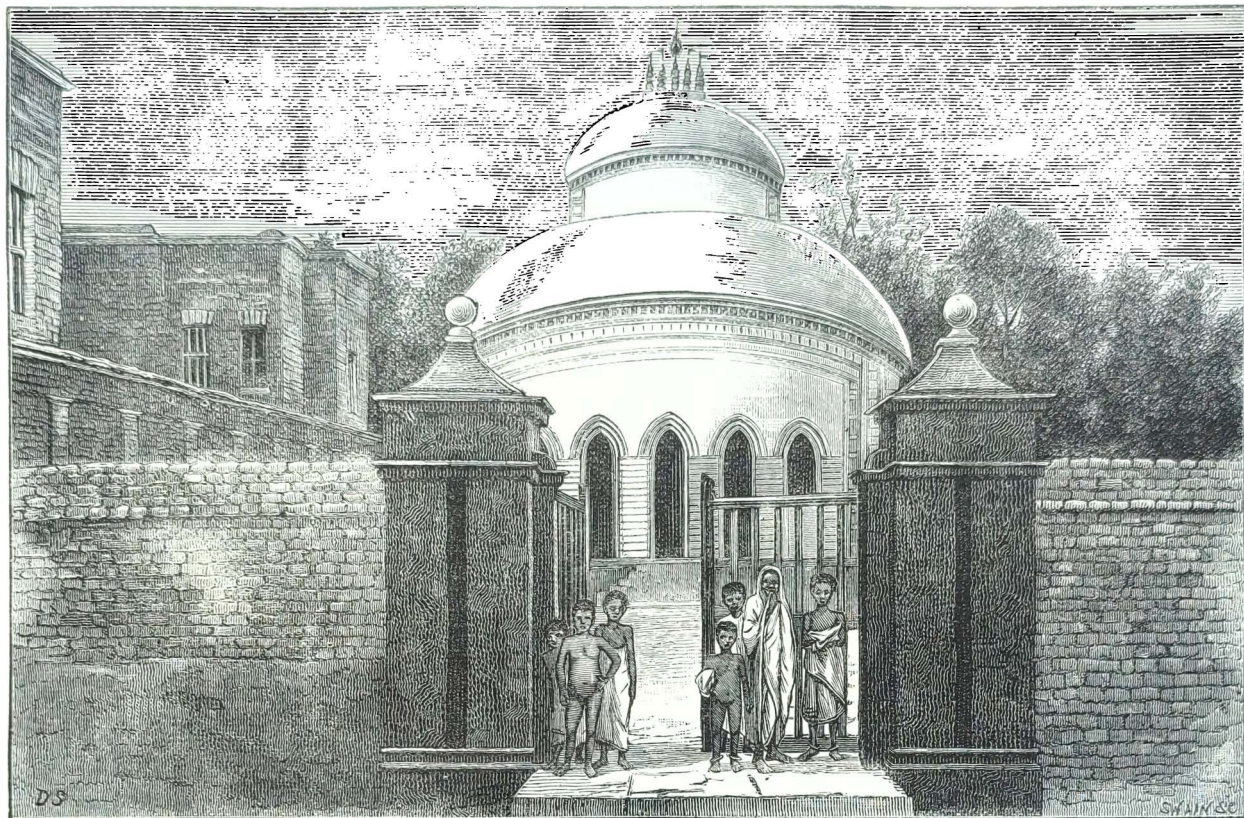


[THE MISSIONARY HERALD,
JANUARY 1, 1886.



A. TEMPLE OF THE GOD SHIV AT SERAMPORE.—(From a Photograph). See page 21.

THE MISSIONARY HERALD.

The Outlook.

AS the transition is made from the old year to the New: thus completing one definite period of time to commence another, the friends of Christian missions might very naturally inquire as to the progress which is being effected in the missionary enterprise. It is perfectly true that the "Great Commission" of the Lord Jesus Christ would require diligent obedience were there no signs, whatsoever, of progress—enough for the servant that the Master should have given His orders; but when the results following Christian effort are so abundant as to astonish those who have put them forth, their recognition both honours God and encourages to fresh endeavour. None of our readers will suppose it possible to place on record the actual amount of good which has been wrought during the past twelve months amongst the heathen. We do not possess any apparatus for periodically measuring spiritual influences. For aught we know, in that particular part of the mission field where no confessions of the Saviour have gladdened the heart of the persevering though sometimes weary missionary, the All-seeing eye may perceive preparatory processes secretly working towards mighty issues. But without taking into consideration the manner in which ancient beliefs and customs, especially in India, are being silently and surely undermined, the visible results are so numerous, the manifest effect of preaching the Gospel amongst the heathen is so decided and so extensive, that he must be unbelieving indeed who can question the utility of missionary labour. As we take our outlook, we feel that the present condition and the prospects of the work are more than sufficient to inspire gratitude and confidence. Each succeeding year bears witness to its ever-growing importance. Let it be remembered that as far as the Christian Church in this country is concerned, foreign missionary operations have not been in existence more years than those of the lifetime of some individuals now living. It is very little more than fourscore years since William Carey sent home from India the cheering news to Andrew

Fuller of the baptism of Krishu, the first Hindoo convert, and that the first page of the New Testament was composed for printing in Bengallee. To-day, the Heralds of the Cross are proclaiming "the good news" in every land; converts are to be reckoned by hundreds of thousands; the Word of God, rendered into all the known dialects and languages of the earth, is being widely circulated; whilst commerce, education, freedom, civilisation, all the world over find in the missionary their forerunner and their most helpful ally.

Robert Mackenzie is no utopian dreamer when he writes in his *History of the Nineteenth Century*:—"In the foremost rank of powers destined to change the face of the world stand Christian missions . . . all other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results, the success of which we as yet dimly perceive. . . . Every year increases the power of the agencies which are employed, and widens the sphere of their influence. In the priceless results already gained, we discover warrant to expect that in some not very remote future the missionary will fulfil his daring and glorious programme—the educating and christianising of the whole heathen world."

It is very evident that time is on the side of the missionary cause. Every year the opportunity for carrying on its operations becomes more extended, and the need for its influences more urgent. The most important question now is not, Where can the missionary go? where will it be possible for him to dwell?—but, Is the consecration in the churches sufficiently developed to enable them to accomplish the work waiting to be done? The prayer now need not be that God would remove barriers—would open great and effectual doors; but, rather, that He would graciously pour out His Spirit so that His servants may be prepared and constrained to take full advantage of the providential answers which He has granted to the prayers of former years.

OUR PROGRESS.

But leaving these general observations and becoming more particular, how are we as a Missionary Society affected by the review of the year now past, and the prospect of the year upon which we have entered? Like brethren of other kindred institutions, we have recently been widening the sphere of our agency. To this extension our committee have felt themselves divinely impelled. In Carey's spirit they are, indeed, "attempting great things." Their resolutions, ratified by the unanimous and enthusiastic approval of the representatives of numerous churches in the autumn at Bradford, commit the Society to prosecute their labours with more vigour in India; to the

addition of fourteen missionaries to the staff in China; and to the planting of ten stations on the Upper Congo River.

Upon these resolutions they are acting. Alrcady eight of the fourteen new men for China have been accepted. The land for one station at Lukolela, three hundred miles towards the interior from Stanley Pool, has been secured. The steamer *Peace* has returned from a successful expedition as far as Stanley Falls, where the last of the ten stations is to be established. The friendliness of the native tribes along the entire distance has been reported. And the offer of sites for the whole of the proposed stations at a mere nominal rental by the African International Association has been made. The proceedings of the deeply important conference, now being held in Berlin at the time we go to press, are most decidedly favourable to the prosecution of our proposals.

Such, then, are the circumstances of the mission as we enter upon this New Year.

OUR FINANCIAL CONDITION.

And now, what can we say with respect to the manner in which the churches at home are supporting the committee in their onward movements? As our financial year is not coincident with the calendar, but closes on the 31st of March, and as by far the larger part of the year's revenue comes in during the last three months, we are not able to state on the 1st of January how income may stand to expenditure. We can only compare the present period of our current financial year with the corresponding period of last year; and, as we do so, we find there is a total increase (including a donation of £2,000) in the contributions of £1,550. The expenditure shows a slight increase, but it must be distinctly understood that this increase will be greater during the next three months, in consequence of the departure of the new missionaries.

We have included in our comparison the above-named donation. It should however, be said that this gift is almost the only one which as yet has been received, whilst last year before this date several such gifts, and some of them large sums, had been contributed. In the absence of these occasional donations, we cannot but feel a degree of thankfulness that the general contributions have been so well sustained. We take this opportunity to plead the claims of the mission with our friends, who have frequently cheered us with their generous remittances, as also with others whom God has blessed with temporal good. How greatly encouraged should we be if, as New Year's offerings, such donations were to be forwarded!

But whether encouragement of this kind be granted or not, this, the last quarter of our financial year, will soon come to its end. We dread a debt. We shall do our best to avoid a debt.

Will our friends—the pastors and officers of the churches, the secretaries and collectors, our Christian brethren—everywhere co-operate with us in this desirable endeavour. Let this be done, then our funds will prove more than sufficient to enable the society to carry out its present noble and blessed purposes.

JOHN BROWN MYERS.

Africa for Christ. The Congo Mission.

TIDINGS FROM THE INTERIOR.

BY REVS. T. J. COMBER AND GEORGE GRENFELL.

(See *Map for particulars of route.*)

THE following graphic account of the first long voyage of the s.s. *Peace* cannot fail to deepen and strengthen the interest of our readers in the Congo Mission, revealing, as it does, the marvellous way in which the road into the very heart of this long-neglected and degraded continent is opening up. Surely the call to prosecute the grand enterprise of winning Africa for Christ with truer earnestness and larger self-sacrifice is loud and distinct. The road is indeed ready, “and the path made straight.” We cannot draw back—we dare not. Shall we not rather resolve to carry on this work with intenser zeal and completer consecration? Reinforcements are most urgently called for—the fields are “white already to harvest.” Who will come forward to the help of the Lord—to the help of the Lord against the mighty? Both men and means are needed, and the need is urgent and immediate. Brothers and sisters, we appeal to you; we beseech you help us, and help us quickly.

“Stanley Pool, Congo River,
“August 21st, 1884.

“DEAR MR. BAYNES,—You will have been expecting further news of the steamship ‘*Peace*,’ and also of her first journey before this; but you will allow that her having been built, launched, having made the necessary trial trips, and run a journey of 1,200 miles all within a few days more than four months, has not left much time for letter-writing. Then, again, until we had really given our little craft a thorough trial, we were not in a position to speak of our success as amateur shipwrights and engineers; but now that we have safely returned from Mangala, a point midway between the

Pool and Stanley Falls, we feel we can speak more confidently about our work, and better calculate the possibilities before us.

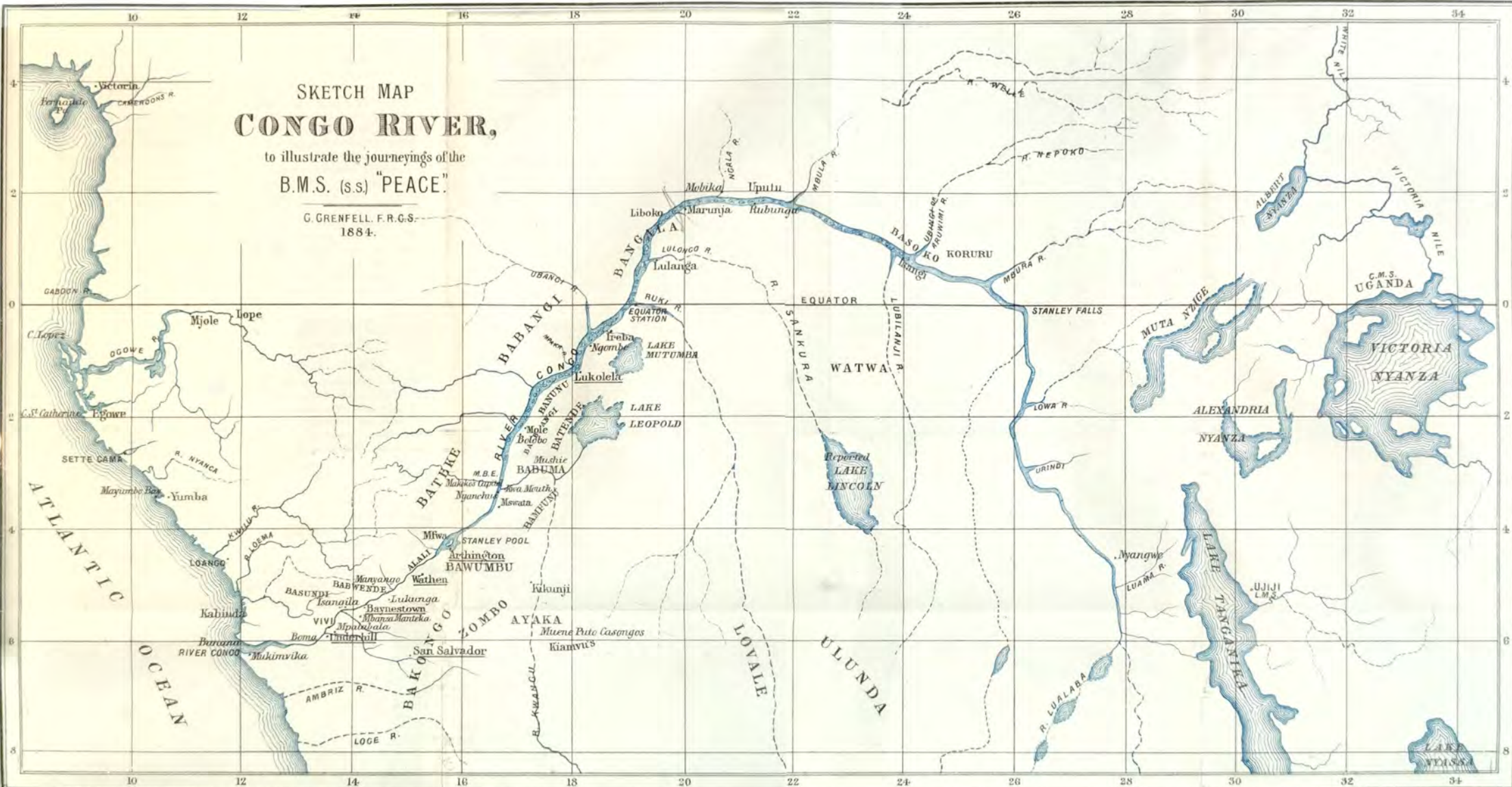
THE S.S. “PEACE.”

“Friends at home will be glad to learn that the *Peace* answers every expectation in the matters of speed, simplicity, and comfort. We need never be afraid of being caught by canoes if we have only good firewood on board and wish to keep out of the way. As to simplicity of management, I think it will suffice for us to tell you that we ran the whole distance without any mishap that involved delay, or even the stoppage of the engines. Shaw and Scott, who both figure in

SKETCH MAP
CONGO RIVER,

to illustrate the journeyings of the
B.M.S. (s.s.) "PEACE."

G. GRENFELL, F.R.G.S.
1884.



the picture in the July HERALD, doing all the engineering. Thanks to our exceptionally light draught, and the warnings given by the lead, the sand banks gave us very little trouble, there being no place where, after a little searching, a channel could not be found. Even with four days' fuel on board, and our multifarious stores of barter goods and food, we only drew a little more than fifteen inches. One thing that helped us not a little was the experience gained in the small boat at the commencement of the year, Ebokea, who pulled stroke oar on that occasion, doing most of the steering.

SIR FRANCIS DE WINTON.

"It was our pleasure, during the first ten days of our journey, to have the company of Col. Sir Francis de Winton, Administrator-in-Chief of the International Association, and also that of our good friend Mr. Gill, of Stanley Pool, who was acting as his secretary. Sir Francis was a most agreeable fellow-traveller, taking a very real and sympathetic interest in every phase of our work, from the establishment and modes of procedure at our stations, down to taking his turn at the wheel, wood-cutting, and bread-making. He is a thorough-going campaigner, and so can manage to enjoy life anywhere. You may be sure we enjoyed his company.

BOYS AND ANXIETIES.

"In addition to ourselves, Mr. Maloney, who had come up from Wathen, our passengers, our crew of a dozen, and three men, we were taking to prepare the ground for building at Lukolela, we ventured to take with us eight of our schoolboys, thinking that to take them on a long journey would tend to enlarge their ideas of things: the world is a very little place to some of their minds. But, however desirable it may be to enlarge their ideas, we very much question if either of us

will ever again face the responsibility of personally conducting a party of eight unruly young cubs for a twelve-hundred-mile tour. In the cold mornings the stoker was their very dear friend; in fact, so attached did they become to the stoke-hole that most of them left bits of their skin sticking to the steam-pipes, contenting themselves for a time with a few swathes of bandaging, with rolls of which we were fortunately fairly well provided. In the middle of the day when the stoke-hole had lost its charms, the water became a great temptation to them, and a constant source of anxiety to us; for not only there were the risks consequent upon their not being able to swim, but the grave possibility of hungry crocodiles being on the prowl. On one occasion we came very near to a disaster, by a boy, while playing, falling overboard, dragging another with him, who, like himself, could not swim. Happily, the small boat was able to reach them without much loss of time, and we are now rejoicing in the fact that notwithstanding the risks of fire, water, and rapidly revolving machinery, by God's good favour we have brought them all safely back again.

FUEL AND WEATHER.

"Though our youngsters were such a trouble to us, yet they could be very helpful at times, especially when fire-wood had to be carried from some little distance in the forest. Cutting wood was our big work from day to day. Everybody joined in it, and we did fairly well if we managed to get enough in three or four hours to suffice for the remainder of the day. On these occasions quantity was not the only desideratum: if we had bad wood it meant going at three to four miles an hour; with good wood we managed ten.

"But though fire-wood was a constant care, and involved many an

anxious look out as we wended our way between, apparently interminable sand banks, travelling in the *Peace* was luxurious compared with journeying in our twenty-six feet boat, which sufficed for the journey to the equator at the commencement of the year. We were especially grateful for the awning, furnishing, as it does, such a splendid protection from both sun and rain, ever present contingencies on the Congo; for though we start in the cold season we are not half way along the Congo before we are into the hot, and though we start in the dry, as we did this time, before we reach Mangala we find the rainy season in full swing.

THE CONGO MISSION.

"A reviewer, criticising the account of a recent voyage up the Congo, refers to it as a 'thrice-told tale,' and the newspapers just to hand are so full of Congo news that we can easily imagine it possible that by the time this reaches you, our friends at home may be tired of the whole business. But whatever M.P.'s and merchants may do with the Congo, the Congo mission, as a Baptist Missionary Society question, remains the same; nay, with increasing light and better knowledge of the people and country, our work appears as more and more imperative, and we are thus constrained to lay the matter even more fully before you, our brethren, at home.

"Having decided we could devote five weeks to a prospecting tour in the *Peace*, we were enabled to get under weigh by nine o'clock on the 7th July, and by the time for dropping anchor in the evening, we found ourselves right beyond the Pool, and well into the narrow portion of the Congo, which extends for about 100 miles. (We trust our friends who read this letter will do so with our map before them, as it will greatly help them to form an idea of what we have done and what we pro-

pose to do.) The next day brought us almost to Mswata, which, counting Kinshasha and Kimpoko, on the Pool, is the third International station beyond Leopoldville. Having passed Mswata and proceeded five miles, we come in sight of the French station at Gauchus, on the opposite—the right—bank. Another five miles brought us to the next International station, at Kwaruonth.

THE KWA RIVER.

"At this point we determined to forsake the Congo for awhile, and started the following morning to go up the Kwa, or the Hari Nkutu—which the natives call the Bochini—as far as the junction which it makes with the Kwango. This furnished us with some little excitement, for we were rather uncertain as to the temper of the people, and knew nothing of the character of the river. So far as we could learn, it had only once previously been visited, and that time by Mr. Stanley, some two years ago. A map, which appeared in Mr. Johnston's recent book, gives the distance to the junction as twenty-five or thirty miles east of the point where the Kwa falls into the Congo. We found it fully three times as far, and had many and many an anxious look across the miles of sandbanks from the awning top before we got a glimpse of the water-way we sought. Its being so much farther than we had expected resulted in a greater curtailment of the time we had at our disposal for the main river than we had bargained for. However, we were well repaid for making the *détour* by our coming into contact with the chieftainess of the Wabuma, a strong-minded woman, who rules one of the most important trading communities on the Congo."

"The Kwa for the first thirty miles has a mean course of N.E., between steep grass and scrub covered

sandy hills, of from 200 to 500 feet in height, and having narrow fringes of timber along the water's edge and in the valleys. Along this reach of the river, which has a width varying from a quarter to three quarters of a mile; navigation involves great care, by reason of the many rocky reefs which stretch themselves out into nearly mid-stream. From N.E. the course gradually wears round into an easterly one for another thirty miles or so; but where the course changes near the friendly town of Bo, the river takes upon itself the character of the higher reaches of the Congo, widening itself out among sandbanks and islands into lake-like expansions, of from two to five miles wide, and five to fifteen miles long.

MUSHIE TOWN AND NGA NKABI.

"It was after journeying about fifty miles, and passing the second of these expansions, that we came in sight of Nga Nkabi's Mushie town (the capital of the Wabuma country), which is a series of hamlets, extending some two or three miles along the north bank. We rather hurt her ladyship's feelings by not steaming straight away till we came opposite her residence. However, by getting up anchor again, and accepting her personal pilotage, we were able to comply with her notions as to what was the proper thing to be done, and to drop anchor within a stone's-throw of her house. She is a very capable, energetic woman, of but few words, but who evidently knows her own mind and rules her subjects, though she made but few pretensions in the way of state ceremony. Whatever her rule may be, her people are, without exception, the best specimens of the African we encountered on our journey. Well formed, intelligent, and, by comparison, industrious, it is not surprising that they are among the

most successful traders on the river. It is not at all unusual to encounter a fleet of from ten to twenty canoes all heavily laden and bound down to the Pool, where all trade has to forsake the water-way and take to the land. We often met these canoes weatherbound, for when the strong westerly breezes spring up, the water becomes altogether too rough for their canoes, nearly laden down to the gunwale. These breezes were so strong sometimes as to send the water flying right across the deck of our steamer, compelling us once or twice to ease down the speed lest we should tow the boat under. As we lay at anchor at Mushie, we often had as many as thirty canoes alongside, each one containing somebody anxious to sell something. Besides being good traders, they are good handicraftsmen, making not only their own canoes, but a considerable number for sale. We saw between one and two hundred canoes along their beach, and several new ones in course of being finished. They are roughly made in the forest, then brought home to have the final touches put upon them. There is always hope for people who do not think it beneath their dignity to labour. Our Bateke neighbours cannot carry their own brass rods when they go to make a small purchase, or their fowls or eggs, if they have them to sell. They must have a boy or two dangling at their heels. Even Nga Nkabi herself, who posed with an air quite 'Napoleonic,' as she came to visit us, standing among her crew of stalwart men, wielding paddles whose shafts were completely overlaid with brass, did not seem to think it out of order, when she went on shore again, to get into a little canoe with another woman to go fetch a present of a goat and some plantain, and bring it alongside for us. We were prepared for a favour-

able impression of the Wabuma people from our experience of them at Kintamo, where there is mostly a settlement of their traders. They come down and sometimes stay for months, and we thus have time to become intimate with them. Many of these people recognised and welcomed us. A very noticeable feature among them is the number of bright-eyed little folk they have both in their towns and trading camps, contrasting forcibly in that matter with their Bayansi neighbours, and speaking not only in their favour socially, but to those who know the details, very forcibly in their favour morally.

A GOOD OPENING.

“Altogether Nga Nkabi's town was the most promising position we saw for a mission station; and we trust our numbers will soon be sufficiently augmented to allow of our occupying this point, where we are assured of a welcome. Of course, they have but very indistinct notions concerning our object, though we tried to tell them. It is not to be expected from a single visit. They are quite expecting us.

“The country about Mushie is very picturesque, the town itself being built on the slight elevation which lies parallel with the course of the river and the hills behind, from which latter it is separated by a strip of low-lying land where they have their corn, sugar cane, and cassada farms. The people, perhaps, number three thousand, without estimating the population of the many separate towns which acknowledge Nga Nkabi's sway. Their language appears to be quite a distinct one, though they understood Kikke, the language which commences at the pool, and is altogether different from the Kisibi-Congo dialects which obtain from the lower river up to Kintamo.

THE KWANGO RIVER.

“After leaving the two or three miles of hamlets constituting Mushie the river trends S. by E. for about thirty miles to its junction with the Kwango, which comes from the S.S.E., and is a fine stream of 400 to 500 yards wide, with an average depth of two fathoms and a mean current of a mile and a-half per hour. Though this is a very considerable river (Livingstone speaks of it as very swift and 150 yards wide at a point 500 miles south of where we saw it), yet we judge it to be very much smaller than the one from the N.E. explored by Mr. Stanley as far as Lake Leopold in 1° 30' S. lat. We should have liked to push our way up both these streams, but had to be content with going a mile or two up the Kwango. Here we noticed that instead of the hitherto universal four-walled houses, the natives built round ones, which denoted pretty plainly our having reached the borderland of a distinct people. Not only did we notice that these houses were similar to those found by the Portuguese travellers, Capello and Ivens, some 200 miles south, but we also recognised the same peculiar hat-like mode of dressing the hair as depicted in their sketches. Unfortunately, we were unable to open communication with these people, as they were too nervous to reply to our questions or respond to our salutations. They simply ran along the bank, spear in hand, dodging behind the trees, as though afraid of harm we might possibly do them. By the next time we pay them a visit they will have heard of our peaceable character, and lost all fear, and very likely have become as impudent and overbearing as many of their neighbours become as soon as they have recovered from their surprise at the sudden apparition of white men in their midst. From that point of the

Kwango which we saw to that where Capello and Ivens last saw it, some 180 or 200 miles, there is a fall of about 1,000 feet, or, say, an average of five feet per mile, a fact that pretty plainly indicates that the available waterway is comparatively short, and that we must not expect any extensive area of country to be opened up thereby. Capello and Ivens speak of the place they reached as 'an immense desert over which the silence of death reigned supreme.'

"Having just had a look at the Kwango, we set out upon our return to the point of our departure, calling at our friend Nga Nkabi's, and spending an hour or two there on the way, occupying in coming down a little more than a day and a-half in covering a distance that had required five days for the ascent. By the time we reached Kwa mouth, Sir Francis found one of the expedition steamers waiting to convey him to the Pool, whither he at once proceeded. The following morning we resumed our Congo voyage, leaving Kwa mouth, which we determined by observation to be in 3° 14' south latitude, and proceeding northward. Our next stage, like our previous one on the Congo, was characterised by few or no people on the right bank, though we passed a whole series of towns on the left.

CHUMBIRI'S TOWN.

"The chief of Chumbiri's town, which was our first stopping place, we had heard had been deposed and killed by his son; so we were quite prepared to find another ruling in his stead, but hardly prepared for the son's version of the matter—that his father had gone up river to buy ivory! We were unable to decide upon its truth, and had to put up with his oily pretensions of friendship for ourselves, and the grease and powdered redwood which he trans-

ferred from his person to our clothes, as he persistently took our arms and squeezed himself in between us as we walked the narrow paths of his town. Here it was that we found a San Salvador man, who had been sold away as a slave. He was very glad to see some one who knew his country, and recognised in that fact that he had an extra claim upon our generosity, and we had not the heart to dispute it with the poor stranger in a strange land. San Salvador lies very near all our hearts.

"About four miles beyond Chumbiri's, we saw a remarkable stony hill, common enough in the cataract region, but conspicuous here where all the hills on both sides for the previous hundred miles had the smoothly-rounded contours peculiar to the sandy ranges of this part of the continent. These hills, of from 200 to 700 feet in height, for the most part rise immediately out of the water on the right bank, while on the left bank the ascents are commenced by gentle slopes which, together with the rocky points jutting far out into the water, afford sites for the numerous towns we passed. Some of these points were extremely picturesque, and run out so far and so acutely into the water that the towns built on them front the river both up and down, but generally these rocks are quite steep, and some run up to thirty and fifty feet in a perpendicular line, and thus afford no landing-place. The natives, however, have ample beaches and water approaches within the beautiful bays which stretch from point to point.

DIFFICULT NAVIGATION.

"Soon after leaving Chumbiri's, too, we came in sight of the Lone Island, which, though apparently standing all by itself, as we proceed we discover to be only the first of the countless islands which are the ever-present feature of

the river from this point to Stanley Falls. Hereabouts, too, we exchange the deep water and the dangerous reefs of rocks for shallows and sandbanks so numerous and channels so intricate that we often lose sight of the main land and have to rely upon our compass for the course. The current certainly tells us whether we are going up or down, but when the channel is two miles wide to 'go up' or 'down,' is not always sufficient. It is important to steer a straight course, and hit the right bank, and not to wander about in a maze at haphazard, and find oneself on the wrong one. After thirty miles or so among these islands and sandbanks, the hills once more approach the river, and on the slope of these hills on the Eastern bank, ranging for about a couple of miles, we find the Bolobo towns, of which Ibaka is the supreme chief. On the quarter of a mile or so of debateable land which lies beyond these towns, and before reaching the Moïé district, we find the Bolobo station of the International Association. With the exception of Iebu and of the Bangala towns of Liboko, we found no place containing so large a population in so small an area as Bolobo-Moïé. To estimate the population is very difficult, but we think it may safely be put down as over 5,000.

BOLOBO.

"In Bolobo, as in Chumbiri—and indeed, having scattered themselves everywhere, right down to the cataracts below the Pool—we find the Bayansi, or, as they call themselves, the Babangi people, all having emigrated from Ubangi, opposite Ngombe (see map). In adjacent Moïé we find Banunu people, the Banunu being probably the indigenous race. Inland are said to be the Batende. Bolobo has, as we have said above, about two miles of

villages composing its town. Moïé is rather bigger than Bolobo, and its villages, each under its separate chieftain, extend further back from the river and higher up the sides of the 100 feet hill which backs them. Between Bolobo and Moïé there is generally enmity, and one can generally reckon too on internal dissensions in each district, one chief of Bolobo frequently not being "on speaking terms" with his fellow chief. Although Ibaka is the special and perhaps biggest chief of Bolobo (being the white man's chief or friend), he is not by any means the only one. There are Lingenji, Yambula, Katula, Oruru, Yinga, Biangala, Itumba, etc., etc.—in all *eighty chiefs!* The chief characteristics of Bolobo people appear to be *drunkenness, immorality, and cruelty*, out of each of which vices spring actions almost too fearful to describe. In hearing of these, one living out here almost gets to feel like calling the people terrible brutes and wretches rather than poor miserable heathen. The light of their consciences must condemn them in most of their sins.

HEATHEN LIFE.

"On the afternoon of our arrival, accompanied by Lieut. Liebrecht of the Association Internationale, we walked through all the towns of Bolobo and Moïé. In Bolobo it was a great day, a gala day, indeed. The wife of one of the chiefs had died somewhere away, and, of course, there must be four or five days and nights of orgies—any amount of dirty sugar-cane-beer swilling, unbridled license in every species of sensuality, and a grand finale of fair human sacrifices, each victim, mark you, being a poor wretch of a *slave bought for the purpose!* Drums beating briskly, circles of "fine" women, wearing the great heavy brass collar (25 to 30 lbs.!), dancing and clapping.

rythmically, and plenty of people about in all the streets. The victims were tied up somewhere; of course, they would not tell us where; but were said to be apathetically and stolidly awaiting their fate—bowstring or knife—both being Babangi ways of killing. Remonstrances and pleadings on behalf of these poor victims were all in vain. Another cruel tragedy was also to shortly take place. Prices of certain food were to be arranged, and, as a sign or seal of such arrangement, a slave was to be killed thus—a hole was to be dug between the two towns, and the victim's arms and legs broken, and he thrown into the hole to die, no one being allowed to give him food or drink. Oh, Christians at home, think of this! Very few children are seen in any Babangi town, and this may easily be explained by the immorality of the people. The towns are kept large, and the population sustained chiefly by the purchase of slaves, who frequently receive the tribal mark—two rows of raised blebs along the forehead from ear to ear. In most countries and tribes, owners of male slaves have to provide their slaves with wives; but among the Babangi, it would seem that the chiefs keep an extra-large number of wives, and allow their slaves permission to consort promiscuously with any of them—except, probably, favourite ones.

MOÏE TOWNS.

“The Moïe towns look very pretty from the river, many of them being very picturesquely laid out. The Banunu inhabitants are at present shyer than the Bolobo Babangi, and communication with them has hitherto been more difficult. The women and children (the Banunu have more children than the Babangi) frequently ran away; one young woman especially, whom we noticed, actually showed her

teeth at us viciously, like a wild animal, as our glance turned towards her. Banunu houses are built in rows of four or six houses, in form the same, but larger than Babangi houses, a small yard between each two, but the whole row or set under one roof. A few of the houses are ornamented with human skulls, one having as many as thirteen. Circling round the bases of large trees here and there were many hippopotamus' skulls; we counted as many as thirty, showing that these people hunt (probably harpoon) the hippopotamus.

“Of course, in walking through these towns, we tried to make friends with the people as much as possible. We know scarcely any of their language, and can do very little with them more than make friends on these first short prospecting visits. But we have said a great deal about Bolobo-Moïe district, because here we are desirous of having *one of our stations*; in fact, have provisionally decided so to do, the population being dense, and the people appearing as friendly as anywhere—save Nga-Nkabe's on the Bochini River.

“At Bolobo we got further observations for latitude, and place it in 2° 13' 0" S.

“From Bolobo we steamed on past some very pretty hill scenery, passing Moïe Nkunju and Sakamimbe, charmingly situated on spurs of rocky tree-clad hills, and prettily embowered in trees. These people seem to have picked all the best sites. On this stage (as between Kwa Mouth and Bolobo) we had a passenger, Lieutenant Liebrecht, accompanying us to Lokolela. For the whole of the distance, one hundred miles, we saw absolutely nothing of the opposite bank of the great river we were ascending; but, keeping somewhat near the eastern

shore, and a general N.E. direction, we passed among the islands in channels of from 150 to 1,500 yards wide, in generally shallow water. Towns were very few, as the map will show. Hippopotami were more plentiful than we have ever before seen them, several which we shot we left for the natives to follow and tow on shore, and they must have had grand 'feeds.' One we sent our boat after and landed, thus obtaining fat for the engines, and any amount of meat for ourselves and people (hippo steaks, if fat, are very agreeable, as we found). We also saw three elephants, but the rate at which the *Peace* was going prevented our getting near them. As, on the third day, we approached Lokolela, we found the current much stronger; and at last, the first time for 120 miles, we saw the opposite shore. Just above Lokolela the river narrows from its hitherto unknown width to a mile and a-half.

LOKOLELA.

"Lokolela, you will remember, was fixed upon as a site for our sixth station (Liverpool), and was described in the letter of July. The whole of Lokolela and its vicinity is densest forest, from the water's edge up its gentle slope reached to a height of about sixty feet. Giants of trees—cotton trees, African oak, &c.,—with a girth that takes the edge off your axe almost at sight of it. We being already so few in number, that while we were away only six brethren were distributed over our five stations, there was no brother, of course, to take charge of our new Liverpool station, which will probably wait for Mr. Bentley; but friends at home will be glad to hear that although so short-handed, we have actually *commenced our new and sixth station of Liverpool*. Three men from Victoria and Bimbia (of our West African Mission) are placed there with three months' stores

of food, a great cross-cut saw, and six good axes, and, after clearing a little ground in the great forest, they will build a temporary house. Our station there, as here, will adjoin that of the Association. Of course, it is very likely that in the future, as we get to know the towns and peoples better, sites of up-river stations may be altered, as we have had to alter them below on finding others more suitable, *i.e.*, Underhill, from Mussuca to Tunduwa, Bayneston; from Isangila to Vunda and Wathen; from Manyanga to Ngombe. For such alteration, of Liverpool or other up-river stations, we must be prepared.

"The villages of Lokolela are smaller and somewhat more scattered than those of Moïé, Bolobo, and other Babangi towns below, although Lokolela people too belong to the same enterprising tribe. They differ very much, however, from their more wealthy fellow-tribesmen at Bolobo and Chumbiri, and are much milder and more pleasant in disposition.

"The chiefs are three in number, two of whom have the name of Yuka, and the other—apparently the principal—Mangaba. As was the case in the other stations of the Association, the gentleman in charge of Lokolela station, Mr. Glave, accompanied us in our first walk through the town. At Lokolela we stayed two days, fixing our site, 'wooding up' for the steamer, and making good friends with the people. They seemed all very glad to hear that we were coming to live amongst them, and to teach them, and the chief, Mangaba, with whom we made special friendship, promised to go on with us to Bangala, to introduce us to the chiefs there. All is promising for our work there.

NGOMBE

"Leaving Lokolela on the 23rd July,

we slept just below Ngombe, which we reached early the following morning. Here the river narrows again, having expanded, as usual, between the two places. Opposite Ngombe, a little above, is the Albangi River, evidently a considerable body of water of a light clay, whitey-brown-paper colour, contrasting strongly, for many miles refusing to mix with the dark brown water of the main river. The two bodies of water flow side by side, always with a great deal of commotion and splashing waves at their edges of contact, as if jostling with each other on their way down. The same is very noticeable, too, at the Lulango River much higher up, the water of which, flowing alongside that of the big river, is inky black.

“At Ngombe, where there is a ‘post’ of the International Association, we have a little branch of Bangala people who seem to have pushed down past Ilebu, but who probably came *via* Albangi. Ngombe point is very rocky, masses of ferruginous conglomerate cropping up on the point, and forming a hill of some fifty feet high. There are plenty of people at Ngombe, and they appeared very friendly.

“About twelve miles further on and we came to a splendid set of towns, of which mention was made in the July letter—*viz.*, Bathunu, Boshende and Ilebu. In this set of towns, especially the last two, which are separated from each other by a stretch of country of about a mile in length, we have probably the densest population yet seen by us on the Congo, not excluding Bangala towns. The people literally swarmed, the crowd coming to one point of beach numbering about 500 people. Here, as at Ngombe, and in fact almost all further towns on as far as Liboko, there are isolated stretches of rocky banks where the overlying

soil seems particularly fertile, and where the people have built. Sometimes this rocky bank, washed by the current, assumes the form of a squared and artificially constructed quay for distances of twenty to fifty yards. The towns, especially Ilebu ones, go extensively back, away from the river, an unusual thing, as if the suitable building land along the river front was not sufficient for the people.

BOSHENDE TOWNS.

“We anchored off, and went ashore at Boshende, walked to the chief’s house, he in turn paying us a return visit on board, and bringing a present of goat, &c. At Ilebu we slept, of course, going on shore to make friends with the people. The principal chiefs are Ipaka, Mbeka, Makwala, and Mangombo, and we made special friends with Ipaka, an old man. We walked about the towns, and found each chief sitting on his stool outside his house, ready to give us a welcoming shake of the hands. Talking to the people of Ilebu and Boshende was very difficult, whether on shore or when they came to see us on board the *Peace*. There was always a deafening din of voices. Mayango, chief of Boshende, and Ipaka of Ilebu, as well as almost every friendly disposed man of importance, from Chimibiri up to Iboko, were very desirous to seal friendship by the ceremony of blood-brotherhood, which, among the Ilebu, Babangi, and Bangala people, is very, very common; but the rite is so meaningless and empty, and appears to have no binding force, that up to the present we have always refused to drink blood with any one; and our arms, unlike those of a few upper river travellers, and notably the arms of all Ilebu and Bangala chiefs, are not covered with a lot of marks, scars of blood-brotherhood.

A NEW STATION.

Ilebu, or Ilebu-Boshende, is the third fresh site we have chosen for one of our future stations.

"Our choice was determined by the extreme populousness of the district, and the appearance of the people, who seem less rowdy and overbearing and more friendly than the Bangala higher up. Since fixing upon Ilebu, however, we have not seen the people, and so they as yet know nothing of our wish to build in their country, although there is no doubt they will be very glad to have us.

"The people about Ilebu are always spoken of as a distinct tribe, which includes Ilebu proper, Boshende, Butunu, and Mantumba, up the river of the same name. Their origin is at present, however, a little uncertain, and they are possibly immigrants, like the Babangi.

"From Ilebu, forty miles, up to the towns of the Inganda district, we saw no signs of population. These towns, commencing from Bojungi, may be called the Congo Equatorial towns, running from about six miles S. of the Equator to and up the Ruki River six miles N. of the Line; and the station Mr. Stanley has established there he calls Equatorville. It is again difficult to assign the people to a special tribe, although we believe them to be indigenous.

CONGO EQUATORIAL TOWNS.

"The Congo equatorial towns are divided up into districts as follows:—Bojungi, Mbongo, Inganda, and Bwangata. The population is very scattered, and many of the villages, specially in lower Inganda, consist of only a few tumble-down lopsided houses. In the Bwangata section, however, the villages were better. At the Mbongo below, the people seemed very rudely-bold and troublesome, and it seemed almost as if

they wanted to fight us because we would not stop and go ashore at their rocky beaches. Inganda was especially interesting to us, because our Livingstone Inland Mission brethren are going to build there. They have a fair sphere above the Bwangata towns, but a small diocese below. These people about the great Ruki River (hitherto known as the Ikelemba) are the most primitive of the people we have hitherto met. They are the only people we met who use the bow and arrow. Here, too, we first saw an African shield, and found most men walking about with bow and arrows and shield, or spears and shield, or else a murderous knife, of which more presently.

"They also, for the most part, wore hats of monkeys' skins; the head of the animal coming to the front of their heads, and the tail hanging down behind. In spite, however, of their coiffure and arms, they did not appear wild or savage.

HABITATIONS OF CRUELTY.

"That they are cruel, curiously and ingeniously cruel, we know from the description given us by Lieut. Vangele, the chief of Equatorville station, of the methods of execution obtaining amongst them. Certain victims die by the knife alluded to above, and others have to afford to the bloodthirsty spectators the pleasures of the chase. These last are given a certain start across country, and then are pursued in full cry by all the people armed with spears and bows and arrows. An obstinate victim who will not run well causes disappointment, but others are said to make a 'fine run' before they fall, pierced with arrows and spears.

"The death by the knife is given thus. The victim is tied down to stakes driven into the ground, in a squatting position, his arms behind

him, and his head bent well forward. Round the chin and coming to a loop at the top of the head is a strong plaited rope. Four feet or so in front is a strong young sapling, which with great force is bent down until its top reaches the loop at the head of the victim, to which it is made fast. The sacrificial knife (a strange sickle-shaped affair, the hollow fitting the curve of the neck) is brought, and, after a little playing about with the miserable doomed man, a smart deft stroke is given which never fails to sever the head, which springs high in the air by the relieved tension of the sapling. Indeed, interior Congo is one of the 'dark places of the earth, full of the habitations of cruelty.' We have been told that among the Babangi, on the death of a chief, scores of victims are sacrificed.

EQUATORIAL DRAMA.

"Strangely contrasting with these revolting descriptions, we saw at Equatorville a very pretty little performance by children, lasting several hours, and consisting firstly of clever dancing and then of a little bit of operatic acting, after the style of a Greek play, the chorus part of which was very prettily rendered by little girls of eight to twelve years old. A strange-looking bier was carried in on the shoulders of four men. On the top of it was somebody or something covered over with red baize cloth. Sitting up at one end and looking along it was a pretty little girl, looking sad and mournful. This bier (a native bamboo bed) was placed on the ground and surrounded by the 'chorus'—six little girls. A plaintive song was chanted by a woman who came to the side of the bier, which was chorused by the little girls. It was really sweet and sad; in fact, the idea of drama in Central Africa surprised us altogether. We could understand but little of the words sung, but caught the

frequent repetition, at the end of the chorus, of 'Ka-wa-ka,' he is not dead. After a time the spells of incantation were considered to have worked, and there was a noticeable heaving and shuddering in the covered mass at the girl's feet. The red cloth was drawn aside, and a girl was discovered, her chest heaving quickly and her limbs trembling as if in a paroxysm of epilepsy. Two persons came forward, and taking her by her arms, raised her to her feet. The whole was so curious for Africa that we thought it worth describing. The little performance was enacted to please the white man.

"Equatorville appears to be the prettiest and best built and best kept of any of the upper International Association stations, and really reflects great credit on the chief of station, M. Vangela, who was most kind to us. We spent a pleasant quiet Sunday here, and on the Monday morning, July 28th, continued our journey up the river. Our midday observations (we got a water horizon here as in many other places) gave us 4° 20' N. of the Equator.

THE RUKI RIVER.

"The Ruki River we found to be just the magnificent affluent Stanley has described it, quite 1,000 yards wide, and with several islands at its *embouchure*. Up above the Ruki River we found Bangala towns, stretching right away to 1° 50' 0" N. (our farthest point) to Liboko, where Stanley had his great battle in 1877. We went, however, forty-five miles above Equatorville before we arrived at Lulanga, the first Bangala town on the eastern bank. Meanwhile, nothing was to be seen of the opposite bank of the great river we were ascending, and there was the same monotonous and uninteresting series of islands of all lengths, covered with forest, and swarming with gadflies by day and mosquitoes by night. 'How I love

their bosky depths,' writes Mr. Stanley in describing them. It is more than we do. What great lumps the flies raised on suffering leg and ankle as one traced one's chart, or studied the native languages in the comfortable cabin of the *Peace*! But, as Mr. Stanley explains, his love for the interminable islands of the Congo arose from the protection they afforded him from his bloodthirsty cannibal pursuers. The islands are very low, as is also the eastern bank, except just above the Ruki River, where the 'terra' is really 'firma,' although the banks are only about four to six feet high. No grass is to be seen, and so there are no hippopotami, pasture being nil. The calamus creeping palm, with its sharp hooks, lines the banks almost everywhere, and one has often to cut through it to effect a landing, and get into the forest to cut firewood. On many trees which we cut down for fuel, we found the gum copal of commerce oozing out of, or solidified on, its bark. Coffee in plenty was discovered growing everywhere on the previous journey of July. But after leaving the Ruki River, until we arrived at Lulanga, we really saw no point on the eastern shore where a town could be built: all was so low and muddy.

"At Lulanga we had our first real introduction to Bangala people, and we found them out and out the most boisterous, wild, noisy, troublesome, worrying lot of people either of us has ever met. We were introduced by our friend Mengaba, of Lokolela, who all the journey had made himself very interesting to us, although we have said nothing about him. Like all Babangi people, Mangaba was very superstitious, and carried his fetishes with him on board. His toilet was never complete without the application of his face powder and rouge—not used however, to improve the complexion,

but to make mysterious red and white (chalk) marks about his body, in which his boy assisted him. A white line up his back, from hip to left shoulder, to the left of the median line, and carried down thence along the outer part of the arm to the hand. Red and white lines on the left foot, ditto across forehead, but all drawn with the most religious care.

LULANGA.

"Old Mangaba was very active in his communicating with the people, shouting at every canoe we met, and that long after they had ceased to hear what he said. He seemed to claim kinship with almost everyone, found that he had a wife at every town we stayed at, met at least three mothers, and introduced nearly every chief of importance as his own father, until his family tree was, to say the least, perplexing. From Mangaba and his little boy, Mbuma (who, by the bye, he has allowed us to bring down to Arthington), we tried as much as possible to learn the Babangi dialect spoken at Lokolela. Mr. Glave also was kind enough to give us a number of words.

"To converse with these people was very difficult, but we sometimes tried it when, in the evening, we had prayer, and gathered round us our boys to sing our Congo hymn. 'God hears us when we speak to Him,' we said to Mangaba. 'Indeed!' said he, not much surprised. 'Yes, He is our Father, and He is very very good, and loves us all very much,' said we. But to this Mangaba objected. 'God was not good. Why was He always killing people' (by death). And then we had to try and explain the resurrection and the home in heaven, but it was difficult to remove his sceptical objections.

"Lulanga is very populous, perhaps as much so as Ilebu proper. Altogether, going and returning, we spent two

good days at this place. The towns are built on the top of a fifty feet hill, composed of conglomerate iron, as at Ngombe, Ilebu, &c., masses of which cropped out on the beaches. We, of course, walked about in the town accompanied by large crowds of people. A wild lot they evidently were, especially one old chief, Ikafaka by name.

"They swarmed out to the steamer in good canoes, and crowded on deck, almost taking possession. The difficulty was to get the noisy rowdy lot back in their canoes, and not even our steaming ahead a little, or blowing our whistles, would induce them to leave us. A dozen canoes would hang on to the sides of the steamer, even when we were fully under weigh. There was no fear.

NEED FOR CAUTION.

"Once we half feared, from their wild noise and the beating of a sort of signal gong, that they might attack us and seize the steamer. Any little indiscretion on the part of any of our people might have led to grave results, as most of our unruly guests were armed with spears and knives. We had to exercise the greatest tact, keep a most constant genial good-tempered manner, faces wreathed with perpetual smiles, until even the facial effort was quite a strain; and we felt intensely relieved when we were under weigh again—the last canoe left behind. One of us immediately went down with a slight fever after the excitement at Lulanga.

"We found here, just above Lulanga, a considerable river. It is called the Lulongo River, and is about 700 yards wide; the water being inky black. There is a town up this river of the same name.

"From here to Liboko, the last of the Bangala towns, is eighty miles, and we were surprised to find it nearly two degrees north of the equator.

"Mangaba informed us that Bangala was divided into five districts: Lulanga and Bolombo on the left, and Mungundu, Bukolela, and Loboko on the right bank.

"About twelve miles above Lulongo River we crossed over to the other side of the river, thus obtaining an idea of its width at this place, although we crossed very obliquely. We passed three Bukolela towns—Lobengo, Munsembe, and Bombimba, each one built on one of the few raised plots here and there obtaining on the banks. These banks were of clay, and from four to six feet above the water. Along the beach were broad double ladders, a sort of landing steps reaching down into the river. The people here seemed quieter and milder and quite ready to welcome us.

"At last, on the 1st August, we reached Liboko, and after steaming along seven miles of towns, more or less close to each other, we came to that of the great chief Mata Mayiki (*i.e.*, plenty of guns), where the International Association has built fine a house.

LIBOKO.

"The chief of station is Lieut. Coquilhat, who seems to manage the people very well considering their wildness. One fancied that a certain maniacal irresponsible sort of wildness showed itself in their eyes. Here it was that Stanley had his great battle in 1877, when sixty-three canoes came out to attack him, and for five hours he had to sustain the fight. The brave young chief mentioned by Stanley was Mata Mayiki's son, who afterwards died from his wounds. The old chief, a fine-looking tall fellow, with failing sight, fancied one of us was with Stanley on that occasion (Frank Pocock). The people crowded on the beach, most of them armed, with the idea (so M. Coquilhat afterwards

informed us) that we were enemies, and prepared to fight us. In the first place, our flag was strange to them, and they have got to understand that flags are very significant; secondly we did not steam right close into the beach as Stanley's steamers had always done, being smaller, but anchored as usual fifty yards from the shore; thirdly we had two Bangala men on board from a capsized canoe, and they fancied these their two countrymen were prisoners.

"All was explained, however; we came in closer, just to oblige them, and made fair friendship with them. Thanks to M. Coquilhat's very kind and efficient efforts, and acting on his suggestion, not to permit anyone but chiefs and principal men on board the steamer, we did not have to endure again the worry and almost siege of Lulanga. We stayed a day here, and walked into the town, which was better arranged than any Bangala town we had yet seen. Although said to be great traders, we saw no signs of wealth at Liboko, scarcely a gun, no brass ornaments, and very little cloth, all the women wearing a thick fringe, dyed various colours, round their loins, which was very becoming, and the men, many of them, wearing bark cloths. Their tattooing is not so extensive as the Babanji's, being transverse raised lumps down the centre of the forehead to between the eyes, rosettes from the eyes back to the ears, and also down the middle of the breast-bone. Other people, however, living at Bangala, and hailing from an interior country called Ngombe, are hideously tattooed with great raised lumps down the cheek-bones. The Bangala, like the Babangi, universally pull out their eyelashes. Their language is probably much the same as that of the Babangi, although many words are different. But our

time was so short that we could not only go no further, but could not make a prolonged stay in any place.

THREE NEW SITES.

"The journey was a prospecting one, and has resulted in our being able to choose three very important and valuable sites for stations—viz., MUXIE, BOLOBO, and ILEBU.

"The *Peace*, too, has had a splendid trial, and the little we have said about it shows how little trouble it gave in its management and working.

"At Liboko we were half way to Stanley Falls. On setting out from Arthington we had given ourselves five weeks, and, had this time been sufficient, there was nothing to prevent us going the whole distance of 1,000 miles. There was nothing to obstruct; the road was open and most inviting; the *Peace* working well; the people above Bangala reported us 'all good,' and warmly welcomed us: the only thing making any lengthening of our journey impossible was the fact that we had left only Mrs. Grenfell at Arthington, and one of us was overdue to go down to the coast and home to England. Our gang of Loangos, too, were due to go home. So we had, albeit most reluctantly, to start back.

IN CONCLUSION.

"Such, dear Mr. Baynes, is the first journey of the *Peace* into countries new and among peoples strange. It was our constant regret that we could not make it more of a missionary journey—that is, in teaching and preaching, but that was impossible, chiefly because we knew so little of the language. We have, however, done a little more preliminary work, which is none the less our 'Father's business.' Oh for the time when, settled amongst these people, there shall be servants of God, teachers of His word, to show these heathen the

Christian life, and to try to draw them home to God! Oh! will kind friends in England respond. We can but appeal, and plead, and cry. We can only pray, 'The Lord hasten it in His time.' But what can we do, so few in number? Our new brethren, Darling and Cruickshank, have joined us; but we still need at least three more brethren to fill our stations thus far, before any-one can accompany Bentley in his approaching forward work.

"This will be a troublesomely long letter, we fear, but not, we hope, without interest. We must conclude it now, however, and hope its news will en-

courage our friends, and, above all, incline the hearts of some young men to seek for part and lot in a work which, though not without its dangers and arduousness, is a glorious one, which we would exchange for no other, taking, for *the first time*, the light of life into those regions of darkness, cruelty, and death.

"With affectionate regards,

"We remain, dear Mr. Baynes,

"Your fellow-servants in the

Master's work,

"T. J. COMBER,

"GEORGE GREENFELL."

"To A. H. Baynes, Esq."

A Temple of the God Shiv.

BY THE REV. T. R. EDWARDS, SERAMPORE.

THIS temple is situated not far from the College at Serampore. It was erected by the widow of a native deputy magistrate in honour of his memory. Such an act is considered very virtuous for a rich widow to perform. Of course it is endowed, having a Brahmin or more attached to perform the daily ceremonies. Shiv is one of the famous trio of Indian gods, and counts more daily worshippers than those of all the other gods put together. His temples are found in great numbers all over the land, and especially on the banks of the Hooghly. In such a holy situation it is considered an act of great merit to erect a bathing ghaut, with six of these temples on either side of it. Such bathing ghauts, with their broad flights of steps leading down into the water, and with six temples on either side, look very pretty from the river. All the temples erected to Shiv contain no images, but they have what is far worse, and what it is impossible to name. It is impossible without a blush to describe the origin and nature of these objects of worship. And such objects are daily worshipped by these depraved people as God! things that cannot be named by the tongue are daily gazed upon and adored! Is it possible that man could have fallen lower? Is it possible for man to find still more abominable objects of adoration? My heart sickens when I think of these abominations practised in the name of the infinitely holy and pure God. May God have mercy on these worshippers!

Shiv is worshipped under many other forms. I have often seen black

round stones, with a spot or two of red paint upon them, placed at the foot of trees; these are daily worshipped. The famous swinging festival is held in honour of this god. On this occasion, formerly, fanatical worshippers used to have their backs pierced through with iron hooks, and in this way they would swing for many minutes, and some even for the length of half an hour or more. Sometimes the flesh gave way, and the poor man was precipitated to the ground and suffered instant death. These horrid practices are now forbidden by the Government; still the swinging is kept up, but no hooks are allowed to be used.

In the Hindoo trio Shiv is the destroying god. His pictures have always a third eye situated in the forehead. This eye was so terrible that he upon whom it fell was instantly reduced to ashes. His dress is simply a tiger-skin, and his hair hangs down his back in long snake-like coils; while upon his shoulders, and twisted around his body, deadly cobras are visible. This is the terrible being whom the Hindoos call Mohadeb (great god). His life is full of the most obscene stories, and deserves, instead of worship, the eternal execration of men.

In the brick building by the side of the temple one of the Serampore Zenana schools is held. Some of the little girls standing in front of the gate attend it. So that here, under the very shadow of the temple of this monster Shiv, the little Stone not made with hands has taken its station, which is destined ere long to smite this temple and all others like it, and crush them to powder. May God hasten that day!

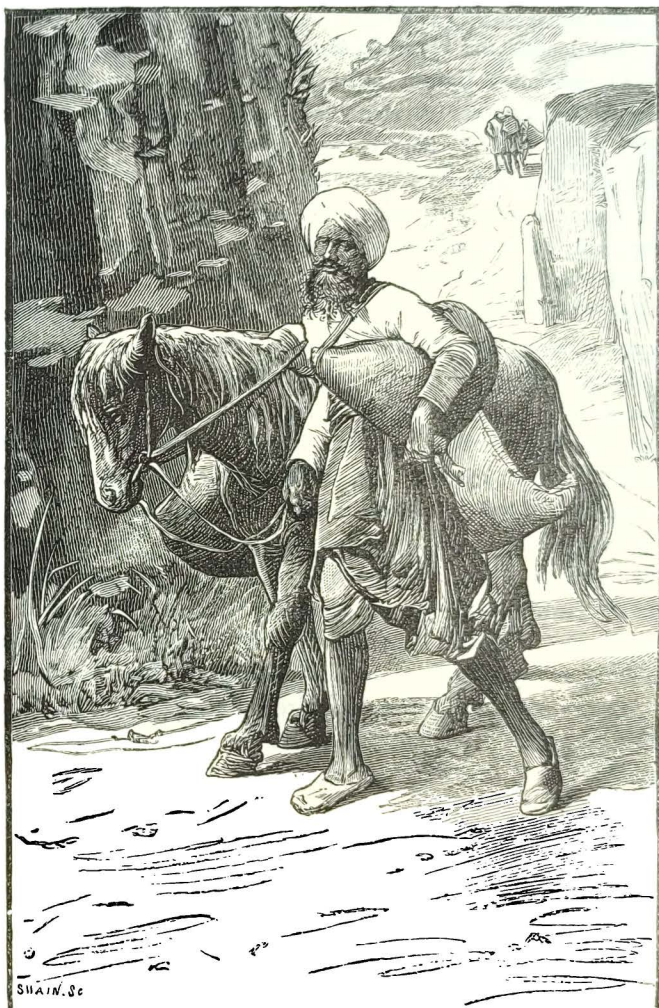
The College, Serampore.

T. R. EDWARDS.

Pony carrying Water in the Hills, India.

BY THE LATE MRS. ROUSE.

IT is a great comfort that many parts of India are blessed with an abundant supply of water. In order to appreciate the blessing of water, we need to live in the tropics and to spend our time under a blazing sun. Day after day, during the hot season, the fierce rays of the sun beat down upon us, in India, out of a cloudless sky. All the objects of nature droop under it; the trees are dry and dusty; the grass completely withers away; not a green blade remains to mark the spot which was lately a *lawn*; and human beings sympathise in the general depression. If we live near one of the magnificent rivers, like the Ganges, with its mighty flow of waters, there is always an abundant supply at hand, and we do not fear its failure; but in places far away from a river, where people are dependent upon tanks (or ponds) and similar sources, the need of water is deeply felt,



PONY CARRYING WATER IN THE HILLS, INDIA.

(From a Photograph.)

and helps those who suffer from it to enter into the force and real meaning of many passages in the Bible which fall unheeded upon the ears of those who have only lived in the damp climate of England. How well can Easterns understand David's longings when he says, "My soul thirsteth for Thee, my flesh longeth for Thee in a *dry and thirsty land, where no water is*" (Ps. lxxiii. 1), and how fully can they appreciate the beauty of the promise given through Isaiah, that "A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the *shadow of a great rock* in a weary land" (Is. xxxii. 2)! Every part of this verse refers to some need which they have experienced at some time or other; especially do they most fully understand the daily need of water and of some shadow to come between them and the fierce beams of the sun.

There are several ways of conveying water into the houses in India. If the distance is short, the *bheestie*, or water-carrier, whose name literally means "the heavenly one," carries it in a bag made of prepared sheepskin. This *mushuk* is formed from an entire skin, the neck being retained as a mouth, and the legs serving as corner handles. When the distance to be traversed is great a pony is employed to accompany the man, and is loaded with two skins full of water. Before water-carts were introduced into Calcutta the streets were watered twice a day by a regular *army* of water-carriers, about six hundred of whom were employed by Government during eight months of the year. At the present time there is a good system for supplying water to the houses in the City of Calcutta, and, whereas formerly it was considered a very unhealthy residence for Europeans, it is now one of the most healthy stations. What we desire and long for is that the river of God's grace may be as plentifully granted to the people, and that the whole land may through it become like "the garden of the Lord."

October, 1884.

L. M. ROUSE.

Tidings from San Salvador.

WRITING to Mr. Baynes, under date of San Salvador, September 29th, Mr. Weeks reports:—

"I have been able to make a great number of friends here, who, notwithstanding the tempting bribes of the Padres, have not forsaken me for a moment.

"I can always be certain that, if those friends are absent from the service, they are absent either through

illness or are gone to trade in another town.

"Such men as these sometimes come and ask if a certain course of action is right in the sight of God. I do not say they are converts, but I certainly think that the light is breaking in upon them. They have suffi-

cient light and life to know how blind and dead they are. Self-righteousness is one of our greatest hindrances. In the service they will acknowledge their sinfulness; but in private conversation, when pressing home the need of a Saviour, they will tell you they are not thieves, adulterers and murderers, like some people they know.

"The Pharisaic spirit is as much present in Central Africa as in any part of the world.

"I hear that the Padres are now gradually doing away with the custom of giving to all who ask. I suppose they find it does not answer to be always giving, and have such small results in return.

"The influence that I have over the king here has, of late, been greatly increased; because, during the last fortnight, I have daily attended him in a trying illness. He is now nearly well, and has repeatedly shown his appreciation of my services.

"Two or three days after I began to attend him, the Congo people got together for the purpose of calling a great witch-doctor. When I heard of it, I sent a message to the king to the effect that, if he called a witch-doctor, I would not attend him any more during his present sickness, but would

leave him to get cured by his witch-doctors. The king instantly dispersed the crowd of persons who were in his 'lumbu,' and, from that day to this they have not made any reference to calling a witch-doctor. A head man, in thanking me for stopping the palaver, assured me that someone would have been killed for it. Witch-doctors are beginning to be afraid to come to Congo, because now they are so frequently derided by the people.

"The work here has just now entered upon a brighter era. The people are more friendly and sympathetic. They come in better numbers to hear the word, and are more attentive.

"I have commenced a translation of the New Testament. It is a beginning; and, if I continue doing a little every day, I expect Matthew will be finished by Christmas, and a great deal of it printed.

"Again thanking you for your kind letter, and ever welcome sympathy, and praying that God will abundantly bless you in all your labours for His glory,

"I am,

"Yours most affectionately,

"J. H. WEEKS."

Life in San Domingo.

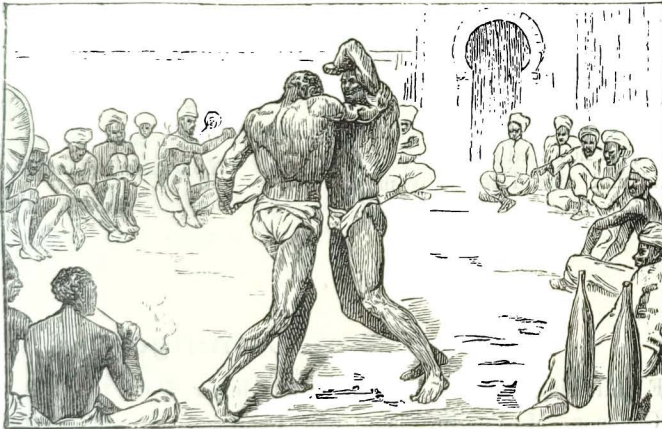
THE following extract from a recent letter from the Rev. R. E. Gammon, of Puerto Plata, San Domingo, gives a painfully sad account of the state of society in that Republic:—

"Since my last letter to you our town and neighbourhood have been the scenes of numerous tragedies—most of them due to the evil custom here of carrying revolvers, knives, machetes, &c. On Saturday-night week at a

Fandango (native dance), the people quarrelled, fired off several shots from their revolvers; the result was one young man (who lived near our house) fell dead, and another was slightly wounded.

“Last Friday and Saturday were ‘fiestas’ (holidays), Friday a holy day (“La Asuncion de Nuestra Señoro”), and Saturday the commemoration of the separation from Spanish rule (August 16th, 1863, and declared by the Spanish “Cortes” March 3rd, 1865); during those two days one young man (son of the late commandante of the fort) was stabbed to the heart, several slightly wounded, another brought in from the outskirts of the town cut up with a machete (a kind of sword); and lastly, a man shot another because he asked him for a dollar which he owed him. Until recently I have always thought how free we were from assassinations, &c., considering that, if a man kills another, he just takes to the woods

and that is generally the end of the affair; but, of late, crime certainly seems to be on the increase—none of the Governments have (as yet) been strong enough to enforce a law forbidding the carrying of deadly weapons; so that even peaceably disposed persons wear such things for self-protection. In fact, in this country one is not considered properly dressed without his revolver, &c. Would that the Gospel of peace and love might reign in this beautiful, but sin-tormented island! I am sorry to say there is a strong whisper of another *revolution* here shortly. I only hope it may prove false. We have had peace so long for Santo Domingo that another outbreak will be a great calamity. The Lord avert this threatened danger!”



Indian Wrestlers.

IN this picture may be seen a couple of Indian wrestlers, surrounded by an interested group of their fellow-countrymen, who are eagerly watching to see which of the two shall first throw his companion to the ground. Many of the people of India are strong, muscular men, and fond of athletic sports.

Mission Song.

THE GREAT CAPTAIN'S CALL TO HIS
YOUNG SOLDIER.

"Keep not back : bring my sons from far, and my daughters from the ends of the earth."—Isa. xliii. 6.

"Most clearly, God's finger points—
ONWARDS! 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 earnestly need

"REINFORCEMENTS!—*More Missionaries*, so that we indeed may be messengers of peace and good-will to the poor, dark, down-trodden millions in the heart of the vast continent, for whom the message we carry is the only real *eternal Hope*."—REV. GEORGE GRENFELL, "MISSIONARY HERALD."

Soldier of the Cross, arouse thee,
Lift the Gospel standard high ;
'Tis no time for fear or fainting,
See, your Captain still is nigh.
By His love, which sought and bought
you,
Crown of thorns and cruel death,
By His grace, which still exalts thee,
Lives and breathes in every breath—
Listen to your Captain's pleading,
Do you recognise His voice ?
Has it burst your bonds asunder,
Made your heart in Him rejoice ?

Hark ! He asks again a question :
Has My Word now made you free ?
Then declare My love no fiction ;
Soldier, rise and follow Me.

Follow Me where'er I lead you,
Marching onward in My light ;
Nothing then can ever harm you
In the thickest of the fight.
Now, to *this*, young brave, I call you :
Up and tread the tempter down ;
With Me victory awaits you,
All who conquer I will crown.

Hear the voice, too, of your comrades,
Let My love prevail within ;
Mark the myriads round them falling,
Dying in the arms of sin.
Up, then, hasten ! do not linger,
Let My work be life's employ ;
With Me faith shall crown with triumph,
Death the birth of endless joy.

Mark the glory of this mission,
Dawning light, which none can stay ;
Rise ! reflect the spreading brightness,
Earnest of eternal day.
Listen, then, O brave young soldier,
Harken to thy Captain's voice ;
To the honour which He calls thee
Hasten ! let thy faith rejoice.
Brighton. W. POOLE BALFERN.

The Lord loveth a Cheerful Giver.

A LADY near Newport, Mon., sends £4 1s. 6d., "proceeds of sale of missionary jams," for the Congo Mission, and writes :—

"With much pleasure and thankfulness to our Heavenly Father for his loving-kindness, I enclose you a post office order for £4 1s. 6d. for our dear Congo Mission, in the welfare and progress of which I feel deeply interested and earnestly desire that this glorious and golden opportunity of sending the glad tidings of everlasting life, light, and love to our brethren in the dark regions

of Africa, may be joyfully and thankfully seized by God's redeemed people, who are constantly praying, 'Thy kingdom come.' It gladdens me greatly to read in the *HERALD* from time to time of the favour and help which is generously given to the faithful missionaries who are gone out—evident tokens of the smile and approval of our Lord and King, whose right it is to reign. May He bless and comfort them greatly, and you, my dear Sir, and all who are trying to hasten on the crowning day that's coming by and by !”

The Rev. J. Smith, of Romsey, sends three silver trinkets, the proceeds to be devoted to the Widows and Orphans' Fund.

The Rev. W. P. Laurence, of Westbury, Wilts, writes :—

“I enclose a small pair of gold earrings, the gift of a friend, who, though poor in this world, is a warm friend of the Mission. Both the circumstances and spirit of the giver are known to Him who received with equal approval, as a token of love, both the alabaster box of ointment, exceeding precious, and the tears of the sinner who sat at His feet.”

Mr. W. D. Hanson, of Launceston, sends £7 7s., and writes :—

“If all subscribers would adopt my humble example—double their subscriptions, and reckon by guineas instead of pounds—the former would give the Society ample means, and the shillings increase would go far to pay all working expenses.”

£1 10s. for the Congo Mission, “from the small savings of a very poor woman—one of the least.”

M. W. sends £1, and writes :—

“I send enclosed £1, in thankfulness to God for His great goodness to my beloved daughter, who has just passed away, in perfect peace, in her seventieth year. She loved the missionary cause, and contributed to it according to her very limited means. Myself, in my eighty-ninth year, cannot expect to have many more opportunities of contributing, and I therefore wish to do what I can while it is yet day.”

Thirteen articles of jewellery from “two sisters” at Trowbridge, who do not wish their names to appear.

The Rev. J. B. Lee, of Bampton, Farringdon, writing a report on recent missionary meetings in his district, says :—

“At Buckland, a labouring man, whose wages do not exceed 10s. a week, brought his missionary-box. We found that it contained £1 5s. 7d., all of which he had given himself.

“Another, whose box contained 16s., told us how, in the autumn, he sold a sack of apples for 9s. ; and, as he held the money in his hand, he turned to his wife, and said : ‘Mother, is it to go ?’ And she replied : ‘Yes, it is the Lord's ; it must go ;’ and the 9s. was put into the box. You will see that it requires some self-denial, as the wages of the poor are not more than 10s. a week.

“Another labourer brought 12s., saved out of his 10s. a week.

“We are distributing all the boxes we can ; it is no use depending on the annual collection.”

“A widow” sends a silver pencil-case ; “an orphan” two rings ; “a postman” a scarf-pin ; a “dustman” a ring which belonged to his wife, “who left for heaven four years ago”—all for the Congo Mission.

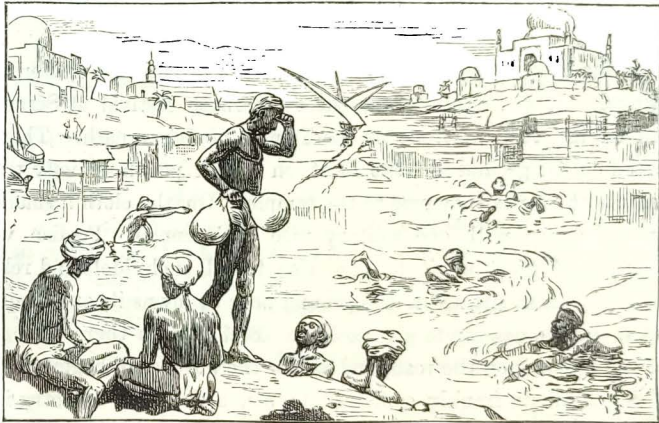
Mr. Saywin Lucas, Kidderminster, £5 for General Purposes, £8 Congo ; Reyner Trust Fund, £30 ; Reyner Trust Fund for Rome, £10 ; Canton, Mr. G. S. Stowe

£15; T. T. R., £40; Mr. Edward Robinson, Bristol, for *Congo*, £100; Mr. Ralph E. Stone, £10; and J. and J. F., £10.

CHRISTMAS AND NEW YEAR'S GIFTS—AN APPEAL.

May we here venture to appeal to generous friends for special help to meet the cost of the outfit and passage expenses of the new missionaries to India and Africa. By the liberality of friends in Bristol these expenses have been provided for in the cases of missionaries to China. Will not like-minded sympathisers meet the cost of the Indian and African Brethren?

Three gifts of £120 each will provide for Messrs. McMillan, Cameron, and Cowe, missionaries to the Congo, and three further gifts of £100 each for Messrs. Carey, Robinson, and McIntosh, missionaries to India. Very earnestly do we urge this appeal in connection with the New Year. Who will help to place a messenger of life and light in the midst of the darkness and degradation of heathenism and idolatry?



Indian Swimmers.

ONE of the favourite sports in India is that of swimming. During the hot summer months, hundreds of Hindoos may be seen by the river-side, in most of the large towns and cities, indulging in their favourite sport. In the city of Agra, swimming festivals are held every week during the summer months. As seen in the picture, floats are often placed under the arms to enable the swimmer to float without much exertion.



Head of the Goddess Kalee.

(From a Photograph.)

THIS is the head of the goddess Kalee, who is worshipped universally in Bengal. It was exhibited at the Juggernath festival at Serampore, and stood on the road in front of the Temple of Juggernath. There is a cloth spread on the ground in front of it, on which people (chiefly women) cast handfuls of rice as they pass to the temple. On the cloth a small heap of rice may be seen with one solitary pice (halfpenny). Foolish women think it an act of great merit to give rice to all such idols and religious mendicants. A man sitting on the ground near by owns it, and frequently calls out to people passing to give to him. Besides this there were many other idols exhibited on the road, and all for the purpose of begging. It is, indeed, as a Brahmin frankly confessed to me, a fact that idolatry is kept up by them solely as a means of securing a livelihood. When the Brahmins are reasoned with, they will almost invariably return this answer.

It will be seen, by looking closely at this head, that the teeth have round little specks on them. These specks are gold. The teeth have been perforated, and small pieces of this metal inserted. This the Hindoos consider very beautiful, and many women have their teeth ornamented in this manner.

Serampore College.

T. R. EDWARDS.

Recent Intelligence.

In pursuance of the request of the Committee, the General Secretary, Mr. A. H. Baynes has, during the past month, visited Berlin in connection with the sittings of the West African and Congo Conference meeting in that city.

Mr. Baynes was also charged with negotiations relating to the annexation by the empire of Germany of the Cameroons and Bimbia on the West Coast, and the interests and property of the Mission at various stations in these districts. These negotiations were conducted with the German Chancellor and the authorities of the German Foreign Office, and were brought to a satisfactory conclusion. We hope next month to refer at length to the results of the Conference—especially in their bearings on the Congo Mission.

The Rev. W. Holman Bentley, of the Congo Mission, has also been in Berlin in connection with the Congo Conference; his wide experience, and special acquaintance with the whole district of the Lower Congo, enabling him, in concert with Mr. H. M. Stanley, to supply most valuable information to the Conference delegates.

At the meeting of the Mission Committee, on the 16th of last month, the following brethren were accepted for mission service in India—viz., Mr. Denham Robinson, of Regent's Park College (son of the Rev. Robert Robinson, of Calcutta); Mr. R. M. McIntosh, of Pontypool College (formerly of Serampore College); and Mr. William Carey, of Rawdon College (son of the Rev. J. P. Carey, of Tiverton); and the Rev. A. Cowe, of Berwick-on-Tweed, for the Congo Mission. Arrangements are being made for the departure of all these brethren during the current month for their fields of labour.

It is proposed, in connection with their departure, and also of Messrs. Watson and Dixon, missionaries-elect to China, to hold a Valedictory Service in

BLOOMSBURY CHAPEL,

ON MONDAY EVENING, 19TH JANUARY, 1885.

Tea and coffee will be provided at 6 o'clock, and the farewell service will commence at half-past seven o'clock.

Will as many of our readers as can arrange to be present make a note of this deeply interesting occasion, that our departing brethren may be cheered by the presence of a large assemblage of sympathetic friends?

The Rev. A. G. Jones, writing under date of Penang, November 15th, reports:—"You will be very glad to learn that the *Glenavon* arrived here this morning, after a trip of eighteen days, from Suez. All well. We had nothing more than a moderate sea in the Indian Ocean, and the temperature never over 86 degrees—rarely up to that—far more frequently under 80 degrees. The health of all our party has been good, my own an immense contrast to the state in which I came home, and my wife's immunity from the dreaded enemy, sea-sickness, almost complete. I feel assured that you share our gratitude to God for the mercies He has so far vouchsafed to us."

The Rev. J. Stubbs writes from Port Said on board s.s. *City of Khios*, November 27th:—"We had twenty-four hours of rough weather after we passed Gibraltar; but, beyond this, though the ship has rolled more or less all the way, we have had nothing in the weather to cause us real discomfort. It has been surprisingly cold, so that I have been glad to wear my thickest great coat every day while reading on deck; but this has been a source of

strength. We have often felt that we have been prayed for by brethren from whom we are separated in presence, not in heart. Christ's legacy of peace has been abundantly ours, and we have had an earnest of the fulfilment of the promise—'Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.' I think we are finding that there is a special fulfilment of the assurance, 'Lo, I am with you,' granted to those who are consecrated to the work of foreign missions. You will, I trust, not fail to strive earnestly in prayer for us that Christ may be with us in the hearts of the heathen, unlocking, so soon as we have acquired the language, the door from the inside. And, soon after this letter reaches you, we shall, all being well, be upon the parched soil of India. We find that, through the ship only calling at the canal ports, our voyage is expected to last only thirty-two days."

The Rev. J. T. Comber writes from the Congo River, September 30th:—"Please allow me through the HERALD to thank the donor of seven bales of blankets and cloth tents, and to acknowledge the receipt of same. The name of the kind friend who sent them I do not know; but he will be glad to hear that his gift is a very useful one. It will be used principally for clothing for our school-boys. Some of it, indeed, is already made up and in wear. Such a gift repeated yearly would be very acceptable, and would keep our boys in good warm clothing in this really somewhat variable climate."

Tidings have been received from Mr. George Cameron from "off Landana," on board s.s. *Kinsembo*, October 24th. Mr. Cameron writes:—"As we expect to meet a homeward-bound steamer to-morrow I write now in order to send by it. I would have waited till we reached Banana, but as the next steamer may not leave for some weeks, I prefer to take advantage of this one. By the kindness of our loving Father, both Mr. Whitley and I have enjoyed first-rate health all the way, and we are looking forward hopefully to our work on the Congo. At most of the forts where there are mission stations we called on the missionaries, and were very kindly treated by them. The Scotch Presbyterians at Old Calabar, the Primitive Methodists at Fernando Po, and the American Presbyterians at Gaboon, alike received us as brethren in Christ. At Fernando Po we met an old woman (a Baptist) who had known Mr. Saker and others of our old missionaries. She said she was sure they would meet again in heaven. In talking of the preciousness of Christ her heart seemed overflowing with the joy of the Lord. It was quite refreshing to be in her company even for a little. At Gaboon we visited the Roman Catholic Mission, and were shown over the property. Among other noteworthy buildings the great rum distillery was pointed out. The rum is made from mangoes, which are very abundant, and by its aid the priests say some of the heathen are converted to a nominal Christianity. The Protestant missionaries we have met are *all*, I believe, total abstainers; and well they may be, for strong drink is the worst enemy of their work. Of course, we have not seen much of Africa, but we have seen enough to convince us that it is in urgent need of the Gospel. Along the coast, and on the banks of the rivers, are hundreds of towns in which the name of Jesus has never been heard,

unless, perhaps, from the blasphemous lips of some ungodly trader. Truly the harvest is great, but the labourers are few. We earnestly hope that God is putting it into the hearts of fit men to offer themselves for the work, and we shall gladly welcome any such who may follow us. Let me suggest that a good investment for the voyage is a half-crown's worth of tracts, assorted in English, Portuguese, and French. They are mostly well received, and are taken to places where there is no preaching of any sort, good or bad. We are now within fifty miles of Banana, but as we shall be at Landana all day to-morrow we do not expect to land till Saturday the 26th."

We have much pleasure in reporting that the Committee of the Young Men's Missionary Association have appointed as their new secretary Mr. C. Holliday, of Tottenham, who is now actively engaged in arranging for illustrated lectures and addresses in connection with Sunday-schools and young people's missionary organisations. We ask for this gentleman the cordial sympathy and support of Sunday-school officers and teachers.

In consequence of recent arrangements for the publication of the entire MISSIONARY HERALD with the BAPTIST MAGAZINE, we shall in future acknowledge contributions received up to the 15th of the month only, instead of the 18th, as heretofore, in the HERALD.

At the last meeting of the Committee their cordial thanks were presented to the Rev. Joseph Green, of Old Buckenham, Norfolk, for the gift of Andrew Fuller's tobacco-box for the Mission House Museum, and to Captain Passingham, of Bala, for a fine copy of "Novum Testamentum."—Theodori Bezae, Cantab: 1642, for the Mission House Library.

Like a shock of corn fully ripe Mr. A. R. Gordon, of Bombay, has passed to his rest. He died at Matheran on November 7th, after only a few days of grave illness. The Rev. William Bell, M.A., Pastor of the Baptist Church in Bombay, writing to Mr. Baynes, says:—"I need not say how our dear friend was respected and beloved in the church and congregation. Thirteen years ago, before the chapel here was built, the house which he and his brother occupied was thrown open for morning services; and ever since the chapel was completed he has been, through prosperous and trying days alike, one of the warmest supporters of the cause. Though of a retiring disposition, and not caring to come to the front if anyone else could be found to take that place, he always manifested the deepest interest in the Church's affairs, and was always ready with his counsel and aid. We shall all miss his familiar presence and the kindly word he had for everyone. While we cannot mourn for *him*, we must all feel the loss; and we can only ask you to join your prayers with ours that He, whose best gifts to His Church are, next to Himself, good men, would raise up other true and loyal servants of His in our midst."

At their last meeting, the Committee unanimously passed a resolution recording their high appreciation of the valuable services rendered by Mr. Gordon to Christian work in India, expressing their deep sense of loss at his

removal, and their sincere sympathy with the bereaved and sorrow-stricken family.

By the death of the Rev. Henry Dowson, the Baptist Missionary Society has lost a most wise and valued friend, and supporter. To the last he gave much time and rendered important service as an active member of the committee, where his sound judgment, wise counsel, and practical sympathy were always greatly prized.†

We hope in the "HERALD" of next month to insert the resolution, embodying the feelings of the committee with regard to Mr. Dowson, which, in order to secure the sympathetic assent of *all* the country members as well of those in London, stands over for presentation to the next quarterly meeting, to be held during the current month.

AMBULANCE BASKETS FOR THE CONGO. — Dear Sir, — Will any of your readers join with me in sending to each of the stations on the Congo an ambulance basket? These useful packages contain one set of splints, one field tourniquet, sponges, wool, lint, plaister, bandages, &c., and, with a "Handbook of Instructions," will cost about thirty shillings each. Isolated as our missionaries are, and often exposed to great dangers, the want of a few necessary but simple surgical appliances as the above, suggested by the St. John Ambulance Association, may be severely felt; while the fact of there being one ready at each station may prove of great service. I am about to send one to my son on the Congo, and I entertain the hope that some of the friends who are interested in this mission may be pleased to help in furnishing one to each station. Any donation forwarded to the Mission House, or to my address, at 46, Newgate Street, London, will be thankfully acknowledged. — I am, Sir, yours respectfully, THOMAS WHITLEY, Byculla Park, Enfield.

A series of conferences have recently been held in the following districts in London: — Chatsworth Road, Lower Norwood; John Street, Bedford Row; Camden Road; Lewisham Road, Greenwich; Stockwell; Grove Road, Victoria Park; Rye Lane, Peckham; Abbey Road, St. John's Wood; Walworth Road; Baxter Road, Islington; and Leytonstone. The meetings in some instances have been well attended. The Rev. J. B. Myers was present, accompanied by a missionary. As the result, we are glad to know that several of the churches represented are determined to adopt a more systematic mode of raising contributions. We beg most cordially to express our indebtedness to those churches who have so kindly entertained these conferences. Arrangements are being made for holding similar meetings in those parts of the metropolis yet unvisited.

C o n t r i b u t i o n s

From 19th November to 16th December, 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.	Blackwell, Mr J.	1 1 0	Freer, Mr F. A.	5 0 0	
Barnett, Mr T.	0 10 0	Braden, Rev J. T. ...	1 1 0	Fritwell, Mr O. H. ...	1 1 0
Do., for Congo	0 10 0	Burnett, Mr Egerton	5 0 0	Hanson, Mr W. D. ...	2 2 0
Bennett, Mr E.	0 10 6	Davies, Mr E. W.	5 0 0	Henchman, Mr J. ...	2 2 0

Higgs, Mr F.	3	0	0
Holroyd, Mrs, for Mr Wall's Work	5	0	0
Pitts, Mr A.	0	10	0
Scudamore, Mrs	0	10	6
Tritton, Mr J. (monthly)	12	10	0
Wilkin, Mr M. H., for Congo	5	0	0
Winter, Mr T. B. Under 10s.	2	0	0
	0	2	6

DONATIONS.

A Friend, per Mr G. Baxter, for China	1	0	0
A Christmas Box	0	10	0
Bible Translation Society, for T	150	0	0
Brown, Miss E. A., Leamington	5	0	0
Cunningham, Mr W. C. S., for Japan	2	0	0
E. G., Hertfordshire	10	0	0
Ferguson, Miss M. M., for China	1	0	0
Do., for Congo	1	0	0
Hanson, Mr W. D., for New Station, Congo	5	5	0
Horton, Mrs (box), for Congo	0	14	0
I. and I. F.	10	0	0
"In loving memory of Rev H. Dowson," for Congo	2	0	0
Johnson, Mr W., Kingsland	0	10	0
Lewis, Mr E. W., Coscley, for Debt	5	0	0
Lucas, Mr S., Kidderminster	5	0	0
Do., for Congo	8	0	0
Marshall, Mr L. G., for East Bengal	0	10	0
M. W., A Thank-offering	1	0	0
"One of the least," for Congo	1	10	0
Powell, Mr J. M., Milford Haven	1	0	0
Robinson, Mr Arthur, Bristol, for Congo	25	0	0
Robinson, Mr E., Bristol, for Congo	100	0	0
Reyner's Trust Fund	30	0	0
Do., for Rome	10	0	0
Servants at Gartin House, Stirling, for Naples Distress	0	10	0
Smith, Mr C. W., for W & O	2	0	0
Stone, Mr Ralph E.	10	0	0
T. T. R.	40	0	0
Thankoffering, for Congo	1	0	0
Thorne, Mr J.	3	3	0
Trotter's Trust	13	17	1
White, Mr G., Glasgow	1	0	0
Wickham, Mr J., Alloa Wood, Dr, Southport, for San Salvador Schools	5	0	0
"Z. Q. K., First Fruits of change in salary," for China	2	10	0
Do., for Congo	2	10	0
Under 10s.	0	7	0
Do., for Congo	0	1	6

LONDON AND MIDDLESEX.

Battersea Park, for Congo	0	5	0
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Bloomsbury	42	18	2
Do., for Mr Wall	5	0	0
Camberwell, Cottage Green, Sun. Sch., for Two N P's at Port Canning	25	0	0
Dalston Junction	5	0	0
Enfield	12	16	6
Highbury Hill S. Sch.	8	9	5
Highgate, Southwood Lane	3	9	2
Highgate Road Sun. School and Bible Classes, for Congo	38	7	9
Islington, Cross Street	7	10	1
Metropolitan Tabernacle, Sun. Sch., for N P under Mr Guyton, Delhi	0	2	6
Regent's Park	6	5	0
Shoreditch Tabernacle	40	0	0
Stoke Newington, Children's Sunday Morning Service	10	0	0
Twickenham, St. Margaret's and Whitton Grove	1	3	0
Vernon Ch.	1	13	8
Do., Y.M.M.A.	0	10	0
Walworth Road	40	0	0
Do., for Congo	18	9	0
Do., Y.M.M.A., for N P, India	5	0	0
Do., Sun. Sch., for Congo	8	6	8
Do., do., for Mr Fuller, Africa	5	0	0
Do., do., for Mr Richard, China	2	2	0
Do., do., for Mr White, Japan	2	10	0
Do., do., for Mr Wall, Italy	2	0	0
West London Fuy. Mission Band, for Support of Child under Mrs Kerry	2	2	0
West London Tabncl.	4	0	0
	3	9	1

BERKSHIRE.

Maidenhead	3	7	0
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CAMBRIDGESHIRE.

Burwell	1	14	8
Wilburton	3	7	6

CORNWALL.

Falmouth	11	8	5
Redruth, Ebenezer Ch.	1	12	0
St. Austell	6	15	5

CUMBERLAND.

Maryport	20	8	0
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DERBYSHIRE.

Derby, Trinity Ch.	11	6	6
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DEVONSHIRE.

Bampton	2	4	0
Barnstaple	1	11	6
Hemyock and Samthill	5	13	7
Honiton	10	17	0
Ilfracombe	3	3	0
Plymouth, George St.	0	13	10

DORSET.

Poole	20	15	1
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DURHAM.

Highgate and Rowley South Shields, Westoe Lane	4	0	0
Stockton-on-Tees	25	8	10

GLOUCESTERSHIRE.

Bourton - on - the - Water	0	10	0
Longhope Zion Ch.	1	5	6
Woodchester	5	2	0

HAMPSHIRE.

Bournemouth, for Naples distress	4	0	0
Brockenhurst	7	16	2
Broughton	15	1	10
Do., for Simla	1	0	0
Southampton, Portland Ch.	3	18	1

ISLE OF WIGHT.

Niton	11	5	2
Sandown	8	1	3
Roud	1	13	3
Ryde, Park Road	5	5	5

HERTS.

Bushey	5	3	4
Mill End	0	17	10
Tring, New Mill	10	5	0
Watford	65	0	0

KENT.

Beckenham, Elm Rd.	1	0	0
Broadstairs	0	12	0
Tunbridge Wells	22	15	0
Woolwich, Parsons Hill	2	13	6

LANCASHIRE.

Bacup, Ebenezer	89	19	10
Do., for W & O	2	0	0
Do., for N P	1	13	6
Do., for China	20	0	0
Do., for Congo	20	0	0
Do., for Mr Wall	5	5	0
Bolton	23	10	0
Dalton-in-Furness	1	18	9
East Lancashire (on acct.) per Mr W. Snape, Treasurer	15	0	0
Leigh	1	10	0
Liverpool, Pembroke Ch.	14	8	3
Do., Richmond Ch.	1	5	0
Do., Everton	3	0	0
Manchester (on acct.), per Mr T. Spencer, Treasurer	50	0	0
Mills Hill	2	0	0
Morecambe	6	0	0
Oldham, Royton	4	5	0
Oswaldtwistle	12	5	6
Preston, Fishergate	38	6	3
Do., Pole Street	16	0	0
St. Anne's-on-the-Sea	0	13	2
Waterfoot, Bethel	3	10	0

LEICESTERSHIRE.

