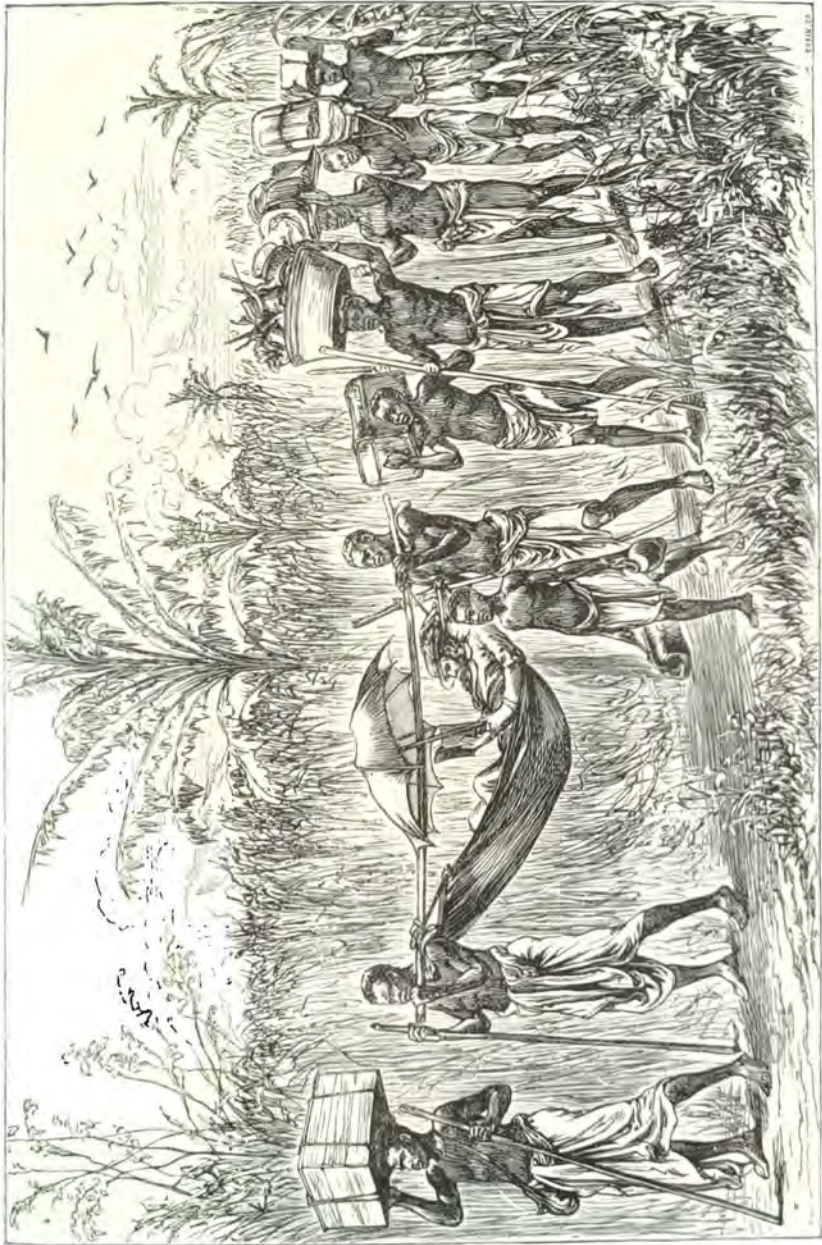


[THE MISSIONARY HERALD,
DECEMBER 1, 1883.]



TRAVELLING IN CONGO. — (From a Photograph.) See page 450.

[DECEMBER 1, 1888.]

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1889.

New Year's Day Prayer-Meeting.

ON Tuesday morning, January 1st, 1889, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

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

We trust our honoured Treasurer, William R. Rickett, Esq., will preside on this occasion.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

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

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

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

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

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

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

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

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

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

The sum raised last year for this purpose amounted to only £719, being a smaller amount than the year before. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and this sum will be secured without difficulty.

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

Tidings from India.

CALCUTTA: THE REV. GEO. KERRY.

WE are sure our readers will be deeply grieved to hear that our much esteemed Indian Secretary, the Rev. George Kerry, of Calcutta, has recently met with a sad accident. Mr. Kerry writes:

“On Saturday, September the 1st, I met with an accident which might have been attended by very serious consequences to me. My horse ran away with me inside the garry, and collided with a tram-car. I was very much shaken, no bones broken, but my neck nearly dislocated, and I have suffered much pain, and am still in considerable pain, and feel far from well. I hope to be better soon, but at present am not fit for much work.”

The last tidings from Mr. Kerry report continued ill-effects from the accident, and absolute need for a season of rest and change.

Under date of October 23rd, Mr. Kerry reports:—

“I have suffered great pain, had constant low fever, and have been altogether quite ill for the past six weeks. On the conclusion of our Conference I have made arrangements for a trip to sea, and a rest of at least three weeks.”

We specially commend our dear brother to the prayers and sympathy of our readers.

DACCA.

The *Indian Witness*, of October 12th, reports that :—

“ Recently a meeting of over 2,000 students of different colleges in Dacca was held in the compound of the Baptist Mission, under the presidency of the Rev. R. Wright Hay, to utter a protest against, and to warn the unwary of the dangers attending, the performances of a local theatre company, the female parts in whose plays were being taken by women of bad repute. Addresses were delivered by both the Baptist missionaries, the principal of Jagganath College, the Government pleader of Dacca, and representatives of the Hindu, Mohammedan, and Brahmo sections of the community. The meeting unanimously passed a resolution, which was published in the local press, pledging all who took part in it to discountenance and discourage by all legitimate means all such demoralising entertainments. As an outcome of the movement it is gratifying to state that an association has been set on foot for the purpose of promoting the moral welfare of the student community of the city, and it is intended to commence operations, such as systematic visitation of the young men in their lodging, the delivery of lectures, &c., immediately after the pooja vacation. Mr. Wright Hay has been asked to become president.”

COLONIAL SYMPATHY.

The Rev. George Kerry, of Calcutta, reports :—

“ Our Australian friends are pushing on their Foreign Mission enterprise with vigour. One Christian friend has given £1,000 for the erection of a mission house at Comillah; a site has been secured for this house, the plans prepared, and materials for the building are being gathered, and it is hoped the work will be completed by the end of twelve months from the present time. This same friend, who desires to be unknown, promises to give a second thousand pounds to be used for the building of a mission-house at Pubna, where it is proposed to locate Mr. A. E. Summers, of the South Australian Mission, and for a house to be built for the New Zealand Mission, possibly at Narayangunge. The South Australian friends are sending Miss Parsons to Furreedpore, and the Victorian friends are sending Miss (Iris) Seymour to Mymensingh; these ladies will leave Adelaide about the 20th of October, and may be expected at the end of November. And Mr. Mead writes me that he thinks from four to six men may be sent from the Colonies in two years' time. I am sure we all shall heartily welcome these additions to our Christian forces, and as many more as may be sent.”

THE LATE MR. R. K. SEN.

Mr. Raj Kissen Sen was a cousin of the late well-known Keshub Chunder Sen. He was a barrister-at-law; and at the time of his death, which occurred on Sunday, April 8th, 1888, was one of the judges of the Court of Small Causes in this city.

During Mr. Sen's sojourn in England he used to attend a Unitarian chapel in Blackfriars Road, London. For some years past he seems to have been longing for more light, and trying to find this among Evangelical Christians. At Monghyr, Mr. Sen used to attend the English Baptist chapel. Because of this, when his son died there of cholera, the Hindus refused to burn the body,

and Mr. T. Evans, at the request of the father, gave it Christian interment. Mr. Sen came to Calcutta again some few years ago, and for some time resided in Intally; when there he sometimes attended the services of the Bengali church connected with the Mission, but for more than four years past had been a worshipper at the English Baptist church in Circular Road.

Latterly I missed him, and at length learned that he was ill. I used to visit him. He was pleased to see me, and to enter into religious conversation. One morning when I called on him in company with Mr. Broadway, he told me that the whole family of the late Dr. Roy was to be baptized that day, and added that, if able, he should certainly have been present. He told me that he had previously asked a friend of his, a native clergyman, to instruct him as to baptism, and prove to him the necessity of submission to the rite, but that he was not satisfactorily convinced by what was advanced. As he was too weak to hold long conversations, I promised to send him some small tracts on the subject. He received from me a compilation of evidence as to baptism prepared by Mr. Ward, of Serampore, and also a recent utterance on the subject by Mr. Glover, of Bristol. On a subsequent visit he told me he had read Mr. Ward with much pleasure. We generally concluded our interviews with prayer. Mr. Sen's illness was very protracted. Still, we both hoped he would recover, and indeed he told me that as soon as he had strength for it, he would try the effect of a visit to the hills.

The last time I saw Mr. Sen was on the Wednesday or Thursday preceding his death. He seemed very weary and depressed, but I perceived no danger, and was not a little startled to hear that he died about 4 o'clock on the following Sunday morning. He desired (his friends told me) to be buried as a Christian, and on Sunday afternoon we committed his body to the earth.

At the funeral there were English and native gentlemen, members of the Bar, the Civil Service and Army Medical Department, Christians, free-thinkers, and Hindus.

In the chamber of the sick man there hung a sampler. It consisted of a few simple verses expressive of resignation and hopeful trust in affliction. Mr. Sen told me that whilst lying there he had often pondered these lines. He also told me that when reading for the Bar he was sometimes invited to the social gatherings held by Mrs. Vaughan, the wife of the Master of the Temple. I asked him if he knew Dr. Vaughan's book, "Half-hours in the Temple Church." He replied, "I have read it"; he then prayed, and we parted, and I saw him no more.

