

PILGRIMS TO MOUNT FUJI, JAPAN.—(From a Photograph.)

[JANUARY 1, 1888.]

# THE MISSIONARY HERALD

OF THE

## Baptist Missionary Society.

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### The New Year.

“SHALL IT PROSPER?” “O LORD, I BESEECH THEE SEND NOW  
PROSPERITY.”

IF the wishes, so sincerely felt and cordially expressed, for a prosperous New Year in connection with our Missionary Society are to be fulfilled, it must not be forgotten that their fulfilment will depend to a large extent upon the cultivation of a *prayerful* spirit. The desired prosperity is absolutely beyond attainment apart from the Divine wisdom and the Divine blessing ; and that wisdom and blessing [are to be sought by devout and believing prayer. The Lord will be inquired of by the House of Israel to do the things which are in His heart. “Thy Kingdom come. Thy will be done in earth, as it is in heaven,” are petitions indited by the Saviour Himself ; as also from His own lips came the instruction “to pray the Lord of the harvest that He will send forth labourers into the harvest.” “Brethren, pray for us ; that the Word of the Lord may have free course and be glorified,” was the fervent entreaty of [that great missionary, the Apostle of the Gentiles.

The success which has attended the efforts of the Society in the years that are gone would not have been secured had prayer been restrained before the Lord. The precise relation existing between prayer and spiritual results—to how great a degree the usefulness of the Society may be dependent upon the supplications offered in the public sanctuary, and in the privacy of the Christian home—it is not in our philosophy to determine ; but the fact of that relation, the reality of that dependence, we do most

surely believe. It is, therefore, most fitting that in entering upon a new year of missionary labour we should remind ourselves of the vital importance of a constant waiting upon God in humble reliance and trustful expectation.

Our readers will not, we are persuaded, think it presumptuous if we indicate certain directions in which we feel their prayers are especially needed.

*Those upon whom the responsibility of the management of the Society rests urgently desire the prayers of God's servants, that they may fulfil their sacred trust aright.*

We have no reason to expect the New Year will be prosperous if the Committee, with its Executive, should prove deficient in those qualifications which their position demands. If they should be wanting in a true-hearted consecration; if their motives should deteriorate; their duties be perfunctorily discharged; if the spirit of Christian chivalry should become daunted because of difficulties and disappointments; or if rash and imprudent counsels should be allowed to prevail, how can the work of the year be other than discouraging and unsatisfactory? True it is that God in His sovereign mercy can accomplish His purposes in spite of imperfections and failings; but His usual method is to co-operate with His servants in a fellowship that implies on their part sympathy, likemindedness, responsiveness to His intentions, of love, fitness, and readiness to do His will. And that God's merciful work in this world of sin and sorrow may not be hindered, but be most effectually advanced by the Society's endeavours, what more appropriate than that those who are called to superintend the affairs of the Mission should seek the prayerful remembrance of those whom they are chosen to represent? And may not the simple fact of their representative capacity be urged as, in itself, a plea for that remembrance?

No one unacquainted with the extensive growth of the operations of the Society in late years can have any adequate conception of the many difficult and intricate questions upon which judgment has to be pronounced and action to be taken. The officers and the Committee are but human. How possible for them to err! And should they err, how fraught their mistake may be with ill consequences! It is surely no light task to assist in an administration where unwisdom and failure may affect the spiritual well-being heathen peoples. We need say no more to indicate to the supporters of the Society how important and helpful may be their supplications. Pray, dear Christian friends, that God may cause to rest upon His servants "the spirit of power, and of love, and of a sound mind;" that in all their deliberations, and especially in those critical circumstances

so frequently arising which require much wisdom, they may always have understanding to know what Israel ought to do.

*We would, further, commend the missionaries themselves and their labours to the prayers of God's people.*

Far away from their native land and the friends of their earlier life, living over again at this particular season, in pensive brooding it may be, the Christmas and New Year memories of the old home; alone, perchance, amongst a strange people in whose spirit there is little that is congenial, in whose habits much that is repugnant; will we not, whilst enjoying our many social and religious blessings, will we not think of our brethren; and thinking of them, pray for them—pray that their lives may be spared; that their moral health may be preserved; and that during this coming year the work of the Lord may in a signal manner prosper in their hands?

The past year's experiences on the Congo do indeed accentuate the request that prayer be fervently offered for the preservation of valuable lives. Had we been told twelve months ago that our losses would have been so severe, great would have been our dismay, and unbearable the prospect. It is indeed a merciful consideration which leaves the veil of futurity undrawn; both in relation to our individual concerns and to the wider interests of the Kingdom of Christ, "sufficient unto the day is the evil thereof."

We are well aware that prayer does not dispense with the necessity of using those means which prudence and common sense would suggest, but there are circumstances when it is not easy to determine what means are prudent and sensible. With respect to the Congo Mission it may, however, be stated that the recent losses have themselves furnished experience which, though so painfully gained, may, nevertheless, prove of the utmost service. There is reason to believe the knowledge the Committee have acquired will enable them to prosecute their work in Africa, with the probability of greater freedom from the calamities which have lately been so frequent and so distressing. Will, therefore, the friends of the Mission especially pray, that as the result of the steps now being taken, God will graciously interpose and grant during this New Year an immunity from those lamentable events by which the past year will be so painfully remembered?

And whilst we pray that their lives and their health may be preserved, let us not forget how difficult it must be for our missionaries, located where they are, to maintain that spirituality of heart so necessary to their vocation. On the return of the Rev. John Aldis from his visit as a deputation to India, he thus referred to the physical climate and moral atmosphere that land:—

"The glare and heat are so prolonged and so intense, that they make the parched earth seem to faint and pant, and all human energies and spirits are completely dried up. The air sometimes, as the breath of a furnace, seems stagnant, as if it never would move, and holds most tenaciously the last impure smell that has been flung into it, or is sometimes charged with vapour, and fever, and pestilence. How the head aches! the eyes grow dim; the very limbs cry out with weariness and pain, till life seems a burden, and work an impossibility. But there is another atmosphere of which we hear less, but which I dread more. It is the moral atmosphere, worse in itself and more dangerous in its consequences. It is less suspected, therefore less guarded against, but more fatal in its action, for it touches the hidden springs of action, and poisons the very fountains of character. I do not refer to direct contact with idolatry. That is mainly shut up to the temple or the mela. You need not see it, or if you do it is in its aspect so absurd and hideous that your whole nature revolts against it. I refer to the subtle and all-pervasive influence of the moral atmosphere. With Europeans nearly all is worldliness, frivolity, greed, superciliousness; with the natives subserviency, flattery, meanness. All the artifices of dissimulation and pretence abound, and all the activities of falsehood and of fraud are at work, till every word challenges suspicion, and the whole atmosphere seems to be poisoned with it. Thus body and soul are in peril with every breath and everywhere. Oh, brethren, pray for them! For this stands very closely connected with their work, and with their sense of the need of Divine help and guidance, and a prospering blessing on it."

And now as to the spiritual results of the work in which our missionaries are engaged. The results of former years are abundantly sufficient to inspire Christian faith and zeal; but there is a holy longing in many hearts for larger manifestations of Divine power and grace. The work in several parts of the mission-field is at the present moment full of promise. In India, China, and in Africa, as elsewhere, there are numerous inquirers who are seeking the way of life. Inasmuch as it is "God that giveth the increase," let our eyes be up unto Him and our expectations be from Him. In this most important service all disciples of Jesus Christ reading these pages may share. If only this year be a year of unusual prayer, then we may fully expect it will be a year of unusual blessing.

*Once more, we would recommend the efforts that are being made amongst the churches for procuring larger pecuniary means to the prayers of the people of God.*

The Lord is pleased to accept and use the gifts His servants cast into His treasury. It is true that He can work wondrously with the feeblest of instruments; that the measure of the material resources may not be the measure of His spiritual enrichment. But, given generous gifts, accompanied by large consecration of heart, and the Divine blessing may be more confidently anticipated.

At the present time special efforts are being put forth to induce the churches to give more systematically towards the support of the Society. As their annual meetings recur, communications with a view to this desirable end are being made. If these efforts prove successful, the income of the Mission will be greatly increased. We would earnestly ask our friends to pray that God by His Spirit would dispose the hearts of the pastors and officers and members of our churches to give these communications their favourable consideration. We are not unmindful of the advance in the contributions during recent years, but having in view the heavy responsibilities which the extension of the work has created, and which the present income is insufficient to meet, we feel it incumbent upon us to urge our friends to beseech Him whose is the gold and the silver to pour out upon His servants a greater spirit of missionary liberality. We have expressed our wish that this New Year may be a happy and prosperous one. What if God should reply, as He replied to His saints in the days of the Prophet Malachi: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

JOHN BROWN MYERS.

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**THE PENNY-A-WEEK SYSTEM.**—Communications respecting this system have been made with the numerous churches which, during the last few months, have been holding their annual missionary meetings. As the secretaries are anxious to know to what extent their communications have been entertained, they would be pleased to hear from the pastors or missionary officers of these churches upon the subject.

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## The Congo Mission.

### TIDINGS FROM THE UPPER CONGO.

**T**HE REV. ROBT. D. DARBY sends the following from Lukolela (Liverpool) Station:—

"Liverpool Station, Lukolela,  
"Sept. 6, 1887.

"DEAR MR. BAYNES,—It will be very cheering to friends in the home land to know that our first station on the Upper River is progressing very favourably. When Messrs. Richards

and Biggs opened the station in November, 1886, they had many trials and difficulties to contend with. During the last five or six months, however, everything has been very cheering, and we are hopeful that, in a day not far distant, the people will be, many of

them, won for Christ. Once it was very difficult to get food. At the present time so much is brought for sale that we are obliged to send part of it away unbought. The people have confidence in us to a very great extent. They would have much more if they were less superstitious and less given to fetichism. Is it not strange that these people have such great faith in a piece of wood, or a few pieces of charcoal tied in a bush-cat's skin? If a person, on going away on a long journey, shut up his house and put a fetich over the door, no one would dream of stealing anything from that house. Our relations with the people are very satisfactory. Further, our bill of health is all that could be required. The station has been opened nearly a year, and there have not been ten days of fever during the time. Mr. Richards has not had a fever since January, and a few weeks ago I had two days' fever, which is all I have had since arriving here in January of the present year. This must be gratifying to you.

"The people were a long while before they could understand what we had come for. 'You are not Bula Mataddi?' 'No!' 'You have not come to sell cloth?' 'No!' 'Then who are you, and what have you come for?' 'We have come to tell you words about God.' Many did not know His name. All had a very meagre idea of what God is. But more is known now. Native traders passing up and down river have called to see us. Chiefs from up and down river have now and again visited. A chief from Bosendi wants us to go and build at his town. Ibaka, the great chief of Bolobo, has signified his willingness that we should build at his town. Bolobo is said to have a population of over 10,000. People from Ilebu and

Ngombe have repeatedly asked us, 'When are you coming to build at our towns?' Ilebu has, perhaps, 15,000 inhabitants, and there are probably 10,000 more that could easily be reached from that place. So that, you see, our influence is spreading.

"Of course, our main efforts are directed to the language of the people among whom we are labouring. We are making very fair progress, we think. Every visit to the town is an occasion of saying something that will help to bring the people nearer to God. The people of Ilebu speak the same language as is spoken here. Our linguistic work, therefore, will, perhaps, be of some use to other brethren when we are able to establish at Ilebu, or somewhere near it.

