

MISSION CAMP (BATESWAR).—(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE YEAR OF THE CENTENARY.

WE are anxious to give timely notice of the following arrangements for the Autumnal Meetings to be held in London, in October next, in connection with the Centenary Commemoration:—

**MONDAY EVENING, OCTOBER 3rd,
A DEVOTIONAL MEETING
AT THE METROPOLITAN TABERNACLE.**

The Committee have secured EXETER HALL, Strand, for next two days, the 4th and 5th.

On **TUESDAY**, the 4th, the engagements will be as under:—

**ELEVEN O'CLOCK:
THE CENTENARY SERMON.
HALF-PAST TWO O'CLOCK:
EVANGELICAL MISSIONARY ALLIANCE THANKSGIVING
MEETING.
SEVEN O'CLOCK:
PUBLIC MISSIONARY MEETING.**

On **WEDNESDAY**, the 5th—

**NINE O'CLOCK:
PUBLIC CENTENARY BREAKFAST.
HALF-PAST TWO O'CLOCK:
LADIES' MISSIONARY MEETING.
SEVEN O'CLOCK:
YOUNG PEOPLE'S CENTENARY MISSIONARY MEETING.**

Further information as to speakers and other particulars will be given in due course.

We have received since last month's acknowledgment the following additional promises to the Centenary Fund —

Lewis, Mrs. F. T.....	50	0	0	Palmer, Miss	10	0	0
Lewis, Mr. John, Cow- bridge	50	0	0	Viccars, Mrs. George ...	10	0	0
Thomas, Mrs. Wm., Llanelly	50	0	0	Long Buckby	26	5	
Two Friends	50	0	0	Nottingham (additional)— Collections (less ex- penses)	43	19	2
Urquhart, Mr. A., Elgin	50	0	0	Derby Road Church— Humphreys, Mr. Jas.	10	0	0
Pattison, Mr. S. R., F.G.S.	30	0	0	New, Mrs.....	10	0	0
Upward, Mr. E. J.	20	0	0	George Street Church... Mansfield Road—	13	5	0
Brown, Rev. J.A., M.R.C.S.	12	0	0	Booker, Mr. W. H. ...	25	0	0
Kelsey, Mr. H. R.....	10	10	0	Portsmouth (on account)	100	0	0
Davies, Rev. T., Cardiff...	10	0	0	Reading, King's Road— Collier, Mr. E. P.....	100	0	0
Hirst, Mr. W., Golcar ...	10	0	0	Davies, Mr. P.....	50	0	0
Lister, Mrs, Dundee	10	0	0	Collier, Mrs. S, J.	25	0	0
Morgan, Mrs. Thomas.....	10	0	0	Cooper, Mr. and Mrs. J. J.	25	0	0
Prestige, Mr. George	10	0	0	Jackson, Mr. and Mrs. E.	25	0	0
Smaller sums	43	5	0	Davis, Rev. C. A. and Mrs.	20	0	0
Hampstead (additional)— Harnden, Miss.....	10	0	0	Catley, Mr. and Mrs. ...	10	0	0
Aberdare, Mountain Ash, Rhos	13	9	4	Collier, Mr. W. E. (Grovelands).....	10	0	0
Addlestone (additional)— W. T. (third donation)...	20	0	0	Fuller, Mr. J. H.....	10	0	0
Smaller sums	6	6	0	Smaller sums	78	5	10
Beckenham, Elm Road— Thompson, Mr. Samuel (previously acknow- ledged)	25	0	0	Rome, Moiety of Proceeds of Missionary Bazaar, by the Rev. James Wall (Lire 1,536.16)	58	13	6
Doble, Mr. and Mrs. F.	20	0	0	Wisbech— Cockett, Mr. J.	10	0	0
Green, Mr. J. Reynolds	20	0	0	Dawbarn, Mr. G., J.P.	10	0	0
J. A. M.	10	0	0	Gardiner, Mrs.	10	0	0
Smaller sums	35	0	0	Gardiner, Miss.....	10	0	0
Calne— Self-Denial Society (ad- ditional)	13	10	0	Gardiner, Mr. F. J.....	10	0	0
Gamlingay	10	0	0	Tyars, Mr. J. F.	10	0	0
Helston	11	4	10	Collection at United Meeting.....	11	10	3
Histon	10	16	3	Smaller sums	9	5	0
Leicester (additional)— Collections	71	7	3	Smaller sums from various places	105	11	0
Greenhough, Rev. J. G., M.A.	25	0	0				
Orton, Rev. W.....	10	0	0				

Total amount of Premises and Receipts to date,

£84,723 7s. 6d.

The Bateswar Mela.

BATESWAR is the name of a village on the right bank of the River Jumna, about thirty-five miles south-east of Agra. It is famed for the beauty of its surroundings, the quiet river meandering at the base of lofty and precipitous cliffs.

The mela is held annually in the month of November, and lasts for several days. It forms a congested mass of 150,000 human beings, 10,000 cattle, 4,000 horses, and 3,000 camels. This moving multitude, seething in a thick cloud of dust by day, and a thicker,



ON THE WAY TO THE BATESWAR MELA.

more pungent atmosphere of smoke by night, wedges itself for miles between the sandy walls of a long, tortuous, and deep ravine, which finally opens out into a broad valley at the river bank. Curving with the stream across the mouth of the valley is a wide stone embankment, crowned with carved temples in honour of Mahadeo. Throngs of worshippers pour over this during the days of the mela, descend the broad flights of steps on the other side, and, having bathed, make the tour of the temples, one by one. The mouth of the valley is laid in fine irregular lines of streets with booths of merchandise and intersecting roads. The cattle—goats, cows, horses, and camels—occupy the head of the ravine, farthest removed from the temples and the river. Such is, in brief, the mela which I had the privilege of visiting, in company with

Mr. R. M. MacIntosh, of Agra, on the occasion of my first trip to the North-West a few weeks ago.

THE JOURNEY THITHER.

We started from Agra at midday, travelling by rail to the wayside station of Shikoabad, and thence by road, a distance of eleven miles, to Bateswar. The train was packed; yet all along the route there were crowds of pilgrims vainly clamouring for seats.

Shikoabad was reached at sunset. The pilgrims debouched on to the narrow platform and fought their way out through the ticket-gate into the road. There a lively throng of "ekka"; drivers shouted for custom, whilst creaking bullock-carts laboured slowly through the midst of men and horses, and stately camels lifted their heads high over all, sniffing the dust. This was a foretaste of the mela itself.

Presently the dust subsided, the pilgrims moved off along the road mostly on foot, and we too, having secured each an ekka, proceeded on our way. An ekka is an admirably contrived machine for stimulating the sluggish liver. It consists of a pair of wheels, from the axle of which branches up a skeleton framework of bamboo covered with leather. This forms a convenient box or receptacle for luggage, and you sit, *à la* Turk, on some plain boards which make the lid. Over your head is a gaudy dome of thin cloth, supported by four slender sticks. The shafts taper off from the front and serve to hold together, by a ragged arrangement of ropes, the bony, knock-kneed little "tat" that trots between them. The driver sits on your lap—if you will let him; otherwise he rests partly on the pony's tail and partly on the root of one of the shafts. This was my first ride in an ekka, and I shall not soon forget it.

The road for a few miles led up gradually rising ground, with open country on either hand. We met a good many empty vehicles returning to the station, and three lordly elephants filed past us, adorned with swinging bells, whose pleasant chime sounded through the night-mist long after the majestic creatures had disappeared. The latter half of the journey was a long, winding descent through narrow defiles—the road a mere cart-track over loose sand. We shivered as we passed over the crest of the high land, halted in moonlight, and began burrowing into these nether regions. Nor was I surprised to see, at every fifth of a mile, a group of well-armed chowkidars (or native constables), squatting round a fire in the side of the cliff. The weird sense of solitude and danger was deepened by the sudden noiselessness of all traffic as it touched the sand. At the bottom of this descent we came to the edge of the river, turned

inland again, passed through a dark chasm, and emerged, to see gleaming below us a lighted bridge. After crossing the bridge, the smoke that filled our nostrils, and the muffled noise as of a distant city that greeted our ears, told us the mela was near. By nine o'clock we had reached our tent in the

MISSION CAMP.

For ninety years past our missionaries have pitched their tent on the same central spot. It is a sort of platform, or ledge, jutting out from the base of one of the cliffs on the eastern side of the valley. The Bhurtpore road, more like a ditch than a road, here enters the mela. It is shown in the picture, with the mission camp on the left, a few feet above it, while beyond is the dust and smoke of the city of booths.

Four streams of traffic meet at this point; and a fine view of the mela can be had from the overhanging heights. Here have stood Chamberlain and Parsons, and Phillips and Smith, and many a younger missionary during these ninety years, holding forth the Word of life and lifting up the standard of the Cross in the sight of an idolatrous host. Early in the morning I took

A WALK THROUGH THE MELA.

It seemed to me to cover more ground, and to be a larger affair altogether than the mela at Sonapore, the largest in Bengal. Crowds were still pouring in through all the avenues to the valley, and every height was gay with huddled groups of women, whose coloured robes fluttered in the breeze.

The streets were busy with the din of barter; native jewellery in abundance, brass ware, musical instruments, horse gear, toys, and sweetmeats tempted the passer-by; while all around the temples squatted the vendors of flowers and fruit to be offered to the gods. Near at hand snake charmers, minstrel troupes, faquirs, and conjurors gathered their gaping crowds.

THE TEMPLES

were, of course, the chief centre of interest. I counted over a score of them on the river wall. Some have long been disused, and are falling into decay. Each contains the obscene symbol of the worship of Shiva. One is remarkable for a group of carved figures placed on a platform inside, and supposed to represent *Mahadeo*, *Parvati*, his wife, and their son, *Ganésu*, who has the head of an elephant. The images are larger than life. Money is the principal offering brought to these idols of stone. The worshipper enters by the low door (shown in the picture), makes a profound obeisance, pours a little water over each image in turn, and drops a

few pice on the floor before going away. The door is guarded by policemen, and the Brahmins gather up the coins at the close of the day.

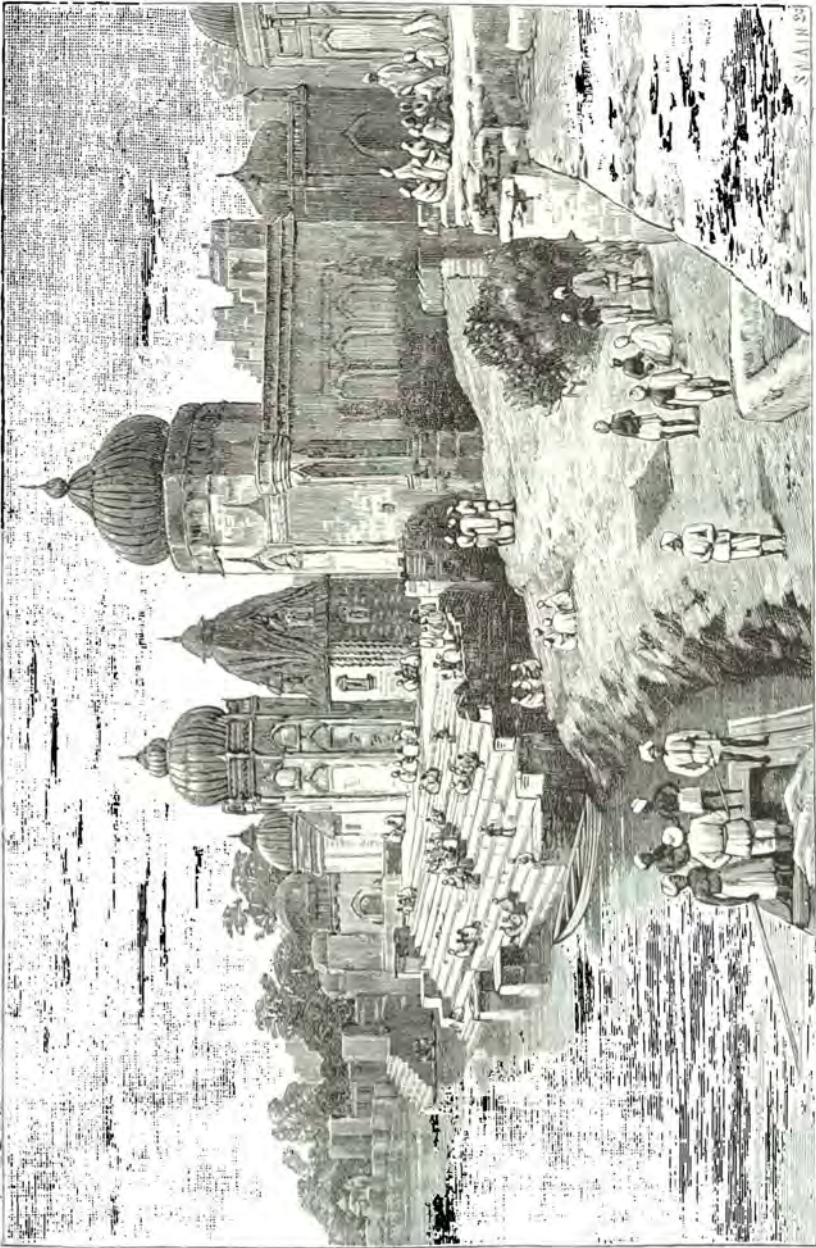
The chief temple has no architectural merit, but is larger than the others, and enclosed within a walled courtyard. The scene there on the

