

THE MISSIONARY HERALD.
JAN. 1, 1881.



EUROPEAN HOUSE, ISLAND OF MONOS, TRINIDAD.—(From a Photograph.)—See page 12.

THE MISSIONARY HERALD.

“A HAPPY NEW YEAR”

Is the salutation with which instinctively we greet our readers as we begin another annual volume of the *MISSIONARY HERALD*. And if sympathy with Him who came, as Christmas songs have been reminding us, to bring “peace on earth, goodwill toward men,” who would have the “glad tidings” proclaimed to “every creature” is likely to ensure happiness, then we feel we can appropriate with peculiar fitness and express with special emphasis the familiar, festal greeting. May all our missionary brethren abroad, and all missionary workers and contributors at home be brought into close fellowship with the loving heart of the Great Missionary, whom the Divine Father sent “to seek and to save the lost,” then, whatever may be their outer life, the year must be—can only be in their inner experience, and so in the truest and best sense, a happy year.

As we take a retrospect of the past twelve months, and contemplate the present position of the Society, two facts in particular impress our minds, viz.:—*the actual and proposed increase in our missionary staff, and the efforts that have been made and are still being made to meet the consequently growing expenditure.*

I. The Actual and Proposed Increase in our Missionary Staff.

During last year the addition to the agency in *Africa* has been very considerable—greater than in any previous year. Mr. Lewis, Mr. Silvey, and Miss Fletcher have gone to the West Coast, and an offer of service from Miss Thomas for the same mission has been accepted; whilst the year has witnessed the departure of four brethren for the Congo, viz.:—Messrs Ross, Sidney Comber, Whitley and Hartley, as also that of Miss Wales, to become the wife of our old missionary, Mr. Crudgington. Of the former number, it is true, one fills the vacancy occasioned by the return of Mr. William Dixon; and of the latter two are needed to take the places of our much lamented friends Mr. Hartland and Mr. Doke. The loss sustained by the death of Mr. Shred at King Bell’s Town, it is expected, will in some measure be supplied by native agency. If we compare our Congo staff with what it was two years ago, we find that whilst at the close of 1881 we had *five* missionaries, one of whom is now deceased, at the present time, includ-

ing Mrs. Crudginton, we have as many as *fourteen*. Thus the number has been multiplied nearly threefold. And, moreover, in order to overtake the urgent needs of this deeply interesting and inconceivably important enterprise, the Committee have expressed the opinion that the staff of the Congo Mission should be further augmented by at least two more additional missionaries, as soon as ever the funds of the Society will permit; thus increasing the staff of brethren on the Congo to a number *only barely sufficient to cover all the risks of removals and changes on account of broken health, and to maintain two brethren at each of the regular stations of the mission, after making due allowances for casualties that may arise.*

And not only for the work of the Society in the "dark continent" has there been this augmentation of forces, but much attention has been given to the pressing claims of *China*. Early in the year Mr. and Mrs. Francis James joined our small missionary band in Shantung. These were followed by Miss Clayton, now Mrs. Sowerby, and Miss Allen, now Mrs. White-wright; whilst Mr. and Mrs. Turner having been placed upon our list will presently leave our shores. And these reinforcements the Committee intend as soon as possible to supplement by at least *fourteen* new men. The past year will be memorable for the return on furlough of Mr. Jones, bearing with him the proposals of his colleagues with a view to the extension of the mission among the millions of China. And as the result of frequent interviews with their esteemed brother the Committee have resolved to augment the staff by the above mentioned increase. In this resolve they feel assured they are following the guidance of Divine Providence. No sooner had they come to this resolution than the whole of the money, some *two thousand guineas*, required for the passage and outfit of these new men was most nobly provided by generous friends in Bristol.

To *Japan*, also, another missionary is shortly to be sent. The importunate appeals of Mr. White, our sole representative in this marvellously attractive mission field, have at last prevailed. A gentleman in Birmingham having undertaken the expense of outfit and passage, and other friends having promised contributions for a given time towards his support, it is determined to supply Mr. White with a helper at the earliest practicable date.

Would that we could record like reinforcements in other parts of the world where our brethren, whose hands so sorely need to be strengthened, are labouring. We are glad, however, to have sent Mr. Teichmann and Mr. Wood to help to maintain our strength in India, who were accompanied by three ladies, the intended wives of missionaries.

It will be seen, therefore, that the year 1882 has been remarkable for the large increase which has been actually or potentially made to our missionary agency.

It may be necessary here to remind our readers that the charge upon the funds of the Society for the support of the missionaries, does not represent the whole cost involved. In Africa, for example, the personal expenses are much less than the working expenses of the mission. The Congo enterprise in its pioneer stages cannot but be costly. The founding of stations, the purchase and carriage of stores, the transit and reconstruction of the *Peace* necessarily entail serious liabilities. We believe, however, that the churches heartily approve of the forward policy of the Committee, and that many hearts will be uplifted in thankfulness at the prospect of the greater usefulness with which the Society enters upon another year. More missionaries mean a wider proclamation of the "glorious gospel," and so, with the blessing of God less sin and misery in our dark world.

II. The Efforts which have been made, and are still being made, to meet the Growing Expenditure consequent upon these Extending Operations.

Appeals for larger help, as our readers know, are by no means infrequent ; and this need not occasion any surprise if it be remembered that the Society exists to endeavour to carry out the Saviour's world-wide commission ; but during the past year a course of action of an unusual character was resolved upon for the purpose of augmenting our finances. In July last, at a special conference, the members of the Committee came to the determination to visit the churches in their own districts, or superintend their visitation. In some parts of the country the canvass has been completed, in others it is proceeding.

We feel sure our friends will be deeply interested in reading such extracts, from reports already received, as our space will permit us to insert.

The Rev. J. Trafford, M.A., writes :—

"As the result of an invitation to the ministers and deacons of our Western Association, some thirty-two or thirty-three met at Taunton on 25th of last month, representing, with, I think, four exceptions only, all our churches. The feeling expressed was very warm and unanimous in favour of our onward movement ; and the result will, I hope, appear in our collections advancing something like twenty-five or thirty per cent. This will not be in all cases, as some have recently been doing nearly their utmost, they think ; but the following resolutions, sent me by our Mission Secretary, I forward to assure you we will do all we can :—

"1. Moved by Mr. Newnam, seconded by Mr. Humphreys, 'That this Conference, having heard certain statements respecting Foreign Mission operations and claims, and knowing the earnest desire of the Committee of the Baptist Missionary Society to increase the permanent income of the Society, cordially undertakes to make special efforts in the churches of the Western Association to accomplish this desirable object.'

"2. Moved by Mr. W. Chapman, and seconded by Mr. F. Whitby, 'That this Conference deems it desirable that there should be, *in each church in this Association*, a Missionary Conference, with the view of increasing the gifts of that church.'

"3. Moved by Mr. Penny, and seconded by Mr. Compston, 'That the *Mission Secretary be requested to arrange for the holding* of such.'

The Rev. W. C. Upton reports:—

"The whole of this district—Hull and Beverley—has been visited by me, and our meetings in September were more successful financially than for some years past. I think Scarborough has been roused to a really vigorous attempt at organisation, and I have received several expressions of thanks for our visit. Mr. Hill and myself have been in communication with the several *districts* of our Association, as to the best opportunity for a personal interview. In one district, I expect our meeting will be in December; in two others in January. Personal inquiries, which I have made in Bradford, show that in some churches the organisation is better than I expected, and only needs to be worked a little more vigorously, and *supervised more frequently*. This is the weak point in almost all cases that I have investigated. Nothing will alter it but the constant presentation of missionary information, keeping the churches well advised and interested in the Mission work, apart from the annual services. With the present HERALD and the arrangements connected with it, I think our pastors will have no difficulty in doing this, and I think they are disposed to respond to the urgent representations, as to its necessity, which are made wherever I go, or my colleague, in Yorkshire. You shall have more details before long."

The Rev. Benwell Bird writes:—

"I have seen most of the North Devon ministers on the subject of increasing the contributions from their churches to the Mission, and they are doing what they can with that view, more especially in getting families to take missionary boxes. There is reason to hope for a substantial increase in their district.

"I addressed a meeting at Barnstaple specially convened to hear a statement about the present position and needs of the Mission. It was a wet night, and the attendance was small, but I hope the meeting may not be in vain. I got rid of twelve boxes in the room.

"With regard to Cornwall, I don't think that anything more can be done at present. Mr. Leonard told me before leaving Penzance that great efforts had been made in the last few years to increase the contributions to the Mission, and that he thought the churches were doing their very best. As you know, they are weak and poor. However, I will see what can be done after Christmas, and communicate the result of my inquiries."

From the Rev. G. D. Evans, of Bristol, the following communication has been received:—

"A conference was held yesterday between treasurer, secretaries, and one or two other members of our local committee. We went through the list of churches in your schedule, and our impression was that we could not expect *much* more from any of them, except through the natural growth of interest, promoted by the free distribution of missionary intelligence.

"It is arranged that Dr. Culross, Mr. Glover, and myself shall visit the Bristol churches, and endeavour to get them to gather up more small contributions through existing or fresh organisations.

"This is all we can do under present circumstances. I do not apprehend that there will be a very large increase throughout the churches in this district; but there will probably be a gathering up of the fragments that otherwise would be left. The field is pretty well worked all round; one can only glean here and there."

The Rev. T. M. Morris writes:—

"The subject was brought forward at each of our autumnal district meetings (at two—Sudbury and Eye—there were missionary conferences), so that the enlarged claims and necessities of the Mission have come distinctly under the notice of representatives of all the churches in our Union. Considerable interest has been excited, and I quite hope that from *every* church some contribution will be forthcoming. In our Ipswich churches considerable pressure has been brought to bear upon our friends before this recent effort was thought of, and our aggregate contributions have, I should think, doubled within the last few years. I hope we shall do more.

"I have put myself in communication with several of the brethren belonging to the Norfolk and Suffolk Association, but how I shall succeed I do not know."

In a previous number of the HERALD we have reported the efficient steps taken by the Rev. T. A. Wheeler among the churches in Norfolk entrusted to his superintendence.

The Rev. C. Williams writes:—

"Mr. Lewis, of Rochdale, and myself had interviews, as far back as July, with ministers at Ramsbottom, Bacup, and Rawtenstall, at which we arranged for visits to some of the churches. But I visited afterwards the churches at Doals, Waterbarn, Waterfoot, Cloughfold, Sunnyside, Rawtenstall, Haslingdon (Trinity), Barnes Street and Compton Street (Accrington), Church, Oswaldtwistle, Blackburn, Darwen, Sabden, Padiham, Burnley (Mount Pleasant), &c. Besides this, the three churches in Bacup have adopted systematic subscriptions. Nearly all the above accept our plans gladly.

"Last week, Dr. Maclaren and myself visited, with good results, the following churches:—Fishergate, Pole Street, and Ashton, Preston; Blackpool, Lancaster, Morecambe, Barrow-in-Furness, Dalton, Tottlebank, Ulverston.

"This week, Mr. Lewis, of Rochdale, has paid like visits to Carlisle, Maryport, and Workington.

"We are doing our best to secure at least quarterly contributions, and to have moneys remitted quarterly to London."

Relative to the above district Dr. Maclaren says:—

"In reply to your circular asking what has been done in this district to increase the funds of the Missionary Society, arrangements are made by me to visit personally all our Manchester and neighbouring churches along with Mr. Williams. The others included in the schedule which you sent me either have been or will be seen after by Mr. Lewis or myself. I hope we shall have good results before the end of your year."

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The Rev. E. Medley, B.A., writes :—

“Since his residence in Nottingham, he has visited almost every church in the Notts, Derby, and Lincoln Auxiliary on behalf of the Foreign Mission, many of them specially and repeatedly. As far as his own church is concerned, he anticipates considerable advance upon the amount raised last year, the collectors reporting an increase both in donations and subscriptions.”

In Cambridgeshire, the north-east auxiliary, which, through agricultural depression and other causes, had declined, has been revived. Meetings exciting considerable interest have been held, and missionary-boxes in large numbers have been requested. The secretary of the St. Andrew's Street congregation, Cambridge, has forwarded a list of twenty-seven new annual subscribers, which, remembering the large amount of contributions already raised, is most gratifying.

The Rev. J. T. Brown says: “I have done all I can here (in South Northamptonshire). But as you know there is little more that can be done in this part. Mr. Robinson (of Kettering), has promised to see after the northern division of the county.”

Mr. J. J. Smith writes :—

“I may say, in a few words, that I have myself advocated increased giving in one or two places, and I have conferred with the pastors of some of our largest churches, whom I was happy to find quite alive to our object, and taking steps to promote it. One or two I have failed in my endeavours to see, but I shall follow up the work as I have opportunity.

“The impression made upon my mind is that there is a very fair amount of missionary spirit in the county, which is being stimulated and developed by the ministers and other friends, and I shall be disappointed if it is not found that there is an advance on previous years.”

Mr. J. C. Parry, to whom had been assigned the churches in West and Mid Kent, reports a conference at Tunbridge, at which the following resolution was passed :—

“This Conference cordially adopts the view of the Committee of the Baptist Missionary Society, and authorises Mr. Parry to communicate with the other churches (churches not represented at the conference) in Mid and West Kent, with a view to their being fully informed of the same. The ministers present, moreover, place their services at the disposal of the Committee as deputations, if necessary, to neighbouring churches for this purpose.”

It is hoped that the brethren who have not yet replied to Mr. Parry's communications will, as soon as possible, do so. The Conference at Tunbridge has been followed up by an enthusiastic public meeting, when some subscribers were secured, and several boxes were very earnestly taken.

From several of the London members of the Committee who had charge

of the churches in the metropolis, reports more or less satisfactory have been received.

The Rev. W. Brock states that he has communicated with all the churches in his district (north-west), some of which are now considering the monthly plan of contribution. After a meeting held at the Abbey Road Chapel, Mr. W. W. Edwards, the missionary secretary, wrote to the Mission House :—

“I am pleased to inform you that we had a good missionary meeting. I had nearly 100 to tea. I think it did good last year, so I have made up my mind, as long as I am able, to give it annually. We had two good, earnest speakers—Mr. Brock, of Hampstead, and Mr. G. D. Hooper, of Hendon. The former suggested a plan of collecting which I think of adopting. Will you kindly get the books and envelopes made for me?”

Meetings, which promise well, have been held also at Brondesbury and Trinity Chapel, Edgware Road.

The Rev. C. Kirtland writes :—

“I have mentioned the subject of the Mission and its claims to the brethren of the S.W. London Fraternal two or three times. At my suggestion, Mr. Baynes accepted an invitation to meet the Fraternal last month. Twelve or thirteen were present, and the morning was spent in discussing various matters, including expenditure, &c. The brethren were frank, and Mr. Baynes fully met certain objections that were felt, and gave information which they considered quite satisfactory, and the brethren expressed a warm sympathy with the Mission, and a wish to develop the resources of their churches in the support of our great work. As they received all the information that was necessary, it was left to each to take such steps as he and his friends might deem requisite.”

Mr. A. T. Bowser has visited the following churches contained in his schedule—viz., Drummond Place, Bermondsey; Gordon Road, Rye Lane, James Grove, Peckham; Medway Place and Octavius Street, Deptford, all of which welcomed Mr. Bowser with much cordiality, and encourage the hope of increased contributions.

Mr. W. W. Baynes reports that four of the churches in the district placed under his care are arranging to introduce the envelope system. Reports have also been received from Mr. J. Benham, Mr. W. R. Rickett, Mr. A. J. Harvey, and the Revs. R. Wallace, J. P. Chown, and J. R. Wood; and, whilst these are not, as a whole, of so encouraging a nature as they would have liked to present, they refer to certain churches in a hopeful tone.

Other members of the Committee, both in town and in the provinces, have intimated their intention, as soon as possible, to fulfil their part in carrying out the scheme.

We cannot forbear adding two or three communications sent direct to the Mission House from the churches concerned.

Mr. Richard Watson, Secretary of the West Street Auxiliary, Rochdale, writes:—

“I have very much pleasure in sending you an account showing the result of eleven months’ working of the new system of collecting monthly subscriptions for the Missions by envelopes. I had intended sending a twelve months’ account, but I find I could not conveniently do so until January. The present account will show what is being done, although the addition of another month would make it look much better. You will see that, during eleven months, subscriptions amounting to £116 18s. 10d. have been gathered in by twelve collectors. From this sum I deduct £82 17s. 6d., which is equal to the amount collected under the former system. This leaves £34 1s. 4d., which is made up of increase on old subscriptions, and entirely new ones. Of this £34 1s. 4d., £9 16s. 6d. is increase on subscriptions of twenty-three subscribers, nineteen of whom have become monthly subscribers; and the remaining sum, £24 4s. 10d., has come entirely from eighty-six new subscribers:—

	£	s.	d.
7 Donations... ..	...	0	16
4 Annual Subscribers	...	2	3
1 Quarterly Subscriber	...	0	3
74 Monthly Subscribers	...	21	1
86	£24	4	10

You will notice this is the result of eleven months’ work only, whereas I have deducted twelve months’ subscriptions as collected under the former system, in order to show the net increase for eleven months. In order that it should appear more creditable, another month’s subscriptions ought to be taken into account. This—£4 at the lowest, and certain—added to the £34 1s. 4d., would make the net increase £38 1s. 4d.

“Many of the subscriptions are small—1d., 1½d., 2d., 3d., and 4d. per month—but are not despised on that account. All are gladly received, and carefully gathered in. We give to all subscribers, without exception, a copy of the *HERALD* monthly. The giving of a subscription, and the intelligence received through the *HERALD*, no doubt tends to deepen the interest in the work of the Society, and it is our endeavour to get the subscriptions as widespread as possible.

“At present we have sixteen annual, seven quarterly, and ninety-three monthly subscribers, and seven who give occasionally.

“I hope I have not troubled you with too long an account. I would have made it shorter if I could. I will leave it with you to make any use of this information you may think it desirable; and I shall be only too glad if it should, in the smallest degree, help on the work by inducing some to give who do not give now, and those who already give to give more.

“PS.—I attribute the entire increase in our contributions altogether to the fresh interest created by the adoption of the new system of collecting.”

The Rev. G. Hill, M.A., of South Parade Chapel, Leeds, says:—

“The introduction of the envelope system in January is now assured, the answers to our appeal being very satisfactory. Several old subscriptions have been increased, and 130 new ones have been gained.”

This system is also being introduced into the church at Wood Street, Walthamstow; Cambray Chapel, Cheltenham; and Mutley Chapel, Plymouth.

The Conferences held in North and South Wales are already bearing fruit. The churches in the Principality are carrying out the proposals there adopted with an earnestness of purpose which promises substantial results. Resolutions similar to the following, passed at the quarterly meeting of the East Glamorgan Baptist Association, are reaching us:—

“That this Conference divide the churches of this Association into districts as under, and the persons whose names follow should act as conveners:—

Merthyr, Dowlais, Rhymney	...	Rev. D. Griffiths, Dowlais.
Cardiff	... ..	Rev. N. Thomas, Cardiff.
Pontypridd and Rhonddas	...	D. Cull, Pontypridd.
Aberdare Valley	... ..	Rev. B. Evans, Gadlys, Aberdare.

And this Conference would impress on the ministers, deacons, and others to meet at once in the several districts to devise the best means of raising the contributions of the churches towards the Baptist Foreign Missions.”

In some of the districts meetings have already been arranged.

The reports from Scotland have not yet come to hand. We have been informed of special services in Glasgow, whilst Dr. Landels has undertaken to visit as many churches as he possibly can in that part of the country he has been asked to supervise.

Such, then, is the effort for augmenting the income of the Society in which we are now engaged. Our space will not allow us to enter more fully into details. Many other churches, beside those named, are holding out the promise of more help. Application has been made for an unusually large number of missionary boxes, and the circulation of the *HERALD* during the last six months has increased nearly two thousand copies. What the total gain will be it is impossible to foretell; even the close of the financial year will not witness the full result, inasmuch as the adoption of new systems of giving requires time. We are glad to state that as we go to press the receipts are nearly **£2,000** in advance of what they were the corresponding date of last year.

We announced some weeks ago the probable increase of income that will be needed to meet the growing expenses of the Mission—a sum estimated at no less than **£15,000**. Of this amount **£8,000** will be *at once* absorbed in meeting the existing expenditure and completing the reinforcements for Africa; the remaining **£7,000** to be appropriated to the proposed China extension. These are large figures, and denote heavy responsibilities. We plead with the pastors and officers of our churches as with all the friends of the Society to put forth their very best energies during the three months that remain before our accounts shall close. It would, indeed, fill many

hearts with thankful joy if, on the 31st March, it should be found that not only is a debt avoided, but also a goodly balance secured towards the support of the fourteen new men for China, the means for whose outfit and passage Bristol generosity has placed at our disposal.

JOHN BROWN MYERS.

PS.—Books and small envelopes, with instructions for working the envelope system, can be obtained at the Mission House; also boxes for use in home and school.

Recreation on the Island of Monos, Trinidad—A Pleasant Scene.

(See *Frontispiece*.)

ENGLAND has its watering places, such as Brighton, Ramsgate, Yarmouth, Tenby, &c., and Trinidad has them too, differing in one respect, inasmuch as they are islands studding the Gulf of Paria, whose waters, clear as crystal, those suffering from exhausted energies or reduced mental and physical strength find to be deliciously refreshing and re-invigorating. The writer, however, has only had the pleasure once of spending a short time on one of these islands during the whole of his long stay in Trinidad. The photograph represents one of the snug little coves on the island of Monos, two gentlemen—one in the stern of a canoe, and the other with a child in his arms—who may be regarded as either having just returned from, or as being about taking, a row on the placid waters of the Gulf, and their wives with their cook and nurse sitting at her feet, between the house and canoe. The house is a characteristic one, and representative of many houses in Trinidad in which Europeans dwell. It stands on "stilts," as they have been called, or on hard wood pillar trees high above the ground, so that the breeze may freely blow under, as well as into and over it. One important consideration in the tropics is to have your house as cool as you possibly can, and shaded where practicable, as in the photograph, by the widespreading branches of some tree. The cocoanut trees on the shore are no uncommon sight, and they seem to thrive better there in close proximity to the sea than anywhere else. On the eastern coast of Trinidad, cocoanut trees line the beach for several miles. The islands of the Gulf are a great sanatorium frequently resorted to in order to hasten convalescence.

San Fernando, Trinidad.

W. WILLIAMS.

Our Approaching 1884 Anniversary Services.

WE are glad to take an early opportunity of calling the attention of our readers to the dates of our 1884 Annual Services, in the hope that they will so arrange their plans as to admit of their being present at as many of the gatherings as they possibly can.

The first meeting will be the Introductory

PRAYER MEETING

on THURSDAY MORNING, the 24TH of APRIL,

at which we hope the

REV. ALEXANDER MACLAREN, D.D., of Manchester,

will preside and deliver an Address, and, in view of the large number of friends who will desire to be present, it has been arranged that this service shall be held in BLOOMSBURY CHAPEL.

The usual MISSIONARY SUNDAY will be APRIL the 27TH.

The ANNUAL MEMBERS' MEETING will be held on

TUESDAY MORNING, APRIL 29TH,

in the LIBRARY of the MISSION HOUSE, when JAMES BENHAM, Esq., will preside, and in the Evening of the same day

The ANNUAL MISSIONARY SOIREE

will be held in the LARGE HALL of the CANNON STREET HOTEL.

The ANNUAL SERMON on behalf of the Mission will be preached by

The REV. C. H. SPURGEON,

in EXETER HALL, on WEDNESDAY, the 30TH APRIL, at Noon.

On THURSDAY EVENING, MAY the 1st,

The ANNUAL PUBLIC MISSIONARY MEETING

will be held in EXETER HALL, when EDWARD RAWLINGS, Esq., of Wimbledon Common, will preside, and on the following evening, FRIDAY, the 2ND of MAY,

A YOUNG PEOPLE'S MISSIONARY MEETING,

for the Children of our families and Senior Scholars in our Sunday-schools, will be held in EXETER HALL, HENRY LEE, Esq., M.P., in the Chair.

In making arrangements for this new Missionary Meeting, it is the earnest desire of the Committee of the Mission to secure the warm sympathy of Parents, Sunday-school Teachers, Superintendents, and Secretaries, and all interested in the welfare of the young.

The young people of the Denomination contribute nearly one-third of the total income of the Society, and it seems only fitting and right that in connection with the annual gatherings of the Society they should have some special meeting adapted in every way to stimulate and encourage them in their loving efforts to send forth to distant lands the light of life.

We hope next month to give further and more detailed information with regard to these approaching Anniversary Services, which, we are thankful to say, promise to be of more than ordinary interest. Will our readers pray that a special blessing may rest upon them?

Intally Girls' School, Calcutta.

BY MRS. KERRY.

THE boarding school for native girls now carried on in Intally—a suburb of Calcutta—was, it is believed, the first native girls' boarding school in Calcutta. It was commenced at Chitpore by Mrs. G. Pearce, in the year 1828, with one pupil. It increased to twelve girls. Mrs. Pearce broke down in health and went home, leaving the school to the care of Mrs. J. D. Ellis. On her return she again took charge, and removed the school to Seebpore.

In those early days of missions it was difficult work to persuade even native Christians to allow their daughters to learn to read, and we find the number of scholars ranged from twelve to twenty. These came successively under the care of Mrs. Wenger, Mrs. Penny, and Mrs. Pearce, who was latterly assisted by Miss E. Packer, now Mrs. W. Bailey, and Miss A. Packer, for many years in Orissa.

In 1862, Mr. and Mrs. G. Pearce returned again to England to recruit, and the school came into the hands of Mrs. G. Kerry. It had then only two orphan girls in it. It soon increased to twenty, thirty, and even seventy girls have been boarded in times of scarcity. Mrs. Kerry has been greatly helped in raising the school to a satisfactory state by the native teachers she has had to assist her. Mrs. Chatterjee, the present mistress, has been in her post over ten years.

Mrs. Kerry has left her work twice during the twenty-one years since she took charge—going to England for change, and on account of her family. During the seven years covered by these absences, Mrs. Jas Williamson, Mrs. R. Robinson, Mrs. R. J. Ellis, and Mrs. Jordan kindly carried on the school.

Public opinion has greatly changed on the subject of female education since this school was first established. Now all our Bengali Christians



MRS. KERRY'S NATIVE BOARDING SCHOOL, INTALLY, CALCUTTA.

(From a Photograph by the Rev. G. H. Rouse, M.A.)

desire to educate their daughters, and excellent schools exist for those who can pay. But many cannot, and but for such schools as this their girls could not learn to read.

About fifty can be comfortably lodged, fed, and taught, and that number are usually resident, though it is not easy to keep the number down to that, and the books show a roll of sixty.

The Late Mr. John Christian, of Monghyr.

BY THE REV. THOMAS EVANS.

MISSIONS in India generally, and more especially the Baptist Mission in the North-west and Tirhoot, have sustained a heavy loss in the death of the late Mr. John Christian, the Hymn Poet of the North-west Provinces, and one of the ripest Hindoo scholars in India. He was the author of most of the hymns in our Hindoo Hymn Book. He rendered most valuable service to the late beloved John Parsons, of Monghyr, in his unrivalled translation of the New Testament into Hindoo. He has written in Indian verse the Life of Christ, while his "One Hundred Spiritual Songs," which are laden with Gospel truth, are the admiration of all who read them, and these *bhugans* will, doubtless, live while the love of the Hindoo for poetry remains. Mr. Christian also, at my request, some years ago translated the Sermon on the Mount into the Tirhutia dialect, this being the first portion of the Word of God ever rendered into the popular *patois*. At the request and cost of Mr. Dear, the deacon of our English church, I am about to publish 10,000 copies of the fourth edition of Mr. Christian's "Spiritual Songs," and a second edition of 20,000 copies of the Sermon on the Mount. It was Mr. Christian's intention, if the Lord had spared him, to write an enlarged edition of his "Life of Christ," in Hindi verse, as well as to send me for publication several other valuable Hindi manuscripts, which he had prepared for the press. These, I have no doubt, the family will make over to the Mission for publication in due time.

Mr. Christian had been a member of the Baptist church at Monghyr for many years, and I hope to publish a brief memorial of his valuable and devoted life. He was no less highly respected by the natives than by the Europeans who knew him. The name, *Jan Sahib*, by which he was so well known throughout these districts, always struck a chord of profound respect in the native heart, and he was called not only a *Pundit Jee*, but also a *burra sadho*, or great saint. Being a large landowner and an indigo planter, he had many thousands of natives under his kind and benignant authority, over whom he exerted a most salutary influence, and who will bemoan his death with sincere sorrow and deep regret.

Thus in the short space of six months our mission in India has been deprived of its most efficient Hindi preacher by the death of our brother Alexander McCumby, and now of our ripest Hindi writer by the loss of John Christian. May the "Lord of the harvest" raise up many more such

labourers as these beloved servants now gone home, for the great harvest field in India.

I must also tell the readers of the *HERALD* of another death which may be considered a serious loss to the progress of truth among the people of India. A most learned pundit, and a man most learned in the ancient veds of the *Hindoos*, by the name of *Dyā-ānand-Sāraswatē* has been travelling for some years all over the country in the capacity of a reformer, everywhere protesting against idol worship, and proving that neither idolatry nor the worship of the present popular gods of India, such as *Shir Vishnoo*, *Ram*, *Krishna*, or *Kali*, had any foundation in the veds, and that the eighteen books called the *Purāns* were utterly unreliable and of no authority in religion.

He established the *Aiyā Sāmāaj*, or the *Arian Church*, which is now found in most cities and towns—the chief tenets of which may be included in these words, “*One Brahm (God) and One Brotherhood.*” The great pundit has written several books against idolatry and the worship of the devtas, and he has a large following among the educated people of India, who, no doubt, will carry on and propagate the creed of which he was the author.

The Brahmins have long been plotting against him, and looked upon this modern reformer of *Hindooism* as a most powerful and deadly enemy. They seem at last to have accomplished their purpose, for the strong impression is that he fell from the effects of poison that had been secretly administered to him at the instigation of the Brahmins. This is how they get rid of what they disapprove of, but the probability is that his death may be the means of a fresh impulse to his opposition to the Brahmins and their gross idolatry for “*filthy lucre’s sake.*”

THOMAS EVANS.

Monghyr.

Health of the Treasurer.

WE are very thankful to be in a position to report favourable progress in the condition of the Treasurer, the latest tidings indicating steady improvement, although slow. Mrs. Tritton, writing to the Committee, says:—“It is most cheering to my husband to feel that he is still upborne by the prayers and sympathies of his brethren, to which he feels he owes so much, and which he still needs, that ‘patience may have her perfect work;’ and that when he has been tried, he may, if the Lord will, come forth refined and strengthened for further service in the Master’s cause.” We are confident all our readers will earnestly join in this petition, and continue to commend, in pleading prayers, Mr. and Mrs. Tritton and their family to the special presence and grace of the Divine Saviour.

Feeding the Temple Birds and Dogs in Japan.

CONNECTED with many of the Buddhist temples in China and Japan are a number of domestic animals, birds, or fishes, which are treated as if they were sacred, being tended by the priests with the greatest care, and given burial like that of human beings when they die. The priests teach the people that it is a highly meritorious act for them to buy food from them with which to feed the animals, and few visit the temples without doing this. It is one great source of the income of the priests.

In some of the Japanese temples beautiful horses are kept, and treated as sacred; and, in others, the curious and ugly-looking dogs which the Japanese make house pets of. At one temple in Oyama there are no less than thirty of these dogs. An English gentleman, who visited this temple, writes:—

“ I watched what was going on, when I saw that the visitors gave a man a small coin, and that he then threw the food on the ground, causing a playful rush of the dogs. The food was boiled rice, made into small balls; and no one seemed to go away without paying for some to be given to the dogs.”

In the grounds of the temple, which the Japanese lady and her little girl, represented in the picture, are visiting, birds are kept as well as the queer-looking dogs; and the exceeding tameness of the birds is well shown in the picture. The engraving is copied from a Japanese drawing, and shows exactly the style of dress, mode of arranging the hair, &c., of Japanese ladies and girls.

Chinese and Japanese parents are very fond of taking their children to the temples where the sacred animals are, in order that they may have the pleasure of feeding them. And then the little ones are taken inside the temples, and taught to worship the idols and pray to the false gods.

But Christian truth is now spreading in Japan; and many parents and children are learning that an idol is nothing in the world, that there is no other God but One, and no other Saviour but the Lord Jesus Christ. Many of the heathen temples are being closed or used for other purposes, the bells and bronze images being sold as old metal, and the wooden idols destroyed.

May the idolatry of the Japanese soon cease entirely, and the Kingdom of our Lord Jesus Christ be established in all parts of the country.



FEEDING THE TEMPLE BIRDS AND DOGS IN JAPAN.
(From a Japanese Drawing.)

THE MISSIONARY HERALD,
JAN. 1, 1884.

Work in the Delhi District.

THE following letter has just been received from Dr. Carey, of Delhi:—

“DEAR MR. BAYNES,—According to promise, I send you the following particulars of a visit to the district around Delhi, which, I think, will interest the readers of the HERALD.

“BELASPORE.

“I left Delhi late on Monday, the 5th inst., for Belaspore, a place about two miles distant from Iskanderabad, the station on the East Indian Railway line thirty-four miles from Delhi. I had been asked to conduct the funeral service of a lady, and was accompanied there by a large number of her relatives. We reached our destination at midnight.

“*Belaspore* is an estate of several miles extent, which was bestowed by Government on Colonel S— as a reward for the valuable services rendered by the troop of horse raised by him during the stirring times of the Mutiny in 1856-57. There are but few Europeans living on the estate, but several villages are situated in it, some of large size. The nearest to the European settlement contains about 1,500 houses, and from six to seven thousand inhabitants. It is surrounded by a high wall. Within are three principal streets running nearly parallel with each other, and intersected at regular intervals by cross roads, all kept in excellent order. The houses on each side are tidy and clean, and altogether the general appearance of the village impresses a visitor with the idea that its inhabitants are intelligent, contented, and happy.

“About two hundred yards to the east of the village are the two houses occupied by the members of the family to whom the estate now belongs. The

house first built is surrounded by mud fortifications, still called ‘The Fort,’ which were once of considerable strength, and within which a large number of persons took refuge during the Mutiny. It is now in a ruinous condition. In a house behind the large *kothi* are still to be seen six or eight guns and mortars which did good service in the Bhurtpore campaign and in the dark days of 1857. Surrounding the European residences is an extensive park, intersected by broad roads, lined by magnificent forest trees, forming delightfully pleasant walks or drives. A canal running through the park supplies an abundance of fresh water for gardening and agricultural purposes.

“I very gladly accepted the invitation of my friends to spend a day or two with them before returning to Delhi. The vision of several villages close by, and the assurance of my friends that there were many more within easy reach, convinced me of the fact that I should have ample opportunities for preaching the Gospel in that locality — opportunities which might never again present themselves. I had, besides, a most valuable helper in the person of Christopher, an *employé* on the estate, a native Christian of good character, and an able preacher of the Word. Having been connected with the work of the estate for nearly twenty years, Christopher is acquainted with most of the villages on it, and to most of the head-men he is personally known. I was greatly pleased at his offering to accompany me on my visits to the villages.

“IN THE CHOWK.

“After the funeral service, Christopher

and I made our way, first to the principal village, to which I have referred above. We made a stand in the *chowk* or centre, and commenced preaching. In a very short time we had an audience of quite 150 persons, who listened most attentively till nearly the end of the service. Towards the conclusion a Hindoo (a man who, Christopher tells me, invariably interrupts him when preaching in this village) attempted to disturb by speaking in a loud voice, and complaining that his workmen were hindered from attending to their duties. We reasoned with him, and for a time he desisted from interrupting us, but after a while again began his old tactics. This time we had no need to speak for ourselves. One of the audience, a man of influence in the village, and who seemed deeply interested in the words he heard spoken, sternly rebuked the disturber for his want of courtesy, and begged us to go on. We did so without further interruption, and, on leaving, several begged us to come again to speak to them. I regret to add we were unable to revisit this village.

“KUNNARSA.

“In the afternoon we started for *Kunnarsa*, a village about two miles distant, and containing some two hundred houses and perhaps one thousand inhabitants. On our arrival, we found most of the men were still at work in the fields, so that we were unable to get together a large number. We therefore adopted the plan—a very excellent one—of going from house to house conversing with the people wherever we found knots of threes and fours. The headman is a respectable Mohammedan. He received us very courteously, and we had a long conversation with him on the subject of Christian truth. I am afraid he is too bigoted a Mohammedan as yet to allow the truth to affect his heart, but the poor people everywhere gave us a

most attentive hearing, and we faintly hope a few at least were impressed. In this village, to my surprise, I found a Christian family living. The head of the family is a man of the name of James Everett, of Irish descent. His complexion is very fair, though sunburnt, and he speaks English fluently, but is married to a native woman by whom he has had several children. He dresses and lives like a native. The whole family profess to be Christians. He has a small field which yields sufficient for the support of himself and family. Here, in the midst of heathen darkness, he and all his relatives have remained steadfast in the faith. He asked me to baptize his youngest child, and seemed hurt at my declining to do so.

“On our return in the evening, we had a very pleasant gathering in the fort. I preached in English to our large party, numbering about twenty persons. I do not suppose the Gospel has ever before been preached in that house. I was glad to have the opportunity of addressing the members of the family living out there. Far from the means of grace, they seldom have an opportunity of hearing the message of life, and the consequence is that many of them lead godless lives. All listened most attentively to the preaching of the Gospel, and one gentleman seemed deeply impressed. He asked me to allow him to visit me at home, to hear more concerning ‘the way.’ I have given him and all I met there a cordial invitation to come and talk over the subject with me at any time. I humbly hope the word which cannot return void, may lead some of those I addressed to repentance and reformation.

“I believe in settled work. There cannot be a doubt as to its importance, but I am almost tempted to believe that itinerant work is still more important. Villages will not, or very seldom, come

to listen to the preaching of the Gospel in the cities; we must therefore go to them. And then, when we do go to them, many of these poor people hear for the first time in their lives, and some of them for the only time in their lives, the words of eternal life. Oh! how awful is the responsibility resting upon the itinerant preacher!

“JAINETHPORE.

“On Wednesday early we started for *Jainethpore*, a valley some four miles distant from Belaspore estate, with 200 houses and about 1,000 inhabitants. Passing through *Kunnarsa*, we induced James Everett to accompany us to this and the next village we visited—viz., *Dhanourie*, a village with perhaps six hundred inhabitants. At both places we had excellent audiences; some sixty persons at a time, including several women, listened attentively to the message of life, declared by both Christopher and myself. We were greatly encouraged, and trust the seed sown broad-cast in their midst may in due time bear precious fruit.

“RAMPORE.

“In the evening we proceeded to *Rampore* village, half-a-mile distant, where we had a splendid gathering on the chowpâl or principal meeting-place of the village. This village belongs to, and is supposed to be infested by *Goojahs*, professional thieves. Their headman was present throughout the preaching, and I was much struck at the earnestness exhibited by him, and several present. One man (*Heera*) in particular seemed deeply impressed. In the midst of the address in which Christopher had successfully demolished all the refuges of lies they were accustomed to trust in, with deep earnestness *Heera* asked the question, ‘Well, tell us then what must we do to be saved?’ Here was a grand opportunity for declaring the way of salvation through Christ alone, an

opportunity we gladly availed ourselves of, and continued preaching till late in the evening.

“DULLILGURH.

“Early in the morning of the last day we spent at Belaspore we visited *Dullilgurh*, a village half a mile to the southwest of Rampore. Early morning is not the most favourable time for village preaching, as most of the men are going or have gone to their fields. The evening on their return, is the best time. However, proceeding to the chowpâl we commenced singing a *bhujan* which quickly brought out all at home and also induced many proceeding to their fields to stop and listen. We soon had a congregation of about thirty persons to whom we preached. The Brahmin of the village was present and attempted to ridicule us. He warmly defended Hindooism, but Christopher was too strong an opponent, and at the end of the discussion the audience were loud in their expressions of approval at the way in which he had been silenced. This of course made him exceedingly angry, for which we were sorry.

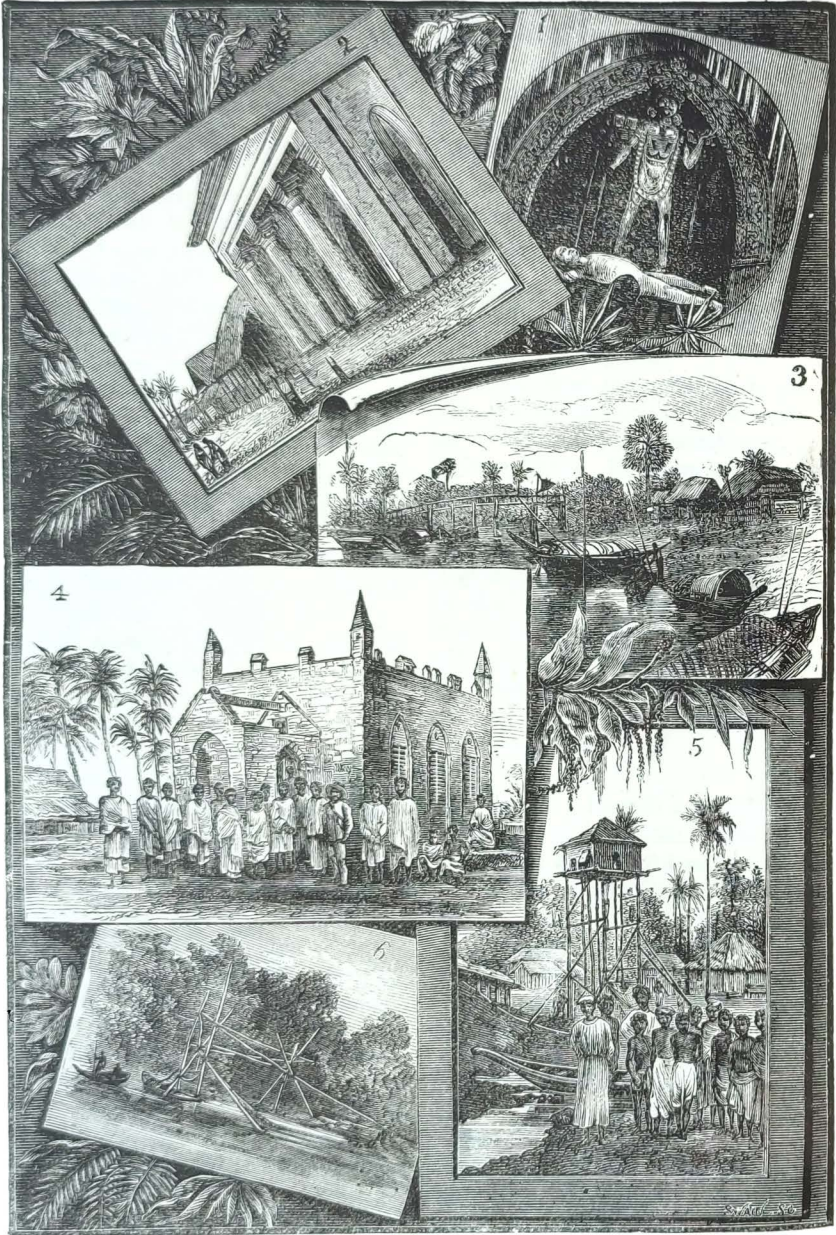
“This visit was the last we could pay to the villages. It was soon time for us to start for the railway station, *Iskanderabad*, which we reached at 11.30 a.m., and thence returned home to Delhi.

“We feel very thankful the opportunities afforded us of preaching to these poor benighted heathens, and our earnest prayer is that the precious seed sown in their midst may, in God’s own time, bring forth much fruit to His honour and glory.

“Remember us in the work amongst these poor people. We need your prayers. May God bless our feeble efforts to make known His love to sinners.—Yours affectionately, W. CAREY

“Delhi, 15th Nov., 1883.”

THE MISSIONARY HERALD.
FEB. 1, 1894.



VIEWS IN EASTERN BENGAL.

(From a Photograph taken by the REV. T. R. EDWARDS, of Barisal.)—See p. 49.

THE MISSIONARY HERALD.

Africa for Christ.

THE CONGO MISSION.

DEATH OF THE REV. H. W. BUTCHER.

“VERILY, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”—JOHN xii. 24

“IN this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service.”—DAVID LIVINGSTONE.

MOST of our readers will already have become possessed of the sad tidings of the death of the Rev. Henry Wakefield Butcher, at Manyanga station, Congo River, on Monday, October 15th, from intermittent or bilious fever.

Mr. William Hughes, one of his colleagues, writing from Manyanga, under date of October 19th, says:—

“It appears that Mr. Butcher suffered from fever occasionally for two or three weeks previously, but, owing to his great courage and vigorous constitution, he sought no help, and paid very little attention to his illness. When Mr. Malloney, the seaman in charge of the mission-boat *Plymouth*, arrived at Manyanga on October 6, he found Mr. Butcher seriously ill from successive and heavy attacks of fever, with much vomiting, which had commenced about three days before his arrival. He at once applied the needful remedies, and succeeded, in the course of three days, in effecting a great improvement. On Thursday morning, October 11, they decided that Mr. Butcher should be moved to Bayneston, but, at the last moment, Mr. Butcher declined leaving Manyanga, saying, ‘I must stop here and see to my work.’ The boat, however, was sent off in charge of Shaw to bring me up, and I reached Manyanga on October 16, to find, to my intense sorrow, that my dear colleague Butcher had passed away on the previous evening to join Hartland and Doke, whom he had nursed so tenderly and loved so fondly. Mr. Malloney met me on the beach, and it was arranged that we should bury Mr. Butcher that afternoon at four o’clock. On my way up I saw his grave

made ready, situated about 150 yards from the beach. When I reached the house I took a long look at the body of my dear colleague, cold and still, and could not but feel bitterly grieved that I had arrived too late for a word to pass between us. At the appointed hour we buried him, amid tears and sorrow, and there he lies in his grave by the waters of the Congo, awaiting the resurrection of the just. There were present three gentlemen connected with the International Belgian Expedition, four or five native chiefs, with many of their subjects, some ten of his school-boys, and twenty or thirty other native boys, the grand fact of his coming to this far-off land and dying here, in his efforts for Christ and the benefit of the people, being a touching sermon to the natives assembled round his grave; and it was evident to us all how tenderly he was loved and how greatly he was mourned."

Only a few weeks after the death of his much loved colleague Mr. Hartland, Mr. Butcher wrote to Mr. Baynes:—

"Four years of toil and exposure seem a very short life's work, but time surely is not the measure of work done. John Hartland was grandly faithful to his splendid trust, and had worked hard and faithfully. He has now been called to that higher service and reward of heaven. Oh! for a more consecrating grace, a stronger faith, and a simpler trust in the inexhaustible resources of our Father's love. It may be that some of us who are now left single-handed may be very near spirit-land. Well, be it so; the Master we try to serve make us faithful to the end, whether that end be near or distant."

Of the spirit in which he gave himself to his work the following extract from a recent letter to the Rev. G. D. Evans, of Bristol, will testify:—

"Mr. Comber writes me, on hearing of the death of Mr. Doke, 'This means all the more work for *you* and for *me*, and for *all of us*. "Whatsoever thy hands find to do, do it with thy might."

"From this you can see the spirit of the men out here, for this, I am bold to say, is the spirit of us all: whilst we have life, all our efforts, all our thoughts, all our prayers, will be—FORWARD.

"We have come out to Africa to DO, and, if God so wills it, to DO and DIE. We have nothing to hold back, and, praise be to God, with His help *nothing shall hold us back*. Go on praying for us, dear brother, for whilst holy hands are held up for us in supplication the cause of truth and Heaven MUST prevail.

"My candle is nearly burnt out, and I am weary, what with building, ferrying, palavering, teaching, the heat of the day, &c.

"God bless dear old Bristol! My thoughts often wander there, and fancy paints fair pictures, whilst memory recalls dear scenes and friends in the far-off home-land.

"Remember me very kindly to all in the college. I have just received the 1882 Report. I shall be thankful if you will tell Dr. Gotch I feel daily indebted to him for his ever wise and genial instruction, and cannot but count it the happiest portion of my life which was spent at his feet in the dear old college in the Croft.

"I shall try and collect some things for the college museum before I come home, *if I shall live ever to come home*. Yes, thank God! I am full of hope,

though sometimes I walk the night watches through the midst of the sleeping forms of Africa's swarthy sons in sorrow and loneliness, and bitter tears follow each other fast as I think of HOME and loved ones ; but that is only when I am at my weakest. When I am myself I pant for victory and yearn for the coming of the time when the wilderness shall blossom as a garden, and the night-shroud of error and superstition shall lift and roll away before the light-creating words of our blessed Daysman."

But few will ever know how earnestly and unreservedly he gave himself up to the manifold and pressing labours of his station. Often amid fever and weakness he would rise from his bed to carry on his work.

Writing to his cherished college companion the Rev. Alfred C. G. Rendell, of Earls Barton, under date of Manyanga, June 27th, he said :—

"No one will, I think, credit the amount of work one has to do. Yesterday I could scarcely find time to eat ; and now correspondence, accounts, building, teaching, bartering, palavering, carriers' caravans live all about me, with strong voices calling out ever to one pair of hands, 'Come, work !' I cannot read ; I cannot study. I really have no time to get sick. When I get fever I go to bed for an hour, and then up and at it again. Where are my home-dreams now ? I thought I should rub up Greek, theology, mathematics, and all sorts of things. My only satisfaction is, *God knows what I do*, and I think more than likely I shall never live to tell to others how I have been occupied during the time of my sojourn in this land. Never mind ! *this one thing I do*."

And thus, just on the threshold of his life-work, just as he had acquired the language and endeared himself to the natives, just as he had matured noble plans and high purposes, just at such a moment has our dear brother been called up higher to join the white-robed company of the redeemed and to engage in the more perfect service of the Father's House.

In the memory of such a life—brief, indeed, and yet more full of high and noble lessons than many a life prolonged—well might the Committee, at their last meeting, record their

"deep sense of the heavy loss that has fallen upon the Mission by Mr. Butcher's early death, their affectionate appreciation of his faithful and heroic service, and their earnest prayers that this sad event—so sudden and lamentable—may be overruled by the Divine Lord for the extension of His Kingdom and the furtherance of His Gospel in the benighted regions of the vast Congo water-way.

"The Committee desire very affectionately to assure the sorely stricken parents and relatives of their departed brother of their sympathy and solicitude, and they earnestly commend them to the grace and support of the Divine Saviour in this season of heavy loss and sore trial."

IMMEDIATE REINFORCEMENTS.

Already we are thankful to report there are indications not a few that the early removal of Mr. Butcher is regarded by many as a solemn and touching appeal for reconsecrated sacrifice and whole-hearted service.

From all parts of the country communications have been received urging the Committee to prosecute the Congo Mission with renewed vigour and still further zeal.

A very generous contributor writes:—

“ This Congo Mission is, I am confident, dearer to us to-day than ever ; instead of being discouraged by our losses, let us rejoice that our brethren have been counted WORTHY, let us all seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of *witnesses*—our Congo brethren included.

“ I pray you, dear Mr. Baynes, be not discouraged, but rather lead us on to further efforts and to a more real self-denial ; this Congo Mission must be supported with no grudging hand. I shall double my subscription at once, and get all my friends to do the same. What a privilege it is to be permitted to help it on, even in ever so small a way.”

Many like communications have been received, urging the despatch of immediate reinforcements, and promising special and enlarged contributions.

In more than one of our colleges also Mr. Butcher's death has led to decision, with regard to mission work, on the part of many of the students.

One of these young brethren, writing about mission work upon the Congo River, says:—

“ What a solemn and heart-searching call this is ! I feel I cannot now be silent. A voice comes to me from the mighty waters of the mysterious Congo, and speaks of the lofty privilege of self-forgetful service : ‘ Neither count I my life dear unto me.’

“ Instead of discouragement I feel that in Mr. Butcher's death we have a fresh call and an all-conquering appeal. ‘ He being dead, yet speaketh.’

“ No, we *must not, we cannot*, give up this blessed enterprise.

“ Why, the International Belgian Society, I am told, has lost *thirty European* agents on the Congo—our Mission three—and to-day there are ten men offering for every one vacancy in the International staff upon the Congo.

“ The Lord help us all to see that the path of suffering and sacrifice is ever the path of success.”

The following resolution, unanimously adopted by the whole Committee at a very large quarterly meeting on the 16th of last month, distinctly sets forth their conviction as to the right step to take:—

“ *Resolved*, That, in view of the lamented decease of Mr. Butcher, and of the urgent and pressing call for further reinforcements for the staff of the Congo Mission, the Committee decide to carry out at once their resolution of November 20th, 1883, and without further loss of time send out two *additional brethren* to the Congo River, it being, in their judgment, absolutely needful to strengthen the Mission *at once*, so that for the future no station be left in charge of one European missionary only, two brethren, at least, being associated together at every station.”

In pursuance of this resolution we confidently anticipate that two addi-

tional brethren will be sent out to the Congo Mission during the current month.

We, therefore, earnestly commit this weighty and important matter to the special prayers of the churches that the Committee may be guided in the selection of specially well-qualified brethren, and that the brethren so selected and sent forth may be preserved and upheld, and be made in every way faithful missionaries of the Lord Jesus Christ.

Memorials of a Consecrated Life.

BY THE REV. W. R. SKERRY, OF WOODBERRY DOWN, LATE OF
COUNTERSLIP, BRISTOL.

AS no one was more intimate than myself with Mr. Butcher during the years of his Christian service, I have thought that a few memorials of him may be interesting in themselves and useful in leading others to follow in his footsteps. The conditions of his life and the elements of his character were such that his conduct may well become a copy to any young man in whom the love of Christ is an abiding impulse; as I look back upon it now his whole course seems but a brilliant example of ordinary gifts raised to their highest level through simple, wholesome consecration to Jesus Christ.

About eleven years ago Mr. Butcher, then only a lad, entered the city of Bristol to seek a living and make his way in the world. He was without friends or letters of recommendation, but not without keen, practical sagacity and abounding courage and perseverance. He speedily found employment as a builder's errand boy, for which service he received a few shillings a week. Living at this time to him must have meant bare existence. By the good providence of God he was directed to the house of one of the members of the Counterslip Church, and there he found kind hearts, Christian influence and many helps to piety: notably one, the son of the good woman with whom he lodged, attended one of the Bible classes in connection with Counterslip School, and he speedily induced Butcher also to become a member. The influence of this class and its teacher left ineffaceable marks on his character.

About this time an incident occurred which indicates the "rising beam" of that missionary spirit that was one day to lead him to noble service and early death amongst the heathen. In connection with the Annual Mission Service at Bristol there is a large gathering of the schools on Sunday afternoon to hear an address from the missionary; to this service Butcher accom-

panied his class. The day previous he had received a welcome surprise from his employer in the shape of a hearty commendation of his conduct and an addition of two shillings extra to his wages. He had carefully put the two shilling piece in his pocket and with it the small contribution for the missionary collection the next day, the only monies he possessed; when leaving the service, on Sunday afternoon, he found the silver coin gone and the copper remaining. This sudden diminution of his small exchequer for a moment startled him; but when his companion urged him to return and inform the collectors of the mistake, he smiled and said—"No, never! it could not have gone to a better object." This was so like the generous spirit of the boy as I knew him for years that I cannot refrain from recording the simple, almost prophetic act.

A few months after the commencement of my ministry at Bristol, one Sunday evening there came into the vestry two youths who wished to tell of their decision to become followers of Christ. One of these was Butcher. The circumstances of that evening are so vivid in my recollection as if they had occurred yesterday. The bright, ingenuous face, on which the ardent spirit cast a holy glow, seems to be looking on me now. Few words were needed to reveal the simple trust and fervid love that led to confession, and the name that is now upon the martyr roll was entered in my list for baptism and church membership. The motto I wrote on his baptismal card I remember was, "Be thou faithful unto death and I will give thee a crown of life," and I think he was true to the motto, and feel assured that he has won the crown. Never had a church a more loyal, bright, brave son than he. From the hour of his consecration to Christ to the day that he went to the land where his grave is he never caused an hour's pain or anxiety.

Again, after the lapse of a few months, I was preaching on Sunday evening on the consecration of youth to the service of Christ, especially alluding to the needs of the great heathen world, and exhorting some to give themselves to missionary labour. I realised that evening the force of Mr. Browning's words—

" God answers sharp and sudden in some prayers,
And thrusts the thing we have prayed for in our face."

Awaiting me in the vestry was Butcher; his first words were these: "I come to offer myself for mission work"! With great thankfulness of heart, yet with much trembling, I said, "Harry, if this be of God it will come to pass, but there must be much training and much testing of character and ability before the step you wish can be taken." I further said: "Where would you like to go?" He said: "The Congo." I replied: "Leave that to God, and now get to work on the thing that lies nearest to you."

This conversation was followed by three or four years of Christian service, in connection with the various branches of church work at Counterslip, that abundantly proved to me the fine qualities of the youth who was in training for hard and noble work in Africa. I think his fervid temperament must often have chafed at the hindrances placed in his course as tests of temper, stability and perseverance, but his loyalty and submission never once failed.

At length he was recommended to the Committee of the Bristol College and accepted as a missionary student. His stay in college was brief, the exigencies of the Congo Mission demanding men; but his two and a half years' residence was sufficiently long to enable him to secure many solid advantages of education, to benefit much from the culture and spirit of Dr. Gutch, of whom he ever spoke in terms of deep affection, and to win the esteem and love of all his fellow-students.

Butcher's temperament was too active and restless and his early education too deficient to enable him to become a close student in the ordinary sense, but he read with avidity everything that related to Africa and mission work there: he laboured in season and out of season to spread mission fervour and intelligence and create missionary organisations in the country churches around Bristol; and he prepared himself for the work of a pioneer and, picking up every scrap of practical knowledge that came in his way, he was ever the busy, ardent, genial spirit working towards the end which had become the master-passion of his soul. I shall never forget the day when he told me of his acceptance for Congo work by the Committee of the Baptist Missionary Society. It was almost impossible to restrain the exuberance of his joy. "At last," he said, "there is an open course between me and the ambition of my life."

Animated by this spirit, he said farewell to us all as he set forth to what has proved so short a day of toil; under the inspiration of this spirit he laboured, as his letters testify, "whilst it was day"; and, held by the holy restraints of the same spirit of lofty consecration, he refused to quit the post of duty, though danger was so imminent, preferring to be "faithful unto death" in the arduous task to which the Master had called him.

It is a sad, very sad, pleasure to me to write these memorials of him I loved so well, I had such high hopes of him and his work in the dark continent to which he carried the Light of Life. It is still more sad to mark how these quivering points of light, planted by our mission on the Congo, are being blown out one after another by the mouth of death. In this hour of eclipse may we remember that Christ, who is the "light of the world" "abideth for ever," and that Africa belongs to Christ. May the potent, mystic voice of the Spirit call fit men to fill the gaps and enlarge the ranks of brave but weary toilers in a stupendous task and in a lonesome land.

Good News from China.

TRANSLATED BY REV. A. G. JONES.

AT a time when our Churches are rallying to the reinforcement of our China Mission, it will be grateful to them to have the following encouragement laid before them.

This "good news" consists of a series of selections from a letter of Pastor Ching at 'Tsing Cheu Fu, addressed to myself in England. The original is, of course, in Chinese, and measures nearly four feet long by nine or ten inches in width.

After a few columns of introductory matter, he tells Mr. Jones that :—

"During 1883 some ten new places of Christian worship had been opened in the district, the stations and sub-stations now amounting to fifty-four; that the baptisms, in 1883, amounted to two hundred and twenty-two, bringing the total membership, in the district, up to nine hundred and nineteen, nett—a result that will not only gladden our churches, but shed joy over the heart of the man to whom originally, under God, this result is due, our brother Richard in Shan-si."

"UNLEARNED AND IGNORANT MEN.

"At the village of Pêng family, in the south east of I-Tu county, there is a church-member called Pêng Sz Wên, about thirty years of age. He was, originally, a working peasant, and in former times could not even read. In 1879, after he became a Christian, he gave a great deal of attention to learning, and preached the way of truth with fervour.

"The year before last, the members at 'Chên Kib Tien Tsz organized a sub-station, and asked Pêng to go and help them, by undertaking what was virtually pastoral duty. Last year the members at Nieh Kia Ho, having formed themselves into a church, also wanted his services. Now the two places were ten miles apart, so they agreed to have him in turns—one place on those moons with odd numbers, such as first, third and fifth of the year; the other, on the even numbered moons, so that thus, in each place, he might preach for them and manage their church affairs. The week days go in study and teaching the children. When the 'pastor' is with the people of the 'Chea village, the children go with him from the Nieh village, and when he is residing at the Nieh village, the children from the 'Chên village follow him also.

"The members of the two stations, men and women, are only twenty-nine, but they all rejoice to receive his ministrations and gladly and efficiently support him. Truly he is a man they can love and reverence.

"ENDURING THE CROSS AND DESPISING THE SHAME.

"In the county of Lin' Ku there is a village called Nan Chên 'Teu, where the soil is very poor, and the people support themselves, for the most part, by selling firewood; besides which, it must be stated, they are rather a turbulent lot. Last winter there was a man called Sun Mo 'Tsing, came into the city, got Christian books, and went home again. He soon exhorted his fellow villagers to become Christians, and it ended in two places for public worship being established; and in the day time every one being about his business; and at night, all meeting for reading and worship, all resting from labour on the Lord's-day.

“ The neighbours soon began to look on this with a malicious eye, and persecution of the Christians daily increased, cursing them openly to their face, secretly hindering them, but above all, by night, laying wait for them, to beat them and injure them.

“ Among the Christians were two men whom they especially persecuted, so that their lives were hard to answer for, and at last the persecutors arranged it with the local police that they should wink at their provoking a public row with the Christians, and on the strength of the result take an action against them, and so bring the church there to nothing.

“ At this stage the matter came before Mr. James, who on the one hand comforted these poor folks as best he could, and on the other, saw the county magistrate about it, so that the matter subsided.

“ Happily, though they endured so much, and so frequently these severe trials, about one hundred of the adherents continued firm in the faith ; and this autumn (1883), we received into the church, of men and women, about forty-five in all, of whom we are persuaded that they are sincere in their repentance, zealous in their labours of love, and in all important matters, public and private, that they work together with one heart and will, mutually succouring one another. How clearly it may be seen, that the difficulties of the life of faith are what, indeed, perfect God's will in us ; and that the riches and power of the world conduce to the injury of virtue. Well say the classics, ‘Gold untried, is gold impure ; piety untried, is piety uncertain.’ Saints and prophets, past and present, all witness alike. Fidelity must ever suffer.

“ GLADNESS AND SINGLENESS OF HEART.

“ In the south-west of I-Tu county, there are now five places of worship, all traceable to the efforts of Nieh Tung Ngan, Wu Kien 'Cheng, and the members of another village called Wang 'Yuan, all of whom adhere faithfully to the ways of the church, give themselves to learning, are acceptable and successful in their exhortations, and mutually helpful to one another.

“ Although the Gospel has not been preached more than a year and a half in that quarter, the members in the district number sixty-one.

“ Having regard to the conduct and fruit of the workers there, I can say they all, generally speaking, have some work or other of benevolence that can be recorded in their favour.

“ Perhaps the most remarkable of these villages is the one Wang Yuan comes from. Originally they were not all of the same surname there, nor old residents closely connected ; but, from the time they became Christians, they have opened doorways in the partition walls between their yards, and all come and go, backwards and forwards, as if all of one family, helping one another in a cheerful spirit, so that I cannot with words describe their joy.

“ As an incident, I may mention that last summer, when the time came for baptizing, they were in a sad plight. The village is situated among the hills, indeed well up on the acclivity, while water is drawn from the little brook in the valley with great difficulty, even in small quantities. There was the baptisetry ready, but no water, and neither mules or donkeys to draw it up in quantity, as with the well-do-do. Must they go and carry it up in pailfuls? Hard, they thought. However, the day before the baptism, down came a great pour of rain the spring behind the house burst out, the water was got, and when the baptism was over, the spring stopped.

“ ‘ Ah, see ’ they said, ‘ we did not think that God conformed to man’s wish but now we see, when man follows the mind of heaven, then heaven helps the troubles of man. Truly, the common and unbelieving could never hope for such aid as this.’ ”

“ I WILL FEAR NO EVIL, FOR THOU ART WITH ME ; THY ROD AND THY STAFF, THEY COMFORT ME.

“ At Pi Kia Chwang, in the county of Sheu Kwang, there was a brother in the faith called Tung—a man of more than ordinary piety in his every-day life—about fifty, and in all his relations with men as careful as he was honest. He had formerly been many years a Roman Catholic, but some years since joined us and had public worship in his own house every Lord’s-day.

“ In the spring before last he took sick and medicine was of no avail. His appetite gradually became less up to the third Sunday in the first moon of the year, when he went to the usual meeting to meet the brethren and speak and worship with them ; but during the whole time, from beginning to end, he said but five words, ‘ I am going to die.’ This, however, was early in the day.

“ After he had eaten he went over to the bed, which was in the room where worship was held, and, kneeling down before it, engaged apparently in prayer. A long time passed and yet he did not rise. His daughter went over to look a him, but he had ceased to breathe—led by the Lord to His heavenly kingdom, bearing this last testimony to the faith, and praised by all his fellows with one voice.

“ A RIFT IN THE CLOUDS.

“ At Tsiang Kia ’Kiao in the county of Lin’-Kü, there was a woman of the family of the Wangs, who had married a person of the name of Nieh.

“ She was about sixty, and was formerly a believer in Buddhism. She had four sons and two daughters-in-law living with her, and was a very industrious woman, who regulated her household extremely well.

“ A few years ago, having herself come to believe and accept the truth, she led these two daughters-in-law also to repentance, and when all were received into the church, a new rule began. It was this. Every evening—no matter whether they were busy or not—every one in the house was assembled for family worship, and before any one was permitted to go to bed.

“ Last spring, however, this old lady was taken with a severe illness, being utterly unable to speak about household affairs, although her whole mind seemed yet given to silent prayer.

“ One day the two daughters-in-law saw her breathing was becoming very difficult, and the poor woman almost insensible. They stood around the bed, and called to her for a long time to awake her. She awoke, turned her eyes on them, and said, ‘ Why are you making such ado ; I feel I have left earth ? I see an endless number, clad in shining raiment, all unknown faces of fairest feature stretching out their hands with rejoicing to welcome me. My love, indeed, is with you all ; and so, when I heard your calling, I felt I must return to charge you. O, wait a little ! I still want to go. On no account call me again.’ ”

“ Her words were ended. The eyes were closed. Faithful to the last, she passed away to be with her Saviour for ever.

(Signed) “ CHING YUH JEN.”

O, reader, I know the valleys and villages where these things happened,

where these people lived, where they died, and where their bodies rest. It is all real. Its reality strikes awe into me. Is it all nothing to you? Has it no claim on you? Has it no fascination for you? Can you fold your arms with a vision like this in your heart, and do nothing to aid the work of Christ in China? Surely not.

A. G. JONES.

Views in Eastern Bengal.

(See *Frontispiece*.)

THE views engraved on the frontispiece to this number of the MISSIONARY HERALD were photographed by our Backergunge missionary, the Rev. T. R. Edwards, who has also kindly supplied the following explanations.

For many weeks past Mr. Edwards has been prostrated by violent fever, brought on by his overwork in the Barisal district. We are thankful to report that recent advices indicate improvement, and the doctors hope that ere long he may be well enough to take a short sea-trip to Ceylon or Madras with a view to the re-establishment of his health.

No. 1.—THE GODDESS KĀLI.

This is a picture of the most terrible and vile of all Hindoo objects of worship—the goddess *Kalee*. It is said that this goddess, after destroying a giant who had threatened the destruction of the gods, was so elated that she danced for joy until the earth shook to its very foundations. The gods in terror sent her husband, Shib, to stop her, and he could hit upon no better plan than casting himself among the dead at her feet. When Kalee perceived she was trampling upon the prostrate form of her husband she was so ashamed and surprised that she put out her tongue to an unusual length, and stopped dancing. So the world was saved. All Hindoo women, when surprised or ashamed, immediately put out their tongues.

Just listen to a description of this unearthly fury:—“Kalee is represented as a very black female. She wears two dead bodies for ear-rings, and a necklace of skulls, and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her tresses fall down to her heels. Having drank the blood of the giants she has slain in combat, her eyebrows are bloody, and the blood is falling in a stream down her breast; her eyes are like those of a drunkard. She stands with one leg on the breast of her husband, Shib, and rests the other on his thigh.”

In the picture on either side of her are two cannibals who have gorged themselves well with human flesh in the war. One is holding a human being up by the heels, intending to make a meal of him. Kalee wears a

gorgeous crown to look at, but it is only of tinsel. At her back is a lot of ornamentation of the same kind.

In former times human sacrifices were made to this fury. "It is said that the blood of a tiger pleases her for one hundred years; and the blood of a deer, a lion, or a *man* for a thousand. But by the sacrifice of *three men* she is pleased 100,000 years." This is the goddess worshipped by the Thugs and other robbers before going forth on their bloody work of pillage and murder. In her worship men are required to present their own flesh and blood. A person burning his own body is very acceptable to her. Those who drink themselves mad drunk and even eat human flesh in her presence may be sure of her blessing.

Let this suffice. My heart sickens within me to think of these enormities, and how the people "have changed the truth of God for a lie," "and have changed the glory of the incorruptible God for the likeness of an image of corruptible man."

I thank God that, although this fury is still worshipped, the people are restrained from committing these horrors by Christian laws, Christian education, and Christian influence, and I pray God that He will speedily overthrow this and every other idol in the land.

No. 2.—TEMPLE OF THE GODDESS KALI.

This is a temple of the goddess Kallee. In front of it are to be seen the sacrificial blocks in which the heads of goats are fastened and then chopped off. There are two—one for large and one for small goats. They are simply pieces of wood fastened in the ground, and made open at the top like the space between the prongs of a fork. The animal's neck is fastened between these forks by a peg which is passed over it. A man then pulls the creature at the heels, while the executioner, with one blow of a heavy axe, cuts off the head. It is considered a bad omen if the executioner has to repeat the blow. The bleeding head is then carried into the presence of the goddess.

Often in preaching we point out to the people that their own customs point out the necessity of a sacrifice for sin; but the blood of bulls and goats cannot take away sin, nor could the blood of any man avail. However, the goodness of God has provided us with a sacrifice in the person of His own dear Son Jesus Christ, who, being holy and without sin, offered up His life as an atonement for the sins of the world.

No. 3.—BAOPHOL STATION.

This is a picture of a sub-station of Backergunge. It is called *Baophol*, and is very pretty, with its trees, and bazaar, and bridge. This place I have

visited three times, and have been greatly encouraged in both preaching and selling books. The first time I went, almost every man in the bazaar bought a book. The postmaster, police daroga, and other officials bought several. I was also invited from house to house by the native gentlemen residing here, and was requested to sing and preach about Jesus. I thoroughly enjoyed myself, and it was late before I could get back to my boat. It is many years since the natives of the place have heard the Gospel, and hence their great eagerness. God bless His Word in this village! The police daroga and postmaster had many interesting conversations with my native assistant, Nilhambul, and were men of very liberal views. I trust and pray that a careful study of the books they have bought will lead them to our blessed Saviour.

No. 4.—CHAPEL AT DHAMSHOR.

This is a photograph of the chapel at Dhamshor, visited by our beloved Secretary, Mr. Baynes, two years ago. It is a solid brick building, and was built at a cost of about 1,200 rupees (£120). You see the Christians have allowed the porch to get into a sad state of repairs, but it is only fair to say that they keep the chapel itself in a very good condition. A short time ago they repaired it at the cost of 132 rupees. The preacher of this church is called Ram-Chondro. The figures in the picture are, first, myself; then on my right-hand side is John, the good old assistant missionary, who has spent a long life ever since the time of the Serampore missionaries in mission work; now he has grown gray-haired in the Master's service.

Next to John is Ramdoyal, who is a most wonderful man in his way, and his way is singing. He is generally put to sing the solos, which occur pretty frequently in Bengali services of song, and this he does by shutting his eyes, clasping his hands round his head as if to keep it from bursting, and then he sings in a most piercing shrill voice.

Next to Ramdoyal is a preacher called Alok, who is one of our great singers and composers. He has improved several services of song on the Creation, the Fall, Joseph, and of Christ. He has some nice little boys who sing remarkably sweet, and can beat the tom-toms with wonderful skill.

These, I think, are most of the worthies present. Very few of the congregation were present when the photograph was taken.

No. 5.—A NATIVE BAND-STAND.

This is a high platform, put up at *pujas*, marriages, and fairs, from which lofty position a band of musicians regales the public with music of the most shrill description. Such music attracts great crowds, and, no

doubt, answers for the organ-grinding at English country fairs. Any fair or marriage without one of these platforms, and a band to perform therefrom, is quite incomplete. On these occasions the clashing of cymbals, the beating of drums, and the shrieking of bagpipes are almost deafening. There is nothing to compare with the soul-stirring music of English bands.

No. 6.—A BHESHAL, OR FISH-TRAP.

This is a contrivance used for catching small fish. It is called a *bheshal*. Such contrivances are to be found very thickly in small channels and streams, but not in large rivers. It is composed entirely of bamboo poles. Though simple in construction, it is difficult to describe. First of all upright poles are driven into the bed of the stream at the three corners of a triangle; these are then firmly bound together by cross poles; upon these, two long bamboos, tied together at one end but stretched wide apart at the other, are nicely balanced so as to lift up and down easily; between these two poles where stretched wide apart a net is placed; this being done, all that is necessary is to lower it into the water; this is done by the fisherman pushing up the end of the poles where they are bound together. The contrivance then assumes the position in the picture. By looking closely, the fisherman may be seen sitting directly under the head of the poles. When he thinks sufficient fish have come within compass of the net, he simply gets up on top of the poles and presses them down. This raises the net and fish out of the water, when they are emptied into a boat kept in readiness.

By means of this contrivance, great quantities of fish are caught. The rivers, and channels, and streams swarm with fish; and, what is more wonderful, although the whole Bengali nation eats no other flesh but fish, the fish never seem to grow less. How wonderful is the providence of God! And how ungrateful and wicked is man in forgetting that bountiful God, and worshipping dumb idols instead!

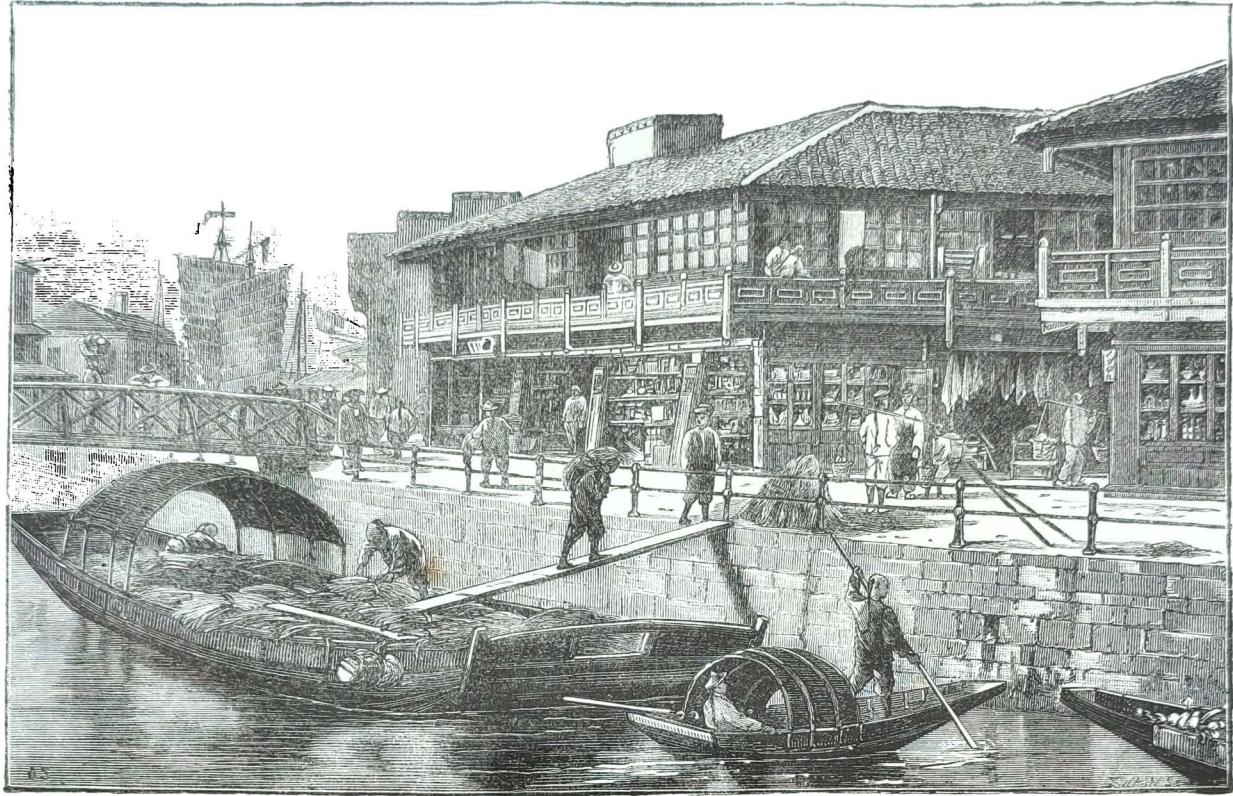
Barisal.

T. R. EDWARDS.

The Right Hon. the Earl of Aberdeen, K.T., has kindly promised to preside at the Annual Missionary Soiree of the Society, at Cannon Street Hotel, on Tuesday evening, April 29th, and the Rev. George Gould, M.A., of Bristol, to speak. The Rev. Hugh Price Hughes, M.A., of Oxford, will be one of the speakers at the Annual Public Meeting in Exeter Hall.

We are thankful to report the safe arrival in Africa of Dr. Sidney Comber and Mr. W. Ross, in "splendid health." The former is now at San Salvador, associated with Mr. Weeks, and the latter at Manyanga, temporarily associated with Mr. Holman Bentley, until such permanent arrangements can be made as will admit of Mr. Bentley's return to England for a season of urgently needed rest and change.

THE MISSIONARY HERALD.
FEB. 1, 1884.



CHINESE SHOPS IN THE YANG-KING-PANG, SHANGHAI, MID-CHINA.—(From a Photograph.)

Chinese Shops in the Foreign Settlement, Shanghai.

EUROPEANS and Americans have not unlimited freedom as to residence in China for purposes of commerce and intercourse. The Chinese Government have, however, allotted some eighteen or twenty foreign settlements at large trading ports. Shanghai is the most important of these, situated about mid-way on the coast-line of China, between north and south. It is some twelve miles from the large estuary of the famous river YANG TZE KIANG.

Most people conceive of Shanghai as a wretched place; but the truth is, there are two Shanghais—the old Chinese Shanghai, a miserable, narrow-streeted, walled-in town; and also the modern foreign city, composed of the French, English, and American concessions. Of these concessions, the English is by far the grandest, being faced by a fine embanked wharf, planted roadway in front, and lined with a row of splendid commercial buildings, a mile or more in length, all detached, and planted round with semi-tropical trees.

Landwards, the city is laid out in streets, crossing one another at right angles, with fine houses of a semi-Oriental type, and some very fine shops. Farther in, towards the country, come the parts frequented by the Chinese, composed of low, two-storied houses, such as appear in our engraving; some few having creeks running in the centre of the streets, as in the sketch.

The street here shown is in the French settlement, and you can see a native lighter which has come freighted with straw or hay. These native quarters are estimated to contain a quarter of a million of people, whereas the foreigners do not amount to over a few thousands.

The Chinese living in these places are generally of the most degraded natures, though, of course, there are some honourable and well-conducted business firms. But nowhere could worse examples be found as to what is the result of one nation adopting the social and commercial advantages and practices of another without having communicated to it that Gift of Life which is the Root and Foundation of all. Myriads delivered from the restraints of their own country, but destitute of the spirit of another.

A. G. JONES.

New Year's Day Prayer Meeting.

ON the morning of Tuesday, January the 1st, being New Year's Day, according to usual custom, a special meeting for prayer on behalf of Foreign Missions was held in the library of the Mission House, Castle Street, Holborn, at eleven o'clock, presided over by the Rev. J. P. Chown,

of Bloomsbury, in the absence through illness of the esteemed Treasurer of the Missionary Society. There was a large attendance. The following letter from Mr. Tritton, read by Mr. Baynes, was felt to be a source of great pleasure and comfort :—

“Bloomfield, Upper Norwood, S.E., Dec. 13, 1883.

“MY DEAR MR. BAYNES,—Though compelled to be absent from to-morrow's meeting, you will believe that I am with you in heart. I earnestly pray that much of the presence and power of the Divine Spirit may be enjoyed by all present, and that the meeting may result in great blessing to the various missionary agencies of the Church at large. Let me wish yourself and my colleagues also a prosperous and happy new year.

“J. TRITTON.”

Letters were also read from numerous representatives of other missionary and kindred bodies, expressing deep regret at being absent. Prayer was offered by the Revs. W. L. Lang, M.A., of the Church Missionary Society ; R. S. Ashton, B.A., Secretary of the Evangelical Continental Society ; James Smith, of Delhi ; J. J. Fuller, of Cameroons, West Africa ; G. W. M'Cree, S. H. Booth, and Dr. Underhill.

Mr. Baynes made touching reference to the loss of another of the Congo band of missionaries—Henry Wakefield Butcher, of Bristol College—who, after two years of earnest and thoroughly consecrated toil, had been called to his rest and reward.

The following address was then delivered by the Rev. J. P. Chown :—

“We have an advantage in our meeting that is not always felt when we come to the throne of grace, and that is, that we know what we are seeking is in accordance with the Divine will, and for the furtherance of the Divine glory. Our prayers are but an expansion of that of the Lord. ‘Thy Kingdom come.’ Our desire is but for the carrying out of the Divine command, and our warmest wish but for the fulfilment of the Divine promise. It is well that we should so meet, too, in connection with our great work, because God has made prayer one essential element of its power and a Divine factor in its prosperity. We look back upon the past history of our Society, and, while it was cradled in prayer at its beginning, it has been in answer to prayer its noblest life has been sustained and its noblest victories have been won.

“Thinking of the past year, there is very much for which prayer and praise may well be blended together. It is not only that the life of former years has been maintained, but in some respects there has been a distinct and decided advance. It is so in the number of men sent out, as, if we take the Congo alone, the number of our brethren has been almost trebled since our meeting of two years since. The year just closed has yielded a large proportion of these, and though some precious lives have been smitten down, and we have to think of one dear brother sadly prostrated at home, and are called to weep over a new grave at Manyanga, where the dust of our dear friend Mr. Butcher has been laid, as though to take possession in the name of the Lord ; yet, looking at the work altogether, we may well thank God and take courage. While this has been so for Africa, we all know what has been felt about China ; and the resolution to which the Committee has been impelled, to add in due time fourteen to the inadequate

staff for that vast country, is one to which we believe they have been led by the Divine guidance, and in which they will be cheered by the Divine blessing. Scenes of unusual interest have been witnessed in this room when we have come to wish God-speed to bands of brethren and sisters whom we follow with our earnest sympathy and loving prayers. We cannot think of these meetings without remembering the kind and gracious presidency of our beloved Treasurer, under which they have been held, and the cessation of which for a time may well be mentioned, to acknowledge the answer to our united prayers, in which the dear life has been spared, and to tender the devoutest wishes in which we trust it may long be continued and abundantly blessed.

“Another feature of the year of great interest has been the endeavour to deepen the interest and elicit the aid of the churches on a scale such as had not before been attempted, and with a result that is most hopeful. The reports in our HERALD for this month are such as cannot but be cheering, and point us on to the Divine Word, that ‘to Him shall be given of the gold of Sheba, prayer also shall be made for Him continually, and daily shall He be praised.’ It does not need to be said that, while we speak in this way of our own Society, we think of it only as one of all who are working for the Master, and for whose prosperity we pray. We rejoice in the resources and consecration and successes God has given to them, and feel that we are members of one body that must all rejoice or sorrow together. We have shared with honoured brethren, during the past year, in the anxiety that has come to them about Madagascar, and, with the whole Church of Christ, have in spirit stood around the spot where the remains of Dr. Moffat have found a resting-place.