We had been very eagerly looking for the *Peace*, as we heard that our dear brother Comber was coming to visit us. On August 6th she appeared round the corner. In a minute every eye was strained to see if the number of white people on board could be made out. As she drew nearer we observed that the flag was half-mast, and we could nowhere see our brother Comber. 'What is the matter?' we asked. 'Comber is dead!' Yes; he whom we were so eagerly looking for; he who was 'the loved of all'; he who could urge us all to more strenuous efforts by showing us the example; he who was the noblest of our pioneers, is departed to be with Christ. This is a heavy blow to our Mission. It is far better for him, but we sadly feel the need of him.

"On the 3rd instant the State steamer, *A. I. A.*, arrived. Again the hand of death has stricken down one of our number. Brother Whitley was on his way down country to catch the mail steamer for home. He is at home now. He reached it sooner than he

expected. Not his earthly home. No ! But that home in heaven. Father and mother did not welcome him there, but the Saviour did, and said to him, 'Come in and receive thy reward.' God bless and comfort, sustain and cheer, the bereaved ones !

"Truly our Father is trying us. We who remain thank God for the lives and work of our brethren and sister. We thank Him that they were counted worthy to lay down their lives for the 'truth's sake.' We are willing to do likewise if the Father so wills. Our desire is, however, to labour for Him many years in Congoland ; but, if He wants us up higher, we are ready for the call.

"AN APPEAL.

"These departures have left gaps in the ranks. They want filling up. They must be filled up if the Lord's work is to be done well. We repeat, we have been asked several times to go and build in other towns. But we can't go. The people want us to go. So far as can be ascertained they are healthy localities and full of people, deep sunken in sin and iniquity. *We want to open, at some of them.* Where are the men ? War breaks out ! Immediately thousands of officers rally round the standard. Many fall, but there are plenty to fill up the gaps. We appeal to the young men of England. In Central Africa we have reared 'the blood-stained banner of the Cross.' Men have rallied round it. Many have fallen. There are many gaps. Young men ! fill up the gaps. We can, by the help of God, hold on till you come to our assistance.

We pray you come quickly. But holding on is not sufficient. We see, as we look ahead, *victory* in the distance. Heathenism is arrayed against us. Popery is spying out the land and seeking a convenient site to settle itself upon, and add further blackness to the night. 'Holding on is not sufficient.' WE MUST ADVANCE. Is there not one in each of our large churches—young, strong, and healthy—who is ready to join us ? Do you hesitate ? Delay is dangerous. Do you refuse to come ? What ! is the fight to be given up ? Must we retreat ? *Never !* He who is our Leader has promised us 'sure and certain victory.' We fully trust Him. Young men ! the Lord has need of you. The Gospel is to be preached to the whole world. Listen to His call. You are comfortably sheltered in the fold, but remember that He has other sheep, and them, also, must He bring. What of toil ? What of pain and sorrow ? The darkness is thick, but what of that ?

"Light after darkness, gain after loss ;  
Strength after weakness, crown after cross ;  
Sweet after bitter, hope after fears,  
Home after wandering, praise after tears.

"Sheaves after sowing, sun after rain,  
Sight after mystery, peace after pain ;  
After long agony, rapture of bliss,  
Right is the pathway leading to this.

"Brethren, remember *we can do no more than 'hold on* until you reinforce us.'

"'Come to the help of the Lord against the mighty.'

"Pray for us.

"Yours very sincerely,

"ROBT. D. DARBY.

"A. H. Baynes, Esq."

By the same mail Mr. Michael Richards writes :—

"Since writing you last, a real work has been begun here at Lukolela, that will continue, I trust, until all the people are won to Christ. I have always be-

lieved in medicine as a means to the great end of our work among these benighted people. The little knowledge I have of the art of healing was



obtained from our much loved and now greatly lamented brother Comber.

“Mr. Darby will be writing you by this mail; therefore let me as briefly as possible tell you how my practice began and its thus far results.

“In July the father of one of the chiefs died. I went into the towns not knowing what had taken place. Everybody was preparing for something great by either eating their full, decorating their bodies, adjusting gaudy pieces of European cloth, or ‘trying on’ hats of feathers, &c. ‘My friends, why all this preparation?’ I asked. ‘The father of Mbuma Njokup is dead, and to-day we dance and cry.’ I approached this chief’s house with caution, knowing the people think white men are witches.

“What a sight! the like of which I had never before seen. Women yelling, with only a few leaves around their waist. Some rolling in the dirt, others sitting around an artificial arm-chair. Many had put charcoal on their faces and breasts, over which a little water had been sprinkled, to represent tears. The dead man was seated in the arm-chair—chalked all over, and spotted with black, yellow, and blue; on his arms long brass bracelets, on either side of him a flintlock gun, on his head a large cap of feathers—leaning back a little, like a gentleman at ease before his drawing-room fire. The women asked why I had come. I speedily told them. They were pleased, and invited me to a seat. Just what I was waiting for, and I was soon on the piece of burnt stick. People asked if we white men could give medicine to raise the dead. ‘No; but we can give medicine to sick folk that may keep them from dying, and, if you wish it, I will come in the morning.

“The chief now came up, but he was too busy for many words. But something said ‘Speak to him.’ I waited

my opportunity, then called him aside, and asked if any heads were going to be cut off. We had a short conversation, when he turned to the mourners(?), repeating what I had said. Silently the people looked at me, expecting further words; and, for the first time, I addressed the people of Lukolela, finishing by asking them to bury the dead without heads being cut off. The chief replied: ‘No person shall be killed. The white man’s words are good.’ I looked at two women lying nearest the dead man. The chief saw my eyes fixed upon them, and said: ‘You need not look at them, they are only crying. Have I not said no one shall be killed? Look at the people, and come to-morrow; you will then see if I tell the truth or not.’

“Soon after this dancing began, drums were beaten, and from every town came crowds of men, women, and children, clothed with skulls, branches of trees, old baskets, fetiches, &c., &c. They joined together and raced about like mad folk, shaking rattles, beating drums, waving fetiches, and twisting and turning themselves into all manner of shapes. Every now and then the five hundred got as close as possible together, and sang a song lustily. The din I leave you to imagine.

“I went to the towns the next morning and doctored fifteen persons. The people kept their promise, and I have certain reason to know ‘no person accompanied the dead one on his long journey.’

“Up to now about fifty persons have been treated successfully.

“I think it wise for the present to go to the towns with medicine, rather than asking the people to come here, because I always get about thirty people around me, and, while doctoring the sick, I can teach the superstitious, and the better acquire their language.

"The influence has spread to several inland towns, and to these I go every four days—a stepping-stone to reaching the large tribe about a day's journey inland.

"After much prayer and hard study of the language, the door is now

widely opened, and we are right among the people. Oh, for the time when we can write you of hundreds of souls saved! This is our only aim; we only live for this, and we shall not work in vain.'

From Wathen, Ngombe Station, Mr. Percy Comber writes:—

"I am thankful to be able to tell you that we have had no sickness at this station since our last letters left. Both Mr. Davies and I continue to enjoy first-rate health, and for this precious blessing our hearts are full of gratitude to our Heavenly Father.

"Since returning from the coast I have not had very many opportunities of going about among the people; but in the few visits made in the surrounding towns, I cannot help noticing that the interest of some of the people in the Word of Life is certainly deeper and much more real than it used to be.

"For some months past our brother Cameron has been labouring with us here, during which time he has visited the towns daily, unless prevented by station duties; and, although there have been as yet no professed conversions among the people, there is evidently a

greater desire on their part to hear the message of love we are sent to teach. This has been coming on so gradually that it would hardly be noticed by anyone who was constantly among them; but having been away at Lukunga and at the coast for nearly four months, the change was very noticeable to me. Oh! may God send to us the promised showers of blessing; and may our hearts be cheered by seeing men turning from the darkness and ignorance of heathenism to the light and knowledge of the glorious Gospel of Christ! It is surprising to see how readily the people seem to accept our teaching and to acquiesce in all we say; but what we long to see is a truer spirit of earnest inquiry; a greater desire to know the things of which they are ignorant, and a real hungering and thirsting after the bread and water of life."

#### LETTER FROM A CONGO YOUNG MAN.

Mr. W. C. Parkinson, of Camden Road Chapel, has recently received the following interesting letter from William Mantu Parkinson, of Wathen (Ngombe) Station, a Congo lad well known to many of our friends in this country. By the kindness of Mr. Parkinson, we are able to present it to our readers exactly as received:—

"Wathen, Ngombe, Oct. 1, 1887.

"MY DEAR MR. PARKINSON,—It is now a long while since I wrote a letter to you. I have not been able to write to you, and now I have the opportunity. Mr. Percy and I have been building

a store at Lukunga to keep the cargo in; the last season there has been plenty of trouble to get carriers to go up to Ngombe, so Mr. Percy is obliged to build a store at Lukunga for transport business, and then the news came

that Mr. Comber was very ill, so he went down quickly to Underhill, but he did not meet him, he was taken to the coast, and as Mr. Percy was going down to the coast the bad news met him on the way to the coast. How very, very sorry I am for Mr. Comber's death and for Mr. Percy's sake, the people at San Salvador and Ngombe are very, very sorry to lose a very kind friend like Mr. Comber, they say that he was not only a kind friend, but he was a chief, he settled palvers in the town better than their chiefs do, and he told us good messages from God, and they ask, too, why has God taken Mr. Comber so quickly, and other white men who have died lately; and even I, I often wonder how is it God is doing this, one after another dying while other white men at other stations, American mission traders and State, are all well, I can't understand this at all; perhaps God is

By the last Congo mail, Mr. Percy Comber, writing from Lukunga, under date of October 31st, reports:—

“I came down here from Wathen last week to set Mr. Silvey free from the transport work, and to place my late brother's personal boy, Mantu Parkinson, in charge of this store and of the transport work here. When I heard of Mr. Grenfell's coming out, I wrote and suggested this plan to him, and he has sanctioned it by letter. Mantu, who, you remember, came to England with my brother, and who was baptized at San Salvador last year, is a thoroughly reliable young man, and has won the respect of the natives by his upright manner of life and his fair dealing, as well as by his genial ways. Mantu has been with me the greater part of the

teaching us something which we do not know yet, but God knows every thing and what is the best for His work.

“This month all the missionaries are well. Mrs. Lewis has thirty girls in her school at San Salvador. The brick house is nearly finished, they are putting the roof together. The *Peace* has come back from the up the river and all are well. Mr. Percy is very well.

“My very kind regards to Mrs. and Misses Parkinson and to yourself, and to Willie, Louis, and Bertie. Please give my very kind regards to Misses Smith at Hilldrop Road.

“Pray for our Congo Missionaries that God may give them health and strength in their great work they came out to do.

“Yours affectionate friend,  
“WILLIAM MANTU PARKINSON.”

past two years, and has proved himself of great service to the Mission. He knows all the various 'little ways' of the carriers here. He was with me at the commencement of our transport efforts; and when I left here, he remained to help Mr. Silvey.

“Wathen Station being only two days' march from here, I shall be able to run over frequently (say once every two months) to settle any palavers which may arise out of the carrier question. This arrangement will leave Mr. Silvey free for missionary and school work, which, I am sure, will be pleasant to him.”