GREAT BATHING DAY

baffles description. A dense crowd of pilgrims surges continuously through the gateway into the court. Here a stout wooden barrier separates them from the temple door, and access is gained only by a narrow passage which admits but one at a time. Yet they "rush through with such violence and rapidity that we found it difficult to count them. Young men were leading their aged parents, and mothers their children, in order to save them from being trampled down by the crowd. Oh, ye cold-hearted Christians, come and learn zeal from these poor deluded worshippers of stone; think of their long journeys on foot, their sleeping nights on the cold ground in winter, almost without covering, their rising at midnight by thousands to bathe, rushing into the stream like maniacs, and thence to the temple, where it required more than ordinary resolution to enter, and suffering all sorts of inconvenience in order to complete their worship. When shall we see such a spirit of zeal and sacrifice in the Redeemer's cause?"*

The temple is a square chamber, very dark, and bare of all furniture save the stone symbol—a more than usually large one—with a trough round it, in the middle of the floor. A row of four or five bells is suspended by chains from the roof. Bells swing everywhere, from the gateways, and even from the branches of a tree that grows in the court. The worshipper rings them to attract the attention of his god. Some hang far out of reach. To jump at these and ring them is an act of peculiar merit. Every one of the thousands who pass through the shrine on the bathing day empties a vessel of water over the trough, and offers a handful of rice, or a garland of marigold, or a little fruit. When I looked in the stone symbol was completely buried under a heap of flowers, the water had risen a foot or so above the floor, and quantities of rice, leaves, and bell fruit were floating about. Yet the pilgrims were still crushing in, wading through the waters, ringing the bells, calling aloud on the name of their god, and adding fresh contributions to the general mess. Behind the temple is a small gutter, through which some of the filthy water is drained away, but even this is considered holy, and feeble women, who cannot squeeze into the

* See Mr. Smith's account of his visit, published in the MISSIONARY HERALD August, 1849.



TEMPLES AND GHATS (BATESWAR).—(From a Photograph).

shrine, smear it over their bodies. Such is Hinduism, and such are its rotaries after nearly a century of

MISSION WORK.

How could it be otherwise? For many years past *the missionaries of our Society alone* have visited this mela. Formerly European brethren of the Church Mission at Secundra used to come, but they are now represented by a small band of native preachers. This year, as far as our own Mission was concerned, the case stood as follows:—Mr. Daniel Jones could not be present owing to the critical state of Mrs. Jones's health; I was but a stranger and sojourner in the land, ignorant of Hindi (the only language current), and there remained but Mr. MacIntosh with his three native assistants. The Secundra men mustered another three. What is one missionary to a lakh and a half of people? What are seven preachers, all told, to a congregation of 150,000? They did what in them lay. They sang and preached and pleaded till sheer exhaustion compelled them to rest. What then? They had barely touched the fringe of that great multitude. A few hundreds, at the most, heard them speak; and of these few lingered long enough to catch the burden of their words. I noticed that the missionary got and kept large congregations such as no native brother was able to draw. India needs as much as ever the *foreign missionary*. Our Bengali and Hindustani brethren make good helpers, but few of them as yet have made good leaders in this matter of street preaching. Circumstances give the "foreigner" an immense advantage. His face, his dress, his accent, the mystery about his motive, all tend to make him an attractive figure; and something must be said also for Western energy—an active habit of mind, and the object-lesson of a whole nation adopting the Christian name.

Mr. MacIntosh is a brother admirably equipped, both by nature and grace, for this special work. Endowed with a large presence, a magnificent voice, a facile command of Hindi, and a simple, persuasive manner—whether he sings or speaks there are always people to listen. Let us thank God for such a witness in the melas and bazaars of the North-West. He said to me one day: "Ah, but you should hear Daniel Jones; it was he who taught me—he is my *guru*." There spoke the modesty of the one man and the influence of the other.

One of the prettiest sights of the mela is thus graphically described by Mr. Smith:—"As soon as evening came on, we took a boat and crossed the river, and there a view presented itself worthy of the artist's pencil. A line of pakká gháts, about a mile in length, and forming a strong

embankment by which the stream of the river had been turned from its natural course; the whole surmounted by upwards of thirty temples of various kinds of architecture, chiefly the common Indian style; and from each of these gháts the natives were floating away thousands of little ghi lamps, placed on tattis of straw, the intention of which was to light their deceased ancestors to the abodes of bliss. . . . The moon was just rising with more than usual splendour, and casting her pale light over this vanity fair."

Mr. MacIntosh and I did not cross the river, but we stood on the steps of the ghát shown in the picture and watched the lamps being lit and "floated away." Their number in each case corresponded with the number of dead relatives to be lighted through the land of shades. One man had five, another two, and a third four. The lamps were nothing but tiny cups of soft dough filled with ghee. Long lines of pilgrims descended the steps and bent over the dark surface of the stream with their trays of straw. At the same moment a number of huge turtles lifted their heads above the water and waited. When the lamps floated away they swam towards them, put them out one by one, and gobbled up the dough.

Barisal.

WILLIAM CAREY.

A Baptist Union in North China.

THE Rev. C. S. Medhurst sends the following report of some recent meetings held in Ching Chou Foo:—

"March 4th, 1892.

"MY DEAR MR. BAYNES,—It may interest our friends at home to hear that the native Church in China, like its English mother, holds its spring and autumnal gatherings. The assemblies are not, of course, comparable in numbers to the meetings at home, but they equal them in inspiration, although the delegates are only poor peasant farmers, most of whose allotments do not exceed an acre or an acre and a half of land, upon which they and their families are entirely dependent. It is, therefore, always a problem with them how they are to obtain a sufficiency of food and clothes. A few, perhaps, are better off, but they are scarce exceptions. If poor in this world's goods, however, they are, for the most part, rich in spiritual graces,

and nobly support six native pastors, besides contributing largely to the Church poor fund. More than this we cannot expect from them. Most of the subscriptions are collected at the bi-annual conferences, but the meetings serve a still higher end by establishing the faith and quickening the zeal of the whole Church. As we have no railway trains to bring us together, our delegates have to tramp on foot to the place of meeting—or, perhaps, ride a donkey—bringing with them their own beds. They come from distances varying from ten to forty miles, and the average attendance is about one hundred and twenty. It is an impressive sight to see this congregation of grey-headed men and stalwart youths unite in worshipping the true God, and to remember that, a very few years ago,

they all bowed before hideous idols, and were the slaves of many superstitions. Now each one is a leader of a small company of believers in his native village.

"The spring meetings of the Ching Chou Fu Baptist Union were held a few weeks ago, in this ancient city, and perhaps a brief account of its proceedings will be acceptable to the readers of the *HERALD*.

THE SPRING MEETINGS.

"The morning session is always of a devotional character, when one of us usually preaches. Rev. F. H. James was the chosen preacher this year. Taking Rom. i. 16 as his text, he pointed out the great changes the Gospel wrought in the national characteristics of the ancient Greeks and Romans, and the more modern nations of England and Germany. He then proceeded to show how necessary the Gospel was in China to uproot their national faults of deceit, covetousness, and pride; and concluded by earnestly exhorting all present, as the slaves of Christ, to spend their lives in making this Gospel manifest to their heathen countrymen.

"The afternoon session was devoted to business. Certain stations were regrouped; a new elder was elected; arrangements were made for holding a class for a month for the training of some voluntary evangelists; and, in response to an appeal by Pastor Nieh Tung An, the delegates, on behalf of their stations, promised that each member should, every week, commit to memory a passage of Scripture, and repeat it at the Sunday morning service.

"The next item on the programme was the centenary of the 'Old Society'—viz., the B.M.S.—upon which Messrs. Forsyth and Bruce delivered short, pointed addresses.

"Mr. Wang Pao Tai now rose, and informed us that Mr. Tung, one of the cleverest of the native pastors, had been compelled, through poverty, to sell his land, and to remove to Shansi. A Mr. Li was unanimously elected to fill this vacancy, and Pastor Wang appealed to the Christians to remember him in their prayers.

"Mr. Sun Han Ch'ing, who had returned from Shensi on private business of his own, reminded the assembly that the recent emigration from Shantung to Shensi had not been of their own planning, but that those who had emigrated did so under stress of poverty caused by the famine. The famine had, doubtless, been permitted that the Christians might be scattered, and take the knowledge of Christ to other places than those in which they were born. As a result of this scattering, the Gospel was now preached in Shensi, and was spreading in Honan. Opium was, however, largely grown in those provinces, and this was a serious obstacle to Christianity, inquirers being unwilling to relinquish the profits of growing it, and turning their backs on the Word when they found that it would not countenance the opium. Mr. Sun's address was listened to with deep interest.

"A few remarks from Pastor Cheng brought the afternoon session to a close.

"In the evening, the Christians came together again, when I gave a lecture on the martyrs, illustrating it with the magic lantern, and this finished our spring meetings. By daylight next morning, many of the delegates were tramping home again, to talk over with the fellow Church members in the country the things they had heard and seen. Yours very faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

William Carey: His Fidelity as a Translator.

IN connection with the recent Centenary celebrations much has been said respecting William Carey as a man and a missionary. His humble origin and early life; his *Enquiry* and celebrated sermon; his extraordinary ability as a linguist; and his wonderful work as a translator have all been more or less dwelt upon. There was, however, one feature in his character to which scarcely any allusion has been made, a feature which deserves special notice and commendation. We refer to

HIS FIDELITY AS A TRANSLATOR OF THE WORD OF GOD.

If in secular matters "it is required in stewards that a man be found faithful," especially is this so in spiritual concerns, in ministers of Christ, and stewards of the mysteries of God."

With these thoughts in his heart, Carey entered upon his work as a translator of the Sacred Scriptures, his purpose being to give, as far as possible, a translation of every word. In coming to the word *baptizo*, he knew that its original and only true meaning was to immerse. He knew, however, that the almost invariable custom had been to transfer and not to translate the Greek term, that this had been the practice with regard to the English and other versions of the New Testament. Under these circumstances, what was he to do? Was he to follow in the wake of Wiclif, Tyndale, Cranmer, and other distinguished translators, and transfer the word? Happily he had not to obey or to consult king or council church or committee, but simply to follow the guidances of God's Spirit and the dictates of his own conscience. Led up to this point he seems to have had no difficulty as to the course he should pursue, and, finding in the Indian languages terms which accurately expressed the meaning of the Greek word *baptizo*, he translated it accordingly. So far, therefore, as India is concerned we have this fact made known, and placed on permanent record, that *baptism* signifies *immersion*. In this act of William Carey we have

A NEW AND TRUE DEPARTURE

from the course adopted by previous translators. That it was not done in hostility to other Missionary or Bible Societies is quite evident, inasmuch as they were not in existence when Carey's version of the New Testament in Bengali was made. That subsequent difficulties arose through the action of Pledobaptist missionaries was not his fault, as he could not do otherwise than be faithful to the command of Christ. Because the Church had wandered from the truth concerning baptism, and because translators could not give a faithful rendering into other languages without condemning the practices of the Church, Carey was not to blame. Nor could he remove faithful renderings from his versions simply because immersion was not in harmony with the custom of Pledobaptist missionaries, and who, when administering the rite by sprinkling, were held forth as acting contrary to the Word of God. For his fidelity to his God and his conscience, however, he had to pay the penalty, and because he would not remove the objectionable terms at the dictation of the British and Foreign Bible Society, pecuniary assistance was withdrawn and is still withheld.

In this emergency the Bible Translation Society was formed, and all Christians who approve of the action of Dr. Carey and his successors in producing and perpetuating faithful and complete versions of God's Word are earnestly requested to assist in this highly important work. Funds are urgently needed, and should be sent to W. Hill, at the Baptist Mission House, Furnival Street, London.