“And so, dear friends, we meet for prayer, for which there are so many calls. Our brethren in the field must think of this meeting with interest, and, while we rejoice in all that is apostolic in their character and work, we know their request may well be apostolic too, as they say, ‘Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you.’ Honoured men of prayer have been taken from us during the year, among whom we may mention Acworth, Green, Stovel, and Millard, who were all closely allied with us, and in one case in actual attendance up to a brief period before his departure; and, thinking of all our losses in this respect, we may well feel that additional privilege and responsibility is laid upon us. The dear Master, too, shows us, by example, invitation, and promise, what shall be in connection with prayer, which is His own appointment, and that He will never fail to honour. We want the showers of Divine blessing upon lands that are barren and desolate. It was while the prophet was prostrate on the Carmel heights, and sending his servant to look and watch, that the little cloud appeared that was the forerunner of those that covered the sky and poured out their treasures upon the earth. We want to receive the Divine recognition and commendation for the work. It was as our Lord rose from the baptismal water in the act of praying that the heaven was opened, the Holy Ghost descended like a dove, and the voice came which said, ‘Thou art My beloved Son, in whom I am well pleased.’ We want that our organisation should be, not a mere mechanism, but a living reality, filled with Divine power, and flushing with Divine glory. It was with Jesus ‘as He prayed’ that the Divine light streamed from Him. His very ‘raiment was white and glistening,’ and again the Divine recognition and commendation were given. We want, above

all, the power of the Spirit, by whom alone, and not by might nor by power, the great work can be done, and it was when the disciples were all united 'in prayer and supplication' that Pentecostal power descended on them, and there was the beginning of missionary work, as all the people heard in their own tongue the 'wonderful works of God.' It is with this feeling, then, that we enter upon another new year at the throne of the Divine grace; not merely entering upon it, we trust, but to continue it in the same spirit. Let there be this, and then there may be the looking for the blessing which will never fail. Not only looking, but in confident assurance of the faithfulness in which God shall deal with His people. Not only feeling this, but 'expecting' it, as Carey taught us ninety years since, expecting 'great things,' moreover, as we may from the 'exceeding great and precious promises' of His Word, and then 'attempting' the great things in which the blessing shall be found. Let it be, and 'God shall bless us, and all the ends of the earth shall fear Him.'"

Candidates for Mission Work in North China.

AT a recent meeting of the Mission Committee it was decided—in view of the importance of candidates for mission work in China becoming possessed of at least some measure of special and accurate knowledge with regard to China and the Chinese, their religious and social customs, their national polity, history, and manners, &c., and other allied subjects, BEFORE offering themselves to the Society for work in China—that public announcement be made that for the future candidates for work in China will be expected to become practically acquainted with the following works:—

1. "The Middle Kingdom: a Survey of the Chinese Empire and People." By Samuel Wells Williams, LL.D. Fourth edition. In two volumes.

2. "The Life and Teachings of Confucius; with Preliminary Essays and Explanatory notes." By Jas. Legge, D.D., LL.D. Crown 8vo, cloth, 10s. 6d. 338 pages.

3. "The Dhammapada: Texts from the Buddhist Canon, and accompanying Narratives." Translated from the Chinese by S. Beal, B.A. Post 8vo, 7s. 6d. 176 pages.

4. "The Speculations of the Old Philosopher, Lantsze, the founder of Taoism." Translated from the Chinese, with Introduction, by John Chalmers, M.A. Fcap. 8vo, 4s. 6d. 62 pages.

(The above can be had from Trübner & Co., London.)

The Committee have also resolved that copies of these works shall be sent to the libraries of all the denominational Colleges, and copies also placed in the Mission House Library belonging to the Society.

Foreign Notes.

CHITTAGONG.

Mr. De Cruz sends the following account of a recent baptism :—"On the 26th ultimo we had a very interesting baptismal service here. Baboo Shoshee Bhooshon Chowdry, a fairly educated young man of twenty-one years of age, belonging to a respectable Hindoo family, was baptized on the occasion. After the usual singing and prayer and the address, the convert gave an account of his conversion to God. Then after another hymn and prayer I and the convert went down into the water and I baptized him. The account of our brother's conversion was very interesting and encouraging to Christian workers engaged especially in educational work. The convert said that, eight years ago, while a student at Dacca College, he sometimes attended the services held in the Baptist chapel in that station, and on one occasion heard a very impressive discourse, on the Atonement of Christ, preached by Professor Livingstone. This convinced our brother of the absurdity of worshipping idols, and he began to pray to the true God, who has made the heaven and the earth, though not yet through Jesus Christ our Lord. In 1880 he removed to this station before it was re-occupied by our Society, and the following year I came here and built our present chapel. The convert soon found out this new place of worship, and became a regular attendant at the services, and one Sunday evening, at an after meeting, came forward as an inquirer. The following Sunday he came again, and I asked him if he believed in Jesus Christ. He said he was an inquirer, and was trying to find out the true religion. I gave him a tract entitled 'Napoleon Buonaparte's Testimony to the Divinity of Christ, and asked him to read it prayerfully. He did so, and became convinced that Jesus Christ is our only Saviour. Then, after undergoing further instruction for a few months, in November last year he desired to be baptized, but, unfortunately his relatives got hold of him and smuggled him off to Bickrampore, near Dacca. But God, who had begun a good work in our brother's heart, would not leave him alone, but increased his desire to be baptized, and last month he came back to us and was baptized. He promises to be a useful Christian, and is boldly preaching Christ in the bazaars and busties here. It is very encouraging to find this brother coming from a distance of 180 miles to be baptized, especially so soon after the disturbance that took place here last August on account of another baptism."

HAYTI.

The Rev. Alexander Papengouth, writing from Jacmel, under date of December 28th, says :—

"Our position here is very much about the same, except that many strangers and women and children have left the city, seeing what an irrepressible bombardment has taken place, and that most of our buildings have been greatly injured.

"Our mission-house has suffered immensely, and my life has been much threatened by the bombardment.

"Our field for usefulness and spreading the Gospel has, however, greatly

increased, inasmuch as I have been urgently entreated by the authorities to heal the sick and wounded in my capacity of medical man as well as missionary.

"Through this many have become more religious, pious and steady, in this unbearable trial of revolution. I have witnessed many ardent prayers to God for peace and soul salvation. I have ninety cases which I heal medically every day, and to all of whom I take the Gospel.

"Our large chapel harmonium has been broken to bits by cannon balls of the enemy, benches broken, the roof of the old house blown away, and many of my things greatly injured or destroyed.

"Food is getting unbearably expensive, and many die from starvation.

"I see sad, sad sights daily. Our city medical men have all shut themselves up within thick walls for fear of being killed by shot and shell, and in this way my medical mission work is greatly increased; indeed, my work is much more than I can do. Many ask me for New Testaments, and seem anxious about their soul's salvation.

"I will write again when I have opportunity."

Recent Intelligence.

The Rev. Robert Spurgeon, of Barisal, reached London on Thursday, the 18th of last month, in the s.s. *Rewa*. Mr. Spurgeon's health has greatly benefited by the voyage home.

Mr. Jones, of China, desires to acknowledge, with many thanks, the receipt of a large number of instructive prints, per parcels post, bearing post-mark "Argyll Street, Glasgow, [but without other advice], Jan. 14." Also, from Bristol, a roll of Religious Tract Society's prints—post-mark "Jan. 11;" no other advice received.

Mr. T. Sharman, of Balham Hill, makes the following suggestion, which we commend very heartily to our readers:—

"I perceive that strenuous efforts are being put forth to increase the funds of the Baptist Missionary Society; and it has occurred to me, that a considerable amount might be raised by the adoption of a systematic plan, which I am not aware has hitherto been tried. Whilst staying for several weeks at a boarding house in Warrior Square, St. Leonard's, some few months ago, a missionary box was passed round the table to the guests, immediately after breakfast, on *each successive Sunday morning*. The contributions were usually one penny, although anyone could deposit more if they chose so to do; but I observed that each visitor became a contributor. Now, if such a course was adopted throughout the various lodging and boarding houses in *all* the places visited by travellers, I think great pecuniary results would follow. I doubt not that both ministers and people connected with the denomination would willingly canvass the different places, and, where practicable, leave a missionary box for that purpose. I simply throw this out as a suggestion, and shall be glad to learn that, if not the practice adopted already, the suggestion may commend itself to your judgment."

[THE MISSIONARY HERALD,
MARCH 1, 1884.



HIS EXCELLENCY THE CHINESE AMBASSADOR, THE MARQUIS TSENG,
*Minister Plenipotentiary and Envoy Extraordinary to Russia, France, and
England.*

(From a Photograph by W. BLACKALL, Folkestone.)

THE MISSIONARY HERALD.

Death of the Rev. Quintin Wilson Thomson, of Victoria, West Africa.

WITH feelings of the deepest grief, we inform our readers that, by the last West African Mail, letters were delivered announcing the sad tidings of the death of the Rev. Quintin Wilson Thomson, who, after more than nineteen years of devoted and self-sacrificing toil on the West Coast, fell asleep at Victoria, on the evening of Saturday, December 29th, 1883, after little more than a fortnight's illness of fever congestion and bronchitis. Only two letters have been received—one, dated Victoria, Sunday, 30th December; and the other, Cameroons, January 10th; the former from Mr. Thomas Lewis, the latter from Mr. Samuel Silvey, further details being promised by the succeeding mail. Mr. Lewis, writing on Sunday evening, December 30th, from the Mission House, Victoria, says:—"I am, indeed, deeply grieved to inform you of the sad news in connection with our mission here. You will be deeply pained to know our dear brother, Mr. Thomson, is no longer with us. He was taken very ill about a fortnight ago, and last night, about 9 o'clock, he passed from us. He had severe attacks of bronchitis and fever. He was buried this afternoon in our little burial-ground. Our hearts ache, and there is a great blank here.

"Mrs. Thomson feels it terribly; she is in but poor health, and does not deem it wise to leave at once, but may leave for England about the beginning of March.

"We must have *immediate reinforcements*. I do not see how the work is to be carried on without two more men *at once*.

"For the present I take charge here, and Mr. Silvey at Cameroons."

Just at the present moment it seems almost impossible to realise the full meaning of this mysterious providence; for, humanly speaking, at no previous period of the West Coast Mission has the continued presence and

counsel of the faithful worker, now at rest, appeared to be more urgently and indispensably necessary. In his own words to Mr. Baynes, written only three months ago—referring to his work—“I am sustained and upheld amid many and heavy anxieties by the growing conviction that the dear Master is, in His great condescension, using me here for the settlement of many difficulties, and I look forward to the future with more hope than I have known for years. I believe the work here, by the continued blessing of God upon the new plans laid down by the Committee, will soon assume a better and brighter aspect; and my heart glows within me as, by faith, I see the time. I am full of hope, although sensible, too, of a growing weight of responsibility and daily anxiety. Oh! for more and more of grace to cast all our burdens upon the Divine burden-bearer. Our hope and trust are in Him alone; are they not, dear brother?”

And so, in the inscrutable providence of God, in the midst of these plans and in the height of his usefulness, our brother has been suddenly called away, leaving the mission on the coast without any senior or experienced missionary to carry on the work, our brother, the Rev. J. J. Fuller, being just now in England. “He doeth all things well,” and so, in simple trustful faith, we desire to bow in humble submission to the Divine will that has so ordered events, cherishing yet more deeply than ever a feeling of dependence and resignation; knowing that He, whose work it is, can so overrule this sad and mysterious dispensation as to bring about the furtherance of His kingdom and the wider extension of His glory.

For the sorely-stricken widow and the fatherless children, for the aged parents, and bereaved relatives, we would humbly and earnestly supplicate Divine help and compassion, that, in this hour of bitterness and grief, they may be abundantly supported and upheld by the special presence and grace of the Divine Saviour, and by the blessed anticipation of a joyful reunion in the everlasting home. The Committee desire very affectionately to commend them to the special sympathy and prayers of the churches throughout the country, and to the tender solicitude of the denomination at large.

As we only received these distressing tidings just before going to press, it is impossible to say all that should be recorded of the faithful and devoted worker now passed from us. Soon, however, we hope to place before our readers some further particulars of a life of no ordinary interest, and of a self-sacrificing, unobtrusive devotion to duty under difficult and trying conditions, such as is rarely found, even on the mission-field. In the words of Mr. William Dixon, late school teacher at Victoria, who was associated with Mr. Thomson all the time he was in Africa:—

“Ever calm, quiet, and collected, full of faith and reliance upon the

Unseen, when circumstances looked grave and dark, he always met trials and reverses bravely.

“Of his long and lonely journeys far into the interior, prosecuted with dogged and quiet endurance, all can tell who know anything of the West Coast Mission. His knowledge of the people, their language, their customs, and their peculiarities, was, indeed, remarkable; far surpassing that of any other European resident in that part of Africa.

“The financial and business affairs of the mission were conducted by him in a most masterly manner, for he was one of the most intensely practical missionaries ever connected with the Society; while his tender, gentle spirit, especially in sorrow or difficulty, can never be forgotten.”

“Blessed are the dead that die in the Lord. He being dead yet speaketh.”

The Chinese Ambassador to us.

THE ordinary names by which the Chinese call China are “The Middle Kingdom”—implying that they are in the centre of the universe, and every other kingdom outside; or “The Heavenly country,” by which we are to understand they consider *they* are under an especial care of Heaven, bestowed on them as not on others. Hence we call them “Celestials,” and hence, too, their pride as a nation, they being surrounded only by peoples vastly inferior in most things to themselves.

During the present century, however, China has been woken up to the fact that there were other powers in the world she had not reckoned with before; and now, after successive wars, she receives ambassadors from Europe and America, who are not, as formerly, treated as bearers of tribute to the Emperor of China. She also sends out ambassadors to Western nations.

The engraving we present this month is an excellent likeness of one of the present ambassadors—the Marquis Tsêng (pronounced Dzung—the *u* as in wrung). He is the son of a very celebrated member of the Chinese aristocracy—a great minister, statesman, and general of some twenty-five years ago, who was a marquis in his own right in perpetuity. His uncle is the late Governor of the Province of Shan-si, with whom Mr. Richard had so much intercourse during the famine there.

The present marquis is about forty-six years of age, and married. He is a man who has come very much into contact with foreigners in his own country as well as in Europe; and, judged by the standards of his own country, is a man of rank and culture, apart from any want of knowledge he may seem to show as to the etiquette of our diplomatic intercourse.

In a speech recently made at a banquet in Hastings, he gave expression to some very enlightened views; not hesitating to remind us that, as many of our ideas had an Oriental origin, so might we still find in the *far* Orient many a neglected lesson of wisdom to learn.

Let us all be frank with ourselves. Let us acknowledge the impatient and harsh way in which we have treated the Chinese nation in time past. Even if they have been overbearing, let us still, above all and beneath all, maintain our ground upon the fact that they are men as we are; that they are our brothers; and endeavour, by everything we can contribute towards this attitude, to convince them of its reality. We know it is hard to deal with the child who will not sit down at his father's board among the others; but even be it so, let us bear and forbear, and seek, increasingly, to model national relationships by the rules of personal virtue. A. G. JONES.

Notes of a Bible Tour

FROM ROME OVER THE APENNINES TO PESCARA AND BACK BY ANCONA AND FOLIGNO.

BY THE REV. JAMES WALL, OF ROME.

WE left Rome—Mr. Shaw and myself—on Tuesday (October 16th) morning at six o'clock. Reached Tivoli soon after eight, where we had time to get a cup of coffee, when we started in the diligence for Avezzano. We had scarcely left the city when the conductors had to dismount to repair the break, which almost stopped the vehicle on level ground, and thus gave little promise of service when needed in the descents of the hills. With us in the carriage were two gentlemen, of whom one turned out to be my neighbour—an agnostic, and, as far as such a person can be, in favour of the political and social influence of the Gospel. When in a college at Naples, he had received a portion of the New Testament. When the masters found it in his possession they gave him confinement on bread and water for a week. He seemed interested when he heard that I had had

something to do with the distribution of those gospels so many years since in Naples, and gladly accepted the offer of a copy of the whole New Testament. The ride up the valley of the Anio was very fine. The old river still rolls its waters past the ruined roads, and aqueducts, and wayside tombs of the Empire. Horace's farm still sends its rippling tribute to the Anio, but desolation dominates the scene. Papal misrule ruined the very rocks. Not only have the sacred woods disappeared from their summits, but also the soil. A red Indian has passed by and scalped them. At Arcoli the diligence stayed to change horses. The mountain air had sharpened our appetites. In the wayside inn half a dozen women were sitting round a table. A large pot of *polenta* had been poured on to the clean boards, and then covered with chopped sausage. Of course they invited us to partake, and, of course, the invitation

was accepted. The people seemed delighted. The *polenta* was good, and we left the simple home refreshed in body and mind.

CARSOLI.

Carsoli, a small town among the mountains, is well worth visiting. Mediæval houses, so small that they seem fit only for a race of pigmies, are found in their pristine form, queer as the woodcuts of our oldest Bibles. Filth, priests and pigs everywhere. On the top of the Apennines we stayed at a small inn. An old tinker had made a hole in the ground, put some charcoal into it, and was blowing away, making small lamps. A traveller who left the diligence at that point to go to a town several miles off, carried with him a large revolver, because, he said, there might be a brigand in the way. There were wolves in the woods, and even bears in the mountains. When we had commenced the descent, horses and driver were changed. The two horses behind were only old and lazy. The leader seemed mad; the driver almost foolish. Shouting, kicking, swearing, blaspheming. At last we start. The enraged driver lays on with all his might, not only to the horses, but to all he met—pigs, sheep, and women. The passengers look with alarm as they fly past the precipices, and swing round the sharp curves. No amount of shouting suffices to arrest the attention of the driver. At last one of the passengers knocks a pane out of the carriage window, and the man, who cares little for life and much for glass, moderates the speed at once. The country now changes, and, as we descend, cultivation becomes general, and the state of the people greatly improved. This part of Italy was never under the Popes. The scenery, too, is very fine. Monti Velino rises to a height of 8,792 feet, and the Gran Tasso to 9,813 feet.

We reached Avezzano, a town of six or seven thousand souls, at about eight o'clock the same evening.

AVEZZANO.

We had brought with us three hundred New Testaments, and intended selling them all at the highest price we could get for them in the short space of time we had allotted to ourselves. Avezzano is a central town, where roads cross, and far inland, away from evangelistic influence. It seemed desirable to leave as many testimonies of the Truth as possible in that centre. After reconnoitring the place, we decided to sell a hundred copies of the New Testament in Avezzano. The first thing was to find where to sleep. There was no room in the inn, which only seemed to possess an extra bed or two, but the host sent a man with us to a private place. Down a narrow street, dirty and sloppy, we were led to an almost empty room, in what seemed to be a haunted house. The people in the street were nearly all engaged in making wine. In nearly each shop persons in long white smock-frocks were engaged treading the grapes, others were boiling the must in large cauldrons. Singing was heard in all directions; and, there being no chimneys, clouds of smoke were issuing from the upper part of the shop doors; and, here and there, men were crossing the street with pails of wine on their heads, and their legs stained black red with the juice of the grape.

Early next morning we began our work at the inn. We unpacked our books and the sale commenced. The landlord and the waiter each purchased a copy, and the former offered us a room for a meeting if we stayed for the evening. We went from shop to shop, from house to house, offered to all we met; went upstairs, when we could, into public offices, barracks, prisons; indeed,

visited the whole town, and in two or three hours sold one hundred copies of the New Testament. Many touching incidents were crowded into that morning's work.

SALMONA.

By eleven o'clock we were in the diligence on our way to Salmona which we reached in the evening. This is a large place with a cathedral and colleges. We decided to sell the same number of Testaments here as in Avezzano, and therefore went out early, going from street to street. Here the sale was much more difficult. The people told us plainly they did not want religion. One of this class, quite a gentleman, who had been persuaded to purchase a copy, began to read it to a number of his friends. When I returned that way he called out to me and said, "I like it, and am beginning to believe." Notwithstanding the reluctance of many to purchase, having redoubled our effort, we sold the second one hundred copies of the New Testament in Salmona and started the same evening for Pescara, a small fishing-town on the Adriatic. We were now in the ordinary Italian town, with its politics, art, vice, and seething under-swell of socialism and atheism. We went through the whole town, and spoke individually to hundreds of persons; but our hearts were saddened at the desolations of atheism. One man, a fine-looking carpenter, told me that he had now no religious need, and that if he felt any he would quench it. When I told him that if he read the Gospel it would be different with him, he said, for that very reason he would not read it. This was no isolated case. The men who spoke to us thus, seemed to me to be among the more honest, and, therefore, the more hopeful. We sold about forty New Testaments and

then started for Loreto, which we reached about sunset on Friday evening.

LORETO.

Loreto is a kind of Catholic Mecca; it is a creation of superstition. We expected to be thorns in the flesh of the people here, and therefore resolved not to let the object of our visit ooze out before the morning. On the ground floor of the hotel where we stayed was a shop, full of little images and other objects of worship, kept by rather an accomplished lady, who, in a variety of ways, tried to induce us to make purchases of her. At last, I promised to enter her shop on the morrow. Not only the hotel where we stayed, but the whole street in which we were, is supported by the tens of thousands of pilgrims who annually visit the holy stones of this Mecca. When we sat down to supper, the waiter recognised me at once. He was an old hearer in Lucina. After supper we walked round the square and the immense church which rises above the house in which superstition holds our Lord was conceived.

The enormous masses of masonry rise from the crest of the hill, and frown, in gloomy grandeur, on one of the loveliest scenes on the face of the earth. Within, art has wrapped the fairest forms about the deepest degradation of the soul, and the potentates of the earth have there put their seals to the foulest lies. Long before light the next morning crowds were tramping past our hotel to the prostituted shrine. When we entered, hundreds were prostrated in the nave, and hundreds, also, in the side chapels. The *holy* house beneath the dome was crowded. With difficulty I wedged my way through the poor victims who stood in ecstasy before the window the Madonna had looked through; who thought miracles might sweat through the walls she had

touched, or salvation be obtained by looking at the hearth of the kitchen in which she had cooked for the sacred family.

AT WORK.

We now began our work. In the first place I entered the shop in the ground floor of the hotel, with some New Testaments in my hands. The lady referred to was there, but marvelously changed. She scowled at me, and drew herself up as if to strike from a greater height. Her tragic finger pointed through the door to some imaginary place where I could buy a soul for a *centime*. Without giving me the full direction, she began to shriek, "Go, go!" In the next shop things looked rather more serious; a tall, strong man, who recognised the book I carried, ordered me, with a threat, to quit immediately. All down that long street there was not a single desire manifested by anyone to hear the Gospel or obtain the Scriptures. Here, as elsewhere, we went through the whole of the town, offering to all. Among other classes we found some who had desires after truth, and who purchased the Scriptures, so that we left about twenty copies in about the most Catholic place in this part of

Italy. We then took train and returned by way of Ancona, reaching Rome on the Saturday evening.

In five days the distance travelled was more than three hundred miles—the number of Testaments sold, two hundred and eighty-three—money taken from sale of Scriptures nearly seventy francs, travelling expenses about one hundred and forty.

REFLECTIONS.

Such a visit, occasionally needful to the missionary, is always a help to him. It shows not only the immense need there is of the *Bible* in Italy, but also proves that Bible work can be done on a large scale and comparatively small expense. It is certainly discouraging, after all that has been said about evangelisation in Italy, to find one can travel two hundred miles through dense populations which are unsupplied with a single evangelist. If this is not a call from God, I do not know what is; and I can hardly conceive a field where labour could be more profitably given, or life more usefully spent, than among the interesting pagans and disheartened sceptics of the Central Apennines.

JAMES WALL.

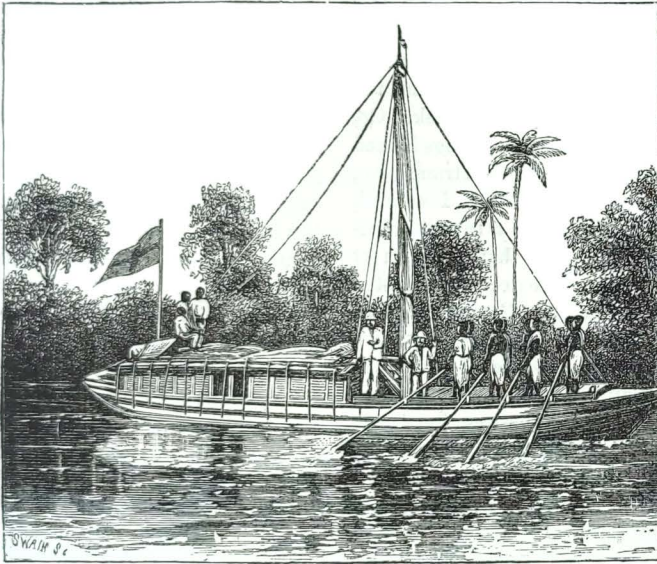
Rome.

Our Mission in Eastern Bengal.

BY THE REV. THOMAS MARTIN, OF BARISAL.

THE Barisal Mission Boat, *Zillah*, from a photograph by Rev. T. R. Edwards, which is shown on the next page, is one that has been in use for a long time. The writer of these lines has lived and travelled much in it during many years. *Zillah* is the name of the only daughter of the late Rev. John Sale, a good and faithful missionary who lived many years at Barisal. *Zillah*, his daughter, is now the wife of James Young, Esq., a good man and a good friend of the native Christians of Backergunge. (Backergunge is the name of the district, and Barisal is the name of the chief Mission Station where the missionaries live.) When the boat needed

repairs, some fourteen years ago, Mr. Young gave a liberal donation to help to repair it. Hence the missionary, out of gratitude to his son-in-law, and to perpetuate the memory of his daughter, had the name *Zillah* put in large letters on the stern of the boat, and the missionaries who succeeded Mr. Sale retained the name. Two young European missionaries are standing on the deck of the boat near the mast with their faces towards you. The name of the taller one is Rev. Arthur Jewson, and I think the name of the other is Rev. Robert Spurgeon; but the faces are not distinct, and cannot be easily recognised. The men standing at the oars, ready to pull, are natives, and most likely they are native Christians, for we generally employ



THE BARISAL MISSION BOAT "ZILLAH."

(From a Photograph by Rev. T. R. Edwards.)

native Christian boatmen. You will see that each has a cloth tied round his waist, which falls down a little below the knee, while another cloth is thrown loosely over the shoulders, leaving the arms and most of the back bare. One of those standing on the roof of the boat is the "manjee," or steersman, who holds the rudder, and the other two are, no doubt, servants. It appears the missionaries have been to Calcutta to attend the Missionary Conference, for those dark lines which you will observe across the venetian windows of the boat are pieces of bamboo suspended from the roof and falling down to within a few inches of the water. On the way to and from Calcutta they have to pass hundreds (I might say thousands) of native

boats, laden with jute, rice, sugar, and other articles of produce, and the bamboos are put over the venetian windows to protect them from being broken, if they should come into collision with native boats. The Mission-boat is nice and comfortable inside. It has two large rooms, a sitting-room and a bed-room, and behind the bed-room, at the stern, there is a bath-room—a very necessary and convenient thing in a hot country like India. As you go inside the boat from the deck, there is a nice little compartment in which the food is cooked. There are about 5,000 native Christians of all ages scattered over a part of the district—that is to say, about twenty-five miles in length, and about the same in width. During the rainy season, this part of the district is eight or ten feet under water for about five months every year, and then the missionary spends about three months of this time in visiting the native Christian churches, and in instructing the people. The boat goes from chapel to chapel over the rice fields, and through the tall-growing rice crop. It is propelled, or pushed, over the rice field, by long bamboo poles; but when there is a favourable wind the boatmen hoist the sail, and the boat goes along at a wonderful speed. Few boats can keep pace with this Mission-boat under sail. During the cold season, and a part of the hot, the missionary travels in this boat to other parts of the district for the purpose of preaching the Gospel to the heathen in the markets and bazaars. It is thus a messenger of peace and goodwill to Hindoos and Mohammedans as well as Christians. Besides carrying the missionaries and native preachers to these places, it always carries a large number of Scriptures and tracts in Bengali, to be sold to those who can read, and who are willing to buy them and take them to their homes.

THOMAS MARTIN.

Barisal, Eastern Bengal.

Work in the Delhi District.

WE are indebted to the Rev. James Smith for the following extracts from a recent letter he has received from the Rev. Herbert J. Thomas, of Delhi:—

“Just before going down to Calcutta to attend the Conference, I went for my first missionary tour with Bernard. I went with you last year to Palmal, but then, as you know, I could only look on and learn, not speak; this time, however, I had the joy of sharing

in the work. We went in a baili into the northern district, as Bernard had just returned from a journey into the southern, and Dr. Carey was planning another in that direction. Bernard started off with the baili and baggage on Tuesday, 6th November, and went

as far as Loni; I was detained at home that day by the sudden arrival of Mr. Dillon, of Poona, but next morning walked out early to overtake him. On the way I preached at Ghaunda, and also to a small group of men resting under a tree by the roadside. I did not stop at Loni, as Bernard had preached there the previous day, so we walked or rode on to Khekrah for our first day's journey, preaching at Gaddhi, Bapuljakan, and Manduala (twice) on the way. We had a good time in the bazaar at Khekrah, though rather a noisy one, Bernard bearing the brunt of the opposition, as I could not make out their awful village boli. The *sara* here, as you know, is very small, and the food almost *nil*; any way, after a rather hard day's work and no breakfast, I was only able to have a dinner off *ladu* and another kind of sweetmeat something like *jalebi*. This was a small inconvenience linked with a great pleasure, for we began selling gospels and tracts most freely at Khekrah.

“ BAGHPAT.

“Next day we went to Baghpat, making one halt at Kathah, where we had a good congregation in the gate of the town. A young Mussulman here very much amused me with his exhibition of English. After ‘Good morning, sir!’ ‘What is your name, sir?’ and one or two such like phrases, he relapsed into silence, or Urdu, and I thought he had exhausted his whole stock, but I found I was mistaken and had done him an injustice; for on getting into the bails, he said, as a last effort, ‘Good-bye, *my dear!*’ I did not laugh out then, but have made up for my self-restraint since. We put up in the big *sara* at Baghpat, and after breakfast spent a most enjoyable hour or two in the old town; we preached in two bustis to interested groups of weavers and other low castes, and also in the

Hindoo school on the hill,—the choodri showed us no little kindness, and we sold all the books I had with me at the time, and one or two of the young men came back with us to the inn for more. After a rest we went into the bazaar and preached in three or four places, every time to large crowds, and every time also selling Scriptures and tracts. Only two men proved troublesome, one of whom, a *Jeminda*, was shut up by the people when I was about to sing a *Bbhajan* at the request of a *Mahajan*, who had asked us to tell him what was in our books. Again and again I have found a *bhajan* most useful, both in collecting a crowd, and in quieting them when gathered, as I never was interrupted when singing ‘*Gisú Masèh merá práu bacháyá,*’ though, as you know, *preaching* the sentiments of that *bhajan* will usually provoke *bahúa* on the part of some of the audience. Altogether, we sold in Baghpat one rupee's worth of gospels and tracts, quite clearing out, on this our second day, our whole stock of twenty-four Hindi gospels. I was so happy that night, and never before had I felt such a sense of pleasure at the thought,—there are now again copies of God's holy truth in the hands of many in Baghpat who never read it before! God enlighten and bless every reader of them!

“ BAROUT.

“Next day we sang and preached at Sasánah, Sarúrúp, Tandí, Barout, and Barant. Samuel Wales and his wife send their *bahut*, *bahut salám*. They are working well, and I had the joy of baptizing the first fruits in Barout. There were three candidates for baptism, Wales' daughter, and a *Chunar*, *Dhan Singh*, and his wife, *Samekor*. We were greatly pleased with the conversation we had with them all, and decided to baptize them, but with great sorrow

Dhan Singh drew back ; he dreaded the persecution he would have to endure, as the Christians at Chaprauli have. I did not attempt to reason with him, simply pointing out the power and readiness of Christ to sustain those who trust Him, and adding, that when he felt he could bear all things for Christ's sake, and in Christ's strength, we should gladly baptize him. Samekor was a woman of very different metal, and gave a clear and unmistakable evidence of her faith in Jesus Christ. Samuel Wales and his wife also wished to be immersed at the same time, so, after a short service at his house, we went to the canal, where I baptized them, their daughter, and Samekor. Next day, Sunday, we had the Lord's Supper together. We preached several times on Saturday in the bazar, and on Sunday morning I went out by myself into other parts of the town.

“ CHAPRAULI.

“ We left at 11 o'clock and went to Nasauli, and met two of the Christians Bernard baptized last year ; then we went on, stopping at two or three villages off Chaprauli, which we reached late at night, but after 'pári' we had a large gathering outside the school-house. We stayed here all day Monday, preaching in various parts of the town, conversing with the crowds who all the while gathered round the school, and in the evening had the Lord's Supper with the Christian brethren. We propose building a school here shortly, as the Chumars have given the land, and the Jats have promised to give bricks, &c. On Tuesday we went through two villages to Kotanah, where we had hard work and noisy, and which we left very dispirited ; but as we were not told to speak only to those who will hear, we dare not fear God's Word will return unto Him void. Crossing the river we preached in Moharikpur and Tajpur

and put up for the night at Morthal, in the Government schoolhouse. We had good preaching in the bazar, and again next morning in a chaupal. The road to Soupat was thronged with people returning from Ganga ji Mela, and we preached to a crowd of them under a tree near a pî-á-o. In Soupat we had a good time, preaching and singing for three hours or more in various parts of the town, and then we went on through Bahalghar to Rai, in the sara of which we put up, and then had a preaching in the village. We finished our tour next day, Thursday, by preaching in five or six more villages.

“ THE FOOLISHNESS OF PREACHING.

“ Altogether I very much enjoyed the work ; I have gained experience and knowledge, and while I sometimes felt much discouraged by the reflection, 'What possibility is there that a hurried visit, a few words at best but partially understood, coming to the poor people simply as a rather unusual and not very noteworthy incident, should influence the religious thought, and interfere with the education and prejudice of a lifetime, in the case of any one of the hearers?' still I did feel that the very mention of a new and unknown Saviour, whose grand characteristic is love, is often used by our Master as the influence to arouse curiosity and inquiry ; and blessed be His name, the 'foolishness of preaching' does exalt the wisdom and glory of God. I am as sure that the violent Mussulmans and bigoted Sarangis of Kotanah shall call Him blessed, as I am that the commission to preach Jesus Christ and Him crucified to every creature was made by the Eternal One, who never sent His servants on fool's errands, nor wasted His own resources in vain displays of love and kindness. There is a work going on I am sure. The darogha at

Rai told me he believed Christianity would spread over the whole of India, and he did not mind much if it did. There has been, as you know, injustice and persecution suffered by the Chappauli Christians, yet in that very town there are three or four more Chumars asking to be baptized, and many Jats offering to help to build the school if their sons may also attend it. I baptized the first convert in Barout, and know Dhan Singh will soon follow, and rejoiced to hear from his fellow

basti people that he was a good, kind, and respected man amongst them. But there is little need for a young man, only just past his probation, to write like this to *you*. And yet I know also God has privileged me to enter, or to begin entering, upon your labours, and I pray His Spirit may rest upon me to make me faithful to my advantages, humble in my rejoicings, and hopeful in my disappointments.

“HERBERT J. THOMAS.

“Delhi, N.W.P.”

A Tour with Mr. Gogon Chunder Dutt.

THE following account, written by the Rev. Arthur Jewson, of Barisal, has just reached England:—

“Koolnea, Dec. 10th, 1883.

“MY DEAR MR. BAYNES,—I think the following little incidents will encourage Mr. Dutt's numerous friends in England. On November 15th, 1883, Mr. Dutt, four preachers, a colporteur, and I started from Koolnea in the mission boats.

“A BENGALI THATCHER.

“We had accepted an invitation to spend the first evening at the homestead of a thatcher, who, about four years ago, attended one of the missionary meetings which are held monthly in the courtyard of Mr. Dutt's house, and liked the music and singing so much that he went again and again, and began to feel he would like to become a Christian. His father and brothers threatened that they would not live with him if he embraced Christianity; but, finding him resolute, they tried to persuade him to defer deciding, and then were persuaded by him to come and hear the music. The Holy Spirit graciously inclined their hearts toward Christ,

and at last they asked Mr. Dutt to send some one to teach them more about Christ. Mr. Dutt sent Kāngali, a Hindoo convert, who, though he cannot read, is full of faith and zeal, and, as he goes about from place to place with passengers in his boat, he loves to preach, sell Scriptures, and give away tracts. Mr. Dutt told him to take nothing with him, but to go and live and eat with the people. When he did so the neighbours outcasted the family; the landlord fined them a sovereign, which, though it was illegal, Mr. Dutt persuaded them to endure for Christ's sake Also, in order to get them to leave the village, various false charges were brought against them in the Court, and the husband of the thatcher's sister married another wife; and when, to escape his cruelty, the poor woman took refuge in her father's house, the man threatened to come and break it down and beat her. Hearing of all this, Mr. Dutt went to the village to reason with the people, and to encourage the poor Christians to be faithful to their Saviour. When Mr. Dutt asked the poor wife what she

should do if her husband beat her, she said, 'I am ready to give my life for Christ.' The thatcher had previously been baptized; afterwards the sister and another brother were baptized; another family embraced Christianity; two Christian families moved to the village, and a little church was formed under the care of one of the three preachers who are supported by Mr. Dutt's Home Missionary Society.

"A CHRISTIAN NATIVE COMMUNITY.

"It was then with very great interest that soon after the full moon had risen we left the boats, and wended our way along field-paths, through the ripening rice and the shadows of palm-trees and of feathery bamboos, to this little Christian community. On reaching the homestead, we sat down in the house which they have set apart as the chapel, and talked to the head of the family, an old man, who told us he felt a great leaning toward the Roman Catholics, as two priests had visited him, and manifested so much love, and had taken the children of a neighbouring Christian away to their boarding school at Jessore, and were going to give them a good English and vernacular education, free of cost, and had even given the parents a parting present of money. We tried to persuade the old man not to have his attention drawn away by the priests and their gifts, but to look to Jesus, who alone can satisfy the soul. In the meantime an awning, which we carried about with us from place to place, had been put up in the court-yard, formed by the houses of the homestead; and we all sat down on mats to a good meal of rice, vegetables, fish, and ducks.

"EVENING SERVICE.

"After supper the evening's service began. It consisted of singing to the accompaniment of a drum and a

pair of cymbals, a number of hymns describing the history of Christ. These were interspersed with several hymns and short addresses. After the service came the collection and sale by auction of fruit and vegetables which had been brought by those who could not give money. These amounted to five shillings, and the man who made the collection called attention to the pleasing fact that some of the Hindoos and Mohammedans present had also given their mites. The poor woman I have mentioned also gave her gold nose-ring, worth eight shillings, for she had given up wearing it on becoming a Christian. I may here add that since returning home I have had the pleasure of examining the thatcher's aged mother as a candidate for baptism, and very pleased I was with her intelligent apprehension of Christian truth, and her heartfelt expression of attachment to Jesus.

"I have dwelt thus fully on the above little incident, not because there was anything remarkable about it, but because I believe it will give you a good idea of the nature of the ordinary work which is going on in this district.

"WORK AFIELD.

"I will now very briefly mention two or three other things by which, I hope, you will be able, more intelligently, to sympathise with and pray for Mr. Dutt and his neighbours.

"On Saturday, after the usual very interesting Bible class, we left our boat at a market place and started off, two-and-two, to visit the homesteads near. The preacher whom I accompanied visited seven homesteads; we were always listened to with attention, tracts accepted, and sometimes portions of Scripture bought. On returning to the boat we found that quite a crowd of sick people had assembled on the bank, and Mr. Dutt, whose fame as a homeopathic

doctor is so great that he not unfrequently has people come twenty miles to him for medicine, and Ram Charan Ghosh, one of his preachers, whom he has also trained in a very efficient manner, were attending to the diseases both of their bodies and souls. That afternoon we were very busy preaching in the market, and Mr. Dutt gave or sent medicine to not less than 200 patients.

"MANIFOLD LABOURS.

"We spent Sunday at Kadamdi, where the annual fair is held. The appearance of the village is a credit to the Christians, and I was pleased to hear from the pastor that, with the exception of two or three old women, all can read. In the afternoon I gave an address at the Young Men's Association, and was delighted to find that these young men meet every Sunday to try, by mutual instruction and criticism, to fit one another to preach the Gospel. On Tuesday, a Mohammedan whose family had been greatly benefited by Mr. Dutt's medicine, found us in a market and asked us to go home with him, as all were so anxious to see Mr. Dutt and to express their gratitude to him. We went, and after preaching the Gospel to some fifteen men and boys, Mr. Dutt was taken to see the women, and, after he had preached and sung to them, at his suggestion they also sent for Ram Charan and me; and on leaving they gave us two fowls and four rupees for the Home Mission Fund.

"MEDICAL WORK.

"On Wednesday we were staying at a Christian's, whose house is called, by interpretation, Cocoa-Nut Homestead. Though the spot is a lonely one, boat-loads of invalids continued to arrive all day. Mr. Dutt was even asked to visit several women who had been brought in a boat to a secluded spot that they might, unobserved, obtain the benefit

of his advice. Here we preached many times, and about 200 patients were attended to. On Friday we were at a little village called Old Woman's Land; the distinguishing feature of the day was that a break was made in the dispensing of medicine in the middle of the day in order that a larger number of the patients that flocked to us might be present at the missionary meeting.

"On Monday we were at the large Christian village of Shalabuyni, which has been built on land reclaimed from the Sunderban jungle by the Christians. It is reached from the boat by a bank some two hundred yards long, which was constructed, through their inundated rice-fields, by the unsalaried pastor of the village, at a cost of sixty rupees, on the occasion of their welcoming Mr. Dutt back from England. At the Missionary meeting, Mr. Dutt referred to the fact that, though their crops were suffering much from drought, fifteen of their number had gone into the Sunderbuns and cut down a boat load of wood, and sent it to be sold for the Home Missionary Society, and it had realized sixteen rupees. Since then there had been an unusually high tide, their corn had revived, and they had every prospect of a splendid harvest and high prices.

"MEDICINE WANTED.

"The friends at Stroud will see, from this account, that Mr. Dutt is making excellent use of the fine box of homeopathic medicines, which they gave him, and other friends may be glad to know that he would be very glad to receive two or three more boxes, as he desires to train some more of his preachers to heal both the souls and the bodies of the suffering thousands around him.

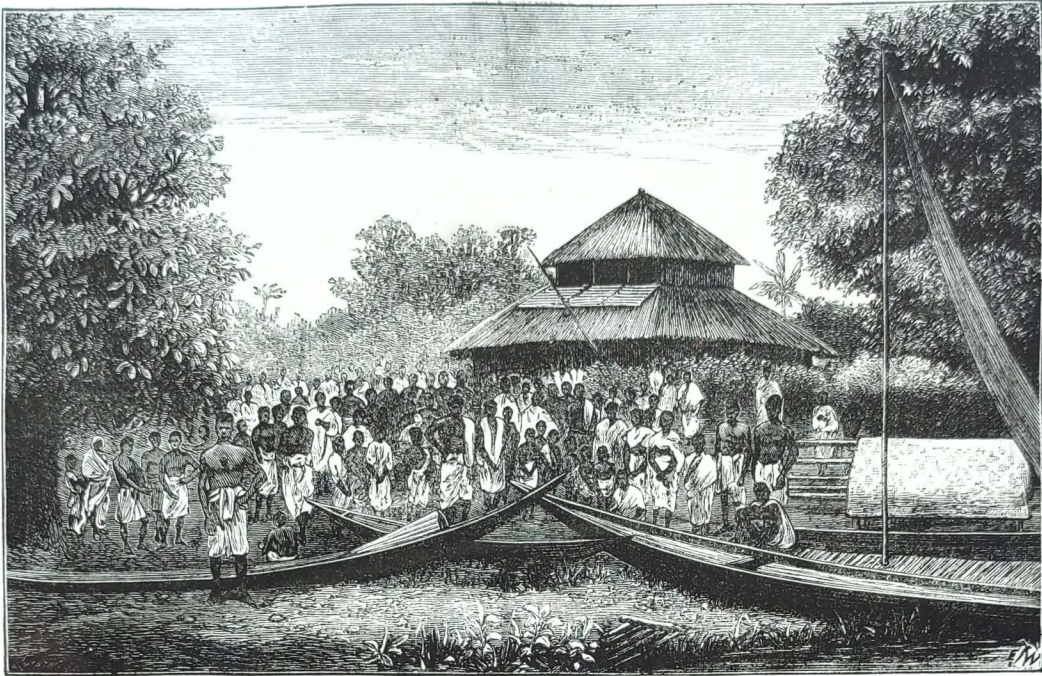
"I am, dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON.

"Barisal."

[THE MISSIONARY HERALD,
MARCH 1, 1884.



BACKERGUNGE NATIVE CHRISTIAN CONFERENCE. (*From a Photograph.*)

Backergunge Native Conference.

EVERY year's Conference is an improvement upon the one that preceded it. The gathering is becoming a power in the district, and may develop in many directions in the future to the benefit of the community. It is something more than a gathering to discuss matters of importance touching the welfare of the thousands of Christians in the district, though that is no mean portion of its work; in addition to this it also in some degree controls the whole community, by forming, accepting, and enforcing rules that are binding on all alike; and a number of evils have been thus successfully suppressed. The missionary aids by his counsel, and encourages by his presence; but on many points the members of the Conference have greater insight into the native character, customs, and tendencies than any foreigner is likely to possess. All preachers and deacons are members; but, in addition to these, a number of the people who live where the Conference is held are usually present. A general collection defrays the expenses of the gathering; but the church that invites the members bears the greater share of this burden, and is responsible for details in arrangement.

This year the meetings were held at Soogram. Brother Edwards presided. The people decorated the chapel with excellent taste, and showed in many other ways their delight at receiving the members. Perfect harmony reigned in every sitting. The speeches showed that such opportunities for the development of the talent in the churches are not thrown away. Varied and many were the subjects brought forward and discussed. An earnest and lively prayer-meeting opened the sittings. The first subject presented was, "The best way of preaching the Gospel." This was followed by a discussion on "The present condition of the Christian community in the district." I had to read a paper on "Church government" the following morning, and a long and interesting discussion was aroused. Some rules too, to aid the pastors in this portion of their work, were formulated and accepted. This was followed by a paper on "Our young men," and many excellent suggestions were thrown out as to how to utilize this class in God's work. Some urged upon them Sunday-school work; others suggested prayer-meetings in homes where the pastor could not visit; and most encouraged them to unite in an association for mutual improvement.

"Roman Catholicism" was the next subject brought up. The question of great moment was, "What attitude ought the Christians to assume towards those who had gone over to that sect?" I suggested that they should be treated as Phirtees (apostates) are treated now—*i.e.*, that none of our people should eat with them, or in any way have fellowship with

them. This was heartily agreed to, and a rule was formulated at once on the subject. To have been less strict would have been disastrous to the community. It will deter many who are being tempted to go over, and shame those who have gone, if it does not lead them to desire to return.

“The service of song” then came under discussion, and was wisely and warmly dealt with. Bengalees, as a musical race, do not need to learn much from Europeans on this subject. “Wife beating” was the subject of an excellent paper that could hardly have been excelled in its spirit and matter. Early marriages are at the root of this vice, and so is the want of education, but especially the absence of the Spirit of Christ. A paper on “Prayer meetings,” and the discussion that followed, were very inspiring and encouraging. Many bore testimony to God’s willingness to answer prayer, and most cheering instances were related.

The Madarepore Mission called forth many remarks. It was taken up and started entirely by the Conference, and it is now in its third year. A preacher has been supported, his house built, and land rented. Little visible result has at present followed, but their “labour is not in vain in the Lord.”

Two young women read papers to the Conference on the third day. One of them was well composed, and interested us all much. Afterwards a wife of one of the preachers appealed earnestly to her sisters for help for the Madarepore Mission; and proof that her words were not in vain was given when the plate went round. As this is the first effort made by our native women in this way, we were greatly pleased by the success of the meeting devoted to them. The large chapel was crowded to the closing sitting. I addressed them on the words, “He loved me, and gave Himself for me,” and Brother Edwards presided at the communion table afterwards. Thus we parted, commending each other to God’s care for another year. May it be a prosperous one!

ROBERT SPURGEON.

Tidings from Stanley Pool.

BY the kindness of Mr. Whitley, of Byculla Park, Enfield, we are able to give our readers the following extracts from a letter written by Mr. W. Holman Bentley to Miss Rooke (now engaged in Zenana Mission work in Delhi), and dated “Arthington Station, Stanley Pool, October 6th, 1883” :—

“MY DEAR MISS ROOKE,—My father and mother have told me that I am indebted to you for so kindly providing me with the harmonium I need.

I am indeed grateful for this very kind assistance, and hasten to express my thanks.

“The African is fond of music, but

it is a difficult task to teach my own dear boys to sing without an instrument to help them, especially at first.

"Their scale is different to ours, as you may be aware, and there is yet another difficulty—whatever our Scotch friends may say about instrumental aids to worship, I fear my boys might wonder whether the strange noises we can make were at all musical. Now, as they stand round Mr. Comber's harmonium at evening prayers, they sing our few Congo hymns heartily and gladly. Not satisfied with one, they ask for one more and one more until we are tired, and say that it must suffice.

"You may wonder why I asked for a harmonium when there is one here. Mr. Comber brought one out with him four and a-half years ago. It travelled about in Congo a great deal, and has had a rough life during our pioneer work along our present line, sometimes being stored three months at a time without being aired. When it finally reached here it had scarcely any voice left, leaking badly. . . .

"I have given careful instruction as to its transport to this place, and it will receive every care here; when I return, we have good reason to hope that our steamer will be nearly finished, and the instrument will be ready to surprise the wild savages up river. For I am only here temporarily; we have wandered indeed, but now the wandering is begun in real earnest. It is impossible to foresee the kind of life I must lead, but it is most probable that I shall have a station to call my home somewhere within 400 miles of here. We have had a fair training, and we hope that, as soon as it is safe to risk a few things at a new station, we may be able to set to work in real earnest, and at once.

"Our great hope is in the children,

and our first attempt is to get boys for training from whom we may pick up the language, and to whom we may look for assistants, teachers, evangelists, and at last pastors. Their ears and hearts are more readily reached than those who have become brutalised by the aimless, cruel, wicked life of the 'happy, innocent savages.'

"The children are very sharp, bright little fellows; but at fifteen or sixteen their intellectual life seems to stand still; there is nothing left then but bad to learn.

"How to turn their half-believed superstition to practical account. How to extract cloth from all around them through fear of accusation of witchcraft, and at the same time ward it off themselves. It is impossible to describe the terrible degrading effect of this system. In many parts a woman cannot plant a sufficient crop of arachthis and cassava, because, if she did not want when others did, she would at once be marked for the next witch palaver. A man cannot earn and work as much as he would, for the same reason, while all the cloth they get is not to wear, but to buy slaves, or rather retainers and wives; the rest is hoarded, that it may be wound round them when they die.

"Wars are frequent, and great palavers made for the purpose of extracting heavy fines; a pitched fight in their market every month or so, and every one liable to unreasonable and uncontrollable bursts of passion. Greed and cruelty, at which every one laughs, until it is his turn to suffer.

"These things keep these countries in a continual ferment. All are ready to acknowledge this; all will deplore it as one speaks of it, especially in a new place. When I have been talking to some one about these things, those close to me betray a nervous anxiety

that all possible shall hear this talked about a thing no one has ever dared to combat.

"It might seem a sad, hopeless outlook, but there is no reason for regarding it in such a light.

"They feel the need of the light and help we bring; and, although our expectations as to those who are now adult must be very moderate, we have a promising field in the children. When their education has been pushed to a certain point, there is no need for that intellectual stagnation to set in—a wider field is set before them. When they begin to think for themselves, the excessively gross superstitions must lose their hold.

"But we always tell them that, good as all these things are, there is no hope either for them or their people unless God Himself change their bad hearts. We have not come to teach them to read, to make cloth, &c., &c. We have come to tell them of the great 'Nzambi, their Nzambi, and how His Son came to teach us; to tell us of the Father's love; to set things straight; and then to complete His loving work, by giving His own life to reconcile us to God.' The other things we teach them are accessories. Our best school is at San Salvador, where some forty boys and more are in constant training, half of them living in the house.

"At Bayneston, too, our brother Hughes is getting on well. Here we have nine boys; only one of these is from the immediate neighbourhood.

"The chiefs here would much prefer receiving heavy presents to doing anything for the white men. They see that the presence of white men who are pushing up river threatens their ivory monopoly; and although they half believe that we have other objects than ivory, they think that perhaps if they refuse to send us boys to teach, we shall

go back to our country, and then that will be one party of whites cleared away out of their land.

"This attitude is already showing signs of breaking down, however, and we have good reason to hope that ere long we may have a flourishing school here. There are swarms of children about, many of whom would be glad to learn. We have now sent to a well-disposed friendly chief, Makitio, of Ngombe, 60 miles south-west, to tell him that he may send three more boys. From his district come the boys we now have; they are Baknogos, and speak a dialect differing very slightly from that of San Salvador. The transport service is working well. Nearly all the *Peace* is here now, only four months after the first plate arrived. Our stores at Underhill and Manyanga were almost empty by the last advice; 300 loads reached here last month. No pieces of the steamer are lost; her fine little tender, a steel sectional boat, is here in company with Dr. Sims, of the Livingstone Mission; we went round Stanley Pool in her. We find the 'Pool' to be about seven times the size Mr. Stanley gave. It is nearly three times the size of the Isle of Wight. At first we thought it larger still, but on charting it out it is about 400 square miles in area.

"The view from our station is very fine, and now, as the rains have set in, the air is perfectly clear. It is difficult to realise that hills seen so clearly and apparently so near are thirty miles away. There has been some anxiety at home as to De Brazza and his possible movements. It will be indeed a disaster all round if the Upper Congo is left to the absolute control of France. We can but hope that at least it will be neutralised.

"We are in correspondence with the missionaries at Gahon (American Presbyterian); they are much troubled and

harassed by the French there—a new commandant is behaving very badly. Their schools are closed, and any teaching in other than French, and such as the French may direct, is prohibited. They are trying to drive out of the colony all influence other than French. The navigation of the rivers is stopped by a law forbidding any one to carry firearms, and, as a consequence, the traders' boats are pillaged wholesale by the natives on the banks.

"England will act very unwisely if, through geographical or other ignorance, she allows Central Africa to be cursed by France. . . .

"We are all well here, and on good terms with all, even with the king of the west bank of the Pool, including Nifwa. But to cross unto the French territory, as it is called, would very likely cause trouble.

"You will have heard by this time of the disaster which happened to the pioneer of the Algerian Mission (Jesuit), the Abbé Guyot. Now the 'Mission du Saint-Exprit et du Sacré Cœur de Marie' is in trouble, five miles from here, away across the Ndamo Falls. The Catholics are seeing trouble.

"Five Husas of the Belgian Expedition were drowned a day or two ago attempting to cross the river, which is about two miles wide, by passing only 500 yards above these terrible falls. It was sheer madness. They were natives from Lagos. . . .

"I have to devote my time and energy to the languages just now, and can only write letters at night when fairly tired.

"Believe me to remain,

"Yours sincerely and gratefully,

"W. HOLMAN BENTLEY."

Work for the Zenana Mission.

AT the request of Mrs. Angus, we gladly insert the following letter from Miss Thorn, of Delhi, whose recent visit to England did so much to create deepened interest in the work of the Zenana Mission in Delhi and elsewhere.

"Baptist Mission, Delhi,

"December, 1883.

"MY DEAR MRS. ANGUS,

"Will you please to convey our very hearty thanks to the kind friends who have sent us such a nice box of dolls, bags, picture-books, and children's clothing, &c. We are hoping this year to induce some of our Zenana pupils to come to our houses to receive these gifts of love from distant England; they have never yet done such a thing. Though some few have come to see us, they have always taken care that the neighbours should not know whither they

were bound; but now we shall have to tell each one who else is expected.

"I have heard from several sources that our friends in England get tired of doll-dressing, and would be glad to do something more useful. Our pupils have no book-cases in which to keep their books; and, as the youngest child of the family is allowed to have whatever it cries for, the lesson-books come in for a share of its attention, and are soiled and torn accordingly. I think ladies at home might assist in their preservation by the gift of suitable book-bags—an improvement upon the native 'judān,' in which

boys carry their books to school. The bag should be of the shape of an ordinary night-dress case—length twelve inches, width nine inches—lined with holland or glazed calico—the outer covering being cretonne, satin, chintz, or anything pretty, except American leather (as that spoils very quickly in the heat), and fastened with buttons or braid or tape. Also some well made needle-cases, such as English ladies use, would be valued, for the work-basket is as rare as the book-case in the Zenana; and although the family garments are made at home, the needle is generally stuck in one corner of the work in hand and often takes long to find.

“A large number of our pupils being women, such gifts as these will be

more suitable than dolls, and will help in enforcing lessons of tidiness.

“The last pattern for boys’ coats sent to you is more simple than the previous one, and we shall be thankful to have any number of the two larger sizes made in strong calico, with a narrow band of Turkey red at the neck and waist; they are needed for our boys’ boarding school. If any working party would like to undertake the winter coats for thirty boys, I shall be glad to send particulars to them direct as to the sort of coat required. Cardigans or knitted jackets high in the neck, and with long sleeves suited for young people, would also be very acceptable.

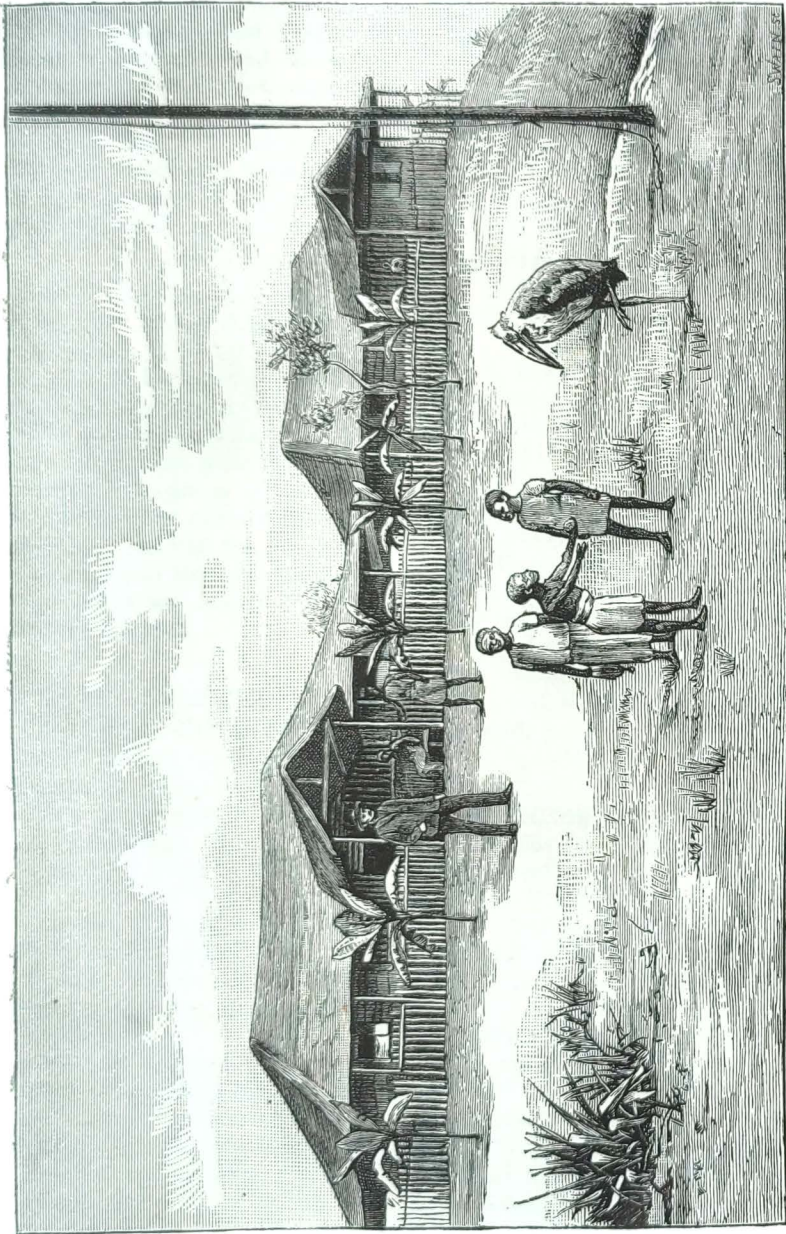
“I remain,

“Yours affectionately,

“BERTHA THORN.”

Recent Intelligence.

Mr. Thomas S. Penny, of Taunton, writes as follows, and we very cordially commend his suggestion to the imitation of our readers:—“I think you would like to know that last week I went to Hatch Beauchamp, a small country village, and gave an address on our Central African Mission, with a view to deepening interest in the Society’s work. I took my African map with me and found it a wonderful help, not only to my own speaking, but to the clearer grasp of the subject on the part of my hearers. On Sunday last, in the afternoon, I went to Fivehead Sunday-school with the same object, and in the evening gave a missionary address at another village—Isle Abbots. I believe that increased contributions will result in all these branches. I propose to visit one or two other places in the same way, in the hope that friends there may also be stimulated to do more. I venture to suggest that if friends connected with other town churches would in this way visit COUNTRY churches, a double purpose would be served—namely, a deeper feeling of brotherhood between town and country would be created, and the funds of the Society would also be largely benefited. It seems to me that we want all our churches to take an intelligent interest in missions, and I cannot but think that the better they are informed as to our work, the more cheerfully they will give, and the more earnestly they will pray. You will, I am sure, pardon my troubling you, but having proved the advantage of my suggestion (two branches with our own church—viz., Creech and Corfe—having commenced their auxiliaries through its instrumentality), I feel I ought not to refrain from mentioning the matter to you.”



MR. COMBER'S HOUSE.

ARTINGTON STATION, STANLEY FOOL.

MR. GRENPELL'S HOUSE.

[APRIL 1, 1884.]

THE MISSIONARY HERALD.

BAPTIST ANNIVERSARIES, 1884.

TUESDAY EVENING, APRIL 22nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.

THE MEMBERS' MEETING OF THE ASSOCIATION

WILL BE HELD AT THE BAPTIST MISSION HOUSE.

H. M. BOMPAS, Esq., Q.C., will preside. Chair to be taken at Seven o'clock.

THURSDAY MORNING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

BLOOMSBURY CHAPEL.

The Rev. ALEXANDER MacLAREN, M.A., D.D., of Manchester,
will preside, and deliver an address.

Service to commence at Eleven o'clock.

MONDAY EVENING, APRIL 28th.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING

AT BLOOMSBURY CHAPEL, at Half-past Six o'clock.

Chairman—J. S. McMASTER, Esq., of London.

Speakers—Rev. DANL. JONES (of Agra); Rev. JAMES SMITH, (of Delhi)
Rev. J. G. PIKE (of Sumbalpur); E. B. UNDERHILL, Esq., LL. D.
(Treasurer).

LORD'S DAY, APRIL 27th.
BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. W. Stott ...	Rev. W. Stott
Acton	Rev. J. Bloomfield ...	Rev. J. Lewitt
Addlestone	Rev. R. Shindler ...	Rev. R. Shindler
Alperton ... ..	... .. Collections	in May
Arthur Street, Camberwell Gate	Rev. G. D. Evans ...	Rev. G. D. Evans
Arthur Street, King's Cross ...	Rev. R. J. Beechiff ...	Rev. W. E. Rice
Balham, Ramsden Road ...	Rev. T. Martin ...	Rev. J. Baillie
Barking ... ..	... .. Collections	later this year
Barnes	Rev. W. T. Adey ...	Rev. W. T. Adey
Battersea	Rev. N. Dobson ...	Rev. N. Dobson
Battersea Park ... ..	... ..	Rev. J. J. Fuller
Belle Isle	Rev. J. H. Shakespeare, M.A. ...	Rev. J. H. Shakespeare, M.A.
Belvedere	Rev. H. Trotman ...	Rev. J. Walker
Bermondsey, Drummond Road	Rev. G. Smith ...	Rev. A. Sturge
Bexley Heath, Trinity Chapel	Rev. J. Penny ...	Rev. S. H. Booth
Beckenham	Rev. J. P. Chown ...	Rev. G. P. Gould, M.A.
Bloomsbury	Rev. G. Williams ...	Rev. R. M. McIntosh
Bow	Rev. J. H. Blake ...	Rev. J. H. Blake
Brentford, Park Chapel ...	Rev. J. C. Greenhough, M.A. ...	Rev. J. C. Greenhough, M.A.
Brixton Hill, New Park Road	Rev. P. Griffiths ...	Rev. J. C. Whitaker
Brixton, Wynne Road ...	Rev. J. Mostyn ...	Rev. C. B. Williams
„ Gresham Ch. ... ..	... ..	... ..
„ Cornwall Road	Rev. C. Williams ...	Rev. W. J. Price
Brockley Road	Rev. A. Tessier ...	Rev. A. Tessier
Bromley	Rev. W. B. Bliss ...	Rev. P. Griffiths
Brompton, Onslow Chapel ...	Rev. A. Tilly ...	Rev. A. Tilly
Brondebury	Rev. J. Aldis ...	Rev. G. Short, B.A.
Camberwell, Denmark Place ...	Rev. W. B. Haynes	Rev. F. Trotman
„ Cottage Green ... ..	... ..	... ..
„ Wyndham Road	Rev. T. E. Williams	Rev. James Owen
Camden Road ... ..	... ..	... ..
Castle Street, Welsh	Rev. D. Taylor ...	Rev. D. Taylor
Chadwell Heath	Rev. R. B. Clare ...	Rev. R. B. Clare
Chalk Farm, Berkeley Road ...	... ..	... ..
Charles Street, Camberwell	Rev. J. Stock, LL.D. ...	Rev. W. B. Haynes
New Road	Rev. W. Whale ...	Rev. G. W. Humphreys, B.A.
Chelsea, Little Sloane Street	Rev. J. J. Williams	Rev. J. J. Williams
Child's Hill	Rev. T. Hanger ...	A. H. Baynes, Esq., F.E.G.S.
Clapham ... ..	... ..	... ..
Clapton, Downs Ch.	Rev. H. Platten ...	Revs. H. Dixon and W. H. Bentley
Crouch Hill	Rev. H. Dowson ...	Rev. H. Dowson
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Dalston Junction	Rev. J. Douglas ...	Rev. J. B. Bloomfield

PLACES.	MORNING.	EVENING.
Dartford	Rev. A. Sturge ...	Rev. G. Smith
Deptford, Octavia Street ...	Rev. J. E. Martin ...	Rev. J. E. Martin
" Midway Place ...		
Dulwich, Lordship Lane ...	Rev. H. J. Tresidder	Rev. T. J. Longhurst
Ealing		
East London Tabernacle ...	Rev. R. Spurgeon ...	Rev. J. Douglas
Edmonton	Rev. A. Kirke ...	Rev. D. E. Evans
Eldon Street (Welsh) ...		
Enfield		
" Highway		
Erith	Rev. D. Honour ...	Rev. D. Honour
Esher		
Forest Gate	Rev. A. F. Riley ...	Rev. A. F. Riley
Forest Hill	Rev. J. Trafford, M.A.	Rev. J. Trafford, M.A.
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
" Lewisham Road ...	Rev. F. Trestrail, D.D.	Rev. G. H. Leonard, M.A.
Grove Road, Victoria Park ...	Rev. R. Osborne ...	Rev. R. Spurgeon
Gunnersbury		
Hackney, Mare Street ...	Rev. G. Short, B.A. ...	Rev. J. J. Brown
" Hampden Ch. ...	Rev. T. Hancocks ...	Rev. J. Stock, LL.D.
Hammersmith, West End ...	Rev. J. C. Whittaker	Rev. T. Martin
" Avenue Road ...	Rev. W. J. Mayers ...	Rev. C. Graham.
Hampstead	Rev. W. T. Rosevear	Rev. W. Brock.
Hanwell	Rev. G. Sear ...	Rev. G. Sear.
Harlington	Rev. J. Drew ...	Rev. J. Drew
Harrow-on-the-Hill		
" Station End		
Hawley Road, St. Paul's Ch. (20th April)	Rev. James Smith ...	A. H. Baynes, Esq.
Hendon	Rev. H. Knee ...	Rev. H. Knee
Henrietta Street	Rev. W. T. Taylor ...	Rev. J. Beecliff
Highbury Hill	Rev. J. J. Brown ...	Rev. E. Edwards
Highgate Road	Rev. A. G. Jones ...	Rev. James Smith
Highgate, Southwood Lane ...	Rev. T. Hardin ...	Rev. A. Kirke
Hornsey Rise	Rev. D. E. Evans ...	Rev. E. Osborne
Hornsey, Campsbourne Ch. ...		
Hounslow	Rev. E. B. Pearson ...	Rev. E. B. Pearson
Islington, Cross Street ...	Rev. E. Mason ...	Rev. J. M. G. Owen
" Salters Hall Ch. ...	Rev. R. F. Jeffery ...	Rev. R. F. Jeffery
James Street, Old Street ...	Rev. W. Evans ...	Rev. G. Chandler
John Street	Rev. E. Medley, B.A.	Rev. W. Woods
" Edgware Road ...	Rev. J. M. Stephens,	
Kilburn, Canterbury Road ...	Rev. J. Teall. [B.A.	Rev. J. Teall
Kingsgate Street	Rev. S. Couling ...	Rev. E. Sparrier
Lee	Rev. T. Foston ...	Rev. T. Foston
Leyton		
Leytonstone	Rev. J. Bradford ...	Rev. J. Bradford
Little Wild Street		
Lower Norwood, Chatsworth Rd	Rev. D. Jones (of Agra)	Rev. D. Jones (of Agra)
Maze Pond	Rev. J. Walker ...	Rev. J. Aldis
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
Mitcham	Rev. J. Clatworthy	Rev. J. Clatworthy
New Barnet	Rev. W. Barker ...	Rev. W. Barker
New Malden	Rev. J. Seager ...	Rev. J. Seager
New Southgate	Rev. D. Gracey ...	Rev. D. Gracey
North Finchley	Rev. E. Sparrier ...	Rev. C. Williams

PLACES.	MORNING.	EVENING.
Norwood, Gipsy Road... ..	Rev. A. A. Harmer...	Rev. A. A. Harmer
Notting Hill, Ladbrooke Grove	Rev. James Owen ...	Rev. T. E. Williams
„ W. London Tab.		
Paddington, St. Peter's Park	Rev. J. M. Cox ...	Rev. J. M. Cox
Peckham, Rye Lane	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe
„ Park Road	Rev. J. Brown ...	Rev. W. B. Bliss
„ James Grove	Rev. J. Dann ...	Rev. H. J. Tresidder
„ Hatcham Chapel	Rev. T. J. Cole ...	Rev. S. Couling
„ Barry Road		
Penge	Rev. J. Collins ...	Rev. J. Collins
Pinner		
Plumstead		
Plaistow	Rev. J. Billington ...	Rev. G. S. Cook
Poplar, Cotton Street... ..	Rev. W. Woods ...	Rev. J. Dunckley
Putney, Union Ch.	Rev. James Smith ...	Rev. R. H. Roberts,
„ Werter Road... ..		B.A.
„ Regent's Park	Rev. A. English ...	Rev. A. English
„ Regent Street, Lambeth	Rev. D. Davies ...	Rev. D. Davies
„ Richmond	Rev. T. J. Longhurst	Rev. W. Evans
„ Romford	Rev. J. Baillie ...	Rev. T. Hardin
„ Romney Street... ..	Rev. J. P. Barnett...	Rev. J. P. Barnett
„ Shooter's Hill Road	Rev. J. Davey ...	Rev. J. Davey
„ Shoreditch Tabernacle	Rev. H. W. Childs...	Rev. H. W. Childs
„ Spencer Place Ch.	Rev. M. Cumming...	Rev. W. J. Mayers
„ Stockwell	Rev. P. Gast ...	Rev. J. Brown
„ Stoke Newington—	Rev. R. Lewis ...	Rev. F. Trestrail, D.D.
„ Devonshire Square Ch. ...	Rev. E. L. Forster...	Rev. W. T. Henderson
„ Bouverie Road	Rev. G. H. Malins...	Rev. G. H. Malins
„ Wellington Road		
„ Stratford Grove	Rev. J. Dunckley ...	Rev. G. Williams
„ Streatham	Rev. W. E. Rice ...	Rev. W. E. Rice
„ Sutton	Rev. G. H. Leonard,	Rev. A. Mursell
„ Tottenham	M.A.	
„ West Green	Rev. J. M. G. Owen	Rev. J. Douglas
„ Twickenham	Rev. J. Douglas ...	Rev. E. Mason
„ Upper Holloway	Rev. J. R. Wood ...	Rev. E. Medley, B.A.
„ Upper Norwood	Rev. J. W. Lance ...	Rev. J. W. Lance
„ Upper Tooting... ..	Rev. G. W. Hum-	Rev. J. Dann
„ Upton Chapel	phries, B.A. ...	
„ Vernon Chapel... ..	Rev. J. B. Myers ...	Rev. M. Cumming
„ Victoria Ch., Wandsworth Rd.		
„ Waltham Abbey	Rev. T. G. Tarn ...	Rev. T. G. Tarn
„ Walthamstow, Wood Street ...	Rev. J. T. Douglas	Rev. J. T. Douglas
„ Boundary Road		
„ Walworth Road	Rev. J. J. Ellis ...	Rev. J. J. Ellis
„ Walworth, East Street	Rev. W. J. Price ...	Rev. R. Lewis
„ Wandsworth, East Hill	Rev. J. W. Wilkinson	Rev. J. W. Wilkinson
„ Westbourne Grove	Rev. J. Lewitt ...	Rev. J. Mostyn
„ Woking Station	Rev. G. P. Gould, M.A.	Rev. J. M. Stephens,
„ Woodberry Down		B.A.
„ Wood Green	Rev. E. W. Tarbox...	Rev. E. W. Tarbox
„ Woolwich, Queen Street	Rev. C. W. Skemp...	Rev. H. Platten
„ Charles Street	Rev. R. H. Powell..	Rev. R. H. Powell

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

The following is a list of the Schools at which the usual JUVENILE MISSIONARY SERVICES will be held on Sunday, the 27th April, 1884.

In cases where it has not yet been done, the Secretary of the Association will as usual advise the Officers respecting the Speaker appointed. The Editor of the *Juvenile Missionary Herald* has decided to discontinue the printing of the Hymns and Tunes, but the Hymn Sheets will be supplied as in former years. The Schools will select their own Tunes.

NAME OF SCHOOL.	SPEAKER.
Abbey Road, N.W.	
Acton	
Arthur Street, W.C.	
Balham	
Battersea	Mr. A. Mayers.
Battersea Park	Mr. J. A. Curtis.
Belle Isle, N.	
Bermondsey, Drummond Road	Mr. S. Stalberg.
Bloomsbury	Rev. W. B. James.
Bow	
Brentford	Mr. W. Walker.
Brixton, Gresham Chapel	Mr. G. Warren.
Brixton, Wynne Road... ..	
Brixton Hill	
Brockley Road	Rev. W. J. Price.
Bromley	Rev. A. Tessier.
Brompton	
Bromdesbury	Mr. T. Pavitt.
Camberwell, Arthur Street	Mr. H. Potter.
Camberwell, Charles Street	Mr. W. Vinter.
Camberwell, Cottage Green	Mr. E. T. Carter.
Camberwell, Denmark Place	Mr. C. S. Medhurst.
Camden Road	
Chelsea	
Clapham Common	
Clapton	Rev. W. H. Bentley.
Cromer Street	Unites with John Street.
Croydon	Mr. F. E. Tucker.
Dalston	
Dartford	
Ealing	
East London Tabernacle	Rev. R. Spurgeon.
Edgware Road	Rev. J. O. Fellowes.
Esher	
Finchley	Mr. W. B. Mimmack.
Forest Gate	Mr. H. Capern.
Forest Hill	
Goswell Road	
Greenwich	
Grove Road, E.... ..	
Hackney, Mare Street... ..	Mr. G. Harris.
Hackney, Hampden Road	
Hammersmith	Rev. T. Martin.
Hampstead	
Hatcham	Rev. T. J. Cole.

NAME OF SCHOOL.	SPEAKER.
Highbury Hill	Mr. J. Kirby.
Highgate	Mr. E. Jarvis.
Highgate Road... ..	Mr. J. H. Poole.
Holborn, Kingsgate	Mr. N. J. S. Naish.
Islington, Cross Street... ..	Mr. C. Barnard.
Islington, Salters' Hall	
James Street, E.C.	Mr. F. Walker.
John Street, W.C.	C. H. Yates.
Ladbroke Road... ..	Mr. W. Bishop.
Lambeth, Regent Street	Mr. A. Maynard.
Lee, High Road	
Lewisham Road	Mr. W. A. Buckland.
Little Alie Street	Mr. W. Vinter.
Lower Edmonton	
Lower Norwood	Rev. D. Jones.
Maze Pond	
Metropolitan Tabernacle (senior)	
Metropolitan Tabernacle (junior)	
New Wimbledon	
Peckham Park Road	Mr. W. Tresidder.
Peckham, Rye Lane	
Penge	Rev. J. Collins.
Poplar	
Regent's Park	Col. Griffin.
Richmond	
Romford... ..	
Rotherhithe	
St. Peter's Park	
Shoreditch Tabernacle... ..	Rev. J. B. Moyers.
Stockwell	Mr. H. G. Gilbert.
Stoke Newington, Devonshire Square	
Stoke Newington, Wellington Road...	
Stratford	
Streatham	
Sutton	
Tottenham, High Road	
Tottenham, West Green	
Underhill Road, S.E.	
Upper Holloway	Rev. J. J. Fuller.
Vernon Chapel, King's Cross... ..	
Walthamstow, Markhouse Common...	
Walworth, East Street... ..	Mr. Phillips.
Walworth, Ebenezer	Mr. H. Johnston.
Walworth Road	
Wandsworth, East Hill	Mr. C. H. Chapman.
Wandsworth Road	
Westbourne Grove	
Westminster, Romney Street... ..	Rev. J. Davey.
Woolwich, Queen Street	
Woodbury Down	Mr. S. Cheshire.

TUESDAY MORNING, APRIL 29th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by JAMES BENHAM, Esq.,
of Bloomsbury.

☞ NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society are entitled to attend.

TUESDAY EVENING, APRIL 29th.

BAPTIST MISSIONARY SOCIETY.

PUBLIC MISSIONARY SOIREE,

AT CANNON STREET HOTEL.

The Right Hon. the EARL of ABERDEEN, K.T., to preside.

Addresses will be delivered by Rev. HERBERT DIXON, from the Congo ;
Rev. J. J. FULLER, of Cameroons ; Rev. GEO. GOULD, M.A., of Bristol ;
and Rev. ROBERT SPURGEON, of Barisal.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING at Seven o'clock.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,
19, Castle Street, Holborn.

☞ NOTE.—As a large attendance is anticipated, early application for
Tickets is requested.

WEDNESDAY MORNING, APRIL 30th.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

AT THE LOWER HALL, EXETER HALL,

At a Quarter to Nine o'clock.

Chairman—GEORGE WILLIAMS, Esq., of London.

Speakers—Revs. DANIEL JONES (of Agra), JAS. OWEN (of Swansea), and
W. J. PRICE (of Dinapore).

Admission by Tickets only, 2s. 6d. each ; to be had of the Secretaries, or at the
Mission House.

WEDNESDAY MORNING, APRIL 30th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MISSIONARY SERMON,

AT EXETER HALL.

Preacher—Rev. CHARLES H. SPURGEON (of Metropolitan Tabernacle).

Service to commence at Twelve o'clock.

Tickets for this Sermon may be obtained at the Mission House,
19, Castle Street, Holborn.

THURSDAY EVENING, MAY 1st.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING,

IN EXETER HALL.

Chair to be taken at Six o'clock by EDWARD RAWLINGS, Esq.

Speakers—W. HOLMAN BENTLEY, from the Congo River; Revs. HUGH PRICE HUGHES, M.A., of Oxford; and DANIEL JONES, of Agra, N.W.P.

The London Baptist Choir Union will assist in the singing, and give a selection of Choruses from Mendelssohn's "Elijah" before the Meeting.

Tickets for this Meeting may be obtained at the Mission House,
19, Castle Street, Holborn.

FRIDAY EVENING, MAY 2nd.

BAPTIST MISSIONARY SOCIETY.

THE YOUNG PEOPLE'S MISSIONARY MEETING,

EXETER HALL.

Chair to be taken at Six o'clock by HENRY LEE, Esq., M.P. for Southampton.

Speakers—Revs. W. HOLMAN BENTLEY, of Congo Mission; J. J. FULLER, of Cameroons, W. Africa; W. R. JAMES, of Serampore.

The London Baptist Choir Union will assist in the singing, and give a Selection of Choruses from Mendelssohn's "St. Paul" before the Meeting.

Tickets may be obtained at the Mission House, 19, Castle Street, Holborn.

The Congo Mission.

THE following extract from a recent letter from Mr. T. J. Comber, dated "Stanley Pool, the Wet Season," written to his youngest brother, will doubtless be read with great interest by our young friends.

The drawing of the Mission Buildings at Stanley Pool, sent home by Mr. Comber to his father, is engraved on the opposite page, and gives a very exact representation of the Mission house built upon the high ground overlooking the Pool.

Mr. Comber writes :—"Father will show you the picture of my house which I am sending home, and you will see in it a very large funny bird. It is called an adjutant ; I bought it from the natives here. As it is so big, it wants a great deal of food. It will eat anything that's like meat or fish, as you will presently hear. It cannot fly away, as one of its wings is injured. We had a nice little baby monkey here a little while ago and it died. So one of the boys held it up by its tail close to Chickabiddy's beak ('Chickabiddy' is the name of the great bird), and he swallowed it all down at one gasp, leaving only a little bit of its long tail hanging outside the beak. Then two parrots died, and Chickabiddy swallowed them down also in the same way—feathers, bones, beak, and everything. I killed a big hawk this morning. Down it went in Chickabiddy's throat ; also a duck that died. But, strangest of all was the dinner Chickabiddy tried to get yesterday. Yesterday was Sunday, when I had my Bible-class in my room. While I was talking to the boys I heard one of my little kittens (I've got three nice little kittens) cry. At the same time I heard Chickabiddy making a great noise outside in the hall. I jumped up to see what was the matter, and looked all about, but could see no kitten, although I very distinctly heard it crying. I looked at the culprit, Chickabiddy, and saw that his neck was much swollen out as if he had just swallowed something, but his big beak was close shut. Yes ! Chickabiddy had swallowed my kitten, and from right down its throat we could hear it crying very clearly. We opened his beak, and there clearly saw a little bit of tail just showing in the throat. I pulled at the little bit of tail, and pulled and pulled until the little kitten was pulled right out, all wet and crushed, but still alive and well. Wasn't it funny ?

"T. J. COMBER."

Thuridoyambar and Priabola.

THE following touching record is from the pen of the Rev. A. McKenna, of Soory :—

"The first-named, a little boy six years old ; the last, his sister, a girl of fourteen, one of our school-girls. Both have passed through much tribulation, but the child is now at rest with Jesus, in the arms of infinite love. Happy child ! Blessed rest ! The story will

not take long to tell. It furnishes an episode by no means singular in the annals of our native Christian poor, and shows that by them the grace of God has not been received in vain.

"GODLY PARENTS.

"The parents of these orphan chil-

dren died not long ago, within a few weeks of each other. Both belonged to this Mission, but they had been absent from the station for about twelve months, the mother during that period having been employed in Zenana work in connection with another Mission. Unhappily, the district to which they were sent was full of malarious fever, and there the father died. The mother returned to Soory to die. It was the writer's privilege to see much of her during the last month of her life on earth, and to attend her in her last illness, as he had attended her brother and sister in their last illness before her. Greatly was he cheered, and his own faith strengthened, by the steadfastness and simplicity of her faith. There is no death to those who know how to die beforehand. And this secret our sister had learned. Firmly resting on the Rock of ages, having died with Christ in the likeness of His death, not a shadow of doubt crossed her path as she entered the dark valley. But in truth it was no dark valley to her. How could it be, with the presence of her Divine Lord illuminating every step of the way?