## 1888 Anniversary Services.

THE dates fixed are as follows:—

- INTRODUCTORY MISSIONARY PRAYER MEETING,  
THURSDAY MORNING, APRIL 19TH.
- QUARTERLY MEETING OF COMMITTEE, FRIDAY, APRIL 20TH.  
MISSION SUNDAY, APRIL 22ND.
- ANNUAL MEMBERS' MEETING, TUESDAY MORNING, APRIL 24TH.  
MISSIONARY SOIREE, TUESDAY EVENING, APRIL 24TH.
- ANNUAL MISSIONARY SERMON, WEDNESDAY MORNING, APRIL 25TH.
- EXETER HALL ANNUAL MEETING, THURSDAY EVENING, APRIL 26TH.  
MISSIONARY CONFERENCE BREAKFAST, FRIDAY MORNING,  
APRIL 27TH.
- EXETER HALL YOUNG PEOPLE'S MEETING, FRIDAY EVENING,  
APRIL 27TH.

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

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## Tidings from the Land of the Rising Sun.

(See *Frontispiece*.)

THE following letter from the Rev. Geo. Eaves, of Tokio, Japan, gives a deeply interesting account of the Mount Fuji pilgrimage:—

"DEAR MR. BAYNES,—One of the wonders of the world, and the chief glory of Japanese scenery, is Mount Fuji, a sacred peak some 13,000 feet above the sea-level. As I ascended it recently in company with some friends, I would like to tell the readers of the HERALD what I saw there of religious significance. At midsummer there are fifty days of pilgrimage to Fuji, during which no snow-storms touch the mountain, and while the remnant of last winter's snow lies only in the deepest gorges and the driest caves. Then do the owners of the little inns which are stationed at intervals on the upper part of the mountain, by the roadside, forsake their lowland winter homes, and convey provisions of food, candles, and straw sandals, in great quantities, each to his several inn—sometimes alas! to find that the winter snow has smashed his roof-tree. Then also do multitudes of the followers of Shintô (the doctrine of the gods) don white robes, assume the lowly demeanour of *dôsha* (pilgrims), append to their waists a small bell, which jangles as they walk, and take in their right hand a staff some five feet long. Then also does a *negi*, or Shinto priest, ascend with a wand, whereto is attached the paper symbol of the gods. He takes his station at the last inn before the summit is reached, wherein is a shrine sacred to the great God of Heaven; for amid

all the degradation of later Shinto, and the confusion of its mingling with debased Buddhism, Fuji seems to have been the means of preserving in the hearts of many Japanese some idea of God and of His unity.

"The lower part of the mountain, comprising perhaps two-thirds of the whole ascent, is adorned with a rich forest, and carpeted with moss and flowers. There is abundance of wild strawberries also, plants in every stage of existence, those at the base being past their fruitage, those higher up laden with pleasant berries, and those at the limit of vegetation being still in bloom. Thus for perhaps ten miles the path is gratefully enlivened, and is not hard climbing. The remaining five or six miles is, however, a steep and dreary climb over ashes and rugged lava.

"To me it was a significant sight as I watched the continuous stream of pilgrims, and thought of how this goes on for fifty days. Men of all ranks, and of all degrees of wealth and poverty, all clothed in the simple white garb, all muttering prayers, all performing this ascent, not for pleasure, but for religious purposes! The greater part of them are farmers and tradespeople. Near the top we met a woman coming down. Here we pass an old man bent almost double, but with a merry face, mumbling prayers, and dragging himself up with a short stick in each hand. Further on we notice a man going up on clogs, with a single high wooden stilt attached to each of them, on which it must be difficult and painful to walk. This man, however, has made it a study, and gets on as famously as that pilgrim to Loretto who boiled the peas prescribed by the priest for penance inside his shoes! To ascend Fuji under such conditions is supposed to win special favour from the God of

Heaven! I know not what sins may not be purged by such a discipline. I hear that some devotees have aggregated the virtue of seventy separate ascents!

"A bitterly cold wind sweeps down the mountain. Far below us the clouds look like rifts of solid snow. Under our feet we crunch ashes that were flung from the crater when Fuji was an active volcano. Ash dust saturates our clothes. The lava, cut into sharp edges and deep rifts by the fierce torrents from centuries of melting snow, presents a prospect unpleasing to all but the makers of straw sandals and other foot-gear. Still the peak towers in mid-heaven above us. We take a siesta at one of the inns, where we pay a high price for provisions, and then push on to the top. The last part of the journey is especially trying; but we drag ourselves up, and then look down the grand crater, two miles and more in circumference, and then recommence our motion, glad to go down at a run in the dusty ashes. At the second cabin from the top we stay awhile to fix the last pair of sandals to our feet, and while there we see the priest go through a peculiar rite. A number of pilgrims have come in on their way up. The Negi tells them of the sacredness of the mount, of their duties on arriving at the summit, of their need to confess their sins and to be cleansed. Then they kneel before him while he stretches over them in a wavy motion the wand with the sacred symbolic paper, called *go-hei*, uttering a prayer to all the Shinto deities, and closing with a kind of absolution.

"Then we descend, and are overtaken by a heavy storm of rain; but the stream of pilgrims goes on in spite of rain and cold or of boiling heat, making a white streak up the grey mountain, jangling their bells, and

dragging weary feet upwards. They come from all parts of Japan to this strange mountain, that stands like the priestess of the sky, silent above the clouds and the din of the lower world.

"Soon the autumn snow-storms will block the mountain till next summer, and Fuji will be robed in white, a vision of pure beauty long to be remembered. But those snows will melt, and next summer, also, the tribes will go up and pray, thinking 'that this mountain is the place where men ought to worship.' So they will think till they have heard and believed in Him who declared that 'neither in this

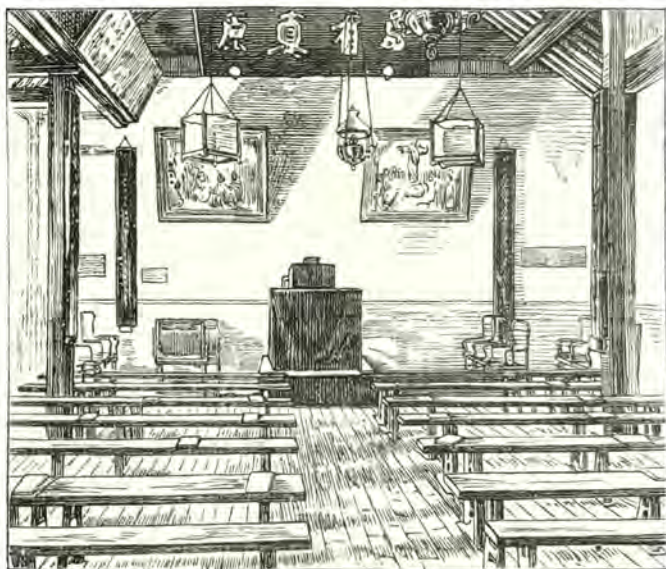
mountain nor yet at Jerusalem shall men worship the Father,' but all shall worship Him—as alone He may be worshipped—'in spirit and in truth.' 'But how shall they believe Him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent, as it is written: How beautiful upon the mountains are the feet of him that bringeth good tidings.'

"Believe me, dear Mr. Baynes,

"Ever faithfully yours,

"GEO. EAVES.

"A. H. Baynes, Esq."



INTERIOR OF TSING CHU FU CHAPEL, SHANTUNG.

## Tsing Chu Fu Chapel, Shantung.

THE Rev. S. B. Drake sends us a photograph of the interior of the Tsing Chu Fu Chapel, and the above engraving is taken from it.

## The Formation of a New Out-station in the Barisal Mission in 1837.

BY THE REV. J. H. ANDERSON, OF BARISAL.

ABOUT sixteen miles from the town of Barisal is the well-known village of Batajore, and several influential zemindars reside there. They are mostly related to each other. One of their leaders is an earnest Bhramo, and spends a good deal of his time in travelling over Bengal to propagate the tenets of Bhramoism. Two others were educated, one at the London Missionary Society's Institution at Bhowanipore, the other at the Free Church Institution at Chinwrah. These men are enlightened, and profess much regard for missionaries and their work; but they are obliged to work through the agency of men who have no sympathy with their enlightened views. Both their clerks and their humbler *employés* are orthodox Hindus or Mohammedans. Some of the shareholders in the landed estates are themselves firm adherents of Hinduism. Many of the tenants have complained of the oppression of these landowners, and have wished to be able to attain their legal rights. Some time last year, I believe, a large number consulted and agreed together as to how they might obtain their ends, but nothing then came of the combination. There was among them, however, an intelligent and very influential man of the name of Ram Krishno, who was to some extent acquainted with the Christian religion, and he had come to regard it as true. Another, at the head of a large family, had relations among the Christians at Chobikarpar, and these two, with five other householders, came to a firm resolution that they would embrace the Christian religion. They deputed

Ram Krishno and a young man of one of the families to visit me at Barisal. They came twice for that purpose, but I was out in the district. They fell in with Mr. Kerry, junr., and he encouraged them.

On the third occasion of their coming to Barisal they found me at home, and, having heard their statement, I talked with them and prayed with them. I found them exceedingly apprehensive that they would meet with the strongest opposition if they were to become Christians. Having had this interview with me, they went back to consult further with their neighbours, and then after one or two more interviews with me it was arranged that a party of us should go and formally receive them as members of our Christian community. Mr. Kerry and Mr. Tregelles accompanied me, and one or two native preachers. Having reached Batajore by boat, we proceeded to the village of Choudrohar, where Ram Krishno and some of the others reside. We found that Ram Krishno had a very large and pleasant homestead. There were the four houses that usually enclose an open space in the midst of a respectable Hindu's dwelling, and a building outside the entrance to the quadrangle, where visitors not connected with the family are received; and there was a large tank surrounded by fruit and other trees. Below the homestead were the cultivable lands belonging to the family. After pausing awhile at Ram Krishno's house, we proceeded to the houses of three or four others of the party who had invited us. If I remember rightly, on the following day

we went to have worship together at Ram Krishno's house, and to talk with the converts and their neighbours; and on the third day, Sunday, met again morning and evening in the same place. We told those who had fully resolved to be Christians to take their seats among the worshippers. The others sat outside on mats. A feeling of enmity towards us began to manifest itself on the part of those outside. On the following day that opposition was fully organised. The zemindars' people came, and, after listening to our preaching, told us we had no right to be there, and some of the young men began to act rudely. Before our going there that day, they had gained over the brother who had promised to join Ram Krishno, and the aged father, who had been at times of unsound mind, and whom the brothers, we found, had not thought it requisite to consult. In this matter I think Ram Krishno erred. As the father seemed to be sane at the time of our visit, we had to give way and say if we had no right to be there we would go to another house. I may here remark that for years Ram Krishno had had entire management and control of the property, and he had made it what it was. But as the father had not willed it away to him, he had a right to dispossess him. The spirit of opposition increased, some of the neighbours joined with the zemindars' people, and they would like to have nipped this movement in the bud. The next day we went to the house of Chondro, whose sister was already a Christian at Chobikarpar. We found that this man also had a pleasant dwelling, and that he was the father of a large family, two of them interesting-looking young men. While we were there, Ram Krishno came to us, very excited and troubled, and at times he could not refrain from tears. On account of his having be-

come a Christian, and of his having taken us to his house, he had been laid hold of by the zemindars' people, dragged away from his home; they had hit him, and torn his clothes, and taken him to the zemindars' office, where they wanted him to say he would give up Christianity. From that day until now he has had to give up all that he before regarded as belonging to him and his brother, and he was forbidden to enter the house. For a month or two he had to be parted from his wife and children, as he had no other home to take them to. During the seventeen days that I remained in the locality teaching and guarding the converts—in which work Mr. Kerry took part—it was very sad to see the mother and the wife standing on the edge of their tank, watching Ram Krishno and us as we went, morning and evening, to Chondro's house, to worship and to preach to the heathen there. Several times he went and spoke to them at the edge of the tank, or his mother would come into the field and speak to him there, a little way from where we stood waiting for him. His wife, a nice sensible woman, was naturally much distressed at the treatment her husband had received, and his being homeless, and entreated him to let her join him; but, as I remarked, he had no home to take her to. Then a sad calamity befell them. One of the two little boys they had fell into the fire, and died a few days after from the effects of it. Still the poor wife had to remain away from her husband. He himself did not want to leave his village, and we did not think it desirable to take him away. We told him to assure his wife that he would take her away as soon as he could get a home, and I am glad that they are now together in a house that belonged to Chondro.