Copies of the Annual Report of the Bible Translation Society for 1892 are now ready, and may be had on application to the Secretary.

Good News from Ootacamund.

MR. D. HOOPER, of Ootacamund, sends the following cheering tidings of the good work carried on by the native Baptist Church in Ootacamund, where the venerable George Pearce laboured so earnestly during the closing years of his life:—

“Since the removal by death of that devoted missionary of the Baptist Missionary Society, the Rev. George Pearce, you will be glad to hear that the work commenced on the Nilgiri Hills by himself and Mrs. Pearce is in a most healthy spiritual condition. Pastor Lazarus, with the help of several European Christian friends, has been enabled to erect a convenient and substantial chapel for his native congregation Old Ooty, and has received several new members into fellowship by public baptism. But what I wanted to tell you about was the active missionary spirit which is present in the church-members. In June last, two of them, after much prayer and study of the Bible, left their situations and asked to be allowed to go and preach to the heathen around them not far from the Hills. A dedication service was held, and Daniel and Samuel were sent off on their first tour with the prayers of all concerned. They visited the hill tribes and gave the Gospel message to the Badagas, Fodas and Canarese coolies employed on the coffee estates. On the southern slopes of the Nilgiris is a tribe called the Irulars, who are subordinate to the other tribes and are on this account called ‘unenlightened,’ from the Tamil

word ‘Irul,’ meaning darkness. The people received Daniel and Samuel with great kindness, and after they saw what they had come into their midst for, for they stayed with them for several days and taught the children reading and writing at the same time, they built them a small chapel for their evangelistic services and a house for them to live in. Lazarus has been down to dedicate the chapel at their earnest request, and now a whole village is being instructed in the word and will of God. To-day Lazarus has just told me the good news that sixteen of the people, seven men and nine women, are going to be baptized next week. These will be the first fruits. A little golden god they are going to bring up with them, to sell or give away. It has been worshipped for many years by themselves and their ancestors, and they are also bringing up some goats they had intended sacrificing to the god on the occasion of the annual festival. I will write you further particulars about the work after a time, but I wanted to be the first to announce this news to our Baptist brethren in England.

“Yours sincerely,

“D. HOOPER.

“A. H. Baynes, Esq.”

The Orissa Mission.

THE Rev. Thomas Bailey, of Cuttack, writes as follows.—

DEAR MR. BAYNES, — Though there is nothing of very striking interest to record, our friends will, perhaps, be glad to receive information respecting the progress of our work. The time has been one of transition, and, in the case of the missionaries at Cuttack, the new arrangements have somewhat interfered with our usual cold season labours. In addition to this we have lost, for the time being, the services of one of our number, Mr. Hill, who has left on furlough to England; so that our itineracies this year have been scarcely equal to the average. This remark does not, however, apply to our brethren at other stations, nor to the native brethren here. These have been well employed, and the area covered by their labours will probably be found to be as extensive as in former years. They have been well received in all directions, and, with the blessing of God, there is every reason to hope that rich and lasting results will follow.

“Recently, I was able to spend a few days at

“KHUNDITTUR,

one of the outlying villages on the Calcutta road. The people appeared contented and fairly prosperous. They are all of the cultivator class, and, in addition to the usual kinds of grain, raise crops of wheat, arrowroot, and tobacco. I was glad to find the Abbot of the neighbouring Hindu Monastery, and the most influential man in the district, friendly with them. He also very gladly showed me over his establishment, and his two resident disciples and heirs were frequent visitors to my quarters. Two young persons

were baptized on the Sunday, and a simple feast was provided in honour of the event, when we were once again reminded how easily we could do without knives and forks, though, as a concession to admitted weakness, a spoon was provided for one of the guests. The people are intending to make several improvements in the village chapel.

“More recently I have paid a

“VISIT TO MACMILLANPATNA,

our village on the opposite bank of the river Mahanadi. The new chapel is a great improvement upon the old thatched school-house, and I was glad to find that provision had been made for whitewashing, and the usual annual repairs. A sum had also been paid in advance for new benches. There are two candidates for baptism.

“Last week I visited

“CHOGA.

This is the largest of our sub-stations and is situated in Athgada, one of the tributary states. The administration of justice by the Rajah and his minions is very imperfect, and sometimes places us in circumstances of great anxiety; but the land is fertile, and the people as a whole are thrifty, and, in common with other Hindu ryots, are patient under oppression, though by no means backward to seek our interposition. One person was baptized, and there are six remaining candidates. An epidemic of measles and small-pox, which had carried off—amongst others—several of the principal villagers, had caused widespread alarm, and was mentioned by several of the candidates as the ex-

citing cause of their concern respecting spiritual things.

“CUTTACK.

“At Cuttack itself there are also indications of progress. Several friends, who have been separated from us for many years and are well able to help us, have been restored to the fellowship of the Church, and we have thirteen candidates for baptism. I greatly regret to have to report

“THE DEATH OF DAMUDAR MAHANTZ,

one of the oldest and most respected of our native ministers. Our brother was originally from the neighbourhood of Khundittur, and was a convert from Hinduism. His baptism occurred in 1840, and the account given by the late Rev. C. Lacey of the circumstances attending it is of a deeply interesting kind. He was afterwards received into the Mission College to study for the ministry, and Dr. Sutton says of him: ‘Damudar is an interesting young man, of a meditative disposition, which would probably, if he had continued a heathen, have pushed him to asceticism.’ And again: ‘Damudar is a good speaker, and will probably prove one of our most pious Christians.’ He was then about twenty years of age. Five years later, Dr. Sutton makes a further reference to him and says: ‘This active young brother must, during the *three* months labour at Cuttack, have preached one hundred and fifty times. His addresses are very fervent, affectionate, evangelical, and serious. May he be kept as he now appears—humble, pious, and zealous.’

“Our brother’s ordination took place at Cuttack towards the close of 1845 in connection with the meetings of Conference. The late Secho Patra and Secho Sahu were ordained at the same time. Mr. Stubbins delivered the in-

troductory discourse, Dr. Buckley proposed the questions, Mr. Lacey offered the prayer, and Dr. Sutton gave the charge. Dr. Buckley, in describing the proceedings, says: ‘A holy influence attended the services; joy and gratitude filled our hearts; for myself, I seemed to live my ordination—a blessed day!—over again.’ Of Damudar he says: ‘His manner of speaking is very pleasing and affectionate; the matter often weighty, and the arrangement lucid.’ The early promise was well fulfilled, and our brother maintained his position for many years as a persuasive and eloquent preacher, a man of amiable disposition and consistent Christian character. He was devout and diligent as a reader of God’s word, a lover of good men and of the Lord’s house, but for several years past had been laid aside from active duty. The end came suddenly. On Sunday, February 21st, he attended the chapel services as usual, though he was very feeble, and, on the following Friday, peacefully breathed his last. A large company was present at his funeral to show respect to his memory.

DEATH OF MR. SPURGEON.

“The news of Mr. Spurgeon’s death has been received here with great concern. Many of our people are acquainted with his writings, and the leader of the local branch of the Brahma Somaj, who called at my house soon after the news arrived, said he felt it as a personal loss; and one of his prominent helpers, who was present at the time, said that the same was true of himself also.

“Subscriptions for the repairs of the Jagannath temple at Pooree continue to come in very slowly. The list to date, published in last week’s native paper, shows the total amount raised in all India to be less than forty thousand

rupees; whereas the estimate of the sum required is ten times that amount. It is doubtful whether the expenditure of even the latter large sum would accomplish the object, as, in the opinion of competent authorities, the whole of the dome should be rebuilt from the

foundation. There is much talk, but little or no real enthusiasm, and the prospects are not encouraging to those who are in any way responsible for the work.

“THOMAS BAILEY.

“To A. H. Baynes, Esq.”

Death of Mrs. J. E. Henderson, of Jamaica.

THE Rev. C. E. Randall, of Kingston, writes, under date of June 22nd, 1892:—

“MY DEAR MR. BAYNES,—You will probably not be surprised to hear of the decease of Mrs. Henderson, the widow of the late Rev. J. E. Henderson, who was for forty-seven years one of your missionaries in Jamaica. The event took place at the residence of my son-in-law, Mr. W. L. Kingdon, at Montego Bay, on Thursday, the 16th inst. In Mrs. Henderson has passed away almost the last of those who were connected with what may be called the heroic and stirring history of the Jamaica Mission. Mrs. Henderson arrived in Jamaica, with her husband, in the year 1840. They were amongst those who came out in response to William Knibb's enthusiastic appeals. They laboured for some years at Waldensia, from which place they removed to Montego Bay, where they continued to labour till Mr. Henderson's death. Mrs. Henderson's character was distinguished by quiet gentleness and womanly wisdom; and her life was marked by steady, unostentatious, but none the less valuable, Christian work. Only those who knew them intimately knew how much the life and extensive usefulness and influence of her husband depended on her. She was emphatically ‘a help meet’ for him. After her husband's death

she continued to reside at Montego Bay, highly respected and useful in the church and community. Last year she was induced to venture to take a trip to England, chiefly to see her eldest son, who resides there. After two or three months very pleasantly spent, she suffered from repeated attacks, or rather, a persistent attack, of fever, which completely prostrated her. It was deemed advisable, as a last resort, for her to try to return to Jamaica, and she arrived here in a very weak condition on May 13th. After remaining with us in Kingston for about three weeks she appeared to gather strength, and was able to proceed to Montego Bay. In a few days, however, serious symptoms appeared, and she gradually sank, ending her earthly life where so great a portion of it had been spent in the service of her Lord. The funeral was attended by the Revs. G. R. Henderson, J. Kingdon, G. E. Henderson, E. J. Hewett, E. Fray, C. Chapman, and A. Thompson (Presbyterian). She will rest by the side of her husband till ‘the dead in Christ’ shall arise.—Yours very truly,

“C. E. RANDALL.

“A. H. Baynes, Esq.”

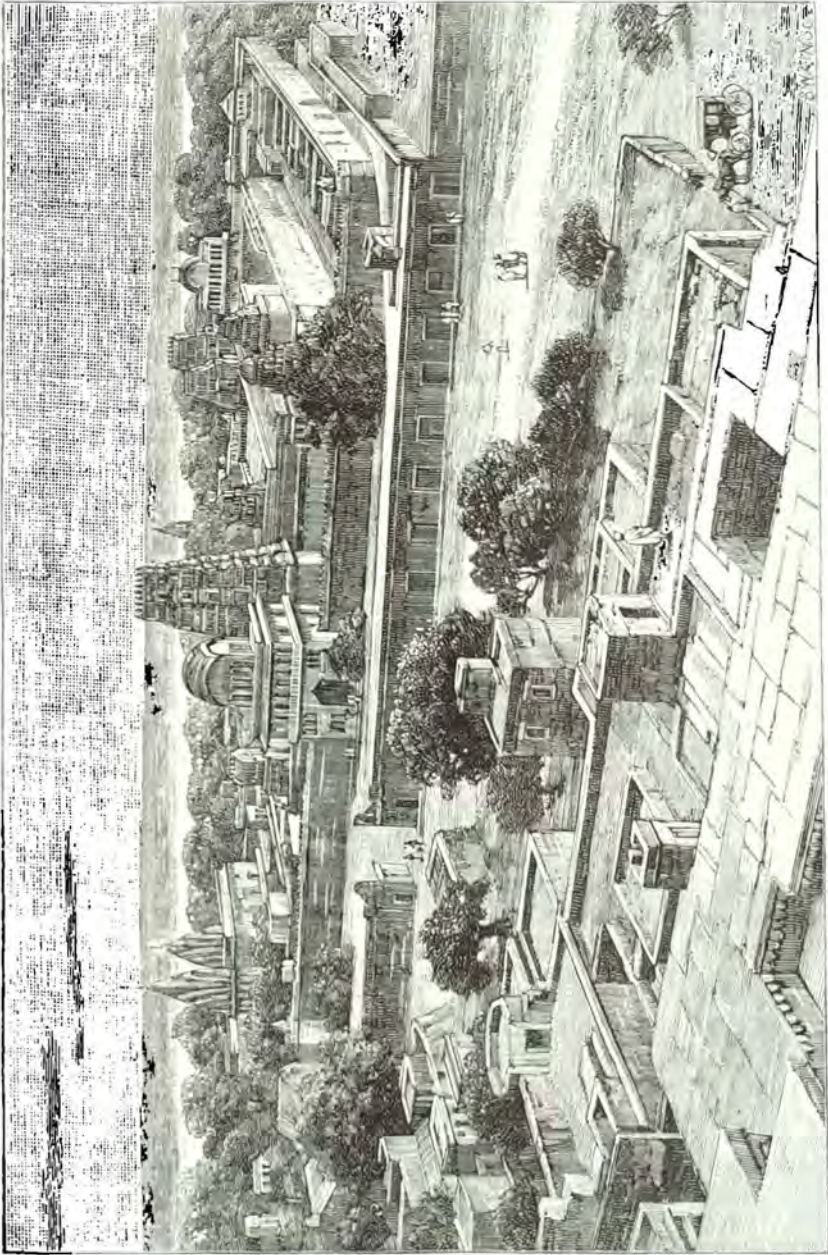
Muttra and Brindabun.

