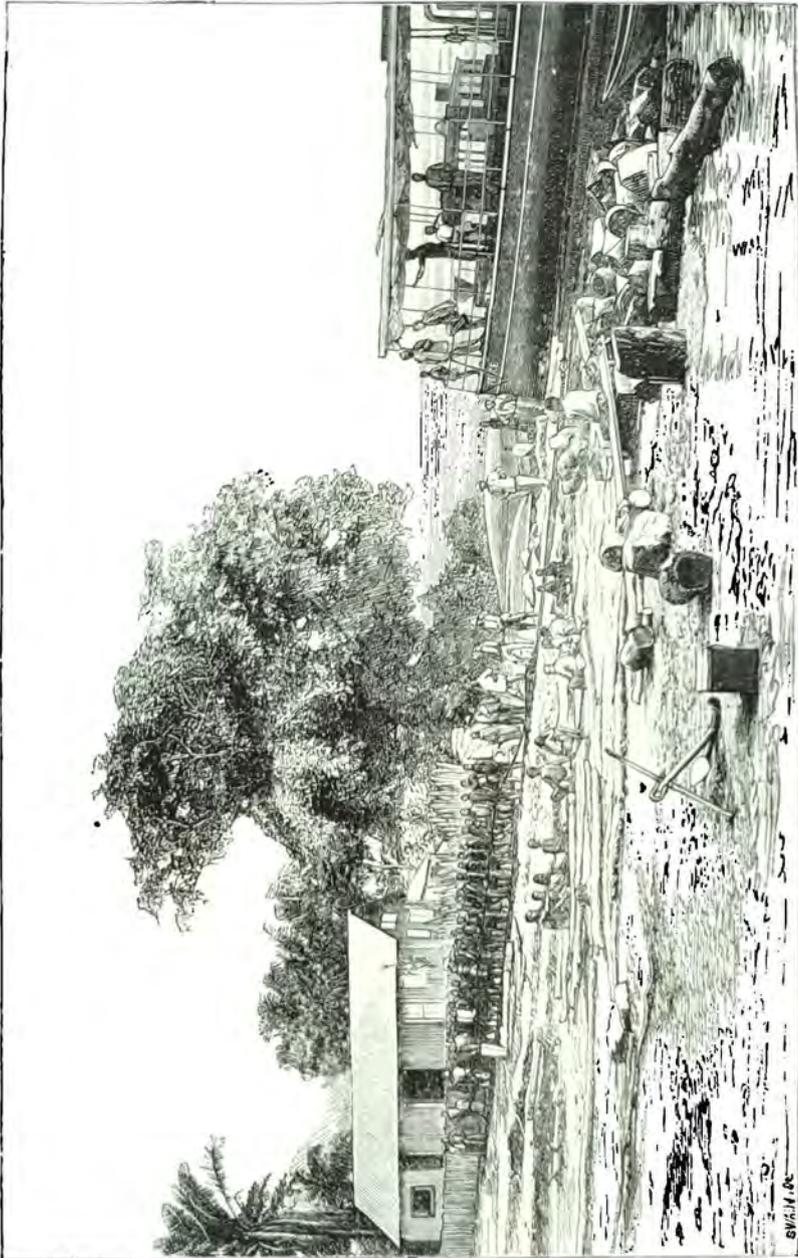


THE MISSIONARY HERALD, ]  
AUGUST 1, 1890.



THE NEW SLIP FOR S.S. "PEACE," AT DOLOBO.—(From a Photograph.)

S.V. H. B.

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

### EXTINCTION OF THE DEBT.

WE are thankful to report the extinction of the Debt of **£2,472 3s. 10d.** In response to our appeal in the HERALD for last month we have received the following sums, for which we are sincerely grateful:—

	£	s.	d.		£	s.	d.
Mr. W. C. Parkinson, L.C.C.	50	0	0	Mr. T. Whitley ... ..	10	0	0
Mr. Howard Bowser ... ..	50	0	0	Rev. T. Davies ... ..	5	0	0
W. R., Thankoffering ... ..	50	0	0	Mr. Bebington ... ..	5	0	0
Rev. J. G. Potter ... ..	28	0	0	Mr. D. J. Crossley ... ..	5	0	0
Mr. Joseph Russell ... ..	25	0	0	D. C. W. ... ..	3	0	0
Mr. Jeremiah J. Colman ... ..	25	0	0	Mr. Pollard... ..	2	0	0
Dr. and Mrs. Slack ... ..	13	0	0	A Friend ... ..	2	0	0
A Friend ... ..	10	0	0	The Misses Rogers ... ..	2	0	0
Rev. F. H. Roberts ... ..	10	0	0				

And various smaller sums.

We now plead for the hearty sympathy and active co-operation of all our readers and friends throughout the kingdom in the effort to raise the ordinary receipts of the Mission to such a figure as shall meet the ordinary expenditure.

To secure this we require a large increase in regular contributions, better organisation, more systematic giving, more widely diffused missionary intelligence, and, above all, a fuller and deeper sympathy with the Saviour Himself—more of “the true missionary spirit,” which, in the words of Dr. Alexander Maclaren, “is nothing more than the Christian spirit turned in a definite direction. And, therefore, to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labour. Cherish the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and increase of that which is the foundation of all—a deeper

and a closer communion with Jesus Christ. By the might of living sympathy with Him, and the derivation of His own Spirit within us, we shall have no spasmodic, or galvanised, or partial missionary spirit, but we shall see the world with Christ's eyes, looking beyond all the surface accident, down to the deep central realities of the case; and, like Him, weeping over that which to the common eye was but a source of gratulation, and seeing men, whatever else they may be, as sheep that had no shepherds, for they have wandered away from Him."

**"As the Twig is bent, the Tree's inclined:"**

A PLEA FOR THE EDUCATION OF THE YOUNG IN  
CONSCIENTIOUS GIVING.

BY REV. JOHN EWEN, OF BENARES.

**T**WO years hence we shall have the joy of celebrating the centenary of our Society. What form our thank-offering for the manifold goodness of Almighty God to us during all these years should take has not yet been decided; but, throughout the denomination at large, it is felt that some signal effort should be made to commemorate 100 years of labour that has enriched the spiritual life of our churches, drawn out the heroism and self-sacrifice of Christian men and women, besides starting rills of blessing that are to swell and increase till every desert shall rejoice and blossom as the rose. At the annual meeting of 1889, the suggestion was thrown out by, if I remember aright, the Rev. Charles Williams, that a very fitting way of acknowledging the Divine goodness and mercy would be by bringing the income up to, at least, £100,000 by that time. I hope the denomination will show itself quite equal to that amount, *plus* its thank-offering, so that the Committee may see their way clear to press in with the blessings of the Gospel into those countries that are now being thrown open to commercial enterprise.

£100,000! This seems a very large sum for a denomination like ours to raise annually; but it is large only in comparison with what Christian people give towards the increase of a kingdom that has already enriched and ennobled themselves, not certainly when measured either by capacity or obligation, for we must never forget the fact that it is as obligatory on us to pass on the Message of Salvation as it was obligatory on the Scotch clansman to pass on the "Fiery Cross." I am specially desirous of emphasizing this truth, because I have heard of some fathers who have said to the members of their families, themselves church-members, "You need not put anything in the collection, my dears; I will put in for the family." Now a two-fold wrong is thus unintentionally done—one to the Saviour's

Kingdom; another to the young people. The members of a believing family should be early accustomed to give, and to give what is their own, for God's work. Each, inasmuch as he is a partaker of the blessings of the Gospel, and personally benefits by the advent of Christ, should feel it incumbent upon him to do all in his power to help and bless others. If each did his part, £100,000 would soon come to be regarded, not as the *high*, but as the *low* water mark of the Society's income. This, too, I am anxious to emphasize, because I find that not a few of the poorer among us look at the figures and pass on with the remark: "Something for the rich to do!" It would be more correct to say: "Something for the poor to do"; for then every man would feel that it was his own personal business, and not leave it to some neighbour richer than himself. The power of littles has been dwelt upon till it is one of the best known of truths. How true it is that "mony a meikle maks a muckle." Near Benares there is a place called Sarnath, in which there stands the remains of a huge pillar erected by the Buddhists to indicate the site where the "Light of Asia" began his work. Time was telling upon it, as upon all things else, till at last it was felt something ought to be done to preserve a monument of such antiquity. It is faced with stones 12 or 15 feet in length, and the question for the engineers was how to take them down without the employment of costly machinery. The difficulty was solved by throwing up a mound of earth, at an easy angle all round, down which they might be rolled. But who threw it up? Principally women and children. When it was known that work might be had, young and old, strong and sickly, came with little baskets, and in an incredibly short time the mound was ready. It was done by handfuls, for each filled her own basket with her hands; but such was their number that the work, which would have been next to impossible to the few, was done with an ease and expedition that was simply marvellous.

This must not be regarded as an argument in favour of a penny, unless, indeed, it be a penny a week. A penny dropped into the collection covers no Christian's responsibility; and if it can be considered to cover obligation, the giver is, of course, out of sympathy with Christian privileges and views of duty, and consequently with missions; for a small sum like this says in effect: "It has done little for me, and is not much worth sending to others." Happily, believers do not feel like that; freely they have received, freely they are constrained to give. Our giving should be in reply to the question: "How much owest thou thy Lord?"

But if it is not a plea for a small sum, it is certainly one for a conscientious consecration of part of our substance to the Lord's work in foreign

lands. I am glad to believe this is very widespread, but I plead for its universal adoption. I was recently walking along the principal street of a town in Kent, with one of our ministers, himself an earnest advocate of missions, when one of his members came up and said: "I am sorry I shall not be able to attend the meeting to-night; please put this in the collection for me," saying which he put 2s. 6d. into his hand. When he had gone my companion said to me: "An old gentleman, who is too feeble to be present, has sent 10s. for the same purpose." Would that all were as conscientious! Unfortunately, we too often forget the meeting or the collection, and have a certain shyness about making it up by taking what we think might be regarded as a trifling sum by the collectors. The difficulty is easily overcome in these days of postal orders. If by any chance we are prevented from attending the meeting, or should we forget the collection, we can always make amends by forwarding direct to the Mission House.

Not a few pastors have said to me, half apologetically, half regretfully: "I fear we shall have a poor meeting to-night; somehow we never get good missionary meetings." This is largely the result of education, or, rather, the want of it. I have ever found that where congregations are well up in missionary information, the meetings and collections are good. "Yes," many have replied; "but we do not get a deputation on Sundays, and they will not come out on the week days. How are we to interest them?" By becoming yourself the deputation, say, once a month or once a quarter. The annals of missionary enterprise are the continuation of the Acts of the Apostles, and may be taken into the pulpit without any sense of incongruity. Missionary biography and history are now, thanks to the Religious Tract and Book Society, and the existence of public libraries, within the reach of all, and ought to be largely made use of. Congregations will listen to a talk about Carey, Moffat, Livingstone, Brainerd, Morrison and Burns of China, John Williams and the Moravians, to say nothing of *living* missionaries, with as much interest as to a discourse on Paul or any of the apostles. The reading will be a spiritual preparation to the pastor; his address will be the means of rousing the enthusiasm of his congregation for the heathen, an enthusiasm which will discover itself in a deepened spirituality in the church, and enlarged subscriptions to the funds of the Society.\*

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\* For this purpose I would very heartily commend to all busy workers, who have no time to read a number of elaborate works, "Conquests of the Cross," published by Messrs. Cassell & Co., Limited. It is a really excellent book, giving in a condensed yet most interesting form a vast amount of information about Missions in every land.

But it is to the establishment of Young People's Associations in each of our churches that I look for the greatest results. I would earnestly commend this way of helping the Society to our pastors, Sunday-school<sup>1</sup> superintendents, and teachers, not only on account of the large increase it would mean to the funds of the Society, but because it infuses the missionary spirit into the children, and prepares them to take an intelligent interest in Christian work. The churches cannot afford to neglect this aspect of the question, for an intelligent, sympathetic interest in missionary work is ever coincident with a deep-toned spirituality and earnestness in the churches. By their means the funds of the Society may be very largely increased, and this to a much greater extent than, perhaps, most are aware of. For purposes of illustration I shall show what is done by three schools having associations, and then show what is done by twenty-two others of *equal social position*, not having associations. For obvious reasons I withhold the names of the twenty-two schools, but I may remark that they are situated in almost every part of the country.

