

THE MISSIONARY HERALD,
DECEMBER 1, 1885.



A VISIT TO DINAGORE.—TALKING TO PILGRIMS UNDER A TREE. (From a Photograph.)

SWATY 2.

THE MISSIONARY HERALD.

1886.

New Year's Day Prayer-Meeting.

ON Friday morning, January 1st, 1886, we hope to meet at eleven o'clock, in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with mission work all over the world.

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

¶ We hope that our honoured and beloved Treasurer, Joseph Tritton, Esq., will preside.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

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

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Unless the receipts for 1886 show a very considerable increase, the Fund will close *with a very considerable debt in March next*. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

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

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

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

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

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

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

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

The sum raised last year for this purpose amounted to only £824. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and the Thousand Pounds will be secured without difficulty.

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to A. H. Baynes, 19, Castle Street, Holborn, London, E.C. Very earnestly do we plead for a liberal response to this appeal.

1886 Anniversary Services.

IN consequence of Easter falling so late next year—Easter week being the last in April—it has been decided by the Committee to postpone the anniversary meetings until the SECOND WEEK in MAY.

The dates selected are as follow :—

MISSIONARY PRAYER MEETING, THURSDAY, MAY 6TH.

QUARTERLY MEETING OF COMMITTEE, FRIDAY, MAY 7TH.

MISSION SUNDAY, MAY 9TH.

ANNUAL MEMBERS' MEETING, TUESDAY, MAY 11TH.

MISSIONARY SOIREE, TUESDAY, MAY 11TH.

ANNUAL MISSIONARY SERMON, WEDNESDAY, MAY 12TH.

EXETER HALL ANNUAL MEETING, THURSDAY, MAY 13TH.

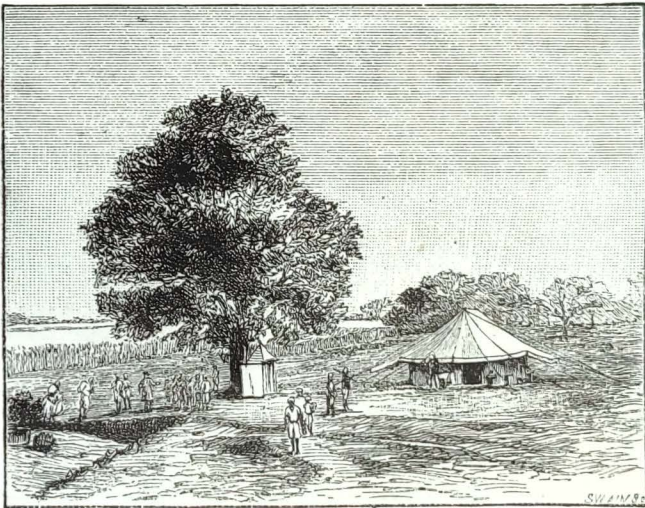
EXETER HALL YOUNG PEOPLE'S MEETING, FRIDAY, MAY 14TH.

Will our readers and friends be so kind as to make an early note of these altered arrangements, with a view to their being present at some, if not at all, of these services.

A Visit to Dinagepore.

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

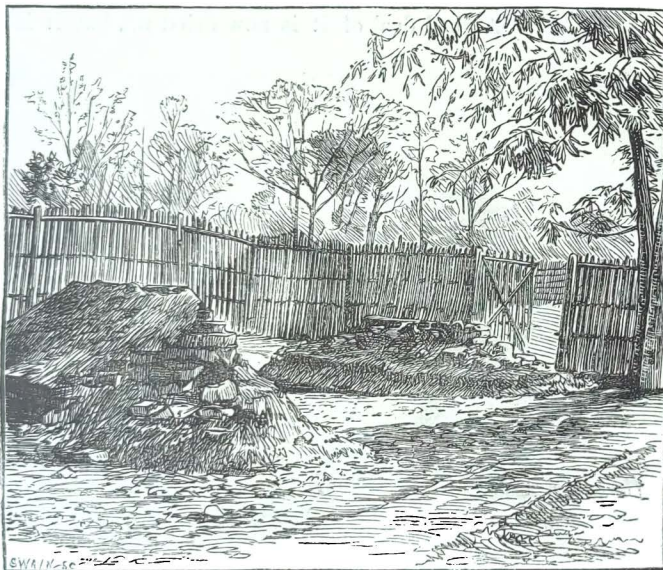
IN March last, I paid a visit to Dinagepore, a place which is intimately associated with the early history of our Mission. Mr. Bowen James, our missionary there, had kindly arranged for a visit to Moypaldiggy, where John Thomas had charge of the indigo factory at the close of last century, before the Mission removed to Serampore. The place is fifteen miles from Dinagepore, on the main road to Malda. "Diggy" means tank, and Maypal is a corruption of Mahipál, the name of the rajah who is believed to have excavated it. The tank is a very large one; it is described as being 3,800 by 1,100 feet. A good deal of it is now dried up, but it is still a



MOYPALDIGGY, BENGAL. (From a Photograph.)

large piece of water. The vats of the factory still remain, though a good deal broken down, but the house in which Thomas lived has ceased to exist. We met, however, a man who remembered the house well, and told us where it was. It stood just behind the tent which is seen in the picture; the long tank is seen to the left. The man said his father was engaged in the factory, and he spoke of "Powell Sahib," and the "Doctor Sahib," who preceded him. Thomas speaks of a "big tree" where the market was held, and where he used to preach. I photographed the biggest tree near by, but it stands some 400 yards from the site of the house,

while Mr. Lewis's memoir speaks of the original "big tree" as being 100 yards away; it may have been cut down. As we had gained a good deal of information from the men, we thought we would depart from the usual custom, and give away some gospels, instead of selling them. We did so, standing not far from the site of the house. As we were giving the books away, I thought how, about ninety years ago, within the lifetime of persons now living, John Thomas had written, not many yards off where we were standing, "I would give a million pounds sterling, if I had it, to see a Bengali Bible. O most merciful God, what an inestimable blessing will it be to these millions. The angels of heaven will look down upon it to fill their mouths with new praises and adoration. Methinks all heaven



TOMBS OF JOHN THOMAS AND FOUNTAIN, DINAGEPORE. (*From a Photograph.*)

and hell will be moved at the Bible's entering such a country as this. O Lord, send forth Thy light and Thy truth." This was written but ninety years ago, and now we had come with a boxful of Bengali Gospels to the very spot. We were but two, but we were representatives of hundreds of other Christian workers who are engaged in distributing Bibles and Scripture portions, not only in Bengali, but in a score of different languages in India, selling to the Hindus and Mahommedans hundreds of thousands of copies every year. What would not Thomas have given to see what we see!

On our way back to Dinagepore we stopped at a market, at which, no

doubt, the early missionaries often preached. We met a large number of people who were going on pilgrimages to the Ganges. We sat down and talked with them, and on the way also stopped to talk with some who were resting under a tree, telling them of the true "fountain opened for sin and uncleanness," which would do what the waters of the Ganges never could do—wash away sin.

At Dinagepore we visited the old grave-yard where the remains of John Thomas are awaiting the resurrection morn. It is uncertain which of the two tombs near the gate is his, and which is Fountain's ; but each tomb covers the dust of one of the noble pioneers of mission work in India, men who "counted not their lives dear unto them," in those early days when it needed, indeed, strong faith to become a missionary in India.

Mr. James took me over to the villages about thirty miles from Dinagepore, where most of our Christians reside. They came from the hill country near Chota Nagpore ; their mother tongue is called Mondari, but they have learned Bengali since they came into this district. We went by bullock-cart, spending the night in it going and returning, at the rate of about two miles an hour, having to ford three rivers on the way. We spent Saturday and Sunday with the Christians at their two chief villages, Dacra and Nayapara. The chapel at the latter place has a capital pulpit, made neither of stone nor wood, but of *mud* ! It is very firm and well made. The hill people, such as those at these two places, have a manliness and simplicity about them which is very refreshing to the English mind; and which one misses so much in the inhabitants of the plains.

I had no time to visit Sadamahal and another place in the Dinagepore district where we have Christians.

G. H. ROUSE.

An Appeal from Italy.

THE Rev. James Wall, of Rome, writes under date of November 16th:—"My dear Mr. Baynes,—You know that here in central Italy we have nine Sunday-schools. Christmas is coming, and the children are expecting rewards and treats. Will you kindly let the readers of the HERALD know that I should be glad to receive, through you, a little help for this purpose. This branch of our work is so important, and so utterly unassisted, that I think the time has come to do something for it, otherwise, considering the immense difficulties encountered in carrying it on, I fear its progress may be checked. I therefore trust that our children at home, while enjoying their happy Christmas, will have its happiness increased by having contributed to help our children here enjoy theirs. Wishing you, dear Mr. Baynes, all the blessings of the coming season, I am, yours truly, JAMES WALL."