Calcutta.

C. JORDAN.

BARISAL.

The Ninth Annual Conference of our native Christian churches was held this year at Bagdah, a village about thirty miles from Barisal.

Pastors, deacons, school-teachers, and others, to the number of about one hundred and fifty, met together, and a very pleasant and profitable time was spent discussing matters of importance, and engaging in prayer and social converse.

Among the subjects brought forward were "Sunday Schools," "Day Schools," "The Office of Deacon," "The Observance of the Lord's Supper,"

and "What do we lack?" And some very excellent papers were read by Baboo Joy Gobindo Shome, on "Brotherly Love," and Baboo Joynath Chowdhuri, on "The Bible and the Brahmos."

The Rev. R. Spurgeon preached a helpful and instructive sermon on "The hand of the Lord is upon them who seek Him for good" (Ezra vii. 22), and several brethren gave us interesting information concerning their evangelistic work.

On the afternoon of the third day, after partaking of the Communion, we separated, returning to our work again with fresh hope and zeal and vigour.

JOHN G. KERRY.

POONA.

Translation of an article which appeared in the *Dnyanodaya* of 13th September, 1888.

To the Editor of the DNYANODAYA.

DEAR SIR,—It gives me much pain to have to inform you of the sudden death of a Bible-woman, by name Yemonabai Ramji Powar, in the Baptist Mission, whom the Heavenly Father was pleased to call up on high. She died of heart disease, as specified by the verdict of the physician. On the morning of the 31st August, Yemonabai got up as usual, but about 8 o'clock she complained of an internal pain; soon, thereafter, her whole body began to ache; a cold sweat broke out all over her, her whole body having completely become icy cold. At her request the Rev. Mr. Hormazdji sent for a doctor, who came and gave her medicine, but she felt no relief. Her husband asked her, "Yemona, are you trusting in the Lord?" and she cheerfully replied, amidst her pain, "Yes." At last, about half-past 11 o'clock that very mid-day, she quietly passed away, but so suddenly that her relatives and friends had no time to come and see her for the last time. Her husband and niece alone were with her to the last. She died at the age of thirty. When the notices of the funeral and previous service in the chapel were circulated, many of her Christian friends could hardly believe that she was dead, she being so well and stout, but the sight of the corpse seemed to convince them of the reality of death. This sister had been in the employment of the Baptist Mission for four years, during which time she faithfully and earnestly sounded the Gospel truths to all whom she met, and was highly esteemed by heathen and Christians alike. Her work as a Bible-woman often took her, along with her companion, to the city and suburbs of Poona, and to its surrounding villages. In like manner she often went to the district of Deeksal and Dhond to preach Christ. On the 28th August, Yemona and Keribai (accompanied by Mrs. Hormazdji and her daughter) went to Dhond for evangelisation. The people, who complained of the lack of rain at Dhond, seemed very much pleased to hear her speak; the subject she took being about Elijah praying to God for the much-needed rain. The next day the heathen people that heard her came to Mrs. Hormazdji, from the village, and sought further instruction, saying, "We are minded to hear that Bible-woman who had preached to us yesterday in our village." Accordingly she spoke to them, taking as her text John iii. 16, and preached to them therefrom about the only Saviour of sinners, to all of which they listened attentively. Yemona and the others returned to Poona

on the 30th August. Mrs. Hormazdji on their return was known to have remarked to the husband about to be bereaved, and others, that she had been so particularly pleased with Yemona's way of speaking; and as it was the last time she spoke to them, God would most surely not let her words lie dormant in her hearers' hearts. She always led the singing in the church, for she had a good, strong, and sweet voice, which resounded through the whole building.

Mr. and Mrs. Hormazdji feel their loss in the Mission very much, for they had very happy co-operation with Yemonabai, and loved her very much, and held out their protecting care over her in every possible way. Therefore no doubt they have taken the matter of their loss of her in the Mission very much to heart. But the blow has fallen most heavily upon her dear husband. The loss of his dear companion in life having been so unexpected, words cannot express his overwhelming grief. We therefore, his Christian brothers and sisters, need to pray for our afflicted brother.

None of us can be sure of length of life, not knowing at what hour and in what way we may be called away; let us therefore be always abounding in the work of the Lord, and thus ready to meet death at any moment.

Poona.

X.

PATNA CITY, N.W.P.

Mrs. Stubbs, the devoted wife of the Rev. J. Stubbs, of Patna, writes:—

“ I am sure you will rejoice with us when I tell you how greatly God has blessed our efforts in seeking to form a Sunday-school here. As soon as we came to this house, we went into the bazaar, to invite the children to attend. At first they, the girls only, were very much afraid of me, and used to run and hide themselves, never having seen a white woman walking in the bazaar before (I had been told I must never do so); however, we made our way with the boys, and the first Sunday thirty came, the next thirty-six, so we thanked God and took courage. We first taught them that God had set apart one day for Himself. At this they were greatly astonished. Poor children! they see but little here to help them to understand such a fact. Now they know, and love the day. It is an oasis in their desert lives. And as we pass through the bazaars during the week, the inquiry on all sides is, ‘ How many days before Sunday ? ’ Every Sunday since we began I have gone out about 6 a.m. to invite, while Mr. Stubbs remains in the verandah to receive, the children. Very often now, before I start, a large number have assembled, but I continue to go, as I generally find some new scholars. We have about 120, and had we helpers I could soon double the number. As it is, we find we have quite as many as we can manage, and more than we can teach as we desire. The native preacher who came from Calcutta to work with Mr. Stubbs, has felt it needful to return to Calcutta for advice about his eyes, so that for the past two months we have had no one to help us. Mr. Stubbs has some very bright boys in his class, and he has only boys; but you would be amused to see the motley group in my verandah. I take all the small boys, and a good number of girls of all ages, for I am happy to say the girls are not afraid of me now. Many of the latter are little married women; these are always known by a deep red mark down the front of the head. Then I have several very old women, who learn to sing and

repeat, just as eagerly as the children do ; and last and not least, a large number of babies. So I have truly a mixed class.

"We gave them a treat last Christmas of fruit and sweets, and felt greatly the need for gifts of clothing and other things. This has led us to apply to our friends at home, and I am sure with their help we shall get on grandly if spared to see Christmas. The children are counting the months to the 'bunâ din,' as they call that day. We find these children just as fond and loving and capable as the dear boys and girls at home. Very often I say, when I hear their sweet little voices sing the praise of Jesus, 'Thank God for the children,' for they help me quite as much as I do them. Especially was this the case on Christmas morning. I was sitting thinking of loved ones far away, and other loved ones gone home, and might have grown a little homesick, when I heard many voices outside, and one voice within, saying, 'There is no one who has left kindred, &c., for My sake, but shall receive a hundredfold,' &c. I went to the door, and saw a stream of children coming, and I said, 'True, Lord, and here is the hundredfold.' And soon their glad greetings banished everything like sadness, and that day and the next, when we gave the treat, were two of the very happiest of our lives. We often say it is wonderful how vividly one experiences the 'Lo, I am with you,' when they have obeyed the command, 'Go.'

"Oh, dear Mr. Baynes, I do wish many, many more, who I am sure could, would obey the Master's last request. Why, people are scarcely looked upon as Christians if they disregard His dying request ; but this, His resurrection, His last request—oh, how few regard it ! What will the answer be when the Master returns to 'reckon with those to whom He has entrusted talents' ? We who see the heathen, and know that they are not merely bowing in simple ignorance before blocks of wood and stone, but that they are steeped in all kinds of vice, which they love ; that much of their religion is so horrible that it could not be talked of ; we know and deeply realise that not tens or even hundreds of missionaries being sent out should satisfy the Church, but that thousands and tens of thousands of earnest men and women are needed if ever that last command is to be obeyed. And surely the Lord looks for obedience to it. What need to pray that He Himself may thrust out the labourers ! We had hoped to see you, dear Mr. Baynes, ere this year closed. I hope we shall not be disappointed next. We want you in India very much.

"I should have told you that at first we had a little opposition from the Mohammedans near. We used to get about twenty very bright boys to the school, but the Moulvie who taught them threatened to beat all who attended our school, and he has since removed his school lest they should be influenced by us. How we wished we could have opened a day-school at once ! We are hoping to do so some day. The work is so great, and the people so willing, but the labourers so few, that one gets, in thinking of the work teeming everywhere, bewildered, though not disheartened. The one relief and comfort is the assurance we have that there is a bright future ; when the 'idols shall be utterly abolished,' and 'many from the East shall sit down in the Kingdom of God.

"EMMA STUBBS,"

Travelling in Congo.

(See *Frontispiece*.)

THE accompanying picture will give our friends some idea of the style of travelling in the interior of the Congo region. The principal carriers only are here depicted. There is, first, the man who carries the "chop-box," the general term "chop" being applied to all food. This box usually includes such things as tea, sugar, dried potatoes, tins of preserved soups, fish, meat, and some biscuits. The journey from Underhill to Wathen generally takes about ten days; and, at certain times, it is extremely difficult to obtain fresh meat in the shape of fowls and goats, so that we are altogether dependent upon our tinned provisions. This "chop-box" is accordingly pretty heavy when we make our start from Underhill; but, before many days have passed, the man who carries it manages to keep well in front of the caravan, for his load gets gradually lighter as we take therefrom tin after tin of preserved provisions.