MUTTRA (or Mathura) is one of the three holy cities of the Hindus, the other two being Gya and Benares. "Whatever the changes in the national religion, the city of Mathura has continued from remotest antiquity the chosen centre of Hindu devotion. When Buddhism prevailed throughout India, the votaries of Sakya Muni were drawn from the far distant realm of China to visit its sacred shrines; and when the temples of Buddha were swept away by the torrent of Pauranik Brahmanism, the desecrated sites were speedily occupied by the new order of divinities. . . . In the years that followed the establishment of modern Hinduism (of which it was, perhaps, a centre), Muttra became a sort of holy land for Hindus." There are no less than five sacred places of pilgrimage within a radius of a few miles, all connected with the birth and life of Krishna.

Of these the most famous is Brindabun. Here Krishna dallied with the milkmaids, and here come every year hundreds of widows from Bengal to give themselves to the service of the temples. These temples are "the largest and most magnificent shrines ever erected in Upper India."

The four oldest date back only 300 years, however, and of these, three are in a ruinous and sadly neglected condition. The fourth bears the title of Gobind Deva, and is "not only the finest of this particular series, but is the most impressive religious edifice that Hindu art has ever produced." It is built of red sandstone, "in the form of a Greek cross, the nave being 100 feet in length, and the breadth across the transepts the same. The central compartment is surmounted by a dome of singularly graceful proportions." When I visited the place, a few weeks ago, some disgusting faquirs were lying about on the floor, and full-sized monkeys were springing nimbly from bracket to bracket, and balcony to balcony, along the walls. Altogether, the interior had a general air of dirtiness and grease, which quite spoilt the effect of richly carved stone, and blinded my eyes to the beauty of the "singularly graceful" dome.

At the further end, of what would be the chancel in an English church, was a little black door, set in the stone arch, heavily studded with iron, and locked. This the Brahmins opened, while a gong sounded for worship, and I was permitted to look within. What I saw was an ante-room, in the middle of which stood a priest, swinging the gong. On the right, rose a stall of fruit and milk, &c., apparently exposed for sale; and directly opposite the door was a sort of shelf in the wall, on which a tawdry group of idols were seated, decked out with tinsel and paint. A few old men and women filed past me and prostrated themselves with every mark of reverent



GREAT "SETH" TEMPLE, BRINDABUN. (From a Photograph.)

worship before this vain and vulgar show. The "get-up" of the group was much inferior to that of the average "penny waxworks" at home; and nothing could be more out of harmony with the noble design and elaborate finish of the building itself. Outside, there was less to mar its imposing effect. The suns of three hundred years have rather mellowed, than otherwise the raw colour of the stone.

Our picture shows the richly ornamented front of the temple, with its exquisite play of light and shade over massive pillar and dainty alcove and delicate pendant bracket.

I climbed to the top of the dome by a secret staircase within the walls, and thence looked down upon the holy city, with its multitude of shrines, encircled by the sacred river. The "great" temple, founded by Seth Gobind, Das and Radha Krishan, lay like a miniature town just across the road. It is built in the Madras style, and covers a large area, the outer walls measuring 773 feet in length by 440 in breadth. These enclose a fine tank and garden, in addition to the actual temple court. This latter has lofty gate-towers, or *gopuras*, covered with a profusion of coarse sculpture. In front of the god is erected a pillar of copper gilt, 60 feet high, which alone cost Rs. 10,000. The principal entrance of the outer court is surmounted by a pavilion, 93 feet high, constructed in the Mathura style, after the design of a native artist." The whole temple cost forty-five lakhs of rupees, and was finished in 1851. I took the accompanying photograph from my vantage ground on the dome, though not without difficulty, as a high wind threatened to whisk the camera off its legs. The *ticca gári*, seen to the right of the picture, brought me from Muttra Station, five dusty miles. Descending to the *gári*, I crossed over the road, and entered the great temple enclosure. Then, having climbed the "pavilion," or principal gateway, I stood in front of the chief *gopura*, and exposed another plate. I was disappointed in not being able to see the temple proper. A porter sat at the entrance, and showed me a notice written in English, requesting that no Christian or Mohammedan would violate the feelings of the worshippers by stepping inside.

Barisal.

WILLIAM CAREY.

Death of Mr. Thomas Cook.—By the death of Mr. Thomas Cook, of Leicester, an honorary member of the Committee, the Mission loses a warm and generous friend. At the last meeting of the Committee, the Rev. J. G. Greenough, M.A., and the Rev. William Hill were requested to attend Mr. Cook's funeral as representatives of the Missionary Society, and a resolution of sincere sympathy with Mr. John M. Cook, of Norwood (the only surviving son), and the members of his bereaved family was unanimously adopted.

Work in the Agra District.

THE Rev. J. G. Potter, of Agra, sends the following account of work in the Agra district :—

“Agra, March 3rd, 1892.

“MY DEAR MR. BAYNES,—Having just returned from a tour in the Agra district, I have thought that a few lines for the *HERALD* would be acceptable. It would take a long time to describe all that we saw and heard at the different villages, and the work done amongst the village people. I will, therefore, tell only of our work in and around one place, called Digner.

“DIGNER.

“This village is only eleven miles from Agra. It is situated near the banks of the canal. It is large and prosperous, containing 500 houses and 2,000 people. Our tents were pitched in a fine clump of beautiful trees, which afforded good shade in the heat of the day. We formed quite a strong mission band. In addition to my wife and myself, we had with us of our own Mission three preachers and one Bible-woman, and also Miss Bland, of the Church Zenana Mission, and with her a Bible-woman and her husband of that Mission. We were able, therefore, to carry on work in three places at one time. From our camp at Digner we were able to reach all the surrounding villages, and in Digner itself work was daily carried on.

“Our first visit was paid to the market at Digner, and then to the houses of the landowners of the place. We had as our guide a bright boy, who had come with others on our arrival to greet us at our tents. Miss Bland and my wife were allowed to go into the landowner's house and speak to the women, whilst I, by song and sermon, preached to the landowner and his friends. Day by day we made new

friends and had fresh openings for work.

“The day after our arrival four or five villages were visited by ourselves and our native helpers. And at evening 200 people gathered to see the pictures of the magic lantern and hear the Gospel address given in explanation of them.

“On the following day, in visiting a village three miles away, we found that the head man was very ill. We were asked not to sing, and were not permitted to see the sick man, yet we spoke very earnestly to the friends who came around us of death and eternity, and of Christ who died and rose again. I felt it to be a solemn matter to be so near a heathen man, probably dying without the knowledge of Christ, and yet to be unable to preach to him the Gospel. However, I trust that he heard it through his son, who was one of those who listened to us, and afterwards purchased a copy of Luke's Gospel.

“MY BIRTHDAY.

“The following day, Saturday, February 20th, was one of the happiest birthdays I have spent. I was so glad to be back in India and at work again. In the morning my wife accompanied the Bible-women to their work. It was hard to see so many women ready to listen, and yet to have to keep silence because of the difference of language. Another year my wife will, with God's blessing, be able to take her full share of the work. As it is she has begun to teach the children a Gospel hymn she has learned by heart, and read over a few texts to the women. Whilst women's work was taking place in one part of the village, the evangelist

and myself had gathered the men together in another part, and spoken to them the glad tidings of great joy. In the afternoon of the day, as usual, we met with our native helpers for Bible reading and prayer, and afterwards went forth to another village to preach. There, again, we had good companies of both men and women. To the men we showed a large coloured picture of the Prodigal Son being received back by his father. I told the story, which was listened to with great attention, and afterwards told the parable of the Lost Sheep, so that the people might have the whole Gospel set before them. We found that the head man of the village was very friendly with our preacher Rati Ram, who lives at an out-station five miles away. After the preaching we sold eight Christian books and tracts, which, in a village where few can read, was very good. We found in this and other villages that Mr. D. Jones was well known; many of the people inquired kindly after him. Returning to our tents, we had just time for rest and food before showing the magic lantern. The people were looking forward to it with great delight. One of the leading men came to show us a suitable place, and took care to see that the people were properly seated, and that the women had a place for themselves from which they could both see and hear.

"THE MISSION OF THE LANTERN.

"I suppose there were about 300 present at least. As soon as all was ready, we had only to play a native tune on our concertina and the people came flocking around us. After a few moving pictures, such as a wind-mill, and lion which moved both eyes and mouth, we showed pictures of the parable of the Sower and told them of the seed we had come to sow.

We then showed eight pictures in reference to the sin of drunkenness, of Cruickshank's Series, so that the people might at least know that Christianity and drunkenness had no connection with each other. Then came eight pictures referring to the parable of the Prodigal Son, followed by a series on the Life of Christ. All this took place in the open air, under the beautiful stars which in India seem to shine so brightly. The whole scene was a picture long to be remembered. Near the wall the large white sheet fastened to two long bamboo poles fixed in the ground, ourselves with the lantern about twelve paces away, and the hundreds of people seated on the ground in a semi-circle with their faces turned towards the sheet. By the side of the sheet our oldest preacher, Hari Ram, the converted Brahmin priest, who, in the exact idiom of the village people and from a full heart, preached Christ and Him crucified. Our friend, Miss Bland, of the Church Mission, an experienced lady worker, was much impressed by the scene. Perhaps it was only surpassed by another somewhat similar, when a few days later my wife showed the pictures to women only, with Miss Allen, of our Zenana Mission, to explain them.

"LAST DAY.

"Our last day in Digner was Sunday. We had worship at 11 a.m. and 3 p.m. at the tent, and afterwards went forth again to bear our testimony. Pictures of the serpent lifted up and of Christ on the Cross helped us to explain the Gospel to many. As we returned to our tents it was pleasing to hear the village people shout 'Yeshu Masih ki jai'—i.e., 'Victory to Jesus Christ.' Would that all the people of India would join in this cry with heart as well as lip!

"I have referred to our visitation of a few villages. During the fortnight we were away from home about sixty villages in all were visited. The weather was charming and camp life enjoyable. We trust, therefore, that, in addition to doing good to others, we are the better for this district work.

"I have spoken of sixty villages. In the Agra district alone there are 1,000 in all of which, without difficulty, the

Gospel could be preached. But where are the men and women for this work? Many of them, we believe, are in the churches at home. Would that the Lord of the harvest would thrust them forth into the great harvest-field! I know of no joy greater than preaching the unsearchable riches of Christ to the heathen.—Yours very sincerely,

"J. G. POTTER.

"A. H. Baynes, Esq."

The Congo Mission.

MISSION WORK OF THE SAN SALVADOR NATIVE CHURCH.

THE Rev. Thos. Lewis, of San Salvador, writes :—

"MY DEAR MR. BAYNES,—Since writing you last we have been able to make some progress in our work in the outlying towns. I told you that the native church here had decided to set one young man aside to take up work at a suitable town where he could gather around him a little day-school and form a sub-station. Several attempts were made to find a town to the north of us, on the Wathen road, but the people were very suspicious. They listened to their story about Jesus, but they would not allow one of them to settle down in their towns to teach the children. However, I think we have now been successful. There is a large district, only about ten or twelve miles east of this place, which has not been visited by us at all, except that Mr. Fuller went over to one of the towns once. They have very little communication with San Salvador, and know next to nothing about the 'white men' further than they are some kind of beings to be dreaded. Mawunze, the principal town, is inhabited by about five hundred people, and there are many places in the neighbourhood having over three hundred inhabitants.

