

TEMPLE OF JUGGERNATH, AT POOREE, ORISSA.—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE APPROACHING CENTENARY.

The Special Centenary Fund of £100,000.

SINCE the issue of the HERALD for last month, we have received the following further promises of help, for which we are most grateful :—

“Of Thine own have I given Thee” (£500 this and £500 next year)	£1,000
“A Friend,” South Wales.....	250
Mr. Chas. A. Rose, Glasgow	500
Mrs. Rose, Bedford	50
Mr. E. Lewis, Maindee, Newport	300
Mr. George Scott, per Rev. J. T. Wigner.....	150
Alderman B. Lewis, J.P., Abergavenny	100
Mr. Frank Smith.....	50
Mr. Chas. A. Rose also doubles his annual subscription, increasing it from £50 to £100.	

With the New Year, which will be the actual Centenary Year, we propose to announce month by month all sums of £10 and upwards contributed to this Special Fund, smaller amounts, for want of space, being reported in aggregate acknowledgments under the contributory churches respectively. In this way the supporters of the Society will be able to judge as to the progress of this great Centenary effort, and the stimulus of generous example and, we trust, of apostolic emulation will be secured. Before the January number of the New Year's HERALD will be published, several important Centenary meetings will have been held. We hope, therefore, to be in a position to announce at least the first-fruits, if not the entire results of such meetings. We are glad to know there is a desire on the part of many, not only that the Special Fund of £100,000 should be raised, but that also the annual income of the Society should be permanently increased. We should

be greatly encouraged if those friends who have intimated their intention to contribute, or in their own hearts are purposing to do so, could see their way to communicate their promises of support in the course of the next fortnight. This would enable us to start the year with such a list as might inspire all our churches with the courage of hope. May the gracious Master whose Kingdom we are seeking to extend give to all engaged in this effort singleness of motive and prayerful expectation.

We have received a report of one of these Centenary meetings held recently at

BRISTOL,

from the Secretary of the Auxiliary in that city, from which it appears that our Bristol friends are as cordial as ever in their sympathies with the Mission:—

A "Drawing Room" meeting was held (by invitation of Mr. and Mrs. Edward Robinson) in the lecture hall of Tyndale Chapel, on Tuesday afternoon, October 20th, and a public meeting in Broadmead Chapel in the evening. The afternoon meeting was bright, social, informal, and very practical; the evening meeting was crowded, enthusiastic, magnificent! The Chairman (Chas. Townsend, Esq., J.P.), in a happy little speech, struck a ringing key-note to the evening meeting, which awoke a response in all hearts. Each of the trio of speakers was unique in his way: Mr. Baynes, pathetic and powerful; Mr. Grenfell, simple, clear, and graphic; and Dr. Glover, intensely forceful and inspiring. It was a meeting in many respects worthy of a Centenary! Previous to these meetings, a number of friends, known to be interested in the Missionary Society, were personally called upon and promises secured from them of donations towards the Centenary Fund, so that the Treasurer (G. M. Carlile, Esq.) was enabled to read at the Centenary meetings an inspiring list of promises as a stimulus and encouragement to others. Arrangements are now being made throughout our Bristol churches for the personal canvassing of the church members and seat-holders, so that all, even the very poorest, may have an opportunity of specially contributing to the Centenary Fund, apart from what may have been given in the public collections. We feel assured that only in the degree in which this personal canvassing will be done throughout our denomination will be the certitude of the prospect of securing the £100,000. Public collections alone will not do it. Our big Centenary meeting only brought us in a collection of about £40; personal application beforehand had secured nearly £2,000. Our list of promises at present stands as follows:—Mr. Alfred Robinson, £500; Mr. A. R. Robinson, £200; Mr. and Mrs. Samuel Iles, £120; Dr. and Mrs. Appleton, Mr. G. C. Ashmead, Mr. and Mrs. Carlile, Miss Gotch, Miss Louisa Leonard, Mr. and Mrs. Edward Robinson, Mr. Charles Townsend, "Anonymous," and "Old Broadmead," £100 each; Mrs. Solomon Leonard, Rev. J. Culross, D.D., Messrs. Joseph Gould, Fred. Morgan, Theodore Robinson, and S. Shirley, £50 each; Rev. R. Glover, D.D., £30; Rev. J. and Mrs. Davis, Mr. H. Denning, Mr. J. Storrs Fry, Rev. E. G. Gange, Mrs. Lambert, Mr. Milsom, Miss Rawson, Mr. R. G. Whiting, Dr. and Mrs. Eubulus Williams, and "W. S.," £25 each. Promises of lesser sums amount to £469. If we add the sum collected at the Centenary meeting and the sums contributed by the

Sunday Schools (£318 7s. 6d.), our Bristol Centenary Fund reaches a little over £3,000. It is interesting to note that fifty years ago Bristol friends contributed £1,809 15s. to the Jubilee Fund, of which sum one gentleman (the late R. B. Sherring, Esq.) subscribed £1,000. We hope at least to double the Jubilee contribution, *and after that do as much more as we can.* I should like to record that the poor are giving as liberally as the rich. One very poor brother has sent in a promise to increase his monthly subscription from 2d. to 3d., and has forwarded 1s. as the first year's instalment of increase. Another has sent in a bright crown piece, carefully preserved in wadding and tissue paper, stating that he had received it as a present some years ago and had meant to keep it till his death, but that he felt he could not withhold it from the Centenary Fund, though he was at present out of work. May the spirit that prompted these gifts pervade our churches, and the projected Centenary Fund will be a glorious achievement!

R. R.

THE CENTENARY MEDAL.

We wish to express our grateful sense of the patience which so many of our young friends, together with the Sunday-school officers, have shown with respect to the despatch of the medals. It will be readily understood that the task of sending them from the Mission House requires considerable time and in some instances is attended, with not a little difficulty. We shall be glad to hear from those who, having sent in contributions, have not received their medals—though, of course, some interval must be allowed, and each case has to be taken in order of time. Disappointment, we may observe, might be prevented if full particulars—names of contributors, amounts contributed, and numbers on cards—were sent with the contributions. We find that the presentation of the medals leads to further applications for cards, which we are still prepared to meet. We would also add, in answer to many inquiries, that where collectors have failed to obtain the contemplated five shillings, on making up the deficit they become entitled to the medal.

REPRINT OF WILLIAM CAREY'S FAMOUS PAMPHLET.

Our space last month being fully occupied with the addresses delivered at Manchester on the needs and claims of our three great mission-fields, we were unable to call attention to the above reprint, and to acknowledge in these pages, as we desire to do, our indebtedness to our good friend, Mr. John James Smith, of Watford, for its publication. This pamphlet, entitled "The Obligations of Christians to use Means for the Conversion of the Heathens," could not have been reproduced at a more opportune time; and we cannot but feel a perusal of this very remarkable treatise—as suited in its argument to the present day as to the period when it was written—is eminently adapted to excite those Christian sentiments which we trust will characterise our entire Centenary movement. The reprint,

which is in *facsimile* from [the original] edition, is prefaced with an introduction, showing "How William Carey was led to write his pamphlet," admirably prepared—now no [secret—by Mrs. John James Smith, than whom the Society has no warmer friend. The reprint has been published by Messrs. Hodder & Stoughton at the price of eighteenpence, copies of which can be had of the publishers or at the Mission House.

A NEW MAP OF CENTRAL AFRICA.

For some time our Congo Map has been out of print. As we have therefore, been unable to meet applications which have reached us, we have taken steps with a view to the publication of a new map, which will be fully up to date. The publishers, Messrs. George Philip & Son, of Fleet Street, E.C., have spared no pains in its production. We have further had the great advantage of Mr. Grenfell's personal supervision. The proof is prepared, and we have reason to believe the map will be the very best in existence. In size, it will be 7 feet 6 inches by 5 feet 6 inches. Our own mission stations will be marked in red, and those of all other societies will be indicated. Political divisions and altitudes will also be shown. It is proposed to publish it in two forms, on linen for folding suitable for portage, and on paper mounted on linen and varnished, suited for wall purposes. In either form the price will be the same, either 12s. 6d. or 18s. 6d., post free, the greater or smaller charge being dependent upon the number of copies printed. Will our friends who wish to procure this map communicate as soon as possible with the Mission House? We shall then be in a position to judge how many it will be desirable to order.

Sacramental Collection for Widows and Orphans' Fund

ON THE FIRST SUNDAY IN THE NEW YEAR.

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

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

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

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

New Year's Day Prayer-Meeting.

ON Friday morning, January 1st, 1892, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

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

Further particulars will be published nearer the date of meeting.

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

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

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

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

The sum raised last year for this purpose amounted to £810, a slight increase upon the amount contributed the previous year. We are anxious to raise this Fund to ONE THOUSAND POUNDS. Let our young friends do what they can, and this sum will be secured without difficulty.

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

The Temple of Juggernath at Pooree, Orissa.

BY THE REV. W. MILLER, LATE OF CUTTACK.

THE Temple of Juggernath at Pooree, Orissa, with its surroundings, represented in the frontispiece, was completed as it now stands in 1198 A.D. Its erection occupied fourteen years, and cost a sum equal to half a million sterling. It stands in an enclosure, nearly in the form of a square, marked off by a massive stone wall, 20 feet high by 652 feet long and 630 broad. Within the enclosure are found some one hundred and twenty smaller temples dedicated to the principal objects of modern Hindu worship, so that each pilgrim, of whatever sect, finds his own favourite god or goddess represented. The

high conical tower rising above the others, "like an elaborately carved sugar-loaf," 192 feet high and surmounted by the mystic wheel of Vishnu, is the shrine of Juggernath, where he sits in jewelled state, with his brother Balabhadra and sister Subhadra. The images are rude logs, clumsily fashioned into the form of the human bust, from the waist up. On the occasion of the car and bathing festivals, golden hands are fastened to the short stumps which project from the shoulders of the idols.

The next tower is the Hall of Audience, in which the pilgrims assemble to gaze upon the images. The next structure is the Pillared Hall, appropriated to the musicians and dancing girls. Adjoining the above is the Hall of Offerings, where fruits, flowers, and various articles of food are deposited, preparatory to being offered to the idols and appropriated by two priests. The outer structure is the eastern and principal entrance to the enclosure, called Singa-dwara, or Lion's Gate. In front of this is a beautiful monolithic pillar which stood for centuries before the Temple of the Sun at Kanarak, twenty miles north of Puri. The structure, with a double roof resting on pillars, north of the Lion's Gate, is the Srian Mandugs, or Place of Bathing, where the idols receive their public ablutions before being repainted or decorated for the car festival. It is only at the bathing and car festivals that Juggernath appears in public. The Brahmins say that the reason for this is that people of the low castes, who are prohibited from entering the temple, may have a sight of Juggernath and be saved.

The open space in front of the temple is a great place of concourse for the pilgrims. It has stalls and shops on each side and down the centre for some distance. It is the commencement of the broad, sandy road, a mile in length, along which the cars are dragged to the Goondicha Temple, or Garden House, its terminus.

The day before the festival the cars, which are forty-five feet high and thirty-five feet square, supported on sixteen wheels, seven feet in diameter, are arranged in front of the Lion's Gate. The idols are brought out of the temple in a most ignominious way. Even Juggernath is pushed and rocked along to the car, a rope being fastened round his neck. What with pushing from below and hauling from above he is hoisted up and fastened to his seat on the car. The first sight of Juggernath, and especially the first movement of the car, is the occasion of the wildest excitement on the part of the assembled thousands, who, with uplifted hands, fix their eyes and gaze upon the hideous object with intense wonder and delight, and, as with one voice, utter a shout which rends the air—"Juggernath Swami ke joy" (Victory to the Lord Juggernath).