Several of those who wished to become Christians were so afraid when they saw what had happened to Ram Krishno; that they went back, but there are sixteen persons belonging to three different families now with us.

While Ram Krishno was with me he read what I gave him to read very diligently, and he is now so far instructed as to be able to make known the truths of the Gospel to his neighbours and others. He was well known and respected in a very wide circle of people of his own caste, and we indulge the hope that through his instrumentality a good many will be brought to the knowledge of the Saviour. Up to the

present we have baptized five of these new converts. One of them, Chondro, the father of a large family, died of cholera, telling his sons a little before his death not to leave us. He sometimes listened to me with great pleasure. I trust he was a true disciple, and is now in the presence of his Saviour.

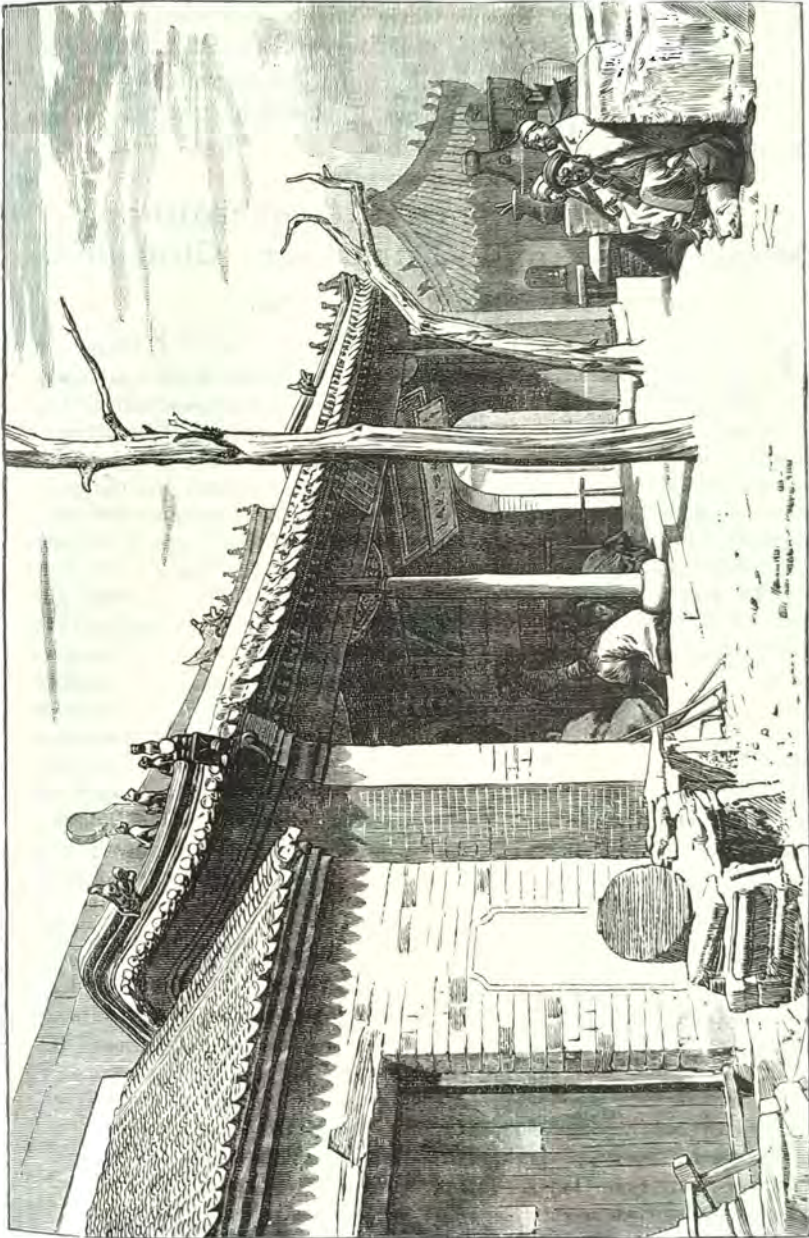
The village of Chondrohar is not far from two of our previously existing stations, and our native preachers are able to look after the new converts. I hope those who read this short account will pray for them, and will ask that many of the friends and neighbours of these people may believe and turn unto the Lord.

## The Temple of the Goddess of Mercy at Tsing Chu Fu, Shantung.

THE Rev. R. C. Forsyth, of Tsing Chu Fu, writes:—"The temple shown in this picture is on the very top, just outside the walls, of a steep hill, some 800 feet high, of Tsing Chu Fu. At certain times of the year a good many people climb the hill to burn incense, &c., before the idols. In the picture there is a group of people who have just made their offerings, and are now sitting down at the temple door to gamble with the priests! This picture represents the dark side of life here, our fellow-men and women sunk in degrading superstition, seeking rest to their souls, and light and leading for their minds and hearts, at shrines where nothing but an empty form remains, and beyond blackness and darkness.

"This temple is situate in the Yün Men, or 'Door of the Clouds, mountain, just behind the city, much resorted to by pleasure-seekers in the summer on account of the fine prospect from the terraces round it; and at stated intervals by worshippers, largely composed of *women*, who come to worship at the shrine of the Goddess of Mercy. Here, as I suppose elsewhere, the stronghold of idolatry is to be found among the *women*. The men are simply indifferent, and are only actuated at times by fear, and more by habit, to pay any attention to their gods. The women, however, make long pilgrimages, and it is a painful sight to see old women, hobbling on their deformed feet, on rough roads and up steep hills, to sacrifice to their idols.

"The wives of the missionaries here do what they can amongst the



THE TEMPLE OF THE GODDESS OF MERCY, TSING CHU FU, SHANTUNG.—(From a Photograph.)

women, but household cares and ties prevent them from doing very much, and the *field* is practically unlimited. Will not the women of England, 'who sit at home at ease,' remember their benighted sisters in China, arise, and, laying aside every weight, give themselves to the work of breaking the bread of life to those who are now perishing for lack thereof, a work which it has been well said 'angels might covet,' and which eternity alone can fully reveal the importance of? "R. C. FORSYTH."

## Native Conference of Backergunge, Madaripore, and Furidpore Churches.

BY THE REV. ROBERT SPURGEON.

OF the eight annual conferences that have been held, six have fallen within the boundaries of the Madaripore district. This year the gathering was at Amgram, the nearest station to our new centre. The chapel there is one of the smallest; and had a temporary verandah not been put up all round it there would not have been room for half the people who came. Brother J. G. Kerry was chairman, and Rev. P. Biswas, of Furidpore, vice-chairman.

### TOUCHING INCIDENT.

We all feel that the meetings this year have been in every respect the most remarkable we have ever held. Every sitting brought fresh cause for gratitude to our God. Again and again our souls were stirred to their very depths. At one of the evening meetings a brother was pressing the claims of Christ upon the idolaters present, and to enforce his plea he urged what the Saviour had done for him. Intense feeling was aroused, till at last it became unbearable. As by one impulse we desired him to cease, and Mr. Biswas fell upon His neck, and drew him out from the meeting. Earnest cries to God for his blessing upon the words of His servant brought the day's efforts to a close.

### THE SAVIOUR'S SUFFERINGS.

Next evening Mr. Kerry was showing his magic-lantern representations of the life of Christ, and a still denser crowd was packed into the chapel. While Mr. Biswas described the pictures, I stepped outside to breathe a little fresh air. I found the people so crowded together that the tiniest child could not have found space to stand anywhere. Great attention was paid to the words spoken, and many a lesson was taught to both Christians and heathens. At last a picture of our Lord being set at naught by the soldiers appeared on the canvas. The speaker glanced at it for a minute to take in the subject, and then began to describe it. But, as he pointed to the pincers with which the soldier was placing the crown of thorns on the Saviour's head, he fell senseless against one of the wooden supports of the chapel. He told me afterwards that the thought of those huge thorns that the rough guards could not handle being pressed upon the Saviour's brow quite overcame him. As soon as we could, he was taken to the boat, and I had to take his place in the audience. Next day this incident was used by a brother in a most affecting way. We were discussing church discipline. He urged the Christians so to live that matters to be dealt with by the mis-

sionaries when visiting the churches should be of a more joyful nature. Then, in a graphic way, such as only Bengalis can attain to, he declared that to reserve all their most painful matters to bring up when we arrived was to plait a crown of thorns to press upon us as the soldiers did. It was a touching appeal. None will ever forget it. Even a reference to it in a few words I afterwards uttered brought tears to many eyes.

#### SUBJECTS DISCUSSED.

I cannot pretend to give more than a list of the matters brought before us for discussion. Three papers were read that Mr. Anderson had sent, and an enthusiastic reply was sent to him at Darjeeling. Mrs. Anderson also wrote a short note, in which she urged the people to do more for the education of the girls and women of our Christian families. Papers were read on the following subjects, and excellent discussions ensued:—"Self-knowledge," "Faith," "How to make the Gospel Fruitful," "Oneness with Christ," "Work for Young Men," "Needs of the Native Churches," "Heaven," "Church Discipline," "Maintenance of Zeal," "How Women behaved towards Christ in the Gospels," "The Present State of the Women of our Churches." The last was written and read by a native woman who three years ago read the first paper in public that had ever been read by a woman. I venture to give a translation of a few sentences. A Hindu gentleman present offered to print five hundred copies of it for free distribution; and as he is a pleader here in Madaripore I shall give it him to do so.

#### A NATIVE WOMAN'S APPEAL.

"To-day," pleaded our sister, "this motherland of ours is being swept along by the flood of sin. Those who are in the boat of salvation are asleep. If

anyone cries out, and says, 'Alas! she is drowning. Take her into the boat,' then others, rebuking her, say, 'You break our rest. Keep quiet. Don't hinder our sleep.' No, sisters! Come, let us leave our slumber, and with enthusiasm step forth to the place of duty. Let us put forth our utmost strength to draw and lift our land out of the sea of sin. Some say, 'Women won't go to heaven; what need is there for their education?' According to my small mind, this is unscriptural and illogical. Christ says, 'Him that cometh to Me I will in nowise cast out.' He makes no distinction between men and women in that. After His resurrection He first appeared to a woman. Beside being born of a woman, He has freed for ever women from the stain, and glorified them. Paul's Epistles have many names of women in them. Christ said Mary had chosen the good part when she sat at His feet and heard His teaching. When the Sadducees tempted Him with the story of the woman who had seven husbands, how did He reply? Jesus said, Ye do greatly err, not knowing the Scriptures or the power of God. In the resurrection they do not marry. They are like the angels. Now, if women won't go to heaven, Christ would not have said this. Woman is a part of man. How then can one part be in heaven and the other in hell? The value of female education can be learnt from a perusal of the life of the saintly Monicha. Both her husband and son were bad. It was seventeen years before she gained them by prayer and exhortation and Scripture. Had she been unlearned this power could never have been in her. Education is necessary, but religion is more so. Yet those who hinder the uplifting of women destroy their spiritual life. In fact, they will have to give an account for the souls lost."—ROBT. SPURGEON, Madaripore.