About a month ago one of our young Christians, who has been selected for the work by the church, made a tour around the towns, and was well received, especially at Mawunze. They invited him to stay there for a time and tell them more about the Gospel, and they gave him and the other young man who went with him a house for their service. After spending a week with them, and visiting the other towns close by, he wrote a letter to me telling me how well he was treated, and how glad the people were to hear his message, and asked if he might stay there a little longer and teach some of the children their alphabet. A few days afterwards it was arranged for me to go over and see the place for myself, and the people also wished me to come and give them some medicine. So I went and stayed there four full days. At first they were very bashful, but soon we made friends. All the people gathered together several times to hear my message, and they were delighted with our singing, and wished to learn our hymns. We spent our evenings very pleasantly in teaching the words and practising the tunes. When I left they said they wanted

Nlekai to remain a little longer and teach them. By this time he had succeeded in getting a school, and the children were pleased I was not going to take him away. Of course we wanted him to stay longer, so that the work could be considered *properly* started. He is still there, and three days ago he wrote to say that he was getting on well. He has now a school of forty-one children (boys and girls); a regular service every other evening. Every Sunday evening he goes to another town, four miles away, and holds a service there. He has promised the people to continue this as long as he stays at Mawunze.

"So far we are greatly cheered in this work of our little church, and, although

we have not *finally* settled with the people for Nlekai to remain there permanently as a teacher, yet there is hardly any doubt but that Mawunze will be our sub-station. *Practically* it is so now. It is such a splendid field for Christian work that we all feel glad that our first attempts in other directions proved futile. This is certainly the Master's doings, and we now pray for further guidance and help to carry on the work so well begun.

"Mbanza Mputu—our other outpost—is making good progress too, and the school is very popular.—Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

Congo Mission.

SEED SOWING AND HARVEST.

THE following extract from a recent letter from the Rev. Thomas Lewis (of San Salvador) to the Rev. Lawson Forfeitt (at present in England) will be read with interest. Mr. Lewis writes:—

"I must tell you about Vita. I am sure you will be pleased to hear how he gets on, for you took great interest in him during his recent trouble.* He is going to write you himself. I have had several talks with him lately about his soul, and it does me good to hear him speak so decidedly about these matters. He tells me about your giving him an English Bible at Noki, and he found great blessing in reading it in prison at Loanda. I cannot write you all the tale, but you will rejoice to know that that Bible was the means of his conversion. In it he read about the Babylonian captivity, and how it was that through their own sin and rebellion against God the people were taken there. These things made the lad think seriously about his own position. He kept on reading his Bible, and prayed earnestly to God to bring him safely through this trouble, and he there and then gave his heart to Christ. His conduct here since his return confirms all he says, and we are all very pleased with him. Indeed, before he had spoken about his conversion, we were all confident that he was a Christian. We shall baptize him ere long. I can assure you that he is very thankful to you for that Bible, which has been such a blessing to his soul. There are many things to discourage one in this country, and it is good to feel that one has been the means of bringing a soul to God. I am, therefore, anxious that you should know the blessing that has followed your giving a Bible to Vita. It is the same old story; the Bible is still 'The Book,' and we praise God for it."

* It should be noted that when tried by the Portuguese for the crime with which he was charged, Vita was acquitted.

Missionary Prayer Union.

BY THE REV. G. WAINWRIGHT, OF BOURNEMOUTH.

MY reasons for writing this article are two. First, our esteemed Secretary, Mr. Baynes, who has watched the working of this Union from the start, has asked me for an account of it; and, secondly, at the meetings of the Southern Baptist Association, held in Bournemouth, I was asked to let each pastor have particulars of the scheme. I could find no better method of doing this than by an article published in the *MISSIONARY HERALD*. To these I may add, as a third reason, that the scheme has already justified itself as a good one; and, if generally adopted throughout our churches, would do much toward raising the permanent income of the Missionary Society to the £100,000 required.

The Prayer Union has been formed in connection with the West Cliff Tabernacle, Bournemouth, since the commencement of this year. For the first quarter we had fifty members; at the close of the second quarter we number fifty-five. The financial result of the first quarter was about £14; the second realised about £13. The amount is smaller because there were ten boxes whose contents have not yet been received. These amounts are *additional* to what the church has given by collections and ordinary subscriptions.

The advantages of this Union are mainly two. First, it secures *daily prayer* for, and therefore daily interest in, missionary work. Secondly, with daily prayer it secures *daily gifts* for this object. To these it may be added that, as the amount promised is only in most cases $\frac{1}{4}$ d. per day, it secures subscribers from a class of persons in our churches who could not give an annual subscription of half-a-guinea, but whose annual gift by this means will be 15s. at the least. Not a few, however, promise a penny, and some even more than that as their daily gift; and most of those who promise a halfpenny find at the end of the quarter that they have considerably exceeded that average.

The working of the Union is simple. Each member is supplied with a box and a card of membership. On one side of the card is an illuminated diagram, which presents at a glance a view of the population of the world and the relative number of adherents of every form of religion, and the millions of unevangelised heathen. The following is a copy of the other side. Some parts of it refer, of course, to Bournemouth alone; but it may be better to publish the whole:—

WEST CLIFF TABERNACLE.

MISSIONARY PRAYER UNION.

Member's Card.—No....

Name.....

Date.....

AGREEMENT.

"Recognising that I am called to fellowship with Christ in the work of making known His Gospel to all the world, I will endeavour, unless hindered by some excuse which He can accept as valid, to pray daily, and give not less than..... each day for missionary work."

SUGGESTED PLAN FOR DAILY PRAYER.

Sunday.—For a deepening interest among all Christians in missionary work, for more spiritual power to rest upon all missionaries, for their preservation in the midst of danger, and for the conversion of the heath

Monday.—India and Ceylon. Population over 287,000,000.

Tuesday.—China and Japan. Population, 400,000,000.

Wednesday.—Africa. Population about 250,000,000.

Thursday.—Jamaica and West Indies. Population about 4,000,000.

Friday.—Roman Catholics and Jews everywhere.

Saturday.—Missionary societies and their committees.

Quarterly meetings in January, April, July, and October.

We have at present only two officers, president and secretary. The secretary keeps a record of the names of the members in a book, ruled to admit each of the four quarterly amounts received, and another column for the year's total. Each name is numbered, and the number transferred to the card of membership. The amounts are either collected or brought in before the quarterly meeting, when the amount received from each member is announced.

I shall be thankful if the scheme is generally adopted, with such alterations as may be necessary in different localities. By combining praying and giving, it recognises that, while the work is God's, a considerable responsibility rests upon us. We can only expect great things from God as we are ready to attempt great things for God. We express our expectation by daily prayer; we make our attempt by daily gifts.

The Zenana Mission and China.

A NEW DEPARTURE.

MY DEAR MR. BAYNES,—Will you kindly give me a little space in your **HERALD**, that I may fulfil a commission entrusted to me by my Committee, and bring before the friends interested in our Mission a new and large sphere of work upon which we are preparing to enter, and so enlist their sympathy and help as speedily as possible?

On a careful consideration of the interesting and important statements, so ably and patiently laid before us by Dr. Glover, Mr. Morris, and yourself, representing the claims of China, we could not fail to be strongly impressed with the vastness of the work which stood waiting to be done; and the earnest appeal which was made to us to enter the open doors, and take up the work, seemed to be one which ought to be obeyed.

We therefore decided that, whilst the claims of India should still be too jealously guarded to allow any loss or diminution of attention, the call to enter upon similar work amongst the women of China was an imperative one, and that we would take immediate steps to procure extra funds wherewith to send out lady missionaries to China, and would pledge ourselves to send out two, four, or six ladies as soon as these are supplied.

We, therefore, now must earnestly and confidently appeal to our friends throughout the country, entreating that they will promptly show their approval and full sympathy with our proposed movement, and, "with a perfect heart, will offer willingly unto the Lord." It is for His work, and to bring in His Kingdom, that we plead.—With sincere thanks for all your kindness, on behalf of the Treasurer and Committee,

Believe me to be,

Yours very sincerely,

AMELIA ANGUS, *Hon. Secretary.*

Itinerant Evangelistic Work Outside Rome.

THE Rev. James Wall sends the following report :—

“ORVIETO.

“Orvieto is one of the most ancient cities of Italy, situated about sixty miles to the north of Rome. It is visited by most travellers in Central Italy on account of its fine situation, its Etruscan antiquities, and its exquisitely beautiful cathedral, the gem of Italian mediæval architecture. During the Middle Ages this town was torn asunder by the Guelph and Ghibeline factions, which, even now, in certain parts of the city, are not entirely extinguished. Amid this strife of parties the Pope was often expelled from the city, and the Liberals of that time so favoured the Evangelicals, or *Paterini*, as they were named, that these greatly multiplied both in the town and in the country round. The place is interesting to us because it has a population of nearly 50,000 souls, and has shown a decided tendency towards the Gospel. For several years our evangelists have visited that part of Italy, and, while some places have proved indifferent, others, and among them Orvieto, have manifested a desire to know more. The Word of the Lord, scattered broadcast over these Etruscan fields, has often seemed to die in hard or stony ground, while at Orvieto and in several other towns it has found good soil, and has sprung up and borne fruit. Nothing reveals the qualities of the soil like sowing it with seed, and, following this rule, we think that the work done in Orvieto will result in rich harvests of saved souls.

“The following extracts from the diary of one of our evangelists will give an idea of the spiritual state of the people of this city :—

“June 1st.—At 7.30 a.m. I went into the house of some friends to read the Scriptures and pray. Afterwards I stood on the steps of the cathedral, and spoke to many from the country, then walking from street to street. I sold one hundred copies of the ‘*Cristiano Romano*.’

“Accompanied by a few who were interested in what I had told them about Jesus Christ, I returned to Mr. Wall’s room, where some earnest conversation took place. During the day I was publicly insulted by a priest, but I answered him softly, and towards evening enjoyed a very long conversation with some of the municipal guards, who, though at first quite careless, became very attentive on hearing that ‘he who believeth not shall be condemned.’

“June 2nd.—To-day I have spoken much to the watchmaker, C — C — . I also met two who had given their names so as to receive religious instruction while in Rome; one of them is from Tivoli, the other attended the meetings in Via della Consolazione.

“June 3rd.—I spent the morning going from shop to shop, and leaving copies of the ‘*Cristiano Romano*,’ which I shall call for if not purchased. In the evening Mr. Wall had an important conversation with the prior of S. Andrea. I was present. After some discussion, the priest was confounded, not knowing how to remain nor how to beat a retreat. From to-night there will be open war in Orvieto.

“June 4th.—After prayear at 6 a.m., I began to visit the people, and sold eighty-six copies of the ‘*Cristiano Romano*.’ Some are anxious, and would no doubt come forward were it

not for their fear of the priests. Mr. Wall returned to Rome, and his loss is felt not only by myself, but many who have spoken to him.

"June 5th.—There is a great change in the attitude of the people towards me. Many are cold in their manner, some who were friendly will not even recognise, a larger proportion refuse to buy the 'Cristiano Romano.'

"June 6th.—I left Orvieto for Viterbo. While waiting an hour at the station of Attigliano, I distributed tracts and sold nine copies of the 'Cristiano Romano.' A person coming from Orvieto was anxious to obtain a copy of the New Testament. I had an opportunity of speaking for the Saviour to several in this village. In the train I noticed a gentleman who was in great grief. He inquired if anyone present had known his son, a young fellow who had just committed suicide in Viterbo. He was almost beside himself with sorrow, and on speaking to him I feared he might do himself some harm. Under the influence of the Gospel and the music of God's love, however, he became perfectly calm, so calm that I was reminded of the Saviour when He stilled the tempest with the words, 'Peace, be still.'

"VITERBO.

"June 7th.—After praying for a special blessing, I set to work preparing Gospels, tracts, and a good many copies of the 'Cristiano Romano.' Working all day, I have distributed 1,000 tracts, and 100 Gospels. I have also sold 250 copies of the 'Cristiano Romano.'

"A woman asked me if I had a copy of the 'Shed Blood,' meaning a Roman Catholic book of devotion. I answered, 'Here is the true history of the Blood that was shed for us,' and offered her a Gospel. I also read a few verses, and told her why the Saviour shed His Blood for her, and how by believing in Him alone she could be saved. She then seemed willing to buy it at any price, and manifested the greatest surprise on hearing that it was a gift. Running, to call her friends she returned with some other women, who listened very attentively, and all bought copies of the 'Cristiano Romano.'

"In one of the shops which I entered a priest insulted me, but the young men present immediately protested by purchasing the paper, and one of them, taking a few tracts from my hand, distributed them among his companions in the presence of the priest.

"J. WALL.

"To A. H. Baynes, Esq."

Good Tidings from Wathen Station.

THE Rev. Geo. Cameron, of Wathen (Ngombe) Station, writes under date of May 1st :—

"DEAR MR. BAYNES,—There are two items of news concerning our work that I think will be of interest to you. One is the establishment of a second sub-station, and the other the starting of a Sunday-school here.

"A SECOND SUB-STATION.