In the meantime, music strikes up before and behind. Drums beat, cymbals clash, fans are waved, while the priests in front of the car harangue the pullers of the ropes and those near in language unutterably vile. In this insane and disgusting revelry we have an exhibition of Satan's greatest triumph over man, and the greatest insult that can be offered to the Most High, inasmuch as the object of worship is the most contemptible that can be conceived, and of much of the service rendered it is a shame even to speak.

It is matter for thankfulness that there has been a gradual decrease from 200,000 to 25,000 in the number attending the Car Festival. Though the mortality attending the pilgrimage to Pooree has proportionately diminished, yet it is sad to think that it still involves the yearly sacrifice of 10,000 lives, to say nothing of the countless other evils which follow in its train.

It is impossible to conceive of a greater calamity coming upon a people than that represented by this idolatrous system. How true the utterance of the devoted missionary, Charles Lacey, of Cuttack: "Pooree is the mouth of Hell, whence horrid wickedness and blasphemous misery go forth to the uttermost parts of the land." Thank God, the destruction of the temple would seem not to be far distant. It has long been in a most dangerous state. Recently the Government has issued orders to the superintendent to commence the repairs within a week, or the damaged portion (the shrine of Juggernath) would be closed to the public. Alarmed by this threatened action of the Government, the priests and worshippers of the idols have resolved, they say, to adopt prompt measures to repair the structure. Committees have been formed, and an appeal has been made to the Hindu community throughout India for funds to the extent of 300,000 rupees. In the appeal it is stated "that the noble shrine will cease to exist in the immediate future unless prompt and energetic measures are adopted to prevent the catastrophe." Even should the sum asked for be subscribed, it is supposed that the progress of destruction has gone far beyond the possibility of it being arrested. Surely every Christian will pray that the process of disintegration may rapidly go on until not one stone shall be left upon another.

That for some years there has been no resident missionary at Pooree, where such great facilities exist for the proclamation of the Gospel among the many thousands who assemble from every province of India, is a most humiliating consideration. Surely now that the union of the Orissa Mission with the Baptist Missionary Society is a reality, the needs and claims of Pooree will no longer be overlooked?

A Visit to Darjeeling.

BY THE REV. G. H. ROUSE, M.A., OF CALCUTTA.

PROMINENT among the alleviations to the hardships connected with life in India must be reckoned the hill-stations which are scattered here and there in that vast land. The railway system has brought them all within much easier reach than they were formerly. Most of them are about 7,000 feet high. Residents in the South of India can go to the Nilgiri or Pulney Hills. The former, with the two chief stations of Coonoor and Ootacamund, lie at about fifteen hours' rail from Madras, most of which journey can be made in the comparative cool of the night. A few hours' tonga* travelling up the hill transfers the traveller from the suffocating heat of the plains to air and scenery which would remind him of Devonshire or Cumberland. The Bombay Presidency has Mahabaleshwar, and other hill stations; the Central Provinces district has another of its own. Northern India, where the population, both of natives and Europeans, is much denser than in the South, has many a sanatorium along the Himalayan range.



SIMLA.

The most celebrated of these is Simla, over 1,100 miles from Calcutta, where the Governor-General and many of the Government officers have their headquarters for the summer half of the year. It is one of the stations of our Mission, the work having been commenced there by our much-beloved and much-honoured Bengali brother, Gulzar Shah, who a few years ago was called to his rest above. He was a clerk in a Government office, and when the migration to Simla began, about twenty-five years ago, he commenced mission work there in his leisure hours, and before he died had established a mission, built a good mission-house and chapel, and baptized some hundreds of converts. Most of these converts live on the plains below. The Mission is now in charge of our veteran brother, Mr. James Smith, formerly of Delhi. Eastward of Simla, about a hundred miles

* A tonga is a sort of hooded dog-cart on low wheels.

away, is another well-known station, Mussoorie, where there is a large English population during the summer season. To the east of this, again, is Naini Tal, the summer quarters of the Government of the North-West Provinces. It is a basin of hills surrounding a lake. The American Methodists have a flourishing mission here and in the district. A few miles off is Almora, where the London Missionary Society is at work. There is a leper asylum there under their charge. At all these hill stations there are Nonconformist chapels, besides Episcopal churches. For some hundreds of miles to the east of Naini Tal the Himalaya are inaccessible to Europeans, because the country belongs to Nepal, a native Government, which, though recognising Britain as the paramount power, is self-governing, and rigidly excludes all Europeans from its territory. They know that the Anglo-Saxon race is something like the camel in the Arabian tale, which began by asking permission to put its nose inside a man's tent, and ended by filling it and turning the occupant out!



NAINI TAL.

A few miles from the eastern boundary of Nepal lies Darjeeling. This is about the most accessible of all the hill-stations, because the rail goes right up to it, and it yields to none in regard to beauty and grandeur of scenery. It lies nearly due north of Calcutta, and is distant from it about 350 miles. It is close to the boundary of the Empire. Standing there we see to the west the hills of Nepal, to the north Sikkim, a small feudatory State, and beyond it Tibet, which is still so jealously shut against all outsiders. The readers of the *HERALD* might perhaps like in imagination to take a journey there; and if any of them should ever visit Calcutta, let them by no means neglect to make the journey in reality. An enthusiastic traveller whom I met last year said that it was worth taking the journey all the way from Europe to see the snows from Darjeeling.

Let us then imagine ourselves in Calcutta next May. Very little rain has fallen for seven months; and day by day the blazing sun shines in a cloudless

sky. The doors and windows have to be closed all day to keep out the hot breeze, and the punkah swinging lazily to and fro over our heads makes the heat just bearable. We remember how last night we tossed from side to side under the stuffy mosquito net, trying to get a little sleep in some posture or other; or it may be we had night-punkahs, and woke once or more to find the punkah stopped, the closeness intense, and the mosquitoes seizing their opportunity and buzzing in triumph as they alighted upon us for their long-delayed repast—all because the punkah-puller was mortal, and had fallen asleep himself. We feel that we have had enough of it, and resolve that we will go to Darjeeling. We are somewhat afraid, and rightly so, whether when we get there, in the height of the season, we shall find even a table to sleep on, if we have not secured accommodation beforehand. However, we pack up our things, and drive off to the railway station. We take a return ticket, available for six months, second-class, for a little under £3; a fair amount of comfort can be obtained for even half that price. It is intensely hot while we are waiting at the railway station; but when the train starts, about 4 p.m., the motion brings the air which makes the heat bearable. Five hours' travel brings us, in the cool of the evening, to the bank of the main stream of the Ganges; we change into the ferry-steamer, and have dinner or tea on board. The river evening breeze is delicious. On the other side we change into the Northern Bengal Railway, on a gauge considerably narrower than the English one. We settle ourselves down for the night, and find it pleasantly cool when we are in motion. We pass within a few miles of Dinagepore, scene of the labours of Carey and Thomas before they removed to Serampore. About 6 a.m. we pass Julpaigori, where our brother, Mr. W. B. James, is stationed. An hour or two afterwards we reach Siligori, at the foot of the hills. Here we breakfast, and soon after get into the hill-train. This is of narrower gauge still, and looks almost like a toy-train. We step from the ground straight into the carriage, as the wheels are very low. We start, and soon find that the company give us a large amount of shaking without any extra charge. The rail runs along by the side of the cart-road, and frequently crosses it in order to get longer curves. Presently we begin the ascent, the engine puffs and groans prodigiously, as if to show that although so small it is of some consequence, and we feel as if we were going at a good pace, until we see a man on horseback easily keeping up with us, and here and there small boys running by our side, cutting off corners occasionally, in the hope of receiving a little *bakshish*. The hill-railway accomplishes the journey of fifty miles in eight hours. The railway goes winding in every direction, sometimes going round in a circle, and in a minute or two crossing its former route by a bridge, sometimes reversing and starting on again at a higher level. As we ascend we begin to get peeps of the plains we have left, and the view widens the higher we go; the air gets cooler and fresher, and by the time we reach the Kurseong Station (5,000 feet), about 1 p.m., we feel that we are ready for a good lunch. After twenty-five minutes' detention for this purpose we go on again, and perhaps before long find a rug or overcoat, or both, very welcome. Still up and up we go, winding about with the road, until a board tells us we have reached 7,000 feet, and soon after we arrive at the highest station—Ghoom. We now descend about 1,000 feet, and four miles further reach the Darjeeling Station. We get beautiful peeps of the pretty houses dotted about the hill as we descend, and if the weather is clear we see

right in front the snowy range, with the magnificent peak of Kinchinjunga, 28,000 feet high, topping the whole. We reach the end of our journey at about 4.30 p.m., thoroughly enjoy a good wash and a dinner—perhaps we have not had much appetite for weeks—and in the evening, as we sit over a log fire to keep ourselves warm, or at night as we wrap ourselves under two or three blankets, we ask—Is it a fact or a dream, that only yesterday we were gasping in the sultry heat of Calcutta, and that at this moment our friends whom we left yesterday are doing the very same thing?

Darjeeling was first occupied by Europeans about fifty years ago. The opening of the railway, about ten years ago, has developed it very much, and by a recent railway extension it has been made more accessible also from the North-West and Central Provinces. It is more humid than the westerly Himalayan stations, the yearly rainfall being about 120 inches, five times as much as in London. Last July, when we were there, we had over fifty inches' fall in the month. This rainfall tends to keep the temperature in the summer cool, and at the same



DARJEELING.

time it intensifies the beauty of the scenery. After the rain all looks so fresh, and the fitting clouds and shadows make the hills and valleys look still more beautiful. The nights are always cool, and generally cold; the day time, in fine weather during the summer months, is much like a bright August day in England. The most enjoyable time there is October or November; the air then is dry, crisp, and fresh, as the rainy season is just over, and all the snows come out bright and clear.

There are four main elements in the population. Many Europeans live there, and in the season the place is crowded with European visitors. The aborigines of the hills are called Lepchas. These are a quiet, thoughtful race, with a language and religion of their own; but they are few in number, and are being pushed out by their more energetic rivals, the Nepalese and Bhutias. The former are Hindus, though not so strict as their brethren in the plains. They are a short, stolid race, but with a large amount of strength and energy. Under the name of Goorkhas they are known in our army as little wiry soldiers, who

will dare and do anything. The Nepalese are largely employed as coolies on the numerous tea-gardens in the district, as well as being, many of them, independent cultivators. The Bhutias are Buddhists; they are a big, happy-looking people, a great contrast in appearance to the Nepalese. Altogether the people on the hills seem independent and comfortable, their women are well able to hold their own, and a beggar is hardly anywhere to be seen. Signs of the Buddhist religion are more prominent than those of any other. Men may be seen walking along the streets and whirling their little hand-praying-machines. Bits of coloured rags are seen here and there fastened to trees and shrubs. Numbers of long poles are put up near temples or private houses; to these are attached long strips of cloth on which are written extracts from their sacred writings; as these wave in the wind the same merit is supposed to be gained as by repeating the words. There is a Buddhist temple at Darjeeling which visitors are generally permitted to enter. Inside are prayer-wheels of all sizes, some of them cylinders six feet long and wide in proportion. These are all filled with sacred writings, the revolving of which is considered equivalent to the repeating of the words written on them.

Mission work was carried on for a time on these hills by our well-known missionary, Mr. Page, of Barisal. But since his retirement it has been entirely in the hands of the Church of Scotland. They have two main stations and a number of sub-stations, with, I believe, over 1,000 church members. The work is being energetically carried on, and with many tokens of success. There are two Episcopal churches in Darjeeling, one of them at the military station of Jellapahar. A Nonconformist chapel was built nearly twenty years ago, and for ten years our brother, Mr. Rylands Brown, has laboured earnestly among the European residents and visitors and the soldiers, and in the cold weather among the planters at the foot of the hills.