"A GOOD DAUGHTER.

"Greatly was the writer struck with admiration at the devoted attention of Priabola to her dying mother. Weak in body herself from repeated attacks of the disease which carried off her parents, rarely was she absent, except for briefest intervals, from the side of her beloved parent; and great was the help and consolation which the dying woman experienced from this exhibition of filial regard and affection—a veritable ministering angel to her was her own child. But God, doubtless, in this way was preparing the girl for a trial still greater yet to come, in which she bore herself with the true nobility of grace, strength being vouchsafed her according to her day.

"A MINISTERING ANGEL.

"Not long after his mother's death, which had made a deep impression on Thuridoyambar, the poor little fellow became dangerously ill. It was soon known that a disease beyond the power of human control had developed itself in his feeble frame, probably as the result of previous sickness—cancer in the face. Very great, almost throughout, were the child's sufferings, and, to his childish mind, not a little perplexing. But the devoted sister was ever attendant upon his sorrows, and nursed him day and night, with the aid of kind friends, as she had nursed her mother, through one of the most terrible maladies with which it is possible for human beings to be afflicted. Only those who have actually witnessed the progress of this dreadful disease can form any idea of the ordeal through which the poor girl had to pass. As far as the writer knows, she seemed quite unaware that she was doing anything out of the way, and not a single murmur or complaint escaped her lips. A grander conception of Christian duty than that unconsciously furnished by this poor child the most experienced Christian could hardly have exemplified. It was indeed a service of love. But every step of the way must have been one of infinite sorrow. The Lord will recompense her, who can doubt?

"CHILD-SUFFERING.

"At the first, Thuridoyambar—pre-cocious, like most Bengali children—gave way to repining. And what wonder, poor little man! 'God,' said the child, 'has taken away my mother, and now why has He troubled me?' The problem must, indeed, have been a sorely trying one. His infant lips had been taught to pray, 'Our Father,' and now, seemingly by the heavenly Father's permission, grief had been added to grief. But this mystery of child-suffering has perplexed older minds than his.

There is but *one* solution of it, *paradoxical only to unbelief*—God is love ! And it was in this direction that the child solved the mystery. For some days his distraction continued, notwithstanding all that was done to allay it. The consciousness of an overwhelming calamity seemed to have overtaken the child, and there was also the presence of unceasing pain. But it was observed, child as he was, that he was frequently in prayer. Prattling, infantile ejaculations, no doubt ; but they are recorded only above.

“ A CHILD'S PRAYER.

“ One day, however, he called to his sister and asked her to spread on the floor the mat which formed his humble couch. ‘ Come, now,’ he said, ‘ and let us pray to Jesus ; mother prayed to Jesus.’ And this was the prayer : ‘ Lord Jesus, take my pain away, or take me to Thyself !’ And thereafter, again and again, did this little ‘ priest unto God ’ call together his aunt, and sister, and cousins, and led them in prayer, such as it was—real prayer, with words few and imperfect enough, but to the point—to the throne of grace. They also frequently engaged in prayer with him. Time rolled on. The little life was not lived in vain. It seemed to shame us older people, for it taught with vivid and almost startling simplicity the great but difficult lesson of Christian life—Have faith in God !

“ PRAYER ANSWERED.

“ As the end drew near, the child was removed to his grandfather's house, a mile or two out in the country. But of this part the record is very brief. He was asked one day if he feared to die. His reply was : ‘ No ; but I do not want to die in pain like mother died.’ God gave him his heart's desire. It was noticed that on the last day of his life he was exceptionally bright and cheerful, and apparently free from pain. He died very

suddenly, the disease having probably reached some vital part. They live long who live well.

“ Within three years Thuridoyambar's grandfather has had to mourn the loss of three children—heads of families—and now the loss of his grandchild. He is the senior member of our church. The old man carries himself bravely, and those who have listened to his fervid and touching prayers will be able to understand the reason why. He is a farmer, in not very affluent circumstances, and a large-hearted man besides. Very freely for his means has his hand ever been opened to the cry of want and distress. Will our friends remember him at the Throne of grace, that in the midst of increasing years and infirmity the hand which has hitherto graciously sustained him may continue to be his guide and support ?

“ ALL ONE IN CHRIST.

“ It seems almost necessary to apologise for a narrative so brief and simple in its details. All that can be said is that it supplies a glimpse of native Christian life. These are our brethren and sisters in Christ. Of like passions with ourselves, they have, no doubt, like ourselves, failings and infirmities ; but it will be seen that they have also great virtues. Your readers cannot know them in the flesh ; but they will be able to comprehend how fully our sorrows are their sorrows, our Saviour their Saviour, the grace which sustains us the grace which sustains them, and our hope their hope ; all *one in Christ*, of whatever nationality or race, all journeying to a heavenly home, all dependent absolutely on the word of His grace :—

“ ‘ 'Tis through Thy *promises*, O Lord,
All hope that world to see ;
And through those gates, at Thy
sweet word,
To enter into Thee.’

“ A. McKENNA.

“ Soory, Dec. 5th, 1883.”

In Memoriam—Quintin Wilson Thomson.

“The people that do know their God shall be strong, and do exploits.”

THE year 1883 will long be remembered in the history of our Mission by reason of the losses sustained in the unexpected death of one and another of the younger men upon whom, humanly speaking, our hopes for the future depend. No heavier blow has befallen us than the last stroke, by which Mr. Thomson, so long identified with the West African Mission, was taken from us on one of the closing days of last year.

It has been thought that the pages of THE HERALD, which have so often chronicled his work, should now furnish a brief sketch of a life and character singularly unselfish in spirit, clear in purpose, and growingly wise in action. Mr. Thomson was a man whose memory one would not willingly let die; and if, in some faint way, those who did not know him should gain from this attempted portrait a fresh inspiration for Christian service, a new faith both in God and man, these lines will be vindicated, as otherwise they could not be.

Quintin Wilson Thomson was born in the year 1840, of Scotch parents, who early settled in Liverpool, and joined the church at Pembroke Chapel, then enjoying the very notable ministry of the late Charles Mitchell Birrell.

His boyish days ran on smoothly, giving little token of the fervent strenuous life which presently was to be his.

During the years extending from 1857 to 1860 a very remarkable wave of spiritual life passed over the church under Mr. Birrell's care. The record of it is essential to any proper understanding of Mr. Thomson's future course, for he then received an initial impulse which never seemed to fail him, or grow slack. That movement was remarkable in this, that it came about without observation. There were no great meetings, no striking public addresses; nothing moved out of its ordinary course. Some young men, four or five to begin with, felt impelled to meet together for conference and prayer, and they did so meet on a Saturday afternoon in the lodgings of one of their number. After one or two meetings, they removed to a small vestry in Pembroke Chapel, and there the numbers increased until between twenty and thirty young men met thus together every Monday night. That vestry, plain and unadorned as it was, became to many the very house of God, and the gate of heaven. The Spirit of the Lord moved from heart to heart; all was quiet, orderly, natural, but the profoundest influences were at work. It seemed sometimes to those who were present as though the eternal world had opened to them, and Jesus Himself stood



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in the midst. The impressions produced then have never died away, for the impulse was Divine. All over the world and in heaven itself there are hearts which look back to those days, as amongst the holiest and the happiest they have ever known.

In connexion with this gathering a prayer-meeting used to be held on Sunday morning at seven o'clock, to ask for a blessing upon the services of the day. Mr. Thomson was persuaded, at first rather reluctantly, to attend this meeting. But, having once come, the sweet attraction of the place fell upon him. He came again, and henceforth was a constant attendant. On one occasion he was asked to pray; he half refused, and then consented. He began with a trembling tongue and a broken utterance, but gathered courage as he advanced; and, before he had ended his brief supplication, those who were present felt that a new power had come amongst them. Here was a true man, who by-and-by would surely do something in the world. From this time forth his stand was taken. He joined the Church in 1859, and took part in such schemes of usefulness as the young men devised amongst themselves. In concert with the friends who had brought him to that early morning gathering, cottage meetings were started in one or two neglected districts. Here again all was quiet, simple, natural; but those hours, when with much imperfection both of matter and speech the Gospel was preached to the poor, linger still, hallowed in memory.

And now a new influence was to be brought to bear upon young Thomson, and one which gave its colour to all his future years. Alfred Saker, the veteran missionary from the Cameroons, visited Liverpool on behalf of the Baptist Missionary Society, and addressed a meeting in the lecture-room at Pembroke Chapel. His words had a strange power; he spoke in that weird, pathetic way, which once heard can never be forgotten; his voice, like a solitary cry, borne over the sea from a far-off land. He pleaded for Africa, he spoke of the degradation of the people, of his labours for them, and his hopes, then he asked who would go to help in a work which already was wearing away his life. These words found in Thomson's heart a prepared soil. He had already been growing in his purpose to devote himself more entirely to his Saviour's service, and Mr. Saker's appeal was to him the call of God. Gradually he made up his mind, clearly and absolutely, that to Africa he ought to go, and having reached that purpose, nothing could move him from it. Such obstacles as lay in his way only intensified his conviction as to the path of duty. He held on to such work as he had in hand, but at the same time he kept his new aim steadily before him. In 1861 he went to Rawdon College for such training as it could give him. There he did fairly, but not brilliantly; he was always on the side of the earnest workers, but he was not so much a student as a man of action. In

due course he applied to the Mission Committee, offering himself for Africa. But funds were very low, and he was told that it was impossible to send him then, but could he wait? Yes, he could wait, if only he might be sent at last. And so he accepted the charge of the little church at Inskip, in Lancashire, upon the distinct condition that if he were wanted for Africa, he should be free to go at the shortest notice. Although his heart was set upon the foreign field, he did not let that hinder the work he had now undertaken. Under his brief pastorate of about a year, the church grew in numbers and in spirit. He breathed something of his own fervour into the people, and under his influence their contributions to the mission cause more than doubled. At that time there was about him a certain untutored impetuosity, a tendency to condemn those who did not quite fall in with his view of things. It was the fault of a strong and genuine nature, presently to be got rid of. It grieved him to the heart to see a sapless, easy-going Christian, or a man intent upon solving the impossible problem of serving God and Mammon. He would say and do sharp things; and in his eagerness rebuking more faithfully than wisely, he sometimes defeated his own end.

In 1864 the longed-for opening came, Mr. Thomson gave up his church and went to Africa. He went joyfully, as a man might do who should go to receive for himself a kingdom; his eager gladness helped to tide him over the initial difficulties of his undertaking. The work upon the West Coast was under the control of Mr. Saker: it was, indeed, all his own; he had created it, nursed it, brought it on step by step, and everywhere it bore the impression of his sound judgment, and strong will. But Mr. Thomson had a will equally strong, and for a time there was friction, diversity of opinion, as to the best way of doing what had to be done. These two men were equally devout, equally bent upon saving Africa, but they did not wholly agree as to methods of labour. It was not the first time that good men have disagreed over God's work. It is very pleasant to think that in the course of time the younger man came to see that the older man was right, and that the main lines he had laid down were the best that could be devised. In later years Mr. Thomson did not hesitate to say, "I feel the earlier years of my life were largely spent in learning, and it would have been better if I had waited until I had learned more before I took action." He was a true man who could speak thus about himself.

For a long time he was lost to view—buried, as it seemed to some who loved him, in an African swamp. The work was arduous, the climate unhealthy, some of the stations were situated upon a fringe of swampy coast, with an almost impenetrable background. He had to become acclimatized, he had to learn the languages of the people, he had to put his hand to a hundred things. In 1867 he married Bessie, the second

daughter of Mr. Saker, who became the wise and loving companion of her husband's labours, and now with her young children mourns her irreparable loss. Mr. Thomson made repeated efforts to penetrate inland, and so break through the hostile barrier which shut the mission in upon the coast. He made lonely journeys on foot, finding his way where white men had never been, and gradually succeeded in establishing stations further afield than had ever been possible before. It must be remembered that he had no rich gifts with which to bribe the savages he met with, he had to penetrate through their selfishness and suspicion, and to persuade them of his desire honestly to do them good. There was needed extraordinary tact and courage, and that he succeeded to the degree in which he did, seems wonderful to those who are best acquainted with the conditions of the problem he had to solve.

As time went on Mr. Saker withdrew from the field, worn out with sickness and manifold labours, and gradually the whole weight of the West African Mission fell upon Mr. Thomson. Under the pressure of this new responsibility he developed unexpected capacities of management and of finance. Wise in counsel and fertile in resources, he superintended the whole of the stations from Victoria to the Cameroons River, and, as though to crown his work, during these latter days he began to inaugurate and to carry out, as prudence permitted, the scheme which aims at making the several native churches on the coast self-supporting, and so liberating the European missionaries for work inland. There were difficulties, of course, much delicate handling was needed, but he managed to inspire some of these native communities with his own spirit of self-sacrifice, and to make them see that it was a more Christian thing to sustain their own worship than it was to be continually looking to the Mission for help. For himself, he never relinquished the hope of being able to preach Christ to the regions beyond. But the end was not to be as he thought.

On his return to Africa early in 1883, after a short stay in this country, he had to meet the shock of the sudden illness and death of Mr. Shred, of Bell Town, and the anxieties occasioned by the sickness of several of the small missionary band. He bore up bravely, but the strain told upon him. For months he battled with his many cares, comforting the feeble-minded, supporting the weak, patient towards all men, sustained in his work by the increasing hope of brighter days in the future. "Sensible," he says in his last letter, "of a growing weight of responsibility and daily anxiety, I am full of hope." The end came, as we are ready to think, all too soon; the final call found him at his post. About a fortnight before the close of last year he was attacked by serious illness, a heavy fever was complicated with brain disorder and bronchitis. Tenderly nursed by his wife and friends, he could yet make

no headway, the fever increased and burned fiercely, and he became rapidly worse, until, as the shadows gathered on the evening of Saturday, December 29th, just two days after his forty-third birthday, the wearied worker entered into the tireless activity, the everlasting rest of the people of God. With breaking hearts, as those who had lost their central strength, his friends laid him lovingly in the little burial-ground at Victoria, in the midst of the people he had served so well.

Many here in England, far beyond the first circle of his immediate friends, have learned to love him; they have felt the touch of his strength, the atmosphere of devotion he carried with him, his intelligent interest in many things, his pure and loving heart. And now he is gone—he will plead with us no more; no more shall the African come to his door, sure ever of sympathy, and wise guidance, and a firm hand. His memory is left to us, a pathetic call to the service of that Saviour in whom was all his delight.

If it is permitted to accentuate the lines of this slight sketch, so as to make the figure more definite, his salient qualities may be pointed out. Mr. Thomson had an indomitable will. Having once made up his mind that a line of action was right, nothing could turn him back. It did not seem to enter into his conception of things that a right end could be set before him and not reached. And thus it was that he could afford to wait; long delay did not make him despair of his purpose. This same strength kept him at each stage in his career, doing what he had to do with all his might. Sometimes, indeed, he wrought with a prodigious, all-absorbing concentration of purpose, which made easier and idler men glad to get away from him, lest, perchance, against their wills, he should embark them upon some unheard-of undertaking.

He had an immense courage—not that temper which is largely born of strong thew and sinew, or lives upon the breath of applause, but the courage of a will firm in the will of God. At the call of duty, he could take his place in the filthy hut of the native of the Cameroons Mountain; he could face raging epidemics, or take in hand the tangled affairs of a demoralised Church.

And though thus he stood head and shoulders above other men in his spiritual stature, he was withal most humble and simply natural—a plain man amongst his fellow men, to be discovered for what he was by his tone, his unselfishness, his unadorned piety. But perhaps the most remarkable quality in him was his capacity for growth—the impression he gave of a mind and heart in movement. As the years passed by, his views of things sensibly widened; his strong spirit cleared itself to a loving and patient temper. The old asceticism and hardness, which failed perhaps at times to

recognize the possibility of types of service other than his own, wore away. The strength, the complete consecration of which these things were the overgrowth, remained, touched with a new sweetness; his whole being expanding under the influence of experience and the fellowship he had with Christ. If love had not blinded the eyes that looked at him, it might have been seen that he was ripening for heaven—so large hearted was he, and so strong. He was a man to help other men to believe in God—so evidently was the unseen realized, and so completely was he given up to the one supreme purpose of winning men for Him.

His was the force of a life clearly centred upon one object. He was shrewd, quick witted, fertile in resource; and yet it was not exactly a mental force that distinguished him; it was rather a moral and spiritual. And herein lies the encouragement of the man, for such strength is open to us all. Surely he being dead yet speaketh, and bids us not fail to prosecute to its completion the work he left unfinished. This grave of his upon that Western Coast, and the graves of other of our blessed dead who lie there, are sacred pledges by which we claim the land for a Christian nation yet to be, even as the Patriarchs claimed their land of promise by the sepulchre at Hebron. In them does England submit to that Divine justice which bids her atone for the wrong done to Africa's children, by giving some of her best sons and daughters for her redemption.

That such work as Quintin Thomson did should die fruitless is inconceivable. He forgot himself—his own sorrows and cares went unspoken—but for others he endured sorrows and wrought with tears; he went forth weeping, bearing precious seed. He shall doubtless come again with rejoicing, bringing his sheaves with him.

“ If, in the paths of the world,
 Stones might have wounded thy feet,
 Toil or dejection have tried
 Thy spirit, of that we saw
 Nothing—to us thou wast still
 Cheerful, and helpful, and firm!
 Therefore to thee it was given
 Many to save with thyself;
 And, at the end of thy day,
 O, faithful shepherd! to come,
 Bringing thy sheep in thy hand.”

Nottingham.

EDWARD MEDLEY.

“The Lord Loveth a Cheerful Giver.”

MANY contributions have been received during the past month bearing unmistakable marks of rare self-denial and consecrated sacrifice.

“A Friend, Liverpool,” sends a brooch, a ring, a key, and a small pencil-case. “S. F.,” Keynsham, a silver chain, two rings from a Friend at Highgate Road Chapel, all for the Congo Mission.

A gold chain from “M. A. M.,” for the Mission in Morlaix.

A gold brooch, from a Friend at Ipswich, who writes, “I give this to Jesus for the extension of His Kingdom, in the hope that He may accept it, although, as the hymn says—

‘Jewels to Him are gaudy toys,
And gold is sordid dust.’”

The Rev. R. Glendenning, of Elgin, when sending a gold ring, writes:—
“The accompanying ring and case were placed on the plate on Wednesday last at our usual monthly missionary prayer meeting. On the envelope was inscribed, ‘For the Mission in China,’ without any signature as to the donor. Being for a special sphere and distinct from the ordinary collection for Mission work taken up monthly at our meetings, I thought it advisable to send it on at once. If you will kindly acknowledge it in your report as coming from ‘A Friend at Elgin,’ I will read the acknowledgment at the next meeting, with the prayer that it may lead to many increased gifts of property and persons to the glorious cause of Missions.”

“A Poor Widow” sends a ring, “the only valuable thing she has in all the world.”

“A Crippled Girl” sends a pencil-case for the Congo Mission saying:—
“This was given to me many years ago by a lady for saving the life of her only little boy. I prize it very, very much, but I feel it must be given up for Christ who has done so much for me.”

A Lady sends £5 from a poor Servant Girl at Bankfold, who said when giving it, “How can I meet my dear Saviour if I do and give nothing for him?”

“T. R.” gives £50 in addition to £70 given last month; “O,” for Africa, sends £50; A Friend, £25; Mr. Edward Rawlings, £172—balance of sum for support of a missionary; Mr. W. Johnson, Cambridge, £100; Dr. and Mrs. Slack, £30; Mr. C. A. Windeatt, £25; “Cymro,” £20; In Loving Memory, £20; E. T., for Congo, £20; Mr. Alfred Jas. Harvey, £20; Mr. Greenwood, £10 10s.; Mrs. H. Davies, for China, £10; Mr. L. Watson, £10; Mr. Hammond, Newcastle, £10; A. S. H., £12; and Miss A. Friend, Leeds, £100 for Congo Mission.

At the time of going to press the accounts of the Mission to date as compared with those of last year show that an additional sum of **£5,000** will be needful over and above the usual receipts to close the financial year without a debt.

Most earnestly and prayerfully do we plead with our friends to do all they can to avert a fresh deficiency. And above all do we trustfully commit this anxious matter into His hands, whose work it is and to whom belongs the silver and the gold.

In the words of one of our most generous supporters:—“I am thankful the

Committee have had the courage to go forward; with doors opening wide in every direction, and calls for enlarged agency sounding forth from all lands, how could they refuse? And now we must show we intend to uphold the Committee in this forward policy, and we must do so without doubt or hesitation, thankful that we are allowed in any way to share in a work so glorious and sublime, and to give of our substance to an undertaking so dear to Him who died for us."

Help and Sympathy from Jamaica.

THE following is an extract from a recent letter from Mrs. Griffiths, wife of the Rev. T. G. Griffiths, of St. Ann's Bay, Jamaica, the station so long occupied by the late Rev. B. Millard:—

"We have thought for some time past of writing you, my dear Mr. Baynes, partly to say how very much we are gladdened and encouraged by the glowing accounts of mission work in all parts of the world, and in connection with *all* Christian labourers, of whatsoever earthly title known amongst men. We naturally rejoice most in the successes of our own beloved Society, but glory in the triumphs of all; for our largest desire is that the whole earth may be won for our Christ. The MISSIONARY HERALD is one of our most welcome arrivals by packet, and every month we are stimulated and strengthened by reading of the glorious work done by so many of the self-denying, devoted servants of 'our King.' We lend our copy of the HERALD to several of our members, who value it equally with ourselves. At our Quarterly Sunday-school Missionary Meeting the appointed speakers are eager to borrow it, 'so that I may have something of interest to tell.' 'Do lend me the quarter's HERALDS, that I may tell the children how the Lord's gardens flourish, and how all prospers with the gardeners.' These requests we gladly comply with. Mr. Griffiths has continually, throughout his work here, brought before our people tidings of the different mission fields, and we do hope that they are increasingly interested in mission work. We have been glad to notice amongst some of them real acts of self-denial to enable them to contribute. I must encroach upon your time to mention one. Eliza Mason, a poor widow, whose age I will not venture to state, for I am sure I should mistake it, an old and *true* Christian in dear Mr. Millard's time, and still eminent for her faithfulness, brought me 9d. 'for Africa.' In answer to a remark I made—'Jesus is too sweet. I must do something for de mission, and I manage easy. Since de meeting give out I don't buy sugar.' Six weeks real self-denial! Self-denial that it needs one who lives in Jamaica to rightly appreciate, for the early morning tea is often more to our people than their mid-day meal.

"Mr. Griffiths brought before the members at the beginning of this year the need for enlarged missionary subscriptions, asking St. Ann's Bay to contribute £100, and Ocho Rios £50; total, £150. This, with God's blessing, they have done, while, at the same time, they have not left their other church funds to suffer—indeed, we have always found that the more they give to missions

the better they do the rest of their work. We can say, with Mr. Gange, of Bristol, 'for our own church at St. Ann's Bay, never in her history has she given to missions so much, and so cheerfully, as she is now giving;' and we do most gratefully thank God for it, and to Him be all the praise, for it is because He is drawing them nearer to Himself. But, 'on looking over our list, we find' that for 1883 thirty per cent. 'have given nothing at all, and if we can only induce' the thirty per cent. 'to give their fair quota' we shall rejoice in knowing that thirty per cent. more of our people are alive to their duty. Out of this thirty many are very old, very feeble, but we find, from one or two instances, if the desire was there God would give the ability. May the Lord cause all his children, in whatever land they be, to rise to their privilege of giving; for never before has it been so high, and never before has He so called upon us to be faithful, and, laying aside all other considerations, go and reap the waiting harvest! One is awed to read the accounts of how richly the Lord is blessing labour, how rapidly Christ's kingdom cometh. And we rejoice, too, to see that His grace is with our churches, that many walk more happily, more closely, with their God, and that many are seeking Jesus."

Recent Intelligence.

We are thankful to report the arrival in England of the Rev. W. Holman Bentley, from Stanley Pool, Congo River; the Rev. Daniel Jones from Agra, N.W.P.; and the Rev. W. R. James, from Serampore, Bengal.

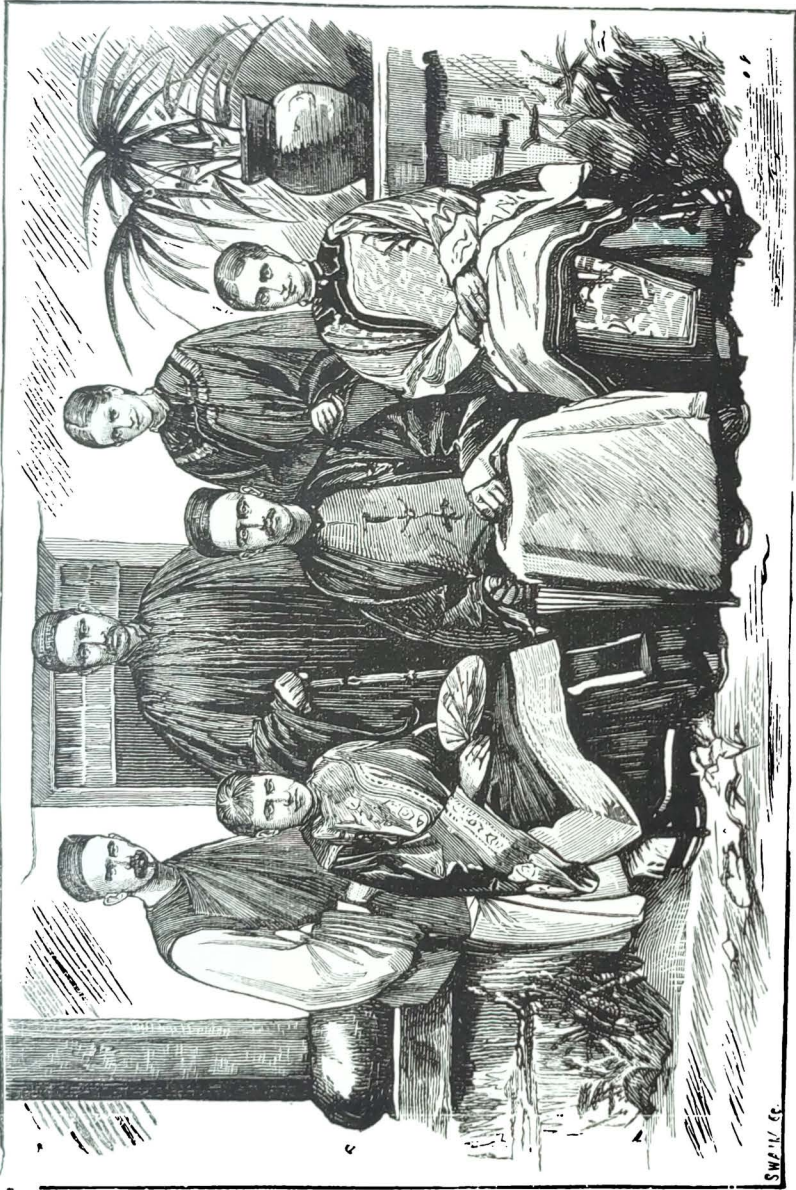
While calling the special attention of our readers to the announcements of our approaching anniversary services, we would earnestly appeal to them to make these gatherings the subject of importunate prayer, that they may be memorable and blessed because accompanied by marked tokens of the Divine presence and favour.

It will doubtless be noted that at nearly all the approaching anniversary gatherings of the Society the principal speakers will be MISSIONARIES—the Congo Mission, the Indian Mission, the China Mission, and the West Coast Mission being all represented.

We respectfully urge our readers to make early application for tickets for the various meetings, as already there are indications of unusually large gatherings.

We are much pleased to note that at the recent Cambridge local examinations, twenty-one out of twenty-three girls sent from the Home and School for the Daughters of Missionaries passed, eight in the honours divisions and four with distinctions. Under the admirable management of Miss Unwin, the Lady Principal, this school is quietly doing a good work in training, as in a home, the daughters of missionaries now engaged in foreign lands. There are now sixty-nine girls in the school, which, about eighteen months ago, was removed from Walthamstow to Sevenoaks.

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“OUR AMBASSADORS TO CHINA.”—(See page 192.)

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THE MISSIONARY HERALD.

NINETY-SECOND REPORT.

IN presenting the Ninety-second Report of the proceedings of the Baptist Missionary Society, the Committee desire to commence it with a devout expression of their thankfulness to Almighty God who, during the past year, has so graciously owned and blessed the efforts of His servants, both at home and abroad.

For while the year has been marked by heavy and sore losses of specially promising and gifted labourers, yet its record is also one of remarkable progress, not only in the regions beyond, but in the sympathy and liberality of the churches at home.

Larger additions have been made to the Native churches, more missionaries have been sent out, and a larger amount of money raised by the Home churches, than in any previous year for a quarter of a century.

In view, therefore, of the great goodness of the Lord, the Committee desire to

“THANK GOD, AND TAKE COURAGE.”

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL—Calcutta, Howrah, Serampore, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Commilla, Mymensing, Barisal, Chittagong, Soory, Santhalistan, and Jamtara.

NORTH-WEST—Monghyr, Patna, Dinapore, Gya, Benares, Allahabad, Agra, Delhi, Simla.

SUB-STATIONS	130
Missionaries (6 in England) ...	46
Native Evangelists ...	120

“Change, change, change,” writes one of the most eminent of India’s statesmen, “is laying its innovating hand on most of the venerated institutions, as well as the habits and usages connected with the outer and inner life of the peoples of India. In a word, the former state of things is fast crumbling away, and a new order springing up on every hand.”

And this judgment is more or less confirmed by all the missionaries on the field; one of the most experienced of whom writes:—

“India is undergoing an intellectual, moral, and religious revolution; the magic past is slowly losing its bewitching influence over the public mind.

“Christianity is now a power in India—felt and acknowledged—which men of all castes and ranks, including Hindoos of the strictest sects, respect and fear.

“What is the great prominent question at this moment agitating no small portion of the millions of India?

“Not the increased social happiness and prosperity of the people, nor the augmentation of commerce and trade, nor the vast improvements in the country—visible on every hand, wonderful as they all are—but this: *What is Truth?* What constitutes religion? What is the destiny of idolatry, and what that of Christianity, in the coming ages? The people are thinking, comparing, arguing, not knowing exactly what to do.

“India to-day is much in the condition of Rome previously to the baptism of the Emperor Constantine. Idolatry here, as there, now, as then, is falling into disgrace.

“Truth in its clearness and power is gradually entering their minds, and changing their habits and lives.”

But little more than eighty years ago William Carey wrote from Bengal :—

“The people here hate the very name of Christ, and will not listen when His name is mentioned.”

To-day, the Rev. W. R. James, of Serampore, writes to the Rev. G. H. Rouse at Calcutta :—

“By all means see to it that the name of CHRIST is plainly printed on the title page of every book or tract that we print. We have now arrived at that point of time in the history of Christian Missions in Bengal when the name of CHRIST is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a Life of JESUS CHRIST in preference to any other book.”

Many, and very striking, are the evidences of a great change of feeling passing over the people in reference to Christianity. One brother writes, in connection with a recent journey to a very large mela :—

“The whole time, our tent door was crowded from sunrise to sunset for days together. Hundreds of women came to hear the Gospel, and many hearts were touched by God’s Spirit. Several months afterwards two women walked to our house and asked for baptism.”

And again :—

“At the last mela I was struck with the change [which has come over the people. They did not, as formerly, hinder the women from listening to the words of Christ, but, in many instances, brought them to the tent, and bade them sit down near me, and listen to my words. A young Hindoo brought his wife to my tent at night, and, while I tried to show her the way of salvation, he listened intently to all that was said. At one time deep interest was manifested. About forty sat near the tent door, and many seemed convinced of the truth. We asked them to join with us in prayer. There were tears in many eyes as they repeated the prayer and promised to leave all and follow the Sinless Incarnation.”

The rapidly growing demand for the PURCHASE OF PORTIONS OF THE SCRIPTURES, or the entire Bible, on the part of the people of Bengal especially, is a very noteworthy feature in the reports of our missionaries for the past year.

A widespread spirit of inquiry seems to be abroad, and a very earnest desire to know something about Christ and Christianity. During the past year, in the districts of Jessore, Khoorna, Barisal, Dacca, and Monghyr, more than twenty thousand copies or portions of the Bible have been SOLD by our brethren when preaching the Gospel during their extended journeys or when attending the numerous Hindoo festivals.

Not a few deeply interesting cases have been met with showing the blessed results flowing from this wide-spread scattering of the seed of the kingdom.

Mr. Romanath Ray Chowdhry speaks of having come in contact with many who, though not baptized, are in some sort believers in the Lord through reading the Scriptures. He reports that—

“In a place nearer to Batia I saw a learned pundit who keeps for his own use a copy of the New Testament which he bought at Benares. He has read this book again and again, and acquired a good knowledge of it, but his faith in the transmigration of souls has been the cause of misunderstanding certain parts of it. He believes that Christ is another incarnation of Vishnu, and that by, or through, Him salvation is also attainable. He is a devout inquirer nevertheless.

“In the district of Azingurh I met with a sect of Hindoos who disbelieve the system of caste, and worship no other gods but the Lord of the saints. They are thoughtful, meek, and hospitable. In the house of their guru I remained for a fortnight, and held meetings every night with them. The purity of Christ's life and the sublimity of His holy doctrines have many a time caused them to cry out with one voice—‘Let Jesus be glorified; let Jesus be glorified.’ Nothing hinders them from joining the Christian Church but the pantheistic idea of God, and the fear of the loss of property, and of the dissolution of family ties. This shows that the fundamental principle of Hindooism and the world with its subduing power is still predominant in them. Still, out of these, a pundit who was truly converted was baptized in the year 1881, as was stated in the report of the same year. Last year his wife, two sons, and two daughters-in-law joined him by baptism; and thus the Lord, by accepting his prayers and fulfilling his desires, strengthened him in his faith, and comforted him in his old age.”

The pantheistic philosophy of India has to a very large extent washed away the very foundation upon which the Christian missionary has to build. Pantheism, by making everything God, including even man himself—who, according to the Hindu theory, is finally to be absorbed again in the great being Brahm, necessarily annihilates the distinction between a *personal* God and a *personal self*, and in so doing utterly destroys the sense of PERSONAL RESPONSIBILITY. How can a man be accountable to a being of whom he is a part?

Romanath further reports:—

“A short while ago, returning home from the North-west by train, I met a learned man, with whom I conversed on religion for hours together. All that he said, I believe, is true to the very letter. He said that he worships daily the God of the Christians through Christ, and reads His holy word for his own edification. He greatly prizes the Scriptures. He expressed his gratitude to the Christians for the name of Christ which, he said, keeps him nearer to God, sustains him in his trials and temptations, and comforts him at the time of sufferings of all sorts. No doubt that Christ's divinity has found a place in his heart. The Lord in mercy has preserved him from the contagion of disbelief which rages so fearfully among the so-called learned and educated.”

Many other like instances are mentioned by our Brother Chowdhry, and in closing his report, he writes:—"How many more such cases there are in India who can tell?"

Mr. Cornelius, of Jamtara, reports:—

"A Munchi to whom I sold a New Testament and gave some hymn-books and tracts three years ago, has just become a true believer in Christ with some of his house, and has given up all idol worship, and has turned some seven others to Christ. I saw him, and another one with him, the other day. They seem delighted with the Word of God and their hymn-books, and sing Christian hymns at their work, as well as at other times. They are most earnest and joyful."

One of the converts recently baptized is a man named Dayal. Mr. Cornelius says:—

"This man, Dayal, first heard me preach in a village three years ago—in his own village, which is twelve miles from here. Before I left I gave him a gospel, some small hymn-books and tracts. Through reading this gospel and singing the hymns, he was drawn to Christ, and gave up idolatry, to which he had been devoted before. After this he went long distances to friends, with these books, and read and sung to them, seeking most earnestly to get them to turn to Christ."

Mr. Thomas Evans, of Monghyr, reports the following incident:—

"Our colporteur, Bhae Haran Das, has done good service during the past year, and among other interesting incidents he met with in the course of his itinerations the following are worthy of notice. As he came along from a mela at Madurapore he met with a holy *Sanyasi* (or devotee) at Ahjamâ Ghât on the river Kosi. This holy man had with him a young *chela* or disciple, who was reading the Psalms of David in Sanskrit, and who also had with him a complete copy of the New Testament in Hindi, and a few tracts. The Christian colporteur found out that this devotee, wearing the garb of the Hindoo saint, not only read and believed in these Christian Scriptures, but that he also taught them to others, and instructed his *chela* in their doctrines. He had a crowd of people around him, who listened with great attention and respect to this *Sanyasi*, or holy Hindoo, reading the pure word of God, but who did not know that the *Babajee* was, at least, a Christian.

"The colporteur had a quiet talk with him, and said—'Do you believe these books?' 'Oh yes,' he said, 'and I teach them too.'

"'Then why don't you put off your Hindoo garb, and assume openly the signs of a believer in Jesus Christ?'

"He said, 'To do that would be to lose the hold I now have upon the people. My garb as a *Sanyasi* enables me to get all castes of Hindoos to listen to the word of God; but if I openly profess Christ, my usefulness will be gone.'

"The colporteur gave him a few other books, and left him; not a little glad to find that this is but one man out of many who are secret disciples made by the Spirit by the simple reading of portions of God's Word 'cast (like bread) upon the waters,' but not lost, though out of the sight of man."

The ITINERANT LABOURS of the missionaries have been more than usually multiplied.

In Khoolna, Jessore, Backergunge, Dacca, Mymensing, Commilla, and other districts of Bengal, and in many parts of the North-west Provinces, during the past year, hundreds of thousands have heard the message of life, and almost everywhere the missionaries have been willingly received, and their message listened to with deep and earnest attention. One of our brethren writes:—

“It is indeed most marvellous what a change has been wrought during the past few years. Even Brahmans now ask the missionaries to their houses, and patiently converse for hours together concerning Christ and His Kingdom. We have quiet orderly congregations of from 500 to 1,000 daily, waiting to hear us preach the Gospel, in whatever directions we turn.”

BAZAAR PREACHING has also been prosecuted with untiring earnestness, and in many cases has been greatly blessed.

The plan of securing a room or shop, in the midst of the bazaar, for preaching, the sale of Scriptures, and for conversations with inquirers, has been found successful.

Mr. Spurgeon, of Barisal, writes:—

“We have long felt the need of a preaching hall in or near the bazaar, where we could take shelter from the rain and heat, rest ourselves a moment after the long walk thither, before standing up to preach, and have a stock of religious books and Scriptures spread out for sale. This year an excellent building, in every way adapted for our purpose, was to let. So we resolved to bear the expense ourselves and hire the place. It was directly in front of the only Mohammedan mosque in Barisal, and in the very centre of the bazaar. Mohammedan and Hindoo shopkeepers were greatly interested in our appearance there, and came constantly to hear our message. The preaching was carried on with great zest. A young man was appointed as salesman. Over the veranda was placed a red banner with the words ‘Jesus Christ is Lord,’ inscribed in large white letters upon it. Some illuminated text cards were hung about; and a great variety of books were spread out for sale. Our preaching was interspersed with singing, conversation, and selling. Hearers gathered daily in very large numbers, and we rejoiced in the work being done.”

Gogon Chunder Dutt, of Khoolna, says:—

“Our Christian mela which was held as usual at Kuddumdy passed off in the month of March with great success. We have had opportunity to preach the Gospel to thousands of our countrymen, and exhibited various interesting things which I brought with me from England. Since the mela we have started a bi-monthly *haut* or bazaar, where the mela is held. The object of this bazaar is to preach the Gospel to the Hindoos and Mohammedans in and about Kuddumdy. Our mela building is nearly finished, and we intend to open a Bible-class in it for the benefit of the Mohammedans as soon as we finish it. In addition to its use at the time of the mela, we intend to use it as a preaching-house to preach the Gospel to travellers.

The Rev. J. D. Bate, of Allahabad, reports :—

“The preaching in the streets, bazaars, and lanes of this city has been carried on as usual, without intermission, all the year through. Preaching every day for a year in the open-air in an Indian city means, in respect of labour and incident, more than I have time to unfold ; but I ought to say, for the comfort of any who may imagine that the Gospel is effete and its author dead, that one of the six men whom I baptized three Sundays ago, attributes his first drawings to God to what he heard from us on these open-air occasions. He is, I should say, not in any way connected pecuniarily with us, as he has a business from which he earns a handsome livelihood ; to all appearance he is thoroughly happy in his newly-found joy. Another man attributes his relinquishment of an evil life and his decision for Christ, to what fell from the lips of the writer.

“Every man’s work shall be declared when the harvest comes, and our dear Master will make no mistakes in the great account.

“There is no appeal from the word of Him whose truth we preach. He is bound to prevail till all enemies be put under His feet. Yes ! His temple (the temple built of living men) is surely rising in these Eastern lands : slowly it is true, as we reckon time ; but as fast as He intends that it should, and Hinduism, Buddhism, Mohammedanism, and all the other systems which frighten ‘Little Faith,’ are dying, not of old age (for the Gospel is as old as Adam, and therefore older than them all) but of inanition. Every counsel and work that is not of God is bound to come to naught. Here, in these few simple words, have we the secret of that general disintegration and crumbling which we clearly see all around us in the systems of these Eastern lands.”

For a long time past the Committee have been most desirous of strengthening their work in Eastern Bengal, a densely populated district, which, apart from the operations of the Baptist Missionary Society, is totally unprovided with Christian teachers or Evangelists.

With this in view, they have, during the past year, located Mr. J. Ellison at Mymensing, and Mr. Arthur Jewson at Commilla.

The Mymensing Mission is mainly supported by the generous gifts of the Victorian churches of South Australia, and the action of the Committee in placing a European missionary at this station has been most welcome to the Victorian Churches, as the following resolution, unanimously adopted at their last Association Session, clearly indicates :—

“Resolved,—That this Association has heard with intense pleasure of the appointment by the Baptist Missionary Society of England of a European missionary to superintend the work in the Mymensing district. They very cordially reciprocate the sentiments expressed in the letter of the General Secretary, Mr. Baynes, to Mr. Gregson, and sincerely hope that the action of the English Society will result in the rapid extension of the work ; and on their part the Victorian Churches promise to use their best endeavours to sustain the work, and to ultimately relieve the Home Society from all pecuniary outlay in connection with the Mymensing Mission.”

With regard to the work in Commilla, Aunndo Chunder Duffadar reports:—

“In my second trip to Raypore, I went to pay a visit to the Maharaja of Independent Tipperah. Brother Gogon Mondol and the two new converts of Raypore were with me. I visited the Raja and presented him with the Bible which I received from our Society. The Raja gladly received the Bible and permitted me to preach the Gospel in his territory. The Raja said that he had no objection to my preaching the Gospel in his territory, and that he would not mind if all his subjects embraced Christianity. Hearing all this, we thanked our Heavenly Father, who had granted our supplications and opened a new door for us in Independent Tipperah, and we joyfully preached the Gospel of our Saviour for about a week both in Nya and Poorana Haralies. This time 100 copies of the Scriptures, and Scripture portions, and many tracts were sold at Augurtolah. They were mostly bought by members of the Royal family.

“The Raja also presented me with Rs. 50 as a contribution towards my travelling expenses; also the Raja said that when next I came into these parts, I should furnish myself with a written order from himself, requiring all subordinate authorities to help me in my efforts to preach the Gospel in the interior parts of Tipperah.

“As at present there is not a single mission station in this vast territory of Independent Tipperah, I beg to suggest to the members of the Committee to take some measures to open a mission station there, which is, indeed, exceedingly necessary.”

By the location of Mr. Jewson at Commilla, this most important opening will be met, at any rate to some extent, and already Mr. Jewson has commenced work in Independent Tipperah under very cheering circumstances.

He writes:—

“The field here is most promising, and multitudes are ready to listen to the Message of Life. I am anticipating a rich blessing, for the fields are indeed already white unto harvest.”

A further encouraging feature during the past year is the *aggressive and spontaneous* labours of individual native Christians, and the native *Christian Church in India*.

Mr. Cornelius, of Jamtara, writes:—

“One deeply interesting incident is about a phakir, who, with his wife, was converted some years ago in Cachar, and baptized by Mr. Isaac Allen. This man has gone about telling many of the salvation that is in Christ, and been the means of turning more than forty persons to Him, men and women. He is truly earnest and devoted.”

Gogon Chunder Dutt reports that the Khoorna Churches have entirely supported three evangelists and a Bible-woman, and that they are resolved to do more.

The Madareepore Mission in Eastern Bengal has been entirely taken up by the native churches of Backergunge; an evangelist has been supported and a house built for him.

In the Delhi district three native brethren have been called to the pastorate of three native churches, and are mainly supported by the free-will offerings of the people.

It is also matter for special thankfulness that the number of *actual conversions* that have come under the personal observation of brethren on the field has been larger during the past year than in any previous year for a long time past.

Not that tabulated returns ever represent in any reliable manner the actual result of work done either at home or abroad; and while this is true with regard to England, still more emphatically is it so with regard to India.

Many shall come from the East and the West, from the North and the South, whose names have never been recorded in the roll-call of any of our church books, or tabulated in any statistical return.

The work of His servants will produce results far, far beyond their knowledge—hidden ones shall come forth at the last, who perchance shall have heard some passing word, or loving prayer, which, like seed cast into good ground, or bread thrown forth upon the waters, shall appear after, it may be, many days, in districts far remote from that of the faithful lonely toiler who spoke the word, or cast the seed—

“The breath of the Lord will waft
Each seed wherever He will,
And there it shall spring and bear its fruit
His purpose to fulfil.”

In the Report for 1882-3 the Committee stated at some length the new plans they had sanctioned for the establishment of two institutions specially designed for the *education and equipment of native Christian youths*—viz., one for Bengal at Serampore, the other for the North-western Provinces at Delhi.

With regard to Serampore College the Committee then reported:—

“That in view of the urgent and pressing need of a thoroughly well equipped institution for the education and training of NATIVE Christians for the work of evangelists, school teachers, and pastors in Bengal—the Committee have resolved to relinquish the college classes, as at present constituted (for the preparation of students for the university examinations), to give up the heathen teachers at present employed on the college staff, and to make the institution, for the future mainly and avowedly a *Native Christian Training Institution* to be presided over by an experienced Vernacular-speaking missionary.

“It is also intended that the native Christian students shall have the practical advantage of becoming personally familiar with evangelistic and itinerant work by association with the president of the college in bazaar and village preaching, and so be the more fully prepared for their life work by actual contact with it while under training and preparation.”

The Committee are thankful to state that at the commencement of the current year these plans were put into practical operation, and they cherish the confident hope that in the future great good to the native church in India will result from their adoption.

The Rev. E. S. Summers, M.A., who has been appointed to this work by the Council of Serampore College and the Committee, says:—

“On Saturday, the 15th of December, 1883, I finally closed the college and school classes as conducted for so many years past, and announced the very weighty reasons that had led the Council of the college to abolish the system, and constitute the institution henceforth a real native Christian Training College.

“We have recently had a very prosperous itinerating tour with the native Christian youths, and sold from 1,800 to 2,000 copies of portions of the Scriptures—including the Gospels of Matthew and of Mark, the Acts, the lives of Joseph Elijah, Ruth, and Esther, and Genesis.”

From *Delhi* the Rev. R. F. Guyton reports that the new building for the Training Institution is rapidly proceeding, and he trusts it may be completed during the current year.

Already there are more than thirty Native Christian Students being prepared for the work of evangelists, pastors, and school teachers; many of them very capable, and giving good promise of future devotion and usefulness.

Mr. Herbert Thomas, writing from Delhi, says:—

“We are getting quite a large number of very promising youths from our village churches for our Training Institution, and can see our way clear for many more than we can properly accommodate at present. This new enterprise will, I feel sure, prove a vast blessing to our work and to the native churches in the North-west.”

To this most responsible and important work Mr. Guyton devotes himself with untiring energy—living and working side by side with the students; sympathising with them in all their difficulties, and inspiring them by his whole-hearted consecration to the service of Christ.

With regard to the recent Royal Commission on Education in India, which has been engaged for more than two years past in taking valuable evidence all over the continent of India, the Committee in their last Report expressed their earnest hope “that at least one result of their inquiries might be the reversal of the present policy

of the Indian Education Department, by the apportionment of a much larger sum for *primary and elementary education*, leaving, to a large extent, the higher collegiate and university education to be paid for by those who, being undoubtedly well able to do so, should be called upon to meet this charge."

It is, therefore, a considerable satisfaction to the Committee to record that, on the whole, the Recommendations appended to the Report of the Commission are of such a character as to create hope that provided they are carried out by the various Provincial Governments on the principles of the Dispatch of 1854, much good may result from their adoption.

The main points of the recommendations of the Commissioners may be roughly summarised as:—

First.—The much greater extension of elementary education amongst the poorest classes.

Second.—The management and control of the higher education by Government through the Universities and by the system of Grants in Aid to affiliated colleges.

Third.—The gradual withdrawal by Government from direct teaching in colleges and high schools, wherever the desire for the higher education is so far developed as to give a reasonable guarantee that it will be maintained, with the assistance of Grants in Aid, and the independent efforts of Natives and others interested in their welfare.

In the words of the Rev. J. Johnston, M.A. :—

"There are vast possibilities of good in the Recommendations, but until the good words of the Commission are transmuted into good works in the Administration, nothing has been done, though so much has been said."

Hitherto elementary vernacular education amongst the poor and lower classes in India has scarcely even been touched by the Government. But for missionary and kindred organisations these would have been almost entirely neglected. During the last few years elementary scriptural schools have very considerably increased in numbers in some of the districts occupied by missionaries of the Society.

In Delhi, Agra, Backergunge, Jessore, Khoolna, and the south villages considerable progress has been made in this direction.

Mr. Spurgeon writes from Barisal :—

"The people are growingly desirous that their children should receive some education, and many of the adults lament their own ignorance.

"I have on my boat at the present time two men who told me they had become boatmen because with me they could learn to read, but that at home they would never have time, opportunity, or inclination to attempt it."

These elementary scriptural schools are without doubt directly *missionary agencies*, and already have brought forth encouraging fruit in many districts. They are good also as *levelling agencies* by admitting pupils from all castes and recognising no distinctions. Legally, Government schools are obliged to do the same; but practically, the law is a dead letter. Unless specially cared for by a European, it would be almost impossible for a low caste boy to endure the persecution to which he would be subjected—passively, perhaps, on the part of the teachers, but *actively* on the part of the pupils—if he attempted even to enter and retain a place in an ordinary Government school having NATIVE teachers. One who by long residence and careful observation has marked well the effect of this elementary scriptural school work on the children mainly of the poor and outcast classes in India, writes:—

“The effects produced by such schools are simply wonderful. New hopes, new desires, new emotions seem to take hold of these children. As these oppressed, degraded, downcast people realise the new life that comes of knowledge, they seem to rise to a new consciousness of manhood, and they earnestly ask for yet more light. And so it happens that the desire for education in India to-day, especially in Southern India, is greatest amongst the very outcast classes.”

With regard to *Scripture Translation* and *Literary Work*, the Rev. G. H. Rouse, M.A., reports:—

“The chief thing to note in regard to the literary work of the year is the completion of the New Testament Commentary in Bengali. This was begun by Dr. Wenger about twenty years ago, the work met with many interruptions, and Matthew was not published till 1870, and the four Gospels in 1872. Nothing further was done till Dr. Wenger's return from England early in 1876, when he commenced the Commentary on Acts, and continued the work to the close of his life, his last commentary being on 2 Tim. iii. 11. I took up the work there early in 1882, and the New Testament was finished in July last. The two volumes contain 1,500 pages, sup. roy. octavo.

“I have continued this year the gratuitous Mussulman-Bengali series of tracts. Last year there were published ‘Jesus or Mohammed,’ ‘Integrity of the Gospel,’ ‘Fasting,’ and ‘The Paraclete’; and this year, the ‘Sinless Prophet,’ ‘Account of Mohammed,’ ‘Account of Jesus Christ,’ and ‘Is the Koran God's Word?’ The Sermon on the Mount has also been published, as an exposition of Christian practical religion; and the tract brought out in 1880, containing Scripture passages teaching Christian doctrine, has been republished. I have been much encouraged by the favourable reception which these tracts have met with from missionaries in all parts. I hope to continue the series.

“I have prepared a summary of Theology, which will shortly be put in the printer's hands.

“‘Kali’ is a dialogue tract for popular use, similar to the one on ‘Jagannath’ which I brought out some years ago. One on ‘Krishna,’ in the same style has been offered to the Tract Society. The ‘City of Error’ has been brought into

the regular series of tracts, as also the 'Five P's of Salvation.' Of the tract on 'Idol Worship,' 20,000 copies have been printed, and a new edition is now needed. In English I have brought out a tract on 'The teaching of Jesus Christ.'

"In the North-west the Rev. J. D. Bate, of Allahabad, has devoted much time to the revision of the Old Testament in Hindi, in addition to the preparation of several publications in the Mohammedan controversy. Mr. Evans, of Monghyr, has published a series of lectures in Hindi, and numerous tracts and gospels with foot-notes in Kaithi; and Mr. Spurgeon, of Barisal, has published a book in Bengali on the nature, offices, and government of the Christian Church."

"*India for Christ.*"—This was the motto of William Carey more than eighty years ago, when not a single convert had gladdened his heart or stimulated his faith.

To-day in India, the light of Buddha has faded away, the power of the Brahmin is surely collapsing and the traditional Moslim resigns himself to his iron fate, while tens of thousands of blind souls have had their eyes opened and are rejoicing in the dawn of Christ's coming kingdom.

India to-day, needs the best, the strongest, and the most gifted men and women of our home churches.

The late Keshub Chunder Sen has shewn the world that after all the intellectual is not the strongest side of the Hindoo character; but that their spiritual natures respond to love and sympathy more readily than their intellects yield to argument and logic.

He appealed to the cravings of human nature for a higher life, and his countrymen responded to the appeal. He offered himself as a guide, and his disciples followed him without asking for any credentials beyond their own individual conviction that he himself was walking in the way of truth; and India to-day can only be won for Christ by workers professing an unquenchable faith in the message they bear, and in its Divine adaptation to the needs and cravings of every human creature.

The first great missionary apostle to the Gentiles has told us what was the one underlying motive power which inspired and sustained him: "The love of Christ constraineth us." He has told us what was the power on which he relied to change the lives of others: "I determined to know nothing among you save Jesus Christ and Him crucified." He has told us also what was the ambition in his personal life. "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." An unquenchable *enthusiasm for a person was the motive power of Paul's life.* The motive power was love for Christ and pity for the Christless. And it is only by workers impelled by like constraint that India and the world can be won for Christ.

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS	73
Missionaries	3
Native Evangelists	20

The Rev. F. D. Waldock sends a very cheering report of the work under his superintendence in the Colombo district. He writes:—

“The additions to our Native Churches by baptism have been 37, a larger number than has been reported for some years past. This is encouraging, but yet far from satisfying.

“Evangelistic tours by ‘two and two’ are increasingly useful. This plan commends itself greatly to our Native Brethren, stimulating them, and developing the generous sympathies of the Churches. Many hundreds of outlying villages have thus been visited. In our day-schools we have 2,314 scholars, a good increase on the year previous, 1,660 being boys and 654 girls.

“Sunday school work at all our native stations excites increasing interest, and receives augmenting numbers.”

During the past year, several of the Churches have sustained heavy losses by death, specially the Church at Kotikawatta, which mourns the removal of one of its most devoted deacons.

Mr. Waldock writes:—

“This good Brother was baptized by Mr. Daniell in 1838. During more than half a century he was enabled by Divine grace to preserve a uniformly beautiful and unsullied consistency and a deep and practical interest in the extension of the Saviour’s kingdom. He fell asleep full of joy and peace.”

In Colombo, the faithful ministrations of Captain Passingham, as temporary pastor of the Cinnamon Gardens Church, have resulted in greatly revived earnestness and much improved organisation, and his services will long be remembered with grateful appreciation.

In October last the condition of Captain Passingham’s health and pressing family claims in England compelled him to return home. Prior to his leaving Ceylon, however, communications were opened up with the Committee of the Society in London, with a view to procuring their sanction to the acceptance of the Cinnamon Gardens Pastorate by the Rev. H. A. Lapham of Kandy, which request the Committee very cheerfully complied with, especially in view of the well known missionary character of the Church, its great importance as a Mission centre, and the generous sacrifices its members have made, and are still making, for the extension of Evangelistic efforts, both in English and the Vernacular.

From the commencement of the current year, in accordance with this arrangement, Mr. Lapham has relinquished his work at Kandy and removed

to Colombo, to the great satisfaction of the Cinnamon Gardens Church, and, as the Committee confidently hope and believe, for the extension of the Redeemer's Kingdom in and around Colombo. In connection with this transfer it should be mentioned that the Cinnamon Gardens Church has undertaken to meet the entire cost of outfit and passage of a new missionary to Ceylon.

One of the most useful institutions connected with the work of the Mission in Ceylon is the Colombo Native Girls' Boarding School. On all hands our Missionaries report that the question of native female education is forcing itself to the front, the great drawback being, in most cases, the difficulty of securing suitable native female teachers. "The importance of girls' schools," writes one of our Brethren, "cannot be over-estimated, their multiplication would be indeed a vast blessing; the real difficulty, however, is to find suitable teachers. Nearly all our girls' schools have been provided with teachers from Mrs. Waldock's Colombo Boarding School."

Mrs. Waldock herself writes:—

"During the past year one of our elder girls has left to be happily married to a Christian young man, and we have good reason to believe she will be the means of doing great good amongst her husband's Buddhist relatives and friends. Three from the school have joined the Church, and two more are candidates for baptism.

"As mothers, teachers, and wives, we have the great pleasure of knowing that many who have left the School have been made great blessings to others—shining forth as lights in dark places, and drawing others to Christ by the power of a Divine life within."

From both the Kandy and Sabaragamawa districts cheering accounts have been received.

The district of Sabaragamawa is the great stronghold of Buddhism in Ceylon. Demon worship also almost universally prevails.

Many of the villages visited by the Missionary are near the base of Adam's Peak, on the summit of which—7,362 feet high—is the so-called foot print of Buddhah, to worship which thousands of pilgrims visit the shrine every March.

In this way the Gospel is proclaimed to vast multitudes of people, the Missionary availing himself of these throngs of pilgrims to preach Christ.

Mr. Pigott has been much cheered by several conversions, and there is a much more widely diffused spirit of inquiry with regard to Christianity than ever before.

In July last the new Ratnapura Chapel was opened; and it is a very cheering fact in connection with this undertaking that of a total outlay of £609 for site and building, £400 were raised by local contributions.

In both the Kandy and Sabaragamawa districts School work is rapidly increasing, and in not a few places girls' Schools have been established in addition to schools for boys.

CHINA

PRINCIPAL STATIONS :

Tsing Chu Fu, Pei Su Chu Fu, and Tai Yuen Fu.

SUB-STATIONS	62
Missionaries (4 in England)	10
Native Evangelists	15

Astronomers tell us that four hundred million meteorites fall into the atmosphere of the earth every twenty-four hours. Some few we see with the naked eye; and powerful telescopes reveal the rest. They are ignited by their rush through the atmosphere, and then, being speedily burnt out, they fall to the earth only as minute dust. But for the envelope of thick, soft, strong, and elastic air which checks their flight, and disintegrates their substance, we should pay more attention to these meteorites.

Nearly 400,000,000 persons are living to-day in China; but their laughter and their tears, their beliefs, hopes, and fears, are to thousands of Christians in England scarcely more noticed than the shower of meteorites: save when the flame of war or famine streams over the sky, or the flash of interest at a Missionary meeting draws momentary attention to the subject. A dense atmosphere dulls and clouds Christian sympathy. Home cares, and home charities, the struggle for existence, the attractions of literature, politics, and art; these, added to a low tone of Christian experience, and deepened by distance, strange customs, and strange language, make China for far too many Christians out of sight, out of reach, and out of mind.

With regard to the work of the Society in China during the past year, the Committee are devoutly thankful to report real and substantial progress.

In the last Report the Committee stated that :—

“Since the arrival in England of their devoted Missionary, the Rev. A. G. Jones, of Tsing Chu Fu, they had had repeated conferences with him on the subject of the pressingly earnest and importunate appeal of the Brethren in China for an immediate and large reinforcement of labourers, Mr. Jones stating that fourteen additional Missionaries would be only barely sufficient to meet present exigencies and openings, in the fields to some extent worked by the Society in the North of China.

As the result of further interviews and careful consideration, the Committee resolved in July last—

“a. That, the present position of the Society’s work in China imperatively demands increased attention, and a large addition of Missionary Labourers.”

“b. That, while painfully conscious that the present income of the Society is altogether inadequate to meet the demands of any INCREASED expenditure, the year just closed having left a heavy debt due to the Treasurer, the Committee nevertheless feel strongly convinced that the time has now arrived when a very decided effort should be made to reinforce the *China Mission*, the wise consolidation of which, in view of present exigencies and the whole situation, APPEARS PEREMPTORY AND ABSOLUTELY NECESSARY. The Committee, therefore, resolve that the suggested reinforcements urged so persistently by all the brethren at work in China, by letters, and in the person of their devoted and trusted colleague, Mr. Jones, be cordially sanctioned, in the confident hope that the numerous churches and friends not yet deeply interested in the China Mission will generously uphold and support the Committee in undertaking such very responsible and important forward steps.

“c. That, in the judgment of the Committee, the FOURTEEN ADDITIONAL MISSIONARIES so earnestly appealed for by the brethren on the field is not a larger number than the work in China generally demands. Subject to the ADEQUACY OF THE FUNDS, therefore, the Committee resolve that during the next three or four years reinforcements to this extent shall be sent forth to China if possible.”

At the autumnal missionary breakfast last October in Leicester this FORWARD resolution of the Committee received in a very marked manner the approval of the churches of the denomination.

On that occasion, by the generosity of Mr. Charles Wathen, of Bristol, one half of the cost of the outfit and passage of the proposed fourteen additional missionaries, estimated at two thousand guineas, was promised; while other generous contributions from funds in Bristol supplied the other one thousand guineas required.

The memory of this remarkable Leicester gathering will, however, be principally associated in the minds of all who were privileged to be present with the evident conviction throughout the assembly of the extraordinary success vouchsafed to our brethren in China, and of the immediate need of a very large reinforcement of the staff there.

Already four of the proposed fourteen new missionaries have been accepted by the Committee for work in China; and nothing but the *inadequacy of the funds* prevents the Committee from sending out a still larger proportion at once.

The fields are already white unto harvest, and the labourers are longing

to be thrust forth. Already many gifted and suitable brethren are offering for the work ; one such writing with regard to it says—

“ For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be—with the world wide open—toilers on all hands pleading and praying for ‘ more labourers.’—that the churches at home will decline to send the means to send out those who are waiting, and longing, and panting to go ? ”

The reports received from the brethren on the field of the work done during the past year show most clearly that the period of experiment and early weakness in China is past, our brethren being no longer misunderstood or contemned as they once were. They are now familiar with the country and its climate, the institutions, customs, and feelings of the people, with their language, beliefs, and idiosyncrasies. They have frequently travelled over and know well their fields of labour. They have preached the Gospel to not a few of the people, and gathered out churches of earnest men and women who are suffering for their faith, and active for the salvation of others. They have given aid to the sick and suffering, and in famine-relief they have been first and foremost. Native evangelists have been sent out, and a tract, half as large as England, has been the field of their journeyings. Friendly intercourse with the natives has been established. Books and tracts of all kinds and sizes have been issued. Knowledge and experience have been gained. In a word, their work has been a true success ! It is the Lord’s doing, and surely it is marvellous in our eyes.

Consuls, merchants, and travellers all bear the same witness,—“ China is moving at last.” On all hands our missionaries tell us of opportunities which they cannot seize, and of a harvest at their very doors that they cannot gather.

There are to-day in connection with the Mission of the Society in the single district of Tsing Chu Fu, fifty-five Churches, all these stations being self-supporting, and being ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the Society. More than three hundred and sixty converts have been baptized during the past year.

Mr. Whitewright writes from Tsing Chu Fu :—

“ During the past year we have all been greatly encouraged.

“ In the hilly region of the South and South-West the work is spreading in a most cheering manner. Visiting one of these little stations a short time ago, I had great difficulty in finding my way among the hills, and arriving late, I found about twenty-five people assembled for prayer and worship in a village where a

year before there was not a *single Christian*. On entering the little room I found all the people on their knees, and the leader in prayer. I quietly knelt down with them, and heard this Brother pour out his heart in prayer to the one true God and Saviour—of whom he had heard but a few months before—with a warmth, earnestness and tenderness that would utterly put to shame not a few who have been Christians all their lives.

“In this little hill-side village, more than twenty persons were baptized by the native pastor, in the spring.

“Men and women often come to such little Christian gatherings from a distance of ten miles, walking all the way.

“Progress is also being made in Christian schools, established by the natives themselves, in which their children may study Christian books.

“They have now eight such schools, *established by the natives themselves*, with Christian teachers teaching our books.

“During the past winter I have had intense pleasure, in company with brother James, in teaching a class of the native teachers or pastors; about sixty of them responded to our invitation and studied with us for ten days.

“We were greatly surprised with their earnest attention and intend to have them again in the spring. This is a most important section of our work, and really demands careful attention; the work here spreads so rapidly and so many are being added to the Church, that many who are called to the position of leaders and teachers of others themselves need careful teaching. There is a truly good sphere of work out here, dear Mr. Baynes. There are crowds here waiting a teacher, seeking after the true God, if haply they may find Him, and such men always lend a willing ear to the message of the cross.

“May God of His mercy grant that many, many men may be sent here to live and die for China, and to *win China for Christ*.”

The Rev. Francis James gives many deeply interesting details of his itinerant labours, writing under date November 13th last, he says:—

“To-day I rode to Kwoh Kia Chiang, 23 miles, preached twice, and administered the Lord’s Supper.”

“In the morning it was a Harvest Thanksgiving Service, rather late in the year through press of other matters, but more convenient for the farmers as they have but little to do in this part of China at this season of the year. I gave an address on Ps. cxvi. 12, and tried to stimulate the people to thankfulness by reminding them of their freedom from bad harvests, floods, wars, pestilences, storms, and other calamities from which other countries and some parts of China have suffered.

“Nov. 14.—Rode twenty-one miles to Tung-fsi-kia-chiang, and held similar services. In this station the Christians have had but little help from us in teaching, as our field is so wide that we cannot keep pace with half the work needing to be done; yet there are some very earnest men among them, such as it does one real good to meet. Our leading deacon accompanied and helped me in the services. He is a simple, warm-hearted Christian, some of his sayings remind me of ‘Billy Bray.’ I noticed the petition in his prayer: “We thank and bless Thee that Thou hast not called us simply servants, but

friends and children.' Between the services he was talking earnestly to the people gathered together concerning God's goodness and care towards us in *little things*. 'For instance,' he said, 'I have never been to this place before, and yet I only missed my way once, and before I had gone astray more than about twenty steps quite a number of dogs rushed out of a village at me and barked furiously. I stopped and could not make it out, but just then a man came along and said, "Where are you going?" I told him. "Ah!" he said, "this is not the way," and directed me the right road. When I thought on this my heart became full of joy at seeing how God had cared for me in such a little thing and guided me right in such a curious way.'

"Of course, intellectual people of the present day see nothing providential in this; it can all be explained without referring to God, but Mr. Wang saw no reason why God should not use a dog as well as a raven to give help to one of his believing children, especially as God never changes. On the wall was a sheet tract on 'Heaven,' in which the gorgeous descriptions in Revelation were embodied, and he began to talk enthusiastically about the glorious HOME and the many mansions. 'Why,' he said, 'where did anyone ever see the gates of a city each made of an immense pearl? the walls of precious stones and the streets of gold? what is the grandest earthly city compared with Heaven our Home?'

"And then, though all this is amazingly glorious, we shall have a far greater joy in seeing and living with our Saviour Lord than all the other grandeur could give us. He is our best friend, and so when we get to heaven we shall be like a little child running home to see his mother; he looks through the house for her, taking no notice of the furniture, pictures or curiosities, and if he does not find her away he runs to search somewhere else, and does not rest till he succeeds. So we shall direct all our first thoughts and most earnest desires towards HIM, and in His presence find more happiness than in all that Heaven contains besides.'

"In the evening, this good deacon took a Chinese flute and played tunes while the Christians sang hymns; then he asked me to sing 'Mariners' to 'Guide me O Thou great Jehovah,' while he played. We both did our best, the Christians joined in, and we spent a very delightful evening together. Mr. Wang said to them 'Dear Brothers and Sisters—keep yourselves well occupied in reading God's Word, singing, praying, and working for Him; this is the way to enjoy religion and to recommend it to others. I can assure you you will never fully enjoy it, you cannot unless you give your whole mind to it. Sad, dull faces will only make people keep away both from you and your Saviour. Go into it HEARTILY, God will bless you, and with glad hearts you will show cheerful faces, and so draw the poor needy souls around you to love and serve the same blessed Master.' Afterward he conducted evening prayers and gave an exposition of i. John, 9; such a bright, warm, thrilling talk, full of light and power, which showed how deeply he entered into its spirit and enjoyed its truths in his own soul. It did me real good to hear his cheering words and see his happy face; fatigue, discomfort, cold, mud-flood, &c., were all forgotten, and the communion of saints became of a *truth* a blessed reality."

Cheering tidings have also been received from our brethren in the Tai Yuen Fu District. On all hands the work appears to be prospering.

In the words of Mr. Richard :—

“The whole empire is longing for deliverance. What shall we do? Send back the inquirer into darkness, tell him he must die in his sins, or take to him the only light of Life—the Saviour of the world; and bid him look and live? Which?”

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS	...	...	...	...	...	4
Missionaries (1 in England)				...		2
Native Evangelists	...	...	...	...	...	2

From much that has been written lately with regard to Japan, it might be thought by many that her people had already cast off the superstitions of ages, broken their idols, and abandoned their temples. This, however, is very far from the actual condition of things. Our missionary, Mr. White, says :—

“Day after day the temples are thronged with worshippers, and idols are openly sought unto by hundreds of thousands.

“In the higher ranks, with the loss of faith in Buddhism and Shintoism, a powerful tendency manifests itself to rate Christianity with the ancient superstitions which have fallen into contempt through the newly awakened consciousness of the vanity of idols.

“In the midst of this unleavened mass the seed of the Gospel has been planted, and a band of devoted and faithful men and women are to-day toiling in the field.

“The masses of the people are poor. They struggle to live. Social life is at the lowest ebb. Home life is scarcely a name. Privacy in the home is unknown. The Gospel alone can reach them and bring to them the needed respect for their persons, and the ideas of home and comfort, and righteousness and purity. With the light of a pure Christianity driving away the darkness and superstition of the people, and a government that protects and does not oppress, this land of the Rising Sun may yet become the fairest and richest in all Asia, and rival the best and purest in the Western World.”

Mr. White has been greatly encouraged in his work during the past year, and has been permitted to welcome into the native Church, by baptism, six converts, while eight more are waiting for baptism.

Writing at the close of last year, Mr. White reports that recently—

“A man came in from Taira, a place I visited a year and a half ago. He earnestly implored me to go to his town and open up Christian work there ; but with the pressing overburdening work upon my hands here in Tokio, I was compelled to say *no!* to this beseeching brother, and he went back with a sad and heavy heart.

“It is *hard*, indeed, to say No, when doors are opened wide before you, and your brethren stand with outstretched arms longing for you.

“Yes, *we do need help*—men and women—to enter in and occupy these fields *already white unto harvest*.

“Remember, please, what I have often said—two years at least must be spent in preparation before a Missionary can do anything efficiently in *vernacular work*.

“But my wife and myself feel that we can never estimate the great privilege of working for Christ here in Japan. One has well said, ‘It is good to be in Japan in the vernal season of the regeneration of an empire, and to have an opportunity to cast a few seeds into the giant virgin furrows of reform, never before as promising as now, in this the far East.’”

The Committee are thankful to report that they hope very shortly to send out a colleague for their Missionary in Japan, Mr. Eaves, of Bristol College, having been accepted for this field of labour, and the expense of his outfit and passage having been generously provided by a friend in Birmingham. Specially is this important on account of recent tidings from Japan, to the effect that the Japanese Government is contemplating the immediate opening of the whole empire to foreign trade, that, while the present extra-territoriality laws will prevail in the “Concessions” at the open ports, Missionaries and others, who are willing to come under Japanese laws, may go where they please within the empire preaching Christ without let or hindrance.

Western Missions.

AFRICA

WEST COAST.—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS :—

Bethel, Bell Town, Mortonville, Victoria, and Bukundu					
SUB-STATIONS ...	...	...	...	...	10
Missionaries ...	...	...	...	...	2
School Teachers (2 Male, 4 Female)					6
Native Evangelists ...	...	...	...	...	8

Writing early last year, Mr. Q. W. Thomson said :—

“Never, I think, since the establishment of the Mission on the West Coast have the prospects been more encouraging. The leaven of quiet personal consecration to Christ seems to be working in many hearts, the seed-sowing of years of tearful toil seems not only to have taken root, but to be bringing forth the blessed fruits of the spirit in life and lip. The time to favour this Mission must surely be at hand.”

And for some months after tidings of a very cheerful and confirmatory character were frequently received.

Miss Saker wrote from Bethel Station :—

“We have most cheering news for you. Mr. Thomson is sure that you will be pleased and rejoice with us in the advance of our people towards independence and self-reliance. At a recent church meeting, Joshua Tondi was unanimously chosen pastor of Bethel Church ; and on Friday afternoon last we had a recognition service ; the attendance very cheering—I can hardly venture on numbers, but I suppose about 500. The meeting was characterised by great earnestness and solemnity, with an undertone of gladness, especially noticeable in the older members, and which found expression in the few words spoken by the deacons. Yesterday, at sunrise (Sabbath), a little company assembled at the river-side to witness the baptism of nine candidates, and these were, at the afternoon service, admitted into church fellowship, and partook with us at the Lord’s table. We pray that the Divine blessing may rest upon the steps now taken here, and that the blessings of yesterday may be but the foreshadowings of a rich and bountiful outpouring of the Holy Spirit on Dualla. All is bright and stimulating.”

Mr. Thomson wrote, reporting that :—

‘The Cameroons Church had elected their own pastor, and agreed to meet his entire support by their own contributions ; that Mr. Silvey had settled at Bethel Station, Cameroons, and Mr. Lewis at Victoria, and that both had commenced

their school-work with encouraging signs of success ; that the foundations of the new house at Bell Town were nearly complete and good progress made with the new boys' school-house."

Mr. Thomson also stated that the Victoria Native Church had passed a hearty resolution pledging the members to an effort to undertake the entire support of the teacher at the Bonjongo Station, in pursuance of the earnest suggestion of the Home Committee.

In the midst of these cheering and hopeful circumstances, Mr. Shred, of Bell Town, was suddenly smitten down, and called to his rest and reward, after a brief day of labour for Christ on the coast, and in his own words, as he thought, "just on the threshold of his real life work."

Writing of this mysterious dispensation, Mr. Thomson said :—

"How strange it seems to us that a devoted, earnest labourer should be thus called away, just at a time when to our poor feeble vision he seemed most needful. How strange that our Brother Shred should be taken from us just as he had received from England a new boat for special itinerant work a-field, and just as all the materials had arrived for his much desired permanent dwelling. Yet we are sure He doeth all things well."

But a few months more, and the writer himself passed to his rest and reward—cut down in the very prime of his devoted and self-sacrificing life.

But a few weeks before his death he wrote :—

"I am sustained and upheld amid many and heavy anxieties by the growing conviction that the dear Master is, in His great condescension, using me here for the settlement of many difficulties ; and I look forward to the future with more hope than I have known for years. I believe the work here, by the continued blessing of God upon the new plans laid down by the Committee, will soon assume a better and brighter aspect ; and my heart glows within me as, by faith, I see the time. I am full of hope, although sensible, too, of a growing weight of responsibility and daily anxiety. Oh ! for more and more of grace to cast all our burdens upon the Divine burden-bearer. Our hope and trust are in Him alone ; are they not, dear brother ?"

On the evening of Saturday, December 29th, 1883, Mr. Thomson fell asleep at Victoria. In the words of one of his fellow labourers :—

"Ever calm, quiet, and collected, full of faith and reliance upon the Unseen, when circumstances looked grave and dark, he always met trials and reverses bravely.

"Of his long and lonely journeys far into the interior, prosecuted with dogged and quiet endurance, all can tell who know anything of the West Coast Mission. His knowledge of the people, their language, their customs, and their peculiarities, was, indeed, remarkable ; far surpassing that of any other European resident in that part of Africa.

"The financial and business affairs of the mission were conducted by him in a

most masterly manner, for he was one of the most intensely practical missionaries ever connected with the Society ; while his tender, gentle spirit, especially in sorrow or difficulty, can never be forgotten."

The Committee have given their best consideration as to the wisest steps to be taken for the future conduct of the West Coast work. They are thankful to report that in the good providence of God they have secured the services of a singularly gifted and suitable young brother, Mr. Robt. W. Hay, of the Edinburgh University, to take up the threads of the work in the Victoria district just fallen from Mr. Thomson's hands, and that he is now on his voyage to the West Coast.

The Committee also contemplate sending out, as soon as practicable, a well-qualified brother—if possible, with medical and surgical training—to Bell Town, rendered vacant by Mr. Shred's death, to undertake the oversight of the work in the Cameroons district ; and, in this way, the Committee believe the extension and consolidation of the Mission on the West Coast, will be secured.

Mr. Fuller, on his return to Africa, after a much needed season of rest and change in England, will resume work at Mortonville—the station so intimately associated with his devoted labours, and in connection with which so much good work has been wrought.

Notwithstanding the heavy trials and losses that have fallen upon the West Coast Mission during the past year, the prospects were never brighter or more hopeful than they are to-day ; a spirit of independence is being exhibited by the native Christians at nearly all the mission stations—they are supporting their own pastors, maintaining their own religious ordinances, and doing a considerable amount of individual aggressive evangelistic work in districts far afield. The Schools for boys and girls at Bethel and Victoria are largely attended and most efficient, and give good promise for the future. On all hands there is abundant reason for hope and faith. " Weeping may endure for a night, but joy cometh in the morning."

CONGO MISSION.

PRINCIPAL STATIONS :—

Underhill, Bayneston, Manyanga, Stanley Pool, and
San Salvador.

Missionaries (2 in England) 13

CENTRAL AFRICA—THE CONGO MISSION.

The past year in connection with the Congo Mission has been one of some trial and heavy bereavement.

Three young brethren have been early called to higher service—one after four years of anxious, wearing toil, and two after only a very brief sojourn in the land of their adoption. The names of

WILLIAM HENRY DOKE,
JOHN HARTLAND, and
HENRY WAKEFIELD BUTCHER.

will long linger in the memories of all interested in the Congo Mission.

Through the pages of the *Missionary Herald* the Churches have been made acquainted with the noble spirit that characterised all three. They were indeed faithful unto death, and no story can be more touching, stimulating, and heroic than the story of the Christian zeal of these witnesses for Christ. Being dead they yet speak, and in many hearts already voices from the newly made graves by the shore of the mysterious Congo have awakened responsive echoes, and led more than one kindred spirit to resolute determination to engage in the same blessed enterprise. In the words of the widowed mother of one of the brethren now at rest:—

“This Congo Mission is, I am confident, dearer to us to-day than ever; instead of being discouraged by our losses, let us rejoice that our loved ones have been counted WORTHY, let us seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of *witnesses*—our Congo Missionaries included.”

In October last, the Committee, after careful consideration, unanimously resolved:—

“That the staff of the Congo Mission be immediately reinforced to such an extent as shall permit of at least two brethren being associated together at EACH of the five stations of the Society, it being, in the judgment of the Committee, of the highest importance that no SINGLE missionary should be settled at a station *without at least one European colleague.*”

In pursuance of this policy, six additional brethren have been sent out to the Congo during the past year, viz.: Messrs. Sidney Comber, Ross, Whitley, Hartley, Darling and Cruickshank, making the European staff of the Mission to-day thirteen in all, of whom two, Mr. W. Holman Bentley and Mr. Herbert Dixon, are at present in England seeking restoration to health by a season of rest and change.

Of the story of the year's work, the following report, written by Mr. Holman Bentley, speaks for itself:—

“While we have been called upon to endure great sorrows, we have also to rejoice over a very unhopd-for measure of prosperity and progress.

“The year opened with our steamer the *Peace* lying a chaos of planks, ribs, and

pieces at Underhill, our first station. Our transport service was safe and sure, but slow. From Underhill to Bayneston it was performed by Kroo boys and by Loango people, or by the natives when they were disposed. From Bayneston to Manyanga the overland route was difficult and dangerous by the north bank, and closed by the south. Everything had to be carried by our steel boat the *Plymouth*, forty-five loads at a trip; a slow, trying battle with the rapids of the wild river, occupying from four to seven days. From Manyanga, gangs of Kroo boys and other hired labourers, assisted by a few caravans of natives, carried to Stanley Pool. It was fully anticipated that the transport of the steamer and her stores would occupy two years; and it was felt that it would be a great cause for thankfulness if she were safely landed at the Pool in that time.

"In May Mr. Comber went along the line, and was successful in opening communications between Manyanga and Bayneston, by the south bank. The opposition had given way before time and facts.

"On the 20th of June the first plate of the *Peace* reached Arthington, and in the incredible space of four months, the steamer, her stores, duplicate part, fittings, paint and oil, the household effects of the missionaries, the stores and provisions for the station, were safely landed at Stanley Pool. Caravans—which during the first tentative months were few and far between—now swarmed up, sometimes three or four would reach in a day, and this in spite of the heavy transport of the Belgian Expedition.

"With a due knowledge of the country, it would have been ridiculous, even mad, to have hoped for such a thing. There was in hand a fair store of cloth for the payment of carriers, and as soon as there were signs of a rush, the missionaries were able, by prompt and careful orders of the right material, to keep sufficient to pay the caravans. The result has been, that what might have required two years to accomplish was performed in a few months; and the expenses incidental thereto were accordingly great, for the time, but far less than if the labour had been spread over a more protracted period.

"The communications are now in the most satisfactory state. At Manyanga, in January last, a caravan of 258 people arrived from Bayneston; news spread that there were more loads for the Pool, and in a day and a half, from the time of finishing the necessary checking and examination of the loads, the stores were again empty. Indeed, had there been 200 more loads they might have been cleared also in the time.

"As to the prospects beyond the Pool, the waterway is open, and is far greater than was anticipated.

"Mr. Stanley has just returned from a grand journey along the whole of this great Upper Reach, 1,020 miles to the Stanley Falls, and he has there founded a station, leaving a Scotchman in charge, has made friendly arrangements with the tribes on the banks, has discovered great affluents and lakes, lined by dense populations; and to-day Mr. Stanley, no longer a stranger helpless in precarious canoes, offers no temptation to their wild greed, and often does not know how to excuse himself from founding stations among the friendly people.

"We find the reverse of our anticipations; instead of howling, hungry savages, regarding white men as so much good 'beef,' they can behave decently under the altered circumstances, and are willing, even anxious, for whites to settle among them,

“ We have now reached a definite point in the history of our Congo mission.

“ Our Society sent out four missionaries in 1879, with later increase to their numbers, in order to open communications with Stanley Pool, on the upper waters of the Congo river, there to found a base station from whence, clear of rapids and cataracts, we might make use of this grand waterway to bear into the very heart of dark Africa the light of the glorious Gospel of Christ.

“ Our nobly liberal friend, Mr. Arthington, of Leeds, at whose suggestion the mission was undertaken, has presented us with a steamer most carefully designed, and built by Messrs. Thornycroft & Co. She has been transported safely. In a short time we hope the *Peace* will be afloat on the waters of Stanley Pool.

“ The preliminary work of this Central African Mission is therefore now over.