Leicester, Victoria Ch.	25	0	0
Do., for Child under Mr Guyton, Delhi	12	0	0

LINCOLNSHIRE.

Holbeach	0	14	6
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NORFOLK.			SURREY.			GLAMORGANSHIRE.					
Lynn, Stepney Ch.	23	13	0	Esher	4	3	6	Canton, Hope Ch.	15	0	0
Do., S. Sch., for <i>N P</i>	9	10	0	Guildford, Commercial Road	10	0	0	Cardiff	11	9	6
Necton	3	8	6	Redhill	2	6	0	Do., Spotland's	0	8	0
NORTHAMPTONSHIRE.			WARWICKSHIRE.			MONMOUTHSHIRE.					
Kings Sutton	1	0	2	Birmingham	72	5	1	Abergavenny, Bethany	14	18	1
Middleton Cheney	14	12	0	Rugby	10	5	0	Do., Frogmore St.	0	10	6
Do., for <i>W & O</i>	1	10	0	WESTMORELAND.			PEMBROKESHIRE.				
NORTHUMBERLAND.			WESTMORELAND.			PEMBROKESHIRE.					
Berwick-on-Tweed ...	15	0	0	Crosby-Gartett	4	11	0	Llanglofan	1	19	0
Do., for <i>Congo</i>	1	0	0	YORKSHIRE.			SCOTLAND.				
Newcastle, Marlboro' Crescent Sun. Sch.	3	17	0	Blackley	0	7	6	Do., for <i>India</i>	3	0	0
NOTTINGHAMSHIRE.			YORKSHIRE.			SCOTLAND.					
Newark	7	13	11	Bradford, Westgate	0	14	0	Do., for <i>China</i>	3	0	0
Nottingham, Derby Road	24	18	0	Horsforth	10	5	0	Do., for <i>Japan</i>	1	0	0
Do., Juvenile	4	7	11	Leeds, South Parade	64	7	4	Do., for <i>Congo</i>	3	0	0
Do., George Street	23	13	0	Do., Blenheim, Camp Road Juv.	21	0	0	Edinburgh	14	15	0
Sutton-in-Ashfield ...	0	15	6	Do., Beeston Hill	1	18	0	Do., for <i>W & O</i>	2	0	0
Sutton-on-Trent	0	7	0	Middlesbrough, Boundary Road ...	18	0	0	Glasgow, Adelaide Place	12	0	0
OXFORDSHIRE.			OXFORDSHIRE.			IRELAND.					
Banbury	13	1	0	Rishworth	6	18	0	Do., John Street ...	10	10	0
Bloxham	1	0	0	ShIPLEY Bethel	3	2	0	Paisley	1	10	0
Charlbury	6	2	0	Steep Lane	8	16	1	FOREIGN.			
Chadlington	2	12	7	Todmorden, Roomfield Ch.	18	7	8	JAMAICA.			
Chipping Norton	37	13	2	Wakefield	7	12	9	Rev. J. M. Denniston, M.A., Mandeville			
Coates, &c.	12	6	9	York	11	0	8	2 10 0			
Henley-on-Thames Sunday School	1	13	4	SOUTH WALES.			NEW ZEALAND.				
Little Tew	25	1	7	BRECKNOCKSHIRE.			Wellington, Vivian Street, per Mr. D. R. Furdie				
SOMERSETSHIRE.			BRECKNOCKSHIRE.			NEW ZEALAND.					
Bridgwater	27	0	0	Beaufort, Siloam, for <i>N P</i>	0	16	8	2 0 0			
Burton	0	19	0	CARMARTHENSHIRE.							
Do., for <i>Japan</i>	1	0	0	Newcastle Emlyn ...	44	5	6				
Cheddar	16	0	0	St. Clear's, Zion	13	1	0				
Minehead	16	0	0	SUFFOLK.							
SUFFOLK.			SUFFOLK.								
West Row	7	15									

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
FEBRUARY 1, 1885.



MR. AND MRS. FIGOTT AND MISS FLORENCE KEMP.—(From a Photograph.)—See page 48.

THE MISSIONARY HERALD.

The Late Mrs. Rouse.

THE following sketch, written by Mr. Rouse, is taken from the December number of "The Indian Baptist"—

"My dear wife was born in Camberwell, London, on October 19, 1839. Her father, Mr. Denham, was at that time, I believe, a teacher of languages; but he shortly after became pastor of the Baptist Church at Faversham, Kent. He was 'the only son of his mother, and she a widow.'

"BREAD CAST UPON THE WATER."

"In his childhood she became a Roman Catholic, and her son proposed to enter the priesthood. While studying with this object in view, a lady called at every house in the street in which he was lodging, soliciting subscriptions on behalf of the Bible Society. The young student at first gave a polite refusal, but was afterwards induced to purchase and read the Bible. This led to his conversion, and he became a Protestant and a Baptist, for he used to say that he found no logical halting-ground between Popery and Believers' baptism. Years after, when in India, he delivered one of a course of lectures on Popery in Calcutta. The lady who had induced him to read the Bible, but knew nothing as to whether

any fruit had come from her words, was herself present, having come out to India and married a C. M. S. Missionary. It may be imagined what an affecting interview followed. Ever since she has been a warm friend of Mr. Denham's family. She is still living, and is none other than the well-known and much-beloved Mrs. Weitbrecht.

"LIFE IN INDIA."

"Mr. Denham was a man of great linguistic ability, and Dr. Angus, then Secretary of the Baptist Missionary Society, suggested to him whether he would not find a most fitting sphere of usefulness in India. He fell in with the idea, and sailed with his family to India in 1844. My wife was then in her fifth year. They stayed at first in Calcutta, but in 1845 Mr. Mack, of Serampore, died, and Mr. Denham was transferred to that station. He reorganised the College, which had practically ceased to exist, and he became its Principal. He remained there about ten years, at first single-handed, managing the College and the English Church. There my

wife spent her childhood, never going any further than Calcutta in one direction, or Burdwan in the other. It was a very happy time to her and the other members of the family, and often in after years, when telling her son and daughter stories about her own childhood, she presented it in so bright a light, that they could not but form the impression that India in general, and Serampore in particular, must be a very paradise for children ! Many in Calcutta and elsewhere still remember her as a bright, lively child.

“VISIT TO ENGLAND.

“After some years Mr. Denham's health failed, the result, I believe, of a sunstroke ; and he left for England early in 1856. He took a house in Walthamstow, near London; and my wife, who was then about seventeen, finished her education at Mrs. Pechey's School there. Mr. Denham while in England was a most acceptable deputation for the Missionary Society, and his family often thought that their claims upon the father were not thought of as they ought to be by the worthy Secretaries. However, there would be no deputation work in India; and when Mr. Denham left on his return, in September, 1858, they all looked forward to a re-union of the family in a year's time in the old happy home at Serampore. Mr. Denham left England apparently in the best of health; letters were received from Malta and Alexandria, written in the old neat handwriting, and in the graphic style in which Mr. Denham excelled. No letter came from Aden, but the mail which might have brought a long and loving letter from Galle brought two written by strangers, one from a fellow-passenger to say that Mr. Denham had been left behind at Galle, dangerously ill of

dysentery, and the other addressed to the Secretaries of the Society, asking them to break to the family the sad news that their father was no more. It may be imagined what a terrible blow this was to them, the family broken up, the father gone, and the confident expectation of re-union in the old happy Indian home for ever dashed to the ground. It was my wife's first great sorrow; she was then just nineteen, the age at which her daughter now has to bear a like heavy cross.

“WORDS TO BE REMEMBERED.

“I remember calling on my pastor, Dr. Steane, just at this time; and he said to me, ‘We have just heard sad news, Mr. Denham is gone; we must look to you young men to take his place.’ At that time I did not know the family, nor was I anticipating Mission work; and little did I think in what double sense his words would apply to me.

“The death of Mr. Denham quickened my wife's resolution to serve her father's God, and in 1859 she ‘put on Christ by baptism,’ often having regretted since that she did not cheer his heart by doing so in his lifetime. Other trials followed, the aged grandmother and the loving mother in a year or two followed son and husband to the upper world; and when I first knew the family they were indeed ‘orphans,’ having hardly a relative in the world who cared for them. But sisters and brother loved one another, and kind friends took a deep interest in them, specially their two guardians and Dr. Trestrail, then the Secretary of the Mission, who has loved them with a father's love ever since. We were married in September, 1861, and on October 2nd left for India in the *Walmer Castle*, with Mr.

and Mrs. Page, of Barisal. It was in the time of the old Cape voyages, and we did not reach Calcutta till February 8th, 1862.

“WORK IN INDIA AND ENGLAND.

“We remained about eight months at Soory, living with the venerable Mr. and Mrs. Williamson, and having as associates Mr. and Mrs. Ellis, all four of whom were in heaven to welcome my wife on her arrival there. In October, 1862, we returned to Calcutta, but my health soon broke down completely, and I left India in May, 1863, thinking, as I often said to myself, that there are many things uncertain in life, but one thing is absolutely certain, I shall never see India again. Our son was born a week after I left, and three months after my arrival in England I welcomed wife and child in the fatherland. My strength only slowly returned to me, and for two years we lived in lodgings in London. In December 1866 I became classical tutor in our Theological College at Haverfordwest, in Wales, and there we remained for some years. There is not much to record about my wife during this time, she gave herself mainly to household duties, and the training of our two children. In 1872 I felt it my duty to return to India, to fill a gap, thinking that I might be able to bear one, or even possibly two, hot seasons, but not more. With such expectations it was not wise for my family to accompany me, and they remained at Haverfordwest. When it was found that I could bear the climate better than I had expected, my wife and children rejoined me. They arrived in the close of 1874. Mr. Williams, pastor of Circular Road Church, being compelled to visit England for his health,

I became acting pastor, and we settled down in the pastor's house.

“CALCUTTA Grog SHOPS.

“When my wife arrived she found that the Calcutta ‘grog-shop work’ had been recently commenced, and she at once threw her whole soul into it. Every Sunday she, and her beloved fellow-worker Mrs. May, used to visit the Lal Bazaar grog-shops and talk, pray, and sing with the sailors whom they met there. This work she continued, except when illness or absence from Calcutta prevented, regularly until she left India. Playing the harmonium and speaking to the sailors in the coffee-room, and visiting ships to hold services for the sailors on board, were associated with this work. Many were the wanderers who were thus, by her means, reclaimed from vice and ungodliness, and made ‘new creatures in Christ Jesus.’ This work has made her known in vessels and ports scattered over the face of the earth. Soon after our return to England we went to a tea-meeting of Christian workers at the Sailors’ ‘Welcome Home,’ in Shadwell, London. I left my wife seated at the table, went up to the lady in charge and introduced myself as Mr. Rouse, of Calcutta, thinking that this would give about as much information as if I had said Mr. Smith, of New York; but I was immediately greeted with the words, ‘Oh, we know the name well enough, where’s Mrs. Rouse?’ Her name had been mentioned again and again by sailors who had received a blessing through her in Calcutta, and had gone to London. At Liverpool and other ports also where my wife went she found traces of the Calcutta work. We had very interesting gatherings when the Prince of Wales was in

Calcutta. The seamen and marines of the *Serapis* and the yacht *Osborne*, were invited to meetings at our house and elsewhere, and many of them became true followers of the Saviour during their stay here.

“WORK AMONGST SOLDIERS.

“Another special feature of my wife’s work was that among the soldiers. This is more properly her own work, as she originated it. When I commenced my ministry at Circular Road, two men of the 3rd Buffs, the regiment then stationed in Fort William, used to attend the chapel; they were not at the time converted, though well-disposed. We invited them to tea, and afterwards we asked if they would not bring some of their comrades. Then we fixed an evening and gave a sort of general invitation, and got the central room in the pastor’s house filled with soldiers. We gave them tea, sang and talked with them, and invited them to the chapel. Some good was done among the Buffs, but after they left Calcutta the 2-12th Regiment took their place, and it was in this regiment that most fruit was gathered in. Two or three evenings in the week we had meetings, and singing, prayer, and personal appeal led many to Christ. We used to have every Sunday evening twenty to thirty soldiers at the service, and their solid phalanx at the end of the chapel was very inspiring to the preacher. I knew that they would appreciate simple truth in simple words, and their fixed attention as the gospel was preached to them week after week was most cheering. Again and again was the baptistery opened, and one and another of those stalwart men were ‘buried with Christ.’ Not only soldiers, others too sometimes

confessed their Saviour; it was a happy day to my dear wife and myself when my son, a boy of thirteen, thus took his stand on the Lord’s side. My daughter had been baptized in Wales, at the age of nine; and now we could feel that as a family we were indeed united in Christ.

“These evening meetings for singing and prayer and converse were continued till we left India. The 54th Regiment followed the 12th, and were themselves followed by the 90th. In the meantime the work developed in other forms. My wife and Mrs. May used sometimes to visit the canteen in the fort and at Dum Dum, give away tracts and urge the men to give up drink and follow Christ. Two or three times my wife went to Dinapore and spent a month there, holding meetings every evening, sometimes in the chapel, and sometimes in good old Mr. Greenway’s house, visiting the canteen or hospital, and talking with the men. Her work there opened the Dinapore baptistery too, again and again.

“LETTER WRITING.

“Acquainted with individual soldiers, she began to write letters to them, and this led frequently to correspondence with their comrades, whom she had not seen. A large part of the day was often spent by her at her desk writing such letters, till at length the thought suggested itself of writing a monthly letter, and having it printed. This has been carried on for some years now. Every month’s “On Guard” contains a letter from her, and a thousand copies extra have been printed and distributed monthly among the different regiments in India. They are all pointed and pithy, never exceeding two pages in length. I am not sure that it would

not be well to issue them as a series of 'Handbills for Soldiers.' Mr. Gregson tells me that he has received the one for December, the last message from her, headed 'How much owest thou?'

"Though my wife's main work was among soldiers and sailors, yet she did not neglect native work. For some years she was Calcutta Secretary to the Zenana Mission, and used occasionally to visit zenanas. Every week she received the reports of the native agents, and the colloquial knowledge of Bengali which she gained in her childhood was of great service in this work. Amongst Bengali women she seemed like one of them, talking with a simplicity and ease which can only be learned in early years.

"HOME INFLUENCE.

"So much for outside work; but she did not by any means neglect the home. Her children had all that a mother's care could give, as much as if she had nothing else to do. On a Sunday, when in the afternoon and evening was the prospect of the grog-shop and coffee-room work, yet after morning service she would spend two or three hours talking with or reading to our children. I often wondered how she could get through so much.

"In the autumn of 1878 my wife had an attack of dysentery, from which she never properly recovered. In time she recommenced her work, but the old strength was gone, and over-exertion brought on a more serious attack early in 1880. We went home in March of that year. In England my wife slowly regained strength to some extent, and occasionally was able to engage in Christian work. When we called at the Soldiers' Institute at Plymouth in August 1880, we found that workers among soldiers

in England knew 'L. M. R.,' as well as workers among sailors knew 'Mrs. Rouse.'

"WORK IN ENGLAND.

"In 1881 my wife began to visit different places on behalf of the Zenana Mission; from the Isle of Wight in the South, to Scotland in the North, and Wales in the West, she was ever ready to speak of this great mission work. But again she overtaxed her strength, and for some months in 1882 and 1883 suffered excessively from neuralgia. In 1883 she began again to speak but could not do very much. In May last she left London, with our daughter, and spent two or three months with our son at Cambridge and Hunstanton. They then went to Devonshire, where my wife had promised to speak for the Zenana Mission at Plymouth. September was spent at Chudleigh, where my uncle lives. Mother, son and daughter were together, and had a very happy time. The weather was fine, the scenery around was beautiful, and loving friends and relatives supplied every comfort. They went to Torquay, Brixham, and other places, and my wife spoke several times on the twofold subject, the Zenana Mission, and work among the Europeans in India. In one of her last letters to me she says, 'I should not choose so much;' but she felt that she must do what she could, especially at little places where there is not often much to interest the people. At Brixham, a fishing town, she felt specially at home; she mentioned a man she met there whose brother had been converted at Calcutta, and she said 'it was an affecting time.' She left for Plymouth on October 13; she got through her work there, but in her last letter or two she said that the old

neuralgia had returned. It is clear that this was the result of overtaxing her strength.

“SUNSET.

“She died worn out in the Master’s blessed work. Even as late as October 23 she wrote in the old clear handwriting and cheerful tone, saying she hoped soon to be back in London. It was strange to receive the letter, just like what I had received week by week for years, and to know that it was *the last*, that her hand was already stiff in death. It seemed as if those bits of paper called telegrams, containing in all only fourteen words written in a strange hand, could not mean what I knew they did. Last mail brought a letter from my daughter dated October 30, in which she says her mother was ill, but she hoped the worst was passed and that next mail she would be able to send better news still. Three days

after, on November 2, was despatched the telegram, ‘Mother dangerously ill:’ then followed one on Tuesday, ‘No better,’ and on Thursday, ‘No worse,’ and on Sunday evening, November 9, as I was sitting in my chair hoping for the best, and thinking what we would do if her life were spared, came the last sad message, ‘Passed away peacefully,’ dated that Lord’s-day morning, the beginning to her of the eternal Sabbath. ‘Sad message’ indeed to the flesh, but the spirit knows that all is well, because ‘Himself hath done it’; and it may be that, when in the light of eternity we see what blessed fruit her death has brought forth, this ‘sad message’ will shine as one of the very stars of heaven. She was scattering blessing all her life, she will be reaping the fruit all through eternity. She rests from her labours and her works do follow her. “G. H. ROUSE.

“Calcutta.”

Mission Work in China.

BY the kindness of Mrs. Kemp, of Rochdale, we are permitted to print the following letter, written by Miss S. Florence Kemp to the teachers and scholars of West Street Sunday School, Rochdale:—

“MY DEAR FRIENDS,—It is now almost a year since I last wrote to you from the little cabin of a river-boat. This letter also is written away from home, for I am spending a few weeks in the mountains, where I came in the beginning of July with my sister and brother-in-law, for a little fresh air and rest.

“BUDDHIST PRIESTS.

“We had not been long here before we found to our joy that the people

in the villages and hamlets round were far more willing to hear the Gospel than those in the city, and every Sunday some came several miles to the little service, held under the great bell or in the porch of the heathen temple where we were staying. One of the priests, too, we hope, believes in Christ, though, being lame and friendless, he is afraid to confess it, because, of course, he would be turned out. He has been ill and suffering for some time, and has therefore been

letting his hair grow long (Buddhist priests always shave their heads quite clean), in token of repentance. I do not think any of the priests there believe in the idols, in fact one of them told me as much, pointing his finger with scorn at the helpless painted images; but that, alas! does not mean that they believe in Christ, for I believe some of them believe chiefly in having a temple and lands, by which they get plenty of money. Pray for these poor men that they may desire the heavenly treasure. Above the temple at the top of the hill there is another of two stories containing two immense images about twenty feet high, gilded and painted very richly, besides two smaller on an elephant and a queer animal meant, I fancy, to represent a leopard. Then there are a number of little chambers cut in the rock containing images, nearly all of which have lost their heads and been otherwise broken, it is said by Chinese out amusing themselves. These shrines were made some 300 years ago in honour of the gods, who are supposed to have cut out the caves in the face of the precipice at the foot of the glen.

"VILLAGE LIFE IN CHINA.

"The people in two villages being anxious for us to stay with them, it was arranged that I should remain a little while, my sister and brother-in-law not being able to leave the work in the city any longer. So we sent for my sister's woman, who is a Christian, and for Kuei-hua, the eldest girl in the Inland Mission school, and a member of the church, and accompanied by these and the old evangelist I took up my abode in U-po, where the women and girls quite won our hearts, they were so gentle and affectionate and some of them so ready to learn. There was one sweet little

child of three years old (the only Chinese I have seen that I could exactly call sweet) with such pretty winning ways, spiced with a fair amount of mischief, whom I had thought too little to learn anything; but just before we left her mother told us that every night before going to sleep repeated, 'Jesus calls you; come to Him' (the first two lines of a hymn her sister learnt), and kneeling down clasps her hands and prays. Her brother of five has a very clear idea of what he wants, and prays, so the mother says, 'Please Jesus give me good food to eat and good clothes to wear.' Kuei-hua tells me little Lan-tzi, whose name means 'basket,' cried when we went away. I intend to see them again before returning to the city, as we are only three miles off. In this place there are two women and several men and boys who, we hope, are Christians. They heard the Gospel two years ago, and again last year from Dr. Schofield, and have daily worship together.

"SUNDAY SERVICE.

"Last Sunday was our first here, and we had quite a nice little service—twelve women, several of them from a neighbouring village, came for medicine, nine men and boys and as many children. You would have wondered what some of the latter had sticking on their clothes—little strips of cloth with words written on them sewn on to the backs of their jackets, or the picture of a leopard's head, or a bat, or perhaps a little cotton snake, stuffed with wool, with a red head and tail coiled up on the shoulder. These are supposed to preserve the children from dangers and diseases of different kinds, for the Chinese are very superstitious. Just before we left the city anyone could get a little bag with a charmed paper inside by asking

for it at a magistrate's office, and these charms the people believed would protect them from being injured by little invisible paper men armed with knives and able to kill anyone their makers wished to die. Several men were under arrest, charged with having cut out these little paper men; and it was thought there was not much hope of their lives being spared. A shopman having found a paper man entangled in his pig-tail fell ill, and, of course people said that showed the paper was enchanted. Someone suggested that one of the man's apprentices had done it for fun, and that he had fallen ill of fright; but I am afraid not many believed the explanation. At the same time people were selling off their fowls at twopence a-piece and even less (they are usually eightpence or tenpence) believing them to be bewitched, as a great many had had their feathers cut, possibly by some persons anxious to lower the price of fowls, or by getting people to destroy their fowls to secure a good price for their own in a few months' time.

"CHINESE FLOWERS.

"On Monday we were asked by one of the inquirers here to visit the family of his elder brother. The walk four or five miles on a rough mountain would have been too far for the woman and girl, so I had to leave them behind and started with the evangelist, Lao-Tung, and our guide. The walk was a beautiful one, and more than once I was reminded of home—of Healy Dell and Simpson's Clough, but the flowers that bordered the path were gayer than those in our fields and hedges; there were numbers of scarlet lilies, of which Lao-Tung stuck a bunch in the end of his flute, a great many large Japanese anemones, besides pinks and yellow

clematis, snapdragon, yellow and purple, also some welcome old friends in the shape of blue-bells, which the Chinese call *chung-chung* (bell-bell), and wild white roses in bloom for the second time. Winding round the mountain sides, or crossing a ridge, one caught sight of many a little grey village surrounded by smiling terraces, cultivated with Indian corn and millet, wheat (a failure this season on account of the lack of early rain), beans, and potatoes, which last, they say, were brought over by the foreigners to poison the Chinese, but the soil was so good that it not merely destroyed the poisonous nature of the plant, but made it good for food. Here and there, too, one sees a little apple orchard laden with fruit; and in the bottoms of the valleys black lines point to where the coal comes from. These mountains are rich in coal, which lies not far from the surface, and is worked by the men in the winter. In the summer the mines are nearly all deserted, the men being busy in the fields, in consequence of which coal is then very dear and sometimes difficult to procure. It is bought by the pound, which costs from two to four cash in the winter; so a hundredweight might be reckoned at ninepence, but then a Chinese hundredweight would be nearly a third more than an English one.

"VILLAGE LIFE.

"From the top of one hill we looked down on what seemed, from its size, quite an important village; but, on passing through it, we found, I should think, half the houses ruined or deserted, the inhabitants having died during the famine. A little further on, by the side of the stony bed of a mountain stream, we reached our destination, Hung-i, and received a kindly welcome

from a nice old woman in a clean white jacket, and blue trousers tied at the ankles, who refreshed us with tea flavoured with rose leaves. The room soon filled with women; but the first attempt at conversation was not very successful, and I heard them say, 'She doesn't understand our words, and we don't understand her words.' However, the old woman tried again with what is considered one of the most polite of questions, and always one of the first to be asked: 'How old are you?' 'Twenty-eight, and how old are you?' 'Sixty-four.' After which I had the pleasure of hearing: 'Ah! She understands our words, and we understand her words;' and, the ice thus broken, we began to feel at home with each other, and I believe before the evening two or three had some idea of what our Saviour did for us, and is to us now. A picture-book was a great help in interesting them, and making them understand, and a few medicines given away made them feel that we really cared for them. They provided me very abundantly with rice, laoping (a flat cake made with oil and flour, and fried in oil), and egg-plant stewed in gravy for dinner; and for supper, the same with millet, instead of rice, and some dried and salted turnip, shred fine as a relish, which dainty I left for those whose who liked it. After prayers, my kind hostess left me the room to myself, having first spread two thick wadded coverlets on the warm k'ang (brick bedstead) for me to sleep. All my assertions that I needed none, and entreaties that she would at least take one for her own use, were unavailing. She said she had plenty without; so, as I could not be so rude as to tell her they were not clean enough for me to sleep in, I was obliged to submit to their being left in the room.

"But espying a nice broad polished

mahogany-like bench at the other end of the room, I left bed and bedding to take care of themselves, and stretched myself upon it with medicine-chest for pillow, and was soon fast asleep, and in my dreams talking Chinese better than when awake.

"The next morning I was quite surprised at the demonstrativeness of the women, who, when we were about to start, all took hold of me, so that it was with difficulty I could tear myself away. However, as we had a village further on to visit, there was no time to stay longer.

"HEARING THE WORD.

"Going down a rugged valley, we came to a village inn, where several very respectable women listened attentively to what I had to say, one little girl understanding almost better than any of the others, and often repeating and explaining to them. Presently there was an interruption, in the shape of a funny old woman, who came hobbling in on her stick, and was very anxious to examine my shoes and skirt, and everything about me that was not exactly Chinese; but in the end she turned out, I think, the best listener, continually repeating to her neighbour bits of the (to her) wonderful news of our Father's love and the Saviour's grace; and when I came to speak of the possibility of, after death, living with God in His beautiful home above the blue sky, you should just have heard her exclamation of delight and surprise! It did my heart good. The way a few of these villagers listen to the Gospel makes one feel it well worth while to have come. There is one boy here, called Heo-tai, who drinks in all that is said, and his face lights up so when our Saviour is spoken of. He has epileptic fits. His friends have

spent a good deal of money on native doctors in vain, as you will not be surprised to hear when I tell you that one poor woman I saw the other day, who had an attack of rheumatism eighteen years ago, was treated by a native doctor, who stuck a great needle into the back of her head, and since then she has not been able to speak a word.

“THE ONENESS OF CHRISTIAN SERVICE.

“I often think of you all, and wish I could see your faces and talk to you. Dear, dear friends, let us make sure of meeting in heaven. I know I shall see numbers of you there, and the thought is a very bright one; but I cannot bear to think of missing even one. Let us, every one, trusting in our beloved Saviour, resolve not to be the missing one, and let us resolve, too, by the help of our God, to lead others

with us through the pearly gates. God has placed you in Rochdale and me in China, to do one glorious work—to live for Him and to win others to do the same. Don't be discouraged if your efforts seem often fruitless, but let your very failures lead you to redoubled earnestness in your fight against the kingdom of Satan. Thus, by self-denying love, by fervent zeal, by patience and gentleness, and, above all, by an unwavering faith in the Captain of our Salvation, you will be the means of rescuing many a slave of Satan, who will be your joy and crown of rejoicing in the day of the Lord. And I want my dear little children to remember that not one of them is too young to make the heart of Jesus glad by leading someone to Him. Ask Him to show you whom you can help, and He will.

“Ever your Friend,
“S. FLORENCE KEMP.”

We are also able to give this month an engraving, from a photograph, recently received from China by Mrs. Kemp.

Mrs. Kemp writes: “The group consists of Mr. and Mrs. Pigott, and her maid (Seng-ta-Sao) to the left, and to the right one of the Native Evangelists (Lao Tong), and my daughter Florence.”—(*See Frontispiece.*)

Scotland and the Claims of Christian Missions.

BY THE REV. RICHARD GLOVER.

THE following extracts are taken from the address of the Rev. Richard Glover, delivered in connection with the Autumnal Meetings of the Baptist Union of Scotland, held in the city of Glasgow:—

“CHRISTIAN MISSIONS.

“But there is another field in which we work together and which comes before us touchingly, impressively, and

solemnly to-night—Christian Missions. I wish to say a little as to the need of bestirring ourselves in this work. You have given to it of your gold, and what

is richer, of your men ; though some of them, as Hartley of Edinburgh, have died too early for their work. I do not think, however, that the Congo is going to prove an unhealthy region. Wherever you clear new land and turn over the soil you have malaria. Our brethren have been overborne with a terrific amount of work and responsibility. That is pretty well over. All the men on the Congo believe we are not going to have the mortality we have had. The friends taken from us are blest but not lost.

"You gave us Mr. Balfour, who went to be second in charge of the Calabar College ; you gave us Mr. Hay, who is gone to take the chief command of our work in the Cameroons river, succeeding another gracious Scotchman, Quintin Thomson, one of the sweetest souls that ever lived. Mr. Cruickshank has gone to the Congo, and Mr. Cameron is on his way thither ; and within the last month or two Mr. Forsyth, son of one of our former ministers at Greenock, has been accepted for the work. Seven men in all ; sacred number ! I think we may complete the text and say, 'full of faith and of the Holy Ghost.' Who knows what is going to come out of this work ? We fear as we 'enter into the cloud.' Who dreamed of what has come out of the work of Dr. Duff, Dr. Wilson, or Dr. Livingstone ?

"AN APPEAL FOR AFRICA.

"I suggest to our brethren here, as well as to all our brethren in the south, that we need to co-operate in this work and put more of our life into it than ever. Why is Mr. M'Millan being sent out now ? The Society is short of money ; it has four times running finished its year with a deficit, which has been as often cleared off by

friends. Why then, in presence of the pressure of need in India and China, thrust those twenty men upon the Congo, instead of creeping step by step ? Well, our brethren are there, ten at this moment, the rest in England. They have not been without a blessing. They find favour with the people, and know the language better than anybody on the river. They have been the peace-makers between the Stanley expedition and the people there. There is one Christian government at least in Europe and one king of royal thoughts and noble feelings ! The King of the Belgians has spent £100,000 in one year on the work of opening up Africa to light and civilisation, and to the healing of its age-long woes. At this moment there is a European Conference settling in Berlin which will probably issue in a Central African State being formed, neutralized like Belgium, open to the world for trade and everything else. Why cannot we be content to creep our way ? Our brethren there say, 'We are at Stanley Pool ; there is 1000 miles of clear water-way before us. At Lukolelo, the station above the Pool, there is enough food of native growth to feed the world. There are fifty millions of people in this great Congo basin. Two millions die every year !' Excepting by ourselves all the wages paid on the Congo are paid in barrels of gin ; and our brethren plead to go before the trader with his gin and muskets and gunpowder, to carry the message of peace before the rude ways and rough and easy methods of those who raise such a stir as would drive everybody out of the country. We may fix ten stations on the Upper Congo with two men a-piece. It will be healthier than where we are. If you can give the money and the men now it will be far better than twice the number twenty years

hence. Had you been on the Committee what would you have said? At all events the Committee thought that if the income was too small it must be made greater; and that not in the curtailment of your staff nor the refusal to enter the open door was action to be taken, but in laying before the hearts of the people the woes of Africa right down from the time when Noah said of his son, 'a servant of servants shall Canaan be unto his brethren.' A million of men perish every year in Africa through the slave trade. You know our part in that. What I say is that this great work is not to be done except by sacrifice. Let us give what costs us something. I remember our little church in Blackfriars'-street used to send £10 to the Mission. I suggested that a few friends should collect month by month what the members would promise to give, and by the adoption of that system the next year we sent £80. System! Sacrifice! Why should our friend here have all the sacrifice? He is our messenger but cannot be our substitute. We owe as much to our Saviour as he does; we expect the same heaven; the same love loves our heart as falls on him; he owes no larger sacrifice. Stations various but sacrifice equal!—that is the only ground we ought to take.

" AN APPEAL FOR CHINA.

"But I plead not for Africa alone. A great appeal comes from China. The letters we had from China before Mr. Jones came seemed rather wild in the extravagance of their suggestions as to what ought to be done. We did not know until Mr. Jones came what had been already done. Mr. Jones has one fault, he won't speak of himself. You get the facts out of him one by one, as you pick periwinkles on

the end of a pin. He was ill when here and not fit to speak at any meetings. But no Society has ever been served by nobler men than we have in Mr. Richard and Mr. Jones. Mr. Richard had been employed in a mission on the coast, but he was not satisfied with that. He determined to get away into the interior; he went 250 miles inland. He loved the people, studied them, went to their monasteries and learned from the students there, and tried to get from their hearts what they prayed for. He had that spirit of truest orthodoxy which sees the good in others and tries to complete it instead of seeing the bad and giving it a knock on the head and perhaps knocking not the error over but the man. He became their physician in their need. By and by there came the great famine, costing between seven and eight millions of lives. He threw himself into the work of ministering relief as no other European did, working night and day among the famine-stricken, fever-stricken, starving, dying, dead, for two whole years. He and Mr. Jones together succeeded in saving the lives of 20,000 people. Our friend Jones was left with a family of 400 children on his hands! Do you wonder that 'when the eye saw them it blessed them;' that the foreigner was no longer an object of abhorrence but a kind of Providence with a sweet and holy light in his face, such as they never expected to see in man? And now what is the result? If these men had come and told us of a church of fifty members we would have thanked God for this beginning. But today there are between fifty and sixty churches formed through their labours with nearly 1000 members gathered largely by the people themselves. They both felt strongly against coddling converts and employing them in stations carrying pecuniary reward. They

taught them heroic service, to have their own trained pastors, and maintain their self-respect by independence. Remember that a convert in China means more than in India. There is no European government in China. Every man who puts on the Lord Jesus there puts Him on at the risk of persecution and even of life. And they have stood the test of suffering for Christ's sake. Our brethren come to us and say, 'These 1,100 converts are an army, give us the men to officer them! Only one out of seven can read, give us men to train them for pastors and deacons. A thousand members means 10,000 at least who are asking if there be a God, and if His name is Jesus—if they may worship Him who wept with those who wept, and died that they might live? You have stirred these questions, send somebody to give the answer. We occupy two large provinces. The least addition that will meet the needs of the case is fourteen new men.'

"THE WORLD FOR CHRIST.

"In the last fourteen months ten men have left India, four not to return. We have to send out eight men this year to fill vacant places only, if we can get them. I was sent to ask for co-operation in all our work. What are we to do in view of this open door of usefulness? We do not know the big-ness of this Mission work; we are but playing at it as yet. We aim at converting the world to Jesus Christ, and that work goes on at a rate that no one realises. It is not sixty years since Jno. Williams baptized his first convert; it is just over sixty years since missionaries were free to enter India; and yet in sixty years do you know what has been done? The membership of the mission churches throughout the world

is just a little larger than the church membership of Scotland all put together, and you have round that membership a fringe of Christian people; you have a Christian nation like Scotland as the result of these years of labour. This is on the surface. What lies beneath? The waking of the Spirit; secret disciples; people who were first heathens, then proselytes, and then believers. I take no account of the innumerable blessings that go with the gospel of Christ. In fact we are busy at an imperial task, and we must get rid of the idea that we are gathering little knots of people. If the present rate of progress in India be continued, India will be as Christian 100 years hence as England is to-day. My simple and unexaggerated belief is that if we Baptists only used our powers of men and money, filled with the love of Christ, and of our fellow-men, and moved by His grace, before our activities the heathen world would soon be as Christian as we are.

"I have to express our appreciation of your aid in men and money. Some day you will come and say, 'we will take China off your hand.' When that does come it won't end co-operation. Until then let us do our work as best we may. We are blest with a great Secretary; some recent changes have greatly increased the effectiveness of the Committee; and we appeal to you as we charge ourselves, let us take our part and not demur to the high calling of God in Jesus Christ. Let us follow where Christ leads, and acting under the impulse of His love let us share the infinite blessing of the knowledge of our Father and our Saviour, of the hope of His home, of the rest of His cross, and of the enjoyment of His love! In my own name and many others I wish you God-speed in faithful discipleship and faithful service to our common Master!"

New Year's Day Prayer Meeting.

ACCORDING to custom, the New Year was entered upon at the Mission House, Castle Street, Holborn, with a meeting for special prayer, on behalf of Foreign Missions, commencing at eleven o'clock, under the presidency of the treasurer, Joseph Tritton, Esq., when there was a large attendance.

Letters were read by Mr. Baynes from various representatives of other missionary and kindred bodies, expressing deep regret at unavoidable absence. He also reported the receipt of intelligence from abroad, to the effect that many of our missionary brethren would, at the same time, be uniting their prayers for the extension of Christ's work in the "regions beyond."

Prayer was offered by Rev. J. R. Wood, of Holloway; Rev. J. P. Chown, of Bloomsbury; Rev. J. H. Budden, of Almora, N. W. P. (London Missionary Society); Rev. Dr. Wright (British and Foreign Bible Society); Rev. W. Holman Bentley, of the Congo River; Rev. W. Gray, M. A. (Church Missionary Society); Mr. W. Olney, of the Metropolitan Tabernacle; and Rev. S. H. Booth.

Last New Year's Day, it will be remembered, a sympathetic message was received from the sick chamber of our esteemed Treasurer; on the present occasion, therefore, it was a source of special joy and thankfulness to see him once again occupying the chair; and to hear the familiar accents of his voice in the following address:—

"We are met, my dear friends, for prayer; but prayer stands not alone. Our commission runs thus:—'In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.' These three—prayer, supplication, and thanksgiving—will, no doubt, be blended in our devotion; but it may be well for us to-day, as it has been our practice in former years, to lay a foundation of praise befitting the circumstances, and in harmony with the spirit of the New Year's first morning. Personal references would be out of place, but there is a particular individuality of experience which may find suitable expression, not in our own words, but in the words of Divine inspiration itself. The ancient Church was bidden, at its festive gathering, to take a psalm, and bring hither the timbrel. Let us take our psalm this morning, and, though we bring not hither the sounding timbrel, we will bring the sacred tribute of grateful remembrance. The opening words of the 103rd and 66th Psalms will, I think, present us with

that foundation of praise in which we desire individually and unitedly to join. 'Bless the Lord, O my soul . . . renewed like the eagle's.' 'Make a joyful noise unto God . . . they shall sing to Thy name.'

"Turning to the special object of our meeting, let us unite in thanks to God for another year of evangelical agency, of associated effort, of not unrequited service—a year that has witnessed the doors of earth opened for the entrance of the Truth, and the windows of heaven opened for the outpouring of the Divine blessing.

"I ask your prayers for the Church in all lands—'Among whom ye shine as lights in the world, holding forth the Word of Life.' This will embrace the Church in this land, in all its sections. 'One family, we dwell in Him.' Shall we not pray that its spiritual life may be deepened, its faith in God strengthened, its sympathies with mankind enlarged, the riches of its liberality more conspicuously evoked, its high mission more distinctly realised, and its glorious destiny more influentially anticipated? It will include also our European churches in other lands—such as those which we have in our own missionary connection in the great centres—*e.g.*, Calcutta, Bombay, Agra, and Allahabad—that their light may shine yet more brightly on the heathen darkness around, and that their voices, though they be but as the voices that cry in the wilderness, may give forth an utterance clear, persuasive, and prevailing.

"Further, it will include the native churches—weak, tried, persecuted, and exposed to many perils. Such is the case at the present hour in China, and in that great island in the Indian Ocean where, alas! the blood-red hand of war has again been wickedly upraised. For one church in another land we need not to pray: 'Part of the host have crossed the flood'—the sorrows, the sufferings, the toils of the pilgrimage all over and gone. That church has, during the past year, gathered to its more perfect fellowship many of our dear brethren and friends, by the vacant places of which we mournfully gaze, whose living memories we tenderly cherish, and whose holy examples we fain would imitate. For the cause which was dear to them we will pray, while for themselves we cannot but give thanks.

"May I ask your prayers for the work in all lands? 'Blessed are ye that sow beside all waters.' This will include the preaching of the Gospel—God's grand means for drawing sinners to Himself—the preaching of the Gospel, whether in stated ministry or by evangelistic effort; the preparation, sending forth, and circulation of God's blessed Word; the diffusion of religious literature generally; instruction, visitation; medical missions with their merciful healing, and Zenana missions with their loving ministry; orphanages for the fatherless, hospitals for the sick, and homes for the homeless. Nor shall we forget the workers; some of them in loneliness and

weakness ; some in perplexity and peril ; some lamenting that the barren places are so slow to show signs of spiritual verdure ; and others rejoicing that ‘in the wilderness waters do break out, and streams in the desert ;’ some returning, their mission accomplished ; some preparing to go forth for their lifelong service.

“The last thought which I would suggest as the subject of prayer this morning, is the Want of all lands. ‘When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them ; I, the God of Israel, will not forsake them.’ From our point of view, dear friends, the Gospel is the great want of all lands. The Gospel, lovingly, freely ministered, is like the great salvation of which it treats, ‘without money, and without price.’ Ours is no scramble for territory, but a search after souls ; our motto, ‘Not yours, but you.’ The Gospel, with more faithful men to proclaim it, with more of the power of the Spirit of God to confirm it, and with the presence of Christ to crown it—He, who is the Hope of the world, is the great Want of the world ; and when that which is written shall be fulfilled, ‘the desire of all nations shall come,’ then shall the want be satisfied, the hope realised, the work accomplished, and the Saviour’s triumph secured.

“I know not that we can better close our morning’s supplications than in the spirit of the closing prayer of the Bible : ‘Even so, come, Lord Jesus.’ ”

The occasion was felt by many present to be more than usually helpful and hallowed—a specially blessed commencement of the New Year. We are confident all our friends—those present and those absent, will join earnestly in the prayer of the closing hymn, written by the treasurer,—

“Soon may Thy Gospel’s banner float,
In triumph, Lord, o’er lands remote :
All crowns upon Thy kingly brow,
All knees before Thee made to bow.

“All tongues confessing to Thy name,
All hearts with holy zeal aflame,
For Thee all idols cast away.
O hear our prayer and speed the day !”

Our Mission Houses, Barisaul.

BY THE REV. ROBERT SPURGEON.

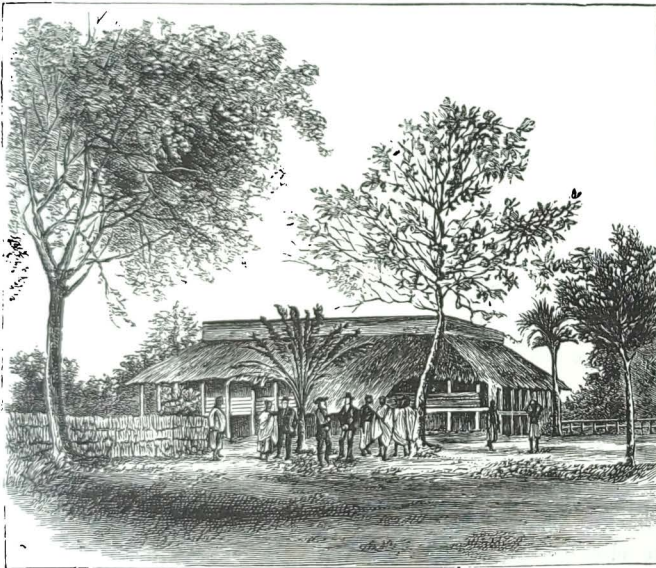
BARISAUL is the capital of Backergunge, one of the largest districts of Bengal. It covers an area of some 4,300 square miles, and has a population of nearly 8,000,000. *Two* of our missionaries usually reside there. No other Society labours anywhere in the district. Our responsibility, therefore, is very great. *From us alone can there sound forth the word of Life and Love.* What can two MISSIONARIES accomplish, though, among so vast a population? It is as though two preachers only were appointed to preach to the people of Norfolk, Suffolk, Essex, Cambridge, Bedford, Hertford, and Kent. No wonder that there are parts of the district where the name of Jesus is unknown, and many more where a visit of some preacher years ago was the only ray of light that ever penetrated the darkness. If the missionaries confine and concentrate their efforts in particular parts, multitudes must be left without even the possibility of hearing or receiving the gospel. On the other hand, if the efforts are spread over such a vast area, there can be no continuity of teaching and labour that seem almost essential to large and permanent success. These considerations bewilder us; and they compel us to cry out for MORE LABOURERS. Until the cry is heard, and earnestly responded to, we can hardly be said to have in any adequate sense realised the needs of the district.

Backergunge has peculiar claims upon us. Larger results have followed our efforts there than in any other part of India. Whatever may be our success in the future, therefore, it will ever be acknowledged that "the Lord hath done it;" for He commenced and established the work before the needs of the district were at all realised, or any adequate efforts made to meet them. The appeal to "come up to the help of the Lord" could from nowhere else be more earnestly urged upon us. He has gone before us. Let us follow. The district is also, let it be remembered, hemmed in on all sides by other districts occupied by ourselves. To the east is Tipperah; to the north are Dacca and Fureedpore; and the west is Jessore. We are, therefore, undistracted by any fear of intrusion; and are surely thus placed for a divine and gracious purpose. Oh! how great is our responsibility! If our workers are increased from *two* to *ten*, each would have even then some 300,000 souls to whom to preach Jesus. And this in one of our oldest and best known fields! Do our churches realise how little we have done in proportion to the work yet untouched? Do the young men in our churches

and colleges not see how large a sphere is open to them to glorify their Master, use their abilities, and "save some"? "Come over and help us;" and do it now!

I.

There are two bungalows at the station of Barisaul. As the town is approached by boat from Calcutta, these are first seen of all the houses dotting the river's bank. A road, raised some six feet above the level of the ground beyond it, forms an embankment. Young fir-trees have been planted along the road, and from the river they present a pretty aspect. The bungalows stand in large compounds or meadows, and are back from the road some two hundred yards. Two rice fields and a sugar-cane plantation lie between the two homesteads. The larger house has been the residence^e



THE LARGE MISSION HOUSE, BARISAUL.—(From a Photograph.)

of a number of our most earnest labourers in the mission field. It is a brick building with a wooden and thatched verandah running all round it. Of course it is only one storied. The verandah is raised some four feet from the ground, and so are the floors of the interior. At the back of the house is a khâl (a creek) where the tide comes up, and small craft belonging to the natives can pass to and fro. There is a circular garden, with a bamboo fence round it, in the front. About Christmas time it abounds with roses and other favourite flowers. An almond-tree stands in front of the house

near the group, and a fir-tree near the little garden enclosure. There is a small vegetable garden to the right with a pretty palm-tree in the corner. A path that runs between the house and the front garden leads to the chapel, the school-house, the Christians' homes, and a number of heathen homes. One can seldom stand on the verandah long without seeing some one pass, and receiving the Eastern salutation. From this house to the crowded bazaar, where daily preachings are carried on, is a walk of some fifteen or twenty minutes. A number of natives meet you on the way, and many come in to visit the "padre sahib" at the bungalow. Some come to purchase scriptures, some to ask more about "that way," and many from worldly motives.

II.

The second house is a much smaller one, and contains only three rooms. The building is of brick and the verandah of wood and thatch. At the back are two tiny mat-wall rooms used as bath-rooms. The native houses further on belong to our excellent and proved brother Nilumber, a preacher supported by Dr. Stanford's church. A creek runs round the back of the house, and beyond it is our Barisaul grave-yard surrounded by rice-fields. The rice-fields are fringed in the distance by palm-trees, mango-trees, bamboos, and other indigenous luxuriant vegetation, among which many heathen homes are found. To the left of the picture rice-fields extend still further, and in front of the house is a large round garden having a narrow path through it to the road by the river side. A row of fine fir-trees stand on the verge of the compound along by the road. From our front verandah, in evening, we could often see between the branches the lights of the funeral pyre on the other side of the river; and, across the water came to us the vain and idolatrous cry raised by the mourners over the cremation of their lost one. In the heat of the day the thatch helps to make it cool within, and as the station is only about forty miles from the sea a soft breeze blows from the south and adds its quota to our comfort. The two fir-trees throw a grateful shade, but not enough to do away with the necessity of having long canvas purdahs hanging along the two sides of the verandah to lessen the brightness of the sun that for months shines in a cloudless sky. The side of the verandah, where a man is seen standing behind the railings, forms an excellent dining-room thus curtained in. Mr. Baynes once dined with us here during his much prized visit to India. Crows on the trees and roof quite appreciate the spot, and kites are ever ready to swoop down and catch any eatable thrown out before it reaches the ground. At night jackals prowl around and fill the air with their anthems, while hooting owls reply to each other upon the trees.

There are two cocoa-nut palms on the bank of the creek behind the house, that supply many more crops of fruit than one family possibly can eat. Just across the khál, within a stone's throw of these palm-trees, Mr. Edwards and I had an experience that we never desire to pass through again. A native had been murdered, and we had two men to dig the grave for the body, while other two brought it upon a bamboo frame wrapped in a piece of white cloth. It was raining almost in torrents. The two men left the frame half dug, and when we went towards the spot to see to it, the two who had brought the bier quickly placed it on the ground and fled. Night was approaching, and everything presented quite a weird-



THE SMALL MISSION HOUSE, BARISAUL.—(From a Photograph.)

enough appearance to frighten the fearful. It would be densely dark in a few minutes. What was to be done? To bury the body in a grave so full of water, and so little below the surface, would be to have a more trying work to do the next day, for jackals could easily have exhumed it. Mr. Edwards jumped into the water, knee deep, and commenced digging. Both of us were soon drenched to the skin, covered with mud, and almost exhausted with fatigue and exposure. But we were compelled to finish our work; and one holding the head and the other the feet, we placed the body in the grave, and hurried back to our bungalows, to bathe and change our garments.

ROBERT SPURGEON.

Mission Work amongst the Garos.

THE Rev. T. H. Barnett, of Dacca, writing under date of August 22nd, reports:—

“I am glad to be able to forward you what I regard as a valuable testimonial in reference to our work among the Garos; a testimonial that will not be rejected, I think, even by those who, not without reason sometimes, consider our mission reports as ‘glorified illusions.’ A few weeks ago, when in conversation with Major D. C. Hennessy, G.L.I., Wing Off., 10th N. I. Benares, who, as he himself said, is not professedly a religious man, and who had just returned from an elephant hunt in the Garo Hills, the subject of ‘missions’ was mentioned. Turning to a third gentleman who was present, and who was apparently not disposed to admit unreservedly that missions to the heathen had been successful, the major remarked with emphasis: ‘I tell you that, at any rate, the work going on among the Garos is something grand—something positively surprising.’ I have said that the Major spoke with emphasis: I wish I could convey his *tone* and *gesture*, for then you might *feel* the force of his words as I felt them. Even now I feel the impression his remark produced; and the Major’s unbiassed, independent, unsought testimony causes me to look more hopefully than I have been wont to do upon a work the results of which may not appear so markedly to those who are face to face with it every day. A few days after this conversation took place I wrote to the Major, and told him that I should be glad if he would give me what he had said in regard to our work among the Garos in writing,

with full permission to publish the same over his signature. Here is the Major’s reply:—

“ ‘ Dacca, 30th July, 1884.

“ ‘ My dear Mr. Barnett,—For the past eight years I have been, more or less, connected with the Government elephant-hunting operations, during which time my varied wanderings in the jungles in pursuit of my duties has brought me in contact with a great variety of aboriginal tribes of our Himalayan and other frontier jungle people. I must say that I was particularly struck with the missionary work in the Garo Hills country in the year 1879. My last trip into the interior of these hills, only a couple of months ago, surprised me still further. I was not a little astonished to find that several of my savage friends of 1879, among whom were a few Lashkas (chiefs), who had, through the indefatigable exertions of your respected missionary, Mr. Bion, and his worthy colleagues, been converted to Christianity. Indeed, I cannot speak too warmly of the good results of missionary work among these wild Garos. This is to be seen on all sides. It was very gratifying to witness the contentment and industry that now exists amongst these once ignorant savages in their present altered condition. I regret that my time is so taken up to-day with public business that I am unable to write more upon this interesting subject.

“ ‘ Trusting you are well, I am, yours sincerely,

“ ‘ DOUGLAS C. HENNESSY.’ ”

Our Approaching Anniversary Services— 1885.

WE are anxious to give early intimation of our approaching Anniversary Services, so that our friends may keep the dates clear from other engagements.

The first gathering, as usual, will be the

INTRODUCTORY PRAYER MEETING

in BLOOMSBURY CHAPEL, on THURSDAY MORNING, the 23RD of APRIL.

The REV. C. H. SPURGEON, of the Metropolitan Tabernacle, will preside and deliver an address.

On TUESDAY MORNING, 28TH APRIL,

The ANNUAL MEMBERS' MEETING,

in the LIBRARY of the MISSION HOUSE, THOMAS WHITE, Esq., of Avon Bank, Evesham, to preside. In the Evening

The ANNUAL PUBLIC MISSIONARY SOIREE,

in the LARGE HALL, CANNON STREET HOTEL.

Chairman : J. HAMPDEN FORDHAM, Esq., J.P., D.L.

Speakers : Revs. W. R. James, of Serampore, Bengal; F. H. Roberts, of Glasgow; G. B. Hawker, of Luton; David Davies, of Regent's Park; and H. E. Crudgington, of the Congo Mission.

WEDNESDAY MORNING, 29TH APRIL,

The ANNUAL MISSIONARY SERMON,

in BLOOMSBURY CHAPEL.

THURSDAY EVENING, 30TH APRIL,

The ANNUAL PUBLIC MISSIONARY MEETING,

in EXETER HALL, STRAND.

Chairman : JOSEPH GURNEY HOARE, Esq., J.P., D.L., Hampstead.

Speakers : The Rev. T. J. Comber, of Stanley Pool, Central Africa; the Rev. Timothy Richard, of Tai Yuen Fu, North China; the Rev. J. Howard Shakespere, M.A., of Norwich; and others.

FRIDAY EVENING, 1ST MAY,
YOUNG PEOPLE'S ANNUAL MISSIONARY MEETING,
in EXETER HALL, STRAND.

With regard to this Meeting, further particulars will be announced next month, but we may state now that we anticipate the following Missionaries and friends, amongst others, will be present and speak, viz.:—The Revs. T. J. Comber, from Central Africa; Timothy Richard, from North China; Daniel Jones, from Agra, N.W.P.; Dr. Green, of the Religious Tract Society, and President-elect of the Baptist Union; and F. F. Belsey, Esq., J.P., late Mayor of Rochester.

We earnestly and affectionately appeal to officers and teachers of Sunday Schools, and juvenile missionary auxiliaries, and all specially interested in the young, to use their utmost endeavours to secure a large attendance.

The Baptist Choir Union are making timely arrangements with regard to the hymns and tunes, and will shortly supply copies to all the metropolitan schools; and the Committee of the Young Men's Missionary Association will use their utmost endeavours to co-operate with schools and auxiliaries within the metropolitan district.

The complete programme for the approaching services will appear in next month's issue of the HERALD.

The Late Rev. Henry Dowson.

AT the last Quarterly Meeting of the General Committee of the Mission, on Wednesday, January the 21st, the following resolution, drawn up by the Rev. J. P. Chown, of Bloomsbury, was unanimously passed, with the direction that it be recorded on the Minutes of the Committee, and a copy forwarded to the bereaved widow and family:—

“RESOLUTION.

“Resolved that, in accordance with an intimation in the HERALD of last month, the Committee desire to place upon record their deep sense of the loss sustained in the death of their late colleague, the Rev. Henry Dowson. As one who for nearly fifty years has filled a large and honoured space in the work of the denomination, and for a great proportion of that time has been more or less prominently connected with the Society, they feel that both the past and the present call for loving respect and grateful memory. Whether we think of his services in the length of their duration, the excellency of their spirit, or the extent of their influence, they are those in which we desire to honour the Divine

Grace. For many years the occupant of the most influential pastoral position in Yorkshire, this was one respect, among others, in which he served the interests of the Master with conspicuous ability and fidelity; unobtrusive and gentle in spirit, but firm and uncompromising in what he felt to be truth, winning the esteem of those who were united with him, and the respect of those who were not.

"The official union of our brother with the Society as a member of Committee was one he always much valued; of the responsibility of which none could be more conscious, or more diligent and devout in the discharge of its claims. When, in the course of years, he was called to other duties and was elected an honorary member, he felt it even more. As years restored to him the opportunity, he resumed his attendance, and shared in the work often under obvious disadvantages of infirmity, and otherwise, but with undiminished interest, such as was sometimes most touching and impressive, especially to those who knew him best. The Committee cannot think of their late brother without being reminded of those whose loss is still more acute, and such as none but the sorrowing widow and family can know, and would beg to tender to them the assurance of deep and prayerful sympathy in their sorrow, trusting that the grief of the present may be soothed by the sanctified memories of the past, and brightened by the sure and certain hope of the future."

"Blessed are the dead which die in
the Lord."

RESOLUTIONS of respectful sympathy and prayerful solicitude were also passed at the last meeting of the Committee with the Rev. Dr. McLaren and family, in the sudden and overwhelming sorrow of the death of

MRS. McLAREN;

with the son and daughter of the late

REV. W. G. LEWIS OF ST. ALBANS,

in the decease of their honoured and beloved father, after many months of distressing suffering, borne with triumphant faith and fortitude; and with the widow and family of the late

MR. WILLIAM FRANKLIN

of Coventry, who, in the midst of manifold Christian activities, after a brief illness, was called to higher and more blessed service.

"AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM."

The Lord loveth a Cheerful Giver.

“TWO Sisters, A. K. S. and L. M. S., Bridgewater, Somerset,” send a small box of silver bracelets, &c., for the China Mission.

Mr. Fredk. Benham, Treasurer of Regent's Park Chapel, sends a chain, locket, and ring given for the Widows' and Orphans' Fund by a young lady at Regent's Park Chapel.

“A Blind Girl” forwards a gold ring that belonged to her mother, who died last year, and writes:—“I cannot wear or keep it while I feel it may be sold, and at any rate do a little, even if ever so little, to bear the news of my precious Saviour to some who know Him not.”

A Friend in Scotland sends 74 copper and 8 rare old silver coins. These are greatly valued by him, having taken eighteen years to collect; but the claims of the Congo Mission are so urgent and blessed that he feels he must do all he can to help it on.

A Pastor in the South of England writes:—“A scarf-pin was put on the plate at our last prayer meeting for the work on the Congo.

“If you do not use my name, you are welcome to use the following as a hint: My little boy, aged five, took a N. P. card. Knowing that other little collectors would canvass our friends at home, the thought came to me that if he sent his card to his aunt and uncle, etc., asking them to send him *cheap* Christmas and New Year cards, placing the rest to the credit of N. P., something might be gained in that way. I asked his consent; he readily agreed. I guided his hand; he wrote the letter. We were too late to stop the purchase of more expensive cards, but he soon after received back his card, and P.O.O. for 12s., not a penny of which would have gone to our noble Baptist Missionary Society. The best of it was that this *apparent self-denial* was rewarded by an unusual number of Christmas cards and presents. When, dear Mr. Baynes, will the churches as a whole *sacrifice* for Jesus?”

“I have commenced this year a children's monthly missionary meeting. It begins at 6 o'clock, ends at 6.30. With a *few maps*, etc., I manage to interest the young folks thoroughly. It is held on the same Monday evening as our Monthly Missionary Prayer Meeting.”

A lady sends £1 7s. 6d. for the Congo Mission, and writes:—“A year ago my husband was advised to give up smoking (he had smoked for forty years). The thought occurred to me, and he heartily agreed with me, to ask you for a box in which to put the tobacco-money each week. It is not much, but we are rejoiced to send it; and I am sure my dear husband feels far greater pleasure than if the money had been smoked away, as before. I tell you that you may make use of it (without giving any name), that some one else may do likewise, asking for God's blessing on the Mission cause.”

A lady sending £10 10s., writes:—“The past year having been one of great pressure and pecuniary loss to me, I hasten, however, to send to the Baptist Missionary Society an increased contribution; first: because others cannot give as much as usual; and, second, because I like a safe investment for my Master's money, that He may receive His own with usury.”

"Y. N. M. and H. M.," "the widow and fatherless," sends 12s. as "a united thanksgiving offering for the dear Congo Mission."

"A cripple" sends a chain, given to him by his mother ten years ago, to be sold for the Congo Mission.

Our very grateful thanks are also given for the following generous gifts received during the past last month:—The late Mr. W. Eaden Lilley, of Cambridge, £400; Mr. W. Johnson, Fulbourn, Cambridge, £100; Mr. Geo. Sturge, of Bristol (2nd instalment of £1,000), £100; Mr. Holmes Wright, Bradford, £100; Miss Scott Makdougall, of Makerstown, Kelso, £100; A Birthday Thankoffering, £70; "In loving Memory of John S. Hartland," half passage and outfit of new Missionary to Congo, £60; Mr. John Marnham, Boxmoor, £50; Ditto, Quarterly Subscription for support of Congo Missionary, £30; The Treasurer, Mr. Joseph Tritton, A New Year's Thank Offering, £50; Mr. Marcus Martin, £20; Mrs. Foster, Sabden, £12 10s.; Mr. J. Warnock, £10; Ditto, for China, £5; Ditto, for Congo, £5; H. W. M., in Memory of the late Rev. C. M. Birrell, £10; Mr. J. H. Fordham, £10 10s.; Mr. J. Wates, "A New Year's Offering," £10; Mr. C. M. Wates, £10; Mr. D. Rees, £10; "Love to Christ," for Congo, £10; "Christmas," for China, £10; "Anonymous," New Year's Offering, £10; Mr. Asquith, Halifax, £10; Mr. Jno. Masters, for China, £5, for Congo, £5, £10; Mr. E. Pryor Liverpool, £10; Anonymous, Sittingbourne, for Mr. Dutt's School, £10.

The Congo Mission.

WANTED A MISSIONARY WITH ENGINEERING EXPERIENCE.

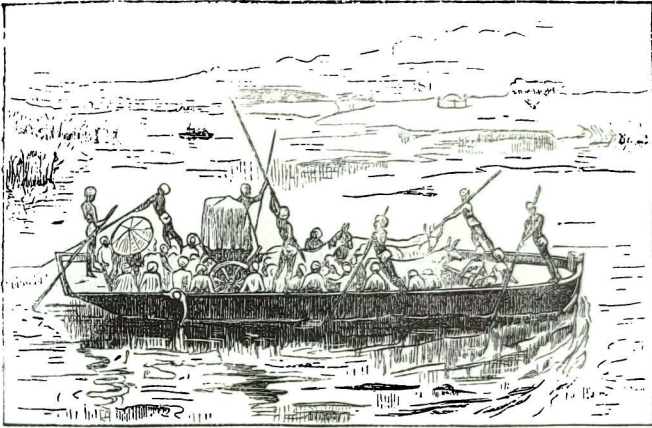
IN the December HERALD we reported the sad tidings of the decease of the engineer sent out by the Society in July last from the ship-building yard of Messrs. Thorneycroft of Chiswick, to assist in the reconstruction and management of the steamer "*Peace*."

Since the receipt of this sad news the Committee have been deliberating as to the best plan for the future, and they have now finally resolved that it will not be wise to try and secure a merely skilled mechanic, but to use their best endeavours to obtain the services of a thoroughly equipped *Missionary* possessing technical skill and practical acquaintance with engineering. The Committee feel, in the words of the Rev. George Grenfell, "that it is now clear that some specially fitted and technically qualified missionary should be sought after, possessing the needful skill to direct and superintend the native engineers of the coast, rather than a merely engineering mechanic who may not be in any true sense a missionary."

The Committee, therefore, desire to announce, through the pages of the HERALD, that they will be thankful to receive offers of service from suitable

candidates possessing engineering qualifications and experience; and they cherish the confident hope that there may be, in the North of England and in Scotland especially, many who, having all the needed qualifications, may be found willing to devote themselves to this most promising and inspiring work.

The Secretary, Mr. A. H. Baynes, will be thankful to place himself in personal communication with any who may feel drawn to offer themselves for this enterprise.



Indian Ferry Boat.

INDIAN rivers are often very broad, especially during the rainy season. In the absence of bridges, which are only found here and there on the rivers, the only method of crossing from one side to the other is by means of such a boat as that shown in the picture. The rivers being often very shallow, the boats are made broad and flat-bottomed. Native carts and cattle, as well as passengers, are by these ferry-boats safely carried from one side of the river to the other. As will be seen in the picture, bamboo sticks take the place of oars as a means of propelling the boat.

Recent Intelligence.

The Rev. Geo. T. and Mrs. Dann reached Allahabad on the evening of Saturday, December the 20th. "As we were very weary and fatigued with such constant travelling," Mr. Dann writes, "the deacons very considerably made arrangements for supplying the pulpit, so that I only presided at the communion service. The friends are all very kind, and I trust the blessing of God will rest upon us in our new home."

The Rev. Andrew Sims writes from Colombo, Ceylon, under date of December 22nd:—

"You have doubtless heard of the safe arrival at Colombo of the s.s. *Thames*. I am now glad to assure you of my own personal safety. The warm reception and the constant and hearty attention of Mr. and Mrs. Waldoek are past understanding. I feel as though I had been here and known them for years. With the place and the scenery I am delighted. You have indeed sent me to a veritable Eden. God help me honestly, bravely, humbly to work for Him amongst this people, and through His grace to bring them back to 'man's first estate.'"

On Wednesday, January 21st, in the British India s.s. *Dacca*, Messrs Denham Robinson, William Carey, R. M. McIntosh, and David Thomas, B.A., left London for Calcutta, and on the 28th, in the s.s. *Glengarry*, Dr. and Mrs. Watson, Mr. and Mrs. Herbert Dixon, and Mr. C. S. Medhurst left London for Chefoo, via Shanghai. We commend these friends to the prayers and sympathies of the Churches.

The Rev. Thomas J. Comber, after an absence of nearly five years, has just arrived in England from the Upper Congo River, Central Africa, for a brief season of rest and change. We are thankful to report that the voyage home has greatly benefited his health, and we earnestly trust that a further season of perfect quiet and rest may thoroughly re-establish his strength.

The Committee deeply regret to learn by telegraph from Calcutta that the health of the Rev. Isaac Allen, M.A., of Howrah, has so completely broken down as to render absolutely needful an immediate return to England. Mr. Allen is expected to arrive in London in the course of a few weeks.

At the last meeting of the Mission Committee it was resolved:—

"That, having regard to the health of Mr. Baynes, the Committee once again desires to record its deliberate judgment that Mr. Baynes ought not to be expected to represent the Society at ordinary missionary meetings, and the Committee further direct that an intimation to this effect be inserted in the next issue of the MISSIONARY HERALD."

On Wednesday evening, January the 14th, a special meeting was held in Lake Road Chapel, Landport, to take farewell of Mr. C. S. Medhurst, missionary-elect to China. The Revs. T. W. Medhurst (father of Mr. C. S. Medhurst), J. B. Myers, J. Hunt Cooke, and others took part.

On Thursday evening, January 15th, a farewell service was held in Denmark Place Chapel, Camberwell, to wish God-speed to Dr. and Mrs. Russell Watson, proceeding to China, the Revs. J. B. Myers, T. J. Comber, J. G. Churcher, H. Dixon, and others taking part in the meeting.

On Monday evening, January 19th, a large and enthusiastic valedictory service was held in Bloomsbury Chapel, under the chairmanship of the Rev. J. P. Chown, to commend to the Divine protection and blessing, Messrs. Robinson, Carey, McIntosh, and Thomas, proceeding to India; Dr. and Mrs. Watson, Mr. and Mrs. H. Dixon, and Mr. C. S. Medhurst, proceeding to China; the Rev. A. Cowe, missionary-elect to the Congo; and Miss G. Fletcher, Zenana missionary to Delhi. The Revs. J. P. Chown, J. B. Myers, T. V. Tymms, T. J. Comber and Dr. Angus took part in this gathering, which will long be remembered by all who were present as a season of special blessing and hallowed inspiration.

The Rev. T. J. Comber writes:—

“DEAR MR. BAYNES,—My old friend and fellow-student, Mr. Richard Watson, of Rochdale, has sent us out another two bales of velvet, one for San Salvador and one for Arthington.

“Please allow me to acknowledge them through the HERALD. They are very acceptable for special occasional presents, and we are always very glad to see the bale which Mr. Watson sends us almost yearly.

“I hope other friends will ‘go and do likewise’ (for Congo people are ready for any amount of cloth, from their flimsy calico to velvet.”

The Rev. H. E. Crudgington sends the following:—

“MY DEAR MR. BAYNES,—Will you please acknowledge in next month’s MISSIONARY HERALD the present of an ‘ice machine,’ from Mr. Hugh Rose, of Edinburgh. This will be invaluable in cases of febrile disturbance in connection with the Congo Mission.”

The Rev. J. J. Fuller makes the following appeal, which we cordially commend to the generous consideration of our readers.

“DEAR MR. BAYNES,—Some twelve years ago the friends at Sheffield were kind enough to send me a good supply of tools which were of great service to us in the mission, but what with lending to the natives and other causes the supply I kept for my own use has passed out of my hands and I am now without any. I believe if some of our friends knew how useful such articles as carpenters’ and bricklayers’ tools would be to us at the Cameroons they would again be willing to render us some help in giving us a supply, for which I should indeed be very thankful.

“Will you be kind enough just to insert a few lines in the next HERALD stating how grateful I would be for a few, and if they are even second-hand ones they will do as well, as I feel sure I shall have none to do my work with when I return to Africa.

“I was in conversation with a lady the other day when she told me that she thought we had no need for clothing for our people; a mistake, I believe, she is not alone in. We are just as much in need of such things to help us in teaching the poor people coming out of heathenism to clothe themselves as ever we were, and I shall always be grateful for such aid.”

We very cordially commend to our readers the memoir of William Henry Doke, written by his father, the Rev. William Doke, of Chudleigh, and published by Messrs. Alexander & Shephard, of 21, Castle Street, Holborn.

No better book could be placed in the hands of young men. It is a deeply touching story of faithful devotion and whole-souled consecration. We hope it may have a very wide-spread circulation.

We are glad to report the safe arrival at Shanghai, on the 8th of December, of the Rev. A. G. and Mrs. Jones; Rev. S. and Mrs. Couling, and Messrs. Forsyth and Morgan. Mr. Jones writes from Shanghai, under date of December 10th, “The *Glenavon* arrived here on the evening of the 8th, fifty-nine days out from London. Long though our journey has been, yet all is well with us; we feel thoroughly happy, and deeply grateful to God for having brought us to the land ‘where we would be.’”

Mr. Eaves has safely reached Japan, a post-card from Mr. White reports on the 12th December:—“Mr. Eaves arrived here to-day in good health and spirits; the post is leaving, and I can only send this line to-day. Further news by next mail.”

The Revs. J. and Mrs. Stubbs have reached India in good health and spirits. Mr. Stubbs writes to Mr. Baynes from Calcutta under date of December 23rd:—

“You will be glad to know that my wife and myself have arrived in India, and that we are both well and happy in the prospect of the work awaiting us—strong in the might of the weakness that trusts in God.

“Our voyage ended on the evening of the 19th. Mr. Kerry kindly met us and brought us to the house of kind hosts, Mr. and Mrs. Beeby, connected with the church at Circular Road, with whom we are spending a day or two until Mr. Kerry hears from Mr. Broadway that we may proceed to Patna with the assurance of finding him ready for us.

“We have had the privilege of refreshing fellowship, not only with Mr. Kerry, but with Messrs. Jordan and Rouse, and yesterday we spent two or three very pleasant hours with Mr. Summers at Serampore. I rejoice greatly that unto me is this grace given to preach with the brethren here the unsearchable riches of Christ to the dusky inhabitants of this great land. I earnestly ask to be remembered now and then in your prayers. I trust that God will soon give me the use of the Urdu tongue, and that he will continually quicken me by His Spirit, and spare and use me for many many years to turn souls from false creeds to serve the living and true God and to wait for His Son from heaven.”

Contributions

From 16th December, 1884, to 15th January, 1885.

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.		
Aldis, Mrs.	3 3 0	
Bradford, Mrs.	1 1 0	
Burton, Mr. W. R.	0 10 6	
Do., for Congo	0 10 6	
Carter, Mr. T. C.	1 1 0	
Casson, Mr. W.	2 0 0	
Crowthier, Mr. J., Grimsby	0 10 6	
Dunn, Mr. Thos.	0 10 0	
Edwards, Rev. Jas.	5 5 0	
Edwards, Mr. W., Penhwi	0 10 0	
Feoster, Mrs., Sabden	12 10 0	
Gough, Mrs.	3 3 0	
Do., for W & O	2 2 0	
H. W. M. In Memory of late Rev. C. M. Birrell	10 10 0	
Hickman, Mrs. S.	5 0 0	
Jones, Mr. Jno., Fley J. B. W.	1 5 0	
In Memoriam, Bath Lang, Rev. W. L.	2 0 0	
Lloyd, Mr. G. A.	2 2 0	
Marnham, Mr. J., Do., Quarterly Payment for Congo Missionary	1 1 0	
Masters, Mr. Jno., for China	50 0 0	
Do., for Congo	30 0 0	
Ness, Mrs.	5 0 0	
Nicol, Miss M.	2 2 0	
O'Dell, Mrs.	1 1 0	
Pentlow, Mr. J.	0 10 6	
Parry, Mr. & Mrs. J. C. Poole, Mrs. J.	1 1 0	
Pryor, Mr. Edwin, Liverpool, for China Do., for Congo	0 13 0	
Room, Mrs.	5 0 0	
Sargent, Mr. E. G.	5 0 0	
Stannard, Mrs.	2 10 0	
Steele, Mr. Thos.	1 1 0	
Street, Mr. S.	3 3 0	
Tritton, Mr. Josh. (monthly)	0 10 0	
Warnock Mr., Colyton, by Ayr	12 10 0	
Do., for Congo	10 0 6	
Do., for China	5 0 0	
Wilkins, Mr. W., Garafach, for Congo Under 10s.	0 10 0	
	0 17 9	
DONATIONS.		
A. R., for Congo	0 10 0	
Anon. Missionary box A Friend, Devizes	1 5 0	
A Thankoffering from Wellington	1 0 0	
"A Birthday Thanksgiving Offering"	0 10 0	
Bennett, Mrs. Waterford, for Congo	70 0 0	
"Christmas," for China	1 0 0	
Collins, Miss, Tregony Missionary Working Party	10 0 0	
Doggett, Harry and Daisie, Sunday Dinner-table Box	4 10 0	
E. M. C., for Congo and China	4 7 6	
	0 10 0	
Fleming, Mr. C. W., for Congo	0 10 0	
Ford, Mr. B. C.	1 0 0	
Fordham, Mr. J. H.	10 10 0	
Gade, Miss, for W & O H. E. C., payment on account of Mrs. Crudgington's Passage Home	0 11 0	
Henderson, Rev. W. H., Family Sunday Morning Offering, for Congo	38 0 0	
Hartland, Miss, Class, for Congo	2 4 6	
I. H. M. and H. M., for Congo	0 6 0	
In Loving Memory of John S. Hartland, for Half Outfit and Passage of Congo Missionary	0 12 0	
Jewson, Mr. F., Earith	60 0 0	
Johnson, Mr. W., Fulbourn	5 0 0	
Kellie, Mr. and Mrs. "Love to Christ," for Congo	100 0 0	
Martin, Miss, Regent's Park, for Ambulance Baskets for Congo	1 7 6	
Massey, Mary and Ruth, for Congo	3 0 0	
Merrick, Mr. W., for Mr. Anderson's Educational Work, Barisal	0 16 6	
Murray, Mr. W., Glasgow, for Harmonium for Mr. Walker, Turin	12 0 0	
Nisbet, Mr. H., Clifton, for Dinapore Chapel	2 0 0	
Rainbow, Mrs. M., for W & O	4 3 4	
Rees, Mr. D., Haverfordwest	0 10 0	
S. E. A.	10 0 0	
Smith, Mr. C. W., for Congo	1 0 0	
Sturge, Mr. G. (second half-yearly instalment of donation)	100 0 0	
Sharpe, Mrs. M., Thrapstone, for Ambulance Basket for Congo	0 10 0	
Smith, Mr. A. Gurney, for Debt	5 0 0	
Tritton, Mr. J., "New Year's Offering"	50 0 0	
Thompson, Mr. S., for Debt	5 0 0	
Wates, Mr. C. M.	10 0 0	
Wates, Mr. J., "New Year's Offering"	10 0 0	
Wilshere, Mr. W.	0 10 0	
Wright, Mr. Holmes Under 10s.	100 0 0	
Do., for W & O	0 8 0	
Do., for Congo	0 6 0	
Do., for China	0 6 6	
	0 5 0	
LONDON AND MIDDLESEX.		
Arthur Street, King's Cross, for W & O	1 0 0	
Arthur Street, Camberwell Gate, Sun. Sch.	8 2 10	
Battersea, for W & O	2 2 0	
Battersea Park Sun. Sch.	1 1 0	
Bloomsbury	69 2 6	
Bow	4 14 5	
Do., for W & O	2 15 0	
Brixton, Cornwall Road, for W & O	0 18 6	
Brompton, Onakw Ch., for W & O	2 5 0	
Brondesbury, for W & O	3 3 0	
Camberwell, Denmark Place	22 17 8	
Do., for W & O	6 6 4	
Chelsea	9 0 0	
Clapham, Grafton Sq.	12 10 0	
Do., do., for W & O	3 10 0	
Do., Kenyon Cha., for W & O	3 0 0	
Clapton Downs Ch.	103 1 2	
Do., for Congo	78 0 11	
Do., Sun. Sch., for Congo	38 13 5	
Dalston Sun. Sch.	10 0 0	
Deptford, Octavia St.	5 18 6	
Do., for W & O	1 0 0	
Enfield Highway	2 9 9	
Forest Gate, Woodgrange Chapel	10 0 8	
Hammer Smith, West End, for W & O	5 0 0	
Hampstead, Heath Street	21 7 3	
Harrow-on-the-Hill Sunday School	8 7 3	
Do., for W & O	1 3 0	
Hayes, Salein, for W & O	0 10 0	
Highgate Road	24 3 6	
Do., for Congo	18 8 0	
Do., Sunday School	5 5 0	
Do., do., for Support of Three Girls in Mrs. Kerry's School	12 0 0	
Do., Y.M.B.C., for Congo	5 6 3	
Hornsey, Campsburne Ch., for W & O	1 6 0	
Islington, Salter's Hall Ch.	6 19 10	
John Street	20 0 0	
John St., Edgware Rd., Sun. Sch.	9 0 0	
Kilburn, Canterbury Road Sun. Sch.	3 13 10	
Mansfield Street Sun. Sch., for Congo	0 12 9	
Peckham, Rye Lane Sun. Sch.	2 13 7	
Do., Barry Road	2 18 9	
Do., do., for W & O	1 7 0	
Regent's Park, for W & O	14 12 5	
Stoke Newington, Devonshire Sq. Ch.	2 0 0	
Do., Sun. Sch., per Y.M.M.A.	10 0 0	
Teddington, Sunday School, for Congo	3 5 0	
Twickenham	1 10 0	
Do., Sun. Sch.	4 10 2	
Do., St. Margaret's Sun. Sch.	3 7 6	

Upper Holloway, for W & O	18 0 0
Do., Sun. Sch.	17 10 7
Do., Mission Sch.	3 10 0
Victoria Ch., Wandsworth Rd., for W & O	6 0 0
Walthamstow, Wood St. (moiety), for W & O	2 3 4
Do., Boundary Rd. Sun. Sch.	1 0 0
Walworth Y.M.C.M., per Y.M.M.A., for Mr Wall	2 2 0
West Green, for W & O	2 0 0
BEDFORDSHIRE.	
Amphill, for W & O	1 0 0
Do., for N P	2 3 0
Thurleigh, for N P	2 3 6
BREKESHIRE.	
Beech Hill	0 18 1
Do., for W & O	0 7 6
Kington Lisle	2 15 0
Reading, King's Rd., for China	31 10 0
Sandhurst, for W & O	1 1 0
BUCKINGHAMSHIRE.	
Chenies, for W & O	0 7 6
Chesham, for W & O	1 5 0
Fenny Stratford, for W & O	0 14 0
Gold Hill, for W & O	1 1 0
High Wycombe, for W & O	2 14 0
Princes Risboro, for W & O	1 0 6
Do., Free Church, for W & O	0 11 2
Speen	0 16 3
Do., for W & O	0 12 6
Weston Turville, for W & O	1 0 0
Winslow, for W & O	0 10 4
CAMBRIDGESHIRE.	
Cambridge, St. Andrew's St., for W & O	6 13 6
Cams. on acct., per Mr. G. E. Foster, Treasurer	93 1 3
Chesterton, for W & O	0 11 6
Cottenham Old Bapt. Ch., for W & O	1 10 6
Haddenham	8 8 5
Do., for W & O	1 10 6
Little Downham, for N P	0 3 0
Waterbeach, for W & O	0 15 0
Wisbech	69 9 4
Do., S Sch., for Pelmadulla Sch., Ceylon	28 0 0
CHESTRE.	
Birkenhead, Grange Lane	16 9 0
Do., for W & O	4 2 10
Do., for India	0 10 0
Chester, Hamilton Place, for W & O	2 0 0
Do., Grosvenor Pk.	3 0 0
Do., for W & O	2 2 0
Do., Sunday-Sch.	2 10 0
Onston, for W & O	1 0 0
Warford and Bramhall, for W & O	0 8 0
CORNWALL.	
Truro, for W & O	0 10 0

DERBYSIRE.	
Chesterfield	17 13 8
Clay Cross, for W & O	0 10 0
Derby, for W & O	0 18 9
DEVONSHIRE.	
Appledore, for W & O	0 15 0
Bradinch, for W & O	1 13 4
Croyde & Georgeham	10 5 0
Do., for W & O	1 0 0
Do., for N P	1 9 9
Hatherleigh, for W & O	0 5 0
Ifracombe, for W & O	1 4 3
Kilminster, for W & O	0 6 0
Kingsbridge, for W & O	2 6 9
Paignton	4 6 8
Plymouth, George St.	50 0 0
Do., for W & O	0 10 0
Do., Mutley Ch.	0 13 3
Do., do., Sun. Sch., for N P, Delhi	10 0 0
Teignmouth, for W & O	0 16 6
Torrington, for W & O	0 9 6
Do., for N P	1 6 6
DORSET.	
Dorchester	1 7 0
Gillingham, S. Sch., for N P	1 15 3
Poole	2 2 0
Weymouth, for W & O	2 7 6
DURHAM.	
Hamsterley, for W & O	0 5 0
Langley Moor	0 3 6
Spennymoor, S. Sch.	1 0 0
Sunderland, Bethesda Ch., for China	3 16 5
ESSEX.	
Ashden, for W & O	2 2 3
Burnham, for W & O	0 16 0
Earls Colne, for W & O	1 0 0
Halstead, North St., for W & O	1 1 0
Harlow	5 5 0
Do., for W & O	2 5 0
Hornchurch S. Sch.	1 9 0
Leyt n	0 19 0
Potter Street	0 11 0
Do., for W & O	0 12 9
Rayleigh, for W & O	0 18 0
Woodford, George Lane Sun. School	1 1 0
GLOUCESTERSHIRE.	
Chalford	9 4 9
Cheltenham, Cambray Ch., for W & O	3 3 0
Cinderford, for W & O	1 10 0
Cirencester, for W & O	2 0 0
Kingstanley, for W & O	0 10 0
Shortwood, for W & O	2 12 5
Stow-on-the-Wold, for W & O	2 0 0
Uley, for W & O	0 5 0
Wotton-under-Edge	21 9 6
HAMPSHIRE.	
Beaulieu, for W & O	1 1 0
Do., for N P	1 1 0
Brockhurst, for W & O	0 8 2
Brockenhurst, for W & O	0 15 0
Fleet, for W & O	0 17 6
Forton, for W & O	0 11 6
Gosport, for W & O	0 15 8
Hardway	0 5 0
Romsey	25 0 0

Southampton, East	
Street, for W & O	1 1 0
Do., Portland Ch.	4 14 8
Do., do., for W & O	3 8 0
Whitchurch, for W & O	1 6 8
ISLE OF WIGT.	
Niton, for W & O	1 3 3
Sandown, for W & O	0 17 0
Yarmouth, for W & O	0 6 0
HEREFORDSHIRE.	
Hereford	10 0 0
HERTS.	
Bovingdon, for W & O	0 4 0
Boxmoor, for W & O	8 9 6
Markyate Street, for W & O	0 4 6
Mill End	1 1 0
Do., for W & O	0 8 0
New Barnet	5 0 0
St. Albans, for W & O	7 12 7
New Mill, Tring	2 5 0
HUNTS.	
Bluntisham, for W & O	1 3 0
Spaldwick, for Congo	0 5 0
Great Staughton	0 6 6
KENT.	
Ashford, for W & O	3 6 0
Bexley Heath, Trinity Ch., for W & O	2 0 0
Brockley Road	93 3 11
Do., for W & O	18 1 3
Do., for Congo	1 14 0
Do., Sunday-school	19 2 0
Do., do., for W & O	3 10 0
Do., do., for N P	6 0 0
Do., do., for Congo	10 0 0
Bromley	3 0 0
Do. Sunday-school	16 7 4
Catford Hill, for W & O	3 0 0
Do. Sunday-school	10 6 10
Chatham, Zion, for W & O	3 2 8
Deal	8 10 0
Do., for W & O	2 10 0
Edenbridge	1 1 0
Do., for W & O	1 1 0
Erith, for W & O	2 2 0
Faversham	1 12 0
Folkestone	15 15 7
Do., for W & O	5 5 1
Forest Hill, Sydenham Ch.	4 10 0
Lee, for W & O	6 8 10
Lewisbam Road, for W & O	9 0 0
New Brompton, for W & O	1 1 0
Plumstead, Conduit Road, for W & O	2 7 5
Sevenoaks	27 3 0
Do., for W & O	1 6 8
Sittingbourne	13 9 0
Do., for Mr. Gogon Chunder Dutt's School-work	10 0 0
Suton-at-Hone	3 7 1
Tonbridge	5 0 0
Do., for W & O	1 18 0
LANCASHIRE.	
Ashton-on-Mersey, Oakfield Ch., for W & O	2 0 0
Atherton, for W & O	2 7 8
Bacup, Doals, for W & O	0 16 8

Barrow-in-Furness...	4	19	6
Blackburn	7	18	0
Do., for <i>W & O</i>	2	1	0
Bowdon, for <i>W & O</i>	0	14	1
Briercliffe, Hill Lane, for <i>W & O</i>	1	1	4
Burnley, Mount Pleas- ant, for <i>W & O</i>	1	0	0
Bury, Knowley St. ...	4	11	6
Do., Chesham, for <i>W & O</i>	0	15	2
Colne, for <i>W & O</i>	1	15	0
Church	18	13	1
Do., for <i>W & O</i>	1	17	0
Dalton - in - Furness, for <i>W & O</i>	0	10	0
Heywood	2	0	0
Lancaster, for <i>W & O</i> ..	3	12	5
Leigh, for <i>W & O</i>	0	10	0
Lumb	12	19	2
Littleboro', for <i>W & O</i> ..	0	7	0
Liverpool, Everton ...	12	9	5
Do., Richmond Ch. ...	3	15	6
Do., Princes Gate S. Sch., for <i>Congo</i> ..	35	0	0
Do., Toxteth Sun. Sch., for <i>Congo</i> ..	1	10	0
Ambulance Baskets Mill Hill, Chadderton, for <i>W & O</i>	1	0	0
Manchester, Brighton Grove, for <i>W & O</i> ...	1	17	4
N. E. Lancashire, on account, per Mr. W. Snape, J. P., Treas.	57	5	4
Oldham, Manchester St.	13	0	0
Do., Glodwick	3	0	0
Do., do., for <i>W & O</i> ..	0	5	0
Freston, Fishergate, for <i>W & O</i>	1	11	10
Rochdale, Ebenezer, for <i>W & O</i>	1	0	1
Do., Drake Street, for <i>W & O</i>	0	17	0
Warrington	1	4	7
Do., for <i>W & O</i>	1	5	5
LEICESTERSHIRE.			
Leicester, Melbourne Hall	44	13	4
Do., for <i>W & O</i>	1	10	0
Market Harboro'	5	10	0
Do., for <i>W & O</i>	0	10	0
Melton Mowbray	7	12	0
Do., for <i>China</i>	0	10	0
Monks Kirby and Pailton Sun. Sch., for <i>N. P.</i>	0	10	0
LINCOLNSHIRE.			
Barton-on-Humber .	1	10	0
GreatGrimsbyTaber- nacle, for <i>W & O</i> ...	1	0	0
NORFOLK.			
Diss, for <i>W & O</i>	1	1	0
Lynn, Stepney Ch., for <i>W & O</i>	2	10	0
Neatishead, for <i>W & O</i> ..	0	10	0
Neeton, for <i>W & O</i>	0	10	0
Norfolk, per Mr. J. J. Colman, M. P., Treasurer	30	0	0
Norwich, Unthanks Road, for <i>W & O</i> ..	6	0	0
Do., Surrey Road, for <i>W & O</i>	2	0	8
Stalham, for <i>W & O</i> ...	1	0	0
Yarmouth Park Ch., for Gogan Chunder Dutt's Sch.	6	0	0

NORTHAMPTONSHIRE.			
Clipstone	0	10	0
Do., for <i>W & O</i>	1	5	0
Earls Barton, for <i>W & O</i>	0	10	0
Hackleton, for <i>W & O</i> ..	1	0	0
Kislingbury, for <i>W & O</i> ..	0	11	0
Northampton, Col- lege St., for <i>W & O</i> ..	11	0	0
Do., Far Cotton ...	0	11	2
Do., Grafton Soc., for <i>W & O</i>	0	10	0
Ringstead, for <i>W & O</i> ..	0	12	0
Thrapston, for <i>W & O</i> ..	2	0	0
West Haddon, Sun. Sch., for <i>N. P.</i>	0	11	2
Do., for <i>W & O</i>	0	16	2
Weston, near Tow- cester	6	7	0
Wollaston, Zion, for <i>W & O</i>	0	16	0
NORTHUMBERLAND.			
Berwick-on-Tweed...	7	0	0
Newcastle, Bewick Street, for <i>W & O</i> ..	6	0	0
Do., Rye Hill, for <i>W & O</i>	3	10	0
North Shields	0	10	6
NOTTINGHAMSHIRE.			
Newark, for <i>W & O</i> ...	1	1	6
Southwell	1	10	0
OXFORDSHIRE.			
Caversham	10	0	0
Do., for <i>Africa</i>	10	0	0
Do., for <i>China</i>	10	0	0
Do., for <i>Italy</i>	10	0	0
Chipping Norton, for <i>W & O</i>	3	15	0
SOMERSETSHIRE.			
Bristol, Cotham Grove, for <i>W & O</i> ...	14	11	3
Burnham, for <i>W & O</i> ..	1	13	9
Keynsham, for <i>W & O</i> ..	1	2	6
Shepton Mallet	2	17	5
Weston-super-Mare, Bristol Road, for <i>W & O</i>	2	2	0
STAFFORDSHIRE.			
Burslem, for <i>W & O</i> ...	0	10	0
Coseley, Providence ...	5	8	9
Newcastle, for <i>W & O</i> ..	1	0	0
Wednesbury, for <i>W</i> & <i>O</i>	0	11	8
West Bromwich, for <i>W & O</i>	1	3	0
Wolverhampton, for <i>W & O</i>	4	0	0
SUFFOLK.			
Bradfield, St. George, for <i>W & O</i>	0	10	0
Brandon, for <i>W & O</i> ...	0	5	4
Bures, for <i>W & O</i>	0	10	6
Bury St. Edmunds ...	0	7	0
Cransford, Sun.-sch. ...	0	3	6
Eye, for <i>W & O</i>	0	12	6
Hadleigh, for <i>W & O</i> ..	0	10	0
Ipswich, Turret Grn., for <i>W & O</i>	5	5	0
Walton, for <i>W & O</i> ...	1	3	3
SURREY.			
Barnes	2	2	0
Dorking	12	5	6
Do., for <i>W & O</i> ..	2	2	0
(2 years)	2	2	0

Dulwich, Lordship Lane Sun. Sch., for <i>China</i>	5	19	0
Kington, Bunyan Church, for <i>W & O</i> ..	0	10	0
Lower Norwood ...	1	3	11
Chatsworth Road ...	4	10	0
Do., for <i>W & O</i>	15	0	0
Do., for Sun. Sch. ...	18	10	0
Penge	5	19	6
Do., for <i>W & O</i>	2	0	0
Redhill, for <i>W & O</i> ...	16	0	0
Sutton, for <i>W & O</i> ...	0	9	11
Do., for <i>Mr Guyton's</i> <i>N. P.</i>	0	9	11
Upper Mitcham, for <i>W & O</i>	0	13	6
Upper Norwood, for <i>W & O</i>	7	4	10
Upper Tooting Sun. Sch.	6	0	8
Wimbledon Merton Road, for <i>W & O</i> ...	2	4	0
Do., Sun. Sch.	3	18	9
SUSSEX.			
Brighton, Bond St. ...	1	11	2
Do., Queen's Sq. ...	13	19	9
Do., for <i>W & O</i>	2	10	0
.....	18	0	11
Less Expenses ...	2	13	2
.....	15	7	9
WARWICKSHIRE.			
Birmingham, on act., per Mr. Thomas Adams, Treasurer	52	13	3
Do., Y. M. B. M. S., for <i>Scrampe</i>	24	0	0
Do., do., for <i>San</i> <i>Salvador</i>	20	0	0
Coventry, Queen's Road, for <i>W & O</i> ...	7	10	0
Leamington, War- wick Street, for <i>W & O</i>	2	0	0
Stratford-on-Avon Sunday School	5	11	1
Studley	4	3	6
Do., for <i>W & O</i>	0	10	6
WILTSHIRE.			
Calne	11	0	0
Devizes	1	3	0
Do., for <i>W & O</i>	3	5	0
Downton	14	12	11
Do., for <i>W & O</i>	0	15	0
North Bradley	5	9	10
Pewsey, Zion, for <i>W & O</i>	0	7	0
Salisbury	119	6	8
Shrewton	1	0	0
Do., for <i>W & O</i>	0	11	9
Trowbridge, Back Street	42	0	0
Westbury, West End	16	1	6
Do., for <i>W & O</i> ...	1	10	0
WORCESTERSHIRE.			
Bromsgrove, Wor- cester Street	1	9	11
Westmancote, for <i>W & O</i>	0	9	0
Worcester	5	0	0
YORKSHIRE.			
Barnsley	22	10	6
Do., for <i>W & O</i> ...	1	18	9
Bradford, Westgate, for <i>W & O</i>	7	10	0
Do., Sion, for <i>W & O</i> ..	9	9	0
Do., for <i>Congo</i>	5	0	0

Banley, Salem, for W & O	0 10 0
Farsley, for W & O	4 0 0
Gildersome	7 14 7
Golear, for W & O	1 0 0
Guisley, for W & O	0 7 6
Halifax, Trinity Rd., for W & O	3 13 10
Do., for Congo	0 15 3
Do., Sunday School	6 17 5
Hebden Bridge, for W & O	4 0 0
Horsforth, for W & O	0 19 2
Huddersfield, New North Road	10 0 0
Do., for W & O	5 0 0
Hull, South Street, for W & O	1 0 0
Do., Charlotte St. for N.P.	0 12 6
Hunslet, for W & O	1 14 3
Keighley District, on account, for Mr W. Town, Treasurer	22 6 0
Keighley, Albert St., for W & O	1 12 4
Leeds, S. Parade	15 9 6
Do., S. Parade and Barley Rd. united communion, for W & O	15 6 7
Do., Meanwood Rd	5 14 4
Lindley Oakes, for W & O	1 5 0
Long Preston, for W & O	0 10 0
Lockwood, for W & O	3 0 0
Meltham, for W & O	1 17 4
New Wortley, near Leeds	0 11 0
Polemoor, for W & O	0 13 4
Sheffield, Glossop Rd., for W & O	7 10 3
South Bank, Welsh Ch., for W & O	0 7 0
Staincliffe, for W & O	0 8 4
Wain-gate, for W & O	0 14 0
Wakefield, for W & O	1 7 3
York	4 18 0
Do., for W & O	2 10 0

NORTH WALES.