"In one of the last letters of the late

Mr. Percy Comber that appeared in the MISSIONARY HERALD, he told of a town named Tungwa, about twelve miles distant, where the people were very friendly, and where one man, named Menayaku, had built a house for the use of the missionary when visiting the town. After Mr. Comber's death, the church resolved that the work there

should not be allowed to drop, and appointed one of their number, named Nkaku, as teacher-evangelist in the town and district. After this resolution was made, my wife and I went to inform the people of the scheme, and, no difficulty being raised, Mr. Davies went a few days later, with Nkaku, intending to stay a little while to help the young teacher to get a good start. Unfortunately, Mr. Davies had to return to the station before Nkaku had time to settle down, so, a little later, I paid another visit to the town, and was glad to find everything going on very well. Twenty-two scholars, including several young men, were attending school more or less regularly, and on the two days at least that I helped to teach, were showing a fair amount of interest. It is chiefly owing to Menayaku's influence that an opening has been made with so little trouble, as the other chiefs were afraid to commit themselves too much. Both Mr. Davies and I tried to get them together to get their formal consent, but they preferred to let the responsibility rest with Menayaku, at the same time showing their goodwill by sending their children to school.

"During my stay a programme of each week's work was arranged with Nkaku. Sunday will be occupied with services in Tungwa. Then, on each of the following five days, a visit will be made in the morning to one of the neighbouring villages, each village having its own day of the week, so that the Gospel may be preached regularly, and the people know when to expect the preacher. Two hours in the afternoon of each day are devoted to school, which is held in one end of the house that was built for Mr. Comber, the other end being occupied by Nkaku.

"A day or two ago, a letter came from Nkaku, in which he tells of good numbers listening to his message, and

speaks hopefully of the progress of his scholars, mentioning that some were so far advanced that he had to divide them into two classes. In one town only his visits were not well received, the people refusing to listen; so, after two visits, he chose another town to go to instead.

"It is worthy of notice that Nkaku's salary is less than what he received as a workman. The salary is paid entirely out of the church funds, which are made up of the monthly subscriptions of members and missionaries.

"SUNDAY-SCHOOL WORK.

"Now, about the Sunday-school. The Sunday services on the station used to be a meeting at nine o'clock in the morning, conducted by Mrs. Bentley, and a prayer-meeting at four in the afternoon. The missionaries were usually visiting the neighbouring towns, so it was not possible to have much supervision over the children during the somewhat long interval between these services. It was thought that a school with native Christian teachers would provide profitable occupation for the children, and be helpful in training the teachers as well. So, two months ago, the idea was suggested to the church members, and they at once took it up, and have carried it on so far with great heartiness. There are two female and four male Congo teachers, being nearly all our local church members, besides Mrs. Cameron and myself. School is conducted as in England—singing and prayer, then the classes, afterwards summing up by the superintendent, then singing and prayer again. None of the native teachers can read the 'helps' so freely supplied in nearly all the religious papers, so a preparation class is much more necessary than at home, and one is held on Saturday

evenings, when the next day's lesson is explained.

"We have been cheered lately by evidences of deep and earnest interest on the part of some of the young people, and trust that more will follow.

"We are hopeful that, helped by

your prayers, the two efforts just described will have God's blessing, and result in glory to Him and good to men.

"Yours affectionately,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

An Appeal for China Schools—All can Help.

THE Rev. S. Couling, of Tsing Chu Fu, Shantung, sends the following appeal. We hope many of our readers will respond:—

"DEAR MR. BAYNES,—Readers of the HERALD are accustomed to appeals for harmoniums, cameras, and homœopathic medicine chests. I should like to make a request of quite an unusual character for some things which would, however, be of the greatest use in my special work.

"The Chinese schoolboy is not behind the English schoolboy in natural intelligence, but he is in a very different position for acquiring knowledge. The English lad has knowledge pouring in at every entrance, perhaps more when he is out of school than when he is at his books. The miracles of science are round him everywhere. He has travelled by train, he has seen mill machinery, he knows what the telegraph wire is for; the long results of time are the commonplaces of his daily life, and what he eats and wears and handles bring him in touch with every part of the globe. He has seen great buildings, has been to the Zoo, sees fine horses and the best agriculture.

"How different the position of the sharpest boy in North China! What their forefathers had in the days before Christ, that, and very little more, the present generation also enjoys. When the books are put aside and I talk with my boys of all there is in the world of fair, of beautiful, of strange, they declare they feel 'like frogs in a well.'

Of the scientific triumphs of the age they see nothing; the ten thousand inventions which make England prosperous and enlightened never come near them; Nature itself is stingy to them, and only the poorest specimens of the animal kingdom are ever seen by them. They would not recognise the lion if they met it, but firmly believe in the existence of the dragon. Nature, Art, and Science bar most of their thousand gates against the Chinese lad, and leave him in the midst of God's wonderful world to feed on books, books, books.

"In one respect this is the teacher's paradise. It can be easily understood how, in the newly-quickened mind of a Christian schoolboy, the sight of a strange shell, or of the inside of a watch, or of a beautifully-minted coin, or of a stuffed little foreign animal or bird, or of a photograph of foreign buildings will cause the beautiful wonder to arise—a wonder, and a thirst to imitate, to invent, to attain.

"Now, my dear Mr. Baynes, while it goes without saying that my first aim and hope are that each of my school-boys should be a sincere Christian, and my second that he should be educated to fill his post in life with credit to the church and with benefit to his fellow-men, may I not hope that some readers will like to help in this further work of

stimulating the young mind, and of providing such pure and legitimate pleasures for those who are so poor in enjoyments?

"If I am asked what I would like, then I am in a difficulty. If any reader can think of anything which the Chinese already possess, or which, being new to the Chinese, would be altogether unedifying and uninteresting, these things I do not want; but anything else, if portable, I should be glad to receive. I would receive anything from a second-hand bicycle to a second-hand tiger (not a live one), and could give good account of the use of anything I got. Anything that creates inquiry, that rouses or satisfies curiosity, that produces wonder or admiration, or stimulates to imitation; if it can be made an object-lesson to intelligent eager boys who live 'like frogs in a well,' far from every advantage of Western civilisation, will be a useful offering. If I must mention a few things (as specimens only and not as a list, for the HERALD would not contain it), say the following:—

"A model of a ship.

"Models of mechanical inventions—of a printing-press for example.

"Models of buildings, especially of famous buildings. Thus, a cork model of St. Paul's or of Milan Cathedral teaches history and geography, giving an individuality to the city, which henceforth is not a mere name on a map, and it creates admiration—a two-storied house even being rare in our

district—and it teaches what the Church is and can do in Christian lands, and what it will yet be equal to in China.

"Specimens of manufactured goods, as of cotton in its various stages.

"Fine glass-work.

"Tools; agricultural implements.

"Natural history specimens.

"Minerals.

"Small specimens of marbles and woods.

"Pictures, especially coloured, of cities, buildings, animals, &c.

"No Chinese boy of ours ever saw an oil-painting or a statue, nor can understand how a nation excelled in art; hideous mud idols are the only objects we can point to as we try to make them understand the part Greece took in God's development of the world. But I suppose there are very few indeed who would be ready to show to Chinese boys what art really is, by sending a cheap reproduction of some bust or draped figure.

"I hope that many will respond to this appeal; they may be sure that though it is not directly helping in the main work of the school, which is the spiritual and moral culture of the boys, yet it is helping to enlighten gross darkness, and to bring joy and interest to those whose lives are very colourless and dull.—I am, dear Mr. Baynes, yours sincerely,

"SAMUEL COULING.

"A. H. Baynes, Esq."

Recent Intelligence.

New Missionary for the Congo.—At the meeting of the Mission Committee on the 28th ultimo, Mr. George R. Pople, of Bronesbury and Bristol College, was accepted for Congo Mission service.

Arrival of Missionaries in England.—We are thankful to report the safe arrival of the Rev. H. White from Bopoto, and Mr. S. M. Field from Bolobo, Upper Congo River. Mr. Field has since left England for the United States, where his wife and children reside, and where he will spend his furlough.

Acknowledgments.

THE Committee desire gratefully to acknowledge the receipt of the following welcome and useful gifts:—A concertina from the Sunday Scholars, Newark-on-Trent, per Mr. E. B. Shepherd, for the Rev. T. W. Norledge, India; a parcel of clothing from Mrs. Watkins, Nailsworth, for Mrs. W. H. Bentley, Wathen, Congo; a parcel of books from Devonport for the Rev. H. C. Graham, Congo; a parcel from Reading for the Rev. Philip Davies, B.A., Wathen, Congo; a roll of lesson pictures from Woodberry Down School, per Mr. C. Churchill, for the Rev. J. A. Clark, Upper Congo; a parcel of magazines from Mrs. Johnstone, Southport, for the Congo Mission; a parcel of cards from Miss King, Selsey, for Mrs. Drake, China; a microscope from Mr. W. Harrison, Blackheath, and a cloth and linen tester from Mr. W. Ling, Woodbridge, for the Rev. J. S. Whitewright, China; boxes of toys, garments, haberdashery, and school materials from the Young People's Working Party, George Street Chapel, Plymouth, per Mr. W. Hawkes, for Mrs. Day, Agra, Miss Mabel Fox, Delhi, India, and the Rev. A. G. Shorrocks, Shensi, China; a box of dolls, clothing, &c., from the Dorcas Society, Noddfa Welsh Baptist Church, Treorchy, per the Rev. W. Morris, for Rev. G. W. Bevan, Bengal; a box of magic-lantern slides from Miss Jones, Cardiff; a parcel of toilet mats, from "Cisfran," Cowbridge, for the Mission.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to—"A Member of Miss Grigg's Bible-class," Honor Oak, for a silver chain and locket for the Congo Mission. "Anon.," for three silver trinkets, who prays earnestly "that God would stir up more hearts to sympathise with our brave Christian sisters who go out to India on their noble cause." "M. P., Addlestone," for a silver pencil case and bracelet for the Congo Mission. "An Old Lover of Missions," Egremont, Liverpool, for trinkets for the Congo Mission. "M. J. D." for two silver bracelets and a piece of needlework. "A Member of the Metropolitan Tabernacle," by the Rev. Arthur T. Pierson, D.D., for several articles of jewellery. "B. J., Liverpool," for a pair of earrings for the Congo Mission, with £1 for Palestine, and £1 for Centenary. Miss M. Gregory, Charsley, for a gold chain. The Rev. W. V. Phillips, of Hackleton, for a gold chain, and who writes:—"I am glad also to say that, as a result of the grand inspiring meetings we had at Leicester, Nottingham, and Kettering, the spirit of liberality towards this object has been considerably quickened. I, myself, had resolved to double my subscription, and strove to get others to follow my example. I am glad one subscriber has resolved, if the Lord shall prosper her next year, to do so likewise. This same subscriber has handed me a gold chain to be used as a contribution towards the Centenary Fund. She says she has no money to give just now, but willingly gives this, as the Lord has more need of it for His work than she has. I am sure I have been deeply touched, during the recent meetings, at the self-denial shown by many on behalf of this work, and I have constantly brought such instances before the notice of our friends here, in order, if possible, to evoke from them similar response. I trust in this Centenary year we shall see a much greater exhibition of consecrated giving to this noble enterprise, which

we all have so much at heart, and that, as Dr. Pierson says, 'we shall strengthen the stakes by holy living, for there is nothing after all like holy living.' I am very glad to find in our amount that at least one-half of it is the result of systematic giving in the Sunday-school." The Rev. W. H. Towle, of Willenhall, sending £13 16s., writes:—"A member of my congregation placed this sum in my hands as an offering to the Baptist Missionary Society, and desired me to forward it to headquarters. I am most glad to do so, especially knowing it represents a noble act of self-sacrifice, the money being a small legacy left him by a relative, and promptly devoted to missionary cause." "Cisfran, Cambridge," for set of dinner and washstand mats, who writes:—"This is all I can give, I wish it were a larger and better offering; please let it be for the Congo Mission." Stadskanaal, £1, and Groningen, 13s. 4d. Grateful thanks are also given to the following donors for most welcome contributions:—Mr. John Marnham, J.P., for support of Congo Missionary, £75; Blue Ribbon, £5; E. S. L., £25; Professor J. Goodman, £10; G. S. T., for Congo, £10; Baroness Solvyns, for Congo, £10; Mr. and Mrs. W. R. Wherry, £10.

Contributions

To June 30th, 1892.