The three associations to which I refer are :—

King Street, Reading .. ..	5s. 2d. per head per annum.
St. Mary's, Norwich . . . .	2s. 7d.     "     "
Park Chapel, Yarmouth .. ..	2s. 7d.     "     "

King Street, Reading, has attained its pre-eminent position by means of a Congo working party ; but in the other two cases the sums stated represent the sums given or collected by each of the young members.

How are these results attained ?

I. By organised effort.

II. By making the children feel a personal interest in mission work.

III. By a thoroughgoing sympathy with them in their efforts on the part of the pastors, the officers, and the adult members of the congregation. Where co-operation is so spontaneous and widespread it would be invidious to mention names ; but, as all associations must have a committee, I may say that it depends very largely upon the selection of a secretary, at once in sympathy with mission work and with the children. Beyond this there is no secret.

Let us now take the twenty-two schools without associations, and see what they do :—

1 gives 2s. per head.	2 give 7d. per head.
2 give 1s. 8d. .. ..	2   " 6d.   "   "
1 gives 1s. 4d. .. ..	2   " 4d.   "   "
1   " 1s.   "   "	4   " 3d.   "   "
1   " 9d.   "   "	1 gives 2d.   "   "
2 give 8d.   "   "	3 give 1d.   "   "

It will thus be seen that no less than *seventeen* of the twenty-two fall below 1s. per head per annum, while three fall as low as 1d. This ought not, need not be. The schools selected are, in each case, I believe, able to do as much as the three with associations.

Now what would efficient working mean for the Society? It would mean £98 6s. 7d. from the five schools that give 1s. and upwards; £1,036 16s. 8d. from the seventeen that give from 1d. upwards; in all £1,135 3s. 3d. from the twenty-two. But would not this be a serious tax? No, not in the schools indicated; *for it only represents about ½d. per head per week.* If the managers of our schools could only be persuaded to establish these juvenile associations, the annual income of the Society would exceed the £100,000 without a conscious effort on the part of the denomination, and leave it able to lay a worthy centenary offering on the altar of our Lord. Let it be tried in every school, and, instead of an average of about 2½d., an average of 1s., at least, will be attained without conscious effort.

## The Congo Mission.

### TIDINGS FROM WATHEN STATION.

THE Rev. P. Davies, B.A., writes:—

“WATHEN STATION.

“MY DEAR MR. BAYNES,—In the five months I have been back, I have been able to do more of real mission work than in the three years I was here before.

“Formerly, with a few months' exception, though happily never more than a few days alone, I was one of only two on this station, and that means very few opportunities of leaving the station; now we are four, none of us new men, and so (we may hope) with a few years' uninterrupted work before us; though I ought not to leave out Mrs. Bentley, and missionaries' wives should be counted as missionaries, and most valuable missionaries too. Many friends know that we are looking forward to further reinforcements in this way.

“Into the details of our station work—the daily service, medical work, and

school—I do not wish to enter now, though all three are now carried on more effectively than in the past.

“On my return we talked over matters, and for purposes of itineration decided to divide the country into four districts, roughly, by the points of the compass. My district is from N. to E., and then follow round the compass the districts of Messrs. Comber, Bentley, and Cameron.

“We had hoped to be always one out, sometimes two, being each of us away about ten days a month; we haven't been able to quite keep this up, but, in the three months in which we have had this plan before us, I have been away twice for eight days and once for ten, so nearly fulfilling my share of the programme. The first and last journeys were made on the north bank in French territory, the second along the south bank as far as the Nzadi & Nkixi.

"I wish now to give some general impressions produced on my mind, rather than details of daily proceedings.

#### "IMPRESSIONS PRODUCED.

"In all the towns I visited on the north bank, and in most of those on the south, white men are very rare visitors, so my advent was a matter of interest to the whole population, as too, on the other hand, all the towns were sufficiently near for the people to be familiar with the fact of our presence in the country; and as I met in almost every town and market men who had served us as carriers or workpeople, and my carriers, too, were in each case natives of the country, I was not an object of fear. I heard occasionally the reassuring remark made to those that were a little timid, that Manzevo was a mildly disposed sort of man, and that there was no need to be afraid. We missionaries were said to 'lemba e nxi,' which I can best translate by saying that it is entirely the opposite of saying that 'those who turn the world upside down are come hither also'; in this respect you see we meet with more favour than the Apostles—our goodwill is at least recognised.

"In fact, there was just the right amount of novelty and the right amount of familiarity to bring the whole population about me, women, and children, and all. A little more fear and the women and children would have run away, a little more familiarity and they wouldn't have taken the trouble to come, and I could only feel sorry that my knowledge of the language was not greater, as I have a little fear that by the time I might be able better to speak to them, the people by use will not be so anxious to crowd around and see and hear me; as it was, I seized the opportunities as well as I was able, and

with the complete ignorance of all as to Divine things it was the easier, as I felt that they needed the very A B C of the Gospel. I had with me some of our station people, who, though not Christians, were accustomed to white man's Congo, and had learnt enough on the station to be able to speak after me in proper native idiom. I had no one with me who knew English and to act as interpreter in the strict sense.

#### "SPEAKING BY MOONLIGHT.

"At some towns the whole population came in the moonlight to the number of a hundred or two, and I was sometimes asked to speak again for the sake of late comers, and once or twice a third time even; at others I was able to do more perhaps by talking to a few. With a few one can hold a conversation, but if fifty or a hundred interpose remarks disorder is apt to ensue. In a conversation one can feel one's way better; in other cases the attractions of a big drum and a dance were irresistible, and I had to be satisfied with goodwill (which I invariably met with). I hope for better opportunities another time.

#### "MY WANTS.

"Everywhere the sick were brought to me, from those who were stone blind and rheumatic with age, to those whose complaints were largely imaginary. For the first, one could do nothing, but most of the rest could be relieved, if not cured. I should find a portable, rainproof chest, about 30 lbs. weight, with two dozen bottles and jars, a most useful help, if any friend were minded to give me one for the work of the Mission; in Congo we must be medical missionaries. A magic lantern that was small enough to be portable would be a help, too; at some few places I was asked to bring one with me when

I came again, a few of the people having seen exhibitions on our stations. Quite a few slides illustrating the simpler Scripture subjects, especially the life of our Lord, would be sufficient, and portraits of the King of the Belgians, and President of the French Republic, to be shown in state, or French territory, would probably get us favour from the officials of either country who might happen to be present. Little attentions go a long way, and at present both State and French officials make themselves thoroughly friendly. I was very cordially received at the French post at Manyanga North.

"I thoroughly enjoyed each tour; the change of scene is good for one's health, and I was much encouraged by the reception I met with everywhere. The people are wofully ignorant, and we must not be surprised if the work is a slow one. The towns, too, are very numerous, and one can spend eight or ten days in a district, never more than eight or ten hours' march from the station, and yet visit not half the towns.

#### "IGNORANCE OF THE PEOPLE.

"I don't want to be misunderstood. The friendliness of the people does not necessarily mean that they appreciate the Gospel message; many had never

heard it before; and we have often found in the towns near us that ignorance on being enlightened gives way to indifference, or at other times to hardness of heart; but from good nature, curiosity, courteousness, personal regard, and a variety of other such reasons, they give us the opportunity of speaking God's truth to them. For this we are thankful and strive to make the most of these occasions, while we feel that above all it is the work of God's Holy Spirit to enlighten them and turn their hearts.

"I am very thankful that during these five months I have had only one day in bed with fever. The few little attacks of neuralgia, &c., I can pass by without notice, in view of the usual good health I have been favoured to have since my return. Life is altogether happy to me now, but for a sense of falling short of what I know I ought to be. It is true that the climate, even when you enjoy it as I do, begets languor both bodily and spiritual, only it is the part of a good Christian to resist these influences, and not give way to them. Let the Church pray for us.

"Faithfully yours,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

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The Rev. George Cameron writes also from Wathen Station:—

"DEAR MR. BAYNES,—A little while ago I made a few days' trip to the north and west of this station, and now send you a short account of it. On Saturday afternoon, February 8th, accompanied by a few men and boys carrying my travelling gear, I walked over to Kimbenza, a large town four or five miles distant from the station, and close to the bank of the River Congo. It would be more

correct to describe Kimbenza as a line of little hamlets, as what was once a large town has broken up into ten distinct parts. This process of breaking up is going on all over this district, and to some extent in other parts of the country as well. This scattering of the people has its advantages and its disadvantages. On the one hand, it involves greater labour in getting to them, but

on the other hand, it seems to have the effect of making them less proud and more approachable.

#### "METHOD OF WORK.

"We slept at Kimbenza that evening, and, starting early next day, have fairly attended meetings in four of the villages. The mode of procedure is very simple. More often than otherwise, there is neither singing nor public prayer. A simple statement of the Gospel, giving prominence to the atoning death and resurrection of our Lord Jesus Christ, is the burden of our message. The address is sometimes interrupted by questions or contradictions, and often followed by conversation. In one of the towns, the people very much resent being called sinners, and insist that their hearts are pure and their conduct good. As neither the Bible nor experience warrant us in believing this, we do not withdraw the charge, but urge them to accept the remedy. Starting early next morning we soon get over the two miles between here and Nkunga, where we are heartily welcomed and have a good meeting. Our next spell is along the bank of the Congo, which here is many hundred feet high; so we find travelling rather hard work, but we are compensated by the magnificent scenery.

"We arrive at Kinshasha about noon, but it is almost deserted, and the few people who are about decline to hear us in the absence of the chief. So we rest quietly till the heat has somewhat abated; meanwhile interested by the sight of a copy of 'The Evening of our Lord's Ministry,' by Dr. Stanford, which one of the townfolk offers to sell. The book was doubtless either lost by, or stolen from, a passing traveller.

#### "OUR RECEPTION.

"A steady climb of over an hour now

brings us to Kinsumi. Here we find nothing but angry looks. We ask a house to sleep in, but are told we can't sleep in this town. 'Don't you know that this is only a part of Kitadila, that town up there? Why don't you go up there instead of coming here to the back door?' we are asked. So we go on to Kitadila, only to find the people there as sulky as their neighbours. With great difficulty we get a house to sleep in, and next morning try again to conciliate the people. The attempt is unsuccessful; no chief or responsible person can be found, and no one about will have anything to do with us. So we leave the town and, after a tramp of five or six miles, reach Mpangu. Here our reception is cordial. The people listen with attention, and, we hope, interest.

"The next town—Mpati—is not far off, and a man soon offers to guide us there. We have to descend a steep hill which is visible from the town, and so our coming is known. As we enter we are met by many friendly faces. If our reception at Mpangu was cordial, this was almost an ovation, and quite makes up for the coldness of the Kitadila people. We soon find out the secret of it. A month or two ago Nshi a Kongo, an Mpati man, had his hand shattered by the bursting of a gun. He went to Wathen, and was successfully treated by Mr. Percy Comber. Nearly all the time I am here I am surrounded by sick people asking medicine. Most of them have nasty ulcers which have never been washed, and which I cannot now persuade them to wash thoroughly. I do my best for them. Next morning a visit is made to Shimu Matadi, and the Gospel preached there, and afterwards in this town, both times to good audiences.

"After another night here, we go on to Kumbi and find that is market day;

notwithstanding, a good number listen to our message.

"Our next halt is at Kinjings, where we sleep, and next morning have our meeting early, before the people scatter, than a visit is made to Kimba moshi, where more interest is shown than in the last two places.

#### "WORK AFIELD.

"In the afternoon we push on to Madimba, one of the Mbunda group of villages. Several of our workmen come from this district, so our character is fairly well known, and we are welcomed. Next day Njieto is visited, and the people come together very well, but so slowly that no time is left for a visit to another town. The Lord's-day has come round again, and we get the inhabitants of three hamlets to meet in one—Kimpete—a very unusual thing, as nobody cares to go to the next hamlet to hear us, though it should be only a hundred yards away. The Mansangi people were also invited, but none of them came, though their village is only on the next hill half a mile away, so we went to them, and had an informal meeting in the smithy. We got a boy here, too, for the school, and another one at Kimpete, though we had not asked for boys. As

a set-off to this, a boy, who had come with us from Wathen, ran away from us here to go to his town.