ANGLESEA.

Garegfaur, for W & O 0 1 0

DENBIGHSHIRE.

Ffordlas, for W & O	0 10 0
Llangollen Eng. Ch., for W & O	0 15 0
Wrexham, for W & O	1 0 0

SOUTH WALES.

CARDIGAN.

Aberystwith 1 11 6

CARMARTHENSHIRE.

St. Clear's, Zion 0 17 2

GLAMORGANSHIRE.

Briton Ferry, Jerusalem	0 16 9
Canton, Hope Ch.	1 13 3
Do., Sunday School	5 4 8
Gwaellodygarth	0 10 0
Merthyr, High St.	1 6 4
Pentre, Swansea	1 11 0
Rhondda Tabernacle	0 12 0

MONMOUTHSHIRE.

Abergavenny	0 6 9
Do., Frognore St., for W & O	2 10 0
Cwmnera	1 10 2
Ebbw Vale, Zion, Briery Hill	0 10 6
Machen, Siloam	0 2 6
Newport, Commercial Street, for W & O	8 0 0
Pontnewydd, for W & O	0 6 0
Rhymaney, Penuel, for W & O	1 4 5
Do., for Congo	0 10 0

PEMBROKESHIRE.

Croesgoch, for Congo	1 0 0
Honeyborough and Sardin	21 13 7
Letterston	10 17 1
Newport, Bethlehem	24 15 1
Pembroke Dock, Bethany	20 4 0
Do., Bush Street	28 11 6
Do., for Congo	1 0 0
Pisgah, Eng. Ch.	1 14 6

SCOTLAND.

Aberdeen, Crown Ter.	12 0 8
Branderburgh Sunday Sch., for Congo	1 13 0
Crieff, for W & O	1 3 3
Dundee, Long Wynd Sunday-school, for Congo	1 10 0
Elgin	1 15 5
Do., for W & O	1 0 4
Fraserburgh	15 15 1
Do., for W & O	1 0 0

Galshields, Stirling St.	7 2 2
Do., for W & O	1 15 2
Glasgow, for Italy	25 0 0
Do., Queen's Park, for School work, Congo	3 9 0
Grantown	0 8 0
Kirkcaldy	11 4 0
Do., for W & O	2 11 9
Do., for Genoa	1 8 6
Leslô	1 12 4
Lochgilphead S. Sch.	4 14 9
St. Andrews, for China	4 0 0
Do., for Africa	4 0 0
Selkirk, for Congo	1 0 0
Stirling	0 18 11
Do., for N.P.	0 10 0

FOR DISTRESS IN NAPLES.

(Additional.)

Glasgow, John Street	3 10 0
Stirling	0 2 0
	3 12 0
Paid printing, &c.	1 12 9
	1 19 3

IRELAND.

Dublin 5 0 0

CHANNEL ISLANDS.

Jersey, St. Heliers, Grove St. for W & O 1 5 0

FOREIGN.

AMERICA.

Alleghany, U.S.A., Wight, Mr. John 1 1 0

AUSTRALIA.

Bathurst, Price, Rev. E. 1 0 0

EUROPE.

Austria, Vienna, Millard, Mr. E.	1 1 0
Germany, Berlin, for Congo	2 0 0
Norway	12 10 0

SPECIAL FUNDS.

Wathen, Mr. C., for Outfit and Passage of Three new Missionaries	450 0
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TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD
MARCH 1, 1885.



PREACHING IN THE CITY OF AGRA.—(From a Photograph by Major Senior.)—See page 81.

THE MISSIONARY HERALD.

Sad Tidings from the Cameroons.

THE following letters from Messrs. Silvey and Lewis, of the Cameroons Mission, will be read with painful interest:—

“Bethel Station, Cameroons,
“West Africa,

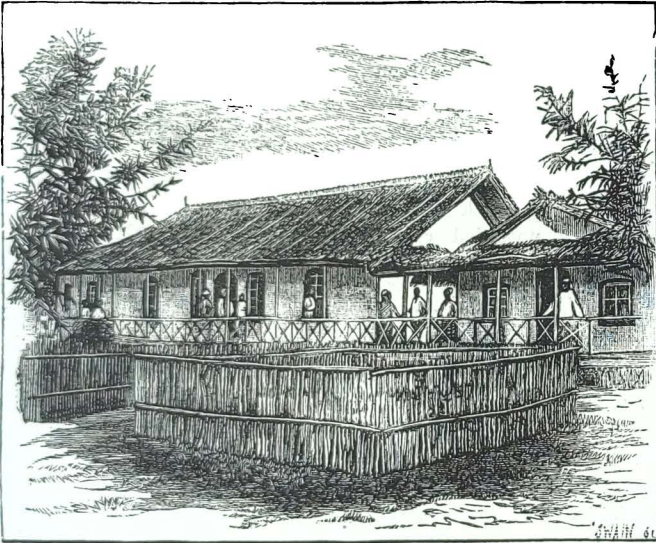
“Christmas Eve, Dec. 24, 1884.

“MY DEAR MR. BAYNES,—Since the hoisting of the German flag here in July last, the towns on this river have been in a very unsettled condition. The Germans are not popular with the people, and many of the chiefs are annoyed and vexed with King Bell for signing the treaty with the Germans. The feeling against King Bell grew so strong that he and all his people were obliged to leave Bell Town, and for the last five or six weeks they have been hiding in the Mungo Creek. A petty warfare has been going on for some weeks between King Bell and Joss and Hickory Towns. About December 14th, King Bell's people caught a Hickory Town man and put him to death. This so angered the Hickory Town people, that on December 16th they came and burned down King Bell's house and town. It had been deserted some weeks previously. On Friday, December 19th, two German men-of-war arrived at the mouth of the river. On Saturday, the 20th, about 10 a.m., I saw two small steamers, the *Fan* and the *Dualla*, towing up about a dozen boats filled with German soldiers. Without the

slightest warning or notice they steamed straight to Hickory Town, firing upon and destroying two small fishing canoes on the way, and killing the poor men in them, who had done nothing wrong, and were perfectly harmless. The Hickory people saw the Germans coming up the river. The men took their guns and ran into the bush behind the town. The women and the children belonging to the mission house took refuge in our mission house. As soon as I saw what was going on, I went immediately in the mission boat up to Hickory, and stayed there all day. Soon after the German soldiers landed, King Bell's people arrived and began to plunder the town. The poor people in their haste and fright left everything behind them. Bell's people seized the goods, furniture, and everything valuable, and even carried off the goats and fowls; then set fire to the whole of the town. When I arrived at Hickory Town, I told the mission people to bring everything they could carry into the mission house, and sit down quietly. I then shut the doors, and with the aid of a German soldier (granted me by the commander) I managed to keep the Bell Town people outside the mission house. I am glad to say we

managed to save the property and lives of about fifty of our mission people. When they began to burn the houses round the mission buildings, I went to the German Commander and King Bell, and pointed out that if these houses were fired, nothing could save the mission property. They both promised me most deliberately that the houses should not be fired, but in a few minutes they had them set on fire. Mr. Fuller's beautiful little chapel soon took fire, then the schoolhouse, then the kitchen and outbuildings of the

night. December 21st, being Sunday, we held a prayer-meeting instead of our usual morning service, and held Sunday-school as usual. About one o'clock the Germans surrounded the Bethel mission buildings with about 200 soldiers. They roughly searched the whole of the mission premises, and threatened us with loaded pistols and rifles at our heads. They only found one man, although we had nearly 100 women and children in the houses. This man 'Robert,' a member of the Hickory Church, was not one of



MISSION HOUSE, MORTONVILLE.

mission. The only thing that saved to some extent the mission house was its iron roof. It did take fire in two places, but we managed to put it out. There is now nothing but the bare brick walls of the chapel and school standing, and no house but the mission house for miles on either side. After the German soldiers left, I got the loan of a large surf boat, and brought about fifty Hickory mission people, women and children, with their goods to Bethel Station. We lodged them in the mission house and schoolroom that

the men brought from Hickory. He came to Acqua Town on business long before the fight commenced on Saturday. The Germans took him prisoner, but I do not think anything can possibly be proved against him. The German officers were most insulting. They threatened and frightened the poor people in the house as much as they could. In the afternoon they sent us a proclamation, which said that if we aided directly or indirectly the rebellious natives they would consider us enemies, and banish us immediately

from Cameroons. After this I thought it best to send the rest of the Hickory refugees away, and most of the women have now gone to their husbands at Bassa. Mr. Lewis will write to you in full about the Bell Town Station. Not only is Mortonville Mission Station destroyed, but there is not a single house standing for miles on that side of the river. The people being proclaimed as rebels are not at all likely to settle there again. Bell Town is also quite ruined as a station; there are no

“Bethel Station, Cameroons,

“West Africa, Dec. 24, 1884.

“MY DEAR MR. BAYNES,—An English steamer has just arrived, and as she leaves early in the morning I hasten to write you a few lines about the sad state of affairs here at the present moment. Last week two German gunboats were seen at the bar, and on Saturday morning a few hundreds of soldiers were towed up the river in boats by two small steamers. They went up to Hickory directly and burnt



MORTONVILLE CHAPEL.

houses standing nearer than Acqua Town. The teachers and members of the Jebari Church have fled for their lives, and now Jebari is occupied by King Bell and his people. Many of the mission people round Bethel have gone to Bassa and other places. The British Consul is expected here tomorrow—Christmas Day—and I will speak to him about the question of compensation for damage done to the mission buildings, which cannot be less than £1,500.

“Yours respectfully,
 “(Signed) SAMUEL SILVEY.”

the towns, as also our chapel and schoolroom, to ashes. Mr. Silvey will send you a full account of their operations there, and it is left for me to write you concerning what was done at Bell Town. I ought to say that the natives—Joss Town people in particular—were sorely displeased with King Bell for giving up the country to the Germans. They threatened war, and as King Bell himself was up the country trading, all his people left the town and fled. King Bell would not come back for fear of the other people. Matters grew worse every day, and frequent petty

skirmishes took place between them. At last King Bell seized a Hickory man and killed him, and this was the beginning of war. The Hickory and Joss Town people joined together, and burnt Bell's Town, and killed all his cows, goats, &c. King Bell still kept up the country. Nothing more happened until the German soldiers came up the river on Saturday last without any notice whatever. When the soldiers were up at Hickory, the Joss Town people seized a German trader, and carried him into the bush behind their town, where they kept him until the German soldiers fired at them; then they killed and buried him. The Joss Town people did not yield at once, but determined to fight. A steam-launch came down from Hickory, and finding that Joss and his people had come to meet them at Bell Town, near our mission house, the German soldiers fired at them. The Joss people responded and killed one of their men, and the launch steamed back to Hickory. Mr. Holder, an English trader, was shot in both legs. Very soon the launch reappeared, and brought up about one hundred soldiers. They had no time to land before the Joss Town people were pouring down bullets on them from the bank to the boats. Some were killed in the boats. After a little difficulty the German soldiers landed, and both sides fought very briskly for a long time, while the steam-launch fired from the river. By this time the German shots were passing right through the mission house at Bell Town. The first one came through while I was standing at the front door, and passed within a few inches of my ear. This was followed by many others, which came in at the back, passing through the front. I converted the tables into shields, and called my boys to lie down with me flat on the floor of

the front room. The bullets were whizzing through the house constantly, but fortunately touched none of us. The Germans at last retreated, finding the Joss people too much for them. While the Germans were waiting reinforcements, I locked the doors of the mission house, and walked up to Bethel over the beach. Mr. Silvey had taken the boat to Hickory, but I preferred wet feet to a bruised head. I need not tell you that we were thankful to find ourselves at Bethel. By the time I arrived at Bethel the fight was resumed, but the Joss people ran away into the bush, and the soldiers proceeded to the town and burnt it. The natives fought most bravely. I cannot give you the exact loss of lives. Only four natives, however, were killed. It is said that forty soldiers fell in the battle, but I think this cannot be correct. There were not less than four killed and nine severely wounded. Sunday morning I went down to Bell Town to bring up some of my clothes, as well as cash, &c. Soon after I left Bell Town on Saturday the German soldiers marched there to search for refugees. I carefully locked all the doors in the morning, and they had to smash doors and windows to get in. They did their work very faithfully, I believe, for when I went down in the afternoon I found they had searched the chest of drawers, all my boxes, stores, and even my private letters and papers. They carried away my gun and a small quantity of powder. After they had finished that piece of business they surrounded the Bethel mission house, and searched the whole place. When the officer saw me he jumped at me, holding a revolver at my head, saying that I fired at them the day previously from the mission house at Bell Town, and that I was with the Joss Town people. If they saw me fire at them, why not take me prisoner when I

walked quietly through their lines on Saturday? Sunday evening I took all my things away from Bell Town. There is a great deal of damage done there. There is not a house standing, and we doubt whether the people will build there again or not. I am now staying at Bethel. I have had no time to think

much of the future. It looks very dark.

"I remain,

"Yours very faithfully,

"(Signed) THOMAS LEWIS.

"P.S.—The British Consul will be here to-morrow, I expect."

A later letter, dated Bethel Station, Jan. 7th, 1885, from Mr. Silvey, reports:—

"We are now living under martial law. The natives are proscribed, with a reward for their capture, and the German authorities carry everything with a very high hand.

"The English Consul offered his services in the interests of peace with the natives, but his services were immediately declined by the German authorities."

On the receipt of these letters, the Committee immediately placed themselves in communication with Her Majesty's Government, with a view to secure compensation from the German Government for the losses incurred by the destruction of Mission property at Mortonville and Bell Town, and also with a view to secure adequate protection for their missionaries, and for other British residents in the Cameroons district.

We earnestly commend our missionaries at Bethel, and the native Christians in the Cameroons district to the prayers and sympathies of the Churches.

At the last meeting of the Committee the following resolutions were unanimously passed:—

"*First.*—That the Committee deeply sympathise with their missionary brethren in the Cameroons District in the very anxious time they have recently passed through, and assure them of their hearty approval of the steps taken under most trying conditions, as reported in their letters of the 24th of December last. The Committee also sincerely sympathise with their brothers and sisters, the native Christians in the Cameroons District, in the sufferings, losses, and privations they have been called upon to endure.

"*Second.*—The Committee earnestly trust that Her Majesty's Government will make such representations to the Government of His Imperial Majesty the German Emperor, as shall speedily secure just compensation for the destruction of Mission property, and for the future a more considerate recognition of the character and work of the missionaries of the Society by the German officials at the Cameroons."

The Committee have also arranged for the removal of Miss Gwen

Thomas from Cameroons to Victoria, where she will resume the school work relinquished last year by Miss Fletcher, now on her way to India. And they are now giving careful consideration to the steps that may be wisest and best with regard to the future of the Cameroons Missions.

The following appeared in the *Pall Mall Gazette* of Monday, Feb. 16th :—

THE BAPTIST MISSIONARIES AND THE GERMANS AT THE CAMEROONS.

Mr. A. H. Baynes, of the Baptist Missionary Society, writes to us as follows in reference to an "Occasional Note" of February 13th on the Baptist Missionary Society and the recent disturbances at the Cameroons :—

"It is no new thing for the agents of the Baptist Missionary Society to be charged by a certain section of the public press of Germany as 'the worst agitators against German ascendancy.' I have now before me a German paper of position and large circulation which publishes a cartoon representing a Baptist missionary as leading on the Cameroon natives to fight against the Germans, with a Bible in one hand and a pistol in the other. The article proceeds as follows : 'From the mission stations the missionaries have themselves fired ; the very worst instigators are the Baptist missionaries ; while the natives actually shot from the English mission-house.' It is, of course, easy to make such charges, and apparently easy also to secure credence for them. All the facts, as represented to the Society, however, clearly demonstrate that the agents of the mission have taken no part whatever in the recent disturbances save to protect defenceless women and children, and urge the natives to respect the authority of the German officers. The letters of Messrs. Silvey and Lewis from Cameroons show that they personally took no part whatever in the conflict between the Germans and the natives save at Hickory Town, where Mr. Silvey gathered the women and children into the mission-house, made fast the doors, and so preserved them from slaughter. After the fight was over, Mr. Silvey removed these refugees to the mission station at Bethel, lower down on the opposite side of the river, and ultimately sent them away to the rest of their people who had escaped to the bush. With regard to the setting on fire of the mission premises, the evidence at present in possession of the Missionary Society indicates that Mr. Silvey pointed out to the German commander and King Bell that if certain neighbouring houses were set on fire it would be impossible to save the mission premises, but that, notwithstanding this representation and a promise to preserve them, they were shortly afterwards fired. So far as the instructions of the Committee to their missionaries are concerned, it is only necessary to refer to a recent letter addressed to them, in which they are urged to make it clear to the native converts that the whole of the Cameroons district is now under German sovereignty, and that this being so, the Committee are most anxious that the native Christians should understand clearly that the right and wise course for them to adopt is to recognise this fact, and to yield obedience to the authority of the German officials. The Committee are, therefore, perfectly content to leave the final verdict upon the matter to a calm review of the facts of the case, and to the evidence of the resident Europeans of the settlement."

Street Preaching in Agra, N.W.P.

(See *Frontispiece*.)

BY THE REV. DANIEL JONES.

MANY of our friends will be pleased to see a good picture of our preaching in one of the public thoroughfares of the city of Agra. I was actually preaching to the people when this was taken, and it is not, therefore, a picture of what might have taken place, but of what did actually occur. It was taken by Major Senior, an earnest Christian worker, and an officer in the army. I well remember how, on this very occasion, a Mahommedan preacher came up, and, folding his arms very complacently, waited for a while, and desired to discuss some matter. This was simply for obstruction's sake. A better way than public discussion with such a man was to ask him to visit me at my house to talk matters over, or for me to come to his house. Several have come to me to the Mission House, and we have had very profitable conversation. From the picture it can be observed that some are coming and going; others are very attentive. Some from an upper storey are listening, and in this way we often have more who hear us than those simply standing around us. Men sitting in their shops on the opposite side of the road hear. One here has laid down his burden, and is seated within reach of our voice. We do not confine ourselves always to one corner on the same morning, but may take two or even three corners in succession, and so many are permitted to hear; or at times we march down the street singing as we go, the people following or standing to listen to us as we make a stand here and there; the poor women on the housetops, hearing the singing coming out to hear, and we would again proclaim the glad tidings. Our hearts have often been gladdened on such mornings, when hundreds have heard of God's love in Christ. This is to be the great subduing power in India. It is what the people need. It is what their own systems do not supply them with. There is very much to be done in this city and the district. We have in Agra one hundred and sixty thousand people, and in the district one million, and in the country near by there are millions of people and *no missionary*. At present we have only our dear brother Potter working there with some of our native brethren. I do hope that, of the brethren now going out to India, some one will be sent to Agra.

DANIEL JONES.

Our readers will be glad to learn that Mr. R. M. McIntosh, now on his voyage to India, has been designated by the committee for mission work in Agra.

Christian and Heathen Melas.

WORK IN THE AGRA DISTRICT.

BY THE REV. J. G. POTTER.

THE following account has just been received from the Rev. J. G. Potter, of Agra :—

“MY DEAR MR. BAYNES,—Having recently attended two melas in the neighbourhood of Agra, one a Christian mela and the other a heathen mela, I have thought that a few words concerning them might not be thought ought of place.

MAINPURE CHRISTIAN MELA.

“Almost immediately on my return to Agra from our Annual Conference at Calcutta, accompanied by some of our native brethren, I started for Mainpure to attend a Christian mela there. This native city, though sixty miles away, is the nearest mission station to Agra. One night by rail and another by road brought us in safety to our destination. Baptists though we were, our Presbyterian friends, who had kindly invited us to attend, made us heartily welcome. We found three missionaries of the Presbyterian Mission, and a large number of native preachers from different stations, already assembled. From morning to night, with intervals for food and rest, the meetings were carried on for some days. Prayer, praise, and friendly discussion on subjects connected with our work alternated, whilst every afternoon the whole company marched in procession to the large and handsome native chapel, situated in the middle of the native city. A hymn being sung, the Christians entered, followed by a crowd of Hindoos and Mohammedans, to whom pointed Gospel addresses were given. After a short interval for rest, the evening meetings were convened. They were especially interesting, on account of the many precious testimo-

nies given by those present of how God had met with them. It is impossible to represent with pen and ink the deep feeling manifested by those who spoke, as they told us of how they had been brought from the darkness of heathenism into the light and liberty of the Gospel. I will, however, briefly refer to the testimony of one of those who spoke, which deeply moved us. Oh, that the people of England might have listened to the thrilling words of this converted Brahman priest.

“Telling as are the speeches often delivered at the meetings of our Society in England, I think I never listened to one that moved me more than that of which I give my recollections. Here is, as near as possible, the speaker’s own words :—

“A BRAHMAN’S STORY.

“I am by birth a Brahman, a resident of the district of Agra. My village is on the banks of the Jumna. In that village I was highly respected, and exercised for many years the office of priest. At times of joy or sorrow, the birth or death of a child, marriage or time of sickness, my services were required and liberal offerings were made to me accordingly. And even thieves and other bad men dared not enjoy their ill-gotten gain till they had handed me a share of the same. By all classes, rich and poor alike, I was honoured, if not worshipped. One day, as I sat by the banks of the River Jumna engaging in my devotions, I was attracted by the preaching of a missionary, who quoted passages from the Hindoo Shasters in refutation of

the very religion which we, as Hindoos, professed. I was stirred by hearing such use made of our own books, and resolved that I would act in the same way with regard to the Christian religion. With that end in view, I spent ten shillings in purchasing Christian books, and commenced to study the Bible diligently in order to find some passages which might be used against the Christian religion. My object was to refute; but instead of that, I was, by God's mercy, convinced of the truth of the religion of Jesus. Being thus convinced, I resolved, at all cost, to be faithful to my convictions. I therefore made my way to Agra, and, on a confession of my faith in Christ, was baptized. After baptism I returned to my village. Then came the struggle as to whether I should try to hush up or boldly make known what I had done. I resolved, by God's help, upon the latter course; and first to my sister and afterwards to my wife and others I declared the fact that I had become a Christian. At first they refused to believe my statement, but, when convinced of its truth, they one and all forsook me, my sister abusing me for having disgraced the family and dishonoured the religion of my fathers, and my wife threatening to drown herself in a well to show her disgust and save her honour. The persecution continued, and I was abused and slighted by those who formerly regarded me with awe and reverence. One day, as I was about to draw water from the village well, the son of the land-owner thrust me away with words of abuse, and also struck me, the very man whom he had been taught to regard as almost divine. Driven from my village, I took a piece of land near by and commenced to farm it for a livelihood, and, after a while, my wife and children came to live with me.

My great difficulty was in regard to obtaining water, as I was forbidden to draw from any of the village wells, lest by my doing so the very water should be polluted. This difficulty was not surmounted till the magistrate of Agra himself came and compelled the landholders of the district to allow me to draw water. This they did, but only from one well, and this well no other villagers afterwards dared to use, fearing defilement or loss of caste. I had, for Christ's sake, forsaken home, wife, children, and property, and had yet to receive according to the promise in this world an hundredfold. This, I thank God, has been the case. As a Christian preacher I have met with much to cheer me; and three or four, through my instrumentality, have been led to embrace the Christian religion and forsake the religion of their fathers. Moreover, Christ has fulfilled His own word in my experience, "Ye shall be brought before kings for My name's sake." During one of my preaching tours I was in the neighbourhood of Jeypoor, and, whilst preaching to a crowd of people, was called upon to desist by a headman amongst the native police, and, not having obeyed orders, afterwards received a summons to appear before the native prince, the brother of the King of Jeypoor, next day. When asked why I had not obeyed orders the day before, I replied, "Your majesty, I was greatly desirous of meeting with you, but had not the money wherewith to bribe the attendants at your court, but by disobeying orders have now obtained my heart's desire." The young prince was taken with my answer, and expressed a desire personally to hear of the Christian religion. Accordingly, next day, he convened an assembly, to which he invited Hindoo and Mohammedan teachers and myself, and, the assembly being

called, himself sat in state to hear the claims of the three religions set forth by their representatives there assembled. For five hours the assembly lasted, and in the end, by the help and blessing of God upon what I was enabled to say, the king decided in favour of the Christian religion, and, addressing me, said, "Stay as long as you wish in the temple premises, and you shall receive from me provision for your wants. And if you can but prove to me the mystery of Father, Son, and Holy Ghost, I myself will become your disciple."

"It was nearly midnight when the old man had finished his story, but there were none in the company who showed signs of weariness, and many were the eyes wet with tears as the story was being told. The life-story there told is that of one of our Agra native evangelists, and the subject of it is has long been an agent of our Society.

"For my own part I could not help feeling that, if this had been the only fruit of many years of toil in the district of Agra, we had not laboured in vain nor spent our strength for nought.

"The truest spirit of unity prevailed in all the meetings, and as one of those present remarked, it was truly entitled to be called a mela, because 'mel'—*i.e.*, peace, harmony, love—had been so richly manifest.

"A HEATHEN MELA.

"But I must hasten on to speak of another mela which followed the one of which we have been speaking. *That* was held in honour of King Jesus, our Saviour; *this* in honour of a heathen deity, worshipped under the most degrading form. To both, the people attending had, many of them, come from long distances in order to be present. Yet how few had assembled at the former in honour of King Jesus, and

how many thousands at the latter, in honour of a degraded heathen god. Thank God, the name of Jesus was proclaimed at both. Day after day, in various parts of the crowded heathen mela, Christ was preached; and hundreds heard, from the Christian preachers' lips, of the vanity of idol worship, and the glorious all-sufficiency of the atoning work of Christ. Christian books also were sold in large numbers, and hymns full of Gospel truth were sung. Preachers of three different missions were there—Church, Presbyterian, and Baptist; yet the message delivered was one Christ and Him crucified. We felt that we as Christians were one in Christ, and so united in Christian worship on the Sabbath in the presence of the people, and between the services marched in procession through the crowded thoroughfares of the mela, singing hymns about the Saviour and stopping to explain the same as we found it desirable. The various ways in which mission work is carried on at melas has been so often described, that I will not here repeat it. Perhaps one evidence of the effect produced by the preaching is seen in the opposition of Hindoos and Mohammedans to the same, as manifested in their having their representative preachers, whose sole object is to preach against Christianity. This we had; yet, by the overruling providence of God, we trust that even such preaching may call the attention of some to the claims of Christ, who would otherwise remain quite indifferent to the same. The seed of the Kingdom was sown broadcast by speech, by song, and by the written Word distributed. The harvest we leave in the hands of Him whose servant we are, remembering that it is written, 'My word shall not return unto Me void.'"

Agra, N.W.P. J. G. POTTER.

Social Reforms in India.

BY THE REV. THOMAS EVANS.

LONG after I came to India some thirty years ago, no Hindu would ever dream of either allowing a widow to marry, or of seeking a wife for himself or for his son among those who were looked upon as "cursed of the gods," by the loss of their husbands, however young, or fair, or beautiful, rich, or respectable in the social circle the widow might be.

The fact that she was a widow—though often she had only been betrothed and had never lived with her to-be husband, and perhaps not ten years of age, yet "the gods had killed her husband," as a punishment on her for some crime she was thought to have committed in some former birth, and therefore she was considered as a "cursed thing," on account of which she would be shunned by her nearest friends, and hated and despised by her late husband's family as "a vile wretch," who had been the cause of the death of the man who had the misfortune to make her his wife. She is not only condemned to perpetual widowhood, but she is subject to all manner of insult and ill-treatment—from sheer dread that any act of kindness shown to the "cursed thing" would be resented by the King of Hades, who had on her account killed her husband. She is now to eat only the most common and coarse food, and that only once a day. She is to be stripped of all ornaments, however rich she may be, to wear the most coarse clothing, to sleep on the bare floor, to be the drudge of the whole family, and never to be shown any pity or compassion however ill or pained she may be. She is never to sing and never to laugh, and never to appear happy, nor to join in

any family feast or pleasure. All this, and much more, insult and cruelty often drove the poor victim of it to desperation and despair which often ended either in an awful plunge into a well, or to a disreputable life of prostitution. One name for a widow in India is "Rând" and "Rândi" is the common term for a harlot, which shows the light in which the poor despised widows were regarded in Hindu society.

Though I say were regarded, we are not to suppose that the stigma on this state has been abolished throughout India. But it is a comfort to know that it is now beginning to disappear, especially among educated Hindoos, and more especially the Moslem community.

This will be seen from the fact that there is an organ now published in India for the the express purpose of "encouraging and facilitating widow marriages." This paper is published in English but conducted by Hindoos. It is called *The Social Reformer*, and has been published now for a whole year, and the native editor says that "the journal has been started with the object of promoting the social felicity of our natives."

It may interest the readers of the MISSIONARY HERALD to read a few of the many advertisements found in this journal for wives from the formerly despised class of widows.

The editor tells us that he is "not responsible for the correctness of the language" as the letters are given as written by the advertisers, and I copy a few *verbatim et literatim*, from which we find not only that the widows are in demand for marriage, but also

that these ladies themselves have the moral courage to apply publicly for partners in life.

There are altogether about fifty applications in the *Social Reformer* for December, 1884, and the first one reads thus :—

“A widow of a Bengali Brahmin caste, 13 years of age, lost her husband six months after her marriage. Her father wishes to give her in marriage to a Bengali Brahmin of a high clan.”

The second reads thus :—“A widow of Bengali, Vaidya caste, aged 17, is prepared to re-marry in her own caste. She lost her husband when under 13 years old.”

The next application enters more fully into detail and reads thus :—“A Bengali lady of Brahmin caste, who became a widow when she was 11 years of age, and who possesses a fair complexion and long, beautiful hair, and whose moral character is most unexceptional, is prepared to marry a gentleman of her own caste according to orthodox rites.”

I will now give specimens of the applications made by Hindu gentlemen for wives :—

“The guardians of a Khatri (caste) lad of Kapur clan, aged 17, who is the scion of highly respectable family, and is receiving education in English and Persian, are willing to encourage the system of widow marriage by marrying him with a widow of the same caste.”

Another says :—“A well-educated Punjabi gentleman, good-looking and fair colour, aged about 21, holding a permanent Government appointment, wishes to marry an educated and beautiful lady, who may be of any caste, provided she bears a good moral character, and is willing to be married according to non-idolatrous rites. An unmarried lady is preferred, but a widow will not be objected to if she lost her husband at an early age.”

Before I give any more applications from the male sex, I would like to give one on behalf of a Bengali widow, who appears to be rather well up in accomplishments. It reads thus :—

“Required, a match for a Bengali widow of a Vaidya caste, aged 14, who had been married at her 11th, and lost her husband at her 13th. She is of ‘wheat’ complexion, of good features, and can read and write Bengali tolerably well, knows the alphabet of English, and is very intelligent; can knit comforters, stockings, &c., pretty well, and is very willing to work. The candidate must be a member of the Vaidya caste, and of respectable family. He must be well educated and of good moral character.”

Now comes a rather long and curious application from a respectable Bengali landholder :—

“Required, an educated widow, 13 to 15 years of age. She should be of good shape, feature, complexion, temper and health, and not suffering from any hereditary disease, daughter of a well-to-do gentleman, and of respectable caste—for an enlightened young Bengal Zimindar (landlord) of respectable caste and family, an accomplished, well-built, and free from every present and idiopathic malady. He is prepared to meet agreeable demands, and in order to encourage widow marriage amongst the nobles and gentries, he is desirous of presenting the bride at the wedding with jewels worth ten thousand rupees.” (i.e., £1,000 T.E.)

I shall only add one more advertisement, which is from a Brahmin widower, and who writes :—

“A Dakshni Gour Brahmin, 39 years old, having lately lost his wife, wishes to marry a widow of the Brahmin, Kshatrya, or Kayast caste, under 30 years of age.”

Many of the advertisements are comically worded, but they are *bona fide*

and genuine applications. Names are not given, but each advertisement is numbered, and those who wish to negotiate with either party are to "address the Secretary of the Widow Marriage Aiding Society."

There are several most pleasing proofs of a vast advancement in social reform in India, which one can see in these advertisements.

1. We see that not Brahmos only, but even orthodox Brahmins and Rajpoots, are now willing to marry *widows*, and that bachelors as well as widowers, rich as well as poor, apply for them in marriage.

2. Strange to say, we have here high caste Brahmins willing to marry widows of *lower castes* than themselves; which indeed is a new thing in India, and which shows that the mighty prejudice of caste is fast breaking down where education has come to the rescue.

3. Another very pleasing feature of these letters is this—that many of them make it a condition that marriage is to be solemnized "by non-idolatrous rites."

4. Another most pleasing feature of the movement is, that not only the parties who wish to marry, but also

their "parents and guardians," approve of this social reform.

I am glad to see that this "Social Reform Society" is also engaged in the publication of a number of pamphlets in the Vernacular in which is shown the iniquity and cruelty of widow degradation, and the desirability of widow marriage.

I take this to be a pleasing "sign of the times" in India, a glorious day for the "twenty million" widows in India, most of whom are under twelve years of age, and a proof that the salutary leaven of Divine truth is quietly and secretly, but mightily, moving the corrupt mass of Hindu prejudice and superstition.

A tract called "Widows' Tears and Widows' Death," in Hindi, brings out in bold relief the sin and severity to which the poor widows of India have been subjected, and the duty of all to treat these afflicted ones kindly, and where desirable to facilitate remarriage, especially of the young. Who would not say, *God-speed* the movement?

THOMAS EVANS.

Mussoorie, N.W.P.

The Bitter Cry of the Outcast Widow.

THE following extract from a recent missionary address sets forth in clear light the terribly sad condition of Indian widows:—

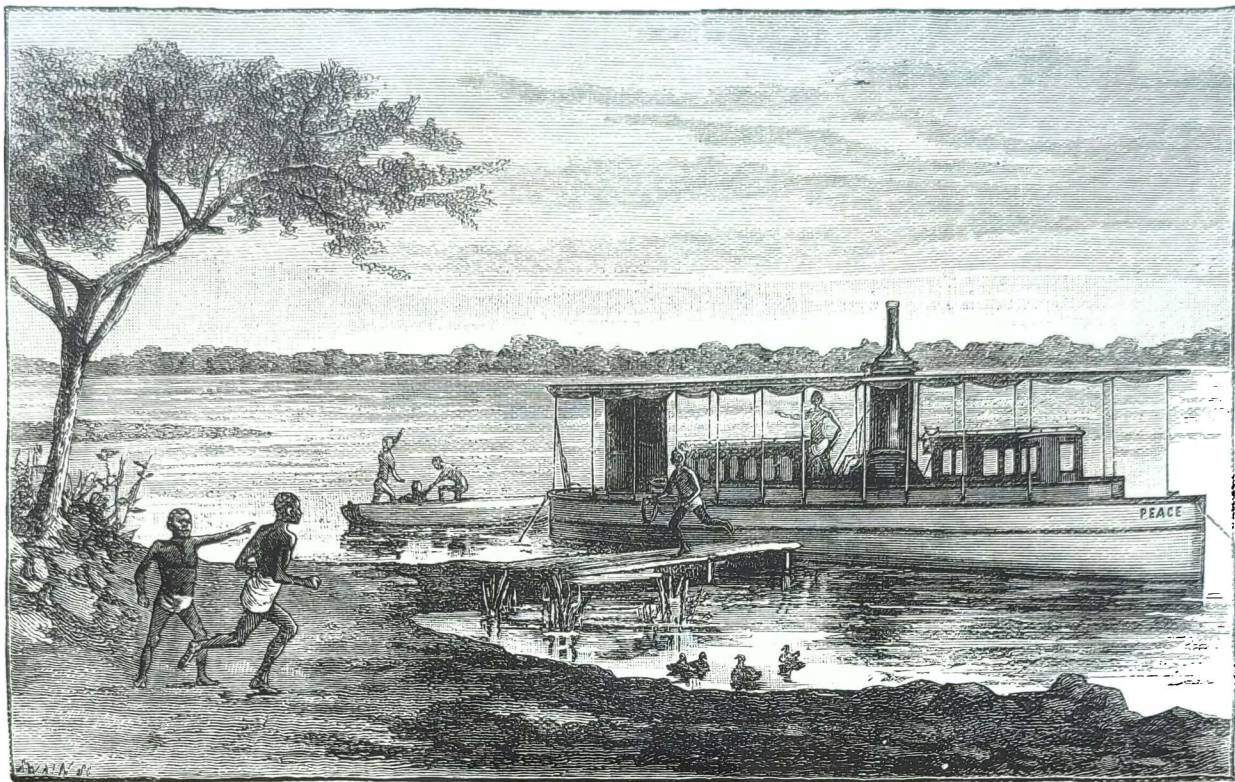
"What do you see stretched out before you in India? There are no less than one hundred and twenty-four millions of Hindoo women. What a field of interest! If you only saw them as I have done; if you only looked into their faces and knew them as we do—oh, how your hearts would kindle with sympathy, and how you would yearn over them!

They belong to one of the noblest races on the face of the earth, and they have a highly-developed intellect and a splendid imagination. They are capable of the highest mental and moral culture, and some of them have already obtained honours in the field of higher education. Their enforced ignorance and their imprisonment in the Hindoo zenanas are fear-

ful wrongs. They have been kept there in utter degradation—such a degradation as only those who have been on the ground and looked into the facts of their lives can realise. Their misery appeals to the intelligence, to the sympathy, and to the love of every Christian woman. But amongst these women you find another large section. The last statistics bring out the fact that you have in India no less than twenty-one millions of Hindoo widows. You may find fifty-five thousand of them in Calcutta. You behold nearly one hundred thousand little widows under ten years of age, who have never left their fathers' houses, with all that is beautiful and sweet and bright eaten out of their childhood by this terrible curse of Hindoo widowhood. You may see them by the thousand sitting on the ground, fasting twenty-four hours twice a month, and weeping for hunger and thirst, with their little mouths parched and dry and their bodies burning with fever. You find about two millions of Hindoo widows below the age of thirty, with all that is intelligent and loving, and all the capabilities of young womanhood crushed and degraded. Tens of thousands of them are driven to a life of shame, and become the corrupters of Hindoo society. You have heard the bitter cry of outcast London. But what is even the cry of outcast London, with its millions of money spent every year upon its charities, with its £140,000 spent on its home missions, with the best men in the world, the greatest Christian power and influence, and its thousand churches, pointing every sinner to heaven—what is that cry compared with the wail of five times the population of this London, a deep minor wail, coming from the twenty-one millions of Hindoo widows? Shall not that cry be heard more fully and

felt more deeply? It shall. Glory be to God! He is laying the burden upon the hearts of Christian women.' It may not be generally known that these so-called marriages are simply contracts, such as would seem to us betrothals. Among the Kulin Brahmins (Brahmins of the highest caste) a man on the very verge of the grave, or in the article of death, may be married, after this fashion, to a whole parcel of little girls. Certain agents will make the circuit of a large number of families where there are unmarried daughters, which is regarded as to the last degree lamentable and disgraceful, and will secure for marriage or betrothal to some decrepit or dying Brahmin a dozen or more girls. They may not leave their parents' house, but after the death of their so-called husband they are widows; degraded and wretched beyond all that can be described. They cannot re-marry. They are forbidden the common ornaments of dress, treated in their own homes like slaves, rather like dogs; their life is one prolonged scene of hopeless abuse, contempt and misery. Again, that we may not be cast down in face of all this wretchedness, and may be reminded of that wherein lies the surest hope, and our own power, I quote the closing words of a letter recently received by me from India: 'The different missions are, in the experiences of each locality, beginning to take on courage and strength from each other, and we may expect simultaneous and continual advances in all that pertains to the benefits of Christianity in India. We can see in all these advances the answers to our prayers. THIS is our hour for prayer. India needs our sons and our daughters, our Bibles and our money, but their *direst* need is our PRAYERS. Great blessings are in embryo in the

THE MISSIONARY HERALD,
MARCH 1, 1886.



A STRUGGLE FOR LIFE AND LIMB.—(Drawn by Mr. A. Cruickshank, of Stanley Pool.)

land of the Vedas, and they are awaiting the sunshine and rain of our Lord's outpoured Spirit and power in answer to prayer. Pray, then, earnestly, that blessing may rest on the native churches—the native ministry—the Governmental policy—the educational institutions—the Bible - women—the

vernacular literature—the Brahmo Somaj movement,—most of all, upon the men and women we call *Our Missionaries*. Everything seems to me as powerless and insignificant in comparison with the great need of prayer, *prevailing prayer*, in the churches of our own country.' ”

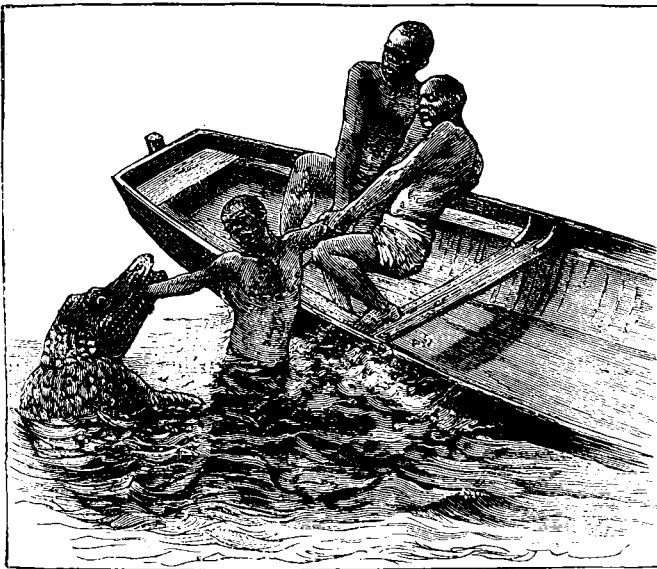
The Congo Mission.

A STRUGGLE FOR LIFE AND LIMB.

“STANLEY POOL, CONGO RIVER,

“ October 10th, 1884.

“ **M**Y DEAR MR. BAYNES,—Last evening, after a busy day's work on board the steamer in getting her ready, James Showers, Shaw, and 'Bob,' the fireman, were enjoying the luxury of a swim. The two former,



A STRUGGLE FOR LIFE AND LIMB.—(Drawn by Mr. A. Cruickshank.)

having finished their bath, entered the small boat, and were being followed by Bob, who was just reaching forward to grasp the gunwale, when he cried out, 'Hold me; a crocodile has got my hand.' James immediately caught hold of him, and, together with Shaw, tried to pull him on board. But the crocodile would not let go, and dragged his intended prey right out

of sight, and the would-be rescuers nearly into the water. James and Shaw then sat down in the boat with their feet firmly planted against the gunwale, keeping a firm grip of poor Bob's free hand and arm, and shouted for further help (see the smaller sketch on page 43). Then commenced a struggle as to who could pull the harder—those in the boat, or the crocodile in the water. The advantage was sometimes on one side and sometimes on the other; but, after about five minutes' struggle and a final unavailing effort, accompanied with a lot of swishing of the tail, the crocodile gave it up and went away disappointed, leaving his intended victim sadly exhausted by loss of blood, with a terribly lacerated hand, and with wounds on the face and leg. Dr. Sims, of the American Baptist Mission, very kindly did everything that was needful for our patient, and I am happy to report all is going well.

“The first intimation that something special had happened I gathered from Shaw's bursting into my room with the exclamation, ‘God is merciful!’ And, indeed, we all feel that God has been merciful, when we consider how narrowly we have escaped a serious disaster; for had Bob been a few inches farther from the boat, and beyond the reach of those in it, he would certainly have been kept under water till drowned, and then easily dragged away and devoured. It has made a deep impression on all our boys. We only wish and pray that they could as easily recognise the danger to their souls from sin as they do the danger to their bodies from crocodiles.

“GEO. GREENFELL.”

The Congo Mission.

DEATH OF DR. SIDNEY COMBER AT NGOMBE.

THE following letter, from Mr. Frank C. Darling, conveys the distressing tidings of the death of Dr. Sidney Comber at Wathen, Ngombe, on Wednesday, December 24th, 1884:—

“Wathen Station, Ngombe, *December 24th*, 1884.

“MY DEAR MR. BAYNES,—It is a very sad Christmas letter I have to write, and fain would I escape from it if I could.

“It is my sad, very sad, duty to tell you of the death of my friend and colleague, Dr. Sidney Comber. On Wednesday last, to-day week, he had a very mild attack of fever, of which for a time he thought little—too little, perhaps. The temperature soon rose, and on Friday night reached $105^{\circ} 8'$, soon to come down, however, but never to normal. We tried everything that was likely to reduce the temperature, but in vain. This morning he seemed better; the temperature was lower than it had ever previously been, but the hope soon faded away; the temperature rose gradually. I did not take the temperature after it reached $103^{\circ} 5'$, as he became delirious, and persisted in

throwing off the bed-clothes. I tried all I could—blisters, quinine, &c., per hypoderm—but I soon felt that human aid was of no avail. He became more quiet, and I asked him if he had any messages for his friends, but he could not understand me, and so he passed away (unconscious) at three o'clock this afternoon.

"I am alone, and very sad, although not discouraged. Yes, indeed, I do thank God that I ever was permitted to engage in this work; but I beseech you, dear Mr. Baynes, to pray for us all, that we may be kept faithful, knowing that 'the time' for each of us 'is short'; pray, too, for the friends in England, who, this Christmastide, will be thinking hopefully of one whom they will never meet again on earth. I am deeply sorry for them—for the mission—for myself; but for him who is gone from us I cannot be sad, for he will have joined the great throng of the faithful in all ages, and will meet with Him whom we strive especially to honour on Christmas day.

"I earnestly trust intending applicants for Congo work will not be dissuaded by this new and heavy trial. The work here is God's work, and will be sure to succeed with us or without us. Let us have a share in it. Christ gave His life for us, and for those now in darkness; shall we not surrender ourselves, whether to suffer or to die, for Him who loved us?

"Again, I entreat you pray for us, dear Mr. Baynes.—Yours faithfully,

"FRANK C. DARLING."

LETTER FROM THE REV. T. J. COMBER.

"98, Camden Street, London, 20th February, 1885.

"MY DEAR MR. BAYNES,—I find it a difficult task to write a few words to accompany Mr. Darling's letter to the HERALD. I try, however, to do so, because we all—I myself, our family, the dear girl who was to have gone out with me in July to be my brother's true wife and helper, and, not least, the Congo Mission—all want and need to be specially remembered by our many friends, the readers of the HERALD, at the throne of Grace.

"The work of the Congo Mission has found its way deep down into almost all hearts, and the interest in it has extended very widely to those engaged in it. To very many personally, and to all by name, most of us are known, and I am quite sure that a large number of dear friends will be praying for us by name that in this trial our 'faith' and strength 'fail not.'

The news of my brother Sidney's death is a terrible blow to us, almost overwhelming, especially to the dear brave girl, who was looking forward to spending her life with him in Africa, and to our father. To our sister, too, in Victoria it will be a dreadful shock: her brothers are all so precious to her. Yesterday we had to break the news to our father. It has, as you can understand, plunged him into great grief, and yet he cannot and does not regret having given up his children to be missionaries. The thought of the work to which Sidney had given himself, and in which he died, afforded some alleviation to his anguish. But, still, it is very hard to bear. Hitherto, since the death of a little sister twenty-five years ago, we have had no break in my mother's family of one girl and three boys. Twenty years ago our dear mother, after committing us all to the care of our Heavenly Father, was called away home, and we were

left to comfort our father. One after another we have all given ourselves to mission work in Africa—my brother Sidney and I were on the Congo, my sister in Victoria, and Percy, my youngest brother, is preparing at Regent's Park College for the same work. Now has come the first break in this family, and our dear brother Sidney, early in his life and work, having done little but lay the foundations (and well and earnestly, wisely and strongly, was he laying them at our Wathen Station) for a life's work, has been called away home to an early rest. It seems so strange that, after he had been for six years (two at Mr. Spurgeon's College, and four as a medical student at Edinburgh), with wise, steady deliberation, and set purpose, preparing himself for a life's work on the Congo, that the life's work should have turned out to be little more than that of a year.

"Like many other things which have happened in our Congo Mission, we cannot understand it, and we are bewildered. But we know and serve One who said, 'What I do thou knowest not now but shalt know hereafter.' We have already ventured so far with Him and trusted so much to Him, 'not knowing' or understanding, and nothing shall shake our confidence in Him anyhow. He cannot have made a mistake; He has not 'blundered.' We can only feel as Mr. Darling writes:—'Knowing that the time for each of us is short, pray for us that we may be kept faithful.'

"This new loss will not keep back any brethren worthy of the work who think of consecrating themselves to it. If any man's 'heart fail him; whosoever is fearful and afraid,' like the two and twenty thousand of Gideon's army, 'let him return' from this work. There will be many, I am sure, whose desire to have a share in it, come life or death, will be but stimulated and made more eager and intense by this fresh trial of courage and faith. Some of us, had we ten lives, would cheerfully lay them all down at our Master's feet for work in Africa.

"We render thanks for the life offered and accepted and given up for Christ and Africa; for its ready consecration, its high and noble purposes, its steady determination and effort, its joyous and happy work (not without fruit, I believe) among the boys of Ngombe, who felt that in my brother they had a real friend, and one whom they could understand, and for its work of alleviating physical suffering, for his skill was effectual in many a case, and especially in gaining great influence over the Ngombe people.

"And while giving thanks for our dear brother's consecrated life and work, let readers of the HERALD pray for us all, that our gracious Lord and Master may sustain and help those to whom Sidney was so near and dear, giving them all comfort and consolation; and also that He will graciously watch over those who remain—the brethren of the Congo Mission—having them especially in His keeping, body, soul, and spirit, and making them all 'faithful' in life and 'unto death.'

"In the next HERALD I should like to give a short sketch of the life of my brother Sidney.

"Asking your own earnest prayers for us, I remain, my dear Mr. Baynes, yours affectionately in the Master's service,

"THOMAS J. COMBER.

"A. H. Baynes, Esq."

Our Approaching Anniversary Services— 1885.

WE repeat the intimation of our approaching Anniversary Services, so that our friends may keep the dates clear from other engagements.

The first gathering, as usual, will be the

INTRODUCTORY PRAYER MEETING,

in BLOOMSBURY CHAPEL, on THURSDAY MORNING, the 23RD of APRIL.

The REV. C. H. SPURGEON, of the Metropolitan Tabernacle, will preside and deliver an address.

On TUESDAY MORNING, 28TH APRIL,

The ANNUAL MEMBERS' MEETING,

in the LIBRARY of the MISSION HOUSE,

Chairman: THOMAS WHITE, Esq., of Avon Bank, Evesham.

TUESDAY EVENING,

The ANNUAL PUBLIC MISSIONARY SOIREE,

in the LARGE HALL, CANNON STREET HOTEL.

Chairman: J. HAMPDEN FORDHAM, Esq., J.P., D.L.

Speakers: REVS. W. R. JAMES, of Serampore, Bengal; F. H. ROBERTS, of Glasgow; G. B. HAWKER, of Luton; DAVID DAVIES, of Regent's Park; and H. E. CRUDGINGTON, of the Congo Mission.

WEDNESDAY MORNING, 29TH APRIL,

The ANNUAL MISSIONARY SERMON,

in BLOOMSBURY CHAPEL.

Preacher: The REV. PRINCIPAL FAIRBAIRN, LL.D., D.D., Airedale College, Bradford.

THURSDAY EVENING, 30TH APRIL,

The ANNUAL PUBLIC MISSIONARY MEETING,

in EXETER HALL, STRAND.

Chairman: JOSEPH HOARE, Esq., J.P., D.L., Hampstead.

Speakers: The REV. T. J. COMBER, of Stanley Pool, Central Africa; the REV. TIMOTHY RICHARD, of Tai Yuen Fu, North China; the REV. J. HOWARD SHAKESPEARE, M.A., of Norwich; and others.

FRIDAY MORNING, 1ST MAY,

PUBLIC BREAKFAST,

To meet

HENRY M. STANLEY, Esq., the African Explorer.

For the purpose of gratefully recognising his generous help in connection with the Congo Mission.

Further particulars to be announced next month.

FRIDAY EVENING,

YOUNG PEOPLE'S MISSIONARY MEETING,

in EXETER HALL, STRAND.

Speakers: Revs. T. J. Comber, Congo Mission; Timothy Richard, North China Mission; Daniel Jones, Indian Mission; Richard Glover, President Baptist Union; Dr. Green, of Religious Tract Society; and F. F. Belsey, Esq., J.P., late Mayor of Rochester.

The Treasurer's Recent Work on the Congo Mission.

THE whole of the first edition of 2,000 copies of the Treasurer's work on the Congo Mission having been sold, and numerous applications having been received for further copies, we are thankful to announce that Mr. Tritton has consented to issue a second edition with additional chapters, bringing down the history of the Mission to the present date.

In view of the great importance of its wide-spread circulation, it is intended that the second edition shall be issued in a somewhat cheaper form, and be sold to Sunday-schools, senior classes, and young people's Bible classes at 6d. per copy.

It is hoped that the new edition will be issued in good time for the approaching anniversary services at the close of April. Applications for copies may, however, be sent in to Mr. Baynes at once, and will be executed in the order of their receipt.

The Congo Mission.

WHO WILL RESPOND ?

A GENEROUS friend of the Society writes :—

“February 17th, 1885.

“I shall have great pleasure in giving **£100** if one hundred friends will give a like sum within the next three months.

“The Congo Mission will need at least this sum to fully occupy the stations so providentially opened up.

“I earnestly hope many friends will come forward and help this Mission in its day of trial.”

Who will respond to this offer? Communications will be thankfully received by Mr. Baynes, the Secretary, 19, Castle Street, Holborn, London, E.C.

The Lord loveth a Cheerful Giver.

A MINISTER'S grand-daughter, from Scotland, writes :—“The HERALDS month by month contain such thrilling news from the various mission fields, and I, alas ! have so little to give. I beg you to accept the enclosed gold bracelet for the general fund. Our church has been greatly blessed in having more than one of its members sent to Africa, and in gratitude I enclose for the Congo a ring I have had for ten years.”

The Rev. H. Mowbray, of Bowdon, writes :—“I have much pleasure in forwarding you, per parcel post to-day, a small box containing a few articles of jewelry, &c., which two of our young friends here (domestic servants) desire to be devoted to our noble mission. Intrinsically they are not very much worth, but I can assure you that they are the offerings of true and loving hearts.”

The children of the Bebek Sunday-school, Constantinople, forward, by Mr. William Sellar, £6 7s. 6d. for the Congo Mission.

G. W. R. sends £20 12s. 6d. for the General Fund, feeling more strongly than ever what a blessed work is being done in “the regions beyond.”

C. W. F. C. sends fifteen shillings out of love for the work.

“A Blind Girl” sends a gold pencil-case for the Congo Mission, “only pained that she cannot give herself to such a blessed work.”

“A Widow” sends a gold ring that was given her by her husband, and which she “greatly values, but must give up for the good of the Congo Mission.”

Mrs. Talbot, of Barmouth, sends a large homœopathic medicine chest with 300 bottles, and Miss Williams, of Northampton, £3 17s., the cost of fitting it up completely. The chest will be sent out to Miss Thorn, of Delhi, for the use of the Delhi Zenana Mission.

Mrs. Campagnac, of Bristol, asks us to mention that after a recent meeting in Glasgow on behalf of the Zenana Mission, a lady sent up two bracelets as a donation for “an orphanage for poor Indian children.”

We have also received during the past month the following generous contributions, for which we feel deeply grateful:—Mrs. Surtees, Princes Square, Harrogate, per Mr. William Stead, £500; Mr. Edward Rawlings, Wimbledon Common, £272; C. S., for India, £200; Mr. S. A. Daniell, of Birmingham (half passage and outfit expenses of three new missionaries to India), £150; Mr. C. F. Foster, Cambridge, £100; Mr. G. E. Foster, Cambridge, £100; Mr. S. B. Burton, Newcastle, £100; W. B. P., for *Congo*, £25; Anonymous, Taunton, £21; G. W. R., £20 12s. 6d.; T. T. R., £20; Rev. A. J. Harvey, B.A., £20; Mr. Cory, J.P., Cardiff, for *Congo*, £10; Miss E. Bickerton Evans, £10.



The Camel.

THE Camel, or “ship of the desert,” as it is sometimes called, is extensively used in the Northern Provinces of India as a beast of burden, and, as represented in the picture, also for riding purposes. Some camels can run very swiftly, and can go for great distances without getting tired.

Ambulance Baskets for the Congo.

LETTER FROM THOMAS WHITLEY, ESQ., OF ENFIELD.

WE publish the following letter with cordial thanks to Mr. Whitley for his generous action in this matter:—

“46, Newgate Street, London, E.C.,

“February 5th, 1885.

“DEAR SIR,—I have great pleasure in forwarding to the Mission House twelve Ambulance Baskets, completely fitted up, and take the opportunity of again thanking those friends who have responded to my appeal to furnish the present stations on the Congo, the *Peace* steamer, and five prospective stations to be formed.

"That for Bayneston is subscribed for by friends of Mr. Moolenaar, at Tufnell Park, and that for the *Peace* steamer by the teachers and children at Toxteth Tabernacle, Liverpool.

"The contents of each basket are as follows:—1 set of splints; 13 roller bandages; 3 Esmarch triangular ditto; 3 sponges; smelling salts; 1 tourniquet; 1 glass graduated measure; Friar's balsam; sal volatile; Carron oil; knife, scissors, needles, thread, pins, lint, tow, plaister, cotton wool. 'The Surgeons' Pocket Book,' and 'First Aid to the Injured.' Weight, 13lbs. Measurement, 20 by 9 by 6½ inches.

"I append a list of contributions sent to me, and also express my indebtedness to Mr. Banks, of the firm of Maw, Son, and Thompson, for his valuable advice in the selection and arrangement of the baskets.

"I am, dear Sir,

"Yours sincerely,

"A. H. Baynes, Esq., General Secretary, B.M.S."

"THOMAS WHITLEY.

Contributions received by Mr. Whitley:—W. Banks, Esq., Aldersgate Street, 30s.; H. Houghton, Esq., Monkstown, co. Dublin, 30s. 6d.; A. Gould, Esq., Bournemouth, 30s.; W. C. Parkinson, Esq., Carleton Road, Tufnell Park, 30s.; W. R. Rickett, Esq., Upper Clapton, 30s.; Mrs. Hartland, Falkland Road, Kentish Town, 30s.; Mrs. Karby (per Rev. W. H. Bentley), 30s.; Miss M. Muller, 158, Highbury New Park, 5s.; Rev. Wm. Bentley, Lansdown Road, Dalston, 30s.; Thomas Whitley, Enfield, 30s. Mr. Lewis, Liverpool, 30s.; Mrs. Aaron Brown, Liverpool, £3. Contributions received at the Mission House:—Toxteth Tabernacle Sunday-school, Liverpool, 30s.; Miss Martin, Regent's Park, £3; Mr. D. Cornwell, Penarth, 30s.; Mrs. M. Sharpe, Thrapston, 10s.; Mr. Alfred H. Baynes, Wandsworth Common, 30s.

The total response to the appeal of Mr. Whitley is sufficient to provide the four additional baskets needed for the complete equipment of ALL the contemplated up-river stations, leaving a margin for freight and transit charges in connection with their shipment to the Congo.

Letter from a Congo Boy.

THE following is an exact translation, by the Rev. T. J. Comber, of a letter addressed to Mr. W. C. Parkinson, one of the deacons of Camden Road Church, by Mantu, a Congo boy, supported by the Camden Road Church.

"Congo River, 21st Oct., 1884.

"ABOUT THE MATTER TO MY DEAR SIR, MR. PARKINSON,—

"I send greeting. Besides the greeting, we truly thank you very much for the remembrance with which you are always remembering us; that you have sent wise men of God who are constantly telling us good things about our Father in Heaven. Now we are very joyful because we have got these wise men of God to be telling us the great and good news which comes from Heaven with our Lord Jesus Christ. And now we indeed are very much surprised that God has sent them to our help in these good words which show us the way to Heaven. We too

we like it very much, and we wish to help them in their work. We are remembering and wondering too, because you did not know what kind of people we were; but you are trying hard to form us into good people, to make us wise, and to take us away out of darkness and foolishness; and now indeed we are very joyful because we have got guides to show us the road to Heaven. Truly we are very grateful from the bottom of all our hearts. Many praiseworthy and pleasant things we should not have known (otherwise). Look at the letters we are beginning to write, not written by our ancients; because of our wildness, God refused this to us. It is revealed by wise men of God to our generation to be taught things. For this reason I wish very much to come to white men's country, because we hear news of you from Mr. Comber. But I do not know you, you too do not know me; only by report do you know about us. And this matter too about your paying much money so as to help me, a stranger, I wonder very much and am very grateful from the bottom of all my heart. On this account I want also to know all about white men's country, and to see your good country about which we have heard. And another matter about God's white men we are much surprised at that they leave their fine country to come to our wild country; and the trouble they have in travelling and their dying they do not consider, because out of their pity they desire to snatch us out of the hands of the devil, and to show us the path of our Saviour Jesus Christ. And we too, we like them very much from the bottom of all our heart.

✠ "I send greeting to all the children in your school.

"MANTU."

The Congo Mission.

SCHOOL WORK AT STANLEY POOL.

MR. ANDREW CRUICKSHANK, writing from Arthington Station, Stanley Pool, reports:—

"I arrived here on September 14th. For the first few days I was very busy taking stock, examining stores, and packing boxes, but at length all was finished, and Mr. Comber left for home. In a few days probably Mr. Grenfell leaves for Liverpool Station on the Upper River in the *Peace*, and I shall be here alone, yet not alone, for the Master is with me ever. I shall not be lonely, for there is too much to do; and, as to fevers—well I have had several since my two first heavy ones, and they are now of such a light nature that I believe the worst is over.

"The most direct mission work here lies in the school. Our numbers are slowly but surely increasing.

Mr. Comber takes two boys with him to England. Notwithstanding such a loss I have fifteen lads in school to-day. That is very encouraging, for you know from Mr. Comber's letters the difficulty he experienced in getting boys, but his faith was rewarded at last. They are gathered from all parts. One comes from Stanley Falls; another from Lukolea; some from San Salvador; others from Ngobem, and so on.

A SINGING CLASS.

"Some of them have rather nice voices, so to help in singing our hymns melodiously I have started a singing

class. These boys have a very keen sense of the ridiculous, and sometimes when they *do* reach the upper do, when their voices are half on a waver or a shriek, one will give way and run down suddenly. Then comes a scream of laughter, such a hubbub, which takes a minute or two to calm down, or one notices how queerly his neighbour shapes his lips, then follows another scene. These hours we all spend together must benefit the boys; they see plainly the necessity of acquiring knowledge, and some are remarkably intelligent. These spring up above the other boys, which causes an honest rivalry, and to watch one seeking to excel another is cheering to the extreme. Their spiritual light and life are not neglected, during school hours or prayers at night and morning, and of course in Sunday-school, these subjects are introduced and spoken upon simply, plainly, and lovingly.

"I also hold a class each evening. Three of the workmen asked if I would continue a night school for them, commenced by Mr. Comber. This I have done, and now a fourth man has joined. I pray for health and strength that the work may be continued without any serious breaks.

Mr. H. G. Whitley, writing from Underhill Station, reports:—

"It has been settled that I am to be stationed at Stanley Pool, where at present Mr. Cruickshank is alone. I am happy to say we have no reports of illness from any of our stations. My growing conviction is that my life-work is to be on the Congo, and that I did right to come out again; and my prayer is that by the blessing of God future events may still more clearly prove this."

EFFORTS TO EXTEND.

"Our relationships with the neighbouring town of Kintamo are very friendly, although we have not succeeded in getting a boy from the King for our school yet. Our last attempt was somewhat of a success. We went to see one of the subordinate chiefs, who immediately wanted to 'dash me,' *i.e.*, make me a present of a goat or a sheep; but he was told that we had plenty of such things, we *wanted something to teach*. Goats and sheep could never learn to read and write, but a boy could; "if you want to be great friends with the new white man, let two of your boys go to his school." This style of reasoning overcame all his objections, so the following morning he came to the station with a wee, wee laddie, who wanted to 'learn book.'

"We are all pleased to hear of reinforcements appearing, and others on the way. Let us hope that the days of men being single-handed at the stations of our Congo Mission are past and gone for ever.

"With kindest regards,

"Dear Mr. Baynes,

"I am, yours most sincerely,

"ANDREW H. CRUICKSHANK."

Recent Intelligence.

The annual meeting of the Bible Translation Society will be held this year on Wednesday evening, April 29th, instead of, as formerly, on Monday evening, in Bloomsbury Chapel. Dr. Underhill, the Treasurer of the Society, will preside, and the speakers will be Revs. J. Gregory Pike (Loughborough), John T. Briscoe (London), Chas. Williams (Accrington), and W. R. James (Serampore).

Mrs. Wall, of Rome, writes from 35, Piazza, in Lucina: "Dear Mr. Baynes,—May I trouble you to acknowledge in the *MISSIONARY HERALD* for next month a box containing a large number of garments for very poor people at Christmas, and also some fancy articles for the sale? I wish to thank those friends very warmly for their kindness; and regret it was not acknowledged before.

At the last meeting of the Committee Mr. W. F. Cottingham, of Sleaford, Lincolnshire, was cordially accepted for mission work on the Congo River. Mr. Cottingham will leave for Africa as soon as he can make the needful arrangements.

With feelings of the deepest sympathy and sorrow we record the death at Sunderland, on Thursday, the 12th of February, after only a few days of grave illness, of Mrs. Kitts, wife of the Rev. J. Tate Kitts, of North China. By a beautiful life of self-sacrificing love she endeared herself, not only to all with whom she came into contact at home, but to a large number in China also, upon whom the tidings of her death will fall as a heavy personal sorrow. For her—of a truth may it be said—"to live was Christ." Her sun has gone down while it is yet day, leaving her sorely-stricken husband and her infant child the blessed memory of a life consecrated to noblest ends, and an influence the rich measure of which only the future can fully reveal.

We also deeply sympathise with our much-esteemed friend, Mr. Robert Alex. Williamson, of Calcutta, in the death of Mrs. Williamson, at Epsom, on February the 13th. Mrs. Williamson was ever deeply interested in mission work, and, as Miss Wheeler, devoted many years to Zenana mission work in Calcutta. She will be greatly missed by a large circle of mission friends in India, where she was much beloved, for her gentle, unobtrusive kindness, and the sweetness of her life and influence.

We are thankful to report the safe arrival at Chefoo of the Rev. A. G. and Mrs. Jones, Rev. S. and Mrs. Couling, and Messrs. Morgan and Forsyth, on Christmas Eve, 1884. Mr. and Mrs. Jones and Mr. Forsyth proceed at once to Tsing Chu Fu, while the others remain for a season in Chefoo to learn the Chinese language.

In accordance with medical advice the Committee have resolved to designate Mr. and Mrs. Crudginton to the Indian Mission; it is most probable, therefore, that our friends will leave for India early next autumn, taking up mission work in the North-Western Provinces.

The Rev. R. Glover requests us to call attention to the following corrections in his address at Glasgow, as published in the *HERALD* for last month:—For "wages paid in barrels of gin," read bottles of gin. Instead of "enough food could be grown for the whole world," read "enough coffee could be grown," &c.

We earnestly commend the following appeal from the Rev. J. G. Potter, of Agra, to the generous consideration of our readers:—

"MY DEAR MR. BAYNES,—In order the better to engage in regular itinerating

work in the Agra District, we have for some months past made use of a camel. This has enabled our preachers to visit several places in one day and that without weariness. Out of the way places have been got at which it would have been difficult to reach otherwise. Our camel is therefore, I think, worthy of the name of a missionary camel as, by means of its help, much mission work has been done. For this camel we have a cart which can be utilised where there are roads. Several people with luggage can thus be conveyed from place to place. The cost of the camel is £6 and that of the cart £9. The cost of food for the camel and a man to look after it will amount to only about £8 a year. I mention these separate items of expense because I feel sure that some kind friend or friends of our beloved mission will be pleased to provide the means of supporting this true helper to the missionary and also the original cost of the same.

"I may add that I have myself travelled the distance of fifty miles in this camel-cart in the course of three days.—Yours affectionately,

"Agra, Jan. 1885.

J. G. POTTER."

The Revs. W. Holman Bentley and A. Cowe desire gratefully to acknowledge in the MISSIONARY HERALD the welcome gift of two electrical machines with extra chemicals and cells, from Mrs. Coxeter, of Highgate Road Chapel, for the Congo Mission, which we have reason to believe will be specially useful.

A Welsh pastor writes:—

"I have just received the January number of the MISSIONARY HERALD and circulated copies amongst a large number of my congregation. The unanimous testimony is that they never thought that such glorious work was being done now-a-days as is therein reported. In order to deepen their sympathy with the work—and also to make our missionary gatherings more interesting, I have allotted the missionary intelligence to several members of the Church—who will pay particular attention to particular sections and deliver an address upon mission-work in that section monthly. Thus, one will attend particularly to China mission-work, another to Indian, another to Africa, and so on.

"It is no exaggeration to say that one-half of our Welsh Baptists know little or nothing of the real nature and extent of the work done by our missionary society to-day.

"As far as my experience of the popular feeling goes, I find that people begin to think that the days of enterprise and warfare belong to the past—to the days of Carey, Marshman, Ward, Knibb, and Williams, &c.—and that our present missionaries have nothing to do but gather the spoils of battle.

"I have often heard this feeling expressed, but the last number of the HERALD proves that 'the sword' is still unsheathed—that there are victories yet to be won—that the list of such as 'rejoice that they are counted worthy to suffer shame for His name,' is not yet closed, and that the spirit of the fathers survives in the brave and noble band of to-day who press forward 'faint yet pursuing. If I am unable to go out and call the heathen to repentance, may God help me to arouse Christians at home to missionary activeness. I wish I could do more for my Lord and Master; 'silver and gold have I none,' but such as I have I am anxious that it should be spent in such a way as shall be of the greatest service to His cause in 'the regions beyond,' as well as at home."

Contributions

From 16th January to 15th February, 1885.

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.					
Ashby, Mr. M.	0 10 0	C. S., for India	200 0 0	Acton	8 7 1
Ballard, Mr. R.	1 1 0	Cartwright, Mr. F., for W & O	2 2 0	Do., for W & O	3 0 1
Bannister, Mr. H. C., 2 years	6 6 0	Cornwell, Mr. D., Penarth, for Congo Ambulance Baskets	1 10 0	Alperton, for W & O	0 16 0
Bell, Mrs., Sunderland, for Congo	1 0 0	Cory, Mr. J. P. Vaindee, for Congo	10 0 0	Arthur Street, Camberwell Gate, for W & O	8 0 0
Brown, Miss	1 0 0	Cory, Mr. R., Cardiff, for Mr. T. L. Rees, Jamaica	5 0 0	Bloomsbury	47 5 9
Butterworth, Rev. J. C., M.A., Do., for W & O	2 0 0 0 10 0	Evans, Miss, Bickerton	10 0 0	Do., Y.M.B.O., for Two Ambulance Baskets for Congo, per Y.M.M.A.	8 0 0
Butterworth, Miss M. A.	3 0 0	Fink, Mr. H. F.	1 0 0	Brentford, Park Ch., for W & O	2 2 8
Do., for W & O	0 10 0	Foster, Mr. G. E.	100 0 0	Brixton, Gresham Ch. Sunday School	4 8 2
Do., for Congo	1 0 0	Do., Mr. C. F.	100 0 0	Camberwell, Denmark Place	6 9 8
Do., for Mrs. Wall	0 10 0	Gerard, Mrs. Bedwin, for Congo	0 10 0	Do., for N.P. Barial	11 5 8
Chapman, Mr. Jno., Harrow	3 3 0	G. W. R.	20 12 6	Do., for Support of Child under Miss Comber	5 0 0
Conran, Major	5 0 0	Harris, Mrs., per Rev. W. T. Adey	1 3 0	Do., for Congo	5 0 0
C. W. F. O.	0 15 0	"Hope"	0 10 0	Child's Hill	4 1 3
Daforne, Mr. J. J.	0 10 6	Hoskin, Mr. S. P.	0 10 0	Chiswick, Sun. Sch.	0 15 9
Davison, Mr. John, Alnwick	1 0 0	Knight, Mr. R., Kilnington, for Congo	0 10 0	Clapton, Downs Ch., for W & O	19 7 8
Daws, Mrs.	0 10 6	Larkworthy, Mrs., for New Missionary to Japan	2 2 0	Crouch Hill, for W & O	4 2 0
Dowson, Mr. J.	1 1 0	Long, Mr. W., Burnham	0 10 0	Dalston Junction, for W & O	3 3 0
Do., for Congo	1 1 0	Macdougall, Miss Scott	100 0 0	Drummond Road, for W & O	3 8 0
Frean, Mr. G. E.	2 2 0	Mills, Mrs. M.	5 0 0	Enfield	8 19 0
Harvey, Rev. A. J.	20 0 0	Mathias, Mr. E., for Medical Mission Work	2 0 0	Enfield Highway, for W & O	0 18 6
Hepburn, Miss Eleanor M.	1 1 0	Parker, Miss G. D. (Sale of eggs)	0 10 0	Forest Gate, Woodgrange Ch.	2 3 6
Karby, Miss	1 1 0	Smart, Mr. J., Elgin	0 10 0	Grove Road, Victoria Park, for W & O	8 0 0
Do., for Congo	1 1 0	Surtees, Mrs., Prince's Square, Harrogate, per Mr. W. Stead, Harrogate	500 0 0	Hackney, Mare St.	67 0 11
Noel, Rev. Horace	5 0 0	Stoughton, Mrs., Working Party for Congo	5 0 0	Do., for Mr. Hewitt, Jamaica	2 19 6
Parkinson, Mr. and Mrs., Skipton	1 11 6	T. T. R.	20 0 0	Hammersmith, West End	10 3 3
Do., for W & O	0 10 6	Tucker, Mr. G.	1 0 0	Do., Avenue Road, for W & O	4 0 0
Rawlings, Mr. E., for Support of Missionary	172 0 0	W. B. P.	25 0 0	Hampstead, Heath Street	20 0 0
Roberts, Mr. Jno.	0 10 0	Williams, Miss, and friends for Medicine for Miss Thorne	3 17 0	Do., for W & O	14 0 0
Rushon, Mrs.	3 3 0	Wilson, Mr. W. A., for Goolgar Shah	4 0 0	Harlington, for W & O	1 10 0
Sampson, Mrs. B. H., for China	1 5 0	Y.M.M.A., 18, Wood Street	5 0 0	Harrow, Wealdstone, for W & O	0 10 0
Do., for Congo	1 10 0	Under 10s.	0 12 0	Hawley Road, for W & O	10 0 0
Stockwell, Mr. J. N.	3 3 0	Do., for Congo	0 19 6	Hendon	40 5 5
Tritton, Mr. Jos. (monthly)	12 10 0	Do., for Mr. Landels, Naples	0 6 0	Do., for W & O	2 0 0
Turk, Mr. T. E. (2 years)	4 0 0			Highbury Hill, for W & O	7 1 0
Do., Children's box	2 0 0			Hounslow, for W & O	1 16 6
Weymouth, Dr. R. F.	3 3 0			Islington, Cross St.	12 19 2
Williams, Mrs. H. (2 years)	1 10 6			James Street, for W & O	1 2 0
Under 10s.	0 2 6			John Street Ch.	49 5 11
				John Street, Edgware Road	17 19 1
				Do., for Congo	1 0 0
				Kennington, North Street Sun. School, for Cameroons	1 12 6
				Kingsgate Street, for W & O	1 1 0
				Kilburn, Canterbury Road	1 17 9
				Ladbroke Grove Ch.	12 8 4
				Maze Pond Ch., for W & O	7 10 0

DONATIONS.

A. B., per Rev. C. H. Spurgeon	5 0 0
A. Friend, per Rev. J. B. Myers, for W & O	0 10 0
Do., for Congo	0 10 0
"A Friend, Brighton," for Congo	2 0 0
"A Hospital Nurse" for Congo	1 0 0
An Old Friend, for India	2 2 0
A Thank Offering, for China	3 0 0
Bath, for Congo	0 10 0
Belsey, Mr. T. F., for Congo	3 3 0
Blackwell, Misses L. and N., for N. P.	1 6 8
Brayfield, Mr. W.	0 10 0
C. D.	0 10 0

LEGACIES.

Roxburgh, the late Mr. Peter, of Edgbaston, Birmingham, by Mr. W. A. Roxburgh	500 0 0
Hindle, the late Mr. Robinson, of Haslingden, by Mr. J. F. Hindle	270 0 0
Do., for W & O	20 0 0

LONDON AND MIDDLESEX.

Abbey Road Ch.	21 3 6
Do., for W & O	8 15 1

Metropolitan Tabernacle, Sun. Sch., for <i>Mr. Guyton</i>	6 5 0
Peckham, Park Road Do., do., Sun. Sch., for <i>N P, Ram Chunder Ghose</i>	1 11 0
Do., Rye Lane, for <i>W & O</i>	20 0 0
Putney, Werter Road, for <i>W & O</i>	5 10 0
Do., Union Ch. Do., do., for <i>W & O</i> (molety).....	2 15 6
Do., do., Sun. Sch. (molety).....	100 0 0
Do., do., Sun. Sch. (molety).....	9 18 8
Do., do., Sun. Sch. (molety).....	9 17 1
Spencer Place Ch. Sunday School.....	1 0 0
Stockwell, for <i>W & O</i>	4 0 0
Stoke Newington, Devonshire Sq. Ch., for <i>W & O</i>	4 4 0
Do., Sunday Sch., for <i>N P</i>	5 0 0
Stratford, Carpenter Road Sunday Sch.	7 0 0
Tottenham, for <i>W & O</i>	2 10 0
Trickingham, for <i>W & O</i>	2 0 6
Do., Y.M.B.O., for <i>G. C. Dutt</i>	12 0 0
Upper Holloway.....	18 13 4
Do., for <i>Congo</i>	2 11 6
Do., Rupert Road Mission Sch.	3 10 0
Upton Chapel S. Sch., for <i>N P</i>	3 1 5
Vernon Ch., S. Sch.	24 18 9
Walworth Road.....	18 2 4
Do., Ebenezer S. S.	6 0 0
Wandsworth, East Hill S. Sch.	3 11 9
Wood Green, for <i>W & O</i>	4 4 0
Do., S. S., for <i>N P</i>	1 2 2
BEDFORDSHIRE.	
Cotton End, for <i>N P</i>	1 7 3
Cranfield.....	0 13 0
Do., for <i>N P</i>	0 14 0
Keysoe, for <i>N P</i>	0 7 6
Luton, Park Street, for <i>N P</i>	2 9 3
Do., Wellington St., for <i>W & O</i>	2 2 0
Renhold, for <i>W & O</i>	0 5 0
Do., for <i>Congo</i>	0 10 0
Shefford.....	10 15 6
Do., for <i>W & O</i>	0 18 0
Do., for <i>N P</i>	0 11 10
Stevington, for <i>W & O</i>	0 7 0
Toddington, for <i>W & O</i>	0 12 0
BESSHIRE.	
Bourton.....	14 2 0
Do., for <i>W & O</i>	2 0 0
Do., for <i>N P</i>	1 10 0
Newbury, for <i>W & O</i>	3 3 0
Reading, Wycliffe Ch.	3 19 8
Do., for <i>W & O</i>	5 0 0
Do., for <i>China</i>	4 8 11
Sunningdale, for <i>W & O</i>	0 8 0
Windsor, for <i>W & O</i>	2 12 0
Do., for <i>N P</i>	1 3 5
Wokingham, for <i>W & O</i>	5 0 0
BUCKINGHAMSHIRE.	
Bierton, for <i>W & O</i>	0 4 6
Chesham, Sun. Sch., for <i>N P</i>	1 11 1
Cuddington, S. Sch., for <i>N P</i>	0 18 4

Drayton Parslow, for <i>N P</i>	0 6 6
Long Crendon, for <i>W & O</i>	1 0 0
Stantonbury, for <i>W & O</i>	0 7 0
Do., for <i>N P</i>	0 9 2
CAMBRIDGESHIRE.	
Burwell, for <i>N P</i>	0 16 2
Causton, for <i>N P</i>	0 9 8
Cherryhinton, S. Sch., for <i>N P</i>	0 8 6
Grantchester, S. Sch., for <i>N P</i>	1 10 0
Harston, for <i>W & O</i>	1 0 0
Haddenham.....	0 10 0
Mildenhall.....	6 7 2
Do., for <i>W & O</i>	0 5 0
Soham.....	7 0 0
CHESHIRE.	
Birkenhead, Welsh Ch., for <i>W & O</i>	0 6 0
Do., Cathcart St.	2 2 0
Do., do., for <i>W & O</i>	0 18 5
Chester, Grosvenor Park.....	8 0 9
Do., for <i>N P</i>	1 9 0
Chester, Ebenezer Mission, for <i>W & O</i>	1 1 0
Do., for <i>N P, China</i>	5 0 0
Do., for <i>N P, Bengal</i>	5 0 0
Do., for <i>N P, Delhi</i>	5 0 0
Do., for <i>N P, Victoria, West Africa</i>	5 0 0
Do., for <i>N P, Congo</i>	5 0 0
Stalybridge, for <i>W & O</i>	0 10 0
CORNWALL.	
Helston.....	7 0 9
Do., for <i>W & O</i>	1 8 5
Do., for <i>N P</i>	0 7 5
Do., for <i>Italy</i>	2 10 0
Truro, for <i>N P</i>	1 4 11
DERBYSHIRE.	
Riddings, for <i>N P</i>	0 17 6
DEVON.	
Appledore, for <i>N P</i>	1 0 0
Bampton, for <i>W & O</i>	0 3 6
Barnstaple.....	44 18 10
Do., for <i>W & O</i>	2 0 0
Do., for <i>Congo</i>	0 10 0
Do., for <i>N P</i>	1 19 1
Bovey Tracey Sun. Sch., for <i>N P</i>	1 5 4
Combe Martin, for <i>W & O</i>	0 10 0
Kentisbury, for <i>W & O</i>	0 7 0
Devonport, Hope Ch.	4 14 7
Do., for <i>W & O</i>	1 5 0
Do., Morice Square.....	1 0 0
Dartmouth, for <i>W & O</i>	0 10 0
Exeter, South Street Ford, nr. Devonport, for <i>W & O</i>	12 10 0
Hemyock and Saint-hill.....	0 5 0
Do., for <i>W & O</i>	2 2 6
Do., for <i>N P</i>	0 8 6
Do., for <i>N P</i>	0 17 0
Honiton, for <i>W & O</i>	1 0 0
Moretonhampstead... Newton Abbet, East St., for <i>W & O</i>	2 18 0
Do., for <i>N P</i>	1 1 0
Torquay, for <i>W & O</i>	1 0 1
Do., for <i>N P</i>	5 0 0
Totnes, for <i>W & O</i>	7 0 0
Uffculme.....	1 15 0
Do., for <i>W & O</i>	2 5 0

DORSET.	
Gillingham.....	2 10 6
Do., for <i>W & O</i>	0 11 0
Iwerne Minster.....	0 18 3
Do., for <i>N P</i>	1 10 8
Lyme Regis, for <i>W & O</i>	0 10 0
Piddletrenthide S. S.	1 9 6
Weymouth.....	7 2 5
Wimborne, for <i>N P</i>	0 5 0
DURHAM.	
Bishop Auckland, for <i>N P</i>	0 7 4
Crook, nr. Darlington.....	0 6 2
Middleton Teesdale, for <i>W & O</i>	0 9 7
Do., for <i>N P</i>	1 1 8
Monkwearmouth, Enon Sun. Sch.	1 2 7
South Shields, Mile End Road, for <i>W & O</i>	1 0 0
South Stockton, for <i>N P</i>	1 18 6
Stockton-on-Tees S. School.....	0 18 0
Waterhouses, for <i>N P</i>	0 1 11
ESSEX.	
Barking, for <i>N P</i>	1 10 6
Iford, for <i>W & O</i>	1 0 0
Leyton, for <i>W & O</i>	2 3 1
Do., Sun. Sch.	2 0 2
Leytonstone, for <i>W & O</i>	6 9 7
Do., Sun. Sch.	8 11 8
Romford, Salem Ch., for <i>W & O</i>	2 2 0
GLOUCESTERSHIRE.	
Arlington Sun. Sch.	2 17 6
Blockley.....	12 0 1
Do., for <i>W & O</i>	0 14 2
Bourton - on - the - Water, for <i>W & O</i>	2 15 0
Cheltenham, Salem Church.....	23 6 6
Do., for <i>W & O</i>	7 16 8
Do., Golden Valley Sun. Sch. for <i>Congo</i>	0 7 5
Cheltenham, Cambridge Church.....	55 5 4
Gosington, Slimbridge, for <i>W & O</i>	0 4 0
Do., for <i>N P</i>	1 0 1
Hillsley.....	1 15 10
Milton, for <i>N P</i>	0 5 0
Wotton-under-Edge, for <i>W & O</i>	2 0 0
Yorkley, for <i>W & O</i>	0 7 0
HAMPSHIRE.	
Andover.....	17 16 3
Do., for <i>W & O</i>	1 18 10
Blackwell, Common Sun. Sch. for <i>N P</i>	0 17 6
Bournemouth, for <i>N P</i>	1 16 6
Broughton, for <i>W & O</i>	2 18 1
Do., for <i>N P</i>	1 1 11
Fleet, for <i>W & O</i> (addl.).....	0 2 6
Gosport, Grove Road, for <i>W & O</i>	0 15 1
Lockery.....	4 15 3
Do., for <i>N P</i>	3 2 3
Mottisfont.....	4 8 3
Do., for <i>N P</i>	2 1 3
Lyndhurst.....	0 12 4
Do., for <i>W & O</i>	0 10 0
Do., for <i>N P</i>	0 8 4

Milford, for W & O ...	0 10 0
Do., for N P	1 19 6
Portsmouth, Lake Road, for W & O ...	7 0 0
Poulner Ringwood, for N P	0 18 6
Romsey	0 6 3
Do., for W & O	2 14 0
Do., for N P	1 17 1
Shirley	1 9 0
Do., N P	0 16 0
outhsea, Elm Grove, for W & O ..	5 10 0
Westbourne	7 12 0
Do., for W & O	3 0 0
Do., for N P	2 11 10

ISLE OF WIGHT.