Next in the caravan is seen the hammock-bearers, carrying the missionary. There are places along the route where the country is fairly level for some distance, and then the missionary, if he has a hammock and bearers in his caravan, himself being weary with climbing the rough, rugged, and steep hills, is not at all loth to get in the hammock, and be carried for a while, although the shaking and jolting by inexperienced hammock-bearers is anything but pleasant, and, in some cases, recalls the feelings on board ship during the early part of the sea voyage.

Then comes the missionary's personal boy. He is not always so close to his teacher and master as he is shown to be in the picture; but he ought to be, for he carries such articles as water-bottle, road-filter, umbrella, and small satchel of sundries. After this we have the money-box. This contains beads, knives, brass rods, handkerchiefs, bells, &c., for the purpose of buying food for the carriers and ourselves on the march. The next load consists of a motley collection of pots and kettles, saucepans, frying-pans, cups, saucers, wash-basin and bath—in fact, this is our travelling kitchen. Then come two very necessary adjuncts to our caravan—the tent and the bed bundle; and, after this, a man carrying our personal box, containing changes of clothing, medicines, books, &c. I have only mentioned the most important members of the caravan; the number of carriers depends upon the number of white people in the party and the distance to be traversed; but a caravan of twelve men is the usual thing for one white man travelling from Underhill to Wathen. In these days of ours, when we read of travelling a distance of *four hundred* miles in less than *eight* hours in old

England, it is interesting and, to some, amusing that we should be *ten days* in travelling a distance of about *one hundred and sixty* miles only. We hope, however, that in a few years the much-talked-of railway which is to connect the lower navigable part of the Congo with Stanley Pool will be a luxurious reality, and then much time and expense, fatigue and risk, will be saved.

PERCY COMBER.

An Appeal from Japan.

THE following letter has just been received from the Rev. George Eaves, of Tokio, Japan:—

“MY DEAR MR. BAYNES,—If the letters that have appeared in the HERALD at various times from the pens of my colleague and myself are insufficient to prove the gravity of the situation here in Japan, may I go on to draw a faithful picture of one among many Japanese towns? I think that what I have to say of Ota will modify the opinions of some even among the readers of the HERALD, for I find from scraps of newspapers and the letters of friends that a wholly erroneous impression as to the conditions of missionary work in this land is being industriously circulated in England and America. It is supposed by some that the missionary in Japan has only to go out on the boulevards of the cities, or stay for a few hours in a village inn, when forthwith quite a number of people dog his steps asking for Christian instruction. The notion gains credence that churches here spring up like mushrooms, that the air is full of what some people call culture, that the foes we have to fight are Mill and Spencer, and that this Land of the Morning is indeed a Land of Light and Leading. I know some good people who, with a reed like unto a rod, are computing the actual time to be occupied before foreign missions can be withdrawn from

Japan, and they say that in another twelve years the battle will be fought and won. But this reed, like unto a rod wherewith the measurement is effected, appears to me to be the ‘measure of an angel,’ and not to be altogether in its proper place when flourished by a nineteenth century prophet. It is hard to write history beforehand; but I pray your readers to look on the little sketch I will make of the conditions of society in a fairly representative Japanese town—Ota, in Gumma Keu, less than fifty miles from Tokyo.

“At present, missionary operations there are very restricted. An evangelist has several times visited the town, and has found some persons ready to talk about *Yaso Kyo*, the teachings of Christ. I have myself visited the place three or four times, and the preaching services have been well attended; and I trust during the coming autumn and winter months to do something more for the people of the town, so that I wish to ask all your kind readers for earnest prayers to arise on behalf of Ota, that a great spiritual light may fall upon that place. For although some Christian work is going on in the neighbourhood, and although in some of the nearest towns Christian churches have been

established, Ota itself is left to the most superstitious Buddhism, and the most atheistic materialism.

“There is a large temple at the end of the town, in which, it is said, a priest called Donriu lived long years ago, and where he practised the art of healing by miracle. A mineral spring at the back of the temple was probably the medium of Donriu’s power. At the present day, the temple and its surroundings are credited by multitudes of people with a magical healing virtue against all sorts and degrees of disease. All through the year straggling streams of pilgrims wend their way to that shrine, and buy medicines, made up chiefly on a basis of the mineral water. I am not sure what other curatives are sold, but all along the wide street which leads to the temple hill one sees great sheets of calico printed with illustrations of the rapid and surprising cures effected on all sorts of patients. These pictures are displayed either in front or over small booths or shops whose occupants are in league with the temple. It is safe to say that quackery attains its superlative degree in the case of these medicines. And here one finds in active operation all the concomitants of the worst and most debased Buddhism — prayers and pilgrimages, fortune telling, and grovelling idolatry. But the pilgrims seem to have no idea of religion as we understand the word. Their prayers are the vainest repetitions. Their pilgrimages are undertaken in deference to the idea that future good luck is inseparable from present inconvenience. It would be absurd to suppose that they are morally improved by the journey.

“But now look also on the other side of the picture. All the better class of people in the town regard the doings

of priests and devotees with a good deal of contempt. They perceive that none but the most stupid and ignorant could take on credit the sayings of persons so stupid and so ignorant as the priests. And so, illustrating a Japanese proverb, which says, ‘At the lampstand’s foot there is darkness,’ these free-thinkers, who are the majority of the townfolk, blind to the excellencies of true Buddhism, take refuge in almost universal scepticism and materialism. They have no *gōd* but the god of this world. They applaud morality, but they do not practise it. They think that Christianity is an excellent thing for *other* people, because, you know, the fellow over the way is terribly in need of improvement! And their lives are passed away in anticipation of what the Government will do next, and of how the promised Constitution will work. Great things are expected of this Constitution. Compared with it, Christianity is of very little moment. Indeed, I doubt whether an intelligent Japanese could give an intelligible account of the difference between Christianity and Western civilisation.

“Now look, I pray you, on the picture as a whole. The town depends largely on the patronage of Buddhists. But this sort of debased Buddhism does not love Christianity. There are few affinities between the two sets of doctrines. Now, ‘free thought’ would consider itself benighted indeed if it stood in the way of its owner’s temporal prosperity; and as the trades and professions of Ota depend for sustenance on Buddhist clients and Buddhist customers, it would be absurd for the trader or professional man to become Christian. Such a person would be tabooed, would have to give up public avowals of his faith

or leave the town. We have not yet obtained a firm hold of any person in the town. A Presbyterian believer who removed there some months ago has given up attending our services or acknowledging his faith.

"In many important respects what I have written about Ota is true of all Japan, even of Tokyo, the metropolis. I mean the existence of intelligence made familiar with modern institutions, the telegraph, the railway, newspapers and penny-postage—minds somewhat acquainted too with English

political ideals, Western science, and the European *Zeitgeist*, side by side with crass ignorance and the most degrading superstitions; all presided over by a hollow but blatant morality—the morality that says and does not.

"Trusting that the Lord will make His people's prayers the ministers of help to Ota, and to all Japan, believe me, dear Mr. Baynes, affectionately yours,

"GEO. EAVES.

"Tokio, Japan."

The Congo Mission.

LETTER FROM THE REV. W. HOLMAN BENTLEY.

THE following letter will doubtless be read with thankful interest:—

"Underhill Station, B.M.S.,

"Congo River,

"August 5th, 1888.

"DEAR SIR,—Once more I find myself at Underhill, and am looking forward to starting for Wathen on the 7th. I shall have the pleasure of making the journey with my old friend Frederic Oram. It was a great pleasure and surprise to find that he was to be out so soon. He will be stationed at Wathen at first. Tomorrow I have to make the final preparations for the journey; so now, or not for some time, I must tell you all about San Salvador, and how things are going on there.

"SEVEN YEARS.

"It is seven years since I was there, and I expected to find even more change than I actually did. The temporary buildings of the Roman Catholic Mission had given place to permanent structures; two trading establishments are there also. The agents amass

cloth and goods during the dry season, and when the rains make travelling more difficult, the natives are glad to sell there, instead of going on to the coast. With this incentive the people of San Salvador have been engaging more in trade, and now, being so accustomed to white men and their ways, are acting still more as middle men. All this has made them much richer; they have bought many slaves, and many of these slaves have become traders and as rich as their masters, and have themselves bought slaves. So San Salvador has grown much bigger, and great numbers of trading people from the further interior are constantly coming and going. Our position there as a strategic point is becoming increasingly important.

"BROTHERS IN CHRIST.

"I need not tell you what a joy it was to greet some of our good friends and staunch supporters from the very

first, now brethren in Christ Jesus. Don Miguel, the blacksmith, who used to be our ideal of industry; his hammer could be heard going from half-past five in the morning to nine and ten o'clock at night when the rainy season drew near and hoes were wanted. We used to think that a man of that energy and industry might do some good in the country if he yielded to the gracious influences of the Spirit of God. And Matoka, who was always so much respected throughout the country, so kind and ready to help us even when his willingness drew upon him the suspicion of others, and brought no small trouble upon his head. Mantengo, too, an elder son of the king, and chief counsellor. These men who helped us in our early difficulties, giving their best advice and help, and exerting their influence on our behalf, have become children of God through faith in Christ. We have not had to wait long for the precious fruit. We see more after these few short years than most founders have been able to see. The faith of others was tried much more than ours has been, at least as far as time was concerned.

"When I came away a few days ago there was a church of eighteen members, nine men and nine women. Many at home may think that Christians so recently gathered from among the heathen must be of a very low type. Ignorant they are and must be on many points; they do not know the date of the flood (I wonder whether any of us do); neither would they be well up in Bible history, nor have very clear ideas on many abstruse matters of doctrine. But they have an understanding of the main essential points, and the miracle of the new birth has been wrought in them. Such remarks, however, are capable

of a wide interpretation. A few instances will be better than all.