“ The communications with Stanley Pool are complete. We have thus reached the starting point of our Missionary enterprise. Arthington, our base Station, is in full working order. The steamer which has been given and accepted for this definite purpose is almost ready for her work. Our Society is now called upon to commence the real work undertaken.

“ The difficulties presented were very great. Earnest prayers for help, guidance, protection, and blessing have been offered at home and abroad. Treasure and precious life too has been spent.

“ Our Great Master, on His part, has heard our prayers, and has exceeded all that we asked or thought.

“ We have asked for great things, and He has given greater. Now comes the test of our sincerity.

“ The least that can be done now is to go forward. We cannot let the *Peace* rust out unused. To use her for just one or two Stations would be scarcely less ridiculous. With 3,000 miles at least of water-way open to us to advance, only 200 miles after all our efforts and prayers would be droll.

“ Now is the time to move, and the surest economy is to do it well. The communications will cost us no more for a large than for a small mission, while in the interior mission stations will be less expensive. We need settle only in cheap places, and as gardens are planted and in other ways the Stations help toward their own support, fresh extension to the affluents and lakes will be possible.

“ We have undertaken a definite work in conjunction with other Missionary Societies, and to fulfil this obligation, not less than ten Stations, say 100 miles apart, will be required, as the distance from Stanley Pool to Stanley Falls is 1,020 miles.

“ Facts are the best appeal, success our best reward.”

In similar strains Mr. Comber pleads for further extension, and larger reinforcements :—

“ ‘ None of these things move me,’ said the grand old Apostle. Do we count our ‘ lives dear ’ unto us ? Yes ! so they are, and should be, but chiefly for the sake of others. But there are things we can count far more dear. ‘ He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall find it.’ Precious loss and to be envied, for He giveth life more abundantly. To have had a hand in the Reformation, was it not worth a martyr’s stake ? Livingstone, in his lonely wanderings, hungry and feverish ; Pattison, living his life of

constant peril among wild uncertain savages, to fall at last, stricken with clubs and arrows—had they anything to regret? Did they make a mistake? Was it worth while? Ay! had it been only to have a hand, however small, in the glorious work. Be it for twenty days or twenty years, as our Master, who knows best, shall see fit, 'here we are if Thou will have us, Lord,' only give us grace to be valiant, faithful, and true. Rather than damp any missionary enthusiasm among our young men in the old country, our losses should lead to a consecrated rivalry.

"As I look from my window up this mighty Congo River, Dover Cliffs and the picturesque hills surrounding Stanley Pool, and the cleft in the hills opposite, through which comes the great torrent of water; wearily tramping about among the head waters of which died our own brave Livingstone; the river flowing through Bangweolo and Moero; the Luapula, Lualaba, Ibari, Nzadi, Congo, Livingstone; and into which flows the Lukuga—no longer coquetting with geographers—I see a country extending further than from Calcutta to Bombay, and all in darkness, deep and drear. No missionary, not even an European, right away to the great lakes. Wild, painted, cruel, superstitious savages in millions, and each one having within him the possibility of becoming a child of God—the God of whom no one has yet told him. Here is a work for us, brothers—a work grand and glorious, to suit any—the most enthusiastic amongst us."

In the last Report the Committee expressed their earnest hope that Her Majesty's Government would take no further steps with a view to the conclusion of a projected treaty relating to the Congo country with the Government of Portugal, and they printed in full the text of a memorial they had presented to Earl Granville, Her Majesty's principal Secretary for Foreign Affairs, on this question.

The Committee greatly regret to find that Her Majesty's Government have, however, actually signed a treaty which has recently been presented to Parliament, and only awaits the sanction of the Legislature for its final ratification.

Feeling firmly convinced that this treaty in its working will only result in disaster, and evil, retarding alike Christian civilisation, legitimate commerce, and the extinction of the slave trade, in the Congo district, they have earnestly memorialised the House of Commons to withhold their sanction to its ratification, and they confidently appeal to the churches throughout the country to do their utmost to secure its abandonment, by the presentation of local petitions to Parliament, and by representations to the various County and Borough Members as to the great importance of their declining to vote for its ratification when the question comes up for final settlement.

As these pages were passing through the printer's hands, tidings of further and sadly severe loss reached England. By telegram from Saint Vincent, the nearest telegraphic station to the Congo, Mr. Crudgington

conveys the distressing news that on the 28th of February, at the Manyanga Station, Mr. Hartley, who only sailed from Liverpool in December last, died from remittent fever, and that the two mechanics who were on their way to Stanley Pool, to assist in the reconstruction of the "s.s. Peace," had also fallen victims to the same fell disease. No details whatever are given in the telegram, and until the arrival of the next Congo Mail, no further information can be anticipated.

In the presence of this mysterious providence, the Committee feel they can only bow in humble submission to the Divine will, in the confident and calm assurance that these sore losses, so sudden and lamentable, will be overruled by the Divine Lord for the extension of His Kingdom and the furtherance of His Gospel in the benighted regions of the vast Congo waterway.

They desire also specially to commend the sorely stricken families of the departed to the sympathy and prayers of the Churches, and to the grace and support of the Divine Saviour.

The West Indies Mission.

THE BAHAMAS, TURKS ISLANDS, SAN DOMINGO, HAYTI,
TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND TURKS ISLANDS.

PRINCIPAL STATIONS :—Nassau and Inagua.

SUB-STATIONS		75
Missionaries		1
Native Evangelists		30

SAN DOMINGO.

PRINCIPAL STATIONS :—

Puerto Plata and Grand Turk.

SUB-STATIONS		5
Missionaries		1
Native Evangelists		3

HAYTI.

PRINCIPAL STATION :—Jacmel.

SUB-STATIONS ...	...	...	...	...
Missionaries ...	...	...	...	...
Native Evangelists ...	...	...	...	...

TRINIDAD.

PRINCIPAL STATIONS :—

Port of Spain and San Fernando.

SUB-STATIONS ...	...	...	...	15
Missionaries ...	...	...	...	2
Native Evangelists	10

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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With regard to the Mission in the *Bahama and Turks Islands*, the Rev. Daniel Wilshere, of Nassau, reports that good and steady work has been done, and that 232 have put on Christ by baptism during the past year.

In addition, however, to a chronic condition of great poverty and depression of trade, the Bahama Islands, during the past year, have been visited both by drought and flood.

“By midsummer,” Mr. Wilshere says, “the drought caused actual starvation in the Northern Islands; and when afterwards the terrific cyclone came, many of the ships, the people’s only means of obtaining food, were lost or shattered. Many, very many, of the aged and the young fell victims to these disasters.”

During the cyclone the property of the Mission in the Islands suffered very severely. Ninety persons lost their lives, and 150 were injured.

From *San Domingo*, the Rev. R. E. Gammon writes :—

“In reporting on the state of the Mission for the year just closed, if we may compare it to the ebbing and the flowing of the tide, we may say that 1883 closes at ebb tide so far as spirituality and Christian zeal are concerned; our hope, however is that the ‘flow’ will soon set in; and we earnestly pray that the coming year may be one of fulness and of life.

“Our labours have been abundant—would that we could report the same as to

visible results. Our Bible-classes, Sunday schools, and prayer-meetings have been our greatest encouragements."

From *Hayti*, Mr. Papengouth sends stirring accounts of the recent revolution, and of his labours in the city of Jacmel during its bombardment and blockade. He writes:—

"It is impossible to put into words the terrible suffering and distress of the inhabitants of Jacmel. I have attended hundreds of the sick, wounded, and dying; the city is closely blockaded both by sea and by land, by the forces of President Soloman. Shots and shells by thousands have been thrown into the town, and large numbers have been killed.

"Five shots of 24 lbs. weight, and many smaller ones, have been landed on my table in the mission-house; the new building that I recently put up has been riddled quite through; my only really safe place is in the *strongly walled baptistery* which I built a little while ago; the Government buildings and most of the houses are riddled through and through by shot and shell. Thank God, amid all these terrible sorrows and sufferings my own health continues good, and God's grace is at work in many hearts.

"Our mission-house has suffered immensely, and my life has been much threatened by the bombardment.

"Our field for usefulness and spreading the Gospel has, however, greatly increased, inasmuch as I have been urgently entreated by the authorities to heal the sick and wounded in my capacity of medical man as well as missionary.

"Through this many have become more religious, pious, and steady in this unbearable trial of revolution. I have witnessed many ardent prayers to God for peace and soul salvation. I have ninety cases which I treat medically every day, and to all of whom I take the Gospel.

"I see sad, sad sights daily. Our city medical men have all shut themselves up within thick walls for fear of being killed by shot and shell, and in this way my medical mission work is greatly increased; indeed, my work is much more than I can do. Many ask me for New Testaments, and seem anxious about their soul's salvation."

The Committee are thankful to know that the revolution is now at an end, and the Port of Jacmel once again opened to regular communication. The normal condition of the Republic of Hayti, however, appears to be one of constant civil war; unfavourable alike to material progress and religious life.

From *Trinidad*, the Rev. W. H. Gamble reports twenty-three baptisms at Port of Spain, and twenty-nine at two of the out-stations. "Looking back," he writes, "I see no reason to be cast down, but much reason for thankfulness and hope."

Mr. Williams also finds upon returning to his sphere of work at Port of Spain, after a season of rest in England, very much to cheer and encourage him, "many additions to the church, large numbers of inquirers, and many hopeful indications."

JAMAICA.

The following is an extract from the Annual Report of the Jamaica Baptist Union for last year, relating to the Baptist churches in the Island:—

“Returns have been received from 124 churches, from which we obtain the following results:—In 116 churches there have been additions to the membership by baptism or restoration, or both; there being only eight churches which report no additions during the year. On the other hand, all the churches except two report losses. In 67 churches there has been a net increase, and in 47 a net decrease. The additions and losses are as follow:—

Added by baptism	2,343
„ by restoration	977
„ by transfer	230
	<hr/>
Being a total gross increase of	3,550
Lost by death	579
„ by exclusion	1,090
„ by dismissal	318
„ by withdrawal	87
„ by erasure	577
	<hr/>
Being a total gross decrease of	2,651
	<hr/>
And leaving a total net increase of	889
Though, as 269 of those appearing as lost by dismissal have merely been drafted off from the church at Refuge to form an independent church at Clarkes-town, the loss is reduced to	2,382
And the increase is actually	1,168

“The number of inquirers reported is 4,721, or 40 fewer than last year; but, allowing for the churches which have not reported, the number of inquirers is about the same. Assuming the numbers in the churches which have not sent returns to be the same as last year, then the total number of members will be 28,027, and of inquirers 4,822.

“On looking closely at these returns, two remarks must be made. (1) It is a matter for thankful observation that the number of churches in which a net increase is reported is much greater than that in which there has been a net decrease. (2) The additions have been 569 above those of last year, and larger than for many years, except the year 1880; and the total increase is 527 above the average for the last twelve years.

“The roll of deceased pastors of the Union has had but one name added to it during the year, but that the name of one who for many years was one of the most ardent workers and most trusted leaders in connection with this Union—

the late Rev. Edward Hewett. By the removal of Mr. Hewett two of our largest churches were deprived of a faithful and long-trying pastor; the Baptist denomination of one of its wisest and strongest guides; and our various committees of a most devoted and trusted helper."

CALABAR COLLEGE.

The following extracts are taken from the forty-first Report of the College, drawn up by the President, the Rev. D. J. East:—

"The past year, like many others, has been one of mingled mercy and afflictive visitation. For fifteen weeks the Normal school teacher was laid aside from sickness, which at one stage assumed an alarming type. For several weeks I myself was prostrated. But both have been graciously restored to health, and Mr. Roberts has prosecuted his work with redoubled zeal and energy. The last quarter of the year we were favoured to welcome the long-expected helper, by the arrival of Mr. Balfour as classical tutor, thus increasing our tutorial strength, and making it equal to my personal relief from a considerable amount of class work, as well as to the greater efficiency of the Institution, and to the resuscitation of the High School. We have been much cheered by the addition to our staff of a brother who has thrown himself into his duties with much interest, bringing to them high scholarship, sanctified by devoted piety.

"The studies of the young men were of necessity interrupted by the illness of the tutors, but not so seriously as they would have been, had that illness occurred at almost any other season of the year.

"The time when the tutors were laid aside, happily for the young men, included the six weeks of the midsummer vacation, so that soon after the usual date of their return to college, the work of the session was resumed. Still, both tutors and students found how hard it is in a continuous course to make up for time lost. There have been twenty-one young men resident in the College, fifteen in the Normal School, and six in the Theological classes.

"The Normal School students have had during this year to pursue their studies—with a view to a double list, the Government examination, and the ordinary Christmas examination of the College. The range of subjects has been wide, including arithmetic, algebra and Euclid, English history and geography, physical science, physiology and chemistry, in its application to school management, agriculture, &c. They have also joined the Theological students in Scripture history, and the latter have attended their classes in several subjects. The Theological students continue their evangelistic and pastoral work with unremitting diligence. Under my guidance they have acted as pastors of the churches, at Mount Charles, Rose Hill, and Gardner's View, and preached occasionally in the pulpits of East Queen Street, Kingston, and of Spanish Town, Old Harbour, and Jericho, at the same time keeping up the evangelistic services at Allman Town, and other places on the outskirts of Kingston, with the Sunday-schools attached.

"In all these labours they are efficiently aided by the Normal School students.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS :—

Skien, and 14 other Towns.

Missionaries—One wholly supported, and the other 14 Brethren assisted by an annual grant to the Norwegian Baptist Union.

The Reports from the Churches of Norway are all written in hopeful and cheerful strains. Several new stations have been opened, and a very large amount of itinerant evangelistic labour has been expended during the year just closed, resulting, in many districts, in a remarkable revival of religious interest.

The Norwegian Churches, through the Committee of the Union, are still engaged in earnest efforts to obtain from the Government the removal of various disabilities attaching to Dissenters, and they are hopeful of ultimate success.

Mr. Sjødahl, of Trondjhem, writes :—

“ We have this year added 260 Members to our churches by baptism, and the good Lord has certainly not ceased to bless our labours.

“ We are much encouraged, and believe we shall see greater blessings yet.”

Mr. Hubert, of Skien, reports :—

“ We have had a glorious revival here. Never before have I seen such a revival. On all hands souls are being gathered into our churches. Oh! for more labourers, the fields are already so white; the Lord is doing great things, whereof we are indeed glad.”

BRITTANY.

PRINCIPAL STATIONS :—

Morlaix, Tremel, and Saint Brieuc.

SUB-STATIONS	25
Missionaries	3
Native Evangelists ...	8

With regard to the work of the past year in the Morlaix district, the Rev. Alfred L. C. Jenkins writes:—

“All who are acquainted with the French people know how difficult it is to get them to come to a Protestant Church, and that in the present state of public opinion and feeling, the only way of reaching the masses is to leave aside everything that savours of ecclesiasticism.

“The attitude of the Government officials and of the town authorities is quite different towards us from what it used to be formerly, and I may say the same of the townspeople themselves. I had an instance of this some time ago, when I had to complain to the Mayor of a Sister of Mercy, who refused a poor woman the relief she was entitled to, because she attended our meetings. The Sister of Mercy was reprimanded and cautioned. As another instance of this change of feeling I may mention the fact that one of the leaders of the Republican party here gave me a contribution towards our work at Lanneanou, and that when the old students of Morlaix College formed themselves last year into a friendly association they chose me as their president. These changes in public opinion are themselves but symptoms of the wonderful evolution through which this country is passing, and a comforting proof that we are not working alone, but that God is overruling all things for the ultimate establishment of His Kingdom.

“I am glad to say that the work of Evangelisation in the country villages around Morlaix, goes on in an encouraging manner. At Lanneanou, a village where we have had a preaching station for several years past, we built last year and opened a new Mission-house and hall. A convenient and attractive place is a great point in a work of this kind, and our congregation has been larger ever since.

Reviewing the progress of the work of the Society in Brittany, Mr. Jenkins writes:—

“It will be fifty years next September since my father was sent here by the Welsh Churches to preach Christ to their kindred Breton people; it looked a forlorn hope, as everything was against him—his nationality, his ignorance of the language, the prejudices of the people, the hostility of an all-powerful priesthood, and the ill-will of a Government opposed to every kind of liberty, and especially to every effort at proselytising. The Scriptures were not translated into Breton; there were no tracts, no hymns, no place of worship; the very name of Protestantism was either unknown or hated; in one word, everything had to be done. The time has not yet come for boasting, it is true, for we are still in the days of small beginnings; but knowing, as I do, all the difficulties which had to be overcome, it is with a feeling of very deep gratitude that I look back on the past and on the progress achieved during that time. The New Testament has been translated, and thousands of copies have been sold; five small buildings have been erected for public worship in the country; many native agents, preachers and colporteurs, besides the missionaries, are employed in spreading the unsearchable riches of Christ through the land. The name of Protestant, which was formerly synonymous of everything hateful, is now no unwelcome sound; the restrictive laws on religious liberty have been removed; and we enjoy now as much liberty as in England. The authorities are on our side, as well as the sympathies of the most enlightened parts of the population. And, to crown the whole, the power of the clergy is fast melting away.”

From TREMEL and SAINT BRIEUC districts also cheering reports have been received, and it is clearly evident that our Brethren labouring at these centres are rejoicing over a widespread spirit of inquiry, and a manifest desire on the part of large numbers of the people to read the Scriptures for themselves.

ITALY.

PRINCIPAL STATIONS :—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Leghorn, and Florence.

SOUTH ITALY—Naples and Caserta.

SUB-STATIONS ...	...	...	...	3
Missionaries ...	...		...	3
Native Evangelists	...		...	10

NORTHERN ITALY.

From *Northern Italy* Mr. Walker, writing from *Turin*, sends a very encouraging report.

During the past year a better meeting-place in the city has been secured and larger congregations have been one of the immediate results; and the work generally bears a much brighter and more promising appearance.

Mr. Walker anticipates very shortly returning to Genoa, leaving Signor Mattai in charge of the work in Turin, which has been greatly enlarged and consolidated by Mr. Walker's presence and labours.

At *Genoa* Signor Jahier has remained steadfastly at his post, labouring most faithfully in and around the city.

The seed thus sown has in many instances sprung up and brought forth fruit. "Several have been added to the Church by baptism, and many more are inquiring after Zion with their faces thitherward." The work of the Mission in this most important city is evidently taking deep root, and the prayer of its martyr missionary, John Landels, is being abundantly answered.

He wrote only a few weeks before his death :—

"I long to see a good self-supporting Church in Genoa, a centre of life and light for Italy. I constantly pray for this, and somehow I feel sure it will come."

CENTRAL ITALY.

From the City of Rome Mr. Wall writes :—

“The past year, while in many respects one of great encouragement in our Mission in Central Italy, has brought us still closer to the immense difficulties to be grappled with. While our numbers have increased and our work extended, the working pressure has risen, so that the strain at present on our machinery is, perhaps, as much as it will bear. The problem to be solved is, how to remove rubbish of ages amassed in the thought and conscience of a noble people, and to quicken faculties become torpid or inanimate. Of course all this would be soon accomplished were a breath from heaven to come down this valley of the Tiber ; the dead one would soon come forth were the Master’s voice but raised in power ; meanwhile, in expectation of this, our duty seems to be to roll away the stone from the mouth of the sepulchre. This rolling away of the stone I find to be a very mechanical matter, a question of fulcrums, levers, and vital energy ; and as the stone, unlike the rubbish, is not to be removed piecemeal and progressively, but altogether and at once, I suppose it is our duty to apply the pressure until the *inertia* yields and the mass moves. Unless I believed this possible, probable, and certain, I should seek to spend strength and life elsewhere ; instead of this, I seem to see the end we seek to be nearer and more than ever attainable ; at the same time it is of the greatest moment that our churches should not slacken in their sympathy, nor the Committee in their support. I hope both will be increased.”

During the past year Mr. Wall has been cheered by many additions to the Church in Lucina, the membership at present being 133. Nearly all the members engage in some form of personal evangelistic work. Sunday-school work, tract distribution, house-to-house visitation, Bible readings, mothers’ meetings ; these and other modes of aggressive warfare are all carried on by the Christians associated in fellowship in Lucina.

Referring to this centre of Christian influence, Mr. Wall writes :—

“The work in Lucina has, perhaps, more importance, since it is carried on under difficulties which we do not meet with at the other stations in Rome. In the very centre of the city, on the Corso, surrounded as we are by rich, patrician, Catholic families, who are generally as opposed to us as they are ignorant of us, and who are as bigoted as they are aristocratic, we feel there is great cause for thankfulness in being permitted from year to year to hold forth the one, catholic, holy light of God’s truth. In the flux and reflux of this rapidly increasing population, under the myriad glance of this many-sided public, the testimony is given and sometimes penetrates where it might be least expected to.

In *Trastevere*, Mrs. Wall still carries on her self-denying and loving labours. Here daily preaching by one of the Evangelists, Sunday-school work, medical mission and hospital work, work amongst the beggars, the poor and the outcast ; mothers’ classes and children’s classes, and many other forms of Christian activity are constantly carried on, blessed and encouraging results following these self-sacrificing labours.

From *Tivoli, Civita Vecchia, Leghorn* and *Florence* the reports are all indicative of progress, and the Evangelists working in these important centres seem much encouraged.

SOUTHERN ITALY.

From the densely populated and priest-ridden city of Naples Mr. Wm. Landels writes :—

“The year which has just closed has been one of increasing blessing ; indeed, from the beginning of our work, we have never had more reason for thankfulness than we now have.

“We received last year fifteen new members, and we lost five, giving us a total increase of ten ; but what has given us special pleasure in receiving these new brethren is the fact, that among them we have two almost entire families—one of them consisting of father, mother, daughter, and three sons ; the other of father, mother, and daughter. We trust that these two circles of Christian friends will be of great service to us in building up and strengthening our church.

“The attendances at all the services are rapidly improving—a mothers’ meeting has been instituted and has proved most useful. The Sunday-school is well attended and prosperous.”

At Caserta Signor Libonati! has carried on a good work ; twenty have been baptized, and others are inquiring as to the truth of Christianity.

The effect of the printing press, recently established by Mr. Landels in Naples, is already beginning to show itself. Mr. Landels writes :—

“For every meeting for public preaching we have hand-bills printed and distributed, and they have been the means of bringing a number of people to our hall who have never heard the Gospel before.”

LOSSES AND GAINS.

LOSSES.

During the past year the losses by death, both abroad and at home, have been more than usually numerous and severe. The honoured and beloved names of James Acworth, LL.D., Samuel Green, James Henry Millard, B.A., and Charles Stovel disappear this year from the list of the Committee, these Brethren having been called to the more perfect service of the glorified above.

Andrew Gunton Fuller also, after a life more than usually prolonged, has passed to his rest on high, and Aaron Brown, Thomas Coats, and John Houghton are no longer with us to cheer us by wise counsel, and sympathetic interest, or help with generous yet unobtrusive gifts.

By the blessed memories of their devoted lives, and their loving deeds, the sainted dead silently and solemnly appeal to their colleagues and followers, to cherish this great Missionary enterprise with a yet sublimer self-sacrifice and intenser zeal.

And if the losses by death at home have been numerous and severe, those abroad have been even more so.

In Africa, on the Congo River, the graves of William Henry Doke, John Hartland, Henry Wakefield Butcher, and John Hartley, and at Cameroons and Victoria, those of John Shred and Quintin Wilson Thomson are speechful memorials of unflinching faith and devoted self-sacrifice.

Of five of the six it may well be said "their sun has gone down while it was yet day."

In the words of Mr. Butcher, written only a few weeks after he had tearfully placed the body of his dear colleague, John Hartland, to rest by the Manyanga shore,—

"Four years of toil and exposure seem a very short life's work, *but time surely is not the measure of work done.* John Hartland was grandly faithful to his splendid trust, and had worked hard and faithfully. He has now been called to that higher service and reward of heaven. Oh! for a more consecrating grace, a stronger faith, and a simpler trust in the inexhaustible resources of our Father's love. It may be that some of us who are now left single-handed may be very near the spirit-land. Well, be it so; the Master we try to serve make us faithful to the end, whether that end be near or distant."

And once more, when within a few weeks of his own translation, he wrote:—

"Thank God, I am full of hope, though sometimes I walk the night watches through the midst of the sleeping forms of Africa's swarthy sons in sorrow and loneliness, and bitter tears follow each other fast as I think of HOME and loved ones; but that is only when I am at my weakest. When I am myself I pant for victory and yearn for the coming of the time when the wilderness shall blossom as a garden, and the night-shroud of error and superstition shall lift and roll away before the light-creating words of our blessed Daysman."

Well might the great apostle of Central Africa, David Livingstone, say, when writing to the missionary directors at home on the subject of the numerous deaths that had befallen the work on the dark continent:—

"In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service. What a deep mystery of meaning lies hidden in the words of the Master Himself: 'Verily, verily, I say

unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”

The Indian Mission mourns the loss of ALEXANDER McCUMBY, a man of transparently simple, truthful, honest character; faithful in the use of his talents, and anxious only, in his own words, to live and die “preaching Christ to the Hindoos.”

In his unrivalled eloquence in the use of the vernaculars of the Northwest, he stood almost alone. As he wished, so he died—in harness; smitten down by cholera, after more than fifty years of faithful service.

The Jamaica Churches have also suffered a great bereavement by the death of the Rev. EDWARD HEWETT, of Mount Carey, who, by his genial disposition, his warm sympathies—especially for the downcast and oppressed, and his unflinching advocacy of the social and political rights of the negro race, had won the affectionate confidence and respect of nearly all classes in the island.

With Mr. Hewett has passed away to rest and reward, the last but one of that noble band of devoted labourers who immediately succeeded the pioneers of the social and religious emancipation of Jamaica.

“Blessed are the dead that die in the Lord.”

GAINS.

If the past year has been marked by the loss of many devoted friends and labourers, it has also been specially memorable for the numerous additions of promising and earnest Brethren to the staff of the Society in the regions beyond.

During the year under review—

Six new Missionaries have been accepted for the Congo Mission.

Two for the West African Mission.

Two for the Indian Mission.

Four for the China Mission.

One for Japan, and

One for Jamaica.

a total reinforcement of SIXTEEN, a larger number than has been accepted by the Committee in any one year for a quarter of a century past.

The Rev. J. H. and Mrs. Anderson have returned to India, re-established in health by their sojourn in England, and have been stationed at Barisal. Mr. Williams has resumed work in Trinidad; and Miss Comber is now on her voyage back to Victoria to again take up her valuable and promising work amongst the girls of the West Coast.

The Rev. E. C. B. Hallam, of Allahabad, has left India for America, and is no longer connected with the Society.

The Rev. H. A. Lapham, of Kandy, has accepted for a season the pastorate of the English Baptist Church in Colombo, and it is most probable that the Rev. C. Jordan, of Howrah, will exchange his present work for the pastorate of the Circular Road Baptist Chapel in Calcutta.

The Revs. Thos. Martin and R. Spurgeon, of Barisal; W. J. Price, of Dinapore; Danl. Jones, of Agra; W. R. James and Leonard Tucker, of Serampore; Dr. Carey, of Delhi; Mr. Herbert Dixon and Mr. W. Holman Bentley, of the Congo Mission; and the Rev. J. J. Fuller, of the Cameroons, are all at present in England, seeking restoration to health by a season of rest and change; while the veteran Delhi missionary, the Rev. James Smith, after long years of memorable toil, has had finally to retire from the Indian field.

The Committee feel that they cannot bring this Report to a close without referring to the grave illness of their valued friend and colleague the Treasurer of the Mission. Very soon after Mr. Tritton's memorable Missionary address to the pastors and delegates of the London Baptist Association in the Metropolitan Tabernacle in September last, he was smitten down by alarming and painful illness, and for many months his recovery appeared uncertain.

In answer to special prayer, as the Committee believe, they are thankful to report their honoured friend is now making real progress towards recovery, with the hopeful prospect of ultimate restoration to health and strength.

In common with the whole Christian Church they thank God for this great mercy, and they earnestly pray that his valuable life may yet be continued for many years.

FINANCES.

In their last Report the Committee announced a debt due to the Treasurer of

£4,910 7s. 8d.

In view, however, of the fact that stores to a very considerable amount had been ordered and paid for in advance on account of the West Coast and Congo Missions, it was determined to charge **£2,000** of this sum to the account of the year now under review and consider the actual debt as

£2,910 7s. 8d.

Early in the year, through the generous proposal of the Treasurer that if two-thirds of the debt were contributed by others he would provide the balance, and the ready response of a few warm friends of the Society, the whole of the **£2,910 7s. 8d.** was paid off, and the debt extinguished.

At the same time the Committee gave special attention to the all-important question of the best steps to be adopted to secure a large permanent addition to the ordinary income of the Society.

In July, at a Conference specially convened for this purpose, the members of the Committee individually pledged themselves to either visit personally or arrange for visitation otherwise, all the Churches in their own districts, with a view to secure more regular and systematic help.

Carefully prepared estimates indicated pretty clearly that to meet the growing expenses of the Mission an increase of not less than

£15,000 Os. 0d.

in the annual receipts would be required,

£8,000 Os. 0d.

of which would be *immediately needed* to meet existing expenditure, and the cost of equipping the absolutely necessary reinforcements for the Congo Mission, the remaining

£7,000 Os. 0d.

being devoted to the proposed extension of Mission Agency in China.

Largely as the result of these special efforts, the Committee are now able to report that during the past year the general receipts have increased to the extent of

£5,008 18s. 9d.

as compared with the previous year, the contributions received from the Churches this year being much larger than in any previous year of the Society's history.

As will be seen by a reference to the Balance Sheet, the total Receipts from all sources for the past year amount to

£59,783 19s. 6d.

This large total includes the following items:—

Donations in Liquidation of Debt	..	..	£2,910	7	8
General Contributions	..	..	52,729	0	9
Widows and Orphans' Fund	..	..	2,587	14	4
Special Funds	..	..	1,556	16	9
			<hr/>		
			£59,783	19	6

Large and gratifying as these figures are, however, the general expenditure for the year, in consequence of the great extension of the work especially in Africa and China, has reached a still higher figure—viz.,

£55,600 12s. 10d.,

being **£5,304 13s. 0d.** in excess of the expenditure of the year before, and involving the Society in a new debt of

£3,215 11s. 8d.

Of this deficiency £2,871 11s. 1d. is on the General Account, and £343 19s. 7d. on the Widows and Orphans' Fund Account.

With regard to the large increase in the expenditure, it will be seen at a glance that it is confined almost entirely to the Congo and the China Missions; the expenditure under these two heads being

£6,176 5s. 3d.

in excess of the previous year—viz.:

the Congo Mission	.. ..	£4,351 12 1
and the China Mission	.. ..	£1,824 13 2

Doubtless the heavy outlay for carriage, and Kroo Boys, on account of the rapid transport of the s.s. *Peace* from Banana to Stanley Pool, will go far to explain the heavy cost of the Congo Mission, this very responsible and anxious work having been accomplished in less than a third of the estimated time, involving, of course, a large immediate payment; while the additional outlay in China is the inevitable outcome of the recent resolution to largely reinforce the staff of the Mission in that important Empire.

But for this large and to some extent unlooked-for expenditure on the Congo Mission the year would have closed without debt.

In the review of the present financial position of the Society, the Committee feel there is abundant reason for thankfulness and hope. For, while the recurrence of debt is doubtless much to be regretted, yet the large increase in the contributions from the churches cannot fail to stimulate and inspire.

There is also reasonable ground for hope that a still further increase of contributions will take place during the coming year, resulting from the more complete working of plans for more efficient organisation and widespread information, which, in many churches, have only very recently been set on foot.

In the meanwhile the Committee feel deeply the heavy weight of responsibility resting upon them, specially in connection with the earnest appeals which reach them from almost all fields for increased agency, and enlarged operations; and they earnestly desire that still larger contributions of the churches during the ensuing year will enable them to still further carry out the policy of consolidating and developing the great work of the society in India, Africa, China, and Japan.

And here the Committee cannot refrain from recording the generous and, in many cases, the enthusiastic response that has been given by numerous Churches to their appeal for increased and new subscriptions

and for the careful consideration and adoption of plans suggested with a view to more regular and systematic organisation.

In not a few cases contributions have been more than doubled. In some the increase has been more than fourfold, and generally the spontaneous expressions of sympathy and interest have been most encouraging.

The Society appears to have to-day a deeper hold on the practical sympathy and prayers of the Churches than in any previous period of its long and memorable history, while the self-denial and privations of individual donors were never before more conspicuous.

Numerous gifts have been received, indicative of a depth of interest in the work of the Society, specially the Congo enterprise, almost without precedent, the poor and struggling giving nobly out of their poverty, thanking God, as one wrote, for "the high privilege of being permitted in any way ever so small to help on a work so blessed and divine."

Never before have the Committee had greater occasion to thank God and take courage; and never before has the work of the Society been more prospered.

And although, as these lines pass through the press, tidings of still further losses and trials have been received, further referred to under the head of the Congo Mission, yet accepted service and early reward should surely only lead those who are left behind to emulate the sainted dead, by yet still more resolute determination to work while it is called to-day, knowing that the night cometh in which no man can work.

As in days past, so now it seems to be God's law that all true progress should be along the line of suffering; the world's truest benefactors have ever been its greatest martyrs.

The graves of the sainted dead forbid retreat from the ramparts of Heathenism.

The Christian Church exists but for progress and conquest. Its Divine commission, never abrogated, is not STAY, but GO.

A policy of peace and abstinence from conquest may be possible in earthly kingdoms, and in them it may be as expedient as it is commendable. But in the kingdom of Christ, not to ADVANCE is to RETREAT; and not to make new conquests is but to lose what has been won, and to lay open the very centre and citadel of power to an ever-vigilant and subtle foe.

"The Kingdom of God cometh not with observation," nevertheless it comes. So is it ever in the Divine order. The leaves slowly ripen for the grave. Though withered they still hang to the bough. But finally a day comes in autumn, when suddenly the air is full of falling foliage. It takes long

for fruit to reach its growth, but brief time suffices for its ripening, and all nature is instinct with the same great law.

Hidden processes are often slow, yet they are none the less certain—to-day the ancient structures of false religions are being surely yet quietly undermined; and the time will come when suddenly they shall crumble into ruin, and a nation shall be born in a day.

He who commands us to undertake this blessed enterprise is our Redeemer and our Lord. We are not our own, for He has bought us with a price, even the price of His own blood.

Standing by our gracious Saviour's side on Olivet, as He issues his last great commission, we remember Bethlehem and Nazareth—we have Gethsemane and Calvary before our eyes—and while His words come to us as a Royal edict, they also come to us as the last request of our dearest and supremest friend:—

“IF YE LOVE ME, KEEP MY COMMANDMENTS.”

“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.”

“YE ARE MY FRIENDS IF YE DO THE THINGS WHICH I COMMAND YOU.”

Our Ambassadors to China.

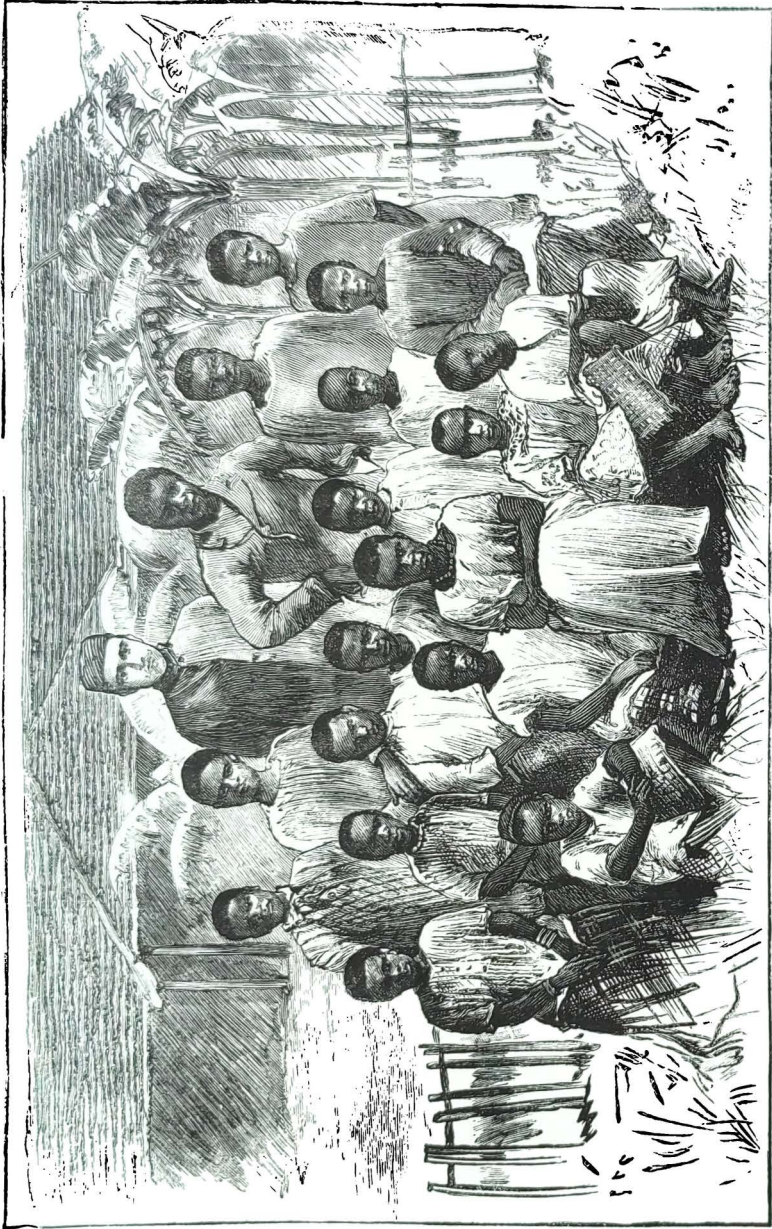
(See Frontispiece.)

IN our issue of March we presented our readers with a portrait of the Ambassador sent to us by the Emperor of China. We now have the pleasure of giving a group showing some of the messengers of the Gospel of Peace sent by Baptist churches to the Chinese.

The cut is from a photograph taken at Chefoo last summer, shortly after the arrival in China of Mrs. Whitewright and Mrs. Sowerby, and will be seen to consist of a front and rear rank.

The central figure in the front rank is Mr. Kitts, whose deeply interesting letter about the medical work at 'Tsing-cheu-fu appeared recently in these columns. Brother Kitts appears supported by two brides, one on either side, Mrs. Sowerby being at his right hand, holding a fan, and Mrs. Whitewright on his left. In the rear, immediately behind Mr. Kitts, the central figure is Mr. Whitewright, whose career in China has well justified to the present the hopes raised by his conspicuous missionary zeal when at college. On his left—the only lady in the rear rank—is Mrs. Kitts, zealous and indefatigable in her works of ministering healing to the suffering women of her city and district. Seated sideway on the plinth at the base of the column is Mr. Sowerby.

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JUNE 1, 1884.



OUR SCHOOL AT STANLEY POOL.—(From a Photograph.)—See page 221.

THE MISSIONARY HERALD.

OUR ANNUAL MEETINGS.

WE could wish it had been possible for all the readers of THE MISSIONARY HERALD to have attended our recent anniversary gatherings. From those who were present we have heard but one opinion as to their encouraging and successful character, which opinion we doubt not the perusal of the reports in the denominational papers will have heartily confirmed. The addresses from first to last were calculated to inspire fervent thankfulness for the blessed work which through the Divine favour the Society has been enabled to accomplish, and to lead to fresh consecration and to new pledges in prospect of enlarging opportunities for usefulness.

According to custom, the series of public services commenced with

THE PRAYER MEETING,

which was held on Thursday morning, the 24th of April—not, however, as has been usual in the Library of the Mission House, but in Bloomsbury Chapel. The large congregation justified the removal to the more commodious building. At this meeting the Rev. Dr. Maclaren, of Manchester, presided. It was indeed a hallowed season. The assembly as with one heart was deeply moved as the Doctor so appropriately discoursed upon the three elements which our prayers implied—viz., thankfulness, humble confession, and confident desire. We cannot do more in this article than quote a few sentences. In view of the extension in Africa and China, how apt are the following words, how they seem to lift up the cause of missions to its true plane, teaching us how to think rightly of the disappointments and losses we have suffered; and how cordially they testify to the beneficial service the Society is rendering to the churches :—

“The great part of those present will, I expect, be aware that during the past year we have felt ourselves led by what seemed a commandment, as if a visible pillar of cloud had gone

before us, to enter upon very largely extended operations, especially in North China and on the Congo River. The enlargement, when the scheme is fully wrought out, means an increase of over

twenty missionaries to our staff, and of over twenty-five per cent. to our expenses. I think this is one very great reason for thankfulness; and, democratic as we are, and accustomed to look with no unwholesome suspicion upon all new work, and to speak our minds with nothing but plainness, of this action no second opinion, so far as I know, has ever been uttered. The most cautious and the most enthusiastic amongst us are as one, and all are agreed that to avoid the work which we are now undertaking would be to cowardly shrink from duty, and refuse to enter upon doors which God has opened for us. I think it is reason for great thankfulness in our gathering this morning. Our project has not been merely sanctioned, it has been enthusiastically welcomed, and those who know the condition of our churches over the widest area know what a blessing this inception of larger work has been to them. The joy and blessing of a wide-reaching regard for men's souls has touched and thrilled Christian hearts in a fashion quite new. Our interest in this work has been stimulated and kindled all over the country in a wonderful degree, and though, of course, a very considerable deduction may have to be made for the mere interest of novelty and the pleasure in the adventurous and heroic aspects of the vision, rather than in the spiritual side of it, do not let us be too microscopic in our search after possible evil, but rather rejoice in the manifestations given. Thank God that deep springs of Christian liberality have been set in motion, fountains have been tapped

that yielded liberally—twice blessed to those that give. We have great occasion for rejoicing, I think, to-day, in the midst of many solicitudes, in looking upon the work which has been done in these two regions to which I have referred. In our infant mission in Northern China, where, for the greater part of the year it has been in operation, there was one noble and heroic and apostolic man labouring, there have been already gathered into the churches—and these churches, all of them, are self-governing, self-supporting, and self-edifying, on the old example of the Apostles' model—there have been gathered into them one thousand converts; for which, I think, to-day, we have to thank God. And, when we turn to our new work on the Congo River, though the time has not yet been allowed us to see large spiritual results, and though its history has been saddened and darkened by deaths and consecrated by graves, yet we have cause for reverent thankfulness, I think, when we think of the story of those, scarcely more than lads, who have gone out with their fresh, young lives, with a heroism that did not know itself to be heroical at all, and with a self-sacrifice in which the sacrifice was swallowed up in the thought of Him for whom it was made; who had been content to labour, and, when the time came, to lie down and die in the solitude and in the presence of the one Friend. Ah! we have treasures there in those memories, as well as pledges for fresh work, which we cannot estimate too highly."

THE ANNUAL MEMBERS' MEETING

took place on Tuesday morning, April 29th, James Benham, Esq., being in the chair, when the digest of the minutes of the Committee Meetings of the past year was read and the other usual business enacted. We have heard old friends of the Society say that this is the most interesting and

most instructive of all the meetings, and we feel sure that in the record of the work done and the spirit which prevailed, the last meeting, in these respects, did not prove any exception. In the evening of the same day

THE ANNUAL SOIREE

was held in Cannon Street Hotel. Should the popularity of this Soirée continue to increase, a room of greater dimensions must be secured, for the large assembly was inconveniently crowded. The Annual Services Committee were fortunate in obtaining the Earl of Aberdeen as chairman. The remarks of his Lordship were bright and cheery. After referring to the pleasure which it gave him, as the representative of another Christian denomination, to be present, amongst other appropriate observations he compared, with much effect, the sums spent for various purposes with the amount contributed to foreign missions.

“Although there is a great deal of talk, I am afraid that, with all the asking, the total amount given to foreign missions does not amount to an extraordinary figure. I saw the other day a very curious and interesting diagram, which represented in the most obvious forms the relative amount of money spent in the many and various departments of trade and business. It was put in the form of columns, each column of different colours and of differing height. But there was one black column which capped the whole. It was not coal, and it was not bread. No; that was drink, and that collected seemed to overtop the whole of the money spent in any other of the varied expenditure of the nation. There was plenty, of course, in bread, cotton, iron, and other things. But, last of all, down in a corner, came a little pigmy of a column, and that was the expenditure on foreign missions! A respectable sum, no doubt, but nothing compared with the sum spent in strong drink.

I am not speaking as though there was no practical support of foreign missions. But, after all, such a presentation of affairs should stimulate us to much greater activity in this good cause of missions. People say, ‘There is a large amount spent in missions, but how small the result!’ I recently heard a gentleman say at a missionary meeting that some thousands of pounds had been spent by that mission, but if only one soul were saved by that means the money would be well spent. I think we can all agree with this. A gentleman said to an objector, ‘Don’t you think it was quite right, and don’t you endorse it? If a single *youth* even had been brought to a knowledge of the Saviour, that money would have been well spent?’ ‘I should,’ said the man, ‘if the youth were my son.’ We must remember that, whether youths were black or a white, they had immortal souls, for the saving of which no amount of energy is to be spoken of as wasted.”

“The first speaker was the Rev. Herbert Dixon, from the Congo. Many present must have felt devoutly thankful as they saw how wonderfully Mr. Dixon has recovered from the effects of his serious sickness, and as they listened to the story he had to tell of the work at San Salvador. Much had he to communicate with respect to the teaching of the Congo

boys, the medical mission, and the more direct evangelistic labours, as, for example :—

SCHOOL TEACHING.

“The boys will sing such a hymn as
 ‘Jesus loves me, this I know,
 For the Bible tells me so,’
 in the Congo language. Then they would pray for a blessing on the school and themselves during the day, always concluding with the Lord’s Prayer. The boys are very reverent, too. And then they would see the boys at the rickety desks, with their tongues out, forming their letters and writing small words ; and some of their writing was beautiful, too. I have a letter with me written by one of these

boys since I have been in England, so that you see they don’t forget us, and we have some hold upon them yet. They then had some geography, and the grammar of their own tongue, just as in an English school—what many would call real drudgery. But we look at that drudgery, so called, in this light—that when they grow up they will carry with them, wherever they go, the light of God ; and, even if it were drudgery to teach them, we know that nothing is too small to do when it brings on the Kingdom of God.”

MEDICAL MISSION.

“When I was learning to heal ulcers I put some nitrate of silver on them. The natives jumped about and ran away yelling, and into the bush they rushed for their lives. Not long after that one of the boys had a bad toe, and I put on more nitrate of silver—stinging medicine, they call it. In seven days the boy was well, and skipped about with the other boys, and we then had all the natives upon us for ‘stinging medicine.’ Not many months elapsed before we had forty patients a day for stinging medicine.

Some had to come day by day for a month or more. We had some people coming four days’ journey, and one man who must have crawled 120 miles, for he could not walk ; he was covered with ulcers. By this and other means you can see how our roots are spreading. Sometimes the chief would send two days’ journey for medicine. He was too ill to come himself. From all around the people flock in, and so we get a firm hold ; and so we can see ourselves spreading influence slowly but surely.”

DIRECT EVANGELISTIC LABOUR.

“Then we have our Sunday-schools, which numbered forty or fifty boys when I left in August. In all our teaching we never forget to tell them to think on Jesus, striving at the same time to dispel their darkness, that they may know who Jesus really is. Then we are not forgetting the adults, and every time we get a chance we speak to them. They say, ‘We are black and bad, and you are white and good ; God died for you, and not for us.’ A boy once asked me if Jesus was a black

man. I was astonished at his curiosity, and I told him that He was neither black nor white, but of a sun-burnt hue. He said, ‘Then perhaps Jesus did die for black men, after all.’ Well, on Sunday we have the King present at our service, and all his wives, as well as large numbers of the villagers. These wives are a congregation of themselves, for there are eighteen or twenty of them. Then we kneel down, and there is a prayer in their own tongue, which is repeated by the people

in order to teach them to pray. Then we have one more hymn in Congo, after this manner:—

'Oh, where shall I find plenty of comfort
When my heart is sick through plenty
of trouble?

I am coming to Thee, O Jesus,
Because Thou knowest how to cure all
ills.'

That hymn is sung in their markets, and so is passed on to towns in distant places. Two days' journey we hear the hymns sung. And so the Gospel was spreading. I have been into towns where bad customs have obtained, and the people said: 'God is angry with these bad things; we will drop them;' and they do drop them. These great

vile trees which smothered the Gospel were tumbling down before the axe of the Gospel. Besides this, we spent some fourteen days itinerating, to call in all the people in the towns around. The visiting of twenty towns takes forty days, and there are only two of us at San Salvador. For a greater part of the time we have been working, Mr. Weeks was alone. In many ways God is touching the people. Then, brethren, what is the result? When I see this boy trying to do what is good, when I see that boy giving up a bad habit, or that a man won't sell his wife because she is refractory—these are things to look quietly at and to thank God for."

We were especially grateful for the last remarks, assuring us that already the Gospel is evincing its saving power, and that the work in which our Congo brethren are engaged will in due time bear abundant spiritual fruit.

The Rev. G. P. GOULD, M.A., of Bristol, was the next speaker, and very ably and earnestly did he appeal for increased contributions; and amongst the pleas that were enforced was that of our

PERSONAL OBLIGATION TO MISSIONS.

"Where, we must ask, would our Christianity have been, apart from missions to the heathen? Do we not ourselves owe, under God, everything to them? It is salutary for us to remember that we ourselves are descended from heathen of by no means a specially promising type. And if our forefathers were brought to a knowledge of the truth, it was because believers in early ages did not shun to proclaim even to such barbarians the Gospel of the grace of God. We must, therefore, be wholly unmindful of our own past, wholly forgetful how this came to be even nominally a Christian land, if we venture to cast doubts on the efficacy of missions, or if we feel that they have no special claim to our support. Let any man who finds it convenient to speak disparagingly of 'the poor

heathen'—to make much of difference in race and circumstances—let any one who thinks it can be of small avail to send to men differing so widely from us in thought and attainment, the religion which avails for ourselves, ask where our superiority would have been now if Christians in bygone ages had judged in like fashion. It is common enough, though it is not held to be very reputable, for men to forget their origin, if it had been lowly—to kick away the ladder by which they have risen. Something like that is done whenever men talk here as though they had never had affinity with heathenism—as though the heathen were not blood-relations of their own—poor relations it may be, but capable of being enriched and raised by what has given its greater elevation and joy to our own life. I

think it was in this place last year that one of the speakers said that some men of practical mind would not believe in missions unless they could see some specimens of the fruits of them. It would not be quite fair to missions to bid such men look at themselves, but one might fairly ask them to look round and inquire whether whatever is best and sweetest in the life about them is

not traceable to the outcome of missions to the heathen. See only what has been done here by the planting of the truth, and it becomes less possible to doubt whether it can spring up and grow elsewhere. Consider only what missions have done for us, and it will not be possible to ignore their claim to our grateful support."

The time being now far advanced, the Rev. Robert Spurgeon and the Rev. J. J. Fuller briefly addressed the meeting, the former giving a most encouraging report of the work in Backergunge, and the latter of the gratifying changes effected by the preaching of the Gospel on the West Coast of Africa.

On the following morning the

ANNUAL SERMON

was preached by the Rev. C. H. Spurgeon, in Exeter Hall, who selected as the subject of his discourse the petition in the Lord's Prayer: "Thy will be done on earth as it is done in heaven." Very pathetically did Mr. Spurgeon refer to the early death of Mr. Hartley. "My heart is full of the death of our dear brother Hartley. I had seen him as none of you had seen him for three years, while I was doing my best to try to train him to help in his Master's service, and he went away, and he landed, and he died. God must mean to make some use of him now, surely. Perhaps, he being dead, yet speaketh." We must all have felt, as the earnest words fell from the preacher's lips, how glorious will be the time when the Divinely taught petition will be fulfilled, to hasten whose fulfilment is the very purpose for which our Society and other kindred Societies exist.

In the evening of the next day, Thursday, May 1st, the same hall was crowded on the occasion of the

ANNUAL MEETING.

The general testimony is that a better meeting was not remembered to have been held. After the presentation of the Report, the chairman, Edward Rawlings, Esq., of Wimbledon, addressed the immense audience. His words were indeed "fitly spoken, like apples of gold in pictures of silver." Quoting from the Report, he said, "Only just listen!—

"Larger additions have been made to the native churches, more missionaries have been sent out, and a larger amount of money raised by the home churches than in any previous year

for a quarter of a century.' It is really wonderful how our prayers have been heard and answered, and we may look forward to an extension of work, and an extension of blessing, for which we

have not been accustomed to look. But this throws a wonderful responsibility upon us, and we must do our best to meet it; and how are we to do that? We must unite more earnestly and more continuously in prayer to Heaven for the blessing which we need, and for help to discharge the responsibilities which are entailed upon us. The more prayer the more success, not only in our usual meeting, but especially in our missionary prayer-meetings. I believe in those and in their efficiency, as the best means of getting the blessing which we desire. And, beyond that, we must show more and more sympathy with those who work at home, and those who work abroad. There is nothing like love and sympathy for strengthening hands, and strengthening hearts, and strengthening work altogether. Let us seek to increase that sympathy and that love. Then we must go further than that, we must increase our efforts. Great attention has been paid during the past year to increased efforts, and we must go on to increase those efforts still more, and, to use a political expression, let us organise, organise, organise; and more organisation, and more careful arrangement of the work which is to be done, will insure increased success. Another point in the Report struck me as of exceedingly great interest; and that

was that the Victoria churches support one station in India. I do not know if you have read lately—some of you have, certainly—that intensely interesting book, Seeley's 'Expansion of England,' showing how England is becoming the Greater Britain that extends over a great part of the inhabited world. Why should not our missionary efforts extend in the same way over the whole colonial empire? And why should not we try to raise contributions to get missionaries in the colonies as well as at home? To me it seems possible that in the near future our means, our men, our organisation altogether may be increased vastly by looking to our colonies as well as to England at home. And now to sum up all. May not we just define the work as a duty, a privilege, and a joy, to be met with courage, honesty, and faith? Courage to attempt great things, perseverance to carry them out, honesty to pay the expenses when we know what they are, and faith to trust our Heavenly Master to guide us and to help us through them all. We ever may remember with gratitude the old words of the Psalmist of which we have realised the truth before, and may hope and believe we shall in the future:— 'God, even our own God will bless us; God will bless us, and all the nations of the earth shall fear Him.'"

The calling upon the Rev. W. Holman Bentley was the signal for an enthusiastic welcome; after five years' absence on the Congo and the remembrance of the devoted service he has rendered we wonder not at the reception. We not only heard, but have read and re-read his speech. It is full of most valuable information, given with charming and manly simplicity. We can only reproduce here portions of the address:—

PIONEER NATURE OF THE CONGO MISSION.

"Our work on the Congo differs very materially from that going on in other fields. We are not building on other men's work; we are laying foundations.

We are reaping the fruits of the sowing and toiling of many years; we are breaking up new ground. Seven years ago no one had the remotest idea of the

peoples and countries in which we are working, and the difficulties which have so long blocked this great highway into Central Africa have been ours to combat. We were sent in 1879 to find a route, and to establish communications between the West Coast of Africa and Stanley Pool on the Upper Congo River, there to found a station

from which, as a base, we might evangelise the vast Congo basin, in the very heart of Africa. We have now to announce that the work you confided to us is accomplished; we have discovered a road, established a chain of stations, and Arthington, the base station for your work in the interior, is in full working order, and ready."

THE "PEACE."

"Considering the difficulties of portage which existed in the early part of the year, we estimated that the transport of our steamer, the *Peace*, would occupy at least two years; indeed, we felt that we should be devoutly thankful if in that time every load of steamer and stores were safely landed at the 'Pool.' Instead of the utmost difficulty to induce men to carry, to our surprise and joy natives came in crowds. The other day, at Manyanga, I received one caravan of 258 natives; these would return; but, as the news got about that there were loads for the Pool, within two days of checking and paying, the stores were again cleared out and 100 volunteers sent away empty. . . . On the 20th of

June last, the first plate of the *Peace* reached Stanley Pool, and in four months only a few stragglers were left. The steamer, her stores, duplicate parts, oil and paint, our private goods, provisions, &c., and stores for the stations are safely landed at their destination, and of all the thousand and one things that go to make up a steamer not an article is missing. Of course, our estimates of expenditure for the year were all wrong. Two years' work and expense was crowded into a few months. But the heavy amounts tell of a large sum of money saved, and unlooked-for progress. The transport by native help has been much cheaper than if all had been done by Kroo boys."

LANGUAGE.

"When we started out, the only clue to the language we possessed was a grammar of the Swahili, spoken at Zanzibar, on the opposite side of the continent. It did not help us much, but there were some points of similarity, and the comparative study was very interesting. To take down an unwritten language, to check repeatedly and carefully the meaning of each word, to deduce the grammatical rules from accumulated examples, and that in the midst of building, travelling, and bartering, is difficult and trying work. We have pressed on with it, and my brethren have desired me while at

home to prepare for the press a dictionary and grammar of the Kixhi Congo. The language spoken at San Salvador is no barbarous jargon; rich, flexible, and precise, it is in no way to be despised. Its grammar can be reduced to definite rules, and, the exact principle of a rule being ascertained, there is scarcely ever an exception—no irregular verbs. The verbs to be (*kala*) and to go (*kwenda*) are defective in some tenses, and are supplied from other roots, but the irregularities of the language can be counted on one's fingers."

RECENT LOSSES.

"We have had losses, but they have their lessons for you at home as well as for us out there. If the rule of the Committee be observed, and two men are provided for every station, so that no one has to work alone, and then due precaution be taken against exposure, fatigue, &c., I am sure that we shall have no reason to regard the Congo as

more unhealthy than India—certainly better than the Cameroons. I have been there for five years, and paid my fever dues on entering the country; but, with a very ordinary constitution, I have been spared to stand before you to-day very little the worse for my first spell on the Congo."

PROSPECTS.

"Now as to the future. When you sent us out, the prospect from Stanley Pool to the Upper Falls was fraught with difficulties and dangers. Mr. Stanley, passing down those 1,020 miles in his canoes, was frequently chased and fought by howling, hungry cannibals, hunting him as good 'beef.' To-day the aspect is altogether changed. Mr. Stanley has peacefully established four stations up to the Equator, and has just returned from a splendid journey up to the Falls, where he has founded a station, and left a Scotchman in charge. The people, under the altered circumstances, can behave decently, friendships have been made, and often it was difficult to persuade the people to wait a little, so eager were they to have white people to settle among them. He passed great affluents, and at the mouth of one learned that the natives ascend it for two months for trade, another for three weeks, and so on. He has discovered two great lakes, and it is probable that many more exist in that great unexplored blank. We have, then, most likely as much as 3,000 miles of water-way open to the *Peace*. At a thousand miles from the sea the river is ten miles wide. Here, then, is an opportunity for us. With many prayers you sent us to do the preliminary work, and with many prayers sustained us. Our Great

Master has blessed our efforts, has cleared away our difficulties, and has laid open to us a field far larger, far readier, than we had anticipated. We have asked of Him great things; He has given greater. We have proved Him; He is proving us. What shall we do, then? It is proposed that we plant ten stations 100 miles apart along the 1,020 miles between Stanley Pool and Stanley Falls. We need only choose sites where food is plentiful and living inexpensive, and then, as stations are built, gardens are producing, and expenses lessened accordingly, we shall be able to extend our operations upon the affluents. The cost of this mission would be from £9,000 to £10,000 a year. The line of communications must be kept up whatever we do, and to prosecute our work thoroughly and with energy will cost but little more than if we stint. Surely the *Peace* is not to rust out in the snug little harbour at Arthington? After all these preparations and prayers, after this expense of treasure, and of precious lives, too, we cannot stand still; we must go forward. We are ready; are you? Our zeal to go forward is not damped by the deaths of our comrades. These deep trials are but a call to nobler consecration. Let them not silence your prayers, nor induce your despair. Say to us, 'Go!' and

before many months have passed away, by the help of God, by your gifts, and your prayers, we hope to bear into the

Upper Congo our banner with our adopted motto, 'Africa for Christ.'"

Mr. Bentley was followed by the Rev. Hugh Price Hughes, M.A., of Oxford, who in the course of a racy and telling speech suggested in true Methodist fashion a plan for removing the debt. We shall refer presently to the manner in which this suggestion was received.

We wish our space would permit us to quote at length the admirable missionary address of our brother from India,

THE REV. DANIEL JONES, OF AGRA.

He described in graphic and glowing terms the difficulties which have to be overcome and the remarkable progress which is being made. The interest was great when, telling of his journeying from village to village and from city to city, he said :—

"And are we not following Christ in doing that? For He went about from city to city, and from village to village. The last time I was privileged to go about preaching in that way I left at home the tent I usually take with me, and thought I would do the best I could. I came to one station where the Rajah had prepared a resting-place for travellers, and as I was a *bonâ fide* traveller I thought I would occupy that place for the night. I slept on the ground, it is true, but I do not think that was any sacrifice on my part, for I thoroughly enjoyed it. If I could rough it, I always felt happy. The next night I slept in a railway carriage, and another night in the waiting-room of a country station. Later on I stayed at a place where I was charged a penny a night, and which was used by the poor natives. After that I had to sleep in the open air, when it was bitterly cold; but through all this I had the blessed testimony of God being with me. I encountered a fellow-worker in the cause, and we made our way together to a city given up to idolatry, sensualism, and sin. Some

one said to us, 'You are not allowed to go there,' but we went in, for we were on the Lord's work. We came to our place the next morning, with our books under our arms (we always tell the native preachers to do so, too), for we are colporteurs, or anything that will aid us to spread abroad the Word of God and the knowledge of the Truth. At last we found one poor man in his shop in that awful city. He said: 'Will you sing the hymn you sang when last here?' and so we lifted up our voices and began—

'Jesus, the Messiah, is the Saviour of my soul,

Deep was that river, old is the boat;
Jesus only can put me across.'

That is what we sang to the man, and we were simply delighted to find that there was one man there in the midst of that great city who knew something about the light and the truth. God bless him to-night! That night we had a glorious crowd of people, and we got rid of an enormous number of Gospels in that town where Satan had his stronghold. Pray that by God's blessing that town may be filled with

the knowledge of the Lord. In a great fair that is held annually I sold 700 copies of the Scriptures when it was last held, and 300 other books and tracts."

CLOSING APPEAL.

"Young men and women of England, let me appeal to you for India, that land of sacred memories. Why, the saints who have gone to heaven from India, and those who have started for the skies from the Congo, are crying from those glorious heights, 'Go forward, go forward!' The success we have attained in India tells us to go forward; the difficulties cry, 'Go forward!' and God, from His throne on high, is crying to us, 'Go forward in the work I have given you to do in India.' But, whilst you remember India, do not forget the Congo. Whilst you remember the Congo and China, and other parts of the world, do not forget dear old India, for the Lord hath said, and He will surely do it, 'I will overturn, overturn, overturn.'"

THE DEBT.

Some of the brethren on the platform having been impressed with the suggestion made by Mr. Hughes, the Rev. Richard Glover, of Bristol, expressed the hope that something very material might be done before the meeting dispersed. The meeting was evidently in full sympathy with the proposal. A donation of £200 from the Chairman was announced. Slips of paper bearing promises ranging from £100 to five shillings were rapidly sent up to the platform, even the reporters at the tables below handing up some twenty-six shillings. When the amounts were totalled it was found that the noble sum of about £1,200 was thus enthusiastically contributed. We would desire to accentuate the spontaneous nature of this movement. Previous to the meeting it had been determined to make no such effort on behalf of the debt. It was thought it might be undesirable to repeat the experiment made at Liverpool, but, whatever objection might be felt, it was completely removed by the spontaneity with which the generous gifts were offered. We are indeed thankful for the fine spirit of liberality displayed, and we earnestly hope we may be able to announce in our next HERALD that the full amount required to extinguish the debt has been obtained. This very desirable result can only, however, be secured by the receipt of additional contributions to the extent of £1,500, the balance still remaining of £3,215 11s. 8d., the original debt. Will all the readers of the HERALD help in this matter?

THE YOUNG PEOPLE'S MEETING

on the Friday evening, considering the unpropitious state of the weather, was largely attended, and almost entirely by those for whom it had been arranged. The success of the experiment will more than justify its repetition in future years. H. Lee, Esq., M.P. for Southampton, was the chairman, and his remarks were characterised by practical wisdom and genuine sympathy.

The Rev. W. R. James, from Serampore, spoke with much effect, and delighted not only the juvenile part but the entire part of the audience as he sang very sweetly some of the native hymns. The Rev. W. Holman Bentley gave more interesting information of the work on the Congo, and the Rev. J. J. Fuller, both by what he said and what he sang, greatly pleased his hearers. We must not forget to notice here the valuable services rendered by the Baptist Choral Union at this meeting as well as at that of the previous evening.

Our limited space will not permit us to refer as we would to the meetings held in connection with the auxiliary societies—the Young Men's Missionary Society; the Bible Translation Society; and the Zenana Mission—for reports of which we would refer our readers to the *Freeman* and *Baptist* newspapers. As we look back upon the services we feel that the anniversary of 1884 may well excite the Apostolic resolve “to thank God and take courage.”

The Congo Mission.

TIDINGS FROM THE INTERIOR.

“There is much land still to be possessed.”

THE following letter just received from the Rev. George Grenfell, of Stanley Pool, tells its own deeply interesting story:—

“Stanley Pool, Congo River, South-West Africa, *March 5, 1884.*

“MY DEAR MR. BAYNES,—I believe you have already been informed of my intention of making the up-river interior journey upon which I started on the 28th January, and from which I returned in safety yesterday.

“OBJECT OF THE JOURNEY.

“By taking advantage of the opportunity afforded by the present low-water season, I have become much better acquainted with the rocks and sand-banks of the Upper Congo than could possibly have been the case had I deferred my trip, as the water will soon begin to rise and these obstacles be partly hidden. It

needs no argument to prove the importance of such information; the fact that we are contemplating the navigation of the river, in the *Peace*, during both high and low water seasons, is at once the necessity for becoming acquainted with its difficulties when at their worst. So, with the idea of making a sketch of such portions of the river as I could cover during the four or five weeks Mr. Comber and myself thought could be spared for the work, and pending the arrival of the engineer, I started off in the small steel boat which is to serve as a ‘tender’ to the steamer. This boat is twenty-six feet long, and was manned by a crew of five: John, who has just returned from

England, whither he went to wait on sick Brother Dixon during his voyage home; Ebokea, who was one of Mr. Fuller's Cameroons boys; two of our Sierra Leone hands; and one Loango man. These five, together with a boy from San Salvador, one from Mukwekur and myself, made up a party of eight 'all told.'

"OUR EQUIPMENT.

"We took with us 500 brass rods, two feet long, and one-seventh of an inch thick (being the currency of the country), with which to purchase food and meet the expenses of the journey. We also took a tin trunk containing cloth, knives, looking glasses, beads, and other trifles that the African delights in. In the way of food we took a week's supply of cassada puddings and a small bag of rice, but as food proved plentiful this last was scarcely touched. Some cocoa, tea, and sugar, together with a small supply of medicines, I stowed away in another tin trunk for my own special benefit. I also took a tent, that I might sleep ashore when opportunity offered, and the camping bed the Onslow Chapel School children were good enough to give me, and for which, as I now write, I feel especially grateful, remembering as I do how nicely it kept me dry on many a rainy night. Besides all these things we had to take cooking utensils, an axe, a couple of hatchets, hammer, and nails, some spare rope and a spare oar, so that altogether we collected a considerable cargo for our small craft, though it did not appear very much when we thought upon the possible exigencies of such a voyage as that we were entering upon. The last item, the spare oar, proved sadly inadequate for the run of 800 miles which we were able to make, three of the oars being broken before we completed the up journey. Two of these three we

managed to splice so as to render effective service, but both gave way, and another of the sound ones before we had completed the first hundred miles of our return. However, by dint of more splicing we managed to reach the Pool again, but presenting a sorry picture in this respect, and some days later than we should have been but for our crippled condition. It took us twenty-four days to reach our turning point at the equator and about 18° E. long., a distance of about 400 miles (700 miles from the sea coast); ten days sufficed for our return.

"ENTERING THE UNKNOWN.

"After making a start, the first two days were occupied in getting to the far end of the Pool, a part of our journey remarkable only for the number of sand-banks, hippopotami, and mosquitoes to be encountered. When in December last I made a previous trip as far as this point, where the Congo pours its impetuous flood into the wide expanse of Stanley Pool, I had been greatly impressed with the forbidding aspect of the scene. Here, stretching away before us was the open avenue leading into the very heart of the 'continent mystérieux' as our neighbours call it; steep, tree-clad hills of a thousand feet or so on each side of the fast-rushing and far-coming Congo, reflected their dark-green hues in its waters, making in the evening light so sombre a picture that one could well excuse, if the mystery had not been already soived, a superstitious dread of attempting to penetrate the unknown through such an unpropitious looking gate. And though I knew, and those with me also knew, what I have since proved for myself, that long stretches of joyous country, glorious in all Nature's tropical beauty, and that great and numerous tribes, revelling in bounteous plenty, were to be found

lining the banks of the waterway beyond, none of us could resist the melancholy glamour of the view. It was the same the morning we left the Pool to enter upon the Upper Congo proper ; so it was not the effect of the evening light, as I had thought, though it was, perhaps, partly due to the contrast between the brilliantly white Dover cliffs, the glistening sand-banks we had just left, and the sober hues of the tree-clad hills which rose almost precipitously from the water's edge. But, however forbidding the scene may have been, it certainly had no message for us, for the good hand of our God was upon us all through—it was, nevertheless, not too dark a portent of the condition in which we found the people. And, though I am accustomed to look upon a very sad state of affairs as being normally the state of the African, yet again and again all my sympathies were evoked, as yours would have been, my dear Mr. Baynes, by the multiplied sorrows which have fallen to the lot of these poor people, for whom there is no hope save in God's great mercy, and in His message that we are trying to declare.

“THE MEDICINE MAN.

“After the two days spent in passing through the Pool came another two days of similarly incidentless travel through a similarly uninhabited district—more hippopotami, more mosquitoes, only the sand-banks were changed for far more serious obstacles in the shape of long reefs of felspathic rocks that bristled along our course in a most embarrassing manner. On the fourth evening we camped on an island in company with a party of Wabuma who were bound down river to Ntamo. A storm threatening, the medicine man of the party commenced chanting an ear-splitting strain and vigorously shaking a rattle in the attempt to drive

away the coming rain. But, do what he would, and he very distressingly increased his efforts, the rain came nearer and nearer and then fell, and, notwithstanding the enchantment, kept on falling. Apparently nothing daunted, however, he kept on also, and after nearly a couple of hours it did cease, and left him claiming to be victorious, and the same time, I am sure, sadly tired out. Towards morning another outbreak of the storm threatening, the rain doctor was more modest, and chanted, ‘O! for a little rain, let a little rain come, but not a big rain, not a flood, just a little rain, let a little rain come.’ But the inevitable downpour came as only tropical rain can come, and the rain doctor ran and hid himself, or else to seek shelter, under the mats which formed part of the cargo of the canoe. In the morning, after bidding adieu to our Wabuma friends, we got under weigh for our fifth day's journey. I did not see the rain doctor. I am afraid he got rather an unmerciful chaffing from our crew ; for the rain sadly pelted them and would not let them sleep.

“MSWATA.

“We had not proceeded far before we came to inhabited country wearing quite a different aspect to that we had been passing during the previous four days, and shortly after noon we were hospitably received at Mr. Stanley's station at Mswata. The personal appearance of Gobela, the chief of this town, very vividly reminded me of the King of Congo, though he is not nearly such a big man. And, from what I learned, not only does he resemble him in personal appearance, but in character and disposition ; and this, notwithstanding Don Pedro's failings, is saying a great deal in Gobela's favour. He is one of those men with intelligent minds and kindly hearts who make us hopeful for the future of this dark land.

“THE KWANGO JUNCTION.

“Ten or twelve more miles the next day brought us to the point where the Kwango (or Ibari Nkutu) pours its waters into the Congo. Here Mr. Stanley has another station, where again I was hospitably received by the Swedish officer in charge, with whom I stayed and spent the following day, it being Sunday. It was at this place I had the pleasure of meeting Dr. Ballay, one of De Brazza's colleagues, whose station is on the other side of the river and about six miles lower down. On Monday morning we commenced our journey again by crossing the mouth of the Kwango, going a little way up stream to prevent being carried out into mid-Congo by its very strong current. The south bank, along which the whole of our up-journey lay, now becomes very populous, contrasting very remarkably with the northern one; but I learn from Dr. Ballay that, though there are no towns on the river side, there is a very considerable Bateke population only a few miles inland. The people we encountered were characteristically African in their desire to trade with us; there seemed to be nothing for which they were not anxious to barter their brass rods, and appeared to be sadly disappointed because we would only buy food and not change cloth for brass rods, or buy ivory or slaves, both of which latter we had constantly to refuse. Among the articles most sought after were the boat anchor, the flag (the ensign our beloved Treasurer, Mr. Tritton, gave us), and my spectacles. One young man was sorely hurt, and thought I must have some personal prejudice against him, when I refused to let him have them for five brass rods—an extravagant price in his sight.

“CHUMBIRIS.

“It was one long succession of towns

for nearly the whole of Monday, till we arrived at the famous Chumbiris in the afternoon of Tuesday, where we slept. He has still the same quiet plausible way Mr. Stanley so well describes, and although he is, of course, much older, his portrait in ‘Through the Dark Continent’ is still a ‘good likeness.’ I had no exemplification of his special ability, but I have no doubt, from the little I saw, that he could well sustain the rôle ‘of the most plausible rogue of all Africa.’ He seemed greatly pleased by the gift of an old soldier's coat in return for his gift of fish and plantain for my people. This part of the river is the rockiest reach of waterway it has ever fallen to my lot to traverse; the bays were like great mouths armed with, I think, the most uncompromising dragon's teeth that Mother Nature ever fashioned. Another day through an equally populous and rocky portion of the river, and we came to a broad expanse like another Stanley Pool, studded with islands and sand-banks; and, however trying sandbanks may be to one's patience, they don't shock one's nerves half so forcibly as the sudden ‘pulling up’ on some biting, grinding rock.

“BOLOBO.

“A day and a half through this wide portion of the Congo and we reached Bolobo, another of Mr. Stanley's stations, and after a pleasant break in the routine of camp life started again up river, still keeping along the mainland and not threading our way between the numberless islands; this so as to come into contact with the people whose large and well-built towns lined the bank for the whole of the next two days. The people hereabouts were mostly timid, but proved, as soon as we were able to open communications, to be well disposed. At first sight of the boat they gener-

ally beat a precipitate retreat, and sometimes we were unable to open negotiations, but mostly, however, some one or two of more than usually brave spirit would remain within ear-shot and prove sufficient for breaking the ice. One town refused to let us use their beach as a camping ground, but it was partly our own fault; for we arrived just as it was growing dark, and naturally enough the people were afraid of visitors arriving at, to them, untimely hours. I feel sure that if we had had only half-an-hour's daylight in which to treat that we should have smoothed every difficulty. The consequence was we had to cross to a sand-bank about a mile away, and had to scramble in the dark for firewood on one of the small islands that lay in our course.

"NIGHT IN THE WOODS.

"Our camping ground was a triangle of 200 or 300 square yards area, an uncomfortable spot, lots of mosquitoes, and a herd of hippos on two sides of us and not more than thirty yards away. These latter are disagreeable neighbours, their bellowing is something terrible, but their tramp with its heavy thud close to one's tent is even more disconcerting, and not at all a reassuring sensation with which to try to get to sleep again after having been rudely awakened. We broke up a quantity of our firewood, and when they ventured too close we pelted them, keeping our guns in reserve for an actual invasion; and, after setting two to watch, the rest of us went to sleep. But the sticks proved ineffectual, and one of the beasts had to pay with his life for a rude stampede across our narrow territory out of hours. We did not wish to resort to extreme measures because a shot might only wound and infuriate, and an infuriated hippo is not to be trifled with, and also

because we did not wish to arouse our already nervous neighbours, who would not let us sleep on their beach, and make them still more afraid. The death of one seemed to bring us a temporary lull, but a couple more hours had not elapsed before a second fell; this made the fourth since noon of the previous day. The two first we killed for 'chop,' not but that one was more than enough, but by aiming at two out of a herd in the hope of getting one, Ebokea and myself brought down one apiece with our first shots. However, it was not a case of waste; for, after taking for ourselves what we wanted the natives came and cut them up and took away the provision for many a good feast, and I hope they thought none the less kindly of the white man and his people who in passing had killed for them the game they were afraid to tackle.

"RIVER DANGERS.

"The day following we passed two or three towns, and then a great change came over the country, the high cliffs and breezy hills giving place to low swampy ground. For three days we wended our way along the narrow channels separating the bank from the islands, of not more than 200 yards in width, these being the *habitat* of innumerable wild fowl and hippopotami; these latter proved a great trouble, and often made our course a tortuous one in our attempts to avoid them. One of them came up right under the boat, lifting the stern out of the water; another left the mark of his teeth in the steel plate. In the former case, as I felt myself 'going up,' I had time to think of the well-known picture in Livingstone's first book depicting a similar incident; but we had a better fate than fell to the occupants of his canoe, for we came down again all right, and suffered nothing worse than

a bit of a soaking, a good shake up, and a general scare all round. Our good steel boat stood the shock admirably, very much better than a wood one twice its weight could have done; in fact, I very much doubt if a wood one would have survived both rocks and hippos.

“LUKOLELA TOWNS.

“On the sixth day from Bolobo we reached the Lukolela towns, at the farther extremity of which Mr. Stanley has his next station; this one in charge of an Englishman, Mr. E. S. Glave, who gave me a hearty welcome, and with whom I had a stroll in the afternoon through the towns to the chief's house. The natives were all most friendly, and, just as I was starting up the river again the next morning, the chief, Mungaba, sent one of his wives with a basket of specially prepared cassada pudding, a supply which sufficed for two meals a day during the next fortnight, and for which I was very grateful. At Lukolela the river assumes a more usual character, and is content with a channel a couple of miles in width in place of from five to twelve, which often obtain during the previous sixty miles or so.

“SITE FOR A NEW STATION.

“The country here is densely wooded along the river, which is flanked on each side by picturesque hills which furnish sites for the towns. In the rear of the hills open country abounding in game is to be found. The soil is of the richest quality, food is abundant, and building material of the best kind is immediately on the spot. These things, together with the healthiness of the place, which is vouched for by Mr. Glave's appearance, and the kindly disposition of the people, point, in my mind, to the desirability of the place as a site for one of our future stations.

“Half-a-day's journey through the comparatively narrow channel of a couple of miles or so, and we were away into a broad expanse of island-dotted water again, with the northern bank quite obscured, and probably some eight miles distant from the track we followed. In this next and last stage of our journey, extending over six days, we passed no long succession of towns as we did between the Kwango and Bolobo, but on three of the long rocky points which jut out into the river between long stretches of low-lying land we passed the important towns of Mabelo, Mpumba, and Ngombi; and then we came upon three large towns lying close together and within five miles of the point where the Mantumbo enters the Congo, and about forty miles south of the Equator. Nebu, at the junction of the two rivers, is one of the largest, if not the largest, town I have ever seen in this part of Africa. The people were all friendly, and gave us goats, fowls, fish, and plantain in such abundance that I had to leave some, promising to take them on my return.

“MR. STANLEY'S EQUATOR STATION.

“At the Equator, and near the Ikelemba or Uriki River, we entered upon another populous district. Here Mr. Stanley has established another station, and left it in charge of two Belgian officers; and, being the first visitor who had put in an appearance at this far-away post, I was heartily received by these gentlemen. Although the station is only eight months old, a surprising amount of work has been accomplished, and a thriving garden brought under cultivation, furnishing highly appreciated additions to the ordinary African ‘bill of fare’ in the shape of cauliflowers, cabbages, carrots, radishes, and peas and beans. The houses are substantially built, with thick sun-dried

clay walls, the adjacent forest furnishing the timber for windows, doors, and furniture in ready abundance. The logs soon yield to the magic of the pit-saw and plane, and the natives are greatly impressed at seeing the white man produce so much in so short a time out of the same materials they have had so long at command.

"FRIENDLY PEOPLES.

"Having reached the Equator, and my time being nearly exhausted, I had to turn my face homeward, though I had a pilot ready to take me, and the way seemed to be open, as far as Bangala, some eight or ten days beyond, and about midway between Stanley Pool and the Falls. So, crossing the river, I proceeded to follow the north bank downward as I had followed the south bank upward, making a point of calling at all towns and trying to enter into friendly relationship with the people, necessitating, of course, comparatively slow progress. After a couple of days' very encouraging results to my attempts at being on friendly terms, I had, for lack of time, to relinquish the idea of visiting more towns, and to strike straight away home.

"After having been so far, and being so kindly received, even in places where hitherto the natives have been hostile to the white man, I cannot but be devoutly grateful for the protection of the Almighty and for His goodness in preparing my way.

"THE WORK OF H.M. KING LEOPOLD AND MR. STANLEY.

"The work undertaken by the King

In the words of Mr. Comber:—

"The full value of this interior journey of Mr. Grenfell to the Congo Mission, few can fully understand.

"He has passed over more than a third of the entire route between Stanley Pool and the goal of the Congo Mission. Already, with the eye of faith and hope, we see the great and noble idea of the Congo Mission realised. The road is ready, and the path made straight.

of the Belgians and the Brussels Congo Committee, beset as it is with a thousand difficulties, is yet greatly prospering under Mr. Stanley's wise leadership, and, humanly speaking were it not that the powerful expedition had gone before guided by a pacific spirit, and convinced the people that white men were friends, not enemies, it would have been impossible for me to have made the journey to the Equator. All praise, then, to those who are so nobly opening up this great land, and may God make all things work together for the good of poor Africa.

"BRETHREN, COME OVER AND HELP Us!!

"How much this part of Africa stands in need of help I cannot tell you; words seem utterly inadequate. I cannot write you a tithe of the woes that have come under my notice, and have made my heart bleed as I have journeyed along. Cruelty, sin, and slavery seem to be as mill-stones around the necks of the people, dragging them down into a sea of sorrows. Never have I felt more sympathy than now I feel for these poor brethren of ours, and never have I prayed more earnestly than now I pray that God will speedily make manifest to them that light which is the light of life, even Jesus Christ our living Lord

"Believe me, my dear Mr. Baynes,

"Yours very sincerely,

"GEORGE GRENFELL."

"A. H. Baynes, Esq."

“The peoples are willing, and imploring us to come.

“The whole land open, and all the inhabitants in darkness and degradation.

“Brothers at home, come over and help us. Come! come quickly, I implore you.”

And if the need was urgent when Mr. Comber wrote these words, it is even greater to-day.

The same mail steamship that brought the tidings of Mr. Grenfell's journey into the interior brought home two of our recently sent out brethren, Messrs. Ross and Whitley, in broken health, through repeated attacks of fever; and, although we are devoutly thankful to report that both the brethren are now much better, and that there is every prospect of Mr. Whitley's very speedy return, yet the temporary absence, even of two brethren, leaves the brave missionary band on the Congo River terribly reduced, with *only one missionary at each of the four principal stations.*

Reinforcements are imperatively demanded, and should be sent out at the very earliest practicable date. Very earnestly would we repeat the appeal of Mr. Comber—“Brothers at home, come over and help us. Come to the help of the Lord—to the help of the Lord against the mighty. The road is ready and the path made straight.”

In view of the urgent need for immediate reinforcements, the Committee have resolved to send out

Four more additional Missionaries

as soon as suitably equipped brethren offer for this work.

Surely there are many gifted and specially qualified young men who will feel impelled to say, in response to such an appeal, “Here am I, send me!”

The Stanley Pool School.

(See *Frontispiece.*)

MR. COMBER, in a recent letter from Stanley Pool, writes:—
 “The enclosed picture represents our fourteen boys and three girls actually under training here. A motley group of Bakongo, Balonda, Bantandu, Bawumbi, Bateke, Bambali, and Bangoyo. I can assure you the clatter in these dialects (some of them almost distinct languages) as the boys sit at supper is, while interesting to the philologist, most distracting to me as I write now in my room. To teach them decency of behaviour over their food, we allow them to eat in our own room at a side table. All of them are residents or boarders at Arthington, and are under the training of Mr. and Mrs. Grenfell and myself.