Newport	10 12 5
Do., for W & O	1 16 0
Do., for N P	2 7 7
Ryde, George Street, for W & O	2 0 0
Ventnor, for N P	0 18 0

HERTFORDSHIRE.

Boxmoor Sun. Sch.	8 4 4
Chipperfield	13 16 9
Do., for W & O	1 6 5
Do., for N P	4 3 4
Hemel Hempstead	0 6 1
Do., for W & O	2 17 9
Do., for N P	1 16 0
Hitchin	28 13 0

New Barnet, for W & O	5 0 0
Rickmansworth, for W & O	1 1 9
Do., for N P	1 19 3
St. Albans Tabernacle, for W & O ...	1 6 4

HUNTS.

Dean	0 4 0
Buckden, for W & O ..	0 6 6
Offord, for W & O ...	0 15 0
St. Neots, East St., for W & O	0 8 3

Per Mr. R. A. Reaney, Treas., for W & O ..	
Dean	1 0 0
Huntingdon	2 5 5
Kimbolton	0 15 0
Ramsey	1 1 0
St. Ives Free Ch.	2 17 9
St. Neots, Old Meeting	2 5 0
Woodhurst	0 10 0
Yelling	0 12 8

Less Moiety to London Missionary Society

5 13 5

KENT.

Ashford Sun. School ..	1 5 6
Do., for N P	6 8 6
Beckenham, Elm Rd., for W & O	4 11 0
Brabourne	1 15 4
Brasted	0 17 1
Do., for W & O	0 12 0
Do., for N P	1 16 2
Do., for Congo	2 2 7
Catford Hill	30 11 4
Chinthead, for W & O ..	1 8 6
Do., for N P	1 2 10

Crocken Hill S. Sch. ..	1 3 0
Dartford	3 19 11
Do., for W & O	1 10 0
Do., for N P	0 12 7
East Plumstead, Elm Street, for N P	0 3 6
Foots Cray, for W & O ..	2 10 0
Forest Hill, Sydenham Ch. Sunday School, for N P	5 18 7
Gravesend, Windmill Street Sun. Sch.	0 16 7
Do., for N P	1 15 0
Greenwich, South St. ..	22 18 0
Kingsdown	7 7 0
Maidstone, King St. Sun. Sch., for N P ..	1 0 0
Margate, for W & O ..	4 0 0
Plumstead, Conduit Road	15 1 6
Ramsgate, Ellington Ch., for W & O ...	1 0 0
Do., for N P	1 8 6
Sittingbourne, for W & O	1 14 0
Smarden, for W & O ..	0 10 6
Shooter's Hill Road Sunday School	21 12 2
Tonbridge Sun. Sch.	10 9 3
Tunbridge Wells	1 1 0
Do., for W & O	2 2 0
West Malling Sunday School	3 3 10

LANCASHIRE.

Barrow-in-Furness, Abbey Rd., for N P ..	1 1 8
Boiton, Zion, for W & O ..	0 10 0
Bootle	14 10 2
Do., for W & O	2 10 9
Do., for India	1 0 0
Do., for China	1 0 0
Do., for Japan	1 0 0
Do., Sun. Sch.	13 5 3
Do., Welsh Ch.	2 13 0
Do., for Italy	1 0 0
Bury, Knowsley St., for W & O	0 10 7
Cloughfold, for N P ..	0 9 9
Dalton-in-Furness, for N P	1 13 6
Goodshaw, for W & O ..	2 0 0
Lancaster	25 0 0
Liverpool, Myrtle St. ..	79 10 10
Do., for W & O	60 0 0
Do., for China	11 10 0
Do., for Congo	0 2 6
Do., Juvenile, for School Work under Mr. East, Jamaica ..	25 0 0
Do., do., do., under Mr. Randall, do.	15 0 0
Do., do., do., under Mr. Hutchins, do.	20 0 0
Do., do., do., under Mr. A. G. Jones, China	10 0 0
Do., do., do., under Mr. Wall, Italy ...	10 0 0
Do., do., do., under Mr. Landels, do.	5 0 0
Do., do., do., under Mr. Hay, Victoria, West Africa	10 0 0
Do., do., for do., at Liverpool Station, Congo	10 0 0
Do., Pembroke Ch., S. Sch., for China ..	5 0 0
Do., do., for Congo ..	10 0 0
Do., do., Cameroons ..	5 0 0
Do., do., Mr. Walker, Italy	5 0 0

Do., Fabius Ch. S. S., for N P	0 16 6
Do., Everton	4 2 8
Do., do., for N P ...	4 11 3
Do., Seacombe, Welsh Ch.	0 12 0
Manchester, on account, per Mr. T. Spencer, Treasurer ..	87 9 11
Do., Brighton Grove, for W & O	1 2 10
Do., do., for N P ...	2 2 8
Oswaldtwistle, for W & O	2 11 6
Do., for N P	5 12 0
Preston, Fishergate, for W & O	1 6 6
Southport, Houghton Street	30 0 0
Do., for W & O	5 0 0
Ulverston, S. Sch.	1 11 6

LEICESTERSHIRE.

Blaby, for W & O	2 7 0
Husbands Bosworth ..	3 11 0
Do., for W & O	0 9 9
Do., for N P	2 3 6
Leicester, Belvoir St. ..	44 11 0
Do., for Congo	12 0 0
Do., Harvey Lane Sunday School	8 3 11
Do., Belgrave Road Tabernacle	2 14 0
Do., Emanuel Ch., for W & O	1 1 0
Melton Mowbray, for W & O	1 8 6
Oadby, for N P	1 18 2
Palton and Monks Kirby, for N P	0 5 6

LINCOLNSHIRE.

Boston Salem, for N P ..	0 16 0
Gt. Grimsby Tabernacle ..	44 7 8
Do., for N P	1 5 10

NORFOLK.

Cossey, for N P	0 16 0
East Dereham	3 10 0
Foulsham, for W & O ..	0 10 0
Lynn, Union Ch.	8 8 7
Do., for W & O	1 4 3
Norfolk (on account) ..	88 0 8
Norwich, St. Mary's, for W & O	15 0 0
Do., Unthanks Rd., for W & O (addl.) ..	0 10 0
Old Buckenham	3 0 0
Do., for W & O	2 10 0
Do., for N P	2 0 0
Marham, for W & O ..	0 15 0
Shelfanger, for W & O ..	0 12 0
Worstead, for W & O ..	6 15 0
Do., for N P	6 17 3
Yarmouth, Park Ch., for W & O	4 15 2

NORTHAMPTONSHIRE.

Aldwinkle	1 0 0
Braunston, for N P ...	0 8 9
Bugbrook	0 18 0
Clipstone	2 15 0
Do., for N P	2 17 6
Earls Barton, for N P ..	0 7 6
Kingsthorpe, for W & O	0 10 0
Do., do., do.	4 6 6
Kislingbury	1 12 2
Long Buckby, for N P ..	1 12 2
Moulton and Pitsford, for W & O	1 1 0

Northampton, Prince's Street.....	20	15	0
Do., for Africa	2	0	0
Do., for W & O	1	15	0
Do., for N P	1	0	0
Do., Union Ch. Sunday School	1	10	0
Rushden, for W & O	2	0	0
Roads, for W & O	0	10	0
Towcester	8	8	0
Do., for W & O	1	0	0
Weston by Towcester, for W & O	0	7	3
Woodford	0	9	6
Do., for W & O	0	10	0

NORTHUMBRELAND.

Berwick-on-Tweed	26	10	4
Do., for W & O	6	5	3
Do., for Congo	2	0	0
Newcastle, Scotswood Road	1	7	7
Do., for N P	0	18	0

NOTTINGHAMSHIRE.

Collingham, for W & O	0	7	0
Do., for N P	1	0	3
Nottingham, Derby Road, for W & O (2 years)	16	1	6

OXFORDSHIRE.

Caversham, for W & O	7	7	0
Do., for Brittany	5	0	0
Coate, Standlake Sun. School, for N P	1	1	7
Henley-on-Thames, for W & O	0	14	3
Hook Norton	3	4	0
Do., for W & O	0	13	6
Do., for N P	0	17	0
Little Tern, for W & O	0	10	0

SHEFFSHIRE.

Newton, Craven Arms, for W & O	0	4	0
Do., for N P	0	11	2
Smallbeach	0	15	0
Do., for N P	1	0	6
Whitechurch	8	2	6

SOMERSETSHIRE.

Bridgwater	4	6	4
Bridgwater, on account, per Mr. H. Leonard, Treas. Do., Buckingham Ch., for W & O	20	0	0
Do., King Street, for W & O	5	12	7
Do., Tyndale Ch., for W & O	4	4	8
Do., do., for N P	15	1	4
Do., Totterdown, for N P	0	19	2
Do., Thrissell St., for W & O	0	13	9
Do., Fishponds, for W & O	2	0	0
Do., Philip Street, for W & O	2	2	0
Crewkerne, for W & O	1	15	0
Fivehead and Isle Abbots	0	5	0
Do., for W & O	0	12	0
Frome, Baden Lane, for W & O	0	8	0
Do., Nalsh Street, for N P	2	0	0

Hatch Beauchamp	10	0	0
Highbridge, for N P	0	17	0
Keynsham	0	7	8
Do., for N P	1	12	0
Do., for Congo	0	10	6
Fill, for W & O	0	8	3
Street, for W & O	0	10	0
Taunton, Silver St.	75	3	10
Do., do., for W & O	2	2	0
Do., do., for N P	0	19	6
Do., Albemarle Ch.	1	13	0
Do., do., for N P	1	13	0
Wachet, for W & O	0	15	0
Wedmore	12	6	8
Do., for W & O	0	7	6
Do., for N P	3	4	9
Wells	3	11	6
Do., for W & O	1	6	9
Wincanton, for W & O	0	15	0
Do., for N P	1	17	1
Williton Sun. Sch., for N P	1	11	2

STAFFORDSHIRE.

Bilston, for W & O	1	7	6
Burton-on-Trent, Station Street	4	19	1
Hanley	9	17	0
Do., for W & O	0	15	0
Do., for China	1	1	0
Do., for Congo	2	2	0

SUFFOLK.

Bardwell	0	12	3
Rattlesden	2	0	0
Do., for W & O	1	0	0
Do., for N P	2	13	0
Sudbury	2	15	7
Do., for N P	0	19	8

SURREY.

Cheam, for W & O	1	2	6
Do., for N P	2	4	9
Croydon, S. Sch.	3	15	7
Do., for N P, Delhi	17	0	0
Dorman's Land	0	9	9
Do., for China	0	10	6
Dulwich, Lordship Lane S.S., for China	0	10	0
Redhill, for N P	0	5	0
Do., for Congo	0	4	0
Roshampton	4	2	7
Do., for Congo	0	11	4
Sutton, for Mr. Guyton's N P	0	16	0
Woking, for W & O	1	1	0

SUSSEX.

Brighton, Bond St. S. Sch.	9	17	9
Do., Queen's Sq., for Congo	2	12	0
Lewes, for N P	2	2	0
Worthing, for N P	2	11	3

WARWICKSHIRE.

Alcester	14	0	9
Attleboro', Nuneaton for W & O	0	11	7
Birmingham, per Mr. T. Adams, Treas.	302	8	8
Stratford-on-Avon	4	4	4
Do., for W & O	2	1	8
Studley, for N P	0	16	9

WILTSHIRE.

Acton Turville, for W & O	0	5	0
Salisbury	0	15	0
Do., for W & O	6	18	6

Trowbridge, Back St., for W & O	5	0	0
Trowbridge, Bethesda 17	4	9	9
Do., for W & O	1	0	0
Warminster, for W & O	1	10	0

WORCESTERSHIRE.

Bromsgrove, New Rd.	2	14	9
Do., for W & O	1	8	8
Evesham	9	3	3
Do., for W & O	2	0	0
King's Norton	2	11	0
Redditch, for W & O	0	10	0
Shipston-on-Stour	2	9	0
Do., for W & O	0	10	0
Stourbridge	9	10	11
Do., for W & O	1	1	0
Tenbury	1	11	8
Upton-on-Severn	1	1	0

YORKSHIRE.

Armsley, for W & O	0	13	6
Barnsley, for N P	1	3	0
Brearley, Luddenden Foot, for W & O	1	8	0
Halifax, Pellon Lane	40	17	6
Do., for W & O	3	1	6
Do., Sun. Sch.	9	3	2
Harrogate	2	3	4
Do., for W & O	6	17	6
Do., for N P	4	16	6

Less expenses	13	17	4
	1	13	6

Huddersfield, for W & O	12	3	10
Leeds, South Parade	33	11	2
Do., do., for Goolzar Shah, Simla Mission	20	0	0
Do., Blenheim Ch., for W & O	3	1	0
Do., do., Juvenile	31	9	7
Do., Burley Road Juv., for Congo	27	6	0
Do., York Road, for W & O	0	10	6
Malton, for W & O	0	10	0
Rawdon, for W & O	4	14	4
Rishworth	2	0	0
Do., for N P	1	12	4
Shipley, Bethel, for W & O	1	1	0
Todmorden, Roomfield Ch., for W & O	0	10	0

NORTH WALES.

DENBIGHSHIRE.

Brymbo, for W & O	0	7	11
Llanaelhaiarn, Saron, for N P	0	12	0
Rhos Ruabon	0	17	0
Wrexham, Chester St.	5	5	0
Do., Sun. Sch.	8	14	5

FLINTSHIRE.

Tryddyn, for N P	0	11	5
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MONTGOMERYSHIRE.

Cwmbellan, for N P	0	10	0
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SOUTH WALES.

CARMARTHENSHIRE.

Aberduar, for N P	0	8	0
Llandilo, for N P	0	14	8

GLAMORGANSHIRE.		Do., for <i>N P</i>	12	4	6	FOREIGN.	
Canton, Hope Ch., for <i>W & O</i>	5	3	6	Do., Crown Terrace, for <i>W & O</i>	5	5	AMERICA.
Cardiff, Bethel, Mt. Stuart Square.....	5	4	7	Do., S. Sch., for <i>N P</i>	10	1	Princeton, N. J., Wilder, Mr. R. G., for <i>Congo</i>
Do., Tabernacle.....	80	4	7	Do., Academy St. Sun. Sch., for <i>N P</i>	5	0	<u>1 0 0</u>
Do., do., for <i>China</i>	3	0	0	Airdrie, for <i>W & O</i>	1	7	
Do., Tredegarville.....	1	8	8	Do., for <i>N P</i>	4	9	
Do., do., for <i>W & O</i>	4	4	0	Anstruther, for <i>N P</i>	1	5	
Do., do., for <i>N P</i>				Do., for <i>Congo</i>	5	0	
<i>Farraknagur</i>	7	10	0	Burray, for <i>N P</i>	1	12	EUROPE.
Do., Long Cross.....	1	8	0	Cupar.....	8	10	Norway, Skein S. S., per Mr. G. Hubert, for <i>Congo</i>
Do., Ebenezer Ch., Pearl St.....	0	10	0	Do., for <i>W & O</i>	1	18	Turkey, Constantinople, Bebeck S. S., per Mr. W. Sellar, for <i>Congo</i>
Do., Woodville Rd.....	14	2	3	Edinburgh, for <i>Italian Missions</i>	49	12	<u>6 7 6</u>
Deri, for <i>N P</i>	3	5	0	Do., Bristo Place, for <i>W & O</i>	13	9	
Swansea, Mt. Pleasant.....	35	0	0	Glasgow, for <i>Italian Missions</i>	25	0	
Do., for <i>N P</i>	5	0	0	Do., Adelaide Pl.....	73	0	WEST INDIES.
Trealaw, Bethlehem, for <i>N P</i>	3	14	4	Do., Cambridge St. Sun. Sch.....	2	10	Bahamas, per Rev. D. Wilshere, Nassau, Zion, for <i>W & O</i>
Ystalyfera, Soar.....	2	16	8	Greenock, George Sq., for <i>W & O</i>	0	7	Do., do., for <i>Congo</i>
MONMOUTHSHIRE.				Kirkcaldy.....	2	0	Do., Sun. Sch., for <i>Congo</i>
Rhymney, Penuel.....	5	0	0	Old Cumnock, for <i>W & O</i>	0	5	Do., do., for <i>Education of a boy, Congo</i>
Usk.....	3	2	10	Do., for <i>N P</i>	1	11	Fox Hill, for <i>Congo</i>
PEMBROKESHIRE.				Pitlochry.....	1	10	San Salvador.....
Broadhaven.....	4	10	9	Selkirk Sun. Sch.....	1	12	Ragged Island.....
Cilgerran, for <i>N P</i>	0	16	3	Tullyneet, for <i>N P</i>	3	11	<u>18 16 8</u>
Cold Inn.....	1	1	0	IRELAND.			
Dinas Cross, Tabor, for <i>N P</i>	1	6	1	Carrickfergus.....	1	1	
Narberth, Bethesda.....	33	10	6	Do., for <i>W & O</i>	1	12	
RADNORSHIRE.				Do., for <i>N P</i>	3	6	SPECIAL DONATION FOR CHINA OUTFIT FUND.
Paincastle.....	1	10	0	Waterford, for <i>N P</i>	4	4	Gould, Mr. J., Bristol.....
SCOTLAND.				CHANNEL ISLANDS.			
Aberdeen, for <i>Mrs. Wall's Medical Mission</i>	1	5	0	JERSEY.			
Do., for <i>Congo</i>	0	8	9	St. Hellers, Grove St. Sun. Sch.....	4	4	SPECIAL CONTRIBUTIONS FOR SPEZZIA MISSION.
				Do., for <i>N T</i>	4	15	Hendon.....
							<u>1 5 0</u>

ACKNOWLEDGMENTS.

THANKS are presented to friends for Boxes and Parcels for Missionaries as follows:—

- To Mrs. Thompson, High Wycombe, for Boxes of Clothing for Mr. Richardson, Bakundu.
- Miss Shirley, Hendon, for Clothing for Cameroons.
- Miss Starling, Sutton, for Box of Clothing for Miss Given Thomas.
- Rev. T. G. Rooke, M.A., Rawdon, for Magic-Lantern Slides for Rev. J. G. Kerry, India.
- Miss Williams, Northampton, for Homeopathic Medicine for India.
- Friends at Redhill, for Jackets for Congo.
- Mrs. Wheeler, Norwich, for Parcel of Clothing for Mrs. Kerry, India.

TO SUBSCRIBERS.

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

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[THE MISSIONARY HERALD
APRIL 1, 1855.



CHRISTIAN WORKERS IN AGRA, N.W.P.—(From a Photograph by Major Senior.)

S.W.N. sc.

APRIL 1, 1885.]

THE MISSIONARY HERALD.

MISSIONARY ANNIVERSARY SERVICES, 1885.

TUESDAY EVENING, APRIL 21ST.

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 take the Chair at Seven o'clock.

Speakers: Revs. W. HOLMAN BENTLEY, Congo; and
W. CAREY, M.B., Delhi.

THURSDAY MORNING, APRIL 23RD.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

BLOOMSBURY CHAPEL.

The Rev. C. H. SPURGEON, of the Metropolitan Tabernacle, will preside
and deliver an address.

Service to commence at Eleven o'clock.

LORD'S DAY, APRIL 26TH.

ANNUAL SERVICES

IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For particulars see Overleaf.

LORD'S DAY, APRIL 25th.

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
Addlestone	Rev. R. Shindler ...	Rev. R. Shindler
Alperton ... ..	... .. Collections	later this year
Arthur Street, Camberwell Gate	Rev. A. Rollason ...	Rev. W. B. Haynes
Arthur Street, King's Cross ...	Rev. W. Carey, M.B.	Rev. W. Thomas
Balham, Ramsden Road ...	Rev. J. G. Greenhough, M.A.	Rev. J. Jenkyn Brown
Barking, Queen's Road ...	Rev. G. Wilson ...	Rev. G. Wilson
Barnes ... ..	... .. Collections	later date
Battersea	Rev. T. E. Williams	Rev. T. E. Williams
Battersea Park... ..	Rev. W. Thomas ...	Rev. H. Knee
Belle Isle ... ..	... .. Collections	later
Belvedere ... ..	... .. Collections	earlier date
Bermondsey, Drummond Road	Rev. C. Chambers ...	Rev. J. Davey
Bexley Heath	Rev. G. Smith ...	Rev. G. Smith
Bloomsbury Chapel	Rev. J. P. Chown ...	Rev. J. H. Shakespeare, M.A.
Bow	Rev. D. Davies (Swan- sea)	Rev. D. Davies
Brentford, Park Chapel ...	Rev. J. H. Blake ...	Rev. J. H. Blake
Brixton Hill	Rev. F. Tucker, B.A.	Rev. J. Douglas
Brixton, Wynne Road ...	Rev. J. Douglas ...	Rev. W. Barker
„ Gresham Ch....	Rev. J. F. Swift ...	Rev. J. F. Swift
„ Kenyon Chapel ...	Rev. W. B. Haynes	Rev. S. Cowdy, LL.D.
Brockley Road... ..	Rev. J. Penny ...	Rev. T. M. Morris
Bromley	Rev. A. Tessier ...	Rev. A. Tessier
Brompton, Onslow Chapel ...	Rev. E. Richard ...	Rev. W. J. Mayers
Brondesbury ... ..	... .. 12th April	Rev. T. J. Comber
Camberwell, Denmark Place...	Rev. T. J. Comber ...	Rev. F. Tucker, B.A.
„ Cottage Green ...	Rev. H. Trotman ...	Rev. T. E. Rawlings
„ Charles Street ...	Rev. T. J. Hazzard...	Rev. J. Bloomfield
Camden Road	Rev. W. J. Hender- son, B.A.	Rev. W. J. Hender- son, B.A.
Castle Street, Welsh Ch. ...	Rev. C. Davies ...	Rev. C. Davies
Catford Hill	Rev. D. Jones (Liver- pool)	Rev. A. Rollason
Chalk Farm, Berkeley Road...		
Child's Hill	Rev. J. W. Edwards	Rev. J. W. Edwards
Clapton, Downs Ch.	Rev. W. R. James ...	Rev. Jas. Owen
Clapham, Grafton Square ...	Rev. G. W. Hum- phreys, B.A.	Rev. T. Hanger
Commercial Street	Rev. H. Winsor ...	Rev. W. Burton
Chelsea, Lower Sloane Street	Rev. W. H. J. Page	Rev. C. Rignel
Crouch Hill	Rev. C. Rignel ...	Rev. S. Newnam
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Dalston Junction	Rev. A. Tilly	Rev. T. W. Medhurst
Dartford		

PLACES.	MORNING.	EVENING.
Deptford	Rev. J. Davey ...	Rev. D. Jones (Liverpool)
Dulwich, Lordship Lane ...	Rev. T. Perry	Rev. W. A. Hobbs
Ealing	Rev. A. Ferguson ...	Rev. A. Ferguson
East London Tabernacle ...	Rev. A. G. Brown ...	Rev. A. G. Brown
Eldon Street, Welsh Ch. ...		
Enfield ... ..	... .. Collections	in December
Edmonton	Rev. J. Seager ...	Rev. D. E. Evans
Erith	Rev. J. E. Martin ...	Rev. J. E. Martin
Esher	Rev. J. Drew ...	Rev. J. Drew
Forest Hill	Rev. E. Spurrier ...	Rev. E. Spurrier
Forest Gate, Woodgrange Ch.	Rev. A. James, B.A. ...	Rev. A. James, B.A.
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
„ Lewisham Road ...	Rev. H. C. Leonard, M.A.	Rev. J. H. Atkinson
Grove Road, Victoria Park ...	Rev. C. Gomm ...	Rev. G. D. Evans
Hackney, Mare Street ...	Rev. S. Newnam ...	Rev. A. Mursell
„ Hampden Ch. ...	Rev. T. E. Rawlings ...	Rev. G. Williams
Hammersmith, West End ...	... .. Collections	12th April
„ Avenue Road ...	Rev. W. Woods ...	Rev. W. Woods
Hampstead	Rev. E. Medley, B.A. ...	Rev. C. Jukes
Hanwell ... ..	... .. London Mission	this year
Harlington	Rev. G. L. Wyard ...	Rev. G. L. Wyard
Harrow-on-the-Hill	Rev. J. M. G. Owen	Rev. J. M. G. Owen
Hawley Road		
Hendon	Rev. G. D. Hooper ...	Rev. G. D. Hooper
Henrietta Street	Rev. W. T. Taylor ...	Rev. E. C. G. Rendell
Highbury Hill	Rev. S. Vincent ...	Rev. R. Glover
Highgate Road	Rev. W. J. Mayers ...	Rev. W. R. James
Highgate, Southwood Lane ...	Rev. A. Kirke ...	Rev. A. Kirke
Hornsey Rise	Rev. D. E. Evans ...	Rev. F. M. Smith
Hornsey, Campsbourne Ch. ...	Rev. B. Thomas ...	Rev. B. Thomas
Hounslow	Rev. E. B. Pearson ...	Rev. E. B. Pearson
Ilford ... ..	... .. Collections	in March
Islington, Cross Street ...	Rev. G. Turner ...	Rev. F. A. Jones
„ Salters Hall Ch. ...	Rev. T. W. Medhurst ...	Rev. G. P. Gould, M.A.
James Street	Rev. G. Chandler ...	Rev. G. Chandler
John Street	Rev. H. Wilkins ...	Rev. E. Medley, B.A.
„ Edgware Road ...	Rev. W. S. Chedburn	
Kilburn, Canterbury Road ...	Rev. J. Teall ...	Rev. J. Teall
Kingsgate Street Chapel ...	Rev. E. C. G. Rendell	Rev. B. Dickens
Kingston-on-Thames ...	... .. Collections	April 19th
Ladbroke Grove	Rev. G. Hill, M.A. ...	Rev. J. Lewitt
Lee	Rev. T. Foston ...	Rev. H. C. Leonard, M.A.
Leyton	Rev. B. Dickens ...	Rev. J. Seager
Leytonstone ... ..	... .. Collections	April 19th
Lower Norwood, Chatsworth Rd	Rev. F. Tucker, B.A. ...	Rev. J. P. Chown
Maze Pond Chapel	Rev. W. T. Rosevear ...	Rev. S. Vincent
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon ...	Rev. C. H. Spurgeon
Mitcham	Rev. T. Hanger ...	Rev. H. Trotman
Moor Street, Bloomsbury ...		Rev. T. J. Hazzard
New Barnet	Rev. J. Trafford, M.A. ...	Rev. J. Trafford, M.A.
New Malden	Rev. G. W. Wilkinson ...	Rev. G. W. Wilkinson
New Southgate	Rev. D. Gracey ...	Rev. D. Gracey

PLACES.	MORNING.	EVENING.
North Finchley	Rev. J. Lewitt ...	Rev. H. Wilkins
Norwood, Gipsy Road... ..	Rev. H. Knee ...	Rev. C. Chambers
Peckham, Park Road	Rev. D. Jones (of India)	Rev. G. Hill, M.A.
„ Rye Lane	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe
„ James Grove		
„ Barry Road		
„ Hatcham Chapel	Rev. T. J. Cole ...	Rev. C. Gomm
Penge	Rev. G. Samuel ...	Rev. G. Samuel
Pinner		
Plumstead, Conduit Road		
Poplar, Cotton Street... ..		
Putney, Werter Road... ..	Rev. J. W. Spear ...	Rev. Jas. Smith (of India)
„ Union Ch.	Rev. A. Mursell ...	Rev. R. A. Redford, LL.B.
Regent's Park	Rev. J. J. Brown ...	Rev. D. Jones (of India)
Regent Street, Lambeth		
Richmond		
Romford	Rev. A. Macdonald... ..	Rev. A. Macdonald
Romney Street, Westminster	Rev. G. Davies ...	Rev. J. W. Spear
Shooter's Hill Road	Rev. E. Morley ...	Rev. E. Morley
Shoreditch Tabernacle	Rev. J. Bloomfield... ..	Rev. R. Spurgeon
Spencer Place Ch.	Rev. E. L. Forster... ..	Rev. W. T. Henderson
Stockwell	Rev. W. Brock ...	Rev. J. G. Greenhough, M.A.
Stoke Newington—		
Devonshire Square Ch.	Rev. W. Whale ...	Rev. W. Whale
Bouverie Road	Rev. G. H. Malins... ..	Rev. G. H. Malins
Stratford Grove	Rev. T. E. Rawlings... ..	Rev. G. Williams
Streatham	Rev. T. H. Holyoak	Rev. T. H. Holyoak
Sutton	Rev. T. M. Morris ...	Rev. J. Penny
Tottenham	Rev. Jas. Owen ...	Rev. J. W. Todd, D.D.
„ West Green	Rev. F. A. Jones ...	Rev. G. Turner
Twickenham ... ..	... Collections	later in the year
Upper Holloway	Rev. R. Glover ...	Rev. T. J. Comber
Upper Norwood	Rev. S. A. Tipple ...	Rev. S. A. Tipple
Upper Tooting... ..	Rev. T. L. Edwards	Rev. T. L. Edwards
Upton Chapel ... ..	... Collections	12th April
Vernon Chapel... ..	Rev. R. Seddon, D.D.	Rev. C. B. Sawday
Victoria Ch., Wandsworth Rd.	Rev. J. H. Atkinson	Rev. W. T. Rosevear
Victoria Docks, Union Ch.	Rev. I. Near ...	Rev. I. Near
Waltham Abbey ... ..	... April 19	Rev. R. Spurgeon
Walthamstow, Wood Street ... ..	... London Mission	this year
„ Boundary Road ... ..	... Collections	later this year
Walworth Road	Rev. G. Short, B.A....	Rev. A. Tilly
Walworth, East Street		
Wandsworth, East Hill	Rev. G. D. Evans ...	Rev. G. W. Humphreys, B.A.
Westbourne Grove	Rev. Jas. Smith (of India)	Rev. R. Richard
Wimbledon ... ..	... Collection	later date
Woodberry Down	Rev. G. P. Gould, M.A.	Rev. W. H. Bentley
Wood Green	Rev. W. Barker ...	Rev. F. Trestrail, D.D.
Woolwich, Queen Street	Rev. R. E. Towler... ..	Rev. R. E. Towler
„ Charles Street	Rev. W. Burton ...	Rev. J. Wilson

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

Special Missionary Services will be held in the various Schools on the Anniversary Afternoon, 26th April, 1885.

Speakers have been appointed to all Schools replying to the Circular in time for print, and if those against the blank spaces will apply to the Secretary by the 8th April, speakers will, if possible, be sent.

The arrangements are not completed where marked*. Special Hymn-papers are sent gratis on written application to the Secretary.

NAME OF SCHOOL.	SPEAKER.
Abbey Road, St. John's Wood ...	Mr. Percy Comber.
Arthur Street, King's Cross	Mr. Tweddill.
Battersea, York Road	Mr. Way.
Berkeley Road, Chalk Farm	
Bloomsbury	Rev. H. E. Crudgington (Congo).
Borough Road	
Bow, East London Tabernacle	
„ High Street	
Brixton, Cornwall Road	
„ Wynne Road... ..	Mr. A. G. Barley.
„ Barrington Road	Mr. A. Dewdney.
Brockley Road, New Cross	Rev. J. B. Myers.
Brompton, Onslow Chapel	Rev. R. Richards.
Brondesbury (April 12)	Rev. T. J. Comber.
Camberwell, Arthur Street	Mr. J. H. Carlile.
„ Cottage Green	Mr. S. H. Brown.
„ Charles Street	Mr. A. Huntley.
„ Mansion House Square... ..	Rev. G. W. Linnecar.
„ Wyndham Road	Mr. G. Sutton.
Camden Road	Mr. H. M. Bompas, Q.C.
Charles Street, Goswell Road... ..	
Chelsea, Lower Sloane Street*	
Clapton Downs... ..	Rev. W. R. James.
Clapham, Grafton Square	
„ Solon Road	Mr. H. Graham.
Dalston Junction	
Denmark Place, Camberwell	Rev. T. J. Comber (Congo).
Drummond Road, Bermondsey	Rev. J. Davey (Bahamas).
Ebenezer, Rodney Road, Walworth... ..	Mr. H. Ross Phillips.
Edmonton	Mr. J. Samuels.
Enfield	
Finchley	Mr. T. Pavitt.
Forest Gate	Rev. J. H. French.
Hackney, Mare Street... ..	Rev. S. R. Aldridge, B.A.
„ Hampden Ch.*	
Hammersmith, West End (April 12)... ..	Rev. L. Tucker, M.A. (Calcutta).
Hampstead	
Henrietta Street, Brunswick Square... ..	
Highbury Hill	Rev. L. Tucker, M.A. (Calcutta).
Highgate Road... ..	Mr. F. E. Tucker.
„ Southwood Lane	Mr. H. W. Priestley.
Hornsey Rise	
Hornsey, Campsbourne Park... ..	
Islington, Cross Street... ..	Mr. W. Bishop.
„ Baxter Road, Salters' Hall	Rev. W. Carey, M.B. (Delhi).

NAME OF SCHOOL.	SPEAKER.
James Street, Old Street	Mr. J. Maclean.
John Street, Bedford Row	Rev. J. O. Fellowes.
" Edgware Road	
Kilburn, Queen's Park	
Kingsgate Street, Holborn	
Kensington, Hornton Street	
Ladbroke Grove, Notting Hill	Rev. D. Jones (of Agra).
Lewisham Road	
Leytonstone	Mr. J. Bonner.
Maze Pond, Old Kent Road	Rev. W. A. Hobbs.
Metropolitan Tabernacle	Mr. H. Potter and Mr. H. G. Gilbert.
Norwood	Mr. W. Hart.
Notting Hill, W., London Tabernacle	Rev. W. T. Moore, M.A.
Parnell Road, North Bow	
Peckham, Rye Lane	
" Norfolk Street	
" Park Road	Rev. W. A. Wills (Shanghai).
" South London Tabernacle	
Ponder's End	Rev. A. F. Cotton.
Poplar, Cotton Street	Mr. W. Blackshaw.
Regent's Park	Col. Griffin.
Regent Street, Lambeth	Mr. Ernest Ellis.
Shoreditch Tabernacle... ..	Rev. Robert Spurgeon (Barisal).
Stoke Newington, Devonshire Square	
" " Bouverie Road	
" " Church Street	
Stockwell, South Lambeth Road	
Stratford Grove... ..	Rev. G. Williams.
Streatham	Mr. W. Tresidder.
Tottenham, High Road	Rev. W. H. Bentley (Congo)
" West Green	Mr. Austin Meen.
Upper Holloway	Mr. J. E. Kirby.
Upton Ch., Lambeth Road (April 12)	Rev. J. Fuller (Cameroons).
Vauxhall, Upper Kennington Lane	
Vernon Chapel, King's Cross... ..	Mr. E. Jones.
Victoria Park, Grove Road	
Walworth Road	Rev. W. F. Price.
Walworth, East Street... ..	Mr. W. Potter.
Wandsworth Common... ..	Mr. Perkins.
Wandsworth, East Hill	Mr. J. G. Brown.
Wandsworth Road, Victoria Chapel... ..	Mr. A. Forsdike.
West Ham	
Westbourne Grove	Rev. Jas. Smith (Delhi).
Westminster, Romney Street... ..	Mr. F. Durban.
Whitechapel, Commercial Street	
Wood Green	
Woodbury Down	Mr. W. T. Ogden.

TUESDAY MORNING, APRIL 28TH,
ANNUAL MEMBERS' MEETING,
MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock, by THOMAS WHITE, Esq.,
of Avon Bank, Evesham.

☞ 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 28TH.

PUBLIC MISSIONARY SOIREE,

IN THE LARGE HALL, CANNON STREET HOTEL.

J. HAMPDEN FORDHAM, Esq., J.P., D.L., to preside.

Addresses will be delivered by the Revs. H. E. CRUDGINGTON, of the Congo Mission; DAVID DAVIES, of Regent's Park; GEORGE HAWKER, of Luton; W. R. JAMES, of Serampore (Bengal); and F. H. ROBERTS, of Glasgow.

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 29TH,

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

IN THE LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Speakers: Revs. W. R. JAMES, of Serampore; T. H. MARTIN, of Bradford,
and LEONARD TUCKER, M.A., of Serampore.

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

WEDNESDAY MORNING, APRIL 29TH.
ANNUAL MISSIONARY SERMON,
IN BLOOMSBURY CHAPEL.

Preacher: The Rev. PRINCIPAL FAIRBAIRN, D.D., LL.D., Airedale College,
Bradford.

Service to commence at Twelve o'clock.

WEDNESDAY EVENING, APRIL 29TH.
BIBLE TRANSLATION SOCIETY.
Annual Meeting at Bloomsbury Chapel at Half-past Six.

Chairman: E. B. UNDERHILL, Esq., LL.D.

Speakers: Revs. J. T. BRISCOE, London; W. R. JAMES, Serampore; J. G.
PIKE, Orissa; CHAS. WILLIAMS, Accrington.

THURSDAY EVENING, APRIL 30TH,
ANNUAL MISSIONARY MEETING,
EXETER HALL.

Chair to be taken at Six o'clock by JOSEPH HOARE, Esq., J.P., D.L.,
Hampstead.

Speakers: Revs. T. J. COMBER, of Stanley Pool, Central Africa; TIMOTHY
RICHARD, of Tai Yuen Fu, North China; J. H. SHAKESPEARE, M.A., of
Norwich; and others.

The London Baptist Choir Union will assist in the singing, and give a
Selection of Choruses.

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

FRIDAY EVENING, MAY 1ST.
THE YOUNG PEOPLE'S MISSIONARY MEETING,
EXETER HALL.

Chair to be taken at Six o'clock by JAMES BENHAM, Esq., of Bloomsbury.

Speakers: Revs. T. J. COMBER, Congo Mission; RICHARD GLOVER, President
of the Baptist Union; Dr. GREEN, Secretary, Religious Tract Society; DANIEL
JONES, North Indian Mission; and TIMOTHY RICHARD, North China Mission.

The London Baptist Choir Union will assist in the singing, and give a
Selection of Choruses.

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

BREAKFAST TO HENRY M. STANLEY, Esq.

In consequence of Mr. H. M. Stanley's absence in America, the Committee
are compelled to postpone the proposed Breakfast to THURSDAY, MAY 28th.

Further particulars will be announced hereafter.

Sydney A. Comber, M.B.C.M.

STORY OF A BRIEF MISSIONARY LIFE.

BY HIS BROTHER.

MANY young men are longing to be missionaries. It may be that the story of one who had this ardent desire, cherished it, and earnestly sought for its fulfilment; of the difficulties he overcame, and the way in which he qualified himself for mission work; and of his short but earnest missionary life, will stimulate and encourage those who desire to be missionaries to the heathen.

Sidney Comber was born at Camberwell on the 15th of June, 1857. After his mother's death, at seven years old, Sidney was placed under the care of an aunt in Aldenham, Herts, where he went to school. Merry and full of fun, daring and fearless, he became a great favourite with his schoolfellows, who admired his feats on the horizontal bar, and at most gymnastic exercises. He seems to have worked fairly well at school, and to have satisfied and pleased his father with the prizes he won. He left school at the age of twelve years, and, after helping his father for a short time in business, he went into a pawnbroker's shop to learn that business; and from his experience there he learnt much of human nature in a very pitiful and sorry aspect. He satisfied his employers by his ability and diligence, and won their personal esteem, they having followed his later career with much interest. While in business he developed a gift for sketching, specially designing; and when I was preparing, eight years ago, to start for Africa, Sidney unhesitatingly threw himself out of his situation so as to be able to assist me in my preparations. When asked, "But how will you live, Sid?" he replied, "Oh, I'll manage somehow." And so he did, getting in a set of pencils, colours, and some cardboard, and designing cards for jewellers' shops, which obtained a ready sale. This little incident shows his power of resource and self-reliance.

While in business at the pawnbroker's shop, behind counter, in warehouse, and in his little bedroom, the many holy influences of early home life and Sunday school began to concentrate upon his soul, and Sidney gave his heart and life to his Saviour. There was much of warm, sometimes impulsive affection in his disposition. His conversion and decision were distinct and marked, and were accompanied by much powerful feeling—great sorrow for sin, and yearning after Christ and the life of Christ's disciples. It was my joyful privilege to help him during this critical part of his life, and, as it were, to hold his hand as he passed along, from

“death unto life;” to pray with and write to him. When about sixteen years of age Sidney was baptized by Mr. Tarn (now of Cambridge) at Peckham Park-road.

Like myself, and probably influenced by my example, Sidney felt a strong desire to be a missionary to the heathen. We had both been placed at a disadvantage by having had but a scanty education and leaving school early; but Sidney had seen me pass the necessary portals of preparation one by one—venturing to take part in prayer-meeting, to attempt Sunday-school class work, to give an occasional address, to take evening classes, and give myself to special preparation for the work to which I felt called; and he too made a commencement in the same way, and I was able to pilot him a little, direct his course of reading—works calculated to develop and settle his character, give him general information, and stimulate his desire to live a life of purpose and usefulness—correct his French and Latin exercises, &c. He learnt everything very quickly, and showed great aptitude for assimilating knowledge, as one of his old fellow-students also testifies. He had a class of boys at Park-road, Peckham Sunday-school, and learnt to take a deep personal interest in these boys. He also frequently engaged in East-end lodging-house work—a work always congenial to his earnest spirit; he had learnt a great deal about the life of poor, forlorn, struggling humanity while at the pawnbroker’s shop, and understood the circumstances and disadvantages of the poor and outcast of society. The study, and experience of Christian work prepared him to offer himself for a theological course at one of our colleges, and he was accepted by Mr. Spurgeon for a two-years’ course at the Pastor’s College, which he entered at the age of twenty. He gave satisfaction to his tutors, and was much esteemed by them and by his fellow-students, and they saw in him a measure of force and originality, a deliberative, persevering spirit, and a frank candour; and he made some warm friendships. Leaving the Pastor’s College in 1879, and being but twenty-two, after careful deliberation he decided to study medicine, and was specially influenced by the Master’s sending forth of the twelve “to preach the gospel, and to heal the sick”—one of his favourite texts. Advised by many friends so to do, he resolved to try to get a full four years’ course at Edinburgh, and to obtain his diploma. The difficulties were enormous, and would have staggered most young men; for he had no money to pay his fees or personal expenses, and his father was not in a position to help him at all. He needed £80 a year for four years! How was he to get it? First he found there was a scholarship worth £20 a year connected with the Edinburgh Medical Mission. He competed with others for this, and was successful, thus getting a fourth of the sum needed. Admiring his pluck and perseverance, several friends, among whom may be mentioned

Mr. Alfred Henry Daynes, Mr. C. H. Spurgeon, Mr. Bruce (son-in-law to Dr. Livingstone), Mr. Smith, of Watford, and Mr. Mead, of Brockley, gave him monetary help, and he commenced his medical course at Edinburgh, feeling his missionary call confirmed by the opening of this great portal. While at Edinburgh he sought for the same kind of work he had had in the East-end of London, and found it at the Cowgate, where he tried to lead sinful wandering souls to Jesus. At Edinburgh, too, thinking about our work and difficulties of travelling on the Congo, he designed and made for us a portable canvas boat, with which he performed many an exploit on the Firth of Forth, as also on the Thames, going out for excursions of several days, living by day in his boat, and converting it into a tent by night, and bivouacking on the islands of the Thames with his younger brother, while longing, both, for the time when they should do the same on the Congo. The same ingenuity and constructive ability showed itself afterwards in the large and elaborate house he was building at Wathen Station, and which many said would be the finest house built of native material in our Mission.

Sidney passed all his examinations without failing at one, and sometimes in the first class, and, at last, taking his diploma of M.B.C.M., his course of preparation, so long, so careful and deliberative, was finished; and in the autumn of 1883, being then twenty-six years of age, he came out to join us on the Congo. San Salvador was to have been his sphere of work, where he was to have taken the place of our brother Dixon, and to have been Mr. Weeks' colleague. After a month or two, however, he was called down to the river to help us there, our brother Hartley having died and Ross being obliged to return.

Desirous to open direct communication between San Salvador and Bayneston, he succeeded in making a journey between these places, and came direct down to the river at our Bayneston station, passing through country previously unvisited by any European. His health in travelling was excellent, and his spirits exuberant and hopeful; and it was with great delight and thankfulness that, after five years' separation, we clasped hands on the banks of the Congo, as, seeing his flag and caravan in the distance, I crossed over at Manyanga, in the "Plymouth," to ferry him across. We had three happy months together, removed our Wathen station from Manyanga to Ngombe, among a most hopeful, promising, and intelligent race of people, and built temporary houses for ourselves and boys.

In two or three fevers we each nursed the other, and together we planned the details of the new station, its buildings and farms, the services in the towns, the special work among the boys, and the medical work. Helping him set everything going, seeing him comfortably housed, making splendid progress with the language, and gaining the confidence and love of the

people, I went back again to Stanley Pool, where Grenfell had been alone engaged in rebuilding the "Peace." Sidney was making rapid progress in every respect, had many boys under training, and was astonishing the Ngombe people by wonderful surgical operations under chloroform, and gaining influence and affection far and wide.

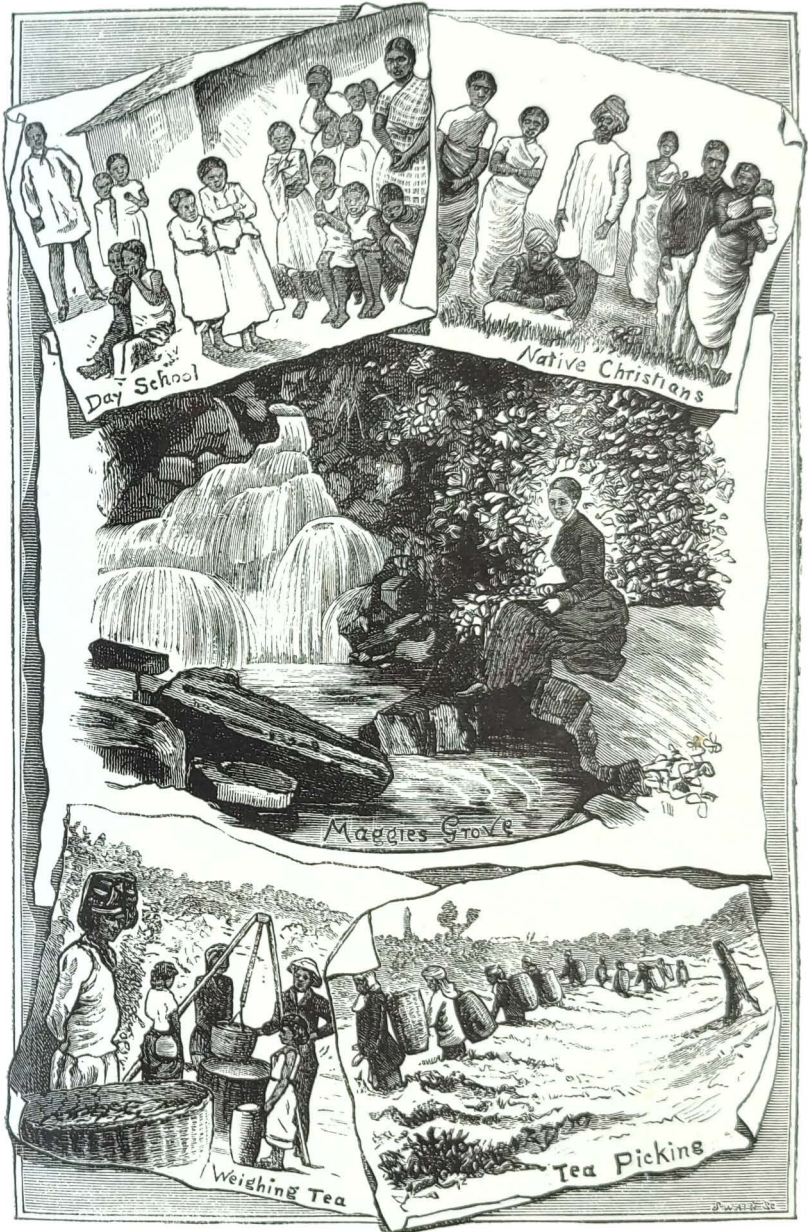
Our two brethren, Cruickshank and Darling, came up to Wathen, and the latter was chosen as his colleague, Mr. Cruickshank going up to Stanley Pool. As I passed down to the coast, on my way to England, I found the mission house nearly finished, the medical and school work hopeful and promising, and the health of both good. They were making plans for joint work for the future, and my brother expected that his life-work would be at Wathen. And so it was. But oh, what a short life work! In October I saw him, brave, hopeful, cheery, and full of love for his work. But on December 24th, his lonely companion, Darling, writes, "He passed away at 3 o'clock this afternoon." He has been called away home after one short year of work, although so splendidly qualified and after such careful preparation. The *how* and the *why* we can't tell. But we know One, in whose wisdom and love we can lovingly confide, and who once said to a perplexed disciple, "What I do thou knowest not now, but shalt know hereafter." For my brother "to live was Christ, and to die gain." But a dear sympathising friend writes, "When Paul said 'To die is gain,' I do not think he had his own personal welfare in view, but the interests of the Gospel, for which he was willing to lay down his life. I have no doubt that, through God's grace, your brother's death will prove to be gain in Paul's sense. Your brother's service on earth was brief, but God has other worlds than this, where His servants shall serve Him, with the added bliss that they shall see His face."

May my brother Sidney's death be gain to the Gospel, by his strong, earnest, bright example, leading many others to fill his place, and the places of the others who have fallen in the field on the Congo.

THOS. J. COMBER.

Pictures at Abbotsford, Ceylon.

THE REV. R. F. GUYTON and MISS THORN, of Delhi, recently paid a short visit to Ceylon, their broken health rendering a season of change and rest absolutely needful. During most of the time they were the guests of Mr. and Mrs. Alex. Fergusson of Abbotsford, whose deep and thoughtful interest in all that concerns the well-being of missionary workers is well known to all who visit Ceylon.



PICTURES AT ABBOTSFORD, CEYLON.

(From Photographs taken by the Rev. R. F. Guyton.)

[THE MISSIONARY HERALD,
APRIL 4, 1886.

Mr. Guyton has sent home several photographs and the following notes:—

THE DAY SCHOOL, CEYLON.

A day or two after our arrival, we went to see the school-house, which is but a few yards from the bungalow. We were delighted to see a most vigorous school, of some seventy or eighty scholars, of whom we counted sixty-four then present. This school is intended for the children of the coolies employed on the estate, and is thoroughly Christian. The Tamil schoolmaster is a Christian, as is also his wife. The children looked wonderfully well and happy, and sang with real life and heartiness. One hymn very much pleased us, and is a great favourite with them. It contains, in brief, the life of Christ, and was sung in responses, the elder children leading and the younger following. It had a singularly inspiriting effect, and often in the evening, as the children marched home to the coolie lines, they would break out into singing, and the effect was really wonderful. In a few years most of these will be scattered over the adjoining coast of Madras, from which their parents have come, and will carry with them some knowledge of the Redeemer's words and deeds.

THE NATIVE CHRISTIANS.

Some of the Christians on the estate were away when this photograph was taken. They are nearly all the fruit of Mr. Fergusson's earnest labours and prayers. They meet three times a week for public worship and preaching, and once or twice a week for united prayer. Besides these services, which are held in the Tamil language, an English service is usually held at the bungalow, at which a few who speak and understand English attend. It was most refreshing to our faith to see so much veritable mission work carried on. At no cost to any society a mission station has sprung up in Abbotsford, in which the work is as varied, the zeal as fervent, and the results as encouraging as in most regularly established missions. If Mr. Fergusson's example were followed by other Christian men in India and Ceylon, the need for specially appointed workers would soon cease, and other fields be more adequately supplied. That God may richly reward the loving service of His servant, will, I am sure, be the prayer of many.

MAGGIE'S GROVE.

This is a lovely spot on the estate, which was once the favourite

resort of Mrs. De St. Dalmas, and is now named after her. A tablet is erected, near her favourite seat, to her memory. In the picture of the lower falls, Mrs. Fergusson is seen seated on a boulder. In that of the upper falls, the ancient forest, the true jungle, is seen, which is rapidly disappearing throughout the cultivable area of the island, before the cultivation of tea and coffee.

TEA PICKING AND TEA WEIGHING.

These pictures speak for themselves. There are in all about 600 coolies employed on the estate; their "lines," as they are called, forming quite a village.

We can never enough express our indebtedness to Mr. and Mrs. Fergusson for their perfect hospitality and kindness to us. It was a visit to be for ever remembered.

Readers of the HERALD will doubtless remember Mrs. Fergusson as Miss Angus, daughter of our valued friends Dr. and Mrs. Angus, of Regent's Park College.

Latest Tidings from the Congo.

WE are thankful to report that recent intelligence from the brethren of the Congo Mission is all cheering.

Mr. Darling, writing from "Ngombe station, January 29th," reports:—

"My fever, which was most severe while it lasted, has happily long passed away. The blessing of God, the faithfulness of my San Salvador boys, and my carpenter, surely saved my life.

"My school work is very cheering and hopeful. I have an increase of six boys. Our Sunday services are also well attended. I am thankful to say I am much encouraged; indeed, I have too much work to do to permit of my being depressed or discouraged. I hope, my dear Mr. Baynes, you will soon be able to send out *more men* to replace those who have fallen.

"Do pray for us. How much we need your prayers: it is indeed impossible to conceive, much more to write."

Mr. Hughes, writing from "Underhill Station, February 3rd," also reports cheering progress in school work. He says:—

"Our Sunday services are most encouraging and refreshing. I speak in both Congo and English. Our school boys here have certainly a great taste for learning, and are bright fellows."

Mr. Donald Macmillan, dating from "Underhill Station, January 6th," gives the following interesting account of his voyage out, &c. :—

"I have now arrived at our first station in safety, for which I feel very grateful to my heavenly Father. I was to post a letter at Banana on my arrival, but there was no homeward mail.

"After a happy and prosperous voyage, though rather long, we arrived at Banana, on Saturday, 20th ult. During the voyage we had two services on board on Sundays. I trust the seed sown may bring forth good fruit. Besides these services, we had many opportunities of speaking to the passengers and crew. I have every reason to believe that one young man, a native of Lagos, who was taking his passage to Loango, was brought to know the Saviour. Unto Him be the praise. Souls are very precious in the sight of our Lord.

"Along the coast we had the pleasure of meeting with a number of our missionary brethren, who all showed us much Christian kindness. At Old Calabar we passed two nights in the mission house. There we met with our brother, Mr. Hay, from Cameroons, rather ill. He came there on Friday, 28th Nov., by the "Senegal," for a change. The doctor at Calabar thought he would get over his illness soon. I am glad to say that during the three days we were there he improved much. I expect by this time he is back in his work, at Cameroons. I spent one night at Banana, in the Dutch house, and two at Boma. I found the gentlemen of the Dutch house kind and obliging. I came up in one of the International Association steamers.

"On the evening of Wednesday, 24th ultimo, I arrived here. I found Mr. Hughes well ; he has been enjoying good health now for some time past. I was quite proud to find such a comfortable house at our first station. In the first place, the situation is splendid ; there is a fine view of Kongolo on the one hand, and of Vivi on the other. By the way, I could not help thinking that the station might well be called *Top-hill* now, instead of *Under-hill*.

"I have been giving the boys their lessons every day since I came. They are very obedient and attentive. I got up a short Congo vocabulary, of nearly 300 words, on board the s.s. *Corisco*, so, I am already able to say some little things to the boys in their own language. I long much to be able to speak to young and old of a Saviour's love, and of the full and free salvation which is offered to all through Him.

"If I am spared to learn the language of the people, I trust that all needed grace and guidance may be given me, that I may speak to the people in all faithfulness, and deal with them in the spirit of my Lord and Master. In this way alone will I be able to glorify Him who has called me to a work so noble and important."

Writing under a later date, February 9th, Mr. Macmillan reports :—

"I have been having complete health, and, as yet, have had no fever. I am thankful to say that I get on very well with everything here, and thank God for my being out here on the Congo."

We have also received a deeply-interesting letter from Mr. H. G. Whitely from Stanley Pool, the publication of which we are compelled to defer to a future number of the HERALD.

Christian Workers in Agra.

BY REV. DANIEL JONES.

(See *Frontispiece*.)

THIS picture of "an united band of Christian workers in Agra" is sadly interesting. It was taken about three months before I left Agra, and all were then well and in good spirits, with much of happy hope in reference to the future. God has been working in our circle since then, both here and in Agra, in His own wise way. And what we do not now know, we shall know hereafter. The first to be "called home" was dear Mrs. Potter (she sits to the right of Mr. Potter, who may be seen with a concertina in his hands in the photo). Little did we think then that her useful life would be such a short one. Her departure has been a loss to us that we cannot describe. She was dearly beloved by her co-workers, and by those among whom she laboured. To the left of Mr. Potter sits Miss Johnston (Mrs. Wilson), our Zanáná medical lady. We know not what to say in order to do justice to her and her work. Last year she treated 12,000 *patients*—at an average 1,000 per month! She had to attend to all these patients. She opened a dispensary for women and children, and a wonderful Christlike work it is. The Duchess of Connaught and Lady Ripon have kindly aided her efforts. *A volume* might easily be written about this most self-denying worker and her work. Just between her and Mrs. Potter sits "Nasevori," a native sister, one of the best we have, who works at the dispensary, reading and singing to the poor women who come. To the left of Mrs. Wilson sits Mrs. Peel, and a native sister, "Jane," and to the right of Mrs. Potter sits Mrs. Marwood and another native sister, "Minam." These are all constantly engaged in Zanáná work. About 250 pupils in Agra. Then there are our native brethren—Preachers, Hari Ram, Jacob, and Mandhar Dás; and school teachers, Reuben, Gabriel, and Thomas.

We have here also our dear brother Dr. Wilson and five of his boys, from the Missionary Medical Training Institute; and our brother John Paul, who often preaches to his fellow-countrymen, though not paid by the Mission for doing so. Our brother, Mr. Potter, has been cheered by the baptism of two converts in the river Jumna, some short time ago. And some months back they found a brother, whom they have appointed as pastor of the native church. He is partly supported by the brethren, but they are *very poor*, and we are greatly cheered at seeing this movement in the right direction. Two of the native brethren in the picture have gone home, "Reuben" and

“Keshari.” We shall miss several faces if we are spared to go back. How glad we should be if the time for returning had come. Our brother Potter is out “*in the district*,” and I wish I could be too. But the Lord had a purpose in bringing me home, if it were only to be near my dear wife and father, in their sorrow, which has also been my own. God is dealing graciously with us here, and also with our stricken ones in Agra, and we trust that we shall be more sanctified for His service when we again meet, and we hope for a great blessing on our work done for Him in the future.

DANIEL JONES.

Hymn by John Chamberlain.

MISS ISABEL ANGUS, of Delhi, writes :—“The following is a translation of one of our best known Hindi hymns, written, as I found after translating it, by John Chamberlain. It may give friends at home an idea of what our good vernacular hymns are like :—

Thy praise I sing, Lord Jesus.

1. Thou didst leave Thy heavenly home. To this poor, dark earth didst come
Sinful man to bless, and free.
2. God, in flesh came down to dwell, Wondrous thought ! what tongue can tell
Half its matchless mystery ?
3. While thou livedst here below, Many wonders didst Thou show,
And in each God's power reveal.
4. To the blind Thou gavest sight, To the cripple strength and might
Silent tongues Thou didst unseal.
5. Sickness fled before Thy word ; Death itself Thine order heard.
E'en the grave gave up its prey.
6. Those of spirits foul possess'd Found in Thee release and rest.
Demons owned Thy mighty sway.
7. As Thou blessedst them of yore, Bless us now, Lord, we implore,
Take away our every sin.
8. Sight, and speech and power give, Make our cold, dead hearts to live,
Come, O Lord, and reign within.
9. Stained by sin's dark spots are we, But Thy nature is a sea
—Fathomless—of purity.
10. Love Divine all love exceeds, Rich and strong for all our needs,
Jesus, Our Protector be !

Delhi.

ISABEL M. ANGUS.

Tidings from Khoodna.

THE following letter from Mr. Gogon Chunder Dutt has just been received :—

“DEAR MR. BAYNES,—

“You will be glad to hear that a promising young man, named Amluca Churun Ghose, embraced the Christian religion lately. He belonged to Kyastha caste, and connected with a very respectable family. He was led to believe in Christ by reading the Gospel of Matthew in Bengali. After he joined our Christian community his uncle came to take him back to his own village among his Hindoo friends, but all the unfair means he used to entice away the young man proved ineffectual. At last, his eldest brother, with other relatives, came here and brought an action against us for, as he said, falsifying his age, before the magistrate of this place. When I heard about the case I took him to the Civil surgeon of this place, who is also a Hindoo, and got a certificate to the effect that he is of proper age, on the production of which the case has been rejected by the magistrate, the young man is under our charge, and we are going to baptize him next Sunday with three other young men. We were very anxious about Amluca, many the good Lord deliver us from all troubles.

HEALING THE SICK.

“During the last month there were 200 patients who took medicine from us, and 95 per cent. have been cured. The fever, dysentery, and cholera cases were more than other cases. We have had access to the Zenanas when cholera and fever were raging fearfully, and

had splendid opportunity to preach the Gospel to men, women, and children. One of the best Hindoo boys of our Khoodna mission-school died of cholera. The father of this boy is a Hindoo, and when I used to visit the family the old man asked me to pray for him to Jesus, which I did, again and again, as long as the boy suffered. He got over the attack of cholera by taking homœopathic medicine, but, for want of proper nourishment and care, he was attacked a second time by the dreadful disease, and the second attack proved fatal. The father and the relatives, when forsaken by their best friends at the time of their trial, and found we were faithful friends to them till the last, and said publicly they could not but admit that the Christians are the children of God. Oh may we always receive strength to preach the Gospel by our lips as well as by our Christian lives!

LORD RIPON.

“In this week we have had a great meeting of the inhabitants of Khoodna in the front of the Government school-house, and I was elected by the Hindoos and Mohammedans as a chairman. The object of this meeting was to honour and show our grateful feelings towards the retiring Governor-General, Lord Ripon, for governing India to our entire satisfaction. You will be glad to learn that I was requested by the Hindoo friends to offer a special prayer and sing a Christian hymn. Our Christians sang

the hymn, with their musical instrument, after which I offered prayer. The hymn was the adaptation of the last hymn of the new English Baptist Hymn Book, and it was printed for the occasion by our typographical press. I write the account of this meeting to show our English friends that our Christian influence is increasing in the country, and that when we meet with our countrymen we take God and Christ with us.

THE SINGING BAND.

"Our unpaid Christian band of Shellabunya returned after a month of

preaching and singing Christian hymns to many Christians and non-Christians in this and the Barisaul district. I hope they have done well, and the Spirit of the Master was with them. When they were working in some of the Christian villages of Barisaul they were very kindly entertained by native Christian friends, who subscribed 10 rupees for their expenses. We should not despise the day of small things.

"I remain,

"Yours in the service of Christ,

"G. C. DUTT.

"Khoodna."

Help for the Congo Mission.

THE Rev. Daniel Wilshere, of Nassau, Bahamas, when sending £18 16s. 8d. for the Congo Mission, writes as follows:—

"MY DEAR MR. BAYNES,—I have thought it may be of use to speak of the way in which our Congo contributions are obtained, that it may encourage others. On one Sunday afternoon the Superintendent reads the HERALD and makes an appeal for 'our relatives in Africa.' In our little school here (140 children) we have very small children of very poor parents, yet THEY have raised above £8 this year, mostly in coppers. £1 13s. 7d. has been given at the missionary meetings, and at the teachers' meeting it was discussed what else could be done. One of the teachers said, 'Now we should like to have gone to help up the Congo; we can't go, it costs too much; but suppose we vote £3 of our money to educate some boy under Mr. Comber, whose name we will try and get; and do this every year till he is able to teach his own people about Jesus.' This was decided, and I send you £3 with this for this special purpose.

"Our way on my visits to the island is different. We put a plate on the table, and have five minute speeches, then sing, and during this the congregation come up and give their 'mites' as they say. It is all done without confusion, and very heartily.

"These gifts are out of great poverty, and I believe not a little of the Master's blessing will rest upon them.—I am, dear Brother, yours faithfully,

"A. H. Baynes, Esq."

"DANIEL WILSHERE.

Dr. Carey's Show Board.

BY THE REV. EDWARD DAKIN.

THERE is preserved in the Library of Regent's Park College, a most interesting memento of the patriarch of Indian missions: "the man who rose from a shoemaker's stool to a translator's desk," and who became one of the greatest missionaries the world has seen. The relic is a piece of the show-board of Dr. Wm. Carey, the lettering of which was written by the doctor himself, and was used in his little shop at Hackleton, Northamptonshire.

As it is hardly possible for all readers of the MISSIONARY HERALD to visit this missionary memento, it may be interesting to bring a woodcut of the original under their notice.

SECOND) (HAND
SHOES) (BOUGHT
AND) (

The letters, good block ones, were written in black on a white ground; all that remains now are: "Second hand shoes bought," and fragments of "and." Particulars written on vellum are now fixed to the board, which state that "the board was preserved by Wm. Manning, Mr. Carey's shop-mate, till his death, out of respect for Dr. Carey. It was procured from his widow by Joseph Ivimey, of London, August 22, 1815."

The doctor was accustomed to hang this little notice-board on the wall, just by the door of that little shop which the Rev. Thomas Scott designated **Dr. Carey's College**.

The Death of Thakour Dass.

THE following letter, just received from Mr. Potter, of Agra, reports the death of one of the most faithful veterans of our Indian Mission:—

“Agra,

“February 17th, 1885.

“MY DEAR MR. BAYNES,—On Friday morning last, 13th inst., our venerable preacher, Thakour Dass, was called to his rest and reward.

“He was baptized by Richard Williams of our mission as far back as the year 1843, and was at the time of his death nearly ninety years of age. His has been a long and honourable career. When the fiery trial of the Mutiny tested the faith of the native Christians in India, Thakour Dass remained true to his profession. To him has been given the honour of witnessing for Christ, not only in the village of Chitoura, where he was baptized, but in many of the villages of the Agra district. He now rests from his labours, and his works do follow him. For years past he has been too feeble for active service, yet he has ever been ready to testify for Christ to those who visited him in his home. The call—which has been long looked for—has at last come, and the old warrior has entered into rest. Thakour Dass

leaves behind him a grand memorial in a hymn which he composed, which has long been a favourite in North India. I subjoin a rough translation; it is difficult, however, to represent the beauty of the original.

“‘*Chorus.*

“‘O Jesus, we prostrate ourselves at Thy feet:

Do Thou reveal unto us Thy wondrous name.

1.

“‘The world is full of darkness, and the road we cannot see:

Our heart's darkness do Thou remove.

2.

“‘O, my soul, from the time of birth thou hast been asleep:

From this sleep of sin, O Lord, do Thou awake me.

3.

“‘O Christ, hear Thou the cry of us, poor sinners,
And release us from the bondage of sin.’

“Pray ye, therefore, the Lord of the harvest that He will send forth more labourers into His harvest.

“JAMES G. POTTER.

“Agra, India.”

The Cameroons and Victoria.

WE are thankful to report the safe arrival in England of Mr. Samuel Silvey, of Bethel Station, Cameroons.

The condition of Mr. Silvey's health rendered an immediate change absolutely imperative. Acting, therefore, upon the united judgment of his

colleagues, he left the Cameroons on the 19th of January, and reached Liverpool on the 5th of March, considerably improved in health by the voyage, although still far from strong.

At the last meeting of the Committee Mr. Silvey gave a painfully graphic account of the sad events that have recently transpired at Hickory and Bell Town, and of the condition of the Mission in the Cameroons at the date of his departure.

The unanimous judgment of the Committee with regard to the conduct of their missionary brethren on the West Coast all through these distressing circumstances is, that, under conditions of no ordinary difficulty, they have acted with rare discretion and prudence, and without giving even the least shadow of an excuse for the utterly untruthful assertions openly made in certain quarters that Baptist missionaries incited the Cameroons peoples to acts of insubordination and rebellion against the German authorities; the facts showing most conclusively that the earnest efforts of the missionaries have been constantly put forth to secure from the peoples of the Cameroons a perfectly frank recognition and acceptance of German rule and sovereignty.

In conjunction with Mr. Silvey, the Committee have given prolonged consideration to the present grave condition of the West Coast Mission.

The recently reported action of the British Government in ceding to the German Government the important stretch of sea-board, from the settlement of Victoria to the right bank of the Rio del Rey River (some eighty or one hundred miles of coast), and the whole of the interior, including the Cameroons Mountain, has—in the judgment of the Committee—added greatly to the difficulty of the situation, as by this arrangement the small British settlement of Victoria, wholly belonging to the Baptist Missionary Society, will be completely environed by German territory.

For the present, however, while negotiations are being conducted by the Society with Her Majesty's Government, it would be altogether premature and unwise to forecast the future. Our readers may rest well assured that this most important matter is receiving constant and careful consideration, and that no steps will be left neglected that, in the judgment of the Committee, may tend to promote the best interests of the Mission in this critical period of its history.

Very earnestly do we commend our brethren and sisters connected with the West Coast Mission to the prayers and sympathies of our readers, that Divine wisdom may be given them, and Divine strength made perfect in weakness.

Special Prayer for Missions.

WE earnestly commend the following subjects for special prayer—in private, in the family circle, and in our more public gatherings:—

BAPTIST MISSIONARY SOCIETY.

SPECIAL PRAYER FOR MISSIONS.

I.

THAT the Lord would enlighten all the Churches of Christ by the Holy Spirit to see that sending the Gospel to the Heathen is the GREAT WORK set before them by our Lord. (MARK xvi. 15.)

II.

THAT the Lord would move upon the hearts of Young Men and Women to give themselves for this glorious work. (MATT. ix. 38.)

III.

THAT Parents and others may put no hindrance in the way of those willing to go. (MATT. x. 37.)

IV.

THAT all who cannot go may pray, and give liberally of the means God has given them, that those willing to go may be sent. (PROV. iii. 9.)

BAPTIST MISSION HOUSE,
19, CASTLE STREET, HOLBORN, E.C.

April, 1885.

The above, printed upon small cards suitable for bed-room or sitting-room mantelpieces, may be obtained on application to Mr. A. H. Baynes, 19, Castle Street, Holborn, E.C.

The Close of the Financial Year.

IN consequence of Easter week falling early this month, the Committee have decided to keep open the books of the Society until **Wednesday, April the 8th.**

Very earnestly would we appeal to our friends and supporters to send us all the help they can **on or before that date.**

The important extensions that have recently taken place in China, Africa, and India have involved the Society in heavy additional expenditure.

It will be a sore trial to close the accounts with a **debt**, but unless large and numerous gifts come in between now and the 11th inst., this will be inevitable.

Surely, at this important juncture all our friends will feel thankfully impelled to come to our help, and provide the needful funds for yet more actively prosecuting the grand and noble enterprise of sending into "the regions beyond" the glad tidings of Life and Light.

In the remembrance of God's special blessing on the efforts of the past year, and of the many and clear indications He is giving us at present that He has yet larger blessings in store, will not all our churches feel solemnly pledged to prosecute this blessed work, with yet more earnest prayers, deepened sympathy, and larger gifts.

Can we? dare we? turn a deaf ear to the call of the Lord of the Harvest and the anguishing cry of the millions of heathendom. The fields are already white unto harvest, and everything invites us to more complete and thorough consecration. "Speak unto the children of Israel that they GO FORWARD," for "there is much land still to be possessed."

The Lord Loveth a Cheerful Giver.

A "Manchester Working Man," per the Rev. C. S. Macalpine, M.A., B.D., sends a gold chain for the *Congo Mission*; the Rev. Wm. Green, of Melbourne, near Derby, forwards from P. R. two seals and a ring for the same object. "A Working Man and his friends," Dumfries, send £5 for China, £5 for Congo, and £2 2s. for General Fund, similar help having been rendered for many years past. "Servants at Muskegon, Beckenham," send 6s. for the Congo Mission.

A lady "near Newport, Mon.," writes :—

"With much pleasure and gratitude, I beg to send you a post office order for £2 14s., the sale of marmalade which I have made and sold for the cause which is very near and dear to my heart, our beloved Congo Mission. I wish it were much more, I assure you, my dear Sir; I feel it an honour and privilege to share, as I am able (though it is little), in such a blessed and divine undertaking, which will, by and by, be the wonder and admiration of men and angels. We have God's glorious, great and precious promises all on our side. May our Lord Jesus Christ graciously bless and uphold and manifest Himself greatly to His dear servants who are so bravely labouring for Him in Africa."

"E. G.," Clifton, sends a very portable homœopathic medicine chest, "fitted with the best tinctures," with best wishes for their useful service. "A Cripple Girl from Seven Dials," sends some of her lace work, "all she has for the Congo Mission, for which she constantly prays, and about which she so delights to read." "The MISSIONARY HERALD," she writes, "is, next to my Bible, my richest treat; and I long earnestly for the first of the month, so that I may see a fresh number."

"An Orphan Girl," who has no money, and only earns just enough to keep her alive, sends a ring that her Mother gave her just before her death, but which she feels "sure her Mother would like sold for God's work on the Congo."

For the following generous and welcome gifts we also are deeply grateful :—Mr. Howard Bowser, Glasgow, £250; John Barran, M.P., £150; Mr. Thomas White, Evesham, £100; Mrs. Thomas White, Evesham, £100; Mr. W. Johnson, Fulbourn, £100; A Friend, for *Congo Mission*, £100; Mr. T. M. Thomson, Toronto (£50 each for India and Africa), £100; Matthew vi. 1-4, half-yearly subscription for support of *Congo Mission*, £60; Mr. Joseph Eccles, £60; Dr. and Mrs. Slack, £30; In Memory of J. M. E., £25; Mr. Robert Pullar, £25; Mr. W. Haworth, for *Italian Mission*, £25; Anonymous, £20; In Loving Memory, for *Congo*, £20; Mr. and Mrs. P. H. Luntley, £10; Mr. F. Gardiner, for *Congo*, £10; Mr. G. E. Brock, £10; R. C., for *Congo*, £10; Mr. D. Lewis, £10; Mr. B. J. Greenwood, £10; M. G. £5 (for *Congo*), £10.

Recent Intelligence.

We are thankful to announce the safe arrival in England, after an absence of fifteen years, of the Rev. Timothy and Mrs. Richard, from North China, and also of Mr. Weeks, from San Salvador, Congo River.

On the evening of March 3rd, a deeply interesting valedictory meeting was held in Myrtle Street chapel, Liverpool, under the presidency of the Rev. H. Stowell Brown, in connection with the departure of the Rev. A. Cowe, for the Congo Mission. Messrs. Lockhart, Sidney Bowser, B.A., R. Richards, A. Cowe, Alfred H. Baynes, and others, took part in the service.

Mr. Cowe left Liverpool the next morning in the African Mail steamer *Corisco*, for Banana, Congo river.

Mrs. Lyall, widow of the late Rev. A. Lyall of the Cameróons, left also in the same ship, to take up Medical Mission work at Old Calabar, in association with the United Presbyterian Mission at Duke Town.

We earnestly commend these friends to the prayers of the Churches.

At the last meeting of the Committee Mr. David Charters of Glasgow was appointed to the special post of Missionary Engineer for the s.s. *Peace*, in accordance with the conditions reported in the MISSIONARY HERALD for February last. Mr. Charters is a member of the Adelaide Place church, and is much beloved and esteemed for his character and work. He will leave Liverpool for the Congo in the African Mail steamer *Landana* on Wednesday, April 1st, in company with Mr. Cottingham, of Sleaford.

The Committee have also accepted for Congo Mission work Mr. Philip Davies, B.A., of Regent's Park College. Mr. Davies will leave for Africa on the conclusion of his college course at the end of June next.

Mr. Michael Richards of Forest Gate has also been accepted by the Committee for Congo Mission work. Mr. Richards, however, will have a course of a few months' special training before leaving England for his sphere of labour.

Mr. R. H. Tregellus, of Regent's Park College, has been accepted for Mission work in India, and anticipates leaving for his new sphere early in the ensuing autumn.

The Rev. W. S. Mitchell, who for the last two years has been the acting pastor of the English Baptist Church at Dinapore, N.W.P., has been accepted as a Missionary of the Society, and designated for work in the Patna and Bankipore district.

The Rev. Isaac Allen, M.A., who was compelled to leave India in pursuance of peremptory medical advice, has safely reached England somewhat the better for the voyage home, but still in a very precarious condition of health.

At the last meeting of the Committee it was resolved that cordial thanks be given to Mr. Longland, of Northampton, for the presentation of an original oil painting of Dr. Carey, formerly the property of Mr. Sutcliff.

We understand that photographic copies of this painting may be procured from the Rev. J. Allen, B.A., the Baptist minister at Olney, Bucks, the profits on the sales being devoted to the reduction of the Olney Chapel debt.

Friends of the Congo Mission will be glad to hear they can procure excellent photographs of the Rev. T. J. Comber—cabinet, panel, or carte de visite—on very reasonable terms, from Mr. A. Gould, Glen View, Bournemouth.

A Glasgow Baptist minister writes:—

“‘Gather up the Fragments.’”

“About ten months ago a sermon was preached in Glasgow from the above text. A young Christian woman, teaching in a blind institution for poor women, heard it. On returning to the institution she mentioned the sermon to the women and girls—not many—under her charge, and proposed, with the hearty consent of all, to husband money-fragments for foreign missions. The poor women and girls, with an enthusiasm to shame many ‘up higher,’ began dropping into boxes their farthings in the name of Christ and the heathen. The ten months have just passed, the boxes have been opened, the fragments counted, and £6 have been handed us for China, with hearty ‘God speeds,’ and with hope of more farthings to follow. The writer, in thanking this handful of poor women, was much touched with the tender heartiness which accompanied the giving; and when asked if they felt themselves the poorer for giving, a number spoke out, ‘Oh! no.’ How many Baptist families in Great Britain do *not* ‘gather up the fragments?’ If the thousands did—men, women, and *children*—what a royal sum in twelve months would be gathered to ‘buy bread’ for heathen millions, the subjects of the Saviour’s sympathies. How grateful we shall be if this note stirs Christ-like attention to the ‘fragments’ hitherto *lost*. Parents, talk this matter into the hearts of your children, and induce them to procure missionary boxes for their coppers and farthings. Try for one year.”

Mrs. Kerry, of Calcutta, writes, under date of February 10th:—

“MY DEAR MR. BAYNES,—By the s.s. *Goorkha* I received a box of presents for distribution amongst my scholars, also a parcel of clothing and dolls from Unthanks Road, Norwich.

“As the latter had been previously announced by a letter from Mrs. T. A. Wheeler, I have written to thank her and the friends for it. But I have no means of knowing to whom I am indebted for the box of beautiful dolls and toys. Will you kindly publish in the HERALD that I thank the kind donors very much.

“The box came very opportunely, for I had been obliged to postpone my reward day until the beginning of a new school year because I had nothing to give, and had borrowed from more fortunate friends. Now I have an ample supply, and can help others.

“Miss Harriss, now associated with me, unites in thanks.”

The following suggestion from Bath is from a warm-hearted friend of the Society:—

“DEAR MR. BAYNES,—Can something be done at the forthcoming meeting to permanently and greatly increase the income of our Missionary Society? It

surely is a reproach to Christians that, 1,800 years after our Lord gave us the command to Go, in China there is only ONE missionary to every million of people, and in Africa one missionary to two and a half millions! And yet we profess to be His obedient followers.

“Instead of ANNUAL collections only may we not have *quarterly*? As to individual Christians, so to churches, is the word given, ‘Seek ye FIRST the Kingdom.’”

“N. D. Y.”

The Rev. T. R. Edwards of Serampore makes the following appeal. We trust some friend may be led to respond to his request:—

“During this cold season I have been very little in the station. Most of the three months I have spent in itinerating. I visited many places seldom or never visited by Missionaries, and everywhere found a ready sale for scriptures and a great curiosity on part of the people to hear our words.

“I shall be soon sending some particulars of these journeys to you with photographs when I can get them ready.

“I should like, dear Mr. Baynes, if some kind friend of our Mission would make me a present of a really good magic lantern. I have been kept from asking for one up to the present by a fear of asking too much. However, I feel sure there are many who would be only too glad to send me one if they knew it was needed and would do real good.

“You can hardly conceive how useful a lantern would be in a large town like Serampore, with such a fine college to exhibit it in.

“I would, however, like to have a really good one, with a good collection of slides on scripture subjects. Some slides, too, on scientific subjects would be of great service to both the native theological students in the college, and the Christian boys in the boarding school.”

While calling the special attention of our readers to the announcements of our approaching anniversary services, as set forth in the opening pages of this number of the HERALD, 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.

Good tidings have reached the Mission House of the health and welfare of the missionaries on board the *Glean Avon* and the *El Dorado*—steamers proceeding respectively to China and India.

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

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

Mrs. W. R. Rickett, of the Limes, Upper Clapton, the Treasurer of the China Medical Mission Fund, will be glad to receive any contributions that friends may have in hand, in response to the special appeal of the Rev. A. G. Jones, at the earliest date practicable.

Friends are requested to make remittances to the General Secretary, Alfred Henry Baynes, 19, Castle Street, Holborn, London, E.C., by cheques, drafts, post office orders, or postal orders, and *not by postage stamps*, as frequently letters containing postage stamps go astray.

Contributions

From 16th February to 15th March, 1885.

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.				
Anonymous	20	0	0	Irish, Mr T. 2 2 0
Badcock, Miss C.	1	0	0	Lawrence, Mr T. C. 1 1 0
Barran, Mr J., M.P.,				Lewis, Mrs F. 0 10 6
Special.....	150	0	0	Lincoln, Mr H., jun. 2 0 0
Baynham, Mrs S. J.,				Luntley, Mr and Mrs
for Congo	0	10	0	P. H. 10 0 0
Do., for India	0	10	0	Livett, Mrs T. M. 2 0 0
Do., for Mr Wall ...	0	10	0	Marsh, Mr J. J. 0 10 0
Beeby, Mrs	2	2	0	Martin, Mr F. 1 1 0
Bailey, Mr G. T., M.D.	1	0	0	Milligan, Mrs E. J. 1 0 0
Do., for Congo.....	1	0	0	Mayo, Rev W. 0 10 0
Bigwood, Miss	2	2	0	Matthew vi. 1-4, for
Biborough, Mrs	2	0	0	Support of Congo
Billing, Mr J., Guild-				Missionary
ford	3	0	0	M. G. 60 0 0
Bligh, Mr S. (1s. per				Do., for Congo
week)	2	12	0	Mills, Mr F., Dor-
Bligh, Miss P. A.	1	0	0	chester
Bult, Mr A.	1	0	0	Pierce, Mr J. J. 4 3 6
Burl, Mr E. Hitchin				Poole, Miss
Burton, Mr S. B.	100	0	0	Do., for Congo..... 0 13 0
Cowdy, Rev S. L.L.D.	0	10	0	Do., for Naples and
Craighead, Mr D.	1	0	0	China
Duncan, Mr James,				Pratt, Mr R., Wick-
Aughnachlog.....	0	10	0	enden
David, Mr E.	1	0	0	Pratten, Rev B. P. ... 1 1 0
Edmond, Mrs E.,				Do., for Congo..... 2 0 0
Edinburgh	1	0	0	Pullar, Mr R. 25 0 0
Edwards, Mr and Mrs				Reynolds, Mrs C. 4 0 0
E. M.	2	2	0	Rowe, Rev W. K. 0 10 6
Edwards, Masters E.				S. T. 1 1 0
W. and E. C.	1	1	0	Do., for Africa
E. M.	1	0	0	Scott, Mr J. D. 1 1 0
Fletcher, Mr W.,				Greenock
Barnstaple	5	5	0	Steer, Mr N. 3 0 0
Do., for W & O	2	2	0	Slack, Dr and Mrs ... 30 0 0
Gibson, Mr G. S.	2	2	0	Small, Rev G., M.A.,
Greet and Smith,				for India
Misses	1	5	0	Do., for China..... 0 10 0
Griggs, Mr B., Reigate				Do., for Africa
Holland, Mr and Mrs				Do., for Japan
F. W.	2	0	0	Symbbins, Rev Isaac
Hazledine, Mr S.	1	1	0	Symington, Mr J.,
Haynes, Messrs R.				Belfast (2 years) ... 2 0 0
and S.	0	12	0	Tritton, Mr J. 12 10 0
Imeary, Mrs S.	2	0	0	Watkins, Mr B. 4 4 0
				Watson, Mrs, Hers-
				frith..... 0 10 0
				West, Mrs Jno., Clif-
				ton
				Welch, Mrs Kemp ... 1 1 0
				Whitchurch, Miss G. B. 2 10 0
				Wilkinson, Mrs,
				Sabden
				Wood, Mr Jno., New-
				castle
				Under 10s. 0 15 0
				DONATIONS.
				A Friend for Congo... 100 0 0
				Another Friend,
				Brighton, per Mrs.
				Beetham, for Congo 1 0 0
				A Working Man and
				Friend, Dumfries 2 2 0
				Do., for Congo..... 5 0 0
				Do., for China..... 3 0 0
				Baker, Miss (Box) ... 0 10 0
				Barnaby, Mr M. L.
				(Box)
				Bible Translation
				Society for T..... 125 0 0
				Brace, Mr T. and
				Miss, for W & O ... 0 15 0
				Brook, Mr G. E. 10 0 0
				Butt, Mrs, for Congo 0 10 6
				Cope, Mr Jos. Spark-
				brook
				Dafforne, Mr J. J., ... 2 0 0
				Dafforne, Mrs J., ... 5 0 0
				Box for Congo..... 0 14 3
				Gardiner, Mr F., for
				Congo
				Griffiths, Mr J. P.,
				Eccles
				Henderson, Rev. W.
				T., and Family
				Sunday Morning
				Offering, for Congo 1 4 3
				Hinton, Miss E., for
				Camel at Agra..... 1 0 0
				In Memory of J. M. E. 25 0 0
				In loving Memory,
				for Congo
				Johannes

Johnson, Mr W.	100	0	0
Joyce, Mr, Sale of Waste Paper, for Congo	0	10	0
Lewis, Mr Jno, Aberdare, for Italy	1	0	0
Martin, Miss, Regent's Park, for Mr Cowe's Ambulance Basket	1	10	0
G., for Ambulance Baskets for Mr G. Cameron, San Salvador	1	10	0
"Memory and Hope," per Rev Dr MacLaren, for Distribution of Scriptures in India	100	0	0
Do., do., China	60	0	0
Do., do., Africa	20	0	0
Do., do., Italy	20	0	0
Mayo, E., Card for NP R. C., for Congo	10	0	0
Roberts, Mr R. J., for Port of Spain Chapel Building Fund Sale of Marmalade for Congo	2	14	0
Thomson, Mr Thos. Do., for Congo	50	0	0
Do., for India	50	0	0
Thomson, Mrs T. W., (Box)	0	13	6
"Trophimus"	0	12	6
White, Mr Thos.	100	0	0
White, Mrs Thos.	100	0	0
Under 10s.	0	6	0
Do., for Congo	1	5	0

LEGACIES.

Hindle, the late Mr Robinson, of Haslingden, per Mr J. F. Hindle	270	0	0
Do., for W & O	270	0	0

LONDON AND MIDDLESEX.

Bloumsbury, for W & O	13	10	11
Do., for Congo	5	0	0
Do., S.S., for Mr R. F. Guyton, Delhi	5	0	0
Barry Road Congregational Ch., for Congo	4	6	2
Camberwell, Denmark Place Ch.	10	2	1
Do., for China (Special)	4	10	0
Do., Cottage Green for W & O	1	1	0
Do., Mansion House Ch.	0	8	0
Enfield	24	3	6
Do., for W & O	2	3	5
Do., Tabernacle Sun-school for NP	2	0	9
Forest Gate, Wood Green Ch., for W & O	3	3	0
Do., Sunday-school Hackney, Hampden Ch.	1	17	10
Do., for W & O	2	2	0
Hammersmith, West End Ch.	0	15	0
Harrow	5	17	0
Highgate, Southwood Lane, for W & O	1	1	0
Highbury Hill, for Congo	2	0	0
Hounslow	3	0	0
	4	5	9

Kensington, Tabernacle Sun-school	5	5	0
Notting Hill, Lad-broke Grove	60	13	2
North Finchley	10	0	0
Do., for W & O	2	4	1
Do., for NP	3	9	3
Peckham, Rye Lane Do., Park Road	1	10	6
Do., James Grove, for W & O	8	9	0
Stratford Grove Sunday-school	1	10	6
West Green Sunday-school, for NP	9	14	1
	1	8	1

BEDFORDSHIRE.

Ampthill	4	15	0
Bedford, Mill Street Do., for W & O	10	0	0
	2	17	6
Ridgmount	3	19	6
Do., for W & O	1	0	0
Do., for NP	1	10	0
Riseley	0	11	6
Sandy	12	5	4
Do., for W & O	1	0	0
Do., for Congo	5	0	0

BERKSHIRE.

Fifield Mission	5	2	8
Maidenhead	1	5	0
Newbury	40	0	0
Reading, King's Rd. Do., for W & O	84	0	4
Do., for Congo	15	7	3
Wallington, for NP	4	2	5
	3	3	0

BUCKINGHAMSHIRE.

Bierton	0	11	0
Fenny Stratford	3	10	6
Great Hill, for NP	2	1	6
Gold Missenden	5	15	2
Do., for W & O	0	12	1
Do., for NP	2	13	0
Little Kingshill	1	17	6
Do., for W & O	0	5	0
Do., for NP	1	8	0
Stony Stratford, for W & O	1	0	0
Do., for NP	1	15	0

CAMBRIDGESHIRE.

Cambridge, Zion, Ch. Sunday-school for NP	1	7	7
Isleham, Pound Lane Do., for NP	5	10	3
	1	8	1
Prickwillow, for W & O	0	5	0
Do., for NP	0	17	6
Swavesey, for W & O	0	12	6

CHESHIRE.

Birkenhead, Welsh Ch., for NP	3	4	3
Chester, Hamilton Place	3	5	0
Do., Grosvenor Pk. Sunday-school	6	10	0
Little Leigh	18	11	2
Do., for W & O	1	0	0
Northwich	3	5	0
Onston	22	16	0
Sutton Weaver	17	10	6

CUMBERLAND.

Workington	3	0	0
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DEVON.

Budleigh Salterton for NP	0	8	0
Cullumpton	1	11	10
Do., for W & O	0	10	0
Do., for NP	2	14	2
Hfracombe	5	5	0
Do., for Congo	4	4	0
Kilminster, for NP	1	0	4
Tiverton	23	10	4
Do., for W & O	2	2	0
Do., for Congo	1	0	0

DORSETSHIRE.

Buckland, Newton ...	2	11	4
Do., for W & O	0	8	6
Do., for NP	1	11	3

DURHAM.

Stockton, Wellington Street, for W & O	1	0	0
Do., for NP	1	12	0
Witton Park S. Sch.	1	13	0

ESSEX.

Ashdon	5	9	6
Burnham, for NP ...	0	12	3
Colchester	16	4	0
Do., for W & O	1	16	0
Langham	23	0	1
Do., for W & O	3	9	0
Maldon, Crown Lane	3	17	9
Saffron Walden	37	9	0
Do., for W & O	2	0	0
Victoria Docks, Union Ch., for W & O	1	1	0

GLOUCESTERSHIRE.