"EXAMPLES.

"Three women and a young man were baptized while I was there. The young man, when he applied for baptism, came with another who wished for instruction. Lomola and Lumbemba were companions. They were not married, so lived together in the same house, traded together—in fact were partners in business. Lomola had worked for us in the early days; eight years ago he was carrying the stones to build our stone house. He had worked for us lately on our other stations, and had been much influenced by Mr. Cameron. Lumbemba had not had much to do with us, and if he patronised any mission he went to the Catholic services. A great change came over Lomola. He would no longer join Lumbemba in his drinking bouts, escapades, and immoralities; would not do this, and objected to that, and was not a bit as he used to be.

"Lumbemba was puzzled, and laid himself out to tempt Lomola, and to get him to go on on the old lines, all without any effect. He began to wonder what teaching could lead a man to live such a blameless life, and presently began to wish to know himself more of the doctrines which could put such good sense into a man's heart and make him so good. He stopped attending the Padres' services, for no change of heart is connected with anything there. So after attending our services for a while, he and Lomola came to talk (moka) with Mr. Lewis, the one to ask to be baptized, the other for instruction.

"It was not necessary to inquire very much further about the change

of heart in Lomola under such circumstances. With him was baptized a woman, and when her case was brought before the church, the question was asked whether there was any reason to believe that her heart was changed. A murmur of surprise came from everyone. Indeed there was; she used to live a terribly immoral life before, and the great change which had come over her was a wonder to all who knew her. One of the other women would have been baptized before, but her sister had died at Madimba (a populous district south of San Salvador). She had to go to the funeral. When she had been there a few days another relative died, and she was delayed for a considerable time, for there was a little motherless child to care for. She had returned to San Salvador with the little one. When she came to see Mrs. Lewis, she said to her, 'Yes, I have been away for a long while, and perhaps you may think that away there, out of your sight, I may have been living after the old fashion; but it is not so. There has come nothing to turn my heart away, I have forgotten nothing, and I hope that my baptism will not be any longer delayed. I spoke to my people about Jizu (Jesus).' I have now mentioned three out of the four; the other the wife of Matoka (before mentioned). He was glad to express his confidence in his wife's conversion. So now I have given instances of the four last who have joined the church.

"EVANGELISTIC WORK.

"When I arrived, Matoka was away in Madimba attending a funeral of some relative. When he returned he told me that he had been south of the Mbriji River (two days distant), that there had been great crowds at

the funeral, and he had had a fine opportunity for speaking to them about Jesus and His salvation. They were very pleased, and asked him to tell them more about these things the next day. He did so, and had another fine opportunity. They wished that they might hear more of this, and that they might be taught as in San Salvador. He said that they would much like to be visited.

"SELF HELP.

"The church has from the first been taught to contribute for Christian work. Every Sunday they put their beads, knives, and cloth into the box which stands near the door of the chapel. In this way they are able to support an evangelist, who visits the neighbouring towns three days in the week; the other three days he does carpentering work on the station for his bare food. They collect more than enough for this, and at present have actually funds in hand. They are thus in a position to do more than they are doing, as far as funds are concerned. The real need is men to do the work. The little church is so young that it is not surprising that there are not many to hand who can undertake regularly evangelistic work. Other of the members go out on Sundays and at other times to visit the towns around, but only one at present is answerable to the church for so many days per week.

"Mr. Graham will have seen you before this reaches you, so you will know that the working staff of the station is so far reduced. There is a great deal to attend to on the station, but our brethren there intend to do more itineration than has been done in the past. There are some fine towns within a day or two of San Salvador, which, standing amidst large clusters

of villages, would make good centres of work. It was intended that about a week after I left, Mr. and Mrs. Lewis would go and spend a week in one of those central towns, whence Mr. Lewis could make daily trips to the neighbouring villages, and the women could come and talk to the white lady. On their return, Mr. Phillips would go out to some other centre. In this way it is believed that the work could be largely extended, for many people, in the towns round are asking what this salvation is.

"The school at San Salvador is conducted by Nlekai, the lad who was in England with Mr. Weeks three years ago. When he had been at San Salvador a few days, the Bishop of Loanda arrived, and the Resident; for the Portuguese have now occupied the place with a garrison of some thirty soldiers.

"THE PORTUGUESE.

"So the king has at last what he has so often asked for—soldiers. Whether all his expectations have been realised is another matter. Now that the place is properly occupied, he cannot of course be allowed to levy his tax on the merchandise bought in the town; so the greater part of his income is knocked off at one stroke. He will, perhaps, be able to arrange something with the trading houses, or send his slaves to trade on his account, but the past regime is past.

"With the advent of soldiers and a Resident, the very indifferent administration of justice, protection of property, and general security must undergo considerable change if the king is to be anything more than a mere cypher. It is a great question whether, at his advanced years, he is likely to adapt himself to his very novel circumstances. He feels very

uneasy, and is troubled by a dread of being dethroned. He is afraid to attend our services, and is perplexed by the diverse religious instruction which he receives. When I was talking to him just before I left, he said to me, 'You white men, you perplex me with your different teachings. I do not know how to choose between you. One says one thing and one another. I cannot decide myself. I shall keep both these palavers in my heart, and when I appear before God He must decide and judge both, and the one who has told me wrong will get into trouble. I never go to sleep at night without commending my soul to God, and seeking the pardon of my sins, through the intercession of Jesus Christ, and Mary His mother.' One might have more hope of the poor old man were he in any way anxious to know the truth. He is far more anxious to make his earthly position secure than his heavenly. It was a most unfortunate time to try to do anything with him. The Bishop had just arrived, and he was very uneasy as to what this great ecclesiastic was going to do with him.

"His queen, to whom he is to be married with all the solemnities of the Roman Catholic Church (if they can succeed in inducing him to come to their terms), arrived from a visit to her old home, and day and night the ivory horns were being blown in her honour.

"On the way to Underhill I passed four old muzzle-loading cannon on their way up, also the Governor of the district of Congo, and his Secretary. This will add some seven white men to the town, and two white ladies. I do not know what return the Portuguese expect for all this outlay, but that is no business of ours.

" You will be anxious to know the attitude which the Resident takes towards our Mission. From all we hear, the Portuguese Government has been behaving very liberally towards the other Protestant Missions in the South, and we hope that we may be as well treated. After the first complimentary visits were over, the Resident wrote to our brethren announcing the occupation, and stating that in accordance with the stipulations of the Berlin Treaty there was to be religious liberty; at the same time he expressed, somewhat vaguely, the desire that there should be some Portuguese taught in our schools. Messrs. Lewis and Phillips called upon him to ascertain his wishes more definitely. He received them very well, and said that if they taught the children to count, the multiplication tables, to read from the black board in Portuguese, that they would be quite satisfied; and we should be at liberty to teach English or French or anything else we liked.

" THE OUTLOOK.

" On my last Sunday, the church gathered with us round the Lord's Table. What a privilege and happiness it was thus to commune with that little company of first-fruits!

" What with all the promise of the work, and that we shall not meet with any impediment at the hands of the rulers of the country, we may look forward as hopefully as our friend Matoka, who says that if the soldiers do not do all the terrible things that they are expected to do, we shall soon see things progressing, and great numbers coming forward.

" It is, of course, difficult to explain things to some who come for conversation. There is a tendency on the part of some to think

that the waters of baptism will wash away sin, and secure a right to enter heaven, this more especially on the part of those who know little or nothing of us or our teaching. Another man came to talk with me while I was there. He said that he had been saved in Mr. Cameron's book, but he had fallen among tempters in Congo and had gone wrong; he wanted to be written again. I asked him what he meant by being saved in Mr. Cameron's book. He seemed to have a vague notion that he had been booked for heaven some time ago, but had gone out of the way and wished to be re-booked. For some time he had not been doing anything wrong, had been helping everybody, and was worthy of being re-booked. It was very clear that some time ago he had been having some talks with Mr. Cameron, and he had taken a note of the man's name in his note-book, and the poor man comforted himself with the idea that he had satisfied the examiner, and was all safe. I tried to explain things to him, but he had got the idea into his head that I could book him, but that in consequence of some wickedness on my part I would not save him. Such misunderstandings are inevitable. I mention it to give you some idea of the style of difficulties we meet with. Even the taking note of the name of an inquirer becomes a booking for heaven, and even that must be done privately.

" THE WOMEN.

" Another case, a woman of considerable dignity and influence in the town, who had been advised by her son to attend to our teaching and to keep clear of the padres, came asking to be baptized. She had been attending our services for some time, but does not seem to have apprehended the

drift of the teaching. She had thus made public her attachment to the Mission, but she was not assuming among our people the position she was holding among the women of the town. Some of the women attending the services had been baptized, and were admitted into the inner circle. She wished to assume the same position, but realised nothing of the need of a change of heart, and thought that our objections and teachings were only idle difficulties thrown in her way. But she has made up her mind not to be thwarted, so she still goes to talk to Mrs. Lewis. Let us hope that her mistaken ideas may keep her within the range of Mrs. Lewis's influence and teaching until the true light dawns upon her. Mrs. Lewis is doing a fine work among the women there. She holds her own meetings with them, and conducts the girls' school. With so many women near to

her she has splendid opportunities, and is making good use of them.