Work in the Allahabad District.

THE Rev. James Dann, of Oxford, permits us to publish the following extracts from a recent letter from his son, the Rev. J. G. Dann, Pastor of the Baptist Church in Allahabad:—

“MY DEAR FATHER,—It will probably interest you if I give you an account of my week's work in ‘vernacular preaching.’ Not that I am very fluent, but I am pleased to find that the people understand perfectly well what I say, and that I understand what they say to me.

“THE ABOMINATIONS OF IDOLATRY.

“Last Thursday we did not go out, as Romanath was not well; but on Friday morning I drove out to a place called Elopi Bagh, on the large plain near the fort. In this place there are idols of many shapes and symbols of idolatry. By the roadside is one shrine, in which, in full sight of all passers-by, is a very exaggerated and disgusting specimen of the obscene and filthy symbol of the god Shiva, the ‘destroyer,’ the third of the Hindu triad. This is adored by the poor deluded people, who pay their pice to the Brahmin in charge, mutter their prayers, pour water, and place flower offerings upon it. Over the way there are other shrines, in which the corresponding symbol of Durga, the wife of Shiva, is placed, also for worship, and to the great profit of the presiding Brahmin. Then there are temple shrines containing images of Ganesh, the god of wisdom and the remover of difficulties. It is an ugly thing, with a big belly, said to be owing to the fact that in his childhood he was too fond of sweetmeats. This image has an elephant's head. There are also images of Hanuman, the monkey-god, and of others. The people were

worshipping, and the air was full of the hum of their mutterings.

“THE CONGREGATION.

“A short distance off there is a small cluster of houses, and thither I repaired to meet Romanath and Ali Jan, who had just arrived. Ali Jan began to read a chapter in Hindi, and in a short time, between passers-by and pilgrims to and from the temples and the inhabitants, there was a congregation. Then Ali Jan began to preach to them, giving them a good Gospel address. Then I took my turn. I was not allowed to speak many sentences before out came one of the stock Hindu objections. This gave me a chance of getting fairly into the subject, and I managed to set forth the Gospel of Divine love to sinners. Then Romanath commenced a colloquy with a pundit, who soon found himself overmatched, as our good brother knows more about their religious system than the great majority of pundits know themselves. In a regular Socratic dialogue, to the intense interest of the bystanders, the work went on, and after again hearing the Gospel set forth, the people said ‘Salam,’ and we came away.

“SAMPAT SINGH'S.

“Saturday is a city bazaar day; so at 6.45 a.m. I presented myself at the usual rendezvous of Allahabad native preachers, the shop of Babu Sampat Singh. This is a member of the Presbyterian (American) Mission. He sells school-books, gospels, Bibles, and

tracts; and if you want to know anything of the whereabouts of the native preachers of any of the missions, you will always get information at Sampat Singh's. There I met Romanath, and as Ali Jan had not come, I sent the trap down to the Machhli bazaar (fish-market) to wait till we worked our way thither, while we went through the narrow lanes speaking to people by the way, until, in the broad bazaar, we found a spacious corner, with higher houses making a good shade, and a few people standing and buying at the shops. Romanath began by reading aloud a passage from John's Gospel; and as one or two people came up, he began to put questions to them, and to set forth the claims of Christ. Presently up came a respectably-dressed woman with a confident air, fluent tongue, and loud voice, and, in the form of a question, delivered a harangue on the subject of a great stumbling-block being eaten (such is the idiom in Hindustani) by people. This was that they thought that people became Christians for the sake of food and clothing, and not for the sake of salvation. The answer was easy—a quotation from 'our Shastras,' to the effect that 'if any man will not work, neither shall he eat.' This female did us good service by attracting an amused, but soon deeply-interested, crowd. Among them were many people evidently suffering from ague and fever, and other diseases, and one or two afflicted old men. When it came to my turn, it was therefore easy to gain their attention by quoting the words that 'Yisu Masih' once used when preaching in the bazaar, 'Come unto Me,' &c. They listened with great interest as I tried to tell them of the burden-bearer, &c. Illustrations are always close at hand. I had only to point to a mithai-

wala, who was calling attention to his store of Indian sweetmeats, and inviting people to try them, to get a point for—'If you doubt it, "O taste and see,"' &c. By this time Ali Jan and a native preacher of the American Presbyterian Mission had arrived, and I left them to carry on the preaching, driving off in haste to breakfast and my work for Sunday.

"A VISIT TO DARAGANG.

"On Monday we went to Daragang, a place above Elopi Bagh, on the landward slope of the embankment of the Ganges, which runs along to the fort. Here we met with a learned pundit, who has disciples from all parts of the country. His reverence took his seat on a broad, square, low table under a tree, with a dozen or so of his disciples around him, and opened fire on Romanath. He was in a merry vein, and began to inform us that he would be disposed to embrace Christianity if he could subject Romanath and Ali Jan to a few things in the way of a 'pariksha,' or trial. He wished to be allowed to singe, roast, twist, and otherwise torture them, and if they stood it well, then he would believe in them a bit. He was very polite to the 'Sahib,' telling me that I was born an Isai (Christian), and therefore I did right to stick to my own religion. Eventually we left our jocular friend, and went up to the top of the bank. Here was a shady neem-tree, and sitting under it were a couple of native policemen (men in blue, actually) and three or four men evidently, like the pundit, friends of my companions. They brought out a charpoy, or native bedstead, on which my associates, after only doffing their shoes, squatted in the fashion dear to natives, while I sat in more Occidental fashion. Here we had about an hour's very interesting con-

versation, the company being swelled by passers-by. Two of the men knew a good deal of Christian truth, and, as it was pressed home upon them, they gave way up to a certain point. When the alternatives of either sinning against light and knowledge, or forsaking caste and idolatry and the spiritual laziness and moral defilement of Hinduism, were put before them, they became hard and flippant. Some Brahmins came and listened, and perhaps that may partly account for the alteration in the tone of the men.

“THE TRINITY OF RIVERS.

“Eventually, after my companions had duly *drunk* (idiom again) the hugga (vulgo-hookah), a special one being brought out for them, we went along the river-face of the fort, past the old fakir, who has been there for forty years or more; past the ugly, but much worshipped, recumbent figure of Hannman; away over the weary sand of the river-bed to Truveni, the sacred bathing-place where Ganges and Jumna visibly meet, and, to the eye of faith, the third holy river Saraswati also joins. As we had been delayed, the greater number of pilgrims and others had gone away; so we looked about among the straw huts of Brahmins, boatmen, and others, until, squatting in the shade behind one of them, we found a dozen or two of the Mussulmans. Romanath opened fire, and I followed. They endeavoured to show off their own cleverness, and to ridicule the Gospel in the usual Mussulman way. One old man interrupted me several times, until, at last, I managed to dispose of him. Mentioning the miracles of Christ, I was pulled up short by the statement that in the Koran it was stated that Ali raised a hundred men from the dead in one day. I pressed the man to tell me where in the Koran such a thing was

written, and by degrees the bystanders discovered that the Padri Sahib knew a trifle more of the Koran than the Mussulman did. They laughed at him, and he discreetly took a back seat, and I got on until I had finished. Coming back, a young man came and asked if we had a copy of the ‘Ingil’ (Gospel) with us. On questioning him, we found that he was intelligent, had heard the Gospel, and wished to know more. He was the son of a zemindar. I had only one copy left—one I had used and annotated on my first reading; but I gladly gave it to him, and he went with our brethren on their way home, they explaining things to him as they went. I was glad to get home to the punkah and my bath and breakfast, as it was getting hot and late, and I was tired with tramping over Ganges sand and mud.

“BEGUM SERAI.