Cirencester, for NP	4	2	6
Cheltenham, Salem Ch.	15	0	0
Eastington, Nupend Ch., for NP	2	2	0
Fairford, for W & O	1	0	0
Gloucester	4	13	3
Do., for Africa	4	0	0
Do., for NP	8	0	0
Do., for Jesore	5	0	0
Hillsley, for W & O	1	5	9
Longhope, for W & O	0	11	0
Do., for Mr Fuller's work	4	19	7
Naunton and Guiting for W & O	1	0	0
Woodchester, for W & O	0	18	1

HAMPSHIRE.

Ashley	5	10	6
Do., NP	4	15	8
Emsworth	3	7	4
Lymington	17	1	3
Do., for W & O	1	10	0
Milford	2	1	9
Over Wallop	7	2	9
Do., for W & O	0	13	8
Do., for NP	2	8	8
Sway	1	9	6
Westbourne	19	18	2
Do., for Congo	6	1	10
Winchester, City Rd.	5	10	8
Do., for W & O	0	10	0
Do., for NP	0	7	9

ISLE OF WIGHT.

Sandown, for NP ...	0	10	6
West Cowes	11	17	8
Do., for W & O	0	10	0

HEREFORDSHIRE.

Fownhope	6	9	7
Do., for <i>W & O</i>	0	16	0
Do., for <i>NP</i>	2	6	5
Do., for <i>Mr Price</i> , Dinapore	5	0	0
Hereford	87	11	10
Do., for <i>W & O</i>	8	10	6
Do., for <i>NP</i>	5	10	8
Ledbury	3	15	7
Leominster	4	11	7
Do., for <i>W & O</i>	0	10	0
Do., for <i>Camel, Agra</i>	0	7	2

HERTFORDSHIRE.

Breachwood Green, for <i>W & O</i>	0	10	6
Ware	2	15	0

HUNTINGDONSHIRE.

Hall Weston, for <i>W & O</i>	0	6	8
Do., for <i>NP</i>	0	5	10
Hunts, on account, per Mr R.A. Reaney, Treasurer	46	5	0
Gogmanchester, for <i>W & O</i> (moiety) ...	0	7	0

KENT.

Catford Hill Sunday School, for <i>NP</i>	0	10	6			
Crayford	1	3	0			
Dover, Salem Ch., for <i>NP</i>	5	5	1			
Eynsford	5	10	0			
Maidstone, Bethel S.S. Do., do., for <i>NP</i> ...	2	4	6	4	15	6
New Brompton, for <i>NP</i>	0	7	0			
Ramsgate, Cavendish Ch., for <i>W & O</i>	1	10	0			
Do., Ellington Ch. ...	30	19	5			
Sandhurst	13	3	1			
Do., for <i>W & O</i>	2	15	0			
Do., for <i>NP</i>	2	18	0			
Sheerness, for <i>W & O</i>	1	0	0			
Smarden	4	2	6			

LANCASHIRE.

Acerington, for <i>Italy</i>	25	0	0			
Astley Bridge	14	15	0			
Ashton-on-Ribble ...	79	1	5			
Do., for <i>W & O</i>	2	15	7			
Baou, Irwell Ter- race, for <i>W & O</i> ...	1	0	0			
Do., for <i>NP</i>	3	1	4			
Do., Ebenezer Ch., for <i>W & O</i>	3	12	0			
Blackpool Sun.-sch. ...	6	10	0			
Coniston, for <i>W & O</i>	0	2	6			
Do., for <i>NP</i>	1	4	0			
Liverpool, Auxiliary on account, per Mr Winchester, Treasurer	300	0	0			
Do., Pembroke Ch., for <i>W & O</i>	6	13	3			
Do., Richmond Ch. ...	33	10	7			
Do., do., for <i>Congo</i>	1	0	6			
Do., do., Sun.-sch. ...	20	0	0			
Do., Everton, Welsh Ch., for <i>NP</i>	0	2	0			
Lumb, for <i>W & O</i>	1	10	1			
Mills Hill, for <i>NP</i> ...	1	2	2			
Oldham, Ring Street Do., for <i>W & O</i>	24	9	0	5	0	4
Do., for <i>NP</i>	2	1	5			
Do., Hollinwood ...	2	1	5			
Widnes	2	15	6			

LEICESTERSHIRE.

Arnsby, for <i>W & O</i> ...	1	5	0
Husbands Bosworth ..	6	4	3
Leicester, Belvoir St. ...	44	11	0
Do., for <i>Congo</i>	12	0	0
Do., Harvey Lane Sunday-school	8	3	11
Do., Belgrave Road	2	14	0
Do., Abbey Gate Sunday-school	3	0	7
Melton Mowbray	7	6	7
Sutton and Cosby ...	3	0	0

LINCOLNSHIRE.

Grantham	4	14	0
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NORFOLK.

Necton	1	2	0
Norfolk, on account, per Mr. J. J. Col- mer, M.P., Treas- urer	89	11	3
Swaffham, for <i>W & O</i> ..	3	0	0
Do., Castleacre, for do.	0	10	0
Do., Sporre, for do. ...	0	5	0
Yarmouth	23	19	0

NORTHAMPTONSHIRE.

Blisworth, for <i>W & O</i> ..	1	15	0
Do., for <i>NP</i>	1	2	8
Burton Latimer, for <i>W & O</i>	1	0	0
Earls Barton	5	14	0
Guilsborough	4	14	11
Do., for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	2	15	1
Harpole, for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	0	15	2
Ravensthorpe, for <i>W & O</i>	0	5	0
Do., for <i>Conco</i>	0	15	0
Weston-by-Weedon, for <i>W & O</i>	0	10	6
Wollaston, for <i>NP</i> ...	0	3	0

NORTHUMBRELAND.

Newcastle, Bewick Street, &c.	117	12	0
Do., for <i>NP</i>	9	16	1

NOTTINGHAMSHIRE.

Nottingham, Derby Road	0	5	0
Do., Juv. Assoc. ...	10	12	10
Do., George St. do. ...	22	14	4
Do., Circus St. do. ...	2	17	7
Do., Bentinck Rd. do. ...	7	16	0
New Basford, Palm Street Juv.	5	11	2
Southwell, for <i>W & O</i> ..	0	12	0
Do., for <i>NP</i>	1	9	7

OXFORDSHIRE.

Banbury	8	0	11
Do., for <i>W & O</i>	1	0	0
Do., for <i>NP</i>	1	19	1
Caversham	11	3	1
Oxford, Commercial Road, for <i>W & O</i> ...	2	4	0
Woodstock	2	18	5
Do., for <i>W & O</i>	0	7	4
Do., for <i>NP</i>	1	4	0

RUTLANDSHIRE.

Langham Sun.-sch. ...	0	12	6
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SHROPSHIRE.

Bridgnorth	14	13	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>NP</i>	2	16	0
Madeley	5	2	6
Pontesbury	1	10	0
Shrewsbury, Clare- mont Ch.	2	0	0
Do., Wyle Cop	1	18	7

SOMERSETSHIRE.

Bristol, for <i>Congo</i>	18	8	0
Do., City Road, for <i>W & O</i>	4	4	0
Do., Totterdown, for <i>W & O</i>	2	2	0
Do., Tyndale Ch., for Miss Comber's School	5	0	0
Burton, for <i>W & O</i> ...	0	8	0
Do., for <i>NP</i>	1	9	8
Chard	41	8	4
Do., for <i>W & O</i>	3	10	0
Do., for <i>NP</i>	3	6	4
Cheddar, for <i>W & O</i> ..	1	0	0
Do., for <i>NP</i>	0	12	6
Crewkerne	1	4	6
Frome, Sheppards Barton, for <i>W & O</i> ..	4	0	0
Do., for <i>NP</i>	2	0	9
Hatch Beauchamp ...	2	12	3
Do., for <i>W & O</i>	0	15	0
Do., for <i>NP</i>	2	12	9
Portslade Sun.-sch. <i>NP</i>	1	2	6
Shepton Mallet, for <i>NP</i>	1	0	8
Weston-super-Mare, Wadhams Street, for <i>NP</i>	1	7	0
Yeovil, for <i>W & O</i> ...	3	15	3

STAFFORDSHIRE.

Bilston, Wood Street ..	6	0	0
Brierley Hill	0	8	0
Burslem, &c.	10	10	11
Hanley	10	10	11
Wednesbury	2	2	6

SUFFOLK.

Grundisburgh	6	7	4
Ipswich, Stoke Green for <i>W & O</i>	1	1	0
Lowestoft, for <i>NP</i> ...	2	0	0
Walton	19	3	4
Do., for <i>W & O</i>	1	3	3

SURREY.

Balham, Ramsden Rd., for <i>W & O</i>	3	17	4
Barnes, for <i>W & O</i> ...	1	1	0
Carshalton, for <i>W & O</i> ..	1	13	5
Godalming	3	13	6
New Malden, Friends at Cong. Chapel ...	8	8	0
Redhill	2	0	0
Rye	1	14	4
Do., for <i>W & O</i>	0	10	0
Sutton	35	6	0
Do., for <i>NP, Delhi</i> ...	0	14	8
Wimbledon	1	11	0

SUSSEX.

Brighton, Bond St. ...	9	5	0
Eastbourne	41	1	4
Do., for <i>W & O</i>	2	6	0
Do., for <i>Congo</i>	1	13	0
Do., for Mrs Wall ...	0	7	6
Lewes	20	16	9
Do., for <i>W & O</i>	0	11	6

WARWICKSHIRE.

Birmingham, on account, per Mr T. Adams, Treasurer	56	12	5
Henley in Arden	24	0	0
Do., for <i>W & O</i>	1	0	0
Leamington, Clarendon Ch. for <i>W & O</i>	6	0	0
Rugby	2	1	2
Do., for <i>W & O</i>	1	2	2
Studley	5	5	0

WESTMORELAND.

Crosby Garrett, for <i>N.P.</i>	2	6	8
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WILTSHIRE.

Bratton	8	4	4
Do., for <i>W & O</i>	1	15	0
Do., for <i>Congo</i>	7	17	2
Calne, for <i>W & O</i>	2	5	0
Do., for <i>N.P.</i>	2	16	10
Damerham & Rockbourne	2	15	0

WORCESTERSHIRE.

Bewdley, for <i>N.P.</i>	1	3	4
Stourport, for <i>W & O</i>	1	0	0
Westmancote	1	7	6
Worcester	20	12	10

YORKSHIRE.

Bradford, Trinity Chapel, for <i>W & O</i>	2	17	6
Do., Gillington, for <i>W & O</i>	3	0	0
Do., Hallfield, for <i>W & O</i>	3	7	0
Do., Juvenile	6	8	3
Do., Leeds Road, United Service, for <i>W & O</i>	1	10	10
Boro'bridge for <i>N.P.</i>	1	1	11
Harrogate	1	1	0
Heaton	8	16	4
Do., for <i>W & O</i>	0	10	0
Hellfield for <i>N.P.</i>	0	10	6
Huddersfield, New North Road	16	4	6
Keighley District, per Mr W. Town, Treasurer	61	0	9
Do., for <i>W & O</i>	1	17	1
Scarboro', Albemarle Ch.	8	10	9
Do., for <i>W & O</i>	1	10	0
Sheffield, per Mr. F. E. Smith, Treas.	217	19	8

NORTH WALES.

FLINTSHIRE.

Holywell	0	10	1
Do., for <i>W & O</i>	0	4	0
Mold	2	10	0

MERIONETHSHIRE.

Glyndyffrdwy	1	4	0
Llansantffraid	1	5	0

MONTGOMERYSHIRE.

Llanfair	2	11	8
Do., for <i>N.P.</i>	1	12	6
Do., for <i>Congo</i>	0	10	6
Do., for <i>Italy</i>	0	18	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Watergate	2	18	0
Do., for <i>W & O</i>	0	5	0
Crickhowell	9	5	6
Maesyerbilan	4	16	4

CARMAETHENSHIRE.

Bwlchyrhiw, for <i>Congo</i>	0	8	0
Llanodery, Sion	1	0	0
Llanelli, Greenfield Sunday-school, for Support of <i>N.P.</i> , Francisco, Congo	30	0	0

GLAMORGANSHIRE.

Caerphilly, Tonytelin	3	11	9
Do., for <i>N.P.</i>	4	12	6
Canton, Hope Ch., for <i>N.P.</i>	12	17	10
Merthyr, High Street, for <i>W & O</i>	1	0	0
Nantymoel, Saron, for <i>N.P.</i>	0	14	8
Neath, Orchard Place, for <i>W & O</i>	1	4	0
Do., for <i>N.P.</i>	5	16	9
Penycae, for <i>India</i>	0	2	6
Penarth, English	2	18	6
Do., for <i>W & O</i>	1	1	6
Do., Penuel, for <i>N.P.</i>	1	15	0
Penrhynceiber, English Ch.	1	15	1
Rhondda	5	14	0
Tondu, Carey Ch.	3	16	0
Treherbert	2	6	0

MONMOUTHSHIRE.

Llanvaches, Bethany	3	0	0
Do., for <i>W & O</i>	0	8	7
Mynachlogddu, Bethel	11	3	6
Pontypool, Crane St.	22	18	6
Pontypool College	1	0	0
Do., for <i>Italy</i>	1	0	0
Pontnewydd, Merchant's Hall	4	0	4
Tredegar, Bethel	0	15	0

PEMBROKESHIRE.

Haverfordwest, Bethesda	57	14	11
Do., Hill Park	27	5	2
Do., Bethlehem	7	3	7
Do., Salem	4	13	11
Do., Pope Hill	0	17	9
Croesgoch & Trevine	15	8	7
Glanrhyd	0	7	3
Manorbier	1	0	0
Martloes	3	13	6
Martletwy	3	1	0
Pembroke	23	10	9
Sandy Hill	3	6	6
Solva, for <i>Italy</i>	0	5	0
Sutton	1	1	5

RADNOBESHIRE.

Presteign, for <i>W & O</i>	0	18	0
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SCOTLAND.

Aberdeen, Academy Street, for China	1	0	0
Do., for <i>Congo</i>	1	10	0
Baugh, Tiree, for <i>W & O</i>	0	12	0
Cupar, for <i>Congo</i>	2	11	0
Dalkeith, for <i>N.P.</i>	2	0	0
Dundee, Lochee	1	0	0
Do., for <i>W & O</i>	1	8	6
Do., for <i>N.P.</i>	6	2	4
Edinburgh, Dublin Street, for <i>W & O</i>	13	10	11
Do., Charlotte Ch.	2	0	0
Elgin, for <i>W & O</i>	0	10	0
Do., for <i>N.P.</i>	1	0	9
Glasgow	56	9	6
Do., for <i>Italy</i>	8	0	0
Do., Adelaide Place	57	0	0
Helenburgh Sunday School	1	2	0
Irvine	4	4	3
Do., for <i>W & O</i>	0	2	0
Do., for <i>N.P.</i>	0	4	8
Do., for <i>India</i>	0	10	0
Do., for <i>Congo</i>	1	15	0
Kirkcaldy	8	7	6
Do., for <i>China</i>	1	1	0
Do., for <i>Genoa</i>	1	1	0
Leslie	3	6	11
Paisley, Geo. Street	21	5	1
Peterhead	6	3	9
Do., for <i>W & O</i>	0	12	0
Do., for <i>N.P.</i>	2	0	7
Rothsay	5	12	11

FOREIGN.

FRANCE.

Croix Sun. Sch., per Rev. C. Faulker	6	16	0
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TO SUBSCRIBERS.

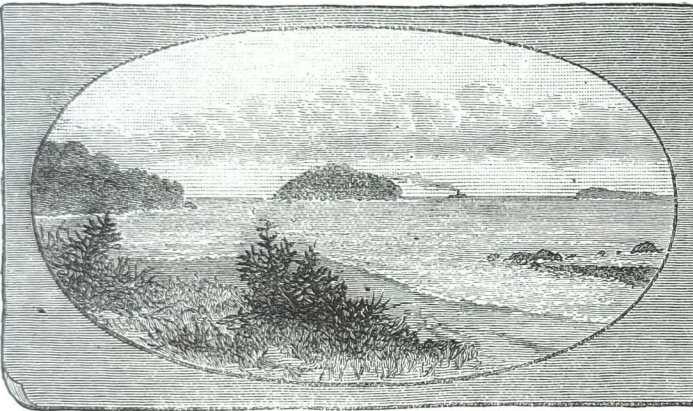
It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, Secretary, Mission House, 19, Castle Street, Holborn, London, E.C., and payable to his order; also that if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be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

THE MISSIONARY HERALD,
MAY 1, 1886.

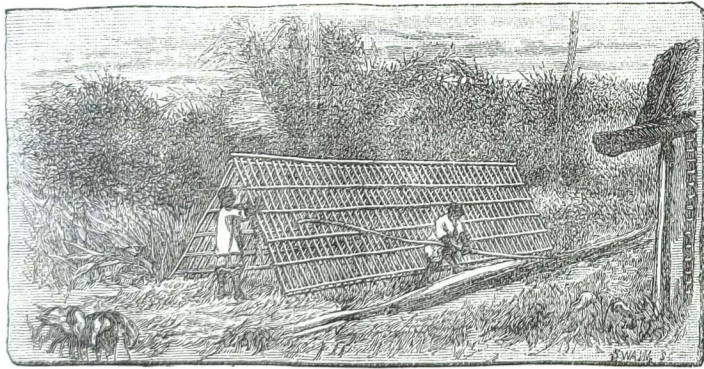
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VIEWS FROM THE CAMEROONS.—(*From Photographs*).

1.—VIEW FROM BROOKMOUNT, VICTORIA.

2.—MONDOLI ISLAND AND FARM POINT.

3.—NATIVE FRAMEWORK FOR ROOF OF HOUSE.

THE MISSIONARY HERALD.

NINETY-THIRD ANNUAL REPORT, 1885.

IN presenting the Ninety-third Annual Report, the Committee of the Baptist Missionary Society are devoutly thankful that they are able to record continuous and marked progress in almost every department of missionary work, an increasing number of those who by Divine grace have been brought out of darkness into light, a large reinforcement of the missionary staff, a marvellous opening up of lands hitherto almost closed to the heralds of the Cross, and a generous sympathy and support from churches and friends at home never before equalled.

The Committee feel that these clear indications of the Divine blessing call for special gratitude to God, and demand renewed earnestness in His service.

With regard to the almost universal appeal for "more labourers," the conviction of the Committee is that this, so far from being less urgent and loud than it was at the commencement of the year, is far more pressing than ever.

Vast districts never yet trodden by the feet of the Christian missionary, to-day are open and free.

Surely these opportunities impose sacred and solemn obligations upon the Christian Church.

May the spirit of entire consecration, in which alone acceptable service can originate, abound more and more, until under its blessed and far-reaching influence the Church to-day shall join with the Church of early days in affirming—

“None of us liveth unto himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord’s.”

FINANCES.

The year commenced with a debt due to the Treasurer of
 £ 3,215 11s. 8d.,
 viz., £2,871 12s. 1d. on the General Account, and £343 19s. 7d. on the Widows and Orphans’ Account.

In reporting that not only has this debt been extinguished, but that the receipts of the year have been more than sufficient to meet the whole of the enlarged expenditure of the year, the Committee feel that they have abundant reason to thank God and take courage.

The response to the appeal for the immediate liquidation of the debt, made in Exeter Hall at the last annual meeting, together with other contributions, produced £2,687 12s. 1d., and the balance of £527 19s. 7d. has been met by an appropriation from the excess of legacies over the average received during the year.

The debt of last year, therefore, has been completely extinguished.

The total Receipts from all sources during the year just closed have amounted to

	£67,828 9s. 11d.,
made up thus :—	
Liquidation of Debt	£3,215 11 8
General Contributions	59,143 17 6
Widows and Orphans’ Fund	2,514 1 1
Special Funds	2,954 19 8
	£67,828 9 11

by far the largest sum ever received by the Society in any one year, and an increase of £8,044 10s. 5d., as compared with the total Receipts of the previous year.

To this sum of £67,828 9s. 11d. has to be added £1,229 9s. 8d., the balance in hand on account of special Funds brought forward from 1883-4, giving a total of

£69,057 19s. 7d.

The total expenditure for the year has amounted to

£67,353 15s. 7d.,

made up thus—

Debt Extinction	£3,215	11	8
General Expenditure	58,238	1	0
Widows and Orphans' Fund	2,506	2	9
Special Funds	3,394	0	2
	<u>£67,353</u>	<u>15</u>	<u>7</u>

the largest sum ever expended by the Society in any one year of its history.

The difference between these totals of Receipts and Expenditure, amounting to £1,704 4s., is accounted for in the following manner:—

£790 9s. 2d. belongs to Special Funds, and is, consequently, not at the disposal of the Committee for other objects than those specified by the donors; £270 has been added to the capital stock of the Widows and Orphans' Fund, as directed by the testator; £573 2s. 1d. has been credited to the Legacy Reserve Fund, and £70 12s. 9d. is the balance in hand after meeting the whole of the year's expenditure—£62 14s. 5d. being on the General Account, and £7 18s. 4d. on the Widows and Orphans' Account.

It is especially gratifying to report that the general contributions from the Churches show an increase of £4,540 19s. 2d. as compared with the receipts of the previous year, and gifts for special stations a further increase of £499 8s. 3d., and that for the last five years there has been a continuous and steady growth in these most important sources of receipt indicating unmistakably the deepened interest of the Churches in the Mission enterprise.

It is clear the Society to-day has a stronger and more intelligent hold on the confidence and practical sympathy of the Churches than in any previous period of its eventful history, while its rapidly expanding work, especially that on the Congo River, has evoked the prayers and the gifts of not a few generous friends altogether unconnected with the Baptist denomination.

The large additional outlay involved in the recent extension of the Missions, especially in China and Africa, has all been met by the Receipts

of the year, a fact which the Committee cannot refrain from regarding as a practical proof that the *Forward Policy* of the last few years in the East and the West has secured the sanction and sympathy of the Churches and the constituency.

The increase in the contributions of the past year is doubtless largely due to the more complete working of well devised plans for the thorough and efficient organisation of the Churches, with a view to the systematic gathering up of large and small periodical subscriptions; by which means, together with a wider diffusion of missionary intelligence, in many cases, contributions have been more than *doubled*, while in some the increase has been *four-fold*.

To the Pastors of our Churches, and the many indefatigable officers of our Missionary Associations, the Committee feel greatly indebted for hearty co-operation and support, and to their Association Secretary, the Rev. J. B. Myers, they feel a special expression of thanks is due for services in connection with the Missionary organisation of the Churches of a most valuable kind, the results of which are now so apparent.

The pages of the monthly *Missionary Herald* during the past year have borne striking witness to rare self-denial and heroic devotion associated with many of the contributions to the work of the Society.

Gifts from the poor and needy, the widow and the fatherless, the blind, the halt, and the lame; from policemen, sailors, soldiers, bargemen, scavengers, and labourers; from bed-ridden women, and hard-worked seamstresses; from colliers and miners, and from costermongers and watercress sellers, telling strange tales of privation and pressure, gladly borne for "love of the work," have revealed how deep a hold the Mission enterprise has upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.

"Whosoever shall give a cup of water to drink because ye are Christ's, verily I say unto you he shall in no wise lose his reward."

"And He said of a truth I say unto you that this poor widow hath cast in more than they all, for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had."

THE MISSIONARY STAFF

The Committee are rejoiced to record that during the past year they have accepted twenty-two candidates for missionary service—a larger number than has been accepted by the Society in any one year of its previous history.

Of these twenty-two, eight are for work in India, five for China, seven for Africa, one for Ceylon, and one for Japan. The Committee have also used their good offices on behalf of the Allahabad Baptist Church, by securing the services of the Rev. J. G. Dann, late of Peckham, for the pastorate, and by helping the Church to maintain the ministry in this most important North-Western centre of India.

The Rev. A. G. and Mrs. Jones, and Rev. W. J. and Mrs. Price, after a season of rest at home, have returned to their spheres of work in China and India, at Tsing Chu Fu and Dinapore respectively. Mr. Herbert Dixon has exchanged the Congo Mission for that in North China, in pursuance of peremptory medical advice, and Mr. and Mrs. Crudginton, for the same reason, will take up work in India during the ensuing autumn, instead of returning to Africa.

Mr. W. Ross, of the Congo Mission, after a brief season of faithful service, has been compelled, to his great grief, to relinquish the hope of further work on the Congo River, medical opinion being decidedly adverse to his resuming work in a tropical region.

Miss Gertrude Fletcher, after a few months of earnest and successful toil at Victoria, was compelled to return to England, broken down in health, her condition clearly indicating that to attempt further work in the climate of the West Coast would be at great risk to life. Acting upon medical advice, therefore, she has taken up Zenana Mission work in the city of Delhi, in connection with the Zenana Missionary Society, and the Committee congratulate the Zenana Mission on having secured so devoted a worker.

The Rev. Thomas Martin, after long years of faithful service, has been compelled finally to retire from the mission field, to the great regret of the Committee, and of all his colleagues in India. The Rev. W. Etherington, B.A., late of Benares, has resigned his connection with the Society. Miss Saker, of the Cameroons, accompanied by her widowed sister, Mrs. Quintin Thomson, of Victoria, has had to leave Africa in broken health, and Mr. Samuel Silvey, from Bethel Station, after passing through a season of great strain and anxiety, in connection with the recent sad events in the Cameroons, has been compelled to voyage to England, in consequence of repeated attacks of fever, accompanied with great prostration and weakness.

The Rev. Isaac Allen, M.A., of Howrah, has returned home in a sadly shattered state of health, after months of acute suffering in India.

The Rev. J. T. Kitts and Mrs. Kitts, of Tsing Chu Fu, reached this country early last summer seeking restoration to health.

The Rev. Timothy and Mrs. Richard, after fifteen years of incessant work in North China, and the Revs. T. J. Comber and J. H. Weeks, of the Congo River, have also returned home for a season of rest and change.

If the Committee have thankfully to record large additions to the staff of the Mission during the past year, they also have to mourn over many and severe losses. Mrs. Rouse, Mrs. Potter and Mrs. Kitts have left behind them memories of quiet, heroic, self-sacrificing service in India and China, that will abide in fragrance for long time to come. In many an Indian zenana, and in many a Chinese household, these names will be held in loving and thankful remembrance. The Committee ask for Christian sympathy and earnest prayer on behalf of bereaved and sorrow-stricken husbands and children who, specially at this season, need the presence and succour of the Divine Saviour.

The Indian Mission has sustained a further heavy loss by the removal of Robert Carr, of Allahabad; John Christian, of Monghyr; and J. W. L. Gordon, of Bombay—men whose names will long be associated with unobtrusive service for Christ, and an intense interest in all that concerns the truest welfare and progress of the native Church in the East.

A missionary, referring to the great loss India has sustained by the death of Mr. Christian, writes:—

“His immortal ‘*Bhajans*,’ or hymns, have long been scattered far and wide throughout the whole of the North-Western Provinces of India, where, on account of his beautiful poetry, the natives call him ‘*a holy man*.’ I can bear personal testimony that his hymns have comforted and sustained many and many a devout Christian native in seasons of sorrow and suffering.”

On the Congo, the early death of Dr. Sidney Comber has been a mysterious and heavy blow. “His sun,” indeed, “has gone down while it was yet day.” In the words of his brother and colleague on the Congo:—

“He has been called away home after one short year of work, although so splendidly qualified and after such careful preparation. The *how* and the *why* we can’t tell. But we know One, in whose wisdom and love we can lovingly confide, and who once said to a perplexed disciple, ‘What I do thou knowest not now, but shalt know hereafter.’ For my brother ‘to live was Christ, and to die gain.’”

As these lines were passing through the press, further sad tidings arrived from the Congo, reporting the death, from fever, at Underhill Station, on March the 9th, of the Rev. Donald McMillan, after a few days’ illness. Mr. McMillan only reached the Congo in January last; but, during the two or

three months of his active mission service, he endeared himself to all with whom he came into contact by his unselfish sympathy, his sweetness of disposition, his earnestness, and his devotion. His name will long be gratefully remembered by the Congo peoples at Underhill with loving regret at his early loss; while, to the Committee, the decease of such a promising missionary is a heavy and sore trial.

At Home, from their own circle, the Committee have to mourn the loss of fellow workers, wise in counsel, fearless in action, and ever intensely interested in all that concerned the welfare of the Mission. The names of

John Bigwood,
Henry Dowson,
William Garrett Lewis,
John Stock, LL.D.,

will long stand associated with the conduct of the Society, and long be held in affectionate remembrance by their colleagues and companions left behind.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

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

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

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"What is it that makes your Bible have such power over the lives of

those that embrace it?" said a Brahmin priest to the late Alexander McCumby, of Benares.

A recent Eastern traveller, Mr. Moncure Conway, who realises with marvellous distinctness the failures of false religions, writes:—

"On my book-shelves you will find copies of all the sacred books of the East over which I have pored and exulted for years. The noble aspirations of those ancient writers, the glowing poetry of the Vedas, the sublime imagery of their seers, have become part of my life. But when I went to the great cities of India, the pilgrim sites to which throng every year millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast procession of worshippers at the shrines sacred to the deities whose praises are sung by the Hindoo poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshippers, not one man, not even one woman, seemed to entertain the shadow of a conception of any thing ideal or spiritual or religious, or even mythological, in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them, the great false god which they worshipped, a hulk of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon, or invisible power, who would treat them cruelly if they did not give him some melted butter. *Of religion in a spiritual sense, there is none.* If you wish for religion, you will not find it in Brahmanism."

The same may be said for China and Japan. Buddhism has no regenerating power. The same is true of Confucianism. The wise maxims and beautiful sayings of its great founder fail to convert men from the error of their ways. They profess to believe them: they laugh at the idea of practising them. They lack regenerating power.

It is the chief glory of the Christian religion that it supplies this supernatural, regenerating power, carrying with it a Divine vitality, and the power of a perpetual life. It opens up a new future to men, it lifts them into a new state of existence, it educates, it civilizes, it ennobles. "If any man be in Christ he is a new creature: old things pass away, all things become new."

"I hate the idea of conjugating Christ's success in India in the future tense," wrote Chunder Sen, only a brief season before his death; "it is a thing already largely achieved—yes, I say most emphatically, the Spirit of Christ has already gone far into the depths of India's heart, and I declare as my solemn, deliberate conviction, that the sanctifying saving influences of Christ's life and teachings have already wrought wonders in this land. Jesus Christ brings more than a system of morals: He imparts the germ of a new life: this is His wonder-working power."

"I believe," said Lord Lawrence, "notwithstanding all that the English

people have done to benefit India, Christianity and Christian missionaries have done more than all other agencies combined."

"Christian missionaries," wrote the late Governor of Bombay, "are infusing new vigour into the stereotyped life of the vast populations of India, and are preparing them to be in every way better men and better citizens of the great empire in which they live."

"The changes that are to-day being wrought out by Christian missionaries in India," writes the present Lieutenant-Governor of the Punjab, "are simply marvellous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste or relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of Hindoo superstition, and bringing about a peaceful, religious, moral, and social revolution."

"From long observation I can most distinctly affirm," said the present Lieutenant-Governor of Bengal, Sir Rivers Thomson, at a recent meeting in Calcutta, "that wherever I have found Christian missions established and properly conducted, I have ever found missions and missionaries great and valuable coadjutors in the cause of good administration and proper order. Missionaries shelter the distressed, expose fearlessly wrong doing, and are ever on the side of a just and upright rule. They are loved and trusted by the people, and are the true saviours of India."

With regard to mission work, not only in India, but in all lands, it cannot be too distinctly stated that the one great aim of the missionary is to *Christianize*, by means of the fearless, loving proclamation of the blessed Gospel of the grace of God.

The supreme need of the heathen world is the knowledge of Jesus Christ and His Salvation. The only good that will certainly bless the nations, lift them to a nobler life and a larger growth, is the blessed Gospel of the grace of God; and to preach this Gospel all the world over is the one great object of the missionary enterprise—deliberately, intelligently, lovingly—until the whole world shall be penetrated, filled, and leavened by the Gospel of God's dear Son.

With regard to the PREACHING of the Gospel, a missionary, who has been nearly fifty years in India, writes:—

"Of this I am fully convinced, after a long life of work in India, there is no power equal to *preaching*—the loving, faithful telling-out of the Gospel message; other forms of Christian work have doubtless their special advantages, but, so far as my experience goes, no method has been so much blessed of God to the conversion of souls in India as that of the plain, patient, loving,

preaching of the glad tidings. To see your hearers listen attentively, and now and then, and here and there, to see the tear steal down the cheek as the story of Christ's love is being unfolded, is surely inspiration of the most blessed sort. Never was there such 'a spirit of hearing' as exists in India to-day; the people will listen quietly and intelligently for hours together to the plain preaching of the Gospel, and then come and ask questions about Jesus Christ and His Gospel for hours after that."

In this work of *preaching*, during the past year the labours of the missionaries have been more than usually abundant. Cities, towns and hamlets, bazars, markets and melas have been visited periodically, and multitudes have heard the good news in parts never before visited by a Christian missionary.

Nearly all our brethren call attention to the growing desire of the natives to know something more about Christ and Christianity; while the still rapidly increasing sales of Scriptures, and Scripture portions, give evidence of a like kind.

"From what I know of India to-day," writes Professor Max Muller, 'the people seem to me riper for Christianity than any nation that ever accepted the Gospel.'

The Rev. Benjamin Evans, of Monghyr, reports:—

"Evidently there is a strong desire taking hold of the mind of the people to know the TRUTH, and to their heart also the name of JESUS is becoming quite a charm; this was seen by the way in which many of them came to us on the last day of the Ram Lila Mela, in Monghyr, this year, and asked us to sell them those books in which the account of the life and work of Jesus Christ was written; the result being that every copy of the gospels we had was sold, and we could have sold many more had we had them."

The Rev. W. R. James witnesses:—

Many a time have I stood up in the open air, after preaching, 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. 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—we want to know about Jesus Christ. No other book will suit us; we must have a book about Christ.' And right glad they would be to get a copy of the gospel written by Matthew, Mark, Luke, or John."

A vastly larger number of Scriptures and Scripture portions were SOLD last year than in any previous year; while the sales of religious books and tracts were also very considerable.

The Rev. J. D. Bate, writing from Allahabad, states :—

“As to colportage, it is, as you know, carried on mainly at the railway station. I have obtained the consent of the authorities there to our colporteur being permitted to sell tracts and Scriptures on the platform at all hours, day or night. To provide against his being molested by any officious busy bodies there, I have bought him the regular badge worn here by vendors on the platform. He walks the platform, shouting out the titles of his books, and he thrusts his books into the carriages for sale as newspaper boys do on your platforms in England. Thousands of Christian publications are thus carried to the ends of the land in the course of a year. It is a capital outlet for Christian energy. I wish missionaries everywhere would but try the plan. But, to be sure, the vendor needs to be a strong man, and active, with his wits about him. Our colporteur is a member of our church, who served for twenty years as a Sepoy in the Bengal Army. He is a middle-aged man, tall, strong, soldierly. Believers in Jesus will see at a glance how such a method of sowing the seed may tell upon the great purpose for which missionary societies exist. Not at the station only, but also at the junction of the rivers and in the streets of the city, this same form of usefulness is carried on still, as in years long past.”

The Rev. Arthur Jewson reports from Comilla :—

“During the year, I, with the help of the colporteur, who is entirely supported by the proceeds of sales, have sold over 5,000 portions of Scripture, also 5,500 small books and Christian almanacs, and fifty English Bibles. We have also given away over 15,000 tracts.”

The Rev. J. A. De Cruz, writing from the Chittagong district, reports :—

“At the Mahamonee mela we had great success, by the blessing of God. At the place where this mela is held is a large brick-built temple, sacred to the memory of Buddha, about 40 feet high, with an image of Buddha inside in a sitting posture about 30 feet high with some shaven-headed, yellow-robed priests officiating. At the time of the Churruck Poojah some eight to ten thousand Buddhists, Hindoos, and Mohammedans assemble here every year; the Buddhists attend to the observances of their religion, and the Hindoos and Mohammedans to the purposes of buying and selling and to see the *tamasha*. This year we made a band of twelve workers, and visited the mela and preached daily for four successive days. The effect produced upon the minds of the people by this preaching, varied with the singing of Gospel hymns, was very favourable. While the preaching was going on, we noticed one or two persons actually melted to tears, while several persons were seen sitting in the shops reading the Scriptures which they had bought from us, and some of them invited us to sit down with them and to talk to them about our holy religion and Jesus Christ. Four Hindoos also called on us at night at our tent who had been deeply impressed by the preaching of the Gospel. We explained to them the plan of salvation and prayed with them, trying to lead them to Jesus. They were much affected.”

The Rev. D. P. Broadway, writes from Patna :—

“ The desire to *hear the Gospel* is widely on the increase, and copies of the Scriptures are in unusual requisition among all classes of the people.

“ There is a happy change too at work among the Mohammedans of this district. Men of learning and influence have been surprised to find that, according to the testimony of the Koran itself, Christ is the Saviour of the world and will be its final judge; the Bible is beginning to be prized by them, and many are in the habit of coming together to read it and consider its contents.”

The Rev. J. H. Anderson, of Backergunge, reports :—

“ Everywhere the people are found ready and eager to listen to the Gospel message, and I can fully confirm the statements which many other missionaries have made, that the belief in Hindooism is rapidly decaying, and the sentiment in favour of Christianity is *widening and deepening*.

“ The constant, plain, loving preaching of the Gospel in the district of Uttarpar has led, through God's blessing, to a very interesting movement among the people there, and we are hoping that a body of 200 people will join our Christian community.

“ At Angram, some well-to-do residents have arranged with our native brethren to hold a week of meetings for the consideration of the subject of religion. They propose to spend four hours each day in this manner.

“ At Mandra, a family of ten persons have accepted the Christian religion.”

There are abundant indications that the broadcast circulation of the Scriptures is likely soon to produce remarkable results. Our native brother, Romanath Ray Chowdhry, who devoted many months of last year to itinerating work in Burdwan, Purnea, Hazarebag and Gya, reports :—

“ Wherever in the district of Gya I went, I saw copies of the Word of God in possession of many. This shows how widely the Word of God has been circulated throughout the district. Those who keep the Word of God in their possession, keep it not for the sake of curiosity or fancy, but they keep it in order to know more of Christ. At Budh Gaya I not only heard the people singing Christian hymns, but I also met with an old man whose knowledge of atonement by Christ's death was indeed very beautiful and greatly encouraging. In conversation with this man I was much delighted. He loved me so that he cooked for me without fear of caste. There is no doubt that this man is a Christian in heart, but only for fear of separation he has not yet joined the church. Separation at his old age is indeed very difficult and painful. Many more such people I found at Gya itself.

“ All that I observed in the city of Gya was indeed most encouraging. Congregations can be formed without the least difficulty. The people listen to the story of the redeeming love with such interest, with such attention, and with such earnestness that no one could help thinking that they are not far from the Kingdom of heaven, or that the time of harvest is at hand. Those who argued with me, argued not for the purpose of defeating me, but for the

purpose of either knowing more of Christianity, or clearing away the doubts they have in their minds concerning it."

Romanath reports that, during his travels, "women of high caste even would come and listen to the preaching of the Gospel," and that "crowds of the people would sit and listen from ten in the morning until twelve at night, to the story of Christ and His love."

On one occasion he entered a large village and found the people in their temple worshipping their god Vishnu. He says :—

"I at once entered the premises where they were worshipping, and commenced to speak against idol-worship. Thus the people were drawn and gathered together around me. They were not disgusted with me for having thus interrupted them in their worship, but they commenced to argue with me with obstinacy and strong prejudice. The people then proposed that I should remain with them for some time, so that they might have ample opportunities to hear and argue with me. Accordingly I remained with them for four days, and they listened to me with great interest and peculiar attention. I was received and treated with respect and kindness. They asked me to remain with them for a few days more. Certain young men were favourably inclined, but they were afraid of their superiors. This shows that where truth is admitted, there the Spirit of Truth is not always accepted through fear lest self-sacrifice should be their portion. But the leaven is at work there, I am sure; wherever I went preaching Jesus I was welcomed by the people."

In addition to *preaching* and the *circulation of the Scriptures*, the brethren have found a good knowledge of *singing* and *medicine* very helpful.

Many of the popular native tunes have been adapted to Christian hymns and have proved singularly attractive to the people.

One of our missionaries writes :—

"I have often found that, when preaching will not carry the glad tidings home to the heart of the Hindoo, singing will do so; and a band of good Bhajan singers will often carry by storm the most bigoted opposition, and produce a most favourable impression. Singing has not yet had its proper position in the proclamation of the Gospel in India. Let our Committee at home see that the young men they send out to India as preaching missionaries are not only good preachers, but are also the sons of song and men of melody, which will add immensely to their usefulness in this country. To show how passionately fond of music and poetry the natives are, we need only remember that their very grammars are poetic productions."

The Rev. T. R. Edwards, of Serampore, writes with regard to his preaching at the great Juggernaut festival :—

"The last day we spent wholly in preaching and singing and selling books. I sang and spoke until I was quite exhausted and hoarse. Hundreds

assembled in front of our hut and heard us. I shall never forget the sea of faces eagerly listening to the words of Life on those two days. We sang and preached alternately; every now and then urging the people to buy books that would tell them more about Christ. In connection with the singing I will mention one interesting incident. Having just finished singing a lively Bengali tune to one of our hymns, a native stepped forward from the crowd and offered me a pice. Thinking he intended buying a book with it, I offered him one in return, but to my surprise he declined taking it, saying he could not read. I then asked him what he gave me the pice (halfpenny) for? He replied by innocently saying, 'You sang so sweetly, Sahib; it was for your singing I gave you the pice!' I smiled, and so did the crowd around, while the poor fellow looked rather confused at his good intentions being received in this way. I, however, returned him his money, telling him that we were not like fakirs and beggars who sang for money, but that we sang to direct men and women to the true Saviour of their souls, Christ Jesus. I may also say that after the festival was over, I was invited by a wealthy Babu, living in Serampore, to his house to sing. The reason for doing so was that he had heard the singing in the festival, and wished to hear more. Of course, I gladly complied with so pleasant a request, and only wish many more would follow his example. In this way singing gave me an introduction and entrance into his house, and an opportunity for preaching Christ."

Our brother Gogon Chunder Dutt, of Khoodna, writes:—

"From the commencement of the year up to this time, we have given medicine to 10,000 patients, and 90 per cent. have been cured. Our faith in homeopathic medicine has been increased, and many doors have been opened to preach the Gospel to men and women. I have two preachers under me who have been trained as medical preachers, and their usefulness in the work of the Lord has been very satisfactory. I am sure medical knowledge helps the missionary greatly in his work."

Sree Nath, of Backergunge, a native evangelist who possesses great medical skill, writing to the Rev. J. H. Anderson, reports:—

"There are among the Chandals of Kotwabipara, five leading men. When I went to preach there they would not hear me attentively, but on a certain occasion one of them, named Mohun Baroi, was taken dangerously ill, and was at death's door. I went and administered medicine to him, finding the house full of his relations and friends who had come to take a last look at him. Some of them were crying bitterly, some expecting his death, some waiting upon him.

"His eldest son made a vow to give a buffalo to the goddess Kali if she would spare his father's life.

"When the son saw me he eagerly took me to his dying father. I examined the sick man carefully; applied what I thought the right medicines; and then, turning round upon the assembled company, I began to speak as to the temporary nature of man's life here, of heaven and hell, of the love of Christ—how He gave up His life for sinners, the story of the cross, and His resur-

rection. They listened to all these heart-stirring truths most attentively, and then said, 'If this is really true, and there really is such a loving Saviour, we should like to hear more about Him.'

"Since this time, and the recovery of the man, they have come often to inquire about Christ, and I go to them and preach Christ. In this way medical knowledge is a great help to the preacher of Jesus."

Activity, self-denial, and personal sacrifice for the cause of Christ are undoubtedly essential to any real life or growth in a Christian community.

The faith that is the gift of God is not the formal adoption of a new creed with special rites and ceremonies; *but a new life*—a faith which worketh by love.

The native pastor whom his own people support, who preaches in the little chapel they themselves have built, however humble, is naturally quite another *man to them*, from missionary who receives his stipend from a foreign Society, and preaches in a chapel built by foreign funds.

The native Christian who, on going to his little chapel, always looked first at the roof which his own hands had shaped, and his own self-denial supplied, was a typical man.

Self-help is necessary to self-respect, and the two united are the condition of genuine Christian character, which, nowhere more than on missionary ground, commends the Gospel and does honour to the Christian name.

Now that practically the *whole world* is open to missionary effort, and there are calls loud and urgent on every hand for greatly extended missionary effort, there surely is no question of more vital moment than that of *the independence and self-support of the Native Christian Church and ministry*.

In the words of Dr. Anderson, of Boston:—

"Doubtless the one important controlling principle underlying mission policy should be the establishment, at the earliest possible moment, of self-supporting, self-governing, and self-propagating institutions of the Gospel—in short, the work of a missionary society is done in any given field when the leaven of the Gospel is well introduced, and such institutions are firmly established as will secure not only its permanence, but its early and rapid extension throughout the entire population."

For some years past the Committee have done all in their power to bring this most important question prominently before their converts in India, and have urged their missionary brethren to use their best endeavours with a view to secure from the first the education of the native converts to habits of self-denial and personal effort on behalf of their fellow-country-

men ; to see that some regular system of frequent and conscientious giving be established in all Christian communities ; that all expenditure and allowances be carefully adapted to the social surroundings of the people, and such as they may be able to themselves undertake at an early date.

It must not, however, be forgotten that "the more highly civilized a people is without the Gospel, the more difficult it commonly is to reach the higher or middle classes ; those, in short, who have the means to maintain religious institutions for themselves."

Hence it is that in India, with rare exceptions, only the lowest and the poorest classes were accessible at first to the Christian missionary, while to-day by far the larger proportion of the native converts are distressingly poor ; and while individual missionaries doubtless differ in their judgment of the ability of native communities to help themselves, all agree as to the depressing and oftentimes very unfavourable influences to which native converts are exposed in their efforts to attain a genuine, vigorous, and independent Christian life.

The moral and intellectual degradation of many of the peoples of India has only been equalled by the oppression to which they have been subjected for centuries, and which, in many cases, seems to have gone far towards the extinction of every sentiment of self-help or self-respect.

It is only as Christianity works a recognised change of life and character, rouses to enterprise and effort to improve their abject condition, that the native Christians are prepared to help themselves and become self-supporting.

Nor should it be forgotten either that even to-day, in many districts, the native Christians have to suffer great privation and persecution, on account of their Christianity.

The Rev. J. Ewen, of Benares, reporting the conversion of a Mohammedan, writes : —

"For some months previous he had been inquiring, and impressed us all with a belief in his sincerity. When he requested baptism we saw no reason why his request should not be complied with. I accordingly arranged to baptize him together with Henry Ginock on the 21st December. But on that day the Nizam arrived in the city and created quite a sensation amongst the Mohammedans. They turned out *en masse* to welcome him, and lined the streets he drove through, profoundly salaaming as he passed. Our convert's friends insisted on his accompanying them, and by the time he returned he was too late to keep his engagement with us. However, one week later, on the 28th December, he kept his appointment and was baptized.

"I regret to say that, in consequence of his professing Christ, he has been sadly maltreated by his late co-religionists, and despised by his mother. They stopped his work, maligned his character, set a guard over him who

accompanied him wherever he went, even to our service, armed with sticks; spat upon him; argued with him; forced him into the masjid and beat him violently with sticks till with his lips he repeated 'Lá iláha illal-láh Mahomet rasúl Alláh;' and attacked him with knives when they found him instructing his mother. Still he is faithful, and reasons with them from day to day, opening the Scriptures and alleging that Jesus is indeed the Christ. He was engaged to be married, but the engagement has been broken off on account of his conversion. His affections were evidently engaged, and he feels it very keenly. He, however, tands fast in his faith in Christ."

During the past year, however, many cheering indications of the growth and development of an independent spirit on the part of the native church have been exhibited.

The Rev. J. H. Anderson, of Backergunge, reports:—

"At our last district conference, held at Kaligram, our worthy brother, Sree Nath, moved that the time had come when six more of the native churches should become entirely independent. I found that a sentiment in favour of independence had been gradually gaining ground in the minds of the native brethren, and I was most agreeably surprised to find it led to such a proposition. Mr. Spurgeon kept the subject well before the minds of the people, and I have done what I could also.

"The proposition met with the cordial approval of the large representative gathering of the Conference, and it was arranged that five of the leading native preachers should accompany me to the six churches, that we might together confer with them as to the execution of this plan."

The Rev. Arthur Jewson, of Commilla, reports:—

"The native Christian community at Commilla is composed of twenty-eight adults, of whom only two are unbaptized, and of twenty-five children.

"This little Christian community loves to be independent. The affairs of the community are managed by its own elected panchayat. It has also elected its own pastor and pays him ten rupees per month. This, with a rupee paid to the chapel-keeper, is raised by monthly subscriptions from each householder, by handfuls of rice given morning and evening by the women, by collections at the Lord's Supper and monthly missionary meeting, by the sale of first-fruits and of the fruit which grows on common ground in the Christian village, and by the rent of their little holdings."

The Rev. T. R. Edwards, reporting on the Johnnugger native church, says:—

"The Christian women in the village regularly lay aside handfuls of rice, which are collected month by month by two native sisters who have been appointed to do this work. It is then sold, and the proceeds handed to the treasurer. All the church-members, too, are giving according to their incomes, at the rate of about one pice in the rupee. By this means a sum of more than three rupees are realised monthly. This is in addition to what is given

at the Lord's Supper. By these means the church is able to meet all its expenses."

With regard to the important question of *provision for a well-trained native ministry*, the Committee are thankful to report that the new arrangements in connection with Serampore College and the Delhi Training Class are progressing favourably.

Reporting on the Vernacular Christian Young Men's Class at Serampore College, the Rev. E. S. Summers, M.A., says:—

"In this class we have had sixteen students. Of these sixteen, two are Garos from the plains of Mymensing, and one is an Assamese sent us by the late Mrs. Ward of Assam. Of the remaining thirteen, who are all Bengalis, two come from the village to the south of Calcutta, one comes from Dacca, nine from Barisal, and one from Serampore itself. During the year they have studied the whole of Dr. Wenger's Commentary on the Gospel of John, the greater portion of Mr. Rouse's Commentary on Isaiah, the Books of Samuel, Kings, Ezra, Nehemiah and Esther, and the Companion to the Bible. All have studied Bengali, some English, and one Sanscrit. One of the students from Barisal was compelled, to our great regret, to leave in the middle of the year. He has been engaged as a preacher by Mr. Anderson, and is, I have reason to believe, usefully and happily employed. Three students this year complete a three years' term of study, and have therefore been honourably dismissed. The Conference has recommended their being employed by the Society: Prem Anondo Sircar as second grade preacher at Barisal, Prosonno Cumar Gayen as third grade preacher at Dacca, and Jonathan Mondol as third grade preacher at Dinagepore.

"Besides the Theological Classes we have been carrying on the Christian Boarding School as in former years. Under the supervision of Babu Bhogoboti Choron Ghose (a convert himself from the Serampore College School), who has ably and industriously cared for the boys during the past year, we have had, we hope, deeper religious impressions produced than in former years. Five of the boys have asked for baptism, and we believe that the request on the part of some, at least, has been preceded by a very complete change of heart. We are trying to keep the standard of the school up to the Entrance Standard of the Calcutta University, as in the present circumstances of the country seems most desirable. It is my hope that from this school may come forth many fine men, qualified by their school training to be preachers and teachers of a higher class than we have ever had before in our mission. And those who never become preachers or teachers will be better qualified to take their place, whatever that may be, in the Christian community, by the combined religious and intellectual training that they are now receiving."

The Rev. T. R. Edwards, who is associated with Mr. Summers in this important work, writes:—

"I may say here in connection with teaching in the College, that, having always been used to itinerating work, and being very fond of it, I should have

found the daily routine of the college work irksome, did I not feel its solemn and vital importance, now that its main object is to educate young men to be preachers and teachers and missionaries. It is this alone which has reconciled me to so much indoor teaching when I would be abroad, going from place to place declaring the unsearchable riches of Christ to the ignorant thousands around. However, this work on which the College has now entered is exceedingly important, and will, I am confident, be far-reaching in its results. I think it therefore a great honour to be connected with it, and I am sure it is the work that is most of all needed for our mission just now."

At Serampore College, also, an English Theological Class has been conducted during the past year. Mr. Summers reports:—

"In this class we have had two students—J. D. Morris and C. V. Harris. One of the students in the Vernacular Class has also read with them in some subjects. We shall be very glad when we can have Bengali students sufficiently qualified to take up all the subjects of this class. We hope to get some at no very distant date. The curriculum for the year has consisted of the following books:—Hodge's Theology, Wayland's Moral Philosophy, Jevons' Logic, Angus' Handbook of the Bible, and Smith's Græca Initia, Part 1. The industry and zeal of the students have been most commendable, and their progress very satisfactory. Besides the subjects that they have read in English, they have been studying different vernaculars, and for some time have been regularly conducting a service in Hindustani for the benefit of the College servants. They bid fair to form, in the future, very useful additions to our mission staff."

The Committee earnestly trust that Serampore College, in the future, will furnish the Mission with a large number of efficiently trained missionaries, pastors, evangelists, and school teachers, and so the devout longing of its great founder be abundantly realised.

"Above all things else," wrote Dr. Carey to Dr. Ryland, in 1817, "I desire to see carefully and fittingly prepared as large a body as possible of Christian natives of India for the work of Christian evangelists, teachers, and pastors. India must be brought to Christ by the labours of Christian natives specially trained for this vast undertaking."

In the memorable words of the late Sir Donald McLeod:—

"Looking back over eighteen centuries of Christian life and progress to-day, we see that Christianity abides in purity and strength, in perpetual and perpetuating power only in those lands where Christian education has prevailed side by side with the stated preaching of the Gospel. The question of how best to develop and educate an *indigenous ministry* is, in my judgment, one of the most important factors in the grand enterprise of winning India for Christ.

"Perhaps the most pressing want of India to-day is an earnest, educated native Christian agency, thoroughly consecrated to the Master's service, and burdened with a desire to preach His Gospel to dying men—Native Christians who shall close their ears to the attractions of the world, and, in a spirit of

thankful and joyous self-sacrifice, renounce tempting prospects of material advancement for the blessed privilege of becoming ambassadors for Christ to their fellow-countrymen."

With regard to the Training Institution at Delhi for North-Western India, the Rev. R. F. Guyton reports that:—

"The Theological Vernacular Training Classes were attended at the beginning by twenty-four students, but only ten presented themselves at the examination for native evangelists. The subjects, according to the curriculum presented to the Conference in 1883, were as follows:—Genesis and Exodus to chapter xx.; the lives of Samuel and David; the Four Gospels; *Din-i-haqq ki Tahqiq*; Scripture Geography; History of India; Urdu Grammar; Reading, and Writing from dictation; Sermon on a given text. The want of a suitable text-book for Scripture Geography necessitated the omission of this subject. The following are the marks obtained by each candidate in the examination, out of a total of 700 for all the subjects:—Ramman, 607 (87 per cent.); Behari Lal, 461; Jaimal Singh, 427½; John Stephan, 422½; Allah Bakhsh, 421; Bhup Singh, 397—all above 50 per cent. Yaqub II., 331; Yaqub I., 315½—above 40 per cent. Masih Charan, 276; Samuel, 270—above 33½ per cent. Thus it will be seen that all have passed."

The present position of the Christian Native Normal and Boarding School is as follows:—Twenty-nine boarders and nineteen day scholars, of whom four were former teachers. Mr. Guyton conducts the theological, English, and higher arithmetic classes; the remaining classes are taught by Mr. Thomas and three Moonshis. The Punjab Government curriculum and text-books are adopted, and although we are not drawing any Government grant-in-aid for this school, it is annually examined by the Government Inspector. At the examination held last April, seven passed out of the lower, and four out of the upper primary. Thus for the first time a middle school, or sixth class, has been formed, now numbering seven; seventeen are in the fifth and fourth or upper primary, and twenty-four in the classes of the lower primary.

Mr. Guyton closes his report by saying:—

"With frequent disappointments in men of whom we hoped much, we often are grieved deeply, and much disheartened, as they all seem to put the end of our endeavours farther off than ever; but we are nevertheless confident we are on the right path, and are sure that, with the help and blessing of God, our efforts will result in lasting good to the Church of Christ in India."

A still more recent report from Mr. Guyton states:—

"I am greatly pleased with the spirit manifested by my students. Most of them promise to be men of earnest purpose, and I find many signs of deep spiritual life. I am certain of their ability, as I cannot be of their heart-life,

they are most eager for knowledge, and are really acquiring a wonderful amount of information, which will be of great value to them in their work. And I think and hope that the governing impulse is the right one—love to the Saviour, and for His sake love to men.

“Any who may be successful in passing the second grade examination in October will be, in my opinion, well equipped for their work, and worthy of your confidence as fully and efficiently trained ministers of the Gospel.”

With regard to *literary and translating work*, the Rev. G. H. Rouse, M.A., reports:—

“For the Bible Translation Society I have brought out two new books. One is Mark in Mussulman-Bengali. Hitherto we have had only the other three gospels in that dialect; and they are in a high Urduised style. In Mark I have endeavoured to follow the same kind of language as has been used in the Mussulman-Bengali tracts, which has been found acceptable in almost all parts of the country.

“The other book consists of selections from Matthew, pure Bengali, in large type.

“The elementary book on Theology referred to in last year’s Report has been completed. And I have written a dialogue tract on Krishna, similar to those on Jagannath and Kali. The two monthly tracts of the C. T. S. have also had to be provided for. In the Zenana Leaflet series I have commenced a series giving the substance of Gospel teaching.

“Two Mussulman-Bengali tracts have been published during the year, of which Mr. S. P. Buksh and myself may be said to be joint authors. One is on the ‘Law and the Gospel,’ and the other is on ‘Isaac and Ishmael,’ showing that the promise runs in the line of Isaac.”

The Rev. J. D. Bate, of Allahabad, has also devoted a large portion of time to translating and literary work, and has just issued from the press the first part of a most valuable work, entitled, “*Studies in Islam: An examination of the claims of Ishmael as viewed by Mohammedans,*” a book which, by common consent, will prove of utmost value to missionaries labouring amongst Mohammedan peoples, and the preparation of which has involved great labour and research.

The Rev. Thomas Evans, of Monghyr, has also been engaged in a considerable amount of literary labour during his residence at Mussorie, Mr. Evans thus summarises his work in the Hindi language:—

“‘*Satyā Shatak,*’ or one hundred Christian songs, by the late Mr. John Christian.

“These ‘*bhajans,*’ or spiritual songs of John Christian’s, are among the most popular papers in Hindi Christian literature in India, and the book has gone through some six or eight editions numbering many thousands of copies.

“The chief charm of the book to the Hindoos is its perfect *native* style. It

abounds in striking figures, and is full of charming metaphors, descriptive of (1) the evil of sin, (2) the folly of idols, (3) the vanity of the world, (4) the glory of God, and (5) the saving power of the Lord Jesus, and the utter helplessness of the sinner to save himself. It is, in short, a compendium of Gospel truth set forth in charming Hindi verse, which has great attraction to the poetic mind of the Hindoos.

“Our ever generous friend Mr. Dear has set up a most valuable monument to the memory of his late friend and relative, Mr. John Christian, by granting us permission to issue at his cost a new edition of 10,000 copies of these immortal *bhajans* which already have been scattered far and wide throughout the North-West Provinces of India.

“The type of the present edition is beautifully *bold*, the same as that used in Mr. Parsons’ Hindi Testament, which is a great recommendation to the book to the natives, who are used to *large* characters in Hindi.

“The Calcutta Baptist Mission Press has done its work well.

“The ‘*Murti Mudgar*,’ or Iconoclast, 5,000 copies.

“This a pamphlet on idolatry, written by myself, and comprising a treatise on idolatry in seven chapters thus:—

- I. The *causes* of idolatry.
- II. The *excuses* for idolatry.
- III. The *folly* of idolatry.
- IV. The *sinfulness* of idolatry.
- V. The *condemnation* of idolatry.
- VI. The *punishment* of idolatry.
- VII. The *remedy* for idolatry.

“The book is written in the native parabolical style for the greater part, and in the fifth chapter there are copious quotations from authorised native literature, both in Sanscrit and Hindi, to show that idol-worship is *condemned* by the very best Hindi writers in the religious literature of the country. It is shown that the Vedas, the highest authority of the Hindoo religion, condemn idol-worship in unmeasured terms, and that all the celebrated Hindoo reformers have done the same. In short, it is proved that idol-worship, and hero-worship, too, are but modern innovations, for which there is no authority in the ancient ritual of the Hindoos.

“The last chapter shows that the craving of the human mind for a *tangible* Saviour is fully provided for in the *Man* Christ Jesus, who is adapted for *all* the wants of the soul that is thirsting for that Water of Life which alone can quench the fire within, and satisfy the longing soul.

“‘*Satya Dipika*,’ or the Lamp of Truth.

“This is a poetical tract on the life of Christ by our good brother Babu Prem Chand, who displays very considerable power in the construction of Hindi poetry. We have appropriate verses here (1) on the birth, (2) the teaching (3) the miracles, (4) the death, and (5) the resurrection of the Lord Jesus; and as these verses come in very fittingly at the end of the pamphlet on idolatry, they are included in the *Murti Mudgar*, while 5,000 copies will also be struck off as a separate tract for distribution.

“ ‘*Kaitha Hindī.*’ Footnotes on the gospel of John to explain difficult words, or local and technical expressions. A much more elaborate explanation on the gospel of John has also been issued already by our Press at Monghyr, as well as lengthy notes on the other three gospels in Kaithi Hindi, in lithography; but the present edition of John, and the short notes, are issued in the new Kaithi type appointed by the Government of Bengal.”

The reports from Western India are hopeful. In the important city and centre of Bombay, the Rev. William Bell, M.A., has been making steady progress. The congregations are increasing, and several additions to the church have taken place. Mr. Bell feels much encouraged, and looks trustfully forward to the future.

From the great Mahratta stronghold of Poona, the Rev. Hormazdji Pestonji, reports that “he has been greatly cheered by many tokens of the Divine blessing resting manifestly upon his work during the past year.”

He has rented a small shop, in the heart of the native city, for the sale of Bibles, Christian books, and tracts in many languages: it also serves well for a preaching station; crowds listening to the Gospel, and examining the Bibles and books as they pass through the street.

He has also been much encouraged by the voluntary help of several of the native Christians, who have accompanied him upon his preaching tours in the surrounding districts, and voluntarily rendered valuable service in his evangelistic labours.

In their last Report the Committee referred with feelings of thankful pleasure to the growing missionary zeal of the Australian Baptist Churches, and they now record with feelings of still warmer appreciation the deepening consecration of their colonial brethren with regard to this great undertaking.

The following extracts from a recent missionary appeal addressed to the Baptist Churches of Australia, New Zealand and Tasmania, and signed on behalf of the South Australian Baptist Missionary Committee by the Rev. Silas Mead, M.A., LL.B., of Adelaide, cannot fail to be read with interest by friends in England:—

“Dear Friends,—It is a recognised principle among most Churches, and is in entire harmony with our Lord’s great commission, ‘Go ye into all the world and preach the Gospel to every creature,’ that both Churches and individual Christians should give themselves to labour for others. These ‘others’ certainly embrace the heathen. To what a very small extent this has been done in India is painfully evident from the fact that many a million of that country’s population has not heard of salvation, and scarcely knows of even the occasional presence of a missionary from Christian lands. This appalling state of things was vividly set before the eyes of a few South Australian Baptists in 1864, by the Rev. J. C. Page, who, but slightly known in these

lands, had come hither in broken health to regain strength for future work. At the time we had opened up communications as to the undertaking of mission work in Polynesia. Through Mr. Page's representations we were led to adopt Furreedpore as our field of missionary operations. In due course Mr. Page visited Victoria, and Mymensing was adopted as its mission field. With varying degrees of vigour and success these two districts have remained to this day practically allocated to the Baptists of these two colonies to be evangelized. I feel that so far we have only touched the fringe of the work lying before us, and I do hope and pray that, ere seven years shall have rolled away, we shall be doing, under the inspiring power of the Holy Spirit, sevenfold more work in these two mission fields of Furreedpore and Mymensing than we are now doing.

"It behoves us as Australians to ponder well the fact that India, as a mission-field, and a nation containing a vast mass of heathen people, is practically our next door neighbour. There is no doubt that, in a very brief space of time, regular steam communication will be opened up between our northern shores and India. It is particularly our duty as Baptists to bear in mind that Carey, Marshman, and Ward were the noble pioneers of mission work in India. Thus it seems as if the providence of the Lord of the Churches has left it to us Australians especially to listen to the deep and intense cry of India's myriads to bring them the healing message of the Gospel of Jesus.

"Our New South Wales friends have recently passed a resolution adopting Tipperah, with Commilla as its chief town, for their missionary district. We venture to name Cachar and Sylhet as open and needy fields for the Baptists in two of the remaining colonies to take in hand. There may be, here and there, a solitary missionary working single-handed, but practically these districts await the advent of organised Christian effort for their evangelisation.

"I am sure that as we all realise this burden of the Lord laid upon our hearts, and earnestly pray, and eagerly work, and nobly give, in order to the winning of tens of thousands of dark hearts living in Bengal to the light and love of our precious Saviour, there will be returned, even into our own bosoms, a tenfold blessing of holy joy, peace, and power. I can only pray that the presentation of these facts to the Australian, New Zealand, and Tasmanian churches may, in an eminent degree, be used for the glory of God."

The Committee greatly rejoice that the Australian churches are taking such a deep and growing interest in mission work, and gladly will do all in their power to further the efforts of their Colonial Brethren.

In India, with a population of more than two hundred and fifty millions of people, the whole Church Catholic has to-day but a few hundreds of missionaries.

A solitary Herald here and there thrust out by his own heart's desire—out into the waste of darkness to proclaim the great Evangel among the echoes. Yet, what hath God wrought by the sanctified heroism of these lonely, widely scattered witnesses?

Only a few weeks ago, in the columns of a native Hindoo paper, the editor expressed himself thus:—

“To-day every department of native society is undergoing change—radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones. There are changes even in our modes of living. The spirit of Western enlightenment and civilisation is at work in the core of Hindoo society, and is somewhere perceptibly, somewhere secretly, transforming, remodelling, and revolutionising its entire organism. Its powerful influence has shaken the enormous fabric of Hindooism to its very foundations, and convulsed the very heart of the nation, and every sphere of native thought and occupation, intellectual, social political, commercial, and religious, is in a state of violent fermentation.”

Surely there is ample encouragement to press on with a far deeper earnestness the evangelisation of this noble empire.

Who can doubt that God has committed to England supreme power in India, with the intention that we should give to this magnificent country the blessed Gospel of His dear Son!

Deliberately, intelligently, by all means at our command, must we carry forward this great Christian propagandism, until the whole empire be penetrated and leavened by the Gospel of Life.

Our Lord and Master is marching to victory. His light is in all the sky of human life, too clear and fair to be mistaken.

The passing years tell of His growing dominion, the centuries are the steps by which He is mounting to His throne, and His longing church waits with unutterable desire the blessed day when the millions of India shall everywhere salute the Crucified, as King of kings and Lord of lords.

“Our sword has swept o'er India ; there remains
A nobler conquest far—
The mind's ethereal war,
That but subdues to civilise its plains.

“Let us pay back the past, the debt we owe ;
Let us around dispense
Light, hope, intelligence,
Till blessings track our steps where'er we go.

“O England! thine be the deliverer's meed ;
Be thy great empire known
By hearts made all thine own,
By thy free laws and thy immortal creed.”

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS ...	...	...	...	...	78
Missionaries ...	...	...	...	...	4
Native Evangelists ...	...	...	...	...	22

Reports from Ceylon indicate steady progress.

The settlement of Mr. Lapham, of Kandy, as the pastor of the Cinnamon Gardens Church, Colombo, announced in the last Report, appears to be more and more appreciated. Preaching has also been resumed in the old Pettah Chapel, and an active Sunday-school connected with the Colombo Young Men's Christian Association has been commenced. The prospects are full of promise, and the work is consolidating and extending.

The Colombo Girls' Boarding School, conducted by Mrs. Waldock, continues to give great encouragement.

Mrs. Waldock writes:—

“Last year we had a larger number; and, better still, a larger number than in any previous year gave their hearts to Jesus.

“Seven girls have made a profession of their faith in Christ by baptism. Two of these were the children of Buddhists, and over those we are compelled to rejoice with trembling, as they must be exposed to such great temptations; their husbands being chosen for them, they having nothing to do but submit. May the God who kept Esther in the court of Ahasuerus preserve both of them!

“Five more are wishful for baptism, and we hope to comply with their wishes so soon as we are fully satisfied that they are not influenced by passing emotions merely, but have experienced a real change of heart.”

Mr. Waldock reports from the Colombo district, as follows;—

“We have 39 day-schools. Of these, 24 are for boys, with 1,499 scholars; and 15 for girls, with 586 scholars; total, 2,085.

“By far the larger proportion of these are Buddhist children; and when it is remembered that all these schools are distinctly religious and Christian, the Bible being a text-book, it will at once be seen that they are very direct and effective missionary agencies.

“In our Sunday-schools we have 526 scholars and 50 teachers.

“I have been specially happy in having the training of two native students this year, Mr. Lapham kindly helping by giving a weekly lesson in New Testament Greek.

“One has just left me for evangelistic work in the Batnapura district, the other remains with me. Two others from the Kandy district are to come to me at the beginning of the year. We trust that the Lord of the Harvest, in answer to earnest prayer, is sending us such as shall prove to be labourers fit both in head and heart.”

Since the removal of Mr. Lapham to Colombo the oversight of the work in the Kandy district has been undertaken by Mr. Waldoek.

Mr. Waldoek writes :—

“Thanks to the railway, I have been able to pay many visits, and hold many services in both the Singhalese and English in the Kandy district, while it has been a special pleasure to me thus to renew my acquaintance with people and places connected with my earliest life in Ceylon so many years ago.

“In December we were indeed right glad to welcome to Ceylon Mr. Andrew Sims, who has come to supply Mr. Lapham’s place. His first main work of course is the acquisition of the language, to which he is already applying himself with vigour and success. May he be long spared for the work of the Lord in Ceylon.”

The reports from the Native Evangelists of the work in the various districts in which they labour, for the past year, indicate, in almost all cases, progress.

Readers of the *Missionary Herald* will doubtless remember the account given by Mr. Guyton, of Delhi, of the missionary work carried on at Abbotsford, Ceylon, by Mr. Alec. Ferguson, Mr. Guyton closing his account with the following words :—

“It was, indeed, most refreshing to our faith to see so much veritable mission work carried on. At no cost to any society a mission has sprung up in Abbotsford, in which the work is as varied, the zeal as fervent, and the results as encouraging as in most regularly established missions. If Mr. Ferguson’s example were followed by other Christian men in India and Ceylon, the need for specially appointed workers would soon cease, and other fields be more adequately supplied.

Mr. Waldoek gives the following account of the rise and progress of the work on Mr. Ferguson’s estate at Lindula :—

“In our last report, a slight reference was made to the work on this estate belonging to our brother, Mr. A. M. Ferguson, one of the deacons of the Cinnamon Gardens Church, Colombo. It has now reached proportions which demand a fuller notice. For a number of years a day-school, supported by the owner of the estate, had been carried on in connection with the Tamil Coolie Mission; and visits had been occasionally paid by catechists of that Society, but little result was apparent. In March, 1883, a person who was conductor on a tea estate in the low country, and nominally a Baptist, came to be employed here. He had before this corresponded with me, and at my suggestion had

received a visit from our evangelist, Mr. Marcus, who was then stationed at Ratnapura. He had no idea that the owner and manager of this estate were Baptists, or that he would here find the very Christian privileges he was seeking. A few months after his arrival, he and his wife received baptism from Mr. Marcus, Captain Passingham, then in Ceylon, being present. A few months later the schoolmaster's brother also was baptized, as he confessed he had received conviction while at the London Mission seminary at Nagercoil, Travancore, his native place, but was led to decision by the earnest question addressed to him by Captain Passingham at parting—"Have you received Christ?" From this time the schoolmaster and his brother began earnestly to preach Christ to the coolies, and to hold meetings for the instruction of those who had any desire to seek Him. Every facility was given by Mr. Ferguson, jun., their manager who had a suitable 'service house' provided, and a further visit from Mr. Marcus afforded great encouragement, and led to a systematic arrangement of work. The Divine blessing following, on the 2nd November last no less than twelve candidates, after careful examination as to their fitness, were baptized in one of the lakes on the estate, in the presence of more than three hundred of the coolies and overseers. Among the twelve were the schoolmaster himself and his wife.

"Thus there are now eighteen communicants, fifteen of whom are Baptists. On Sundays, a Tamil service is held in the morning, and an English service in Mr. Ferguson's bungalow in the afternoon, and the communion is monthly observed in both languages. A week-evening meeting is held, principally for the Christians, and weekly preaching to the heathen coolies. There is also a Sunday-school with thirty-two children. I have just had the pleasure of paying our brethren a visit, and delightful it was to see the fruit of Christian effort and example. May the loving Lord preserve our brethren from the temptations arising from their past lives, and their necessary contact with the heathen, and through them may He 'turn many more' from darkness to light, and from the power of Satan unto God."

The district of Sabaragamawa, about sixty miles from Colombo, is a great stronghold of Buddhism. It being the high road to Adam's Peak thousands of pilgrims annually pass through it, to worship the so-called "footprint" of Buddha.

The Rev. H. R. Pigott, who a few years ago established mission work at Ratnapura in this district, finds many difficulties and much opposition. School work, however, greatly prospers, and he contemplates opening up two new schools—one for boys at Gilimale, and the other for girls in the central station of Ratnapura—these schools being thoroughly religious in their character and teaching.

Mrs. Pigott has carried on a useful and most successful work amongst the high caste ladies of the district, for "although we have no Zenanas strictly so-called in Ceylon," writes Mrs. Pigott, "the high caste ladies of the interior

are almost as much secluded from the outer world as the native ladies of India are. On coming to this district the Lord seemed to show me the great need of a regular visitation of these secluded ladies. I have therefore devoted two hours to it every afternoon, and have, as a rule, been able to visit each house in the district once a month, and read and explain the Scriptures. The ladies receive me with much kindness and politeness and thoughtfully listen to our message. We are sowing the good seed in hope, and are already encouraged by many cheering signs of success."

CHINA.

PRINCIPAL STATIONS IN SHANTUNG AND SHANSI:—

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

SUB-STATIONS	62
Missionaries (3 in England)	14
Native Evangelists	18

At the Autumnal Meetings held in Leicester in October, 1883, the churches, through their appointed representatives, unanimously approved the resolution of the Mission Committee, that—

"Subject to the adequacy of the funds, the Committee determine that during the next three or four years, reinforcements to the extent of fourteen additional missionaries shall be sent forth to China, if possible."

The Committee are thankful to report that *eight* of the projected *fourteen* additional missionaries have already been accepted and appointed; and the Committee only *wait for funds* to send forth at once the remaining six. Suitable missionaries are ready and waiting, and the need for immediate and large reinforcements appears just now specially urgent.

One of the brethren writes:—

"On all hands there are evident signs of awakening thought and interest. Never before did the prospects of Christian work in North China appear so promising.

"Then, too, remember that the Chinese Christians are fine men; they have heroic endurance, and when they once accept Christ they cleave to Him with full purpose of heart, and themselves at *once become missionaries*.

"Every Chinese Christian is a centre of life and light, and influences others for miles around."

On this subject the following extract from a recent letter from the Rev. Francis James, of Tsing Chu Fu, throws interesting light :—

“ A man in a village ten miles from this city, entered the church two years ago. He is over sixty years of age, and seems to realise the supreme importance of using well his remaining time in preaching the Gospel and exhorting people to receive it, to the full extent of his opportunities. He constantly travels to the neighbouring villages preaching and teaching, undaunted by the reproaches and sneers he meets from his idolatrous and atheistic fellow-countrymen. He is remarkable for gentleness and patience under abuse. He receives no pay for his evangelistic work, but seems to find both his duty and pleasure in it. His name: Mr. Cheng, and his native place Cheng-Kia-Keo. He is only a small farmer with very limited means indeed.

“ A respectable widow lady, over forty years of age, named Sung, who lives at Wu Kia Chiang, twenty miles from this city, was once a diligent disciple of Taoism. On hearing of Christianity she came to the city, obtained books and Christian instruction from Mr. Richard, and returned home to study and pray. She became an earnest Christian, is highly respected even by her heathen neighbours, and has now sixteen of the people of the village who have united with her in Christian fellowship. She is a tall, fine woman, with a cheerful look, as if she enjoyed her religion. She is herself a most efficient and earnest missionary.”

More than 350 converts have been added to the churches in the Tsing Chu Fu district during the past year, many of whom have had to endure sore and heavy persecution on account of their public profession of Christ. Yet they have all remained faithful and consistent, notwithstanding great provocation and insult.

The following report is from the pen of the Rev. Timothy Richard, of Tai Yuen Fu, in Shansi, who, after fifteen years of self-sacrificing toil, visits England at the earnest desire of the Committee, for a season of rest and refreshment :—

“ The best that the Christian Church has is needed for China. The Christian Church, in dealing with China and her hundreds of millions, cannot afford to send her average or feeble ones. China demands the best and highest of service.

“ China needs the highest schools, the best colleges—as yet, she has only one or two of these. What is that in such a vast empire, where every province is a kingdom ?

“ We have medical missions. They are doing good work. Still we must not forget that whilst healing the sick is Christlike, it is only preparatory for the bread of life which perishes not. We have an Evangelical Alliance formed there with a view to protect the native Christians, but it is like stopping a leak from without. The missionaries united nobly in relief during the great and terrible famine, but it was only a temporary aid. We want the Chinese to adopt new principles which will make such calamities impossible again.

"To-day we should bear in mind that many of the present methods, while perfect almost in their fitness for Africa, Madagascar and the South Sea, where the chiefs are easy of access and not overlearned in philosophy, history, and politics, do not meet the greatest want of China now. Those who have given most attention to these subjects agree in saying we must have better methods. Acquaintance with the splendid literature of China, say these missionaries, must be more enlightened. We learn from experience in China, and in other countries past and present, that we need the highest men for the highest nations. In taking in reinforcements we must not do over again what other Societies after long years' experience are giving up. Chinese officials do now consult missionaries about international affairs—ask their help towards the peace and prosperity of their people. Officials from a political view ask for bread. Shall the officers of the Kingdom of God give them a stone? Our Sovereign is King of kings. Can any monarch be more careful of even the *material, the physical* condition of his subjects than our Heavenly Father is? The blessings used by earthly monarchs are *all* of His providing. Where are the men qualified for giving advice in all the various high departments of vast empires? If the church neglects this, it is faithless to the high decrees of Him whose right it is to reign on every throne as well as in every heart. We must believe that nations are to be born in a day. It is true, many of the high officials in China would not dream of asking a missionary's advice; but shall we, when we actually hear some of them already asking for our help, be faint-hearted? God could speedily convert China. For years opportunities have been given, and fresh ones occur every year. *The difficulty now is to get the Church to embrace them, and enter in.* We have prayed for this time, and God has answered us. With new answers come new responsibilities. The time has now arrived for the Church to *crown* her former missionary efforts by sending her ablest and ripest men to give China friendly Christian counsel. When this is done, then, instead of falsehood, hatred, darkness, poverty, wars, and destruction of body and soul, we shall have truth, love, light, plenty, peace and salvation, temporal and eternal.

"Amongst the five hundred missionaries in China, what has the little band of six families of the English Baptist Mission done there this year? Though hitherto we rank among the smallest of missions in China, as regards the number of our missionaries, the results of our evangelistic efforts give about as many converts as the China Inland Mission, which has over a hundred missionaries. This year, as in former years, some hundreds have been added to the church.

"Largely through our efforts a branch of the Evangelical Alliance has been formed in China. Educational work, such as the training of about sixty native helpers and local preachers, and the superintending of a few Christian schools, has had our attention. So has medical work, by which many thousands of patients have been brought under our influence. So has literary work, in preparing a half-yearly church magazine, biographies, pamphlets, tracts, for the use of Christians and heathens, officials and people.

"Almost all our converts are as yet in Shantung. In Shansi the work has been mostly preparatory, but we are glad to report that we have now succeeded in getting free access to *all* classes of people.

“We were devoutly glad to welcome the first three out of the promised fourteen new missionaries; but we have to deplore the loss of one of the most devoted, unselfish, and beloved of missionaries—Mrs. Kitts. God alone can comfort our dear brother, her husband, in his great loss.

“The need of China gets to be more vast and varied every year. Let us pray that the Church may immediately send an adequate number there, and that these may give exactly what China needs, the blessed Gospel of the Grace of God.”

Writing from Tai Yuen Fu, the Rev. Arthur Sowerby reports:—

“During the past year we have made steady and thorough advance. We have had a good number of conversions and baptisms here. ‘*Evangelise*’ is the one word that sums up our work. Our native helpers have been constant in their labours in the cities and villages north-east and south-east of the city, and have done noble service in preliminary work.

“The arrival of Mr. Turner here was most opportune, and his help has been most acceptable and efficient.”

Referring to the fine qualities of the Chinese converts, Mr. Whitewright reports:—

“A large measure of the success of the mission in Shantung is due to the fine character of the Chinese Christians, and their intense desire to bring their fellow-countrymen to Christ. How I wish you could know our elder, Wang. He is one of the best men we have. One cannot speak with him for any time without being impressed with his thorough goodness and sincerity. He is a Christian, all through and through alike. You cannot help feeling this, although you may only be talking with him on all manner of secular subjects, and Christianity be never once mentioned. A quiet, unassuming, gentle, loving, unselfish man—a man that cannot fail to give you hope for Christ’s work in China. If only we had a thousand like him, I feel sure the millions of Shantung would be won for Christ at once. The work here is most encouraging, and I enjoy it more and more. In spite of the war with France we are left here quite undisturbed and unmolested.”

Early in the current year, the Rev. A. G. and Mrs. Jones returned to Tsing Chu Fu, accompanied by Mr. Forsyth; Mr. and Mrs. Couling remaining at Chefoo for some months with a view to acquire the language, and Mr. Morgan proceeding further north to Tai Yuen Fu, to join Messrs. Sowerby and Turner.

We trust shortly to hear of the safe arrival in China of Messrs. Dixon, Medhurst and Watson; the former to be stationed at Tai Yuen Fu, the two latter at Tsing Chu Fu.

In connection with the visit to this country of Mr. Jones, it may not be out of place to record the resolution of the Committee passed a few weeks before he sailed for China:—

“In the prospect of the approaching departure of the Rev. A. G. Jones from

this country to China, the Committee desire to place on their Minutes an expression of their deep thankfulness to God for the great and solid work wrought in China through his instrumentality.

"It would not be right, they feel, to withhold the expression of their conviction that the widely diffused and deepening interest taken by churches in the evangelisation of China is largely due to intercourse with their dear brother, and that his influence and exertions alone have made the extension of our work there possible in the face of so many other imperious and absorbing claims.

"They commend Mrs. Jones and himself to the guardian care and gracious guidance of their God, and pray and trust that in lengthened service and increasing success in the work for which they have toiled so hard, and sacrificed so much, they may find 'a great recompense of reward.'"

The late Sir Harry Parkes, of Pekin, whose untimely decease every friend of China must mourn, wrote but a few months ago :—

"At length it may with positive truth be said China is on the move—railways telegraphs, mining machinery, steamships, Western commerce, Western discoveries and adaptations: all these, and much more from outside, are surely but silently at work, and even China cannot withstand their transforming influences."

We may go further, and add Christian truth, Christian missionaries, and Christian literature are also "surely but silently at work, and even China cannot withstand their transforming influences."

Gradually the air is being filled with the music of the Cross, and the minds of the Chinese are becoming saturated with the story of Christ's love.

In many parts of China the people are beginning to question their old creeds and superstitions. Thousands have already cast them aside as worthless things, and have gladly given up all for Christ.

Now surely is not the time for indifference or despair, but rather for downright earnestness and daring enterprise. We have opened China in spite of herself, and we have forced the Chinese into the great family of nations.

They are spreading themselves over all the face of the globe, and the wave of emigration is to-day actually touching our own shores.

One thing is certain, the Chinese are going to take their place among the civilised nations of the earth, not as a cipher, but as a real factor; and it is for us to consider whether that factor shall be a Christian or a Pagan one.

JAPAN.

PRINCIPAL STATION :—Tokio.

SUB-STATIONS ...	6
Missionaries... ..	2
Native Evangelists	3

One of the most experienced missionaries in Japan reports :—

“The Japan of to-day is quite a new country. The old institutions and ancient customs are fast dying out. We live emphatically in a period of changes. The only thing permanent is the natural scenery around, while in all other things change seems to be the predominant element. Buddhism is gone. Confucianism has lost its power. The temples are left in their former grandeur ; but they have very few worshippers, and those very few worshippers consist only of old men and old women belonging to the lowest classes. This is sufficient to show the impotent state of the once great religion of Buddha. Confucianism, which was for so long a time the highest authority in all the regulations of society, is now studied only for the sake of literature. The old religions thus all gone, what is now coming to take their place ?

“This is a momentous question, and he who has any interest in Japan should know its answer. We know what must take their place, and we rejoice. But we also know what is taking their place, and we are saddened. Change in politics and science has changed also their religious thoughts. The old men being habituated to their religious customs, still keep them tenaciously. Those who are most affected by it and suffer the greatest are the young men. To their minds, Buddha is no longer a god ; Confucius is only a man, after all. Materialism in its grossest form, Atheism in its absolute sense—this, this unhappily is the religion, if it can be called a religion, that is taking the place of the older ones. All those views of science, different as compared with each other, but one in their object of attacking Christianity, are well known here and are eagerly sought after. All those theories of the universe which see no trace of the creative plan in this beautiful cosmos, and which explain the formation and development of the world and its many inhabitants by the spontaneous activity of matter, are as firmly believed as in the circles of their originators. In Western countries, there are men of high authority in science who yet are the humble believers of the Word of God ; but we have none here. The young men admit that Christianity is ‘good,’ and, as far as the present society of men is concerned, it may be a necessity ; yet their proud contempt of it as being fit only for the ignorant people is not very different from the attitude of some of the scientists in the West from whose works they have got their notions. They have absolutely no religion, and, we know, to have none is a state more lamentable than to believe in the basest form of superstition. Unless a far mightier spiritual force replace Shinto and Buddhism, little will be gained save a glittering veneer of material civilisation and the corroding influence of foreign vices.

"With the sublime forces, however, that centre in pure Christianity, I firmly and confidently believe Japan will ere long take and hold her equal place among the foremost nations of the world, and that in the onward march of civilisation which follows the sun, the '*Sun Land*' may lead the nations of Asia that are now appearing in the theatre of universal history."

The Rev. W. J. White, in his review of mission work during the past year, writes :—

"Whatever friends at home may conceive from certain statements in regard to the mental, moral, and religious condition of the Japanese, the fact that the nation to-day is almost as much heathen as it ever was is only too sadly evident to us who are daily brought face to face with the actual immoral and heathenish condition of things in Japan. Of course, with the exception of here and there an instance in the interior, there is every reason to believe that the fierce and bitter opposition, and that old spirit of hatred to Christianity, which was so characteristic of the Japanese some twenty years ago, has for the most part disappeared. And it may, moreover, be affirmed that there is on the part of some of the rulers a very decided and outspoken sympathy with the Christian missionary and his work; and possibly, were it not for considerations in regard to traders taking advantage of any steps the Government may take for the purpose of allowing travel and residence in the interior, there would be no obstacle in the way of the missionary itinerating throughout the entire empire. There is another fact vividly apparent to those who are seeking the welfare of the Japanese, and who anxiously observe what the effect of the introduction of Christianity has been on the minds of the multitudes. It is plain to those of us who have large intercourse with the people, that they feel conscious of a night of terrible spiritual darkness, which in these latter days is being felt by the advent of the light of Gospel Truth. They are conscious of their darkness, but the sad truth is that they love this darkness; and how long a time will elapse ere they embrace the light, and walk in it, of course we cannot tell. The faith which brought us here as workers, however, enables us to look forward to a day when the religion of Jesus Christ shall triumph in this fair 'land of the morning,' even as it has triumphed in other lands. But looking over Japan to-day, the conviction is that there must be much patient toil and waiting on God in prayer, ere His Kingdom is finally established in this empire. I mention this to show how evident it is that Japan as a mission-field invites a lively interest on the part of Christian friends at home. And here I am constrained to say that I believe many friends at home have the impression that Japan is overrun with missionaries, and that there is no need for reinforcements to be sent to this field. This impression, however, must simply arise from a want of knowledge of the actual condition of things at present existing here. I repeat here what I have already said, we need at least *three* more men to put our mission in Japan upon anything like a reasonable basis, and it is most desirable that these other three men be sent out as soon as possible. The field is indeed white unto harvest. May the Lord send forth more labourers."

Referring to the arrival of Mr. Eaves, of Bristol College, recently sent out by the Committee to be associated with Mr. White in mission work, Mr. White says:—

“ I cannot refrain from giving expression to our devout joy and thankfulness at the arrival of Mr. Eaves, he has already greatly gladdened our hearts. I feel sure he is a God-sent brother ; he has already made rapid progress in the study of the language.”

Mr. White has had many pleasing instances of conversion in connection with his work during the past year. Referring to one of the converts recently baptized, Mr. White writes:—

“ He is a promising young man, he is at present the superintendent of a large Government school at Shimoda, in the peninsula of Idzu. He was to have been baptized in October last, but had to leave Tokio to take up this appointment before he could receive the ordinance. It is his intention, on his return after the holidays, to open a preaching station in connection with us at Shimoda. As he understands English pretty well, we hope to assist him with a few English books. He has already ‘ Butler’s Analogy ’ to begin with. The Government school of which he is superintendent has about one hundred students, whose ages range between fifteen and thirty, and Mr. Yamauchi hopes to be able to do Christian work among these, and so become a self-supporting missionary.”

During the past year Mr. White has completed and carried through the Press, as far as the Second Epistle to the Corinthians, the Kana Majiri edition of Dr. Brown’s version of the New Testament ; and, at the request of the Religious Tract Society of London, prepared a Japanese translation of the *Pilgrim’s Progress*, which is now in the hand of the printer.

Over 4,000 copies or portions of Scripture, in Japanese, have been sold during the year, the demand for purely Christian books being very marked on all hands.

Mr. White concludes his report by saying:—

“ At all our preaching-stations the congregations are large and very attentive. We have many inquirers, and several candidates for baptism ; the outlook is decidedly cheering, and we are greatly encouraged by the whole prospect of our work.”

Western Missions.

AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

PRINCIPAL STATIONS ON THE LOWER CONGO:—

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

PRINCIPAL STATIONS ON THE UPPER CONGO:—

Lukolela and Bolobo.

Missionaries (4 in England) — 16

To-day Central Africa no longer bears the ancient geographies' label—“*Unexplored*” “*Terra Incognita*” can no longer be written over any very vast portion of the interior.

The almost blank chart of a few years ago has been superseded by the well-defined map, representing plain and plateau, river and lake. It is no longer the “Dark Continent” because unknown, but the “Dark Continent” with a deeper dark, because it *is* known.