"Here in Madimba, a meeting has been arranged for, and postponed from time to time, but at last it is held, a fair number being present after a good deal of pressing.

"Next morning we pack up and begin our return journey. We take another road than that by which we came, and before we reach home on Wednesday, we preach the Gospel in three towns (two of these for the first time), and visit a fourth, where we would gladly preach, too, but the people won't allow us, and show more suspicion and ill-will than we have yet met with.

"In these trips we meet both light and shade, joy and sorrow. Sometimes we are cheered, and sometimes we are disheartened, but through all we are hopeful that the good seed we sow will soon spring up and bear fruit to the glory of God.

"Thanking all who pray for us and for the work here, and asking continued prayers,

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

## The Late Rev. W. Littlewood, of Inagua.

(From *Harbour Island Gazette*.)

"ON the 14th of May, at Harbour Island, the Rev. W. Littlewood, Baptist Missionary, passed away to his reward.

"Had the deceased gentleman lived three days longer he would have completed his seventy-sixth year; he being born at Hemsby, in the county of Norfolk, England, on the 17th of May, 1814.

"Mr. Littlewood arrived in the colony, landing at Nassau, in 1841. For thirty-seven years he served the Church of Christ under the direction of the Committee of the Baptist Missionary Society at Turk's Island, Inagua, and Nassau. In 1878,

owing mainly to the ill-health of his wife, he retired from active work, and has since resided at Nassau and Harbour Island.

“ Though for some months the condition of our late friend's health had been such as to occasion considerable anxiety to his friends, no one supposed his end was so near.

“ On the day of his decease he seemed a little better than usual and more cheerful. Early in the day he went to the cemetery to direct the enclosure of a burial place where two months ago he laid his brother-in-law, and which he wished to be a resting place for himself and his dear wife. Little did he think that within a very few hours he would be placed there. After an early tea he took a walk, and later in the evening sat chatting, reading letters just received from home; and the chairs of the two dear old people were drawn close together as they, for the last time, discussed the prospect of seeing the loved ones either here or in England during the present year.

“ A little before nine our friend retired, and slept well till nearly eleven. Waking, he took the light into the next room to examine the clock, and having found out the hour of the night returned to his bed. After lying down he complained of ‘short breath,’ and finding that he was in a profuse and cold perspiration, Dr. Johnson was sent for, but arrived too late to afford relief. Without any pain, peacefully—whilst the dear old blind wife was chafing the brow she had not seen for years—quietly as night merges into day, he exchanged mortality for life.

“ The funeral took place the next day; the service in the chapel was conducted by the Rev. R. Whittleton, who delivered an address over the remains of his fellow-countryman and friend, and the Rev. G. E. Newton continued the service at the grave.

“ Many readers of this ‘notice’ will sympathise deeply with the bereaved lady in her accumulated afflictions, and not a few who know her loneliness and helplessness will pray that of His boundless compassion the Lord may soon see fit to re-unite these dear old people in the Spirit World.”

The *Bahamas Advocate*, of May 28th, says:—

“ Mr. Littlewood was a long resident in this colony, having arrived in Nassau from England as far back as 1841. He laboured from that time in the church of which he was a minister, being under the Baptist Missionary Society, having been in charge of churches at Turk's Island, Inagua, and this city. At the last island he spent the longest term of service, included in which was the superintendence of some of the Baptist churches at the windward islands of this group. Advancing in years, and on account of the failing health of his wife, he retired from the work at Inagua in 1878, and came to Nassau, where he lived some time. A few years past he made a home at Harbour Island.

“ Mr. Littlewood possessed a kind and gentle disposition, which won for him many friends, and there were a number of such upon the Island of Inagua, too, where his sympathetic nature was often manifested in a general manner.

“ To the sorely-afflicted wife we would tender our sincere sympathy, a large measure of which, we feel assured, is shared in by her circle of friends in the colony.”



Picture of an image found in the ruins of San Salvador Cathedral, Congo.

## Congo Mission.

### SAN SALVADOR IMAGE.

THE accompanying engraving is a picture of a stone image found in the ruins of the cathedral at San Salvador, Congo; and is interesting as a relic of the efforts which were made some three centuries ago by the Portuguese Roman Catholics, which efforts, as we know, were not made in the "gentleness of Christ," but were attended by violence and compulsion, and consequently failed.

## An Interesting Conversation.

THE Rev. Francis H. James, of Che-Nan-Foo, writes:—

"Sometimes I have very interesting conversations with visitors. I will give the substance of one with two gentlemen a little time back. It may show something of the objections we have to meet. The younger man wished to say something pleasant, and so commenced to show his toleration toward some Western notions. 'After all,' he began, 'your theories of astronomy and geography are much like ours, are they not?' 'No, I cannot say they are very much alike, for you say the heavens are round and the earth is square; we be-

lieve differently.' 'Ah, but by the word "square" used in this way we do not mean an exact square, but it is pretty near to the earth's shape, is it not?' 'We hold, and I think can prove, the earth is round.' 'How can that be done?' 'In several ways. Here is one. I returned to my native land two years ago. Now England is to the west, yet by going east I arrived there. And if you should keep on going east, as I did to come back to China, you would find your way back here again.' 'Oh, yes,' he said, 'just as

by going round this saucer.' 'No, not the same, for going round a circle you travel in all directions, while going round a globe only in one. I went east to Japan, east to America, east to England, east to India, and then east to China. How could this be if the earth were square?' This was a puzzle. He had read the classics and Chinese histories, and according to accepted ideas he ought to have been well furnished on every subject, yet he was at a loss. So he tried astronomy, and was again surprised when I said, 'The fact is, this is a profound study, and I cannot undertake to explain it in a few sentences. To one who has never seen a telescope it is hard to make it all clear. The science of light also is unknown in China——' 'Oh,' he interposed, 'ages ago we had men who understood all these things.' 'No,' I said, 'do not think me discourteous, but I must say what I know to be the fact.' 'Oh, no—not at all, say on—just what you think.' 'Well, then, neither now nor in past days have these things been understood in China, nor chemistry, &c.——' Here the older gentleman interposed: 'But we had men who understood chemistry—men who could estimate exactly the amount of each kind of grain in a measure filled out of their sight with wheat, beans, and millet; also the exact value.' 'Perhaps so—in a rough guess; that, however, is not chemistry. Could they analyse a bottle containing several kinds of drugs, and ascertain the contents and their proportions?' This was given up, and he said, 'Well, let us leave these things and turn to religion. How do you know that God exists?' I answered, 'Where does man's conscience come from?' 'Oh, that is part of man's original nature.' 'Yes, but it must have had an origin; do not your classics say, "Heaven bestowed a good

nature on mankind?'" 'Yes; well, we admit the existence of God, but why did He give us the power to do evil as well as good?' 'How could we have power to do good without having power to do evil? Beside, evil is not a *thing* created by God. It is an *act* of man chosen by himself, and how could he be able to choose good if he could not choose evil? If unable to be vicious, what merit would there be in his following virtue? We must have the power to choose either or else be machines.' The younger man said, 'That is certainly true, we cannot dispute it.' 'Well,' said his friend, 'about *prayer*; what is the need or use of it, if God knows what is in our hearts? Is it not enough for Him to know our desires and needs without our expressing them?' I answered, 'But even if it were so, *why not* express them? Is it too much trouble? Is it from indolence that some people dislike prayer? Do not parents like their children to express their wishes? Would you approve of a child saying, "I respect my parents in my heart, but there is no need to manifest it in my actions"?' Would parents be satisfied with this?' 'No; but parents *could not tell* that their children had such feelings if they did not see or hear them expressed, whereas God's knowledge is infinite. He would know as well without our expression as with it, so it is entirely different.' 'Well,' I asked, 'suppose we never gave expression to our feelings, never used this means to cultivate them, would they not wither and perish? Beside, what are they for, but to be used and developed? If, as the classics say, "God gave us a right principle to know the good," does He not wish us to do it, and as a consequence, wish to give help that we may do it?' 'True,' he said, 'quite right.' I continued, 'Your proverb says, "Man depends on Heaven

for food ; by Heaven we have life and nourishment!" Now if your life and physical wants depend on Heaven's gifts for sustenance and development, does not your soul—your conscience? Do we not need God's grace for our spiritual necessities as much as for our material needs? Experience shows we do—then why not ask for it? Can we care for our souls if we cannot for our bodies? Prayer is communion with God—a means of nourishing and cultivating the heart, the conscience. Can we do without it? Does experience indicate this? Again tell me—where did your word for prayer come from? Did it not grow from man's sense of need for help from one higher than himself?' 'Yes,' he said, 'doubtless

you are right. It is reasonable, and I like the way you have stated these things. We must come and talk again. Thanks for the conversation.'

"Such talks I enjoy, and I trust they do good, though I own I find it difficult to adequately deal with some of the questions such men raise. These men will attend no chapel to hear preaching, and they do not relish many of our books. Conversation is often the only way to reach them. The above represents the objections of a large number of the highest officials and best scholars in China, and we must do something to help them.

"Yours faithfully,

"FRANCIS H. JAMES."

## The Rev. A. G. Jones, of China, on the Native Church.

OUR readers will be thankful for the encouraging tone with which our brother, Mr. Jones, is able to write of the present condition and future prospects of the work in connection with the native church at Tsing-cheu Fu, Shantung.

He writes :—

"As I have been for fifteen months at the Tseu-ping station, and only visiting Tsing-cheu Fu occasionally on church business, the 'charge' which I have of the native church must be considered as something not usually meant by charge. It is that I see generally that nothing goes very wrong, but, to use an American expression, I cannot be said in any sense to 'run' it.

"In fact, this whole state of matters is only possible at all as the result of having steadily adhered from the very beginning to such an ideal, and pressing steadily towards its realisation, relying at bottom on the truth that the force resides in the membership and must be got out of it, or else be in an exotic condition.

"Of course we must live in readiness for storms at any time, and do so, but, thank God, none have arisen since I left Tsing-cheu requiring my return there for any emergency of an unforeseen character.

"As, therefore, the most I have been able to do from this distance was to see after the routine, so I cannot report in any way after the detailed fashion I have been wont to.

### "EMIGRATION.

"First, as to our difficulties. Emigration from this province to Shen-si (not Shan-si) is greatly on the increase. This province produces a hardy and prolific people, and is hemmed in on two sides by the sea ; the people there-

fore have to emigrate largely westward. During 1889 we will have to make a considerable deduction for Christians emigrated to Shen-si. They were forced by general poverty to do so. Large portions of Shen-si are waste, as the results of massacres following rebellions, and then pestilence and famine following the massacres.

"I have conversed with those who have been there. They tell me the emigrated Christians hold together and long for foreign pastoral supervision. We are not numerous enough to send anyone to undertake this. It is 700 miles overland—300 miles S.W. of Tai-yuen Fu in Shan-si. I am told that the non-Christians who emigrated from this part, and were accustomed here for years to hear our people speaking of the things of Revealed Religion, have now, in their new home, freed from old family and village restraints, taken kindly to Christianity, and are disposed to accept it. These facts will not be lost upon the observant who are thinking often of God's purpose of redemption, but the blow must be struck or probably the Church of Rome will sweep all these flowers and fruits into her basket.

#### "ENCOURAGEMENTS.

"Now as to the points of congratulation during the year.

"Several new stations have been added to the Church during the year. Between about 90 and 100 have been baptized.

"The famine afflicted our people sorely. There can be little doubt that many a life was shortened by the hardship of that time, though I do not think I heard of any Christian dying of starvation except one, who, after the distribution was over, in a village forty or fifty miles from us, was refused support by his brothers because he was a Christian, and who, sooner than give

way, died before we knew of it. Alas! how the natural bond of human society may become the most unnatural opponent of what seems at variance with its notions of its rights and interests. Nevertheless, on the whole, the famine helped our cause. It showed what Christianity was at heart. It showed that what we administered was not on lines of partiality to our own people, but publicly and justly. It showed that professing Christian leaders were superior in their management to those who were not Christians in their freedom from corruption. Our students, helpers, leaders, and stewards all proved zealous and faithful during the distribution, with the exception of one or two unimportant men, and they only in very few instances. No one can know what this all means who does not know the Satanic depths of Chinese corruption about public funds. These are real fruits of the spirit in this country, though in England only reckoned as common right.