“This morning, 5.30, up again; a cup of tea and a slice of toast, then half-an-hour’s quiet. At 6.30 the brethren arrived, and we drove out along the Cawnpore road, some miles into the open country, to a village called Begum Serai. Here are the ruins of an old Mohammedan serai, or inn, disused since railways were laid in this country. We wound our way along narrow paths, among fields of millet and maize (having left the conveyance on the main road), until we reached the winding narrow lanes of a large village. We went from house to house, inviting the people to come to a central place, and there, at the chief shop in the village, they brought us out a charpoy, on which Romanath and I took our seats, while Ali Jan went further to tell the zemindar of our arrival. It was very interesting, speaking to a score or more of simple villagers. Romanath says the city people are so wicked that there is far

more encouragement in preaching to the villagers. The truth was given to them in the simplest form, line upon line, and we each made sure they saw each point clearly before we passed on. One question was put to me which gave me an opening. A man asked, 'If worshipping cows and images and Brahmins was wrong, why did people do it?' A reference to 'our Shastras' (Rom. i. 22, 23) led to the evil of sin, the saving love of God's Son, His sacrifice, the need of repentance and faith, &c. Then we went to see the zemindar. He is a Mohammedan, but, unlike most of them, he is liberal-minded, and ready to hear about Jesus. I had brought for him an Urdu New Testament, he having expressed a desire, when our brethren were there before, to have a copy of the whole Ingil (New Testament), so that he might study the claims of Isa Masih more carefully. He was very pleasant, talked in a way calculated to raise hopes that light was being given to him, and asked me many questions. I had to rake up all the Urdu I knew to keep going, but we got along very well. He wanted us to stay and let him have a 'hazin'

cooked, but I explained that I was the Padri of the Sahib log, and had some sick folk to visit. This excuse was quite sufficient, so he asked us on a future occasion to go down and spend a night with him. He promised to gather all the village people together in his compound, so that we might preach to them. If I could bring a magic-lantern, too, so much the better, he said. I must try and get hold of one, and go down some day, and try what a night in a village will be like. As we drove home, Ali Jan referred to the invitation to breakfast, and asked me if I had ever eaten with my bare hands, as the zemindar did not keep a supply of spoons! I should inform you, also, that our good friend was (although a rich man) sumptuously attired in a dhoti (waist-cloth), and the skin which Nature had given him. Many rich folk here wear nothing else. A Mohammedan pleader was also at his house. He said that he would call on the Padri Sahib some day, and have some talk. He is a pleader in the High Court here, and lives in the city.—Your affectionate son,

GEO. J. DANN.

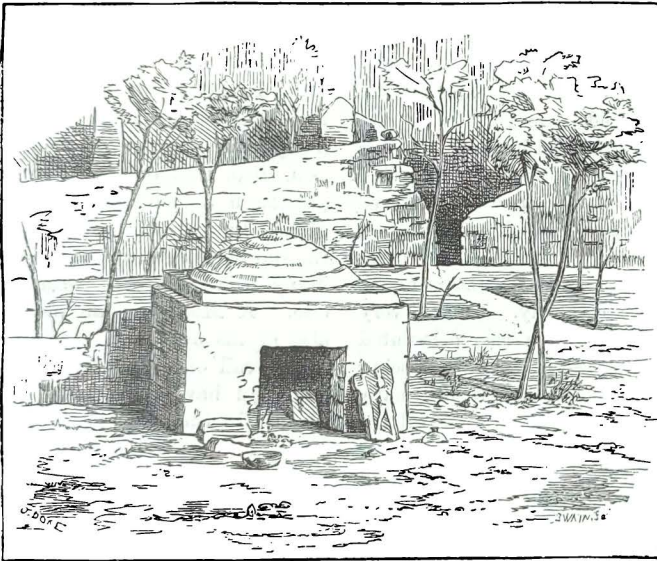
"Allahabad, Oct. 13, 1885."

Suttee Memorial in Agra.

THE small square brick building shown in the picture marks the spot where the rite of Suttee has been performed. This rite has been practically extinct since the edict against it issued by the British Government in 1829. That edict is one for which the people of India are for the most part heartily grateful. But for the wise interference of the Government, very many of the twenty millions of widows in India must have perished by that fearful death. The following is a description of the rite by one who took part in it:—

"Fearing intervention from the British authorities, it was decided that this solemn rite, contrary to the usual practice, should be performed at a

distance from the riverside; the margin of the consecrated tank was selected for the purpose. After ceremonies of purification had been performed upon the spot, strong stakes of bamboo were driven into the ground, enclosing an oblong space about seven feet in length and six in breadth, the stakes being about eight feet in height. Within this enclosure the pile was built of straw, and boughs, and logs of wood. Upon the top a small arbour was constructed of wreathed bamboos, and this was hung with flowers within and without. About an hour after the sun had risen, prayer and ablutions having been carefully and devoutly performed by all, more



SUTTEE MEMORIAL IN AGRA.—(From a Sketch by Rev. Joseph J. Doke.)

especially by the Brahmin and Radha, the wife of the deceased, who was also otherwise purified and fitted for the sacrifice, the corpse of the deceased husband was brought from the house, attended by the administering Brahmins and surrounded by the silent and weeping friends and relations of the family. Immediately following the corpse came Radha, enveloped in a scarlet veil which completely hid her beautiful person from view. When the body was placed upon the pile, the feet being toward the west, the Brahmin took the veil from Radha, and, for the first time, the glaring multitude were suffered to gaze upon that lovely face and form; but the holy woman was too deeply engaged to be sensible of their presence or of the murmur of admiration which ran through the crowd. Then turning

with a steady look and solemn demeanour to her relations, she took from her person, one by one, all her ornaments, and distributed them as tokens of her love. She then gave her right hand to the principal Brahmin, who led her with ceremony three times round the pile, and then stopped with her face towards it, upon the side where she was to ascend. Having mounted two or three steps, the beautiful woman stood still, and pressing her hands upon the cold feet of her lifeless husband, she raised them to her forehead in token of cheerful submission. She then ascended, and crept within the little arbour, seating herself at the head of her lord, her right hand resting upon his head. The torch was placed in my hand, and, overwhelmed with commingled emotions, I fired the pile. Smoke and flame in an instant enveloped the scene, and amid the deafening shouts of the multitude I sank senseless upon the earth. I was quickly restored to sense, but already the devouring element had reduced the funeral pile to a heap of charred and smouldering timber. The assembled Brahmins strewed the ashes around, and with trembling hand I assisted my father to gather the blackened bones of my beloved uncle and aunt; when having placed them in an earthen vessel, we carried them to the Ganges, and with prayer and reverence committed them to the sacred stream."

That there is a lingering reverence for this horrid rite in the minds of some is evident. In the monument above depicted I saw in miniature the funeral pile, evidently made as a sort of offering or sign of devotion by some devout Hindu woman. The portions of stone seen in the picture are mostly broken idols, for although the place is not a temple, it is still a sacred spot, and several small stone idols are contained in it. Reverence is also paid to the place by the superstitious Hindus.

One solemn thought occurs to one's mind as they think of the millions of women saved from the horrid death of Suttee. Prevented from re-marriage by the cruel custom of their country, left without education, and regarded often as a nuisance by those who have them to support. How many have been saved from a death of pain and anguish only to engage in a life of sin. Our Saviour has taught us that these women are our sisters. For His name's sake let us seek to save them.

Agra, N.W.P.

J. G. POTTER.

The Congo Mission.

ARRIVAL OF REINFORCEMENTS.

OUR readers will learn with great thankfulness of the safe arrival on the Congo of the Rev. T. J. Comber and his five new colleagues.

Mr. Comber, writing from Boma, Congo River, on the 7th of October, reports :—

“Once more I am writing you from the Congo, which, after a long voyage of forty-eight days, we have at last reached. The voyage, though long, has been by no means tedious ; we have had so much to do, many things to talk over, and so much pleasant companionship in one another, that the days have passed very quickly. We are all very glad, however, to have arrived at our destination and our work. I am thankful to say all of us are well in health, and certainly not less hopeful about our work than when we left England. As to our comrades out here, we have made anxious inquiries of all we met on the way as to their health, and it is with no small degree of thankfulness that we find reports already received from returning steamers confirmed by letters awaiting us at Banana from several of the brethren. Our hearts are full of gratitude.

“Mr. Moolenaar, in a letter dated 29th September, writes : ‘The latest news from all up-country stations reports all well.’ And again of his own health : ‘I could not have better health in Europe.’

“Mr. Darling writes from Wathen station (dated September 1st and 13th) : ‘I have a very strong objection to quitting this place, and have no fear whatever as to myself.’ And again : ‘My health for over six months now has been very good.’ Darling was alone ; Moolenaar, Charters, and Cameron, ditto, at S. Salvador, Bayneston, and Underhill. You can imagine how

thankful I was, dear Mr. Baynes, to get these letters. News of death among our ranks has hitherto met each detachment of new brethren ere they arrived on the field. It is not so this time, and I feel that the Lord has answered the more constant and earnest supplications of His Church on our behalf and our own fervent prayers. With grateful hearts, then, we re-dedicate ourselves to this work for Him—‘yea, and it shall be blessed.’