The accompanying pictures may be of interest. The view of Darjeeling itself is taken from just above Union Chapel, the roof of which is seen in the left hand corner. Behind are the snows, with Kinchinjunga in the centre. The spire of the English church is seen in the distance on the right. A separate view is given of the Union Chapel and the Manse (2). The hill-railway is shown in another view (3), as it is winding along the road. There are also views representing Buddhism; the Buddhist temple (8) on the outside, showing the long poles before referred to, with the sheets blowing in the wind, and in the inside (9) the praying-wheels, with a man at the bottom who was pulling the large one round. The smaller Buddhist shrine (5) also shows the same kind of poles. A few miles from Darjeeling is a Buddhist monastery which I visited, and of which views are given of the outside (7), the inside altar (1), and the old Lama or abbot (4). The altar reminds one a good deal of a Roman Catholic altar. There are many points of similarity between Buddhism and Popery; Abbé Hue enumerates them with great delight in his "Travels," and was surprised to find that the Roman authorities were not so pleased at the statement as he was! Another view (6) shows the wooden framework put up here and there on the hills, on which coolies may lay their burdens and rest a while—type of the great Burden-bearer. By its side is what is called a *dandy*, a conveyance in which Europeans on the hills sit and are carried. Three or four men put their shoulders to the poles at each end, and thus carry people up and down the hills.

There are several schools for European children at Darjeeling. The Roman Catholics are very active in this work, and have just built a new large college there.



1. Altar of Buddhist Monastery.



2. Union Chapel and Manse.



3. Hill Railway.



4. Abbot of Buddhist Monastery.



5. Buddhist Shrine.



6. Rest for burdens; and dandy.



7. Buddhist Monastery.



Buddhist Temple.



9. Interior of Buddhist Temple.

A VISIT TO DARJEELING.

The Church of England has schools for boys and girls, and this year a Nonconformist school has been opened for girls and young boys, with encouraging prospects.

The Zenana Mission.

WE desire very specially to call sympathetic attention to the following earnest request for united prayer on behalf of the Zenana Mission :—

“DEAR MR. BAYNES,—I am requested by my fellow-workers on the Committee of the Zenana Mission to ask if you will kindly allow us to bring before the readers of the HERALD our special needs at this time. We are feeling deeply the necessity of waiting upon God, to know His will with regard to the future of our Mission, which is just completing a quarter of a century of work among India’s women—work full of the greatest interest and encouragement, and to the important claims of which we long to give a larger response. But while doors are opening on every hand in India, many at home are still closed, and we are unable to go forward. We shall therefore be most grateful for the sympathy of all our friends, and would earnestly ask them to unite with us in *definite, continuous, and believing* prayer. First, on behalf of the workers, that they may all be filled with the power of the Holy Ghost, so that a flood of blessing may descend on the homes of India ; and, secondly, that the means may be provided which shall enable us not only to support our existing stations, but to enlarge our borders, if it is God’s will. At the present time we are sorrowfully compelled to consider the *giving up* of some portions of our work, for lack of funds.

“In view of the Centenary appeals, with which, of course, we are most thoroughly in sympathy, we feel we cannot contemplate a separate effort to celebrate our twenty-fifth anniversary ; but knowing that the Lord of the harvest waits to bestow abundant answers to believing supplications, we would venture to ask for this work a special place in the missionary prayer meetings, ladies’ prayer meetings, and the private petitions of those who are seeking the advancement of the Saviour’s Kingdom. Perhaps some of our friends would like to join our Sunday Morning Prayer Union, cards of which will be gladly supplied by Mrs. Angus, or Mrs. F. Smith. Where no ladies’ prayer meeting exists, could not two or three friends meet together informally, to lay these desires before the Lord ? Facts, showing the blessed results of such gatherings, have lately come before us. A prayer meeting was commenced at Brighton some years since by an honoured missionary from Burmah. Much interest was soon awakened, and subscriptions were collected ; but, better still, two were led to consecrate themselves to the service of their Lord ; one dear young friend, having prepared herself at her own expense, is now on her way to India, joyfully looking forward to mission work there. Who can tell how many others might be led to do the same, if we were all more in earnest in beseeching the Throne of Grace ? ‘Thus saith the Lord, Ask Me of things to come ; . . . and concerning the works of My hands, command ye Me’ (Isaiah xlv. 11).

“Trusting much blessing may rest on all engaged in this blessed service,

“With kind regards, I am, dear Mr. Baynes,

“Yours sincerely, on behalf of our Committee,

“Bloomfield, Norwood.”

“JESSIE M. TRITTON.

Baptism at Underhill Station.

THE Rev. J. Lawson Forfeitt writes from Underhill Station, under date of August 18th:—

"MY DEAR MR. BAYNES,—You will, I am sure, be greatly interested to hear that I had yesterday the joy of baptizing Nxikupata, wife of Luzemba, one of our young men, who has himself been a Christian for a considerable time, and is one of our most useful and trusty helpers.

"For several months past we have noticed Nxikupata's thoughtful attention during the services, and her quiet demeanour in daily life. Conversations which Mrs. Pinnock has had with her have, I believe, been the means of bringing her to decision, and it was with great pleasure and thankfulness I heard from Mr. Pinnock that Nxikupata had told his wife she wished to be baptized. I had a very satisfactory talk on the subject with her and Luzemba last week, and we felt very happy in arranging for the baptism to take place yesterday. There were a large number present at the morning service, which was conducted by our friend, the Rev. P. C. Scott, of the American Evangelical Alliance Mission, Vungu, who happened to be here on a short visit.

"In the late afternoon, when the heat of the sun was less than it had been throughout the day, we wended our way down to the river-side—the mighty Congo, in the waters of which our friend was to be baptized. We sang a hymn, earnest prayer was offered, and I gave an address explaining the meaning of the ordinance, and the duty of those who love Christ to openly confess Him by obeying His command and following His example. I also endeavoured to show that we must continually depend upon the Holy Spirit for strength and grace to enable

us to live as Christ's disciples, and render Him glad and faithful service. In conclusion, I pleaded with those present who had not repented of their sins to do so without delay, and accept the great salvation which God freely gives to all who believe in Jesus.

"I then led the candidate down into the water, and baptized her in the name of the Father, the Son, and the Holy Ghost. As we came out of the water, our friends on the beach sang the doxology. I believe some present were deeply impressed by the event, especially my two personal boys, Ngonde and Mampuya; and my own heart was full of gratitude and praise to God for being permitted the unspeakable joy and privilege of taking part in such a service in Africa. I know that you and all our friends at home will rejoice to hear that another native of Congo has thus come out boldly on the Lord's side, and you will pray that our work may soon receive many more tokens of Divine approval and blessing.

"At our Communion Service, last evening, I welcomed our newly-baptized sister to the Lord's Table. She told me she had often longed to be able to join her husband at the Lord's Supper. We had the pleasure of the company of two missionary brethren belonging to other societies, who took part in the service; and we used, for the second time, the beautiful set of communion plate which Mrs. Aaron Brown, of Liverpool, so generously presented recently to Underhill Station.—Yours very sincerely,

"J. LAWSON FORFEITT.

"A. H. Baynes, Esq."

Cheering Tidings from Dacca.

THE Rev. R. Wright Hay, of Dacca, writes:—

“We have had a great joy given us in the coming out by baptism into the path of open discipleship of Jesus of a young man, a teacher, who for months had been trusting the Saviour, but hesitated to publicly avow his faith. He had studied the New Testament with me most assiduously for two years or more, and was brought to see Christ as—to use his own language—his ‘God and Brother’ in a way that has confirmed my own faith in the often impugned Scriptures as to the living Word of the living God. Not by argument or persuasion of man, but by the irresistible power of the Word of God was he brought into the marvellous light of the knowledge of God’s Son. His being baptized when he was, was a clear answer to prayer. He had been spending an hour with me daily for many months, and, as the time for our departure to Darjeeling drew near, we naturally longed that this believing brother should come out unmistakably on the Lord’s side, and we asked that we might have the joy of seeing him so come out before we went. The Lord deferred the answer till the last day of our stay in Dacca. During that day we continued to pray that he might be led by the Spirit to yield himself to open service of the Saviour, and between eight and nine o’clock that evening we had a solemn service in the chapel and our brother was baptized. He is a teacher in the school connected with the New Dispensation wing of the Brahma Somaj, and we are praying that the Lord may use his testimony and his example to bring others in that community to the Saviour whom they are manifestly seeking. The leader is, I believe, at heart resting in Christ,

and has written with approval and gratitude of his young friend’s baptism.”

—

“When He was come nigh He beheld the city and wept over it.”

HOSANNAHS late had filled the air,
And loud acclaim and songs of praise,
The glad disciples hailed their Lord
And with their garments strewed the ways,

But His prophetic eye foresaw
That city proud by ruin swept,—
He saw its sin, its blindness mourned;
The people joyed—Messiah wept.
Oh! wondrous sorrow, wondrous sin,
Christ wept ere He could enter in!

Not o’er Jerusalem of old
Alone did Jesus weep and grieve;
He saw that hour a world in sin,
He longed its lost joy to retrieve.
Far o’er humanity’s domain
His eye, that hour, meek vigil kept
He summed humanity’s sad sin;
The people sang—Messiah wept.
Oh! wondrous sorrow, wondrous sin,
Christ wept ere He could enter in!

Why swells our city’s heart to-day,
Whence spring these hopes that new-
create?

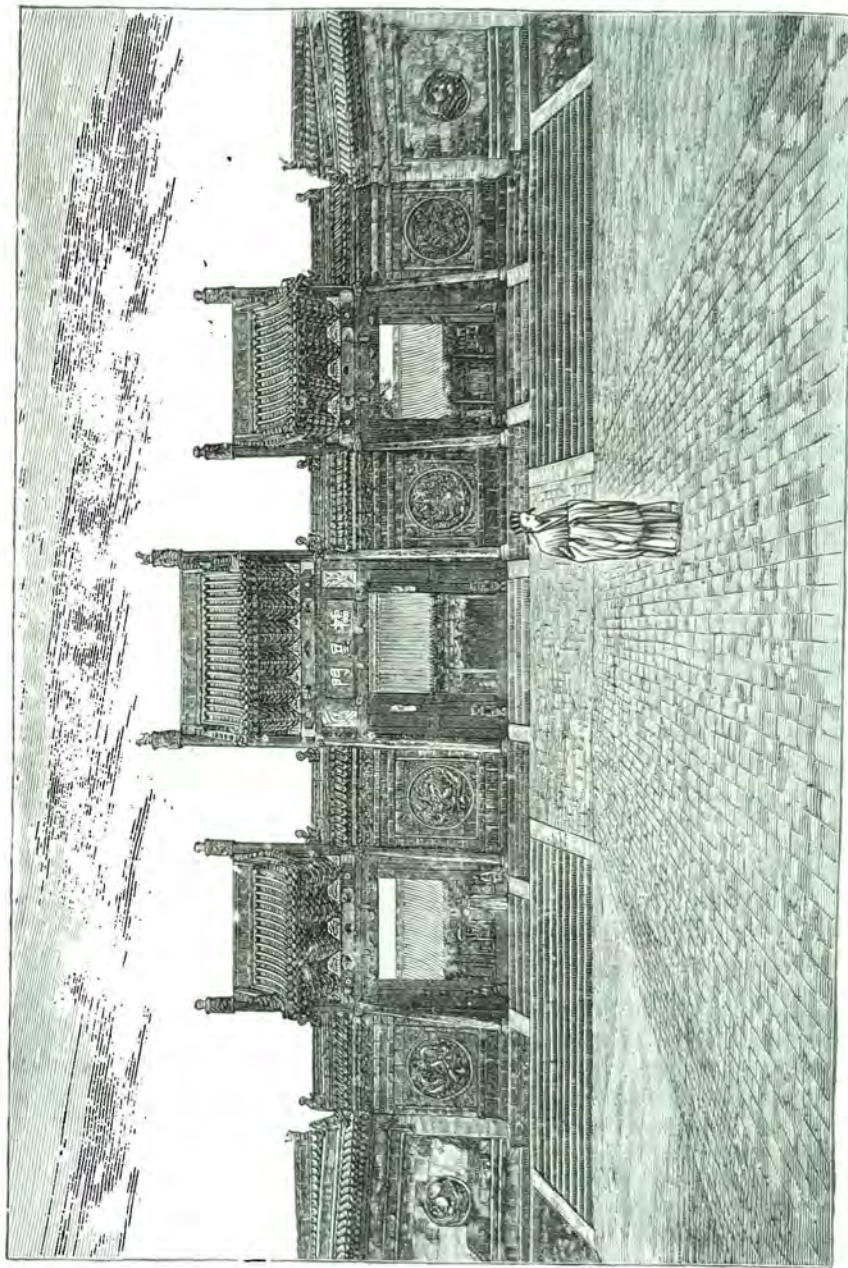
’Tis Jesus comes, in lowly guise
And yet a King in conquest great;
But lo! He pauseth at our door,—
Rouse, heedless souls, shake off your sleep,

All heaven doth wonder at the sight,—
Sin cherished still that made Him weep!