## The Late Joseph Tritton, Esq.

THE following letter has been addressed by the Rev. George Kerry, of Calcutta, to Mrs. Tritton :—

“Intally, Calcutta,

“November 1st, 1887.

“MY DEAR MRS. TRITTON,—At the recently held Annual Conference of Baptist Missionaries in India the following resolution was, with sad unanimity, adopted by the brethren, and it is my duty to forward it to you as secretary to the Conference :

“Since it has pleased the great Master to take to his rest and reward our much-esteemed friend and brother, Joseph Tritton, Esq., late Treasurer of the Baptist Missionary Society, we, the missionaries in conference assembled, desire to place on record our sincere appreciation of the work done by him for the Mission at large.

“We speak of him in terms of affection and esteem, because he had in so many ways endeared himself to his missionary brethren. He made himself acquainted with their joys and sorrows, their encouragements and needs. In times of sorrow and bereavement he laboured to console them, in times of need to materially aid them.

“His gentleness won all hearts that came into contact with his ; and his unswerving fidelity to the cause of Christ, together with the substantial and generous support — both of counsel and of means—which he so liberally tendered, will long call forth their gratitude to God for the manifold works and labours of love performed by him in connection with the Baptist Missionary Society.

To this it should also be added that letters of a like character have been received from all parts of the great mission-field, indicating in tender and sympathetic terms the widespread and general affection and esteem with which our late Treasurer was regarded by the various brethren connected with the Society.

“Not more will he be missed by the brethren at home than by those of the brethren abroad, who, when returning to their native land for rest, found in him such a sympathetic friend, and enjoyed with him true Christian fellowship. Very many of those who knew him in years gone by, when he was the same generous, devoted servant of Christ, and the same sympathising, true friend of the missionaries—as we on our part, have always known him to be—are now enjoying with him, before the throne of God and of the Lamb, the bliss of the purified. May it be ours to follow in their steps as they followed the Master, until we also, with them, may join in singing the new song.

“To the dear bereaved ones we tender our Christian sympathy, and pray that they may be ever graciously sustained and blessed. Nor would we let this opportunity pass without gratefully observing the generous spirit of the father already manifested by the children.’

“The above resolution, my dear Mrs. Tritton, is but a feeble expression of the great love and regard of my missionary brethren. We have all lost a dear friend, but only for a time. We have the ‘blessed hope,’ the comfort of which I pray may be ever yours.

“I am,

“My dear Mrs. Tritton,

“Yours sincerely,

“GEO. KERRY.”

## Work in Dacca, Eastern Bengal.

**M**R. BARNETT, of Dacca, sends the following account of recent movements in that important centre :—

"MY DEAR MR. BAYNES,—We have been having grand times here since I last wrote you. To begin with, we have had another 'sankirlton' similar to the one of which I told you. It was the anniversary of Krishna's birthday—an anniversary that is commemorated here on a very grand scale, at the cost of a fund which was provided for that festival many years ago by a wealthy Babu. The holiday lasted two days—Saturday and Monday. Thousands of people had flocked into the city from all parts of the Dacca division, and the native brethren thought that this was a splendid opportunity for another "sankirlton." We printed our hymns, practised the tunes, and made the necessary arrangements.

### "FIRST DAY.

"On the Saturday, the first day of the festival, we placed our benches in the compound, close by the chapel gate, in the form of a quadrangle, with flags fastened to the four corners; and in the middle of the square we spread a large carpet, which had been lent to us by a Brahma for the purpose. Very soon after 7 a.m. the native Christians made their appearance; and, as the streets were filled with people, we took our seats on the carpet in native style, and began with an overture on the drums and cymbals. Then we had a hymn. By this time the chapel grounds were crowded with students and villagers. After a short prayer by one of the native brethren, asking God's blessing upon the "sankirlton," we commenced to sing again, and from that time (8 a.m.) till 3 p.m. we continued to sing without an intermission longer than that which

was required to change the hymns. I suppose we should have gone on longer had not the arrival of fifty or sixty elephants—some of them covered with silver and gold, telling us that the procession had begun—presented a counter-attraction. Of course, we sold a large number of Gospels and distributed hundreds of tracts. I did not deem it advisable to ask the superintendent of police to give us permission to sing through the streets on the days of the Hindu procession, but I secured permission to do so on the Sunday, the day when there was to be no procession.

### "SUNDAY.

"Mrs. Ellison kindly sent us all the tracts she had. Miss Arnold was here on her way from Mymensing to Commillah, and she worked with a will. We left the compound at 8 a.m. and proceeded through the main street to the chouk, flying our flags, beating our drums and cymbals, and singing the name of Jesus. Miss Arnold and my wife followed in a garry, distributing tracts and hymns. You remember the narrow street. You have only to imagine such a crowd as you have in London at a Lord Mayor's show to imagine what a difficulty we had in getting along. Sometimes we could not move, and had to be content to stand at the side of the road and sing to the crowd as best we could. Sometimes the people would not allow us to move, but constrained us to stop and sing to them. And sometimes the sun beat down upon us so fiercely that we were compelled to refresh ourselves for a few

minutes by standing in the shade of a house. But even here the brethren would not stop singing. By 10 o'clock we were all streaming wet through and exhausted, and so we returned home, singing as before. There was a great demand for tracts, and my wife and Miss Arnold had a very active time of it in distributing the tracts to the great crowd that gathered around their garry. On the following Monday, the second day of the Hindu procession, we repeated the proceedings of Saturday, only on this occasion we interspersed the singing with the preaching of the Gospel. I need hardly say that we were all hoarse for a week. But it was truly a grand good time; the name of Jesus was widely proclaimed to vast multitudes, and we did not mind the soreness of throat.

#### "HINDU STUDENTS.

"I must write you a line about the Dacca students and of their movements in the interests of morality; for this is a matter that has got into all the daily papers. About a month ago a native theatrical company came here from Calcutta, bringing immoral women to play the female parts, which in native theatres are usually taken by boys. To make the matter worse, the most religious women in Hindu sacred lore were to be represented by these bad women, for the plays advertised were sacred dramas. On the 22nd of August the students, of whom there are about 6,000 in Dacca, called a meeting in the Northbrook Hall, and invited me to address them. I was not well. Mr. Jewson happened to be here, and he attended the meeting, and, together with the Brahmo missionary and others, addressed the meeting. The students formed themselves into an association, pledging themselves not to attend the theatre, and to do all in their power to

persuade others not to attend. Their influence was so great that the theatre did nothing for three nights, and, finally, they had to go away. The excitement among the students was, and still is, very great, and they need wise counsel to keep them within bounds. The superintendent of police, needlessly fearing a riot or something of that sort, thought it necessary to swear in a number of special constables; and, to overawe the students, actually made constables of their native principals and teachers. No trouble, however, need have been apprehended. A word from their friends was sufficient to restrain their feelings.

#### "A GREAT MEETING.

"We have had great meetings in our chapel compound, which is the largest place we could get, and which, converted from a swamp into a well-kept compound since the building of the mission-house, is well adapted for meetings of this kind. The meeting last night was the largest and best. It was convened at 5 p.m. There were near upon two thousand persons present. The students sent a few benches for the principal men, and a table and chairs for the speakers. When it grew dark—for the meeting lasted till 7.30—my wife lent us lamps. I never saw such a representative meeting so far as speakers were concerned; and, perhaps, never shall again. Sitting at the table was a Mohammedan Moulvie, a Brahmo missionary, a Brahman, a Jogi, and a Christian missionary. I sat next the Jogi, one dressed in European costume, the other a man of dirty rags and tangled hair. We all addressed the students in the order indicated, begging them to eschew every form of vice and to live clean, moral lives. I do not know where all this will end.

It is extremely gratifying to find that one has not worked here these many years among the students for nothing. I wish I had the time and strength to keep the meetings going. Christian influence and work are telling, and if I had help, or had the time and strength myself, much lasting good might be

done. I am thankful Mr. Hay is coming; and last night, at the meeting, I could not help saying to myself, 'Oh! if Mr. Hay were only here now. God speed him; and God speed our good work!'

"T. H. BARNETT.

"A. H. Baynes, Esq."

## The Late Herschel Dear, Esq., of Monghyr.

THE following appreciative sketch is from the pen of Miss Leslie, of Calcutta, and is taken from the *Indian Witness* :—

### "IN MEMORIAM.

"The memory of the just is blessed,' and surely it is a good thing to remember those just ones who have been amongst us and who at the Master's call have hastened to their rest above. One such has just passed away, and the blank left by his departure will be very great. Herschel Dear, of Monghyr, a name honoured throughout India, has just entered into the Upper Sanctuary.

"Mr. Dear belonging to the House of Israel. He was, like the Apostle Paul, a Hebrew of the Hebrews. He came out from Poland to this country about 1823 to join his father who had preceded him. He was quite a lad then. My father, the Rev. A. Leslie, in introducing, thus wrote of him in 1834 :

"I have two objects in writing to you. First to introduce to your notice a young man of the name of Herschel Dear should he call on you. He is a Polish Jew by birth, but he has had his eyes opened to the truth of Christianity. I have had much to do with him in his inquiries into the truth of the Gospel. His character is strictly moral, and he has suffered for his adherence to the Gospel, and is now a

sufferer. He is also a very intellectual character, has read much and thought more.'

"I remember my father telling of the delighted interest with which Mr. Dear read the New Testament for the first time. He said that Christians who had read it from their infancy had no idea of the effect on one who had never read it before. Some difficulties lay in the way of Mr. Dear's baptism, but they were overcome at last, and in 1840 he was baptized by my father. The following account of the baptism by the Rev. G. B. Parsons will now be read with interest.

"It was our joy here yesterday to see six persons, five natives and one European, declare by baptism their allegiance to Christ. The European was a son of Abraham, a lost sheep of the House of Israel, restored to the fold, born of Jewish parents in Poland, now a sincere believer in the Messiah his fathers crucified. Of the natives, four were Hindus; one was returning from a pilgrimage to Juggernath, where he had seen the idol in his wooden glory, when the word and grace of Christ arrested his heart; and one was an aged Mussulman. Thus we saw Jew and Gentile, Hindu and Mussulman, bap-



tized into the one faith of our common Lord. Doubtless angels enjoyed the sight, and the Lord of angels. The scene was peculiarly impressive from the time selected for the administration of the ordinance. After our service on Saturday evening, which was especially adapted to the occasion, lamps were placed round the baptistery, which is outside of the chapel, and there under a clear starry sky, formed by the cool breeze of evening, the whole scene quite distinct, yet in what Wilton calls a dim religious light, our dear brother Leslie proceeded to obey the command of Him who has all power in heaven and earth, to baptize in the name of the Father, Son, and Spirit those who, by the preaching of Gospel, had become disciples of Christ.