“Yesterday, at nine a.m., we arrived at Banana, and found the Dutch steamer, *Moriaan*, waiting to take us up river, if we could get ourselves and baggage ready in three-quarters of an hour. Two of our number we arranged to leave behind us as M. de Bloeme’s guests for a week or so, thinking a few days in healthy Banana would be good for them. These two were Davies and Biggs. Had it been possible, I should like all my new brethren to have had this advantage, but the pressure of our work will not allow of it.

“Yesterday we arrived at Pons da Lenha, and to-day at Mboma. Tomorrow we hope to be at Underhill, from which place, after a necessary week spent in making arrangements, we hope to start up towards Stanley Pool, for which journey we shall, I hope, still have the fag-end of the dry season.

“I have only time for a short letter now, but will write at greater length further on. My brethren send their kind regards, and will not fail to write you occasionally.

"Underhill, 9th of October.—Arrived here yesterday, and found our dear brother Moolenaar looking very well indeed. The station also has improved very much since I left last year. Hughes and Moolenaar have done great things for it. It looks very pretty, and I think it must be healthy.

"Letters are just to hand from all the brethren, as follows :—
S. Salvador, Sept. 24th. Cameron. All well.

Mr. Percy Comber gives some interesting details as to the voyage. Writing from Gaboon, on board the *Lualaba*, he says :—

"MY DEAR MR. BAYNES,—We have arrived so far on our voyage in safety and comfort, our travelling having been very enjoyable. We have been able to go ashore at various places along the coast, Bonny, Old Calabar, Victoria, Fernando Po, &c., and have thus been able to catch a glimpse of real African life. It was with mingled feelings that I set foot on Afric's soil for the first time ; it was at Monrovia, and as we strolled through the native village, leading up to the town, it was with increasing interest that I looked upon the black faces around us, knowing that it was to such as these we are to take the Gospel of light and love. At Bonny we were detained four days while the ship was discharging cargo ; this gave us an opportunity of paying a visit to the town. We walked through the village, and were taken to the Ju-ju house, where we saw piles of skulls and many strange fetishes. On the Sunday we went to the native church, which was attended by some 500 persons. Mr. Maynard preached through an interpreter, and altogether the service was most refreshing. At Old Calabar we were subject to a further detention of five days, while exchanging gin and rum for palm oil and nuts. It was

Bayneston, Sept. 27th. Charters. All well.

Wathen, Sept. 13th. Darling. All well.

Arthington, Sept. 28th. Whitley. All well.

Equator Nile, Aug. 20th. Grenfell. All well.

The letter from Arthington has come down by special courier in *ten days*, which shows what *can* be done. Praise God for all His loving-kindness to us !"

very gratifying to meet at this place some old friends. Mr. Lewis had come to fetch Miss Phillips, and John Pinnock and Miss Thomas had accompanied him. We also saw our old friend, Mrs. Lyall, at the Presbyterian Mission here. We were treated very kindly by our Presbyterian brethren at this place. We left there at mid-day, and arrived off Victoria a little before midnight of the same day. We had been looking forward to our visit here with a great deal of pleasure, as it was to give us an opportunity of seeing our dear sister, Mrs. Hay, and also our brother, Mr. Hay. Our visit to the Mission House here, however, was a flying one, and, being made between midnight and three o'clock in the morning, we were unable to see much of our sister's home ; this loss, however, was made up by our being able to take her, with Mr. Hay, on board the *Lualaba* with us for a trip southwards. They are now on board with us, but we expect to have to say 'good-bye' to them to-morrow, when they go ashore at Gaboon to await the returning steamer. I am glad to be able to tell you that they are both well now, although only as lately as last week my sister had a slight attack of dysentery again. We are hoping that

this little trip will be beneficial to both of them.

"Our time on board has been most pleasantly spent. Since leaving Madeira we have had a class regularly each day, to study Dr. James's little book, 'Health on the Congo.' We have been doing this most thoroughly, as its importance requires, and Tom has given us the benefit of his experience. We have now drawn up a complete list of the various symptoms, with modes of treating them, and besides having this list in our note-books, we shall also have it written out on foolscap for easy reference when needed. I sincerely hope, dear Mr. Baynes, that after all the precautionary measures that are now being taken against fevers, that the number of attacks will be greatly minimised; and that when fevers do come upon us, we shall be able to treat them in such

a way as to drive them off. When leaving England I was very much regretting that I had to forego my anticipated study of medicine, but now I feel that the loss has been more than made up by the study of fever and its treatment on board.

"We have had most refreshing services on board, in the saloon and on decks, and little meetings together for prayer, and also evangelistic meetings with the sailors. We have also arrived at such a stage in the study of the Congo language as to make it interesting.

"With very kind regards and esteem, in which all the brethren join,

"I am, dear Mr. Baynes,

"Yours sincerely,

"PERCY E. COMBER."

Mr. John E. Biggs, writes from the Gaboon:—

"The voyage has been growing in interest to those of us who come out for the first time. We have had several opportunities of going ashore, and, besides the interest of seeing strange people and places, we have had the privilege of meeting several missionaries. It was at Bonny that I first set foot on African soil, the first place that it had been convenient for us all to go ashore together. Our visit to the native town was full of interest; it had the special advantage to us of being, I understand, the worst town along the coast; if we were satisfied to settle down and labour among the natives of Bonny, we might count on no disappointment, in respect to the condition of the people, on reaching the Congo.

"As we had to stay over Sunday, we were able to attend the morning service at the Mission. The Rev. Mr. Boyle, a coloured brother, welcomed us very heartily, and, wishing one of our num-

ber to take part in the service, Mr. Maynard spoke a few words through a native interpreter. There were about 500 natives present. Just before the close of the service Mr. Boyle made a kindly reference to their visitors, and spoke of their work, wishing us, in conclusion, 'God speed!' We were all much impressed by the service, it helped us, too, to realise the nature of the work which lay before us, and, I feel sure, strengthened and encouraged us.

"On reaching Old Calabar, we were surprised by Mr. Lewis and Miss Thomas, of Cameroons, also Mr. Pimcock, and since we have had the pleasure of meeting Mr. and Mrs. Hay, of Victoria. At Old Calabar we said 'good-bye' to Miss Phillips, and to our Presbyterian friends, Mr. and Mrs. Luke, whom we accompanied to Creek Town, where they settle, in the steam launch belonging to the Mission.

"During our prolonged stay at Cala-

bar, we were very kindly entertained by the friends there, so that the delay, which might have been under less favourable circumstances rather tedious, was a most enjoyable diversion, besides giving us the obvious advantage of becoming still more acquainted with Mission life in Africa. We are taking full advantage of these opportunities of going on shore, and, personally, I feel that we are getting a great deal of benefit from doing so. We always get a kindly welcome and a word of encouragement to cheer us in our work.

"On board we are getting thoroughly

well coached up in the treatment of fevers, and we may now reasonably hope to successfully grapple with this terrible malady, which has carried off so many of our dear brethren on the Congo; at any rate, the special knowledge that we have obtained on this subject should engender a confidence that will perhaps go a long way towards making us less susceptible to the disease. I hope it may be so.

"You will be glad to know that we have been able to hold short services among the sailors on board, which have apparently been well appreciated."

From Underhill Station, dated October 9th, Mr. Michael Richards writes:—

"MY DEAR MR. BAYNES,—Doubtless you will be glad to know of our safe arrival in Africa. The *Afrikaan* will be leaving Banana in a day or two, and the first opportunity is taken to give you news.

"We arrived at Banana on Tuesday morning, about 9.30, the 6th inst., five days behind time. We are very thankful to our Father in Heaven for His journeying mercies, and for all the opportunities given of doing something for the extension of His kingdom.

"Now, we have arrived in river Congo, where we hope long to live for Christ, to lift Him up, drawing men unto Him. We want to be single in our aim, having one object always before us: 'the extension of the Master's kingdom.' For this work we need much faith, and need often to be found at the mercy-seat, agonising in prayer. Mr. C. H. Spurgeon says, 'the true suppliant gathers force as he proceeds, and grows more fervent when God delays to answer. The longer the gate is closed, the more vehemently does he use the knocker; and the longer the angels linger, the

more resolved is he that he will never let him go without the blessing. Beautiful in God's sight is tearful, agonising, unconquerable importunity.' I pray that each of us on this river may become 'beautiful in the sight of God.' Lord, teach us how to pray.