"Mr. Oram and I spent a Sunday, with our friends Mr. and Mrs. Richards, at Mbanza Manteke, where such a remarkable work has been done. The church there numbers over 200 now. At Lukunga the church there had grown from twenty-five to fifty-one since I had passed down country. All this encourages us to work on in faith and patience, assured that the seed already sown, and being sown, will spring up here also. Our Wathen station is two or three years younger than Lukunga, and five years younger than Mbanza Manteke, so we have nothing to discourage us. Last Sunday Messrs. Slade, Oram, and I visited three towns in the neighbourhood, and Nlemvo went to Vunda, and Manoele to Ewombe, each two hours distant. "W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

The Congo Mission.

TIDINGS FROM THE REV. GEORGE GRENFELL.

THE following letters have recently been received from Mr. Grenfell:—

"Arthington Station,

"Congo,

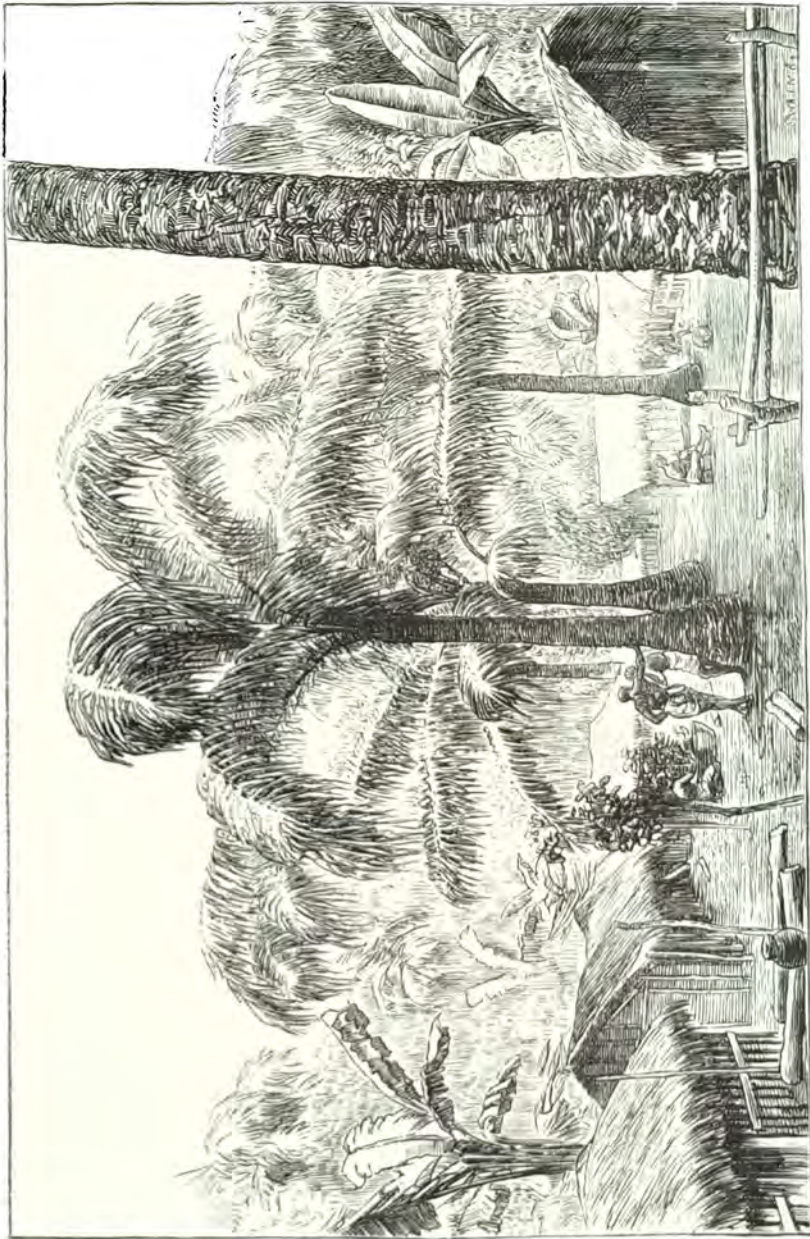
"Aug. 24th, 1888.

"MY DEAR MR. BAYNES.—I returned in the *Peace* just a week ago, having been up river to take Mr. Harrison to Lokolela to relieve Mr. Silvey, who had stayed to let Mr. Richards leave. This involved my leaving Mr. Brown alone at this station, but it could not be helped. We had been made a little anxious respecting Mr. Silvey, for the last steamer, which came down river before we went up, reported having left him in fever. This, however, proved to have been a mistake, and I was greatly rejoiced to find that Mr. Silvey had

had very good health at Lokolela, and also on my return to this place to find that Mr. Brown had been very well during my absence. It is a year to-day since we left Liverpool—it has been crowned with many mercies. We are, indeed, grateful for the preservation of our lives, and for the measure of health and strength which we have enjoyed. May God give us grace to make better use of the coming year than we have done of the past!

"BOLOBO.

"We are very glad to be able to count among the results of the past year's efforts the commencement of our work at Bolobo. New stations are not made



BOLODO STATION, UPPER CONGO.—(From a Photograph by Rev. Geo. Grenfell.)

[THE MISSIONARY HERALD,
DECEMBER 1, 1888.

and equipped in a day, and as yet Bolobo is only in the earlier stages of formation. I hoped that by this time I should have been able to devote myself to the work there; but at present I find I am required on the *Peace*, and that I must continue for awhile to serve the general interests of the Mission rather than any single station which I might call my own. In the meantime I am giving attention to Bolobo, and getting things in order there, and gradually removing the needful impediment for making the place habitable.

“ACCIDENT TO THE ‘PLYMOUTH.’

“Our last voyage, like so many of our voyages, had its incident, but, happily, not a serious one. We had left Arthington barely a couple of hours when we were startled by a shout—‘the boat has sunk’—the boat being the *Plymouth*, which we were towing astern at the end of ten fathoms of chain. Besides half a dozen of our crew, we had on board the *Plymouth* one little cow, a jackass, a blacksmith’s forge, and a few other things for Bolobo; and also a ton and a half of firewood to serve as fuel for the *Peace*, and it was this firewood all on the surface of the water which first met our view when we turned to look at what had happened. We had just passed from slack water into the main current, which catching the somewhat heavily-laden boat on the bow, caused her to swerve and take in such a volume of water at the waist that she sank at once. Our first thought was for the men; but though the *Plymouth* had gone down she had not parted the towing chain, and there we were, anchored and unable to move till we had succeeded in casting ourselves adrift. By this time, though we did our best, nearly a couple of minutes

had elapsed, and the men and the firewood were some two or three hundred yards down stream. However, we were soon among the men; and, I am happy to say, succeeded in getting them all safely on board. Jack, the donkey, had been tethered to one of the thwarts, but he succeeded in carrying it away and coming to the surface, and in keeping afloat till we were able to give him our attention and get him on board—he was but an awkward swimmer, but his coming on board was even more awkward than his swimming. Our poor cow, less fortunate than the donkey, had been too securely fastened in the boat, and by this time was dead. However, if the cow was not to be rescued, the firewood was still in sight, and in a minute or two we were in the midst of it, and all hands, except the man in charge of the engines, were soon in the water, and succeeded in saving the greater part of it. It was now time to turn our attention to the boat, but the hatch grating, which by way of a buoy we had tied to the end of the towing chain, was nowhere to be seen—the current running at three miles an hour had carried it down; and as the channel was half a mile wide, and we were somewhere near the middle when the boat went down, it was no easy thing to light exactly upon it. Then commenced a series of draggings, and after an hour we succeeded in grappling the towing-chain and fishing it up. Before we ventured to try to lift the boat with the towing chain and running a risk of breaking it and having to drag for the boat, we took the precaution to make an effective buoy with some light planks, and to make it fast to the boat, no easy task, seeing that it was lying in three fathoms of water and that the current was so strong. This being accom-

plished, and having lightened the boat by hauling up the forge and the carcasses of our poor cow and the milking goat, we tried, by means of the towing-chain, to lift the boat off the bottom, but though we were able to lift the bow a little, the stern refused to be dragged out of the bed it had made for itself in the rapidly silting sand. By this time the sun was setting, and as we could not work in the dark, we determined to camp on a neighbouring sandbank, and before renewing the attempt in the morning to leave a considerable part of our cargo on shore. It was late before we turned in, and later still by the time we got to sleep, and the sleep was all mixed up with plans of how to recover the boat, fears lest we should fail, and questionings as to how we should get on without it, for though it was an old boat (it was given to us by a Plymouth friend seven years ago) and had seen plenty of service, yet it was altogether too useful for us to lose without our being deeply sensible of the loss. As soon as it was daylight steam was up, and we were once more tackling the problem. The new buoy fulfilled its purpose, and we had no difficulty this time in finding where the boat lay, but our efforts to pass a chain under the stern to lift it, as we had done the bow, were unavailing. We then tried to get a grappling-iron to fasten on to the stern. It was not difficult to get a grip, but whenever we got a good lifting pressure on, off it would slip, and we began to despair. By this it was time for our mid-day meal, and as we had not had 'beef' since leaving Underhill at the close of last year, the fact that the cow had been drowned did not stand between us and 'steaks'; and while we were discussing them we left the crew to make another attempt. It

was not long before they got another grip, and this time such an one as did not give way when we brought to bear upon it all the power we had. After pulling for some time, the *Plymouth* was lifted off the bed of the river, and we found ourselves no longer anchored by the sunken boat, but floating with it down stream. We determined to make for a shelving sandbank to the south, and with all the steam we could get we managed to move slowly in that direction, but only slowly, for a boat 30ft. long and 8ft. wide offered no slight resistance to our motion. But though our progress was slow, it was towards the shelving sandbank, and the boat grounding upon it soon anchored us once more. More lifting, however, set us free, and after awhile we got into five feet of water, and then, with all hands in the water, the difficulty was solved; the *Plymouth* was soon afloat and safely alongside, just twenty-four hours after she went down. With very glad hearts we headed for our camp; and after picking up the children and goods we had left there, we were soon on our way once more, thanking God very sincerely that no lives had been lost, and that we were so well out of what might have been a most serious disaster.