Shall not such sorrow conquer sin
And Christ, triumphant, enter in?

R. WRIGHT HAY

Dacca, East Bengal.



A CONFUCIAN TEMPLE.—(From a Photograph.)

A Confucian Temple.

(See Page 471.)

THIS is a picture of the Confucian temple, Tai-fuan-Fu. The front shows the screen or curtain wall which closes off the inner from the outer court yard. "Ling hitng Meu" are the three characters over the centre gateway, and their meaning is, "The entrance to the stars." This title is common to all buildings dedicated to Confucius, since his doctrine and virtue were so high and far-reaching that, like unto the stars of heaven, they are beyond the grasp and attainment of mortal men. To impress this upon the worshippers, the centre door of the temple is always kept closed. This closed door the picture shows. It matters not what the dignity of the official, whether magistrate, prefect, or viceroy, all must enter by the side doors. For one person only may the centre door be opened, and that is the emperor. As the emperor cannot sleep outside Pekin, it will be clear that throughout the empire, with the exception of the capital, and a very few adjacent places, this door can never be once opened from the time the temple was built to the time it crumbles into decay.

The Congo Mission.

ITINERATING WORK IN WATHEN DISTRICT.

THE following account of evangelistic itinerating work is sent by the Rev. Percy E. Comber, of Wathen Station:—

"Congo River,
"Wathen Station,
"July 4th, 1891.

"MY DEAR MR. BAYNES,—Having just recently returned from an itinera-
tion of more than ordinary interest,
I venture to send you a brief account
of it.

"MY DISTRICT.

"You will remember that we have divided the country around ÷us into four districts, the boundaries being, roughly, lines drawn north, east, south, and west from this station. My district lies between the eastern and southern lines, and embraces a country swarming with villages and hamlets, and including some fine large towns. Hitherto, in my itinerations, I had confined myself to working those towns which

could be reached in twelve hours' actual marching from this station, and although spending ten days at a time in going from village to village preaching and teaching, I was never more than two days' journey distant from the station, and in this way I have visited altogether some sixty villages, and on each journey I have discovered some new cluster of villages not known before, so that our map of the surrounding country is being rapidly filled in. You may think, perhaps, that I ought to be satisfied with having such a field for work without going further; but having given the people in these nearer towns a chance of hearing the Gospel, I felt constrained to go still further. Starting, then, one morning, with half a

dozen of our school boys, to carry such things as chair, medicine case, lunch basket, &c., and to help in the singing, we marched till about 4.30 p.m., when we reached the town of Matadi, having stopped twice on the way to preach in a couple of villages *en route*.

"MATADI.

"Matadi consists of a cluster of four villages, presided over by four petty chiefs. This town, being but four hours' march from here, has often been visited, but the people are so given to palm-wine drinking that it is difficult to get an intelligent hearing. The chief of one of the villages, however, always seems ready to listen to our message; he also does his best to keep the people together for a service, and on this occasion he came and sat beside me as I took my supper and talked about the country customs, the white man's influence upon them, and the difference between Bula Matadi's white men and God's white men. As an instance of the influence of the Government on the natives here, he said that before Bula Matadi came into the country, two men would be walking on the plain, and if angry words arose, one would kill the other without fear, and then boast of his deed. A man never dared to sleep alone in his hut at night, for fear of being killed; but now, the people dare not commit such lawless acts because of Bula Matadi. Whereas many of the actions of certain Government officials are high-handed and destructive of peace, yet is it interesting to see that the general influence of a governing body in the country is doing much to put down the savage lawlessness which is so natural to these African races.

"After talking for some time a man came to call the chief away. I asked where he was going; he looked abashed

and said that the other chiefs had sent for him to drink palm wine. I knew what that meant, so I had a big pot of tea brewed, and invited them all to come and drink with me. They came, and we had a long talk; but, alas! as the shadows darkened, the noise of their drunken revelry made me sad with the thought that my words had been lost on them.

"NKITA HOUSE.

"Early the next day I started for a large market-place; I had heard the day before that a great *resurrection* was to take place there, and went to see it. There is a custom almost universal out here, as degrading as it is foolish, and which shows what a terrible hold superstition has on the minds of the people. Suppose, in a certain neighbourhood, the rate of mortality has been higher than usual, the fetish doctors spread the report that the spirits are angry and need to be appeased—sacrifices must be made to the spirits of Nkita. The natives know what this means, and soon it happens that some person, instructed by the doctor, falls down in the town, and lies on the ground, feigning death; the doctor rushes in, and, after examining him, tells the people that he has died, but will come to life again, after having visited the spirit world. He knocks him on the head with a stick to show that the man is dead, and covering him with a cloth bears him away to the forest. Huts having been previously erected there, the man is glad to throw off the feint of death and to give himself up to the changed conditions in which he finds himself. It soon happens that other people feign death in the same way; so that in the course of, say, a month, some hundred men, women, and children have congregated in the Nkita

houses in the forest. Then the secrets of the society are made known; the doctor (or doctors, if more than one) tells them what they have to do; they must remain in the Nkita some months, but should any uninitiated person see them they must immediately feign death; and when their mysterious term is completed, it is believed by the uninitiated that these supposed martyrs have been in the spirit world, that their bodies have been cut to pieces and their limbs scattered to the four winds, one bone only of each person being kept by the doctor, and that he, by his charms, has caused them to come to life again, after the spirits of Nkita have been sufficiently appeased. On the day when resurrection is supposed to take place, all the Nkita folk turn out into the market-place, on the market-day, and they appear to be only half alive; all of them are bedaubed with red paint (a substitute for blood), they clasp their hands before them, bow their heads low, keep their eyes as nearly shut as possible, and they are then marched slowly and solemnly three times round the market-place, led by the doctors. This is done in order to show the people in the market that their friends are not quite 'resurrected,' and that they really have died. Then they are returned to the forest, and after three days they return to their towns. They now pretend not to know their former friends, their very fathers and mothers they treat as strangers, and it is generally supposed that they have just come from the spirit-world and know nothing whatever concerning the affairs of this new world. So much for the foolish, lying superstition of the people. But what do these folk do in the Nkita? For three months they live the most degraded lives possible to human beings: men, women, boys and girls of all ages, crowding together, forty or fifty in one

house, giving their passions free run in every possible form of immorality and filthiness. One of my boys, many years ago, was initiated into the so-called mysteries of Nkita, and he has told me many things which have made me shudder to hear. And this horribly degrading custom is going on around us on every side. Surely if ever there was a need for the uplifting power of Christianity, it is here.

"I went to the market. The Nkita this time was a very large one; close upon 300 individuals, all smeared over with red, were marched three times solemnly and slowly round the market. They were supposed to be in an intermediate state between death and life, their minds and powers of speech not having yet returned to them they did not recognise anybody or anything; only once as the procession passed me a woman, stealing a side glance, caught sight of a white man, gave a start, and hurried on more quickly than before. The sight of this procession gave me a text for a good many talks with the people in the towns afterwards. Dead! Yes, the people were indeed spiritually dead, and I told them of the life through Jesus Christ, and of the *resurrection* of all men, which will bring us all before the Judge of all the earth. At one town where I was exposing the deceit and falsehood of the fetish doctors, the chief stopped me, came and whispered in my ear that the people were getting very excited at my words, that many of them knew that the whole business was a pack of lies, but that it was a universal and ancient custom of the country, and if I wanted to remain at peace with the people, I had better talk of something else which I did.

"KISANTU.

"After leaving this neighbourhood,

we marched for three days in a south-easterly direction, passing through several villages, where the people invariably came to listen to our singing and teaching, and then we arrived at the town of Kisantu ('Mukisantu' on the maps), which is the furthest point I have yet reached in that direction. Here the people at first were very fearful. A large expedition passed through their town on the way to Katanga some months ago, and the people have not forgotten the imposing sight of 200 soldiers, led by six European officers. But after a while, when they saw that I had no soldiers with me, that I did not even carry a gun, and that I travelled with small boys to form my caravan, they showed a very friendly attitude, gave me a warm welcome, and began at once to confide their troubles to me. There had been a great deal of sickness in their towns, and they attributed it to the passing of the great Katanga expedition through their country. My boys immediately pointed to my medicine case, and told the people that I had doctored a hundred people on my way there (a slight exaggeration this, but somewhere near the truth). The chief at once began to send for the sick folk to come, and as I sat drinking my cup of tea, the sick folk clustered round me, and I had a good two hours' doctoring and bandaging. Fortunately there were no serious cases, so that their faith in the white man's medicine is undiminished. Three days I spent here, having frequent talks with the people and finding out all I could about their country and the towns beyond. They took me to a hill-top and pointed out the different towns to me, and as I gazed at that great belt of country stretching away to the country of Garenganze, I felt a great longing to go into that great Beyond to tell the story of God's love

to the ignorant and degraded tribes inhabiting that hitherto unknown country. Our opportunities are practically unlimited here. Perhaps, some day, I may be able to go further and still further. When the Congo Railway is an accomplished fact, it will probably pass through the country near Kisantu, so that, in view of the introduction of traders, it is well for us to make an early stand, and get an influence over the people before the gin and rum come there.

"The big chief told me to come again soon, and he would send some of his boys to our school. My boys had all brought slates and pencils, and I had afternoon school with them every day, and the effect of this upon the natives was wonderful. They were amazed when a boy read from his slate the words which I had written at the private dictation of the chief. They said that God's palaver was a very good one, and that if He healed their sick people, they would give up their bad habits and customs. Would that I could believe their words to be true!

"TUNGWA.

"Leaving Kisantu, we returned a roundabout way, visiting many towns during a march of five days, which brought us to the town of Tungwa. There is a Tungwa in Mr. Bentley's district; this is not the same. This town is within four hours' march from our station, and is a very convenient centre for short itinerations. I have therefore visited this town more often than any other; and although I cannot affirm that we have any converts there, yet I can safely say that nowhere in all my district do the people show such a desire to be taught as at Tungwa. At their own suggestion, and altogether at their own cost, they are

building a house for me — a good large building with two rooms, one for me to sleep in when I visit their town, and the other, a much larger one, in which to hold services and to conduct a school; and they want us to find them a teacher from among our bigger boys to teach them during the intervals of my visiting them. The house is not an ordinary native grass house; the walls are eight feet high, and are made of bamboos, the four windows and two doors all being made by themselves. They bring fowls to us to pay for the nails which they buy from us. There is one man who is the leader in this good work who, I feel sure, is not far from the Kingdom. He has been a great help to me in my work among those towns. He has sent his son to our school, and this lad has this last week professed to love the Saviour, and I have great hopes of him. He is supported by the young people at Hampstead, and his name is Ntinani. I stayed two days in this town of

Tungwa. The house is only now in course of building, so I lent them a hand at it. From Tungwa I returned to the station here, where I found all the brethren well.