"In our toiling, I beseech the church at home to remember us, 'for the prayers of a righteous man availeth much.' At home you can give and pray, out here we can and will work; occupying the positions given us until the bidding comes, 'Come up higher.'

"We are all most hopeful for the future, and believe that life will be given, so that we may be honoured in bringing the people of Africa to a saving knowledge of Christ, for He saveth to the uttermost all who come to Him.

"All the brethren are in the enjoyment of good health—this is very encouraging to us who are 'new' to the work.

"I wish the friends at home could see this station, it is indeed a credit to the Society, and to those who have laboured here from time to time.

Situated as it is on the top of a hill, in a bend of the river, it gives a commanding view, and when the walls, &c., are finished, it will look better than it does from the river. I expected to find a clean and comfortable place at each station, but this, my first sight, has exceeded all my expectations.

Cheering letters have also been received from Messrs. Davies, and Maynard, all dated from the Congo River.

Mr. Davies writes :—

“From what I have seen I am more than ever satisfied that I have taken the right course in coming to Africa. I am not being disallusioned, as I well anticipated the worse side of things. I have found even far more than I

“I cannot say how long we may be detained here, but just as soon as our luggage arrives, and we have re-packed, doubtless a speedy start will be made for ‘up country.’

“From time to time I shall inform you of my doings.”

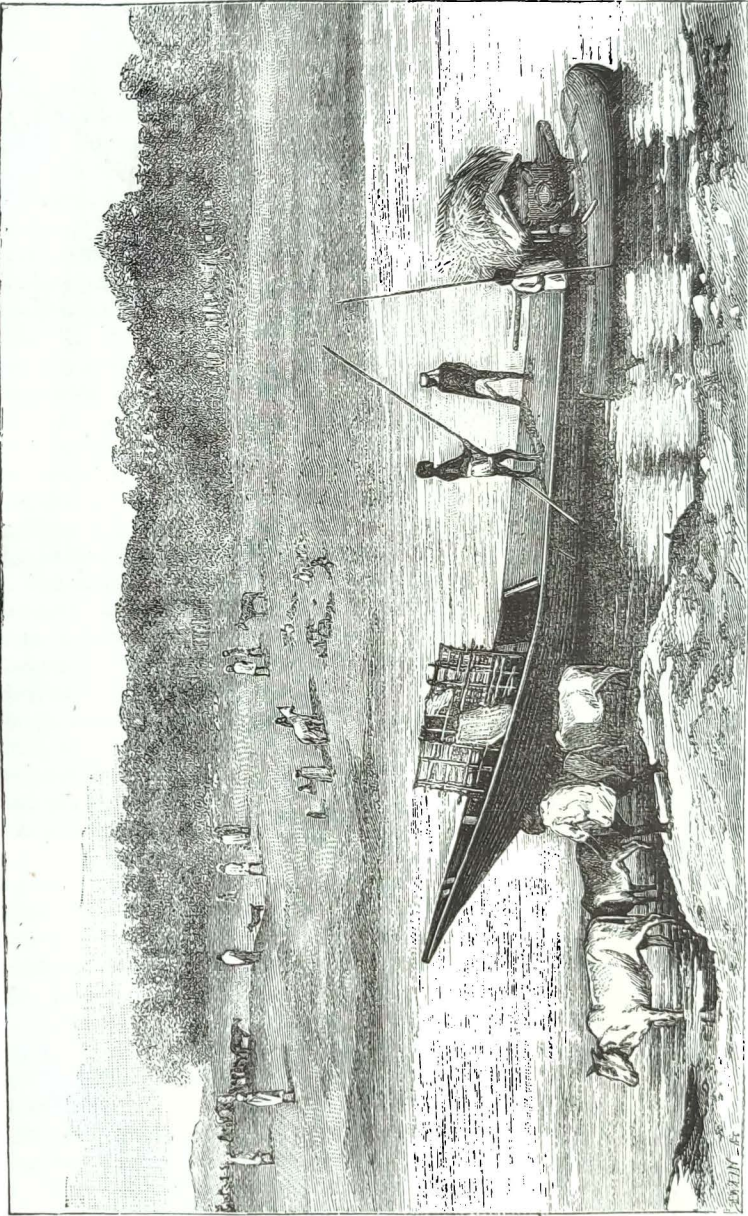
anticipated, and I anticipated much to love in these African people, and I feel quite sure I shall find congenial service in working amongst them, and ‘I shall thus have the great desire of my life.’”

Bengal Ferry Boat.

IN Bengal there are a number of rivers and but few bridges; the result is that rivers have to be crossed for the most part by ferries. The picture shows a large ferry-boat, which will carry carts, horses, and bullocks, as well as passengers. The little boat by the side is what is called a *dunga*; it is simply the hollowed-out trunk of a palm-tree. As it is so small, and the bottom is curved, it requires a good deal of practice for men or women to manage them without their capsizing. They are used largely in the villages to the south of Calcutta, as well as elsewhere.

The ferry-boat supplies the missionary with many an illustration. A number of Christian hymns represent Christ as the ferryman who carries us over from this world to the next. We would tell the people that it is essential not only to have an honest ferryman, but also to have a good boat. The most sincere man will never ferry us across in a boat which has holes in its bottom; so mere sincerity in our own religion will not avail to take us to heaven. A single hole will be enough to sink a boat, and a single sin will be enough to condemn us. It is only by the perfect righteousness of some one that we can be ferried across. But who is perfectly righteous? Not we, for we are all sinners. Not religious teachers, for, as many national proverbs put it, the religious teachers generally care more for their fees than for anything else. Not the gods and goddesses, for they committed deeds which cannot even be mentioned, they were so vile. It is only the sinless Jesus who can ferry us across on the boat of His own righteousness.

G. H. ROUSE.



BENGAL FERRY BOAT.—(From a Photograph.)

THE MISSIONARY HERALD,]
DECEMBER 1, 1886.

The Late Rev. Ellis Fray,

OF JAMAICA.

MR. FRAY was one of the early students of Calabar College, having entered it in 1846. The sainted Joshua Tinson, of happy memory, its first president, having only commenced his tutorial duties towards the end of 1844. The attachment between tutor and student was one of strongest affection. To our departed brother the name of Tinson was ever fragrant, as precious ointment poured forth, so that he never spoke of him without a warmth of feeling intensely loving. And, from the close of his life as a student to the very end of his days, his personal regard for the tutor seemed transferred to the collegé, in which he had been prepared for ministerial work. His *alma mater* was loved with filial devotion; and its interests were identified with his own. "Calabar" was to him as the apple of his eye, so that he watched over it with a jealousy the most commendable. He seldom referred to it either in conversation or in prayer without speaking of it as "our beloved institution." From an early date he was elected on its Managing Committee, and hardly ever failed to attend its meetings, whatever sacrifice it might cost him. The present president, through all the thirty-three years of his presidency, together with the tutors, owed much to his unflinching constancy and zealous co-operation.

In early youth Mr. Fray enjoyed educational advantages, which at that period, were exceptional. He was born at Falmouth, where he was favoured with the teaching of a highly gifted schoolmaster connected with the Presbyterian congregation of that

town. In this school he acquired an accurate knowledge of the English tongue, as well as some acquaintance with Latin and Greek. Nor were other elements of a sound education wanting, a foundation being thus laid for the more advanced studies in science and theology which awaited him on his entrance into college.

It was at the age of sixteen that Mr. Fray became decided in religious character. About this time he had formed a friendship with Mr. Thomas Knibb, and occasionally attended the Baptist chapel at Falmouth. He became much interested in the preaching of the pastor, the Rev. Wm. Knibb, whose earnest ministrations deeply impressed him. Under one sermon his mind became affected, and Mr. Knibb followed up the awakening by addressing a letter to his young friend accompanied by a copy of the "Anxious Inquirer," by John Angel James—a little work then widely circulated, and which has been spiritually useful to thousands. This, under God, was the means of his conversion. And in June, 1844, he was baptized by Mr. Knibb, and received into the fellowship of the church.

No sooner had the young convert made a public profession of the name of Christ, than he became an earnest worker in His service, and, in co-operation with his friend, Mr. Thomas Knibb, he joined the Sunday-school as a teacher, taking an active share in its endeavour to win over the hearts of the young to the Saviour. His zeal and devotedness engaged the attention of his pastor and fellow-members in the church; and it was soon observed that he had natural, as

well as spiritual gifts, eminently qualify-
ing him for the Christian ministry.