And what can be said of the religious condition of the millions of people inhabiting these vast central reaches?

Arriving direct from English civilisation and Christianity, the traveller in Central Africa is much in the condition of a man coming suddenly out of the full blaze of sunlight into a low, dark hut. The very intensity of the light which he has left may for a time deepen the obscurity in which he finds himself; but gradually his eyes become familiar with the darkness, and he discerns the presence of one thing after another, and so, by degrees, sees more clearly the form of his surroundings. Thus, at a first glance, inexperienced men will say that the native tribes of Central Africa *worship* nothing, and that consequently they have no religious belief. A brief

residence, however, will convince one that there is a something to which deference is paid, and before which the natives tremble with awe. The Waguha have no temples, no altars, no sacred groves, but at the door of every hut stands a miniature hut. "Here," say they, "dwell the Wazimu the disembodied spirits of our ancestors, whose favour we seek, whose protection we crave." Tribes along the Zambezi have a distinct idea of a Supreme Being, Maker and Governor of all things, whom they call "Morimo." The doctrine of transmigration finds expression in snake, monkey and crocodile worship. Retribution shines forth in the belief of the Waguha, that at death they go into the sunset, there to be judged by a great Being, with whom they will live if approved, from whose presence they will be cast out if condemned. A recent traveller met six men-slaves on their way to the coast, singing as if they did not feel the weight and degradation of the slave sticks. "Why so merry?" said he. They answered: "We rejoice at the thought of coming back after death and haunting and killing those who have sold us." But over all the religious beliefs of the Central African rests a dense cloud of superstition. He trembles before the witch-doctor. He kills his own wife when he imagines her bewitched. He kills one child because it cuts the upper front teeth before the lower. He kills another child when it turns from one side to the other in sleep. The ghost-like medicine-man, the universal demi-god of savage nations, with his hideous miscellany of dead lizards, hide, nails of the dead, lions' claws and vulture-beaks, stalks through the village imparting strange efficacy to claw or bone, stick or stone. And as beneath the dull, leaden skies of the distant north there are believed to be structures haunted by ghosts and goblins, so here the forest, with its tenantry of owls and bats, is the abode of malignant spirits, and the rustling of the foliage at eventide is their mysterious dialogue. Shadowy vagueness and superstitious terror are the cardinal elements of Central African religion.

The last words of David Livingstone addressed to the students of the University of Cambridge, ere he left England for his final journey in Africa, were:—

"I go to open the door to Central Africa. It is probable I may die there. Young men in England! see to it, I beseech you, that that door is never again shut."

From the weary, worn-out figure kneeling at the bed-side in the hut in Ilala an electric spark flew, quickening hearts far and near.

The dust of the great African apostle, borne long distance by loving hands, lies treasured up in the Abbey shrine of Westminster; but his

spirit still pleads with men to-day; and his voice, like clarion call, still rouses the Christian Church. In the words of the late Bishop Steere, in Africa to-day

“ We have a continent to work upon where chaos still reigns, both in the social and spiritual world. We have the reproach of ages of cruelty and neglect to wipe out. We have the key of the gate of Heaven, and millions are waiting for us to open it to them. Christian men and women, come *yourselves* and help them. If *you* cannot come, seek out and send *your* best and dearest, that their glory may be yours. If you have money, give it; and that not in little dribblets, but as God has given it to you. Do not wait to be canvassed, but canvass others yourselves. And, as you stand in spirit on the edge of the great continent of darkness, do for it with all your might whatever the whispers of God’s Spirit may suggest.”

The history of the rise and progress of the Society’s Congo Mission, one of the many efforts recently put forth on behalf of the peoples of Central Africa, has been so beautifully told by the Treasurer in his recent work on this subject, that no words are needed here to add to that most complete and comprehensive sketch.

It may not, however, be out of place to give some brief record of the various steps that have led up to, and culminated in, the establishment of the new *Congo Free State*, as now officially recognised by all the great European powers, at the recent African Conference of Berlin.

The following memorandum on this subject is written by the Rev. W. Holman Bentley:—

“ On February 26th, 1884, Lord Granville signed the Treaty between our Government and Portugal, by which the Portuguese Sovereignty was recognised over the long debated territory situated between 8° and 5° 12’ of South latitude.

“ By this treaty the mouth of the Congo River was handed over to Portugal, and the future of our loved Congo Mission greatly imperilled.

“ Had everything been thus placed into the hands of Portugal, we should have been hampered and thwarted at every turn, our expenses indefinitely increased, while restrictions, interference, and constant annoyance would have hindered the prosecution of our work. We should, if possible, be in a worse position than our American brethren in the French territory of the Gaboon.

“ It is true that a clause granting religious liberty was with great difficulty wrung from the Portuguese Ambassador, but the great reluctance with which it was granted, and the past experience of Portuguese treaties, gave us no hope that this stipulation would be fulfilled any more than many such fair but fragile promises made in the past.

On April 25th, our Society presented a petition to the House of Commons praying that the Congo Treaty be not ratified. Our Government, however,

had so far committed itself in signing the treaty that it was most reluctant to refuse the ratification. Trade interests, however, were at stake. The Chambers of Commerce throughout the country strongly opposed the measure, and when it was found that the other European Powers were in no way inclined to recognise the dual arrangement between England and Portugal, the Government was obliged to abandon the treaty. The announcement was made in the House that the Congo Treaty would not be ratified.

“In August, the news reached this country that Germany was annexing the independent territories on the West Coast, and had acquired the Cameroons River where our Society has so long been working. Complications arose in consequence of this action; also in reference to Angra Pequena, the South-East Coast, the Niger, and between the French Government and the International Association. An uneasy feeling was awakened by the passion for annexation which had arisen. It became necessary to call a Conference of the European Powers to consider African affairs. After a preliminary interchange of views between Germany and France, an invitation was issued, and the Conference held its first sitting at Berlin, November 15th.

“While preparations were maturing, the International Association began to declare its policy. In 1879, the Comité d'Etudes du Haut-Congo dispatched an expedition to the Congo, under the leadership of Mr. H. M. Stanley, designed to explore the Upper Congo, to open the country, and to establish scientific stations.

“The expedition had quietly pursued its way, and latterly developed a benevolent policy which, if earlier shown, would have defeated itself.

“The King of the Belgians desired that the whole of the basin of the Congo should be thrown open to trade and civilization. Had the people been left to themselves, or to the European powers having possessions on the coast, we might wait indefinitely for the opening of the country. The French and Portuguese Governments so hampered trade with heavy dues and restrictions that nothing could be done at any long distance from the coast. King Leopold conceived the great idea that, if the basin of the Congo could be placed under a Government that was really anxious for the development of the country, and a railway laid to connect the Upper with the Lower River, the whole country might be speedily opened, and its vast resources placed within the reach of Europe. If a simple trading company attempted this, it would soon be ruined by the greed and false economy of France or Portugal. A railway would be too tempting a bait for avarice. The only possible thing would be to establish an independent State, founded on enlightened principles. Quietly, but energetically, the expedition acquired sovereign rights in the country, until France and Portugal threatened its existence by annexation of all the littoral.

“When the Conference commenced to sit, Portugal had large claims, while France demanded immense territories on the north bank, and, later on, ‘discovered’ rights to further districts on the south bank.

“It seemed likely that King Leopold's philanthropic schemes would be all frustrated, the immense sacrifices of his expedition, both in treasure and life, utterly wasted, and all hope for the future of the Free State taken away. Without a port and free communications, the State could not exist. So great,

however, was the jealousy between the Powers that questions of sovereignty had to be rigorously excluded from the Conference.

“The International Association had therefore to fight its own battles. The United States had recognised the New State, and now negotiations were opened with the other Powers. France presented the greatest opposition. In the Conference attempts were made to limit the time during which any regulations should remain in force, and to restrict the area of incidence; while large demands were made for territory belonging to the New State.

“At length terms were arranged. France was to have all the coast from its colony of Gaboon down to 5° South latitude; thence the line should include the valley of the Niadi Kwilu, following the line of the Chiloango River to its northernmost source; then, striking the Congo above Manyanga, the middle line of the river to the Equator, including the valley of the Likona; the first degree of North latitude being the French northern boundary.

“Portugal was very obstinate, and an identic note from England, Germany and France was necessary before she would abate her pretensions.

“Finally she accepted the extension of her Angola frontier to the south bank of the river for the first ninety-five miles (about), as far as the Portuguese factory at Wanga Wanga. Thence the boundary runs south for about half-a-mile, and a line drawn on the latitude of Noki, as far as the Kwangu River, bounds the Portuguese possessions to the north, and the Kwangu River on the east. A further concession to Portuguese susceptibilities was necessary, in the shape of a strip of coast line from Massabe (5° S. lat.) to a little below Kabinda.

“The Free State thus obtained thirty-seven kilometres (23 $\frac{3}{8}$ miles) of coast line, including Banana, the port of the Congo, and a strip of north bank about sixty miles wide as far as Manyanga. Thence the River is the western boundary of the State. Its north and south frontiers are undetermined, being in unexplored country, and extend from 4° N. lat., to 6° of S. lat.; and in part of the country to the sources of the Zambeze in 12° S. lat. The 30° of E. long. is roughly its eastern boundary. The State has the recognition of all the Powers, and the railway past the cataract region is to be commenced at once. We regard with the highest admiration the philanthropy which first planned such a scheme, the consummate skill with which the various stages were slowly and surely elaborated, and the high ability with which diplomatic arrangements of great difficulty were conducted and brought to a successful issue, in spite of such jealousies and forces. While according our full homage of grateful appreciation to King Leopold of the Belgians, we see a Higher Hand working in all this. The Lord reigneth, and the King of kings in these latter days is working out His gracious designs. Surely the fulness of time is near, and these things are but the dawning of the day when the Kingdom of Righteousness and Peace shall be established, and when all shall know Him.

“Doubtless, King Leopold's greatest joy is this, that not only is he benefiting millions of his fellow-creatures, but that he is the chosen instrument in God's hand of accomplishing this end.

It is gratifying to us that all our stations, with the exception of San

Salvador, are in the territory over which King Leopold has accepted the sovereignty; and we regard this with unbounded satisfaction.

“We have to record our appreciation of Mr. Stanley, who has been the King’s agent in Africa; but, as we hope to be able to do this publicly very shortly, we await that fuller opportunity.

“The founding of the Free State of the Congo has thus occupied our attention, because that has been the chief though indirect work of the Berlin Conference. Other important ends have been attained, which we proceed to note:—The final Acte Général, which has been signed by the European Powers and the United States, occupies itself first with a delimitation of territory concerned. Commencing on the Atlantic, it extends to the Indian Ocean. Its northern boundary is delimited by the crests of the watersheds of the Niari, Ogowe, Shari, and the Nile, reaching the Indian Ocean in the 5° of N. lat. On the south, commencing in the mouth of the Zambeze, it follows the course of that river until five miles above the mouth of the Shire, and continues by the line separating the waters flowing towards Lake Nyassa, from the tributaries of the Zambeze; thence, following the crest of the northern watershed of the Zambeze, and on to the western watershed of the Kwangu River as far as the River Loje, when, following the course of that stream to the Atlantic Ocean, the delimitation is complete. Throughout these vast regions there is to be absolute freedom of trade; no import dues are to be levied for a period of twenty years, when the Powers will decide whether that clause shall be maintained; no privileges or monopolies shall be conferred by any power exercising jurisdiction in this territory. Article VI. secures absolute religious liberty: guaranteeing the suppression of slavery, it provides special favour and protection, without distinction of nationality or form of worship, to all religious, scientific and charitable enterprises, to all Christian missionaries, to scientists and explorers, their escorts and collections. Freedom of conscience and religious tolerance is guaranteed to the natives. The free and public exercise of all forms of worship (*tous les cultes*), the right to erect edifices for religious purposes, and to organise missions belonging to all creeds, shall be submitted to no restriction or impediment. The Acte further regards matters connected with postal service and navigation, the slave trade, neutrality of the region, with matters connected with the Niger River, and the formalities of annexation. This received the signatures of all the Powers on the 26th of February, 1885.

“We must now hope that, after these arrangements, jealousies and scheming will cease, we can look forward to better and brighter days.

“As to our mission at San Salvador, which is in the hands of the Portuguese, but within the territory influenced by the stipulations of the Berlin Conference, we have no reason to anticipate any difficulties.

“The Portuguese have now a clear definition of their territories, and the jealousies and susceptibilities of the long period of uncertainty should be at rest.

“Our influence can no longer be feared in the country thus recognised by the Powers. We also understand that there is a feeling at Lisbon that the past policy has been a mistake, and that Portugal must win the esteem of

Europe by more enlightened measures. Our influence will be exerted to secure the peace and prosperity of the peoples under the Portuguese rule, and our brethren at San Salvador will be ready to render every assistance to the Portuguese Government, and to use their best influences with the natives.

“The Grammar and Dictionary of the Congo language, which will shortly be published, may be recognised by the Portuguese as no mean advantage accruing to them in consequence of our work in their territory.

“The New State has an area of about 880,000 square miles, or fifteen times the size of England and Wales. The introduction of law and order into this country will be an incalculable blessing to the natives; it is that for which all sigh, and any power which brings that in its train will be hailed as the salvation of the country.

“Not at first, perhaps, will they realise the benefit, but, as the sense of security is felt, the affection of the people will be won, and King Leopold will have raised an imperishable memorial. Of its resources, Mr. Stanley speaks in glowing terms; metals, coffee, india rubber, woods, ivory, oils—whatever India produces may be grown there. We regard this rapid opening up of the Dark Continent, this peaceful conquest, as altogether unique in history. The year that commenced with dark forebodings closed with the brightest hopes.

“We wish the Free State the most prosperous future, and rejoice that, under such a Sovereign, we shall be able to pursue our work, looking towards the time when Africa shall be won for Christ.”

One of the last resolutions passed by the out-going Committee in April, 1884, was the following:—

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 by the Society of the districts of the Upper Congo 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 the Western Sub-Committee, early in July, had several special meetings in conference with the Rev. W. H. Bentley on this important matter; and, at the Quarterly Meeting of the General Committee, on the 16th July, they presented a long report dealing with the entire question.

From a careful examination of previous resolutions relating to the Congo Mission, the Sub-Committee found it abundantly clear that one great object has, from the very inception of the Mission by Mr. Arthington in 1877, been kept steadily and persistently before the Society and its constituents, viz. :—

The establishment of missionary operations on the Upper Congo

River, beyond Stanley Pool, at "as early a date as may be practicable."

The Sub-Committee further stating that, in their unanimous judgment, that date had now been reached, and that from facts before them it was quite clear 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 commence mission buildings.

"The whole of the Upper River, as far as Stanley Falls, some eleven hundred miles from Stanley Pool, is open to missionaries of the Society; while in most parts the people are not only willing, but clamorous for the settlement of Christian teachers.

"It is also clear 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 African Association ready and willing to offer generous terms with regard to the possession of suitable land, but the peoples on the banks of the river are favourably disposed to white men, not having as yet become subject to the painfully evil influence of ordinary white traders and dealers.

"The Sub-Committee also believe 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 undoubtedly unwise; and, as new missionaries require 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 to disaster.

"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 a hundred miles apart, one of these proposed stations being, without question, Lukolela, the ground for which has been already secured.

"They also think that, between Lukolela and Stanley Pool, two other stations might with advantage be opened up also; but they are quite satisfied that this most important question should be left to the wisdom and experience of the senior Congo missionary brethren in conference—subject, of course, to the ultimate approval of the Home Committee; it being suggested to the missionaries that it might be wise, in selecting positions for new stations, to have regard to the special advantages connected with proximity to the mouths of the numerous and large affluents on the south bank of the Congo River, many

of these affluents being of sufficient volume to admit of the *Peace* traversing them for long distances southwards and eastwards.

“ 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 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, in connection with the stations of the International African Association, save from accident by drowning or misadventure.

“ 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, £5,000 may be taken as the estimated annual outlay for the ten new stations and the twenty new missionaries; this figure being, without a 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:—

“ 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, should suitable candidates for the work be found.

“ Fifth—That these resolutions, should they be sanctioned, be forthwith published in the *Missionary Herald*, with a statement of the present circum-

stances and needs of the Congo Mission, and an appeal to the churches for extended sympathy and help in view of the present exigencies of the work, and the call to GO FORWARD and take possession of the district so strikingly opened up."

After prolonged deliberation, these recommendations of the Sub-Committee were unanimously adopted by the Quarterly Meeting, and the FORWARD movement for the occupation of the Upper Congo deliberately sanctioned.

It is most gratifying to the Committee to report that since the adoption of this ONWARD policy, seven new missionary brethren have been accepted for service on the Congo River.

With regard to the general work of the Congo Mission during the past year, the following report from the pen of the Rev. T. J. Comber furnishes valuable information:—

"The basin of the Congo gives us 1,300,000 square miles, over a great portion of which we wish to plant our stations. Let the greatness of the work keep our friends at home from impatience, and the feasibility of the scheme lead them to resolve that in the name of our Redeemer and Master it shall be done. Let our motto be still that of our first honoured missionary, Carey—'Attempt great things for God; expect great things from God. According to your faith' (and faithfulness) 'be it unto you.' Is it possible? It is. Can we do it? We can. We missionaries do not flinch from it. Let not the churches hesitate.

"The year opened with heavy loss and disappointment. Our hearts were jubilant with our success in so speedily getting all the parts of our steamer up to Stanley Pool; but then came the news that the two mechanics, riveter, and engineer, had, with our dear brother Hartley, fallen by the way. Our newly arrived brother, Ross, too, was suffering acutely from a cerebral malady, and felt he must return. Mr. Crudgington, too, reported from Underhill the severe illness of his wife and Mr. Whitley, both of whom he feared would have to leave the Congo if their lives were to be saved. Grenfell then had alone to hold Arthington; I alone to take charge of our Wathen station at Manyanga; Moolenaar was alone at Bayneston; Hughes was at Underhill, preparing to take over the work of Messrs. Crudgington and Whitley; Weeks was alone at San Salvador.

"My dear brother Sidney was fortunately on his way down to the river from San Salvador to come to our help, for we were indeed in sore need. Ross and Whitley set sail for England, and in June following our dear brother Crudgington also left with his wife.

"For the loss of our brother Crudgington we indeed grieve, especially we older ones who have happily worked together with him for five years, 'toiling, rejoicing, sorrowing' together. Mr. Ross, too, we are very sorry to lose, and pray that he may be blessed and prospered in his new sphere in England. Mr. Whitley has, we are thankful to say, been able to return again to his work.

"During my absence, Mr. Grenfell had been hard at work with the *Peace*,

had made his black lads and men riveters and engineers, and when I arrived I saw our precious and splendid little steamer, newly painted and all complete, lying in the river alongside the bank. It was a glad sight, and we rejoiced together in the work that by the hand of God upon him he had so successfully and speedily brought to a conclusion.

“The Lord hath done great things for us, whereof we are glad.”

The *Peace* is a splendid success, and gives every satisfaction. There is no fault whatever to be found with her.

After a trial trip round the Pool, Mr. Grenfell and I started off up the river on a five weeks' missionary prospecting tour. A full report of this journey, of nearly six hundred miles either way, has been published in the *Missionary Herald* for January.

The Liverpool station at Lukolela was occupied by three Victoria assistants.

Sites were chosen in populous districts and among promising people—Babuma, Babangi, and Ba-ilebu—for three other new stations; or, more properly speaking, one *site* only was chosen, and in the other two cases the places were decided on.

Mr. Grenfell had not, by last intelligence, returned from a three or four months' journey in the *Peace*, on which he intended to go up to Stanley Falls, ascend several of the affluents, and choose locations for six other stations, completing the ten recently decided upon by our Committee.

These Upper River stations will be situated at about a hundred miles' distance from each other, among densely populous tribes, who almost all *want us to come to them*. I don't say they want the Gospel, but they want us, and we can, with very little danger, live among them. After a time, when they get to understand the eternal life which we bring to them in the knowledge of God and Jesus Christ, they will want the Gospel, we trust, which shall prove to them the power of God unto salvation.

It is of no use our having made these long journeys; our steamer will be a gigantic folly (costing as it has many valuable lives besides much money); our brother Greenfell's work, so laborious and devoted, will have been work in vain, unless we occupy these central up-river stations.

As to our work at Arthington, Stanley Pool, it has of course suffered in its continuity, on account of the changes that have taken place, and has also been far less than it might have been had we been more in number. Our relations with neighbouring chiefs are good, and the nature of our work is getting to be better understood. We visit much among the people, and they also come constantly to visit us. Often, at our Sunday afternoon native services, the people who have been about the station have come in to join with our boys in listening to the words of eternal life, and have manifested much interest. Our little school there now numbers about twenty. The boys are bright and intelligent, and some of them are trying to be Christ's disciples. Mrs. Greenfell's few girls, too, are getting on well.

Mr. Whitley, by last advices, is in charge of the station, Mr. Cruickshank having come to Wathen to help Mr. Darling, and Mr. Grenfell being away up river.

At Wathen, we held some very interesting and largely attended meetings

in the towns, while I was there. A number of boys are under our care there, and everything promises well for good steady Christian work. The place is quite as hopeful as a sphere for mission work as our old station of San Salvador. This place and San Salvador are the two places where the people manifest a real desire after the good things which we bring to them as missionaries.

"A man was to have been buried alive there recently, but our efforts to save his life were successful.

"At this station of Wathen, my dear brother Sidney commenced what was to be his life work. He had made fast friends with the people, was rapidly acquiring the language, had developed a large medical and surgical practice, and was looking forward to a long life of usefulness there; but the Lord has decided otherwise, and has called him away to other and higher service.

"Mr. Cottingham will probably be Mr. Darling's coadjutor at Wathen.

"The work at Bayneston has been carried on alone by Mr. Moolenaar. It has suffered much in consequence of his solitariness; but he bravely holds on, as did our brother Weeks alone so long at San Salvador.

"At Underhill, Mr. Hughes has just been joined by our new brother Mr. Macmillan. The beautiful wooden house sent out from England is complete, and the station is in good working order. Mr. Hughes will now be able to gather round him a large school, from the many towns within easy reach.

"The work which we entrusted to Mr. Bentley is rapidly approaching completion. His dictionary and grammar of the Congo language will shortly be ready. Such a full and thorough work will be an incalculable boon to our brethren who are now perplexed by the difficulties of the language. It will also be a good basis upon which to ground further work on the other languages which have already occupied our attention. Until the dictionary and grammar are completed, and our brethren's mouths are thus opened, the translation of the Scriptures and other literary work must wait. A month or two will put us in possession of this invaluable work.

"One other matter calls for note. Mr. Bentley brought home with him his lad Nilembo to help him in his work, and I have brought with me Mantu, who so long has been my faithful helper, and Lutunu, a promising boy from Wathen. Mr. Weeks has just arrived with a lad from the neighbourhood of San Salvador. We have therefore with us boys from our principal stations, and trust that their visit to this country will subserve many ends. Until now the Congo people, and the boys in our schools, have only relied upon our own explanations of our work—the impulse that brings us to them, and the means which enable us to do so. Now the lads with us have seen with their own eyes; they have learned something of the deep desire in the hearts of so many hitherto unknown friends that their people should rejoice in the salvation which Jesus has accomplished, and they understand more fully the nature and benefit of our work.

"They will carry back to their people accounts of all that they have seen and heard, and, telling the wonderful story of thousands of kind, loving, unknown friends in England, deeply anxious for the welfare of their coloured brethren and sisters in dark Africa, giving of their means, praying ceaselessly for them, sending their sons and daughters to make known the glad tidings, they

will be able to help their countrymen to understand in some small measure the love wherewith God so loved the world that He gave His only begotten Son, and to comprehend something of the breadth, and length, and depth, and height of the love of Christ which passeth knowledge.

"We know that some of our dear boys have already given their hearts to the Saviour, and are looking forward to the time when they too may teach their people of that which makes their own hearts glad."

The Rev. J. H. Weeks, of San Salvador, reports:—

"Our school at San Salvador progresses wonderfully, and now numbers forty-five boys.

"Many leading men and chiefs who at first held back now bring their sons to us, asking not only that they may learn to read and write, but that they may be instructed in the good palavers of God, about which they themselves have heard from the Missionary.

"Our boys come from sixteen different towns, at distances of from five to forty miles distant.

"On Sunday we have Sunday-school and Bible-classes, and during the week we meet for singing and prayer, and every opportunity is used to press home the truths of the Gospel.

"At stated intervals they visit their homes in distant towns and tell amongst their friends and relations what they have heard and learned of the Gospel, and so become messengers of Life to their own people.

"During last year one of our senior boys went to visit a large town in Madimba, and I was greatly cheered by receiving a letter from him a few days afterwards. In it he writes:—'On Sunday I told the chief to call all the people, and he did, so I told them a little bit of God's Word, and what you missionaries come to our country for; and that you teach all good. The people sat quite still, looking on my face with fear, and when I finished, they thanked me very much; and the chief said I will give two or three boys to go to school.'

"There is going on in our school a quiet, but real and efficient work; the old system of superstition is being undermined, and boys, when visiting their towns, cannot but protest against the absurdities, cruelties, and wickedness of Fetichism.

"You will remember that in a previous letter I gave you the account of one boy's conversion, and I truly believe that others will soon follow. Some give good evidence of a change taking place, which shows they are not far from the Kingdom."

It is estimated that there are more than fifty millions of souls within easy reach of the right and left banks of the mysterious Congo River—untutored savages, as ignorant of God and of His Son Jesus Christ as are the beasts of the forests around them.

What a grand field for Christian enterprise. What a heavy and solemn responsibility rests upon the Christian Church to-day to give the Gospel to these dark and degraded peoples.

The races of the Congo basin are superior to the negroes of the coast, in appearance, stature and intelligence. They have all the capabilities of a strong and flourishing race. As yet these races are simply pagans. They are far more easily won than the Mohammedans or Brahmins. Rev. E. F. Merrian, of the American Baptist Missionary Union, illustrates this difference by the fact that while in Burma the missions of the American Baptist Church have won but about 1,200 Buddhists, they have gained among the Karen pagans no less than 24,000. Or, to use another illustration of his, while only about 2,000 Mohammedan converts are claimed by all missionary societies, whole populations of pagans in the Pacific Islands have been won to the truth in a short period. The motive for missionary effort found in these contrasts appears still stronger when we consider that Mohammedanism from the North is fast progressing toward Central Africa; that a great Propaganda in Cairo, with two thousand students, is constantly sending forth its armies of Islamic heralds to meet us and contest this grand mission field, with its fifty millions of idolaters.

WEST COAST—CAMEROONS AND VICTORIA.

PRINCIPAL STATIONS :—

Bethel, Bell Town, Mortonville or Hickory, Victoria, and Bukundu.

SUB-STATIONS	...	...	...	...	...	...	...	...	6
Missionaries	...	...	...	...	...	...	...	...	5
School Teachers (Female)	...	...	...	...	...	...	...	...	3
Native Evangelists	...	...	...	...	...	...	...	...	8

The year just closed must ever remain as a sad and memorable one in the history of the West Coast mission.

For many years past the Committee of the Society have indulged the hope that a favourable response would be returned by the British Government to the repeated appeals from the chiefs and head-men of the Cameroons district that their country might be taken under the government and protection of the English Crown, and when sending in memorials to successive Governments asking the same favour for the Society's settlement of Victoria and the adjacent district belonging absolutely to the mission, the Committee have frequently pleaded on behalf of the Dualla people also.

With regard to the Cameroons, however, all such expectations must be finally abandoned, as the district is now under German authority, the whole country having been annexed to the German Empire in August, 1884.

The story of how this was brought about is so plainly told in a recent Blue-book presented to both Houses of Parliament, and entitled—

“Africa. No. 1. 1885.

“Correspondence respecting affairs in the Cameroons”:
that further reference to it here is unnecessary.

The Committee, however, cannot refrain from placing on record their sincere regret that the British Government so long delayed taking action in response to the numerous appeals of the Cameroon chiefs and peoples, as but for this delay recent painful and disastrous events might altogether have been avoided, and the often expressed desires of the Dualla peoples complied with.

Nor is the recent annexation of the settlement of Victoria by the British Government likely to be attended with any real advantage to the dwellers there, if reported concessions of surrounding territory by the English Government to Germany be a fact: as by such arrangement the small township and territory belonging absolutely to the mission will be completely environed by German possessions, and trade with the interior rendered practically valueless in consequence of restrictive and almost prohibitive duties and exactions.

The outlook at present is dark in the extreme, and it appears more than probable that the work of the Society on the West Coast, rendered so dear to the denomination by the sacrifice of many noble lives, and the outlay of large sums of money, may have to be relinquished.

Should this eventually prove needful, the Committee earnestly hope that the work there may be carried on by some Evangelical German Missionary organisation, whose agents may have the joy of reaping a rich harvest from the toils, the tears, and the seed-sowing of devoted workers, many of whom have fallen asleep.

Under present circumstances, however, and while negotiations are being carried on with Her Majesty's Government by the Committee, it would be premature to forecast the future, or take any definite step in the matter.

The Committee are devoting to this painful business their constant and careful attention, and they earnestly invite friends of the Society to unite in special prayer on their behalf, that they may be Divinely guided to such issues as shall best promote the glory of God, and the truest welfare of the peoples of the West Coast.

Through the pages of the *Missionary Herald* the sad particulars relating to the destruction of Hickory Town and Bell Town have already been made public. The Committee, through the British Foreign Office, have made a respectful claim upon the German Government for compensation for the loss by fire of Hickory Town mission chapel and premises, and for serious injury to the Bell Town Mission Buildings; but no pecuniary compensation can restore to these townships their former prosperity, as the places are now entirely deserted, and, according to an eye-witness, "not a dwelling of any sort left standing for miles."

Since December last, mission work has, of course, entirely ceased at these places, and the general reign of fear and terror, consequent upon the recent action of the German imperial forces, has done much to scatter the peoples of the district, and render missionary work increasingly difficult.

Writing with regard to Bethel Station, Mr. Samuel Silvey says:—

"Notwithstanding recent distressing events, the work at this station still continues to progress in face of the many trials and difficulties of the past year.

The native church under the oversight of Pastor Dibundu numbers ninety-five members. These members still continue to pay their own pastor's salary, and have during the past year spent £30 on chapel building. At the end of the year, after paying all expenses of every sort, the church had a balance of £10 in hand.

"The children in the Sunday-school, by their own contributions entirely, have supported an evangelist and teacher at Dikolo station.

"Never in the past history of the Cameroon Mission has the day-school been so well attended. We recently held a public examination and distribution of prizes; the children answered admirably, and all the prizes given were well and fairly earned. Bell Town, Moskoko Town and Joss Town have been completely destroyed by fire owing to the troubles between the natives, King Bell, and the Germans. The church members have been scattered all over the country, and the station is now utterly deserted. During the year eleven members had been added to the church, and the station was very promising—never more so. Hickory Town, or Mortonville, is also deserted and in ruins; and the members all scattered far away. Dibumbari is some little distance up the country, and has escaped these troubles. During the year the church has increased from five to eleven members and the school work has gone on steadily."

The only missionary at present in the Cameroons is Mr. Thomas Lewis, Mr. Samuel Silvey having been compelled to leave for England in January in consequence of serious failure of health. Miss Gwen Thomas has, by direction of the Committee, removed to Victoria, and will carry on the girls' school work there recently relinquished by Miss Gertrude Fletcher, whose health did not permit of her return to Africa.

The Rev. J. J. Fuller, with Mrs. Fuller, still remains in England, waiting

the course of events, but will in all probability return to the West Coast during the next few months.

The Committee feel deeply grateful to Mr. Fuller for the large measure of interest he has created by his addresses in various parts of the country on the African Mission, on behalf of which he has so faithfully laboured for more than forty years.

From Victoria, Ambas Bay, the Rev. Robert Wright Hay writes :—

“During the short time I have been in Africa, the conviction certainly grows upon me that the process of slowly and silently leavening is that by which mission work in heathen lands is for the most part done; and while doubtless we ought to expect and look for manifest results, and gratefully record them as they occur, let us honour God by a firm faith that, as the work is HIS, not ours, results that come short of OUR expectations, cannot surely be taken as the full measure of His working.

“Before, however, passing on, let me say what intense joy I have had in my work here. I have found few things just as I expected. Some have come short of, others have exceeded, what I looked for; but it can scarcely be otherwise in commencing an untried work amid circumstances and surroundings so entirely new.

“The new year has come to us full of promise. There is a new fervour in our prayer meetings, indicative of quickened spiritual life, and I believe and expect a time of true revival is at hand.

“The boys’ school is very ably carried on by John Pinnock. I think him admirably adapted for this work; he excites real enthusiasm amongst the boys, and exerts a most beneficial influence over all his scholars.

“At *Bonjongo*, some of the young men living there, but members of the Victoria church, are themselves building a meeting-house of bamboos which will I think be found very useful; while the energy of the young men is very gratifying, as indicative of their desire to help themselves in the matter of the means of grace.

“I recently visited *Bukundu*, in the interior, and remained there some days.

“As I passed through town after town full of people, and crossed the Cameroons Mountain, where the gross darkness of superstition and idolatry still reigns, without a single ray of light to alleviate it, I cannot at all adequately express the deep sense of relief which I experienced when at last, and before I was conscious of having emerged from the bush, I found myself at the mission station of *Bukundu*.

“But if my sense of relief and gratitude was great, my impression of the gigantic difficulties to be coped with by the missionary of the Gospel there was still greater, specially as I saw and heard something of the terrible hold that the Prince of the Power of Darkness has over the hearts and the intellects of the native peoples.

“The day before I left I had the pleasure of assisting Mr. Richardson in the baptism of two young men, one of them being a son of the king of that district. Had I not, however, been granted this special token of God’s blessing, I should have come away feeling quite satisfied that good work is being done at *Bukundu*.”

The West Indies Mission.

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

BAHAMAS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

SUB-STATIONS	68
Missionaries	2
Native Evangelists	73

SAN DOMINGO AND TURKS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS	13
Missionaries	2
Evangelists... ..	20

HAYTI.

PRINCIPAL STATIONS:—Jacmel.

SUB-STATIONS	8
Missionaries	1
Native Evangelists	6

TRINIDAD.

PRINCIPAL STATIONS —

Port of Spain and San Fernando.

SUB-STATIONS	16
Missionaries	2
Native Evangelists	13

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3
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The year's work in the *Bahama and Caicos Islands* has been quietly carried on, although the attendances have not been quite so large as usual.

In many of the out islands great distress prevails, partly due to rapidly declining trade, and partly to a most disastrous cyclone, which caused great havoc to the buildings and destroyed the crops.

The Rev. Daniel Wilshere writes :—

“Notwithstanding this, however, although nearly all the stations suffered so severely from the hurricane, the greatest cheerfulness and zeal have been displayed. The new chapel at Free Town, San Salvador, was opened in November, a capital building, pewed throughout, with platform and pulpit of solid mahogany, all most tastefully designed and of first-rate workmanship, and paid for by the people. A new chapel at Bennett's Harbour and a new school-house at Dumfries have been commenced. At most of the stations improvement is visible, and quiet and peace and good work going steadily on. At St. John's and the Lakes in Abaco, and at Mose Island, new chapels are being built by the people.

“In conclusion, it is my delight to testify to the hearty devotion of our members as a whole.

“To my own knowledge £350 in cash for special objects has been raised, and at least £100 more which I need not tabulate, and this in a year of general and bitter trial and hardship, consequent upon heavy losses by the cyclone.

“The work of the past six years is beginning to bear fruit, and, although the colony seems never free from starvation in some island or other, thank God it has never been general or universal.”

From *Puerto Plata, San Domingo*, the Rev. R. E. Gammon reports :—

“I am thankful to say during the past year we have had in Puerto Plata some spiritual as well as numerical success. We have just baptized ten converts. At Monte Christi, for the first time, we have had a baptism of three converts one of them being a good man, who I feel sure will render good help as a local preacher.

The day-school, under Mr. Francis, of the Calabar College, Jamaica, is very encouraging. At the recent Government examination the results were most satisfactory.”

From the *Turks AND CAICOS Islands*, Mr. Pusey reports that :—

“The people at Grand Turk have raised over £400 for repairs to their chapel, and twenty-two souls have been added to the church. At Salt Cay a great sea-wave swept over the island, and washed away 400,000 bushels of salt, involving the people in terrible loss and suffering. The church nevertheless greatly prospers, and sinners are converted.

“In all the churches of the CAICOS Islands the state of things is progressive and their spiritual condition sound. 141 have been baptized.”

From HARTI, the Rev. A. Von Papengouth reports that he has not yet been able to hand over the work in Jacmel to the Jamaica Baptist Missionary Society, as the Jamaica Committee have not yet made definite

arrangements for its conduct. Mr. Papengouth, however, hopes to be able to leave Hayti within a few months.

During the past year he has devoted himself with marvellous self-denial to the good of the people of Jacmel. Having considerable skill as a medical man, he has used this knowledge as a powerful auxiliary to his missionary work, and has gained a large measure of influence over the people. He has had many striking cases of conversion, and is beloved and trusted by all classes in the city.

A firm foundation has been laid for future work, and Mr. Papengouth will leave Jacmel in a far brighter condition than when he arrived. The Committee earnestly trust that the work there—henceforth to be carried on by the Jamaica Missionary Society—may be abundantly prospered, and prove a real blessing to the Jamaica churches.

The Rev. W. H. Gamble, of TRINIDAD, reports that, owing to the depressed state of the sugar market, there is very considerable financial pressure. Employment is scarce, and the rate of wages low.

The church in *Port of Spain* continues peaceful and prosperous, and considerable additions to its membership have been made during the past year.

From *San Fernando* the Rev. W. Williams reports 101 baptisms in connection with San Fernando and the district churches. There are many inquirers, and clearly "a better time near at hand."

JAMAICA.

The Report for last year presented by the Committee of the Jamaica Baptist Union at the recent Annual Session held in Kingston, gives the following information:—

"Looking at the reported results of the year's work, we find that 109 churches report additions by baptism, and 116 have had additions by restoration. In 84 churches there has been a net increase and in 38 a net decrease, while 6 remain stationary. No baptisms are reported by 19 churches.

"The detailed totals are as follows—

Added by baptism	..	..	..	..	..	2,358
,, restoration	..	..	..	..	..	1,056
,, received	..	..	..	..	..	274
being a total gross increase of	..	..	..	..	..	3,688
Lost by death	..	..	..	..	..	682
,, exclusion	..	..	..	..	..	1,103
,, dismissal	..	..	..	..	..	493
,, withdrawal	..	..	..	..	..	69
,, erasure	..	..	..	..	..	533
being a total gross decrease of	..	..	..	..	..	2,879
and showing a total net increase in the membership of the churches of 809.						

"As, however, 320 of those appearing under the head of losses have been simply dismissed from the churches of Jericho and Mount Hermon to form new churches which will be received into the Union, the actual decrease in the churches is 2,559, and the actual net increase is 1,029. The total membership of the churches is 28,850 and there are 4,467 inquirers.

"Last year we reported 131 churches, and another was added to the roll. As two of the churches, namely, Kedron and Green Valley, have been dropped from the roll in accordance with the fifth rule of the Union, there remain 130 churches connected with the Union for the present year. From 128 of these returns have been received, the churches at Worsop and Enon being the only ones from which returns have not been obtained. Written reports have been received from ninety-eight churches, or their pastors.

"The examination of the reports brings to light the fact that the year has not been marked by any very special or striking events.

"The political condition of the island has undergone an important change. After being deprived for eighteen years of all participation in the management of the affairs of the state, the privileges and responsibilities of representative government have been, to a large extent, restored to the people. Notwithstanding attempted agitation in some directions, and efforts to excite the people, and to stir up strife, the 'new departure' has been taken, and representatives have been elected in a way which reflected the greatest credit upon the people generally, and called forth the warmest encomiums of Her Majesty's representative. We think we may claim that the unbroken peace and good order which prevailed at such a crisis in political affairs was due in no small degree to the prevalence of religious influence and teaching. We regard with some degree of satisfaction and thankful pride the fact that in no case has political change or party feeling caused a ripple of discord to disturb the peace of our churches. On the contrary the year appears to have been felt to have been particularly uneventful; and we therefore have the opportunity of observing the work of the churches uninterrupted by any unusual occurrences; and of inquiring into their condition when not affected by exceptional circumstances.

"We are glad to note that the work of building has been carried on with considerable activity in connection with rather a large number of stations. A small school chapel is being erected at Temple Hall. At Morant Bay a commodious chapel was opened in the month of January, and a mission-house is being built at Prospect. Foundations of new chapels have been commenced at Leith Hall in St. Thomas, and at Mount Moriah in Hanover. A new chapel at Port Antonio for the Bethlehem Church is being used for worship; while the buildings at Clonmel, Mount Lebanon, Jubilee and Sudbury have made considerable progress. The new chapel at Old Harbour was opened on the 1st of August. The chapel at Hartland has been shingled and repaired; that at Zion Hill, in St. Catherine, has been founded, and other buildings erected. At Bethlephil the chapel has been thoroughly repaired and made like a new building. At Mount Carey the sum of £250 has been spent on repairs and improvements, and a similar amount has been spent for the same purpose at Lucea; and £100 have been spent on repairs at Port Maria. The friends at Oracabessa have determined to build a new chapel, and have commenced by

bringing in £106. In connection with the stations under the care of the Rev. W. F. Hathaway, three chapels and two houses are in course of erection. Various sums have been expended at Belle Castle, Buff Bay, Mount Pleasant and Tranquillity. There are 132 day schools on the Government list, which have been inspected, with the following results:—7 in the first class, 41 in the second, 82 in the third, and 2 exceptionals. There are in these schools 11,001 scholars on books and an average attendance of 6,385."

The Committee very heartily congratulate their brethren in Jamaica upon the improved and thriving condition of the churches, and earnestly pray that a yet larger measure of the Divine favour and benediction may rest upon them in the coming year.

CALABAR COLLEGE, KINGSTON, JAMAICA.

The following communication from the Rev. D. J. East, the Principal of the College, gives a summary of the information contained in the Forty-second Annual Report of the Institution:—

"This is my thirty-third annual review of the College. Whether I shall be spared to write another is with Him who has the keys of life and of death; but within a few weeks of entering on the seventieth year I cannot but feel how few remaining days of service are left to me.

"The first half of the year passed over without any distressful occurrences. The High School was opened in January with about a dozen scholars. It gradually increased, till at the close of the second half of the year there were fifty in daily attendance.

"We do not at present know what the pecuniary results are; but we hope they will fully meet the expenditure.

"In the High School expenditure must be reckoned, the beneficiary remission of fees to the sons of ministers—a boon which I hope the income from the school will cover. The lads admitted on this foundation are the following:—A son of the Rev. C. E. Randall; two sons of the Rev. Windsor Burke; a son of the Rev. Jas. Steele; a son of the Rev. W. Teall; and a son of the Rev. Mr. Waring, of Belize. The remission to each of these will be £15 per annum, if the profits of the school will allow. In permitting this appropriation the Baptist Missionary Society is conferring a great benefit, and the school is doing good service to our ministerial brethren, both native and European.

"In addition to the sons of ministers on the foundation there are five lads the sons of ministers of other Christian denominations—two sons of the Superintendent of the Wesleyan body, the Rev. Mr. Butcher; a son of a native Presbyterian minister; and two sons of a minister of the United Methodist body, also a native. The school is, therefore, doing good service to ministerial brethren outside our own denomination.

"The re-establishment of the High School, I am glad to report, has not affected the attendance at the general day-school, so important to keep up as

the training ground of our Normal School students. There have been nearly 200 on the books, with an average attendance of from 120 to 150; and you will be gratified to know that it keeps up its efficiency as a first-class elementary school, having taken sixty marks at the last Government inspection.

“While reporting on the schools, you will be interested to know that the day-schools under my general superintendence in the outlying districts of the city and in the country are keeping up satisfactorily. These are Allman Town, Fletcher's Land, Mount Charles, Rose Hill, and Gardner's View. Besides these, three of our church members are conducting elementary schools under Government inspection on their own account. The schools in connection with the church and the college number over 700 scholars. Recently we have taken up another country station, about six miles from Mount Charles. Mr. Balfour has adopted this in his vacations, and during the session it is supplied from the college as a branch of our evangelistic work.

“Indeed, we have been concerned to make the college not only a centre for ministerial and educational training, but for evangelistic work; and I question whether in any part of the world a larger amount of true missionary work is being done in both departments of Christian labour. The churches at Mount Charles, Rose Hill, and Gardner's View have been supplied by the students throughout the year; and their pastoral and evangelistic work has been crowned with a large measure of success. To all these churches considerable additions have been made, and their order and discipline have been well sustained. Our young men, therefore, are getting a good practical, in addition to a scholastic, preparation for their work as ministers of the Gospel.

“During the year, there have been twenty-two students in residence—sixteen in the Normal school, and six in the Theological department. Of the former, one took charge of a school at midsummer, in which he is doing well. Several completed their term of residence at Christmas, and left with every prospect of obtaining useful spheres of labour. One of the six theological students has entered on a wide sphere of labour as a missionary pastor on the south side of the island, and another has joined Mr. Waring in Honduras. Of those in the college, one has made application to be engaged as a missionary to Hayti, on the completion of his college course. There are three or four candidates for admission to the Theological department, while seven have been accepted for the Normal school. During the coming year, therefore, we are likely to have as many young men in residence as we can accommodate.

“The class-work of the college has been pursued in the usual course. Mr. Balfour has relieved me entirely from the classes in English Composition, Latin, and Greek. How, especially of late years, I managed to take these I am now at a loss to understand. The multiplicity of claims still pressing upon me taxes my strength to the very utmost. I thank God for Mr. Balfour's efficient help, and yet more that He enables me still to labour in His service.”

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Skien, and 16 other Towns.

Missionaries—One wholly supported, and the other 16 Brethren assisted by an annual grant to the Norwegian Baptist Union.

With a view to secure more accurate information with regard to the work of the Mission in Norway, the Committee requested the Revs. J. T. Brown, of Northampton, and J. G. Greenhough, M.A., of Leicester, to visit the country, and thoroughly investigate into the present condition and prospects of the churches.

These gentlemen very kindly consented to do so, and on their return, last summer, presented a valuable and exhaustive report, for which the Committee feel very grateful.

In connection with this report the Committee have devoted much time to the consideration of the best measures to be adopted for the future of the work in Norway, and one of the results of such deliberation has been the termination of the somewhat exceptional arrangement with Mr. Hubert, as an agent of the Mission, acting independently of his brethren of the Norwegian Union.

Mr. Hubert having expressed a desire to remove to the United States and take up work there, the Committee have very willingly done their utmost to assist him by a grant-in-aid, in sincere recognition of his long and faithful services in connection with the work of the Society in Norway.

Referring to the condition and work of the Norwegian churches the Deputation report as follows:—

“We visited all the Churches except Tromsøe, Frederickshald, and Christiansund, which lay so far wide of our route that we were compelled to omit them.

In each case the brethren received a few hours' notice *only* of our intended visit, and assembled, not generally at their usual time of service, but to suit our convenience, and in several instances it was found impossible to give notice of the meeting to all the members. Yet we had the pleasure of seeing the great majority of them. We were gratified beyond measure by their simple Christian devotion, by the spirit of prayer which pervaded their assemblies, and by the intense, and almost apostolic, brotherly love which binds them together. Again and again, they confessed in feeling terms that in leaving the Established Church and joining the Baptist community, they had found a new and distinctly higher religious life, and, indeed, had learned for the first time the realities of Christian doctrine and experience. They are few in number, almost exclusively poor, and regarded with much contempt by the dominant sect, yet they are full of joy in their religious life, and abundantly hopeful concerning the progress of their work, and so far as we could learn they are all alike intent on spreading the knowledge of those truths which have given them peace. It is evident also that their quiet fervour and consistent Christian lives are gradually removing the suspicion and disarming the enmity of their neighbours, and winning for them a degree of toleration and even of approval to which, in their early days, they were little accustomed. We received testimonies from all sides of the indirect good which they are doing in stimulating other Christian bodies, and especially the priests of the Established Church to greater activity. Together with other dissenters, they have succeeded in provoking a demand for earnest, living preaching, and the result is seen in something like a revival of the prophetic gift throughout Norway. Wherever dissent has established a footing it has given a new character to the religious life of the community generally. It has led especially to the opening and extension of Sunday schools, and proved in many ways that, whilst it is a tree yielding all manner of fruits for those who sit under its branches, 'its leaves are for the healing of the nation.' It is only by giving full prominence to this most significant fact that we can form any just estimate of the results of our mission in Norway.

"The energy and zeal of our brethren are, alas! crippled in all directions by their poverty. Their chapels are, in every instance, heavily burdened with debt, the interest on which, together with the incidental expenses of worship, absorbs the whole of their contributions. Their ministers, therefore, are entirely dependent on the grant made by our Society, and they are, without exception, sadly underpaid. Two or three of them are men of more than average ability and education, and we cannot too highly commend the self-denial which retains them in this work on what is little more than a starving pittance.

"The people also contribute with a generosity which shows how deeply their religious life has taken hold of them. In two cases we found that they were building chapels with their own hands, devoting all the time that they could steal from their ordinary occupations to this praiseworthy object, and in all cases we found that the churches, considering their small numbers and extreme needs, are giving on a scale which exceeds the average contributions of our home churches."

During the past year considerable additions have been made to the

churches ; more than 200 having been baptized, many of whom have been subject to bitter persecution in consequence. The brethren write :—
 “ Prospects are cheering and we feel much encouraged, notwithstanding many trials and grave difficulties.”

BRITTANY.

PRINCIPAL STATIONS:—

Morlaix, Tremel, and Saint Brieux.

SUB-STATIONS	23
Missionaries	3
Native Evangelists	9

The Rev. Alfred Ll. Jenkins reports from Morlaix :—

“ The meetings in our French place of worship in Morlaix have been held as usual ; but there is nothing specially interesting to be said with regard to this part of the work, as the number of the French attendants has remained very much the same. The disposition of the Breton population being more favourable, we are naturally led to give them greater attention. There is no lack of sympathy shown us by the Republican part of the townspeople, but this is rather political than religious. It is the working-class which has hitherto been accessible to our efforts, and our congregation at the Madeleine is mostly composed of them.

“ I am glad to say the meetings at the *Madeleine* have been throughout the year encouraging ; they are held every Sunday evening, and the average congregation is about sixty. These people come from all quarters of the town, and the attention with which they listen and take part in singing our hymns is such, that a casual visitor would easily take them all for Protestants. This is not however the case. Many who come to hear me in the evening have been to mass in the morning, so strong is the power of habit ; and there is no doubt that if it were a question of breaking the ecclesiastical link that binds them still to the Church of Rome, many would shrink from the ordeal. To press on such a people the question of membership would be injudicious and would defeat its own ends, as those acquainted with the work of evangelisation in France must know. Still some of these give me encouragement, read the New Testament and benefit by it, being able to give an intelligent account of their belief ; but many of those who attend, and particularly the women, are unable to read, and their progress is consequently very slow and uncertain.

“ At our *Lanneanon* Station, things have also prospered, the meetings continuing to be well attended, and the population in the district being in sympathy with our efforts. The attendance on Sunday afternoons has been on an average about forty, but this number increased when, during

the winter, we had the meetings at night on the week-days. The room on such occasions has been fairly filled.

"At *Lanleia*, a hamlet about six miles from Morlaix, we have rented the house which till lately was used for the village school, and we began meetings there last October. The Mayor of the parish kindly allowed us the use of the old forms, telling me he was delighted to see us making these efforts to enlighten the people. The meetings have hitherto been encouraging, the schoolmaster and many of the young men under his tuition attending.

"At *Kervebel*, the meetings are held in the house of a retired Custom-house employé, who with his two sisters are much attached to the cause. They go themselves to invite their neighbours to come to the meetings, and, being very much respected and loved, generally gather a good number, mostly fishermen, as this village is on the sea coast."

Mr. G. Le Coat, of Tremel, reports that at Pont Menou, Brest, and several other stations, services have been regularly carried on, and that, in connection with the Tremel Mission, during the past year "39,243 portions of the Scriptures have been sold, as well as 34,195 tracts."

From St. Brieuc, the Rev. V. E. Bouhon writes:—

"The preaching of the Gospel has been regularly carried on here and in the surrounding districts, and, I think, with very promising anticipations."

For some time past the Committee have been contemplating a gradual withdrawal of financial support from the Brittany Mission, in the hope that a spirit of local self-help and independence might be evoked and developed by such a step, and recent events have led them to take action accordingly.

For nearly half-a-century the mission has been carried on at the cost of the Society, and the Committee think that the time has now arrived when a movement in the direction indicated may, with advantage, be made. They propose, therefore, to gradually diminish their financial aid and they confidently trust the mission may ultimately be maintained by local support.

At the same time, the Committee intend permitting their mission houses, chapels and buildings, to be used for mission purposes, for a merely *nominal rent*, with a view to render the maintenance of the work less burdensome to friends on the spot.

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

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

SOUTH ITALY—Naples and Caserta.

SUB-STATIONS	5
Missionaries	3
Native Evangelists	11

NORTHERN ITALY.

The work of the Mission in Turin appears to be of a very hopeful character.

The Rev. Robt. Walker, who during the past year has been resident there, but has now returned to Genoa, writes:—

“The services are all crowded in Turin; there are fifteen candidates waiting for baptism—many have had to go away because there was no room for them in our Sala. The Lord seems about to pour out the blessing we have been long expecting.”

From Genoa we also receive good news. The meetings are all well attended, and Signor Jahier is much encouraged. A second meeting-place is being secured; and Mr. Walker feels sure “the work in Genoa is consolidating and extending. The Christians wear well, and are themselves missionaries to their fellow-countrymen.”

CENTRAL ITALY.

From the City of Rome, the Rev. James Wall reports:—

“In *Piazza in Lucina*, Mrs. Wall's mothers' meeting, held each Monday afternoon, has had a total attendance of 928 during the year. The Sunday-school, held but once on the Lord's-day morning, has had 3,608. The number attending the service on the Sunday for worship, 3,666. At the prayer meeting, on the Monday evenings during the year, 1,841. At the Evangelistic services, 9,143. During the same period twenty-two have confessed Christ in baptism; several have died triumphantly, rejoicing in the Saviour. Many members have taken part in the work. The Church has contributed more than £40 towards its own expenses, and the children of the Sunday-school

send you £2 3s. 4d. towards the support of a Congo child under our beloved brother Mr. Comber.

“Our two Evangelists, Signori Petocchi and Dal Canto, meet for prayer and consultation in my house every morning, and either preach or take part in a service every evening. Now, through the kindness of Elisha Robinson, Esq., Bristol, Signor Giordani, a deacon of the church, does the same. Our Bible work has been extensive, tract distribution constant; our printing press has sent forth hand bills, placards in great numbers, also hymns for the meetings and for circulation, and now we are beginning to print in large and beautiful type texts from the Word of God, which I shall have posted on the walls of the city. In addition to this we have visitation, Bible tours, controversy with our adversaries, special services, and other work which is laid upon us by the necessity of our position, and the ceaseless opposition of the Catholic priesthood in Rome.

“The station beyond the Tiber, where Signor Pettochi has special responsibility, is quite a hive of Christian activity. There the attendances during the year have been as follows:—Mothers’ meeting, 709. Preaching in connection with the medical mission there, 3,024; at the meeting for the poor, by Mrs. Wall, 6,955; at the usual preaching, 8,816; at the Sunday-school, 2,632; making a total, during the year, of 22,136.

The third station in *Via Consolazione* is still crowded by the poor of that densely populated part of Rome. The room—low, damp, and infected with bad odours—is utterly ‘bad,’ but the situation is perfect. The preaching there has had 9,996 attendances; the medical mission, 3,583; the Bible-class on the Sunday afternoon, 1,904. The latter is conducted by a member of the church. It would be a great help to the work at this station if we could secure suitable premises. One of the old houses in this quarter at present would cost but little; in a few years it will probably cost four times as much.

“Our fourth station in Rome, *Via de Serpenti*, where the Bristol evangelist labours, during the ten months it has been open has given us 5,657 hearers; and only 621 at the Bible-class. The class of persons we get at this station is often select, but the work there is pretty hard.

“In looking over the reports of the evangelists in Rome for 1884, I find the attendances marked for this period at all the meetings reach 63,082, which I consider rather under than over the mark. This numerical aspect of the mission will, I hope, be interesting at least to those practical brethren who believe there is science in missions. Relief will be given to these facts if it be remembered how few and feeble the workers are, how restricted for means, how great the opposition of the Vatican, and how trying the climate is in the hot season. I am thankful to our Heavenly Father for all that I see, and am confident that in this work lie the germs of ruin for the Papal Church, and the salvation of increasing numbers of precious souls. But there is quite another side to this work in Italy; the converts are poor, feeble in knowledge and in gift, deficient in moral force, requiring attention which hampers the evangelist. Then, whole classes of society are drifting round us into the worst phases of godlessness. The nation itself cannot, it thinks, afford to be religiously independent—it is silent. Catholicism is making the greatest possible effort to

regain lost ground, and is spending hundreds of thousands of pounds in Rome with the hope of finally bruising our heads. It compasses sea and land to rob our churches. If we excommunicate a man his fortune is almost made, if he is prepared to be a hypocrite. In this critical moment, especially, our work requires the prayers and help of all who love the Lord."

In Trastevere Mrs. Wall has carried on her self-denying and loving labours on behalf of the poor, her medical and hospital work, and her shop and mothers' gatherings. Of her medical work Mrs. Wall writes:—

"We have now two rooms used for this purpose in different parts of the city. That in Trastevere has been in operation for nearly five years. This year, the numbers have very much increased, showing, we think, increasing faith in the doctor, who so kindly gives his services gratuitously, and also less superstition and belief in the priests. Every week we get patients who have never attended an evangelical meeting before, and know nothing whatever of the salvation through Christ. While waiting for the doctor, we get them to unite with us in singing. The effect of this is often marvellous; from sad and sorrow-stricken they frequently become quite cheerful, and say the singing makes them forget their pains. We have those who come to the medical mission every week for the sake of listening to the Word of God, who, as yet, will not come to the usual public services, fearing persecution. In this way very many have been brought to Christ. Several of those who attended with us at the beginning of the year are now no more; they were visited by the Bible woman nurse to the last, and are we believe gone where the inhabitants no more say they are sick."

In Tivoli, Civita Vecchia, Orbitello, Leghorn and Florence, the work has also been carried on during the past year. No detailed reports from these stations have as yet, however, come to hand.

SOUTHERN ITALY.

From the city of Naples, the Rev. W. K. Landels reports:—

"As far as our work in the south of Italy is concerned, the year 1884 was in many respects a remarkable one.

"*Additions and Baptisms.*—In Naples, we have not had as many additions to our church as we could have desired. The number on our church-roll at the end of the year was the same as at the beginning, five new members having been added, and the same number taken away by removal or dismissal. In other respects, however, we have much to be thankful for, the attendance at our services has been gradually improving, and this was especially observable during the last few months of the year; and what greatly encourages us is the increasing number of women whom we are beginning to influence. Some people are always urging upon us the necessity of undertaking school-work, on the plea that the children will bring the parents under the sound of the Gospel;

my own experience, however, has been that, in a place like Naples, this is putting the cart before the horse, and that the true plan is to first get hold of the mothers, being well assured that through them we will also get the children. One mother may bring a number of children, no child can bring more than one mother. In seeing so many women about us we are led to trust that our work has a bright future before it.

"In Caserta, our brother Libonati has been doing a very encouraging work, and during the past year has had the joy of baptizing no less than twenty-one persons, the larger number of whom were soldiers."

Mr. Landels gives an encouraging account of Sunday-school work, mothers' meetings, printing, press-work, and journalistic work.

Referring to work amongst the soldiers, Mr. Landels writes:—

"Our evangelist in Caserta has been giving his especial attention to the different regiments stationed in that town, and has been greatly blessed in his work. A large number of soldiers have been attending our services regularly, and during the past year our brother had the great joy of baptizing some twenty of them. In his last letter, Signor Libonati announces that, on the 8th of last March, six persons in Caserta confessed their faith in baptism, four of them being soldiers and two students.

"We are hoping to do a work of this kind in Naples also. On the departure of the first expedition to Africa, our Church distributed 260 Bibles and Testaments among the officers and men, and since that we have given away other 250 to those who are now leaving. This has brought us into connection with others who are remaining in Naples, a number of whom have asked us to open a meeting for them. As they are quartered in a distant part of Naples, we have been obliged to seek another room; and we have, through the kindness of Mr. Irving, of the Free Church of Scotland, been able to secure a hall with very little extra expense; he, with the sanction of his committee, having let us have one of theirs for two days a week free of rent. I take this opportunity of thanking them most heartily for their kindness."

Signor Nardi Greco, referring to the cholera scourge, writes:—

"Just at the time when Naples was rejoicing in its clear summer sky; just at the time when this vast population thought only of visits to the country, bathing in the sea, and other pastimes, without ever worshipping its Creator in spirit and in truth, then burst forth the terrible disease of cholera, like lightning in a clear sky. As is always the case in public calamities, the people were stupefied and panic-stricken by the first ravages of the disease. Some took to flight, some hid themselves, others closed their shops, left their business, and gave themselves up to despair. The noisy, busy city of Naples became squalid and desolate. But in a very short time the people took courage, and everyone did his best to help his neighbour. As if by enchantment, committees sprang up under the names of the white, green and red crosses; and then, as these were not sufficient, troops of volunteers came down from Leghorn, Florence, Milan and Bologna.

“The white cross in three days gathered together a thousand helpers, who came from the best classes in the town; among these were a number of the gentle sex, two of them being English ladies. From the King to the lowest of the citizens, all vied with each other in acts of charity and of self-sacrifice. The Evangelical Christians were among the first to run to the help and consolation of the afflicted and the dying in those parts where the fatal disease raged most fiercely. Every denomination quietly worked without making any show. The Society of Mutual Aid among the Evangelicals of Naples was untiring in its efforts to assist the Christians of all the churches. It would be impossible to describe the episodes and the scenes of desolation of those days. When one morning visiting a sister of our church, who lived in one of the lowest and most filthy parts of the city, I found that in the same house there were eleven persons sick of cholera, and six were already dead. The lamentations of their friends, the moans of the dying, the overwhelming odours of the disinfectants, and the smoke of the burning beds and linen, moved every heart and wrung every soul. And this was not all. On the 9th and 10th of September, in which the number attacked reached 3,000 according to the official accounts, without taking note of those cases which were not reported to the authorities, the shops were nearly all closed, commerce was interrupted, all work was suspended. In the streets scarcely any sound was heard except the noise of the funeral cars. At the government pawnshop hundreds upon hundreds of weeping women might be seen getting rid of jewels, mattresses, and kitchen utensils. Misery everywhere reigned supreme.

“The evangelicals, during all this time, did not cease to pray that the scourge might be taken away; and with them, and for them, the Christians in all parts of the country offered up their supplications. It is impossible to express in words our thankfulness for the many signs of sympathy we received, not only from the brethren in Italy, but also from those in all parts of the world; and also for the way in which our appeal for pecuniary aid was responded to.

From Caserta, Signor Libonati sends an encouraging report, and refers, very thankfully, to the special blessing following his labours amongst the soldiers.

CONCLUSION.

Less than a hundred years ago, the Foreign Mission enterprise was practically regarded by the Christian Church as the “dream of a dreamer.”

When it became a fact, those who founded it held their gatherings in “small parlours, and obscure places,” the agents employed could be counted upon the fingers, and a few hundreds of pounds was the total amount contributed for “the evangelisation of the world.”

To-day, for the most part, Christian men look at missions with a genuine respect. They admit the worth of their results, the sacrifices they inspire, and that they are righteous, urgent, and imperative; they watch as a few missionaries sail away to countries more or less known; they are grateful for the stir of a missionary service; and there, alas! in many cases their interest ends. They feel no personal obligation distinctly binding them to carry the mission forward, nor have they any special eagerness or enthusiasm. The mission enterprise still continues to be the work and care of a few, and Christian people have yet to feel that it is their own individual cause, and the most sacred and lofty cause for which they can toil or struggle. The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people; penetrating like a fire that burns into men's souls, and then leaps out in flame of impulse and passionate surrender, we shall see this mission as Christ would have it be. The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; the children will grow up, believing that this is the aim for which they are all to live, and Churches will meet to plan their great campaigns, and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour, into which men will pour all that they would spend on the greatest struggle they have ever known—labour and treasure and genius, the affections and the life—will pour these and more, because this cause must always overtop every other.

Surely it is now time for the Church to ask for this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field.

The voices that proclaim this blessed missionary enterprise in its spiritual breadth and glory may still be crying in the wilderness; yet they are the voices of advent. The day of the mission is at hand. The Church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with His incomparable love. Awed by the magnificence of plans that embrace the world, she will bow her head to the task, until, seized and transfigured by the Spirit of the Lord, she will become again what she was at first, what she was always meant to be—mission and Church in one.

“ Mr. Matthew Arnold has told us of the Saxon fisherman who used to see the dull, dim shadow of cathedral walls rising incomplete from the marsh

beyond his hut ; but how one night it surprised him by its brilliance—vivid, finished and transfigured. Like that fisher, we have seen the mission hitherto as if—

‘ The minster’s outlined mass
Rose, dim, from the morass.’

“ Like the fisher, we shall one day be startled into joy when, looking at the fabric of the mission, we shall see that—

‘ Lo ! on a sudden, all the pile is bright,
Nave, choir, and transept glorified with light ;
While tongues of fire on coign and carving play,
And heavenly odours fair
Come streaming with the floods of glory in,
And carols float along the happy air,
As if the reign of joy did now begin.’

“ And why ?

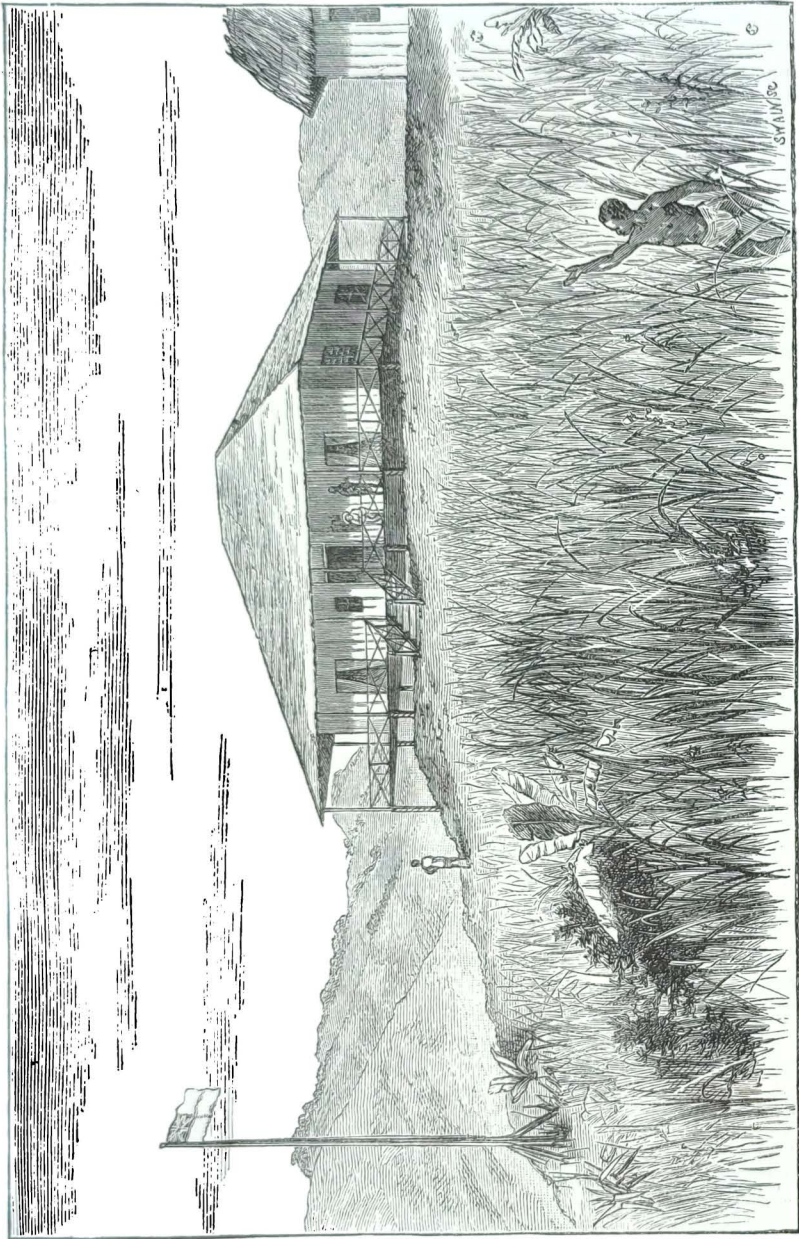
‘ O, Saxon fisher ! thou hast had with thee
The fisher from the Lake of Galilee.’

“ Faith in that perpetual presence and perpetual power is the sign we need, if men ask the Church for a sign. And if, as they see these greater works than any that have ever been, they ask the Church, ‘ In what name and by what authority do ye these things ? ’ we shall make answer, ‘ Not as though by our own power or holiness, our gifts or zeal, have we made this lame and impotent humanity to walk, and taught the beggared nations to glorify God. Jesus Christ, the Crucified, is the meaning of our victory. His name is above every name. To Him be the glory and the dominion for ever and ever.’ ”

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
JUNE 1, 1886.



THE NEW MISSION HOUSE AT TUNDWA, OR UNDERHILL.

THE MISSIONARY HERALD.

OUR ANNUAL MEETINGS.

WE feel confident the Spring Meetings of 1885 will live long in the recollection of all those who were privileged to be present at them. On every hand we have heard expressions of devout satisfaction. The pleasing circumstance of the society beginning its new year with a balance of £70 in the hands of the treasurer doubtless helped in no slight degree to give to the services a tone of thankful joy. We can find no space to refer, as we would, to the valuable services rendered by the brethren who spoke on behalf of the mission. Their addresses were surely calculated to strengthen the sentiment happily becoming more prevalent, that the churches of Christ exist very largely for the purpose of making known the Gospel among the heathen, and to stimulate the churches to realize their high privilege. And for such results we desire to feel very grateful.

THE INTRODUCTORY PRAYER MEETING

was held at Bloomsbury Chapel, and was conducted by the Rev. C. H. Spurgeon. The passage selected for exhortation was the eighth verse of the second Psalm—"Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." It will readily be conceived that the words Mr. Spurgeon spoke on such a Scripture would be well adapted to prepare the heart for the meetings which were to follow.

THE ANNUAL MEMBERS' MEETING

took place, as usual, at the Mission House, and was presided over by Mr. Thomas White, of Evesham, than whom the society has no more sympathetic friend.

The business, though of a routine character, is always regarded with much interest—indeed, it is felt by many to be *the* missionary meeting of the year.

THE SOIREE

at Cannon Street Hotel was more crowded than it has ever been. The chairman was Mr. J. Hampden-Fordham, and the speakers were the Revs. H. E. Crudgington, formerly of the Congo, and now designated for India ;

David Davies, of Regent's Park Chapel; George Hawker, of Luton, and W. R. James, of Serampore. We would fain give extracts from their speeches, but must refer our readers to the denominational papers.

THE ANNUAL SERMON

was preached by the Rev. Dr. Fairbairn, of Airedale College. It was a discourse of a very high order, and was listened to with rapt attention. Text, John xvii. 25, 26. We give the main ideas:—God is known in Christ; the Church the depository of the knowledge of God; that knowledge the supreme need of man. We thank Dr. Fairbairn for so appropriate and inspiring a sermon.

THE ANNUAL PUBLIC MEETING

in Exeter Hall was the most largely attended we remember—numbers were unable to find seats. Mr. Joseph Hoare, of the Church Missionary Society, kindly presided; the speakers being the Revs. T. J. Comber, of the Congo; J. H. Shakespeare, of Norwich; and Timothy Richard, of China. Mr. Shakespeare spoke with great power, and we would like to give his speech *in extenso*. We have, however, been compelled to be very cursory in our report of the meetings, so that we might give as much as possible of the important addresses delivered by our brethren Comber and Richard.

MR. COMBER ON RECENT LOSSES IN AFRICA.

“It is with a heavy heart, weighed down by grief and disappointment, and bewildered at what our Lord God has permitted to happen to our band on the Congo, that I speak to you to-night. Sorrowful and bewildered, and yet clinging fast to my trust and hope in Him, and to the confidence that He reigns over all, and ‘doeth all things well.’ We have lost another dear, devoted, noble worker—our brother Macmillan. We cannot understand it; and yet we must not be daunted, our hearts must not fail us; we are engaged in a high and holy quest, and sent by our great King, and must not falter nor be dismayed; still less must we hesitate and talk of reconsideration, lest the King should count us unworthy and take from us our great commission. ‘Verily, verily, I say unto you, except a corn of wheat fall into the ground and die,’ &c. One of the most flourishing and

vigorous missions in Africa is the Basle Mission at Accra. More than one hundred years ago, in the middle of the eighteenth century, eleven Moravian missionaries went forth to establish a mission at Accra. Ignorant of the conditions of life in the country and of medical art, one by one they died and were all buried there. Fifty years ago a second effort was made, and nine brethren went forth, and again, one after another, they laid down their lives, only one out of the nine being spared. Duty, however, kept the church at the work—they persevered—and now we find that that mission ranks as one of the finest in Africa. They have now thirty-two European missionaries, with twenty-two ladies; ten stations, with sixty out-stations; fifty native evangelists and teachers, over 2,000 communicants, and nearly 3,000 children being taught.

THE GREAT EXTENT OF THE FIELD.

"The greatness of the field is not always realised. It is a large part of the Congo Basin, with its estimated forty millions of people. Entering the great seven-mile-wide mouth of the river under full pressure of steam; stemming the five-knot current up and up, until the water is too strong and swirly any longer to navigate; away up still, now overland to pass the thirty-two cataracts which impede the river's course; through various branches of the Congo tribe to a new tribe and people, the Bateke of Stanley Pool; again forward and upward along the now navigable river in our little steamer, through a

bewildering maze of islands—a river with fifty channels, and spreading out to a width of from five to ten miles—Bayansi, Bailebu, Bamangala, Barua, Barundu, and Yambarri; people after people, tribe after tribe, tongue after tongue, along a river course of 1,400 miles; up the big branches and affluents of the river—the Bochini, Ruki, Lulongo, and Lulame to the south, and others north and east to the Nile watershed, the mysterious wells and the Shari of Lake Chad. All this is included in the field we have to occupy, and to which you have sent us."

THE RECONSTRUCTION OF THE *PEACE*.

"I have given an account of that at every place I have been to, and many of you have heard it already; but it is such a unique and remarkable tale that, I think that wherever the story of the founding of the Congo Mission is told, it should be told how Grenfell put together the steamer *Peace*. Grenfell was to have had an efficient staff to help him reconstruct the *Peace*, the first building of which he had superintended. His specially-fitted companion, our dear brother Doke, died just on the threshold of his work. The two young mechanics, engineer and riveter, fell on the journey up to Stanley Pool, which place they never saw. Thus, as far as skilled human assistance was concerned, Grenfell was alone. But with dauntless spirit and energetic effort Grenfell set to work to rebuild the steamer himself, although only an amateur. He knew her well, however, every plate and rib, every tube and tap and pipe and board, of hull, machinery, and fittings; and, calling around him the black men—natives

of Sierra Leone, Victoria, Loango, and Congo—he laid the keel; plate after plate was fitted and carefully riveted—many thousands of rivets; the complicated boiler, the engines, propellers, were all carefully adjusted and fastened into position; cabin, deck, awning, windows, doors, fittings—everything was carefully fastened in its place, and the day came for launching. God's blessing upon her! She slid down the launchways, and floated complete upon the waters of Stanley Pool; fires were lighted, and away went the messenger of peace and goodwill upon her Congo trial trip, making as good speed as she had done upon the Thames. When I think of the success of that part of our work, I feel that you must have been earnestly and fervently praying for us. The *Peace* has already made one journey of over 1,000 miles in going and returning, and is now away on a long voyage of four months to choose the stations on the upper river, for which there are as yet no men ready."

THE PROMISING CHARACTER OF THE PEOPLE.

“In spite of all the ignorance, the foolishness, and superstition which I have described, the people are quick and intelligent, with good mental powers. In San Salvador, where we have as fine and intelligent a people to deal with as we have anywhere on the Congo, the people are trying to break from their old superstitions, cruel and sore. We have there a king who anxiously and sincerely, we think, has been inquiring what he should do to please and serve God; whether he should give up his twenty superfluous wives or not; with tearful eye and anxious manner listening to the story of the Cross, and assuring us of his grateful love to, and trust in, the Redeemer. We have men who listen to our teaching with earnest heed, and who are—two or three of them—trying to give up evil and follow good. We have boys in the school who are trying to serve and follow the Saviour, who, they believe, has washed away their sins. In no preparatory school in England will you find boys with quicker apprehension, more ready intelligence, greater power of acquiring knowledge than in our Congo schools. When once they have begun to learn, they, as a rule, become ambitious and eager to

learn quickly. A holiday is an abomination to some. They understand and feel keenly how far behind-hand they are among nations, and wish to get on as fast as possible. Sometimes, as I sit writing at my table at Stanley Pool, till nearly midnight, I will have on either side of me a boy engaged also in writing—a copy, a letter, an exercise; they do not rise from the table until I want to retire, and they then say their ‘Good-night,’ go to the boys’ house, kneel at their bedside in prayer, and then go to sleep. There is, indeed, a thirst for knowledge amongst these Congo boys. We find, as a rule, that they are teachable and impressible. They see and deplore the evils everywhere prevalent in their country, and they want to grow up different from their fathers. When we see, therefore—first, an influence gained over the people, holding back their hands from bloodshed; secondly, a friendly hearing everywhere we have hitherto gone given to our message; thirdly, ready intelligence and teachable hearts and minds readily discerning what is right, and often with a disposition to follow the right—I think I may assure you that, on the Congo, we have a promising field.”

A very cordial welcome greeted Mr. Richard, for was it not his first return from China after sixteen years’ toil in that land? The statement he made reported an amount of devoted work and wonderful blessing, over which we may indeed rejoice. We cull one or two extracts.

EARLY LABOURS.

“After about eighteen months’ study of the language, during which time I made several trips of a few days’ duration in the country, I took a long trip with one of the agents of the National Bible Society of Scotland, Mr. Lilley, across the gulf of

Chili into Manchuria. Into the towns and villages, on the plains and on the mountains, of this great province we went. We were set upon by a band of armed robbers in one place; we were taken to be robbers in European disguise in another; and, after ven-

turing inside the Korean gate, we were met by rebels who had made the comparatively uninhabited belt of land between Manchuria and Corea their place of rendezvous. Moreover, one of us had sunstroke by the way. Wherever we went, day after day, the first thing we did in every place was to go to the most public part of the town or village—one taking one part of the town, the other another, making two centres of attraction. There we opened our store of books, told them our message, sold them the Bibles, and gave tracts away. After disposing of all we had we returned to Chefoo, after an absence of about six weeks, very glad of what we had done. All the thousands of books we distributed told the wonderful message of salvation, and these books again would become texts for tens of thousands more of people to talk about. How could we be but glad?

* * * * *

“I will give you an instance of one of my earliest attempts at gaining the confidence of the people. In North China there are annual fairs held in the neighbourhood of celebrated temples. On the one hand the people have an opportunity of showing their gratitude to their gods, whilst, on the other hand, people of all classes bring wares there for sale, or bring money to buy them. Tens of thousands, sometimes hundreds of thousands, from all the towns and villages near and far meet on these occasions. About a fortnight before one of these country fairs I arrived at the nearest market town, which has a population of 5,000 inhabitants, in order to have an opportunity of making some acquaintance before the fair. I was on horseback, rode to the inn, and asked for lodgings. They said the inn-keeper was not at home. I then went to the only other inn in the

place, but I was told the same thing there. It was plain what they meant. They were afraid to give quarters to any foreigner lest they should get into trouble. Seeing a big stone in the street, I led my horse to it and sat down. In a few minutes the whole town seemed to have turned out to see me. I addressed myself respectfully to the elderly people around, told them what I had come for, asked them about the crops and the market, and asked them what famous men had been brought up in their town, and continued on with such ordinary talk until they had gained some confidence in me. One of the chief men in the place offered me a room in his own house. My host had an only son and a nephew both about my own age. They were very glad to hear of all sorts of wonderful things existing out of China. Their friends came and called; the schoolmasters also called. I visited their schools in return. In a fortnight I got to know most of the men around that place who pretended to any knowledge of books. Two days before the fair, I asked the son to come and show me the temple on the top of the hill, where the fair was to be held. He did so. It was Buddhist. It had two large courts, with a high bell-tower between. I said, ‘I would like to preach from that. It commands both the courts and the space outside the wall, but I suppose neither the priest nor the people generally will be willing.’ ‘Yes,’ he said, ‘perfectly willing. The priest has been nominated to the place by my father, and as for the people, they won’t object if I am with you.’ With this he told the priest to get a ladder ready by the fair-day, so that I might climb into the bell-tower with ease. The fair-day arrived. Business of all

kinds was going on, articles of every description were on sale. About ten o'clock the whole hill top was one dense mass, or rather a sea, of living beings, tossed about by any excitement in the crowd. My appearance seemed to disturb its equilibrium more than anything, for I had not then adopted Chinese dress. Most of them had never seen a foreigner in their lives before. There was a perfect rush from all sides, carrying us who were in the centre entirely off our feet. In self-defence, then, I patiently and slowly made for the bell-tower. There I could see village after village coming up in procession, with flying banners on the top of long poles, followed by the music of flutes, cymbals, drums, and deafening fire-crackers. Each forced their passage through the crowds to the temple, which was the centre. Each procession passed into the temple court, and while the elders went in to present their incense and prostrate themselves before the idols, the fire-crackers were redoubled outside. Twenty-nine villages passed in and out of the temple court, twenty-nine thunders of fire-crackers rolled at my feet. When I saw all these thousands upon thousands ignorant of a better God, a better religion, a nobler worship, my heart was sad within me, and I longed to tell them

something of that only Name under heaven whereby men can be saved. The thirtieth village passed out. The last had performed its worship. It was twelve o'clock. There was a perfect stillness in both courts. It was a relief that the din was over at last. Then I stood up and addressed them as affectionately as I could, speaking on and on until I was exhausted and could not speak any more. Although I stood in the most prominent part of their sacred temple, none offered any resistance, for the young man stood by my side. After my silence, the throng outside the courts, which hitherto were listening to me, now turned their faces to the south, where a historical play—half political, half moral or immoral—was being acted out. The people were beginning to disperse and return to their homes in the distant villages, tired with a day of religion, of business, and of play, and I wrestled in my soul with God to hasten the time when these thousands would meet together with their hearts centred in Him and in His Christ. I had had my desire of preaching at the fair fully gratified, and a short residence in their midst had removed prejudices and inspired some confidence."

REMARKABLE RELIGIOUS SECTS.

"The country all round Tsingchow-fu is a perfect hot-bed of religious sects, which are neither Confucian, Buddhist, nor Taoist—the three national religions of China. The leaders of these sects are generally accepted as worthy men, who try to do good. I sent word to one of them to say that I would like to see him. He gave me an invitation to go. His house was like a telegraph office. The disciples were sending written peti-

tions for the sick and the distressed, for this leader to present to his god, and he again was to obtain a reply as if from a Delphic oracle, and send it to them. An evil spirit had been before me, and so poisoned his chief assistant, that it was impossible to have any peaceful conversation in his presence, he insisting, in my face, that the Christians were guilty of all sorts of horrible practices. Finding I was exposed to the incessant malice of

that man, I said I must go, but would like first to have a few words with the leader in private, as I had a very important message to deliver to him. This leader was a man beloved. My soul was drawn out largely unto him in great fear lest his assistant and friends would be too much for him. I told him how God has His messengers in all parts of the world to unite mankind, not to separate them; to heal, and not to wound; to save body and soul, through the man Christ Jesus, the great centre of heaven and earth, and only mediator between God and man. I said that salvation must come from Him who created and sustains the world, and who loves us more than a father his children, and not from local deities in which his followers trusted. God had sent me with these glad tidings to him, who was in his turn to tell them to his followers, so that they might all obtain forgiveness of sins, and life everlasting, from Him who alone can bestow it. I bade him think how the messages came first from heaven to earth, and then from

the ends of the earth across the great seas to him. It was the greatest message he had ever heard. With its reception was life and joy, with its rejection was despair and death. He grasped my hand, thanked me for the message. He would consider it. He would not let me go; he kept me there two days. Some time after I heard of a religious man, who had lived some years in a cave in search of satisfaction for his soul. I visited and took breakfast with him in the cave. He was a disciple of the last-mentioned one. He told me, that in a meeting of his co-religionists his religious teacher had mentioned Christianity to them as one that promised a great deal; that he was making further inquiries about it, and if he found it worth accepting they would all learn it together. I had similar interviews with other leaders. I attended a meeting of some hundreds of elderly women, held at midnight, in the month of July, and spoke to some of the leaders there.

After a heartrending description of

THE TERRIBLE FAMINE,

Mr. Richard proceeded:—

“From first to last no less than fifty thousand pounds (£50,000) were raised by foreigners for this relief, and two-thirds of the whole passed through our hands. Not satisfied with the mere giving of the bread that perisheth to the assembled villages, we often addressed them about the bread that does not perish, and when we had no time to speak, tracts were written and posted up in the towns and villages, so that they might always speak during our absence whenever there was a man to read. And what was the

value of this kind of relief? We knew it was only a temporary relief and not touching the causes of famine. God seemed to drive us to the officials and the educated gentry of the land, for *they* are morally responsible in China for the good and ill of the people. The remedy must be applied there. An opportunity soon presented itself. Seven thousand candidates, for what we call the Chinese M.A. degree, were to come to the provincial capital that autumn for their examination. Special books and tracts had to be provided for them. In this

capital there were also some four hundred officials. What we had done by way of famine relief was known amongst the masses throughout the whole province. The question arose how were we to tell them again that we had come for a *spiritual* famine, that was, though not so apparent, yet infinitely more serious in all its varied consequences, temporal and eternal. We divided the province of about a hundred counties, each county being about half an English one, into districts, each pledging himself that he would have Christian books and tracts distributed in each county. Gospels and general tracts we had; but, in approaching the masses, as in meeting the officials and scholars, we were met with the same difficulty of not having tracts for the times. Only two of us had been a sufficient length of time in the country to be able to write tracts, so we shut ourselves in to write some books and tracts. This we found extremely slow work; months and years could show but little in quantity, and what was written in haste could not be good in quality. This drove us into correspondence with those brethren who are preparing Christian literature in other parts of China, and with the Religious Tract Society in England and America. As this want of adequate Christian literature was felt in several parts of China at the

same time, the Religious Tract Society very kindly sent Dr. Murdock, their agent in India, to China, to inquire into the matter and report on it. Shortly after, a Central China and a North China Tract Societies were formed in order to assist in this work. In the meantime we had not only distributed tracts amongst the 7,000 candidates, but offered prizes to them for the best essays on questions religious and social. No less than 200 wrote. Mr. Hill also offered prizes to the native Christians throughout China for a series of tracts to indicate the various stages of God's revelation of Himself to mankind, so that by periodical distribution of these the readers could be led step by step to appreciate the infinite wisdom and goodness of God in Christ Jesus our Lord. And I, finding many of the officials ready to hear what we had to say, delivered monthly lectures for some years on topics which all enlightened rulers are bound to take interest in, never failing to remind them that the highest, noblest life this world has ever seen, having boundless aspirations and irrepressible powers in individuals and nations, is from God in Christ. If they accepted this, and the blessings flowing from it, even their temporal famines could be well provided for. Christianity has the promise of the life that now is as well as of that which is to come."

RESULTS.

"In a word, though we have not many converts in Shamsi, the whole province has been so opened that there were, when I left, no less than twenty-six missionaries, English and American, living there and enjoying as much peace as is to be found in any of the ports of China. In Tsingchow-fu, in Shantung province, however,

where I left Mr. Jones alone eight years ago, there has been under his very able direction a very noble work done. The few places where people met then for worship on the Sabbath have become fifty, and a few members have become more than a thousand. . . . What is important to bear in mind is that

these converts in our mission are self-supporting, and I believe are so to a very large extent with the Presbyterians also. Men make a vow to go from home on a preaching tour for so many days. Women do the same, and take advantage also of the time when they visit their relatives, or are visited by them, to declare to them the Gospel message. Fully half these converts are women without a single paid Bible-woman in their midst, nor one unmarried foreign lady at work there. All are voluntary Bible-women. How the various leaders are instructed through the wise regulations made by Mr. Jones for this end would take

long to relate. The instances of zeal and devotion and consecration of many of these Christians, not only in enduring persecutions with patience, but in devoting their time and property, leaving their farms and their shops, and sometimes selling their very land in order to have means to go about to preach the Gospel, are simply astounding. And in the whole of China, where forty-three years ago there were only six Protestant converts, there are now 25,000 communicants, and as many more Christians in belief, if they had courage enough to endure persecutions and to resist the world."

THE YOUNG PEOPLE'S MEETING

on the Friday evening, presided over by Mr. James Benham, and addressed by the Revs. R. Glover, Dr. Green, T. Richard, and T. J. Comber, was admitted on all hands to have been a decided success.

We have referred to the happy circumstance that we have begun our financial year without a debt, but it might prove a serious mistake were we not to take the earliest opportunity to impress upon the churches the need for a still further increase of income. The full charge of the extended operations of the society contemplated two years ago has not yet come upon the funds. The cost of the recent addition to the missionary staff must be met. Our hope is that again we may be able to raise the contributions during the year by £5,000. And we believe that with the blessing of God resting upon our efforts this hope will be realised.

J. B. MYERS.

The New Mission House at Tunduwa.

THE accompanying is a sketch of our wooden house, built by Mr. Hawkins of Camberwell, and now erected at Tunduwa or Underhill, our base station.

The ground into which the iron columns are sunk consists principally of solid rock, and this necessarily, with our limited means, took a lot of work in quarrying out. The hill on which it is built is about 150 feet above the river, and commands one of the best sites on the lower part of the Congo. From morning till night we have the advantage of every bit of breeze, and it should prove one of the most healthy stations, now that the turning of soil and buildings are nearly completed.

I am thankful to say that although Mr. Whitley, my wife, and I suffered so much sickness the early part of the year, Mr. Weeks, who came down from San Salvador, found the change do him a great deal of good, and Mr. Hughes writes lately that he has had much better health since he came to Tunduwa. The situation is a most excellent one, and my regret always was that, being single-handed and with a multitude of forwarding work and building to attend to, we had so little time for more immediate mission work amongst the towns around. I am more than ever thankful in knowing that men are coming forward. *Lives will be spared, energy economised, and a vast amount more work done, in proportion as we get more men in the field.* May God in His great goodness give us by and by the reaping of this great harvest.

Edinburgh Medical Missionary Society.

THE Rev. T. J. Comber writes:—

“In my little sketch of my brother's life, published in the HERALD for April, I find I have not by any means done justice to the Edinburgh Medical Missionary Society, nor have I sufficiently recognised the great benefits my dear brother received from it. It appears that of the large sum (£415 I find) needed by my brother for his medical course at Edinburgh, more than half was paid by that society, and by the Coldstream Bursary (£15 a year). I had not known this when I wrote my little biography.