“I must not make this letter longer. I should like to have written about my boys, two of whom are shortly to be baptized here; and three others have professed their faith in the Saviour. I cannot tell you how glad my heart has been at these blessed encouragements. How much of this blessing is due to the loving and gentle influence of her whom God has recently taken from me I know not, but this I know, they all loved her.

“We have been glad to welcome our colleague, Mr. Cameron, back amongst us this last week. He, with his wife and Mrs. Weeks, arrived in good health.

“I am, my dear Mr. Baynes, yours very sincerely,

“PERCY E. COMBER.

“A. H. Baynes, Esq.”

A Letter from Ceylon.

MR. WALDOCK, of Colombo, Ceylon, wife of our devoted missionary, the Rev. F. D. Waldoek, writes:—

“MY DEAR MR. BAYNES,—Perhaps the readers of the MISSIONARY HERALD may find a short account of one of my visits to the Leper Hospital interesting.

“This Hospital is visited periodically by some of our Singhalese sisters from Matakooly, and I go with them occasionally. The taking up of this work has arisen out of the women’s prayer-meeting at Matakooly; so prayer has led to work.

“In order to arrive at the Leper Hospital, I have to go about four miles to the Matakooly Ferry.

“My mode of conveyance would amuse the children. It comes from

Japan, and has found great favour here. It is something like a big perambulator with shafts, and is drawn by a man, and they seem to find the work both easy and profitable, as I was told it is very difficult to get



JIN-RIKI-SHA, OR MAN-POWER CART.—(From a Photograph.)

horsekeepers now ; they have all become Jin-riki-sha owners or lessees. Having reached the ferry, we embark in the frail-looking canoe of which I send you a photograph ; so narrow that I had great difficulty in getting into it, and as there was a strong breeze we had a pretty good tossing, and



MATAKOOLY FERRY-BOAT.—(From a Photograph.)

nervous folks would have thought we were in some danger ; but with the outriggers we are quite safe.

“The Leper Hospital is beautifully situated at the mouth of the Calany

River, having a fine view of Colombo harbour and lighthouse. The grounds are beautifully laid out, and every comfort possible is supplied to the sufferers to cheer and brighten their sad lives. The doctor is a most kind, skilful man, and seems devoted to his work.

“The patients are much pleased to see a visitor. Most of them are Buddhists, and, though willing to listen, it seems impossible to make any impression on them. Their unvarying reply to all you say is, ‘My fathers and mothers for many generations have been Buddhists, and therefore I must remain one.’ How helpless we are made to feel, and how prone to cry, ‘Can these dry bones live?’ It did seem sad to see a poor little baby of five months old already infected with this terrible disease of leprosy, though, to all appearance, it was a particularly fine-looking child. One patient had just been brought in, and appeared at the point of death. The doctor says, if possible, they put off coming till it is too late to be of any use. There are about twenty Protestants in the Hospital, and these, of course, gladly welcome us. Among the patients is a most excellent man—a Wesleyan minister. He is not very ill, but has made up his mind to devote the rest of his life to labour in this place, and, in spite of all discouragements, means to work on. It so happened that it was the birthday of one of the patients, quite a young man—a sad place, you will say, to hold birthday rejoicings; but the people seem wonderfully cheerful—so they wished to hold a little prayer-meeting, and our coming on that day was quite opportune, and we had a pleasant little meeting together; and if this poor lad experiences the new birth, he will be able to look forward to a life in the heavenly home, ‘where no inhabitant shall say, “I am sick.”’

“A member of our native church in the village of Hendala is appointed schoolmaster and evangelist at the Hospital. He has about a dozen pupils; the Buddhists and Roman Catholics are not allowed to attend. I was not in time to see the school assembled, but talked to some of the children separately. How necessary that their sad young lives should be brightened with knowledge and the hopes the Gospel gives!

“Hearing of these poor suffering ones may excite our sympathy and gratitude—sympathy in their afflictions, and gratitude that so much is done to alleviate them; and if your readers remember them in their prayers, that will be best of all.

“Yours very sincerely,

“M. C. WALDOCK.

“Colombo, Ceylon.”

Work by Mrs. Timothy Richard.

• **M**RS. TIMOTHY RICHARD, writing from Tientsin, North China, says :—

“DEAR MR. BAYNES,—I have just been writing an account of my work here to send to ‘Woman’s Work in the Far East,’ and I thought a digest of it might interest you and the readers of the HERALD.

“As our Mission had no direct work here, I assisted other missions, and on the return home of one of the ladies of the American Methodist Episcopal Mission, I was asked, last October, to take charge of the women’s evangelistic department of that Mission.

“In October, my work was mainly teaching the patients in the hospital. Many of these committed Christian books to memory. I heard them repeat daily, explained to them the truths they were learning, and taught them to sing hymns. Several of them gave me great satisfaction.

“In November, the picked women from the country stations in this province and in Shantung came, according to the custom in that Mission, to attend ‘training class’ for five months, and this class was to be my special care. One of the patients, a young woman who had been frequently tapped for dropsy, and who showed great love for the truth, also joined the class. Her life will probably be short, but we trust she not only loves the Saviour herself, but that now she has gone home she may be blessed in bringing her friends to know and love the Saviour. She was received into full membership ere she left.

“A Chinese young woman, who had been trained in the Mission-school in Peking (now the ‘Peking University’), helped the women to prepare their lessons. I daily heard them repeat

these, and on Saturday revised the week’s studies. Though they only numbered twenty-eight at first, and latterly twenty-four, they were at such different stages that there were at fewest eight classes. Three of the women had come for their third and last year, a few more for their second, but the bulk of them came for the first time.

“With the exception of two who were rather old, and one who had to be sent home for careless preparation, I was highly satisfied with the progress made. The Christian character shown by many in their conduct and their prayers was very beautiful; indeed, a few seemed to me quite saintly. The influence of these and of the teacher, who was so constantly with them, told for good on all the others. During the five months there was not a single quarrel or unpleasantness among all these women. This, I think, was most remarkable in so many from various districts, and for such a length of time thrown so closely together, three or four sharing the same room and sleeping on the same kang.

“In addition to their Christian books, eight of the most advanced, for the first time, were formed into a geography class. This study greatly enlarges their minds and sympathies. They seemed most thoroughly to enjoy it. In addition to what was given in their book, I gave them the statistics of the religions of the world, with a general idea of the state of the countries professing them. They were particularly delighted with the fact that now—since the partition of Africa among the European powers—eight-

tenths of the world was under Christian sway.

"In order to give them a complete grasp of Christ's life and teaching, I, at morning worship, went through the Gospel by Matthew with the entire class. The explanations given, both the women and their native teacher seemed thoroughly to enjoy. Ten of the women learned the Sermon on the Mount and the thirteenth chapter of 1st Corinthians. Most of them could repeat the Beatitudes, and many of them learned several hymns by preparing one verse for each morning.

"We have great hopes that these women will keep the resolution often expressed of telling the Gospel to friends and neighbours on their return home. One of them during the last recess was the means of bringing in over twenty other women; others could tell of three, four, or more brought in by them. Since the class dispersed—end of March—we have very good news from a district where one of them has been working along with a Bible-woman, who used also to attend our morning worship during the winter months. In that district we hear that hundreds of women [have put down their names as inquirers, and are receiving regular instruction.

"On Sundays I went to the West City—over three miles off—to attend service with the Christians there, and teach the women in Sunday class.

There is a boys' and girls' school there, and I gave a short singing lesson before service began. I went to Dispensary at the same place twice a week for a few months, to interpret for a newly arrived lady-doctor. I greatly admired the patient love shown by this lady in dressing] with her own hands the most repulsive sores that were brought.

"Since I left off attendance at the West City, I have been cheered by the news that five of the non-Christians who attended our Sunday service regularly, and showed great interest, have given in their names as candidates for baptism.

"I am truly thankful to have been permitted to help in this work while living here, more especially for the opportunity the training class afforded of directing so many as to how to put the truth before their heathen sisters.

"Besides my work in this Mission, I regularly for more than a year taught singing to the theological students and girls' boarding school of the English Methodist Mission. Some of these students are now teaching singing on the same lines—Chinese sol-fa—in the boys' schools of that Mission.

"With kindest regards, I remain,

"Dear Mr. Baynes,

"Yours very sincerely,

"MARY RICHARD.

"A. H. Baynes, Esq."

The Lord Loveth a Cheerful Giver.

WITH cordial thanks we acknowledge the receipt of the following welcome and generous gifts:—A pair of gold ear-rings and a silver bangle from "A Governess, in her first situation in Gloucestershire"; two gold rings from J. Batt, Twerton, Bath, "with earnest prayers for the noble and God-given enterprise of Missions"; a much prized gold ring for the Congo Mission, with sacred memories, October, 1891, "a thank-offering to the Lord for His wonderful loving-kindness"; the Rev. W. T. Harris, of Winchester, sends £34 and writes: "I am glad to be able to send you a cheque for £34 towards the

funds of the Missionary Society. Of this amount £29 are the results of a sale of work held last month ; and the other £5 is a noble gift from a domestic servant, whose heart has been touched with Christ's own compassion for perishing souls. She has sat up at night to make her own dresses, and denied herself many comforts in order to do this. It means a great deal for her ; but she gave it so cheerfully and gladly that I am sure she has already received the Master's recompense. Surely with such sacrifices God is well pleased. With regard to our sale of work, that is the result of the appeal to increase our yearly contribution. I hope we may be able to hold it each year ; by so doing I am glad to say we shall more than double our ordinary contribution to the Mission funds. We are praying and working with a view of deepening the interest of the church in this glorious work " ; £5 from a " Father, who has chosen life in Him," who writes : " Some eighteen or twenty years ago I desired to become a missionary. Whether it was the Master's will I was not to be I know not, but that desire has never left me. Just recently Messrs. Fullerton and Smith have been having some very successful mission services, and amongst the number who stood on their feet when the invitation was given (' to chose life ') by Mr. Fullerton at the close of his address, last Sunday evening (and in answer to prayer), was my eldest son, a lad in his sixteenth year, whom we had consecrated to the Lord before he was born. And as a thank-offering to God I herewith have great pleasure in handing you the enclosed note, value £5, towards the cause which lays very near my heart—viz., the Baptist Missionary Society. If the Master wills that my boy become a missionary I shall indeed praise Him."