Accordingly, in 1846, Mr. Fray was admitted a theological student to "Calabar College," then at Calabar, near Rio Bueno, in Trelawny. During his college course his exemplary piety, amiable manners, and industrious habits, greatly endeared him to the president and his family, as also to his fellow students, by whom he was ever looked up to with honour and respect.

Early in the year 1851 our departed brother accepted an invitation to become the pastor of the church at Refuge—a station which had been formed by Mr. Knibb, under whose pastoral oversight it had been for some years. Mr. Fray took this charge with some reluctance, being desirous of extending his college course. The church, however, was urgent to have his services, and the committee of the institution considered him fully competent. He was accordingly solemnly ordained and set apart to the work; the ordination services being conducted by the following ministers, now, with the exception of the last, all deceased:—the Rev. Walter Dendy, Rev. J. E. Henderson, Rev. E. Hewett, John Clark, B. Millard, and the Rev. G. B. Henderson. The newly-ordained pastor entered on his labours with every promise of encouragement and success, for ten years confining his ministrations to the church at Refuge, with occasional services to the neighbouring stations.

In 1861, the chapel at Duncans having been built for the church which for many years had assembled at Kettering, and the Rev. D. J. East, president of the college, having resigned the pastorate which, with a short interval, he had held for five years, with a view to the erection of the chapel, Mr. Fray, on the unani-

mous vote of the church, became the minister. His labours now embraced the stations both at Refuge and Duncans. This was accomplished without injury to the former, as Mr. Fray instituted a Sunday evening service at Duncans—an arrangement which, indeed, added to his own toils, but enabled him efficiently to serve both congregations.

Eventually, further opportunities of extension became necessary. For some years there had been a large class of church-members at Clark Town in connection with Refuge. The members of these continued to multiply, till it became evident that a chapel must be built there, with a view to the organisation of a separate church, drawn from that at Refuge. Several years of persevering toil were occupied in this worthy effort. At length the present spacious and handsome chapel was erected—a building which, for commodiousness and style of architecture, will compare favourably with any place of worship in the country districts of the island. To raise the funds for this erection was a hard struggle. But our deceased friend had the happiness of seeing the debt upon the building nearly extinguished. And we hope, out of love to the memory of their beloved pastor, the people will at once pay off the small balance that remains to be settled. A church was formed about the time of the opening of the chapel, which now numbers about 220 members, with every prospect of growing prosperity. At the time of his death Mr. Fray had the pastoral oversight of the three churches, numbering together a membership of about 930 persons.

In 1861 our lamented friend was unanimously elected Secretary of the Jamaica Baptist Missionary Society. As an expression of confidence on the

part of his brethren after twenty years pastoral work Mr. Fray appreciatively accepted the appointment, and entered on its duties with loving interest in the objects of the institution. Mr. Fray had received an early inspiration from his pastor, the noble-hearted William Knibb, and he looked upon the Jamaica Baptist Mission with no narrow and selfish views. He embraced in his regard the interests of the churches as a whole, and strongly felt the force of the spiritual claims which the whole island had upon the churches—so as to lay then under obligation to seek the enlightenment of the dark places of the land by establishing home missionary stations wherever opportunity was given. Mr. Fray had also felt the thrill of excitement experienced by the early Jamaica converts, as they emerged from slavery to freedom, under the influence of which they prayed for the emancipation of their fatherland from the bondage of sin and ignorance and superstition, and which resulted in the commencement of the African Mission by the Baptist Missionary Society. His heart, as we have seen, was also with his *alma mater*—the college in which he had been educated. And thus the three great objects of the Jamaica Baptist Missionary Society were very dear to him. It was meet, therefore, that, as a son of Jamaica, he should be chosen secretary. And well, for nearly five-and-twenty years, did he discharge the duties of the office. Nor, as the funds of the society increased and as its operations extended, did he ever faint or tire in the discharge of them, multiplying as it were the claims upon him with advancing years.

At several periods of his ministry our departed brother had the temporary oversight of neighbouring churches in addition to his own. Of these

special mention may be made of Waldensia and Falmouth. In the church at Falmouth he ever cherished the most affectionate interest, and cared for it as a dutiful son. At Waldensia he was instrumental in obtaining the land on which the new chapel stands, a good portion of which was built while he had charge of the station.

Mr. Fray was a true lover of his country, evincing the utmost jealousy for its honour and prosperity. In the spirit of William Knibb, he was the zealous advocate of civil and religious liberty, ever ready to stand forward in defence of popular rights. But his zeal for his country's welfare did not expend itself in words, he laboured with persistency from the commencement to the close of life in the cause of popular education; and two day-schools, besides Sunday-schools at each station, were maintained by him under Government inspection, and aided by Government grants. Among Baptist ministers he was one of the first to avail himself of the help of the Government in promoting the social elevation of the people.

In his domestic relations our departed friend was abundantly happy. He was blessed with a pious mother, who did all she could for his welfare, both temporal and spiritual. And to those who knew him best it was beautiful to observe how he loved and cared for her. The first time we visited him, which was at Amity Hall, his mother was keeping his house. In 1851 he became united in marriage to Miss Annie the eldest daughter of his sainted pastor, the Rev. William Knibb. The union was an eminently happy one. How affectionate and devoted he was as a husband and father is well known to most of our readers, and is two well evidenced in the intensity of the sorrow with which his widow and children mourn over

their irreparable loss. The first break in their happy family came by the death of their second son, William Knibb, whom they so named in the hope that he might follow in the steps of his honoured grandfather. Two sons and five daughters survive. The elder son has consecrated himself to the work of the Christian ministry; and we pray that the mantle of the ascended Elijah may fall on the young Elisha.

The story of our dear friend's closing days is very solemn and touching. For a long time he had suffered much. But the last week of his life he was more free from pain than he had been, until the Sunday when a return came. However he went to Refuge and preached from Psalm xviii. 6, "The Lord is on my side." Some of the people thought he looked weary, but the service was enjoyed. He afterwards presided at the Lord's

Table, and met the Sunday-school teachers. In the evening he conducted the service at Duncans, preaching from Job viii. 9, particularly from the words, "Our days upon earth are a shadow." Many seemed impressed. And long before it was known he was ill the solemn sermon was spoken of.

On Monday morning he seemed as usual. Indeed, at the close of his Sabbath work he did not appear as weary as he often had been. But on the Tuesday he really seemed ill. He came down stairs a little before seven o'clock; and, about ten minutes after, he was seized with paralysis, and soon lost all consciousness. At first he knew his beloved wife, but could not speak. He lingered in much apparent suffering till a quarter past six o'clock on Tuesday evening, when his spirit took its flight to God, and earth's warfare was over.

"A Little Child shall lead Them."

THE Rev. Geo. J. Dann, of Allahabad, N.W.P., writes:—

"Some years ago two of my members lost a little girl at the age of five years. Quite recently they received a copy of the 'Pilgrim's Progress' and a letter from a young native, who stated that the 'Pilgrim's Progress' was intended as a memento of this very child, to whom he traced his first religious impressions. He was now an active and useful member of a native Christian church, but there had been a time when he, as a boy, had been quite ignorant of Christ. While her parents were from home, the little girl used to amuse herself and the native servants by 'going to Girja,' as she called it. She would

sing hymns and say her prayers and repeat passages of Scripture which she had learnt. This boy was the son of one of the servants, and what he heard from the child seemed so beautiful and so good that he never lost its influence. Eventually he placed himself under Christian instruction, and joined the native Christian community. Thus the Lord useth the weak things to confound the mighty. That weak child, so soon to die in the faith of Jesus, was made instrumental in the conversion of a heathen lad; another illustration of the old, old text—'A little child shall lead them.'"

Illustrated Missionary Lectures.

"London Churches, Young Men's Societies, and Sunday-schools who are, or who want to be, thoroughly interested in the work of our own Society, should make early arrangements with the Young Men's Missionary Association for the delivery of one or other of the new Dissolving View Lectures for the coming season. . . . No expense or trouble has been spared, and we hope they will be extensively engaged and appreciated."—See MISSIONARY HERALD for September, 1885.

THE CONGO.

Abridged Syllabus.—Livingstone and Africa. Scenery of the Congo. Modes of Travel. Village Life. Trade. Fetishes. First Missionary Expedition. Repulses and Successes. The *Plymouth and Peace*. School Work. Latest News. Mission Losses. Progress, Prospects, &c.

Illustrated by Fifty First-class Views, chiefly from Photos and Sketches by Messrs. Bentley, Comber, and Grenfell.

INDIA.