"BRIGHT PROSPECTS.

"The journey to Bolobo and Lokolela was afterwards completed without further incident, except that two of the children we had with us fell overboard; but they got nothing more than a wetting and a bit of a fright. As Mrs. Grenfell was journeying with me we had to take our household—a dozen of the smallest youngsters in our school—with us.

"At Bolobo we found James Showers was making good progress, and I had

also reason to believe that he was making a very good impression on the people. At Lokolela Mr. Darby is giving all his available time to the language, and will soon have sufficient of the grammar to be worth printing. Till the language is mastered (more than a mere colloquial acquaintance is necessary) not much real work can be done. It is impossible in a country like this to get interpreters who are able to do more than talk about the simplest every-day things, and then but very imperfectly. We are hoping that Mr. Richards's translation of Mark's Gospel will soon be printed. With Mr. Darby's grammar and vocabulary and Mr. Richards's translation, a real foundation for future work will have been laid. May our God very graciously grant us the realisation of our bright hopes, and make use of us in manifesting the truth as it is in Christ in

the terribly dark places that are round us on every hand!

"I remain, my dear Mr. Baynes, with very sincere regards,

"Faithfully yours,

"GEORGE GRENFELL.

"WHO WILL RESPOND?"

"P.S.—Do you think you could get a friend to give us a bell for our new station at Bolobo? Our meeting-house will be situated in the neutral ground extending for about six hundred yards between the Bolobo and Moie towns. As beyond this neutral ground the houses stretch away for miles in unbroken lines both north and south, we shall be glad of a good big one—say eighty pounds weight. The tongue and ironwork should be sent separately to facilitate transport.

"G. G."

The Rev. Samuel Silvey writes from Arthington (August 23rd):—

"I was very much struck with the exceedingly fine field that Bolobo presents for missionary work.

"The new mission house is situated right in the centre of the Bolobo towns. This excellent site was selected years ago, but we cannot yet really

occupy it for lack of men. Oh, that the churches at home would send us more men, then we could occupy this grand station! The way is clear, the work waiting, but where are the labourers?"

Baptist Mission in Rome, 1888.

BY THE REV. JAMES WALL.

THE present year opened with some foreboding for evangelical work in Rome. The great Catholic conspiracy was entering upon a period of action against the Government and the Unity of Italy. Petitions were being signed in Catholic circles in favour of some kind of restoration of the temporal power of the Pope, offerings were pouring in from all parts of the world for the Jubilee Exhibition, and, worst of all, a tremendous financial crisis in the building interest, which threw between twenty and thirty thousand workmen out of employment, seemed to offer material for that anti-revolution which Papists so ardently pray for. The Crispi Ministry, however, showed itself equal to the emergency. Officials in Government employ or under Government control were, on the slightest signs of disloyalty, dismissed, among

them even the Syndic of Rome; the unemployed who began to tumultuate were sent back to their native towns. The Romans arose in the municipal elections and crushed the Clerical party, and stringent but necessary laws were passed to bridle and curtail the power of the clergy. Thus before the end of the half-year the situation is entirely changed, and has become as favourable to the work of the Gospel as before it was prejudicial.

Our six stations here are at present in the following condition:—

Lucina, the headquarters of our Mission in Rome, continues to receive most opposition from the priests, because, being in the centre of the city, it is the most public refutation of their perpetually repeated libel that Protestants make no progress in Rome. The need of better accommodation for our various branches of work—Sunday-schools, mothers' meetings, medical missions, tracts, Bible, and newspaper work—is increasingly felt. I rejoice, however, in the prospect of obtaining it now that the premises have passed into the hands of the Committee, and I have the hope of help for the alterations needed. Through city extension, now gravitating north and west, the number of persons passing our door has greatly increased. As this is the stream in which we throw our nets and hooks, we rejoice in the prospect of a hall, with frontage on the piazza, which may be used for service every night and kept open during the day. Even now the hall is often open all day, and many enter to read the texts of Scripture on the walls—sometimes priests, nuns, or pilgrims—but never has anything been injured or lost in consequence. During Lent we had forty successive sermons in this locale, and they were better attended than some held in Catholic churches.

Trastevere, with its preaching, Sunday-school, hospital, medical mission, mothers' meeting, and Mrs. Wall's meeting for the poor, has continued encouraging. We are now, however, driven for the moment into a small shop which is utterly inadequate to our need. The premises, so adapted to all our work, and the large hall so well situated, have disappeared. The new embankment necessitated their expropriation. The compensation granted to us will go far, however, to provide a good locale for the crowded masses of Rome beyond the Tiber.

Consolazione.—Preaching, medical mission, and Sunday-school are always well attended.

Monti.—This locale has not realised our expectations, but at present we cannot find a better one. The meetings here require much labour. We hope soon to change the room for one more suitable.

Piazza V. Emanuele.—This locale is well situated in the midst of people come from other parts of Italy, who being removed from local interests and their priests, are most willing to listen to the Word of God. The preaching is crowded, the school and mothers' meeting well attended, and the medical mission helps weekly nearly one hundred sick persons, many of them fever-stricken.

Prati.—The meeting in Prati was being much blessed when the building crisis came, and the people who attended, most of them, had to leave Rome. We have, therefore, left this locale and advanced to the other side of this new quarter, which is more developed. Here, under the very windows of the Vatican, and all round the gardens of the Pope, immense blocks of building

have been run up, and because not yet dry, and therefore unfit for habitation, let at low rents to thousands of working people. A series of circumstances has led us to plant the standard on the very edge of the Papal ghetto—the unredeemed hill of Rome—and we are not going to retire. I have sent the evangelist, whom the late Mr. Robinson, of Bristol, gave me, to begin the work there. He is faithful and true; and now on the spot where Nero lighted his gardens with Christians wrapt in flaming pitch, and where the groans of the Inquisition rose for centuries, souls are being converted by the Gospel of Christ.

The statistics of the first half of this year are worth a glance. Of course they have but limited importance, and only give one phase of the work. I notice that the attendances at all the Meetings amount to 38,542; of persons who expressed adherence to the principles of the Gospel the numbers are considerable; candidates for church membership were nearly a hundred, twenty-five being admitted to communion, of whom twenty-two were baptized.

The circulation of the Scriptures is still regarded as the prominent part of our work. We have the large texts for the public places of the city, the single Gospel for the individual, and the Testament or whole Bible for special cases. This work is fruitful in blessing.

Our monthly paper, *Il Cristiano Romano*, in which we send out a translated sermon of Dr. Maclaren's, has been made very useful, and gives promise of some-time paying its way. We find that all our efforts to get our paper sold in the usual way have failed. We know that the paper does good. We have had many instances showing that it is appreciated. Of a hundred persons to whom we sent it gratuitously for a year, seventy paid for it the year following, yet no bookseller will expose it for sale, and no vendor will cry it in the streets. Nevertheless last month our own people sold five hundred copies in the streets of Rome. This paper we believe to be of the greatest importance, and shall be glad if our friends will further its success.

As this letter is already too long, I must refer to the other stations and other branches of the work in another. I must not conclude, however, without referring to some present wants which, possibly, friends or Sunday-schools may be glad to supply. For our weekly meeting for children in Luoina, for the clothing club in Trastevere, for the circulating library, for the expenses of four Sunday-schools and their treats at Christmas, our teachers need £25.

Further, we make use of a considerable quantity of paper during the year for the journal, Bible placards, notices, handbills, and tracts, for which purpose I shall be glad to receive a ton of good quality.

In each station in Rome the people contribute towards their own expenses. In consequence, however, of their poverty, and the few who possess much who openly profess the Gospel, for some considerable time the work in this country must depend chiefly on help from without.

When the Church of Italy is strong, she will take her part in the evangelisation of the world, and especially in those parts of Africa which she cannot overlook. Meanwhile, seeing that in helping her we weaken the foe of all Gospel progress—the Papal Church—and help to raise a potent ally in all good work, let us do so with prompt and generous hand.

JAMES WALL.

Special Appeal for Help for the Caicos and Grand Turk Islands.

THE Committee of the Baptist Missionary Society at their last meeting resolved to ask for special gifts on behalf of the peoples of the Caicos and Grand Turk Islands, who have recently suffered such severe losses consequent upon a disastrous cyclone.

The Rev. J. H. Pusey, writing from Grand Turk by the last mail, says :—

“I have to bring before you a notice of the disastrous hurricane of the 2nd inst. On Sunday morning, a few days before my arrival, the weather looked threatening, and the barometer continued to fall with the wind at N.E. About 8 o'clock everything was before the wind. As a result, over 240 houses were totally destroyed, and nearly every house left standing is more or less damaged. Over 400,000 bushels of salt destroyed, twenty-one lives lost, three large foreign vessels lost, and a large number of island craft, boats, a large schooner, &c., were blown from their moorings, and sunk or gone adrift. The accounts from the Lower Caicos of Baptist members are heartrending. The poor people's boats, the only means of their communication with Grand Turk, are lost; their houses are driven like chaff before the wind, and many are now living in the holes of rocks and under pieces of wood and boards, without food. The Wesleyan and Baptist chapels at Blue Hills and East Harbour are flat to the ground. Those at Salt Cay are seriously damaged. We thank God that our chapel here (Grand Turk) is only slightly injured on the southern gable end. We have also lost a strong building in our mission yard at Grand Trunk, and some of my personal effects are destroyed. Our losses of mission chapels, &c., cannot be fairly estimated in this hurried note to you until we have heard from other mission stations. Our present position is a sad one, but we are not disheartened or cast down. We believe that our Divine Master who sent the hurricane will also mercifully touch the hearts of Christian friends abroad to send us help in the restoration of our chapels.