“Mr. Dear began business on a very small scale. But he was faithful and diligent, and from the beginning made it a rule to honour the Lord with his substance and with the first-fruits of his increase, and the promise was fulfilled to him, ‘so shall thy barns be filled with plenty, and thy presses shall burst with new wine.’ A tenth was always put aside for God, and extra occasions had their extra gifts. God prospered him, and he became a very wealthy man. But wealth did not hinder his heart; his hand was always open. God blessed him with the grace of liberality, and like Araunah of old, ‘as a King he gave to the King.’ Monghyr is full of his princely benefactions. All denominations shared in his benevolence; for though a Baptist he was a very large-hearted one, and loved all who loved the Lord Jesus in sincerity and truth. And these public gifts were far more than equalled by his private charities. Thousands and tens of thousands did he give away of which few know anything save himself and the receivers; but God kept a record,

and each gift was a treasure laid up in heaven.

“Truly a great man has fallen amongst us this day. His benefactions will not only be missed, but his prayers. Mr. Dear was a man of much prayer. On one occasion, I spent several days in his house in Monghyr. I used to rise very early in the morning and go on the terrace. In doing this I had to go along the verandah past his study. However early I might be, I always found that Mr. Dear was up, his lamps lit, and I could hear his voice in prayer as I passed along. I heard that it was his custom to rise every morning about four, and spend an hour in reading the Scriptures and in prayer. At the family altar his prayers were most touching. I was always struck with their humility. He used to stand and pray, and he recalled to my mind Abraham of old pleading for Sodom, so humble and yet so bold. All those prayers are ended now, but they are not done with. There are answers yet to come.

“Mr. Dear was a very intellectual man. He had a large library, and used to read much and think still more. It was always a joy to converse with him.

“He has now gone home. He had spent the last few months at his beautiful home in Mussoorie, and had fixed on the day of his return to his beloved home in Monghyr. But God had fixed the day of his going to his eternal and more blessed home. The weight of nearly four-score years was beginning to tell on him, and those of us who saw him at long intervals saw that he was growing feebler. A sudden shock of paralysis came on him on Thursday last, and on the following Sunday, October 9th, he entered through the gates into the City of God.

“Thus the lost sheep of the House of Israel are being gathered in, one after

another. They are finding their true Messiah; but the time is drawing near when all Israel shall be saved, and then the fulness of the Gentiles.

"Mr. Dear was the friend of my father and my mother and my friend. All my life I have known him. It seems strange to think that I shall see him no more on earth. How many of the happinesses of my life were connected with him! How much he did for the family of his 'dear friend,' my father, as he loved to call him! And how delicately, as if he were receiving favours rather than giving them! My heart feels very sore at his loss, yet I feel a kind of pleasure in laying this tribute on his grave.

"MARY E. LESLIE."

#### RESOLUTION OF INDIAN CONFERENCE.

At the recent meeting of the Conference of our Missionary Brethren, held in Calcutta, on Monday, October 10th, the following resolution was unanimously adopted:—

*Resolved.*—"With feelings of deepest regret and sorrow, the Conference during its present Session has heard of the demise of our respected and beloved brother, Mr. H. Dear.

"Our dear friend was called home yesterday, whilst sojourning at Mussoorie.

"Born in the 'Chosen Race,' led to India in early youth, he here embraced Jesus as the Messiah and was baptized at Monghyr.

"Through the whole of his subsequent career, his faith was firm and

strong, and his works of piety and love more abundant. Singularly successful in business, and continually increasing in wealth, he was to the last utterly free from ostentation and worldly-mindedness. With advancing years he became more thoughtful, gentle, spiritual, and beloved. A large number of friends in both hemispheres have lost a true benefactor, our Mission one of its most enthusiastic sympathisers and munificent supporters, whilst to the whole Church of Christ he was a bright example and witness to the power of God's grace. We mourn our loss, we rejoice at his release.

"To his bereaved family we offer our affectionate sympathy and condolence, and to our Heavenly Father supplications for them, praying that the consolation of God may abound to them, and that they mourn not as those who have no hope."

#### MINUTE OF HOME COMMITTEE.

At the last meeting of the Home Committee, it was unanimously resolved, in connection with the foregoing minute of the Indian Conference:—

"That the Home Committee sincerely sympathise with the resolution of their brethren in India relative to the lamented decease of their beloved colleague and friend, the late Mr. Dear, and request their Secretary to forward to the widow and sorrow-stricken family a very respectful expression of sympathy and solicitude, with the assurance of the earnest prayers of the Committee for their support and solace in this season of sore trial and bereavement."

### A Plea for the Zenana Mission.

**M**Y DEAR MR. BAYNES,—Will you allow me a little space in your New Year's HERALD, while I fulfil a commission entrusted to me by the Ladies' Committee I represent, in order to bring the claims of our Zenana Mission Association before the many churches—the members of which are warm

supporters of your Society, but apparently know little or nothing of this, its most useful auxiliary? We need not repeat the old and oft-told statement, that your missionaries cannot reach the women of India, in order to show the necessity for female missionaries; but we believe we are quite safe in asserting that there is no agency which the missionaries and their wives deem more valuable, or would more reluctantly be without.

The wives and mothers of India must be visited before the families can be brought under the power of the Gospel, and this can be done only by the agents of the Zenana Mission. All the stations of your Society are not yet supplied with this agency; and where they are so, the number of workers might be multiplied, for there is no straitening in the sphere of labour; "the fields are white to the harvest;" the doors stand open everywhere; and the few labourers might be many more if only the funds put into our hands were larger. We would like to take this opportunity to appeal very earnestly to those churches who at present take no part in this work, and entreat for some expression of sympathy and goodwill in the coming year.

Yours sincerely,

To A. H. Baynes, Esq.

AMELIA ANGUS,  
*Hon. Secretary.*

## Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—"One of the Least," three silver bracelets; a Sister in Christ, 2s.; Mr. F. J. Binnington, £1 1s.; Mr. Straw, Newbury, 15s.; Mrs. Stocker, St. Austell, collecting card, £1; Mrs. Munro, Inverness, a large box of jet jewellery; Misses E. and L. James, 2s.; "A Tenth," Stockwell, 10s.; Miss Innes, Edinburgh, second collecting card, £1 10s. 8d.; a Friend, per Miss Cæsar, £2s.; Miss Innes, Edinburgh, third collecting card, £1; Mr. J. S. Mack, Edinburgh, £1; a Friend, 2s. 6d.; H. H., Halesworth, 1s.; Mr. J. M. Haward, Halesworth, 5s.; Miss Innes, Edinburgh, fourth collecting card, 9s. 1d.; Miss Watson, Rochdale, £5; Mrs. M. Lawson, Lancaster, £1 2s. 6d.; Miss Dorothy Stephens, Whitby, collecting card, 3s. 6d.; A. M. C., West Marsea, 5s.; by sale of jewellery, 7s. 6d. Collecting cards may be had on application to Miss Pewtress.

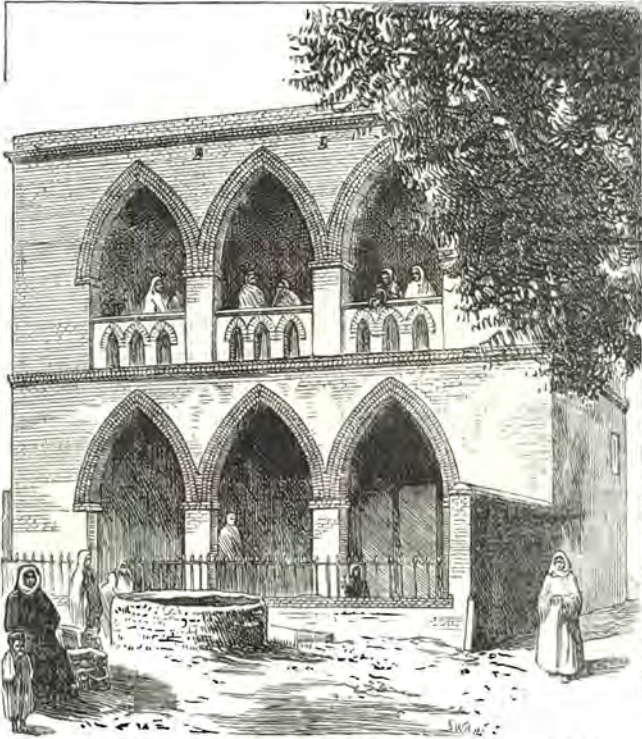
## Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to 12th December:—A box, containing illustrated magazines and coloured prints, for Rev. R. Spurgeon, Barisal, from Victoria Sunday-school, Wandsworth-road; rug and books for Rev. Geo. Grenfell, Congo, from Mrs. Hunt, Bournemouth; a parcel for Mrs. Wall, Rome, from Miss Harris, Reading; a box, containing toys, picture books, &c., for Messrs. Graham and Phillips, Congo, from Miss Dafforne and pupils, London.

## Chumarni School, Delhi.

BY THE REV. JAMES SMITH.

**C**HUMARNI is the feminine of Chumār, and means literally the wife or daughter of a worker in leather. The name, however, is of wide import, and is applied to masons, bricklayers, plasterers, wellsinkers, field-labourers, roadmakers, and labourers of every kind. It will be seen at once that the caste of Chumārs embraces a large portion of the working-



CHUMARNI SCHOOL, DELHI.—(From a Photograph.)

classes of India, and hence their numbers are very great. The Hindus worship the cow, and look upon all connected with the slaying or using of any part of the sacred animal as unclean; hence shoemakers and tanners are viewed with peculiar disgust and contempt. Delhi and the district is the Northamptonshire of India, and supplies a large portion of the people with shoes. It was ascertained officially some years since that the leather business in its various branches was the staple trade of Delhi. After the Mutiny large numbers of this class were attracted by the Gospel; and as there were

no readers among them, and they were excluded from Government schools, it became necessary to provide for them some means of education. Thus the boys' schools were commenced, and a goodly number have received a fair education. It is a gratifying sight to witness a gathering of this despised class, many of whom have risen to positions of respectability, and are fast coming into competition with the higher castes. It is a fact that in not a few instances the Brahmans are descending in the social scale, and the Chumārs are fast occupying their positions.

The building represented in the picture opposite has been erected on a piece of ground adjoining the compound of the Ladies' Home, and as the neighbourhood abounds with Chumārs' families, it is well situated for gathering a large school of their daughters. The erection of the building has been carefully superintended by Miss Thorne, and does her great credit. The children were in the habit of assembling in one of the Bustees, but they recently were moved to their new home, where they occupy the lower story. In the upper story Miss Rooke has been able to commence a Mohammedan school for Purda Nisheens; a similar one, under the charge of Miss Angus, for Hindus, being already in operation. A class for Bible-women and others is held daily; a women's prayer-meeting and other religious services are held on Sunday evenings. Thus the new building is fully occupied with all kinds of work connected with the women's department, and only needs the Master's approval and blessing in order to its being a centre of great usefulness and a diffuser of great religious knowledge among the long-neglected and oppressed women of Delhi.