"Another result of our relief work has been an immense improvement in the general feeling towards Christians. There has been no persecution this year. Mr. Whitewright during the recent Government examinations in Tsingchen Fu had an immense influx of students and graduates to see his training institute, and hundreds have been reached in this way. Dr. Watson also successfully treated the Prefect for some ailment, and this materially helps.

"These are some of the fruits of having a well-manned station and mission, not a poor, lean, mission dragging along a miserable, ineffective existence. By degrees many others will manifest themselves from year to year. As the effectiveness of the new missionaries increases old defects will gradually be supplied, old misunderstandings removed, the rough places will be made

plain, and the highway in the desert prepared.

“THE OUTLOOK.

“Passing to the future the problem now is, as regards the Church, to so create positions and organise the matter that the trained men whom Mr. Whitewright is preparing will become gradually responsible native pastors, or sub-pastors, and so, under slight foreign direction and occa-

sional foreign instruction, carry on the work of the Church with a minimum of foreign moral help, and with no pecuniary help whatever from us. On that plan I am now engaged, and look for God to bless it. If we succeed, it will be almost the finishing touch for self-support and self-extension on a thoroughly native basis, and guarantee the strength and permanence of our work more than anything I know of.

“A. G. JONES.”

## The Congo Mission.

THE S.S. *PEACE* AT BOLOBO, UPPER CONGO.

“BOLOBO, CONGO FREE STATE,

25th March, 1890.

“MY DEAR MR. BAYNES,—I suppose that you will already have heard of our having arranged for land at Upoto, and also of our intention to occupy this place at once. We intended to have gone away to do so as soon as the *Peace* came off the slip; but, having received a letter from Dr. Sims urging that Mr. Roger's health demands a change, and suggesting that he should have a month at Bolobo, the steamer will start for the Pool as soon as she is ready. It is our purpose to leave Mr. Field with Mr. Glennie at the Pool, and to bring Mr. Roger on here to stay with Mr. Stapleton, while Mr. White and I take Messrs. Oram and Forfeitt on to Upoto.

“As yet we have barely finished our new slip at this place, but it is so far complete that we have been able to make use of it in drawing the *Peace* out of the water for painting and repairs. When completed our slip will be 240 feet long, 45 feet longer than it now is, and, being pitched at a grade of 1 in 15, we shall be able to take the *Peace* out of the water at any time. But for the fact that the river rises twelve feet above the level at low water, we should not need so long a slip. If we had a tide of twelve feet twice a day, docking the steamer would be a simple matter compared with what it now is, seeing we have only two tides each year, one of about six feet at Midsummer, and one of about twelve feet at Christmas, each tide taking about three months to ebb and the same to flow. Of course, it is not a tide at all, the rise of water being dependent upon the rainy seasons. The photographs herewith will show the *Peace* drawn up the slip or railway on a long wooden cradle, a truck arrange-



S.S. "PEACE" ON THE SLIP IN FRONT OF WORKSHOP, BOLOBO STATION.—(From a Photograph.)

[THE MISSIONARY HERALD,  
AUGUST 1, 1880.

ment fifty feet in length, and having long iron plates on its under side to slide on the rails instead of wheels. The natives said that we could not pull so big a boat out of the water; they judged, from the efforts required to pull their large canoes on shore, that the *Peace* would prove immovable, and great was their surprise and delight when they saw that with our ropes and pulley blocks we were able to make the steamer climb the incline till she was alongside the workshop that you will observe in the back part of the picture.

"Looking down river from Bolobo Station, Biangala Point is eagerly watched when steamers are expected, as it is upon rounding it that they first come into sight on their way from the Pool.



LOOKING DOWN RIVER FROM BOLOBO STATION.—(From a Photograph.)

"While we were at work dragging the *Peace* out of the water, a poor slave was being killed on the sandbank at the south end of the Bombolo Island, which is just shown on the right of photograph No. 2, and immediately over the stern of the *Plymouth*, the *Plymouth* having been turned upside down for repairs. We saw the crowd assembled, but could not see what was going on; but upon asking a passing canoc, we learned that a runaway slave, having been recaptured, was being beheaded as a warning to others. Unhappily, some other poor soul, undeterred by what took place a fortnight ago, made the attempt to escape, and to-morrow will pay the extreme penalty.

"Last Sunday we had a service in the town, to which the masters of these

poor unfortunates belong, and we made a point, not only of speaking of God's love, but of His law also, giving them the whole of the ten commandments. About 'thou shalt not kill' they maintained unbroken silence, but about the fourth they were enthusiastic; and twice during the week have sent to me to come and call all the people together to make a law that they shall have a rest-day like the white man—an extra rest-day, in fact, for every fourth, being market day, they never think of working on that day. On my trying to argue about their slave killing, they say they must kill their slaves from time to time to keep them in order. I tell them that if they cannot get on without breaking God's law, it is very plain that He never meant them to keep slaves; and that now they know His law they will have to answer for breaking it. I never lay down the law without trying to preach the simple Gospel also, but both alike are very 'hard' sayings to these poor people; but we are confidently looking forward to the time when they shall be able to 'hear' them.

" Hoping to be able to write you again before starting up river, and possibly to send you another picture or two, and further details of our circumstances here at Bolobo,

" I remain, very sincerely yours,

" GEORGE GRENFELL.

" A. H. Baynes, Esq."

## Village Work in the Agra District.

**H**AVING lately returned from a somewhat extensive tour in the Agra district, I desire to give some account of what we have seen and heard during our tour. I had with me two native evangelists, who have shown special fitness for village work. Our plan was to fix upon a large central village, and from that to visit all the smaller villages within a radius of four to five miles. In this way, pitching our tents at six places, we have been able to visit and preach in over eighty villages.

" It would take too long for me to describe every place visited. I shall, therefore, content myself with giving a description of one of them—one which, as far as we could learn, had not been thus visited before. The

village is situated five miles from any good road, and is twenty-two miles from Agra. Its name is Dura. Travelling by ox-cart it took us two hours to reach the place, it being five miles distant from our last camping ground. Our road led us through fields of corn, cotton, capsicum, sugar-cane, and other products of the district. We saw on the way numbers of beautiful peacocks and peahens, which abound in the neighbourhood. As we neared the village we saw a very large pond of water, which in India is generally a sign of a large village. Indian villages in the N.W.P. are mostly built of mud. The mud thus dug out for the houses leaves a big tank to be filled up with water in the rainy season. Before reaching the main village we passed

one of its suburbs, which was occupied by the low-caste people, who eat flesh and rear pigs and fowls, of which we saw many as we passed. The evidence of caste separating man from his fellow-man we see everywhere, and painful is the bitterness and envy caused by it.

“The true requirements for a mission camp are a good well and the shade of a good tree. These we found quite near to the village, and hence began to pitch our tents. We were soon surrounded by an interested company of the village people. Behind us was a low mud wall, which was soon occupied by the older people, and before us the little folks soon filled up the empty space. All united to watch our every movement with curiosity. It was only when we had pitched our tents, and shut the tent door, that we could escape from the public gaze. I was soon visited by the patwari (the account-keeper of the village), who seemed anxious to do all he could to oblige us. I found out that the village contained 650 houses and 2,800 people. The landowners were wealthy men, and lived in large stone-built houses. After a short conversation, I gave this man a Gospel of Luke to read, and he went away. After a little rest and refreshment we visited the bazaar, where the shops are found. Being a large village we soon had a good crowd of people, though very many were away at work in the fields. All were quiet and attentive, and listened with apparent interest to our message. After an address from myself and the two evangelists with me, interspersed with the singing of native hymns to native tunes, we returned to our tents. At night we showed the magic lantern in a good open space. Having announced this entertainment in the afternoon, we found many people waiting for us. However, we did not keep them long

waiting after our arrival. Our arrangements are so simple that in a few minutes we can have the lantern in working order. The sheet is tied to two pointed bamboos, which are first stuck in the ground, and then kept in position by a string fixed to the top, and then to a peg on either side. For the lantern itself we only require a small native stool or cot, which almost every house can supply. All being in readiness, we give notice to all the village by a tune on the concertina, and often a native hymn. After the people are come together we ask them to be seated. They sit on the ground in a large semi-circle before the sheet. In this way a large number can see and hear all that takes place. After a few general pictures, such as a lion who moves his eyes or a windmill, at which they express their wonder and delight, we generally show a series of pictures illustrating that pearl of parables, the Prodigal Son. Then follow other parables or scenes from the life of Christ, and oftentimes a few pictures showing the evils of drink, so that the people may know that drinking brandy and being a Christian are not one and the same thing. In this way, after their day's work in the fields is done, the people will gladly sit till late at night, though the nights are very cold, looking at the pictures and listening to the Bible stories. In this instance, at about 10 p.m. we concluded the exhibition amid the thanks and expressions of gratitude from the village people.

“The next morning was Sunday, yet we felt that our truest rest would be found in service for the Master. In the morning we started early for two villages near by; one of the evangelists going in one direction, and the other, with myself, in another. In the early morning the villagers sit over their fires warming themselves before

going out to work in the fields. Between 10 and 11 a.m. we returned for breakfast to the tent. Whilst I was sitting eating my food a poor old woman, though warned by my servants not to do so, came just in front of me, and, emptying a pot of water into a hole in the ground, said: 'O Lord, be pleased to accept my offering.' I wondered alike at her boldness and at her act. However, on inquiry I found that on that day such offerings were made by devout Hindus in memory of their departed friends and relatives. The hole in which this water was poured, it appears, marked the spot where the father of the old woman had been burnt, or at least where his ashes were buried. Would that we all, like this old woman, in the practice of our religion, were delivered from the fear of man.

"Shortly after this, on going outside my tent I saw a boy going to a heap of dust behind it, carrying some lighted fuel in his hand. Having placed this on the dust heap, he proceeded to pour upon it clarified butter, and then to place upon it some of the food which he and his father had just prepared. After this he sprinkled water around it, and then the offering was complete. It seemed to me strange that this dust heap should be supposed to be a dwelling of the gods. Still, the fact that before they would touch a morsel of food themselves they first made an offering to the gods has surely its lessons for those of us who worship the true and living God. During the afternoon a servant came from the house of one of the rich landowners, to request that I would show the magic lantern in the courtyard of his house for the benefit of his female relatives, who, as purdah women, could not come outside the house to see it. Of course, I accepted the invitation, and promised to show it

the following night. During the day we ascertained that there was to be a market held at a village three miles away on that day (Sunday). In India, of course, markets are held as much on the Lord's-day as on any other. By about 4 p.m. we had reached the village. The people soon came around us. In fact, on that day the Gospel stall was, I think, the most attractive. I told the parable of the Prodigal Son, as illustrating what sin is, and also sin's exceeding sinfulness, and its sure consequences. I was followed by one of the evangelists, who told of the way of approach to God through Christ a Saviour. Then the other evangelist, a converted Brahman, testified to what the grace of God had done for him. In this way we sought to give the people the whole truth. Many heard it, perhaps, for the first time. We trust that they will meditate upon it, and have no rest till they find it in Christ Jesus.

"After our return to our camp, I called the servants and evangelists to my tent for a quiet hour of worship ere the day closed. On Monday morning, after sending the evangelists together to visit some of the many villages in the neighbourhood, I went alone to visit the landowners at their own houses. I found one of them in the bazaar, and, being quietly seated, I told him of God's way of peace, and then presented him with the Gospel of Luke, which he promised to read. I then made my way to the house of the other zemindar (landowner). I did not find him at home, but, being made welcome, I had the opportunity of telling in brief the main facts of Gospel history in the presence of his family priest, and also his relatives and attendants. The priest had several questions to ask and objections to make. Still, even he, I trust, got a

clearer view of what Christians believe than he had before.