“The Government here is doing its best to relieve those who are starving, but at present it seems to be unequal to the task, for we had a fatal case a few days ago. But we trust in the Lord, who doeth all things well.

“We are ready to go to work, but we are every one of us crippled for lack of means. We feel the want of our chapels, but our people are all distressed, and can do nothing for some time yet. A ‘Relief Committee,’ of which I am a member, has been appointed by the people to appeal abroad for help.”

We shall be thankful to receive and forward at once any contributions that may be sent us in response to this appeal. Our treasurer, W. R. Rickett, Esq., has already contributed £10.

Chinese Drawings.

WE have recently received a small collection of Chinese drawings, the work of Chinese artists. In this number of the HERALD we present our readers with two of these sketches, reproduced exactly from the

originals: the first, "A Chinese Oculist"; and the second, "A Chinese Punch and Judy Show."



A CHINESE OCULIST.—(From a Chinese Drawing.)



CHINESE PUNCH AND JUDY SHOW.—(From a Chinese Drawing.)

In Memoriam.—Mrs. Wm. Wills.

BY REV. C. SPURGEON MEDHURST.

ASIATIC cholera, which annually claims so many victims among the Chinese, has recently seized one of our missionary ladies as its lawful prey. Mrs. Wm. Wills, the beloved wife of the Rev. W. Wills, late of Hangchow and Shanghai, and now working in connection with the English Baptist Mission in Shantung, succumbed to the dreaded cholera, at Chefoo, on the ninth anniversary of her wedding day, the 8th September last, having laboured in China for ten years. Shortly before her death she summoned some of her servants to her bed-side and endeavoured to exhort them to repentance, and to turn to the Saviour. In her weakness she relapsed into the Ningpo dialect, with which the early portion of her missionary career had made her familiar, and her address had therefore to be subsequently translated into Mandarin by her husband, for the benefit of the listeners.

The following day Mrs. Wills was laid to rest in the Chefoo cemetery, where so many other departed missionaries await the resurrection morn. There was a large attendance of sympathising mourners, including a number of Mrs. Wills's old Hangchow friends, who were on their way to the Presbyterian Synod at T'ungchow Fu. At the conclusion of the funeral service, which was conducted by Dr. Douthwaite, of the China Inland Mission, Rev. A. Williamson, D.D., of Shanghai, directed the attention of the assembled company to Him who is the "Resurrection and the Life." "We lay our dear sister down in the full hope of the glorious resurrection—the next life, which is eternal life. This is but the emptiness of death, but the door into real life, and 'absent from the body we are present with the Lord.' 'Blessed are the dead from henceforth,' from the moment they die. 'Whether we live we live unto the Lord, and whether we die we die unto the Lord.' 'Let us therefore comfort one another with these words,' and with the thought of the eternal life into which our departed sister has now entered, and the hope of a glorious resurrection, and the resurrection life beyond." After Dr. Williamson had feelingly commended the bereaved husband and three motherless babes to the tender Father of all mercies, Rev. Hunter Corbett, D.D., addressed the Chinese spectators, and asked them to join him in prayer, and so this touching and impressive service was brought to a close.—*From Chinese Recorder.*

From a letter by the last mail from Mr. Wills, we learn he has returned to Tsing Chu Fu with his infant child, leaving his two little motherless girls in charge of the missionaries of the Chefoo China Inland Mission School.

The Lord Loveth a Cheerful Giver.

THE warmest thanks of the Committee are given to F. and S. for a silver spoon, for the Congo Mission; Two Sisters, Surbiton, "For My sake" (Matt. v. 11), for two silver bracelets and chain and locket. These friends write: "We have much pleasure in sending the enclosed, trusting they may realise a trifle, which we gladly give, to the Congo Mission Fund. May God very abundantly bless His work in those dark regions beyond, and we pray the Lord of the harvest that He will send forth more labourers into His harvest, and to pour out His Spirit upon all those now engaged in that glorious work for the Master, and those now being called to go forth to speed the message of salvation to the heathen. May they be 'hastened and pressed on by the King's commandment' (Esther viii. 14)"; Mrs. H. Lancaster, for silver chain, earrings, and bracelet, for the general work of the Mission; Marjy, for a pair of silver earrings, for the Congo Mission; M. Bennett, Portsmouth Street, Manchester, for a gift of work for the Congo Mission; Mr. Thomas Catlow, of Ashton-under-Lyne, who writes: "There has come into my possession a bed-quilt made from soldiers' clothing, containing thousands of pieces; it has been valued at £15. I thought I would send it for the benefit of our Society. You are at liberty to dispose of it as you may think fit. I thought it might be possible to sell it at some of the sales that are held on behalf of the Society. You will, no doubt, know the best means of disposing of it. May the funds be soon forthcoming, that shall forbid even the thought of a backward movement. 'Forward be our watchword, Steps and voices joined.' May God's blessing rest upon your labours, and crown them with abundant success." A Sincere Well-wisher, a silver bracelet, for the Congo Mission; Mr. Thos. S. Penny, Taunton, who writes: "I am delighted to see the large gift which appears in this month's HERALD; but I was almost equally delighted by the devotion manifested towards our great work at a little village where I gave two missionary addresses. The little church there is a branch of Silver Street, and in consequence of the unfavourable weather, only twenty-one were present in the afternoon and nine in the evening. Yet at the afternoon's service 10s. 9d. was contributed to the collection. One of the friends, a dairyman's daughter, handed me 50s.; another, the wife of the village baker, gave me 20s.; and a third, a domestic servant, whose wages probably would not be more than £10 or £11 a year, handed me 15s., which, she said, was the result of her savings during the year. Upon my remonstrating with the latter, because I thought it was more than she could afford, she replied: 'The dear Lord will set it all right by and by. It is very little to do for Him.' Whilst we have such consecrated souls giving and praying for the extension of our Redeemer's Kingdom, I am sure we need not be anxious on the score of our finances"; Rev. R. E. Glendening, Elgin, who sends three shillings, and writes: "This is a contribution from one of my poor members, who, having received the same as a gift, now sends it with his earnest prayers for the success of the Congo Mission"; Rev. J. C. Howells, Exeter, for one pound ten shillings and fivepence, who writes: "A young working man of my congregation decided for the year to give a penny a day to the Mission, and 30s. 5d. as the year's amount. He has been in work about six weeks, after being out of

work about thirteen months; but as soon as possible he thus 'pays his vow unto the Lord'; Mr. W. H. Alden, Oxford, for three shillings and sixpence—"a small but self-sacrificing gift," writes Mr. Alden, from "a well-wisher at Charlton"; a Friend, Tunbridge Wells, for a small gold brooch, "a thank-offering from one who has nothing else to give for the Lord's work in foreign lands," per Rev. Percy Comber; Mr. Bootham, Bradford, Yorkshire, for an oak-mounted inkstand, for the Congo Mission, per the Rev. C. Rignal; a Blind Girl, for a silver pencil-case, for the Congo Mission.

The warm thanks of the Committee are also given to the following for much-needed and most welcome contributions:—A Friend of the Congo Mission, Scotland, £100; Mr. Edward Rawlings, £100; A Lady, per Mr. T. Matheson, for Congo, £25; Mr. W. Duncan Knight, £20; Mr. and Mrs. G. F. Wells, £20; Mr. J. T. Betts, for Congo, £13 2s. 6d.; Mr. F. Gardiner, £10; Un o'r Bobl, £15; I. M., £10; Mr. J. McIlvain, for Congo, £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to November 13th:—A case from Miss Martin, St. John's Wood, for Miss Compston, Calcutta; two parcels from Mrs. Bennett, Manchester, for Congo Mission; from Friends at Hampstead, per Rev. W. Brock, a case containing medicines for Rev. J. Stubbs, Patna, and a parcel containing clothing and toys for Mrs. Lewis, San Salvador; parcel from Miss Maris, Saffron Walden, for Miss Plested, Comillah; and twelve towels from Mr. J. Whitehead, Mossley, near Manchester, for Congo Mission.

Mrs. Johnston, of Forest Gate, asks that warm thanks be returned for the following gifts which Miss Allen took with her to India:—One parcel of goods from Gloucester, per Miss Whitehead, for Mrs. Anderson, Barisal; one parcel of goods from the Ladies' Working Party in connection with Upton Congregational Church, Romford Road, Forest Gate, E.; one parcel of goods from the Young Ladies' Working Party in connection with Upton Congregational Church, Romford Road, Forest Gate, E., both for Barisal.

Recent Intelligence.

LIFE OF THOMAS J. COMBER,

Missionary Pioneer to the Congo,

BY THE

REV. J. B. MYERS,

Association Secretary of the Baptist Missionary Society.

S. W. Partridge & Co., 9, Paternoster Row.

Price One Shilling and Sixpence.

We have very special pleasure in calling the attention of our readers to this most inspiring volume. Next month we hope to give a more lengthened notice of this fascinating story of a devoted life. It is beautifully illustrated, well

bound, and well printed. For a Christmas or New Year's gift, and for Sunday-school libraries or rewards, nothing could be more useful or suitable. We confidently anticipate it will have a large circulation.