Carey's Text (photo'd from his own Bible). Fuller and Thomas. Kettering. Devonshire Square. Serampore. Marshman and Ward. Juggernaut. Calcutta. Street Scenes. Snake Charmers. Chunder Dutt's Band. Barisal, &c. River Scenes. The Ganges. Benares. Allahabad. Agra. Havelock. Taj Mehal. Sutte. Hook Festival. Devotees. Delhi. Mutiny and Massacre. Palace-Kutub Minar. Jumna Musjid. Simla. Bombay. The Medical and Zenana Mission. Idols, Temples, Processions, &c. The Religions and Sacred Books of the Brahmin, Hindu, and Muslim. Photos of our Missionaries, Native Preachers, Chapels, Schools, &c. Over Sixty specially painted Views are used for this lecture, many being from the finest photographs extant, and every one are finished in the best style of the art.

The Dissolving Views are illuminated with the Oxy-Hydrogen Lime-light.

For terms and dates, address the Secretary, Y.M.M.A., Mission House, Castle Street, Holborn.

With reference to the above, and in answer to country applicants, we are desired to say that the Indian Views will be reserved for London for the present, but the box of Congo Slides, with manuscript Lecture, can be at once sent to country churches, if they will send two or three alternative dates, and prepay the sum of 10s. 6d. Applicants pay carriage to and from London. Both Lectures are now ready for delivery in London, but the Secretary cannot undertake to lecture in the provinces.

Decease of the Rev. J. P. Mursell, of Leicester.

AT the last meeting of the Mission Committee, on the 17th ultimo, the following minute, drawn up by the Rev. J. T. Brown, of Northampton, was unanimously adopted, and ordered to be entered on the records of the Society:—

“It is with no ordinary feelings that the Committee record the death of the Rev. J. P. Mursell, which took place at his residence in Leicester, November 2nd, 1885. Gratitude to the Maker and Giver of men, tender thoughts, many pleasant but now pensive memories rise within us as we recall the image, the character, the service of an associate and fellow worker; awhile such a familiar sight, but whom we shall see among us no more.

“In the passing away of this eminent man and servant of Christ, the Society has lost a distinguished ornament and most devoted friend. His great attractive personality, his rare gifts, the lofty spirit dwelling in a noble form, made him a welcome presence in our gathering, as well as gave value to his sympathy and help; and though of late, age and infirmity have precluded him from engaging in any public service anticipating the privation which death has sealed, yet now that he is wholly gone we feel our loss afresh, as we think what greatness has departed, how much dear to us has vanished.

To a man so remarkable in himself, so distinguished for his large and generous sympathy with the oppressed, the despised negro, in the days of his bondage and since, and with the poor and needy of every class, and for the aid of his eloquent advocacy which he lent to all efforts to raise the low, to promote liberty, and succour the dis-

tressed, to the memory of a colleague so worthy of the reverence and the esteem which he so universally secured, we pay our cordial tribute of remembering and admiring affection.

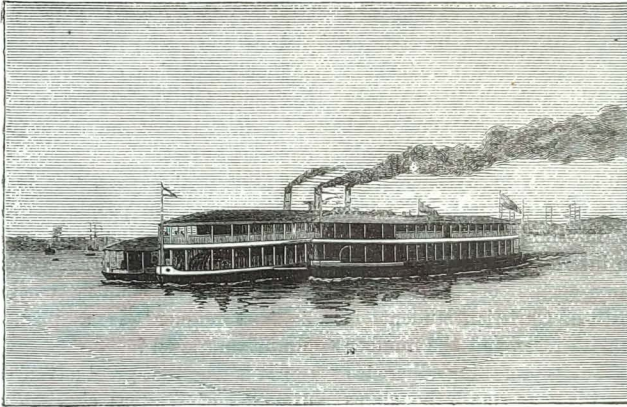
“We especially call to mind his strong and warm attachment to the cause of missions to the heathen, and in particular of our own Society, his connection with it from early manhood, the valuable service which he rendered as a member of the Committee by his constant attendance and wise counsels through many years, and by his occasional powerful pleading of its claims, and the interest burning with bright and starry flame as long as enfeebled nature retained its force.

“From first to last the Society drew to itself the affection of his energetic and ardent soul. In union with other memorable men whom he has now joined, in the renowned struggles and achievements of former days, in some of the critical times of its history, in his uniform sympathy with its difficulties and all its work, in his regard so truly appreciative, so deeply kind for officers at home and agents in the field; indeed in all his relations with the Society the part he took was like himself, in perfect harmony with the breadth, the refined and chivalrous feeling, the fine magnanimity, which gave him so high a place among the princely spirits of the earth.

“With devout thankfulness to the Saviour, whose love gave him to us, and who has at length taken him to be with himself, and for the comfort we have in the thought of ‘the joy of his Lord’ into which he has entered, and for another added to the many rich memories which meet our retrospect,

bright as with multiplying stars, and make the dead still living powers with us to stimulate and cheer. With full hearts the Committee thus recall and record these facts and sentiments in honour of him who has just left us for the higher fellowship of service of the enduring heavenly world. And to this

record they add the earnest prayer, that the remembrance of what he was and the thought of his death may bear their fruit in fuller consecration and holier service both among themselves and the widespread constituency of our greatly honoured and much loved Society."



Bengal River Steamer.

(From a Photograph.)

BY THE REV. G. H. ROUSE, M.A., L.L.B.

BENGAL, especially the eastern part of it, is a land of rivers. It constitutes the Delta of the Ganges, and is quite flat for the most part. A large amount of traffic is done on the rivers by native boats of various shapes and sizes; and, besides this, there are steamers which leave Calcutta every week for various places in Eastern Bengal. These steamers are not fitted to go out much to sea. They generally have one or two flats attached to them, filled with merchandise of various kinds. Passengers also travel by them.

Mission Work in Japan.

THE Rev. George Eaves, of Tōkiō, Japan, writes :—

“Recently published reports concerning the state of the work here among the entire missionary corps are, I fear, calculated to confirm an erroneous impression.

“I am one of the most recent arrivals in this country, and it may seem out of place for me to utter an opinion upon the actual state of the work. I rejoice to admit that it is being very successfully prosecuted. But we must not conclude that the battle is finished, or nearly finished. Years of patient and solid work are necessary before the whole harvest will be ready to be gathered. I imagine that, in this respect, India and Japan are in similar circumstances. There is an interest felt in Christianity, among many classes of the people. But the path of Christian students is not strewn with roses, and the number of the peasant class professing adherence to the Gospel is very small, though, as a class, the peasants are probably a majority of the population.

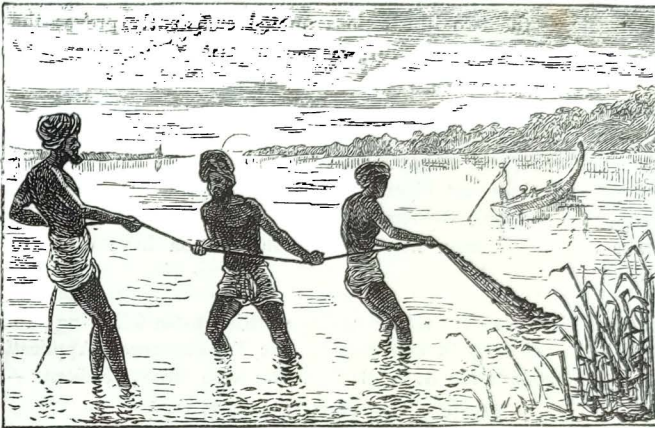
“All over Tōkiō there are temples and shrines. In almost every house are ‘Butsudan’ and ‘Kami-dani,’ before which saucers of oil with burning wicks are placed every night. In unexpected places, along narrow streets, one happens upon tiny temples where passers-by continually turn in, cast their *rin* into the open coffer, and bend in the attitude of worship, repeating at the same time a rapid incantation to the resident deities, whose attention has previously been called by ringing a bell. Last January, the offerings made in this way at a single temple—that of the Water God—amounted to nearly a thousand yen, or about £150 of our money. Bear

in mind that the gifts were principally copper or brass coins, and you will see what a throng of worshippers must have passed that day through the courts of that temple. Ascend any of the hills commanding Tōkiō and all around you see the city dotted with the heavy and picturesque roofs of these same temples; and you may mentally picture the scene in each one, of an endless procession of devotees casting their gifts into the treasury, and seeking aid from the great Buddha or from long departed heroes.

“Dear Mr. Baynes, this is true of Tōkiō, where the people are in close contact with foreigners. What then are we to conclude with respect to the great tracts of country where ‘the hairy foreigner’ is a phenomenon, almost unknown?