"In the afternoon I had intended to go out and preach again, but had no occasion to do so, as the village people came to see me at my tent. The thirty or more who came represented the more intelligent people of the village, including one or two pundits and other leading men. I offered them such sitting accommodation as my small tent afforded; but, as that was very limited, they preferred to sit on the ground around me as I sat in the tent door. I found that they had many questions to ask about Christ and Christianity. As all were appropriate, I felt that I could do better work in answering their questions than in giving them any formal address. About two hours were thus spent, during which, with God's help, I was enabled to answer all the questions put to me, and, I trust, to remove many doubts and difficulties which existed in their minds. In the course of bazaar preaching it is seldom that questions are put with any honest purpose, hence we have to discourage such. Were all questions as respectful and quiet as those at Dura, we should delight to sit and answer questions all day long, and every day in the week. In our work we meet with so many who cavil and blaspheme, that it is a real joy to meet with willing hearers who try to understand our message.

"At night we went, as arranged, to show the magic lantern at the landowner's house. Like most large Eastern houses, it had four high walls on the outside, with a large courtyard in the centre. This courtyard was entered by means of a gateway on one side only. Rooms were built on all sides opening on to this yard in the centre. On our left, as we entered, we saw the women's apartments. We therefore set up our

sheet on the right, so that it might face them. The lantern we placed in the centre of the court. It was not long before we heard women's voices behind us, which showed that there were many gathered together to see the pictures and listen to the words of explanation. The men of the village were allowed in the open courtyard, which was soon filled to the gateway. The village women were also allowed to stand on the broad wall above. We had therefore an audience of about 500 men in the area (shall we call it?) and 300 women in the gallery. For about two hours we continued to show the pictures of the Prodigal Son, and illustrations of the Life of Christ. All were delighted with what they saw, and will doubtless remember much of what they heard for many days to come. However, if there had been fewer present, perhaps better work would have been done, as the poor unfortunates who could not enter by means of the gateway (the courtyard being full already) did not forget to let us know that they were outside. It is not often that male missionaries can preach to zennah women, but on this occasion the magic lantern enabled us to do so, thus supplying the missing link.

"On the following day we visited some of the remaining villages in the neighbourhood. At one of these we met a Mohammedan who proved a very Elymas in seeking to turn away the village people from the faith. We could well imagine the Apostle Paul addressing to such an one the withering rebuke: 'O full of all subtlety and mischief . . .' (Acts xiii. 10). In the afternoon of the same day we again visited the bazaar at Dura, and endeavoured to press home the preaching and teaching of the previous three days. Before leaving on the following day, the pundit of the village school came

to see us. We found that he had been a pupil of the son of old Mr. Harris, one of the most devoted workers of the Agra Mission in former days. We also met with a boy in the village who had been taught in one of our Agra City Mission schools. I may add that we left behind us, at this one village a whole New Testament, and about thirty Gospels, which, with other books, had been purchased by the people. We have, therefore, reason to believe that the seed of truth has been sown in that village. It will be our care to visit the people again as often as possible. And

we would request the prayers of God's people who read these words for Dura and the other 5,000 villages of the Agra district. All the village people do not receive us as kindly as did the people of Dura; still all are equally needy. The station of Agra is fairly well manned compared with some other places in India; yet what are we among so many? 'Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.'

"JAMES GEORGE POTTER.

"A. H. Baynes, Esq."

## Out-of-door Preaching in Calcutta.

SIR HENRY HARRISON, on the eve of vacating the Chair of the Calcutta Corporation, has inserted a bye-law into the Municipal Act giving power to the Municipality to prevent all preaching in the public squares of the city. So little did the Commissioners care about infringement of public rights and liberties, it was reported, that only one commissioner spoke against the new bye-law. We are thankful to find that there was one present who understood what was being done, and who had courage to utter his protest. Fortunately for the Calcutta public no bye-law has any force until it has been published in the *Gazette*, and has received the sanction of the Lieutenant-Governor. The secretary of the Missionary Conference lost no time in placing himself in communication with the Bengal Government to prevent the enactment of such an iniquitous law. Sir Stuart Bailey has replied that he will not sanction the bye-law without hearing the Calcutta missionaries. The Conference has appointed a representative sub-committee to watch this case, and to guard the rights and privileges of the open-air preachers. It is not the Christian missionary only who is concerned in this matter of public preaching in the squares of the city, though there is every reason to believe that it is the suppression of Christian preaching that is chiefly contemplated by the proposed enactment. Ever since Sir Henry as Commissioner of Police lost the case instituted against the missionaries several years ago for their open-air preaching, this bye-law, it is commonly reported, has been resolved upon. The judges rightly ruled that the police had no power to prevent preaching in the public squares. No inconvenience has arisen in the meantime from the want of such power. No scandal or tumult has been created, no interference with

traffic has taken place, as the result of any public address or demonstration. The Musulman, the Brahmo, and the Christian preacher has each delivered his message, and the audience has dispersed in peace. There is therefore absolutely no need now for such a bye-law, and we sincerely hope that the Lieutenant-Governor will refuse to sanction it.

### Conversion of an Aged Hindu Priest.

**T**HE *Indian Witness*, of May 3rd, a Calcutta Christian paper, contains the following:—

“The conversion of an aged Hindu priest at Serampore furnishes another illustration of the living power of the Word of God. Jesus said,



HINDU PRIEST AND DAUGHTER.—(From a Photograph.)

... the words that I speak unto you, they are spirit and they are life,' and again and again in the mission-field incidents occur which prove and re-prove the truth of these words. This old man came to the Rev. T. R. Edwards, of the Baptist Serampore Mission College, about two years ago, and bought a large-print Bengali Bible. He took it home and began studying it. Gradually light broke in. He delved deeper. The light increased. His soul was stirred again by the words of Him who 'spake as never man spake.' He began reading the Gospels to his friends. His

interest in the little temple of which he was priest slackened. Numbers of his neighbours began inquiring the way, and a few days ago he came to the missionaries with the joy of the Lord shining in his face, and requested baptism. He gave up his priesthood, surrendering its revenues, and forfeiting his claim to the plot of ground which he held as priest for his own use. He is very happy in the grace of the Lord Jesus, and confident that numbers of those who have been hearing him expound the words of Christ will soon follow him in the full possession and public profession of saving faith in Christ. His village is being systematically visited, and hopes are entertained that a rich harvest may be gathered from the seed sown from one copy of the Word of God."

We are glad to give our friends a picture of this aged Hindu priest and his daughter, taken from a recent photograph.

### Accident in Shanghai.

THE following is an extract from the *Shanghai Mercury* of Friday, May 16th, which has been kindly sent to us by Mr. B. W. Hayman, of Totnes, who writes: "I have received the enclosed from Mr. Couling. Friends will be glad to know that although he, and several of our missionaries, took part in the affair, they all escaped unhurt":—

"The Missionary Conference narrowly escaped ending in a catastrophe. One of the strangest accidents that ever occurred in Shanghai will be associated with the Conference of 1890. It had been arranged that the entire Conference, numbering some 450 persons, should be photographed together before dispersing again to their widely-separated fields of labour; and we believe that it was originally intended that the photographs would be taken to-morrow. But it was afterwards found that many of the missionaries had to leave Shanghai to-day or to-morrow, and the time was changed to this afternoon after tiffin, when the entire Conference proceeded to Saunders' Compound, in the middle of which a high bamboo platform, consisting of six or seven tiers, with planked standing places, had been erected by Mr. Delorme, the photographer, who had the contract. This structure was about

18 ft. or 20 ft. high, and certainly from the first presented a most rickety and unsteady appearance, unsupported as it was by any kind of stay or fastening beyond the frail binding with which the poles were tied together. It had been constructed by a Chinese carpenter who does odd jobs for Mr. Delorme. Some of the missionaries seem to have had misgivings about its ability to support the weight about to be put upon it, and asked whether it was strong enough, and were assured that it was. They then ascended the various tiers, to the number of between three and four hundred, and even then the structure showed signs of collapsing, but the less timorous reassured the others that it was all right. The photographer was just about to get his camera in focus upon the large group—the largest and one of the most interesting ever taken in Shanghai—when the frail platform with its crowd of ladies, old and young,

and men of all ages packed close together, gave a tremble, and leaning to the photographer's left-hand side, collapsed like a birdcage under a heavy weight. Never was such an exciting scene witnessed in the history of the Model Settlement, and the strange silence which marked it made it the more terrifying to the onlookers in the houses in the compound and on the grass plot. Not a shriek was raised by one of the 200 ladies who were thrown to the ground in the promiscuous confusion, and a great mass of humanity, frightened, shaken, but silent, struggled on the ground for a moment or two. That many were not killed is a mystery. Those on the top tiers mostly were thrown well forward, and most escaped with slight injuries. Those on the lowest tier, who had a second or two of warning, rushed out when the structure began to collapse, but the people in the middle rows fell together in a confused mass. A dozen or so went down between the bamboos, a hundred or more fell forward together in a crowd, topsy-turvy. The projecting ribs and sticks of the umbrellas formed another element of danger to the eyes of the unfortunate people thus suddenly placed in danger of the most unexpected kind. The photographer stood beside his camera, speechless with horror, unable to collect his faculties and forgetful of his profession, in which an accident had given him a unique chance for an instantaneous picture, which would have made his name, and compensated him for the loss which the disaster otherwise caused him. The victims of the accident began quickly to pick themselves up and assist each other, and it was seen with delight and surprise that no one was killed. Some of the ladies fainted after the thing was over, many showed cuts and bruises on their faces, and the clothes of many

were torn. One or two were found too badly hurt to rise without assistance. An old lady lay on the left-hand side apparently seriously injured, and was gently lifted out by many ready hands. Two or three gentlemen lay quite still after the others had picked themselves up, or were by others lifted up. When the full extent of the damage was realised, and hats, bonnets, and umbrellas had been recovered, the members of Conference regained their composure and someone called out for a hymn to be sung, and all, with one accord, many suffering from severe injuries, joined in the thankful strains of the Doxology. The injured, of whom there were between thirty and forty, were hastily attended to by the many medical men in the ranks of the missionaries, and were carried to their homes or temporary resting places in jinrickshas. Upon inquiry we learned that amongst the injured are Mrs. Jenkins, of Shaoshing, broken collar bone and rib; Mrs. James Dalziel, very much bruised and suffering from shock; Mr. Rudland, severely shaken; Mrs. Dr. Main, bruised on the arm, severe cut on the nose; Mrs. Cardwell, slightly bruised and shaken; Miss Cassels, slightly injured; Dr. E. Faber, cut about the face severe; Mr. Hayes, Soochow, arm badly sprained; Mr. Fitch, sprained foot; Miss Knight, bruised about body; Mrs. Judson, Hangchow, cut on head and very much shaken; Miss Young, badly shaken and nervously affected.

"There was no policeman to be seen for some time, and the Chinese flocked around the place in great numbers and caused great difficulty to those trying to carry the injured away. The residents in the locality did all they could to assist the sufferers. We visited the scene of the accident immediately afterwards, and the wretchedly inadequate construction of the collapsed

platform was then very apparent; not one of the bamboos was more than 3 in. in diameter, and no precautions to keep the structure in position, by stays, &c., had been taken. We were informed that it was when the people on the top began to move slightly so as to face the camera that the collapse came. The bamboos were cut sharp at the ends, which were driven a few inches into the soft ground. The number of umbrellas, small parcels, books, hand-bags, and crushed hats, &c., lying about would have suggested that the contents of a general store had been thrown out

in a hurry. Amateur photographers were quickly on the scene, getting plates of the ruins which filled up the centre of the compound. We are sincerely glad that the accident has ended so lightly as it has, for it was undoubtedly due to the mercy of God that we have not a terrible disaster to record to-night. As it is, it is bad enough, and it is feared that one or two ladies, in addition to the list we have given, have sustained internal injuries; but we hope that they are only suffering from the effects of the fright, which will soon wear off."