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### The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to L. J. H. for ten old English coins and two foreign ones for the Congo Mission; "A Poor Young Man," for one pound; "A Friend," Cardigan post-mark, for two silver bracelets for the Congo Mission; the Rev. F. B. Meyer, Leicester, for a small gold coin, the gift of a friend; an Old Sailor, for a silver coin for the Congo Mission; to Mr. William Jones, of Wallingford, aged eighty-four, for ten shillings Jubilee offering, and ten shillings in undying admiration of the great missionary, William Knibb; the Rev. D. B. Richards, of Pisgah, Talywain, who sends six shillings, and writes: "One of our Sunday-school scholars, a little boy, fourteen years of age, who recently died, had managed to save fourteen three-penny pieces, and a few days before his death, being resigned to the will of his Heavenly Father, he expressed the wish that they should be counted, and that, in the event of his not recovering, they should be given to the Missionary Society. He had six shillings in all, which I have pleasure in sending you, hoping his youthful soul is a rest, and that more of our young people will be like him in spirit." A Friend

Newbridge, Mon., writes, sending £7 3s. 11d. for the Congo Mission: "With feelings of much pleasure and thankfulness in being favoured and enabled once again to help our dear Congo Mission, I now enclose to you £7 3s. 11d., the result of the sale of preserves and work for Congo, which I have had very much pleasure in doing, although with considerable labour; for, I assure you, I regard it as a peculiar privilege to be, in some way, a co-worker in such a glorious enterprise as that of winning Africa for our dear Redeemer. The glorious Gospel of God's grace is the one and only remedy for all sin and misery and error that can be in this fallen world. The promises are all secured and certain. I rejoice to read in the HERALD of the much success already granted in some parts—a token of what will yet follow. I earnestly trust that all the faithful labourers shall be preserved and greatly upheld by the Master's own presence. It does seem wonderful that, although so many of our dear young missionaries on the Congo have so soon gained the victor's crown, yet so many are still ready and wishful to give themselves to the glorious work. It shows plainly that it is a Divine work—the will and pleasure of God. May all His redeemed people now feel that this is a grand opportunity to manifest our love, loyalty, and fidelity to Him who has bought us with such a price as His own precious blood on the Cross of Calvary. We are now not our own, but His, and all we have. May there be a great pressing forward, 'until the day break, and the shadows flee away.'" Five shillings from "one who longs to help the Congo Mission, but who 'having no gold or silver,' can only give earnest prayers and true sympathy." "A Sick Sunday Scholar," for a small silver pencil-case for the Congo Mission; "A Hospital Nurse," for a pair of silver earrings for the Congo Mission; "An Orphan Governess," for a silver bracelet for the Congo Mission; and "Two Sisters," for various articles of jewellery, also for the Congo Mission.

The sincere thanks of the Committee are also given to the following generous friends for most timely and welcome contributions—such HELP BEING NEVER MORE URGENTLY NEEDED BY THE MISSION THAN JUST AT THE PRESENT TIME:—Mr. F. Illingworth, for *China*, £100; Mr. J. S. Blackwell, £10 10s.; "Father, Mother, and Children," £10; Mr. G. S. Stowe, £10; "Bootleite," £10; Anon., Taunton, £10.

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### Recent Intelligence.

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WE are glad to announce the safe arrival in India of the Revs. Jas. and Mrs. Smith, G. H. and Mrs. Rouse, R. Wright, and Mrs. Hay, Mr. Arthur West, and Miss Hayward, of the Zenana Mission.

The Rev. John Stubbs, of Bankipore, Patna, N. W. P., writes:—"DEAR MR. BAYNES,—Recently from one of the mud huts in the bazaar, a man came out with a little baby, apparently blind, in his arms, and said to my wife, who was inviting the people to our vernacular service: 'Mem sahib, can you give me any medicine for this child's eyes?' Such incidents are of constant occurrence in this country, so that we are often constrained to cry: 'Lord Jesus! if we are to do any good here, we must have Thine ancient healing power.' But as we do not possess that

do you think, dear Mr. Baynes, any of the readers of the HERALD would give me a medicine chest in which should be included a supply of 'Pain-killer,' 'Chlorodyne,' and 'Golden Ointment'? If any one would thus help me, I am sure they would give me a key to open the hearts of the people to receive our message."

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We are glad to learn that the Camden Road Chapel Congo Mission Sale was a most successful one, the proceeds being larger than on any previous occasion. The Treasurer, Mr. Bishop, writes:—"Surely, if trade must advance and national glory go forward, the banner of the Cross must not stand still because the triumph costs money and men."

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THE LATE MR. J. E. BIGGS.—In connection with the recent decease of Mr. J. E. Biggs, of the Congo Mission, it will interest many of our readers to read the following minute, just received by the bereaved family from the Baptist Church of St. Paul, Minnesota, U.S.A. :—

"MINUTE RELATING TO BROTHER J. E. BIGGS.—The First Baptist Church of St. Paul, Minnesota, U.S.A., desires to record their gratitude for the privilege of having numbered among its membership our departed brother, John E. Biggs, and also for the valued services he rendered this church, especially in connection with our Fort Street Mission. From his first coming among us, his kindly spirit, his deep interest in all that pertained to the spiritual welfare of the Church, the consecration of his life and powers to the cause of Christ, won for him high esteem, and served to endear him to the hearts of those who were more closely united with him in the fellowship of Christian labour.

"He had ever been deeply and intelligently interested in the Congo Mission from its inception, and in February, 1885, he made a complete and joyful surrender of himself to God for work upon that promising field. His heart seemed burning with strong desire to go at once to his chosen work. He bade us good-bye, March 31st, and returned to his home in England for the purpose of offering himself as a candidate for mission work on the Congo to the English Baptist Missionary Society. He was accepted, and sailed from Liverpool, August 19th, 1885, in company with five other missionaries, for that field. His death occurred August 26th, 1887, at N'shasha, after a brief illness of nine days.

"Whereas an All-wise Providence has called our dear brother, John E. Biggs, from his chosen field of labour amongst the natives of the Congo, in the Dark Continent, to higher and holier service for Him in the bright glory of the celestial world. Therefore—

"*Resolved.*—That, as a Church, we hereby extend our sincere sympathy to each member of the family of our lamented brother, praying that God's all-sufficient grace in which they are trusting, may in this, their first affliction, be to them their stay and comfort through Jesus Christ our Lord.

"*Resolved.*—That we also express our profound sympathy with the Baptist Foreign Missionary Society of our English brethren in this loss, and the many other recent and severe losses by death of so many valuable missionaries in connection with their Congo Mission, and that with them we also recognise in these mysterious Providences, not disaster, but fresh calls to duty and fresh inspiration to more unselfish service.

“ ‘Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it shall bring forth much fruit.’

“(Signed) { J. H. RANDALL,  
W. C. STANTON, } Committee.  
JOSEPH GREGORY, }

“ November, 1887.”

PREMISES IN ROME.—The Committee have just executed a provisional agreement for the purchase, for the sum of £10,000, of the central premises in Rome, at present partly occupied by the Rev. James Wall, as chapel and residence.

Towards this sum Mrs. Kemp, of Rochdale, has very generously promised £2,000, and it is proposed by the Committee to raise the balance of £8,000 in the following manner :—

To divide the £8,000 into sixteen shares of £500 each. Each share to carry annual interest at the rate of five per cent. during the lifetime of the first holder of such share, on his death the £500 becoming the absolute property of the Society, without any claim or charge thereupon whatsoever, the payment of five per cent. on the £8,000 annually being more than covered by the present rents received by letting off a portion of the premises.

By this arrangement, in course of time, as shareholders decease, the premises would become the absolute property of the Society, free from all charge or liability of any kind.

It is further proposed to divide each share of £500 into fifths of £100 each, so that any friend may take one, two, or more fifths of £100 each, or one entire share of £500, as may be most suitable.

Upon all these amounts, during the life of the first holder, the Committee undertake to pay interest at the rate of five per cent. per annum, by two half-yearly payments ; and the Committee very earnestly appeal to friends and supporters to assist in this very important undertaking by taking up some portion of the sum required.

As many of our readers know, these premises are situated in the Piazza San Lorenzo, in Lucina, opposite the church of San Lorenzo, a few steps off the most central part of the Corso—the most important thoroughfare of the city. The position is in all respects admirable, as experience has abundantly demonstrated, and to-day probably no better could be found in any part of Rome. Should the Society be able to secure these premises as their own property, they would be in a position at any time to effect such alterations as would very greatly add to their usefulness, and secure accommodation that would very fully meet all the requirements of the work as to position, frontage, approach, and size.

Two friends have already undertaken to take one share of £500 each under this scheme, leaving £7,000, or fourteen shares of £500 each, still unappropriated.

Communications relative to this should be sent to Mr. A. H. Baynes, Mission House, 19, Furnival Street, Holborn, London, E.C.

We are thankful to report that the Rev. Thomas Martin, late of Barisal, who very kindly undertook the superintendence of the work of the Mission in the Port of Spain District, Trinidad, during the visit of the Rev. W. H. Gamble to



England, has returned to this country, Mr. Gamble having resumed his work in Trinidad much refreshed by a season of rest and change.

We are anxious to inform our friends that the financial year of the Mission will close on March the 21st, and we earnestly appeal to Treasurers and Secretaries to send in to the Mission House all remittances by that date. Inasmuch, however, as several meetings are already arranged for the early part of April, and with a view to meet this special difficulty, the books will be kept open until April 15th, after which date no sums can possibly be included in the current year's account.

The Committee of the Young Men's Missionary Association invite officers of all Baptist Sunday-schools to send in replies to the following questions during January, 1888, addressed, "The Secretary, Y. M. M. A., 19, Furnival Street, London" :—

1. Name and situation of the school. 2. How many teachers? 3. How many scholars? 4. How much is annually sent to the Baptist Missionary Society? 5. How often, and by what system, are the collections made for it? 6. Do the teachers and scholars contribute regularly and systematically? 7. Are missionary collecting books (or cards) used for the halfpenny or penny-a-week system? 8. How many missionary boxes are in the scholars' homes? 9. What is the average yearly sum found in them? 10. Will you favour us with any information or suggestions which, from your own experience, would be helpful to other schools?

We are thankful to report the receipt of very cheering tidings by the last Congo mail, received in London just as these pages are passing through the press.

## Contributions

From 13th November to 12th December, 1887.

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

ANNUAL SUBSCRIPTIONS.			
Aubrey, Mr G. ....	1 0 0	Pular, Mr I. ....	2 2 0
Barrett, Mrs T. ....	3 3 0	Rainbow, Mrs M. ....	0 10 0
Bennett, Mr E. ....	1 1 0	Thorn, Mr E. B. ....	1 0 0
Blackwell, Mr John S., Northampton .....	10 10 0	Webster, Mr J. W., the late .....	5 0 0
Compston, Mr J. W., for Congo .....	0 10 6	Wicks, Mr Thos. ....	2 0 0
Cooper, Mr Thos. ....	0 10 6	Winter, Mr T. B. ....	2 0 0
Davies, Mr E. W. ....	10 0 0	Under 10s. ....	0 10 0
"E. G.," Hertfordshire ..	2 0 0		
Guiney, Mrs Jos. ....	20 0 0	DONATIONS.	
Hings, Mr F. ....	3 3 0	"A Lover of the Cause in Rothesay," for Congo ..	0 0
Holroyd, Mrs, for Mrs Wall's Work .....	5 0 0	A Seamstress, Thank- offering for the con- version of a friend, for Congo .....	0 10 0
Leace, Mr W., Gun- nersbury .....	0 10 0	Bailey, Mr S. C., Upton,	
Poole, Mr S. F. ....	0 10 0		
		for support of "Man- sendo," under Mr Richard, Congo .....	0 17
		Bible Translation Society, for T .....	200 0
		Carow, Mr John .....	3 0 0
		Do., for Rome .....	2 0 0
		Father, Mother, and Children .....	10 0 0
		"H. B." .....	0 10 0
		Illingworth, Mr Fredk., Bradford, for China ..	100 0 0
		"L.," Clapton, for Congo .....	0 10 0
		"M. N.," for Congo ..	1 1 0
		Macalpine, Rev C. S., B.D., Manchester, Special Thankoffering for Congo .....	0 10

Morgan, Mr R., Birkenhead, for Congo .....	4	0	0
Perry, Miss E. ....	10	0	0
Procter, Mr R. J. ....	10	10	0
Purnphey, Mr H., Lewes, for Congo .....	0	10	9
Scrivener, Mr J. C., for Congo .....	1	10	0
Simms, Miss F., for Congo .....	0	10	0
"Thankoffering" .....	5	0	0
Under 10s. ....	0	7	0
Do., for Congo .....	1	6	6
Do., for Mrs Wall's Medical Mission .....	0	5	0

LEGACY.