“ Mr. Bentley will tell you the history of our long and until recently un-availing efforts to get children to train. It has been the struggle of the last twelve months, and is at last crowned with success. Since we have been here, to get free boys to train has been the first and foremost idea, and we have worried and worried the people day after day on the subject, until they have thought that, although ‘ Ngleza ’ (the English) were all right on most subjects, they were a ‘ leetle bit touched ’ on one—young boys. Of course we could have *bought* boys; every week or so, boys, girls, men, and women are brought to us to buy, but they are generally stupid and dull. As a rule, if a man has a good intelligent slave he prefers to keep him, to be of use to him in trade, &c. Mr. Horace Waller’s letter in the *Times* of October 30th last makes one seriously consider whether to buy children, even for training, is not really making a market for slave traffic. I am glad to say that so far we have never bought a child at any of our stations. Their parents and guardians (in some cases masters) have placed them in our hands for unlimited periods to be taught in all we have come to teach them. Of course we have to feed and clothe them.

“ It is interesting to have to tell you that almost the first-fruits of our persevering efforts here were three boys from Nshasha, where in 1881 Messrs. Crudgington and Bentley were repulsed by painted, dancing savages with spear and knife—from the very same town, and one of them the son of the old chief Ntiulu. This very morning this boy was giving a small proof of his inherited savagery by angrily lifting up the carving knife to another boy, although he cannot be more than eight years old!

“ In closing I will indicate the boys one by one, as some readers of the *HERALD* may be interested in them.

			3			
				4		
1	2				5	6
7	8	9	10	11	12	13
				16		
			15		17	18
	14					

“ Nos. 1, 5, 9, and 13 are your Bakongo boys whom Mr. Grenfell attached to himself at Mussuca and Underhill, and who have followed him here.

Nos. 2, 11, 12, are Balonda and Bantandu—2 (Lutunu) a very fine, promising fellow; they come from two to four days' distance, on the Manyanga Road. No. 4 is my good head boy Mantu, who is, I am sure, sincerely trying to follow the Saviour. Nos. 6, 14, 15, 17, and 18 are Bawumtu and Bateke boys and girls from the towns close at hand behind. Nos. 7, 8, and 10 are Bambali from Nshasha. No. 16 is Mrs. Grenfell's senior little girl, Sungu; she is a Cabinda or Mungoyo, and has followed Mrs. Grenfell up from Underhill.

"All the girls are, of course, under Mrs. Grenfell's special charge, who knows already a good bit of their language. With little Pattie Grenfell as their playmate they have a happy and merry time of it. Several more girls are promised her, and she will doubtless in time get a nice school, and so be able to supply the boys with good wives when the time comes.

"Mantu has been with me nearly three years, and is loved by all the rest. He is now schoolmaster.

"Others of our boys have been with us for eight, ten, and eighteen months. The Bawumtu, Nshasha, and other boys and girls have come during the last two months, except one who has been already seven months, and says he wishes to stay until he is like Mantu.

"The older boys have acted splendidly as decoy-ducks, and it is interesting to watch them sometimes trying to proselytise when we visit towns. I think we shall be able very shortly to get some more boys, but we want first to tame these down a little, as also to get our new school-room finished. We have to show as much tact as possible in dealing with these wild, free young savages. Were we ever, for instance, to punish corporally, there would be a general stampede, and our school would be at an end.

"Most of the other stations are getting on well in respect of boys to train, San Salvador, of course, taking a good lead.

"You, my dear Mr. Baynes, will well understand the reason I make such a point of the Stanley Pool School. No work should occupy our attention so much, or promises to be so productive, as that of training boys and girls. No agency can touch it for results in Africa. I may mention that the Roman Catholic Mission at Landana, has 150 or more boys, mostly bought.—Yours, very sincerely,

"T. J. COMBER."

Foreign Notes.

WORK IN CALCUTTA.

About a month ago, after taking the usual Sunday evening outdoor evangelistic service at Lal Bazar, I was talking with Mr. Wenger and Mr. Hook about the splendid position of Lal Bazar Chapel for evangelistic work afforded by their frontage, abutting as it does on so crowded a thoroughfare as Lal Bazar. He had been presented with a lot of tracts in various languages for distribution in connection with the Exhibition, so somebody suggested that we should come on Thursday, giving away these tracts at the door, and thus get the people into the entry and speak to them in Bengali. So on the following Thursday we got a table near the gateway, with tracts laid out on it, got one of the members (a Mr. Foster) to play some Sankey's tunes on a concertina, and thus gathered a crowd inside, to which I talked and distributed tracts, while Wenger and Hook stood at the gate and asked them in. Each time we improved in our methods, securing the services of two or three Zenana ladies to help us sing, &c. Last week we changed the concertina for the harmonium, and Rouse, Jordan, and myself preached, while Mrs. Ellis, and afterwards a Burmese Christian, talked to a lot of Burmese in their own language, and the meeting closed with prayer in Bengali. This week the crowd was bigger than ever. Thousands of tracts, English, Bengali, Urdu, Burmese, were distributed. Miss Hunt Cooke played the harmonium and sang; Miss Anderson helped; Mrs. Ellis presided at the tract-table with me. She talked in Bengali, and finished with prayer in Hindustani; while, as there was no other help, spite of the fact that I felt used up already by four hours' work in the school-room, I talked once in English and twice in Bengali, each time till the throat gave out, when the harmonium and Sankey's hymns were used to give a metrical version of the "Old, Old Story." The work is certainly very interesting and encouraging.—*Extract from Letter by Rev. Isaac Allen, of Calcutta.*

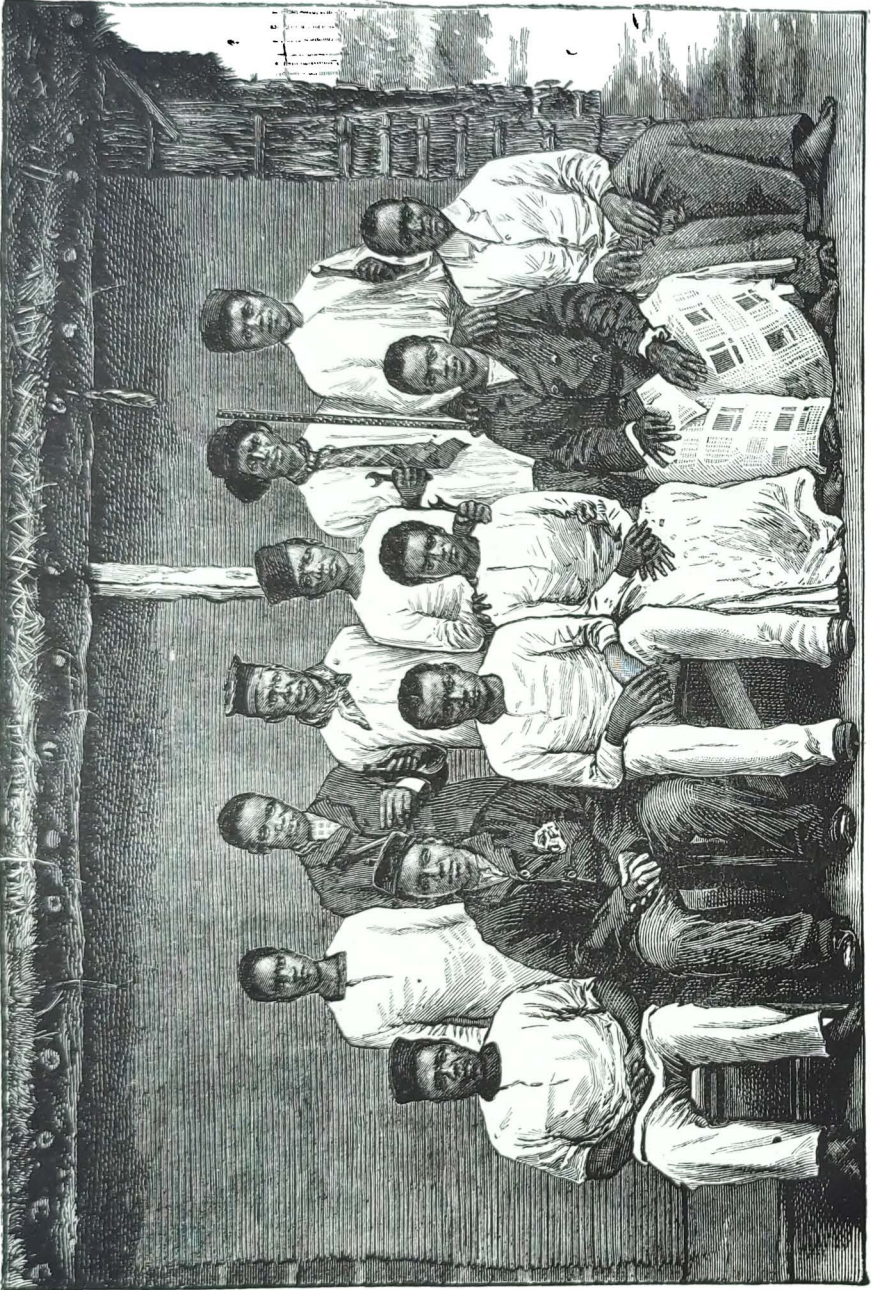
Recent Intelligence:

The Rev. J. J. and Mrs. Turner have reached Hong Kong in safety on April 11th. Mr. Turner writes:—"We expect to reach Shanghai about the middle of next week. We are well and very happy in the prospect of resuming the work we both love so much."

The Rev. W. Williams, of San Fernando, Trinidad, writes:—"You will, I know, be glad to hear we are just now experiencing 'times of refreshing'—the good Lord is greatly encouraging us. In addition to the eighteen converts baptized, reported in my last letter, I baptized thirty-seven more a fortnight ago, and twenty more on Sunday last—ninety-one brought to the Lord since my return to my work a few months ago."

The Rev. Danl. Wilshere, of Nassau, reports:—"Seventy-nine persons have been baptized since I last wrote, and I am thankful to report a steady growth in the churches."

[THE MISSIONARY HERALD,
JULY 1, 1884.



MISSIONARY ARTIZANS AT STANLEY POOL.—(From a Photograph.)—See page 244.

THE MISSIONARY HERALD.

An Appeal to Young Men.

IN the MISSIONARY HERALD for last month Mr. Comber makes a very earnest and urgent appeal for immediate reinforcements—

“Brethren, come over and help us! The road is ready, and the path made straight. Come, come at once, to the help of the Lord—to the help of the Lord against the mighty.”

In a more recent letter Mr. Comber repeats the appeal in the following words:—

“One thing is increasingly clear to us: our dear Lord and Master has committed to His servants this Congo Mission enterprise to carry through.

“Granted this, then there surely can be no whisper even of relinquishing it. Some say, perhaps, the time is not yet ripe for it, and Europeans are not physically able to cope with the climate. But let me assure you that among the stations and men of the Association Internationale Africaine (Mr. Stanley's expedition) there have been, and are, men living single at stations far away from their fellows, with barest supplies, enduring hardships and running risks, which we know nothing of; one of them, a Scotchman, at Stanley Falls, 1,000 miles above Stanley Pool, and 600 miles above the preceding station of Ikelemba. As yet not a single European has died at stations beyond Stanley Pool in the interior (except from accident by drowning), all the agents of the International Association keeping healthy and strong, in spite of often short commons and very poor diet.

“As to the missionaries, although some have proved themselves unable to stand the climate, yet it is not universally so. Our dear brother Bentley, with all his work, has had during later years very good health.

“Brethren Weeks, Hughes, and Moolenaar have all shown themselves to be able to live and work in Africa.

“Grenfell and myself have, on the whole, good health. It is five years this month since I left England, and although I am not able to do so much work as I wish, yet I have had better health this last than any previous year. If we, then, have proved ourselves able to live and work in Equatorial Africa, there is no doubt that others can be found as able in this respect as we. My brother Sidney reached Manyanga about three weeks ago in capital health, and seemingly none the worse for his 230 miles. For a new comer to have done so much walking, and be thoroughly well after it, certainly speaks well for his physical endurance.

“Brethren at home need not be frightened by the climate or country;

and as for the WORK, why, I wonder they do not offer for it in tens and twenties, instead of by ones or twos.

“ True it is, we often feel OUR hands are weak and feeble, but then we clasp the hand of the Almighty, and our

hearts feel strong. Our trust is in Him, and all must be well.

“ Brethren at home, I plead with you. The harvest is at hand: come over and help us. Come quickly.”

Four additional missionaries are immediately needed for the reinforcement of the Lower River staff only, while very speedily a much larger number will be required for the establishment of the interior stations on the Upper River, the first of which—*Lukolela*, 300 miles towards the interior from Stanley Pool—has been already fixed upon, and to some extent occupied.

Are there no young men with sanctified capacities, and good constitutions, ready to offer themselves for this noble enterprise ?

In the words of David Livingstone—“ I say to able, gifted, heroic young men at home, Come out here, my brothers, and find scope and field for your noblest energies. Work suited to the very best of you. Work that, with all its anxieties and all its dangers, is so inspiring and so captivating that words cannot fully tell its magic force. In darkest hours and saddest days, the ‘Lo! I am with you,’ gives truest confidence and brightest hope.”

The following letter from the Rev. W. Holman Bentley, on this all-important question, we commend to the serious and prompt attention of such as may feel drawn to this blessed enterprise :—

“ June 20th, 1884.

“ MY DEAR MR. BAYNES,

“ At this time, when we are looking so anxiously for answers to your appeal in the *HERALD* for more men for the Congo, a thought occurs to me. What with the needs of India, China, Japan, and Ceylon, beside the Congo, we cannot hope to find enough men in readiness in the colleges. It is always taken for granted that your appeals are also to pastors of churches. Are there none such who will help us now ?

“ It strikes me, however, that there is a class of men devoted, earnest, able, willing, who nevertheless consider such high service as that on the mission field as too great an honour to be for them, and who would scarcely think even of answering your appeals.

“ Are there not many young men throughout the denomination, whose parents, being in comfortable circumstances, have given them a first-rate education; who are zealous in all good works, a power in their Sunday-school or Bible Class; useful, perhaps, in mission rooms, loved and respected by all who know them—men who are magnetic; in business shrewd, of good tact and judgment, who can manage men, whose energy and ability will win for them high places at home; men who would get on anywhere, and win the hearts of those about them? Such men would be invaluable on the Congo. It appears to me that many such need only to have the matter brought before them as an appeal to them, to awaken a ready response. It is a matter that might specially be

brought before the gentlemen of the committee and pastors of churches, that they might give it their attention, and use their influence. There is scarcely a church without some such almost indispensable men. People will say, 'He is doing such good work at home that——.' But I trust that those who have influence with such will use it wisely, and in view of the present urgent need. An act of such self-denial on the part of some churches might redound to their blessing spiritually, even when they lose an earnest worker. Such men would render important work in this time of need.

"There may possibly be a misunderstanding on some points, and especially in reference to the difficulty of acquiring an African language, and as to the unhealthiness of this climate. As to the former: some would fear the acquirement of a language whose very name they stammer out with difficulty. Now, as a rule, there is no need to stammer over strange words; a little attention to the letters is all that is needed.

" KONGO.

"The Kongo language, of which we hope to publish shortly a dictionary and grammar, is as simple and musical in its sounds as Italian, the simplest and most musical of European languages.

"Every syllable ends in a vowel, and never contains two consonants, unless the preceding consonant is a nasal (n or m). Thus, KINKUTU, kin-ku-tu, a coat, is surely nothing difficult to read or learn. Every letter has its definite straightforward sound. We find the language to be most regular and expressive. There are no irregular verbs. Altogether, it would be a more serious undertaking to learn

French than to learn the Kongo language, when properly prepared.

"Of the languages of the interior we must speak when we know more about them. We do know something about several of them; they are all allied to the Kongo language, and we have no reason to expect greater difficulties with any of them.

"It was difficult to take down the first language, as at San Salvador, but that stage is past. To acquire a written African language is nothing serious on the spot. Kongo children laugh at our irregular language and eccentric spelling, and wonder why we cannot be as sensible as they.

" AS TO THE CLIMATE.

"The late trouble may incline some to regard the country as very deadly, but if those who fear on that score will acquaint themselves with the particulars, they will judge otherwise.

"We have not the oppressive heat that so severely tries Europeans in India, while dysentery, which is there so great a scourge, is almost unknown on the Congo. True, Mr. Hartland succumbed to it, but his is the only case I know of where serious dysentery has been contracted there; considerable intestinal disturbance had existed for some time before that subvened. With due care there is every reason to hope that the Congo will prove as healthy as many much more unlikely places in Africa, while the Upper Congo has, so far, the best report possible. Wherever we have had special trouble, there has been found something sufficient to account for it.

"The Rev. J. Smith, who has laboured so long in Delhi, expressed his conviction the other day that local circumstances would account for our troubles in the past, and from what he

could learn of the climate and fever, there was no reason to regard the Congo as more sickly than India; and who would refuse a good appointment in India on account of its climate?

“As for due care, those of us who have been in the pioneer party, and so ill-supported, have scarcely been able to take decent care of ourselves; and yet, with all the roughness and hardness of the life, we have stood it well. Others in Africa, who have had harder times and poorer fare than we, are enjoying good health. Mr. Comber has prepared and printed careful notes on the treatment of African fevers, etc., and all going out have this with them. We have plenty of good medicine handy, and several of us have had medical training.

“I am sure that this question of risk has been too prominent. As to constitutional fitness, a man who has ordinary good health, [whose organs are in sound condition, is so far fit, and would be passed by the physician. The class of men here indicated is large, and I believe that, if they realised that the call is to them, you would not have to deplore such an apparent indifference to the condition of the heathen world.

“Are there not, too, some who have been preparing for work abroad, for the Indian Civil Service, perhaps, or

for the medical or other learned professions, who would be willing to devote to the best advantage the talents given to them?

“At such a time as this, when large extension is contemplated, when so many are needed, and we hear on all sides of progress and opportunities unparalleled, ought not young men to pause and consider when is ‘heard the voice of the Lord saying, Whom shall I send, and who will go for Us?’

“And now, my dear Mr. Baynes, in conclusion, I do not know what more to say; you need no urging, but the young friends at home—would that they realised the opportunities, the need!

“By the last mail my brethren were six men for five stations; two others were on the way out, but they knew nothing of this. No one at home can realise what this means, the terrible strain, weariness, and anxiety.

“Mr. Grenfield was then in charge of Arthington Station, and beside all the station work, was busy with the construction of the *Peace*.

“Help is urgently needed, delay may bring disaster. Surely the Congo Mission will not appeal in vain for help.

“Very sincerely and affectionately
yours,

“W. HOLMAN BENTLEY.”

There are also other mission fields needing further and immediate reinforcements.

The places rendered vacant in India by the retirement of veteran brethren such as the Revs. James Smith, of Delhi, and Thomas Martin, of Barisal—the acceptance of the Circular Road Pastorate by the Rev. Charles Jordan, and the death of Mr. McCumby; all these important vacancies need to be filled up at once.

In Ceylon the removal of the Rev. H. A. Lapham from Kandy to the Cinnamon Gardens Pastorate in Colombo, calls for a new missionary for that island at the earliest possible date.

The pastorate of the English Baptist Church at Allahabad is still vacant, while other similar spheres are calling loudly for helpers. For Bethel Station, Cameroons, Western Africa, a Missionary with special Medical knowledge, is also urgently needed, the Committee having resolved to send out such a brother immediately, should a suitable offer be received.

Are there no young pastors at home, with two or three years' ministerial experience—young in years, but rich in gifts and graces, with good constitutions—ready to offer themselves for some of these vacant places? Brethren, we plead with you, the harvest whitens all over the Mission field, the prospects never before were so stimulating or so hopeful—the tears, the seed-sowing of years gone by, to-day are bearing fruit. Brethren, we beseech you, give yourselves to this work—and do so now!—"Say not ye there are yet four months and then cometh harvest, Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

A Noble Example.

WE have requested leave to print in THE MISSIONARY HERALD the following letter from Mr. Thomas White, feeling sure there must be many who may be induced by its perusal to follow Mr. White's example, and become their own executors.

To-day the Mission is hampered and restrained by want of funds from *onward movements*, while marvellous openings in all directions, especially in India, Africa, and China, call loudly for extended agency and enlarged operations. Forwarding a cheque for £2,000, Mr. White writes:—

"Avon Bank, June 6th, 1884.

"DEAR MR. BAYNES,—I have left in my will £2,000 to the Baptist Foreign Missionary Society, but God, in His gracious providence, has placed me in a position to pay the sum now.

"I have read the account of your recent Annual Meetings with a very large amount of pleasure and delight.

"Praying for a yet larger measure of the Divine blessing on all your many efforts,

"I am, yours very truly,

(Signed)

"THOMAS WHITE-

"To A. H. Baynes, Esq."

Letter from Rev. George Grenfell.

WORKERS ON "S.S. PEACE" AT STANLEY POOL.

(See *Frontispiece*.)

MY DEAR MR. BAYNES,—I suppose it is of no use for me to send over a photograph of a couple of rows of black faces if I do not say something more about them than I said in the line or two I wrote yesterday. The upper row commences at the right hand with a portrait of Ebokea, or Hanbury Hill, one of Mr. Fuller's boys, who came down with me to Congo last year. He gets his name from the Church at Hanbury Hill, Stourbridge, which kindly supplied Mr. Fuller with money for his training. The next is Samuel Johnson, one of our Sierra Leone work-people, a good, kind-hearted fellow, who is always at the head of a caravan if walking, and always to the forefront if there's any hard work about. Not at all a bad cook on a journey, a capital hand at pitching a tent and making a bed. Unlike most of our people, however, he is unable to swim, an important consideration where there are so many bridgeless streams to cross; however, he climbs like a monkey, and more than once I've seen him cross among the branches above when the waters below have been too deep and strong. His time is up to-day to go home, but he stays another year, to help us put the *Peace* together, as a "holder up" to the rivetter. Last evening he came to me to get £2 on account of his wages, to send to his "granny" by one of his companions, who has started to go home this morning. The youth standing by the verandah post is Jonathan Scott, from Fernando Po. He is trying to learn to be a blacksmith, under Allan, who figures to the extreme left on the bottom row. The man next to Jonathan, and who has a Scotch cap on his head, is Peter Taylor, who came down from Sierra Leone a year ago. When a boy, he was sold from the Congo as a slave, but the slave-ship in which he was being taken away, falling into the hands of a British man-of-war, he was liberated, and became a settler at Sierra Leone. His knowledge of his native language, which he has not forgotten, makes him very useful. The next figure is that of Joe Macauley, belonging to the Timmaner tribe, of the interior of Sierra Leone. To the left of the upper row is Fiau, a San Salvador boy, belonging to Mr. Comber's staff; his special province is the buying of the cassada puddings and dried fish for the work-people, and bundles of grass and rope for thatching; the money he uses being chiefly brass rods, twenty-five inches long and one-sixth of an inch in thickness. Next to Allan, the blacksmith, is Robert, the station carpenter, and, like Allan, an Accra man; next to him, again, is Shaw, a Sierra Leone carpenter. He is a shrewd, capable fellow, and, as we have

been so short-handed, he has been of great help to us in general station and forwarding work. He was in charge at a couple of our forwarding camps when sending up the *Peace*, and had to look after Manyanga Station affairs during a portion of the time poor Butcher was ill; he also had to be left to look after Bayneston while Hughes went on his sad mission to Manyanga, arriving just in time to bury our departed brother. Commencing on the right hand of the lower row, we have another of Mr. Comber's household; then come Frank and Catria, two of my household, hailing from Cabinda. Frank is "linguista" and "comprador," and Catria is "lava-deiro," or "Jack Wash."

You will see, my dear Mr. Baynes, that although it is scarcely correct to call our picture the "*Peace*" group, yet seven out of the twelve are directly engaged upon that special work.

Two others ought to have figured in this group—James Showers, from Victoria, and John Greenhough, from Cameroons—but the former has just left us for a visit to his home, from which he has been absent more than three years; and the latter, when the picture was taken, had not then arrived from his journey to England in attendance upon our invalid brother, Dixon; though he has since safely reached us, and is now engaged upon the engineer's house. He has wonderful stories to tell about his strange experiences.

Our new school-house is rapidly approaching completion. I will try to send you a photograph when it is finished.

GEORGE GRENFELL.

Stanley Pool, Congo River.

The Congo Mission.

"Speak unto the Children of Israel that they GO FORWARD."

THE following article appeared in the issue of the *Christian World* for June 12th:—

IMPORTANT CONCESSIONS.

Our readers will be glad to learn that during the past week very substantial advantages have been secured for the Congo Mission. At the earnest request of the Committee of the Baptist Missionary Society, Mr. A. H. Baynes, the General Secretary of the Mission, has visited Brussels, and been honoured by a prolonged interview with His

Majesty the King. As the result of negotiations with His Majesty and the International Association of the Congo, two important agreements have been entered into between the Society and the International Association, by which perpetual tenure of the land at present occupied by the missionaries of the Society at Stanley Pool has been secured, instead of only

a seven years' lease. Land also has been secured at a nominal rental in perpetuity at Lukolela, 300 miles towards the interior from Stanley Pool, upon which to form a new station, and other new stations are contemplated in the very heart of the Continent. Our readers are well aware of the Royal generosity of the King, at whose personal expense the International Congo Association has been maintained. It may not be known, however, that one of the great objects contemplated by the International Association is the creation of an independent international State in Equatorial Africa, embracing the entire region of the Congo River, based upon Free Trade principles, and absolute religious freedom to all religious bodies alike, and recognised and guaranteed by the great European powers. In the words of General Strauch, the President of the International Association, it is pre-eminently desirable that the whole territory should be free to the commerce of all nations, with no customs or vexatious export or import duties along the whole line, and with perfect equality, without any distinction of nationality, to all traders alike, provided only that the laws and regulations of the proposed State are respected. Should the establishment of such a State become an accomplished fact, it would doubtless prove

the most satisfactory settlement of the Congo question that could possibly be arrived at; for, without giving predominance to any one European power, it would open Equatorial Africa to all the world, and by a European recognition and guarantee would secure equal rights for all nationalities. The successful issue of the negotiations conducted by Mr. Baynes ought surely to be regarded as a further earnest call to our churches to prosecute this enterprise with redoubled vigour. The practical opening up of the whole Congo waterway into the interior of the Continent, and the readiness of the people to receive missionaries of the Cross, surely constitute a loud call to our churches to go forward. In the words of Mr. Comber, in the *MISSIONARY HERALD* for June, it may indeed be said with truth: "Already with the eye of faith and hope we may see the grand and noble idea of the Congo Mission realised." "The road is ready and the path made straight. All we need is reinforcements. Brothers at home, come over and help us. Come to the help of the Lord against the mighty." We earnestly trust that the response given will be prompt and enthusiastic, and that our missionaries on the Congo may be cheered and gladdened by the speedy arrival of right-minded colleagues.

LETTER FROM MR. ARTHINGTON, OF LEEDS.

"There is much land still to be possessed."

The following letter from Robert Arthington, Esq., of Leeds, was laid before the Committee of the Mission at their last meeting:—

"Thou reliest on thy sword and on thy spear."

"My trust is in the Lord God Omnipotent."

"Thine is an arm of flesh."

"I find my strength made perfect in weakness, by the Spirit of the Lord."

"To the Committee of the Baptist Missionary Society of London, England.

"Dear Sirs and Brethren,—In the work of the Congo and other missions, the great object placed before me is to effect the moral conquest of Africa in such wise that the Christian Church can command the entire continent, so as to proclaim the Gospel over its whole area, and gather out the saved in the Lord with great diligence and without delay. I rejoice that Mr. Grenfell has proceeded to the Equator, but there is further work to do. We were to advance toward the Albert Nyanza by the Mburu River, and meet the London Missionary Society coming northwards. It may turn out that the Muta Nzige is a distinct lake from the Albert, and that the Aruwimi River affords a direct water-way to the Albert Lake, the Mburu River being the proper approach to the Muta Nzige. I do not think it will be difficult to effect every necessary communication between the Muta Nzige, the Albert Lake, and the Tanganyika.

"Perhaps Captain Foote, or some other explorer, shortly, may go by the *Good News*, with Captain Hore, from the north end of Tanganyika, past the first lake, to the south end of the Albert. But let us lose no time in opening up the routes to the Albert and to the Muta Nzige, respectively by the Aruwimi and the Mburu Rivers, very carefully selecting the best sites for a few stations. Perhaps one at the mouth of the Aruwimi, and one or two in line, extending to the Albert, notwithstanding 'rapids;' one at the mouth, or highest navigable point or populated place eligible, on the Mburu River, and one or two, if possible and available, between that point and the western shore of the Muta Nzige, would be the best.

"I am also desirous to reach the Shari River and Lake Tsad from the Congo. This may be done, perhaps, in connection with some other society; and if you place your second station on the Aruwimi line, on the western shore of the lake, situated on or about the twenty-fifth meridian, it will be a helpful measure every way. Especially I want us to use these stations on the Aruwimi, somewhat as the Rosetta Stone was used—that is, as places where, by a meeting of peoples or persons of various nationalities, and of languages of Northern Africa, north of the Congo, which do not belong to the Bantu family, the Church of Christ can the more readily communicate the all-precious Gospel widely in the southern parts of Northern Africa. And yet, again, with longing heart and hope, I desire to reach the Albert Lake, that we may not only gather out the elect of God, but that we may meet the members of the Freedmen's Aid Society on the lake, they having their regular course to its northern shore, by the Nile; and so, for our part, effectually check, and gradually destroy, the terribly-cruel slave trade.

"The region embracing the tributary rivers debouching to the south or left bank of the Congo, to their highest navigable points, I think you will remember, was to be your principal field; but I should not advise expending much in or for stations, as the s.s. *Peace*, together with the coming ever-increasing means of communication and intercourse, shortly will, in all probability, afford facilities and enable the missionaries to visit a great number of settlements of populations, where they will be welcomed, with but little outlay on each occasion. The region of the rivers coming from the south, above referred to, may extend, in respect of some of the

longer rivers, to the twelfth parallel of south latitude, where, let us hope, we may some day welcome those devoted, foremost men—Coillard and Arnott—of the Barotse Mission.

“If, on prayerfully considering this plan, you should heartily adopt it with determined purpose, the Lord willing, to carry it out forthwith, I propose at once to forward to you two thousand pounds towards its execution; and as this sum is for an especial object, to be of very judicious organising, I should like a detailed account to be fraternally presented to the Christian Church, how it is ex-

pected. It is, of course, understood that if geographical discovery should affect some of the possibilities of this plan, yet the evident purpose herewith, in all the particular parts, shall be kept steadily and perseveringly in view. Strong faith, high hope in God, caution, courage, and love can enable the workers on the scene of action to do wondrously.

“The Lord keep us ever to the glory of God, and of our Lord Jesus Christ.

“ROBERT ARTHINGTON.

“To A. H. Baynes, Esq.”

After careful deliberation, the following resolution was unanimously adopted:—

Resolved—“That the Secretary be requested to acknowledge with grateful thanks the receipt of this further proof of the practical and large-hearted interest taken by Mr. Arthington in the opening up and evangelisation of Central Africa, assure him of the grateful appreciation of the Committee of the Baptist Missionary Society of his generous proposal, and inform him that the Committee are quite prepared to accept the conditions laid down in his letter, and to use their utmost endeavours to comply with them by putting them into practical operation as soon as circumstances will render such action possible.”

Beggar Women, Pilgrims of Juggernath.

IT is very instructive for us to notice the variety of the methods which are adopted by the followers of false systems of religion, in order to get rid of the burden of sin, and to find peace. The sense of need, the yearning after something yet unattained, is *world-wide*; the plans tried to gain this blessing are as varied as the different countries of the earth, and the peoples which inhabit them. There is something overwhelming in the thought of the thousands who, at this moment, are following out a thousand different devices to find rest for their souls; and one longs for the power and opportunity of telling them the glad news of a salvation “without money and without price.”

When we consider, however, that to the unregenerate heart of man the heaviest burden and severest penance are easier than the acceptance of such

a salvation—a salvation which means a *change of heart*, and not simply a change of outward forms—even when it has been offered, we cannot marvel that left to himself man should weary himself in seeking for deliverance. In a heathen country like India, we see many of the varied plans which



PILGRIMS OF JUGGERNATH.—(From a Photograph.)

men adopt, and the numberless gods and goddesses, whose shrines are constantly besieged by their worshippers. There are several distinct orders of religious mendicants among the Hindoos, who follow different rules and

practise various austerities, in order to lay up merit for their own benefit in the future world. Some of them wander about continually, without a home, and refusing to sleep under a roof. Others place themselves in painful and unnatural positions, remaining in them for *years*, until the extended limb becomes rigid, and the muscles refuse to act. There are others who make a vow to visit certain shrines, perhaps several hundred miles distant, measuring the whole distance, by lying full length on the ground, making a mark on the spot where the head rested, then rising and again lying down, placing the feet where the head lay.

Amongst these *sadhus*, or religious mendicants, there are a good many women. They are generally widows, or women who, on account of some offence against caste, forsake the world and its pleasures, and spend their time in visiting sacred shrines, seeing all the temples, and worshipping each idol in turn. In order to accomplish these long and wearisome journeys with greater ease, many of the pilgrims adopt the costume of men. The Hindoos consider charity to pilgrims as a work of merit, and give away much more to them than to the poor, so that they generally get enough to live upon. These persons may frequently be met with in India, counting the beads of their rosary, while repeating incessantly the name of some Hindoo god. Benares, Muttra, and Juggernâth-Poorie are favourite resorts of pilgrims, and the rich worshippers who visit them contribute to their support.

Very often persons who have neglected religious ceremonies, because they have been too much engrossed in worldly occupations, when they become old, sell all they have, and go on pilgrimage to some shrine, hoping to reach the sacred waters of the river, there to wash away the stains of sin, and by one last act of self-consecration to atone for the neglect of a life-time. The two beggar-women in the picture at the beginning of this account are engaged in some such journey. Perhaps hundreds of miles from home, they are still pursuing their weary way to some sacred shrine, carrying their worldly possessions in the bundle slung over their shoulders, and vessels for drawing water in their hands.

Some time ago, when visiting one of our mission pupils who lives near Calcutta, we were told that the head of the family, an old gentleman, was not at home. We inquired where he was, and were informed that he was gone "*to work out righteousness*;" or, in other words, gone on pilgrimage, because he was old. We had heard that this family were very careless about their religious duties, and asked the daughter-in-law if this was true. She replied, "O yes; my husband and I are too busy; *we have no time for religion*. When we become old, we shall go on pilgrimage, and all will be well." "But," we asked, "suppose you do not live to be old?" "If

that should happen," she answered, "all we need do is to send for the priest; he will repeat the prayers for the dying in our ears, perform the proper ceremonies, and *it will be all right.*"

Alas! how many of these poor pilgrims who set out on their journey to some shrine never live to reach it. Overcome by the inclemency of the weather, or stricken by some fatal disease, they fall down by the road-side and *perish*, their skeletons alone left to mark the spot where they fell. It is, perhaps, about fifty years ago since Dr. Sutton, one of the Baptist missionaries in Orissa, was called out by his servants to witness one of these sad sights. On going to the place, he saw a poor pilgrim-woman lying *dead* by the side of the road, while beside her played a little girl. Not one of the Hindoos round would touch the body of the dead woman, not one would take the little friendless orphan. No one knew whence they had come, and *no one cared*. Ah, yes! the heart of the missionary was moved with compassion. He had the body decently buried, and took the child home to his wife, and they brought her up as their own. Years afterwards, when Dr. and Mrs. Sutton had passed away, their adopted daughter lived to labour as the wife of an honoured native missionary belonging to the Free Church of Scotland.

May the sight of these misguided pilgrims incite us to more earnest prayer and effort, that they may speedily be led to Him who alone is "*the Way, the Truth, and the Life.*"

L. M. ROUSE.

Tidings from San Salvador.

BY the mail just delivered, we have received the following encouraging letter from the Rev. J. H. Weeks, relating to work at San Salvador:—

"The work of the past year has been especially hard, because I have been for the most part by myself, and during the whole of that time, all the work has fallen to me—building, doctoring, printing, teaching, and preaching, together with a lot of et-ceteras, which would fill a sheet of paper, have all had to be kept going.

"ALONE.

"To give them the attention they all demand has frequently brought on fever, and consequent despondency. It is about a year ago since my col-

league, Mr. Dixon, left me for 'six weeks' to try and open the up-country road; those 'six weeks' have, for reasons with which you are acquainted, expanded into twelve months, and for all this long time I have been without a colleague. Dr. Sidney Comber arrived here in December last, but the very next carrier brought a letter recalling him to the river to take charge of Baynesville station.

"In reviewing the past year of loneliness, I must say God has indeed been with me in a very marked manner, and many a promise of the Divine

Master has been fulfilled in my experience.

“THE WORK.

“In the school, we have about the same number of boys in regular attendance, all of them in real earnest to gain knowledge. I think it speaks well for our school that we get so many boys in a town where Portuguese papal padres are all teaching the Portuguese language, the trading language of this part of the country.

“Services are held on Sunday as regularly as health will permit. How I should like, dear Mr. Baynes, to have you present to notice the deep earnestness with which they listen, Sunday after Sunday, to what is said. The fuller the address is of Christ, the deeper their attention; they seem so to love ‘the old, old story.’

“One of my boys (about seventeen years old) professes to have found peace in believing. And I have never found, after the closest observation for more than six months past, that his actions belie his words. He teaches in our school, interprets for me on Sundays, and has been a great help to me during the last twelve months of solitude. I think, dear Mr. Baynes, the angels in heaven have already rejoiced over his conversion, and should not we also? I look upon this as the fruit, not of the past year only, but of all the years that have preceded this, the harvest of past labours.

“FETICHISM.

“I am sure you will join me in praying that the fruit may be more abundant, and the harvest plenteous. Fetichism has a strong hold on the hearts of these people; it is in their thought by day, and in their dreams by night; it is mixed with all their customs, and forms a great part of

their daily life. They are married to it, and the longer they live the more attached they become to it, and the more bound by its evil spell.

“Now, to rid their hearts of this superstition, to change their thoughts and customs, and to dissolve this unholy union, will need months and years of quiet, earnest preaching and teaching, holy living and prayer; and, judging the future by the progress made in the past, our work is surely full of hope.

“During the past year I have not been able to do any itinerating, because being by myself I have found Sunday-school, adult service and teaching the king on Sunday evenings quite enough to tax my strength for the day.

“THE KING.

“These private conversations with the king have not been without good results, for, besides pressing the Gospel truths home personally upon him, it often happens that a good number of his people are present, who again hear the word and not infrequently ask questions respecting the subject of my conversation with his Majesty; and these Sunday evening tasks give him the opportunity of asking how he should act in difficult circumstances, and on special and trying occasions.

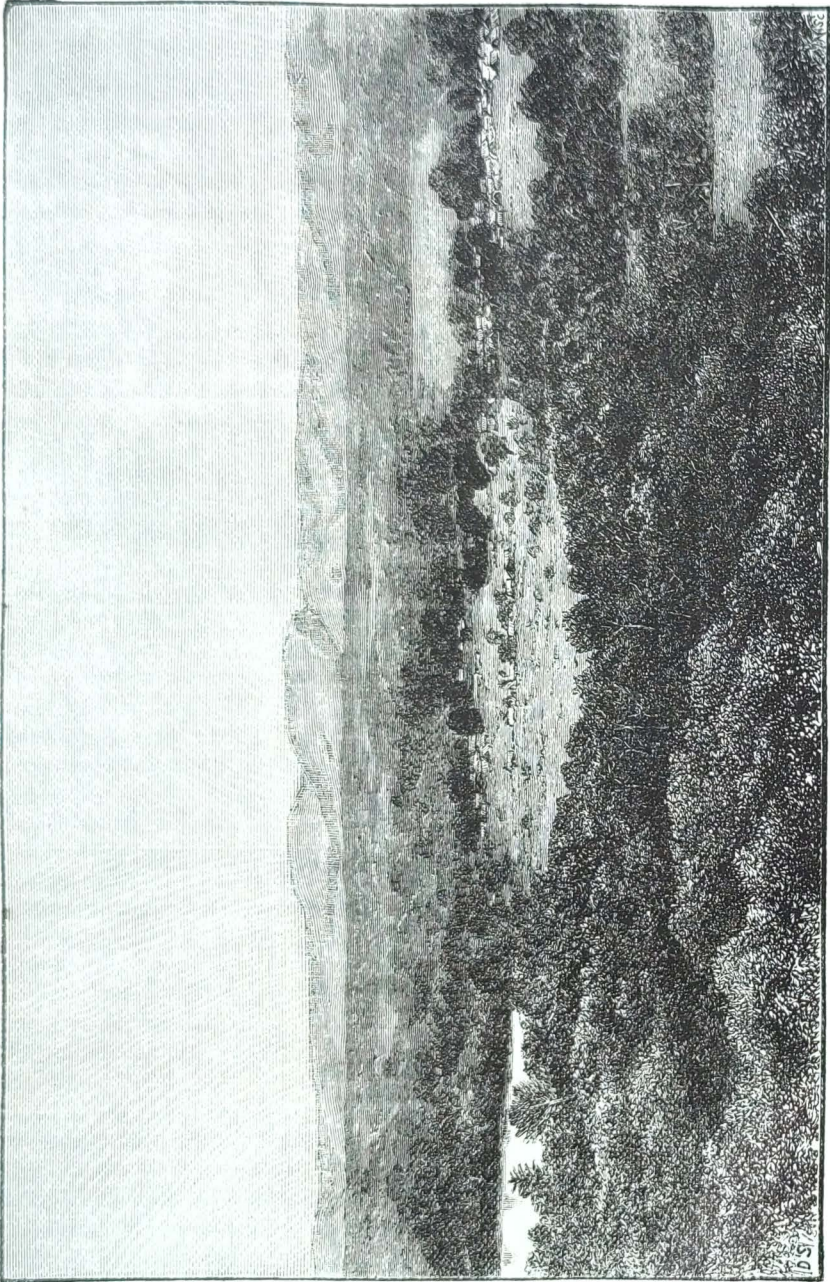
“The work here, thank God, is progressing; and although I am quite alone, without the help and sympathy of a colleague, yet the Lord Himself is with me, and with Him all must be well.

“Brethren at home—young men in our Colleges—come over and help us; you will never regret it, for to touch this work in any humble way is joy intense. ‘The Harvest is plentiful but the Labourers are FEW.’

“J. H. WEEKS.

“San Salvador, Congo River,
March 15th, 1884.”

[THE MISSIONARY HERALD
JULY 1, 1884.



NTAMU, OR KINTAMBU, STANLEY POOL. (From a Photograph.)

Ntamu, or Kintambu, Stanley Pool.

NTAMU, or Kintambu, is the name of a district on the south bank of the Upper Congo River at the extreme western end of Stanley Pool.

After a clear flow of 1,020 miles from the far Stanley Falls, the Great River here commences its wild descent from the plateau level, 1,100 feet above the sea, plunging down the Ntamu Falls, which the natives call Mpuru-mpuru (angry-raging).

On the last piece of low ground is the large native town, which is generally called after the district. On the hill which rises a few hundred yards nearer the cataract is built our Arthington Station and Leopoldville of the Association Internationale du Congo.

Our illustration is a view from our station looking almost due east. The native town lies in the plain, 200 feet below and about half a-mile distant. To the left of the picture a little piece of the Pool appears, Ntamu Bay.

The artist has represent fairly the distribution of the houses but not the number of them. Had he depicted every house visible there would yet be a large part of the town hidden by the trees. There is a great deal of wood on the plain before us, and much of open grass land. Far away stretch the lofty hills which surround the Pool, thickly wooded in some parts; while the precipitous sides of the broken hills in the centre gleam silver white in the sun, and we can see with our glasses that they are of the same formation as the Dover Cliffs—the purest of white sand. ¶

Ntamu is really a collection of towns of some ten chiefs, and is more properly a colony of Bateke and Bayansi traders. There is a story that some time ago the whole country belonged to the Bateke, who enslaved the Bawumbu, who live now on the south-western hills. Small-pox appeared and so decimated the Bateke that the Bawumbu threw off their yoke, and enslaved their old masters, resuming the lordship of the soil.

However that may be, to-day the Bawumbu are the recognised owners of the country. From time to time Bateke and Bayansi have obtained permission to build; the Bateke remain, but the Bayansi return when they have sold their produce.

The Bawumbu, on the hills, acted as middlemen between the Bateke and Bayansi traders, from the Upper River, and the Bakongo, who, buying at Stanley Pool, carry the trade to the coast.

The senior chief is Nkaku, an old man of whom Mr. Stanley heard as a very potent individual under the name of Itse. His power and riches have waned before Nga Liema, an upstart of a few years.

The old man's greatest ambition now seems to be to obtain a knife, an empty meat-tin (as a drinking mug), and a looking-glass; he never fails to ask for these whenever we meet, urging his hospitality and kindness to us when Mr. Crudginton and I first reached the Pool, for we slept in his compound. He has been supplied several times with these articles, but is always in the same needy condition.

Nga Liem or Nga Liema is the most important man. His people lived in a town somewhere on the north bank up river, but were attacked and killed. Nga Liema and his brother escaped to Nshasha, a town about six miles from Ntamu. There fresh trouble came, and his brother was killed in a drunken brawl. Nga Liema then ran away to Ntamu, and begged the Bawumbu to allow him to build there. He would trade and sell all his stuff to them. He was very successful, and was soon trading direct with the Bakongo, and he was able to snap his fingers at his protectors. He has had much fighting to maintain his position, especially with Nshasha.

The next in position to him is Makabi, a runaway slave from another town in the neighbourhood. The other of the Bateke chiefs are of minor importance.

Many Bayansi and Abuma traders come down from the Upper River, build rough huts on the banks of the river at Ntamu, staying two, three, sometimes nine months, until they are ready to go back for more trade.

By this means we have come in contact with many from a great distance up river.

The Bayansi huts do not appear in the illustration; they are hidden among the trees. They are built in streets, or, more properly, round a quadrangle, thus being more easy of defence in case of a row. Kongo houses are scattered about the towns with generally not much arrangement, while the Bateke build round a circular enclosure, the houses parallel with radii.

The houses of the better class Bateke are very neat and clean, built of stakes, wattled and lined with grass, and thatched with a very short grass. The smoke from the fire in the house tends further to mat it, and it makes a good, water-tight roof. The walls and floor are covered with mats, and a neat clean hearth is made in the centre. A shallow pan with clay at the sides whitened with pipe clay. A raised bed at the end of the house, and behind it, in a secret place, a store for his goods.

W. HOLMAN BENTLEY.

The Lord Loveth a Cheerful Giver.

THE Rev. M. Duncan, writing from Glasgow, when forwarding a remittance of £1, says:—"I had the pleasure, while in Colonsay last year, of transmitting to you the thankoffering of a widow for spiritual blessing received. Recently the same generous-hearted soul gave 12s. to a deacon of the Baptist church there to forward to me. In consequence of his not knowing my address there was a short delay. He therefore added the compound interest of 8s., thus making £1, which I remit herewith for the *China Mission*. Do not forget that it comes from the extreme north-west of the Highlands of Scotland—the lonely island of Colonsay. Surely it should be gratifying to all those who can and do nobly contribute to the grand and God-given work of spreading the light of the Gospel midst the darkness of heathendom, to know that they are being heroically imitated in the love-gifts of this self-sacrificing widow. What a stimulus there is to go forward in preparation for the vast mission field in knowing that the claims of China are being pressed home to the hearts of the children of God, and producing sympathy, prayer, and practical support—that they are awakening the spirit of self-renouncing love. It is this spirit of self-sacrifice for the sake of truth, man, and God that all our churches need to be baptized with. Society debt and missionary fears would vanish as mist before the rising sun if only every Baptist in Britain, conscious of the personal responsibility attached to 'Go ye,' loyally took up the Cross and followed Jesus. Now is the 'well-acceptable' time for entering the fields that are white unto harvest. 'Already he that reapeth receiveth wages and gathereth fruit unto life eternal.' May the riches of Divine Grace be abundantly vouchsafed to all who are 'holding the ropes' at home as well as to those who are digging with unabated zeal in the mines abroad."

"A. R.," Bournemouth, sends for the Congo Mission a gold chain, locket, and other small articles as a small thankoffering for the recovery of her husband from serious illness.

A *Governess* sends a gold ring, feeling "she cannot wear it knowing the heathen are without the knowledge of the Gospel, and the Society burdened with debt."

A Friend, at Rosebank Villa, Burley, sends £10, writing, "No cause is so dear to me as this blessed mission enterprise. Oh, that we might learn by the sweet constraint of the Cross to DENY ourselves more and more for the mission cause."

An Inmate of the Incurable Hospital, Putney, sends a small gold pencil case—"the only valuable thing I have, and doubly valuable as it belonged to my dear mother, now in glory. How I long to be rich for the sake of this blessed mission work!"

The Rev. G. H. Haynes, sending a remittance from Bolton, writes:—"One of our young men used to be an assistant to a barber, but now works in one of our mills. After he has finished his day's work there, however, he cuts hair, charging twopence each, and gives all he gets in this way to the Mission, thankful if he can help, if it be only in ever so small a way."

Mr. F. Higgs, of Denmark Place Chapel, Camberwell, sending £3, writes:—"You really need a permanent annual addition of £15,000 to your income."

Surely there are in our denomination 5,000 young men like myself who could, and would if it were only put before them, subscribe £3 per annum, and the thing is done. I will gladly make one. Cannot this plan be suggested?"

The Rev. W. Emery, of Ipswich, sending a gold ring, writes:—"The enclosed ring was put into my hands at the close of our missionary prayer-meeting last evening, with a note in which the giver says: 'Will you please forward this ring—the much prized present from my dear father, who has this month been dead twelve years—in aid of the China Mission, of which we have heard such interesting accounts. As I have not money to give, I wish to give this in acknowledgment of the great mercies of God to me in fulfilling His promise, "I will be a Father to the fatherless, and a Husband to the widow."' The offerer is in a humble position in life, and the ring may not be of much intrinsic worth; but you will, I am sure, feel its chief value is the evidence the gift of it affords of deepening interest in our beloved Mission."

A generous friend writes:—"In the MISSIONARY HERALD for December, 1883, there were a few lines among the article, 'The Lord Loveth a Cheerful Giver,' which raised some thoughts in my mind. They were about 'a mother' who sent to the Baptist Missionary Society the amount of the sums she would have spent for her child's birthday presents had he been living. In reading this, another thought struck me: If God gives a child, He gives also the means of bringing up and caring for it; when He takes it back, why should we not spend the annual sum our child would have cost for food, clothes, school, &c., in helping either another little one, or doing good in some other way? In withdrawing our treasure, God has not withdrawn the means—why should we spend them on the survivors? I cannot speak from experience; we have only two boys, who I pray may become missionaries in due time; but this we have resolved—should they be taken from us, all we are laying by for their future education is considered as sacred, and will be for helping some one else who has decided to show the heathen the Way of Life. I pray these few lines may be blessed to the readers of the MISSIONARY HERALD, 'for it is more blessed to give than to receive.'"

Simla Baptist Mission.

BY REV. GOOLZAR SHAH.

BAPTISM OF FOUR CONVERTS.

OUR blessed Lord compares His Gospel to leaven which leaveneth the whole lump. This leaven is at work here, and is spreading fast among the inhabitants of the villages in the Umballa district through our itinerant preachers and colporteurs, as well as our brethren of those villages who have received it.

THE FIELDS WHITE UNTO HARVEST.

In our late preaching tour, we found the field white unto harvest; everywhere we found earnest listeners and considered ourselves their debtors, so as much as in us lay we were ready to preach the Gospel to them, while exclaiming, "The harvest truly is great, but the labourers are few." Our sole

desire is to lead men to Jesus, that they may become new creatures in Jesus, and walk in Him and live in Him. Accordingly, when we beheld the steadfastness of some of our village brethren, and their desire to spread the savour of our blessed Redeemer's name, we thanked God and took courage.

Of the four young men who are to be baptized now, one is the nephew and another the son of our converts of previous years, and according to the light in them they have each brought their relatives to the feet of the blessed Lord. The other two are the fruit of the labours of our preachers in the mela at Annundpur.

Following is a brief account of the conversion of these young men:—

THE FIRST CONVERT.

1. *Baroo* is a Hindoo Combo (cultivator), twenty-two years of age. He is an inhabitant of the village *Raji Majra*, near *Bonoor*, and a nephew of our brother *Neela*, of *Porowl*, who often spoke to him regarding the welfare of his soul. At the end of last month he came to see the mela in *Muni Majra*, called the *Munsha Devi's* mela. Our preachers went to preach the Gospel there, and *Baroo* was arrested by the message that we have all sinned and come short of the glory of God. An exposition of the Ten Commandments was the means of convincing him of his wretched condition as a sinner. He also heard that the Lord Jesus has suffered for our sins. He expressed a desire that he might be a disciple of the Lord, and came here to learn the way of salvation. *Baroo* knows himself to be a sinner, and knows also that Jesus is a mighty Saviour, who has saved him from his sins, and accordingly he now desires to obey the Lord's command—to be baptized.

THE SECOND CONVERT.

2. *Narain*, age sixteen, is the son of our convert *Bhoora*, of the village *Tenoura*, near *Khurur*. His father has instructed him, and he has made up his mind to join the church by baptism. He states that he felt that spiritual life began in his heart on the day (about two months ago) he heard his father speaking on religious subjects with two friends, who came to see them from a distant village. They asked his father what he gained by becoming a Christian, and his father gave an account of his own conversion. The discussion which followed afforded *Narain's* father an opportunity of speaking on the love of Jesus. *Narain's* heart was touched, and he prayed to God to make his father's God his God too, and so, with his father's permission, he has come to *Simla*, and wishes to be buried with the Lord in baptism, and to be raised with Him to newness of life.

THE THIRD CONVERT.

3. *Gopee*, age twenty-one, is a Hindoo Combo (cultivator). He is a resident of *Muluckpura*, in the *Hoshyarpur* district. He went to the mela at *Annundpur*, which was held in the beginning of last month, and heard the Gospel preached there by our preachers and colporteurs. He heard the account of the birth of our Lord, of His life, miracles, atoning death, and resurrection. The loveliness and perfection of our Saviour's character, His meekness in suffering, His death in the room and stead of guilty sinners, were brought to his notice, and he made up his mind to receive the blessed Saviour as his personal Saviour. He accordingly came up to *Simla*, and has been confirmed in the faith. He now knows that Jesus is able to save to the

uttermost all that come unto God by Him. He knows that Jesus is holy, harmless, and separate from sinners, and has been declared to be the Son of God with power by His resurrection from the dead. Gopee is therefore now ready to receive baptism in the name of the Father, the Son, and the Holy Ghost.

THE FOURTH CONVERT.

4. *Dheroo*, age eighteen, is also of the same caste as Gopee, and a resi-

dent of the same village, Muluckpura. He also went to the Annundpur mela with Gopee, his uncle, and has been brought to the feet of the Saviour in the same way.

May the Lord bless these four young disciples, and enable them to know Him and love Him more and more, and be His brave soldiers in rescuing many souls. Amen.

GOOLZAR SHAH.

Simla, *April 20th*, 1884.

Recent Intelligence.

We are thankful to report the safe arrival in this country of Dr. W. Carey, of Delhi; Mrs. Quintin W. Thomson, of the West Coast; and Miss Gertrude Fletcher, from Victoria.

Miss Fletcher has been compelled, by positive medical advice, to relinquish her work for a time in consequence of broken health. The voyage to England has, however, resulted in considerable good, and it is confidently anticipated she may be able to return to the West Coast ere long and resume the work she so much loves, and in which she has been so successful.

The Rev. Herbert Dixon acknowledges with grateful thanks the gift for the Rev. J. H. Weeks, of San Salvador, Congo River, of a magic-lantern and slides illustrating "The Prodigal Son" and "Joseph," by C. Wood, Esq., of Plymouth, being proceeds of lecture at Y.M.C.A.

The Rev. J. J. Fuller, of Cameroons, who left by the West India Mail steamer of the 17th ult. for Jamaica, on a visit to his aged mother, writes:—

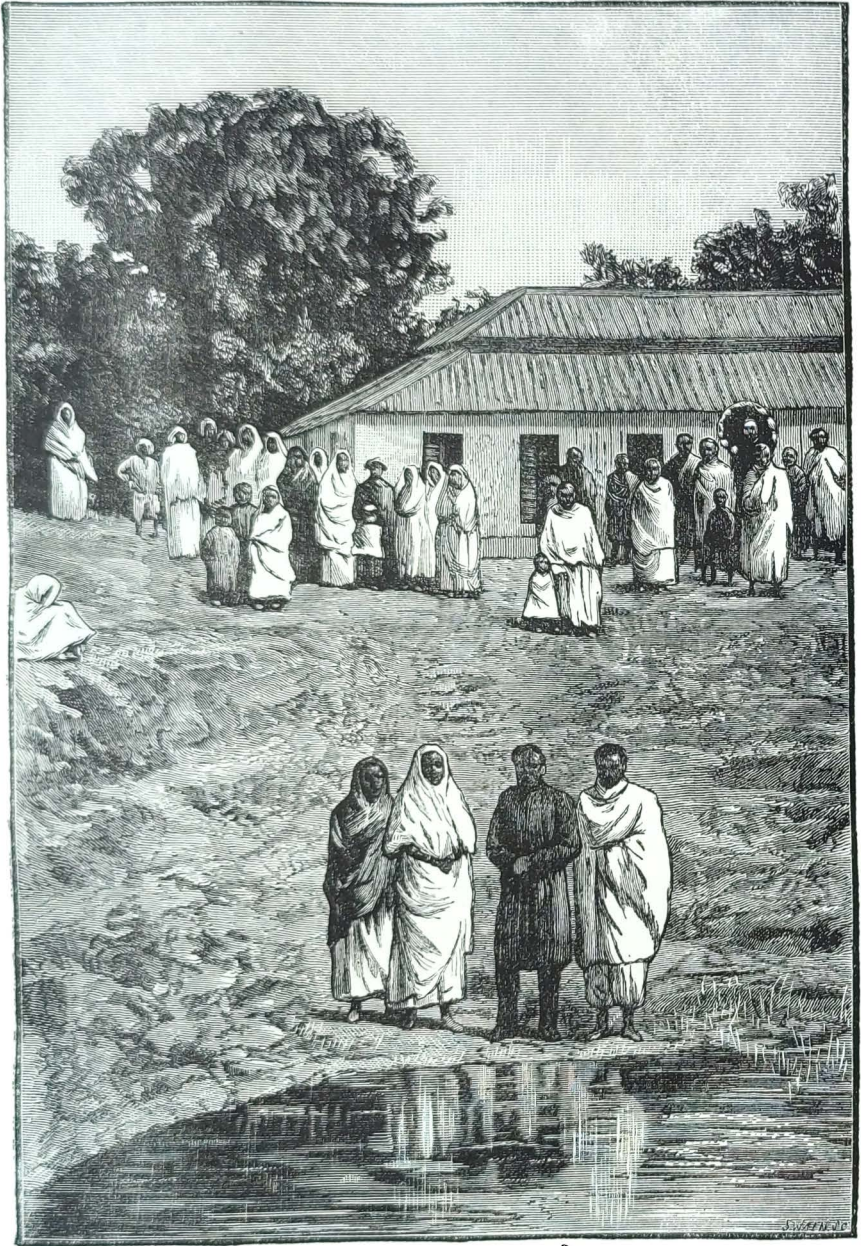
"DEAR MR. BAYNES,—Will you kindly insert a few lines in the MISSIONARY HERALD expressing my heartfelt thanks to all the ministers and friends of all the churches without exception I have visited, for their kind hospitality and sympathy in our great work in Africa?"

"While crossing the sea to my native home (Jamaica) I have every reason to believe that I shall share in their prayers. And I do hope I shall be spared to return to my loved work in Africa.

"I do feel grateful to them all for the reception I have met with, and trust that the interest awakened in missions will be abiding, and lead to a still further consecration to the Master's service."

The Rev. W. H. Bentley acknowledges with sincere thanks the receipt of a parcel of chromo-lithographs for the Congo Mission, the gift of Edward Robinson, Esq., of Bristol.

[THE MISSIONARY HERALD
AUGUST 1, 1884.



BAPTISM AT JOHNNUGGER—"GOING DOWN INTO THE WATER."
(From a Photograph).

[August 1, 1884.]

THE MISSIONARY HERALD.

1884.

AUTUMNAL MISSIONARY SERVICES.

WE desire to call the special attention of our readers and friends to the following notice of the approaching Autumnal Missionary Services, to be held in Bradford, Yorkshire, on Tuesday, October 7th, in the earnest hope that a large number will be able to make arrangements to be present.

BRADFORD, YORKSHIRE.

TUESDAY, OCTOBER 7th, 1884.

A MISSIONARY SERMON TO YOUNG MEN,

At 7 o'clock A.M.,

IN HALLFIELD CHAPEL,

By the Rev. W. A. HENDERSON, B.A.,
Of Coventry.

At 9 o'clock A.M.,

IN ZION CHAPEL LECTURE HALL,

A PUBLIC MISSIONARY BREAKFAST,

On behalf of

INDIAN MISSIONS.

His Worship the MAYOR of BRADFORD, in the Chair.

Speakers—

- Rev. J. JENKIN BROWN, Birmingham.
 Rev. J. CLIFFORD, M.A., B.Sc., LL.D., Westbourne Park.
 Rev. WM. LANDELS, D.D., Edinburgh.
 Rev. W. J. PRICE, Missionary from Dinapore, N.W.P.
 Rev. LEONARD TUCKER, M.A., Missionary from Serampore.
 Rev. DR. CAREY, Missionary from Delhi, N.W.P.

Tickets for Breakfast, One Shilling each, to be obtained from the Secretaries, Bradford, or from A. H. BAYNES, 19, Castle Street, Holborn; and early application is recommended, as only a limited number will be issued.

At Three o'clock in the Afternoon,
 THE AUTUMNAL MISSIONARY SERMON,
 IN SAINT GEORGE'S HALL,
 And at Seven o'clock in the Evening,
 IN SAINT GEORGE'S HALL,
 A PUBLIC MISSIONARY MEETING.

*Chairman—*ISAAC HOLDEN, Esq., M.P., J.P., &c., &c.

Speakers—

INDIAN MISSIONS:

The Rev. W. R. JAMES, Serampore, Bengal.

CHINA MISSIONS:

The Rev. A. G. JONES, Tsing Chu Fu, North China.

AFRICAN MISSIONS:

The Rev. HERBERT DIXON, Congo River, Central Africa.

Collections will be made on behalf of the Mission at the close of the various Services.

We invite all our friends to join in Special Prayer for a marked blessing on the proposed services, so that the 1884 Autumnal gatherings may be long memorable for hallowed consecration and more complete service and sacrifice.

To the Bradford Committee and friends a special expression of cordial thanks is due for very earnest and hearty efforts to provide, by wise arrangement and sagacious forethought, for the comfort and enjoyment of their visitors and the success of the various services.

The Congo Mission.

IMPORTANT FORWARD MOVEMENTS.

AT the first Quarterly Meeting of the Mission Committee held on Wednesday, the 16th of last month, the grave and important question of the future of the Congo Mission was deliberated upon.

Almost the last act of the 1883 Committee was unanimously to pass the following resolution at the close of the last financial year in April. Resolved:—

“That the further consideration of the urgently pressing question of large reinforcements for the establishment of Mission Stations on the UPPER CONGO, beyond STANLEY POOL, in the interior of the continent, be referred to the incoming Committee, with an earnest request that this matter may be taken up without any loss of time, lest by delay the specially favourable openings that exist to-day for the immediate occupation of the districts of the Upper Congo by the Society should pass by, and the great object of the Congo Mission—viz., the opening up of Central Africa to the Gospel—seriously hampered.”

In pursuance of this instruction, the Western Sub-Committee summoned a special and largely attended meeting, and in conference with Mr. W. Holman Bentley, spent many hours in deliberating upon this urgent and weighty question.

As the outcome of this conference, a Report was unanimously agreed upon, a copy of which was subsequently forwarded to every member of the General Committee, and the Quarterly Meeting fixed upon for its consideration, so that the Representatives and Delegates from different and distant parts of the country might be present, and take part in discussing so important a matter.

In this report (signed by the chairman of the special meeting, the Rev. J. P. Chown), the Sub-Committee carefully trace the history of the Congo enterprise, from its first inception to the present date. They quote repeated resolutions of the General Committee on the subject, all bearing out and affirming that the one great object contemplated from the very commencement of the work—and set forth in unmistakable language by numerous minutes, resolutions, and reports—has been “the opening up of the vast interior of the great African continent beyond Stanley Pool, to the missionaries of the Cross, by the way of the Upper Congo River.”

In the words of the report:—

“From references to repeated resolutions of the General Committee, the Sub-Committee deem it clear that one great object has, from the very inception of the Congo Mission in 1877, been kept steadily and persistently before the Society and its constituents, viz. :—

“The establishment of missionary operations on the Upper River, beyond Stanley Pool, at ‘as early a date as may be practicable.’

“In the judgment of the Sub-Committee, that period has now arrived.”

The report of the Sub-Committee further states :—

“It is now quite clear, from facts before the Sub-Committee, that not only have good intermediate stations been established between the ocean and Stanley Pool, but a good footing has also been already secured at Lukolela, on the Upper Congo, 300 miles towards the interior from Stanley Pool, and an admirable allotment of ground, in the best possible position, leased from the International Association for a purely nominal rent, upon which to immediately commence mission buildings.

“It is also quite clear to the Sub-Committee that the whole of the Upper River, as far as Stanley Falls, some ten or eleven miles from Stanley Pool, is open to missionaries of the Society; while in most parts the people are willing for the settlement of Christian teachers.

“It is also evident to the Sub-Committee that the present is a very specially favourable time for the opening-up and establishment of up-river stations, for not only is the International Association ready and willing to offer generous terms with regard to the possession of suitable land, but the peoples on the bank of the river are favourably disposed to white men, not having as yet become subject to the evil influence of white traders and dealers.

“The Sub-Committee think that, on economical grounds, it will be the truest wisdom for the Society to take action in this direction without delay.

“To man *new* up-river stations with inexperienced brethren will be clearly unwise; and, as new missionaries need some twelve months’ residence in Africa before being properly equipped for up-river work, reinforcements should be sent out at once, in view of the urgent need for up-river agents. Delay in this matter cannot but involve increased expense and liability of disaster.

“Most recent reports from Mr. Grenfell, relating to the *s.s. Peace*, indicate rapid progress in her re-construction, and there is every reason to hope she may be afloat on the waters of the Upper Congo before the close of the current year, and quite ready for the special work indicated by Mr. Arthington in his letter of May, 1880; and, unless the up-river stations are in progress of establishment, the *Peace* will be largely useless, while subject to depreciation through want of proper employment.

“After careful consideration, the Sub-Committee have arrived at the very decided conviction that between Stanley Pool and Stanley Falls, on the Upper River, a distance of uninterrupted water-way of some eleven hundred miles, there should be established at least ten mission stations at about an average distance, say, of 100 miles apart, and one of these proposed stations should, without question, be Lukolela, the ground for which has been already secured.

“Re-affirming the wisdom of the rule already adopted by the General Committee, the Sub-Committee would advise that in all cases the brethren be located *two and two*, no up-river station being occupied by one missionary alone.

“The Sub-Committee are thankful to report that all the evidence before them indicates that the up-river stations are likely to prove much more healthy than the district of the Lower Congo, no deaths of Europeans having as yet taken place on the Upper River, save from accident by drowning or otherwise.

“As to the ultimate expense involved in the establishment and maintenance of the proposed ten up-river stations, with their complement of twenty missionaries,

the Sub-Committee find it extremely difficult to arrive at any exact figure. It is clear that, in many ways, the maintenance of up-river stations will be LESS EXPENSIVE than the intermediate ones between the ocean and Stanley Pool; the experience of the agents and representatives of the International African Association indicating that food supplies are much more plentiful and far less costly than on the Lower River.

"In the judgment of Mr. Bentley, from £4,000 to £5,000 may be taken as the estimated annual outlay for the ten new stations and the twenty new missionaries, the latter figure being, without doubt, a *maximum* sum, sufficient to cover all reasonable contingencies.

"Having regard to the whole of the facts before them, and specially in view of the exceptional openings which exist to-day for the immediate prosecution of up-river work, neglect of which may seriously imperil the valuable results springing from the long and costly toils of the Lower River; having in view also the one main object of the Congo Mission, as set forth by Mr. Arthington in his first and all subsequent letters, accepted and endorsed by repeated resolutions of the General Committee, the Sub-Committee unanimously recommend the following resolutions for the consideration and approval of the Quarterly General Meeting:—

"First—That the sanction of the Committee be given to the proposed occupation of the Upper Congo by missionaries of the Society, with at the same time a devout and thankful recognition of the 'striking way in which the road had been made ready and the path made straight.'

"Second—That the proposed establishment of ten stations, with two missionaries at each, between Stanley Pool and Stanley Falls, as suggested by the Congo Mission brethren, be generally approved.

"Third—That in view of the great importance of immediate action in this matter, the proposal to occupy Lukolela at once be cordially approved, and leave given for the establishment of at least two additional up-river stations during the current year, or as early as practicable.

"Fourth—That further reinforcements, to the extent of at least six additional brethren, be sanctioned, such brethren to be sent out as funds permit during the current year, should suitable candidates for the work be found.

"Fifth—That these resolutions, should they be sanctioned, be forthwith published in the MISSIONARY HERALD, with an appeal to the churches for extended sympathy and help in view of the present exigencies of the work, and the manifest call to *Go forward* and take possession of the district so strikingly opened up."

The Quarterly Committee devoted to this very weighty report careful and prolonged consideration, and with a full sense of the gravity and responsibility of the step, it was adopted and approved.

"AFRICA FOR CHRIST.—This," writes Mr. Comber, "is the keynote of the Congo Mission. Already with the eye of faith and hope, we seem to see the great and noble idea of the Congo Mission realised.

"The road is ready, and the path made straight."

"The churches at home," writes Mr. Grenfell, "can surely never for a single moment entertain the idea of abandoning this blessed enterprise?"

will never believe this; it is surely utterly impossible. The one cry that rings in our ears night and day is FORWARD! ONWARD."

Will the friends at home decline to listen to this cry—or rather will they not resolve that the marvellous openings that present themselves to-day on the Upper River shall be regarded as augmented privilege and deepened responsibility, evoking more Christlike sympathy, and more joyful sacrifice?

In certain confidence that the Churches throughout the country will respond to the call, the Committee have deliberately resolved upon doing their utmost to occupy the Upper Congo. In the words of Mr. Whitley:—

"From Stanley Pool there is a broad navigable waterway stretching for nearly 1,100 miles into the heart of the continent, when the series of rapids, cataracts and whirlpools, known as Stanley Falls, bars the way. Here, then, is the road, made by the Creator, and lately opened by the white man, along which the glorious message of peace, goodwill and salvation for men may now travel and spread until all Africa has learnt of the world to come and of life in Christ; until the old heathen superstition has been conquered and destroyed by the knowledge and love of God. The end to be gained is, beyond all description, grand and glorious, and though the task is undoubtedly a severe one, and will doubtless occupy a long time in the completion, yet who can question that the hearts of those engaged in the holy work will be strengthened and inspired from above, and that, being God's work, it will surely prosper? Do not 'our hearts burn within us' when we think of what it is now possible to attempt and to accomplish? Will not many earnest, enthusiastic spirits hasten to devote themselves to this noble work? If ever a distinct opportunity were offered to men to become at once the servants of, and fellow-workers with, their Lord, surely it is now!—now, when the primary obstacles have been successfully combated and the way made clear. The soil is hallowed for all Christians by the deaths that have made so many gaps in the missionary ranks, and these deaths are surely so many trumpet calls to true-hearted soldiers of the Cross to throw themselves into the breach and carry on the noble warfare.

"The enemies to be overcome are numerous; the spirit of Darkness broods over the land; cruelty, slavery, superstition and wickedness bind down the poor oppressed natives! But who will not be ready, nay, eager, to do and dare all for this neglected and downtrodden race, to illumine their darkened homes with the Light of the Gospel and fight a battle for the Lord!"

Last month it was stated in the HERALD that:—

"Four additional missionaries are immediately needed for the reinforcements of the Lower River staff only, while very speedily a much larger number will be required for the establishment of the interior stations on the Upper River, the first of which—Lukolela, 300 miles towards the interior from Stanley Pool—has been already fixed upon, and to some extent occupied."

And now, should the needful funds be supplied, *six additional missionaries* will be needed for the three new stations on the Upper River, to be immediately established.

“Are there no young men with sanctified capacities, and good constitutions, ready to offer themselves for this noble enterprise?”

“In the words of David Livingstone—‘I say to able, gifted, heroic young men at home, Come out here, my brothers, and find scope and field for your noblest energies. Work suited to the very best of you. Work that, with all its anxieties and all its dangers, is so inspiring and so captivating that words cannot fully tell its magic force. In darkest hours and saddest days, the “Lo! I am with you,” gives truest confidence and brightest hope.’”

We are thankful to report that, at the last meeting of the Committee, one new missionary was accepted for this work—Mr. George Cameron, of Glasgow; a brother—in the judgment of the Committee—very specially qualified for this enterprise. Mr. Cameron will, in all probability, sail for Africa early in September. The need for further reinforcements is urgent. Very earnestly, therefore, would we plead with young men to give themselves to this blessed enterprise. The work is in peril for the lack of suitable and gifted labourers. Brethren, we beseech you—Come! come to the help of the Lord against the mighty.

And while we thus urgently plead for *men*, we must also appeal for *means*.

The resolution of the Committee to establish forthwith three up-river stations, and send out six more missionaries at a probable cost of from £1,200 to £1,500 per annum, is conditioned by the clause, “*as funds permit*.”

The Upper River to be occupied *as funds permit*.

Already many friends have felt impelled to send special and extra offerings for this new onward movement. One generous supporter, forwarding £100, writes:—“How can any refrain from helping such a grand and inspiring enterprise, specially after reading the [account of Mr. Grenfell’s wonderful journey in the June HERALD?”

The Committee believe that, in the decision they have arrived at, they will have the prompt and liberal support of the Churches at home; that with the *suitable men* will be sent the *needful means*; and that the future of the Congo Mission, under the blessing of God, will be one of increasing inspiration, and of greatly enlarged success.

“ACCORDING TO YOUR FAITH, BE IT UNTO YOU.”

ARRIVAL OF URGENTLY NEEDED REINFORCEMENTS.

UNDER date of Cabinda, May 27th, on board s.s. *Kinsembo*, Mr. Frank C. Darling writes:—

“DEAR MR. BAYNES, — We are I had thought of writing you after hoping to land at Banana to-morrow. our arrival, but the Portuguese mail

will be due about the time of our landing, so that I thought it would be best to 'take time by the forelock' and write whilst there is opportunity.

"Mr. Cruickshank and I were transferred to the *Kinsembo* at Bonny. We have had an exceedingly favourable passage throughout, although it has been a very tedious one, owing to repeated stoppages. We landed at Fernando Po, and were shown the site of the old Baptist mission-house.

"We have had a very happy voyage,

A day later, Wednesday, May 28th, Mr. Andrew H. Cruickshank writes from Banana, mouth of Congo River, as follows:—

"MY DEAR MR. BAYNES,—We reached our landing place this afternoon about 4.30, and soon afterwards Mr. Darling and myself proceeded to the Dutch House, receiving a very cordial welcome from the second gentleman in command, Mr. De Blœme being absent *pro tem.* in Holland.

"No doubt you have heard from Mr. Hay, how profitably our time was spent on board, and how the Master opened up ways and means for us to work for him time after time. I believe Mr. Darling has also written, so that it will be unnecessary for me to repeat anything they have reported. But I would like to say a word or two about the news we received on landing—namely, the return of our brethren Ross and Whitely, and the projected return of Mr. and Mrs. Crudgington; sad though the news is for new comers, it has not frightened us, but rather the other way. These reverses, just when the great work itself is commencing, and the interior is, as it were, opening out to receive the Gospel, must contain a powerful lesson if we could but read Gods dealings aright. One lesson stands before all else to us two, standing at the dawning of our life's work,

and are looking forward most hopefully to work on the Congo River.

"I hope to add a 'P.S.' to-morrow announcing our arrival at the mouth of the river.

"Yours very sincerely,

"FRANK C. DARLING.

"A. H. Baynes, Esq.,
Baptist Mission House, London.

"P.S.—We are now in Banana Creek. I scarcely think, however, that we shall land to-night. The mail boat is just leaving."

the need of care, of taking great care; and you may be assured, we shall follow the valuable advice you sent us by Mr. Bentley, and use every means in our power to preserve the lives God has given us, that they may be wholly used for His service.

"Another lesson it conveys, applies, I think, to young men at home. Why, just think, there will be only nine men to hold five important stations, two of the men only a few hours old in the work; these must do all, until reinforcements come. We are thankful that our healths is so good; speaking for myself, the voyage has made me better and stronger than ever I was. But *now* the work has commenced. How long will it be before other young men start, ready for the Master's service. I heard Mr. Bentley was going to appeal for twenty more men. Now, what will the effect of this latest news have upon those who are thinking of volunteering; it should have but one, and that is—to cry, from a heart filled with love and consecration, 'Here am I, send me.' That God will stir up young men fired with His Spirit, and send them forth SOON, is our constant prayer. Could many of those whom

I know in Glasgow and London, but see Africa as it is before me now, every breeze, every man, every woman and child, yea, the very trees, all seeming to cry out, 'Come over into Macedonia and help us,' I do not think

the required number would be long in coming.

"I am, dear Mr. Baynes,

"Yours most sincerely,

"ANDREW H. CRUICKSHANK.

Sad Tidings from Agra.

DEATH OF MRS. POTTER.

THE following letter, received recently, tells its own sad story:—

"MY DEAR MR. BAYNES, — The chastening hand of our heavenly Father has of late been laid heavily upon our small household here. Having tenderly nursed me through an attack of typhoid fever and Miss Thomas one of ophthalmia, my dear wife herself became ill with fever and sickness. After nearly three weeks of the same, which greatly weakened her constitution, she was well enough on Friday, May 23rd, to give an hour's instruction to one of her old Zenana pupils. On Saturday morning we were out driving together, and there seemed to be no cause for anxiety. During the day, however, my dear wife complained of a feeling of sickness, which she traced to indigestion. By evening the sickness increased, and at 11 p.m. violent vomiting came on. I went at once for Mrs. Wilson, and she was soon after in attendance. Then only it became evident that there were symptoms of cholera. There had been a great deal of this in the station, yet it was farthest off in my thoughts. Dr. Wilson soon after arrived with medicine, and everything that could be done to stay the disease. Very rapidly, however, did it progress. At 4 a.m. I

went for the station doctor, who was soon after in attendance, and under whose advice Dr. and Mrs. Wilson from that time acted. The acute symptoms subsided, leaving my dear wife prostrate. Thus she continued for days, till on the following Wednesday fever set in, and a climax was reached at night when the temperature stood at 104°. The doctor then told me that, humanly speaking, there was no hope of recovery. By morning, however, the fever had somewhat abated, and never again reached the height at which it had stood on Wednesday, May 28th. On Monday, June 2nd, the fever abated, and our hopes were again raised; however, a few hours afterwards we saw that the end was drawing nigh, and at 7 p.m., as I sat holding the hand of her whom I loved as my own life, the eyes which had for days been closed opened, and my beloved wife looked straight at me. I spoke to her but she was too weak to reply. Then came the last brief struggle, and my dear one had entered into rest.

Only six short months had we been spared to enjoy our blissful union. Yet the bliss of years has been crowded into them. Only six short

months, yet during that time many a poor village woman had seen, perhaps for the first time, an English lady, and heard from her lips both by speech and song the story of Redeeming Love. In all kinds of mission work had my dear wife been permitted to engage. The Zenana work, which had been her chiefest delight for eighteen months, was not neglected, and her last act of Christian service was to spend an hour with one of her old pupils only the day before cholera set in. But while Zenana work was still continued as far as time and strength would allow, many other branches of the work were engaged in. Together we had visited many of the villages in the Agra district; together we had gone to the great Bindraban Mela, and many were the plans we had laid for continuing such work in the future. Nor was home work neglected for work abroad. A girls school was commenced and others were being planned; whilst for the native Christian women, some of whom my dear wife had herself taught to read, a sewing class had for some months been carried on, with increasing success. Nor amid all her many labours was her own home neglected. Yet God had for her higher service, and the intensity of her joy in service here was to be exchanged for that *fullness* of joy which is found alone at His right hand. Pointing to a text on the wall, I asked, after we had been calmly talking together of the prospect of death, I said, 'Emma dear, that's true, isn't it, "With Christ, which is far better."' Then her lips moved, and very solemnly and sweetly she replied, 'Far better,' 'far better.' Better for her, we know it is, to be at Home and in the immediate presence of one whom she loved more than life. Better for us who mourn her loss, as we shall

know *afterwards*, when all secrets shall be discovered. Better for the work she loved and the people of India for whom she laboured, and amongst whom she died; for she, being dead, yet speaketh. Lessons there are for each one of us in her life and death; lessons God means that we shall learn. I am asking to be taught the lesson well. I am praying that God's people may be quickened and sinners converted by means of the life on earth just ended. O, do you, my dear Mr. Baynes, join me in that prayer.

"All my associations of the past, my joys of the present, and my plans for the future were connected with the dear departed one. The future I desire to leave in the hands of our loving Heavenly Father, knowing that He doeth all things well. My home is desolate, my heart is sad, yet God is near me, and the darkness of my earthly surroundings only makes the promises shine out more clearly and brightly. The words that came instinctively to my lips when my dear wife passed away, have continued thereon till now. "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

"Many have advised me to leave Agra for a while, and take a change. I have thanked them for their advice, but notwithstanding, I trust, by God's help, to continue on at my post. There is much that needs attention, and as God shall give me strength, I hope to do my best to continue on in the work as heretofore. Hitherto hath the Lord helped me. I am for a short time staying with Dr. and Mrs. Wilson. Here I hope to remain whilst the mission house is being thoroughly cleaned and disinfected. After that, if I could only have a companion, or if Mr. and Mrs. Wood, for instance, would make their home at the mission house, I should be glad to go back

there, as it is more convenient for the work. A feeling of loneliness sometimes comes to me, and I suppose will do so more and more as I realise more fully what has taken place. Work,

not inaction, will, I believe, prove the truest rest for me.—I remain, yours, the chastened of the Lord,

“JAMES G. POTTER.

“Agra, June 7th, 1884.”

At the last meeting of the Mission Committee, on the 16th ultimo, a special resolution of affectionate sympathy with Mr. Potter was adopted, and ordered to be communicated to him forthwith, with the assurance that immediate steps should be taken to comply with his earnest request for a colleague and associate at the earliest practicable date.

Very earnestly do we commend our sorely stricken brother to the special sympathy and prayers of the churches.

Letter from the Rev. Daniel Jones, of Agra, N.W.P.

MY DEAR MR. BAYNES,—It gives my dear wife and myself much pleasure in being able to send you £100 for our much-loved Mission. Before leaving India I was led to think of holding a bazaar of Indian goods in this country, and with this end in view I began collecting Indian curiosities. As the matter grew, kind friends began to help me with money and goods. With the money I purchased useful articles. And before I arrived at home my stock of goods had increased to the extent of nine good-sized cases full. My good wife and myself decided not to hold a bazaar, because we object to many things carried on in them, such as raffling, &c., and we found that several friends also objected to these things; so we had an exhibition and sale—a *bona fide* sale. We had nine stalls, with goods of Cashmere, Delhi, Agra, Benares, Patna, Monghyr, Calcutta, Madras, and Bombay handicraft on view and

for sale. And our friends from Newport and Maindee helped us right well. Our ever-ready helper, H. Phillips, Esq., J.P., opened the exhibition, and we believe that an abiding interest has been created in our Mission work in Newport and the neighbourhood, and this is of much greater value than the sum of money we now send you. Our warmest thanks are due to the many lady friends who helped us day after day in the sale of the goods. We have something still left which, when sold, we hope to be able to send you a little more money. Our dear sister, Mrs. Potter, had taken such an interest in this matter, and had helped me in getting goods and money for it, and I had looked forward with much desire to writing her of our success; but we have lost her, and our loss is indeed sore and great. Dear friends, do pray for our dear brother, Mr. Potter in Agra.