### The Lord Loveth a Cheerful Giver.

WE are very grateful for the following welcome and generous gifts:—Mrs. Thomas White, of Evesham, for a collection of silver coins for the funds of the Mission; Mrs. A. McCormack, of Wick, for a silver watch for the benefit of the brethren who are about opening the new station at Upoto on the Upper Congo; "A. B.," Julian Villa, Cheltenham, for two gold rings for the Mission; "A Lover of Missions," for two shillings towards the cost of an ice machine for the Congo Mission; "H. J.," a little effort for Congo, twelve shillings; the Rev. W. Mayo, Bishopston, Bristol, for ten shillings and tenpence, who writes: "In visiting the infirmary of one of the orphan houses on Ashley Down, I have now and again left some MISSIONARY HERALDS or *China Millions*. On my visit the other day, a dear little boy, who has been suffering with ulcerated disease of the hip for nearly three years, put into my hand ten penny pieces, which he wished me to send to one of the missionaries. I asked him where, mentioning China, Africa, India. 'I should like to help some Indian missionary; please send it to one you know.' I said I would see that it was sent, and so I enclose you the same in stamps. The lad's name is Bertie Shephard. He has had these pennies given him one by one by his friends who have come to see him. He is a true disciple of the Master, and loves his Bible, and is about twelve years of age now. I let him have our *Juvenile Missionary Herald* now monthly. I send you 10s. for my annual subscription"; "A Blind Girl," for a silver spoon for the Congo Mission; "A Bed-ridden Widow," for a small silver chain for the Congo Mission; and "A Boarding-school Girl," for a small silver pencil case.

The warm thanks of the Committee are also presented to the donors of the following welcome and timely contributions:—W. W., £100; Mr. J. Marnham, J.P., £75; A Friend, New Zealand, £20; A Thankoffering, £20; Dr. and Mrs. Slack, for ice machine for Congo, £12; A Friend, for do., £12; Mr. J. T. G. Dodd, £10; C. T. O., for *China and Congo*, £10.

On the 5th of June, at Government House, Matadi, Lower Congo River, Miss Annie Smith, daughter of our valued friend, Mr. Jonas Smith, of Camden Road, was married to the Rev. Percy Comber, of Wathen Station. Our brother, Mr. F. Lawson Forfeitt, F.R.G.S., conducted the service.

## Mission Work in Italy.

LETTER FROM THE REV. J. CAMPBELL WALL.

**W**E insert with much pleasure the following letter from our newly-appointed missionary, Mr. Wall, Junr., of Rome :—

"13, Via del Leone, Rome.

"DEAR DR. UNDERHILL,—Knowing the kindly interest you have always shown in me and in the work I am now engaged in, I cannot but regret that several months should have transpired since my arrival in Rome without my writing to you. That this is in some measure due to a desire of communicating what may be of some value to you as information you will easily understand; now I venture to give an account of myself.

"My first thought on arriving here was to regain as soon as possible what a long stay in England had taken away from my knowledge of the Italian language. I found preaching in Italian more easy than I anticipated, and though my task may not be as yet quite accomplished, the constant practice I have enjoyed could not fail to prove very beneficial in this attempt.

"I was able at once to throw myself into mission-work, and this was to me a great privilege, shielding me as it did from much of the discouragement and doubt which I am inclined to think generally marks the first six months of service in a foreign field. I became superintendent of our locale in Via della Consolazione.

### "CROWDED MEETINGS.

"The meetings were often crowded, and I found a people eager to hear the preaching of Evangelical truth. Many gave signs of being much impressed, so I commenced after-meetings of a purely conversational character, hoping to instruct them and

to come into closer contact with their minds and hearts. These services were most encouraging, their attendances sometimes consisting of the entire number of those who had been present at the public address.

"It was just at this point that the work at the Consolazione received a shock which considerably hindered the continued progress we had hoped for. The locale was claimed by the landlord for repairs, and despite all efforts on our part to hasten a re-opening, we were obliged for over five weeks to hold our services in a small room on the first floor. It was, however, an alleviation to this misfortune that during this time we caught the ear of many who live above the locale, some of whom continue to attend our services at present. To be deprived of the locale for so long is enough to test the strength of any mission-work, but I am thankful to say we are recovering, and if the weather is at all fine we have no cause to fear with regard to the attendance.

"The hall, as you are no doubt aware, is in the form of a shop. A large door opens wide on to the street; thus it obtains some of the advantages of open-air preaching. We give away a large number of tracts and Gospel-leaflets outside, as a means of attraction; and after the services we generally distribute a small number of Gospels among those who seem likely to read them, urging at the same time the sale of our monthly paper, the *Cristiano Romano*.

"So much for the work I am doing at the Consolazione. I feel I have cause to

be thankful, and take courage in the thought that the work is the Lord's and the harvest is His.

“ THE MONTHLY PAPER.

“ The mission of our periodical is, I believe, of growing importance. As I have had something to do with it, both in writing the articles, correcting the proofs, selling it in our halls or in the streets, and carrying it to some of the villages outside of Rome, I may perhaps be permitted to say a word or two in its behalf. As a means of influencing the Italians, of setting before their eyes the Gospel of Christ, of communicating with the more distant parts of the missionary field, of utilising the liberal element in the population for the sake

of religious emancipation, I deem it second to none. I should have been pleased to describe at length a tour among the Volscian Hills, with a view to spreading the circulation of the Evangelical organ ; but I fear I am occupying too much of your time. I will only say that the manner in which it was bought by the poorest in the back streets of those miserable villages was in itself an eloquent appeal, a most pathetic expression of the yearning desire after religious truth and the soul at rest. May the love of a crucified and exalted Saviour soon bear the peace of God unto the hearts of those weary and heavy laden Italians, is my constant prayer.

“ Yours sincerely,

“ JAS. CAMPBELL WALL.”

### Acknowledgments.

**T**HE Committee beg to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—A rug and scrap-books from the late Mrs. Hunt, of Southampton, for the Rev. J. Whitehead, of the Congo ; parcel of coats from the Missionary Working Party, Brunswick Road, Gloucester, per Mrs. Casswell, for Mrs. Bentley, of the Congo River ; a parcel from Stoke Damarel, for the Rev. R. H. C. Graham, of the Congo, and a box for Mrs. Stubbs, of Patna.

And the Committee desire to join with the Rev. F. G. Harrison, of the Congo, in gratefully acknowledging the gift by Charles Townsend, Esq., of Bristol, of a very handsome and useful medicine chest, together with a case of drugs.

### Recent Intelligence.

**A**T the quarterly meeting of the Committee on the 16th ultimo, the offer of Mr. W. Poole Balfern, of Regent's Park College, for Congo mission work was cordially accepted. Mr. Balfern will probably not leave England until January, giving special attention in the meantime to hospital work.

The Rev. D. J. and Mrs. East expect to leave Southampton for Jamaica on the 6th inst. ; and the Rev. F. C. and Mrs. Harrison, and Mr. Whitehead, to leave Liverpool on the 28th inst. for the Congo River. We heartily commend our friends to the prayers of our readers.

We learn by the last Congo Mail that Mr. Joseph Fuller has been stationed at San Salvador, and Mr. Gordon designated for work on the Upper Congo.

We are glad to report the safe return to England of the Rev. Thos. Martin, who for the past twelve months has been serving the Society as acting principal of the Calabar College, Kingston, Jamaica, during the absence of the Rev. D. J. East in England.

# Contributions

To June 30th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter T is placed before the sum when it is intended for *Translations*; N P, for, *Native Preachers*; W & O, for *Widows and Orphans*.

**ANNUAL COLLECTIONS.**

Public Meeting, Exeter Hall	78	17	3
Young People's do., do.	26	14	6
Annual Sermon at Bloomsbury Chapel.	28	14	1
Soirée at Cannon-street (less expenses)	3	4	0
	137	9	10

**ANNUAL SUBSCRIPTIONS.**

A Friend, Wakefield	1	2	6
Arlom, Mr. J. H.	0	10	0
Atkins, Mr. Joseph	0	10	0
Barnden, Mrs. and Miss Carhill, Mrs.	1	1	0
Carhill, Mrs.	1	1	0
Daniels, Miss	2	0	0
Danford, Mr. Warren	5	5	0
Dodd, Mrs. G.	1	7	0
Fountain, Mr. W., Odham	2	2	0
Franklin, Mr. J. W.	0	10	6
Gale, Misses	3	3	0
Glover, Mrs., Blaby	0	10	6
Gauzy, Mr. C. H.	10	10	6
Gray, Misses M. A. and E.	1	0	0
Harling, Mrs.	0	10	0
Harper, Mr. W.	2	0	0
Howgate, Mr. J.	5	5	0
Jones, Mr. W., Southampton	0	10	6
Kentish, Mr. J.	5	5	0
Klickmann, Mr. R.	1	1	0
Mayo, Rev. W.	0	10	0
Owens, Mr. L. W., for Congo	0	10	0
Penney, Mr. T. M.	0	12	0
Pitt, Mr. G.	5	0	0
Reife, Mr. W.	0	10	6
Ryan, Mr. J.	1	1	0
Robinson, Mr. and Mrs. E.	400	0	0
Schauffer, Rev. L.	0	10	0
Small, Rev. G., M.A.	1	1	0
Stanford, Mr. J., Edenbridge	1	1	0
Voelcker, Mrs.	2	2	0
Do., for Congo	1	1	0
White, Mrs. S.	1	0	0
Wyatt, Mr. Jos.	0	10	6
Under 10s.	0	7	8
Do., for Congo	0	5	0

**DONATIONS.**

A. A. R.	50	0	0
A. B. F.	1	0	0
A Friend, N. Z.	2	0	0
A Friend, per "Christian World"	0	10	0
A Friend	10	0	0
A Friend	0	10	0
A Friend, for Congo	3	3	0
"Ami"	1	10	0
"A Musician"	1	1	0
Anon., per Dr. Angus, for Congo	0	10	0
B. B. B.	10	0	0
B. E.	0	10	0
Bennet, Rev. J. L., for Congo	1	0	0

B. M., for Congo	1	0	0
Boxall, Mr. G.	1	0	0
Bowles, Mrs., Sheffield, for Mr. Lewis, Congo	4	0	0
Brock, Mr. G.	10	0	0
Brown, Mrs., returns passage and support of <i>Ndjeside, Congo</i>	50	0	0
C. T. O., for Congo	5	0	0
Do., for China	5	0	0
E. L. R., for Congo	1	0	0
Edginton, Mr. F.	0	10	6
F. J. H.	1	1	0
Family of late Mr. Hinchett	30	0	0
"Friend, N.Z."	10	0	0
G. C.	40	0	0
Hadson, Mr. J.	0	10	0
Harrison, Rev. J. S. (box)	0	12	3
Horridge, Mrs.	0	10	0
"Hope"	1	0	0
Jay, per Mr. Reginald Racliffe	4	0	0
J. A. G. L.	2	10	0
J. W.	0	10	0
"Johannes"	1	0	0
Kemp, Mrs., for Congo	50	0	0
Ladies' Negro Friend Society, for Congo	5	0	0
Mrs. Crumba, for Congo	1	4	0
M. E., for China	2	10	0
Do., for Congo	2	10	0
N. E. W., Newport, for China	1	10	0
Do., for Italy	1	0	0
Pearce, Mr. A.	1	0	0
Reynard Trust Fund	30	0	0
Reynard, Mrs. Lansdowley, for Mr. Williams' Chapel, Trinidad	5	0	0
Riley, Mr. F., for Congo	0	10	0
Bargent, Mr. and Mrs., for Mr. Grenfell's <i>Veto Station at Upoto</i>	250	0	0
Taylor, Mr. J., Sabden	1	0	0
Thomas, Mrs. Lilanely, Special	5	0	0
Thomas, Mr. Daniel	1	0	0
Teachers at Reocham Orphan Asylum	0	18	2
Tucker, Miss H. M., for Mrs. Lewis, Congo	1	16	0
Un o Salem, for Congo	5	0	0
W. W.	100	0	0
Under 10s.	2	13	6
Do., for Congo	1	1	6
Do., for China	0	3	0
Do., for India	0	0	10

**SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.**

A Friend, St. Albans	1	1	0
A Friend, per Mr. Darby	0	10	0
A Member of Committee	50	0	0
A Willow, Thank-offering	1	0	0
Baruhill, Mrs. J.	10	0	0
Baynes, Mr. A. H.	10	10	0
Baynes, Mr. W. W., J.P.	10	0	0