We are also most grateful for the following very timely and helpful contributions :—Mr. and Mrs. Wm. Thomas, Llanelly, £110 ; Mr. George Stafford, Leicester, for *Orissa*, £100 ; Ditto, for *Rome*, £100 ; Mr. Edward Rawlings, £100 ; Reyner Trust Fund, £100 ; Two Friends, Yarmouth, £85 ; " Meg," for *Congo*, £50 ; Mr. W. Duncan Knight, £20 ; Mr. E. W. Davies, per Bankers, £20 ; Mr. Joseph Wates, £20 ; Mr. W. C. Houghton, £15 ; Mr. W. Price, £10 ; Mr. and Mrs. D. J. Crossley, £10 ; Mr. Henry Thomas, £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—A parcel of jackets from Friends at Hucknall Torkard for the Rev. R. D. Darby, Congo River ; a large number of toys, slates, &c., from the Moss Side Juvenile Missionary Society, Manchester, for Mrs. Cameron, Wathen Station, Congo River ; a parcel from Plymouth for the Rev. R. H. C. Graham, San Salvador ; a parcel from the members of Miss Melland's Class, Withington, Manchester, for Mrs. Cameron, Congo River ; a bale of garments from the Missionary Working Society and Mothers' Meeting, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador, Congo ; a Communion service from Mr. G. S. Lancaster, Waterlooville, Hants, for one of the Mission Stations ; a parcel of dolls, &c., from Heath Street Chapel, Hampstead, per Mrs. Rickett, for Miss Taylor, Calcutta ; a parcel of books from Mr. Mackey for the Rev. R. W. Hay, Dacca ; a box of dolls from the Misses Berry for Mrs. Herbert Anderson, Calcutta ; a parcel from the Young People's Working Party, Crouch Hill Baptist

Chapel, for Rev. J. G. Kerry, Barisal ; some garments, dolls, &c., from "Willing Helpers," Bloomsbury Chapel, for Mrs. Edwards, Serampore ; some Christmas cards from Mrs. and Miss Timmis, of Bedford, for the Zenana Mission, India ; a quantity of dress material and toys from Battersea Chapel Sunday-school, per Mr. F. H. Gale, for the Sunday-school scholars at Ratnapura, Ceylon ; a Communion service from Mrs. Ireland, Kirkcaldy, for the Baptist Church at Genoa, Italy ; garments and aprons from Miss Foster, of West Bank, Ross, and parcels of drapery and fancy articles from Mrs. Benham, Mrs. Underhill, Mrs. Southwell, and Mrs. Steane, for Mrs. Wall, of Rome.

Recent Intelligence.

FOR the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "Asiatic" has been registered as covering his address.

In connection with our Mission in Ceylon the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive offers of service for work in this most interesting and promising field of labour, which should be addressed to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London, E.C.

The Rev. J. G. Potter, writing on board the P. & O. steamship *Peninsula*, under date of November 3rd, says :—"To-morrow, all being well, we shall reach Port Said. Half of our voyage will then be over. I look back upon my stay in England with great pleasure. In addition to many old friends spared to welcome me home, I have now many new friends with whom I had happy fellowship during my deputation work in different parts of the country. I shall feel that there are many dear friends praying for me when I enter again upon the work in India. My dear wife and I are enjoying the voyage. We have found Christian friends on board ship, and opportunities of speaking to others who are not Christians. The other evening, I was invited to visit the quarters occupied by our fifty-six Mohammedan sailors. They were very dirty and close, yet a clean cloth was spread for me on the top of a box, and I sat native fashion on it with a group of these poor men around me, and spoke to them of Christ Jesus our Saviour. I also sang to them some Christian hymns in Hindustani, with which they were much pleased. I find that I can be well understood by these Mohammedans, although Agra is far away from their home. I shall be glad when I shall be able to preach again to the thousands of our Agra city and districts. My wife is studying the language on board ship, and making good progress. I have also two other lady pupils, who, strange to say, are also to be working in Agra in connection with the Church Zenana Mission. At Brindisi, we found the weather very cold. We are glad to be getting now into a warmer clime. We have experienced so many blessings on our voyage that we feel sure that many dear friends have been praying for us. We shall value their prayers much in the future also, and God will bless us and bless the Word in answer to the prayers of His people."

The Rev. George and Mrs. Grenfell left Antwerp for the Congo in the ss. *Akassa* on the 6th of last month, and proceed direct to Matadi, on the Lower Congo; and on the 4th of last month the Rev. F. R. Oram left Liverpool on his return to Africa in the Royal Mail steamship *Gaboon*.

Just before starting Mr. Oram wrote:—"My visit to England has been a very happy one, as well as very refreshing and invigorating, and I shall take with me many happy memories, and, I trust, renewed zeal from the kindly influence of warm-hearted English friends. I am deeply thankful to God for health preserved thus far, and pray that should He graciously continue to grant strength it may be devoted more than ever to His service in helping to win Africa for Christ. Will you please acknowledge the following kind gifts in the *HERALD*:—Messrs. Sutton & Sons, Reading, valuable assortment of seeds; the Willesden Patent Canvas Company, bale of samples; the young ladies of the Downs Chapel, Clapton, per Miss Payne, large parcel of boys' clothing; the ladies of the Baptist Chapel, Devizes, per Rev. Henry Oakley, three flags for Bopoto Station boat; the boys of the Birkbeck Schools, Kingsland, per Mr. Rüntz, football and other balls for Bopoto schoolboys; Miss Whitty, Nottingham, 5s., for ditto; Mr. Shead's Class, Norwich, present for Nkindu; Mr. R. A. Oram, Calcutta, tent and fittings; Mr. and Mrs. H. G. Erith, Clapton, patent portable globe, two ditto blackboards, two wall maps, mounted; the Misses Davies, Clapton, rolls of Scripture pictures; Mr. Amos Weekes, Brondesbury, multiphone musical-box; and other friends for their kind gifts. The above-mentioned have been thoughtfully provided by friends, and will be of great service to the Mission at Bopoto Station.'

The Rev. C. Spurgeon Medhurst, of Ching Chou Fu, Shantung, writes:—"On behalf of Mr. Farthing, of Shansi, and myself, allow me to heartily thank the many friends and Sunday-school children who collected the Christmas cards, scrap-books, &c., I received the other day. Mrs. Medhurst also desires to specially thank the ladies who have sent her garments for the poor. This willingness on the part of friends at home to help us in our campaign against darkness and superstition greatly encourages us, especially the kind letters of sympathy and cheer from various friends, known and unknown, which were enclosed in some of the parcels. With a text of Scripture or some other Christian exhortation written on the back, each of these cards will, I hope, carry a message from God into homes whither neither we nor our helpers can go. And the warm coats will, during the coming winter (always very severe in North China), eloquently plead the claims of Christ and His Gospel with many a poor shivering Chinese woman. Will the card collectors and makers of the garments pray that it may be even so? The Governor of Shantung, a most liberal-minded and enlightened gentleman, friendly to foreigners, died about a fortnight ago. He had a bad carbuncle, but refused to allow Dr. Neal, of the American Presbyterian Mission, who was called in, to lance it. There is rebellion in Honan, and serious trouble in the South, but by God's grace we are preserved in peace in Shantung."

Will friends kindly note that for use in connection with the announcement by handbill of anniversary and other missionary services a four-page leaflet has

been specially prepared, and is now ready for issue? The first page is illustrated and bears the title of the Society, with a blank space for the insertion of the name of the local chapel or auxiliary; the inner pages contain a brief sketch of the Society's work, and the last page is left quite blank, in order that detailed particulars of the meetings may be printed thereon. Copies will be supplied on application to A. H. Baynes, Esq., at the Mission House, 19, Farnival Street, Holborn, London, E.C.

The Rev. J. J. Fuller writes:—"Please acknowledge in the MISSIONARY HERALD, with my warm thanks, four valuable medical books for my son on the Congo, from Dr. Lidiard, of Hull."

Miss Hopwood, of 9, Ravenscroft Park, High Barnet, writes us to announce a mission sale at her residence, which she is kindly arranging, on the 8th and 9th inst. Contributions for the sale, or purchasers, would be very gratefully welcomed.

Just as we go to press the Rev. J. Lawson Forfeitt, Mrs. Graham and child, and Mrs. Phillips have arrived from the Congo, also the Rev. J. F. Hill, the manager of the Mission Press at Cuttack, Orissa, whom we are glad to state are much improved in health by the voyage home.

Contributions

From 13th October to November 12th, 1891.

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 SUBSCRIPTIONS.					
Baynes, Mr. and Mrs.		Cotton, Mr. R., Helston	5	0	0
Helton	10 0 0	Fyfe, Mrs., for medicines, for G. C. Dutt	4	0	0
Davies, Mr. E. W.	20 0 0	Hardy, Mr. L. C.	1	10	0
Easson, Mr. Charles, Dnblin	5 0 0	Hooper, C., and King, S.	0	10	0
Fisher, Mr. H. G.	5 0 0	Kelsey, Mr. Henry R.	10	0	0
Forster, Miss E.	5 0 0	Leakey's, Miss, Class	0	10	0
Gissing, Mr. S.	0 10 6	Lnaty, Miss R.	0	10	0
Gregory, Miss M. (half-year)	1 0 0	"Meg," for Congo	50	0	0
Harvey, Rev. A. J., B.A.	5 5 0	M. N.	1	0	0
Hooper, Mrs. Thos.	1 6 6	Regent's Park College, Students' box	4	10	0
Houghton, Mr. W. C.	15 0 0	Reyner Trust Fund	100	0	0
Johnston, Mrs., coll. by	3 8 0	Salter's, Miss C. K., Bible-class	0	12	3
Jones, Mr. W., Hoyleake	5 0 0	Shurmer, Mrs.	0	10	0
Knight, Mr. W. Duncan	20 0 0	S. T., Luton	0	10	0
Little, Mr. F.	0 10 0	Stafford, Mr. George, Leicester, for Orissa Mission	100	0	0
Nicholson, Mr. P. E.	1 1 0	Do., do., Roman Mission	100	0	0
Rawlings, Mr. Edwd.	100 0 0	"Thankful"	0	10	0
Raynes, Mr. A. E.	5 5 0	Thanksgiving, for Congo	1	0	0
Swan, Mr. W.	0 15 0	Three Sisters, for Congo	0	12	6
Swift, Mr. J. H.	0 10 0	Two Sisters, for medicines, for G. C. Dutt	2	10	6
Thomas, Mr. F. J.	0 10 0	Wates, Mr. Joseph	20	0	0
Warne, Mr. W. J.	1 0 0	"72, B. R."	0	13	4
Wyatt, Mr. Joseph	0 10 6	Under 10s.	0	19	1
Yorston, Mr. A. G.	5 0 0	Do., for Congo	0	10	0
Do., for Congo	2 0 0	Do., for Rome	0	4	1
Do., for Palestine	0 10 0				
Under 10s.	0 2 6				
Do., Congo	0 2 6				
DONATIONS.					
A. C. M. N., for Congo	0 10 0	LEGACIES.			
Bartlett, the late Miss Dorcas, of Banbury	10 0 0	Duncan, the late Mr. Henry, of Edin-			
Carter, Miss E.	20 0 0	burgh, by Messrs. Macandrew, Wright, and Murray	750	0	0
		Dunn, the late Rev. George, of Edinburgh, by Mr. David W. Logie	363	12	3
		Lucy, the late Mrs. Mary Ann, of Hammersmith, by Mr. F. Lucy	50	0	0
		Sturges, the late Mr. George (fourth annual instalment of legacy), per Messrs. Bell, Stewards and May	600	0	0
		Do., on account, Residue	100	0	0
		LONDON AND MIDDLESX.			
		Abbey Road	2	2	0
		Arthur-street, King's Cross	1	2	6
		Barry-road Sunday-school	0	10	4
		Brixton, Gresham Sunday-school	0	18	1
		Do., do., for support of Nlemyo, under Mr. Bentley	17	0	0
		Brockley-road Sunday-school	10	6	4
		Brondsbury Sunday-school, for support of Nkaku, under Mr. Comber	5	0	0