“We, indeed, owe very much to such a society as the Edinburgh Medical

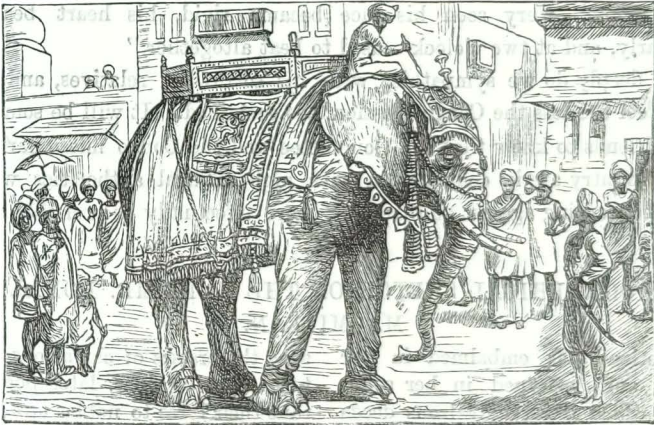
Mission, and every recognition should be made of the great and important work it is doing—of providing Missionary Societies with thoroughly well-trained medical missionaries. I hope, therefore, you will publish this letter in the MISSIONARY HERALD. I trust that we shall have my brother's place taken by one equally qualified from the same noble institution. Not one only do we want. We should have, at least, six good medical missionaries in connection with our Congo Mission. May the right men come forward—‘necessity laid upon’ them—for our glorious enterprise.

“Yours faithfully, T. J. COMBER.”



Horses for Sale at a Mela.

SOME very fine horses may be seen in the melas (fairs) in India, where they are brought to sell, as at fairs in England. £500 or more are sometimes asked for them. Here may be seen one such being trained.



A Magnificent Elephant.

ELEPHANTS, which are somewhat rare, and hence very valuable, are used only by the rich for riding purposes. The one shown in the picture, dressed out in beautiful trappings, is probably the property of some wealthy native prince. The Government often use elephants for the purpose of conveying stores from place to place, on account of their immense strength. The elephant, although so powerful, is easily driven by his keeper, who sits just behind his head, and directs him often with his feet.

Further Loss on the Congo.

IN the report which constituted "THE HERALD" of last month we announced with great sorrow the death at Underhill Station, from fever, of the Rev. Donald Macmillan, after a few days' illness. The biographical sketch we are able to give is from the pen of Mr. Duncan, a fellow-student. This sad news has been followed by the intelligence of a further loss in the removal, by the same cause, of Mr. A. H. Cruickshank at Wathen Station. As we go to press full particulars have not reached us. Mr. Moolenaar communicates the following extract from a letter sent to him by Mr. Darling, who was with Mr. Cruickshank:—"All that could be done was done. He took to his bed on Tuesday, March 24th, and on Friday morning he was too weak to stand the fearful bilious fever. His temperature was almost down to normal in the morning, but it at once commenced to rise. I sponged him from time to time, and so checked the temperature, but only a little. When it reached 106° he became delirious. I had to sponge him *by force*. He soon became comatose; I poured in quinine, brandy, beef-tea, &c., per enema; applied blisters, &c., wrapped him in a wet sheet and plenty of blankets, but all to no purpose. Just after one I took his temperature, and it was 110° 1', and I then knew his recovery was beyond hope. Very soon his face became rigid, his heart beat very irregularly, and at two o'clock ceased to beat altogether."

Very deeply do we sympathise with his sorrowing relatives, and keenly do we feel the loss the Congo Mission has sustained. It will be some relief to our friends to know that the Committee and the Congo missionaries now in this country are in consultation with high medical authorities with the view of guarding against and treating more effectually the terrible African fever.

BIOGRAPHICAL SKETCH OF THE LATE MR. DONALD MACMILLAN.

"Scotland has embalmed in her annals, and enshrined in her song, names which recall chivalrous deeds and lofty enterprise. The history of her heroism is mainly connected with her chieftain strifes. In recent times, however, the heroic element, latent in every Celtic heart, has found new expression. From the heathery heights and craggy steeps several have gone forth, clad in the armour of God, and been honoured soldiers of the Cross. Thus, while early poets

sang the praises of chivalrous loyalty to an earthly prince, later poets must tune their lyres to nobler strains, and tell of patriotism to the Prince of Peace. Past historians recorded the high deeds on blood-red fields of battle; future annalists must write the heroic deeds of those who have "hazarded their lives" for Jesus Christ. Duff and Burns, Livingstone and Moffat, each richly deserve a niche in the temple of Fame, for fighting the battles of the Lord and

linking the name of Britain with the triumphs of the Cross in far distant lands.

“Although we cannot write his name on the roll with these illustrious dead, or speak of his imperishable renown, yet the bright, though brief, career of the subject of this sketch well deserves a passing notice. Although we cannot tell of brilliant genius, or high attainments, yet the story of one who willingly laid himself, a living sacrifice, on the altar of the Lord, and readily surrendered home and country at the call of God, should make us venerate his memory, and give to the name of Donald Macmillan, missionary to the Congo, a place in the great heart of the Church’s love.

“We are told that, if we would rightly understand the man, we must consider the influences which surround his infancy: from these the formed character received its motive power and peculiar colouring. Macmillan was an exception to this rule. Naturally meek, quiet, and affectionate, he was thoroughly ingenuous and free from that sophistry which veils character. Little, therefore, need be said of his boyhood. Colonsay—a small island to the south of the Inner Hebrides—was his birthplace, in November, 1858. Here he attended school until he was about thirteen. At this period he gave his heart’s trust to Jesus Christ, and so in early life dedicated himself to the Lord. Shortly after this he was engaged as under-game-keeper on an adjacent island; still later near Oban. Wandering on the the hills was dreary work for a zealous Christian; he became anxious for other service—the Christian ministry. Dr. Flett, of Paisley, who has ever taken a hearty interest in the education of young men, kindly undertook to provide and supervise a preparatory

course of training. After a time Macmillan entered the Glasgow University. In 1882 he was enrolled as a student of the Baptist Union. Constitutionally weak, he was compelled, in the middle of session 1883-4, to cease his studies before finishing the usual curriculum. After a month’s rest he was appointed pastor, *pro tem.*, to the church in Branderburgh, in consequence of the serious sickness of Mr. McGregor, who died soon afterwards. Here Macmillan enthusiastically laboured for about six months with marked success. His preaching was characterised by that extemporaneous fervour which reveals an anxiety to make known the saving knowledge of Jesus Christ. He ever sought to testify of the grace of God by proclaiming the reality of those truths which were the stay of his own soul and whose worth he desired to make known to others. His mind was undisturbed by intellectual questionings; hence he was always impatient with those who sought a refuge in reason for their doubts or unbelief. He had an implicit faith in the finality of God’s Word; its teaching unquestionably true; its commands unconditionally imperative.

“His peculiar tenderness of heart and inoffensiveness of spirit found a hearty response in the affections of the church members. His constant devotion and unflagging zeal won for him a foremost place in their honour and regard. But Branderburgh was not to be his final sphere. The claims of the Congo came forcibly home; so he determined to preach the unsearchable riches of Christ to the heathen in Africa.

“Surely it was at the bidding of no mean impulse that a heart, warmly attached to a widowed mother and loving sisters, was wrenched from home and country to sojourn afar

from their fellowship. Surely, it demanded courageous self-denial to bid farewell to inviting spheres and face the known difficulties of a missionary's life. Yet such was the resolve of Donald Macmillan. He sailed for Africa on the 4th of November, having said in his parting address:—'If I be spared and come back, then all is well; if not, then all is well.'

"During the voyage he conducted several services, and spoke faithfully to each one of the crew about the way of Eternal Life. En route, several traders joined the steamer. After describing two of them as being very like Highland publicans—whisky barrels—he wrote:—'If traders can stand the difficulties of the climate for sport and earthly gain, surely missionaries ought to be willing to suffer a little for Christ. Be ashamed, O my soul, if thou wouldst not. Think of Him who was the Man of Sorrows and acquainted with grief.' Several entries in his diary show the spirit in which he entered upon active service for a 'little while.' On New Year's Day he penned the following prophetic prayer:—'How is this year to be spent? In useful service in the vineyard of my Lord, or called home to see Him as He is and behold His glory and majesty for ever? Lord, Thou knowest best. . . . In all things make known to me Thy blessed will, and give me grace to do it. . . .' After entries refer, with varying detail, to each day's work: meditation and prayer, school and teaching, learning language, &c. Often he wrote his thoughts about home, and generally short but pathetic prayers follow. Under date of Sunday, January 11th, we read these unexplained words:—

'I felt like weeping all the time
My tears did come away.'

Yet the record of the following day's work begins:—'Up early. Bright and happy.'

"He did not long share these mingled joys and sorrows. On the 9th of March, 1885, after a few days prostration from fever, Macmillan, at the age of twenty-six, entered the presence of his Saviour—

'His life, cries the world, he has
perilled and lost,
His life, answers faith, he has ven-
tured and found;
For his toils were in love, and though
death was the cost,
His reward shall be thrones where the
martyrs are crowned.'*

"We need not connect his resting-place at Underhill with what is sad. No, let it be associated with reverent honour. His consecrated life must be fragrant with eternal issues. 'Even his death,' says Mr. Hughes, 'made a great impression on the schoolboys.' Does not the shortness of Macmillan's life reiterate the language of Henry Martyn's picture—'Be in earnest; don't trifle, don't trifle'? Let the heroic example of Macmillan and other young Congo martyrs stimulate us to like noble service. 'Go ye into all the world' is the unconditional and unrepealed commission; it must not be limited. The millions that people the Congo Basin must not be left in hopeless night, to pass, benighted and sorrow-stricken, in a never-ending procession from their cradle to their grave. We must fill up the breaches in the broken missionary phalanx, for—

'The voice of the fallen ones even from
their dust,
Cries onward, still onward, Messiah
must reign.

* * * * *

* Adapted from a poem by Dr. Edmond.

With your shields, on upon them!
cried matrons of Greece,
As they sent forth their sons for their
country's defence,
Shall the patriot dare more than the
preacher of peace?
Shall our faith be called coward! our
love a pretence?

To the rescue, young men! ye are
brave, ye are strong!
With the cross for your ensign, the
Word for your sword,
Till from Niger to Nile burst the dark
lands to song,
When the sons of the Ethiop are sons
of the Lord."

M. DUNCAN.

Important and Cheering News from Mr. Grenfell.

Stanley Pool, 9th March, 1885.

MY DEAR MR. BAYNES,—

Of God's good mercy the *Peace* and her crew, after a five months' voyage, are safely in port once more. I have already commenced detailed letters, but cannot possibly get them off by the opportunity which offers on the morrow of our arrival—they shall follow in a few days. We have journeyed more than 4,000 miles, one-third of the distance being entirely new ground, not previously visited by the white man.

Our farthest point north was 4° 30' up the Mobangi River, the waterway being still open to us. Up the Ukere our way was blocked by cataracts at 2° 50'. The Mburra is one navigable for a few hours from its confluence with the Congo. The Lubilash we traversed as far as 1° 30' south.

We spent Christmas at Stanley Falls.

This, with a line to my mother, is all I can get off. Whitley sends a note to Comber on my behalf.

Yours very sincerely,

(Signed)

GEORGE GRENFELL.

We learn from *Le Mouvement Geographique* that Lieut. Weissman, who has been commissioned by the International Association of the Congo to explore the Valley of the Kasai, has reached that river in safety, and has established a station in the Baluba country, on the banks of the Lulna, 5° 58' S. lat., 22° 20' east of Greenwich. The exploring party have been well received. Dr. Wolf, one of the party, will explore the country between the Kasai and Sunkuru. After three months, to be spent in consolidating his station, Luluaborg, Lieut. Weissman will explore the Kasai Valley, up to the confluence of that river with the Congo; this he hoped to accomplish by the end of last month. This will give us a knowledge of a most interesting region, which our brethren on the Congo hope to reach before long.

In Memoriam of a True Soldier of Jesus Christ.

THE REV. SIDNEY COMBER, M.B.

Who died of Remittent Fever at Wathen Station, Africa, December 24th, 1884.

“The memory of the just is blessed.”

HE fell not 'mid the shouts of men,
 But solitary—alone ;
 Pierced by the shaft of God's own love,
 Thus carried to His throne ;
 The Heart of Christ, this was his rest,
 His love his spirit's home ;
 Nor did he fall until he heard.
 His Captain whisper, Come.
 Not to exhibit pride or self,
 To reach a glorious name,
 Went forth this soldier to his work,
 His motive this world's fame ;
 To reach the poor, the outcast lost,
 Men pierced and bound by sin,
 To save their souls at any cost
 From pain without, within.
 No monument may mark the spot
 Where God's own hero sleeps ;
 Though Christian love in many lands
 For such its vigil keeps ;
 Such work as this we need not praise,
 Its silence speaks—sublime ;
 Its music lives in heaven above
 An everlasting chime.

W. POOLE BALFERN.

Tea Booth, Tai Yuen Fu, Shansi.

THIS picture represents a tea-booth on the banks of the Tai Yuen Fu pond. The public-house and beershop, as they exist at home, are unknown in China, but the tea-stall takes its place. The booth shown in the cut is simply made of mats and poles, and is put up at a slight expense.

The group of Chinese is very characteristic. Notice the long, gaunt, stolid faces, with but little display of intelligence, and none of vivacity ; the pipe, the inseparable companion of almost every Chinaman, and the queue twisted round the forehead so as to be out of the way.

The extreme thinness of some marks the confirmed opium-smoker.



TEA HOUSE, TAI YUEN FU, SHANSI.

[THE MISSIONARY HERALD,
JUNE 1, 1886.

Mission Work in the Bahamas.

BY A MISSIONARY'S WIFE.

THE following account of a recent Missionary visit to San Salvador, in the Bahamas, is from the pen of Mrs. Wilshere, wife of the Rev. David Wilshere, of Nassau, addressed to a lady in England, by whose kind consent it appears in these pages:—

SAN SALVADOR.

“St. Salvador, formerly one of the most important islands forming the Bahama group, is historically noted as being the supposed land first sighted by Christopher Columbus after so many weary months of anxious anticipations and disappointments. Watlings, however, is the true spot, being on modern charts called St. Salvador, and the latter Cat Island. In slavery days fine estates, now in ruins, were scattered over the island, the land serving splendidly for agricultural purposes, much now, however, being useless, owing to improper cultivation and neglect, but which, were the necessary means and energy forthcoming, might possibly regain its former renown, as to-day it still ranks first in this respect. Pineapples, sugar cane, Indian corn, guinea corn, bananas, sweet potatoes, are its chief marketable products, these, with the addition of a few peas, beans, poultry and eggs, are what the people on the many small settlements subsist on, a fish sometimes may be also added to the usual fare. The former inhabitants were Indians, a race now extinct; the present are the children of slaves owned by former proprietors of the island, and who, for the most part, are an intelligent, industrious, and kindly disposed people, especially those under the mission supervision. Physically, too, they are remarkably well developed, being tall and well proportioned, the men particularly so. The women, however, are

not wanting in energy, for many work fully as hard at domestic and field labour, often carrying on their heads astonishingly heavy burdens, such as wood, fruit, etc. Communication is kept up and visits are made to each other by means of small boats, and when within easy distance by walking over the rocky coast or sandy sea shore. The hurricane last year, and a severe storm this, caused sad distress, destroying all the crops save a few sweet potatoes, these, with wild berries, served to keep the sufferers alive until help reached them from Nassau. Boats were sunk, many houses and some chapels were blown down, several lives lost at sea, others not heard of for a long time; yet when speaking of all that had occurred, many said, ‘God has been good and merciful, His hand hath done it all; we must submit and bow to His will, for what He doth is right,’ showing they knew and recognised a higher power than their own.

ISLAND LIFE.

“Nature is again recuperating herself; the damaged foliage still looks very queer, with its weird colours, yet charming in contrast with the new growth of bush, varying but little, the same kind growing everywhere on the Bahamas, one island serving to describe the whole. Few flowers greet the eye. No birds thrill the ear with charming sound; a few there are with bright plumage, but these are rare. Wild animals there are none. Tame ones, such as horses, pigs,

sheep, are scarce, and belong only to the few. The dogs are lean and lanky. Insect life is more numerous, mosquitoes sting, sand flies torture, flies buzz, grasshoppers jump, the singer bursts in his efforts to excel, the lady-bird looks dressy, and the fireflies, emitting a most brilliant light from their dull little bodies, make luminous the darkness, as they flit here, there, and everywhere. Naturalists searching for specimens might be rewarded by finding some few snakes, lizards, frogs, spiders, centipedes, beetles, and bugs, the latter being land crabs. Coconut palms used to flourish, and a salt pond to exist; the former now are scarce, and the latter is no longer worked. The dwelling houses are chiefly built of rough native stones, piled one on the other, cemented together by means of mortar made with coarse lime and sand, being, when finished, whitewashed within and without; the floor ditto. The roof is thatched with palmetto palm leaves, serving admirably for good shelter when neatly done, and lasting some little time. Hats, baskets, mats, and many useful articles, are made from this useful plant, very young children helping to make and manufacture one of the exports of the island; the remuneration, however, scarcely paying for the labour entailed.

THE START.

"At 10 a.m., Monday, November 3rd, Mr. Wilshere, with myself, said good-bye to Flora (our faithful domestic), bidding her take good care of herself and the mission premises, which she willingly promised and faithfully performed, and made our way to the public wharf, where a boat was in readiness to take us on board the much loved mission schooner, the *A. H. Baynes*, then lying in the stream. We term her our sea home, and a safe one she has proved in many a perilous

hour, and a happy one too, for some who have travelled by her. All hands being on board and ready, the order was given to haul up the anchor, set sail, and get under way. The wind was moderately fair, and we got safely through the east end of New Providence, a nasty, difficult piece of navigation even at the best of times. All day Monday I managed to keep bright, but the wind shifting, and meeting with heavy seas during the night, Tuesday morning found me very unwell, in consequence of the constant retching, Mr. Wilshere deemed it advisable either to return to Nassau, or anchor for awhile. On my assuring him I should soon be better, he did the latter, under some very pretty cays, where, after a day's quiet and a good night's rest, I awoke feeling myself fairly well again, and able to go on. Once more the anchor was hauled up, and we were speeding on our way, steering somewhat out of the usual course, the wind compelling us to go by way of Governor's Harbour (a pretty settlement about 60 miles from Nassau), which place we sighted and entered about 9 p.m. on Thursday, just in time to avoid a furious storm of rain and wind which fell and raged furiously outside, immediately after our anchoring inside the harbour. Feeling tired and thankful, we commended ourselves to Divine protection, and enjoyed a good night's rest. The previous evening had been spent in watching some porpoises which followed the vessel pretty closely for a few miles, their blowing being distinctly heard; also the twinkling lights on shore, and the stars overhead. These, with the phosphorescent waters beneath, formed a most impressive scene, causing my thoughts to revert to Him who made them all, and set me thinking of loved scenes and faces dear to us in dear old England and elsewhere.

POWELL'S POINT.

"Friday morning. Awoke with the dawn, feeling refreshed and glad some. Dressed in time to witness a glorious sunrise, a sight never so grand in England as here; bade two friends good morning, who had come alongside in their boat to say 'How d'ee,' and see whether the missionary intended staying there or no. A cask was sent on shore to be filled with water. While that was being done, Mr. Wilshere also went ashore for a few minutes; made and answered inquiries; ascertained that the chapel, then in course of erection, had sustained damages, caused by the recent storm; spoke a few kindly words, bade the friends good-bye, promising to visit them as soon as he could at some future time. The anchor is up, and once more we are on the weigh, gradually losing sight of Governor's Harbour. Two porpoises are enjoying their morning gambols, seeming very queer to the onlookers, as they are sporting in an unusual manner—viz., sideways, exhibiting the white portions of their bodies uppermost. Past Rock Sound and Tarpum Bay, places well known to many residents in the city as being their birthplace, and where Methodism flourishes—the Wesleyan element being very strong, nearly as strong as the rock it germinates on. Breakfast announced; tea, toast, and oatmeal porridge made palatable with canned milk and a spice of contentment, constitutes the bill of fare, which is a good one. That being dispatched, Mr. Wilshere takes the wheel; and his wife seating herself by his side, talks, reads, watches the men at their work, deck cleaning, rope splicing, &c., &c.; all the while enjoying the scenery on shore and beneath the transparent waters, where might be seen lovely sea-ferns, corals, fans, fishes, sand, white and

glistening—the whole making a perfect panorama as the *A. H. Baynes* goes over it all; the sun, too, making the foam to sparkle with rainbow colours. On and on, nearing Powell's Point. No talking allowed now with the man at the wheel, for the steering is intricate and caution is requisite; shoals are ahead, and the sand bars threaten. Now we touch the bottom, but only for a minute; a bump, and the tide has lifted the vessel, and once again we are in deeper water. That danger over, another awaits us: a dull dark cloud has been gathering over the horizon; now the contents, in all their fury, burst upon us; 'tis, indeed, a most terrible storm. I am sent below to be out of the way, and for safety; am not idle, however, as full buckets afterwards testified to those on deck.

DEEP CREEK.

"Meanwhile all hands trying their utmost to reach Deep Creek, and so gain a safe anchorage, being very nearly blinded and thoroughly drenched in their efforts to do so. It was very near this spot, during the hurricane of 1883, that the *Inagua* mail boat was wrecked, the crew were saved, and all passengers drowned. The crew were robbed, and the dead met with no greater pity from the hands of the settlers on this coast. They bear a bad name, being treacherous and cruel. We, however, met with kindness from two who came on board, and helped in our time of need, getting us safely inside, where we anchored. The rain prevented any going ashore, and any services being held by the missionary that night. Being very wearied with the day's toil, all assembled in the cabin, where a portion of Scripture was read by Mr. W. Josey, the cook afterwards offering up an earnest hearty prayer of thanksgiving; good nights and wishes were exchanged, and all retired to rest and

slumber, none making afraid. Saturday morn we woke very early, commended ourselves to Divine keeping, and then commenced the day's duties by turning everything upon deck to get dry. We succeeded in getting them partially so, when the order was given to get under weigh once more, a long day's sail being before us, in order to reach Bennett's Harbour by evening. All day we sped along, towards evening the wind falling almost to a calm, but Dumfries is sighted, and bush is seen burning on the shore, a sign we are seen and recognised; but we pass there, and again see bush being burnt farther along the shore, which is Bennett's Harbour.

BENNETT'S HARBOUR.

"A light is waved from the vessel, a horn blown, a gun is fired several times, but no one on shore puts out to meet us, saying, in the morning, they were not sure it was the mission schooner. Tired, disappointed, yet glad to be so near our destination, we drop anchor, evening worship is conducted, and all seek rest, rocked on the bosom of the deep. Sunday: awoke at sunrise; thought of those far away in the dear old home land, and prayed we and they might spend a happy day, praising Him who died for us all; looked out, and found we were anchored in a most beautiful creek, surmounted by a hill covered with variegated foliage, at the foot of which several friends were seated, each anxious to give a morning welcome. Voices, too, were heard on board, 'How d'ee, Mr. Wilshere; how d'ee, Missey; how is so and so: we've been looking for you so long.' The friends would go on chatting for ever if that could be; but after making arrangements with our aged friend Mr. Roxborough, respecting the day's services, the friends are reminded that it will soon be time to commence the morning service, and those on board

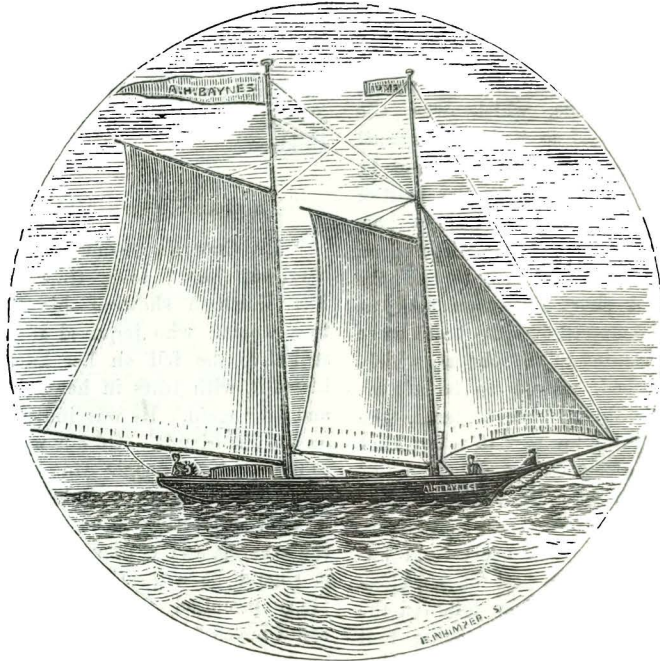
have to break their fast and prepare for going on shore; accordingly they take the hint and leave. We all join in singing a hymn, and listen to the reading and prayer which follows. Breakfast is enjoyed on deck, and soon we are donned in Sunday attire and put on shore, where the good native brother, Mr. Roxborough, is waiting to receive and conduct us to the chapel. Up the hill, over the rocks, then through a field of guinea corn we go, some of the stalks twelve or thirteen feet high; I feeling so small, yet so happy, as I pass through, knowing it means food and money for the growers. On and on, our friend asking questions, first about our own, and then of his dear children in Nassau; looking pleased as we say all are well, and then solemn as we tell him of the death and burial of a grandchild one short week ago. Higher up the hill, friends greeting us on either side with 'How d'ee, massa; how's dem dear children in England? Ah, thank God! We's glad, and glad to see our minister and the missey. Take care the swamp, and don't get your feet hurt missey,' both being a necessary caution to the traveller. On reaching the summit, a pleasing prospect rewards the toiler—viz., a large lake with fowl swimming on it, a splendid view of the sea, a prosperous settlement, having on it a good neat chapel, with a goodly number of bright faces eager to welcome and exchange salutations."

SUNDAY MORNING.

"On entering, the chapel soon fills, a hymn is sung to a good modern tune, and all heads are bowed in prayer, after which another hymn, and then all listen most attentively to a good sermon. A collection is taken up, the benediction pronounced, and a notice given out that the communion will be administered.

Another service held in the evening, and baptismal and missionary services at Dumfries on the morrow. Many partook of the bread and wine, after which all shook hands and went outside, where other friends were waiting to walk down to the shore with us, every voice joining with us in singing some of their own anthems, to their own peculiar melodies. Bidding them

all good-bye for a little while, we step in the boat, and a short pull takes us safely to our water home, where we enjoy the dinner Josey has prepared for us on deck. After resting and reading, my husband goes once more on shore to conduct the evening service, I staying on board, quietly enjoying the next few hours, either reading, or talking with the crew, or joining



THE "A. H. BAYNES."

in their singing. Lights are seen coming down the hill, farewells are heard, and soon we on board welcome a tired, yet cheerful happy worker, loved by each and all. With kindly good nights, all retired, feeling happy, their confidence being in Him whose word never faileth (Psalm xci.). Monday: wake before sunrise, dress, and go up on deck, where preparations are being made for leaving. A few friends are

on the shore, some to say good-bye to us, and others to send produce by a schooner going down to Nassau, by which also we send messages to Flora, letting her know our whereabouts. Saw two cuttle fish, which, on being touched, exuded a black liquid, darkening the water, and so eluding their would-be captors. Bade good-bye to the pretty creek, the only safe anchor age on all St. Salvador; though a

wrecked vessel^s inside speaks volumes, inferring it was not always peaceful even there. A messenger has been sent asking the friends to prepare for the early baptism service.

CHRISTIAN BAPTISM.

“On reaching Dumfries, we find the people assembled, and very soon the missionary is in their midst, prepared to administer the pleasing rite of baptism, always a most impressive sight, especially when viewed from the deck of a missionary ship. The service was a very orderly one, which over, the friends dispersed to their homes until the bell summoned them to the 11 o'clock service, the flag on the mast of the *Baynes* denoting the time to those on shore. Breakfast was disposed of, and again we made ready to meet the friends. A short row soon took us there. We crossed over the beach on to the road leading to the chapel, which, when reached, proved to be a neat clean building. We entered, the minister taking his seat in a box kind of pulpit, made out of old jalousies' door panels, etc., at the entrance of which a chair was placed for myself. The bell ceased, and every head was bowed, as, in low earnest tones, a blessing was invoked. Then followed the usual service, every part being well rendered and apparently enjoyed by all present. The congregation being dismissed, the members of the church stayed to celebrate the Divine institution of the Lord's Supper. The right hand of fellowship was given to the six dear friends who that same morning had publicly declared themselves as being on the Lord's side. At the close I spoke a few words to the candidates, some of whom were crying much, for very joy, the tears falling like rain, when up came the aged brother, Mr. Roxborough, from Bennett's Harbour, who, shaking hands

with each one, said, 'Don't fret, my children, don't fret; be glad to-day; see what God has done, he has washed your sins in the precious blood, so be glad, my loved ones, and don't fret.' The words were so kindly and lovingly spoken, I must confess my own eyes were moist as I bade them good-bye. He is a good old man, and will soon be gathered to his rest. Close by this chapel was a large, neat square of rock, which, I was told, was the foundation of another, the old building being considered too small, one friend observing, 'What our parents did for us, we must try to do for our children.'

A GOOD MAN'S MEMORY.

“Mr. Capern's memory is lovingly cherished here; some time ago, on Mr. Wilshere showing his portrait to a woman who inquired if he was still alive, she fell on her knees and kissed it, with tears in her eyes, over and over again. He was indeed loved on the out islands. On our way down to the beach the people sang anthems, etc. They were reminded of the missionary meeting to be held during the evening, and a promise was given it should be a good one if possible. Many promised to attend, and the result hoped for was realised, those left on board, too, enjoyed a serious and pleasant conversation, until the arrival of Alec and the minister, who said he would like to get very early on the way to Roker's Town next day, as there was to be an early baptismal service there. At daybreak the people and candidates assembled themselves on the beach, and never was there anywhere a more orderly service held. It was a happy sight, long to be remembered. The friends were told there would be service held in the chapel after breakfast, and we would soon be on shore. Accord-

ingly, we were soon there, walking over the rocks, past the church and cemetery, then over a long bridge of loose stones, laid in the water, a false step endangering life and limb, then up the hill until we come to a most unusual sight in these parts, viz., a large playground for the children, their teacher, Mr. Anderson, planning and seeing the whole cut out and levelled for their special benefit, parents falling in with the idea as it kept the children near to their homes. The missionary, a M. B. E. in Nassau, recommended the teacher, and was the means of having a schoolhouse erected. That admired and commented on, we walk a little further, where, on the top of a lovely hill, stands a good chapel, supported inside with stone pillars, and nicely pewed, and is in every respect neat and comfortable. A great many friends were already seated, and soon every pew was filled with bright faces, all anxious to hear the glad news of salvation, which was clearly set forth, and the English anthem was capitally sung by the choir. Notice was given out that the friends would meet a hearty welcome from their friends at the next settlement, viz., the Bluff. Here, too, the communion was administered, six others being admitted into church fellowship. Good-mornings were exchanged, and then Mr. Wilshere with myself leading the way, the people following, we walked down the hill leading to the beach.

NATIVE SONGS.

"As usual they struck up singing, and this is what they sang—

'Oh, my minister, how I love you,
We must part ;
But if I never see you,
I'll love you in my heart,'

repeating and repeating, substituting the word 'minister' for 'sister,' 'leader,' 'school children,' etc., etc.

'We'll leave all the world, and take up the cross,

And follow our Saviour, all the world around.'

"These and others are sung everywhere ; it is a remnant of slavery days, that being the only way that they could worship ; the historical parts of the Old and New Testament are set to verse, and so thoroughly learned by young and old, even the very babes chime in, wondering what it all means. These songs will never die out whilst there are coloured people to sing them, the tone and pathos with which each are rendered being peculiar to them only. Music is their forte, vocal, and sometimes instrumental ; we, however, do not hear these in the city, and only occasionally in the suburbs, on festive occasions. At the foot of the hill I am asked to sit down, one friend wiping a stone, so that Missey might not soil her dress, as the friends gather around to present their offering of eggs, fruit, vegetables, shells, and a fowl from one and another, who remark, 'they wish they could do better, but the gale served them so badly, they could not give more.' One little girl put a chicken into my lap, telling me I was to take it down to Nassau. The children, too shy to speak to me, asked their mothers to let them go home with the white lady, as they designated me. On being told their request, I said as that couldn't be I would try and see them all again, and what I could do for them, but hoped some day to see them all in heaven. The friends sang 'Farewell,' and 'How I love you,'

until, with choking sobs, I was lifted into the boat waiting to take us on board, a wave of a handkerchief expressing what I could not utter ; although the love was not all meant for me, but part for him whose cheery smile and unselfish care chased the tears away.

(To be continued.)

A Visit to Monte Christi, San Domingo.

THE Rev. R. E. Gammon, writing recently from Puerto Plata, San Domingo, says:—

“On the morning of November 6th, I left here in a small sloop for *Monte Christi*, a little seaport town near the boundary line between this republic and that of Hayti. It is about seventy miles west of Puerto Plata by sea, but much further going by land. The soil around the town of Monte Christi, and several miles of the surrounding district to the east, is (unlike the greater part of the island) sandy and barren, with little growing except the cactus, various species of which abound, together with small stunted bushes. However, it is said that the “cotton-tree” could be made to thrive, and prove very remunerative here, with scarcely any trouble. Since my first visit to this town, in February, 1880, it has increased in size very rapidly, having, during that time, more than doubled its population and the number of its houses.

“I was here during the last days of July (this year), and, during this visit was able to unite a few members in fellowship; for the *first time*, too, in the history of Monte Christi, I baptized (as others would say ‘by immersion’) *two* candidates on a profession of their faith. Naturally, therefore, the administration of the ordinance aroused very much the curiosity of the people. The baptism took place near the end of the small pier, the Commandante of the port very kindly offering me the use of his office in which to change my clothes.

“The interest excited by the *first* baptism naturally brought crowds, while I was there last month, anxious to know if, and when, we were going to have another baptism. This time I spent a fortnight amongst the people, holding meetings almost daily, the intervals being occupied in visiting and conversing with them.

“On the *first* Sunday I baptized *four* candidates, and *two* on the second (these latter were unable to be present the previous Sunday). On each occasion the small pier and all the available boats and small vessels were crowded with people (many coming some distance on horseback) anxious to witness the baptism, which must have appeared a strange sight to them, the Commandante of the port again kindly placing his office at my disposal for a dressing-room. Considering the circumstances, and that no such service had ever been conducted there before *last July*, the audience behaved remarkably well. We now have a small company of *eighteen members* at Monte Christi; and one young man, whom I baptized in July, conducts the services during my absence.

Our prayer is that the few followers may remain steadfast and consistent, the 'little one . . . become a thousand, and a small one a strong nation.'

"It is said that a merchant in the town, and an American engineer, have a concession from the Government for turning the course of the Yaquí River through to Monte Christi Bay. It seems that many years ago, the mouth of the Yaquí opened into this bay, but somehow got blocked up, and its course changed and divided into several small streams, these flowing into the Manzanillo Bay, which is just to the west.

"Not only is it supposed that this plan, if carried out, will provide fresh water for the town, where, in the dry season, water is very scarce, being sold for 1s. per demijohn (three gallons), but also that it will drain several miles of land, now a vast lagoon, and reclaim some thousands of tons of logwood—the chief article of export from that port. This would naturally give increased employment to many men, and thus improve the commerce of the town.

"Altogether I am hopeful that good may be done in this district, and that a few converts to the Gospel of Christ may soon multiply.

"On Sunday week a few candidates are to make a public profession of their faith in our Puerto Plata Church. So, though slowly, our cause makes some progress.

"R. E. GAMMON."

Recent Intelligence.

We are pleased to report the safe arrival of the Rev. A. Cowe at Banana, Congo River, on Monday, the 13th of April.

CHRISTIAN VERNACULAR EDUCATION SOCIETY.—At the last quarterly committee meeting the following resolution was cordially adopted:—

The attention of the Committee of the Baptist Missionary Society having been called to the history and labours of the Christian Vernacular Education Society for India, formed at the close of the year 1857, as a memorial of the fearful mutiny of that year, desire to commend its support to the friends of this Society. By its three training institutions for the instruction of Indian youth in the art and practice of teaching, it has supplied several of the largest missions in India with about eight hundred Christian schoolmasters; and, by the preparation and issue of school-books and of Christian literature to the extent of eleven millions of copies in several of the most important of the vernacular languages, specially adapted for circulation among the vast myriads of the population.

They have further been enabled to arrange a system by which some of the indigenous schools of Bengal have been brought under Christian instruction and supervision. Native Christian inspectors belonging to our own and other missions, and under the superintendence of our missionaries, have been appointed to visit these indigenous schools at regular periods, and give instruction in Holy Scripture. In addition to these most useful labours, colporteurs have been employed to circulate by sale and otherwise the numerous publications that have been written and translated by authors of reputation and skill.

At the present moment, when the Government of India is about greatly to

enlarge its school operation among the masses of the people, it is more than ever desirable, nay, necessary to provide such agencies as this Society maintains for the purpose of bringing the rising generation under Christian influence, and to diffuse among the people a pure literature, imbued with Christian principles and truth. The Committee are, therefore, glad anew to commend this institution to the cordial sympathy and warm support of their friends.

We would call the attention of our readers to a series of articles appearing in "The Sunday at Home" on "The Congo Basin and its Missions," by our esteemed missionary, the Rev. W. Holman Bentley. The first article appeared in the May number. Much new information will be given.

The first edition of Mr. Tritton's book on "The Rise and Progress of the Work on the Congo River" having been exhausted, a second edition has been prepared with an additional chapter, giving the most recent intelligence at the time of going to press. The volume can be obtained at the Mission House for the small sum of sixpence, or sevenpence halfpenny by post for circulation among Sunday-schools, senior scholars, Bible-classes, and young people's missionary associations.

A very welcome donation of £500 has been received from G. F. Muntz, Esq., of Umberslade, Birmingham, in acknowledgment of the financial condition of the Society. Are there not other friends who may also wish to recognise the pleasing circumstance of the year beginning free from debt?

Contributions

From 16th March to end of Financial Year.

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.	Carr, Mr E.....	2 0 0	Haggis, Mr A. H.....	3 3 0
Abington, Mr S. J....	1 1 0	Cartwright, Mr F. W. 5 5 0	Hall, Mr E.	1 1 0
A Friend.....	50 0 0	Campbell, Rev J. P. 1 1 0	Hammond, Mrs E. ...	5 0 0
Agomba, Miss M. A. 0 10 0	Colls, Mr W.	1 10 0	Do., for Congo.....	0 10 0
Arton, Mr J. H.	0 10 0	Crudgington, Miss F. E.	Haddon, Mr J.	1 1 0
Ashbridge, Mr S. P.,		1 1 0	Harcourt, Rev C. H.,	
for Congo	1 1 0	Cruickshank, Mr A. 1 0 0	Gosport.....	1 1 0
A Regular Subscriber	1 0 0	Curtis, Mr R. W. M. 1 5 0	Hines & Waterman,	
Barnes, Mr T.....	1 1 0	Cunningham, Mrs ...	Messrs	1 1 0
Barrat, Mr Josiah ...	0 10 6	Davies, Mrs Bromyard	Hill, Mrs	1 0 0
Baynes, Mr A. H. ...	5 5 0	Dawson, Miss Alice,	Hoddy, Rev T.	1 0 0
Baynes, Mrs A. H. ...	5 5 0	Manchester	In Memoriam, Rev.	
Baynes, Master N. H. 1 1 0	Deane & Co., Messrs,	1 0 0	T. Burdett	2 2 0
Baynes, Miss H. K. ...	1 1 0	Douglas, Rev J.,	Jenkins, Mr B.	5 0 0
Baynes, Mr, and Mrs		Newport	Kingerlee, Mr G.....	10 5 0
Halton A.....	5 5 0	Essex, J. & C.....	Kirtland, Rev C.....	0 10 6
Beach, Mr B. T.	2 2 0	Evans, Mr L.....	Klickmann, Mr R. ...	1 5 0
Bezer, Mr H.	1 0 0	Farran, Miss	Lake, Mr J. A.	1 1 0
Birrell, Mr H. G.	2 2 0	Fielder, Mr R.	Lewis, Rev C. B.	5 0 0
Bolton, Mr J. S., for		Fowler, Mr W.	Lewis, Mr T.	1 1 0
Congo	1 1 0	Fishbourne, Rev G. W.	A Widow's Mite, per	
Bornpas, Mr H. M.,		Gibson, Mrs	do.	2 2 0
Q. C.	20 0 0	Glover, Mr. T.,	McEwen, Mrs L. B. 0 10 0	
Bult, Mr A.....	1 0 0	Blaby	Marnham, Mr John,	
Bult, Mrs A., for		Gover, Mr W. S.	for Congo Mission	
Congo	0 10 6	Gotch, Mrs W. H. ...	(three months)	30 0 0

MacMaster, Mr J. S.	10	0	0
Do., for China.....	5	0	0
Marshall, Mrs.....	1	1	0
Marriack, Mr W. G.....	0	10	0
Murray, Mr P. W. R.....	0	10	6
Nicholson, Mr P. E.....	1	0	0
Oldfield, Mrs.....	1	1	0
Olney, Mr John T.....	5	5	0
Olney, Mr T. H.....	1	1	0
Ovons, Mrs L. W.....	1	0	0
Page, Mr.....	0	10	6
Parker, Mrs, Hitchin	0	10	6
Pearsall, Mr W.....	0	10	6
Peto, Sir S. Morton	25	0	0
and Lady Peto.....			
Pole, Mrs L. W.....	1	1	0
Pratt, Mr F. M.....	0	10	0
Rees, Mr. W. Gelly.....	4	0	0
Reif, Mr W.....	0	10	6
Robinson, Mr E. S.,			
for Mr Wall's Mission	50	0	0
Runcieinan, Miss E.....	0	10	0
Sayce, Mr G.....	5	0	0
Smith, Miss, East-			
bourne.....	1	1	0
Smith, Mrs M. C., for			
Mr Wall's Mission.....	0	10	0
Smith, Mr A. Gurney	2	2	0
Sheldon, Mr J.....	1	1	0
Simmons, Mr W. R.,			
Bowden.....	1	0	0
Toll, Rev J.....	0	10	6
Tritton, Mr Joseph			
(monthly).....	12	10	0
Voelcker, Mrs.....	2	2	0
Do., for Congo.....	1	1	0
Walker, Mrs E.....	1	1	0
Walker, Miss.....	1	1	0
Warne, Mr W. J.,			
Middlesborough.....	2	2	0
Wilkins, Mrs A.....	0	10	0
Wilkins, Mr W.,			
Nantyglo.....	1	0	0
Under 10s.....	0	2	6

DONATIONS.

A Friend of Missions	1	0	0
A Friend, South Aloa,			
for Congo.....	1	0	0
A. S. H.....	15	0	0
A Widow's Mite,			
Newbury.....	0	17	6
Bacon, Mr J. P.....	7	1	0
Bacon, Mr W. H.			
(Proceeds of Lec-			
ture).....	3	10	0
Baker, Mr W. (Boxes)	0	11	4
Barrett, Mr D.....	1	0	0
Bridgeman, Miss O.			
(Box), for Congo.....	0	12	0
Brigham, Miss, for			
Cameroons.....	0	10	0
Beach, Miss K. G.			
(Collected by).....	1	16	5
Bible Translation			
Society, for T.....	616	8	7
Canham, Mr and Mrs,			
Cambridge.....	0	10	0
Crumbs from Sunday			
Morning Breakfast			
Table, Carleton			
Road, for Congo.....	1	6	0
Doggett, Mr, for Congo	1	0	0
E. M. D.....	5	0	0
E. M.....	0	10	0
E. M., for Congo.....	0	10	0
E. O. (Box).....	3	10	0
Grant, Rev G., Dun-			
stable.....	1	0	0
Gough, Mrs (Sunday			
Breakfast Table			
Box).....	2	0	0
Gotch, Mr F. W. (Box)	0	15	8

Getch, Miss E. W.			
(Box).....	0	15	10
Greenwood, Mr B. J.	10	0	0
Hayes, Miss, Jane, for			
Congo.....	5	0	0
Hammond, Miss E.			
(Box).....	0	14	0
H. P. D. S.....	1	0	0
Hooper, Mr, Cleeve,			
for Congo.....	1	11	6
Hayes, Miss for Sup-			
port of three Boys			
under Mr Weeks,			
San Salvador.....	6	0	0
Hope, Miss, Liver-			
pool.....	5	0	0
Houghton, Mrs,			
(Family Box).....	10	0	0
In Memoriam, A. T.			
Whitaker Gotch,			
for Congo.....	2	10	0
Jackson, Mr T., Man-			
chester.....	2	0	0
Jones, Mr John, Lan-			
twit Major, for			
Agra.....	1	0	0
Killingworth, Mrs,			
for Congo.....	1	0	0
Kirtland, Miss A.			
(Box).....	1	0	0
Larkworthy, Mrs.....	1	0	0
L. M. H., for Congo...	1	10	0
Leonard, Mr J. H.,			
Highbury.....	5	0	0
Marks, Mr and Mrs			
J. T.....	10	0	0
M. R., Upper Hollo-			
way, for Congo.....	1	0	0
N. N.....	100	0	0
N. Y., West Wilts,			
for Congo.....	2	0	0
Masters, Mr and Mrs			
John.....	5	0	0
Office Box.....	2	15	4
Porter, Miss M. J.....	5	0	0
Do., for Mrs Wall.....	1	1	0
Regent's Park College			
Students.....	7	10	0
Rickards, Mr S. D.,			
for Congo.....	5	5	0
Roberts, Mrs E.,			
Clevedon (Box), for			
Congo.....	0	10	0
Rooke, the late Miss			
E., for Debt.....	250	0	0
Sing, Mr Joshua.....	50	0	0
Smith, Mr C. W., for			
Congo.....	2	0	0
Swain, Mr J.....	5	0	0
Southwell, Miss,			
Childs Hill, Class			
for Congo.....	1	0	0
Do., for Mr Wall.....	1	0	0
Thorner, Mr W.,			
Llanelli.....	100	0	0
Tritton, Mr Jos.....	188	4	2
Do., for W & O.....	2	0	0
Wates, Mr and Mrs			
G. F.....	1	1	0
Williams, Mrs Hugh,			
for Mr Wall.....	1	1	0
Walter, Master E.			
(Box), for Miss			
Sakers School.....	0	14	9
Y. L. R.....	1	13	6
Do., for N P.....	0	7	0
Do., for Congo.....	0	6	0
Under 10s.....	1	1	0

LEGACY.

Searle, the late Mrs			
Emily Jordan, of			
Truro.....	270	0	0

LONDON AND MIDDLESEX.

Abbey Road.....	83	13	9
Acton.....	8	1	0
Do., S. Sch.....	8	4	9
Alperton.....	2	2	0
Do., S. Sch.....	2	13	9
Arthur Street, Cam-			
berwell Gate.....	9	18	6
Do., for N P.....	0	6	6
Do., for N P, Congo			
20.....	20	0	0
Battersea, York Rd.	65	14	2
Do., Bolingbroke			
Hall.....	1	1	0
Bermondsey, Drum-			
mond Road.....	1	18	0
Do., S. S. for N P			
5.....	5	0	0
Do., for Congo.....	17	19	8
Bloomsbury Ch.....	44	15	7
Brixton Hill, New			
Park Road.....	28	8	9
Do., S. Sch.....	2	12	9
Brompton, Onslow Ch.	17	18	6
Do., for N P.....	36	0	0
Do., for China.....	2	13	0
Brondesbury.....	21	7	0
Do., for Congo.....	0	10	6
Camberwell, Den-			
mark Place.....	35	18	7
Do., Cottage			
Green.....	3	3	0
Camden Road.....	166	9	11
Do. for Debt.....	11	6	0
Do., for West Africa			
1.....	2	6	0
Do., for W & O.....	12	11	8
Do., for N P.....	5	0	0
Do., for Congo.....	66	11	6
Do., for Rome.....	0	10	6
Do., for Support of			
Boy under Mr			
Comber.....	8	0	0
Do., for Support of			
Girl under Miss			
Comber.....	5	0	0
Do., for do., under			
Miss Thomas.....	10	0	0
Castle St., Welsh Ch.	20	1	7
Chalk Farm, Berkeley			
Road Sunday Sch.	2	3	0
Charles Street, Cam-			
berwell New Road			
Sunday School, per			
Y. M. M. A.....	6	6	3
Chelsea.....	17	18	7
Child's Hill, for W & O			
0.....	0	10	0
Do., Sun. School,			
for Congo.....	1	2	8
Clapham, Grafton			
Square.....	15	0	6
Do., Kenyon Ch.			
Sunday School.....	5	5	0
Clapton, Downs Ch.	125	11	10
Do., for Congo.....	45	0	9
Commercial Street.....	3	10	0
Do., for W & O.....	1	8	0
Crouch Hill.....	23	2	0
Dalston Junction.....	30	12	0
Do., Sunday School	8	14	2
Edmonton.....	7	13	0
Do., for W & O.....	2	2	0
Do., Sun. School.....	9	1	7
Do., for Intally			
Orphanage.....	6	0	0
Eldon St. (Welsh)	8	13	6
Enfield.....	17	2	7
Grove Road.....	4	10	0
Do., Sunday School	24	0	0
Hackney, Mare St.,			
for W & O.....	3	5	7
Hammersmith, West			
End.....	31	3	3
Do., for N P.....	0	15	3
Hampstead, Heath			
Street.....	43	5	11

Hampstead, Juv. Assoc. for Support of Boys at Wathen Station ...	24	0	0
Hanwell	6	13	0
Harrow-on-the-Hill Do., for Congo	5	8	6
.....	2	0	0
Hawley Road	40	13	6
Highbury Hill	29	2	7
Do., for Congo	2	1	0
Do., S. Sch.	1	0	4
Do., do., for Congo	7	18	5
Highgate Southwood Lane	7	6	8
Do., for N.P.	3	16	1
Do., for Congo	1	7	0
Highgate Road	62	7	6
Do., for W & O	8	6	7
Do., for China	2	2	0
Do., for Congo	6	12	0
Hornsey, Campsbourne Ch.	1	7	0
Islington, Cross St. ...	25	10	11
Do., for W & O	5	0	0
Do., Salters' Hall Ch.	25	18	9
Do., for School at Barisaul	20	0	0
James Street S. Sch.	2	15	0
Do., for N.P.	0	10	6
John Street S. Sch., for Congo	15	17	0
Do., for Trinidad ..	16	4	10
John Street, Edgware Road, for W & O ..	2	18	6
Kilburn, Canterbury Road	1	0	0
Do., Sun. Sch., for Congo	2	18	9
Kingsgate Street	4	14	6
Ladbroke Grove Ch.	20	7	0
Maze Pond	34	8	2
Do., Sunday School	34	15	3
Do., for N.P.	2	12	0
Metropolitan Tble. ...	251	9	6
New Southgate, for W & O	2	8	0
North Finchley	47	2	9
Peckham Park Rd., for N.P. Ram Chunda Ghose	5	0	0
Peckham, James Gr.	13	2	6
Do., Barry Rd. S.S.	3	3	9
Do., Lausanne Rd.	4	12	8
Do., do., for W & O	1	10	8
Pinner, for N.P. under Mr Anderson	8	12	0
Putney, Union Ch. ...	17	11	0
Regent's Park Ch. ...	195	19	6
Regent St., Lambeth	9	8	9
Do., for Cameroons ...	10	0	0
Do., for Congo	0	7	0
Romney St., Westminster Sun. Sch.	0	17	0
Do., for Support of Congo Boy	6	0	0
Rotherhithe New Rd. Sun. Sch.	3	17	6
Shoreditch Tabernacle, for W & O	10	6	7
St. Peter's Park S.S.	1	15	8
Stockwell	27	10	11
Stockwell Orphanage	6	8	6
Stoke Newington, Devonshire Sq. Ch. S.S., for Congo	5	5	0
Do., Bouverie Rd. Sun. Sch.	2	5	6
Tottenham	50	0	0
Upton Chapel	45	13	6
Do., for W & O	7	5	2
Do., for Congo	1	8	6
Do., Sun. Sch. per Y.M.M.A.	12	0	0
Vauxhall Sun. Sch.	5	16	0

Vernon Chapel, for W & O	5	0	0
Victoria Chapel, Wandsworth Rd.	16	3	4
Do., Sunday School	34	4	3
Walthamstow, Wood Street	21	14	9
Do., do., for N.P.	1	8	6
Do., Boundary Rd.	1	10	0
Walworth, East St., for Mr Heinig's Orphanage	12	0	0
Wandsworth, East Hill	2	3	8
Westbourne Park, for Congo, per Y.M.M.A.	3	3	0
Westbourne Grove ...	109	0	11
Do., for W & O	12	13	8
Do., for N.P.	3	6	0
West Green Sun. Sch., for Congo	6	18	7
Willesden, College Park	0	10	6
Wood Green	16	11	3
Woodberry Down ..	56	11	9
Do., Sunday School, for Congo, per Y.M.M.A.	2	0	0

Maldenhead	13	12	2
Do., for N.P.	2	17	1
Newbury	20	5	8
Do., for N.P.	5	14	9
Do., for support of Nilanto Chuckro-barty	12	0	0
Reading, United Meeting	19	19	2
Reading, King's Rd.	89	18	8
Do., for N.P.	5	14	6
Reading, Carey Ch.	94	17	7
Do., do., for W & O	5	0	0
Do., do., for Gool-sar Shah	6	7	6
Do., Wycliffe Ch.	8	2	11
Do., do., for W & O	5	0	0
Do., do., for China	5	13	0
Wallingford	33	3	1
Do., for W & O	3	2	8
Do., for Mr Wall ..	1	1	0
Watage	20	17	9
Do., for W & O	1	1	0
Windsor	26	10	2

BUCKINGHAMSHIRE.

Chesham	27	3	11
Dinton	7	1	0
Drayton Parslow, for Mr. Potter, Agr.	1	1	0
Great Marlow	8	18	2
Do., for W & O	10	0	6
Great Brickhill	20	0	0
Do., for N.P.	3	0	0
Haddenham	11	0	4
Do., for W & O	0	12	0
High Wycombe	47	17	5
Do., for N.P.	3	6	10
Long Crendon	5	2	10
Do., for N.P.	0	3	5
Mursley, Sun. Sch.	0	10	3
Olney	6	13	9
Do., for N.P.	0	2	0
Princes Risboro', Free Ch.	0	18	8
Towsey	1	0	2
Do., for W & O	0	3	6
Windsor, Tabernacle Sun. Sch.	3	6	6

CAMBRIDGESHIRE.

Cambridge, for Italian Agent	60	0	0
Do., St. Andrew's Street	233	15	7
Do., do., for Mr Summers' School ..	8	10	0
Do., do., for Congo Boys	10	0	0
Do., do., for N.P. ...	4	8	0
Do., do., for Boys' School, Barisal ..	1	4	0
Do., Zion Chapel ..	26	5	8
Do., do., for W & O	3	0	0
Caxton	2	14	0
Cherryhinton	0	8	9
Cottenham	24	10	6
Coton	0	2	6
Grantchester, Sun. S.	2	15	9
Great Shelford	19	8	8
Do., for W & O	2	0	0
Harston	14	12	7
Do., for N.P.	3	0	0
Histon	7	12	11
Do., for W & O	0	10	0
Landbeach	1	11	8
Melbourn	5	10	0
Swaffham	0	13	0
Swavesey, for W & O	0	12	0
Waterbeach	3	5	8

BEDFORDSHIRE.

Bedford, Mill Street	9	0	2
Do., do., for W & O	2	17	6
Do., Bunyan Mtng.	38	15	6
Do., do., for W & O	6	0	0
Do., do., for Congo	4	17	0
Biggleswade	27	16	5
Do., for W & O	1	6	0
Do., for N.P.	0	18	7
Blunham	0	16	6
Do., for W & O	0	2	6
Do., for N.P.	0	2	6
Dunstable	16	15	2
Do., for W & O	1	6	8
Heath	2	2	0
Do., for W & O	0	2	9
Houghton Regis	19	17	7
Do., for W & O	1	8	6
Do., for N.P. under Mr Anderson	12	15	0
Leighton Buzzard, Lake Street	14	2	0
Do., Hockliffe Rd	44	18	10
Do., for W & O	2	2	7
Do., for N.P.	4	1	8
Luton	2	0	0
Do., Union Chapel (Moisty)	23	11	8
Do., Park Street ..	21	18	2
Do., for N.P.	2	9	3
Do., for China	2	0	0
Do., for Congo	2	0	0
Do., for G. C. Dutt's School	10	0	0
Do., for do. for Orphans	0	13	10
Do., Wellington Street Sun. Sch.	2	2	8
Maulden	9	5	0
Do., for W & O	1	0	0
Stotford	11	3	6
Do., for W & O	0	16	6

BERKSHIRE.

Abingdon	45	3	4
Do., for W & O	2	2	0
Do., for N.P.	0	8	8
Faringdon	8	2	1
Do., for W & O	0	14	6
Do., for N.P.	0	19	3
Kington Langley	8	0	2

Less expenses, £4 12s.;
previously remitted,
£270 18s. 5d.; and
balance in Treas-
urer's hands, £3 12s. 270 0 5
158 8 10

CHESHIRE.

Birkenhead, Grange Lane 14 0 0
Do., Sunday School for N P, India 8 2 5
Do., Welsh Church 6 0 9
Do., for Britany 1 1 0
Do., for Africa 0 12 8
Do., Conway Street 11 13 7
Do., for Congo 1 1 0
Do., Jackson Street 15 13 2
Chester, Hamilton Place 3 10 11
Do., for N P 1 10 0
Do., for Grosvenor Park Sun. Sch. 3 0 0
Do., Ebenezer, for N P, Delhi 5 0 0
Do., for N P, Bengal 5 0 0
Do., for N P, China 5 0 0
Do., for N P, Congo 5 0 0
Do., for N P, West Africa 5 0 0
Egremont 4 13 2
Do., for W & O 1 16 0
Latchford 18 5 6
Do., for W & O 0 14 8
Little Leigh, for N P 2 14 9
Stockport, for N P ... 2 16 8

CORNWALL.

Calstock & Metherill Do., for W & O 8 8 0
Do., for N P 0 16 4
Falmouth Do., for W & O 18 17 2
Do., for W & O 2 0 0
Liskeard 0 2 6
Fenzance 21 2 8
Do., for W & O 1 10 0
Saltash 12 8 2
Do., for W & O 1 15 3
Do., for N P 4 14 0
Do., for Congo 7 11 7
St. Austell 26 1 0
Do., for Rome 5 0 0
Do., for Congo 5 0 0
Do., for N P 1 4 0
Truro 3 16 4

CUMBERLAND.

Carlisle 9 18 7

DERBYSHIRE.

New Whittington ... 0 15 0

DEVONSHIRE.

Appledore 4 19 8
Brayford District, for N P 1 3 8
Chudleigh 36 7 9
Do., for W & O 1 17 8
Do., for N P 1 15 0
Croyde and Georgeham 1 6 0
Do., for N P 0 2 9
Devonport 6 0 10
Do., Hope Ch. 3 16 1
Do., for Child at Jessore 5 0 0
Do., Morice Square 9 9 2
Do., for W & O 1 18 7
Exeter 14 19 2
Do., for W & O ... 1 5 8

Kilmington 6 0 0
Kingsbridge 22 13 4
Lifton 0 15 0
Modbury 9 2 8
Do., for W & O 0 17 8
Newton Abbot, East Street Sun. School North Devon, per Mr. G. Norman, Treasurer 40 0 0
Plymouth, Mutley Ch 123 15 4
Do., for W & O 5 0 0
Do., for Congo 0 10 6
Do., for China 0 10 6
Do., for N P 0 2 6
Do., for N P, India 1 0 0
Do., for N T, Africa 0 4 0
Do., for Rome 0 10 0
Do, Sunday School, for N P, Delhi 10 0 0
Do., George Street 115 18 3
Do., for W & O 15 0 0
Do., for Congo ... 2 14 6
Do., for N P, India 5 1 0
Do., for N T, Africa 3 7 0
Do., Sunday School, for N P, Barisal ... 10 19 1
Tiverton, for Congo ... 5 0 0
Swimbridge 3 0 0
Do., for W & O 0 8 0
Torquay 20 5 6
Do., for Italy 60 0 0
Do., for N P, Dacca 18 0 0
Torrington 1 5 5

DOBSETSHIRE.

Bridport 0 12 9
Do., for N P 1 0 0
Dorchester, for Congo 2 0 0
Kilmington 6 0 0
Lyme Regis 5 16 4
Piddletrenthide 2 1 11
Poole 0 17 2
Do., for W & O 2 1 4
Do., for Congo 1 2 7
Weymouth 14 1 11

DURHAM.

Bishop Auckland, for W & O 0 5 0
Darlington 22 11 8
Do., for W & O 2 13 3
Do., for Congo 0 5 0
Gateshead 25 10 6
Do., for W & O 3 1 0
Do., for Congo 0 2 0
Middleton-in-Teesdale, for China ... 2 0 0
Do., for Italy 1 0 0
Do., for Africa 1 0 0
Do., for India 1 0 0
South Shields, Westoe Lane 10 14 3
Do., for W & O 1 16 2
Do., for Congo 0 14 9
Spennymoor 0 11 10
Do., Welsh Church 0 5 0
Stockton-on-Tees ... 3 0 0

ESSEX.

Braintree 9 3 11
Do., for N P 0 8 7
Colchester 17 7 8
Do., for N P 2 10 3
Do., for Congo 0 10 0
Earls Colne 10 19 11
Do., for N P 1 8 7
Halstead 8 18 0
Harlow 105 9 10
Do., for N P 8 4 1
Ilford 9 9 6
Langley 1 10 6

Leytonstone 38 13 6
Do., for Congo 0 10 0
Loughton 27 12 3
Do., for W & O 2 14 8
Do., for N P 3 14 3
Romford 14 0 0
Theydon Bois 0 15 0
Do., for N P 0 8 8
Waltham Abbey 0 18 0

GLOUCESTERSHIRE.

Blakeney 3 2 0
Cheltenham, Salem Ch. 86 10 0
Do., for N P Manik 18 0 0
Do., for Congo 0 13 0
Do., for Girls' School, Colombo 1 10 0
Chipping Sodbury ... 7 17 10
Cinderford 5 5 0
Do., for W & O 0 5 8
Coleford 30 3 8
Do., for W & O 1 10 0
Eastcombe 3 3 6
East Gloucestershire 106 6 4
Do., for China 4 8 0
Do., for Africa 0 2 8
Gloucester 25 11 7
Do., for W & O 2 10 0
Sydney 3 0 0
Shortwood 2 18 0
Stroud 39 9 1
Tetbury 0 8 0
Tewkesbury 11 1 9
Do., for Congo 2 0 0
Do., for N P 2 18 3

HAMPSHIRE.

Bournemouth, Lansdowne 40 16 4
Do., for W & O 2 8 10
Do., for Congo 6 12 4
Fleet, for N P 4 12 0
Lyngton 0 10 6
Lyndhurst 1 4 9
Do., for N P 0 2 3
Portsmouth Aux., on account 75 0 0
Portsea, Kent St., for W & O 3 18 0
Poulner Ringwood ... 6 10 0
Shirley 4 13 0
Southampton, Carlton Ch. 18 15 10
Do., Portland Ch. ... 6 0 0

Southern District of Southern Assn. Juv. Auxiliary :- United Meeting of Southampton, East St., Portland and Carlton Schs. 1 14 8
Portland, Sun.-Sch. 18 12 10
Carlton, Sun.-Sch. 9 3 1
Lyngton 9 9 5
Poole 13 7 2
Westbourne 52 7 1
Whitchurch 16 10 11
Do., for W & O 1 1 0
Do., for W & O 0 10 0

ISLE OF WIGHT.

Newport 8 1 5
Wellow 4 15 8
Do., for W & O 0 13 0

HERRFORDSHIRE.

Ewias Harold 0 5 0

Garway and Orcoop.	
for W & O.....	0 4 8
Goraley.....	6 2 1
Kington.....	5 4 1
Do., for N P.....	1 14 11
Lays Hill.....	0 10 0
Peterchurch.....	8 8 9
Do., for W & O.....	1 1 10
Ross.....	15 12 11
Do., for W & O.....	1 0 0
Stansbatch, for N P.....	3 10 0

HERTFORDSHIRE.

Bishop Stortford.....	12 16 1
Boxmoor.....	6 4 6
Hemel Hempstead.....	32 19 2
Do., for Congo.....	1 1 0
Hitchin.....	29 11 9
King's Langley, S.S.....	0 12 6
Markyate Street.....	5 3 2
Do., for N P.....	1 19 3
New Barnet.....	50 11 3
Do., for Congo.....	2 2 0
New Mill.....	21 10 1
Royston.....	3 0 0
St. Albans.....	62 0 0
Watford.....	88 14 11
Do., for W & O.....	7 0 0

HUNTINGDONSHIRE.

Bluntisham.....	14 19 1
Dean.....	1 4 7
Fenstanton.....	6 7 10
Godmanchester.....	1 12 3
Houghton.....	1 0 0
Huntingdon.....	34 8 2
Do., Brampton Branch.....	0 6 11
Do., Hartford do.....	0 10 0
Do., Buckden do.....	1 3 4
Do., Stukeley do.....	0 5 5
Do., Staughton do.....	0 8 0
Kimbolton.....	2 0 0
Offord.....	4 2 2
Perry.....	0 4 0
Ramsay, Gt. Whyte.....	2 4 7
Do., Salem.....	4 11 10
St. Ives.....	26 19 8
Do., Winwick Branch.....	0 7 6
Do., Broughton do.....	0 6 6
Do., Woodhurst do.....	0 10 0
St. Neots, Old Mtng.....	5 0 6
Spaldwick.....	2 4 8
Yelling.....	0 15 0
Subs. for Italian Mission.....	56 4 8
W & O (Moieties).....	6 0 5

173 16 11
 Less expenses and amount acknowledged before.....105 14 0
 68 2 11

KENT.

Ashford, Sun. Sch.....	9 14 7
Beckenham.....	5 0 0
Do., Sunday School.....	4 0 0
Belvedere.....	10 18 3
Bexley Heath.....	1 10 0
Do., for India.....	0 10 0
Do., for China.....	2 0 0
Bexley Heath, Old Baptist Sun. Sch.....	1 17 8
Brockley Rd., Special.....	38 0 0
Bromley.....	0 10 0
Canterbury.....	43 15 7
Do., for W & O.....	2 18 5
Do., for N P.....	0 6 6
Chatham.....	40 0 0
Dartford, Sun. Sch.....	1 7 0

Deal.....	29 5 0
Dover.....	58 13 6
Do., for W & O.....	6 11 6
East Plumstead.....	1 2 6
Edenbridge.....	5 7 8
Do., for N P.....	0 15 6
Do., for Mr Grenfell's Congo Boy.....	5 0 0
Eythorne.....	32 13 9
Do., for W & O.....	1 0 0
Do., for N P.....	4 0 2
Do., for Congo.....	2 0 0
Faversham.....	8 6 8
Folkestone.....	40 4 0
Foots Cray.....	2 7 3
Forest Hill.....	23 0 0
Forest Hill, Sydenham Ch.....	22 9 2
Goudhurst.....	5 14 8
Gravesend, Windmill Street Sun. School.....	1 7 0
Headcorn.....	1 2 6
Lee.....	62 6 3
Do., for China.....	1 1 0
Do., for Congo.....	1 1 0
Do., for Italy.....	0 10 6
Lewisham Road.....	49 6 8
Maidstone, King St.....	15 7 1
Do., for W & O.....	3 3 0
Margate.....	30 19 2
Do., for Congo.....	1 15 0
New Brompton.....	4 6 0
Ramsgate, Cavendish Ch.....	42 10 0
Sevenoaks, Girls' Mission Sch.....	1 10 0
St. Peter's.....	5 0 0
Sheerness.....	4 1 10
Do., for N P.....	1 18 2
Sutton-at-Hone, for N P.....	0 8 6
Tenterden.....	7 11 4
Do., for W & O.....	1 1 0
Tonbridge.....	8 6 8
Woolwich, Parson's Hill.....	8 9 7

LANCASHIRE.

Ashton-under-Lyne, Welbeck Street.....	7 14 6
Barrow-in-Furness.....	3 7 2
Do., for Congo.....	0 5 0
Do., for N P.....	1 1 8
Bolton, Claremont Ch.....	20 0 0
Do., do., for W & O.....	2 12 0
Do., do., for Congo.....	8 18 9
Heywood, Rochdale Road.....	1 0 0
Inskip.....	7 10 0
Do., for W & O.....	0 10 0
Lancaster.....	6 11 3
Littleboro'.....	1 18 4
Liverpool, Pembroke Ch.....	23 11 6
Do., Richmond Ch.....	13 17 7
Do., for Congo.....	0 7 0
Do., Everton Village, Welsh.....	43 1 10
Do., Windsor St.....	14 13 2
Do., do., for N P.....	1 19 6
Do., do., for Italy.....	3 17 4
Liverpool Aux., per Mr J. M. Winchester.....	219 5 1
Toxteth Taberncle, Do., for Consolazione, Rome.....	21 5 4
Do., for W & O.....	9 7 11
Do., for N P.....	1 9 6
Do., for Mr Fuller, W. Africa.....	2 0 0

Do., for School, San Salvador.....	5 0 0
Soho St.....	24 10 5
Do., for Rev J. Smith, Delhi.....	27 9 0
Princes Gate.....	17 11 8
Do., for W & O.....	2 2 7
Richmond Ch.....	9 5 11
Do., for W & O.....	9 7 8
Walton.....	13 15 8
Do., for W & O.....	1 15 11
Fabius Ch.....	12 13 8
Cottenham St.....	12 4 9
Old Swan.....	10 14 11
Do., for W & O.....	1 6 0
Carisbrooke.....	18 14 1
Tus Brook.....	1 1 0
Do., for N P.....	0 9 9
Do., for Bethel Sch., Camerons.....	6 9 9
Sharon Hall.....	7 0 0
Mt. Vernon (Welsh).....	3 17 0
Walnut Street.....	3 7 6
St. Helens, Park Road.....	2 15 6
Do., Victoria Hall.....	1 16 0
Hall Lane.....	0 17 7
Byrom Hall.....	0 10 0
Collections at Public Meeting.....	17 4 8
Do., Juvenile.....	4 3 8
Do., Valedictory Meetings—Prince's Gate.....	6 0 9
Myrtle St.....	3 17 0
Pembroke.....	3 6 0
Contributions.....	2 11 0
Do., for Congo.....	1 0 0

476 6 6
 Less exp. £30 1s. 8d. and £300 acknowledged before.....330 1 8
 146 3 10

Manchester—

Public Meeting.....	37 0 0
United Communion, for W & O.....	3 15 0
Do., Special for Congo.....	0 10 0
Union Chapel.....	308 2 0
Do., for W & O.....	13 2 0
Do., for Italian Evangelist, under Mr. Wall.....	58 1 8
Do., for Mrs. Wall's Beggars' Mission.....	13 10 0
Do., for N P Shri Nath.....	18 0 0
Do., for do. Boatman.....	6 0 0
Do., for Camerons.....	10 0 0
Do., for Bengali Materia Medica.....	1 0 0
Do., for Congo.....	3 6 6
Do., for N P.....	0 18 8
Wilmott St. Mission School.....	21 12 8
Moss Side.....	129 10 2
Do., for W & O.....	4 4 0
Grosvenor Street.....	38 0 10
Do., for W & O.....	4 13 11
Do., for N P, China.....	50 0 0
West Gorton, Union Ch.....	12 3 1
Do., for W & O.....	0 15 0
Queen's Park.....	12 10 8
Brighton Grove.....	13 9 10
Do., for China.....	1 1 0

Broughton	8 18 5
Openshaw	2 4 0
Pendleton	1 11 6
Sale	29 0 5
Do., for <i>N P</i>	1 10 7
Do., for <i>Congo</i>	0 15 10
Salford, Great	
George Street ...	20 6 6
Do., for <i>W & O</i> ...	1 1 0
Stretford, Edge	
Lane	19 11 8
Do., for <i>W & O</i> ...	2 10 0
Do., for <i>Heralds</i> ...	2 10 0
Bowden	14 18 11
Do., for <i>Congo</i>	1 0 0
Gorton	2 18 2
Eccles	2 4 0
	866 1 4
Less exp. £154s. 9d. and £459 15s. 7d. acknowledged be- fore	475 0 4
Ogden	391 1 0
Oldham, Manchester	
Street	13 11 6
Do., for <i>W & O</i>	1 4 9
Do., for <i>N P</i>	2 1 9
Rochdale, West St.	388 19 7
Do., for <i>W & O</i>	9 11 9
Do., for <i>N P</i>	8 15 9
Do., for <i>Congo</i>	5 0 0
Do., Cutgate Sun. School	7 0 6
Do., Holland Street Sunday School ...	2 0 0
Do., Water Street	6 6 8
	407 13 6
Less amount ac- knowledged be- fore	340 19 6
Southport	66 14 0
Ulverston	46 11 0
Do., for <i>W & O</i>	8 1 0
Do., for <i>W & O</i>	0 6 6
Wigan, King Street	40 7 8
Do., for <i>W & O</i>	2 2 0
Do., for <i>Congo</i>	0 18 6
Do., Scarisbrick St. Sunday School ...	1 16 0
NORTH-EAST LANCASHIRE.	
Accrington, Cannon Street	162 10 0
Do., for <i>Congo</i>	10 0 0
Do., Bethel	7 6 9
Bacup, Zion	45 3 8
Do., Irwell Terrace	8 10 0
Burnley, Zion	50 18 0
Do., for <i>W & O</i>	2 2 0
Do., Mount Plea- sant	7 0 0
Briercliffe, Hill Lane	34 1 3
Church	7 8 0
Colne	12 19 0
Chesham Bury	4 19 2
Cloughfold	29 16 4
Darwen	20 5 1
Doals	11 16 3
Haslingden, Bury Road	34 17 11
Do., Trinity Ch. ...	20 2 0
Millgate	5 0 0
Oswaldtwistle	3 0 0
Padiham	8 16 4
Radcliffe	5 7 3
Ramsbottom	60 13 10
Rawtenstall	3 13 6

Sabden	29 11 6
Sunnyside	7 16 1
Waterbarn	11 10 0
Waterfoot	5 17 6
	610 11 1
Less sums pre- viously acknow- ledged	447 17 4
	162 13 9
LEICESTERSHIRE.	
Leicester, Charles St.	39 5 6
Do., do., for <i>N P</i> ...	4 14 0
Do., Victoria Road	38 19 6
Do., do., for <i>W & O</i>	10 0 0
Do., do., for <i>J. G.</i> <i>Greenhough, Congo</i>	1 1 0
Do., Melbourne Hall	22 10 3
Oadby	9 11 2
Do., for <i>W & O</i>	9 18 6
Sutton and Cosby ...	1 14 0
	126 13 11
Less expenses for year	10 5 0
	116 8 11
LINCOLNSHIRE.	
Boston, Salem Ch....	5 13 8
Do., for <i>W & O</i>	0 5 0
Horncastle	0 9 0
Lincoln, Mint Lane...	17 16 8
Do., for <i>W & O</i>	1 10 0
NORFOLK.	
Attleborough	19 10 0
Buxton	1 3 9
Carleton Rode	4 6 8
Costassey	2 0 0
Diss	23 6 7
Do., for <i>N P</i>	2 7 5
Downham Market ...	9 1 4
East Dereham	15 0 0
Foulsham	6 15 0
Fakenham	7 14 2
Great Ellingham ...	3 5 3
Keninghall	1 5 0
Mundesley	2 7 6
Neatishead	4 4 3
Norwich	39 18 5
Do., St. Mary's	304 17 5
Do., do., for <i>Mr.</i> <i>Guyton's School,</i> <i>Delhi</i>	50 17 5
Do., Unthanks Rd.	100 16 11
Do., Pottergate St. Sunday School ...	10 17 5
Do., Gildencroft ...	5 17 10
Pulham St. Mary ...	1 3 6
Salhouse	0 18 0
Shelfanger	2 8 4
Swaffham	93 15 0
Thetford	6 7 4
Wymondham	1 9 2
Worstead	49 6 2
	800 19 10
Less exp. £4 1s 11d, and £462s 6d pre- viously acknow- ledged	468 7 4
	334 12 6
NORTHAMPTONSHIRE.	
Brayfield	1 0 0
Do., for <i>Congo</i>	0 10 0
Clipstone	5 1 6

Northampton, College Street	5 16 7
Do., Grafton Street	3 10 0
Do., Mnt. Pleasant, for <i>W & O</i>	0 9 0
Walgrave	1 5 6
NORTHUMBERLAND.	
Newcastle, for <i>Congo</i>	3 0 0
Do., Bewick Street	13 19 4
Do., for <i>N P, Subst</i> <i>Munli</i>	1 13 4
Do., Scotswood Rd., S. Sch.	1 4 11
Do., Rye Hill	45 4 0
Do., do., for <i>T.</i>	1 0 0
North Shields	17 12 9
NOTTINGHAMSHIRE.	
Newark	7 0 0
Nottingham, Derby Road	13 5 0
Do., George Street, for <i>W & O</i>	2 2 0
OXFORDSHIRE.	
Caversham	9 18 9
Chipping Norton	13 11 6
Do., for <i>W & O</i>	0 5 0
Coate, &c.	13 15 1
Do., for <i>W & O</i>	0 11 0
Bampton, for <i>W & O</i>	0 6 0
Aston, for <i>N P</i>	0 2 6
Oxford, New Road ...	54 2 9
Do., do., for <i>W & O</i>	4 13 0
Do., do., for <i>Mutiah</i> <i>Mission</i>	14 0 0
Do., do., for <i>Congo</i> ...	5 11 10
Do., Littlemore, for <i>W & O</i>	0 13 0
Do., Commercial Road	36 13 0
Do., do., for <i>Congo</i> ...	8 4 6
RUTLANDSHIRE.	
Langham	0 13 6
Oakham	10 11 6
Do., for <i>W & O</i>	0 15 0
SHROPSHIRE.	
Dawley	6 1 1
Do., for <i>N P</i>	0 17 2
Market Drayton	10 6 5
Oswestry, Eng. Ch. ...	27 2 6
Do., do., for <i>W & O</i>	1 0 0
Do., do., for <i>N P</i> ...	4 3 1
Do., Maesbrook	2 9 3
Do., do., for <i>W & O</i>	0 12 6
Do., Penuel, Welsh Ch.	2 0 0
Do., do., for <i>N P</i> ...	1 15 5
Shrewsbury, Clare- mont Ch.	0 10 0
Wellington	10 14 0
Wem	2 5 0
SOMERSETSHIRE.	
Bath	4 12 0
Do., Breakfast Mtg.	5 5 7
Do., Manvers St. ...	57 12 3
Do., Ebenezzer	15 19 3
Do., Twerton	5 2 2
Do., Hay Hill	45 13 6
Do., do., for <i>W & O</i>	3 4 3
Do., do., for <i>N P</i> ...	1 5 2
Bathford	0 19 6

Limpley Stoke	2 18 4	Frome, Sheppards		Coseley, Providence,	
Dunkerton	0 13 6	Barton	34 15 8	for Mr Fuller's School	5 0 0
		Do., do., for Support		Prince's End	24 14 6
	143 10 3	of Girl "Shanto,"		Do., for W & O ...	1 17 0
Less expenses	3 0 6	Intally	6 0 0	Do., for Mr Fuller's	
		Do., do., for Support		School	7 10 8
	140 9 9	of Boy at Seram-		Willenhall	2 5 0
Banwell	10 15 6	por	5 0 0		
Do., for NP	2 3 11	Do., Naish Street...	0 10 6		54 8 6
Borobridge	6 5 0	Whitbourne	0 12 9	Less expenses ...	0 14 6
Do., for W & O	0 14 0	Merritt	1 2 6		
Bridgwater	1 1 0	Montacute	12 0 3		53 14 3
Do., for W & O	2 13 0	Do., for W & O	1 0 0	West Bromwich	13 15 1
Do., for NP	7 13 0	North Curry	2 18 2	Wolverhampton	31 7 2
Bristol (on account)	94 0 0	Do., for NP	1 1 10		
Do., Counterslip,		Street	1 0 0		
for Congo	40 0 0	Stokumber	3 1 0		
Do., Buckingham		Watchet & Williton	8 10 4		
Ch., for Mr Wall	1 1 0	Wellington	20 10 10		
Do., King Street,		Do., for W & O	2 0 0	Aldborough	2 3 0
for NP	0 2 10	Wells	5 13 0	Bures	7 16 0
Do., Tyndale Ch.,		Wincanton	29 18 11	Bury St. Edmunds	61 1 8
for Congo	1 0 0	Do., for W & O	0 15 0	Eye	5 16 10
Do., do., for Debt ...	0 5 0	Do., for NP	1 17 1	Ipswich, United Coll.	7 7 9
Do., do., for Mr		Yeovil	59 6 4	Do., Stoke Green...	30 18 8
Jones, Agra	2 1 0			Do., Burlington	
Weston-super-Mare,				Chapel	101 9 7
Wadham Street, for				Do., do., for W & O	5 0 0
W & O	1 10 0			Do., do., for Congo...	1 0 0
Beckington	7 19 1			Do., do., for NP ...	3 8 1
Burnham	2 14 4			Do., Turret Green	70 5 11
Cheddar	7 14 6			Do., do., for W & O...	5 5 0
Do., for W & O	1 0 0			Lowestoft	9 14 8
Do., for NP	0 12 6			Somerleyton	3 18 0
Crewkerne	11 1			Do., for W & O	1 0 0
Fivehead and Isle				Stradbroke	6 13 4
Abbots	9 11 6			Sudbury	4 10 0
Frome	6 13 2				
Do., Badcox Lane	35 12 10				327 3 1
Do., do., for Congo	1 0 0			Less expenses	2 19 2
Do., do., for Girls					
in Intally School...	12 0 0				324 3 11

SUFFOLK.

Aldborough	2 3 0
Bures	7 16 0
Bury St. Edmunds	61 1 8
Eye	5 16 10
Ipswich, United Coll.	7 7 9
Do., Stoke Green...	30 18 8
Do., Burlington	
Chapel	101 9 7
Do., do., for W & O	5 0 0
Do., do., for Congo...	1 0 0
Do., do., for NP ...	3 8 1
Do., Turret Green	70 5 11
Do., do., for W & O...	5 5 0
Lowestoft	9 14 8
Somerleyton	3 18 0
Do., for W & O	1 0 0
Stradbroke	6 13 4
Sudbury	4 10 0
	327 3 1
Less expenses	2 19 2
	324 3 11

STAFFORDSHIRE.

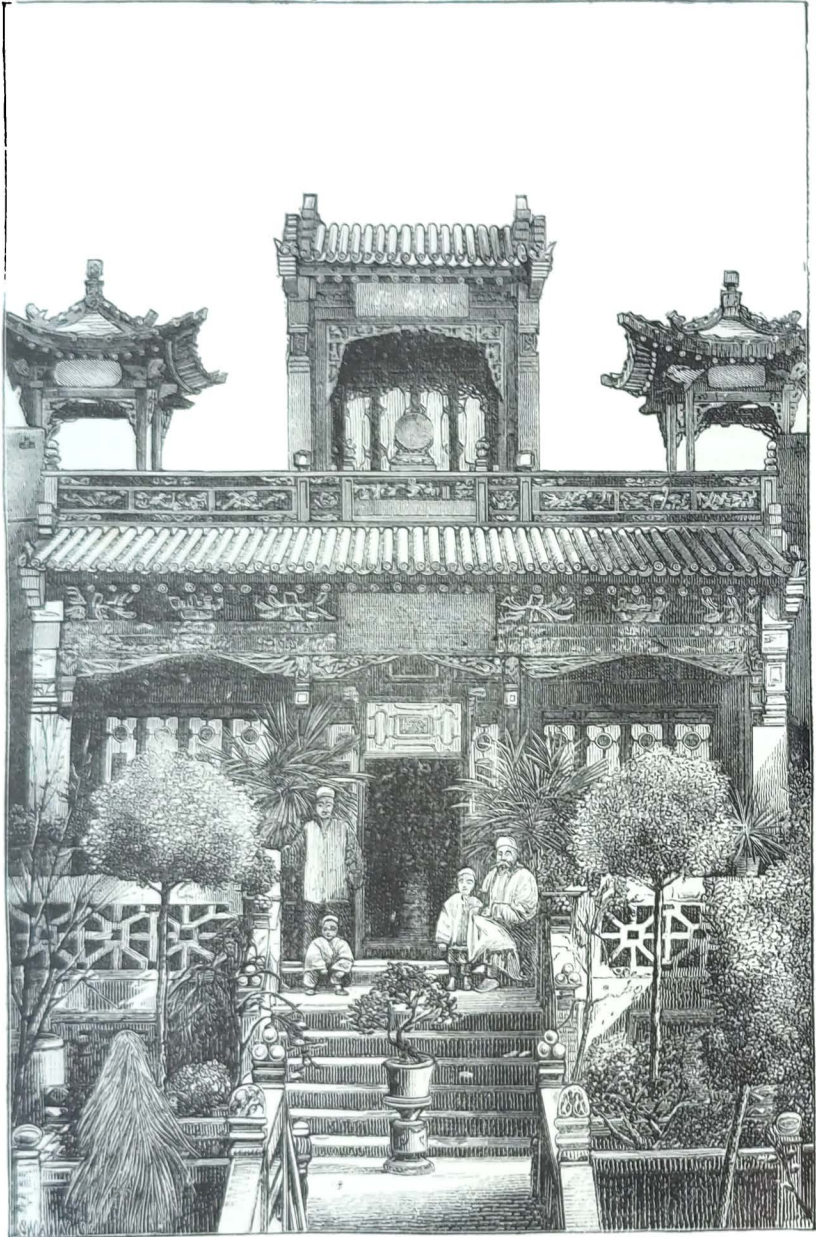
Brierley Hill, for NP	0 16 1
Hatley, Welsh Ch...	0 17 10
Newcastle - under -	
Lyne Sun. School...	1 15 0
Stafford	4 5 6
Do., for W & O	1 0 0
Do., for NP	1 12 3
South Staffordshire	
Auxiliary-	
Coseley, Darkhouse	11 12 7
Do., Providence...	1 9 0

We regret that we are compelled to defer the acknowledgment of other contributions until next issue.

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
JULY 1, 1856.



CHINESE HOUSE IN THE FLOWER GARDEN AT CHI-HSIEN.—(From a Photograph.)

[JULY 1, 1885.

THE MISSIONARY HERALD.

In Memoriam.

The Late James Benham, Esq.

BY THE REV. J. P. CHOWN.

OUR denomination and the Society have sustained a great loss during the past month in the sudden removal of our dear friend, Mr. James Benham, a few words of tribute to whose memory in connection with our great work cannot but be becoming. Our brother served the cause in many ways, but specially *in his own person*. This was so from his early days, and steadfastly and growingly as years advanced. His gifts to it were munificent, spontaneous, and constant. Always to be trusted if a call were made, or not needing a call, but rejoicing in doing it for its own sake. All who have heard his prayers at the missionary prayer meetings will remember the fulness and earnestness with which he would plead for all the fields of labour by name, and this was but a sign of how really and affectionately they were always upon his heart. This was so both in private and in public. Many will call to mind the tender and hallowed spirit in which he presided over the business meeting in the absence of the Treasurer from illness in April, 1884, and that made the time one of graciousness and blessing. Equally so, though in another shape, was it with the young people's meeting a few weeks since, and a striking illustration of the fitness of things, that he whose sympathies were so intensely with the young, should find in that the closing and crowning public engagement of his life. Among all the friends whom God has given to the Society there are few indeed by whom it can be served so well or in so many ways, in whom ability and eager willingness are so happily blended. None know so well as those who knew him best what a privilege he felt it to serve as he did, and with what fullheartedness, often in great bodily weakness, it was done to the end. It was not alone his personal life, but *in his place on the Committee* that he rendered service most sincere and precious. The date of the meetings entered into all prospective arrangements, and nothing but stern necessity would be permitted to interfere. The responsible representative of a large business, that was not neglected, but in addition to it, it was always secured that the "Father's

business" should receive due and diligent attention. In few cases indeed could conflicting claims be more nicely and wisely adjusted, for he was ever "not slothful in business, fervent in spirit, serving the Lord." There was not only punctuality, either, but a deep and practical knowledge of all matters to be considered; scarcely an item in the monthly abstract of Committee business that was not made the subject of note and comment for his most thorough mastery of details, none of which, in his estimation, were uninteresting or unimportant. This was so to the last, as some of his words to one united with him, on the Sunday night, were of the China and Japan sub-committee on the next afternoon, and the general meeting on the Tuesday. Before the earlier of these he was called to his rest, and was "for ever with the Lord." His last interview with our dear Secretary on matters of the Mission was one in which he was most affectionate and emphatic, impressing upon him the need of care and caution with regard to health for the work's sake. How little it was thought that for himself the precious life was so near its close—the coming glory so near its realisation. Another way in which he served the Society was by *his influence in the Church*. This was the case from the beginning, but as years added to the power of example and counsel it became more so. There was always a persuasiveness in his character that took possession of others, and has made the Church at Bloomsbury to a large extent an embodiment of itself. So it has come about that a love for the mission is ingrained into its very constitution, and has become one of its greatest joys. It is largely the result of the first honoured Pastor, and the brethren among whom our departed friend was conspicuous, that it has been trained to observances that are deemed sacred to-day. One is that there shall be letters written periodically from the Church to the Missionaries abroad, Mr. Grenfell being the recipient of one sent recently. Another is that there shall be special service, in anticipation of the Annual Meetings, to seek a blessing upon them, and all they represent. Another, that all church and congregational meetings shall give way as far as possible—the church meeting having been postponed this year—so that they may not clash with the meetings of our Societies. In all these things, and especially for the meetings to be held in the chapel, our dear brother was most devoted. There was nothing too minute to be worthy of his attention, or too laborious to be undertaken as a labour of love. A letter has just been received, referring to him as being "exceedingly courteous to the Press," and these things, though but details, indicate a life which in its fulness may never be told. Space forbids that more should be said. Let those who survive seek grace that they may be instead of the departed, that all may be ready to perpetuate and extend their work upon earth, and then share in the glory upon which they have entered in heaven.

Flower Garden at Chi-Hsien, Shansi.

(See *Frontispiece*.)

THE Chinese are very fond of flowers, and almost every city has its flower garden. This answers for a double purpose—it is a pleasant resort where companions and friends may spend an hour or two together, and it is also a nursery garden, where flowers may be purchased.

Shansi is too dry for many flowers to grow here, but we have a few, and they are cultivated with great care.

The picture represents the house in the flower garden at Chi-Hsien, one of the cities in the Tai Yuen Fu plain.

Tai Yuen Fu, Shansi, North China.

ARTHUR SOWEBBY.

Tidings from North China.

THE following letter from Mr. Forsyth gives a graphic account of his first experiences in China:—

“Tsing Cheu Fu, Shantung,
“26th March, 1885.

“DEAR MR. BAYNES,— You will doubtless expect me to ‘report progress,’ and perhaps be interested in having some first impression from the first arrival on the field of the fourteen men who are promised for our mission here and in Shansi.