The "Memorials of Joseph Tritton," "containing Poems and Addresses" by our late beloved Treasurer, "with Introductory Notice and Portrait," may be obtained on application to the Mission House. It is published and sold for the benefit of the Society, the price being two shillings, or by post two shillings and threepence. In the August issue of the HERALD we were able to give an admirable review of these choice "Memorials" from the pen of our venerable friend, Rev. Dr. Trestrail.

We are thankful for the enclosed resolution, unanimously passed at the recent gatherings of the Shropshire Association of Baptist Churches:—Resolved, on the motion of Mr. G. Lloyd, Bridgnorth, seconded by the Rev. G. Sear, Wem, "That this Association hereby thankfully and devoutly recognises the growing work of the Baptist Missionary Society, and the large measure of Divine blessing that has attended it, and, in response to the appeal of the Committee for a permanent increase of income, respectfully urges that each church should make use of the Annual Missionary Meeting and the visit of the Deputation to obtain an additional number of personal contributors by means of weekly, monthly, and quarterly subscriptions."—Signed, W. J. DYER, Secretary of the Shropshire Baptist Association.

At the last meeting of the Mission Committee, two brethren were accepted for mission service on the Congo—Mr. James A. Clark, of Folkestone, and of the Pastors' College, and Mr. Joseph L. Roger, of Leslie, N.B., and the Pastors' College also. We trust both these brethren will leave for Africa at the end of the current month or early in January, and we ask for them the special and earnest prayers of all our readers.

In connection with these urgently needed reinforcements, we are thankful to announce that the whole expense of outfit and passage of one of the two brethren just accepted for the Congo Mission will be generously met by a special gift from our much-respected friend, John Marnham, Esq., J.P., of Boxmoor. Will some sympathetic friend, who may read this announcement, feel disposed to contribute the needful £120 for the outfit and passage expenses of the other brother? This would be, indeed, a most welcome and seasonable gift. We pray that the Lord may graciously incline the heart of some friend to meet this need.

Our readers will be grieved to learn that tidings were received by the last Congo mail of the ill-health of Mr. H. K. Moolenaar, of Underhill Station, necessitating a change to Madeira. Mr. Moolenaar writes, under date of "Madeira, November 10.—I am glad to say I am feeling much better, and I hope, if I stay here for a short time, I shall recover my usual health, and be able to return to the Congo." In this hope we are confident all our friends will join. We commend our dear brother to their sympathy and prayers.

DERBYSHIRE.

Derby, Trinity Chapel...	26	10	3
Loscoe	1	0	0
Riddings	2	2	0

DEVONSHIRE.

Chudleigh	5	18	3
Do., for Congo	0	10	0
Cullompton	11	5	6
Devonport, Hope Ch.	3	16	3
Exeter, Bartholomew Street	1	10	5
Honiton	6	19	10
Kingsbridge	10	4	8
Do., Juvenile, for China	2	7	9
Plymouth, Mutley Ch.	44	0	0
Do., do., Sun.-sch.	20	0	0
Torquay	19	2	10
Totnes	38	17	0
Do., for China	2	0	0

DORSETSHIRE.

Poole	15	16	8
Do., for N P	9	17	2

DURHAM.

Consett	13	4	0
Hamsterley	3	5	0
Jarrow	5	9	3
Spenny Moor	0	15	0
Witton Park	1	0	0

ESSEX.

Barking, Queen's Road Sunday-school	2	6	8
Leytonstone, Sun.-sch.	6	11	0
Woodford, George Lane, Sunday-school	8	9	7

GLOUCESTERSHIRE.

Arlington	3	3	2
Avening	2	14	11
Do., Sunday-school	2	11	9
Bourton-on-the-Water	15	3	10
Hillaley	1	18	0
Do., for W & O	0	14	2
Kingstansley	18	19	6
Do., for China	0	10	0
Minchinhampton, for Congo	1	0	0
Naunton and Ginting	5	5	0
Stow-on-the-Wold	8	17	2

HAMPSHIRE.

Bournemouth, West-bourne	13	10	0
Lymington	13	16	0
Milford	2	10	8
Sway	0	17	2
Southampton, East St. Sunday-school, for N P, Dinapore	1	0	0

ISLE OF WIGHT.

Sandown	8	6	1
Yarmouth	5	5	0

HERTFORDSHIRE.

Hitchin	23	8	2
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HUNTINGDONSHIRE.

Woodhurst Sunday-sch., for Congo	0	13	0
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KENT.

Canterbury	8	5	8
Do., Sunday-school	3	10	4
Crayford Sunday-school	2	16	6
Forest Hill, Sydenham, Chapel	5	13	0
Pembury (molety)	1	14	4
Tonbridge	6	9	0

LANCASHIRE.

Bacup, Deals	2	5	3
Eccles	3	3	0
Liverpool, Myrtle St., on account	100	0	0
Do., Richmond Ch.	61	13	7
Do., do., for Congo	0	11	0
Do., Everton Village, on account	15	0	0

Liverpool, per Mr John Cripps—

Anniversary Collectn.	12	15	7
Juvenile do.	5	10	0
Princes Gate	26	17	4
Walnut Street	0	6	2
Do., for N P	0	7	0
Empire Street	3	16	10
Do., Sunday-sch.	8	18	3
Walton, Juvenile	7	0	0
Hall Road	1	17	10
Tue Brook	2	2	3

70 11 9
Less district expenses 7 0 3

Manchester, collections

Do., Union Chapel	164	14	11
Do., Grosvenor St.	4	17	6
Do., West Gorton	2	1	1
Do., Upper Medlock Street, Welsh Ch.	5	8	5
Do., do., for N P	1	8	7
Do., Broughton	4	14	11
Stretford, Edge Lane (molety)	10	0	0
Preston, Pole Street	11	4	0

LEICESTERSHIRE.

Leicester, Belvoir St.	95	1	11
Do., Charles Street	29	6	0
Do., Melbournell	23	4	6
Sheepshod	8	0	0
Less expenses	155	12	5
	7	9	6
	148	2	11

NORFOLK.

Swaffham	15	0	0
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NORTHUMBERLAND.

Alnwick	1	0	0
Ford Forge	5	3	5
North Shields	10	10	7

NOTTINGHAMSHIRE.

Collingham and Carlton-le-Moorland	7	1	0
Calverton	0	5	2
New Basford	5	0	0
Nottingham, Public meeting	6	11	11
Do., Derby Road	28	16	4
Less expenses	47	14	5
	5	0	0
	43	14	5

Juvenile Association—

Collection (United)	6	17	7
Derby Road	10	16	11
Bentinch Road	3	18	11
Circus Street	1	10	5
Independent Street	4	12	7
Less expenses	26	14	5
	2	12	0
	24	2	5

OXFORDSHIRE.

Chadlington	0	6	0
Hook Norton	0	16	4
Oxford, New Road	84	16	6
Do., for Congo	0	3	0

SHROPSHIRE.

Lord's Hill	1	15	0
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SOMERSETSHIRE.

Bath, Manvers Street Sunday-school	12	0	0
Fivehead and Isle Abbotts	2	16	8
Keynham	0	2	0
Taunton, Silver Street	20	0	0
Watchet and Williton	3	7	10

STAFFORDSHIRE.

Burton-on-Trent, Tabernacle	2	11	0
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SURREY.

Dorman's Land	6	17	0
Do., for China	0	10	0
Do., for Congo	0	10	0
Sutton Sunday-school, for N P, Delhi	4	4	4
Upper Mitcham	1	10	0
West Norwood, Chatsworth Road Sunday-school	6	4	6

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, Treasurer	108	15	1
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Coventry, Queen's Road 157 6 9	Sutton-in-Craven 44 7 8	MONMOUTHSHIRE.	
Do., for Congo 5 0 0	Todmorden, Roomfield, Sunday-school 26 11 6	Abergavenny, Frogmore Street 18 15 0	
WESTMORELAND.		Do., Sunday-school 16 0 1	
Crosby Garrett 32 5 0	Wainsgate 8 5 7	Magor 14 16 0	
YORKSHIRE.		Bedwick 1 11 4	
Bradford, Trinity Ch., for China 1 0 0	Do., for support of Congo boy 5 0 0	Usk 10 8 8	
Do., for India 1 0 0	SOUTH WALES.		
Bramley, Salem 0 12 0	CARMARTHENSHIRE.		
Brearley, Luddenden Foot 18 18 0	Llanelly, Greenfield Ch. 149 7 4	PEMBROKESHIRE.	
Cowling Hill 2 10 9	Do., for W & O. 6 17 0	Creswell Quay, Pilsgh 0 10 0	
Hebden Bridge 53 16 6	GLAMORGANSHIRE.		
Do., for China 0 10 0	Landore, English Ch. 1 0 0	SCOTLAND.	
Do., for Congo 0 10 0	Neath, Orchard Place 8 19 1	Elgin 0 8 0	
Lindley Oakes 3 4 3	Penydaeren, Elim 4 0 0	Leith 0 12 0	
Meltham 6 9 0	Swansea, Bethany, West Cross 1 9 3	Glasgow, Adelaide Place 10 0 0	
Middlesborough 5 18 9	Treherbert 2 2 0	FOREIGN.	
Norland 0 15 0	Ystalyfera, Soar 2 9 0	New Zealand, Auckland, Mr J. T. Stevenson... 10 0 0	
Slaitwhaito, Liberal Hall South Bank, Sunday- school, Normandy Road 1 2 9			

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