Camberwell, Denmark-place Chapel.....	18	18	5
Camberwell, Mansion House Church.....	0	2	6
Dalston Junction Sunday-school.....	5	0	0
Enfield.....	7	19	4
Ferne Park.....	9	0	5
Forest Gate, Wood Grange Auxiliary... 3	4	9	9
Gunnersbury.....	1	1	8
Haddon Hall Sunday-school, for Native Preacher, P. C. Dass	12	10	0
Herne Hill Sunday-school.....	5	2	10
Highgate, Southwood-lane (boxes).....	1	14	6
Do., do., Sunday sch.	4	1	0
Highgate-road Sunday-school, for support of James Showers, Congo.....	36	0	0
Islington, Cross-street Sunday-school.....	6	18	1
Islington, Salters' Hall Sunday-school, for Backergunge School.....	5	0	0
Kingsgate-street.....	3	0	3
Metropolitan Tabernacle Sunday-school, for Mr. Weeks, Congo.....	6	5	0
Notting Hill, Ladbrooke Grove Sunday-school	12	17	8
Peckham, Park-road...	22	0	7
Rotherhithe, New-road Sunday-school, for Bengali School.....	1	14	8
St. Margaret's, Amy-and Park Sunday-school.....	2	4	6
St. Peter's Park Sunday-school.....	3	10	9
Stoke Newington Devonshire-square Sunday-school, per Y.M.M.A.....	16	0	0
Do., do., for support of boy and girl under Mr. Bentley, Congo.....	10	0	0
Do., do., for Bengali School.....	6	0	0
Shoreditch Tabernacle Sunday-school, for support of Congo boys under Mr. Bentley.....	20	0	0
Twickenham.....	1	7	0
Upper Holloway, Y.M.B.C., for Congo Do., Sunday-school	2	11	2
Do., do., for Barrisal School.....	6	0	0
Upton Cross Sunday-school.....	0	7	1
Vauxhall Sunday-sch.	5	18	4
Walworth, Ebenezer Sunday-school, per Y.M.M.A., for China	2	6	8
Wandsworth, East Hill Sunday-school.....	5	11	0
West Green.....	6	15	8
Do., Sunday-school, for N P.....	0	9	0
Wood Green Sunday-school, for Bengali school.....	2	10	0
Do., support of two Congo boys.....	1	13	8

BEDFORDSHIRE			
Bedford, Bunyan Meeting.....	13	0	0
BERKSHIRE.			
Newbury.....	10	4	10
Reading, Carey Chapel Juvenile Auxiliary	4	8	10
Do., King's-road and Grovelands.....	14	16	6
Do., Wycliffe Chapel Do., do., Sunday-school.....	2	4	1
	7	8	0
BUCKINGHAMSHIRE.			
Beer Green.....	0	10	0
CHESHIRE.			
Altrincham Tabernacle.....	1	4	0
Birkenhead, Grange-road Sunday-school	5	0	0
Do., Jackson-street...	1	15	1
Egremont.....	13	12	11
Stalybridge.....	1	11	5
Tarporley.....	47	1	4
CORNWALL.			
Helston.....	4	0	0
St. Austell.....	1	15	9
DEVONSHIRE.			
Collymore, Hope Chapel.....	13	7	11
Do., Morice-square...	3	3	4
Do., do., for Congo...	8	5	2
Exeter, South-street...	1	0	0
Kingsbridge.....	15	19	2
Do., for Congo.....	10	3	8
Plymouth, George-st.	0	10	0
Do., do., for Mr. Shorrocks, China School.....	40	9	7
Do., Mutley Chapel	4	17	0
Tiverton, Sun sch., for support of Mr. Clark's Congo boy, Etuwé.....	31	18	6
Totnes.....	5	0	0
	42	11	3
DORSETSHIRE.			
Weymouth.....	6	8	0
DURHAM.			
Gateshead, Durham-road.....	9	1	1
Jarrow-on-Tyne.....	6	12	9
Middleton-in-Teesdale	23	0	2
Monkwearmouth, Enon	3	12	1
South Shields, Westoe-road.....	15	3	3
ESSEX.			
Barking, Queen's-road Sunday-school.....	3	0	6
GLOUCESTERSHIRE.			
Arlington.....	4	19	8
Avening.....	7	18	3
Bourton-on-the-Water	9	17	4
Fairford and Maisey-hampton.....	7	15	8
Naunton and Guiting	5	13	5

HAMPSHIRE.			
Andover.....	7	12	6
Poulner Ringwood.....	2	5	8
Southampton, East-street Sunday-sch., for N P, India.....	6	0	0
Whitchurch.....	7	0	8
Winchester, City-road	34	0	0
Less District expenses.....	56	18	10
	2	15	6
	54	13	4
HERTFORDSHIRE.			
Boxmoor.....	5	10	11
Bushey and South Watford, Sunday-school.....	2	14	0
KENT.			
Ashford, Sunday-sch.	1	13	2
Bessels Green.....	29	4	7
Do., for Congo.....	2	0	0
Canterbury.....	19	6	
Chatham, Zion Chapel Pentbury, Union Chapel.....	7	19	
Ramsgate, Ellington Chapel.....	1	7	
Do., do., for support of Mbamba.....	7	10	
Tonbridge.....	2	10	
	5	0	
LANCASHIRE.			
Accrington.....	66	10	7
Bowden, Hale-road...	0	13	4
Cloughfold.....	28	10	5
Heptonstall Slack and Broadstone, for Orissa and Rome	6	7	0
Liverpool, Everton Village Welsh Ch.	14	7	1
Do., Kensington Ch.	7	18	3
Do., Litherland.....	7	5	0
Do., Myrtle-street...	90	0	0
Do., Pembroke Chapel.....	20	16	7
Do., Princes Gate...	75	3	8
Do., Richmond Chapel.....	33	7	6
Do., Toxteth Tabernacle.....	150	0	0
Do., Tue Brook.....	2	10	8
Do., Walton.....	4	11	7
Manchester Auxiliary	19	11	3
Do., Upper Medlock-street Welsh Ch...	0	6	0
Oswaldtwistle.....	14	5	4
Rochdale, West-street	402	1	1
Do., Holland-street, Sunday-school...	2	0	0
Do., Littleborough...	3	18	7
Warrington, Goiborne-street.....	1	5	0
LEICESTERSHIRE.			
Arnsby.....	16	17	7
Aylestone.....	1	2	0
Countesthorpe.....	7	11	1
Do., for W & O.....	0	10	0
Foxton.....	6	7	4
Oadby, Sunday-school	0	7	6
Saddington, Sunday-school.....	0	1	2

NORFOLK.		Penge, Sunday-school	6	4	4	West Vale	1	16	7
East Dereham, Sun-		Do., do., for Congo				York	11	0	8
day-school	5	boy	2	10	0	NORTH WALES.			
Necton	2	South Norwood, Sun-				DENBIGHSHIRE.			
Swaffham	15	day-school	6	11	0	Brymbo	0	3	0
Yarmouth	5	Streatham, Lewin-				Wrexham	0	6	0
Do., for Congo	80	road	1	3	11	SOUTH WALES.			
NORTHAMPTONSHIRE.		Sutton	4	2	0	CARMARTHENSHIRE.			
Harpole, for W & O ..	1	Wimbledon	3	5	6	Cardarthen, Welsh			
Moulton and Pitsford	2	WARWICKSHIRE.				Union Meeting	10	0	0
NORTHUMBERLAND.		Birmingham, Y.M.B.M.				Llanelly, Greenfield	162	0	6
Newcastle - on - Tyne		Society, Mr. Holme's				St. Clears, Sion	12	0	6
Auxiliary	14	Bible - class, for				GLAMORGANSHIRE.			
North Shields	5	student at Seram-				Canton, Hope Chapel	6	15	8
NOTTINGHAMSHIRE.		poore College	6	0	0	Do., do., Sun.-sch...	5	2	0
Colli'gham	0	Coventry, Gosford-st.	9	4	0	Cardiff, Tredegarville	14	7	8
Nottingham, Public		Do., St. Michael's ..	74	6	2	Penarth, Stanwell-road			
Meeting	5	Do., Queen's-road ..	179	7	11	Sunday-school	2	15	7
Do., Derby-road	20	Do., Wyken-square ..	2	0	9	Pontlliw, Carmel	0	18	0
Do., George-street ..	16	Rugby	9	8	2	Swansea, Mt. Pleasant	3	5	1
Do., Palm-street	5	WILTSHIRE.				Do., for Congo	10	7	5
Nottingham Juvenile		Salisbury	141	19	1	MONMOUTHSHIRE.			
Association		Trowbridge, Back-st...	7	8	8	Abergavenny, Bethany	13	15	6
United Services	6	Upper Studley	1	3	0	Do., Frogmore-street	27	4	11
Derby-road	5	WORCESTERSHIRE.				Glascoco	1	8	0
Palm-street	4	Evesham	20	0	0	Ahymney, Beulah	2	18	9
Independent-street ..	5	Malvern	5	0	0	St. Brides	1	18	0
Women's Class, Player-		YORKSHIRE.				PEMBROKESHIRE.			
street	1	Bradford Auxiliary, on				Milford Haven	2	1	10
		account	92	7	5	Penybryn	5	15	8
Less Auxiliary Ex-		Brearley, Luddenden				RADNORSHIRE.			
penses	11	Foot	18	3	0	Franksbridge	1	0	0
		Elland	3	6	0	SCOTLAND.			
OXFORDSHIRE.		Farsley	85	14	0	Dumbarton	1	6	0
Caversham	40	Harrogate	17	4	4	Fortrose, for N.P.	0	16	0
Hook Norton	1	Hebden Bridge	69	16	0	Glasgow, Adelaide-			
SOMERSETSHIRE.		Horsforth	20	0	0	place	10	0	0
Bath, Manvers-street	10	Lindley Oaks Chapel	4	0	0	Do., Bridgeton	4	0	0
Bristol Auxiliary,		Middlesborough, Lin-				Do., Frederick-street			
Students' Mission-		thorpe-road	9	1	3	Y.M.C.A., Gallow-			
ary Society	20	Mirfield	11	10	4	gate Branch, for			
Do., City-road	10	Norland	1	1	3	support of Congo			
Do., do., for Congo ..	18	Pudsey	6	14	4	boy, "Loleko"	5	0	0
Crewkerne	0	Rishworth	13	0	0	Do., Queen's Park ...	20	6	9
Williton, Sunday-school	1	Hodley, for support of				Kirkintilloch, for Congo	1	9	0
Yarcombe	0	Congo boy, "Eodley				Leth	0	10	0
SURREY.		Bethel," under Mr.				Lochgilphead	4	4	8
Croydon, Ladies' As-		Whitehead	5	0	0	IRELAND.			
sociation	6	Rotherham, Sunday				Carrickfergus	1	0	0
Do., Juvenile Aux-		school, for support				ERRATUM. - By inadvertence			
iliary	7	of Mr. Whitehead's				the sum of £7, from West Green			
Do., do., for Congo ..		Congo boy	5	0	0	Chapel Bible-class, was omitted			
Do., do., for West		Sowerby Bridge,				from the Annual Report and			
Croydon School,		Steep Lane	12	14	10	HERALD.			
Delhi	6	Sunny Bank	1	0	0				
Dulwich Hall, Sunday-		Todmorden, Roomfield	20	13	5				
school	0	Do., do., for support							
Guildford	2	of Congo boy,							
Lower Tooting, Sun-		"Mbundu," Pil-							
day-school, for		ling Roomfield ..	5	0	0				
China	0	Do., Wellington-road	26	0	9				
Do., do., for Congo ..	0	Do., do., for orphan							
		girl, "Naomi" ..	3	0	0				
		Do., Lineholme	9	5	3				
		Do., Lydgate	14	8	8				
		Do., Shore	12	17	2				
		Do., Vale	13	3	10				
		Wakefield	6	6	3				

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Farnival Street, E.C., and payable to its order; a so that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed MESSRS. BANCLAY, BEVAN, TRITTON, & Co., and Post-office Orders made payable at the General Post Office.

INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER ARTICLES.