“It is true that great advances in the direction of Western civilisation have been made. But we must beware of supposing that railways, post offices, newspapers, and telegraph wires are the lineal descendants of Christianity. These social improvements are quite consonant with a spirit of indifferentism in religious affairs, and can exist alongside of the densest superstition on the one hand, and the most scornful scepticism on the other.

“I have written so much, dear Mr. Baynes, so that if you care to insert any of it in the HERALD, it may remind your readers that, though the Gospel here is winning its way, there is still a wide field for energetic labour, as well as the demand for the constant prayers and sympathy of all Christian people, for Japan is *not yet* won for Christ.



Indian Fishermen.

(From a Photograph.)

FISH are found in all the great rivers of India, and also in tanks or pools of fresh water. Catching fish, both by line and net, forms the business of numbers of the people. Jesus called the fishermen of Galilee to follow Him and be His disciples. Pray that the poor despised fishermen of India may also become His followers.

Recent Intelligence.

At the last meeting of the Mission Committee the Rev. Samuel Silvey, who a short while ago returned from Bethel Station, Cameroons, for change and rest, was designated to the Congo Mission, his health being quite restored, and the present unsettled condition of the West Coast Mission rendering his return to his former station undesirable. Mr. Silvey contemplates leaving for Africa early in January next.

TO YOUNG MEN.—A Missionary Conference will be held in the Library of the Baptist Mission House, Castle Street, Holborn, on Tuesday, December 15th, when H. M. Bompas, Esq., Q.C., will preside, at 7.30 p.m., and a special address on India will be given by the Rev. C. H. Rouse, M.A., LL.B. (recently home from Calcutta). A. H. Baynes, Esq., F.R.G.S., and several ministers and gentlemen, are expected to attend. Ladies are cordially invited. Tickets, admitting two, will be forwarded on application to the Young Men's Missionary Association (C. Holliday Secretary).

MISSIONARY ASSOCIATIONS FOR THE YOUNG IN THE CONGREGATION AND THE SCHOOL.—The Young Men's Missionary Association has recently issued a circular on this subject to all the London ministers and superintendents, and we very earnestly commend the matter to their attention. *Systematic* collections and *systematic* contributions, however small individually, are often astonishingly large

in the aggregate, as the two illustrations quoted sufficiently prove—the one at Manchester (Moss Side), where £101 was sent up last year, against £8 in 1876, before their Association was started; and at Camden Road, where £37 was given in 1879, and £131 last year. The subscriptions come invariably from the collector's own family and friends, and are, as a rule, only one halfpenny or one penny each per week, and it is proved that both the children and their parents take a larger and a more intelligent interest in the operations of our Society. If only the pastors and office-bearers of our churches, Bible-classes and schools, would take up this question heartily, we should soon have cause to rejoice together.

WE desire to call the special attention of our readers to the following publication, which will be issued early in this month, *price Two Shillings*. Applications for copies should be made to Mr. A. H. Baynes, 19, Castle Street, Holborn :—

WORK WHILE IT IS DAY :

A MEMOIR OF LYDIA MIRIAM ROUSE.

By her Husband, the Rev. G. H. ROUSE, M.A., Calcutta.

With numerous Illustrations.

The Lord Loveth a Cheerful Giver.

IN response to the appeal of Mr. Gogon Chunder Dutt in our last issue, the following welcome letter has been received from Mr. S. Coxeter, Secretary of the Regent's Park Chapel Missionary Auxiliary :—

"DEAR SIR,—I noticed yesterday that the Rev. Gogon Chunder Dutt asks, through the HERALD, for an electric battery suitable for paraplegia, &c. If no one has yet promised this, I should like to give one similar to that I sent a short time since for Mrs. Wilson's Zenana Mission. I think it will be specially suitable, because the parts can easily and inexpensively be renewed, besides being typical of most of our dear missionaries—capable of an enormous amount of work. If I am too late, my promise will hold good for some future occasion." "A Friend from Wales" writes: "I am sending you by post to-day, my dear Mr. Baynes, for the benefit of the Congo Mission, a diamond ring, which cost me, some years ago, £10 10s. It has been on my mind to do this ever since I heard you speak at the Bradford Autumnal Missionary Meeting more than twelve months ago." "A Lady Friend at Westbury, Wilts," sends an old English coin for the China Mission. "A Sick Friend at Brompton," by the Rev. S. A. Swaine, of Onslow Chapel, sends a small parcel of Lyons silk and a lace shawl for the work of the Society. £5 from "A Lady Friend," Queen's Square, Brighton. £10, "In Memoriam, M. M." The friend sending this wrote: "It is in memory of one by whose sad decease the Mission has lost not only a generous giver, but one who, by his prayers and stirring up others, did noble service." Mr. B. Dixon, of Sheffield, writes: "I send a bag containing copper coins which has been handed to me to be sent to you for the Congo Mission. If I am right in my surmise as to the giver, I am confident these coins represent much and earnest prayer for the Congo Mission from a very poor, but a very devout, man." A further monthly gift of 10s. from "Hope," who writes: "Through setting distinctly apart a certain proportion of my money, I am able to give so much more than I used, for

I am continually finding I can increase the proportion, and although spending less on myself, I do not feel any difference, so true is it that 'He that scattereth increaseth.' "A Working Man," at Newmarket, sends £1 ls. for Congo Mission, and writes: "I read the MISSIONARY HERALD with extreme delight. It always makes me long to do more, both my wife and myself are praying constantly for the Congo work." "Francisco" sends two "antique coins," one for the Congo and one for the China Mission, and writes: "For ten years past I have engaged in earnest, continual, and persevering prayer for poor Africa—poor down-trodden servant of servants, Africa. May the Lord soon send forth His labourers to gather in the great harvest of this hitherto dark continent. The MISSIONARY HERALD is, indeed, doing a great work in this blessed enterprise." The Rev. W. P. Lawrence, of Westbury, sends 11s. 5d., "collected in pence by two church members, very poor in this world, but warm-hearted lovers of the Mission." Mr. J. Wyke, of Abergavenny, sends "a fruit-knife, a silver spoon, a ring, and a seal, from Mrs. Williams." Mr. Fred. E. Diaper, Hon. Sec. of the Leeds Missionary Auxiliary, sends several small articles of jewellery "put into the collecting-boxes of South Parade Chapel, Leeds, at the annual missionary meeting on the 19th ultimo." "A Blind Widow" sends a small gold ring for the Congo Mission. "An Orphan Girl," a small silver pencil case; and "A Cripple," bed-ridden for many years, a small silver chain for the Congo work. Miss Angus asks us to acknowledge, with thanks, the receipt of a ring sent for the Zenana Mission by "E. A. S." We desire also most gratefully to record the receipt of the following gifts, and to pray for a rich blessing on the donors:—Mr. E. Rawlings, £100; E. R., £100; Mr. W. Thomas, Llanelly, £100; Mrs. Thomas, Llanelly, £10; Mr. W. Stead, Harrogate, £50; Mrs. Surtees, Harrogate, £10; Mr. A. Robinson (for Congo) £25; "On the King's Business" £20; Mr. H. R. Kelsey, £10; A Thankoffering from Scotland (for China and Congo) £10; Mr. L. Lucas (£5 for Congo) £10; In Memoriam, M. M., £10; Mr. J. Wall, Nottingham, £10; Mr. and Mrs. Crossley, Hebden Bridge, £10.

How to Give.

"The Lord loveth a cheerful giver."

"Of Thine own have we given Thee."

GIVE like a son, faith fixed above,
Not like a trembling slave;
Remember all comes from that
love,

Which died our souls to save.

That love which now has set us free,
Ask, only what it gives;
Would have it spring forth joyfully,
So short in us it lives.

And does this love beyond all speech,
Deign then to speak to me?
This wondrous love can faith now reach,
While giving, Lord, to Thee.

Brighton.

O! blessed Lord! may I thus give
Myself, my all, to Thee;
And through Thy gifts shall others live
From sin and death made free.

So wealth shall be a spring of bliss,
When given, Lord, to Thee;
Fill with true joy, bring love's own kiss,
While setting others free.

O Holy Lord, 'mid this world's strife,
All power of self crush down,
Here let us share Thy kingly life,
Thy freedom, joy and crown.

W. POOLE BALFERN.

GLOUCESTERSHIRE.		
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Avening	7	3
Burford, for <i>W & O</i> ..	0	10
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HAMPSHIRE.		
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Ryde, George Street ...	15	4
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	380	4
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