DANIEL JONES.

Newport, Monmouthshire.

Who will Go?

WE desire to repeat the appeal for reinforcements which appeared in the HERALD for last month, and urge it upon the attention of our readers.

In addition to the Congo, there are other and important fields urgently calling for immediate reinforcements.

The places rendered vacant in India by the retirement of veteran brethren such as the Revs. James Smith, of Delhi, and Thomas Martin, of Barisal—the acceptance of the Circular Road Pastorate by the Rev. Charles Jordan, and the death of Mr. McCumby, the resignation of Mr. Etherington, of Benares—all these important vacancies need to be filled up at once.

In Ceylon the removal of the Rev. H. A. Lapham from Kandy to the Cinnamon Gardens pastorate in Colombo calls for a new missionary for that island at the earliest possible date.

The pastorate of the English Baptist church at Allahabad is still vacant, while other similar spheres are calling loudly for helpers. For Bethel Station, Cameroons, Western Africa, a missionary with special medical knowledge is also urgently needed, the Committee having resolved to send out such a brother immediately, should a suitable offer be received.

Are there no young pastors at home, with two or three years' ministerial experience—young in years, but rich in gifts and graces, with good constitutions—ready to offer themselves for some of these vacant places? Brethren, we plead with you; the harvest whitens all over the mission field, the prospects never before were so stimulating or so hopeful; the tears, the seed-sowing of years gone by, to-day are bearing fruit. Brethren, we beseech you give yourselves to this work—and do so now! “Say not ye, There are yet four months and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest.”

The Late Robert Carr, of Allahabad.

AS these pages were being prepared for press we received the following by the last Indian mail from Mr. B. Dukoff Gordon, Secretary and Elder of the Baptist Church at Allahabad:—

“Allahabad, June 25th, 1884. Wednesday Night.

“MY DEAR SIR,—You will, I know, be much grieved to learn that all that was mortal of our loved friend and brother, Mr. Robert Carr, was this evening laid in the narrow house appointed for all living. The dear old man died at about five this morning, after an illness of almost exactly a month. He bore his sufferings with uncomplaining patience, spoke of his approaching end with

quiet composure, and died resting in the finished work and righteousness of Jesus. Abundant in labours for the Master, he now rests from them, his last word being 'Victory,' a word so expressive and so characteristic of the man. He was kind and liberal almost to a fault, and his zeal in the Master's service was a distinguishing feature in his Christian character. So well known to all in this station and so much liked by nearly everybody, his remains were followed to the grave by a very large company of both Europeans and natives, the latter chiefly heathen.

"He quite enjoyed the seasons of prayer Mr. Bate and I had with him during his last illness, and when asked on what his hopes rested said unhesitatingly, 'On Christ the solid Rock I stand;' and on the last day of his life (viz., yesterday) he said to his dear wife, 'At home to-night.'

"I know you will deeply sympathise with the Church in the great loss we have sustained—a loss both material and moral; but perhaps the Lord intends, by the removal of these earthly props, to teach us to lean more entirely on Himself, the true source of all real strength and stability.

"Remember us as a church and people at the Throne of God's grace, that God would sanctify this affliction to us and would help us to learn the lessons which, by this discipline of His all-wise and loving Providence, He would fain teach.

"We bless God for what His grace enabled His dear servant to be and do, and pray that dear Mrs. Carr in her lonely widowhood may realise that she has a husband still, and may increasingly have and enjoy the comforting presence of the Divine Spirit.

"With much personal esteem and regard,

"I beg to remain,

"Yours most sincerely,

"B. DUKOFF GORDON, Secretary and Elder, Baptist Church.

"To A. H. Baynes, Esq."

The Rev. Thomas Evans, writing by the same mail, sends us the following:—

THE LATE ROBERT CARR, OF ALLAHABAD.

Robert Carr arrived in India in 1852 to take the superintendence of Mr. John Marshman's large paper mill at Serampore. He afterwards took work on the East Indian Railway, and did some good service during the Mutiny of 1857, for which he received the thanks of the Government.

"To his liberality our mission is chiefly indebted for the beautiful chapel which was built for the English Baptist Church at Allahabad, and it is not too much to say that he has been the moving spirit of the cause there for the last quarter of a century. Not only did he contribute largely of his means, but he often supplied the pulpit when necessary. He had regular evangelistic services in the Railway Barracks, and he was a great promoter of the temperance cause and the worthy secretary to the Good Templars in India.

"His activity of body and mind was wonderful, and to the last, until struck down by a sunstroke, he laboured on in every good word and work for the Master whom he so devoutly loved, and of whose spirit he was so largely blest.

"He took the deepest interest in mission work to the heathen, and has com-

piled most valuable statistics to show what has been done and what yet remains to be done for the spiritual instruction of the millions of India.

“His loss to the Baptist Church at Allahabad will be great, very great; and the poor of the place will greatly miss his ever ready and liberal hand. He was a man beloved by all who knew him, and those who knew him best loved him most. He passed through some sore and severe trials, and when (through others) he once lost his worldly all, he could still rejoice in the Lord his God and say, ‘Let it go; my loss is my gain, and my Father will not suffer his child to want any good thing.’

“For the last few years our beloved brother was visibly ripening for the land of light and love, and when the time of his departure drew nigh he had no fear of death, and his last audible word was ‘Victory.’

“His bereaved widow feels almost desolate after such a loving and tender husband. May she be sustained and comforted by Him who said, ‘Let not your heart be troubled, believe in God and believe also in Me.’

“There is time by this mail only for this hurried notice of our brother’s death, and I hope a fuller account will appear of one whose devoted life and happy death are worthy of remembrance.

“THOS. EVANS.

“Mussorie, N.W.P.”

Baptisms at Luckantipur and Johnnugger.

(See *Frontispiece*.)

THE Rev. E. S. Summers, M.A., the Principal of Serampore College, sends the following interesting letter:—

“MY DEAR MR. BAYNES,—I told you in my last, which was strictly a business letter, that I had some other matters to write about of a more interesting character. It is not often that I write to you about such things, because my duties involve, as a rule, a succession of as monotonous details as those which often fill your time in Castle Street. But it so happens that of late I have had one or two glimpses of more purely vernacular work, that have been very refreshing.

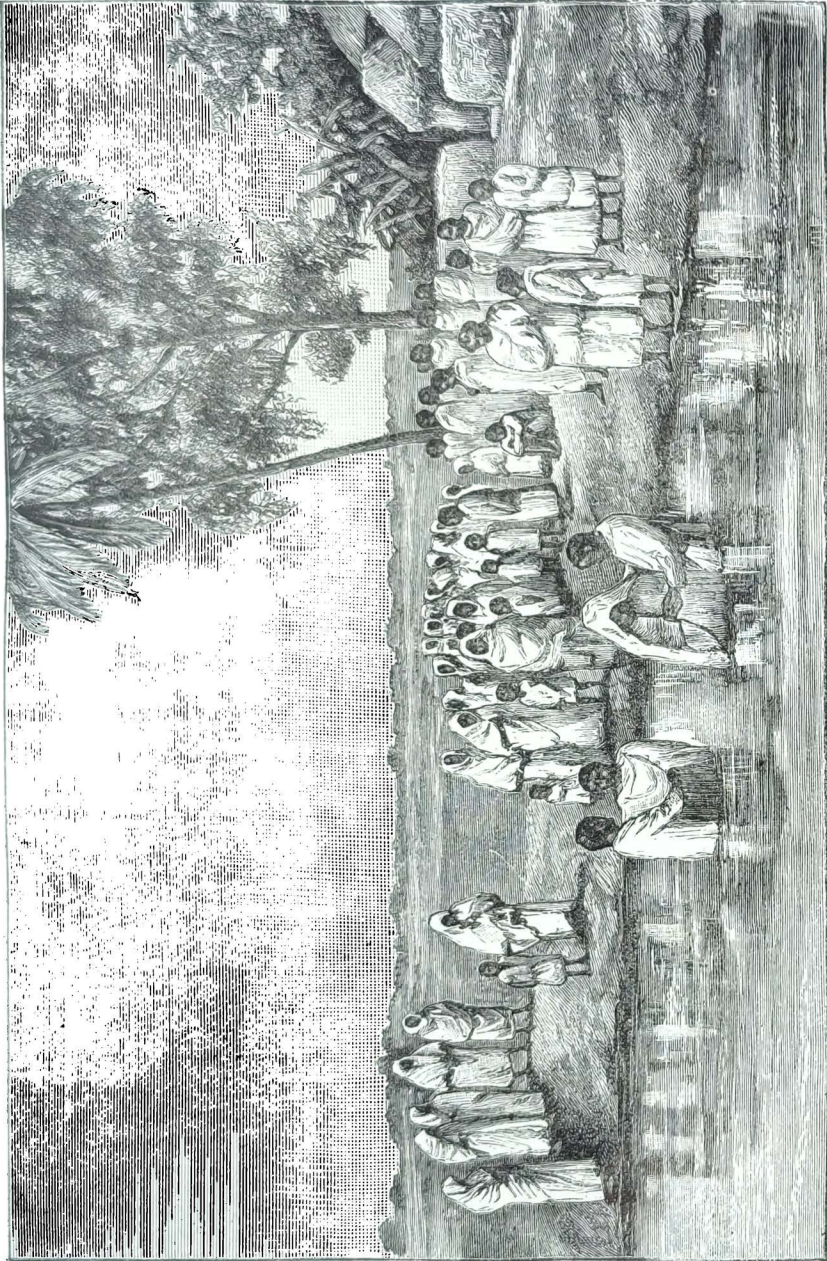
“Recently I went with Mr. Rouse to Luckantipur, a village a few miles to the south of Calcutta, where the baptism of eighteen persons took place. On the following day we had, ourselves, the baptism of two persons at Johnnugger, at which Mr. Rouse was present. Of both services he took photographs, copies of which he has

forwarded to me, with the request that I should write something explanatory of them.

“LUCKANTIPUR.

“Though only a few miles from Calcutta, till lately Luckantipur was not very easy of access. It could only be reached by a small khal, or waterway, traversed in saltis—small boats in which the natives squat down on the flat bottom and are at ease, but in which Europeans suffer great torture from the cramped position it is necessary to assume. But now a local railway-line runs down to within a few miles of the place, and from a station on it we had only about an hour and a-half in a salti. This local line is in charge of natives almost entirely, with the most successful results as regards the achieving of

[THE MISSIONARY HERALD,
AUGUST 1, 1884.



BAPTISM AT LUOKANTIPUR—SOUTH VILLAGES.—(From a Photograph.)

safety; for the rate is such that, if two trains going opposite ways on the same rails did meet, no particular result except a dead stoppage would take place. However, though the train goes so slowly, it is faster than the salti, and not nearly so cramped. Our party consisted of Mr. Rouse (head man), Mr. Hobbs, Mr. Teichman, and myself. Fortunately, remembering our infirmities, Mr. Rouse had brought some stools and a camp chair, which we were able to deposit in our salti, and so were at ease. We took our seats, and soon were moving at what seemed a rapid pace along the little waterway that, in places, was not more than ten feet wide at starting, and afterwards was not much wider, in places, than the breadth of our boat.

“IN A SALTÍ.

“The salti has a most curious motion of its own; once before I spent three or four hours in one, and I thought that the sensations in the direction of sickness were greater than those I experienced in the whole journey from London to Calcutta. It is propelled by two men pushing along the bottom, one at each end of the boat. The consequence is that it sways considerably from side to side as they press, with more or less force, on the bottom; and as you go along you seem to be making way fast, but if you get out and walk along the banks you find that the men going at their best speed cannot keep up with you. As we got near to Luckantipur, the little waterway got exceedingly narrow, and in many places was shallow enough to glide along on the top of the mud. We were much amused at one place by seeing what looked like a heavy load of rice moving along by itself across the field, followed, at some distance, by another one similarly moving. It turned out

that it was on a salti, and moving along a narrow waterway that had dried up, but the mud was still wet and shiny so that the load slipped over its surface seemingly without sticking,

“THE SERVICE.

“At Luckantipur we found a goodly number of people gathered together from the neighbourhood, and, to our great surprise (for even Mr. Rouse was not aware of it), there were waiting eighteen applicants for baptism who had been already received, and the service, which we had understood was to be chiefly a prayer-meeting, proved to be a baptismal one. After a hasty meal of bread and butter and refreshment of cold tea from a bottle, looking suspiciously like a spirit bottle, we proceeded to the old chapel. Mr. Hobbs was rather afraid lest we should be supposed to be refreshing ourselves with spirit, so, as there was a great crowd watching us eating, he turned round, before pulling out the cork, and asked: ‘Now, can anyone tell me what is in this bottle?’ They all thought they knew, but they seemed to have a feeling that it was not right to call the sahebs spirit-drinkers, so they kept silent until, Mr. Hobbs pressing the question, one or two hazarded the opinion that it might possibly be brandy. Then Mr. Hobbs very triumphantly declared that it was cold tea—for could it be imagined that Missionary sahebs could go about drinking brandy? So he averted the shadow even of suspicion from his innocent tea-bottle, and gave a capital temperance lecture at the same time. After Mr. Rouse had given an address to the candidates for baptism, and the people had sung most violently a couple of Bengali hymns, we went down to the water, where the baptismal ceremony, entirely conducted by themselves, took place. Mr. Rouse photographed the scene when the first two candidates (a man

and a woman) were in the water. On the right-hand side is the mission-house, now occupied by the teacher of the school, who is one of the leading men and the son of the old pastor. In the middle are two big trees—the cocoanut and the jow-tree, or Himalayan fir. Behind lies the plain, which, as you know, stretches on just like that for three hundred miles to the Himalayas.

“BAPTISM AT JOHNNUGGUR.

“On the following day we had two candidates baptized at Johnnuggur. The candidates were a son and his mother, and we have very great hopes that they have become most decided, and will turn out very useful, Christians. After the baptism we had the Communion, with a special address from Mr. Rouse.

“In the photograph I now send you Bhogoloti Balu, who baptized,

is standing with the candidates at the edge of the water. On his left is the young man who was baptized; on his right the mother; and on her right stands another woman who had descended the bank to be by her side on the occasion. They were baptized in the tank by the chapel which you can see in the background, where so many have been baptized before. The men, according to custom, are on the left, and the women by themselves on the right. Among the latter is Mrs. Summers, with Mabel. Mr. Teichmann is standing amongst the men, with his head in the shelter of his umbrella. In front of him are some of the theological students. The descent to the water, at the bottom of which Bhogoloti Balu is standing, you will see is very steep.

“EDWD. S. SUMMERS.

“Serampore, Bengal.”

Mr. Grenfell's Journey to the Equator.

IN the HERALD for June we published Mr. Grenfell's account of his recent journey on the Upper Congo River from Stanley Pool to Equator Station.

The following extracts give further and more detailed information relating to this memorable visit. They are taken, by the kind permission of Mrs. Hartland, from a letter received by her, dated Stanley Pool, March 29th.

“RESULTS OF THE JOURNEY.

“I dare say you will already have heard of my trip to the Equator, for I expect Mr. Baynes will have published at least an outline of the details with which I furnished him. You will be glad that the results are so encouraging, and that I was able to bring back accounts of friendly receptions everywhere, and plenty of invitations for our brethren to go forward and settle.

“The farther we went the more populous the country became, and not only were the people friendly, but the districts traversed were apparently very much more healthy than any place we now occupy. Good sites abound, as also do building materials and food. Coffee grows wild in great profusion. Sugar, cane and wild honey also abound. Mr. Stanley was greatly surprised that I was able to get past certain places without being fired at. Chumbiris people are especially unmannerly in this respect; yet I had a good time, and got away

with a fine "dash" present. Of course I gave a present in return—an old soldier's coat settled the matter most satisfactorily. If the latter part of the river is anything like the 400 miles I know, our armour netting will never be required, for I saw nothing that could be interpreted as hostility—no pointed gun, or levelled spear, or drawn bow, yet nearly every man was armed. This is a cause for devout gratitude, and I think an evidence of God's special favour.

"You may depend upon it that I travelled very cautiously, always being on the watch to create good impressions and to avoid giving unfavourable ones, and went slowly enough to allow of news of my coming preceding me. A few beads and some little brass bells went a wonderfully long way in winning the favour of the youngsters and their mothers. If there are women and children about, or if you can only make some sort of fun (a bead scramble was a splendid plan), you need never fear anything from the men. It is wonderful what straws decide whether one is to be received as a friend or a foe. We had a great deal more to fear from hippopotami than from natives, and suffered a good deal more from the wretched little mosquitoes than we did from either.

"HIPPO'S AND THEIR DANGERS.

"Hippopotami and mosquitoes seem to go together, and perhaps, if my skin was as thick as a hippo's, I too might not object to their company; but not being a pachyderm I could not, like a hippo, disregard the viperous little midges. Sometimes, during a single day, we counted nearly two hundred hippopotami; they were always bobbing up and down in uncomfortable proximity. One came up under the boat, lifting the stern clear out of the water; while 'going up' I had time to think of Dr. Livingstone's episode of a like kind, and to wonder how we should come down; happily, it proved to be the 'right side up.' Another hippo left the mark of his teeth in our little craft; four or five came up between the boats' side and the blades of the oars; several gave us chase, gambolling after us in the ungainly fashion peculiar to a couple of tons of flesh. At the close of the first week I reached Mr. Stanley's station, at the point where the Ibari Nkutu joins the Congo. For three days' journey beyond this place the country is very populous; a further three days brought us to another of Mr. Stanley's stations, Bolobo. The close of the third week brought us to Lukolela, where we are likely to have our first up-river station; it is about three hundred miles from the Pool. Another week and I had reached the Equator, my turning-point, and, after a short stay with the Belgian officers in charge there, I started back to follow the same plan along the north bank that I had pursued during the up journey along the southern one.

"But I found that stopping at all the towns and the process of friend-making took up too much time, and I was compelled very reluctantly to relinquish my programme, after a couple of days' very satisfactory experience, and strike right straight away home, time being nearly up.

"SAD NEWS ON MY RETURN.

"It was a sad welcome that awaited me at the Pool. Terrible tidings of death and illness had just arrived, and as Comber went out to have the flag hoisted at half-mast he spied my boat in the distance, just rounding Calina Point, so, not wishing to distress me with the dismal signal, he ran the flag right up.

“Our rejoicing in a good staff has been very short-lived, for we are now reduced to one for each station again, and with just myself to spare for the steamer. May the good Lord, who has seen fit to lay a heavy hand upon us, grant us the strength and grace we need for our work; we do, indeed, need to be Divinely sustained.

“It is very mysterious that such inroads should be permitted when help is so much needed. It is very strange that three out of the four especially attached to the steamer should have been taken; it makes the poor fourth wonder why he has been spared. For our work of the Congo Mission we must have more men, and of their being found I have no fear nor do I think we have need to ask. Hearts at home will surely be moved, and then both men and means be speedily forthcoming.

“Our Congo band that’s gone before is rapidly becoming larger and larger, and it makes us who are still left feel how close we may possibly be to the shore of the ‘narrow sea.’ Those I know and love are going over so fast that heaven appears more than ever as ‘home.’

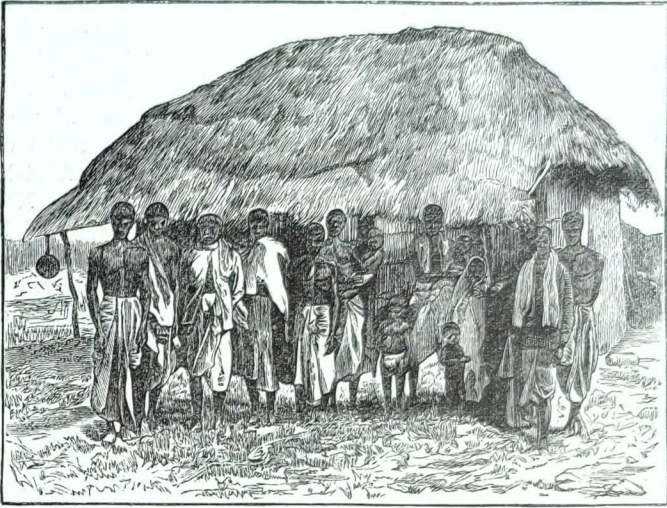
“MR. H. M. STANLEY AND THE FUTURE OF AFRICA.

“Mr. Stanley on his return from his recent marvellous journey to Stanley Falls brought with him some East Coast people whom he found up river trading. He induced them to try the West Coast as a market for their wares, and a fortnight ago they safely returned to the Pool again after their visit to the Atlantic, and have since gone up river again in one of Mr. Stanley’s steamers on their way to their East Coast home. So you see Mr. Stanley may fairly claim to have opened a way across Africa—a great work that cannot fail to result in great good if the apathy of folk at home does not allow the Congo and all its glorious possibilities to fall into the hands of a depraved Power like that of Portugal.

“We are all very anxious to see what civilised Europe is going to do with this part of heathen Africa. It would be an incalculable blessing if some strong, just, and righteous Power did but govern here. The horrors of native rule are not to be told, nor are the cruelties of slavery and the slave trade to be even estimated. Stanley found that what were populous districts in 1877, when he first crossed, are now depopulated. He nearly caught a party of Arab slavers at their dreadful work, but arrived just too late, and only in time to see the corpses of those whom they could not or did not care to take thrown into the river.

“GEO. GREENFELL.”

At the last meeting of the Mission Committee, in addition to Mr. Geo. Cameron, two other candidates were accepted for foreign mission work—Mr. Andrew Sims, of Regent’s Park College, and Mr. E. C. Smyth, of Rawdon College. The destination of the former has not yet been finally fixed; the latter, Mr. Smyth, will have the advantage of a further term of study at Rawdon College, specially with a view to acquire some acquaintance with medical and surgical knowledge at the Leeds School of Medicine, after which he will proceed to China.



Harbhanga—Mutlah District.

(From a Photograph.)

THE picture here given shows the chapel and a group of Christians at Harbhanga, in the Mutlah district. The chapel is one of the most primitive we have, simply a roof supported by posts. By the side is seen the gong, which is used in Bengal as a bell to call people to worship.

Harbhanga is in the Sunderbuns, and it has not been very long cleared. When settlers first go out to clear a settlement in the Sunderbuns they have many dangers and hardships to put up with. The land swarms with tigers and the water with alligators, the district is marshy and unhealthy, so that those who escape the tiger and alligator are likely to fall victims to fever. And when the people have succeeded in clearing the land, fencing it with a dyke, and planting a little rice, as likely as not some storm may come, and the sea burst over or break through the dyke and inundate the land, so that it will not bear for some seasons to come. One night's storm may thus undo the labour of years.

G. H. ROUSE.

Calcutta.

Retire or Advance.

THE Rev. Geo. Grenfell, writing from Stanley Pool under date of April 20th, says:—

“MY DEAR MR. BAYNES,—I have just received from Mr. Comber the news that our brethren, Ross, Whitley, and Crudgington, and Mrs. Crudgington

have been compelled to leave for England. This is what we feared, though we still had a hope that it would not be necessary for all to

go, and that one or other of the brethren would have been able to remain and administer the affairs, for a while, at least, of our base station. We have thus received another blow, and one that we feel very keenly, but it does not overwhelm us; neither do I yet think that the friends at home should despair. From the *Freeman* of the 11th January I gather that some of our friends had been almost wondering whether, in the face of such difficulties, the Congo mission could be maintained. If they thought about such things in January, what will they say in June? Fearing lest recent events should have strengthened such fears, I write this hurried note to endorse most emphatically all that Mr. Comber said in his last letter (a copy of which he has sent me) about the impossibility of 'giving up,' even though much more serious disaster overtook us. It is not so very long ago since the staff of the London Missionary

Society's East Coast mission was reduced, after Dr. Southon's death, to only one; and yet he bravely held on till reinforcements came. If I live to be recalled because of the risks, I shall blush to own that I obeyed, as well as for the faint-hearted men who recalled me. Notwithstanding what has happened, I have never been less fearful for our Congo mission than I am to-day, and by this time, if I judge the temper of our churches aright, you will have so many offers of service and means as will make your path quite clear, banish all doubts, and result in our speedy reinforcement.

"Our trust is in Him whose commission we hold, in Him of whose mighty help and consolation we are ever assured, and our hearts neither fail us nor are they even discouraged.

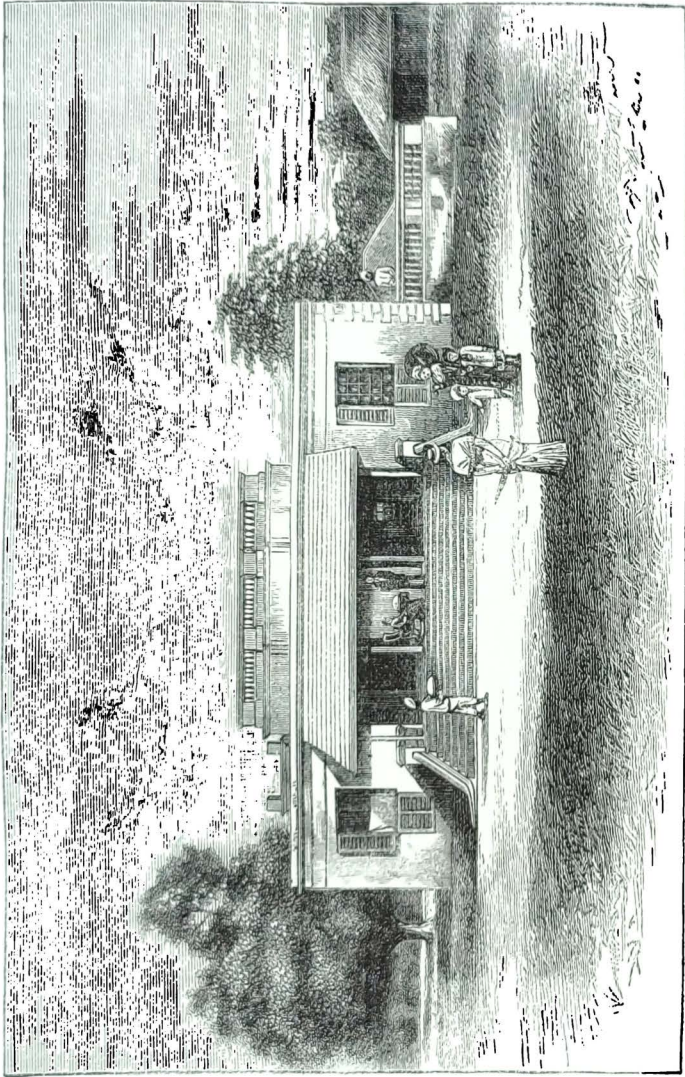
"Yours very sincerely,

"GEORGE GRENFELL."

Recent Intelligence.

Readers of the *HERALD* will be glad to know that Miss Rooke, of Delhi, has now quite recovered from her recent and serious illness. She writes;—"I am not to do any Zenana work this summer. They say I must not risk the bad smells in the narrow lanes, but I shall have the native Bible-women's class every day for two hours. I want to turn my attention to the home-life, to try and make these native Christian homes brighter, happier, and better in every respect. The mothers do not seem to think they have anything to do with the moral training of their children, and they do not understand much about their physical well-being. I have been this morning to a village service about three miles away; it was such an interesting and picturesque scene. A raised platform at one end, a beautiful tree growing, size and shape resembled a young oak, the leaves like acacia. Mr. Guyton sat in an arm-chair against the trunk, and the men squatted on matting down each side. There were about twenty men and boys poorly attired, and, altogether, Mr. Guyton in white clothes and pale face, contrasting strongly with the natives, seemed to make a typical missionary picture. I sat with three women and three girls, not on the platform, which is sacred to the men. What struck me particularly was the eager attention with which they listened, and when the service was over they came round Mr. Guyton to talk about the address, and ask questions on the subject. Altogether I felt quite refreshed by the simple service."

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SEPTEMBER 1, 1884.]



MISSION HOUSE AT DINAGOPORE.—(From a Photograph.)—(See page 317.)

THE MISSIONARY HERALD.

Calabar College, Kingston, Jamaica.

THE following account of a visit recently paid by the new Governor of Jamaica, Sir H. W. Norman, K.C.B., to the Calabar College, will doubtless be read with considerable interest. It is taken from the *Jamaica Tri-Weekly Gleaner* :—

“ On Tuesday, May 20th, His Excellency the Governor honoured this Institution with a visit. By his express desire the schools were occupied in the usual routine work of the hour, according to the time-tables. His Excellency first inspected the Model Day School, passing from class to class, and examining each in reading, writing, arithmetic, writing from dictation, and geography, listening with much apparent interest to a collective gallery lesson in Scripture History. On entering the school-room, His Excellency was received by the singing of the National Anthem; on leaving it, the anthem ‘ God bless the Prince of Wales ’ was sung. Having visited the spacious chapel adjoining, and looked with interest at the mural tablets to the memory of deceased missionaries who had laboured in connection with the East Queen Street Baptist Church, the Governor proceeded through one of the college class-rooms to the east school-room, where the girls were assembled for needlework under the superintendence of the sewing mistress, examining with special approval the plain needlework which was being done.

“ From the schools His Excellency proceeded to the college hall, where he made a careful inspection of the dormitories and dining-room, the library and the class-rooms. Having gone into the high school, he was introduced to the several classes engaged in various exercises, and heard the Latin accidence class. On returning to the library, the students in residence were introduced to His Excellency. The course of study in both the Theological and Normal school departments, with the text-books in use, having been explained, the Governor, at the request of the president and Normal school tutor, kindly distributed the certificates awarded to students who have left the college and are now engaged as schoolmasters in different parts of the Island.

“ The following address was read by the president :—

“ ‘ To His Excellency Sir Henry Wylie Norman, K.C.B., C.I.E., Governor of Jamaica and its dependencies, etc., etc., etc.

“ ‘ May it please your Excellency—

“ ‘ The tutors and students, with the scholars of the high school, and the

masters and scholars of the general day school of boys and girls, desire to offer to your Excellency a cordial welcome, on this your Excellency's first visit to the institution.

“Your Excellency may be interested to know that the institution was commenced on the north side of the Island in 1843, and was removed to Kingston, as being a more eligible position, in 1869. Among its founders are the honoured names of Knibb, Burchell, Philippo, Dendy, Tinson and Clark, men who have left their mark, not only on the mission with which they were associated, but on the country in which they laboured, some of them for over fifty years.

“The Institution was established under the auspices of the Baptist Missionary Society in England, which provides for the erection and structural repairs of the college buildings, and for the salaries of the tutors, while the Baptist churches in Jamaica, aided by the friends of education (among whom special mention may be made of your Excellency and your Excellency's predecessors, the trustees of the Taylor Trust Fund, and those of the Dendy Trust Fund, together with the ladies of the Birmingham Negroes' Friend Society, and the Myrtle Street Juvenile Missionary Society in Liverpool), provide for current expenses incident on the board and residence of the students.

“The Institution comprises four departments: 1. Theological, for preparing young men for the Christian Ministry, either in Jamaica, or the neighbouring islands, or in Africa; 2. The Normal School, for the training of young men as day school teachers; 3. The Elementary Day School, which serves as the practical training ground of the latter; and 4. The High School, for those who seek for their sons a more advanced education than the elementary schools usually supply. The

teaching staff consists of the president and theological tutor; the tutor of the Normal school, and superintendent of that department; the classical tutor, and the master of the elementary school; with assistant teachers in special subjects. From the commencement of the Institution, fully 150 young men have been received as students in the Foundation. Several hundreds have been admitted to the High School, and between one and two thousand to the general day school. There are now resident in the college hall twenty-two young men, preparing for the work of day school teachers, or of ministers of the Gospel; twenty-nine scholars in the High School, which was suspended for several years, and was only resumed in January; and 204 in the day school for boys and girls. Except the theological, all departments of the Institution are conducted on strictly undenominational principles, no distinctive sectarian views being allowed to be taught.

“We hail your Excellency's presence among us with much satisfaction, as an expression of your Excellency's interest in the work of education, and generally in the social progress of the people, with whose government our gracious sovereign has been pleased to entrust you. And while expressing our loyal sentiments to our beloved Queen, we may assure your Excellency personally of the high regard which you have already won, and of our confidence in the wisdom and equity of your future administration.

“Praying that your Excellency may be favoured with the help and blessing of Almighty God, in the discharge of your high office, and that all good may ever attend Lady Norman and the family of your Excellency,

“We are, your Excellency's

“Most obedient servants,

“(Signed) D. J. EAST, President; J.

SEED ROBERTS, Tutor and Superintendent of the Normal School; JAMES BALFOUR, M.A., Classical Tutor; T. B. STEPHENSON, Master of the General Day School.'

"At the close of the address, His Excellency acknowledged the cordial welcome he had received and the good wishes expressed for himself and his family. Having inquired for the students preparing for the Christian ministry, he regretted that the number was not larger, and hoped that it would be increased. And making special mention of Mr. Pusey, of Turks Island, whose acquaintance he had made, and whose work he had seen, said he was sure there was ample room for many such Christian workers. Sir Henry spoke in high terms of Baptist

institutions, especially of those in connection with the Metropolitan Tabernacle in London, and of Mr. Spurgeon as ranking amongst the greatest living of preachers. He then declared his deep interest in the cause of education, the high satisfaction he felt in the work which he had that day witnessed, and his earnest hope that the institution might be an increasing power for good. Before taking leave, his Excellency urged both students and scholars to improve the advantages they so evidently had, and as a stimulus to their endeavours generously promised annually to give a donation of £5 to be distributed in prizes, on the scheme of subjects being presented to him at the close of each year."

Synod of the Reformed Church of France at Nantes.

THE Rev. Alfred Llewellyn Jenkins, of Morlaix, sends the following account of the recent meetings of the National Reformed Church of France:—

"MY DEAR MR. BAYNES, — The general Synod of the National Reformed Church of France met at Nantes on the 11th of last month, and as I have had the pleasure of attending that important assembly, as a representative of our Society, I now send you a short account of my visit, which has been of a most pleasant kind.

"NANTES IN 1685 AND IN 1884.

"This Synod, as you may be aware, is the third which has been held in France since the Revocation of the Edict of Nantes, in 1685. From that time onwards every government had persistently refused to sanction these great assemblies, and it was only in

1872, when Thiers was in power, that they were allowed to meet for the first time. A special interest attached itself to it from the fact that it met in the city whose name is connected with the two most important dates of the French Reformation. It was at Nantes that in 1598 Henry IV. signed the edict which granted the Huguenots freedom of worship, and put an end to the religious wars; in 1685 the Revocation of the Edict of Nantes was sanctioned by Louis XIV., who wished thereby to stamp out the very name of Protestantism, and then began that long period of persecution and suffering, which lasted until the Revolution of 1789.

"Everyone present felt that in

meeting this year at Nantes, just two hundred years after the Revocation, the Synod came not only to transact its ordinary business, but to give the world a grand testimony to the vitality of the Reformed Church of France. Two centuries of persecution had passed over it since Louis XIV. had set himself to the task of destroying it; but it had outlived him and his Royal House, which had been swept away; the Church of Rome also had lost its immense power, and now the sons of those Huguenots it had persecuted met in that very city of Nantes, under the protection of the law, to praise God for his faithfulness in the past, and to rejoice in the consciousness of their growing power, and of the bright future opening before them.

“Nantes, which is the chief town of Brittany, is ten hours’ journey by rail from Morlaix; but the scenery through which you pass, with occasional glimpses of the sea, is so varied and picturesque, that the journey is far from being wearisome; in this case it appeared very short, as I had met at Quimper my friend Rev. Jenkyn Jones, who was also going to the Synod, and who gave me a very interesting account of the work he is carrying on at Pont l’Abbe. On reaching Nantes we were met by Pasteur Boufineau, whose guests we were to be during our stay, and at his house we saw several pastors and delegates who had arrived in the course of the day.

“GATHERING OF THE SYNOD.

“The Synod held its opening meeting in the large and spacious Protestant church of the town, which had been conveniently fitted for the occasion, the centre of the building being reserved for the members of the Synod, the sides and galleries

for the public. The sight which the assembly presented was interesting and impressive. On the pulpit desk, in a conspicuous position, just above the moderator’s chair, a large folio Bible had been placed, whose open leaves, exposed to every eye, reminded one that, in that assembly at least, the supreme authority of God’s Word was acknowledged, and that it is under its presiding inspiration that all our decisions are to be taken. Below the pulpit stood the platform and moderator’s chair, and on its right and left six secretaries, three pastors and three laymen. In front of these, facing the assembly, stood the tribune from which the speakers addressed the delegates and members of the Synod, among whom were to be seen men whose names are familiar not only in France, but in England, such as De Pressense, Bersier, Meyer, Pedezert, Frossard, &c.

“Pasteur Dhombres, of Paris, having been elected moderator, the session was formally opened, and, during nine consecutive days, sittings were regularly held morning and evening, in which questions of great interest were discussed, and sometimes with a good deal of animation. At the beginning of each sitting the foreign delegates were introduced, and I had the pleasure of seeing there the representatives of the Presbyterian churches of Scotland, England, and religious bodies of Switzerland.

“ADDRESS BY MR. JENKINS.

“In due course I was called upon to address the assembly, which I did in a few words of congratulation on behalf of the Baptist Missionary Society and of our mission in Brittany. ‘We rejoice,’ I said, ‘to see the Synod meeting under such bright auspices in the town of Nantes, and trusted it

would prove to be a blessed landmark in the history of the Reformed Church of France, closing for ever the era of suffering and persecution, and opening a new period of peace and religious prosperity. The name of the Baptist Missionary Society might, perhaps, be unknown to some in that assembly; but I ventured to say that that society had nobly done its part in the evangelisation of a dark corner of France, and well earned the honour of being represented in their midst. It was now fifty years since our mission had been started by the Welsh churches, and during the greatest part of that time it had been entirely supported by the Baptist Missionary Society, which had enabled us to give the Breton people the Gospel in their own tongue, and to establish in their midst a mission which, though still in its infancy, had taken deep root in the country, and had a bright prospect before it. We could not forget, however, that if we had succeeded so far in our efforts, we owed it in a great measure to the protection which the Reformed Church of France, and more especially the Church of Brest, had extended it at a time when the laws of the country allowed Dissenters no legal existence. Our committee and ourselves fully recognised our obligations, and we were glad to avail ourselves of the present opportunity to express to them, and more especially to the Church of Brest, our deep sense of gratitude for their good offices in the past. Our object was not different from their own, we longed for the time when the French nation would know and love the Lord according to His Word, and we earnestly prayed that their deliberations might be abundantly blessed to that end, and to the strengthening of all their churches.'

“REPLY OF THE MODERATOR.

“The moderator, in a few gracious words, referred to my father, whom he had known, and whose memory was honoured, he added, by all those who had known him. He thanked in the name of the Synod, the committee of the Baptist Missionary Society for their cordial salutation and their good wishes. They rejoiced at what the Society had been able to do for Lower Brittany, and they hoped it would continue to co-operate with them in the evangelisation of France.

“It would be tedious to go into the detail of the questions which were examined and discussed in the Synod, as they were numerous and varied; but I was glad to see the thoroughly Christian spirit which pervaded the assembly, and the unanimity with which a wise decision was arrived at on all the points at issue. The question of evangelisation was uppermost in the minds of all, as was shown by a vote of thanks which was proposed and carried unanimously for Mr. Macall and his fellow-labourers of the home mission in France; but no sympathy was expressed for the methods of the Salvation Army, which are generally disapproved. The question of disestablishment was examined in its bearings on the prospects of pastors and churches. No apprehension was manifested at an event which may be close at hand, and which may sadly disturb the present state of things, but the Synod was prepared to accept disestablishment as soon as the State wished it, and seemed to have no misgivings as to the capacity of the churches for self-support.

“We had several remarkable speeches from MM. de Pressensé and Bersier, and very stirring sermons from the latter, Pasteur Dhombres, and Soulie, of Bordeaux; and when

on the 19th the Synod closed its session, everyone felt that the days spent together had been a time of refreshing and of divine blessing. As to myself I cannot speak too highly of the kind, brotherly welcome that was given my friend Mr. Jones and myself, by the friends at Nantes and the members of the Synod. We were

treated, not as members of a separate body, but as brethren in Christ, so that our visit will ever remain associated in our minds with the sweetest and most pleasant recollections.— With kindest regards, believe me, my dear Mr Baynes,

“Yours sincerely,

“ALFRED LL. JENKINS.”

“Come over into Tipperah and help us.”

A LETTER FROM THE REV. ARTHUR JEWSON.

“Comillah, *April 24th*, 1884.

“MY DEAR MR. BAYNES,— You doubtless know that Comillah is within five miles of the State of Independent Tipperah. There are 27,000 people who speak the Tipperah language, into which no part of the Word of God has ever been translated. Many of them, from frequently visiting Bengali markets to sell firewood and other mountain produce, can speak a little Bengali, so we are able to converse with them. Let me tell you a few facts about this poor and neglected people, that you may know them and long for them, and make efforts for their salvation.

“Their King is descended from a very old and noble family; he is, moreover, an educated gentleman, and understands English, and can speak several Indian languages; he also takes a great interest in printing, photography, and astronomy. He belongs to the kingly caste; but his servants eat fowls, which are regarded by the Hindoos as unclean; and as the King eats what his servants have touched, he has been outcast, and other members of the kingly caste in different parts of India will not eat with him, or form marriage contracts with his family. He lately forbade his subjects to eat fowls, and tried to induce the leaders of the Hindoos to take him

into society again, but the attempt ended in a very humiliating defeat for the royal family. You will remember that this is the King whom our assistant missionary, Ananda Duffada, of Dacca, visited last year. The King accepted a Bible, and told Mr. Duffada that if Christian evangelists informed him of their intention of visiting his kingdom he would always bid his officers afford them protection.

“The Tipperahs sacrifice birds and animals in honour of the gods of the elements, of the forests, and of the earth. Their women are not kept in seclusion, like Bengali women, but have an open, frank manner, combined with womanly modesty.

“Last month, during an itinerancy, I and two preachers mixed freely for a few days with a party of Tipperahs, and when we were leaving them they said, ‘We are sorry you must go, for our hearts have been melted, and have become one with yours.’ Last Saturday we visited a small town in Independent Tipperah, and stayed two days to preach at a small fair. One of the King’s officers placed a house at our disposal, and in the King’s name sent us a present of fowls, butter, flour, and milk.

“An official named Bharab Thakur, who is distantly related to the King, told us the following story to illustrate

the reliableness of the people. He said, 'A few years ago the King was giving four of his daughters away in marriage on one day; so I arranged four vessels full of gold and silver ornaments for the youthful brides, and, leaving them in an upper room, I bade a Tipperah not to let anyone go upstairs till I returned. I then went to call the King to inspect my present, but, it being dinner-time, we arranged to go after dinner. When I arrived I found the King had preceded me, and was in vain trying to pass my guard, who was telling him that as long as he had life he would resist his progress, and said he would not be unfaithful to his master to please his King. On coming up I began to reprove the man sharply, but the King forbade me, and said, "No; the man has well done; I am more pleased with the trustworthiness of my subjects than with any deference they can show to me."'

"The police inspector said, 'There is hardly any crime here, and we have scarcely any need for witnesses. The people don't know how to tell a lie, and are always ready to make an atonement for their sins. Sometimes they come of their own accord and confess, and say, "I have done so and so, now do what you like with me."'

"So great is their sense of sin that, a little more than a year ago, they

offered up an old man as an atonement. The King got to hear of it, and inquired into the matter. The old wife confessed that she consented to it, and the other villagers confessed the various parts they took in the transaction, and they were all sentenced to various terms of imprisonment.

"When Mr. Gogon Chunder Dutt, of Khoolnea, was here, he and some of his preachers went and preached the Gospel to some Tipperahs. After hearing it they were astonished, and said, 'We are only a mountain tribe, and when we die we shall become mountain beetles.'

"At the fair last Saturday we met several Tipperahs who can read Bengali, and who gladly bought our books. One of them had several conversations with us, and said he should return home and read the books to his neighbours; and he asked us if we would go to his village and preach if he came to Comillah to fetch us. He was very pleased when we promised to do so.

"It seems to me, dear Mr. Baynes, as though all the men of Tipperah are standing and beseeching our Society, and saying, 'Come over into Tipperah and help us.'

"I am, my dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON."

The Mission House, Dinagepore.

(See *Frontispiece*.)

THE Dinagepore Mission House originally belonged to Mr. Ignatius Fernandes, a wealthy merchant of Portuguese extraction. Towards the close of the year 1796 this gentleman visited Mahepaldighi, a place well known in this district in connection with the labours of Mr. John Thomas, the pioneer of our Indian missions.

During his stay there he heard the Gospel preached for the first time in his life. He had previously received from the missionary some religious

books, which were blessed to him, and now his soul yearned to know more of the way of salvation. His visit was but a short one; he passed the Sabbath with Mr. Thomas and his fellow-worker, Mr. Fountain, of Muduabatty, and then returned home; but not before he had formed a life-long attachment to these men of God, whose work he was destined to carry on when they should be no more. This intercourse with the missionaries gave him a deep and lasting interest in their work, and he exercised all his influence to further it. Before the close of the following year, a chapel was built near his own house, and at his own expense, the opening services of which were conducted by Mr. Thomas and the celebrated William Carey, then of Muduabatty. The Gospel was preached on this occasion both in English and Bengali, and it was arranged that henceforth one of the three missionaries should visit the town and preach in the new chapel on the first Sunday in every month. The house of Mr. Fernandes was to be their home as long as they remained in the station, and, strangely enough, two of the three closed their earthly career under its roof.

In the course of a few years important changes took place in this small Christian community. Carey and Fountain left for Serampore, and, although the latter returned in the following year, it was not for long. He had intended settling down at Mahepaldighi to carry on the work commenced by Thomas, who had now left the place; but, by the time he reached there, his health had suffered so much that he had to be removed to the house of Mr. Fernandes, where shortly afterwards he fell asleep in Christ. Some fourteen months later Thomas was laid low with fever at Sadamahal, and he, too, had to come into the station for a change; but his course had been run, and he was taken to his reward. In a small plot of land not far from the mission-house were interred, side by side, the mortal remains of these servants of Christ, who had been the first to proclaim the glad tidings of salvation to the people of Bengal.

Dinapore was now left without a single missionary, and Mr. Fernandes felt that he must devote his time more than ever to the service of the Lord. He began to preach to the numerous people who worked in his factories; he established schools, employed preachers, and often went out himself into the district to preach the Word of God. For thirty years he continued his labours, and was privileged to see them crowned with success.

Early in the year 1806 he had the pleasure of taking two converts to Serampore to be baptized. We may well imagine with what joy they were received, coming as they did from the district where Carey had laboured so hard and under so many difficulties, and where his brethren had lost their lives while striving for its welfare. These were the first converts who embraced Christianity in Dinapore; others soon followed. Year after

year their number increased, so that in 1829 Mr. Fernandes had under his care a Christian community numbering one hundred and eighty-eight persons. Many of these he himself taught, watched over, and supported, by employing them in his factories.

After a long life of great usefulness, he died on December 27th, 1830, and left his house and other valuable property for the use of our mission.

Dinagapore.

W. BOWEN JAMES.

The Congo Mission.

RECONSTRUCTION OF S.S. "PEACE"

THE following letter from the Rev. George Grenfell gives the latest tidings relating to the reconstruction of the Congo Mission steamer "Peace":—

"Stanley Pool, Congo River,
"10th May, 1884.

"MY DEAR MR. BAYNES,—It is Saturday afternoon (our workpeople's half-holiday for washing their clothes), and, as I am not so tired as I usually find myself after a whole day's work on the 'Peace,' I shall take advantage of the opportunity to write a note to let you know we have completed the important stage marked by the putting of the boiler and machinery on board. The hull had already been tested and found watertight, and we have just had steam up in the boiler, and all its many joints have proved perfectly sound. I feel, in accomplishing so much, that we have made distinct progress, of which you will be glad to be informed—such progress as brings us within a measurable distance of the end. Another week, I expect, will finish the deck; by the same time, too, the woodwork will have made considerable progress—the past week has in part been devoted to its preparation for being fixed. The woodwork, as you will easily imagine, has suffered severely during its long overland transport of 250 miles, and is giving us a lot of trouble to make

'ship-shape' again; the time it will yet take is rather an uncertain problem, but I do not doubt that by the time you get this the 'Peace' will be ready for the water.

"THE LAUNCH.

"If God blesses our efforts during the coming weeks as He has during the past seven since the keel was laid, Midsummer will find our work waiting for an opportunity to launch. Unfortunately, the time will be unsuitable, as it will be that of our lowest water. At the present moment the height of the river would allow of the launch; but, as the fall will be sure to commence in a day or two, we shall be compelled to wait till the close of September, or early October. By that time I hope our strength will be such as to allow of our taking advantage of the facilities we shall have for pushing ahead; for, as you do not need to be told, my dear Mr. Baynes, at the present moment it is, and indeed for some time will be, impossible to do so.

"WORDS OF COMFORT.

"That we are so far and so well through more than the worst half of

our work is a cause for great thankfulness, and I trust that our expectations of a successful termination will be realised. One of my kind friends, without knowing what discouragements were in store for me, has sent me the quotation from Jeremiah xxix. 11, 'I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end.' You will easily understand how opportune such gracious words have proved themselves, and how much strength and encouragement I have drawn from them.

“FELLOW-WORKERS.

“My principal assistant in this work has been Shaw, the Sierra Leone carpenter, who came down the coast with me last year. Allan, the Accra blacksmith, too, has rendered important service. John Greenhough, Hanbury Hill, and Jonathan Scott, three youths from our Cameroons Mission, complete the list of those who have rendered skilled or intelligent service. John has done the lion's share of the riveting, and, as is usual with him, whatever he may have in hand, he has done it faithfully and well. John is the youth who accompanied Mr. Dixon to England in October last. James Showers was looking forward to helping with the work, but family matters called him home to Victoria in December last; however, I am now looking out for his return, and am expecting his help when we go up river.

“MR. COMBER.

“I am hoping soon to see Mr. Comber back again at the Pool; for since the commencement of the year, with the exception of a month, I have, like most of my brethren, been alone so far as brotherly help and counsel is concerned. But I know so well the importance of his mission down country, that I would not for a moment hurry his return, much as I desire his coming. I am afraid, however, if he does not succeed in returning soon, he will only do so in time to pack up and prepare for his journey home to England; and seeing that, hurry as best he may, he cannot now make his absence from the 'old country' much less than six years, it is on every account desirable that he should run no further risk by reason of delaying to seek his way homeward.

“Like many of my friends, you too, my dear Mr. Baynes, will be wondering how it is you have heard so little from me during the year. My long journey up river followed immediately by my being left alone with the work of the 'Peace' on my hands, is the excuse I must urge; and I trust you will allow its validity, and that my friends will cease to think hard things of me because so many kind letters have remained so long unanswered.

“With my kindest regards,

“Yours very sincerely,

“GEORGE GREENFELL.

“To A. H. Baynes, Esq.”

Superstition in Brittany.

THE Rev. V. E. Bouhon, writing from St. Brieuc, Brittany, under date of June 20th, says:—

“This country seems to be a stronghold of superstition. At *Moncontour*, a small and ancient town, eighteen miles E. of St. Brieuc, a 'pardon'

has just been held in honour of Saint Mathurin. Crowds flock there from all parts, and some of the pilgrims say prayers on their bare knees; consequently in their progress round the shrine, it is not astonishing to see the ground smeared with their blood! Quantities of little leaden figures of this famous saint are sold, and the devotees who buy them wear them on their persons. It is thought that this superstition recalls the ancient worship of the sun, because of his influence on the ripening corn. At *Dinan*, where Romanism is wealthy and powerful, one of our members, a haberdasher, has sold since the beginning of the year 220 almanacks of 'good counsels' (an evangelical annual published by the Paris Tract Society).

"Not far from *Dinan*, at *Euran*, a farm maidservant, subject to fits, has been making some stir, pretending to be favoured with visions of the Virgin Mary. Unpleasant revelations against individuals seemed to be her forte. On the first of May she announced that to prove her visits to her, the Virgin would bring and leave at her lodging a 'crucifix.' Curiosity brought crowds, some coming from *Becherel*, *Combours*, *Dinan*, and *Dol*. That evening 2,000 people came to-

gether. Gendarmes also came, but in private clothes, and two officers hid themselves behind a piece of furniture to watch proceedings. At the appointed time the people were seen coming in, and she, pretending to awake out of sleep, affirmed that she had seen the Virgin. As to the crucifix, she said it must be on the table. The gendarme then went in search and found it on the table, but he could with difficulty refrain from laughter, as he told the crowd who he was, and what he and his comrade had done. They had noticed, in the darkness of the evening, the girl leave her room, and quickly deposit the crucifix on the table, then return, to make it believed that this article had been given her by the Virgin in a vision. The silence observed by the clergy on such occasions proves that they are not sorry that religious zeal is kept up even by such means. If spoken to on the subject they bewail the scepticism of the times; or when, as in this case of a pretended vision, detection reveals absolute fraud, they declare that some sin committed has caused the favoured person to forfeit the blessing, and even to be the cause of religious belief vanishing away, for many say they have no religion now."

Work in Khoodna.

THE following letter, dated May 8th, has been received from Gagon Chunder Dutt:—

"Khoodna, May 8th, 1884.

"DEAR MR. BAYNES,—I herewith enclose an article published in the *Indian Christian Herald* regarding our work in connection with the magic-lantern. Our first magic-lantern was given to us by Peckham friends; it was a very small one, and slides were

also small. Our people finding in the exhibition a useful means to give religious instruction, they bought a very large and powerful lantern and some slides. We are extremely grateful to our Peckham friends for the gift of the first magic lantern. To keep up the work we want more

religious, historical, and moral slides. I shall feel obliged if you will kindly reproduce in the *MISSIONARY HERALD* the enclosed article, that we may get a good supply of slides of all kinds from our kind English friends.

"I am preparing myself to visit the Southern churches. We have opened two new stations near Bagerhaut, where three Christian families have been settled, and the work of preaching is carried on by laypreachers, who support themselves by their secular employment. I do not know how far I will succeed in making these self-supporting stations.

"The veranda of my house is now a regular dispensary. After my morning spiritual exercise, I find people, both Hindoos and Mohammedans, waiting to receive homœopathic medicine from me. After prayer and

The article from the *Indian Christian Herald* referred to by our good brother is as follows:—

"LOOK AT KHOOLNA.

"When the history of real, matter-of-fact Christian work done by Bengali Christians on their own account comes to be written, the part borne by our Khoodna brethren is bound to occupy an important place. We should not presume to characterise the contributions made by our dear brother who leads them, to the growth and diffusion of vital Christianity. Brother Gogon Chunder Dutt has had the privilege of starting what may fitly be described as a standing revival meeting. This meeting has been acknowledged and strikingly blessed of the Master. Under its gracious influences have sprung up a band of workers who, while charging themselves with their own sustenance, have adopted Christian work as the primary business of life. They pursue their respective callings to an extent barely sufficient to enable them to

preaching, I dispense medicine. Sometimes I tell every one who comes for medicine individually what Christ has done for him.

"Last Friday we spent at Goalpar, being invited by the villagers to preach the Gospel and to heal their sick. It was a splendid work, and we felt that we followed the footsteps of our Lord and His apostles. The villagers entertained us at their own cost, and paid all our travelling expenses. The command of our Lord was to the apostles, 'Preach the Gospel, and heal the sick.' The gift of healing was given to the apostolic church, like other gifts, and all gifts were employed for the glory of God and His Kingdom. Modern churches have corresponding gifts, which should be consecrated for the Master's service."

hold flesh and bone together, reserving their best energies for the propagation of the Gospel. They preach with power, largely utilising the *kirtan* as an agency of evangelisation. They arrange for an annual *mela*, at which they secure the attendance of many thousands for days and days at a run, and go in for sustained all-day preaching with an effect admittedly remarkable. Two of these brethren have just been out touring with a view to raise contributions for the forthcoming *mela*. The plan they pursue is eminently evangelistic. They carry with them a pretty powerful magic-lantern, which they exhibit for a small consideration, the amount collected going to the *mela* fund. The slides are mostly of the Gospel type, and they take occasion to improve the illustrations by a homely presentation of saving truths. The lantern has, in a few instances, been instrumental in

touching unconcerned souls in the Church and winning them over effectually to the Saviour. On Wednesday night, in the house of a Bengali Christian gentleman, it was exhibited to a pretty fair gathering of Zenana ladies, who seemed to be deeply interested, and expressed a desire to have the exhibition and *exposition* repeated in their own homes. Thus

preaching is made to pay, and while funds are raised the Gospel is preached. We are sure our brethren will have the prayers of all the churches, and the good work they have begun, at no small self-sacrifice, will bear abundant fruit to the glory of the Lord. The example they have set is truly commendable, and we hope it will draw out many more."

The Needs of China.

MY DEAR MR. BAYNES,—I gladly use the permission you give me to say a few words in the *HERALD* on our China Scholarship Fund. You need men for China; we need help to train them. The Fund, therefore, concerns us both.

Six months ago a friend, who has a large knowledge of the needs of China, offered us, through our friend the Rev. James Lewitt, £250 towards the formation of a Scholarship for China, on condition that we try to obtain at least £1,000, so as to have always in training one student for that vast field. His feeling is that, while there is room there for all earnest Christian workers, it is specially important to have men well trained—who can take their place in preparing translations of Scripture, in creating a Christian literature, and in training pastors who may preside over self-sustaining native churches. Vigorous, successful preaching, and the speedy training of a native ministry, are quite compatible; and, if both can be secured, the combination will prove a great blessing.

At our breakfast meeting in May an admirable address was delivered by Professor Legge, of Oxford, in which he strongly insisted on the need of such trained men, and urged that a fund should be raised large enough to have in training, not one student, but three or four. Dr. Underhill supported the same views, as missionaries in China have already done, including our friend Mr. A. G. Jones, whose appeals for more labourers have stirred many hearts.

The need of a special fund arises from two facts. First, a considerable part of the income of the College arises from funds not properly available for foreign work; and, secondly, students for China need, during the last year or two of their college career, special instruction in subjects for which an ordinary college curriculum does not provide. We have made a good beginning. The sum of £674 has been promised, and I warmly urge that the balance of £330 should be at once raised. If we were to try and make the Fund £2,000, so as always to have at least two men preparing for this blessed work, who can say that we could not raise it, or that it would be too much?

Contributions will be very welcome, and can be sent either to the Mission House or to the College.

Yours very cordially,

JOSEPH ANGUS.

To A. H. Baynes, Esq.

The following sums have been received :—

		£	s.	d.			£	s.	d.
A Friend, by Rev. Jas.					Mr. C. Hull - - - -		1	0	0
Lewitt - - - -	250	0	0		Mr. Ed. Rawlings - - - -	20	0	0	
Mr. J. Howard Angas - -	100	0	0		Mr. J. J. Smith - - - -	50	0	0	
Dr. Underhill - - - -	10	0	0		Mr. E. S. Robinson - - - -	20	0	0	
Dr. and Mrs. Angus - -	20	0	0		Miss Brawn - - - -	1	0	0	
Mr. Jas. Pullar - - - -	10	0	0		Mr. W. Middlemore - - - -	3	3	0	
Mr. W. E. Lilley - - - -	10	0	0		Messrs. R. S. and J. F. - -	1	10	0	
Mr. J. Dafforne - - - -	1	0	0		Mr. M. Martin - - - -	10	0	0	
Mrs. Rushton - - - -	3	3	0		Mr. W. L. Smith - - - -	3	3	0	
Mr. W. Fletcher - - - -	10	0	0		Mr. G. Tomkins - - - -	5	0	0	
Mr. Hugh Rose - - - -	5	0	0		Mr. S. R. Pattison - - - -	5	0	0	
Mr. Wm. Merrick - - - -	5	5	0		Rev. E. Medley - - - -	1	1	0	
A Friend (Miss S.) - - -	5	0	0		Mr. C. J. Angus - - - -	3	3	0	
Mr. Jos. Tritton - - - -	10	0	0		Mr. F. J. Chapman - - - -	5	0	0	
Mr. Jeffrey - - - -	1	1	0		Mr. A. Gurney Smith - - -	3	3	0	
Mr. J. Grant - - - -	2	2	0		Mr. Alfred H. Baynes - - -	3	3	0	
Mr. J. Wales - - - -	1	1	0		Mr. J. W. Clark (<i>annual</i>) - -	2	2	0	
Mr. E. Tarbox - - - -	1	1	0		A Friend, Silver Street,				
Mrs. Steane - - - -	5	5	0		Taunton - - - -	10	0	0	
Mr. T. Micklem - - - -	5	5	0		Mr. J. Outhwaite (<i>probably</i>				
Mr. Geo. Pedley - - - -	1	1	0		<i>annual</i>) - - - -	1	1	0	
Mr. Geo. Prestige - - - -	0	10	6		Mr. E. Schiess (<i>for 4 years</i>)	10	10	0	

The following sums have been promised :—

		£	s.	d.			£	s.	d.
Mr. Jas. Nutter - - - -	5	0	0		Rev. Dr. Todd (<i>paid</i>) - - -	10	0	0	
Mr. Joseph Wilson - - -	20	0	0		Mr. T. Pavitt - - - -	1	1	0	
Mr. J. E. Tresidder - - -	2	2	0		Mr. J. Cowdy - - - -	1	1	0	
Mr. J. C. Parry - - - -	5	0	0		Mr. P. Terry - - - -	2	2	0	
Rev. Is. Lord - - - -	10	0	0		Mr. W. H. Bacon (<i>annual</i>)	1	1	0	
Mr. C. A. Windeatt (<i>paid</i>)	5	0	0						

Tidings from North Italy.

THE Rev. Robert Walker, of Genoa, writing from Turin, reports as follows :—

“ The Lord is at work in our midst. We have the witness of it in our own souls, and we see it in the meetings. These have been gradually increasing, and the last two have been the best we have had for a long time—forty at each—and the attention so close that not a word seemed to be lost. The Lord has stood by me and enabled

me to preach Christ crucified, and we are constrained to pray constantly for a revival. Last night I saw about a dozen who came on Tuesday night for mere curiosity, so far as I could judge; last night they paid the closest attention to every word, and the people seemed loth to leave the sala, although I had preached about forty-

five minutes. Praise the Lord for these tokens of His favour, and please join your prayers with ours that the outpouring of the Spirit may soon be vouchsafed unto us. The tract work goes on under Sig. Mattoi's care very satisfactorily. Clearly his talent lies in that direction rather than in preaching. I might mention a pleasing incident (although time must prove the depth of the man's sincerity) which I look on as a result of my sermon on Zaccheus last night. I had a letter this morning, before I was out of bed, from a man whom I believe to be a sincere Christian in spite of one or two falls he has made. He is just now employed in selling tickets at the Turin Exhibition for the grand lottery that is to take place at the close of the Exhibition. Yesterday it was on

my mind to speak to him about it, and I let the matter go by. Last night he was present, and, although I had not the least thought of him specially in my mind while preaching, the Spirit evidently laid it on his conscience, for he writes to say that he would rather become a crossing-sweeper than continue against conscience in that work. I thank God for it, and hope yet to see that man useful in the Lord's work. He was an evangelist at one time, but fell, and was dismissed, and has had great suffering to go through, yet the hand of the Lord has never let him go, and I now fondly hope that the time of his redemption is come. I have known him for nearly a year, and have dealt most faithfully with him. Now the Spirit is working, and will, I trust, restore his soul."

The Missionaries' Cry.

"COME over and help us,"
We unitedly cry,
For the heathen around us
In "gross darkness" lie.

"Come over and help us,"
While yet it is day,
Lest night should o'ertake us,
And we're summoned away!

"Come over and help us"—
'Tis God who doth call;
Then come, and work with us,
Whatever befall.

"Come over and help us"
And on Jesus rely
For grace to sustain us,
Till He calls us on high.

Balham Hill.

"Come over and help us"
To scatter around
Those truths which will teach us
In love to abound.

"Come over and help us;"
The seed's taken root;
Then come and assist us
To gather the fruit!

"Come over and help us"
The rich grain to secure;
'Twill bless and enrich us,
While life shall endure.

"Come over and help us,"
Till our labour shall close,
Then, at last, may He take us
To Heaven, for repose.

J. SHARMAN.

Buying "Kwanga" at Arthington.

"KWANGA" is a stöcky, doughy preparation of cassava, and, under different names, is eaten over large parts of Africa. It takes the place out here of bread in England. After the cassava has been soaked for several days, it is dried, pounded, and boiled, when it is called "kwanga." It is sold here in round puddings, tied up in leaves, each pudding weighing from seven to nine pounds. I think I once described "kwanga" as tasting something between glue and batter pudding. Some Europeans pronounce it nice, but, personally, I can't say that I like it, or often eat it. However, the further one goes up the river, the better it seems to get. Coast and S. Salvador "kwanga" have an abominable smell, which sickens one at the first, and a European scarcely ever tastes Kamerouns mionda (as it is called there), or mbala, or "kwanga" of S. Salvador. However, here at Stanley Pool, our plantains not yet yielding, we consume about thirty of these puddings daily (I don't mean Mr. Grenfell and I, but all our people), the rations being four pounds per day.

In the picture the "kwanga" are seen on the ground, tied up in sticks and baskets; the vendors sitting and standing are Baurembu men and women. The missionary buying is trying to lower the price, at which one man is evidently looking perplexed, while another scratches his head.

These "effects," however, do not usually come out well in engravings.

The money paid is in the form of brass rods (Upper Congo currency), a few of which one of the men holds in his hand.—Yours faithfully,

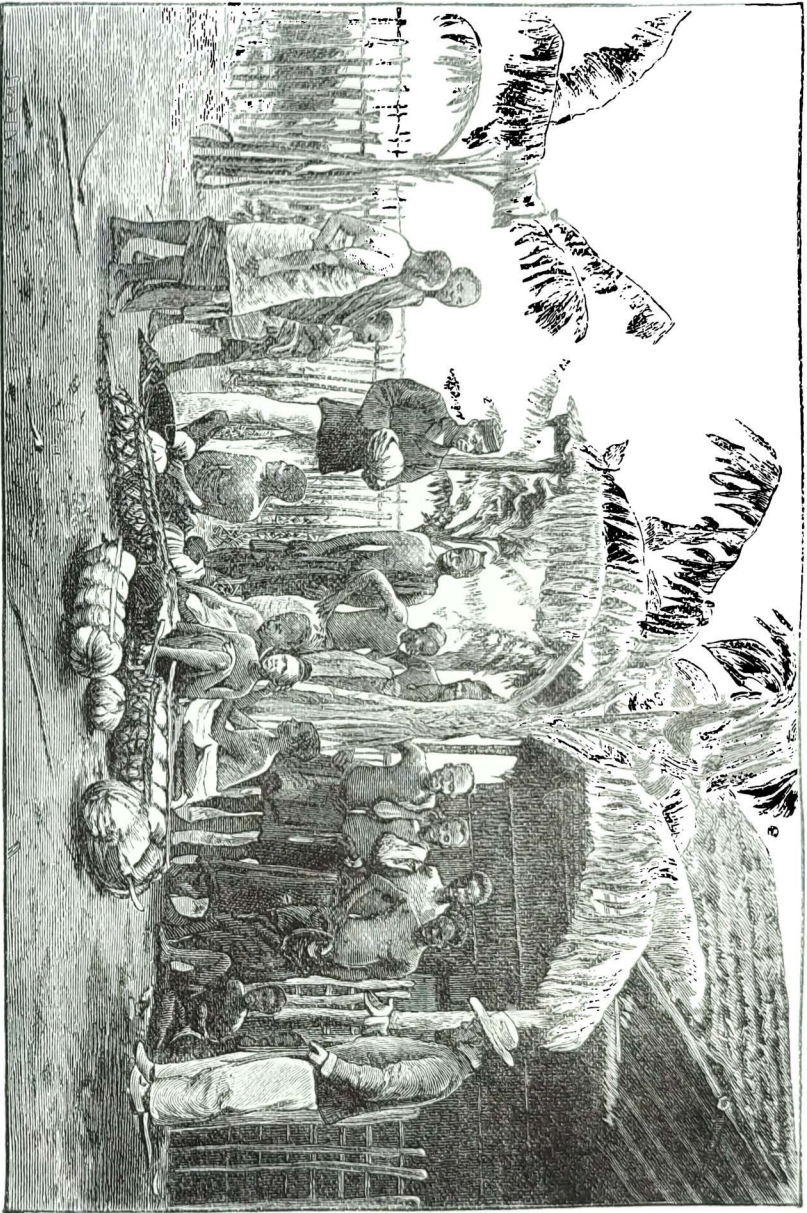
T. J. COMBER.

A. H. Baynes, Esq.

Good Examples.

WE have received, with great pleasure, the following letter from William Stead, Esq., of Harrogate, a very generous friend of the Society, and would respectfully commend its perusal to our readers, in the earnest hope that many may be led to follow such a good example. If present subscribers could see their way to make their annual gifts as much again, as Mr. Stead proposes to do, the Committee would be greatly relieved, and sufficient funds would be furnished to meet the heavy outlay connected with the proposed forward movements of the Society in India, Africa, and China:—

"MY DEAR MR. BAYNES,—I had just finished reading in the *Times* an interview with Mr. Stanley, when the *HERALD* came to hand. I have read therein the determination of the Committee respecting the Congo Mission. God, in His providence, appears in a most striking and unmistakable manner to be opening up that vast country for missionary labour, and I feel I must congratulate you on the bold step resolved upon by the Committee. The response want to see is *increased annual* subscriptions, and, as a little encouragement,



BUYING KWANGA AT ARHINGTON STATION, STANLEY POOL.—(From a Photograph.)

[THE MISSIONARY HERALD.
SEPTEMBER 1, 1884.

I have decided to make my subscription, in future, £50. By these means I am hoping to see the income augmented to some extent, at any rate, commensurate with the increased outlay."

A liberal friend in Scotland writes:—

"MY DEAR MR. BAYNES,—I note with great pleasure the resolutions of the Committee to send out more missionaries to China and the Congo, when the needful funds are forthcoming. I shall very gladly contribute £100 extra myself towards such a really worthy object. The longer I live, the more deeply am I impressed with (humanly speaking) the terrible injustice of doing so much for the thousands at home who have so many opportunities of hearing of Christ, and accepting Him as their Saviour, at almost every street corner, and so very little for the millions abroad, who never have heard of His blessed name. Ought we not all of us to be up and doing?"

Female Medical Mission Work in China.

THE following is from the pen of Mrs. Kitts, of Tsing Chu Fu, North China, and gives an interesting account of Female Medical Work in connection with the Tsing Fu Mission:—

"MY DEAR MR. BAYNES,—Our plan of seeing female patients in this city, of which I wrote you last year, like our former ones, was soon doomed to alteration; not, however, I am thankful to say, as a failure, but rather as too great a success.

"A MULTITUDE OF SICK FOLK.

"Last winter was an unusually severe one. The roads were quite impassable for several weeks, owing to the heavy snowstorms which followed each other in quick succession. This, with the Chinese New Year's festivities, made it impossible for women to come to us for medicine, except those who lived quite near. As soon, however, as the snow disappeared, and travelling was practicable, the numbers steadily increased until April, when they came in such numbers that we could not possibly attend to all, and many had to go home without medicine, some having come the day before from distant villages, and had waited all day long hoping to be seen. We were very loth to send them away thus, but we

were helpless. Some of these women actually spent the night on our doorstep that they might be in good time for a ticket of admittance the next morning. By four a.m. the doorway would be crowded by some two to three hundred women, and the gatekeeper and servants had no more rest; they were obliged to get up and open the door. We gave tickets on entrance, so that the patients might be seen in the order they came; but, as all came together, and it was known that the number of tickets was limited to one hundred, there was a dreadful rush for them, and the tickets were often torn in halves; consequently, we were obliged to allow two persons to pass instead of one, not knowing which was the rightful owner. After one hundred had been admitted the gatekeeper was instructed to allow those who had previously had medicine, and possessed a dispensary ticket, to come in; but of these even we were obliged to send away from twenty to fifty each week unseen.

“COMING TOO LATE.

“One morning the disturbance was so great that Mr. Kitts had himself to go and keep the gate before 4 a.m. On telling one woman that I was sorry she had come too late to be seen she replied, ‘How can you say that I came too late when it was so dark that I could not see my way without a lantern.’ Well, I replied, there are others who came even earlier than you, and having tickets, they must be seen first. Many of these women sat patiently in the courtyard from early morning until almost dark, having their meals brought to them from a restaurant; others, becoming restless, would want to be attended to before their turn. Sometimes I was obliged to say that if they were not quiet and orderly I should be unable to see any. A woman who had just come in time to secure a late ticket gave a sigh of relief on entering the little room where I saw them individually, saying, ‘This is the fourth time I have come, having been sent away three times through being too late; my home is fifty li from the city.’ She had hired a barrow each time, besides spending the two days coming and going. It was quite usual to see the street lined with barrows waiting to take the patients home, and sometimes a sedan, so that although the medicine, &c., was given gratis, some, at least, had to spend money in order to receive treatment.

“THE MAGISTRATE’S WIFE.

“I might mention here, that in March the chief magistrate of this city sent his card, with a request that I would visit his wife, who was sick, which I did the following day. They sent their own sedan and bearers, besides servants to escort me to the ‘ya mén.’ On arriving, I was conducted by two ladies’ maids into the inner-

most court, where two of the magistrate’s wives (he has three), with several other ladies, were waiting for me. We all entered the ladies’ apartments, where tea and confectionery soon appeared on the scene. I was treated with the greatest kindness and courtesy. The ladies asked a number of questions about the ‘Western countries,’ &c., and appeared to be quite interested with all I told them.

“After we had talked over our tea for some time, and I had written down the diagnosis of some six or seven patients, I arose to take my departure. They insisted that I should stay to take the evening meal with them, assuring me that I should be duly escorted home; and it was only on the plea that I had left about fifty patients waiting for me that they allowed me to depart.

“THE EX-MAGISTRATE’S WIFE.

“I invited them to visit me, which they seemed most anxious to do, asking if they might see the magic lantern views if they came. I sent a card in a day or two asking them to come, but they declined under the plea of ill-health. They reported progress a few times, and sent for me again; but the magistrate having to leave home suddenly on business, they excused themselves on the ground of Chinese propriety, and we have not heard from them since. This was soon known throughout the city, and the result was that we had patients from several good families in the city, who had hitherto kept quite aloof from the ‘foreigner.’ We are, at present, treating the wife of the late ex-magistrate of an adjoining county, she is about seventy years of age, and, unlike most Chinese ladies, educated. She has visited me several times. On one occasion, while sitting in our room, she took up a New Testament

and, opening it at the beginning of the book, commenced reading it. After she had read a few verses, she exclaimed, 'I do not understand this.' I turned over a few leaves, and stopping at Matt. v., she read through the Beatitudes. I asked, do you understand that? She replied 'Yes, I do, and it is very beautiful.' Mr. Kitts had prescribed for her late husband on several occasions during the last year or two, and was again called in a few months ago. The nature of the disease, however, required an operation; this he refused to undergo. This being so, all that could be done was to relieve his sufferings as long as he lived.

"A DAY'S WORK.

"The total number of different cases treated during last year was 1,094, total number of patients 1,721. The greatest number seen in one day was 143. This was a hard day's work for all who took part in it. We usually commenced at 7 a.m., and continued until 5.30 p.m., with the exception of a few minutes' interval at noon for lunch. Mrs. Kuo's time was occupied in giving out the medicine as Mr. Kitts sent it from the dispensary in the inner court, besides giving directions, binding up wounds, &c. Thus I was left alone with the diagnosing. The Chinese women are very fond of giving their family history as far back as they can remember in answer to the question, 'How did this disease begin?' and it is exceedingly difficult to get a simple answer to a simple question; not that they misunderstand, but that they wish to tell their story in their own way.

"HABITS OF THE PEOPLE.

"The worst annoyance, however, was the dreadful odour from their breath; for, although these patients

are, for the most part, too poor to indulge in the 'fleshpots,' they are particularly partial to 'the leeks, the onions, and the garlic,' especially the latter! The examination of so many unhealthy wounds, too, is far from refreshing when one is tired, with some of which it was perfectly impossible to remain in the same room. One woman complained of an uncomfortable state of the skin. On examination, we inquired, 'When did you last wash yourself?' She replied, 'Well, I have not washed since the autumn!' (it was now spring, and about time to put off the winter wadded clothes). We recommended a warm bath. She asked, 'Shall I take it to-night or to-morrow morning?' Mrs. Kuo laughingly replied that probably she would receive no harm if she took one on both occasions! This woman, on returning the following Saturday, with a beaming countenance, said, 'You were quite right, I felt better directly I had taken my bath!'

"Notwithstanding so many were seen and successfully treated, the ill-feeling caused by those who were unavoidably sent away without medicine, some of whom had made several fruitless journeys to the city (and the number of whom was rapidly increasing), became so strong as to compel us once more to alter our arrangements.

"NEW PLANS.

"We could think of no plan which would allow of our seeing more patients without running unwarrantable risks with our own health. Added to this, the thermometer was rising daily; and, considering the trouble and sickness we had passed through the previous summer, and the extra work devolving upon us owing to the absence of Mr. and Mrs. Jones,

we decided to drop the work for a time, and go to Chefoo for a rest and change. While at the coast we thought of reducing the number of patients by making a small charge for the medicine on our return; but, as neither our colleagues nor the leading native Christians could see their way clear at that time to endorse our proposal, we gave that thought up for the time being, and decided, on our return, to see women patients twice a-week at the dispensary, viz., on Tuesday and Friday afternoons, at which times we would see female patients only. This is the plan we have followed since our return from the coast, and which, so far, promises to answer well.

“There is a large waiting-room, where they all congregate. A gate-keeper is constantly at the front gate, and allows none but women to enter. A second gatekeeper is stationed at the door leading from this to the inner court, where Mr. Kitts has had a room fitted up for me, and which is the opposite side of the court from the dispensary, where my husband waits for the written diagnosis of each case. The medicine is sent in to me, with instructions written in Chinese on a printed form; and the patients, having received their medicines, pass out by another door to the street.

“DIFFICULTIES OF RELIGIOUS WORK.

I mentioned last year some of the difficulties with regard to the more strictly religious work amongst the

patients. During this year several have asked for Christian books, have attended the Sunday services, and, eventually, my classes. I have had two classes weekly, as regularly as circumstances would permit, one on Wednesday afternoons, when most of the time was taken up by hearing the women repeat what they had learned during the week; the other a Bible-class on Sunday afternoons. Both classes have been very encouraging, and the numbers have increased greatly.

“Some time ago I asked the women in my Sunday class if they would not like to have an opportunity of telling others about the Saviour they had found, proposing that they, in turn, should go to the dispensary on Tuesday and Friday, and talk to the patients who were waiting to be seen. They all joyfully agreed to do so, and although I have not since mentioned the subject, I have always found some of them there, very earnestly trying to gain the attention of all, and doing their best to tell them something of God’s love to them, and the way of salvation. They delight in the work, and it promises much of blessing.

“Hoping that this may prove interesting to ladies in England who, by their prayers and gifts, are helping to carry on this and similar works in heathen lands,

“I am, dear Mr. Baynes,

“Yours very sincerely,

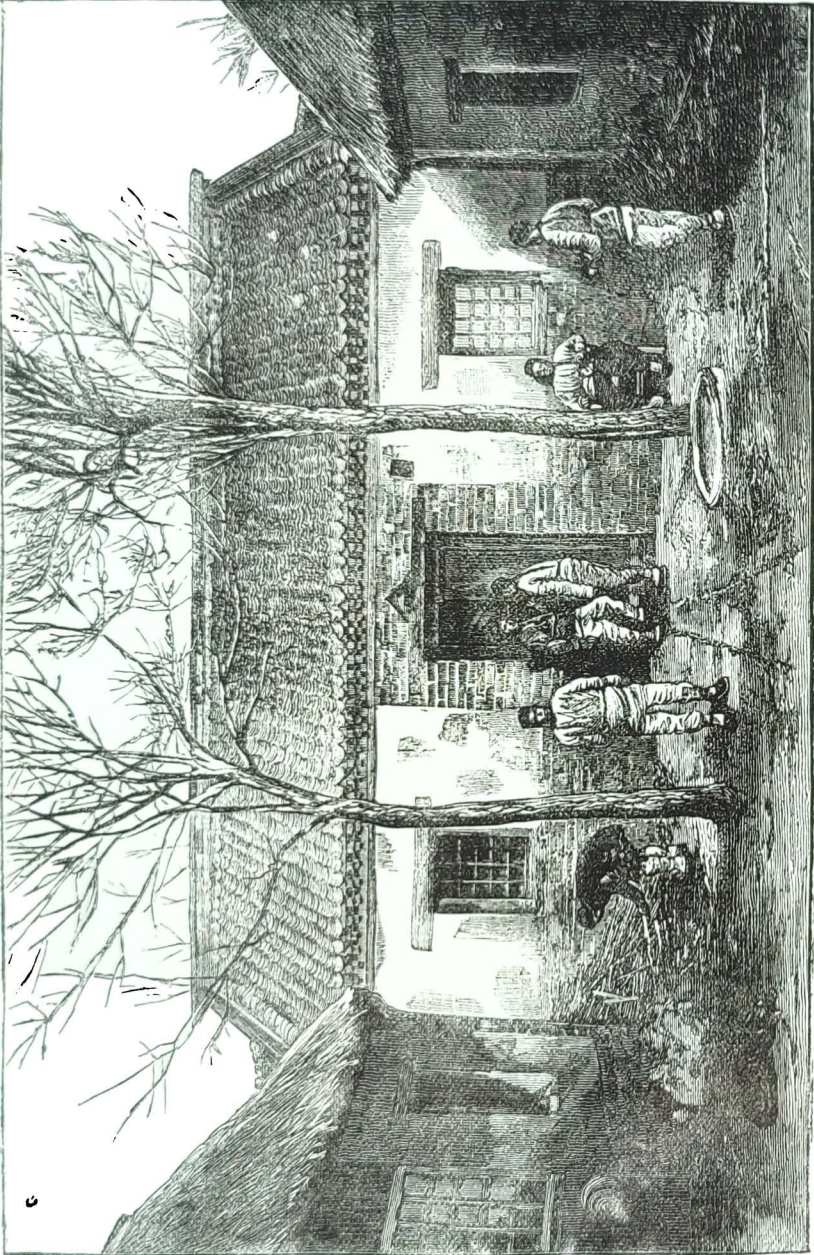
“M. ANNIE KITTS.

“A. H. BAYNES, Esq.”

[THE MISSIONARY HERALD,
OCTOBER 1, 1884.

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MISSION HOUSE AT TA YIN, NEAR TSING CHEU FU. — (From a Photograph.) — See p. 349.

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[OCTOBER 1, 1884.]

THE MISSIONARY HERALD.

1884:

AUTUMNAL MISSIONARY SERVICES.

THE final arrangements for the Autumnal Missionary Services, to be held in Bradford next week, are as under. Very earnestly do we urge all our readers to be present, and to unite in special prayer for a rich blessing upon all the gatherings.

BRADFORD, YORKSHIRE.

TUESDAY, OCTOBER 7th, 1884.

A MISSIONARY SERMON TO YOUNG MEN.

At 7 o'clock A.M.,

IN HALLFIELD CHAPEL,

By the Rev. W. A. HENDERSON, B.A.,

Of Coventry.

At 9 o'clock A.M.,

IN ZION CHAPEL LECTURE HALL,

A PUBLIC MISSIONARY BREAKFAST,

On behalf of

INDIAN MISSIONS.

His Worship the Mayor of BRADFORD, ISAAC SMITH, Esq., J.P.,
in the Chair.

Speakers—

- Rev. J. JENKYN BROWN, Birmingham.
 Rev. Dr. CAREY, Missionary from Delhi, N.W.P.
 Rev. J. CLIFFORD, M.A., B.Sc., LL.D., Westbourne Park.
 Rev. DANIEL JONES, Missionary from Agra, N.W.P.
 Rev. W. J. PRICE, Missionary from Dinapore, N.W.P.
 Rev. LEONARD TUCKER, M.A., Missionary from Serampore.