Bebington, Mr. E. J.	5	0	0
Brown, Rev. J. North	5	5	0
Brice, Mr., sen., Jamaica	60	0	0
Bridge, Mr. A., J.P.	25	0	0
Chapman, Mr. Jno.	5	5	0
Colman, Rev. R.	5	5	0
D. C. W.	3	0	0
Danford, Mr. Warren	2	0	0
Doble, Mr. F.	10	0	0
Dowson, Mr. J.	1	1	0
Foster, Mr. C. F.	240	0	0
Gould, Mr. and Mrs. A. F.	25	0	0
Gurney, Mr. J. J., F.R.G.S.	10	10	0
Hardin, Mr. H.	0	10	0
Howell, Mr. T. H.	10	0	0
Hooper, Mr. G., Leytonstone	5	0	0
"In Memoriam, for the work he loved so well"	250	0	0
Kemp, Mrs.	200	0	0
Kerr, Mr. R.	2	0	0
Mantle, Miss	1	1	0
Macdonald, Mr. J. L.	10	0	0
Parkinson, Mr. W. C.	50	0	0
Phillips, Rev. H. R. and Mrs.	2	0	0
Pool, Miss	1	0	0
Rawlings, Mr. Edw.	250	0	0
R. L. W.	2	2	0
R. M.	1	0	0
Roberts, Rev. R. H., B.A.	5	0	0
Ryan, Mr. J.	1	1	0
Short, Rev. G., B.A.	5	0	0
Smith, Mrs. F.	10	0	0
Smith, Miss Kate	5	0	0
Taylor, Mr. W.	2	2	0
Underhill, Dr.	10	0	0
Wates, Mr. Jos.	20	0	0
Watts, Mrs.	5	0	0
Williams, Miss	1	1	0
Woodroffe, Mr. C. G.	5	0	0
W. T.	10	0	0
Under 10s.	0	5	0

**LEGACIES.**

Brize, the late Mr. John B., Wood Green, by Messrs. H. Tyrrell & Son	10	0	0
Clark, the late Mr. John, of Lurgan, by Messrs. Mackenzie & Grant, for Congo	44	14	0
Frost, the late Mr. W., of Old Huckenham, by Mrs. Frost	90	0	0
Grove, the late Miss Sarah, of Cheltenham, by Messrs. Winterbotham and Gurney	100	0	0

**LONDON AND MIDDLESEX.**

Abbey-road Ch., St. John's Wood	5	13	2
Acton	5	14	0
Arthur-street, Camberwell-gate	4	7	0
Do., do., Sunday-sch.	1	0	7

Arthur-street, King's Croes, Sunday-sch...	4 10 0	Kensington, Hornton- street .....	10 13 6	Wheatseaf Hall Sun- day-school .....	1 0 0
Battersea, York-road...	4 13 0	Kilburn, Canterbury- road .....	3 9 0	Wood Green .....	7 12 2
Do., Sunday-school, per Y.M.M.A. ....	0 15 0	Do., Sunday-school, for Congo .....	3 13 10	<b>BEDFORDSHIRE.</b>	
Bermondsey, Drum- mond-road .....	3 13 0	Lambeth, Regent-street Maze Pond .....	1 0 0 9 13 6	Keysoe, for Congo .....	0 5 0
Do., do., Sun.-sch., per Y.M.M.A. ....	15 0 0	Metropolitan Taber- nacle .....	189 7 3	Leighton Buzzard, Lake-street .....	0 10 0
Do., do., for N P, India .....	5 0 0	New Southgate .....	0 6 4	Luton, Park-street .....	10 0 0
Do., Shap-street, for Congo .....	0 17 6	Do., Sunday-sch. ....	8 1 1	Thurleigh .....	0 5 0
Bloomsbury Ch. ....	45 8 0	Do., do., for Congo Do., do., for support of Congo boy, "Dimbi," under Mrs. Lewis .....	1 12 11 3 18 3 6 8 10	<b>BERKSHIRE.</b>	
Do., for W & O .....	11 2 4	North Finchley .....	3 18 3	Reading, Carey Ch., Juvenile .....	4 5 0
Do., Sunday-school, per Y.M.M.A., for Barisal School ...	5 1 0	Notting Hill, Ladbroke- grove Ch. ....	8 5 2	Do., Wycliffe Ch., for India .....	7 0 0
Borough-road Ch. ....	0 10 0	Do., Talbot Taber- nacle .....	2 10 0	Do., Hurst Ch. ....	2 2 7
Bow, Sunday-school ...	7 19 1	Peckham, Rye-lane ...	19 18 2	<b>BUCKINGHAMSHIRE.</b>	
Brixton, Kenyon Ch. ...	12 0 0	Do., Park-road Sun- day-school, for sup- port of N P, Ram Chunder Ghose, Kholneah .....	5 0 0	Gold Hill .....	1 3 9
Do., Sunday-school ...	2 5 0	Do., for "John Paul," Agra .....	6 0 0	Looseley Row .....	1 19 7
Brompton, Onslow Ch., for W & O .....	1 5 8	Do., Blenheim-grove Sunday-school .....	1 16 0	Princes Risboro' .....	8 17 3
Brondesbury .....	16 3 8	Do., Norfolk-st. Sun- day-school .....	0 19 8	Do., Free Church, for W & O .....	0 5 3
Camberwell, Denmark- place Ch. ....	20 7 5	Do., Poplar, Cotton-street... Poplar, Werter-road... Do., Union Ch. (moiety) .....	5 1 0 5 8 0 12 8 1 50 0 0	<b>CAMBRIDGESHIRE.</b>	
Do., Cottage Green... Do., Sunday-school, for China .....	5 2 0 7 10 0	Do., Regent's Park Ch. .... Shoreditch Tabernacle South London Taber- nacle .....	3 3 0 4 12 6 2 18 0	Caxton Sunday-school .....	0 9 6
Do., do., for Congo ... Do., Mansion House Ch. ....	5 0 0 0 13 6	Do., Stoke Newington, Devonshire-square... Stratford, Carpenter- road .....	12 10 0 3 0 0 3 0 0	Gamlingay, Old Meet- ing .....	8 15 0
Charles-street, Camber- well New-road, Sun- day-school .....	1 2 6	Tottenham .....	3 17 8	Swavesey, New Chapel .....	4 6 7
Chiswick, Annandale- road .....	6 2 6	Twickenham, Whitton Hall .....	1 5 3	Waterbeach .....	3 6 5
Clapham, Grafton-sq... Do., Sunday-school ... Clapton, Downs Ch. ... Do., for W & O .....	3 14 6 0 14 9 87 12 9 17 3 3	Upper Holloway .....	40 10 5	<b>CRESHIRE.</b>	
Do., Sunday-school, for N P .....	3 12 5	Do., Sunday-school ... Do., do., for support of girls under Mrs. Kerry .....	8 0 0 8 0 0	Chester, Grosvenor- park Sunday-school .....	2 0 0
Dalston Junction .....	14 15 0	Do., Y.M.B.C. .... Do., do., for N P, India .....	0 5 0 1 9 0	Egremont, Falkland- road .....	3 0 0
Deptford, Octavius-st. East London Taber- nacle .....	8 0 4 23 0 0	Do., do., for Congo ... Upton Chapel Sun.-sch., per Y.M.M.A., for N P .....	4 5 3 1 12 0	<b>CORNWALL.</b>	
Edmonton, Sunday-sch. Do., for Intally Or- phanage .....	3 8 0 6 0 0	Vauxhall, Sunday-sch. Victoria Chapel, Wanda- worth-road .....	7 8 0 8 9 8	Penzance .....	0 2 6
Enfield Highway, Tot- teridge-road .....	4 1 0	Walworth-road .....	10 18 3	Do., for N P .....	0 6 6
Great Hunter-street Sunday-school .....	2 0 0	Do., Sunday-school, for Serampore native schools... Wandsworth, East Hill Do., Congregational Ch. ....	5 0 0 7 11 0 4 1 0	St. Austell .....	1 2 9
Grove-road Ch., Victo- ria-park .....	6 2 0	Do., Northcote-road, for W & O .....	2 3 0	Truro, Sunday-school .....	4 1 4
Gunnersbury .....	1 10 0	West Green .....	12 0 0	<b>DERBYSHIRE.</b>	
Hammersmith, West End Ch. ....	7 6 5	Do., per Y.M.M.A. ....	0 18 1	Clay Cross, Sunday school .....	0 5
Do., Avenue-road Ch. (moiety) .....	5 8 0	Westminster, Romney- street .....	1 10 0	Derby, Trinity-road, for Congo .....	5 0 0
Hampstead .....	61 0 0	<b>DEVONSHIRE.</b>		<b>DEVONSHIRE.</b>	
Do., for Debt .....	353 5 0	Devonport, Morice- square .....	0 16 0	Devonport, Morice- square .....	0 16 0
Harlesden .....	2 8 6	Exeter, South-street, for W & O .....	1 5 1	Exeter, South-street, for W & O .....	1 5 1
Harrow-on-the-Hill .....	4 15 6	Plymouth, for Mrs. Morgan's little girls' name, Tai Yuen Fu Do., George-street ...	10 0 0 10 10 10	Plymouth, for Mrs. Morgan's little girls' name, Tai Yuen Fu Do., George-street ...	10 0 0 10 10 10
Harrow-on-the-Hill ... Do., Sunday-school... Highbury-hill .....	3 9 0 12 12 0	<b>DORSETSHIRE.</b>		<b>DORSETSHIRE.</b>	
Highgate, Southwood- lane .....	2 0 1	Poole, Sunday-school, for N P .....	3 9 6	<b>DURHAM.</b>	
Honor Oak .....	3 8 0	<b>DURHAM.</b>		Jarrow .....	3 17 6
Do., Sunday-school, per Y.M.M.A. ....	0 11 0	Jarrow .....	3 17 6	South Shields .....	7 0 0
Islington, Cross-street Do., Salter's Hall Ch. Do., do., Sun.-sch., for Congo .....	11 0 0 4 18 6 0 10 0	<b>ESSEX.</b>		<b>ESSEX.</b>	
Do., do., for Backer- gungo sch. ....	5 0 0	<b>ESSEX.</b>		Barking, Queen's-road Sunday-school .....	3 1 0
John-street, Bedford- row .....	26 3 3	<b>ESSEX.</b>		<b>ESSEX.</b>	

Clacton-on-Sea, Union Ch. (moiety).....	8	0	0
Great Leighs.....	17	4	7
Do., for Mr. Comber's work.....	3	18	0
Ilford.....	2	7	9
Leytonstone.....	6	3	3
Do., for W & O.....	8	2	5
Do., Cann Hall-road.....	4	16	0
Do., do., Sunday-sch., per Y.M.M.A.....	1	1	0
Loughton, Mission Hall Sunday-school.....	4	7	0
Romford.....	24	12	1
South Woodford.....	1	7	2
Upton Cross.....	0	6	6
Do., per Y.M.M.A.....	0	10	2

GLoucestershire.

Cheltenham, Charlton King's Ch.....	5	6	0
Kings Stanley, for N.P.....	0	6	0
Shortwood, for support of Congo boy, T. F. Newman.....	5	0	0
Stow-on-the-Wold.....	0	10	0
Stroud, for W & O.....	1	0	0
Woodford.....	1	4	6

Hampshire.

Bournemouth, Lansdowne Ch.....	0	4	9
Do., for W & O.....	1	18	8
Mottisfont.....	1	3	7

Hertfordshire.

Hemel Hempstead.....	3	0	0
Sarrat.....	1	7	6

Kent.

Ashford.....	4	4	7
Beckenham, Elm-road.....	5	11	0
Belvedere.....	5	10	0
Birchington.....	0	14	2
Brockley-road Ch.....	43	13	3
Bromley.....	3	0	0
Crayford.....	1	12	2
Dartford, Sunday-sch.....	3	17	6
Folkestone, for Congo Foot's Cray, Sun.-sch.....	0	10	0
Forest Hill.....	11	10	0
Do., Sydenham Ch.....	13	18	4
Goudhurst.....	3	10	2
Lee.....	9	15	0
Stonehill Green, Sunday-school.....	0	11	7
Tunbridge Wells.....	4	17	6
Woolwich, Queen-street.....	3	13	9
Do., Parson's-hill.....	9	2	6

Lancashire.

