Do., for <i>N P</i>	1 10 8
Llanfynydd, Amor	0 10 0
Llandyssul, Rehoboth	1 9 6
Do., Ebenezer	0 13 10
Do., do., for <i>N P</i>	1 0 2
Llanolly, Greenfield Sunday-school for <i>Congo</i>	30 0 0
Llanilly, Calvary	15 15 0
Do., Bethlehem Pool	3 17 9
Llangunnog, Ebenezer	8 5 0
Llanstephan	2 8 8
Login, Calvary	14 4 5
Myrdim Salem	0 3 6
Porthyrhyd, Smyrna	0 11 0
Rhyarfaen, Horeb	1 0 0

GLAMORGANSHIRE.

Berthllwyd	1 7 10
Do., for <i>N P</i>	2 3 3
Blaenrhondda	1 0 0
Bridgend, Hope Chapel	0 17 7
Do., for <i>W & O</i>	0 5 0
Caerphilly English Ch.	0 15 6
Cardiff Bethol, Mount Stuart Square	3 12 0
Do., Canton, Hope Chapel	17 3 2
Do., Woodville Road	20 16 4
Do., do., for <i>N P</i>	0 11 0
Olydach, Calvary	2 13 6
Do., Bethlehem	0 8 3
Coedpenmaen	2 7 8
Cwmrydacewre Tabernaacle	0 12 0
Ferndale, Salem	12 14 11
Fochriw, Noddfa	2 4 3
Glaes Sunday-school	1 3 6
Glyncorwrg Welsh Ch.	0 15 0
Glyn Neath, for <i>N P</i>	2 17 4
Llantwit Major, for <i>Aggra</i>	1 15 5
Llangofelach, Salem for <i>N P</i>	1 17 1
Neath, Orchard Place	20 5 5
Do., for <i>W & O</i>	0 18 1
Penarth Penuel	0 16 10
Pongam	10 3 4
Do., for <i>N P</i>	0 14 8
Penrhiwcolber Bethesda	2 12 4
Pentyrch, Penuel	4 0 0
Pontre, Moriah	2 17 4
Pontardulais	4 10 0
Pontypridd, Carmel	7 0 6
Rhydfelin, Bethlehem	4 15 0
Skewen, Horeb	0 14 6
Tongwynlas, Ailnon	
English Church	1 9 0
Troedryhiwfuwch, Bethania	3 4 7
Ynysybwll, for <i>N P</i>	1 17 1
Ystalyfera, Caersalem	1 1 8

MONMOUTHSHIRE.		Penalt	0 14 0	Dalkeith, for <i>N P</i>	2 0 0
Abersychan, Eng. Ch.	11 7 6	Rhymney, Jerusalem	3 11 9	Do., for support of	
Abertillery, King St.	10 17 0	Do., for <i>N P</i>	0 13 2	<i>Congo boy</i>	5 0 0
Argoed	43 13 9	Risca, Bethany	5 14 0	Dunfermline	92 17 3
Bedwas	6 15 0	St. Bride's	2 14 0	Edinburgh	140 0 0
Blackwood, Libanus	2 0 3	Sirhowy, Carmel	3 13 0	Do., Bristol Place	1 2 7
Do., for <i>N P</i>	1 8 2	Tydee, Bethesda	10 0 0	Do., for <i>W & O</i>	12 1 0
Caerleon	2 0 11			Glasgow for <i>Italian</i>	
Chepstow, Elm Park	0 16 6			<i>Mission</i>	30 0 0
Daronfelen	2 19 9			Do., Adelaide Place	143 14 2
Do., for <i>N P</i>	1 10 3			Do., Hillbend	25 0 0
Ebbw Vale	0 10 9	PEMBROKESHIRE.		Hawick, for <i>Mr Jeons,</i>	
Griffithstown	1 14 0	Blaencorin	29 7 0	<i>Agra</i>	4 8 10
Llangibby	1 4 10	Do., for <i>Italy</i>	1 12 6	Kelso	2 3 8
Llantarnam, Ebenezer	1 0 0	Fynnon	7 19 6	Do., Sunday-school	
Do., for <i>W & O</i>	0 15 0	Gelly	13 12 11	for <i>China</i>	2 0 0
Llanvihangel, Yesterne	3 4 1	Do., for <i>N P</i>	10 3 10	Do., for support of	
Magor	17 9 0	Do., for <i>Rome</i>	1 3 10	<i>Congo boy under</i>	
		Gerazim	7 4 0	<i>Mr. Clark</i>	5 0 0
		Do., for <i>W & O</i>	1 19 6	Kilmarnock, Sunday-	
		Haverfordwest College	3 1 0	school	0 17 1
		Middlemill and Solva	19 17 0	Leslie	3 5 0
		Mollestore	1 7 9	Do., for <i>W & O</i>	2 1 0
		Pembroke	17 3 0		
NEWPORT AND MAINDRE				ORKNEY ISLES.	
AUXILIARY.				Eday	1 0 0
Commercial-st Public		RADNORSHIRE.			
Meeting	5 5 2	Elan Vale, Bethany	2 11 0		
Maindee, Summerhill,		Presteign, for <i>N P</i>	1 10 0		
do	3 13 6			IRELAND.	
Stow Hill, Juvenile				Ballymena	1 4 5
Meeting	3 10 10			Belfast, Great Victoria	
Commercial Road, do...	2 7 0			Street	0 10 0
				Branntown	1 0 0
				Clough	0 4 3
		SCOTLAND.			
Less Expenses	15 2 6	Aberdeen, Academy-st			
	3 13 3	Sunday-sch, for <i>China</i>	0 10 0		
		Do., for <i>Congo</i>	0 10 0		
Newport, Charles St.	11 9 3	Crieff, for <i>Congo</i>	1 7 10		
Do., Summerhill,	8 7 6	Do., for <i>China</i>	1 0 0		
Maindee	0 4 11	Do., for <i>Italy</i>	1 0 0		
Do., do, Sunday-sch.	4 7 7				
Do., do., for <i>N P</i>	0 19 9				
Do., Alexandra Road	0 12 0				

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