Tickets for Breakfast, One Shilling and Sixpence each, to be obtained from the Secretaries, Bradford, or from A. H. BAYNES, 19, Castle Street, Holborn; and early application is recommended, as only a limited number will be issued.

At Three o'clock in the Afternoon,
 The Rev. WILLIAM LANDELS, D.D., of Edinburgh, will preach
 THE AUTUMNAL MISSIONARY SERMON,
 IN ST. GEORGE'S HALL.

At Seven o'clock in the Evening,
 IN ST. GEORGE'S HALL,
 THE AUTUMNAL MISSIONARY MEETING,
*Chairman—*ISAAC HOLDEN, Esq., M.P., J.P., &c., &c.

Speakers—

INDIAN MISSIONS :

The Rev. W. R. JAMES, Serampore, Bengal.

CHINA MISSIONS :

The Rev. A. G. JONES, Tsing Chu Fu, North China.

AFRICAN MISSIONS :

The Rev. HERBERT DIXON, Congo River, Central Africa.

MISSIONARY INSPIRATION :

The Rev. J. P. CHOWN, Bloomsbury, London.

Collections will be made on behalf of the Mission at the close of the various Services.

To the Bradford Committee and friends a special expression of cordial thanks is due for very earnest and hearty efforts to provide, by wise arrangement and sagacious forethought, for the comfort and enjoyment of their visitors and the success of the various services.

'Tsing Cheu Fu.

(See Frontispiece.)

"18th January, 1884.

"MY DEAR MR. BAYNES,—It is with the greatest pleasure that I enclose a photograph of our former house at Ta Yin, of which I have spoken so often. This is the house where Mr. Jones suffered so much and such bitter persecution at the time of the establishment of our work in this province, and this is where I found him when I came to China. It consists of a square courtyard, with a building of three rooms on each side. These buildings have a skeleton of brickwork, the rest is mud. The tiled building with the trees in front was the finest of the four, and the only one not thatched. The centre room of this and the one to the right of it were my apartments; the room to the left was our store-room, book-room, &c. There were two very small rooms, not visible in the photo, one at either end, which were used as sleeping apartments by some of the employés. The building to the right was occupied by the cash and printing manager, some of the teachers, and as the printing shop. The building to the left, the door of which is standing partly open, consisted of two rooms, the larger of which was used as the chapel, and the smaller one as the dispensary. This photograph looks rather dismal, as the window shutters are closed and the heavy doors locked, and most of the paper has been torn from the windows. The light door, called the 'Feng Mén,' has been taken down; it is similar to the one on the left hand building, the top half being paper, to admit of the door being closed and yet having a fair amount of light in the room.

"The village where this house is, was formerly the worst village in one of the worst districts. Now there is a good church there, and some of our best workers are from that village. Besides this, the whole tone of the village is altered for the better. The amount of money spent by the heathen there on idolatrous rites is far below what it used to be; and so it is with other villages in the neighbourhood—men are losing faith in idolatry. Pray that as they lose faith in this, they may have faith in the one true and living God.

"Yours very sincerely,

"J. TATE KITTS.

"A. H. Baynes, Esq."

The Treasurer.

OUR readers will be thankful to learn that the improved health of the Treasurer, Joseph Tritton, Esq., permitted his presiding over the last meeting of the Committee on the 16th ultimo, after an absence of just twelve months.

The brethren assembled in council could not but greatly rejoice; their thanksgiving finding fitting expression in sympathetic words spoken by the Revs. J. P. Chown, J. T. Brown, and C. Williams, and in special prayer offered by Mr. James Benham, of Bloomsbury.

Few—who were privileged to hear the tenderly appreciative acknowledgements of the Treasurer himself; first, in devout recognition of the abundant mercy and goodness of the gracious Father, and then of the long-continued sympathy and affection of his colleagues on the Committee, and by the churches at large—will soon forget them; indeed, all hearts seemed full of grateful thanksgiving and glad sympathy, and we are confident this thankfulness will be shared by all our readers and the churches, not only of the Baptist denomination, but by many others by whom the work and worth of the Treasurer are so well known and appreciated.

The following resolution was unanimously passed, and ordered to be entered on the minutes of the Committee:—

Resolved—

“That the Committee of the Baptist Missionary Society, in cordially welcoming their respected friend and beloved colleague, the Treasurer, after his serious illness, and prolonged absence, desire to place on record their devout gratitude to Almighty God for his restoration to comparative health, and assure him of their earnest prayer that he may speedily regain his former strength, and, by the blessing of the Divine Father, be yet spared for many years for the glory of his Master, the good of the Church, and for the furtherance of efforts for the extension of, the Redeemer's Kingdom, all the world over.”

The Congo Mission.

LAUNCH OF S.S. "PEACE," AND APPEAL FOR IMMEDIATE REINFORCEMENTS.

THE following extract from a letter just received from the Rev. George Grenfell, dated "Stanley Pool, Congo River, June 13th," conveys the glad news of the successful launch of the s.s. *Peace* upon the waters of the Upper Congo. Mr. Grenfell writes:—

"MY DEAR MR. BAYNES,—Of God's good favour we have been enabled to launch with perfect safety the Mission steamship '*Peace*' and run a very satisfactory trial trip, attaining a speed of nearly if not quite ten miles per hour.

"When I last wrote you I did not all expect to launch her before the autumn rise of the river, but by carefully lowering her and making much longer launch-ways, and by blasting some of the rocks, I have been enabled to get her afloat, lowness of water notwithstanding. Lowering such a craft is no light task! It was a marvellous sight in the eyes of the natives. Four of the spars we used as launch-ways were more than four feet in girth, and from forty to fifty feet in length, and, being brought from a distance of more than three miles, involved as you may suppose a large amount of hard work. Such work I know might be considered little wonder in England, but out here at Stanley Pool it means really much more than most people can appreciate, I am therefore all the more grateful that it is now well and safely accomplished.

"I am, happy too, in being able to say of those who have helped me in this responsible task what Nehemiah said of those who built the wall:—

"The people had a mind to work;"

And now like him, too, I can rejoice that the good hand of our God has indeed been most manifestly upon us. In a few days, after painting and putting on a few finishing touches, we shall run a second trip with the '*Peace*,' and then I quite expect we shall attain the maximum speed of twelve miles per hour. This work, which was commenced scarcely three months ago, has progressed without a single hitch of any kind, and with much greater rapidity than any one of us dared to have hoped, and now, to-day, by the blessing of God, we are able to chronicle the desired end. Eight hundred pieces, transported from England to Stanley Pool by rail, steamer, and carriers—not one piece missing—and now the whole completed. Most clearly God's finger points

ONWARD! FORWARD!

And I cannot shut my eyes to the crying needs of the untold multitudes of people on the 400 miles of the noble Upper Congo I have already traversed, or my heart to the pressing claims of the multitudes yet further beyond in the vast interior regions. We now most earnestly need

"REINFORCEMENTS—

*"More Missionaries—*so that we, indeed, may be messengers of peace and goodwill to the poor, dark, down-trodden millions in the heart of the vast continent, and for whom the message we carry is the only real *eternal Hope*.

“With the “*Peace*” afloat! ready and waiting to bear the messengers of Life into the vast interior—will not the Churches at home pray, yet more and more earnestly, to the Lord of the Harvest that He would thrust forth more labourers into this harvest field.”

In the *Herald* for July last it was stated:—

“*Four* additional missionaries are immediately needed for the reinforcements of the Lower River staff only, while very speedily a much larger number will be required for the establishment of the interior stations on the Upper River, the first of which—Lukolela, 300 miles towards the interior from Stanley Pool—has been already fixed upon, and to some extent occupied.”

Of these *FOUR* additional missionaries, only *ONE* as yet has been sent out, and now, further, *six additional missionaries* are needed for the three new stations on the Upper River, now being established.

The need for further reinforcements is urgent and immediate. Very earnestly, therefore, would we plead with young men to give themselves to this blessed enterprise. The work is in peril for the lack of suitable and gifted labourers. Brethren, we beseech you—Come! come to the help of the Lord against the mighty.

“Are there no young men with sanctified capacities, and good constitutions, ready to offer themselves for this noble enterprise?”

“In the words of David Livingstone—‘I say to able, gifted, heroic young men at home, Come out here, my brothers, and find scope and field for your noblest energies. Work suited to the very best of you. Work that, with all its anxieties and all its dangers, is so inspiring and so captivating that words cannot fully tell its magic force. In darkest hours and saddest days, the “Lo! I am with you,” gives truest confidence and brightest hope.’”

WHO WILL GO?

In addition to the Congo, there are other and important fields urgently calling for immediate reinforcements.

In India the places rendered vacant by the retirement of veteran brethren such as the Revs. James Smith, of Delhi, and Thomas Martin, of Barisal—the acceptance of the Circular Road Pastorate by the Rev. Charles Jordan and the death of Mr. McCumby, the resignation of Mr. Etherington, of Benares, the removal of Mr. Hallam, of Allahabad, all these important vacancies need to be filled up at once.

For Bethel Station, Cameroons, Western Africa, a missionary with special medical knowledge is urgently needed, the Committee having resolved to send out such a brother immediately, should a suitable offer be received.

Are there no young pastors at home, with two or three years' ministerial experience—young in years, but rich in gifts and graces, with good constitutions—ready to offer themselves for some of these vacant places? Brethren, we plead with you; the harvest whitens all over the mission field, the prospects never before were so stimulating or so hopeful; the tears, the seed-sowing of years gone by, to-day are bearing fruit. Brethren, we beseech you give yourselves to this work—and do so now! “Say not ye, There are yet four months, and then cometh harvest. Behold, I say to you, Lift up your eyes and look on the fields, for they are white already to harvest.”

Preaching Tour on the River Hooghly.

BY REV. ALFRED TEICHMANN, OF SERAMPORE.

IF in the colleges and schools of the West a week's holiday at Easter is considered and looked for as an agreeable and beneficial break in the work, it is doubly so the case in the East, out here in India, where the elements of nature, in union with continued hard studies, do their best to wear out both body and mind. Thus it was that Easter brought a few days of rest to the friends of our venerable old college at Serampore. But rest need not necessarily mean “doing nothing;” a change of work is perhaps, more frequently than is generally supposed, just the thing which body and mind require as recreation.

THE START.

Hence Messrs. Summers and Edwards, missionaries in charge of the College, came to the conclusion that they could not spend their vacation in a better way than by going on a short preaching tour up the river Hooghly. Arrangements were soon made; a suitable “budgerow,” or travelling boat, having been hired, the Monday before Easter Sunday was fixed as the day of departure.

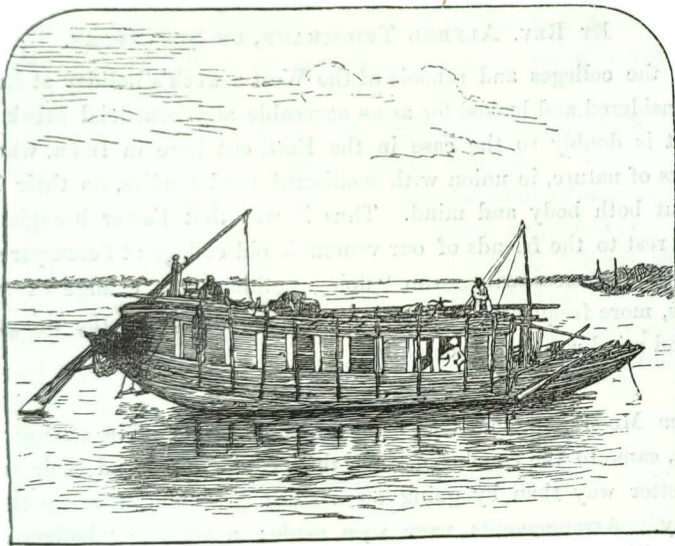
As there was room for three in the boat, and the getting acquainted with the natives and their customs is a great advantage, I followed the advice of my brethren and accompanied them on their tour.

A crowd always attracts a crowd. This is a fact which not only Methodist and other open-air preachers in England have found out, but also missionaries in India; therefore, having a good staff of native theological students at our command, we selected five of the best to accompany and support us in our labours. A second boat, one more in harmony with their native customs, was soon secured for their use.

About noon on Monday our fleet hoisted the sails, and, having the wind in our favour, Serampore was soon left behind. To get as far as possible this day was our chief aim, so we passed several villages and small towns, and reached, after nearly four hours' journey, "Bhodreshor," a place which, like Serampore, lies on the southern bank of the Hooghly river. We landed near a bathing "ghat," and seeing the porch filled with large figures, or, rather, dressed-up dolls, we concluded that some Hindoo festival was going on in the town. However, we were mistaken. They were not idols, as we found out by closer inspection, but puppets used for theatrical performances and processions during the Pujas.

OUR FIRST SERVICE.

Having armed ourselves with large bundles of Scripture books, we



A "BUDGEROW," OR TRAVELLING BOAT.—(From a Photograph.)

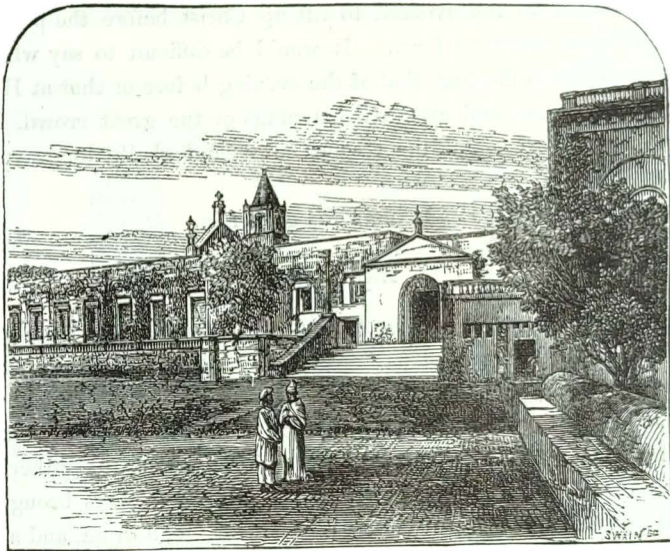
directed our steps into the town, and when we had secured a raised and shady pavement before a Babu's house, we began our first service by singing a Bengali hymn.

A singing "Saheb" is always a great attraction to the natives, and as there were three of us, we were not surprised to find soon a large gathering around us. Mr. Edwards, having done much in such evangelistic work, preached first, whilst Mr. Summers canvassed the neighbourhood, speaking to the people before their huts, and offering Scriptures to them. Singing and preaching took their turns, and it was really wonderful how attentively and patiently the people stood out the whole service of nearly two hours'

length. The rush for Scriptures, or, rather, portions of Scriptures was so great that I had to fetch twice fresh supplies from the boat; and although the amount taken that evening was only one rupee twelve anas (about 3s. 6d.), yet, considering that the price of most of the books was only a halfpenny, the large number sold will be obvious to all.

We rejoiced very much over this good beginning of our tour; the service was clearly appreciated by all. I was only sorry that I myself could not yet join in preaching the Gospel of our blessed Lord, not yet knowing the language sufficiently well.

I may mention here that the reason why we now SELL the Scriptures, and not give them away, as formerly, is that the people value them more



ROMAN CATHOLIC CONVENT AT BANDEL.

(From a Photograph.)

when they have to pay for them. The price is small enough for even the poorest, yet too large for all who do not really want.

HOOGLY AND BANDEL.

Our boatmen having had a rest during the time of preaching, we made them go on that same evening, especially as it was a beautifully clear moonlight night. In this way we managed to reach just after sunrise "Hooghly," the next landing place on our programme. As the tide was out we found a more suitable place for our boat a short distance higher up the river, almost opposite the old Roman Catholic church and convent at Bandel. This church was built in 1599 by the Portuguese, and is said

to have been the first Christian church in India. It is a very large building, but does not, from the outside at least, offer much to look at. On the front of the church figures in a somewhat elevated position the Virgin Mary, evidently put there in order that passers-by might mistake this church for an idol temple. Seeing this, I could not help thinking of our brethren on the Congo when they found the natives there bowing down before crucifixes, images of saints, and other trophies of the Church of Rome, in the same way as they worshipped their fetiches. It must be very difficult indeed for natives to distinguish clearly between the two. We did not go inside the church, we had more blessed work to do. After a short walk we reached Hooghly, and, taking our stand round a lamp-post near the bazaar, we endeavoured to lift up Christ before the people in a living and more inspiring form. It would be difficult to say which was the more successful meeting, that of the evening before or that at Hooghly. As regards the quiet and attentive listenings of the great crowd, I think we were equally successful, the rest we must, and gladly do, leave in the hands of God.

It is ours to sow and His to bless and gather in.

KALIGUNGE.

We arrived the same evening at a small village called "Kaligunge." We could not have reached a larger place in time for preaching, so we anchored there. The news of our arrival spread like wildfire amongst the people, and, as they found that we came peaceably, they soon brought stools for us, and forms and mats for themselves, so that the gathering had quite a churchy appearance. This time our native preachers brought their musical instruments with them, consisting of a violin, a drum, and a pair of cymbals. "A strange mixture," you will say; still, music has charms, and so also these instruments when played well as an accompaniment to the peculiar and plaintive native airs.

Whether the people of Kaligunge had not much faith in our playing, or whether they wanted to do us a favour, they offered from the very first a man and a boy to play the drum and the cymbals for us. We could not well object; and I think we rather gained by it; for the way in which they accompanied our hymns showed that they were not novices in that art.

Our meeting was exceedingly pleasant, and the thanks which afterwards we had reason to express to the people, and which they expressed to us, were not mere talk, but came from true and well-meaning hearts.

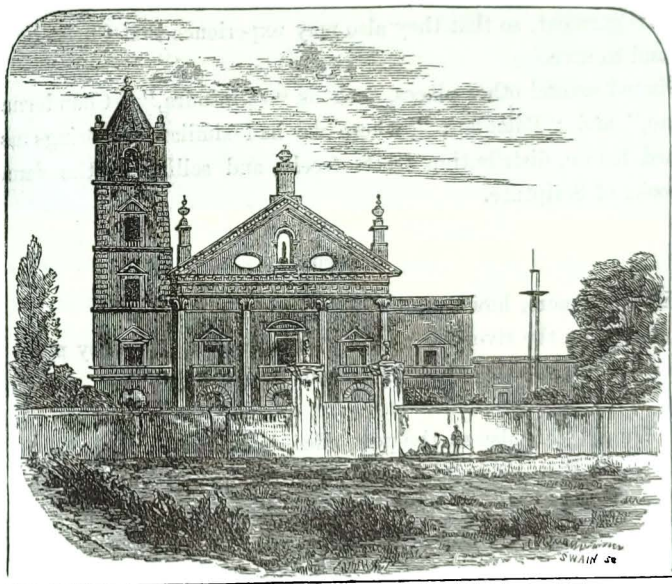
We had proposed to go as far as Culna, but soon found out that this was

too much to get into our week's holiday. We decided, therefore, to make "Shantipur" the furthest station of our trip.

SHANTIPUR.

The report that cholera was raging there seemed to prove true, for, when we were still some distance away from the place, the great number of vultures and jackals along the river side, as well as a prepared funeral pile, with a corpse close by, told us that death had reaped a rich harvest of late in this district.

We got to "Shantipur," which means "City of Peace," about five o'clock in the evening, and when we had made everything ready, we started at once for the town, which lies about a mile away from the river bank.



ROMAN CATHOLIC CHURCH AT BANDEL.—(From a Photograph.)

Although it was so late, and not the day for the regular market, yet we found a good number of people in the bazaar, whom we drew after us by telling them that we were going to sing a hymn. We did not deceive them, and when we had gathered a good number around us by singing, we preached to them Christ and Him crucified. However, we had hardly finished our second hymn when some lewd fellows, evidently for the sake of making a noise, raised several cheers in honour of Shiva. The commotion was great, and although we did not fare as badly as Paul at Ephesus, still the quietness

of the meeting at least was gone. We all felt, therefore, that the reproach which Mr. Edwards gave to them was well deserved. As it came in the form of a joke, he saying "that they professed to be citizens of a peaceful city, yet, when well-meaning strangers came into their midst, they were anything but peaceful," it was well received, and raised even some "Hear, hears" from several babus in the crowd.

Under the circumstances, we did not like to leave Shantipur without giving the people there another opportunity of hearing the Gospel of Peace. Half-past five next morning we gathered a fair number in the shade of a Tagannath car; and, what pleased us especially this time was that a great number of women, who returned from their religious exercises of bathing in the river, stopped and listened to our preaching. May our Lord grant unto them a similar blessing as he did unto the women who timidly touched the hem of His garment, so that they also may experience that Christ has power to heal and to save.

We visited several other places, such as "Chinsoura," "Chandernagore," "Tribene," and "Bolaghore," where we had similar gatherings as those mentioned before, distributing tracts freely, and selling at the same time many books of Scripture.

TREEPUR.

One instance more, however, I must mention in closing.

On our way up the river we called at a large and very busy place named "Sreepur," but, as it was noon and exceedingly hot, we had only opportunity to go from house to house, offering to the people books and tracts. We did this also at the post office, but received from the officiating Babu the reply that he had no need of our religious books. Whether he felt the truth of our remark, that he had, indeed, real need of these books which revealed the only way of salvation, only he was not conscious of it, just as a sick man frequently refuses medicine because he thinks he does not need it, or whether it was simply to please us, he bought a whole New Testament and also part of the Old.

Similarly we were received at a native doctor's shop, who, evidently believing so, remarked that it did not matter much to what religion a man belonged. Hindoo, Mohammedan or Christian, each would have the same effect of making us good, and of bringing us at last to God.

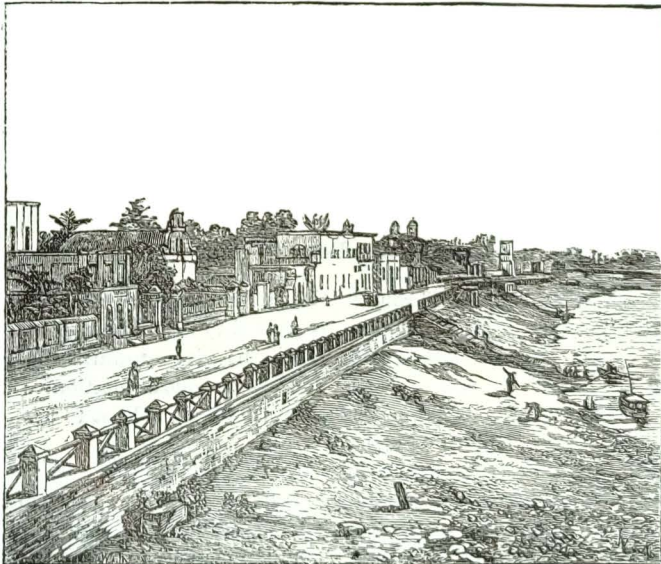
We did not agree with him in this, but rather told him that he ought to be the last to make such a remark. He being a doctor was well aware that medicine made up according to any prescription would not cure a particular disease. Thus, also, only that religion which was from God could have the

desired effect of bringing them back to God. On wishing him good-bye, he asked for several books, which we gladly sold to him.



CHANDERNAGORE—(From a Photograph).

As we had not had the opportunity of preaching at Sreepur before, we called there on our way back for this purpose. We preached to a very



CHANDERNAGORE FROM THE RIVER—(From a Photograph).

orderly and attentive crowd for over two hours, and, if the darkness had not stopped us—for even the moon, imitating the Indian women, had drawn a veil over her face—we might have gone on for another hour. We returned, therefore, to our boat, and, after having refreshed ourselves by some food, we thought of spending the remaining hours on the deck of our boat, especially as the eclipse was now over, and the river, as everything else, was flooded with light by the bright full moon. We had not been long there when five men from another boat asked for permission to come to us.

They were all well-educated Babus, amongst them also the postmaster and the native doctor mentioned before; and, as they had not come simply for the sake of arguing, we received them gladly, and tried to explain the difficulties which seemed to trouble their minds.

It was nearly eleven o'clock when they left us, evidently impressed by what they had heard; and we pray you, dear Mr. Baynes, to ask all our friends in England to supplicate with us that God may lead these five men through their perplexities, doubts, and fears to a saving faith in Jesus Christ.

Then, even if we had accomplished no more by this our short preaching tour, we should all feel devoutly thankful to our heavenly Father.

“The College,” Serampore.

ALFRED TEICHMANN.

Mission Work in Rome.

NEW STATION: 21, VIA DEI SERPENTI. EVANGELIST, SIGNOR
A. GIORDANI.

The Rev. James Wall writes from Rome:—

MY DEAR MR. BAYNES,—“Through the liberal kindness of E. S. Robinson, Esq., of Bristol, who was in Rome last spring, and rather carefully visited the various branches of our mission, I was enabled to open this new station. The sum promised by Mr. Robinson is £100 per annum for five years. It is my intention to bring the ordinary annual working expenses of the new station within the limits of that amount. By doing

this, in an expensive place like Rome, it seemed to me that considerable help would be given towards the solution of the economical question, which is a very vital one, at least to us.

A GOOD LOCALE.

“The first step was that of finding a *locale*, suitable and in the midst of a population likely to attend the services. After much difficulty and prayer on the part of the church in Lucina, we

found a large shop which seemed made for the work, and the landlord was quite willing to let it to us for that purpose. This *locale* is in a street which runs in a line from the king's palace to the Colosseum, through a densely populated centre where there is a famous shrine of the Madonna. Experience soon showed us that we had fallen into a hot-bed of rank idolatry. Moreover, our *locale* was situated near the house where the "blessed Sabrè died in the last century, whose canonization took place so recently, and with such oriental pomp, in the atrium of St. Peter's. The curate of the shrine is a very zealous Papist, and he was backed in his opposition against us by a rich cardinal who resides in the parish.

A GOOD EVANGELIST.

"The next step was to secure the help of a Christian worker who would be suitable for so difficult a position, whose life would be consistent, whose views are evangelical, who had given evidence of being called of God. I believe such a one to be found in one of the members of our church in Rome. Signor Giordani is a first-rate artist—cameo-cutter—who has been a consistent member for ten years, during which time he has taught in the Sunday-school, helped in the distribution of tracts, been elected deacon, and recognised as local preacher. I explained matters to him, and proposed that he should give half his time—every day until noon, and every night after six—to the work. The time remaining he might employ at his trade. His method of work was study of the Scriptures from 6 a.m. to 8, then at my house for conversation, reading, and prayer. After this, two hours of tract-work in a new district, where we hope to open another room, and lastly, visitation

round the new *locale*. Thus, our new colleague is a student and a city missionary as well as evangelist.

"Our new *locale* is very nicely fitted up with a desk and table before it, both in stained deal. We have eighty-four good chairs, a hired harmonium, curtains at the door, and the gas laid on.

PROGRESS OF THE WORK.

"Our opening services were well attended, and the impression seemed to be very favourable. Still there were indications that the enemy was near. Not only were the spies of the priests at hand, but two priests themselves paced up and down before the door with a view to intimidate the undecided; rough boys came and shouted at the door; but the greatest difficulty was with some low women, who stood in a circle about the door and insulted all who entered. In April, the feast of the Madonna is held in the church near, when a succession of violent tirades against us were delivered by a special preacher. The roughs now began to threaten us, and at last commenced throwing dirt at the inscription above the door—'Sala Cristiana'—and stones into the room, while the service was being held. I now appealed to the authorities, who sent to every service a couple of guards in uniform. The arrest of two young men brought our troubles to a close.

"During the first month—March—the total number at the three weekly services was 758; in April it was 586; in May, 694; in June, 597. Meetings always fall off in Italy towards summer, considerably; so that the decline, taking into account the season, and the specially hysterical activity of the priests, is not at all discouraging—indeed, it is quite the reverse. During these first months a number of people declared them-

selves Protestants, some became regular attendants at the services, a few joined the catechumen class, and two were baptized. The total number of person in all the meeting during the first four months, was 2,635, which gives an average for each meeting of 54.

"We have commenced a Sunday-school, which at present is in a very encouraging state. Also, before the services in the week, the evangelist gives instruction. The total attendances at these classes during the first four months was 588. This is encouraging for Italy, and for that station, where we have not been able, for various reasons, to organise our efforts as we purpose doing.

OUR NEEDS, WHO WILL HELP?

"Tract work in the district has been extensive, but we are badly off for tracts.

"I should be glad if some friend would send us a harmonium for this new station. It need not cost more than £10, and if sent to Castle Street, Mr. Baynes will gladly have it forwarded in time for the work in the autumn.

I am sure a good second-hand instrument would quite meet our need.

"I said that Signor Giordani was partly student and partly city missionary. I consider this phase of the new station a very important one in the missionary field, especially in Italy, where the native worker has such a tendency to become a pastor, even when there are no sheep. The help which I give him now is about one-third of what would be required had he been taken entirely away from his trade—a measure which has not always been followed by satisfactory results. As Rome covers such an immense area, — eighteen miles in circumference—and is cut up by its conformation, structure and traditions into tribes and regions, we shall be obliged to branch out, and this can only be done by finding some method of working inexpensive enough for us to adopt. This new station, and the other in Via Consolazione, gives us a clue, it seems to me, to the solution of the difficulty.

"JAMES WALL.

"29th August, 1884."

Travelling in China.

The Rev. J. J. Turner writes as follows from Tai Yuen Fu, Shansi, North China:—

"MY DEAR MR. BAYNES,—I send you some 'notes' of our doings since leaving Tien-tsin. If you think they would interest the readers of the HERALD, please use them; if not, you have a waste-paper basket, and I shall not feel hurt if they never get any further than that.

THE START FOR TAI YUEN.

"Tai-yuen-fu is situated about four hundred miles south-west of Tien-tsin.

In travelling from London to Tai-yuen-fu, Tien-tsin is the last treaty port at which we stay, and in leaving it one has to say good-bye to steamboats and railways, telegraphs and post-offices, and adopt modes of conveyance and communication that have, I suppose, been in fashion here for a thousand years or more.

"We decided to go as far as Pao-ting-fu by boat, and after two days bargaining succeeded in hiring one; but before

we started, a lot of boxes arrived from England for the missionaries in Shan-si, and, knowing how pleased our friends would be to get the things they had perhaps been expecting for a year, and knowing also that if we did not take them they might not reach Shan-si for many months, we thought it best to take them with us. This made it necessary to hire another boat. At last all was arranged and we were ready to start.

"Our party consisted of ourselves (wife, child, and father), a native evangelist, two servants, and the boatmen.

"The smaller and less wind-proof boat was filled with boxes, except a small space where the evangelist and the servants and some of the boatmen were to sleep, packed like sardines in a tin, heads and tails. We had more room in our boat, but none to spare. In the stern was the kitchen, and at the head was the deck made of movable boards, under which were stowed pieces of old rope, firewood, and other rubbish. Some of the boatmen used to sleep in part of the space under the deck.

"Our apartments were in the middle of the boat. The bed-room was between the top of the luggage locker and the roof of the cabin, a place about six feet by six, and three feet high. The sitting-room, separated from the other by a curtain of blue cotton stuff, was about six feet by six, and five feet high.

"When we went on board, late in the afternoon of April 28th, and found the whole cabin in a state of utter confusion, with bedding, boxes, provisions, &c., all piled up in heaps, it certainly did not compare very favourably with the accommodation to which we had become accustomed on the voyage from England. But while our boatmen shouted and rowed and pulled to get the boats through the crowds of vessels

that throng the river near Tien-tsin, we set to work to clear up.

"CLEARING UP.

"Everything not wanted immediately was stowed away in the locker, then the boards which formed the top of the locker and the floor of our bedroom were put in their places, and our bed was spread. A box was put at the bed-side for a table, and there was just room enough left for the baby's cradle. Before we went to bed at night a quilt was hung up against the partition which separated the bed-room from the kitchen, because the partition was full of holes, and Chinamen are very curious. In the sitting-room we had a box for a table, and boxes for seats, a lantern was suspended from the roof, and before we stopped for the night our cabin was in perfect order.

"Darkness came on, and the boats were anchored in the middle of the river, as a protection against robbers from the villages. Evening prayers were over, and the natives retired to rest. After our visit to England with all its pleasures and comfort; after the excitement of the journey, and the hurry and bustle of the day, it seemed strange to be once more alone among the Chinese. We had said farewell to European civilization and comfort, and before us lay a long journey into the interior of a heathen land, and, in the more distant future, life in a heathen city, where we must meet many trials and, perhaps, dangers, or even death. Who can wonder if we felt the solemnity of the position!

"But really that boat was very comfortable, and we quite enjoyed the four days spent in it. The great advantage of boat travelling is that one can read and write, whereas in overland travelling in China it is almost impossible to do anything of the sort.

"PAO TING FU.

"At Pao-ting-fu the navigable part

of the river ends, and we were therefore obliged to give up our boats. The American missionaries who reside in the city gave us a hearty welcome, and did all they could to help us in hiring carts and in arranging our luggage for the overland journey.

"We spent a very happy Sunday at Pao-ting-fu and were much encouraged by the good work that is going on among the natives. An old native preacher, who was converted through the instrumentality of William Burns, preached a very good sermon in the morning. In the afternoon there were classes for the natives, and at night we missionaries met together for a service in our own language.

"After various delays, we were ready to resume our journey.

"The luggage was lashed on to open carts, each drawn by three mules. Our servants found places on top of the luggage. For our own use we had a covered cart which altogether baffles my powers of description.

"A CHINESE CART.

"If I talk about a cart to friends at home they immediately think of the beautiful light spring carts which they see about them in England, but the cart I speak of was very heavy, having no springs, no polish, and no elegance. It was built of plain unpainted wood; it had two wheels, and in shape was like a mud cart, only with low sides and no back or front. Over the top was an arched cover made of matting. At the back and front were lashed some boxes 'not wanted on the voyage.' A piece of matting was then tied over the back, to close up that end of the cart. Boxes wanted in constant use, and our bedding was spread on them to serve as cushions for my wife and child to sit upon. I sat in the front, and the driver walked by the side.

"We travelled from Pao-ting-fu to Hwai-lu in that cart, a distance of about *one hundred and thirty miles*, and it took us *four days* to accomplish the journey.

"We rose at 3.30 each morning and started as soon as possible, generally about five o'clock. We travelled on till noon, never going quicker than a walk; then we put up at an inn to get refreshment for ourselves and the animals. About two o'clock we started again, and did not stop till seven or eight o'clock p.m. The roads were dreadfully dusty, as they always are except in the rainy season when they are flooded, and, as a rule, before we had been out two hours we could not see the colour of our faces for dust, and we could not shift anything in the cart without raising a cloud. Our little boy, nine months old, used to look quite an object sometimes, with eyes, nose, and mouth choked up with dust.

"The jolting of the springless cart over the roads in which the ruts were often more than a foot deep was rather trying, and we often had to hold our little one up in our hands, or even to take him out and carry him, lest he should be injured.

"It is no joke for a lady and little child to spend more than twelve hours a day in one of those carts, but I am thankful to say that both my wife and little one stood the journey remarkably well.

"A CHINESE INN.

"The inns at which we put up at night were as unlike English inns as the cart in which we rode was unlike English carts, only more so.

"The rooms in which we slept had walls that had been white-washed once, mud floors, and paper windows. The furniture, generally, consisted of a wooden table, two wooden chairs and

a k'ang (*i.e.*, a bedstead built of mud bricks) at the end of the room. K'angs are generally covered with a reed mat. We carry our own bedding and keep it as clean as possible, but it is really impossible to avoid carrying away some of the unmentionable inhabitants of the k'ang when one packs up the bedding in the morning.

"You must not be fastidious in a Chinese inn. The heap of sweepings in the corner of the room has taken weeks to accumulate—the dust on the walls and k'ang has been undisturbed for years—the table never has been washed—and the oil has never been wiped from the sides of the lamp—and it would take more time than you could spare to begin to make things clean. The best plan is to disturb the dirt as little as possible, and give away your things or have them all thoroughly boiled when you reach home.

"Hwai-lu is at the foot of the mountains, and for the remaining five days of our journey the luggage must be carried on pack mules, and the missionaries must ride in mule-litters.

"We spent two days at Hwai-lu, including Sunday, and on Monday morning we set out on the last part of our long pilgrimage.

"As regards the number of hours on the road each day, and the dust, and the inns, there is not much difference between the journey over the mountains and that across the plain, but the mode of conveyance is a decided improvement.

"A MULE-LITTER.

"A mule-litter—as it is popularly called—is a large sedan chair, long enough to recline in and high enough to sit upright in. It is usually made of light wood covered with matting or thick paper. A thick pole is lashed on each side of the chair. The ends of

the two poles fit into the saddles of the mules which carry the litter. The mules walk one before the other (not side by side) and the litter swings between the tail of the front mule and the head of the hind one. The muleteer walks by the side to see that the mules both go at the same speed.

"The motion of a mule-litter is very peculiar—in fact, it is almost every kind of motion combined—but there is not the heavy jolting that makes cart travelling over the mountains positively dangerous; and although some people suffer from 'sea sickness' in a mule litter, and at the end of twelve hours feel as if everything were swinging about, it is really the easiest conveyance we can get for mountain roads. It is quite possible to read a little, and, if you know how to curl up so as to keep things steady, even to sleep a little on the way.

"Notwithstanding our luxurious mode of travel we were not at all sorry when, on May 16th, we saw the high walls of Tai-yuen-fu in the distance, and a few hours afterwards found ourselves seated in the house of Mr. Sowerby talking of the things that had happened since we parted more than eighteen months ago.

"The journey from London to Tai-yuen-fu occupied exactly twelve weeks, and we did not stay a day longer than necessary on the way. Friends who think we are slow in answering their letters must please remember that those letters have to come all this long way and the answers have to be sent back over the same ground.

"I have said nothing about missionary work on the way, simply because none was done. We passed through many cities and villages, but on such a journey travelling is so hard that it uses up all one's time and strength,

leaving little opportunity for more than casual conversation with a few people ; but it is sad to think that on all that long journey of 400 miles, from Tientsin to Tai-yuen-fu there is only one mission station.

“ Pray ye therefore the Lord of the

harvest that He send forth labourers into His harvest.

“ I remain,

“ Dear Mr. Baynes,

“ Yours very sincerely,

“ JOSHUA J. TURNER.

“ Tai-yuen-fu, June, 1864.”

New Book on the Congo Mission.

RISE AND PROGRESS OF THE WORK ON THE RIVER CONGO.*

IN answering the prayers of thousands for the restoration of the Treasurer to health, the Lord put into the heart of His servant the desire to render a much-needed service to the Baptist Missionary Society. The Congo Mission has reached a critical period in its history. Preliminary difficulties have been got through, and merely introductory work has been finished. Our brethren may be said to have established on a sure basis the series of stations on the Lower Congo and at Stanley Pool, while the *S.S. Peace* has been re-constructed, launched on the mighty river, and is waiting to be sent with messengers of mercy to the regions beyond. The Committee, under such circumstances, could do none other than resolve to send out, as funds permit, twenty additional missionaries, to be located on the Upper Congo. So soon as six suitable volunteers offer themselves they will go forth to man three new stations beyond Stanley Pool. Mr. Tritton's book, which gives an account of the origin and establishment of this Congo Mission, appears at a moment when connected and complete information on the subject is most needed, and will doubtless be found very useful in deepening and extending the interest of the churches in the Congo Mission, and in eliciting from heroic and enterprising young Christians the response, “ Here am I ; send me,” to the demand of the Lord, “ Whom shall I send ? and who will go for us ? ”

There can be no occasion in these pages to do more than bring the Treasurer's book under the notice of our readers. As is well known, all

* “ Rise and Progress of the Work on the Congo River.” By the Treasurer. Baptist Mission House, 19, Castle Street, Holborn, London ; and Alexander and Shephard, London.

literary work undertaken by Mr. Tritton is executed with skill and taste. In this instance he has given the result of much reading in less than seventy pages. No important fact is omitted, and yet in six brief chapters the history of the mission is told. And a singularly stimulating history it is. The experiences of our Congo missionaries have been sufficiently varied to make the story of their explorations and discoveries, their labours and losses, their successes and joys, a missionary romance. The Treasurer tells the story so simply and sympathetically that it gains interest in the telling. With "the pen of a ready writer," he performs the task his Lord set him. Clear in statement, devout and evangelical in spirit, and intensely practical in aim, he takes his readers with him from the opening sentences, which describe the effect of "the publication of Mr. Stanley's record of his wonderful journey across the Dark Continent," to the hopeful vision with which he closes a vision of the time when "the land that has for ages been buried in night and darkness shall rise to the dawn of a joyous day." The usefulness of this little book is considerably increased by a remarkably helpful map of Equatorial Africa, a copy of which is inserted in this month's issue of the *MISSIONARY HERALD*—the work of Mr. H. C. Whitley—on which may be traced, without the least difficulty, Stanley's journey from the Indian Ocean to the Atlantic, the centres of work in the interior, such as Victoria Nyanza and Lake Tanganyika, being also plainly indicated. The illustrations, too, will assist younger readers to understand the text. A more useful handbook of a mission we have not seen, nor one more calculated to commend missionary work to the reader.

In the first chapter Mr. Tritton hints that the book is mainly intended for "our Sunday-schools." We trust it will have a large circulation among senior scholars, especially among the young men of our schools. The future of missions depends largely upon the intelligent interest taken in them by the youths of the churches. Every superintendent should mention this work to his school, and the wealthy might do good by presenting copies of it to young men and young women of their acquaintance. If the facts here stated were widely known, and the work done by the Congo missionaries thoroughly understood, there would be no lack of funds for the prosecution of the enterprise, nor any lack of men to go to the front and conquer Central Africa for Christ.

We should be glad to believe that the work before us is the first of a series of Missionary Handbooks. A similar work on India is no less required to revive and strengthen the resolve of the churches to evangelize British India. There are abundant materials for such a book in large and costly works. But expensive volumes cannot be read by the many. A

work, of the size and style of Mr. Tritton's book, on "The Rise and Progress of the work in India," and a companion volume on "India, as a Field for Missionary Labour," would be exceedingly acceptable to many members of the Baptist Missionary Society. It may seem ungracious to suggest this heavier task to the Treasurer. Still we cherish the hope that the Lord will signify His acceptance of Mr. Tritton's book by giving him more work of the same kind to do.

Accrington.

CHARLES WILLIAMS.

At the meeting of the Committee on Tuesday, the 16th of last month, Mr. Tritton very generously placed at the disposal of the Society 2,000 copies of this work, the whole proceeds of the sale to be devoted to the benefit of the Congo Mission. The published price of the book is 1s. 6d., but with a view to securing a large circulation among Sunday schools, senior scholars, Bible classes, and young people's missionary associations, copies for such purposes can be procured direct from the Mission House, on application to Mr. Baynes, for 1s. each, or, including postage, 1s. 2½d.

The Lord Loveth a Cheerful Giver.

WITH grateful thanks we acknowledge the receipt of the following generous gifts:—

Mr. C. A. Rose, Glasgow, for China and Congo, £100; Mr. C. Cadby, for *Debt*, £105; Matthew VI. 1-4, for Congo, £50; Country Donor, per Messrs. Barclay & Co., £50; A Friend, £50; Mr. E. S. Robinson, J.P., Bristol, for Italian agent under Mr. Wall (six months), £50; Mr. Jas. Benham, for Mr. Jones' work (China), £50; Miss Gotch, Bristol, for *Debt*, £20; G. W. R. (£5 for Brittany), £20 15s. 2d.; Rev. G. E. Arnold, for Congo, £10; M. G. (£5 for Congo), £10.

Also a gold ring from "Mountaineer," a gold brooch and pair of earrings from "J. B., Liverpool," for the Congo Mission; a small silver pencil case from "A Governess, for the Indian Mission; a small gold ring; from "A Widow with Seven Children," for the Congo Mission; and an old silver coin, for the China Mission, from "A Postman."

THE MISSIONARY HERALD
NOVEMBER 1, 1884.



GROUP OF NATIVE CHRISTIANS AT SABZI MANDI, DELHI.—(From a Photogravure.)

THE MISSIONARY HERALD.

The Autumnal Meetings at Bradford.

NINETEEN years have passed since the first visit of the Baptist Union to Bradford. The public meeting held in St. George's Hall on that occasion is reported to have been "largely attended and pervaded by a deeply devout and earnest spirit." The addresses were of such an order as "not soon to be forgotten." What changes have taken place since that visit, the mention of one fact will indicate. Of the forty-eight brethren then on the committee, sixteen alone remain, six of these being honorary members, and no less than twenty-one having ceased from earthly labours. But notwithstanding the changes which time and death have wrought, through the presence of the ever-living and never-failing Lord, the interests of the Society, instead of declining, have been maintained and extended; and hence it was anticipated that the meetings of last month would evoke the same sentiments of grateful joy and holy consecration. This anticipation, we believe, has been abundantly realised; for many have been the expressions of thankful satisfaction for the lofty and hallowed spirit by which, from first to last, the services were pervaded.

It is not our purpose to attempt any review of the sermons and addresses which were delivered. Our space would not allow us to do even scant justice to the important statements, the interesting information, the wise counsels, the pathetic appeals, with which the several speakers addressed their vast and enthusiastic audiences. We wish to give prominence to the two resolutions which were submitted at the missionary breakfast. The first resolution, moved by the Rev. J. Jenkyn Brown, of Birmingham, was to the following effect:—

"That this meeting of pastors and delegates, representing the Baptist Churches of Great Britain and Ireland, hereby expresses

its hearty approval of the recent onward policy of the Foreign Mission Committee. It rejoices to hear that of the fourteen additional missionaries for China, sanctioned by last year's autumnal meeting at Leicester, eight have already been accepted. It cordially sympathises with the determination of the committee to occupy, at the earliest practicable moment, the vast reaches of the Upper Congo River, by the establishment of ten interior mission stations, and the despatch of twenty additional missionaries; and it is specially thankful to know that, while the marvellous openings in China and Central Africa are thus, to some extent, being met, the committee have resolved to maintain, with even greater vigour and efficiency, the growingly promising work of the Society on the great continent of India, the needs of which demand, for the supply only of vacancies and work already undertaken, an immediate reinforcement of ten more missionaries."

And the second resolution, the necessary counterpart of the foregoing, was moved by the Rev. Dr. Clifford, of Westbourne Park:—

'That the pastors and delegates here assembled, hereby gladly undertake, in view of the large increase to the permanent expenditure of the Mission involved in these forward movements, to use their utmost efforts in connection with the various churches and congregations represented by them, to raise, during the current financial year, by new and increased subscriptions, the permanent income of the Society by a sum of at least five thousand pounds.'

Those who attended the several meetings, and those who have read an account of them in the denominational papers, will be of the opinion that the entire proceedings were calculated to sustain and enforce these important resolutions. The sermon at the early morning service in Hallfield Chapel, preached by the Rev. W. J. Henderson, B.A., of Coventry, based upon Christ's call to the brothers, James and John, was a powerful persuasive to personal dedication. And if in this sermon the voice of Christ might still be heard, as on the shore of Gennesaret, summoning young men to His service, so that in the afternoon in St. George's Hall, by Dr. Landels, on "The Great Commission," was most admirably adapted to deepen the conviction that the great want of the world is the Gospel, and to increase our zeal in the endeavour to supply it. As for the speeches of the missionaries themselves: our brethren, Tucker, Price, Carey and D. Jones from India, Dixon from Africa, and A. G. Jones from China, who could have listened to their

clear description of the work which is being done and their earnest enforcement of the claims of the mission, and withhold assent from these resolutions?

With the spell of the meetings still upon us we shrink from listening to the suggestion that the heartiness and unanimity with which the proposals were received may, in some instances, find no other expression than the uplifted hand and the demonstrative clap. We feel almost disposed to crave forgiveness for suspecting such a possibility. We would put the suspicion from us as being unworthy, and would rather confide in our brethren to embody the enthusiasm in practical and permanent sympathy for the poor, degraded heathen. It would be ungenerous to the churches, as it would be ungrateful to God, were we to forget the progress which has been made, much of which is doubtless due to the impulses stirred at our great denominational gatherings. How great this progress has been the Rev. J. P. Chown, in closing the proceedings—and who, we may observe, spoke at a similar meeting in 1865—very fittingly and encouragingly reminded us when he remarked that the income of the Society has more than doubled during the nineteen years that have intervened. But if our income has advanced, the extending operations demand more than the increase. Already half of our current year has gone; another six months and it will be seen whether the required **£5,000** of additional income has been secured. Solemnly and enthusiastically has approval been given to the onward movements of the Society. It remains now for individual pastors and delegates to give effect to that approval by a zealous effort to obtain new and increased contributions. Let this be done and then the autumnal meetings of 1884 will truly deserve to be regarded as amongst the most memorable that have ever been held.

Before closing our remarks, we desire most cordially to acknowledge our indebtedness to the friends at Bradford for their hospitable welcome, and especially to the local secretaries and committee for their hearty and most invaluable co-operation.

J. B. MYERS.

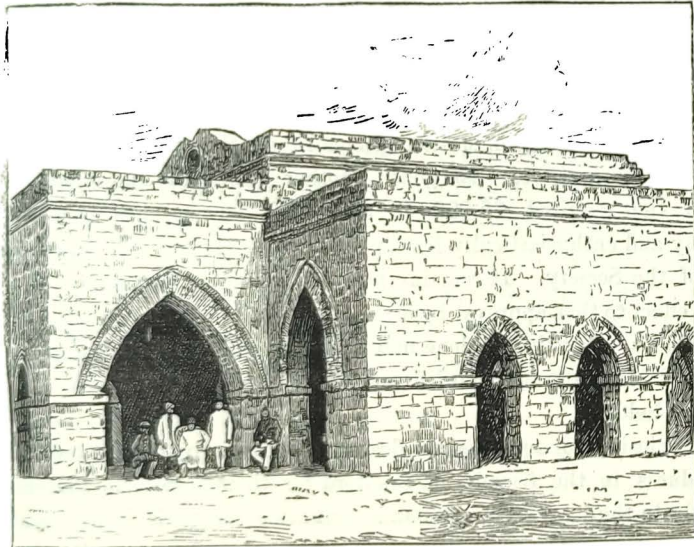
The Delhi Mission.

SABZI MANDI CHAPEL—AND GROUP OF NATIVE CHRISTIANS AT SABZI MANDI.

BY THE REV. R. F. GUYTON.

SABZI MANDI is an important and growing suburb of Delhi. It lies on the high road to Kurnaul and Lahore, and traffic is almost always crowded. It is most pleasantly surrounded with pleasure-gardens and market-gardens, the produce of the latter forming the principal supply of green food for the whole of Delhi. The market in which this is sold gives its name to the whole suburb—viz., Sabzi Mandi—or Green Market.

Immediately after the Mutiny, soon after Mr. Smith's settlement in Delhi, some of the native Christians, who had been with him in Chitoura, came to join him here, and settled at Sabzi Mandi. It was not then so



NEW CHAPEL, SABZI MANDI, DELHI.—(From a Photograph).

populous as now, and presented many conveniences for the carrying on of their work (weaving). These have remained there, with a few exceptions, ever since. They have been amongst our most faithful adherents, and, although they are by no means model or perfect Christians, they have maintained their Christian profession, through many trials, with singular fidelity. During all these years they have had no place in which they might meet for worship. They have hitherto been united with the Delhi Central Church, and have been very regular in their attendance. But Sabzi Mandi is about two and a half miles away, and during the hot season it has been exceedingly difficult for them to come so far to worship. Wives and mothers found

it almost impossible to travel so far. The children, also, were practically excluded from public Christian worship; and, as these are singularly numerous in our Sabzi Mandi families, it seemed on this, and on many other grounds, desirable to recommend the brethren at Sabzi Mandi to form themselves into a separate church. Three years ago, when I was leaving for England, I was entrusted by them, and the whole body of our native Christians met in conference, with the duty of soliciting aid from the churches at home towards erecting a convenient building for worship. It is to me a sad and tender memory, that the last interview I had with my most dear and well-loved pastor and friend, the Rev. G. Gould, of Norwich, had almost sole reference to this subject; and at a meeting at St. Mary's, Norwich, he so cordially supported my application for help, that the whole amount of the estimated cost, £200, was immediately promised, and soon after handed to me. At the then current rate of exchange, this amounted to Rs.2,415, which was immediately placed to the credit of the Chapel Fund. As soon after my return as possible, the building was commenced, and I have now the great pleasure of reporting its completion. In the photograph you will see that it is severely plain and simple in style—but exceedingly solid and substantial. It is built throughout of stone and lime; and the roof, instead of the usual beams and rafters, is arched in. There will, therefore, be no repairs occasioned by white ants, or dry rot. The portico is sufficiently large to contain a congregation, and, in the still, summer nights, when it would be unbearably close in the chapel proper, the meetings will probably be held here.

The interior is one square room, entered on three sides, with doors and windows looking into the verandahs and porch. Its size is 24 feet by 32 feet. This space will give sitting accommodation for about two hundred, as natives sit. Provision has been made for two small rooms at the back, which would serve as vestries or class-rooms. The side verandahs are 10 feet deep and 32 feet long, and will serve admirably for Sunday-school classes, and serve to shade the interior from the fierce heat. These also are arched, as is the porch too. The only wood used is in the doors.

The total cost of the building is Rs.4,000, which is roughly equal to £350. I am sorry to have exceeded the amount estimated; but the estimate was not my own, and not one rupee has been unnecessarily expended. I have every confidence that this amount—viz., £150—will be speedily gathered, and my work approved.

The second photograph is also taken in Sabzi Mandi, and shows a single family of the native Christians, with their relatives. This will give a fair idea of the people for whom the chapel has been built. Ibrahim, the probable future pastor of the church, is seated in a reed chair to the left of

the picture. He is the head of the family, and is indicated by the church as their selection for the duties of the pastorate. I need not say that he will be entirely unsupported by foreign funds—will indeed continue to work as hitherto for his living. It will be my great pleasure shortly to attend his ordination service; and in the name of the church solemnly to make over to him this great trust.

I earnestly appeal for donations to cover the amount of debt, for which I am personally responsible. Donations should be forwarded to Mr. Baynes as usual, and marked "Sabzi Mandi Chapel."

My warmest thanks are due to the friends at St. Mary's, Norwich, and especially to the senior deacon, Mr. Samuel Culley, for their generous help, and also to Mr. J. J. Colman, M.P.

Delhi.

R. F. GUYTON.

Very earnestly do we commend this appeal to the generous and prompt consideration of our readers. St. Mary's Church, Norwich, has done already nobly by contributing £200, and it may be that other friends in that city may desire to help still further, and so associate the new Building yet more closely with the capital of East Anglia.

An Appeal from Eastern Bengal.

WE earnestly commend to the sympathetic attention of our readers the following letter from the Rev. J. G. Kerry, of Barisal, Backergunge, in the confident hope that, by its perusal, some may be led to devote themselves to work in this deeply interesting field, in a very especial way committed to the Baptist Missionary Society, no other Protestant Mission-work being carried on throughout the entire district.

Are there no suitable young men at home who will offer themselves for this work? Brethren, we plead with you, and beseech you to give this appeal your prayerful and serious consideration.

Mr. Kerry writes:—

MY DEAR MR. BAYNES,—When one sees such powerful appeals in the HERALD on the part of the brethren on the Congo for fresh men, one wishes there were a Comber or a Bentley to do the same for India. This is an old mission, and has been kept well supplied. It is not likely to die down. Such may be the feeling at home; but to us, working among the people, the desire often comes, Oh, that we had more men! The harvest truly is plenteous, but the labourers are few.

This is a large district, as you know, and practically it is in the hands of one; for, though we are two, nearly all Mr. Anderson's time is taken up with the affairs of the churches. To properly man this part of your mission field, taking the Congo field as an example, you ought to have six more men, placed much in this way: two at Madaripur, two at Backerganj, and two at Pirijpur. These

places are nice distances from Barisal, and are the centres of large populations, which the present want of men causes to be left in darkness and the shadow of death.

This last July I paid a visit to a part which has been continually visited during the past three years by Messrs. Spurgeon and Edwards. I was received by the people as though they had never seen a missionary before. My words were listened to with great attention, and the Gospels I had with me were all sold in three days. I asked one man if he had heard of Christ before. He said, No—never. I was so drawn towards this part that I visited it again a few days ago. An open door and effectual was set before me. I do not think I have ever before had a more enjoyable time. The attention was fixed, Mahommedans as well as Hindoos receiving the Gospel with interest. I did not find that bigotry amongst them as I have in other parts.

Here is a promising field, only four miles from Piriipur, Mr. Baynes, and I have no doubt there are other parts like it. Such places ought to be systematically visited, which is impossible as we are at present situated. My longing and desire is to go again to this part; but in the meantime what are the other portions of this great field to do? Are they to be left in darkness and the power of the evil one?

We are *two* missionaries only to *three millions* of people. Place three men in the whole of London, and you will have some idea of our position. Again, Mr. Baynes, it is not we alone who are calling out for help. At one of the markets I visited, I met with a man who had paid great attention to all I had said when preaching. When I had finished he returned with me to my boat. On the way I asked him what he thought of Christ. He said to me, "Sir, I have liked what I have heard; but what can I learn of your religion when you only visit us once? If you could stay with us a week or so then we could learn something." This man teaches me how I ought to work. It is just the way I should like to work, but I feel my hands tied as it were. There are other places calling out as loudly, if not more loudly, for help.

I would that I could transfer my feelings concerning the salvation of these souls to the minds of the young men in our churches and colleges—the feelings that I have when I see the people around me, all of whom are benighted through want of light.

Paul's heart was stirred within him when he saw the whole city given over to "idolatry." Our Saviour was moved with compassion when He saw the multitudes round Him like sheep without a shepherd. I wish some of our church members could get a glimpse of the many multitudes who are yet in darkness, and whom we cannot reach because of our short-handedness. If they could only see it once I feel sure their hearts would be moved, and they would be stirred to give, if not themselves, at least the means for the support of others by whom the darkness might be dispelled.

I know you are greatly interested in our work here. You have been to this part of the mission field, Mr. Baynes, yourself, and therefore know something of Madaripur. I believe you yourself have expressed the wish that two missionaries might be stationed there. Last Conference I was hoping that it would be made an accomplished fact; but instead of it two new missions, as it were, were opened, one at Commilla and one at Mymensingh,† both very much wanted, I acknowledge; but it has left Madaripur as it was. I could say more, but will now desist, and leave the matter with you.

There are one or two other things I wish to mention before I close. The first is, I am very much in want of a box of homœopathic medicines. Very often sick people have been brought to me for help, and I have been compelled to send them away without. With a box of these medicines I feel sure I shall be able to do a great deal of good. The accounts our brother, Gogon Chunder Dutt, has given me concerning the blessings he has been able to bestow by the aid of his medicine chest have moved me to wish for one.

The second thing I wish to mention is how useful a magic lantern would be in my work. It would help to get me into the zenanas of the wealthy. If the slides could be on the Life of Our Lord, another set on the Life of one of the Patriarchs, &c., much teaching could be given in a simple manner. If some kind friends would supply me with these they would help me greatly in my work. I have seen a magic lantern advertised called the Pamphengos. It is one in which kerosine oil could be used. Such a one would in every way answer my purpose. Will any reader of the HERALD help in this way?

Glimpses of the Congo Country.

BY the kindness of the parents of Mr. Andrew Cruickshank, who left for the Congo Mission a few months ago, we are enabled to print the following very interesting extracts from recent letters received by them.

Writing from Luongo, on his way to Ngombe, under date of July 22nd, Mr. Cruickshank reports:—

“GEOGRAPHICAL FEATURES.

“Despite the blisters on my feet, the long grass and feverish walks, I have succeeded in making some observations, which I hope you will like. I am now about 200 miles from the coast. In my last letter to you I described the geological structure of our route so far as Boma. The same quartz-like and sandstone hills continued, with an occasional intermingling of granite outcrops, on either side of the river, until we arrived at Underhill. At that place the high table lands really commenced; but I will not attempt to describe the nature of the rocks or soil until my books arrive, as my geological knowledge is at present somewhat scanty. But there was a lot of yellowish sandstone and limestone everywhere. No doubt you recollect, before Livingstone discovered the wonderful structure of Central Africa, Sir Roderick Murchison ad-

vanced a theory that the whole centre of the Dark Continent was an elevated plain, depressed in the centre, containing vast lakes, which were drained off by rivers like the Nile and Zambesi (the Congo was then unknown). This hypothesis Dr. Livingstone confirmed in every particular, and, approaching from the south, got, as it were, to the bottom of the basin. His subsequent discoveries from the east coast showed hills—or rather mountains—rising higher and higher, until about 350 miles inland they terminated, and the Lake Nyassa proved more and more the truth of the tremendous elevated depression of the centre of Africa. Well, it is much the same on the west coast. How the hills rise on the east, of course, I cannot say; but on this side of the continent their formation is strange. From Underhill to Stanley Pool, about 200 miles, the country does not again sink

to sea-level, but remains from Under-hill to Voonda (about fifty or sixty miles' distance) at about an average elevation of 800 feet. Near Voonda we had to ascend a hill of about 400 feet high. This hill was a ridge, stretching as far as the eye could see north and south, and was very steep, with deep ruts in it—no doubt, waterways during the rainy season, but which looked, in the distance, like corrugated sides. When we surmounted this ridge we gradually descended until we were some 1,000 feet above sea-level; but this did not continue for long. We gradually rose again, until at this station, which is about on a level with the table-land, we are fully 1,200 feet above the sea. Further on (and it is only about eighty miles to Stanley Pool) I cannot learn that there is any rapid ascent, though they may be 1,300 feet there. There the highest point is reached (mind, I am not speaking of the hills now, but the plains), and for 1,100 miles one vast plain stretches towards the east coast, until a mountain range breaks the uniformity. Stanley Falls are met with; but these hills interfere but little with the theory. They soon cease, and on the other side of them we come to Lake Tanganyika, and further on, according to the most modern and, I suppose, most accurate maps, the first descent; then, further on, the second; and ultimately we reach sea-level once more. Thus both western and eastern coasts appear to be of the same formation.

“ TREES AND PLANTS.

“ But there are other things of an equally interesting nature. I noticed a peculiar-looking fruit growing wild, which the natives told me was ‘good for chop’—that is, good to eat; but as I did not see them eating it, I did not commence. It has a hard, prickly husk; the inside is of a deep red

colour. Some of them are about the size of my fist. I now find that by a slight chemical process tannic acid can be made from it. This acid is a specific when you suffer from the complication I had in my last fever, so it may prove very valuable out here.

“ Another strange plant is, I believe, of a carnivorous nature; it is a sort of creeper, bearing a bright yellow flower—in fact, almost an orange hue. When closed it is about the shape and size of an egg; when open it looks very like a tiger lily. It spreads out into four separate petals, each bearing a quantity of bright crimson seeds on their inner surface, the whole, both petals and seeds, being covered by a thick, transparent, gummy substance. When the flower is open, of course, all this sticky surface is fully displayed; but woe betide the inquisitive insect which the red and yellow might attract! The gum would hold it like grim death until the four petals closed upon it, and remain closed until its victim is entirely consumed; then it reopens for another victim. Such a curiosity would have pleased Professor Darwin, would it not?

“ I have also seen a good substitute for boxwood; but more about that when I have made a few experiments. You would be astonished at the luxuriance of the country. The rich valleys are glorious. Hemp and cotton grow wild, but the natives are so lazy that they will do nothing with such gifts. The hemp they treat in a peculiar manner after plucking, and smoke it (it has much the same effect as opium); while the cotton just rots away. The cotton plant has a yellow flower, at first sight not unlike a half-opened rose-bud; this dies away, and is succeeded by the raw, woolly-like cotton. I enclose the contents of one stem. It looks very beautiful to see the pod-like base, with its mass of white all

hanging over it; a whole tree has the appearance of being covered with snow.

“OUR RESPONSIBILITY.

“We missionaries have a responsible work before us, having to teach the people how to use God’s gifts aright. I cannot but think that a country bearing such valuable fruits must have a glorious future before it. The pre-

sent generation of missionaries will perhaps see but little fruit of their labour. Ours is the work of faith, working in the midst of darkness and difficulty; ours is but the pioneer work, but that work *must* be done. When we have passed away, and others succeed us—when the seed sown shall commence to grow, I think, what a land for Christ this will be!

After giving an account of several attacks of fever, and of his almost complete recovery, Mr. Cruickshank closes his letter by saying:—

“I trust, my dear mother, you will take no other view of this letter than that of profound thankfulness to Almighty God for His marvellous loving-kindness to me. No one on earth can tell how I feel on this, mother; it is between God and myself *alone*.

“Now I ask you all to pray without ceasing for me, that spiritual health and strength may be abundantly supplied me, that I may faithfully go forward unto the end and finish the work He has given me to do.

“I thank God and take courage; the worst is now over. The first fevers of a new arrival generally show how he can stand the climate, and I am told I have stood mine as well as any of our veterans; so you need not be over anxious.

“You will see that I am not at all melancholy; in fact, I never felt happier in my life, for I have the clear conviction that *I am doing the Lord’s work.*”

What a Testament found in the Water did.

IN 1854 before any treaty with England, an English fleet of war came into the harbour of Nagasaki, Japan. The commander-in-chief of the native troops gathered to watch the newcomers was accustomed to go out in a boat to see that no secret communication was attempted. One day he found in the water a small pocket Testament, and was very anxious to know its contents. He learned from some Dutch interpreters that it told about God and Jesus Christ. This only increased his curiosity to understand it all, and he finally obtained from Shunghai a copy of the Chinese translation.

Wakasa, as he was called, began the study of the Testament and induced four others to join him. One of these was a brother named Ayabe, and another a retainer, named Montono. In 1862 Ayabe came to Nagasaki, from his home in Saga, for further instruction, and was taught by Dr. Verbeck. During the following spring this man came to Dr. Verbeck at night and warned him of danger, if he did not leave at once. They fled to China and remained there till the serious troubles which followed were ended. Ayabe afterwards left Nagasaki, having received a government appointment; but in a short time Wakasa sent

Montono (who had learned to read English) with instructions to read over and get explanations of such portions of the Scripture as they could not understand. In this way the Bible-class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki and returning with the desired information.

On the 14th of May, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the province of Hizin had arrived and desired an interview. To his great joy these men proved to be Wakasa and his brother and Montono. At the time appointed Wakasa and his train appeared. Two of his sons were also with him. These men had evidently received the Word with all readiness of mind, and now sought only some more light in regard to Christian character and customs. After a long conversation on the power and love of Christ, Wakasa requested that he and his brother should be baptized. It was well known that such an act would be perilous, as the law of the land prohibited the Christian religion. Montono also desired baptism. Dr. Verbeck warned them not to entertain superstitious ideas concerning baptism and told them of the sacred obligation of those who received it. Without hesitation the request was repeated, with only the provision that it should be done in private, as it would not only endanger their own lives, but their families also.

The following Sabbath evening the three men appeared. Their retainers had been dismissed, the shutters closed, and after some words of exhortation, they were baptized and partook of the sacrament. "Now," said Wakasa, "I have what I have long been heartily wishing for." He then told

the story of the book found twelve years before in the harbour of Nagasaki and all that it had led to. Wakasa returned home rejoicing in the love of God and the presence of the Holy Spirit, and Dr. Verbeck removed to Tokio.

In April, 1880, there appeared in the Nagasaki congregation two strangers, one of whom was evidently a lady of high rank, and her attendant. They gave the most strict attention, and after the services were introduced as the daughter of Wakasa and her former nurse. Early the next day they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer and a few portions of the Scriptures which Wakasa had written out in simple characters.

Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married, and was now living with her family at Nagasaki. Since Dr. Verbeck had left, she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka she did not wish to leave until she had received baptism. So she sent to Saga for her old nurse and together they set out to find a missionary. After some days they chanced to find a shop where Scriptures were sold. On opening the Gospel of Matthew they recognised it as something they had already learned, and purchased a full supply of Scriptures at once. This was on Saturday.

On the next day they appeared at service, and desired baptism at once. After satisfactory instruction and examination the lady appeared with her husband, who listened attentively to all that was said, and the two faithful women were baptized. The

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old nurse returned to Saga and taught a small school of girls, and soon opened a class of women for the study of the Bible, and after a time began a Sabbath-school with the Bible-class as teachers. There are now about twenty professing Christians in that town, and the most of them have been brought to Christ through her efforts. Among the believers was a son of Wakasa.

The daughter of Wakasa went to Osaka with her family, where she was soon a leader in Christian activity and benevolence. When her husband returned from a trip to some island and reported that he had found a people without any religion, she went to the pastor and begged that some one would go and teach them, and offered

to pay one-half the salary and expenses. She has returned to Nagasaki, and is now a regular attendant with her family upon the church there.

Lately, when Dr. Verbeck was acting as interpreter at a meeting in Tokio, a man came to him at the close and said, "I am Ayabe, the brother of Wakasa." Since his baptism he had been in the army, and during all these years had carried the Bible with him, reading it daily. The next day he came with his only child, a daughter of fifteen, and asked that she might be baptized. Ayabe has recently confirmed the above narrative. His family are now connected with the church in Tokio, and it is his earnest desire to devote the rest of his life to spreading the Gospel in Japan.

Annexation of Victoria, West Africa, by the British Government.

OUR readers will learn, from the following letter from Lord Edmond Fitzmaurice, M.P., the Under-Secretary of State for Foreign Affairs, that at length the British Government has complied with the oft-repeated appeal of the committee of the mission to take over the settlement of Victoria, and establish there a regular form of government:—

"Bowood, Calne, Wilts, *September 25th*, 1884.

"DEAR MR. BAYNES,—I am directed by Lord Granville to inform you, in reply to your communication of the 22nd of September, that Consul Hewett, acting under orders received from Her Majesty's Government, took possession of the Victoria Settlement, Ambas Bay, on the 19th of July last, and that that place is now British territory.—I am, dear Mr. Baynes, yours truly,

(Signed) "EDMOND FITZMAURICE.

"To Alfred Henry Baynes, Esq.,
"Secretary Baptist Missionary Society."

Hindoo Boys at Play.

BOYS will be boys, whether they live in England or India. Hindoo boys are as fond of play as other boys, and have all sorts of games amongst themselves, such as marbles, kite-flying, top-spinning, &c. One of their games is to put a lot of sweetstuff, parched rice, and other eatables into a paper bag, and then hang the bag on to the branch of a tree. Then, by turns, the boys being blindfolded, stick in hand, walk towards the bag and



HINDOO BOYS AT PLAY.

strike at it with the stick. Of course, they often miss it, and their missing causes great amusement to their companions. When, however, the bag is at last burst open, and its contents fall to the ground, all of the boys fall to scrambling for them. Treats at Christmas time, and on other occasions, are given to boys and girls attending mission schools.

When you next enjoy your summer-trip into the country with your kind teachers and superintendent, please remember the thousands of boys in mission schools in India, many of whom live in homes much worse than yours, and have very little to make them happy.

Mission Songs.

UP AND DOING; OR, THE BLESSED NAME.

“THE longer I live the more deeply am I impressed with (humanly speaking) the terrible injustice of doing so much for thousands at home who have so many opportunities of hearing of Christ and accepting Him as their Saviour, at almost every corner, and so very little for the millions abroad who have never heard of His *blessed Name*. Ought we not, ALL OF US, TO BE UP and doing!”—“A Friend” in THE MISSIONARY HERALD, September.

“UP and doing!” Art thou sleeping,
Sleeping in this world of sin?
O, awake! the Master calls thee;
Let His love prevail within.

Think, O Christian, of the millions
Who have never heard Christ's
name;
Sinking, perishing in misery;
Let thy faith now blush for shame!

Christian, dost thou know the
meaning
Of that great and blessed Name?
Is it to thee more than honour,
This world's favour, wealth or
fame?

In it hast thou found salvation,
All the love of God can bring—
Lifting thee above all darkness,
Over sin and death a king?

Think, then, of the myriads dying,
Bruised and broken, pierced by sin;
None to pity, none to heal them,
Foes without and death within.

See them as they pine and languish,
Hopeless, far from all relief;
Men and women, brothers, sisters—
Listen to their silent grief.

Brighton.

See death's battle, how it rages,
Mark the myriads as they fall;
Hear God's servants, faint and weary,
As for Christian help they call.

O, young soldiers! true, courageous,
Listen to your Captain's voice;
To these fields of war now hasten;
Lo, He calls you! haste! rejoice
By the love through which He sought

you,
Through His death, by which you
live,
Up, His bleeding footsteps following,
To His work your best now give.

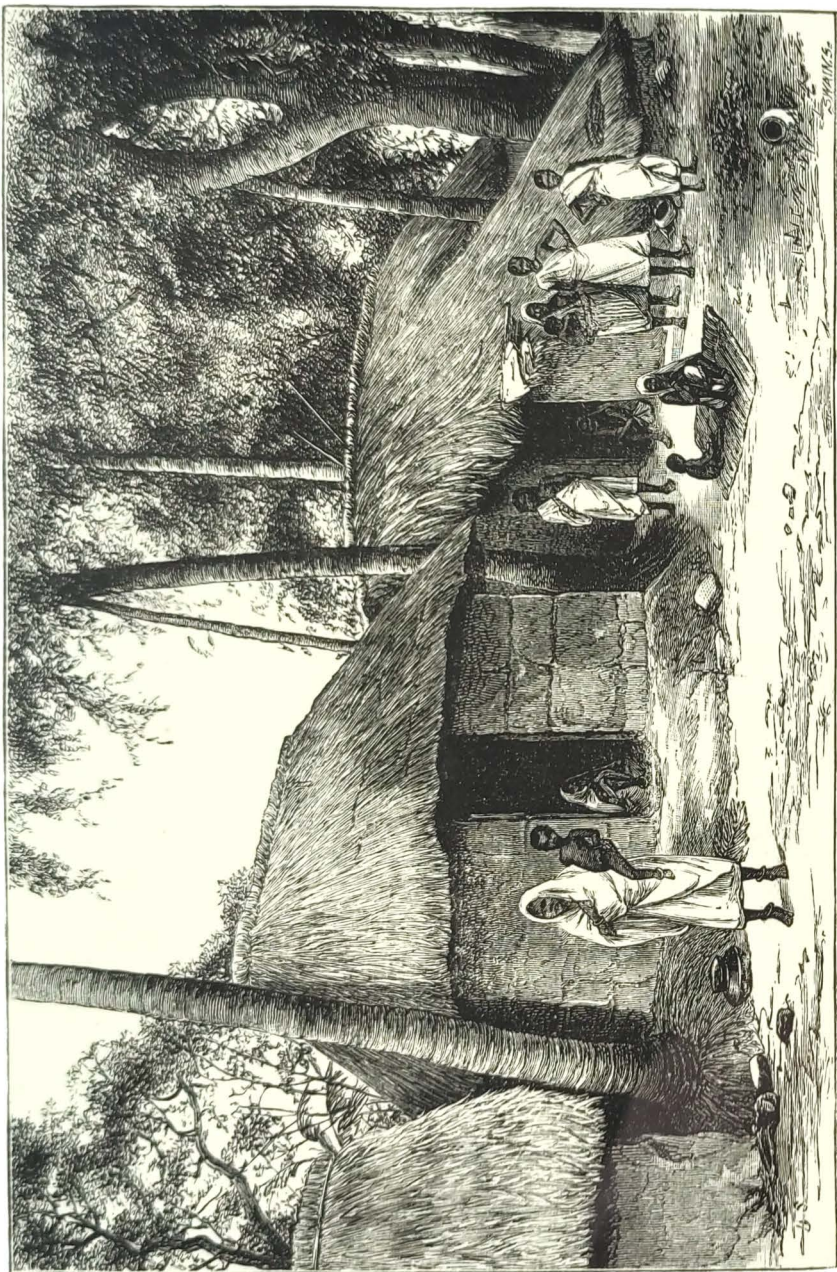
He will bless, uphold, and guide you,
To your conquest all grace bring;
Give you here to share His glory,
Yonder crown you as a king!

Brethren, has the Captain blessed you,
Filled your coffers with His gold?
Are you now for active service,
Far too weak, perhaps too old?

Open thou your hearts and purses,
Pray, and give what He has given;
Thus, through Christ's young valiant
soldiers,
Fight, and guide the lost to
heaven!

W. POOLE BALFERN.

[THE MISSIONARY HERALD.
NOVEMBER 1, 1884.]



A BENGALI HOMESTEAD. — (From a Photograph.)

The Homesteads and Home-Life of the Poor in Bengal.

BY THE REV. T. R. EDWARDS, OF SERAMPORE COLLEGE.

A BENGALI homestead generally consists of three or four huts arranged on three sides of a square. Sometimes the whole square is enclosed, leaving a passage only for entrance. This enclosed space is called the Uthan, and is used for treading the paddy from the straw, for drying the paddy after it is boiled, and for various other domestic purposes. Here, too, at feasts, the people sit and gorge themselves, and on other joyful occasions the bands of singers employed perform to the admiring gaze of the crowd.

Of the houses arranged around this square, the first and most important is the dwelling-house. This is higher, longer, and better made than the others. In this the family sleep and keep all their valuables. In front of it there is a little verandah, where in the cool of the day the peasant sits enjoying the breeze and his dearly-beloved hookah; here, too, he receives his visitors. For the benefit of those who do not know what a hookah is, I give a drawing of one. It is used for smoking tobacco, and is in universal use amongst the people. The smoke is drawn from the top of the stem



HOOKAH.

through the water in the bowl, and is thus purified. The stem pierces the bowl below the surface of the water. The mouth is placed at side near the stem, where a small hole is visible in the bowl, and by means of suction the smoke is drawn down through the stem, then up through the water into the mouth. Natives are, with scarcely a single exception, smokers, and are regular slaves to the "weed." The tobacco is prepared in a curious way. It is bought in the leaf, then it is chopped up into bits, mixed with treacle and kneaded diligently, and finally rolled into a hard lump. When required, a small portion of this is placed in the earthen head at the top of the hookah, on which a live coal is placed. All is then ready for a delicious pull. The bowl is made of the hard shell of the famous cocoa-nut. So devoted are the Bengalis to this hookah, that they invariably rise in the middle of the night to smoke, as well as taking a long pull the last and first thing on going to bed and on rising.

The next house of importance to the dwelling-house is the dhenkee and cook-house. The dhenkee is another instrument of universal use for husking

paddy. Rice, before it is cleaned from the rind, is called paddy. Here is a rough drawing of the famous dhenkee.



DHENKEE.

A wooden mortar is firmly fixed in the ground; in this a pestle rises and falls. The pestle is fixed at right angles in a heavy horizontal beam, which, again, is balanced on upright posts firmly fixed in the ground. In working it, the person places one foot on the end of the beam furthest from the pestle, and presses it down, and then lets it go with a jerk. This causes the pestle to fall with a thud into the paddy in and around the mortar. All rice is pounded

in this way before it finds its way into the market. It is very hard work to keep on pounding paddy in this way; yet this work is done entirely by the women. Those who grow large quantities of paddy have a vast amount of labour to prepare the rice for the market. When out in the villages, about eventide, the sound of the dhenkee may be heard going "thud-thud" in all directions. The housewives are then preparing rice for the evening meal. Before the paddy is thus pounded it is boiled, and then dried in the sun. This facilitates the husking process. The best rice, however, is not boiled, but simply well dried in the sun, and then husked. The labour of husking in the latter case is, however, much greater. This is the rice generally eaten by Europeans in this country. Hindoo ladies, too, on becoming widows, are allowed only to eat this, and only one meal a day. This, of course, would be no hardship to them were they not forbidden ever to taste any fish, without which no Bengali meal is perfect. The dhenkee is sometimes in a shed attached to the cook-house, or in a hut by itself.

The cook-room, as the name implies, is used for cooking the midday and evening meals. It is here all the skill of the Bengali housewife is brought into play. And the chief of all Bengali dishes is the *curry*. And, truly, a well made curry is delicious. The great objection of Europeans to them generally is that they are *too hot*. Sometimes chilies are used in such abundance that tears are brought into the eyes of the partaker. The greater the respect Bengali women have for you, the greater the amount of this fiery spice they put into your curry. The grate used in cooking is of very simple construction, but, at the same time, is very effective and economical. A hole, about a foot deep, is dug in the ground, clay is then used to make a rim, nearly all round, to the height of about half a foot. On the top of this rim the *ree n bara* (earthen vessel used in cooking) is placed. Through the side of the

rim where not joined the fuel is pushed. It is astonishing with how small an amount of fuel, and in how quick a time, cooking may be done with this simple grate. In the picture accompanying this there are two of these grates. One of them has a barree upon it, nearly at the foot of the woman standing with the child on her hip, and the other is only two yards distant on the same side. Near the empty one is a quantity of branches ready to be used for cooking the evening meal. The fire is ablaze under the barree in the other one, only, of course, it is not to be seen.

The other important hut in most Bengali homesteads is the cow-house. Here the cattle are kept and fed. This place is generally open all round. In districts where the country is flooded in the rains, cattle are kept tied up in this hut for many months together. They get for food a species of pulse-together with rice-straw, or grass, brought by boat from some distant swamp. Being thus confined, and getting but little food, the cattle, in the rainy season in swampy districts, present a most wretched appearance.

These comprise the chief huts in a Bengali homestead, except that in the case of well-to-do peasants a store-house may be found, where rice and other products of the soil are stored.

However, there are great numbers of natives who cannot boast of all the comforts enumerated above, and have only just one hut, and that of the smallest and simplest construction, for a home. Such dwellings are romantic and bearable in the dry season, but no words can describe their wretchedness in the rains. Of such houses the picture will give some idea. What would some of my readers think if they, with a large family of children, had to live in such hovels? This is all the dry space a family has in the rainy season, and this is oftentimes not very dry. The air is so saturated with moisture that the floor becomes damp and greasy, and every article of clothing in the house becomes limp and mildewed. Then the cooking cannot be done out of doors, but has to be done in the hut. You may imagine the result. The damp wood fills the hut with smoke almost to the point of suffocation. And although the native will bear a perfectly astonishing amount of smoke, I have seen even them decamp. These houses have no chimneys and the smoke is allowed to find its way out the best it can. This it does through the thatch roof, and this makes the passer-by, unacquainted with the fact, think the houses are on fire. Very seldom are there any windows, when there are they are made of wicker-work. Inside these hovels are very dreary. Everything overhead is black as ink with large accumulations of soot. Long cobwebs, thus blackened, threaten to drop on your head. In huts of this description all the inmates sleep on the floor, with only a reed mat or two under them, and have to bear as best they can the attacks of the mosquitos. People a little better off, with larger

houses, have generally one half of the house set apart for sleeping purposes. In this half they have a kind of raised platform for bed extending over the whole area. Here the whole family sleeps with one immense mosquito curtain over them to keep away that insect pest. Each of the older members of the family seems to have a special bolster for his own particular use, and this, by long use, gets black with dirt and grease. On the death of that member the bolster is thrown away and never more used. In passing along the river-banks, while on my itinerating tours, I have often seen these relics of death. Bengalis go to sleep very late at night and rise early next morning; almost all, however, invariably take a nap during the heat of the day.

There is a good illustration in the picture of a custom strange to us, but universally prevalent among the Bengali women, of the way in which they carry their children. They do not carry them in their bosoms, as European mothers do, but with the left arm, the child sitting straddle-legs on their hip. The right arm is thus free to go on with their household duties. Perhaps European mothers will take a hint from this that they need not use both arms in nursing their children, but by imitating the Bengali mothers they may have the right hand free for any purpose they choose. Strange, that mothers of different nations seem to have different ways of carrying their young. Women on the Himalayan hills carry their children in baskets on their backs when they have them; and when they have no basket they carry their children tied straddle-legs on their back.

These poor women, as seen in the illustration, have but one article of clothing on their bodies. This is a long wide cotton cloth. This cloth they fold first around their bodies, and then bring it over the shoulders and head. It is a very clean dress, but awkward in walking. A modest woman always keeps her head well covered with her cloth. It is almost impossible to see respectable women's faces as they pass in the street; such would consider it the greatest immodesty to be too free with views of their faces. Even women old and ugly, whom no one in the world would desire to see, are even more careful than younger women in this respect. I do not find fault with them for being modest; but I think this is a false kind of modesty, and really means nothing after all. Our Christian women adhere tenaciously to it, notwithstanding all our remonstrances. On one occasion I had a number of female candidates for baptism, whom I was examining, and I could not for the world get them to look up and take their cloths from their faces. The preacher remonstrated, and even their own husbands remonstrated; but it was all to no use. This false modesty is a real barrier to doing much work amongst the women.