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

ANNUAL COLLECTIONS.					
Public Meeting at Exeter Hall	60 4 1	Pitt, Mr. George	5 0 0	Haward, Mr. C.	0 10 0
Young People's do.	41 2 0	Potter, Mr. and Mrs.	0 10 6	H. M. D.	1 0 0
Annual Sermon at Bloomsbury Chapel	41 15 4	Pringle, Miss	0 10 0	"Hope"	2 0 0
Young Men's Sermon, City Temple	28 17 1	Rabbeth, Mr. J. E.	2 2 0	Johnson, Mr. W.	5 0 0
Solr�e at Cannon-street Hotel (less expenses)	7 18 2	Robinson, Mr. and Mrs. Edward, for India	100 0 0	Knights and Glalsher, Misses, for support of Congo boy under Mr. Clark	2 10 0
	179 14 8	Do., for China	100 8 0	McCormack, Mr. A., for Congo	0 10 0
		Do., for Congo	180 0 0	M. E., for China	2 10 0
		Do., for Italy	100 0 0	Do., for Congo	2 10 0
		Rosser, Mrs. Treherbert	1 0 0	Meg, for Congo	50 0 0
		Sudbury, Miss Lydia		Readers of the Christian	1 2 0
		Braintree	2 0 0	Do., for Congo	1 0 0
		Taylor, Rev. D.	1 0 0	Do., for Famine in India	0 5 0
		Tutton, Mr. M. Swansea	10 0 0	Sale of Jewellery	14 9 1
		Viney, Miss E. M.	1 0 0	Ten	0 10 0
		Voelcker, Mrs.	2 2 0	Thomas, Mr. Alfred, M.P.	60 0 0
		Do., for Congo	1 1 0	Town, Mr. J. C., for China	9 0 0
		Warne, Mr. W. J., Philadelphia	2 0 0	Tucker, Mr. F. E., for G. C. Dutt's Medicine Chest	9 10 0
		White, Mrs. S.	1 0 0	Two Friends (Adelaide), for Congo Mission Educational Work	15 0 0
		White, Mrs. Thos.	60 0 0	Ward, Mr. & Mrs. John, Rickmansworth, for Kotskavatta Chapel, Ceylon	10 0 0
		Under 10s.	0 7 6	Under 10s.	1 6 6
		Do., for Congo	0 2 6	Do., for Mr. Bentley's Translation Work	0 8 3
ANNUAL SUBSCRIPTIONS.		DONATIONS.		LEGACIES.	
A. G. (half-year)	1 0 0	A Debtor to Christ	15 0 0	Duncan, The late Mr. Henry, of Edlburgh, per Messrs. Macandrow, Wright, and Murray	800 0 0
Archer, Rev. W. E.	1 1 0	A. E. R.	5 5 0	Radbourne, The late Mrs. Mary, of Rushden, per Messrs. Stimpson and Mason	45 0 0
Barnden, Mr. and Miss Barnes, Mr. Theodore.	1 1 0	A Friend, per Rev. J. B. Myers	20 0 0		
Beaunet, Rev. J. L., New Southgate	1 0 0	A Friend, Wakefield	1 2 6		
Blackwell, Mr. J. S.	0 10 6	A Missionary Pupil	1 11 6		
Dadd, Mrs., and Willie Barber	1 7 0	Anon.	0 12 0		
Daniel, Mrs. S.	2 0 0	Anon, for Congo	0 10 0		
Dobson, Mr. J., South Shields	1 0 0	Anon, Nottingham	0 10 0		
Farley, Miss	0 10 0	A Sinner saved by Grace (box)	0 12 6		
Farran, Miss S.	1 1 0	B. E., for Congo	0 10 0		
Fountain, Mr. W., Odham	2 0 0	Bentley, Master H. Klockers (box)	0 10 7		
Freer, Mr. F. A.	5 0 0	Cobham, Miss F. S., for Mattel remedies for Congo	5 0 0		
Gale, Misses	2 2 0	Craven, Mr. Michael	10 0 0		
Gatty, Mr. C. H.	10 10 0	Farley	10 0 0		
Gervia, Miss	0 10 0	C. S. H. P., for Bengali School	1 0 0		
Gowing, Mrs.	0 12 0	Fletcher, Miss (molety box)	1 17 1		
Gregory, Miss M. (half-year)	1 0 0	Friends at Killin	0 10 0		
Haworth, Mr. W., for Italian Mission	25 0 0				
Hassman, Miss C.	1 0 0				
Hill, Mrs.	1 1 0				
Hill, Mr. and Miss	2 7 0				
Jones, Mr. W., Southampton	0 10 6				
Lewis, Mr. T.	3 3 0				
Lincoln, Mr. H.	1 0 0				
Massey, Mr. Stephen	5 0 0				
Mayo, Rev. W.	0 10 0				
Murcell, Mrs.	1 1 0				
Noble, Miss Christina, for training N. P., India	12 0 0				

LONDON AND MIDDLESEX.		
Abby-road	18	10 9
Acton	7	10 2
Do., Sunday-school	0	13 6
Alperton	11	9 1
Arthur Street, Camberwell-gate	23	6 1
Do., Sunday-school	8	0 6
Do., Y.M.B.C.	0	15 0
Arthur-street, King's Cross, Sunday-school	3	0 0
Battersea Park Sunday-school	0	12 6
Bermondsey, Drummond-road	4	11 6
Do., Haddon Hall, for Mr. Wall's work in Rome	3	0 0
Bloomsbury	34	3 2
Do., Sunday-school, for support of "Titura" under Mrs. Bentley, Congo	7	0 7
Do., Y.M.B.C., for Bengali School	10	0 0
Brixton, Cornwall-road	1	8 0
Do., Kenyon Ch.	8	13 10
Do., Wynne-road	5	0 0
Do., do., Sunday-sch., for G. C. Dutt's Medicine Chest	0	10 0
Brixton-hill	20	0 0
Brockley-road	39	13 2
Brompton, Onslow Sunday-school, for G. C. Dutt's Medicine Chest	0	5 0
Brondesbury	11	15 4
Bunhill Adult School, for Congo	3	10 0
Camberwell, Cottage-green	5	1 0
Do., Denmark-place	20	1 0
Do., Mansion House Chapel	0	12 6
Camden-road Sunday-school, for G. C. Dutt's Medicine Chest	1	5 0
Child's Hill, for Congo	1	7 0
Clapton, Downs Chapel	40	7 8
Do., for W & O	18	4 4
Clapham, Grafton-sq.	4	11 10
Commercial-road	36	7 3
Do., for W & O	2	2 0
Dalston Junction	11	6 0
Deptford, Octavius-st.	11	12 5
Ealing, Haven-green	7	8 3
Do., Sunday-school	7	15 8
Ealing Dean	7	0 0
East London Tabernacle	25	0 0
Enfield Highway	3	17 6
Ferne Park	25	0 0
Forest Gate, amount collected by Mrs. J. Johnston	1	19 0
Forest Gate, Woodgrange	8	3 6
Do., do., Sunday-sch., for Mansendi	0	11 0
Do., do., for Bengali School	4	18 9
Fullham, Dawes-road Sunday-school	5	2 1
Goswell-road, Zion	1	13 0
Gunnersbury	3	10 6
Hammermith, Avenue-road (molety)	4	0 0
Do., West End	5	14 6
Hampstead, Heath-st.	29	0 0
Hartesden	3	10 0
Jackney, Ann's-place Sunday-school, for G. C. Dutt's Medicine Chest	0	2 0

Harlington	14	10 4
Do., for W & O	1	10 0
Harrow, Sunday-school, for N P Prashomno, India	2	17 0
Highbury-hill	10	9 2
Highgate, Southwood-lane	4	0 0
Highgate-road	9	5 7
Hornsey	13	6 5
Hornsey Rise Sunday-school	0	4 0
Islington, Cross-street	7	16 7
Do., Salter's Hall	4	4 6
Do., do., Sunday-sch., for Central School, Backergunge	5	0 0
Do., do., for Congo	1	0 0
James-street, St. Luke's John-street, Bedford-row	7	12 7
John-street, Edgware-road, Trinity Ch.	5	17 6
Do., for W & O	7	19 5
Kilburn Park	1	13 6
Maze Pond	0	17 0
Metropolitan Tabernacle	220	9 0
Do., Sunday-school, for Mr. West's work, Congo	6	5 0
New Southgate	5	10 8
Peckham, Rye-lane	20	18 6
Peckham Park Road Sunday-school, for R. C. Ghose, Khowl-nea	6	0 0
Do., for John Paul, Agra	6	0 0
Poplar, Cotton-street	3	11 9
Putney, Union Chapel (molety)	9	9 3
Do., Werter-road	4	10 0
Regent-street, Lambeth, Sunday-school, for G. C. Dutt's Medicine Chest	0	5 0
Regent's Park	40	0 0
Shepherd's Bush Tabernacle	3	18 0
Shoreditch Tabernacle	11	8 0
South London Tabernacle Sunday-school	1	16 0
Spencer-place Sunday-school	7	12 10
Stockwell	8	14 5
Do., Sunday-school, for G. C. Dutt's Medicine Chest	0	5 0
Stoke Newington, Devonshire-square	16	12 6
Stratford, Major-road Sunday-school	0	19 6
Stratford-grove Sunday-school	4	19 8
Teddington	20	17 6
Tottenham	3	16 4
Upper Holloway	16	16 10
Do., Sunday-school	10	7 9
Upton Chapel	1	10 0
Do., Christian Band	0	4 1
Vernon-square Chapel	5	11 5
Do., Sunday-school, for G. C. Dutt's Medicine Chest	0	5 0
Walthamstow, Wood-street (molety)	2	10 8
Walworth, East-street	3	0 4
Do., do., Sunday-sch.	14	14 10
Do., Ebenezer Sunday-school	4	6 4
Walworth-road	15	3 2
Do., for China	1	0 0

Do., Sunday-school	5	10 10
Do., do., for N P	1	7 3
Do., do., for Natton Schools, Serampore	4	10 0
Wandsworth, Bennerley Hall Sunday-sch., for Indian Schools	4	12 0
Do., East Hill	9	0 0
Do., do., Sunday-sch.	4	19 10
Wandsworth Common, Northcote-road	5	10 0
Westbourne-grove	11	15 7
Westbourne-park	25	0 0
West Green	3	17 16
Westminster, Romney-street	2	5 0
Willesden Green	1	17 8
Wood Green	10	0 0
Do., Sunday-school, for N P	2	10 0
Do., do., for Bengali School	2	0 0
Do., do., for two Congo boys	2	12 5

BERKSHIRE.

Reading, Carey Church	3	18 10
Do., King's-road	23	8 6
Do., Wycliffe Chapel	18	6 1
Sandhurst	9	8 6

BUCKINGHAMSHIRE.

High Wycombe, Union Chapel Sunday-school	6	10 0
Princes Risboro'	14	12 11
Wendover	4	8 8

CAMBRIDGESHIRE.

Cambridge, for Roman Mission	27	2 6
Caxton	0	1 0
Gamlingay	9	9 0
Old Chesterton, Sunday-school	1	13 6
Waterbeach	3	5 0
Wisbech, Ely-place	1	4 4

CHESHIRE.

Audlem	2	3 9
Chester, Grosvenor-park	9	0 0
Haslington	5	9 6
Do., for W & O	0	11 0
Macclesfield	5	11 4
Do., for W & O	0	10 0
Nantwich	6	17 0

CORNWALL.

Falmouth	3	10 4
St. Austell, for W & O	0	10 0
Truro, Sunday-school	3	4 8

DERBYSHIRE.

Earl Shilton	1	14 8
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DEVONSHIRE.

Bideford	12	19 8
Do., for W & O	0	10 6
Do., for Evangelist in China	10	0 8
Comb Martin	0	4 8
Do., for W & O	0	10 6
Cullompton, for W & O	0	10 0
Hatherleigh	0	2 1
Paignton	0	10 0

Plymouth, George-st.	26	4	5
Do., for <i>Mr. Shorrocks</i>			
<i>School, China</i>	7	0	0
Do., for <i>Congo</i>	0	5	10

DORSETSHIRE.

Pydletrenthide, for <i>N P</i>	0	6	6
Weymouth	5	6	0
Do., Sunday-school	2	10	0

DURHAM.

South Shields, Westoe-road	4	5	3
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ESSEX.

Barking, Sunday-school	4	7	0
Great Sampford	0	10	6
Halstead	18	10	0
Ilford, High-street	4	10	6
Langley	1	12	0
Leyton, Vicarage-road	9	9	6
Leytonstone, Cann Hall-road	4	0	0
Do., Sunday-sch.	0	19	0
Romford	12	7	9
Southend, Tabernacle Sunday-school	5	0	0
Upton Cross, Sunday-school	0	10	2
Waltham Abbey	11	5	11
Do., for <i>W & O</i>	1	0	0

GLOUCESTERSHIRE.