Accrington, Willow-street and Woodcock Sunday-schools.....	11	2	11
Ashon-on-Ribble.....	9	16	3
Do., for W & O.....	1	0	0
Blackpool, Union Ch. Sunday-school.....	5	18	4
Bolton, Zion Ch., for W & O.....	0	18	0
Doals, Ebenezer.....	1	3	0
Liverpool.....	0	10	0
Do., Myrtle-street.....	6	0	0
Do., do., for Debt.....	25	0	0
Do., do., for support of boy under Miss Silvey.....	0	16	10
Do., do., Juvenile, for Mr. J. C. Hutchins's school work, Jamaica.....	10	0	0

Do., do., for Mr. W. M. Webb's school work.....	10	0	0
Do., do., for Mr. East, Calabar College.....	10	0	0
Do., do., for Mr. Wall's school work, Rome.....	5	0	0
Do., do., for Mr. Hay's school work, Dacca.....	10	0	0
Do., do., for Mr. E. Spurgeon's school work, Madaripore.....	5	0	0
Do., do., for Mr. Forsyth's school work, China.....	5	0	0
Do., do., for Mr. Darby's school work, Congo.....	5	0	0
Do., Richmond Ch.....	7	7	11
Do., Fabius Ch. Sunday-school.....	1	14	6
Do., Byrom Hall Sunday-school.....	1	1	0
Do., Everton.....	0	6	7
Oswaldtwistle.....	7	2	1

Leicestershire.

Coalville.....	0	10	6
Leicester, Victoria-rd. Sunday-school, for Congo.....	8	3	0

Lincolnshire.

Coalville.....	0	10	6
Leicester, Victoria-rd. Sunday-school, for Congo.....	8	3	0

Norfolk.

Norfolk, on account, by Mr. J. J. Colman, M.P., Treasurer.....	8	4	9
Norwich, Surrey-road, for W & O.....	1	18	3
Stalham.....	13	6	7
Theford, Sunday-sch.....	0	5	0
Do., for N.P.....	0	6	0
Wormstead.....	22	5	7
Yarmouth, Park Ob.....	25	7	0
Do., Martham.....	2	7	1
Do., Ormesby.....	5	5	2

Northamptonshire.

Aldwinkle.....	1	0	0
Gallborough.....	2	13	8
Harpole, for W & O.....	1	0	0
Kettering, for Debt.....	0	3	6
Moulton and Pitford.....	2	18	3
Northampton, College-street.....	169	16	7
Do., for Debt.....	25	0	0
Do., for Congo.....	8	0	0
Ringstead.....	5	16	6
Wode.....	3	9	8
Thrapston.....	14	0	0
Do., Sunday-school.....	10	8	3
West Haddon.....	3	13	6
Woodford.....	0	10	0

Northumberland.

Newcastle.....	10	0	0
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Nottinghamshire.

Newark.....	4	0	2
Sutton-on-Trent.....	0	10	0

Oxfordshire.

Caversham.....	10	1	0
Do., Sunday-school.....	2	11	2
Hook Norton.....	0	15	7
Leaffield.....	0	16	10

Shropshire.

Coxall.....	1	11	11
Shrewsbury, Claremont Ch.....	5	9	11
Do., for W & O.....	1	2	7
Snailbeach, Lord's Hill Sunday-school.....	0	12	0

Somersetshire.

Bath, Manvers-street.....	11	1	10
Do., for support of Congo boy.....	1	11	0
Bridgewater, Sunday-school.....	10	3	2
Bristol, on account, per Mr. G. H. Leonard, Treasurer.....	874	5	8
Do., for Debt.....	184	13	6
Do., for Mr. Darby.....	0	1	0
Do., for men station, Congo.....	50	0	0
Do., Broadmead, for support of Congo boy.....	2	12	0
Do., Buckingham Ch., for N.P.....	2	10	0
Do., Counterslip, for Congo.....	10	0	0
Do., City-road, for Congo.....	0	18	7
Do., do., for support of Congo boy.....	5	0	0
Do., do., for support of girl, India.....	5	0	0
Do., King-street Sunday-school, for Mr. Herbert Thomas, Delhi.....	5	11	0
Do., Cotham-grove, for Congo.....	0	10	0
Do., do., for N.P.....	2	5	6
Do., do., for support of "Mainwa," Congo.....	5	0	0
Do., do., for support of "Sreakal Shapoo," Serimpore.....	6	0	0
Do., Hotwells, for Congo.....	2	0	0
Do., Bodminster, West-street, for W & O.....	1	1	0
Do., do., for N.P.....	1	10	0
Do., Fauton, for W & O.....	1	4	0
Do., do., for N.P.....	13	6	8
Do., Radstock, for W & O.....	0	7	5
Fivehead and Isle Abbots.....	2	10	0
Do., for Congo.....	0	10	0
Holcombe Regis.....	1	11	0
North Curry and Stoke St. Gregory.....	1	0	0
Twerton-on-Avon.....	5	10	1
Weston-Super-Mare, Wadhams-street, for W & O.....	2	8	0
Do., for N.P.....	2	12	10
Do., for China.....	0	10	0
Do., Sunday-school, for Agra.....	12	0	0

Suffolk.

Bury St. Edmunds.....	1	0	0
Do., for W & O.....	2	0	0
Eye.....	2	0	0
Stradbroke.....	8	17	0
Do., for W & O.....	1	0	0
Walton.....	1	0	0

<b>SURREY.</b>		<b>MONTGOMERYSHIRE.</b>		Knighton ..... 1 1 0	
Balham, Y.M.B.C. ....	0 10 0	Machynlleth .....	1 14 0	New Radnor, for	W & O ..... 0 3 3
Croydon .....	18 9 10	<b>SOUTH WALES.</b>		Newbridge-on-Wye ...	5 7 2
Dulwich, Lordship-lane	5 5 2	<b>CARDIGANSHIRE.</b>		Velindre .....	2 5 0
Kingston-on-Thames	13 0 7	<b>PENRHYNCOCH, HOREB.</b>		<b>SCOTLAND.</b>	
New Maldon .....	3 4 2	Do., for N P .....	2 0 3	Aberdeen, George-st. ...	
Do., Sunday-sch. ....	7 6 7	<b>CARMARTHENSHIRE.</b>		Do., Sunday-school,	for China .....
Norbiton, Sunday-sch.	3 0 0	Brynamman, Siloam ...	1 7 9	Do., for Congo .....	2 2 2
Norwood, Gipsy-road,	per Y.M.B.C. ....	Caio, Bethel .....	1 14 11	Ayr, Sunday-school,	for Congo .....
South Norwood .....	12 8 7	Ferryside .....	2 10 2	Dunfermline, Sunday-	school, for Congo ...
Streatham, Lewin-road	5 0 2	Llanedi, Sardin .....	1 0 0	Edinburgh, Dublin-st. ...	5 7 2
Surbiton .....	3 3 8	Llanonn, Hermon .....	0 17 8	Do., for Mr. Landel's	work, North Italy
Sutton .....	18 19 7	Llangydeyrn .....	0 13 5	Do., Bristol-place Sun-	day-school, for N P
Do., for N P, Delhi	1 11 0	Noddfa Fochwan .....	0 11 0	Elgin, for Congo .....	0 10 6
Thornon Heath, Beu-	lah Sunday-school ...	<b>GLAMORGANSHIRE.</b>		Glasgow Auxiliary, for	Italy .....
Upper Norwood .....	4 6 0	Cardiff, Bethany .....	1 1 0	Do., for Mr. Wall's	printing press ...
West Norwood, Chata-	worth-road .....	Do., Grangetown ...	0 10 2	Glasgow, Adelaide-	place .....
Wimbledon .....	4 16 0	Do., Tredegarville ...	2 16 6	Do., John-street .....	4 0 0
<b>SUSSEX.</b>		Clydach Vale, Calvary	1 3 3	Do., Frederick-street	1 14 1
Brighton, Holland-road		Dowlais, Moriah .....	5 0 6	Do., do., Sun.-sch. ...	2 6 2
Y.M.B.C. ....	1 1 0	Ferndale, Nazareth ...	1 3 8	Do., Bridgeton .....	1 16 1
<b>WARWICKSHIRE.</b>		Glyncorrwg, Betael ...	1 19 0	Do., "Foundry Boys"	Religious Society,
Dunchurch .....	0 4 0	Llanane .....	0 16 4	for Congo .....	5 0 0
Rugby, Sunday-school	1 11 0	Do., for N P .....	2 3 11	Kirkcaldy .....	1 4 7
Do., for Congo .....	0 18 3	Loughor, Penuel .....	1 3 0	Leith, for Congo .....	0 5 0
Umberslade .....	16 16 4	Merthyr, Calvary .....	2 0 0	Lochee .....	3 10 0
Do., for W & O .....	1 11 7	Do., Ebenezer .....	1 17 0	Rothsay .....	6 12 6
<b>WILTSHIRE.</b>		Merthyr Vale, for N P	2 0 0	Tbermory, for India	1 0 0
Bradford-on-Avon .....	3 0 1	Do., Eng. Ch. ....	0 12 0	Do., for China .....	1 0 0
Corsham .....	2 7 6	Neath, Herbert-road		Do., for Congo .....	1 0 0
Trowbridge, Back-street	8 19 2	Sunday-school .....	1 1 0	Waterford .....	5 7 1
Yatton Keyncll .....	2 0 0	Pontrhydyctf, Aiton	0 10 0	<b>FOREIGN.</b>	
<b>WORCESTERSHIRE.</b>		Porth, Saïem .....	0 7 8	<b>AFRICA.</b>	
Westmanacote .....	0 3 0	Swansea, Mount Plea-	sant .....	Congo, Rev. J. H.	
<b>YORKSHIRE.</b>		Do., Brynhyfryd .....	8 11 3	Weeks .....	10 0 0
Bradford, Hallfield ...	21 18 0	Do., Tontine-street		<b>AUSTRALIA.</b>	
Fearnley, Bramley	(Zion), Horsforth,	Sunday-school .....	0 5 0	Melbourne, Mr. R.	
Pudsey, and Stun-	ningley United Com-	Do., for Congo .....	0 15 0	Snell, for Congo .....	1 10 0
munion coll., for	W & O .....	Tondu, Welsh Ch. ....	0 17 0	<b>EUROPE.</b>	
Marrogate, Juvenile,	for Congo .....	Tongwynlas, Aiton ...	1 1 0	France, Croix, Rou-	
for Congo .....	2 19 8	<b>MONMOUTHSHIRE.</b>		baix Sunday-school	
Lindley Oakes .....	4 19 7	Blaenau Gwent .....	2 8 0	Italy, Rome, Sunday-	school, for support
Rawdon College .....	5 5 0	Caeuwent .....	0 15 0	of Congo bay .....	3 15 8
Salendine Nook .....	2 18 0	Newport, Upper Cwm-	bran Sunday-school	Gornumy, Memel, for	Congo .....
Sutton-in-Craven .....	34 14 3	Pontrhydyrun .....	3 10 0	0 10 0	
Do., for W & O .....	1 10 0	Rhymney, Eng. Ch. ...	3 5 6	<b>WEST INDIES.</b>	
Do., for N P .....	3 15 9	Tredegar, Church-street		Trinidad, Port of Spain	
<b>NORTH WALES.</b>		Sunday-school .....	2 11 0	10 0 0	
<b>CARNARVONSHIRE.</b>		Whitbrook .....	0 0 6		
Conwy .....	1 10 0	<b>PEMBROKESHIRE.</b>			
<b>MERIONETHSHIRE.</b>		Camrose .....	0 17 0		
Cefnycymerau, Salem	1 0 0	<b>RADNORSHIRE.</b>			
		Cascoeb .....	1 6 1		
		Do., for W & O .....	0 1 6		
		Evenjobb .....	0 10 2		
		Do., for W & O .....	0 3 8		
		Gladestry .....	1 11 8		
		Do., for W & O .....	0 3 0		

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