Two or three in this group are trying to hide their faces, and it was with considerable difficulty I could get the central figure to let me have a peep

at her face when taking the photograph. Still, the very poor women are not so stringent in their observance of this custom, as may be seen from several figures in the group allowing as full a view of their faces as nature ever intended.

Bengali women are very fond of ornaments; generally silver. They wear bangles on their arms, great massive rings on their ankles, necklaces, earrings, nose-rings, and such like. Considering the great value of ornaments women carry about their persons, it is perfectly astonishing that more robberies and murders are not committed than there are. His wife is the poor man's bank. If he is able to save any money he invariably buys ornaments for his wife. These ornaments he can sell again, if need be, for almost the exact amount he gave for them. He is thus able to keep his money safely, and to please his wife into the bargain.

I must now close this description, though there is much remaining to be said. The straight trees in the picture are cocoa-nut palms, the other trees are mango and tamarind. The picture was taken near Serampore Railway Station, on the Grand Trunk Road.

Serampore College.

T. R. EDWARDS.

Tidings from Japan.

THE Rev. W. J. White, of Tokio, Japan, reports by a recent mail:—

“Our work here, you will rejoice to hear, is at present very encouraging. I do not think it has ever looked so promising and hopeful as it does just now. We have been exceedingly troubled, and the little church at Honjō has passed through a season of great trial, but the good Lord is making the present a time of great rejoicing.

“BAPTISM OF SIX CONVERTS.

“We have had the privilege of baptising six converts—three men and three women—within the last month. One of the women is the wife of a senior member of the church, and was for a long while undecided, but has at length yielded to the Saviour. The other two were mother and daughter. The daughter is a child, not yet twelve years old, but she has given most reliable evidence of having been

born anew by the power of the Holy Spirit. At her examination one of the brethren put the question, ‘Do you love Jesus?’ ‘Yes! indeed, I do,’ was the immediate answer. Do you love Jesus more than you love your mother? asked another. A pause for a moment, and the answer was given, ‘I love Jesus, but’—turning towards her mother who sat by her side—‘I love my mother, too.’ We understood her meaning. ‘How long do you intend to be a disciple of Jesus?’ was asked. She looked apparently surprised at the question, and answered quickly, ‘All my life.’ At her baptism last Friday, I gave the dear child for her motto, ‘All my life for Jesus.’ Yes, she is a little child, but she has heard her Saviour say, ‘Suffer little children to come unto Me,’ and she has come to Jesus with the intention of giving Him

'all her life.' The confession of her faith in Christ brought tears to the eyes of many, and especially affected my wife, under whose teaching she has been led to the Saviour.

"CHEERING TOKENS.

"After the evening service on Friday last, another came forward and applied for baptism. He is a young man who has regularly attended our services during the past two or three months. There are four others who will probably come forward during the next month. Besides these, there are many others in whose hearts the leaven of truth is working, and who, with the Spirit's blessing, will in due time become the disciples of our Lord Jesus. From what the good Lord has already wrought, and from the many indications which there are at present, this year gives hopes of being by far the most fruitful since our work commenced. Indeed, in all the churches there are the signs of a mighty progress.

"BLESSINGS IN STORE.

"The present in Japan is 'big' with responsibility—the wonderful opportunities offered make it so. It seems to me, therefore, in view of the present hopeful and encouraging con-

ditions, to be clearly the duty of our English Baptist Churches to strain every nerve to give this interesting people the truth of Christ as it stands revealed to us by the sacred Scriptures.

"Having regard to the church of the future in this land, we should at least discharge the obligations which clearly rest upon us of establishing in Japan a New Testament Church, which, under the blessing of God, shall, in the years to come, exert a mighty influence for the cause of truth.

"If the church will but rise *at once* to answer the calls Japan is making upon her to-day, there is no reason, humanly speaking, why this empire should not be Christianised within the next twenty years; and, probably, before even such a brief period shall have elapsed, Japan in turn may become instrumental in giving the Gospel of Christ to Corea and China.

"With numbers of consecrated men and women who are ready to give themselves to Christ for this service, it does seem to me too pitiful that the only obstacle to their being sent forth on such a noble errand as that of bringing lost sinners to Christ is one of *Pounds, Shillings, and Pence.*"

Sir Francis de Winton on the Kwangu.

FROM *Le Mouvement Géographique*, a Belgian geographical newspaper, October 5th, 1884, we quote the following notice:—

"On the 7th July Sir Francis de Winton left Leopoldville by the s.s. *Peace* of the Baptist Mission; Messrs. Comber and Grenfell of the mission accompanied him. The Administrator-General has visited the stations (A.I.A.) of Kimpoko, Mswata, and Kwa Mouth. He next explored the Kwangu River, which he ascended for five days. The Kwangu is one of the most important

affluents on the left bank of the Congo. Some parts of its upper course and its confluent are known. At its mouth the river enters from a north-easterly direction; it is about 350 metres (384 yards) in width, and a mean depth of 9 metres (29½ feet). The north bank is inhabited by a tribe of the Bafeimo. There is no large village until Mbo is reached, situated 50 kilometres (31 miles) from the junction of the Kwangu with the Congo. The inhabitants are very peaceful. Beyond the town the river widens, great islands, low and sandy, appear, leaving between them narrow channels accessible only to steamers of light draught.

“The third day the expedition reached the great village of Mbusi, extending nearly 4 kilometres (2½ miles), and composed of small clusters of houses; the natives who inhabit it belong to the Wabuma tribe. Their chief is a woman named Muakobe, who received the travellers cordially, offering to them sites for the establishment of a station. These Wabuma are fishermen and also great traders. They go down to Stanley Pool, there to exchange the products for cloth and other European merchandise.

“Above Mbusi, the Kwangu bifurcates. The branch coming from the south is the Kwangu proper; that which flows from the north-east comes from the great Lake Leopold II, discovered by Stanley in April, 1882.

“Near to the station (A.I.A.) of Kwa Mouth, Sir Francis passed over to the right bank of the Congo, and paid a visit to M. de Brazza at the French Post of Nganchu. Then quitting the ‘Peace’ and the two English missionaries, who continued their voyage towards the upper reaches of the river, he took passage on the s.s. *Royal*, and returned to Leopoldville on the 19th of July.

“The most perfect order prevails there. The reports from the International stations are highly satisfactory; from Bolobo Lieut. Liebrechts writes, under date of May 18th, ‘The country is everywhere quiet.’

“From the Bangalas, M. Coquilhat writes on June 25th:—‘Peace has not been disturbed for a single moment. The understanding is perfect between the king and me, between his subjects and my men.’

“‘As to the natives,’ writes Mr. Van Gèle from the Equator, July 1st, ‘I am quite reconciled with them.’

“Mr. Glave writes from Lukolela, July the 13th, ‘All the villages around are quiet and thoroughly friendly.’”

From Monghyr.

JOY AND SORROW.

BY THE REV. THOMAS EVANS.

HOW often it is that joy and sorrow follow each other rapidly.

Yea, and what a comfort it is when we can derive joy out of our sorrows—a blessed process which is the peculiar portion of God's people only—to whom “all things work together for good.”

OUR JOY

Is the conversion of a Zenana lady, who is a Brahminee and a person of education and intelligence, and a native of Bengal. Miss Bourne, who has been instrumental in leading her to the Lord, will very likely write a full account of this interesting case of female conversion, to the Committee of our Zenana Mission in London; but I wish it also to be noticed in the HERALD, as I consider it a very genuine and encouraging case.

Some months ago, a native gentleman in Government employ, who was years ago educated in the late Dr. Duff's College, in Calcutta, called to see me, and asked if any of our Zenana Mission ladies would kindly visit his sister, who had recently come with him to Monghyr.

This request was gladly complied with, and Miss Bourne found the “sister” a very sharp and intelligent lady, and a defender of the faith of her fathers—yet willing to hear of the truth as it is in Jesus. For some time she argued, and pleaded strongly for the gods of the Hindoos, and against Christianity; and, though Miss Bourne is well able to cope with general objections, she found this Bengali lady and her brother quite as much as she could well manage. But, as time passed on, the light of truth began to dawn on the

“sister's” mind. Miss Bourne asked me for a copy of the Gospel of John, in Hindi, to give her to read. I had my doubts as to her ability to understand the spiritual teachings of the Gospel of John, but, strange to say, she had not got to the end of it before she candidly confessed that the reading and the study of this precious portion of God's word had fully convinced her “that Jesus Christ is the *Son of God* and the *Saviour of the world*.”

She also said she was “ready, at any sacrifice,” to openly profess her faith in the Lord.

The difficulty now was her brother. She is a young widow with one child and entirely dependent on her brother for her support. Little did he dream, in asking a Christian lady to visit his sister, that in a few months the sister would herself become a Christian, but so it was; and now her great fear was that, as soon as her brother would find out the state of her mind, he should at once remove her beyond the reach of all Christian people, and Christian influence. So her great wish was to be removed from her brother's house, and baptized *at once*, while he would be away on duty, “for,” she said, “my brother will never give his consent.”

To this plan we would not agree, and she was told that the first thing to do was to tell her brother frankly all about it. To this she greatly objected, fearing, no doubt, that he would put every possible obstacle in her way to profess her faith in Christ. At last she consented to let the brother know, who, when he heard, seemed very vexed with her, but did not say he would actively oppose her. I sent for him, and had a

long conversation, in which, I must say, he showed a very commendable spirit. He said, "I am sorry my sister is taken up with such views, but I am not surprised, for I was myself, in my youth, on the verge of becoming a Christian, when my parents took me away from Dr. Duff's school and put me under other influences, which have now brushed away all thoughts of Christianity. My sister is in want of nothing that I can supply her with; she is a very intelligent girl, and, as I think she must be *sincere*, I will not oppose her, though her baptism will bring great disgrace upon me and the family; yet I would rather bear all that than try to frustrate conscientious convictions."

I think these words of her brother will be admired by all who read them. He is a perfect native gentleman, and very intelligent. I could not help almost weeping at his own sad confession about himself. Rather than allow him to become a Christian, his parents, seeing he would not be satisfied with the folly and grossness of idolatry, got Freethinkers to lead him into the tangles of infidelity, and he candidly said that now he "believed *in nothing!*" May the Good Shepherd follow and again bring home on His own shoulders this wandering sheep.

Now the sister's path seemed pretty clear, and she stood astonished at her brother's moderation. Still she was anxious to make no delay in her open and public profession. But we all advised patience and further instruction. At last, arrangements were being made for her removal, as the brother said "she could not possibly live in his house after her baptism." Mr. Dear, our ever-ready and liberal friend, ordered a house to be got ready for her, but just at this juncture she was taken ill with small-pox, so that considerable delay was inevitable, and,

as I had to leave for the hills, I had not the pleasure to baptize her, but this was done by my young colleague, Mr. B. Evans, when an address was delivered to a chapel full of people (chiefly natives) by our venerable brother Broadway, of Patna, in the native language, after which our young Bengali sister was "buried with Christ in baptism," and before many of her country people she "witnessed a good confession."

The double joy of her conversion is the fact that this sister in Christ is fit and anxious *at once* to be engaged in the Lord's work, to go forth to the Zenanas and tell her native sisters of all the Lord has done for her. May she prove a bright star to lead many a wandering soul to Christ. Amen.

OUR SORROW.

Soon after my arrival in Monghyr I had the pleasure to baptize our good sister "Goalab" and her husband.

"Goalab" may well be compared to that penitent soul who stealthily approached to the Saviour's feet while he dined in the house of "one Simon." She, like that woman, who "was a sinner," often washed the Master's feet with her tears. Never did she speak to me about the great love of Jesus to her but she wept in gratitude, and would often say, "Think, sir, of what Jesus has done for *me*. He lifted me out of the pit of sin and miry clay, and took such a sinner as I am into His blessed holy arms. Oh! the mystery of His love and the power of His grace. My Lord, and my God, how can I show my gratitude to Thee?" &c. She soon found a way to show her gratitude. Without a word from me or my wife, she began to collect girls to her house in the bazaar, and to teach them the Way of Life. The parents did not like the children to go, but Goalab was so kind to them that once they got to know her the

girls *would* go. She would sit down with them on the ground, teach them to sing Hindi hymns, to repeat passages of the Scriptures by heart, as well as speak to them about the love of God in Christ.

Soon we opened here a Sunday school, and afterwards a flourishing day school. The girls were now taught to read and write, and at last the work was taken up, or rather given over to, our Zenana Mission, and for some time funds and fancy articles came out for it from our friends at Accrington, while now it is also supported by the Zenana funds.

Goalab was the honoured instrument of leading some of these girls to Christ. One especially, after her marriage, suffered almost a martyrdom for Jesus. Her husband would have her repeat the name of Mohammed. She refused. He gave her a sound thrashing. Still she said, "You may beat me, but never will I call on Mohammed. *Jesus* is my Saviour, and I will give my life for Him." The husband got enraged; he hung her up to a beam by the hair of her head, and there he gave her the second beating, saying, "Now then call on the prophet." Her firm reply was, "*Never! Never!* Kill me you may, but get me to deny Christ, my Saviour, *you cannot.*" At last he gave up in despair, and said, "It is no use; she won't yield." She is now a happy mother, and the husband, if not converted, is,

at least, an admirer of his wife's religion, and he no longer molests her.

Nor is she the only one to whom Goalab has made known the way of life. All the thirty girls in the school were taught salvation by faith in Jesus, and we have reason to hope that not a few of them may yet "be found in Christ."

The work went on hopefully, and Goalab (which means a *vase*) was in her glory, beaming with joy as she would say, "They will some day *all* be brought to Jesus."

But, alas! she is now no more on earth. While asleep at night on the house-top she rolled over the bed and fell in the court below, breaking both her arms. One arm was amputated, but inflammation set in, and our devoted Goalab, after a few days' terrible suffering, was called *home* by the Master—"The Master is come, and He calleth for thee."

This sad news has reached us here at Mussoorie. I wrote her a long letter, as soon as I heard of her fall, but it was *too late*—she was gone to the land of light and love, "to be with Christ, which is far better."

Thus we find it in life—joy and sorrow, pain and loss, day and night; but, there is a land where all are **EVER** happy, for "*There is no night there.*"

THOMAS EVANS.

Tidings from Khoodnea.

THE Rev. Gogon Chunder Dutt sends the following report by the last mail:—

"I spent nearly two months (June and July) in visiting our southern churches and most of the churches in

Barrisaul. We have had to work very hard, and our visit to Barrisaul, I believe, was not in vain in the Lord.

Ram Ch. Ghose, one of my helpers, left to-day to teach a class at Deghalia (Barrisaul), where grown-up people will be gathered together. The object of this class, as you are aware, is to train agents who will be supported by their secular employments, and work in the vineyard of the Lord. Mr. Anderson will inform you how far we succeed. Mr. and Mrs. Anderson are working very hard to lift up the people of Barrisaul. May their valuable lives be spared for the glory of the Master.

“A DAY’S WORK.

“On the morning of June 13th, a Mohammedan came to me and requested me to visit their village and give medicine to some of the patients there. We went to the village with our chest of medicine and the Bibles. We found thirty to forty men, women and children waiting for us. We having offered a prayer, began preaching the Gospel, and soon after commenced dispensing medicine. Gradually the number of the patients as well as the spectators increased, and we stopped for a short time to give medicine, then began again to sing our Christian hymns and preaching. We were so taken up with our work that we forgot to return to our boat to take our midday meal. At 2 p.m. the villagers, seeing our hard work, brought various sorts of fruit of the season to satisfy our appetite. We eat everything brought to us, and again commenced our work from house to house. Every well-to-do villager requested us to visit his house; we could visit only few houses, however, in our limited time, where we gave medicine and preached the Gospel, and returned to our boat in the evening. The name of the village is Goalpara.

“A GOOD EXAMPLE.

“We had a very large meeting at Shollabunya in connection with our Dhurmo Reddipony Shobbha. After the religious service a collection for supporting our preachers* was made, when Brother Simeon got up and gave five rupees, tied in a piece of rag, telling us the following incident: ‘Brethren, our youngest child, when suffering by fever, we gave him all sorts of medicine, and promised to pay five rupees after his recovery to our Dhurmo Reddipony Shobbha for the extension of Christ’s kingdom. It is, however, clearly the will of God that our child will sleep in Jesus and will be in heaven. I now give this five rupees as token of gratitude for the Christian consolation which we have experienced since the death of the dear child.’

“DEATH OF AN ALMOST CHRISTIAN.

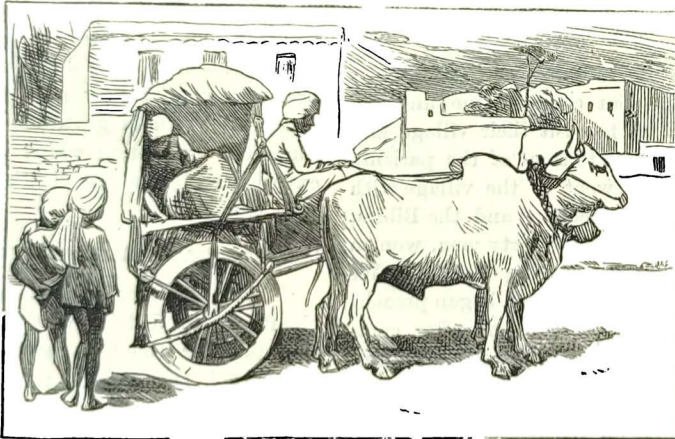
“Ishur Chunder Nath, a rich merchant of this district, was an almost Christian for the last twenty years. He heard the Gospel through our instrumentalities, gave up idol worship, used to pray like Christians and read our books, yet he was not a Christian and member of the Christian church. He was addicted to the vice of taking opium. For the last twenty years he tried hard to give it up and become a Christian, but failed. At the time of his death he requested his two sons to bury him like a Christian. The second son (who is also an almost Christian), in accordance with the wish of his father, dug a grave and buried him; but his eldest son, to please his Hindoo friends, during the absence of his brother took out the dead body from the grave and

* Three of the preachers are entirely supported by our Dhurmo Reddipony Shobbha.

burnt it like other Hindoos. The second son was very much annoyed when he heard about his brother's action. He has publicly given up his connection with Hindooism, and is now preaching Christianity among his friends and relatives, though not as yet a true Christian himself. Only the Master knows when we shall be able to give good news regarding Ishur Nath's family and of the village in which he used to live."

Indian Cart drawn by Oxen.

THE ox in India is a most useful animal. Not only is it used in the fields for drawing the plough, or at the well for drawing water therefrom, but on the road also it is used as a horse would be used in England for drawing a cart. Indian oxen are most patient and docile. They are often made to draw very heavy loads, yet they seldom resist when being placed



INDIAN CART DRAWN BY OXEN.

under yoke. Carts, such as the one represented in the picture, are most useful conveyances, especially on rough roads. Sometimes natives of India going to *mélās* (fairs), weddings, &c., travel great distances in these carts, and room is found in one of them for a whole family. Missionaries are often glad to travel by ox-cart when visiting the villages of their district.

“Rise and Progress of the Work on the Congo River.”

BY THE TREASURER, JOSEPH TRITTON, ESQ.

WE are glad to report that during the past month a large number of copies of this deeply interesting volume have been sold, applications having been received from all parts of the country. The published price of the book is 1s. 6d., but with a view to securing a large circulation among Sunday-schools, senior scholars, Bible classes, and young people's missionary associations, copies for such purposes can be procured direct from the Mission House, on application to Mr. Baynes, for 1s. each, or, including postage, 1s. 2½d.

Coloured Missionary Maps on Calico.

As several additions have been made to our Map Publications since the last notice, we present a complete list, with particulars :—

Central Africa, showing course of

Congo River	Price, 10s. 6d.	Size, 8 ft. by 5 ft.
Cameroons and Victoria	„ 8s. 0d.	„ 4 ft. „ 6 ft.
Eastern Hemisphere	„ 10s. 0d.	„ 6 ft. „ 6 ft.
Ceylon	„ 10s. 6d.	„ 4½ ft. „ 8 ft.
India	„ 10s. 6d.	„ 5 ft. „ 8 ft.
West Indian Islands	„ 10s. 6d.	„ 8 ft. „ 5 ft.
Bengal	„ 1s. 6d. & 4s.	„ 2½ ft. „ 3½ ft.

A map of China will shortly be published.

Applications to be sent to A. H. Baynes, Mission House, 19, Castle Street, Holborn, London, E.C.

The Appeal for Books of Reference for the Congo Mission.

THE Rev. W. H. Bentley asks us to insert the following :—

DEAR MR. BAYNES,—Will you please give thanks in the next HERALD for the following books sent in answer to the request last month :—

“Polyglotta Africana,” Dr. Koelle, from E. Rawlings, Esq., Wimbledon.

“Albert Nyanza,” Sir S. Baker, from W. F. Cottingham, Esq., Sleaford.

“Livingstone’s Last Journals,” from the children of T. S. Aldis, Esq., Harrogate.

“African Sketch Book,” Winwood Reade, from Miss L. Y. Dawbarn, Aigburth, Liverpool.

“Africa,” Keith Johnston, from Mrs. Leach, Clapton.

“Modern Languages of Africa” and “Language Map of Africa,” from the author R. N. Cust, Esq.

Also, a magic lantern and slides from the Ladies’ Negros’ Friends’ Society, per Mrs. Sturge, of Birmingham.

Yours faithfully,

A. H. Baynes, Esq.

W. HOLMAN BENTLEY.

The Lord Loveth a Cheerful Giver.

WE have again very gratefully to record the receipt of numerous gifts received during the past month, indicating deepening interest and joyful consecration in the great mission enterprise.

Mr. Richard Watson, of Thrum Hall, Rochdale, writes :—

“You will be pleased to hear that the results of our efforts during the past year have been an increase beyond all expectation. Taking all departments of the Foreign Mission work, we can show an increase of more than £46 on last year. Our new system of collecting has itself realised an increase of over £29 on last year, and last year’s was an increase of about £28 over the year before. An

increase of £57 in two years by a simple method of collecting I think speaks for itself. Altogether, I am glad to say there seems to be increased interest in Foreign Missions amongst our people, and, when opportunity has occurred, they have not failed to show it in a very practical way."

Mrs. Hickman, of Milverton, Leamington, sends a gold chain for the benefit of the Congo Mission, with "many prayers for its success;" "An Old Friend of Mission Work," at Evesham, sends a gold ring, for work among the poor Tipperahs, in response to the appeal of Mr. Jewson, of Comillah; "J. B.," Liverpool, a gold brooch, for the Congo Mission; a small ring, for China, from "A Governess;" and a set of studs from "A Boy at School," for the Congo work.

A friend, writing to the treasurer, says: "I shall double my annual subscription, with an especial view to the ten new stations above Stanley Pool. It is, I know, but the addition of a single guinea to the heap required; but if many others do the same—and I believe there are but few out of the whole list of subscribers who could not do so—what a splendid increase there would at once take place in the income of the Society!" A promise of a donation of £5 for this special purpose is contained in the letter; and "how I wish," says the writer, "I could multiply this by ten, or even a hundred!"

A student in the Pastor's College sends five shillings, and writes: "As this is my first fee accepted in the Lord's work, I thought I would like, in the spirit of Proverbs iii. 9 ("Honour the Lord with thy substance and with the first fruits of all thine increase"), and out of love to Jesus Christ, to give this small donation to the Baptist Missionary Society for the Congo Mission Fund."

An aged woman, at Sudbury, Suffolk, sends two shillings, the friend remitting it stating: "Did you but know the sad circumstances of this contribution, it would enhance very greatly the value of it."

A friend at Knowle, Somerset, sends half-a-crown, and writes: "The cancer from which I have been suffering so long renders me such an invalid that I am able to do very little work; but as long as my Heavenly Father permits me to earn anything, my small "widow's mite" shall be joyfully given to the blessed work of sending the Gospel to the heathen."

S. S. sends £100; Mr. W. Johnson, Fulbourn, £100; Mr. E. Rawlings, £100; Mr. W. Thomas, Llanelly, £100; Mrs. W. Thomas, £10; Mr. W. Stead, Harrogate, £50; Mr. Isaac Holden, M.P., £50; Mrs. Kemp, for Congo, £50; A Lady, per Rev. F. Tucker (sale of jewellery), for India, £34—ditto, for Congo, £20; Two Friends, Yarmouth, £75 (£70 Congo); Mr. J. Marnham, for Congo, £30; Mr. W. Bury, Accrington, for Roman Mission, £25; Mr. J. T. Olney, for Debt, £20; Mr. W. Duncan Knight, £20; Mrs. Gurney, £20; "Hyper-Calvinist," New South Wales, £10 10s.; Matthew vi. 3, £10; A Friend, D. T., for China, £10.

Recent Intelligence.

IN response to the recent appeal of the Rev. James Wall, of Rome, for a small organ or harmonium for his new station, we are thankful to report that Mr. and Mrs. Poulter and family, of Hampstead, have generously promised to purchase and send out a suitable instrument.

The Rev. Herbert Dixon, of the Congo, writing from Liverpool, says: "At the Liverpool Missionary Breakfast, a gentleman offered that, if Liverpool would pay the outfit and passage of ten, or even twenty, men for the Congo, he would undertake one-tenth of the amount required. I subsequently called on him, and he says he will keep to his offer; and indeed, if only five outfits and passages are provided, he will provide a tenth of the expense." Will readers of the MISSIONARY HERALD give such a response to this offer as shall result in the whole expense of the outfit and passage of the new Congo missionaries being secured?

We are requested by friends at Camden Road to mention that the Camden Road (Rev. J. Tucker's) Sunday School Missionary Association will hold their annual sale of work on behalf of the Congo Mission on Wednesday and Thursday, the 17th and 18th December. Contributions towards this object will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, 143, St. Thomas Road, Finsbury Park.

We are glad to report the safe return from Jamaica of the Rev. J. J. Fuller, of Cameroons, in good health. During his stay in Jamaica Mr. Fuller has mainly devoted himself to visiting the churches, with a view to increase and deepen their interest in the work of the Society on the dark continent, and his labours have everywhere been greatly appreciated.

Miss Emily Saker has also safely reached England, in sadly broken health after suffering from repeated and violent attacks of African fever. It is quite clear that a prolonged season of rest and residence in a more healthy climate are needed for her recovery.

On the 10th of last month, in the s.s. *Glen Avon*, the Rev. A. G. and Mrs. Jones, Rev. S. and Mrs. Couling, E. Morgan, and J. Forsaith sailed for Shanghai; also the Rev. W. Eaves for Japan, who will voyage in the same ship as far as Hong Kong, where he will tranship for his new field of labour.

On the 15th of last month, in the s.s. *El Dorado*, the Rev. J. W. and Mrs. Price left London for Calcutta, on their return to Dinapore, N.W.P, also Miss Smith, Zenana missionary, for Agra.

Mr. McMillan will, D.V., sail from Liverpool for the Congo, by the West African Mail steamer of the 5th inst.; Mr. and Mrs. Dann by the s.s. *City of Cambridge*, from Liverpool for Calcutta on the 1st inst., and the Rev. J. and Mrs. Stubbs from London for Calcutta on the 15th inst.

Very earnestly do we commend these friends and the missionaries now on their voyage to China to the sympathy and prayers of the churches.

At the last quarterly meeting of the Committee, at Bradford, Yorkshire, the following brethren were accepted for mission service:—The Rev. Donald McMillan, of Lossiemouth, N.B., for the Congo Mission; the Rev. G. J. Dann, of Peckham, for the pastorate of the English Baptist Church at Allahabad, N.W.P.; and the Rev. J. Stubbs, of Braunoxtown, Newbridge, Ireland, for mission work in India.

At the same meeting of the Committee, the receipt of cheering letters from the Congo missionaries was reported, all the brethren being in good health; a letter from the Rev. Geo. Grenfell, stating that the s.s. *Peace* was working in first-rate condition, and had been engaged in taking up stores and materials for the new station of Lukolela, 300 miles towards the centre from Stanley Pool, but was now waiting at the Pool for reinforcements of men for the new interior up-river stations.

It was also resolved that the cordial thanks of the Committee be most heartily presented to the members and officials of the Bradford Reception Committee for their admirable arrangements, their unvarying courtesy and wise forethought by which the recent Bradford autumnal gatherings have been rendered so memorable and successful.

C o n t r i b u t i o n s

From 19th September to 18th October, 1884.

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.	A Rhondda Friend ...	DONATIONS IN RESPONSE TO
Ball, Serjt.-Major & Mrs. 0 15 0	Anon., (box) 1 5 0	REV. W. K. LANDEL'S APPEAL FOR RELIEF OF DISTRESS IN NAPLES.
Brown, Rev. S. B., B.A. 1 0 0	Bible Translation Society, for <i>T</i> ... 100 0 0	“Cymro” 1 0 0
Buck, Mr. 1 1 0	Do., for <i>Mr White, Japan</i> 25 0 0	Haign, Mr Bradley ... 2 0 0
Bury, Mr W., Accrington, for <i>Roman Mission</i> 25 0 0	Carruthers, Mr T. G., for <i>Congo</i> 1 1 0	Young, Rev S. R. 1 0 0
Chapman, Mr J. L. 2 2 0	Clark, Mr C., Long Crendon 0 10 0	Under 10s. 0 7 6
Gott, Mr 1 1 0	Cooper, Mr A., Cupar E. B., for <i>Congo</i> 0 10 0	Per Mr C. Arthur, Glasgow—
Gott, Mrs. 0 10 6	Fortune, Mr R., Anstruther, for <i>Congo</i> ... 2 14 0	Dunfermline Coll. 8 11 5
Gurney, Mrs Joseph Kemp, Miss E. L., for <i>Congo</i> 50 0 0	H. A. T., for <i>Congo</i> ... 1 0 0	Edinburgh—
Knight, Mr W. Duncan Mannham, Mr J. (Quarterly), for <i>Congo</i> 80 0 0	Hamper, Mrs, Stevington 1 0 0	Emslie, Mr G. M. 1 0 0
M. G. 5 0 0	Holden, Mr Isaac, M.P. 50 0 0	Glasgow—
Do., for <i>Congo</i> 5 0 0	“Hope,” for <i>China</i> ... 1 0 0	Arthur, Mr C. 0 10 0
Neal, Mr John 2 2 0	Johnson, Mr W., Fulbourn 100 0 0	Bowser, Mr Howard 5 0 0
Do., for <i>Congo</i> 1 1 0	Little, Mr F. 0 10 0	Findley, Mr W. M. 0 10 0
Page, Mr E. J. 0 10 6	Matthew vi. 3 10 0 0	Fergie, Misses J. and J. 0 10 0
Sowerby, Mr E. J. ... 0 10 0	Medhurst, Mr C. S. ... 1 0 0	Forester, Mr J. R. ... 0 10 0
Under 10s. 0 2 6	Per Rev W. T. Henderson 4 10 0	Gillespie, Mrs. 1 0 0
DONATIONS.	Olney, Mr J. T., for <i>Debt</i> 20 0 0	Hay, Mr W. 1 0 0
A Friend, D. T., for <i>China</i> 10 0 0	Readers of <i>Christian Sale of Jewellery</i> 2 18 0	McAllister, Mr John 1 0 0
A Lady, per Rev. F. Tucker, B.A., Sale of Jewellery, for <i>India</i> 84 0 0	S. E. P. 1 0 0	Murray, Mr Thos. ... 0 10 0
Do., for <i>Congo</i> 20 0 0	S. S. 100 0 0	Scott, Mr D. M. 1 0 0
Anonymous, per <i>Rev J. Smith, for Delhi Clock and Bell Fund</i> 5 5 0	T. C. 5 0 0	Under 10s. 1 9 0
	Under 10s. 0 5 0	Collec. Hillhead 24 14 7
	Do., for <i>Congo</i> 1 2 6	Kirkcaldy—
		Love, Mr J. J. 0 10 0
		LONDON—
		Croll, Col. 0 10 0
		LEGACIES.
		Bedford, the late Miss Anne Mancell, of Fershore, per Messrs Gillan and Sons ... 100 0 0

Cameron, the late Mr Donald, of Canada, per Mr W. Craig ... 73 1 1
 Stone, the late Mr Josiah, of Lewis-ham, one thirty-seventh of residue, per Court of Chan-cery 806 14 5
 Wright, the late Mr J. of Morton, near Bingley, per Mr H. Wright 180 0 0

LONDON AND MIDDLESEX.

Brixton, Gresham Ch. 4 1 0
 Do., St. Anne's Road Sun. Sch. ... 0 18 3
 Camberwell, Den-mark Place 8 7 10
 Do., Cottage Green Sunday School, for support of Two N Ps, at Port Canning 12 10 0
 Chiswick Sun. Sch. ... 0 17 2
 Dalston Junction Sunday School 5 0 0
 Enfield 6 4 10
 Hammersmith, West End Ch. 12 4 1
 Hampstead, Heath Street Ch. 45 0 0
 Harrow-on-the-Hill, for N P India 3 1 0
 Highgate Rd. Y. M. B. C., for Congo 5 5 10
 Islington, Cross St. Kennington, North St. S. Sch., for Cameroons 1 15 0
 Kilburn, Canterbury Road 2 2 0
 Little Alie St. S. Sch. Metropolitan Taber-nacle S. Sch., for Mr Guyton's N P, Delhi Notting Hill, Lud-broke Grove S. Sch. Peckham Park Rd. S. Sch. 0 14 0
 Do., for Congo 0 7 0
 Peckham, Barry Rd. Do., S. Sch. 1 17 6
 Shoreditch Tabernacle for Support of Three Boys under Mr Bent-ley, Congo 20 0 0
 Stoke Newington, Bouverie Rd. S. Sch. Twickenham 9 11 0
 Upper Holloway Sun. Sch. for Debt 5 0 0
 Vauxhall Sun. Sch. ... 4 14 6
 Walthamstow, Bonn-dy Rd. 2 5 0

BERKSHIRE.

Maldenhead S. Sch. ... 10 8 0

BUCKINGHAMSHIRE.

Chesham, for China... 2 0 0

CAMBRIDGESHIRE.

Cambridge, Zion Ch. 28 5 8
 Cambs. (on account), per Mr G. E. Foster Treasurer 16 0 0

CHESHIRE.

Birkenhead, Grange Lane S.S. 3 1 9
 Do., Special N P. ... 4 1 5
 Chestor, Grosvenor Park Sunday Sch. ... 2 5 0
 Sutton Weaver, Union Church 0 10 6

CORNWALL.

Falmouth, Emmanuel Church 59 0 6
 Truro 5 9 0

DERBYSHIRE.

Birches Lane 0 7 3
 Clay Cross 6 10 0
 Do., for Debt 1 0 0

DEVONSHIRE.

Devonport, Morice Square 3 18 4
 Ford 1 5 7
 Hatherleigh, Ebenezer 2 0 0
 Kingsbridge 12 0 0
 Plymouth, George St. Do., Sun. Sch. for N P Ram Chundra of Dhamsar Backer-gunge 3 10 4
 Do., for N P Came-rons 9 3 5
 Torquay, Mrs Kerry's School, Barisal 17 10 0

DURHAM.

Bishop Auckland 2 5 4
 Consett 3 18 0
 Gateshead 26 5 0
 Jarrow-on-Tyne 2 1 0
 Sunderland, Lindsey Road 11 2 7
 Wolsingham 5 3 5

GLoucestershire.

Coleford, for Debt 2 2 0
 Gloucester 2 4 0
 Shortwood 20 16 0
 Do., for Congo 1 10 0
 Wickwar Sun. Sch. ... 0 6 0

Hampshire.

Lyndhurst 2 7 0
 Shirley 14 13 1
 Westbourne 12 6 7
 Do., for Congo 0 13 8

ISLE OF WIGHT.

Newport 10 0 0

HERTS.

Roxmoor 8 1 5
 Hemel Hempstead ... 10 8 2

KENT.

Forest Hill 4 2 6
 Gravesend, Windmill Street Sun. School 1 0 11
 Margate 2 0 0
 Tonbridge 8 0 0

LANCASTHIRE.

Barrow-in-Furness, Abbey Road 3 14 8
 Bowden 1 11 3
 Cloughfold, for W & O 1 17 6

Liverpool, Welsh Mission Meeting 5 11 8
 Do., Everton Village Sunday School ... 7 8 7
 Do., Windsor St., for Debt 1 11 6
 Manchester, Union Chapel (on acct.) 100 0 0
 Do., do., for Mr Wall's Mission in Rome 12 18 0
 Rochdale 385 19 6
 Do., for Congo 5 0 0

LEICESTERSHIRE.

Blaby and Whetstone 18 0 9
 Leicester, Belvoir St. 30 17 3
 Do., do., for W & O 4 0 0
 Do., do., Sun. Sch. 5 13 3
 Do., Charles Street (on account) 50 0 0
 Do., Victoria Road 26 11 11

LINCOLNSHIRE.

Gainsborough 0 12 0

NORFOLK.

Norfolk (on account), per Mr J. J. Colman, M.P., Treasurer ... 35 0 10
 Yarmouth 5 0 0
 Do., for Congo 70 0 0
 Do., St. George's Park 25 0 0

NORTHUMBERLAND.

Berwick-on-Tweed ... 13 0 0
 Newcastle, Bewick Street and Marl-borough Crescent 22 3 2

NOTTINGHAMSHIRE.

Calverton 0 17 6
 Colingham 9 0 0
 Nottingham, United Public Meeting ... 10 16 6
 Do., Juvenile 7 8 4
 Do., Derby Road ... 73 10 6
 Do., do., Juv. Ass. 18 2 9
 Do., Circus Street 2 7 0
 Do., do., Juvenile... 4 2 3
 Do., Independent Street Juvenile ... 4 4 9

120 12 3
 Less Expenses... ... 6 16 1
 113 16 2

OXFORDSHIRE.

Caversham 14 14 6
 Do., Sunday School 2 2 0
 Oxford, Commercial Road (on account) 20 0 0

RUTLAND.

Bolton 1 16 6

SOMERSETSHIRE.

Fivehead and Isle Abbots 6 8 9
 North Curry and Stoke St. Gregory 12 11 0
 Wellington 11 4 6

THE MISSIONARY HERALD
DECEMBER 1, 1894.



A FAREWELL SCENE AT SERAMPORE COLLEGE.—(From a Photograph.)—See page 432.

THE MISSIONARY HERALD.

1885.

New Year's Day Prayer-Meeting.

ON Thursday morning, January 1st, 1885, we hope to meet at eleven o'clock, in the Library of the Mission House, Castle Street, Holborn, for special prayer in connection with mission work all over the world.

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

We hope that our honoured and beloved Treasurer, Joseph Tritton, Esq., will be in such a condition of health as will permit of his presiding at this deeply interesting service.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

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

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and fatherless, and of missionary brethren who, by reason of long and devoted service amid the heat and burden of the day, and oftentimes in shattered health, are compelled, amid the shadows of the evening, to withdraw from active work and quit the field. The receipts for this Fund last year fell short of the expenditure by

£343 19s. 7d.,

and, unless the receipts for 1885 show a very considerable increase, the

will close *with a much larger debt in March next.* Amid the glad associations of the new year we plead for a place for the widow and fatherless.

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

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

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

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

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

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

The Society now 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 £918. Will our young friends try this year to raise at least ONE THOUSAND POUNDS? Let all do what they can, and the thousand pounds will be secured without doubt.

We shall be thankful to supply friends with cards who may desire to assist in this good work. Very earnestly do we plead for a liberal and large response to this appeal.

The Late Mrs. Rouse.

IT occasioned a thrill of sorrow throughout the Baptist Churches of Great Britain when it was known that Lydia Miriam Rouse, wife of the Rev. G. H. Rouse, M.A., of Calcutta, had been called from the earthly service to the heavenly rest.

She went into Devonshire to address a series of meetings on behalf of the Zenana Mission early in October, the last of these being at Plymouth and Devonport. At each of them she spoke with even more than her usual power; but there were evident tokens of feeble health. Soon after fulfilling her last engagement—which was to address a mothers' meeting at Lower Street Mission Room, Plymouth—graver symptoms appeared. As though she had a presentiment that the end was near, she said to one of the friends at whose house she was staying, "Do you think I shall recover?" Medical aid was obtained, but no lasting improvement took place. An attack on the brain occurred, and after lingering for a week, with only some brief gleams of consciousness, she fell asleep on Sunday morning, November 9th.

Her remains were laid to rest in the burial-ground attached to George Street Chapel, Plymouth, where so many of God's saints, and some she had known and loved, are buried. In the course of an address at her funeral, the Rev. Samuel Vincent said: "Faithfulness in work is most apparent when it is *done*, and the life is complete. It was when the alabaster box of ointment was broken that the sweet odours filled the house. And the fragrance of our sister's life will now, more than ever, go abroad and linger long both in English churches and Indian zenanas"

Such lives help to bind England and India together, as well as to unite India to Christ. . . . In this greatest work of our century our sister bore a gracious part And here amongst us the fragrance of her memory will linger longest, and for many a year we shall point out, in our quiet ground that grows more sacred, her peaceful resting-place. At Lower Street, where she spoke last, no doubt her eye rested on the promise, "Be thou faithful unto death, and I will give thee a Crown of Life." And now the head that knew such pain wears that Crown. Her removal leaves some hearts specially sad. When a mother dies there is a "mother-want about the world" for ever!

And we think, but can hardly speak, of one afar. One of our most scholarly and devoted missionaries, separated for the work's sake, from wife and children, but hoping for the happy time when God should give him a complete home again—a joy now postponed to other worlds. By his messages we know his faith; we foresee his redoubled diligence; but, in view of weary, lonely desolate hours, we cry to Christ to comfort him."

There is no need to ask for loving sympathy and earnest prayers for her bereaved husband, toiling at his sacred work in a far-off land, or her children and other relatives who mourn for her at home.

Mrs. Rouse was the daughter of the late Rev. W. H. Denham, of Serampore, an honoured missionary of our society. She was born in India, in 1839, and spent her early life there. With the exception of some seven years, during which she lived at Haverfordwest, Mr. Rouse being then a tutor at the college—years occupied, on her part, with many kinds of Christian service—she has laboured with singular devotion for the spiritual good of the land of her birth.

It is difficult in two or three pages to give even the barest outline of her manifold and incessant labours. She is, perhaps, best known to the churches in this country as the advocate of Zenana Missions. Her deep and tender sympathy with the women of India, her graphic descriptions of their wrongs and sufferings, and her persuasive appeals on their behalf are widely known.

She superintended the Zenana Mission in Calcutta in 1875, and again in 1878-9. Whilst in England she addressed many meetings on behalf of the mission, and gave valuable assistance to the ladies who conduct its affairs. The Hon. Secretary writes, "I have always felt it a great assistance and benefit to consult with her about our agents and work, as she possessed, beside deep interest in it all, a singularly calm, just, and kindly judgment. Most unobtrusively has she laboured, and it was all real, earnest work." Whilst giving her chief attention to the Zenana Mission of our own society she kept herself informed of, and was in hearty sympathy with, similar work done by other sections of the Christian Church.

But though she devoted so much energy to Zenana missions she was known, and will long be remembered with affectionate gratitude in India, for her work amongst soldiers and sailors.

Noticing some soldiers attending Circular Road Chapel, Calcutta, she spoke to them and invited them to her house. Soon they brought their comrades, the numbers increased, social meetings, Bible classes, and Evangelistic services were held for their benefit, and many were brought to Christ. As one regiment was removed, and another took its place, the good work was continued, and the same blessed results followed.

With equal devotion Mrs. Rouse gave herself to Christian work amongst sailors. Accompanied by three other ladies she sought them out in the low grog-shops of Calcutta, haunts of the vilest and darkest sin—sang hymns, offered prayer and spoke words of earnest warning and entreaty to the degraded revellers. Many were rescued from their wicked life, and became earnest Christians.

The story of this Christ-like work would fill a volume. Two brief

extracts must serve as illustrations. Mrs. Rouse writes: "After singing the hymn,

" ' Art thou weary, art thou languid ? ' &c.,

one fine, manly fellow responded, saying, ' I am weary, I want to come to Jesus.' We directed him to the Saviour, and left him rejoicing in the pardon of his sins. Another time when singing . . . our attention was drawn to a young officer, who looked quite out of place there. He sang most heartily, and the tears flowed freely down his face. Then followed the confession of a [mother's prayers and a father's counsel disregarded. . . . He was induced to attend service that evening, and gave himself to the Saviour."

Mrs. Rouse's labours were specially blessed to the crews of Her Majesty's ships *Serapis* and *Osborne*, at the time when H.R.H. the Prince of Wales visited India. Each of those vessels carried back to England many who had found the Saviour through her ministrations, and large numbers were led to give up intoxicating drinks.

In addition to her many other kinds of service, her pen was incessantly employed. She wrote tracts and appeals for the Zenana Mission, tracts for the natives—to be translated into Bengali. Articles from her pen often appeared in our MISSIONARY HERALD and JUVENILE HERALD (some of them not bearing her name). She was a frequent contributor to the *Indian Witness, On Guard* (a temperance magazine, published in India), the *Bengal Christian Herald*, and other periodicals.

As an instance of the activities with which she filled up every available space of leisure time, it may be mentioned that during the last few months, in spite of failing strength, she has folded and sent out to India three thousand letters for the Christmas Letter Mission. A more consecrated and active life than hers has seldom been witnessed, and it is hoped that it will have some permanent memorial, that, with God's blessing, its inspiring lessons may quicken the earnestness of those who survive her in the earthly service of the Lord she so faithfully served.

This brief sketch cannot be more fitly closed than in some of her own words, in one of her touching appeals for the Zenana Mission:—"As time passes on, some early helpers have been called from their labours on earth to their rest in heaven, and others are needed to fill their place. Let us not delay, but take for our motto the following words:—

" ' I must work the works of Him that sent me, *while it is day.*'

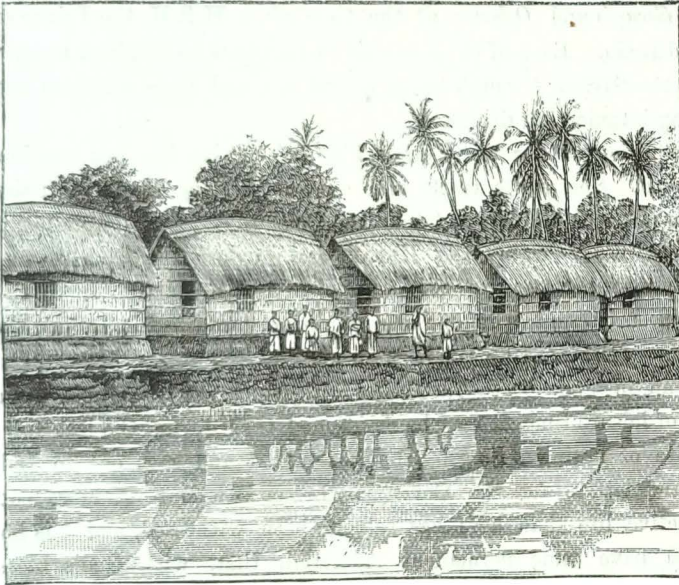
" ' Whatsoever thy hand findeth to do, do it *with thy might.*' "

Plymouth.

BENWELL BIRD.

A Farewell Scene at Serampore College.

THE frontispiece to this month's MISSIONARY HERALD is an illustration of Chondro Koomar Sirca taking leave of his fellow-students at Serampore College, ere leaving to take up work in connection with our mission in the Barisal District. The Theological Class has been established now nearly three years, and Chondro is the first young man it has sent forth to preach the Gospel. During his stay at the College we have been very pleased with him and entertain great hopes of him in his work. He is a very earnest and graphic preacher; his addresses being generally full of striking illustrations and listened to with great attention.



HOUSES OF THE NATIVE THEOLOGICAL STUDENTS, SERAMPORE.
(From a Photograph.)

He says that for a long time it has been his very earnest desire to be independent of foreign aid and to throw himself entirely upon the hospitality of the people to whom he will preach. However, his wife, with a rapidly increasing family, has not the same amount of faith, and in consequence of this he has been obliged to secure provision for their sustenance. Still, he has asked us very earnestly to pray that the Lord will speedily make the way clear to him to carry out his wish. He originally came from Barisal, where his father, Bhojon, is a preacher. He has been appointed by Mr.

Anderson, now in charge of that district, to a very important post. We feel sure he has been called to the work and will be blest of God.

The group includes most of the students, with the exception of a few who had left for their homes, it being in the holidays. They hail from various parts of Bengal. Barisal, as it should be, is most largely represented. Then there are two Garrows, from the wild Garrow hills. One hails from Assam. Another from Mymensingh. One from Serampore; and two from the churches to the south of Calcutta.

Some of these are young men of great promise, all of them are diligent students. These are but an earnest, we devoutly hope, of those who shall come in time from all parts of Bengal to be trained for the native ministry. The great cry of missionaries now everywhere is for well-educated, earnest native young men. And never were such more needed than they are at the present time.

Serampore College.

T. R. EDWARDS, Missionary.

Hostility to Mission Work in Indore.

THE following letter from the Rev. William Bell, M.A., of Bombay, with regard to the hostility of the Maharajah, H.H. Prince Holkar, and the Indore Durbar, to mission work will be read with painful interest. Mr. Bell writes:—

“You will doubtless be aware that for sometime a struggle has been going on at Indore, Central India, between the authorities there and our brethren of the Canadian Mission, with regard to mission work. I have gleaned the main facts of the struggle from some pamphlets published by the Canadian missionaries, and send them to you in case you might think them interesting to the readers of the HERALD. The struggle has now reached an important stage, and it is just possible the friends of Christian missions in England may be asked to co-operate in guiding the issue of it.

“The struggle dates back to the year 1870, when a school belonging to the Canadian mission in the City of Indore

was closed by order of the Durbar, or native council, because the missionary, Mr. Douglas, would not promise that no Christianity should be taught in it. When the missionary resident at Indore now, Mr. Wilkie, arrived in this country shortly after that event, he tried to obtain a copy of the order, which was said to be in existence, forbidding mission work in the city, but failed; and neither the British Agent Governor-General nor any of the Indore officials could give him information on the point. Not believing, therefore, that such an order had been issued, he hired a house in Indore city, out of the way of the traffic, with a deep verandah, around which benches were placed for the

people to sit on. The audiences which he managed to gather here were broken up by the police, who even entered the house, tore up tracts which had been distributed, and threatened to imprison any of the people outside should they come near. The Durbar immediately after sent a letter to the Agent Governor-General, Sir Lepel Griffin, asking him to prevent preaching in the city. Sir Lepel mildly remonstrated; but, though the preaching was not stopped, it was made practically useless, for whenever bodies of people assembled to hear, the policemen, with drawn batons, would drive them away. After some time Mr. Wilkie communicated with the Agent Governor-General, and, through his influence with the Durbar, these disturbances ceased.

“This was in 1881. The following year the attitude of Sir Lepel Griffin toward the mission at Indore seems unaccountably to have changed. When Mr. Wilkie purposed starting a high school, and communicated with him with a view to having it put under Government inspection, that it might receive a Government grant, he dissented, and even refused to allow a mission school to be started within Residency limits. Preaching was tolerated in that part of the city where peace had been secured in the previous year; but when work was begun in another part of the city the police again interfered, and the old scenes were repeated. It will show on whose side the blame lay for these disturbances when it is stated that the missionaries, on being interfered with in front of their hired house, retired to a vacant piece of ground in the neighbourhood, quite away from the traffic, and that they were followed thither by the police, and their audience forcibly dispersed. A complaint sent to Sir Lepel Griffin with

reference to this treatment was met by a refusal to interfere.

“The missionaries then felt that they must appeal direct to the Viceroy, which they did in September, 1882, stating briefly the facts of the case. Eight months afterwards, in the May of the following year, their petition was returned to the officiating Agent Governor-General (Sir Lepel Griffin not being at that time in the country), that he might report upon it. Accordingly, the missionaries were invited to meet representatives from the Durbar, with a view to investigate and, if possible, settle the whole question. A compromise was proposed, in which it was stated that the native prince, H.H. Maharajah Holkar, was willing to concede some rights to the missionaries provided they would become his subjects, and cease complaining to the British Government. The missionaries knew too well what it meant to be subjects of a prince who held it to be within his right to refuse liberty to his subjects to listen to street-preaching. Besides which, the proposition was absurd; for how could British-born subjects cease to be subject to British law?

“Shortly after this, when Mr. Wilkie was inquiring about a site on which to build a house for the lady missionaries connected with the mission, he was informed by the Agent Governor-General that H.H. Maharajah Holkar strongly objected, not only to his preaching work, but to mission work in any form in the city, and his application for a site was left unconsidered.

“Toward the close of 1883 a reply was received from the Government of India to the petition sent up by the missionaries more than a year before. There it was stated that, while the Government of India would require for British subjects in native States

perfect liberty of religious opinion and the right to practise their religion, it could not exercise the same interference on behalf of the subjects of native States as it could in the case of its own. It promised, however, that the Agent Governor-General would 'take an early opportunity of pointing out to the Indore Durbar the immunity from molestation which obtains in British India in regard to missionary work,' and it concluded by saying, 'It is hoped that His Highness may be inclined to approve a more conciliatory policy than he has hitherto considered it necessary to adopt.'

"The missionaries waited to see how this letter from the Government of India would influence H.H. Maharajah Holkar. Meanwhile, their position did not improve. In a pamphlet which they issued in March of this year they give us an account of continued grievances. Last February they sent out a large tent to a village about six miles from Indore, where a *méla* was to be held. They tell us, 'During the *méla* we were forbidden to preach, except in our tent, and wherever we went our small congregations were dispersed always in a rude way, sometimes with a horse-whip. All other sorts of gatherings were freely allowed, if not actually encouraged. The snake charmers, filthy song singers and actors, nautch women, the native spirit seller, &c., &c., all had perfect freedom to gather the people together as they best could. Upon Christianity only was any ban put.

"At length, about the middle of May, Mr. Wilkie received a copy of a letter sent to the Agent Governor-General by the Indore Durbar, communicating the terms on which H.H. Maharajah Holkar was prepared to permit the prosecution of mission work

in Indore city. The letter stated: 'Fullest toleration from molestation is afforded to all the Christians, who are the subjects and servants of the Durbar, in the exercise of their religion, but his highness is not prepared to permit the Christian missionary to preach in public streets in a manner which is sure to give offence to and wound the feelings of the professors of other religions.' This plea for the prevention of street preaching is manifestly false, for it is a well known fact that the police, and not the audiences, have been the disturbers of the peace all along. Mr. Wilkie is permitted to acquire a house in the city 'provided he is willing to submit to the jurisdiction of the Durbar,' and 'on this condition Mr. Wilkie will be permitted to carry on his teaching work within the compound of his house in the city.' Mr. Wilkie is admonished to impart religious teaching only to adult persons, and not to minors without the express permission of their parents or guardians. It is clear enough from this letter that Mr. Wilkie is forbidden to do any aggressive Christian work in the city of Indore; and it is not unlikely that the Indore Durbar will do its best to prevent its subjects entering the compound of his house in the city.

"Thus the case stands. Important questions have been raised which it may soon be urgent for the Government to settle. May not full religious toleration be required for the subjects of native states which are bound by Treaty regulations to the Government of India? Ought not the same privileges to be granted to Christian missionaries in these states as are granted to Hindoos and Mohammedans? In other matters not provided for by Treaty regulations the British Government has interfered in the administration of native states, may it not

interfere in this case? That it has the power to secure for the missionaries the liberty they desire is evident from the fact that, when Sir Lepel Griffin, the British Agent Governor-General, remonstrated with the Durbar in the year 1881, the missionaries were allowed to prosecute their work in peace. And if Maharajah Holkar is at liberty to stop missionary operations at Indore, why may not other native princes, in whose states missionaries are labouring, follow his example?

In an article on this subject in the *Indian Baptist* for September, the Editor writes:—

“India is wonderfully open to missionaries. Spite of every attempt to prove that the preaching of Christianity in India must result only in the destruction of English power, at the present time in every large town in India missionary work is carried on in the most public way without any disturbance whatever unless the police create it. The people warmly welcome such preaching for the most part, at the worst simply ignore it. But there is still one little principality where a petty prince has power to prevent preaching, and where he still claims the old barbaric right to exercise sway not only over the bodies but over the consciences of his subjects. In fact, his power over the consciences of his subjects seems more readily admitted than his power over their property. The enlightened Maharajah Holkar claims that his people are his for him to teach them what religion he pleases. They may feed on the garbage of Hindooism or on the filth of Mohammedanism, but woe to the unhappy wretch who purchases a Christian book or listens to a Christian preacher. Just think of it! Five rupees is to be paid as a fine by each abandoned wretch who wishes to hear of Jesus.

“Mr. Wilkie has been endeavouring to enlist the sympathy and help of various missionary conferences throughout India in regard to this matter, and the conferences at Calcutta, Bombay, and elsewhere have promised to aid him. No course of united action has yet been resolved upon; but if further concessions are not granted by the Indore Durbar to the Canadian missionaries, matters can hardly remain where they are.”

Any unhappy Christian found in the city on one occasion was to be liable to be beaten five-and-twenty times with a shoe. The Canadian missionaries may, if they will promise to become subjects of this intelligent and tolerant Maharajah, sit in a house from which every Hindoo and Mohammedan who may seek their instruction will be driven away with blows and insults. The Maharajah, a dependent on English power, may through his officers personally assault Europeans, but that does not matter so long as they are only missionaries. If a European got into trouble with the natives when engaged in the most improper purposes, doubtless Colonel Bannerman would set all his machinery into motion to save him from the consequences; but meddling missionaries have only themselves to thank. For three long years this strife seems to have been going on. We are glad that the missionaries have not given up; we hope that they will not. It is time that the struggle was carried to another field. Men like Lepel Griffin and Colonel Bannerman are not even likely to attempt to do justice in such a case. Indeed, the obstacles thrown in the way by the latter as recounted

in the memorial of the missionaries to the Foreign Secretary of the Government of India are anything but creditable to his character. The missionaries have refused and rightly, we think, to be played with by him any more. But we are afraid that nothing will ensure success, but to put the facts of the case clear before the public and then before the Government in England. It seems intolerable that men in the position of this Maharajah should be allowed to coerce in this way the consciences of those who have shown by their behaviour that they at least wish to know something about Christianity. What barbarism

is this that is not only unchallenged but seemingly fostered by English officials. We hope that the Foreign Secretary will be able and willing to set the matter right, and if the Maharajah cannot be persuaded in India to refrain from throwing dirt upon the religion of his own Suzerain, that the question will be taken up by the missionary bodies in London. Meantime we hope that this persecution, with all its vexations, is only preparing the soil for a glorious harvest. Let the workers wait in patient prayer and they will not fail of their reward."

Letter from the Native Pastor of the Cameroons Church.

THE following letter from Joshua Dibundu, the Native Pastor of the Church at Bethel Station, Cameroons, who is wholly supported by the Native Church, will be read with interest:—

"MY DEAR MR. BAYNES,—I am very anxious to let you know something about the cause of Christ among us. You are aware that some of our members are in the habit of visiting the neighbouring towns on Sundays, and we have reasons to rejoice in the Lord for the large success that has followed their efforts. It is very pleasing to see some six or eight young men with their faces towards different places, going every Sunday, and often in the week, to speak about Christ to people who never think of coming to our meeting. They have toiled hard in some places, but now we begin to see the fruit. The people gladly came to listen from the first, but now they seem very *anxious* to hear the Word of God and to understand it. At one of these places

the people have determined to build a little meeting-house in which to receive the teachers and hear the Word. This meeting-house will be finished this week, and next Sunday we hope to offer up unto the Lord a spiritual sacrifice within it. This is a great encouragement to us, and our hearts are glad. I hope you and all the people in England will continue to pray for us and the success of Christ's kingdom. The work is prospering, and superstition is giving way to the Gospel. The work of a few years has done a wonderful change, and there is clearly a good time coming.

"When Dr. Underhill was out here he had the pleasure of baptizing some people at Bell Town. Among the can-

didates was a woman whose family was very superstitious, and who was to be baptized by the Doctor. But the family were so much against it that they came forward and carried her away when they were going down to the water. Dr. Underhill will rejoice to know that she has by this time broken the fetters, and was baptized by me on the first Sunday of this year. Believe me, my dear Mr. Baynes, superstition is rapidly disappearing,

and it *must* go before the light of the Gospel. We look on the past with great pleasure, and we look forward for greater revelations of His power among us in the future.

“Earnestly hoping you will pray God on our behalf,

“I remain,

“Yours very sincerely,

“JOSHUA DIBUNDU, Pastor.

“Bethel Station, Cameroons,

“October, 1884.”

Now and Then.

IN the MISSIONARY HERALD for May last will be found the following :—

“But little more than eighty years ago William Carey wrote from Bengal :—

“The people here hate the very name of Christ, and will not listen when His name is mentioned.”

To-day the Rev. W. R. James, of Serampore, writes to the Rev. G. H. Rouse, at Calcutta :—

“By all means, see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point of time in the history of Christian Missions in Bengal when the name of Christ is more of a recommendation to a book than otherwise. Very often have I heard natives ask for a Life of Jesus Christ in preference to any other book.”

In a recent letter from the Rev. W. R. James to Mr. Baynes, he writes :—

“I suppose it was you, my dear friend, who put the contrast so pointedly in the May HERALD between the spirit with which the natives regarded the *name of Christ* in the time of Carey and in our day. Much use has been made of that remark. There have been very few meetings attended by me where someone did not refer to that contrast. I never thought that any use would be made of it when I wrote to Mr. Rouse; and how often is it true that frequently the best service for Christ is done unconsciously, if not unintentionally.

“Many a time have I stood up in the open air, after preaching in India, to offer books for sale to the people, when many of them would ask for a book containing the life of Christ in preference to any other book. Sometimes they would be offered the history of Moses; but the people would say, ‘No, we do not want that.’ Then they would be offered little books containing the life of Daniel, Elijah, or Joseph, and frequently they would say, ‘No, we know nothing about these men; we want the life of Christ. No other book will suit us.’ And right glad they would be to get a copy of the Gospel written by Matthew, Mark, Luke, or John.”

Simla Baptist Mission.

BAPTISM OF ELEVEN CONVERTS.

BY THE REV. GOOLZAR SHAH.

OUR responsibility in connection with the tide of conversion that has set in is very great. Wave after wave of blessing has set in, and we have simply given further instruction to our brethren and sent them back to their own villages as recipients of a present salvation. But while Paul may plant, it is for Apollos to water. Consequently, it is our duty to feed the lambs and the sheep of our Blessed Redeemer's fold, in order that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

"FEED MY SHEEP."

For this we need more men planted as village pastors and evangelists. Our brethren that have been baptized here and are now to be baptized are left to their own resources, and the Lord Himself alone will watch over them. They do the will of God, by the which will they are sanctified by the offering up of the body of Jesus Christ once for all. But is it not the duty of the Lord's people to devise means for feeding these feeble sheep who go back to meet persecution in the name of the Lord? If the Lord's people are not alive to their own responsibility in this respect we deplore the fact. If the Lord has graciously said "Enlarge the place of thy tent" (Is. liv. 2), and if in point of fact our tent is enlarged from Simla to the villages in the Nalagurh, Umbala, Sudhiana, and Putiala districts, we expect the Lord's people to provide under-shepherds, so that the tents so enlarged may have

proper provision for watchmen who shall protect from wolves the sheep who dwell in these tents. Are these sheep to be left without a shepherd? The utmost we can do is to visit these brethren once or twice in the year in their own villages, and send round our itinerant preachers from time to time. Resident evangelists and pastors are devoutly to be wished, and we therefore still pray to the Lord of the Harvest to send forth more labourers into His harvest. Is it possible for the handful of labourers now engaged in this mission to cope with the work as it is now developing day by day, and where can we leave these brethren but in the hands of the Lord? The Lord will raise many from amongst the brethren to take care of His sheep, if we can take measures to train them up. May He in His own good time incline the hearts of His people to place us in a position to keep His Divine command, "Feed My lambs; feed My sheep." The sheep and lambs being now scattered over a vast tract of country, about one hundred miles, it is imperative that proper provision should be made; and for this provision we again appeal to the Lord's people.

HISTORY OF CONVERTS.

A brief account of the converts now about to be baptized is as follows:—

1. *Ram Ditta*, village Balleun, age 32, caste Mazhi Sikh, nephew of our blind brother Bodhawa.
2. *Lodi*, age 28, another nephew of Bodhawa.

Brother Bodhawa was baptized here in March last. After his return

home he has preached the Gospel in his own and surrounding villages, and especially to them of his own household. Bodhawa has been persecuted, and many have taunted him for having forsaken his ancestral faith; but he has told them that by the grace of God he knows that Jesus Christ His own self bore our sins in His own body on the tree. Bodhawa has, since his baptism, consecrated himself to the work of the Lord and still earns his livelihood as a doctor. He had to combat the prejudices of his fellow-villagers, who were under the impression that converts from Hindooism are made to eat beef, and converts from Mohammedanism are made to eat pork. The words spoken by Bodhawa have been impressed on the minds of his hearers, and his two nephews have now made up their minds to cast in their lot with the people of God. Being a Punjabi himself, his words have been accepted by his fellow Punjabis, and he humbly trusts that his labour among his own people has not been in vain, but that many more will in due time be gathered into the fold of the Blessed Redeemer. Ram Ditta and Lodi have learnt the Ten Commandments, the Lord's Prayer, and a few suitable texts of Scripture and Hindi hymns, and Bhajans also; and, confessing themselves to be sinners, have taken refuge in Him who has said, "Him that cometh unto Me, I will in no wise cast out."

3. *Kapura*, age 28, village Kukrali, in the Umbala District, caste Mazbi Sikh.

4. *Atra*, age 25, cousin of Kapura.

5. *Bansi*, age 24, village Lutheri, caste Mazbi Sikh.

These three also have been brought to the Lord by our blind brother Bodhawa. By simple faith they have taken hold of Christ Jesus the Lord,

so, in order to grow in Him and walk in Him, they must also continue in faith. They know that they have committed the keeping of their souls unto Christ as unto a faithful shepherd. They have said to Him, "Into Thy hands we have committed our spirits and trusted in Thee—we shall never be ashamed."

6. *Nika*, age 24, village Krali, in the Umbala District, caste Mazbi Sikh, profession weaver.

7. *Mungal*, age 35, village Futteh-gurh, caste Mazbi Sikh, cultivator.

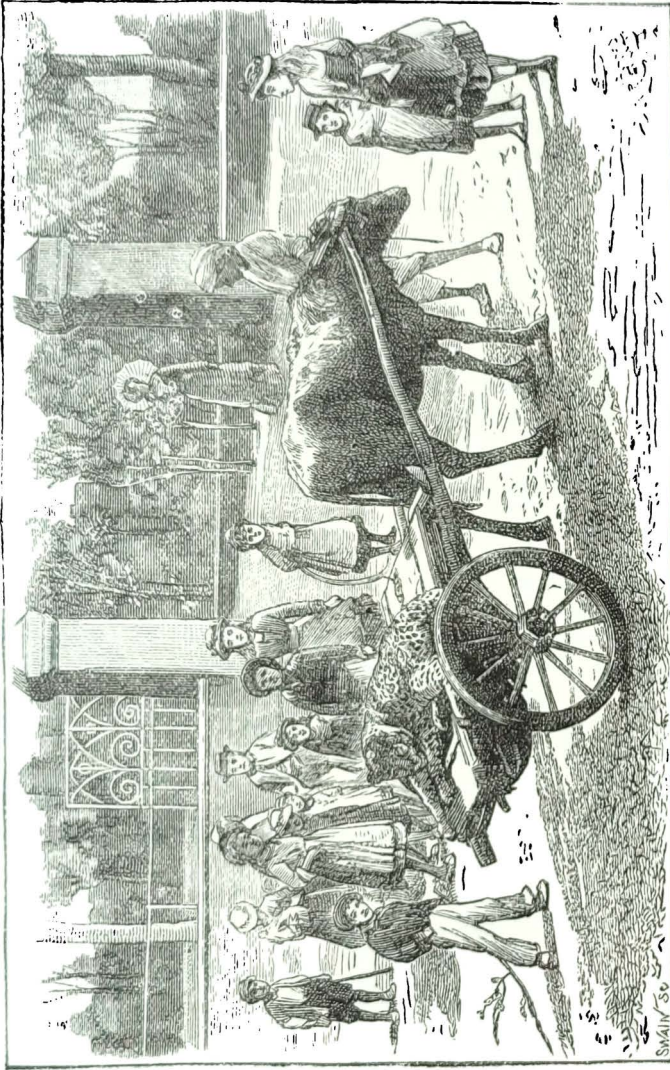
8. *Jumman*, age 26, village Pamaur. He is a Mohammedan, profession cotton spinner.

These three have been brought to the Lord by our brother Amar Das (Sadho), who was baptized in August, 1863. These three have been taught the principles of our most holy faith, and desire to go on to perfection. They know that Christ died for our sins, the just for the unjust, in order to bring us to God; they have committed their souls to the Lord, and desire to make an open profession of their faith. They desire to be united to the Lord by a living faith, and look to Him as their "All in All."

9. *Ram Singh*, age 25, village Tangrali, caste Boney, cultivator.

This disciple has been brought by our brother Attur Das, who was baptized here in May last. Ram Singh has received instruction in his own village as well as in his way to Simla. He has believed that Jesus Christ is the Son of God and desires to be baptized in His name. Brother Attur Das was a Sadho before, and can read the Word of God in the vernacular. On his way to Simla he was resting under a tree near the house of Ram Singh, and was reading from the New Testament and singing a hymn. Ram Singh heard of Jesus Christ and expressed a desire to make an open

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TAME LEOPARD CHAINED ON CART.—(From a Photograph.)

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profession of his faith, and followed him to Simla.

10. *Dewa*, age 26, village Porowl, in the Umbala District, caste Mazbi Sikh.

11. *Maha Singh*, age 25, cousin of Dewa.

These two have been brought by our old brother Neela, of the same village, who was baptized in February, 1883. Dewa is the son of Chuha, who was baptized here in March last. He has heard the Gospel from the lips of his father as well as from Neela.

Maha Singh has learnt the Ten Commandments and the Lord's Prayer. He has known the Saviour. Both these brethren know themselves to be sinners, that idols cannot save, and that Jesus Christ is the only Saviour of sinners, who is able to save to the uttermost all that come unto God by Him.

May the Lord bless and protect these disciples and sanctify them to the glory of His own Blessed name. Amen.

G. СНАН.

Simla, August, 1884.

Tame Leopard Chained on Cart.

MANY wild beasts, such as tigers, leopards, bears, etc., are caught in India and preserved in cages in various government gardens, and also in the private gardens of wealthy native princes. Sometimes leopards, bears, etc., are owned by private individuals, who obtain small sums of money by exhibiting them about from house to house. Bears, monkeys, etc., are often made to play different tricks, and thus afford children much amusement; but as the leopard is not so tractable, a look at him chained, when he can do no harm, is considered a pleasure worth paying for. How different will the nature and condition of these animals be, when the happy time spoken of in Isaiah shall have come!—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid" (Isaiah xi. 6).

Poona.

A. DILLON.

Mission Station in Via Consolazione, Rome.

THE Rev. James Wall sends the following account of a year's work in one of his new stations in the city of Rome:—

"This station was opened in 1883. It is situated at the foot of the Tarpeian Rock in a densely-populated district, to which agricultural labourers come from various parts of Italy in great numbers during nine months of the year.

These people return in the evening from work outside the gates and fill the little room, which has often been too small to hold the congregation.

"During the first year, the financial responsibility of which I assumed, I received unsolicited assistance from

several friends, who, being on the spot, saw the need of the work.

“Dr. A. Pearce Gould, of London, sent us a beautiful harmonium for use in this *locale*, which has been of great service.

“The preaching has been carried on by the Evangelists of Lucina.

“The small Sunday-school has been directed by a member of the church, brought to the Lord about two years’ since.

“Mrs. Wall commenced a medical mission at this station in October (1883). Two English ladies, who reside in Rome, have rendered very efficient help in this branch of the mission.

“During this first year’s effort a great change has come over the people in that quarter in their bearing towards us. Many have declared themselves Evangelicals, and from a considerable number who asked for membership, *seven* have been accepted by the church.

“The number of attendances marked at the various meetings are as follows:—

Meetings for Preaching	- -	10,031
Sunday Morning School	- -	1,069
Medical Mission	- - -	1,219
		Total - 12,319

“This station is peculiarly encouraging, because there is no difficulty in getting the people to listen. Not only is it possible to get the room full every night in the week all through the year, but even in the morning; so great is the population, that when the doors are open and the harmonium is heard, persons quickly gather and listen to what is preached.

“Our needs in this part of Rome are more sitting-room and more Christian workers. The present room is low, badly ventilated, and much too small. One of the houses in this poor quarter *might be bought for little*, and if gutted would give us all we want, and save the heavy rent we pay for the present place. The amount of work opened up by a little flourishing station like ‘*Consolazione*’ is great indeed. The school, tract work, home visitation, medical mission, attending the sick, all could be carried on in this part of Rome by ladies here who know the language; and my experience during long residence in Italy is strongly in favour of such assistance. We are trusting to the Great Head of the Church to supply all the needs of this work among the poor country people who crowd this part of Rome. JAMES WALL,

“September, 1884.”

The Lord Loveth a Cheerful Giver.

IN response to the appeal in last month’s issue of the MISSIONARY HERALD from the Rev. J. G. Kerry, of Barisal, Backergunge, we have received the following:—

MY DEAR MR. BAYNES,—I notice a letter from Mr. J. G. Kerry, of Barisal, in this month’s HERALD, in which he asks someone to give him a medicine chest or a magic lantern. If no one has anticipated me, I should like to meet his wish in regard to the last-named, and shall be pleased to order a “Pamphengos” and accessories to be sent to you, if you will undertake the charge of it, and will see to its reaching him about Christmas or the New Year.—

Yours very sincerely,

T. GEO. ROOKE.

Rawdon College, near Leeds, 6th November, 1884.

MY DEAR MR. BAYNES,—A member of the church at Mutley has just sent for me to say she will be glad to give the box of homœopathic medicines Mr. Korry asks for in the HERALD this month, if it has not been already given.—
Ever yours sincerely,
BENWELL BIRD.

Wychbury, Mannamead, Plymouth, November 6th.

By the time these lines are in the hands of our readers, both these gifts will be on their way to Barisal.

Most gratefully do we thank our friends for their generous and prompt response.

M. A. W. sends a gold ring, and writes :—“ I send the enclosed ring for the mission cause. Please make what you can of it, and place the same to any fund you like. My late dear wife, whose it was, went home at Easter in the year 1830. I have worn it in her memory ever since, and feel some difficulty in parting with it ; but my desire to give something to the Lord’s work abroad impels me to offer it for your acceptance. Should you name it in the HERALD, only put the letters M. A. W. I cannot send you money, or I would gladly do so. I pray for the glorious work.”

We have also received at the hands of the Rev. J. J. Fuller, on his return from his recent visit to Jamaica :—Four articles of jewellery, made in West Africa ; one gold locket and throatlet chain ; from K. A. H., Brown’s Town, Jamaica, the proceeds to be divided between the Rev. J. J. Fuller, Cameroons, and the China Mission. Six articles of West African gold workmanship and a carved ivory fan from Panama, from “ H. E. C.,” Brown’s Town, Jamaica, the proceeds to be devoted to the work of the Rev. J. J. Fuller, Cameroons, with the accompanying lines :—

“ Shall I keep them still, my jewels ?
Shall I, can I, yet withhold
From that living, loving Saviour,
Aught of silver or of gold ?
Gold so needed, that *His Gospel*
May resound from sea to sea ;
Can I know Christ’s service lacketh,
Yet forget His ‘ unto Me ! ’

“ No ; I lay them down, my jewels,
Freely on the altar now.
Stay, I see a vision passing
Of a gem-encircled brow ;
Heavenly treasure, worn by Jesus,
Souls won through my gift outpoured.
Freely, gladly I will offer
Jewels thus to crown my Lord.”

Mr. B. W. Hayman, writing from Totnes, reports, when sending up a gold locket and brooch :—“ At our recent missionary meeting a servant girl, who is deeply interested in the Society, and especially in the mission of Mr. Couling to China, took off her gold chain, and placed it in the collecting basket. She has since handed to me her locket and brooch, which I forward to you per registered letter. This young person is a valued and trusted servant in a

Roman Catholic family, she is a member of our church, and her deep love for the Saviour and true interest in the Baptist Missionary Society has led to these liberal offerings. I wish that all the members of our church were stimulated to like missionary zeal, our Society would then be able to do all that it is so anxious to do with means enough and to spare."

Mr. J. M. Powell, of Charles Street, Milford Haven, sends £1, and writes:—" Could we not all of us, as a denomination, set apart, each family, sacredly, the usual amount spent at the near approaching Christmas time in the way of rejoicings and luxuries, 'for the Lord's work in foreign lands?' The amount so received would, I am confident, be a very large sum; would free the beloved Society from debt, and enable it at once to send out the full reinforcements recently agreed upon to India, China, and Africa. To begin with, we sacredly place at your disposal, dear Mr. Baynes, the amount usually spent by us on Christmas fare. May the gracious Master be pleased to accept it." Will our readers give this suggestion their prayerful thought?

We desire also to acknowledge most thankfully the receipt of the following very welcome contributions:—N. N., £120; Rev. S. Murch, for Congo, £50; Mr. J. P. Dunning, Falmouth, £50; Friends at Brockley Road, £42; Mr. J. W. Clark, Leicester, £25; Mr. A. Robinson, Bristol, for Congo, £25; The King's Business, £20; Mr. J. P. Bacon, £20; Miss E. P. Leonard, Bristol, £20; M. S. R. L., for China and Congo, £10; E. G., Hertfordshire, £10.

First Experiences of a Young Missionary.

THE following letter is from the Rev. J. Ellison, who, in pursuance of a recommendation of the Indian Mission Conference, was requested to take up work in Mymensing, a densely-populated part of Eastern Bengal. The work in this district is largely supported by contributions received from friends connected with the Victorian churches of Australia, who take a deep interest in this Mission field.

Mr. Ellison writes:—

" Baptist Mission, Mymensing, *August 24th, 1884.*

" I did not arrive here until December. After staying a few days in Mymensing, I started on a journey to the Garo Hills, in order to learn the Garo language. After a few days' rough journeying, I arrived at Tura, where the American missionaries live. Two days after I arrived I started with Mr. Philips on a two-months' tour among the Garo churches. He told me I should pick up the language quicker among the people, which I found to be true. We travelled almost every day, sometimes five, sometimes ten or fifteen, and, occasionally, twenty miles a day, up hills and down valleys almost constantly. After a few days, we met a young man who had just

come out from America to join the Mission there; so we three travelled together a long time, two of us learning the language as best we could. I saw a great many churches, and I was very pleased with the Garos. After about a fortnight's time I began to stammer out a few words of Garo to little boys, and before the end of the journey I could converse a little. I felt it very hard to begin tugging at another language, after I had learnt Bengali so that I could preach, and I often longed to get back to Bengalis and Bengali-preaching. I found the Garos a very well-disposed people, kind and affectionate; and sometimes said I envied those who had the privilege of working among them. They get far more converts in proportion than we do among Bengalis. After two months, I came back to Duragapoor, and stayed there nearly a month, teaching the Christians daily, and preaching daily among Bengalis and Garos, and learning Garo as I had opportunity. I found the Garo language of the plains different from the Garo language of the hills. This was disappointing; but I consoled myself with the idea that I had got a root idea of the language, and that I had received explanations of idioms from Mr. Philips which, perhaps, I should never have understood if I had not gone to the hills.

“ Well, after doing a good work at Duragapoor, I started for Mymensing, and I arrived about the middle of March. I stayed in Mymensing until the beginning of June. I preached along with the preachers almost daily in the bazaar, in the evenings, and held a Bible class daily for a time; for the Christians went through, very carefully, about ten chapters of Matthew; in addition to this, I had my Garo language to learn at mid-day. At the beginning of June, I went on my first preaching tour, as far as a place called Subamakoollee. On the way we found many markets, and sold a great number of Scriptures—so many that I determined to go to Dacca and fetch up a good stock. So I went and brought up five boxes of books, and hired two boats, one for myself, and one for the preachers. I stayed in Dacca a week, preaching daily. I also preached in the English chapel on the Sunday. On the way to and from Dacca we (*i.e.*, I and my preachers) preached and sold Scriptures. After staying in Mymensing a few days we started on another tour, as far as Manickharchar, a place at the foot of the Garo Hills. We found two very large places on this journey, called Jamalpoor and Shirpoor. At these two places we sold a great number of Scriptures and books. After returning from this tour I had a sharp turn of sickness, but soon recovered (through the great mercy of God), and, after a few days, I went on a tour of three days to a large place called Hoosunpoor. There I went to see the Government school, and called on the leading magistrate—a native—and discussed with him about two hours about Hindooism, Mahommedanism, and Christianity, all of which he maintained were good. He is a Brahma.

“ I am now returning from a mela at a large place called Kishorgunj, a division of the district. I have with me one preacher. We have been at this place four days; have been well received, and have preached twice daily, and sold a great number of Gospels.

“ ‘ What shall the harvest be ? ’ I often ask. A young man came into the boat, and asked what he ought to do to be saved—said that he wanted to be a Christian. He said that the Hindoo religion was vanity. He longed for something to give him rest and peace. He seemed to be sincere. There is a Christian young man at the place, so he will be able to go to him for instruc-

tion. Of course, I am far from satisfied with the results of our work; but our attitude is well expressed by the words of the well-known hymn:—

“Put thou thy trust in God,
In duty's path go on;
Fix on His Word thy steadfast eye,
So shall thy work be done.”

“A Christian gentleman, a Government officer, has come here, and helps us in various ways; he is keeping a colporteur to sell Christian books. By his coming I do not feel so lonely as I did.

Mission Songs.

“There is a river the streams whereof shall make glad the City of God.”—Ps. xlv. 4. “And He showed me a pure river of water of life; clear as crystal proceeding out of the Throne of God and of the Lamb.”—Rev. xx. 1.

“THE *s.s. Peace* has been reconstructed and launched on the mighty river, and is waiting to be sent with messengers of mercy to the regions beyond.”—Rev. George Grenfell, THE MISSIONARY HERALD for October.

FEW eyes marked the little vessel
Launched upon the waters wide;
Not 'mid sounds of this world's music
Did it reach the flowing tide;
Like God's Peace, calm, flowing ever,
Reached this little bark the river.

Yet to faith how bright the vision,
Looking forward through the years,
What a spreading sea of glory
Even now shines through her tears;
Floating onward, forward ever,
Down the mighty Congo river.

Floating onward, bathed in sunshine,
Rides the little bark of Peace,
Not to carry war's own weapons,
But to bid its conflicts cease;
O flow onwards glorious river,
Peace upon thy bosom ever!

Every piece of this small vessel,
Carried safely o'er the sea!
Not one missing! O ye workers,
In this fact God's lesson see!
All your efforts through this river
He will prosper—bless for ever!

O brave workers! few and hidden,
Far away from this world's praise,
ift your hearts e'en now, God's
heroes!

To the King your voices raise;
See God's peace flows like a river,
To His promise cleave for ever!

Though no crowd stands by applaud-
ing,
See God's King, now by your side,
Hear the music of His angels,
Though the world your work deride;
Glory gilds the Congo river,
Yours through Christ and yours for
ever!

Mark God's river how it spreads it,
Through those nations, hidden, lost;
Buried long in death's own darkness,
Torn by sin, wild, tempest tost;
Hear their music rising ever
Drinking life from God's own river!

Christians mark this Congo river,
Bearing God's own Ark of Peace,
Let your wealth now bravely float it,
Bidding hell's dark conflict cease;
Let your gold shine through love's
story,
Live and spread a sea of glory!

You who have no gold to offer,
Still have wealth which *can* ascend,
Through those prayers which bring
God's blessing,
While they cheer each distant friend;
Thus can all reach God's own river,
Share its fruit and joy for ever.

W. POOLE BALFERN.

Brighton.