Blockley	6	14	7
Coleford	2	5	6
Kingstansley, for <i>N P</i>	0	2	0
Uley	0	5	0
Woodford	0	12	0

HAMPSHIRE.

Ashley	1	7	8
Do., for <i>N P</i>	2	13	9
Emsworth, Sun.-sch.	1	10	0
Southampton, Portland Chapel	19	18	4

HERTFORDSHIRE.

Bovingdon	1	10	3
Do., for <i>W & O</i>	0	4	8
Boxmoor	0	2	6
Hemel Hempstead, Oxford Club Bible-class	3	0	0
Rickmansworth	14	1	4
Sarrat	1	16	6
St. Albans, Tabernacle, for <i>N P</i>	2	2	0

KENT.

Ashford	2	15	2
Beckenham, Elm-road	8	13	2
Bexley Heath, Trinity Sunday-school	4	12	10
Catford Hill	7	2	0
Chatham, Zion Ch.	38	6	8
Crayford	3	18	8
Forest Hill, Sydenham Chapel	20	1	8
Lee	9	0	7
Do., Bromley-road	4	4	0
Sittingbourne	18	6	9
Tunbridge Wells, for <i>W & O</i>	2	2	0

LANCASHIRE.

Accrington, Young Ladies' Association	11	13	0
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Blackpool, Union Sunday-school	1	0	0
Bury	1	0	0
Liverpool, Fablus Ch.	5	0	0
Do., do., Sunday-sch.	7	17	6
Do., do., for <i>N P</i>	0	7	0
Do., Kensington Ch.	13	8	2
Do., do., Sunday-sch.	8	0	4
Do., Old Swan	2	3	6
Do., Richmond Ch.	6	12	10
Manchester, Brighton-grove Sunday-school	2	4	0
Waterfoot, Sunday-sch.	1	9	0

LEICESTERSHIRE.

Countesthorpe	3	15	2
Do., for <i>W & O</i>	0	14	0
Cropstone, for <i>N P</i>	0	5	0
Leicester, Archdeacon-lane Chapel, Young People's Meeting	2	14	10
Do., Belvoir-street	4	2	7
Do., Harvey-lane	6	1	2
Do., Belgrave-road Tabernacle	1	7	6
Do., Victoria-road	32	9	6
Whitwick	1	4	6
Do., for <i>N P</i>	0	4	0

LINCOLNSHIRE.

Bourne	43	11	0
Epworth and Butterwick	1	10	0
Lincoln, Cooper Memorial Chapel (balance)	0	1	5
Do., Monk's-road	1	0	0
Long Sutton	9	18	10
Do., for <i>W & O</i>	0	10	0
Sutton	1	10	10
Do., for <i>W & O</i>	0	5	0
Do., for <i>N P</i>	0	3	8

NORFOLK.

Marham	1	2	6
Ormesby	5	12	0
Stalham	13	6	8
Worstead	24	4	4
Yarmouth, Park Chapel	20	0	0

NORTHAMPTONSHIRE.

Aldwinckle, Sunday-school	1	1	0
Clippstone	20	19	5
Hackleton, Carey Chapel	11	0	0
Harpole, for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	14	9
Moulton and Pitsford	2	14	4
Rhinestead	5	3	0
Rushden	28	0	0
Thrapston	24	5	0
West Haddon	4	0	0
Woodford	0	7	0
Wollaston	5	0	0

NORTHUMBERLAND.

Newcastle - on - Tyne, Jesmond	0	10	0
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NOTTINGHAMSHIRE.

Lenton, for <i>W & O</i>	0	10	0
New Basford, Chelsea-street	13	3	6
Do., for <i>W & O</i>	0	10	0
Nottingham, Derby-rd. Sunday-school	7	18	3
Retford	6	11	6

OXFORDSHIRE.

Burford	7	10	0
Do., for <i>W & O</i>	0	10	0
Caversham, Women's Bible Class for <i>Congo</i>	0	15	9
Do., for <i>China</i>	0	15	9
Do., Sunday-school	1	15	5
Hook Norton	0	9	9
Oxford, Commercial-rd., for <i>Congo</i>	0	5	0

SOMERSETSHIRE.

Bristol Auxillary, per Mr. G. M. Carlisle, Treasurer	1,029	6	0
Do., for <i>W & O</i>	30	4	0
Do., for <i>Congo</i>	17	13	6
Do., for <i>N P</i>	5	0	11
Do., for <i>N P, India</i>	2	2	8
Do., for <i>Mr. Wall's work</i>	1	1	0
Do., for support of <i>Bengali boy</i>	6	0	0
Do., for <i>Mrs. Lewis's work, San Salvador</i>	6	0	0
Do., for support of <i>Congo boy</i>	2	10	0
Do., for support of <i>Congo boy under Mr. Darby</i>	5	14	1
Do., for " <i>Mamora</i> " at Underhill	5	0	0
Taunton, Abermarle Sunday-school	0	15	1
Twerton-on-Avon	7	9	4
Watchet	1	5	3
Yarcombe	0	6	6

STAFFORDSHIRE.

Burslem, Sunday-school	1	17	0
Burton-on-Trent, Salem	22	15	10
Newcastle, London-rd.	1	1	0

SUFFOLK.

Bures	2	5	6
Ipswich, Burlington Chapel	0	17	0
Stradbroke	7	3	8
Do., for <i>W & O</i>	1	0	0

SURREY.

Balham, Ramadan-road	6	1	9
Croydon	14	0	0
Do., Sunday-school, for <i>Congo schools</i>	6	7	2
Dulwich, Lordship-lane	5	15	1
Guildford	2	2	0
Kingston-on-Thames	7	14	0
Mitcham, Sunday-sch., for support of <i>Congo boy</i>	0	6	0
New Malden	10	5	11
Richmond, Duke-street	1	17	11
Do., for <i>W & O</i>	0	12	2
Rochampton, Sunday-school	0	17	3
South Norwood	11	12	3
Do., for <i>W & O</i>	1	10	0
Do., Sunday-school	10	0	0
Surbiton Hill	19	10	0
Sutton	4	12	0
Upper Norwood	8	0	0
Wallington	3	11	8
West Norwood, Chatsworth-road	17	17	9

SUSSEX.		CARDIGANSHIRE.		Clarbston	3 7 5
Shoreham	3 10 0	Mortha	1 8 8	Glanrhyd	0 3 0
Worthing	13 3 0	CARMARTHENSHIRE.		RADNORSHIRE.	
Do., for <i>N P</i>	0 2 11	Bwlchgwynt	3 1 0	Newbridge-on-Wye....	5 6 6
Do., Sunday-school ..	2 10 6	Glanaman, Bethesda ..	1 10 3	Presteign, for <i>W & O</i> ..	0 16 0
WARWICKSHIRE.		Llanelly, Zion	61 18 2	Rock, Penybont	1 3 6
Birmingham, per Mr. T.		Do., for <i>N P</i>	2 0 10	SCOTLAND.	
Adams	36 16 8	Llanenwech, Salem ..	8 2 5	Arbroath, Sunday-sch.	
Henley-in-Arden	0 15 1	Masecanner	4 2 5	Campbeltown, for Mr.	
WILTSHIRE.		Porthyrhyd, Bethlehem	1 19 3	Cameron's work,	
Bradford-on-Avon	7 16 2	Do., for <i>N P</i>	2 7 1	Congo	
Bromham	1 0 6	GLAMORGANSHIRE.		Dundee, Long Wynd,	
Do., for <i>N P</i>	0 5 6	Aberdare, Cwmbraun,		Sunday-school, for	
Corsham	16 1 11	Bethany	14 12 11	<i>N P</i>	
Trowbridge, Bethesda	3 5 0	Do., Lliwyddoed, Soar	3 16 0	Edinburgh, Bristo-	
Do., for <i>W & O</i>	1 1 0	Abergwynff, Caersalem	1 11 0	place.....	
Do., for <i>N P</i>	0 19 9	Berthlwyd, for <i>N P</i> ..	2 5 9	Glasgow, Adelaide-	
WORCESTERSHIRE.		Canton, Llandaff-road..	1 12 0	place	
Stourport, for <i>W & O</i>	1 0 0	Cardiff, Barry Dock,		22 4 11	
Worcester	3 0 0	Salem, for <i>N P</i>	2 5 10	Do., Bridgeton	
YORKSHIRE.		Do., Riverside Mis-		3 13 3	
Bradford, Sion Chapel	0 11 0	son, for Congo....	2 0 0	Do., Cambridge-street	
Dewsbury	34 15 7	Do., Woodville-road..	15 9 5	Do., do., for <i>N P</i>	
Farsley and District		Do., for <i>W & O</i>	0 17 10	Do., Frederick-street	
United Communion		Cefn Cribbwr, Nebo ..	1 2 3	Do., for <i>support of</i>	
Service, for <i>W & O</i> ..	3 15 0	Coedpenmaen	1 13 0	Congo boy, Loleko	
Halifax, North-parade		Dowlais, Caersalem....	1 4 9	Do., do., for <i>N P</i> ..	
Ladies' Auxiliary, for		Fochriw	1 17 0	Do., Gallowgate, Y.M.	
Miss Leigh, Ormsa ..	5 0 0	Lisvane	0 16 2	C.A.	
Harrigate, Sun.-sch.,		Do., for <i>N P</i>	2 19 5	Do., John-street	
for Congo	9 10 2	Llansamlet, Adulam ..	4 5 0	Kirkcaldy	
Heptonstall Slack	22 6 9	Merthyr Tydvil, Zion..	0 12 0	Lochee	
Huddersfield, New		Merthyr Vale, Zion....	1 11 0	Lower Largo	
North-road	3 10 0	Morrison, Calvaria....	3 5 0	Rothsay	
Leeds, North-street....	37 4 11	Do., Tabernacle.....	1 2 0	Tobermory.....	
Lindley Oakes Chapel	3 12 11	Penrhwceiber, Jeru-			
Masham	0 6 0	salem Sunday-school	3 2 0	IRELAND.	
Middleborough, Welch		Pontypridd, Carmel ..	7 6 4	Banbridge	
Chapel	0 16 0	Perth, Salem	11 3 10	0 5 0	
Normanton	1 8 6	Do., for <i>N P</i>	5 15 6	Belfast, Great Victoria-	
Bawdon College (box)	3 3 0	Do., Tabernacle	5 0 9	street	
Salendine Nook	2 2 4	Swansea, Brynhyfyd..	4 18 8	2 10 0	
Upper Edge	0 13 6	Tongwynlais, Salem	1 8 9	Waterford	
NORTH WALES.		Tonyfeln, Caerphilly..	3 5 0	2 10 0	
CARNARVONSHIRE.		Treaiaw, Bethlehem ..	5 0 0		
Portmadoc	11 8 6	Treforris, Calfarla, for		FOREIGN.	
Talysarn, for <i>N P</i>	0 8 3	<i>N P</i>	0 16 0	AUSTRALIA.	
DENBIGHSHIRE.		Treherbert, Bethany ..	2 0 0	Victoria, for <i>India</i> ...	
Wrexham	1 1 5	Tresorky, Horeb.....	1 15 8	Do., for <i>China</i>	
Do., for <i>N P</i>	0 2 6	Ystrad Rhodda, Nebo	4 11 0	Do., for Congo	
SOUTH WALES.		MONMOUTHSHIRE.		Do., for <i>W & O</i>	
BRECONSHIRE.		Abertillery, Ebenezer		0 10 0	
Brynmawr, Zion	1 3 11	Sunday-school	3 3 6	Do., for <i>China</i>	
		Abersychan, Noddfa		Do., for Congo	
		Sunday-school	2 3 5	Do., for <i>W & O</i>	
		Rhymney, Jerusalem ..	1 2 0		
		Twyn Gwyn	5 11 1	WEST INDIES.	
		Victoria, Caersalem....	3 2 0	Jamaica, Hastings	
		PEMBROKESHIRE.		Sunday-school, for	
		Cemace, Penuel	5 3 9	support of Congo boy	
		Clifowyw and Ramoth	4 8 4	under Mr. Gordon ..	
				5 0 0	
				Trinidad, Port of Spain,	
				St. John's Ch.....	
				10 0 0	
				Do., for Congo	
				10 0 0	

CORRECTION.—The contributions acknowledged in the last HERALD from Manchester, included £10 from Mr. W. S. Churchill for Congo, and £40 12s. 6d. from Wilmet Street Sunday-school.

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