	PAGE	PAGE	
The Approaching Centenary in 1892.....	3, 39, 75, 111, 115, 239, 275, 311, 347, 383, 419, 455		
A Gift from African Native Christians	7	The Fusion of the General and Baptist Mis- sionary Societies	249
Work in North Italy	8	A Talk with a Kullin Brahman	250
Mission Work in North China	9	The Wives of Missionaries	253
Rev. G. C. Dutt and Family	15	Death of the King of Congo	254
Khulna	16	Who will Respond?	254
Encouragement at Dacca	17	The "North Pole Temple," Tai-Nan-Fu	254
The Congo Mission	18, 44, 125, 287, 316, 319, 321, 371, 394, 450, 472	The Late Miss Dean, of Barisal	257
Our Finances	21, 116, 226	The Late Rev. William Teall	257
Our Recent Reinforcements	21	Good News from Delhi	259
Cheering News from Rev. W. R. James	23	A Letter from Delhi	263
An Interesting Case	23	Baptism at Luckanypore, in the South Vil- lages	282
The Rev. Imam Mash, of Delhi	25	The <i>Goodwill</i>	284, 377, 410
Protestant Missions in China	26	New Openings in Northern Bengal	288
Ashkor Chapel, Backergunge	30	Trelawny School for Native Girls, Stewart Town, Jamaica	291
Government and Missionary Work	40	A Hindu Widow's Story	293
The Rajkir Mela	41	A Bengali Prayer Meeting	294
A Missionary Hymn	43	Tidings from Porozeper, East Bengal	295
The Illustrated Booklet	46	For God and Home and Native Land	297
Chop-Time on the Congo	46	Our One Missionary Society	314
Tzu Chu Lin Temple	48	A Delhi Convert	322
Return of the ss. <i>Peace</i>	48	Mission Work in Italy	324
Baptist Association Meetings, East Bengal ..	54	Chinese Pictures	326
Village Work in Shansi	61	Tidings from Southern Italy	329
Encouraging Anticipations Fulfilled	76	Cheering News from Barisal, East Bengal ..	331
Pictures from China	77	Sketches in Barisal	332
Further Tidings from Rev. H. Dixon, of China	78	Women's Work in China	336
Sonepore Mela, 1890	84	Autumnal Missionary Services .. 299, 349, 386,	420
Tidings from the Kalka and Kurrar Districts	87	Our Frontispiece	351
Chinese Opposition	89	The Palestine Mission	352
The New boat of the Zenana Mission	90	"For of Such is the Kingdom of Heaven",	358
Converts at San Salvador	90	Death of the Rev. Hormazdi Pestonji, of Poona	359
First Experiences	94	The Rev. Gogon Chunder Dutt, of Khoolna	361
India, <i>mise l.</i>	96	The Rev. J. Jackson Fuller, of West Africa	362
Porozeper, Backergunge	97	Death of Mrs. Clark, of Brown's Town, Jamaica	365
Work in South Italy	99	Sketches in Eastern Bengal	366
Reports of the Deputation to India	157	Tidings from Dacca	370
The Late Mrs. Percy Comber, of the Congo	53, 115	Gipsy Village, Bengal	375
Anniversary Services, 1891	60, 117, 240	The Influence at Home of Missions Abroad ..	386
An Appeal from Shangtang	129	The Shrines of Sitakound in Chitragong ..	397
Miss Silvey's Appeal for Congo Training School	130	The <i>Sutton-in-Craven</i> , Mr. Teichmann's New Boat	401
Appeal from the Rev. R. Wright Hay, of Dacca	135	Tidings from India	402
Work in Rome	136	Work in China	406
"One Soweth and Another Reapeth"	137	Cheering Tidings from the Cameroons	408
Ninety-ninth Annual Report	147	The Needs and Claims of Africa	422
The Missionaries	148	The Needs and Claims of China	432
Eastern Missions	157	The Needs and Claims of India	439
Western Missions	205	The Temple of Juggernath at Pooree, Orissa	459
The West Indies Mission	215	A Visit to Darjeeling	462
European Missions	219	Baptism at Underhill Station	469
The China Deputation	191, 229, 266	Cheering Tidings from Dacca	470
A Century of Mission Work	241	A Confucian Temple	472
		A Letter from Ceylon	476
		Work by Mrs. Timothy Richard	479

MISSIONARIES AND OTHERS.

Anderson, H.	129, 186	Crudgington, H. E.	181, 185, 322
Balfour, W. Poole	34, 133, 149, 378	Dann, C. A.	150, 215
Barnett, T. H.	150	Darby, R. D.	268
Baynes, W. W.	268	Dean, Miss (the late)	257
Bentley, W. H.	210	De Cruz	23, 400
Bevan, G. W.	21	Dixon, H.	61, 78, 195
Bhojon	83	Durhin, F.	188
Bodon	82	Dutt, G. C.	15, 361
Bowser, Howard	268	East, D. J.	150, 218
Broadway, D. P.	174	Edwards, T. R.	282
Bruce, J. P.	189	El Karey, Y.	204
Burton, S. B.	352	Ellison, J. R.	33, 150
Cameron, G.	125, 299, 378	Evans, B.	150
Carey, Dr. W.	84	Ewing, Miss	140
Carey, W.	33, 331	Farthing, G. B.	48, 89, 99, 192
Carille, G. M.	299	Forfett, J. Lawson .. 7, 68, 132, 212, 378, 469,	484
Clark, J. A.	299	Forfett, W. L.	371, 394
Clark, Mrs. Eliza	265	Forsyth, R. C.	199
Comber, P. E.	132	Forsyth, Mrs.	103
Comber, Mrs.	53, 115, 148	Fuller, J. A. A.	149
Couling, S.	150, 201, 299	Fuller, J. J.	362

MISSIONARIES AND OTHERS.—Continued.

	PAGE
Gammon, R. E.....	217, 268, 339
Gange, Miss.....	140
Glanile, R. V.....	396
Glover, R.....	67, 103, 191, 268, 298, 339, 432
Gordon, S. C.....	149, 299
Graham, R. H. C.....	254, 484
Gray, G.....	34, 68
Greenhough, J. G.....	241
Grenfell, G.....	32, 132, 150, 205, 268, 422, 483
Harmon, F.....	76, 203
Harrison, F. G.....	32
Hay, R. W.....	96, 135, 183, 370, 470
Hook, G. H.....	172
Hughes, G.....	94, 149
Imam Mashh.....	25
James, F.....	202
James, W. B.....	177
James, W. R.....	23, 177, 185, 186
Jenkins, A. L.....	220
Jewson, A.....	402
Jones, A. G.....	150, 198, 413
Jones, Daniel.....	176
Jordan, C.....	150
Kerry, G.....	103, 172, 411
Kerry, J. G.....	150
Kirkham, A. G.....	299
Kiroonoday Ghose.....	262
Landels, W. K.....	8, 222, 299
Lapham, H. A.....	190, 413
Leonard, G. H.....	299
Lewis, T.....	150, 378, 408
Littlewood, W.....	148
Martin, T.....	150, 268, 340
McIntosh, R. N.....	176
McLean, A. J.....	17, 175
Marwood, Mrs. (the late).....	405
Medhurst, C. S.....	102, 336, 406, 483
Merrick, Mrs. (the late).....	400
Miller, W.....	459
Morgan, E.....	195
Morris, J. D.....	187
Morris, S. C.....	336
Morris, T. M.....	67, 103, 191, 268, 298, 339
Oram, F. R.....	44, 299, 319, 463
Pestonji Hormazdji.....	157, 359
Phillips, H. R.....	90, 287, 484

	PAGE
Piggott, H. R.....	160
Potter, J. G.....	160, 482
Prem Chand.....	41
Price, W. J.....	81
Pusey, J. H.....	217
Richard, T.....	100
Richard, Mrs.....	470
Roberts, J. S.....	160
Robinson, Denham.....	178
Robinson, W. V.....	398
Rogar, J. L.....	299, 339
Rouse, G. H.....	67, 140, 160, 186, 439
Shorroock, A. G.....	9, 378
Silvey, Miss C.....	180, 160, 268, 378
Smith, G. A.....	68, 87, 149
Sobey, J. H.....	140
Sowerby, A.....	160
Spurgeon, C. H.....	539
Spurgeon, R.....	177
Stubbs, J.....	182
Summers, E. S.....	178
Stapleton, W. H.....	316
Teall, W. (the late).....	257
Tregillus, R. H.....	404
Telchmann, A.....	97, 295, 401
Telchmann, Mrs.....	358
Thomas, H. J.....	150, 263
Tritton, Miss.....	468
Thomas, S. S.....	180, 259
Turner, J. J.....	103, 150, 196
Waldock, F. D.....	187
Waldock, Mrs.....	476
Walker, B.....	223, 329
Wall, J. C.....	136, 324
Wall, J.....	224
Wall, Mrs.....	226
Watson, Dr.....	201
Webb, W. M.....	291
Weeks, J. H.....	209, 378
White, W. H.....	61
Whitehead, J.....	32, 149
Whitewright, J. S.....	67, 103, 140, 160, 200
Williams, W.....	150, 217
Wills, W. A.....	129, 203
Wilshire, D.....	216, 339

HOME AND OTHER PROCEEDINGS.

Acknowledgments.....	30, 66, 101, 140, 265, 300, 336, 376, 411, 450, 481
Annual Report.....	147
Annual Services.....	33, 60, 117, 240
Autumnal Meetings.....	299, 348, 365, 420
Boys' Mission School.....	34
Contributions.....	34, 69, 103, 141, 269, 301, 341, 378, 418, 461, 484
Decease of Missionaries.....	53, 148, 257, 359, 365, 400, 405
List of Missionaries.....	230
Finances.....	21, 116, 226

Illustrated Missionary Lectures.....	414
Sacramental Collection for Widows and Orphans' Fund.....	458
New Year's Day Prayer Meetings.....	459
Christmas and New Year's Cards for Native Preachers and Evangelists' Fund.....	469
Recent Intelligence.....	32, 67, 102, 140, 268, 298, 339, 377, 413, 482
The Lord Loveth a Cheerful Giver.....	29, 67, 101, 139, 261, 300, 338, 377, 412, 450, 480
Zenana Mission.....	90, 378, 413, 468

INTELLIGENCE—STATIONS, &c.

AFRICA—	
Cameroons.....	32, 408
Congo.....	7, 13, 32, 44, 48, 90, 115, 125, 132, 205, 254, 267, 299, 316, 319, 321, 371, 378, 394, 422, 469, 472
BAHAMAS	216
BRITANNY	220
CEYLON	34, 68, 187, 476
CHINA	9, 26, 33, 48, 61, 76, 78, 89, 99, 102, 129, 191, 299, 326, 336, 393, 406, 432, 479
INDIA—	
Agra.....	176, 178
Backergunge.....	80
Barisal.....	332, 368
Barkipore.....	182
Calcutta.....	157, 172
Chittagong.....	23, 397
Dacca.....	17, 136, 137, 175, 183, 370, 411, 413, 470
Darjeeling.....	462
Delhi.....	180, 185, 269, 263, 322
Dinapore.....	177
Dinapore.....	84
Gya.....	41
Howrah.....	176
Jessore.....	404

Kalka and Kurrar.....	87
Khulna.....	16, 36
Madaripore.....	21, 23, 94, 177, 186, 186, 250, 294
Orissa.....	402, 469
Patna.....	176
Pirozeপুর.....	97, 295, 358, 401
Rungpore.....	290, 293
Serampore.....	178
South Villages.....	282
ITALY—	
Avellino.....	224
Florence.....	225
Genoa.....	223
Naples.....	223, 329
Rome.....	136, 224, 228, 324
San Remo.....	222
Tivoli.....	225
Turin.....	8, 222
JAMAICA	218, 291, 299, 365
Calabar College.....	218
JAPAN	160
NORWAY	219
PALESTINE	204, 352
SAN DOMINGO, &C.	216
TRINIDAD	217, 268, 340