Myland, the late Mr C., of Reading .....	5	0	0
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LONDON AND MIDDLESEX.

Abbey-road Ch. ....	33	0	0
Bermondsey, Drummond-road .....	9	0	0
Brondesbury Sunday-school, for support of Congo boy— <i>Losomba</i> .....	5	0	0
Camberwell, Denmark-place Ch. ....	8	4	1
Charles-st., Camberwell New-road, Sun.-sch. ....	1	4	9
Dalston Junction Sun.-school .....	20	0	0
Islington, Cross-street ..	8	11	6
Do., Sunday-school ..	7	12	8
Kilburn, Canterbury-road .....	1	9	0
Kingsgate Ch. ....	3	5	11
Mill-hill School Ch., for W & O .....	2	2	0
Peckham, Park-rd. Ch. ....	14	1	6
Peckham Rye-lane, for support of NPunder Mr Wenger .....	15	0	0
Do., for support of NP under Mr Wills, China .....	15	0	0
Putney, Union Church Sunday-school, for support of "Tuphorn" in Mrs Kerry's School, Italy .....	4	0	0
St. Peter's Park .....	3	10	6
Stoke Newington, Devonshire-sq. Ch., per Y.M.M.A. ....	6	0	0
Do., per do., for Delhi Medical Mission ..	5	0	0
Upper Holloway .....	100	13	1
Do., for Mrs Kerry's School .....	8	0	0
Vernon Ch., Y.M.M.S. ....	30	0	0
Walworth-road Ch. ....	12	11	10
Do., for Congo .....	5	7	6

BEDFORDSHIRE.

Cotton End .....	3	2	9
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BERKSHIRE.

Wallingford .....	1	0	0
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BUCKINGHAMSHIRE.

Wraysbury .....	25	19	0
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CAMBRIDGESHIRE.

Thetford, near Ely .....	0	2	7
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N.E. Cambridge.

Mildenhall .....	9	10	0
West Row .....	7	14	0

CHESHIRE.

Altrincham .....	3	5	8
Hyde .....	2	11	0

CORNWALL.

Helston .....	10	0	0
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CUMBERLAND.

Great Broughton .....	1	1	10
Maryport .....	25	12	0
Do., for Congo .....	6	5	9
Millom .....	0	11	6
Workington .....	9	0	5

DEVONSHIRE.

Bampton .....	4	0	0
Devonport, Hope Ch. ....	4	4	1
Do., Pembroke Ch. ....	1	0	0
Great Torrington .....	4	3	3
Hemyock and Sainthill ..	3	10	0
Plymouth, Mutley Ch. ....	49	17	2

DORSOTSHIRE.

Poole Sunday-school ...	2	12	8
Sherborne, for Congo ...	0	5	0

ESSEX.

Halstead .....	24	10	0
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GLOUCESTERSHIRE.

Arlington .....	2	18	2
Avening .....	1	19	1
Do., Sunday-school ...	3	2	9
Milton Y.M.B.C. ....	1	0	0
Naunton and Guiting ..	5	0	4
Stow-on-the-Wold .....	8	0	0

HAMPSHIRE.

Andover .....	5	10	3
Brockenhurst .....	1	6	6
Do., Sunday-school ...	4	2	0
Broughton .....	12	13	7
Do., for Simla .....	1	0	0
Romsey .....	8	0	0
Do., for support of Congo boy under Mr Lewis .....	5	0	0
Southampton, Portland Ch. Sunday-school ...	8	17	8

ISLE OF WIGHT.

Wellow .....	2	12	8
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HERTFORDSHIRE.

Boxmoor .....	6	9	6
Hitchin, Salem Ch. ....	32	5	3
New Bushey .....	3	15	5
Watford .....	80	0	0

KENT.

Ashford Sunday-school ..	1	5	8
Canterbury .....	8	4	7
Do., for Congo .....	6	0	0
Dartford .....	4	6	0
Do., Sunday-school ...	2	11	6
Forest Hill, Sydenham Ch. ....	5	7	3
Lee, for Congo .....	0	5	0
Orpington .....	31	9	5
Tunbridge Wells .....	16	16	1
Do., Sunday-school ...	2	11	9
Woolwich, Parson's-hill Do., for Congo .....	5	0	0
Do., for Congo .....	3	0	0

LANCASHIRE.

Bacup, Irwell-terrace ..	5	10	0
Barrow - in - Furness, Abbey-road .....	5	4	0
Burnley, Mount Pleasant Do., Haggate and Angle-street .....	10	16	0
Coniston .....	27	11	3
Constan .....	2	4	8
Haslingden, Trinity Ch., Blackburn-road .....	16	8	10
Liverpool, Myrtle-street Juv. Association, for schoolwork under Mr East, Kingston, Jamaica .....	10	0	0
Do., do., Mr T. C. Hutchins, Malden, Jamaica .....	10	0	0
Do., do., Mr W. M. Webb, Trelawny, Jamaica .....	10	0	0
Do., do., Mr Wall, Rome .....	5	0	0
Do., do., Mr R. W. Hay, India .....	5	0	0
Do., do., Miss Dawbarn, Japan .....	5	0	0

Liverpool Auxiliary, per Mr John Cripps.

Tue Brook Sun.-school ..	2	16	0
Old Swan .....	2	4	7
Do., Sunday-school ...	3	11	7
Soho-street .....	19	16	3

Less district expenses .....

23	8	5
7	10	6
20	8	11

13 3 5

Manchester, on account per Mr T. Spencer, Treasurer .....

55	0	0
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Do., Union Ch., for Shri Nath for rebuilding .....

5	0	0
11	3	3
6	0	0
6	13	0
24	12	6
7	15	11
2	15	0
295	7	0
3	16	11

Wigan, King-st. Sun.-school, for Congo .....

1	10	0
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LEICESTERSHIRE.

Arnsby .....	19	6	8
Countesthorpe .....	9	17	6
Do., for W & O .....	0	9	0
Leicester, Victoria Ch. ....	27	10	0
Sheepshed .....	6	11	0

NORFOLK.			Stratford-on-Avon .....	21	5	4	Neath, Orchard-place...	8	10	4	
Necton .....	2	15	6	Do., for <i>Japan</i> .....	3	6	3	Pontypridd, Carmel ...	2	18	6
Swaffham .....	25	0	0	Do., Sunday-school...	5	6	8	Do., for <i>N P</i> .....	3	8	9
Yarmouth, Park Ch. ...	69	1	8	WESTMORELAND.			Treforest, Calvary .....	0	5	0	
NORTHUMBERLAND.			Kirkby Stephen .....	0	4	0	MONMOUTHSHIRE.				
Berwick-on-Tweed .....	10	0	0	WILTSHIRE.			Abergavenny, Bethany ..	18	9	4	
Broomhaugh and Broom-				Calne .....	11	1	6	Magor .....	12	5	0
ley .....	21	11	9	Corton .....	0	3	0	Newbridge .....	7	3	11
Do., for <i>Congo</i> .....	2	10	0	Downton .....	42	11	3	Raglan .....	5	4	0
Ford Forge .....	1	6	0	Do., Sunday-school...	3	12	7	Redwick .....	0	8	2
NOTTINGHAMSHIRE.			Do., Redlynch do. ...	2	6	9	Talywain, Pisgah .....	0	6	0	
Collingham .....	1	0	0	Salisbury .....	51	0	4	Usk .....	4	10	0
Nottingham, Derby-road	40	0	11	Do., Sunday-school ...	80	13	4	Whitebrook and Llan-	2	0	0
OXFORDSHIRE.			YORKSHIRE.			PEMBROKESHIRE.					
Caversham .....	5	0	0	Gildersome .....	3	6	7	Mynachlogddu, Bethel	9	18	5
Do., for <i>Brittany</i> .....	5	0	0	Harrogate .....	41	2	6	Pembroke Dock, Bush-			
Do., for <i>Girls' School,</i>				Leeds District—				street .....	26	15	9
<i>China</i> .....	10	0	0	Armley .....	2	2	6	Pennar, Gilgal .....	0	13	9
Do., for <i>Girls' School,</i>				Crigglestone .....	0	17	0	RADNORSHIRE.			
<i>West Africa</i> .....	10	0	0	Leeds, South-parade	86	16	10	Moriah .....	0	13	0
Do., for <i>Girls' School,</i>				Do., Annual Meeting				Painscastle .....	0	14	0
<i>Italy</i> .....	10	0	0	(less expenses) .....	26	16	0	SCOTLAND.			
Chadlington and Charl-				Do., Burley-road .....	3	18	6	Coatbridge .....	0	13	0
bury .....	7	8	9	Do., Meanwood-road	2	5	6	Edinburgh, for <i>Mrs</i>			
Coate .....	30	0	0	Do., Hunstet .....	24	13	5	<i>Wall's Medical Mis-</i>			
Little Tew, &c. ....	19	18	0	Middlesboro', Boundary-				sion Work .....	13	0	0
Do., for <i>W &amp; O</i> .....	0	10	0	road .....	9	13	3	Irvine, for <i>Congo</i> .....	0	5	0
SOMERSETSHIRE.			Morley .....	1	5	1	Fortrose, for <i>N P</i> .....	1	2	6	
Bath, Manvers-street				Osett .....	1	0	0	Glasgow, for <i>Italian</i>			
Sunday-school .....	7	0	0	Scarborough .....	1	1	0	<i>Mission</i> .....	40	0	0
Bridgewater .....	23	0	0	Do., Albemarle Ch. ...	10	9	1	Do., Adelaide-place...	12	0	0
Minehead .....	15	0	0	Sowerby Bridge and				Kirkcaldy, Whyte's			
STAFFORDSHIRE.			Norland .....	2	13	6	Causeway .....	1	16	4	
Burton-on-Trent, Guild-				Stanningley .....	8	1	0	FOREIGN.			
street .....	3	4		Steep Lane .....	9	5	7	FRANCE.			
SURREY.			NORTH WALES.			Cote du Nord.					
Sutton Sunday-school,				DENBIGHSHIRE.			Croix pres Roubaix				
for <i>N P, Delhi</i> .....	1	11	5	Wrexham, Chester-st.	0	5	0	Sunday-school .....	3	0	0
WARWICKSHIRE.			SOUTH WALES.			CHINA.					
Birmingham, on ac-				GLAMORGANSHIRE.			Swatow, for <i>Congo</i> .....	5	0	0	
count per Mr Thos.				Cardiff, Tredegarville	1	10	6				
Adams .....	172	5		Do., Penarth, Stan-							
Coventry, Lord-street				well-road .....	10	0	0				
Sunday-school Sewing				Maesteg .....	1	5	0				
Class .....	0	10	0								

## TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, 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.