“THE JOURNEY UP.

“Mr. and Mrs. Jones and I left Chefoo on New Year’s Day for Tsing Cheu, where we had arranged to stay for a few days with Dr. and Mrs. Crawford, of the American Baptist Mission. We were to have started at ten in the morning, but, as is usual in China, it was about *four hours* after that before the mules were loaded and we had got fairly on the way. Mr. and Mrs. Jones travelled in what is called a *tokaio*, *i.e.*, a kind of wooden box slung on poles and carried between two mules walking tandem. I got into a *shenza*, which is somewhat similar in construction, but having

simply a matting covering, and is carried in the same way. We had several mule loads of baggage, and what with the mule-drivers, native servants, &c., we made quite a cavalcade. The first day we only got about fifteen miles, as we started so late and the days were so short.

“THE NATIVE INNS

have been so often described that I need hardly refer to them. One thing is certain, that the wretchedness of them has not been exaggerated; some of them would hardly be reckoned as decent cow-houses at home. We got into

TUNG CHOW

on the following day, after travelling for about twelve hours on a bitterly cold day, and in a most exposed part, our road lying near the coast, and a strong north-east wind blowing. We were compensated, however, for the discomfort of our journey by the hearty welcome we received from the good friends who were expecting us,

and from the others whom we met when in the city.

“Tung Chow is a city about the size of Chester, with high, thick, strong walls, which are evidently of great age, and are kept in fairly good repair. It is on the seacoast, but owing to the discharge of mud from the Fellow River into the Gulf of Pechili, the sea is gradually receding, the harbour is getting silted up, and the trade going more and more to Chefoo. The Government, however, still place a high value on the city, and they had several encampments of soldiers there in anticipation of a French attack, and had raised an embankment of sand all along the coast for some miles in order to prevent them landing there. The presence of the soldiers made the anti-foreign feeling very strong, making it almost unsafe to go beyond the walls or near their quarters. Mr. Jones and I were twice surrounded by them, some out of curiosity, others with more or less hostile feeling towards us; but Mr. Jones’s speech and manner pacified them, and we got clear of them on good terms. We were delayed in starting from Tung Chow, and it was not till the 19th January that our arrangements were complete, and we were ready to depart. Dr. Crawford and several of the friends accompanied us some distance outside the walls, and we then parted with great regret, for our stay there had been a great pleasure. Mrs. Jones travelled in a covered chair, borne on the shoulders of four men, another four accompanying and taking duty alternately. Mr. Jones and I came in a tokaio, alternating it with a donkey ride by way of a change, and to relieve the mules. Thus we travelled day after day for six days, doing on the average about thirty miles a day (which as you know can be done at home in less than an hour by train),

and this was done by starting before daybreak in the morning and not halting (except for a mid-day meal) till after dark at night. We reached

TSING CHEU FU

on the 25th Jan., and were gladly welcomed by our colleagues here. This city is much larger than Tung Chow, the walls being at least six miles in circumference and very thick and strong, and about fifty feet high. The inhabited part of the city is not very large, and there are fields extending a considerable distance within the walls. The suburbs seem to contain more inhabitants than the city itself, and has more stir and bustle about it than is commonly seen in the streets here. The city stands in a large plain, and is backed by high hills, among which vultures have their nests, and from which they descend to the city in flocks.

“The surrounding country is mostly flat, richly alluvial, agricultural pursuits forming the principal occupation of the people; and it is among the peasantry that our principal work consists. Mr. Whitwright and I had

A TRIP IN THE COUNTRY

shortly after I came here. We rode out to a village about fifteen miles off and met about fifty friends assembled for worship in the compound of a native doctor. We found the native pastor there, and he preached in the forenoon, and Mr. Whitwright took the afternoon service. Of course, I could not understand what was said, but I enjoyed the singing, and it was pleasing to see the reverent and devout air which characterized their worship, and the heartiness in which they joined in the hymns of praise. Mr. Whitwright’s text was: ‘Blessed are ye when men shall revile you and persecute you, and shall say all manner

of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.' It came as words of comfort and consolation to many of them who are at the present time suffering much in this way.

“THE ‘KUNG KI,’

or General Assembly of the representatives of the various churches, was held last week in a village about eight miles from here. Mr. Jones and I went out on a *wheelbarrow*, which is one of the usual modes of conveyance here. It is altogether different from the English article of that name, and is a most comfortable thing to travel in. Mr. James and Mr. Whitwright rode out after us, starting, of course, later, as they could travel much faster. We all arrived together, however, and found a *large assembly for China*, of about 150 men from various parts of the district. The native pastor, in whose house the meeting was held, shortly after called the roll, and our meeting commenced in the usual way with singing and prayer. The audience stood while singing, and knelt down at prayer. Mr. Jones gave the address from the words—

‘Now then we are ambassadors for Christ,’

and spoke with great vigour and freedom, and was listened to most attentively and intelligently. In the afternoon the native pastor conducted the business meeting, and managed it admirably. He seems to have the full confidence of the people, to be by far the ablest man among them, and well qualified for his responsible position. It was arranged at the time that a representative from each of the churches should be sent in to this city for a week's special instruction in religious subjects. This

has been done with very good result, and by this means a fresh stimulus imparted to the leaders of this church, which will be, we trust, felt in every part. As to the expense of this undertaking, hospitality was extended in finding food and lodging for them, otherwise the time and expense of travel was borne by themselves, which to many of them meant a good deal. We gave them before leaving

A MAGIC LANTERN ENTERTAINMENT.*

This entertainment delighted them very much, and I have no doubt that as a means of Christian instruction this is a most valuable help.

“Personally, the work is becoming more and more deeply interesting, and one to which I can cheerfully give my undivided and unreserved allegiance.

“The climate, so far, has been bracing and stimulating, and the change has scarcely affected me at all.

“The language I find very difficult, but I am encouraged to know from the brethren here that I am making fair progress. We have communication with our colleagues in Chefoo from time to time, and are glad to know that they are keeping and doing well. We are also very pleased to learn that Messrs. Dixon, Watson, and Medhurst are, if not already arrived, at least very near our coasts. Their help is most urgently needed, as soon as it can be made available.

“I remain, yours faithfully,
“R. C. FORSYTH.”

*The magic lantern used was the one bought with the money given by Mr. James Benham, of Bloomsbury Chapel, for the aid of the Mission and gave us all exceptional satisfaction in the prospect of its usefulness.

The Rev. S. Couling reports from Chefoo :—"My wife and I are working away at the language, and are in good health and thankful spirits."

The Rev. C. S. Medhurst writing from Chefoo, under date of April 2nd, says :—

"I safely reached here on the 31st of March and found all well. I have begun to work hard at Chinese. My

heart is overflowing with gratitude to God for all His goodness, and for bright hopes regarding the future."

Dr. Watson, under date of April 7th, writes :—

"We arrived in Chefoo, I am glad to inform you, on Sunday morning, the 5th of April, both in good health, and after a pleasant voyage. We stayed in Shanghai a few days later than Mr. Medhurst in order to make a few necessary purchases. While there we had opportunity given us to become acquainted with a large circle of missionary friends. Messrs. Stanley, Smith, and Studd and their friends had arrived in Shanghai, and were holding special services there amongst the English residents. They called

forth much attention to Gospel truth, for, strange to say, such efforts have been very rare. Much good has followed. One night the clergyman of the cathedral stood up boldly at the close of the meeting, and told the whole audience that the night before he had realised for the first time what it was to be converted. He has always been considered to be an Evangelical clergyman. The Sunday evening after my arrival I took part with Mr. Studd in the service held in the Temperance Hall."

Recent reinforcements have been stationed as follows :—At Tai Yuen Fu, Shansi, Mr. and Mrs. H. Dixon and Mr. Morgan ; at Tsing Chu Fu, Shantung, Mr. Forsyth ; and at Chefoo, Dr. and Mrs. Watson, Mr. and Mrs. Couling, and Mr. Medhurst, where they will probably remain for twelve months, with a view to learning the Chinese language before removing in to the interior.

Special Gifts for the Congo Mission.

"MY DEAR MR. BAYNES,—Besides receiving many kind and useful gifts personally from dear friends, I have more publicly to offer the best thanks of my brethren and myself for—

"1. A large *printing-press* ('Crown Albion') from Josiah Wade, Esq., of Halifax. Mr. Wade also gives us a heavy supply (700 lbs. weight) of various type, paper, and complete 'plant.' Several months have been occupied in correspondence, careful choice of material, and completing a full equipment for this press. Much of the 'plant' was shipped by the last steamer to Congo. A few sundries,

and a truck constructed to order for conveying the heaviest part of the press into the interior, will go by the steamer of the 8th July. Mr. Wade gives us this wrought-iron truck, and pays all the expenses of shipment to the Congo. I find on calculation from invoices that the whole has cost £130. It is a present of great value, and you may be sure we shall take care of it. At what station it will be worked we have not yet settled, but I trust we shall soon have a printer missionary to give this department special attention. The donors of small presses of some years since will be

glad to hear that they have not been idle. Mr. Weeks, at San Salvador, has been using one for short translations (I believe he is very short of type, and would like £20 to set him up in this and sundry other requisites); and Mr. Grenfell, at Stanley Pool, has already printed a small vocabulary in the Kiyansi tongue. This new press, however, will be for work on a larger and more thorough scale.

"What great things have our mission presses done in India! May this press for Congo be specially blessed in the future!

"2. Mr. Charles Townsend, of Bristol, to ensure our having complete medicines at each of our stations, is giving the mission five of his *dispensing cabinets*, completely fitted, value £36 each. The cabinets are of oak, brass-mounted, with shelves for 150 bottles, pots, druggist's sundries, &c. They will contain the drugs most approved by our medical advisers, including some new ones recommended, from which we hope for much benefit.

"This splendid gift of Mr. Townsend's will, I trust, be very useful, and will encourage all of us to pay more attention than hitherto to the important subject of medicine. The Lord give to all of us wisdom in the use of these medicines. In a short time the "Notes on Congo Climate, Hygiene, and Fever," being specially written by Dr. Prosser James, of the London Hospital, and with remarks by Dr. Frederick Roberts, of University College Hospital, will be ready for the press. This little book, which has been some months in course of preparation, will be a good *vade mecum* for all our brethren.

"3. Messrs. Sutton and Sons, seed merchants, of Reading, who gave us £10 worth of vegetable seeds when we commenced our mission, have kindly

offered to send a supply of seeds to each of our stations *yearly*, so that we may have fresh vegetables constantly.

This offer, Mr. Martin J. Sutton informed me, may apply to all stations of our Society—Africa, India, &c. Of this, Mr. Sutton was going to write you. It is a noble offer, and the promised fresh vegetables constantly should be very conducive to health.

"In the name of my colleagues and myself, I would offer our warmest thanks to these generous donors of such very useful and timely gifts. And now, my dear Mr. Baynes, I want to ask some of those dear friends who have so deeply sympathised with us in our losses, and who would like to do anything they can to help us in our contest with the fevers to which we are so liable, to send us for each of our stations special donations for *ice-machines*, and large *baths* to carry out the specially recommended treatment of cold in high temperatures. We might purchase these in an ordinary way with the Mission funds, but I think some of our friends would like to give them, and to know that they have a special part in efforts made to preserve our health on the Congo. Suitable baths for this special treatment and ice-machines will cost about £2 each.

"Earnestly trusting that the prayers of God's children for us will not fail nor grow slack, and that the Lord will have us all in His special keeping, giving us all grace and wisdom, and much blessing in our work.

"I remain, dear Mr. Baynes,

"Yours very sincerely,

"T. J. COMBER.

"London, 9S, Camden Street, N.W.,

"20th June, 1885.

"P.S.—I have also to acknowledge a kind gift from a lady at Manchester, of a good electrical machine, which, I doubt not, will be very useful."

The following letter has since been received from Messrs. Sutton, of Reading:—

“DEAR SIR,—We are very pleased to find by your letter to our managing partner that you would like to receive boxes of seeds for your mission stations similar to those we have supplied gratuitously to the Church Missionary Society; and it will give us very great pleasure to send them, but we shall require information as to the comparative size of the various stations—that is, how many European missionaries there are at each, and, to enable us to choose the right varieties of vegetables, we should need to know the locality of each.

“We presume you sent out supplies at various times during the twelve months, but it would simplify the work for us if you sent us a memo. only once a year, say each November,

when the new seeds will be ready, as to how many boxes will be required for the ensuing twelve months, and we should despatch them to your mission house in London some time in December, and thus you would have a stock to draw upon.

“For Mr. Comber’s, or any other special mission, we shall be glad to make up a few boxes during this summer; but our stock is practically exhausted now, and we cannot, therefore, attempt to supply all the mission stations for this season.

“With every good wish,

“We are, dear Sir,

“Yours very truly,

“SUTTON & SONS.

“Alfred H. Baynes, Esq.

The Rev. W. Holman Bentley desires to express his grateful thanks for the following most kind and helpful gifts:—

“To the friends at the Congregational Church, Bromley, Kent (Rev. R. H. Lovell’s), for an ‘Albion’ printing-press (half-demy), per A. Gurney-Smith, Esq.

“To C. E. Webb, Esq., Hampstead, for type and printing material, value £20, for ‘The Bromley Press’ above mentioned.

“Also to the Committee of the Church Missionary Society, who have presented, through R. N. Cust, Esq., the following works on African Languages, by the missionaries of that Society:—

“‘A Vocabulary of Six East African Languages,’ by the Rev. Dr. Krapf.

“‘A Grammar and Dictionary of the Haussa Language,’ by the Rev. J. F. Schön.

“‘A Vocabulary of Masai,’ by the Rev. J. Erhardt.

“‘A Dictionary of Niassa,’ by the Rev. J. Rebmann.

“‘A Dictionary, also a Grammar, of Swahili,’ by the Rev. Dr. Krapf.

“‘A Vocabulary of Kwafi,’ by the same author.

“‘A Pocket Vocabulary of Four Languages of East Africa,’ by Rev. A. Downes-Shaw.

“‘A Standard Alphabet,’ by Prof. Lepsius.”

Rev. J. J. Fuller, of the Cameroons, gratefully acknowledges the gift of a medicine chest and a telescope from Mr. Jennings, Hereford.

The late Mr. Cruickshank.

THE following letter is from one of Mr. Cruickshank's most intimate friends:—

"DEAR MR. BAYNES,—Perhaps a few words about the late Mr. Cruickshank may prove of some interest both to those who knew him and are now mourning his loss and to a greater number of the readers of the HERALD who never had the privilege of meeting him.

"Andrew Cruickshank was a man who, if spared, would have taken a place in the very front rank of missionaries of this or any other generation. He was one of those who are born to lead others. Clever, fluent of speech, brimful of earnestness and energy, with a smile which won all hearts, and a face beaming with joy, he entered into every engagement with all his heart and soul, and suffered nothing to discourage or deter him. Into every word he uttered he threw the whole passion and tenderness of his nature. In him was seen the deepest religious fervour combined with habitual cheerfulness and love of harmless fun, and his manner had an indescribable charm which none could resist.

"WORK AT MAZE POND CHAPEL.

"It was in connection with Maze Pond that he first commenced his Christian career, and from that time until his departure for Scotland right heartily did he labour for the Church of which he was a member. His chief work was in the Young Men's Bible Class, over which he presided, and many, myself included, have reason to be devoutly thankful that it had such a head. Well I remember the impression he made upon me when I joined the class. He appeared to be all that was good

and true, and I longed to become intimate with him and more like him. The close friendship which followed revealed more fully his greatness of soul. He became my ideal, and has continued so ever since. He conducted a children's service every Sunday evening, and would sometimes speak at open-air meetings; indeed, all his spare time, of which he hadn't much, was occupied in doing something for the Master he loved so well. He was always deeply interested in mission work, and the strongest desire of his heart was to preach the Gospel in heathen lands.

"WORK IN THE NORTH.

"In the early part of 1882 circumstances caused him to leave London for Scotland. His departure was a sore trial to many. We missed him greatly then, and have done so ever since. In the north his life was one continual round of Christian activity. He would speak at four or five meetings every week and preach once or twice on the Sabbath, besides conducting kitchen meetings and Bible classes. But his heart yearned for Africa; gradually the path was made clear; he felt he must go, and he went.

"Since his departure I have had several letters from him, full of joy, enthusiasm, bright hope, and consecration. How dearly he loved his work and how he laboured at it! With gladness he writes of his good health, of his having got over the fevers, and of his hopes that the worst is past. But so entirely had he consecrated himself that he cared not whether he served God by living or

dying for Africa. The All Wise has ordered that the latter shall be his lot, instead of another letter, the Mail brings the tidings of his death. I call to mind the last words he addressed to me the day before leaving for the Congo—' Good bye, dear brother, and if we do not meet again on earth, may

we all stand before the Lamb at last, and and have the "well done" sounded in our ears. Farewell until God's own time of letting us meet again.'

"That 'well done' he has heard, and having 'entered into the joy of his Lord,' he 'rests from his labours.'

"G. C. MONKTON."

Good News from the Congo.

THE following letter will be read with thankful interest:—

"Off Bonny,

"West Coast Africa,

"April 24th, 1885.

"MY DEAR MR. BAYNES,—I had intended writing you from an earlier stage than this, but until after Madeira both Mr. Charters and I were very unwell, the passage thus far being, in our own judgment, an exceedingly rough one. However, after Madeira things speedily mended, and since then we have enjoyed the voyage very much, being in excellent health and spirits.

"We have met with very congenial society and Christian fellowship on board in the persons of the Rev. and Mrs. Welford, Primitive-Methodist Missionaries to the Island of Fernando Po.

SUNDAY AT SEA.

"On the evening of our second Saturday we petitioned the captain for permission to hold a religious service on the morrow, which he kindly gave us; and it was accordingly announced that on the morrow, from 10.30 a.m. to 11.30 a.m. (when 'observations' were to be taken) a short religious service would be held on the poop. It was a service we shall long remember. Mr. Welford preached a beautifully simple and

practical sermon from the text, 'By grace are ye saved, through faith, and that not of ourselves, it is the gift of God,' after I had conducted the 'preliminaries.' To ourselves it was a very refreshing season, and judging from appearances was, at least, enjoyable to all. We have not since had any opportunities for services (though I have the promise for one before Banana, if possible), but we have managed to distribute a few tracts, &c., among the crew and a few Kroo boys who can read.

JOY OF SPIRIT.

"Our united and constant prayer is for fitness for the great work to which we go.

"I could not, were this a fitting opportunity, describe my feelings to you—the depth of joy, of gratitude and thankfulness to God, for having called me to, and for thus far bringing me on, this blessed mission; of the presence of the Master, and the happy, invigorating communion He gives; and of the daily confirmation of His gracious call. It is a joy, an experience, a conscious possession, which I would not part with for anything, and one which I long for others of my acquaintance to realize. This they cannot do by staying at home. We

must place ourselves in the way of these special blessings if we wish to meet them. Most truly can I say with the Psalmist: 'Thou hast made me exceeding glad with Thy countenance.'

AN APPEAL TO YOUNG MEN.

"We have been solicitous respecting the Anniversary Meetings of the Society, being held this month, and among other results, my prayer is, that many may be seen consecrating their whole selves to the Master's use on the foreign field. Methinks there are many more yet, who, as Miss Havergal puts it, having responded to the Master's 'Come ye,' might, and certainly should, heed His 'Go ye!' Some of such may have had their spirits stirred during the recent meetings of our Society. O! ye whose 'hearts the Lord has touched,' let me urge you with all the earnestness possible, and for reasons the weightiest possible, 'Hesitate no longer!' but for the sake of Him 'who spared not His own self,' but 'freely laid down His life' for you; for His kingdom's sake; for the sake of your perishing brother man committed to our charge by our departing Lord; and again, for your own exceeding joy, decide to make a full surrender and consecration of yourselves to the Master's use,

In a more recent letter, dated Banana, Congo River, May 11th, Messrs. Cottingham and Charters write:—

"MY DEAR MR. BAYNES,—We hasten to inform you of our safe arrival here this morning. Mr. de la Fontaine received us most cordially, and after seeing our cabin luggage was conveyed ashore, we were quite 'at home' with our new friends. A letter of greeting was awaiting us from Mr. Moolenaar, now at Underhill. We expect to go up river as far as Noki to-morrow, favoured by the

casting in your lot with those who, following in the footsteps of the Prince of missionaries—our Saviour Jesus Christ—go to the dark places of the earth publishing the grand and glorious Gospel of His love. Would that I could lay before you an experience *on the field*, then would I appeal not merely with what may be deemed the ardour of first-love, first-service, but with that ardour tenfold increased.

"Mr. Charters, who is quite well, wishes me to add that he will write you at a later date, probably from Stanley Pool, and joins with me in soliciting you and the churches to pray with us that we may be filled with the Holy Spirit; possessed of the mind that was in Jesus; of a fervent zeal in the work, and of a burning passion for the salvation of the souls of those to whom we are sent.

"My greetings to Mr. Comber and Mr. Bentley, to whom please say I will scrupulously and prayerfully attend to every caution and instruction they so kindly gave to me, specially about care of my health.

"With Christian regards to yourself,

"Yours very sincerely,

"W. F. COTTINGHAM."

Association steamer; our baggage to follow in a few days by the Dutch steamer *Moriaan*. We are in good health and spirits, and feel deeply grateful to our dear Master for bringing us to this first stage of our journey. Our hopes and anticipations have been somewhat beclouded by the sad news we heard at Loango, from Mr. Banks, relative to the deaths of Brethren Cruikshank and Macmillan.

Most sincerely do we sympathise and pray for the bereaved at home. May they have the presence of our God—the God of all peace, comfort, and consolation!

“As to ourselves, we are not at all discouraged. We are only driven closer to our God, whence spring such sweet assurances of love and care for us, and we are enabled to yield ourselves entirely to His care, and for His service. These losses remind us that we, too, may be called to make a full surrender of all now most dear to us, yet so sure are we that we are where the Master would have us be, that we can look steadfastly into His face, and say, “Continue to lead on, Lord Jesus, and use us for Thy glory.” It has caused us to re-examine, and to repeat, our vows of consecration; and herein we take encouragement, and find confirmation of our call to the work—yes, to the *work*, I trust—for humanly speaking, how sadly men are needed! Here we are, seven men

on the field, two just entering it, and of these nine three are untried, inexperienced men. Our status is the same as at the close of last year, our present strength—shall we say one-third less? We do not fear that this last blow will discourage those brethren whom God has called, or is calling to the work. On the other hand, it surely will intensify their zeal, and deepen their consecration to the work.

“We are earnestly praying, dear Mr. Baynes, and we know you will join us, that God will speedily send out large reinforcements. Always is the prayer formed by Christ incumbent upon us, but specially now is it applicable to the needs of our mission: ‘Pray ye *therefore* the Lord of the harvest, that He will send forth labourers into His harvest.’

“With affectionate regards,

“Yours sincerely,

“W. F. COTTINGHAM.

“DAVID CHARTERS.”

SAN SALVADOR.

Mr. Alexander Cowe, writing from San Salvador, under date of May 4th, reports:—

“After I wrote my last note from Banana, I went up to Tundawa, and stayed a few days there before proceeding to San Salvador. I was kindly welcomed and entertained by Mr. Hughes.

“After resting a few days, I left Tundawa on Monday, the 27th April, and reached San Salvador on Friday, May 1st, having taken five days to the journey. I arrived in good health and spirits, greatly to the delight of Mr. Cameron and all the mission boys. As I entered the gate leading to the mission house, all the boys, who were busy, rushed at me, and scrambled for the first grip of my hand, screaming

out, evidently with great glee, ‘Munde! Munde! Munde!’

“I found Mr. Cameron strong and hearty. I believe we shall get on well together.

“The following day (Saturday) we visited the king, who was glad to see me, and ‘dashed’ me a goat.

“Yesterday (Sunday) we had a good Sunday-school, and also a good service for adults.

“How I longed to be able to speak directly to them, in their own tongue, the ‘wonderful works of God.’ But I shall labour all the harder to obtain it now that I have, in some small measure, felt the want of it.”

Mr. Whitley has suffered much from fever, but we are thankful to find that Mr. Darling reports, on April 29th—

“On Sunday last I received a letter from Mr. Whitley, telling me he was almost as well as ever. He has gone up to the Equator Station of the

International Association in the *Henry Reed* steamer, belonging to the American Baptist Mission.”

With regard to his own health, Mr. Darling writes from Ngombe Station, in the same letter—

“I am thankful to say that I have had no fevers for eight or ten weeks. I hope for the work's sake that I shall

not have any, for there is so much work to be done.”

Good News from Italy.

THE following is a translation of an article in the Italian Baptist paper, the *Testimonio* (for last month), concerning the work which is being carried on in the city of Rome:—

“On Wednesday evening, April the 1st, Rev. Jas. Wall, after an address suitable to the occasion, baptized six brethren, who thus testified to their death and resurrection in Christ:—

“M. A., a worker in marble, was employed at the Vatican. He was in reality an unbeliever, although outwardly a Catholic. One evening, while passing by our *locale* in Via della Consolazione, he was invited to enter by one of the brethren. He heard the Gospel and believed it, then attended our services for more than two years, and at last desired to obey his Lord in baptism, and thus openly to confess his faith.

“C. P., a Roman, aged sixty-five, who fought in all the battles of Italian Independence from the year 1848 to 1867, having heard the Gospel, after fighting so many years for the liberty of Italy, desired to become a soldier of Jesus Christ.

“O. A., a Roman workman, lived for many years in terrible hatred of one who had professedly once been his friend, but had betrayed him in what

he held most sacred. This workman had sworn in his heart to kill his enemy, and only awaited the first opportunity to carry out his dread purpose. While in this state a Bible was placed in his hands; he read it with pleasure, but as he afterwards said, he could not understand it; it was to him void, as if it had been a *pagnie bianca*, a white page. At last the Lord brought him to one of our services. Mr. Wall was speaking on the marvellous effects of grace, by which we not only receive the remission of our sins, but are cleansed from all sin, and are induced to forgive those who have most trespassed against us. The poor man felt the truth of what he heard, and came to Jesus forgiving even his greatest enemy. He returned home full of peace and joy, and began to read the Holy Book which spake of Jesus, whom he had now received as his Saviour; but in reading he found that his eyes were opened, and he could now contemplate the beautiful truths that before were hidden to his comprehension. The change which took place in his character was soon

observed by all around him. His wife also began to attend our services, and believed. They were both baptized a year and a-half from the time when he first received the Gospel. We must also add that his mother has been taught by him to believe in Jesus as her only Saviour, and would be baptized but for extreme old age. This man is an earnest and faithful Christian, testifying to all men of the power of the Holy Ghost, which not only saved him from eternal ruin, but from a murderer's end. He is living in the Ghetto, or Jew's quarter, and often speaks to them of Jesus and His glorious Gospel. He has been the means of bringing several families to hear the Word of God.

"G. R., a Roman woman, aged sixty-four, was prepared by the dying testimony of her brother a few years ago to receive the Gospel. Although belonging to no denomination he had received the truth, and when the priest wished to confess him, he positively refused. G. R. picked up a Testament among his things and read it with the greatest joy and wonder. After some time she came to our hall in Serpenti and heard the Gospel preached. Great was her joy when she found it was the Book she loved so much. She was converted and wished to obey the Lord, although advanced in years, by a public testimony in baptism.

"E. L. heard the Gospel for the first time at the Mission Hospital in Trastevere, while a patient there. Since her recovery she has frequented our meetings. Now she is nurse at the same hospital and has given good proof to her conversion. She repeatedly asked for baptism, and at last she was immersed into the name of the Lord Jesus Christ.

"Also on Friday evening, the 3rd of April, three more testified to their faith in Christ the Saviour.

"L. L. has believed in Christ for a long time, but did not confess Him because of his wife, who was a bigotted Catholic. Now that the Lord has brought her to see the falsity of Roman Catholicism, he has testified to his Lord. His children, who were educated by the priests, are now in the Evangelical Schools, and the wife not only attends our meetings, but expressed her pleasure at his embracing the Protestant religion.

"G. C. was formerly a friar of the Trapiste Order. He learned then that he could find no peace or joy in the observance of the church rites and in performing penance, but he was rather scandalised at the intrigues and the wickedness that took place in his convent. He had heard the Gospel for almost two years and a-half when he was baptized into the name of the Father, the Son, and the Holy Ghost."

Writing under date of Rome, June 15th, the Rev. James Wall reports:—

"Yesterday morning the church in Lucina received several new members into its fellowship. One of these, a Roman advocate, Guiseppe Petroni, addressed the meeting. In 1849 he was secretary to the Minister of Justice. When Pio Nono was restored to his throne by foreign bayonets, Sig. Petroni was arrested and tried for

high treason. Sentence of death was passed upon him. This, however, was commuted into imprisonment for life. After twenty years in Papal prisons, he was liberated when the Italians entered Rome. For fifteen years he has been the head master of Italian Free Masons. For several years he has occasionally frequented the preach-

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▲ SHANYASHEE.—(From a Photograph.)

ing of the Gospel in Lucina. For six or eight months he has regularly attended. Last week he was publicly baptized, and yesterday he spoke for the first time. We know that others

who, like him, have been occasional attendants at our services are fully persuaded, and, we hope, fully converted."

Indian Shanyashees.



THE following letter has just been received from the Rev. Alfred Teichmann, of Serampore, and the engraving opposite is taken from the photograph sent home by Mr. Teichmann:—

"MY DEAR MR. BAYNES,—People hear often about 'Shanyashees' or religious beggars, but I dare say never have seen what sort of individuals they are. I am glad, therefore, to send you a very clear and excellent likeness of one. As is to be seen from the Trident, the symbol of Siva, this Shanyashee is a follower of that divinity. The chains of sandal-wood beads round the neck serve simply as ornaments; the smaller chain hanging on the right hand, however, is used for counting the prayers. In the same hand you see a small earthen vessel, out of which these men smoke tobacco, or more frequently opium. The large bundle of hair on their head is sometimes false, sometimes their own; but it is always conspicuous by much filth.

"The white blotches on the face, arms, and legs are produced by daubing burned cowdung on them, which, as you well know, is considered sacred.

"During the large mela at Sitakund this year there were several of these individuals, amongst them also two men, who in order to get holy, had sacrificed the use of their left arms by holding them for fifteen years above their heads. These limbs were looking quite dry and bony, and on the distorted fingers were nails of three inches length, which nails were round and curved like the claws of birds.

"People worshipped these holy men, as they called them, and paid to them not only their respects, but also their rupees, which latter, of course, was all the Shanyashee wanted.

"From what I have seen so far of the Hindoo religion, it seems to me that the priests only endeavour to keep it up, not from the conviction that it is right, but because it brings them in so much money.

"I am, dear Mr. Baynes, yours very sincerely,

Serampore.

A. H. Baynes, Esq.

"ALFRED TEICHMANN."

An Appeal from Comillah.

THE Rev. Arthur Jewson sends the following deeply interesting letter from Comillah :—

“Comillah, March 2nd, 1885.

“MY DEAR MR. BAYNES,—I want the people of England to know how desperately needy the millions of India are, and so shall be much obliged if you will kindly insert the following letter in the *HERALD*.

“Ninety-six miles of high road leads from my station at Comillah to my neighbour Mr. de Cruz’s station at Chittagong; it passes through a most populous district, and is studded with large market places, at each of which some thousands of people gather together twice a week. To the right hand of the road lies the province of Noakaly, in which the only preacher is a Roman Catholic, and I believe he never preaches to the heathen. To the left lie the almost unexplored tracts of Hill Tipperah, among which there is not a single preacher, and south of them one passes the Chittagong hill-tracts, among which there is but one preacher.

“ON THE ROAD TO CHITTAGONG.

“On February 20th, Mr. Teichmann, of Serampore, and I started with our preacher, colporteur, two Christian servants, and three small bullock carts, in which were put all that was necessary for a five weeks’ expedition. We intended to make the journey to Chittagong by short stages, walking from one market to another to preach and sell books. All along the road, at distances of about twelve miles, there are rest houses, which Government has built for its servants, and which we are kindly permitted to use. When we were not able to avail our-

selves of these we stayed in native huts, built in connection with little grocers’ shops, and which one can hire for the night for twopence, on condition that he buys his rice, wood, and lentils of the grocer.

“On our way to Chittagong we preached in a market every day with but three exceptions. In every market we obtained a good and welcome hearing and sold many books. But the Mahomedans, who, in this district, outnumber the Hindoos by at least three to one, sometimes caused us trouble.

“MERCHANTS’ MARKET.

“We reached ‘Merchants’ Market’ one day when hundreds of boys were gathered together from the neighbouring village schools for their annual examination. They all seemed to have pence with them, and bought books eagerly. However, a Mussulman was very displeased at our success, and threatened that if we returned the next day to the market we should repent it. As it is a very large market we stayed in the neighbourhood, and the next day had a splendid audience there for about an hour. Then a Mussulman, who evidently regarded himself as a religious teacher, got up and tried to preach at the edge of our crowd. He told the people that though our words were fair, our books were very pernicious, and would corrupt the minds of Mussulmans and destroy the cast of Hindoos. As usual in such cases we took to singing hymn after hymn, and this much discomposed him. The Hindoo schoolmaster and some other native gentlemen also rebuked him,

and so he was induced to leave off. But he stood there and looked daggers at us till the end, and then stirred up some fellows of the baser sort to follow us with hootings and to cast dust and even pieces of brick at us. Our colporteur had gone into another part of the market to sell books. Some of these roughs caught him and struck him on the face and stole some of his books.

"The next Sunday at Sweetbrook market a Mussulman grabbed at the books I held in my hand and succeeded in carrying some off. I hastened after him and seized his wrapper, but another Mussulman stopped me by raising his hatchet in a threatening way, so, as murders are very common here, I thought it prudent to let go, and contented myself with saying that he who, either for fun or for a few pence, is willing to become a thief, must be very ignorant, and then I returned to the preaching.

"NATIVE QUESTIONS.

"The bold ignorance and the attitude of insolent defiance which seems to be a characteristic of the uneducated Mussulmans, was sometimes exhibited by lads still in their teens, who would contradict us and tell lies about their religion without a quiver of the face. The following story will give some idea of the frivolity and superstition of these people. One evening, just as our dinner was being spread on a mat in a hut, a Mussulman came in and said he was the village postman, and would like to hear the message we were delivering to the people in the markets. We at once put the dinner on one side, bade him sit down, and talked with him of Christ the Physician. After dinner I was delighted to see him return with another man. He said they had come to ask me a few questions. First, How

is it that we can walk about without tumbling down if, as the books say, the earth moves round? After I had explained this he said: 'Once upon a time a Mussulman told his wife and mother-in-law to give something to every religious beggar who came to their door. One day he found they had sent one away empty handed, so, in a rage, he cut off both their heads. He afterwards was very sorry he had done so. Seeing his sorrow the beggar returned and pronouncing a charm over a cup of water told him if he sprinkled the water on the dead bodies they would come to life again. The man did so, but afterwards found that he had carelessly put his wife's head on his mother-in-law's body, and his mother-in-law's head on his wife's body. Now,' asked my friend, 'which of these two ought the man to regard as his wife?'

" 'BLESS THEM THAT CURSE YOU.'

"One Sunday evening I heard angry voices outside our hut and went out to see what was the matter. One of my companions said, 'That Mahomedan religious beggar is cursing us all.' I said 'Never mind, Christ has said, 'Bless them that curse you.' 'But sir,' said he 'he is cursing our parents.' I said, 'Out of the fulness of the heart the mouth speaketh: his curses will fall upon his own pate.' The next morning we were up before it was light, for we had far to tramp before the heat came on. When all were ready we gathered together for prayer, and I read how when God said, 'Thou shalt love thy neighbour,' the Jews laid the emphasis on the wrong word and thought themselves at liberty to hate their enemies. I said that we with them should share the Master's rebuke if we blessed those that cursed us, but

cursed back at those who curse *our* parents.

“CONCERNING THE HINDOOS.

“I have thus far tried to give a glimpse of the religious attitude of the Mussulman population of this district. Let me now speak a few words of the Hindoos, for the Mussulman religion seems to have altered the very nature of those Bengalees who have embraced it, and they now differ from their Hindoo brethren as goats differ from sheep. The one being bold and overbearing, the other gentle and forbearing.

“We stayed for five days at a Government sub-station named Dewangung and preached every day at large markets within a radius of three miles. The Hindoo gentlemen received us most kindly, several were present every day at our family worship, and on Sunday some forty schoolboys and others came to the service. One gentleman who belongs to the little Brahma Somaj in the place, said that his mind had been stirred up by reading a Christian tale book called ‘The Two Homes.’ I gave two of them copies of Horace Bushnell’s sermon on ‘The Character of Jesus,’ and pray that they may be led to see Christ as He is. These gentlemen are but typical of some whom we met in every place of any importance.

“THE VILENESS OF HINDOOISM.

“Even the thousands of ignorant devotees who flocked to the great festival at Sita-Kunda, heard us for five days without a sign of displeasure; only once were we opposed, and that was by some men who felt we were endangering their craft. And now shall I die without speaking the truth? Shall shame close my mouth forever to the needs of the people?

No. Lest some should think that these gentle Hindoos need not the religion of Christ, I beseech you to let me tell you what I saw during a recent boating expedition. We had gone over the fields, far from any river or high road, to a large market called Sachar. Two brothers live in a fine mansion near, so I went to call on them. The younger of them said he had been educated in the Sanscrit College in Calcutta, and was still a ward of Government. He was walking back with me to the boat when we passed a large and good-conditioned temple where the priests of Juggernath (the prince of the world) were performing their evening devotions. Just outside the courtyard was Juggernath’s car, and as it was much larger and more elaborate than the ordinary ones, I went up to look at it. What then was my horror to see that it was composed of two galleries of large figures carved in wood, representing men and animals, so vile I dare not explain, and other utterly unclean things that the evil heart of man can imagine. A crowd of young men and boys had followed us from the mansion. Turning, I asked, ‘What is the meaning of this?’ They laughed and said ‘Oh, this is the religion of our degenerate age.’ I said this is not the religion of God, it is the religion of the devil. The devil is truly Juggernath (prince of this world), and if you having once seen this car desire to feast your eyes on it again, then know that you are children of the devil. The young landowner said, ‘This car is one of the institutions of our family.’ I said, ‘Then don’t you see that your family is a curse to the country side. That no boy can come to this market and return pure in heart. In all love and sincerity, I say to you burn this car, or God will burn you. Destroy it

utterly, or God will destroy your family root and branch.'

"On returning to Comillah I asked the deputy magistrate whether Government would not step in to stop such a wholesale defilement of men's minds. But he said that Government was afraid to interfere with the religion of the people, and so were powerless to act.

"BREAD CAST UPON THE WATERS.

"At Chittagong we were most hospitably entertained by Mr. and Mrs. Fuller. Mr. Fuller is a wealthy tea planter, and is, you will be pleased to know, a grand-nephew of the celebrated Rev. Andrew Fuller. On our way back, in company with Mr. deCruz and his preachers, we proclaimed the Gospel for five days to the 25,000 people

gathered together at the religious fair at Shita Kunda. Thence we returned to Comillah, having sold over 2,000 portions of Scripture, with each of which it had been our custom to give two or three tracts.

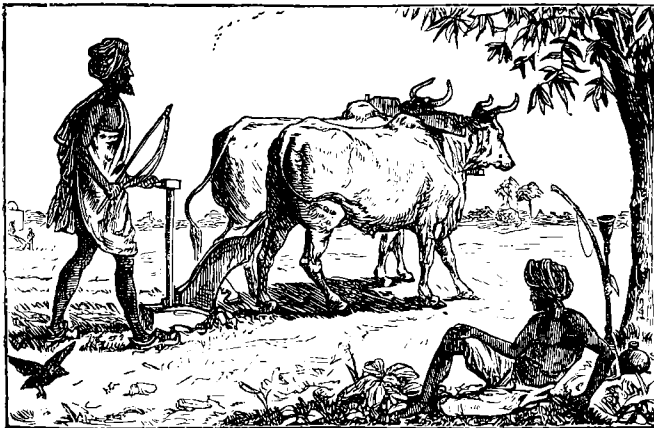
"Having cut my foot while bathing in a tank I was obliged to ride the greater part of the way home. But I felt much benefited in health by the journey.

"Now may the God of mercy bless the readers of this letter, and pour out upon them the spirit of all grace, that they may pray the Lord of the harvest to send forth more labourers into His harvest!

"I am, dear Mr. Baynes,

"Yours truly,

"ARTHUR JEWSON."



The Plough Drawn by Oxen.

THIS is often referred to in the Bible. In India this is the common method of ploughing, as it is also in Palestine. This is only one of many of the references of Scripture which may be better understood by those who have visited India. The piece of wood placed upon the neck of the oxen, and used to keep them together, is called the yoke. The yoke is the symbol of submission, and to that Jesus referred when He said, "Take My yoke upon you." Some masters are very cruel, and their service hard; but Jesus says, "My yoke is easy, and My burden is light."

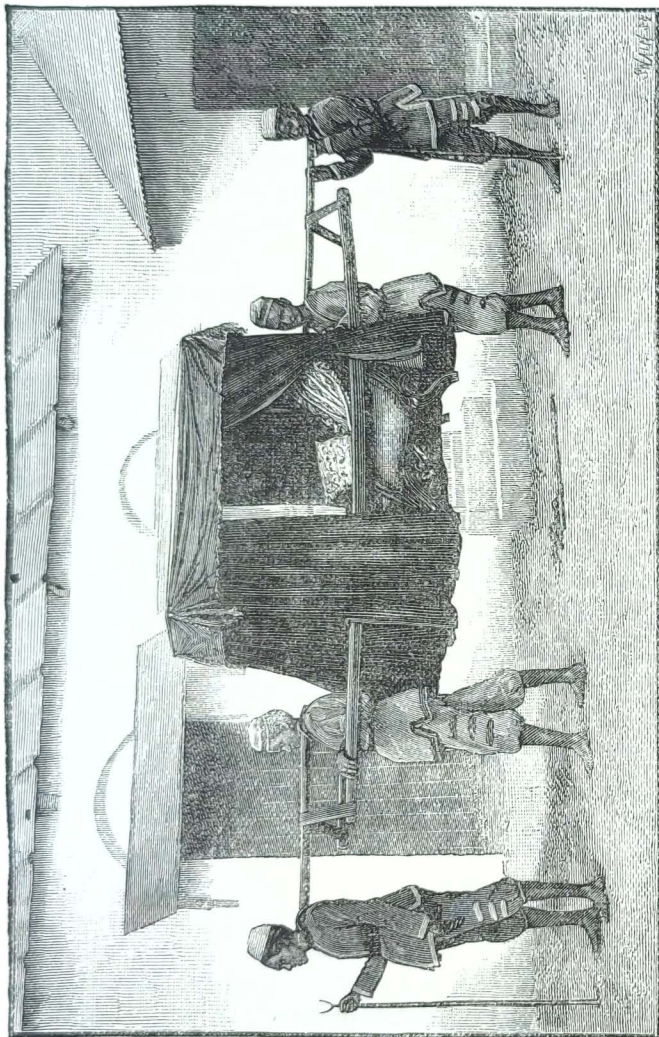
The late Rev. W. H. Denham of Serampore —a Reminiscence.

THE following sketch from the pen of Mrs. Weitbrecht, well known for her Missionary labours in Bengal, will be interesting to all our readers:—

“It was in the winter of 1830-31 that I was going round a large district in South Lambeth, on behalf of the B. and F. Bible Society, to ascertain the need of the residents in reference to Scriptures. I knocked at the door of a house in one of the quiet streets, which was opened by a very interesting looking young man. I was accompanied by a young married lady, being not much above twenty myself. We inquired of this gentleman if he were as fully supplied with Bibles as he desired, to which he replied, that he had no Bible and had never read one, that he was studying for a Roman Catholic priest, knew Hebrew and Arabic, and had read the Koran. This led to the remark, “Then do read the Bible also.” It seemed as if God’s Spirit carried home that simple word, and he at once said, “Well, I think I will,” and he handed 6d. to me towards a four-shilling copy, the cheapest then issued by the Bible Society. We called weekly for some time, and had always a friendly word as opportunity offered till the sum was complete, when a copy of God’s own book was put into his hands with these words: “All I ask of you is to read God’s own book, and I leave it to Him to apply it.” Not long after I left for India, unexpectedly even to myself, and I never thought of my friend at all definitely from that time. He had told me that his mother and a young friend, a Jew, were residing with him; and I heard subsequently that this Jew was the Mr. Alexander who afterwards became first Bishop of Jerusalem, but I cannot be quite sure if this is a fact.

“It was in December, 1844, that on my return from Europe with my husband, we went together to hear a Missionary who was giving a lecture on Roman Catholicism. In the course of it, he said, “I speak feelingly. I myself was a Roman Catholic, and it was to a Bible I received from a lady, now I believe in this city, that I owe my conversion and present position.’ After the service we went into the vestry to shake hands with our Missionary friends, and when we had done this, the lecturer came forward, saying, ‘I am an older friend of yours than any of these. May I not shake hands?’ He then added, ‘It was you to whom I alluded in my lecture.’ I assured him he was mistaken, as I had no recollection of any such circumstance. He then spoke of the lady who was with me, and of various little circumstances, especially of an interview with a brother of mine, and the whole truth suddenly flashed upon my memory: great was our mutual joy and thankfulness, and very intimate and pleasant was the intercourse which then

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AN INDIAN JAM-PAN.—(From a Photograph.)

commenced with Mr. Denham, his dear wife and family; and which has since been broken for a season by the parents and one of the most beloved of the daughters (Mrs. Rouse) having preceded me to the home above. Great indeed will be the joy when we are re-united there. Mr. Denham's aged mother, and his Jewish friend were also both converted through this Bible."

An Indian Jam-pan.

THE engraving on the opposite page is a picture of a kind of sedan-chair, called in India *Jam-pan*, which is used to carry people up and down the hills, as there are no roads fit to use wheel-conveyances upon.

The carriers are always of the mountain tribes, known as "Paharees," or mountaineers, who flock into the hill stations in thousands at the beginning of the hot season to get this employment. I should say that no less than some 8,000 or 10,000 of these hill people come in to Mussoorie alone every season; and on Sabbath-days, when some hundreds of them are waiting outside the churches for their employers to come out, we have a fine chance to get a congregation to preach Christ to them.

They are very frank and ready to hear, and I have reason to hope that some of those who heard the Word of Life have profited thereby.

Their language is a kind of corrupt Hindi, and though we cannot make out all they say in their own brogue, yet they can well understand good, simple Hindi.

The *Jam-pan* in the picture has a covering used to shelter the occupants from the rain. All who engage these carriers have to supply them with clothes, as they are dressed simply in a black, coarse blanket. We see them here dressed up in suits supplied for them by those who employ them.

Mussoorie Hills, India, N.W.P.

THOMAS EVANS.

Solemn Questions.

YOU are earnestly requested to think out the meaning of these words of God, and then to put to your heart, and make your heart, answer the solemn questions that follow:—

"Go ye into all the world, and preach the Gospel to every creature."—MARK xvi. 15.

For "the whole world lieth in wickedness."—1 JOHN v. 19.

"Having no hope, and without God in the world."—EPH. ii. 12.

"Whosoever shall call on the Name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—ROM. x. 13-15.

1. Do I owe any duty to the Heathen ?
2. Did not our blessed Lord and Master give this positive commandment to all His true disciples, "Go ye, and teach all nations" ?
3. Have I ever done anything to promote the eternal welfare of the Heathen ?
4. If I have not, is this right in me ? Is it not, rather, disobedience to God's command ?
5. Can I be a true Christian if I love not what God loves, and strive not to do what He commands ?
6. When I pray, "Thy kingdom come," do I mean what I say ? And do I expect God to answer my petition ?
7. Did not Christ engage in Missionary work ?
8. Were not His disciples Missionaries ?
9. Do not the holy angels take an interest in Missionary work ? Luke xv. 10.
10. Ought I not to plead for pardon, because of heartlessness about the dying Heathens' souls ?
11. Ought I not now, without delay, to do what I can in this great work of God ?
12. Do I mean to do it ?

May the love of Christ constrain us ! May God the Holy Spirit show us all what is the will of God in this matter, and then give us willing hearts to try and carry it out !

The Promises are sure.

"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."—Ps. ii. 8.

"He shall see of the travail of His soul, and shall be satisfied."—Isa. liii. 11.

"I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue, and people, saying with a loud voice, Fear God and give glory to Him."—Rev. xiv. 6, 7.

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."—Rev. xi. 15.

The Congo Mission.

WHERE the sun his glory flashes
On the Congo's swelling
breast,

And the roaring cascade dashes

In a course of wild unrest ;

Where Creation's book is open

To the mind that reads aright,

And profoundest truths unspoken

Burst upon th' enraptured sight,

Where through all the rolling ages

Heathendom has cast its gloom,
Blackening Time's recording pages—

Spreading terrors round the tomb—

Hark ! the cry across the waters,

Far above th' Atlantic's roar,

Wail of Afric's sons and daughters

Breaking on the British shore.

Not in vain that voice of weeping,

Not in vain that piteous wail

On the loving wind is sweeping,

Telling forth its own sad tale.

Though the votaries of fashion

Eddying wildly round and round,
Cherish self—ignoble passion—

Yet a faithful few are found

Who, by pure self-abnegation,
 Aim towards the highest goal,
 Seek to raise the heathen nation
 Sunk 'mid darkness of the soul.
 "Go ye forth!" the watchword
 glorious,
 "Sound the Gospel far and wide,
 Tell of Him who reigns victorious,
 Preach the Christ who lived and
 died."

This the all-inspiring message,
This the cause that stirs their zeal,
This the power that smoothes the
 passage

When the parting pang they feel.
 For, though dangers fly around them,
 And a thousand devious snares,
 Unseen hosts of heaven surround
 them—

God Himself still loves and cares,
 And the eye of faith sees shining
 Through the ever circling years,
 That vast hope, which checks repining,
 Breaking through a world of tears.

Lighting up with joy eternal
 All the darkness of the earth,
 Hurling low the powers infernal,
 Raising man to second birth.

So, upon the surging ocean,
 Forth they go, a noble band!
 Not 'mid clamour or commotion,
 Or the plaudits of the land.

Upper Clapton.

Theirs to work for higher glory
 Than the laurels of to-day,
Theirs to utter forth that story
 Which can never know decay.
 Up the mighty Congo River,
 Where the broad majestic flood
 Dashes on, and dashes ever,
 Past the mountain and the wood.
 There at length shall come that
 dawning,
 By the ancient seers foretold;
 Sin's dark night shall change to
 morning,
 Which shall wondrous truths unfold.

* * * *

Some have fallen thus early; dying
 In the forefront of the fight,
 Dangers, troubles, all defying,
 Bravely battling for the right.
 History shall not sing their praises,
 Nought shall make their fame to fly,
 Yet the Church her voice upraises,
 And unwept they cannot die.
 Onward! pioneers of gladness,
 Ye who still the news proclaim;
 May that news dispel earth's sadness,
 And extol th' Eternal Name.
 See! the bonds of sin are breaking,
 Powers of evil turn to flee;
 Comes at length the glad awaking,
 Victory comes! the world is free.

T. C.

The Lord Loveth a Cheerful Giver.

WE are thankful to report many striking proofs of the growing interest of friends in the work of the Mission, revealing how deep a hold this blessed enterprise has upon the hearts and sympathies, not only of the better circumstanced, but of the poor and struggling as well.

The Rev. Henry Mowbray, of Bowdon, sends a pair of gold earrings, and writes: "A sister in our church with cheerful willingness desires to lay these upon the altar of our Mission; they were given her by a very dear friend, but she says she cannot keep them while so many are in darkness and the shadow of death."

Five shillings, the gift of a poor widow in Aberdeen who a year ago was a confirmed drunkard, but who now, thank God, is in her right mind, and can save money for Christ's cause.

A silver watch for the Congo Mission from a friend at Ramsgate.

£5 from a lady at Bournemouth, the third annual payment of a like sum, being money saved by giving up the use of stimulants.

A silver locket and chain, and gold and silver earrings, from "a domestic servant." A locket and chain from a lady who "cannot wear them when they might be turned into money and help to send the life of light into dark places."

£1 from a widow who, by "night work," has earned this sum for the Congo Mission. A brooch and studs from a domestic servant at Downend, Bristol, who feels "vastly more pleasure in giving them up for the cause of Christ than in wearing them." A box of rare coins which the donor has been ten years in collecting; his prayer is "that they may be the means of helping on the glorious Congo Mission."

A gold pin from F. W. for Congo Mission. A gold chain from Miss Hettie Williams.

£1 from a blind girl.

A silver bracelet from a governess who longs to render some help to the Congo Mission. Some lace-work from "a bed-ridden old woman who has no money and can only give work."

A chest of medicines, the gift of a widow at Newport, Mon.

An electrical machine from a member of Union Chapel, Manchester, for the Congo Mission.

A pocket chest of globules and medical guide from J. P. G., Eccles.

And the following very generous and most welcome contributions:—

Mr. Elisha S. Robinson, J.P., Bristol, £350; Mr. John Stewart, Aberdeen, for *China*, £100; Mr. W. R. Rickett, Clapton, £100; Mr. W. Johnson, Fulbourn, £100; W. W., £100; Mr. G. W. Talbot, Reading, £50; Mrs. G. W. Talbot, Reading, £50; A Friend, for *Congo, India, and China*, £20; Miss Jane Dawbarn (the late), per Mr. R. B. Dawbarn, £20; H. R. D., £10 16s. 8d.; J. W. A., £10; Amicus, £10; Friend, for *Congo*, £10; Mrs. Allen, Cheadle, £10; Mr. G. Sturge, for *Congo*, £10; Mrs. E. Culley, in loving memory of A. B. Angus, £10; A Friend, Stalybridge, £10.

Coloured Missionary Maps on Calico.

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.

To the above is now added a fine Map of China, 5 ft. by 8 ft., price 10s. 6d.

Applications to be sent to A. H. Baynes, Mission House, 19, Castle Street, Holborn, London, E.C.

Recent Intelligence.

At the last meeting of the Mission Committee, two candidates were accepted for Congo Mission work, subject to a short preliminary course of special training in medicine and surgery—viz., Mr. Percy E. Comber, of Regent's Park College; and Mr. John Maynard, of the Pastors' College.

The *Stanley Breakfast* at the Cannon Street Hotel on Thursday, May 28th, under the presidency of the Treasurer, will be long remembered by friends who were present as a deeply interesting occasion; and but for the fact that very full reports of the proceedings have already appeared in the daily newspapers and denominational journals, a more detailed account would be inserted in the pages of the MISSIONARY HERALD.

Recent tidings from the Cameroons River gives occasion for considerable anxiety. Mr. Thos. Lewis reports under date of May 13th from Bethel Station:—

"The whole district is more unsettled than ever before. King Bell has drawn down the anger of the people on his head, and the Abo people (a very strong and powerful tribe) are waiting and watching for his life. The Germans and King Bell accuse the Hicory chiefs of being the instigators of recent hostilities. The Hicory people cannot settle in their town. The wet season is now beginning, and they are still in the bush hiding, exposed to rain and tornadoes, and must suffer greatly for want of food. They had thought of settling for a time at Mbonjo, but now, on account of the quarrel between the Bell and Abo peoples, they cannot rest there. The road to Bukundu is quite shut up. Miss Thomas has been very ill with fever, but is now almost well again."

Very earnestly do we commend our missionaries on the West Coast to the special prayers and sympathy of the churches.

We have special pleasure in commending to the thoughtful perusal of our readers a recent publication, entitled "Our Foreign Mission Work: a Lecture on Foreign Missions, with especial reference to those of the Baptist Missionary Society," by Mr. Thomas S. Penny, of Taunton. Published by Messrs. Alexander & Shephard, of 21, Castle Street, Holborn, London. Price eighteenpence.

We have read this lecture with more than ordinary satisfaction, and consider it specially adapted for use in connection with young men's societies, village churches, and missionary associations generally.

In the small compass of fifty pages it presents a comprehensive and graphic view of mission work all over the world, written in a clear, bright, simple style.

The profits on the sale of the book are to be devoted to the funds of the Baptist Missionary Society.

The sale of the second edition of the Treasurer's volume on the *Congo Mission* is proceeding rapidly.

Officers of Sunday-schools, Missionary Associations, and others can still procure copies for sixpence each, provided they make direct application to Mr. Baynes at the Mission House.

The Rev. G. H. Rouse, M.A., of Calcutta, is preparing for the press a brief memoir of Mrs. Rouse, with special reference to her work in India.

It is anticipated that it will be ready for publication within a few weeks.

We are sure many of our readers will be glad to have in a permanent form the record of a life so completely devoted to the service of Christ.

DEAR SIR,—Can you spare space to correct an error which has a little perplexed some of our friends here, and which appears in the somewhat misleading paragraphs anent the oil painting of Dr. Carey which are contained in your April number?

There is no debt on the chapel at Olney. I am told there never has been one. Certainly we are anxious not to incur one. But a large expenditure for restoration will, within the next few years, be necessary, in anticipation of which we are forming a "Restoration Fund." It is to this fund that all the proceeds from the photographic copies of the painting will be devoted.

It may be of interest to add that the painting was the property of the late Mrs. Soul, a member of the church here, who died in January last, coming into her possession through her first husband, a Mr. Johnstone, who was a nephew of Mrs. Sutcliff. It is not, I think, so generally recognised as it should be that Carey was a member of the church here, and no doubt received valuable counsel and assistance from Sutcliff before he was dismissed to the pastorate at Moulton. This explains the possession of the portrait by the Sutcliff family. Most of our Indian missionaries who have been here on deputation will have seen it. We are now in a position to supply well-executed copies of it at 3s. and 1s. 2d. each, according to size. We trust many who take an interest in missionary operations will hasten to secure a copy, helping, in this way, a church which certainly has an honourable record with regard to missionaries and missionary work.

Yours faithfully,

JOS. ALLEN, Pastor.

Olney, Bucks.

A. H. Baynes, Esq.

Contributions

From 16th March to end of Financial Year.

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.

SURREY.			Lower Norwood,			York Town.....			23 16 7
Addlestone.....	21	1 0	Chatsworth Road	43	10 0	Do., for <i>W & O</i>	2	0 0	
Do., for <i>W & O</i>	1	5 0	Do., for <i>W & O</i>	9	5 0	Do., for <i>N P</i>	2	7 10	
Balham, Bamsden Rd.	18	6 9	Do., for Congo.....	0	13 0	SUSSEX.			
Do., S. Sch.....	12	10 6	Do., for China.....	0	10 0	Battle.....	2	17 11	
Barnes.....	6	15 0	Outwood.....	6	8 5	Do., for <i>N P</i>	2	3 10	
Do., S. Sch.....	3	2 0	Do., for <i>W & O</i>	1	10 0	Brighton, Queen's Sq.	22	10 0	
Croydon.....	27	9 4	Penge S. Sch.....	18	15 6	Do., for China.....	1	2 0	
Dulwich, Lordship			Redhill.....	2	0 0	Do., for Congo.....	0	10 6	
Lane, for China.....	7	17 6	Richmond.....	17	3 9	Do., for <i>N P</i>	1	2 0	
Guildford, Commercial			Do., for <i>W & O</i>	1	0 2	Brighton, Sussex St.	10	11 10	
Road.....	17	19 2	Surbiton Hill.....	19	0 0	Do., for <i>N P</i>	1	3 2	
Do., for <i>W & O</i>	1	9 6	Do., for Congo.....	1	0 0	Hastings.....	62	11 2	
Do., for <i>N P</i>	4	9 2	Sutton.....	16	15 7	Do., for <i>W & O</i>	4	10 9	
Do., for Congo.....	0	10 0	Streatham.....	8	8 2	Do., for <i>N P</i>	0	18 1	
Haslemere, for <i>W & O</i>	2	5 0	Do., for <i>N P</i>	1	1 0	Do., for Congo.....	1	0 0	
Kingston-on-Thames	29	2 3	Wimbledon, Merton			St. Leonards.....	28	11 0	
Do., for <i>W & O</i>	3	0 0	Road.....	13	2 3	Worthing.....	1	9 0	
Do., for <i>N P</i> under			Woking.....	1	16 0				
Mr. Anderson.....	5	0 0							

WARWICKSHIRE.

Birmingham, per Mr. Thomas Adams	
Treasurer	277 12 0
Dunchurch, for W & O	0 10 0
Do., for N P	1 6 6
Leamington, Clarendon Chapel	49 16 2
Do., for Miss Comber's School, West Africa	1 0 0
Do., for Congo	1 10 0
Do., for San Salvador School	5 0 0
Do., Warwick St.	41 11 8
Do., for Congo	0 10 0
Umberslade	20 12 2
Do., for W & O	1 5 0
Warwick	6 14 0
Do., for W & O	1 7 7
Do., for N P	1 18 5
Wolston, for W & O	1 0 0

WESTMORELAND.

Kendal	0 9 9
Do., for W & O	0 8 0

WILTSHIRE.

Bradford-on-Avon	7 14 0
Do., for W & O	1 0 0
Do., for China	0 10 0
Bratton	2 12 6
Calne	15 10 2
Corsham	12 1 7
Chippenham, Station Hill	10 12 5
Do., for W & O	1 12 11
Do., for N P	1 18 11
Devizes	34 7 8
Melksham	32 12 2
Do., for N P	0 3 4
Pewsey	1 1 0
Semley	34 17 5
Do., for Italy	1 0 0
Do., for Congo	25 0 0
Do., Bewick St. John	0 10 0
Swindon	41 9 9
Do., for W & O	5 16 9
Do., for W & O	2 14 9
Do., for Orphan at Delhi	4 0 0
Trowbridge, Back St.	56 16 4
Do., for W & O	1 0 0
North Bradley, for do.	0 15 0
Studley Green, for Mr. F. J. Fuller	6 5 0
Warminster	10 16 9
Westbury Fenknapp	6 16 6
Do., for W & O	0 5 0
Westbury Leigh	13 10 8
Do., for W & O	0 14 9
Do., for N P	3 7 3
Whitbourne Corsley, for W & O	0 5 3
Winterslow	2 15 6
Yatton Keynell	1 12 0

WORCESTERSHIRE.

Atch Lench and Dennington	18 16 2
Do., for W & O	0 7 6
Dudley	2 1 0
Do., for W & O	0 10 0
Do., for N P	0 5 0
Kidderminster	8 10 6
Do., for W & O	1 9 7
Do., for Congo	8 0 0
Pershore	15 3 10
Do., for N P	0 16 2

YORKSHIRE.

Bradford—	
Westgate	62 12 0
Do., Trinity Ch.	30 5 0
Do., Hallfield	41 1 0
Do., Gillington	27 4 0
Do., Leeds Road	24 0 0
Do., Zion Ch.	41 7 6
Bramley, Zion	18 2 0
Do., for W & O	0 11 0
Do., Salem	1 0 0
Halifax, Trinity Rd.	9 11 4
Huddersfield, New North Road	1 19 0
Hull District—	
Beverley	26 16 7
Do., for W & O	2 16 11
Do., for N P	5 0 0
Bishop Burton	8 0 0
Do., for W & O	0 10 0
Boroughbridge, for Congo	3 3 0
Bridlington	15 5 0
Do., for Rome	0 7 6
Do., for China	1 7 6
Cottingham	25 0 0
Do., for W & O	5 0 0
Driffield	2 16 5
Do., for W & O	0 10 6
Do., for N P	1 17 6
Hull, George St.	14 13 0
Do., for W & O	1 0 0
Do., for N P	0 13 5
Do., South St.	19 7 10
Do., Forester's Hall	0 13 0
Do., Hedar	0 6 9
Previously remitted	132 1 11
	30 0 0

Keighley District:—	
Barnoldswick	3 0 8
Cononley	1 17 4
Cowling Hill	3 14 6
Earby	3 12 0
Haworth	40 10 2
Horkinstone	2 10 0
Keighley	23 3 1
Long Preston and Hellifield	13 0 10
Salterforth	4 16 2
Skipton	8 18 8
Do., for N P	7 3 6
Do., for W & O	1 0 9
Slack Lane	10 11 3
Sutton-in-Craven	48 1 1
Do., for W & O	1 17 0
Do., for N P	1 1 9
Previously remitted	174 16 9
	162 6 0

Leeds, Blenheim Ch.	27 13 3
Lindley Oaks	6 0 0
Lockwood	26 15 3
Middlesboro', for India	0 5 0
Do., Welsh Ch.	4 8 0
Newbold, for W & O	0 10 0
Rawdon	27 9 2
Do., for N P	0 19 7
Rishworth, for W & O	0 10 0
Salendine Nook	8 19 5
Scarboro', Albemarle Ch.	18 1 6
Sheffield (balance)	0 4 4
Swallow Nest	0 5 6
Shipley, Rosse Street for W & O	1 10 0
South Stockton	4 16 2
Do., for W & O	1 0 0
Sowerby Bridge	1 10 5

Wakefield	0 10 6
Do., for N P, Backergunge	12 10 9
York	17 2 8

NORTH WALES.

ANGLESEA.

Aionon	0 19 3
Amlwch	33 17 9
Do., for W & O	0 10 0
Beaumaris	3 0 0
Belan	4 13 6
Bodedern	5 4 2
Do., for Italy	0 10 0
Bontrifont	10 7 9
Bryniencyn	2 9 0
Caergeiliog	3 18 7
Capel Gwyn	2 6 5
Capel Newydd	0 14 5
Cemaes	6 13 3
Gaerwen	3 0 0
Garregtawr	0 11 6
Holyhead, Bethel	45 17 11
Do., Siloh	2 2 6
Do., Hebron	1 4 9
Llanddeuaant	2 8 0
Llanerchmeidd	3 3 8
Llanellian	2 4 6
Llanfachrech	9 8 9
Llanfair	1 9 0
Llangefin	16 18 8
Do., for N P	0 4 12
Llangoed	3 0 0
Pencarneddi	5 0 0
Pensarn	2 13 11
Rhosybol	5 14 6
Rhydwyn	10 12 4
Sardis	5 1 0
Soar	7 12 1
Traethcoch	1 14 10
Valley	5 3 9

210 1 8

Less £60 to Home Mission and £8 1s. 6d. remitted after close of accounts 66 1 6

144 0 2

CARNARVONSHIRE.

Aionon	1 3 9
Bangor, English Ch.	6 0 0
Do., Peniel	16 12 0
Bethesda, Tabernacle	12 16 7
Capel y Beirdd	3 7 9
Carnarvon, Caersalem	19 10 3
Dinorwic, Sardis	3 5 4
Garn	4 0 6
Gilfach and Llanfairfechan	6 10 0
Llithfaen, Tabernacle	0 17 7
Llandudno, Tabernacle	20 2 2
Do., English Ch.	16 11 11
Do., do., for W & O	1 2 6
Do., Glynwyddyn, Welsh Ch.	3 2 3
Llanfynydd, Aionon	0 16 1
Llandwrog	0 6 3
Llanfytin	5 3 0
Morta, Nevin	1 18 5
Pontllotyn	1 14 6
Portmadoc	11 13 0
Do., Berea	2 3 3
Pwllheli, Tabernacle	16 6 6
Rhorhirwain	2 12 3
Tyddynshon	2 14 9
Upper Bangor	1 10 0

DENBIGHSHIRE.

Abergele	2 17 0
Bontnewydd	1 12 0
Rodgynwch, Aion	1 1 0
Carmel, Fron	1 3 0
Cefnmawr	2 2 0
Colwyn	4 4 0
Oodau	1 15 0
Dolwern	2 2 0
Ffordlas	3 3 0
Foelrhv Noddfa	1 4 0
Gefailrhyd	2 17 0
Glynceiriog	5 10 0
Llanefyd	3 0 0
Do., Bryn	1 2 6
Llanclian	2 13 0
Llanaelhaiarn, Saron	1 14 0
Llanfair, Talhaiarn	1 10 0
Llangernyw	1 1 0
Llangollen, Eng. Ch.	3 14 6
Do., Welsh Ch.	4 1 8
Do., do., for Congo	0 5 0
Llanrhaidr	1 10 7
Llanrwst	6 10 0
Llansan	2 6 2
Llansilin, Salem	3 17 10
Moelfre	5 2 6
Moss, Salem	3 6 4
Noddfa, Garth	2 0 0
Rutbin	5 5 6
Siloam	1 9 0
Soar	0 13 0
Welsh Baptists, for Italian Evangelists	18 2 5

FLINTSHIRE.

Helygain	1 6 8
Holywell	4 10 4
Llanellwly	1 10 5
Lixwm	1 6 8
Milwr	0 6 4
Rhuddlan, Sion	1 15 10
Do., for N.P.	0 7 4
Rhyl, Water St.	8 9 8

MERIONETHSHIRE.

Barmouth & Arthog	3 16 0
Corwen, Cynwdd, & Treiddol	4 1 0
Dolgelly	11 6 1
Llanwchllyn	3 13 2
Pandyrcapel & Llanellidan	8 0 0
Penrhyndeudrath, Bethel	2 6 0

MONTGOMERYSHIRE.

Caersws	2 7 1
Cwmbellan	2 1 6
Llanfyllin and Bethel	8 8 8
Do., for N.P.	0 11 6
Llanidloes	14 8 2
Machynlleth	1 15 0
Do., for Italy	0 12 6
New Chapel	4 7 0
Newtown	24 11 0
Do., for W & O	1 16 0
Sarn	4 9 10
Staylitle	4 5 5
Do., for N.P.	0 18 7
Do., for Italy	0 15 0
Talywern	6 0 0
Less Expenses	1 15 0
	76 18 3
	1 15 0
	75 3 3

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington	11 4 6
Brynmawr, Calvary	5 15 2
Do., Tabor	4 3 0
Do., Sion	0 7 9
Glasbury, Penyrheol	3 10 0
Llangynidr	7 9 5
Do., for W & O	2 14 1
Pantecelyn	1 4 2
Pontestyll	0 10 9

CARDIGANSHIRE.

Aberystwith, Bethel	14 12 6
Do., Moriah	10 10 0
Blaenwenen	1 8 4
Do., for N.P.	0 4 6
Cardigan, Mt. Zion	13 10 6
Do., for N.P.	5 11 6
Do., for Africa	2 10 0
Do., for China	2 10 0
Do., for Italy	1 0 0
Cardigan, Bethany	26 18 0
Cwmcymlog, for N.P.	1 7 0
Goginan	0 5 0
Do., for N.P.	1 7 0
New Quay, Bethel	0 10 0
Do., for Italy	0 5 0
Penrhyncoch	0 9 2
Penypare	6 14 11
Do., for N.P.	2 8 5
Swyddffynon	1 7 0
Talybont	3 7 5
Verwig, Siloam	7 0 6
Do., for N.P.	2 13 0

CARMARTHENSHIRE.

Aberduar	6 1 0
Brynamman, Siloam	1 8 6
Do., for N.P.	2 16 6
Bwchgwyt	4 4 0
Bwchnewydd	5 14 2
Do., Bethel Plasket	4 10 0
Caio, Bethel	2 13 6
Do., Salem	2 13 8
Carmarthen, Penuel	14 8 0
Do., for N.P.	2 0 11
Do., Tabernacle	23 18 6
Cwmaman, Bethesda	8 4 6
Cwmdu	5 2 0
Cwmllyn, Ramoth	10 12 7
Cwmifor	1 17 4
Cwmsarnddu, for N.P.	1 10 9
Do., for Congo	0 11 10
Drefach	2 13 0
Elim Park	0 10 0
Felinfoel, Adulam	13 10 0
Do., for N.P.	2 10 0
Felingwm, Sittim	3 2 5
Ferryside	1 0 6
Fynnonhenry	1 8 9
Kidwelly	1 13 3
Llandeby, Saron	1 15 0
Llandilo	0 19 3
Do., for N.P.	1 8 2
Llandoverly, Ebenezer	1 2 0
Llandysil, Ebenezer	0 16 9
Do., for N.P.	0 10 0
Do., Hebron	1 1 7
Do., Rehoboth	0 18 7
Do., Penybont	0 10 0
Llanely, Bethany	3 18 1
Do., Bethel	3 14 1
Do., Calvary	7 14 5
Do., Moriah	61 3 5
Do., Zion	22 14 8
Llanfynydd, Aion	0 16 1
Liangenecch, Salem	1 18 1
Llannon, Hermon	0 14 0
Llangunoch, Ebenezer	3 0 0

Llanstephan	1 13 10
Llwynhendy, Soar	13 8 4
Loglan, Calvary	18 9 5
Maescoanner	2 0 1
Mydrim, Salem	10 2 6
Pembrey, Bethlehem	
Pool	2 9 2
Do., for N.P.	0 19 10
Do., Tabernacle	7 7 9
Portllyrhyd	8 7 0
Rhydwlwyn	13 9 8
Do., for N.P.	6 2 10
St. Clears	0 8 0
Whitland	8 4 6
Do., for N.P.	5 7 2

GLAMORGANSHIRE.

Aberavon, Ebenezer	3 8 0
Aberdare District	
Aberdare, Calvary	41 1 7
Do., Carmel	28 10 10
Do., Gadlys	19 0 0
Do., Mill Street	16 5 4
Do., Gwauer	14 4 0
Do., Cwmdare	6 0 0
Do., Cwmbach, Bethania	7 3 5
Do., Pontbrenllwyd	3 14 6
Do., Ynyslwyd	21 3 4
Do., Llwydcoed, Soar	3 14 6
Do., Cwmaman, Zion	8 13 6
Do., do., for Congo	3 0 0
Do., do., for Italy	1 2 6
Do., do., for Africa	0 4 0
Do., do., for China	1 0 0
Do., Mountain Ash, Nazareth	26 6 6
Do., do., Rhos	56 0 0

Abercanaid, Siloh	3 11 3
Aberdulin	6 9 3
Do., for N.P.	1 6 9
Abergwynfi, Caersalan	0 10 0
Blackmill, Paran	2 4 0
Blaenyrondda	1 16 7
Blaenllechan, Nazareth	2 5 5
Bridgend, Hope Ch.	11 14 10
Do., do., for W & O	0 5 0
Do., do., for N.P.	3 7 10
Do., Ruamah	3 2 0
Blaenyewm	23 17 3
Do., for N.P.	1 3 0
Briton Ferry, Salem	1 5 0
Do., Rehoboth	9 1 6
Do., do., for N.P.	1 10 2
Caerphilly	1 1 10
Do., for W & O	0 3 8
Caersalem, Newydd	13 3 8
Do., for N.P.	6 5 4
Cardiff, United Meeting (less expenses)	5 7 11
Do., Bethany	73 19 9
Do., do., for W & O	3 0 0
Do., Spotsland Rd.	0 8 0

Less previous remittances	82 15 8
	35 7 10
Cardiff, Salem	47 7 10
Do., do., for N.P.	11 13 0
Do., Bethel, Mount Stuart Square	3 17 0
Do., Tredegarville	15 6 0
Do., do., for N.P.	87 4 8
Do., for N.P., Farraknaggar	7 10 0
Do., Tabernacle	0 10 9
Do., do., for N.P.	2 10 8
Do., Woodville Rd., for W & O	0 10 0

Cardiff, Grangeaton	6	0	0
Do., Siloam Docks	0	14	0
Cornstown, Bethlehem	1	14	0
Cowbridge, Ramoth	8	4	0
Croesyparc	2	3	9
Do., for N P	2	4	4
Cwmavon, Penuel	2	19	0
Do., for N P	0	13	0
Cwmbwrla, Libanus	7	3	6
Cwmgarn	4	0	9
Cwmparc	2	12	2
Cwmtwrch, Beulah	1	1	10
Do., for N P	2	5	8
Deri	10	9	0
Dinas Noddfa	12	3	7
Dinas, Zoar	10	18	4
Do., for Italy	1	2	8
Do., for N P	11	9	2
Dowlais, Caersalem	4	13	9
Do., Moriah	5	15	0
Do., Hebron	8	3	2
Ferndale, Salem	13	12	5
Fochriw Noddfa	1	4	0
Gelligaer, Horeb	0	12	0
Glyncroerwg, Bethel	3	13	2
Do., for N P	2	6	10
Glyn Neath	2	9	9
Hafor, Bethesda	2	10	0
Hengoed	14	4	5
Hirwain, Ramoth	8	9	3
Knelstone, Gower	1	1	6
Llansamlet, Adulam	2	0	0
Llantrisant, Tabor	1	0	0
Do., for W & O	0	13	5
Llwynypia, Jerusalem	12	3	9
Loughor, Bethany	0	8	3
Do., Penuel	0	16	3
Do., Ebenezer	2	7	9
Do., Tabernacle	1	10	6
Do., Salem	2	18	3
Merthyr	1	1	0
Do., Ebenezer	4	14	5
Do., Amon	6	3	11
Do., Zion	6	19	0
Do., Horeb	0	17	7
Do., Tabernacle	18	10	4
Do., High St.	12	7	6
Do., do., for W & O	1	0	0
Nantymoel, Saron	8	15	10
Neath, Bethany	12	15	7
Do., for N P	0	12	5
Do., Orchard Place	19	1	8
Do., do., for Congo	5	5	0
Penclawdd, Trinity	1	12	0
Pengam	10	19	10
Pennarth, Penuel	1	16	3
Do., for N P	1	18	0
Do., for Congo	2	2	0
Penre, Moriah	2	7	9
Pentyrch	6	6	8
Pontardulais, Tab	3	0	0
Pontlottyn, Soar	11	10	9
Do., for Italy	1	0	0
Pontliw, Carmel	1	4	0
Pontygwaith	5	11	4
Pontypridd, Carmel	9	3	0
Do., Tabernacle	22	1	11
Do., for N P	4	4	0
Fyle, Pisgah	2	4	2
Porth, Salem	8	4	4
Do., for N P	1	2	8
Rhondda, Ystrad			
Nebo	11	12	0
Rhaydelfin	2	14	9
Skewen, Horeb	4	0	0
Swansea, Bethesda	22	2	8
Do., Mount Pleasant	54	19	6
Do., York Place	5	13	0
Do., Belle Vue	10	0	0
Do., Philadelphia	4	0	0
Do., St. Helen's	1	1	0
Do., Walter's Road	5	0	0
Do., Brynhyfryd	5	11	1
Do., for N P	2	3	0

Siloam	1	9	0
Troedrwih, Salem	1	2	1
Taibach, Smyrna	1	17	0
Tondu, Welsh Ch.	1	3	8
Ton Pentre, Hebron	19	17	0
Tongrefail, Amon	16	4	0
Tongwynlais, Amon	2	13	1
Treaiw, Bethlehem	5	8	1
Treherbert, Libanus	31	7	11
Treorky, Noddfa	23	4	6
Troedyrhiw, Bethany	2	0	4
Troedyrhiw, Carmel	8	5	1
Do., Smyrna Branch	1	9	11
Waunarlywydd	4	0	6
Wauntdroa, Ararat	2	18	9
Ynyshir	1	13	0
Ystalyfera, Caersalem	1	13	4
Do., Do., for N P	0	12	0
Do., Soar	4	4	7
Do., Do., for N P	1	5	3
Ystradgynlais	1	12	0

MONMOUTHSHIRE.

Abercarne Eng. Ch.	21	5	0
Do., Welsh Ch.	12	7	7
Abergavenny	2	10	0
Artillery	10	14	0
Argoed	33	7	2
Bargoed	19	7	6
Bassaleg	5	1	6
Do., Bethel	5	9	0
Bedwas	5	4	3
Blackwood, Mount Pleasant	2	17	3
Do., Welsh Ch.	2	16	0
Blaenau Gwent	7	16	4
Do., for N P	5	15	8
Blaenavon, King St.	2	2	0
Blaenavon, Horeb	11	14	7
Do., Broad Street	5	1	0
Do., Ebenezer	7	16	0
Blaina, Salem	14	2	7
Caeleon	4	8	6
Clydach, Bethlehem	4	15	6
Castletown	26	7	5
Chepstow	7	18	4
Do., for Congo	0	10	0
Darenfelen	2	4	6
Ebbw Vale, Zion	10	2	7
Do., Nebo	9	12	8
Do., Brynhyfryd	6	19	9
Do., Treffil	1	12	4
Goytre, Saron	4	13	10
Do., for N P	2	14	0
Llanhiddel, Welsh Ch.	2	7	6
Llanvihangel, Ystrad	3	7	6
Penalt	0	12	6
Machen	8	8	4
Maesycwmur	2	8	0
Michaelstonvedw, Tirzah	6	0	0
Monmouth	5	13	4
Do., for N P	1	7	8
Nantyglo, Bethel	8	15	6
Do., Hermon	3	15	9
Do., for N P	2	19	7
Newbridge, English Ch.	20	0	0
Do., Beulah, Welsh	9	13	4
Newport and Maindee Auxiliary	9	0	0
Newport, Commercial Street	117	10	1
Do., Charles Street	15	0	0
Do., Stow Hill	13	15	0
Do., Commercial Rd.	28	17	0
Do., do., for W & O	1	0	0
Do., Maindee	13	19	7
Do., do., for W & O	1	0	0
Do., do., for India	0	5	0
Do., Temple	6	0	0
Do., Alma Street	17	19	3
Do., do., for W & O	1	0	9

New Tredegar, Saron	8	7	6
Do., for N P	1	17	6
Pontrh	9	7	4
Do., for W & O	1	0	0
Pontymeister, Bethany	5	3	0
Do., for Barisaul	2	0	0
Pontrhydyrun	9	19	2
Pontypool, Tabernacle	7	5	0
Do., Upper Trosnant	1	13	9
Rhymney, Penuel	33	0	0
Do., Jerusalem	4	18	0
Risca, Moriah	8	3	0
St. Brides	3	0	0
Sirhowy, Carmel	1	10	4
Tafarnbach	0	10	0
Talywain, Pisgah	8	15	6
Tredegar, Church St.	2	9	0
Do., Siloh	8	4	0
Twyngwyn, Welsh Ch.	2	15	6
Do., for N P	2	2	2
Tydee, Bethesda	10	0	0
Victoria, Caersalem	6	12	7
Do., for N P	0	2	4
Whitebrook and Llandogo	1	18	0

PEMBROKESHIRE.

Bethabara	9	4	9
Beulah	2	1	8
Do., for N P	1	0	3
Blaencomin	21	13	5
Do., for N P	5	3	9
Do., for India	5	0	0
Do., for China	5	0	0
Do., for Congo	5	0	0
Do., for Italian Evangelist	2	0	0
Blaenifos	18	17	2
Do., Ebenezer	7	11	0
Blaenilly	9	10	0
Do., for N P	1	14	0
Blaenywaun	23	12	5
Do., for N P	4	5	5
Caersalam	5	13	3
Do., for W & O	0	12	0
Do., for N P	3	16	4
Carmel	2	17	11
Cilfowyr, Ramoth	4	16	2
Cilgeran	18	2	2
Dinas Cross, Tabor	7	15	1
Fishguard, Hermon	10	1	1
Do., Zion branch	1	3	0
Fynnon	8	2	8
Gerazim	6	14	0
Gelly	10	16	10
Do., for N P	9	15	3
Do., for Evangelist, Rome	1	7	11
Harmony	7	10	3
Haverfordwest Coll.	2	7	0
Haverfordwest, Bethesda	57	17	5
Do., Hill Park	27	5	2
Do., Salem	4	13	11
Do., Pope Hill	0	17	9
Do., Bethlehem	7	3	7
Honeyborough	2	5	6
Jabez	5	12	6
Do., for W & O	0	12	0
Do., for N P	4	14	4
Langwyn	1	8	6
Letterston, Saron	0	7	8
Do., for N P	2	18	7
Llanely	1	10	5
Llanfrynach, Hermon	14	6	7
Llanfloffan	16	0	7
Maenclochog and Ssaryna	5	12	9
Middlemill and Solva	15	12	6
Do., for N P	1	4	10
Molleston	0	16	9
Neyland	6	11	5
Pennar, Gilgal	4	0	0

{ THE MISSIONARY HERALD,
AUGUST 1, 1885.



GROUP OF AFRICAN BOYS.—(From a Photograph). (See page 350.)

THE MISSIONARY HERALD.

THE CONGO MISSION.

“THE DISCOVERY OF ANOTHER GREAT AFRICAN WATERWAY.”

Letter from the Rev. George Grenfell.

“SINCE the discovery of the course of the Congo itself, no more important addition to our knowledge of the hydrography of the region has been made than that from which the Rev. G. Grenfell has recently returned. Mr. Grenfell’s colleague, the Rev. W. Holman Bentley, briefly announced this discovery in our columns the other day. Details are now to hand from Mr. Grenfell himself, which prove what an admirable piece of exploring work he has done. He has proved that the Mobangi, which enters the right bank of the Congo, forming a great delta, between 26’ and 42’ S. lat., nearly opposite Equator Station, is probably its greatest tributary. Certainly, so far as yet known, it offers a much longer waterway than any affluent that has been explored. Mr. Grenfell navigated the Mobangi in the little steamer *Peace*, on a mean course of north by east, from the equator to 4° 30’ N. lat., and left it still an open waterway. At 4° 23’ N., just below the second rapids, he found it 673 yards wide; at no point lower was it less in width. Its mean depth is 25 feet, and although the current runs not more than 80 to 100 feet per minute, it means an immense volume of water to find running south at a point, as Mr. Grenfell puts it, so near the supposed sources of the Binuéc, the great affluent of the Niger. Where does it all come from? he asks. The ‘trumbashes’ of the Chad basin (Schweinfurth) are common, while they are not known on the Congo. The opinion of Mr. Grenfell and of his Congo colleagues, we believe, is that the Mobangi is probably the lower part of the Welle, a river whose course is one of the unsolved problems of African geography. This is certainly a more likely solution than to connect the Welle with the useless Aruwime, as Stanley is inclined to do. Dr. Junker, the Russian explorer, now in refuge at Lado, did not follow the Welle in his recent journey so far west as either to confirm or disprove Mr. Grenfell’s conjecture. However, with such enterprising explorers as these Baptist Congo missionaries in the field, this and other problems are not likely to wait much longer for solution.

“From the notes sent home by Mr. Grenfell it would seem that the Mobangi is navigable the whole way from the Congo to $4^{\circ} 30' N.$, a distance of probably 400 to 450 miles, taking account of the bends. A large map, in ten sheets, of the explored part of the river has just been received at the Royal Geographical Society. This map will appear in an early number of the society's proceedings, and a long narrative of Mr. Grenfell's recent work will probably be published in the next number of the ‘Baptist Missionary Herald.’ It is hoped, moreover, that a full narrative of Mr. Grenfell's explorations will reach England in time to be read at the Aberdeen meeting of the British Association. The Mobangi, Mr. Grenfell writes, is far more populous than any equal length of the Congo, and to his mind the country is more promising. True, the people are wild, but then his visit was that of the first white man they had seen. In ascending the river (and his wife and fifteen months' old baby were on board) Mr. Grenfell met with not a few difficulties from the hostility of the natives, and had it not been for his energetic action on one occasion he and his party would probably have come to grief. His way down the river was, however, most encouraging; plenty of food, and not a sign of hostility. He hopes to make the trip again, and had no doubt that he will be able to report peaceable and friendly receptions everywhere. He may also be able to penetrate further towards the valley of the Shari, the great tributary of Lake Chad. Unfortunately, Mr. Grenfell states, the confluence of the Mobangi with the Congo is just within French territory, though it is not so represented either on the map in Mr. Stanley's last book or on the latest map of the Royal Geographical Society. At all events, immediately after Mr. Grenfell's return to Stanley Pool, M. de Brazza left Brazzaville, very probably to examine for himself the great waterway discovered by the English missionary, and possibly to follow it farther. If so, we are sure to hear of his ‘great journey of discovery,’ with the usual flourish of trumpets. The commercial importance of Mr. Grenfell's discovery cannot be exaggerated. Whether the Mobangi is the Welle or not, it must form an important connecting link between the basin of the Congo and the basins of the Niger, the Shari, and the Nile. Mr. Stanley has always maintained that the region lying between the Congo and the Nile is probably the richest and most promising in Africa, and his belief seems likely to be amply confirmed. Besides the Mobangi, Mr. Grenfell has explored 300 miles of river-courses debouching into the Congo, and, as he is a trained and careful surveyor, he will be able to pilot them with precision. The most northerly point of the Congo bend he found to be $2^{\circ} 11' N.$ lat., near the mouth of the Ukere or Dujangi.”—The *Times*, Monday, July 20th.

MR. GRENFELL'S LETTER.

We now furnish our readers with a copy of Mr. Grenfell's deeply interesting letter.

Mr. Grenfell writes from Stanley Pool under date of April 29th :—

"I have been so terribly pressed with work I have been quite unable to finish my letter, I have, therefore, resolved to send you by this mail an account of only *the first half of my recent journey*, rather than keep you waiting for the whole. The latter half will include not only the return voyage down the Congo, but the three weeks up the Lubilash, and the five weeks up the Mobangi."

The first half of Mr. Grenfell's narrative is as follows :—

"Arthington Station,
"Stanley Pool,
"28th March, 1885.

"MY DEAR MR. BAYNES,—In commencing to write you some account of the long journey from which I have so recently returned, it appears to me that my first sentence should record my gratitude for the Divine protection which has been accorded us through all our wanderings and brought us back in safety.

"MANIFOLD MERCIES.

"We have encountered during the five months which our journey has occupied dangers not a few; but though we have suffered by reason of both storms and rocks, they have not wrecked us, and though we were attacked some twenty times, and were the marks for sticks and stones and spears and poisoned arrows innumerable, it was only a mere scratch by one of these last that resulted from all the inhospitable fury which we encountered in the 600 miles of waterway previously unvisited by the white man. Our preservation in the midst of so many dangers appears all the more remarkable when I return and find that three of my colleagues are no more. Dr. Comber having died while we were at Stanley Falls, MacMillan on the day of our return,

and Crookshanks two days previously. Truly God's ways are inscrutable. We got back on the 9th March, the same date as that on which I returned from my first up-river journey last year, to find the sad news awaiting me which made the date a memorable one, and now a further blow!

"THE START.

"We set out on the 13th of October last, my wife and I and little one, accompanied by Dr. Sims, of the American Baptist Missionary Union, who very kindly helped me bear the burdens of my position for some two-thirds of the voyage. In addition to our usual crew, notwithstanding our previous experience, we took six of our school boys, and, besides these two little girls to help 'mamma' mind our baby, nearly a year old. When once we made a start, the group of kindly friends gathered to bid us 'good bye,' our dear brother Crookshanks among them, were soon left behind, and in an hour's time we were among the sandbanks of the pool. The afternoon saw us pass the 'Dover Cliffs,' and by the time we anchored in the evening we were fairly in among the steep hills which bound the banks of that narrow portion of the Congo which extends for about a hundred miles beyond the pool. Early

on the third day we began to leave the more sparsely populated district behind us, reaching first the friendly town of Gobela, with whom we stayed awhile, and afterwards crossing to his neighbour Ganchus, and calling at the French station which adjoins the town. Here we met, in addition to the French officers in charge, Captain Massari and Lieut. Pargels, who represent the International Association, the former being the Italian traveller who crossed Africa from the Red Sea to the Niger, the latter an officer in the Swedish army. Journeying with these gentlemen, we soon reached their station at the mouth of the Kwa River, and spent the remainder of the day in their hospitable company.

“KING MAKOKO.

“The following morning we started in good time, and after proceeding some fourteen miles along the right bank of the main stream we came to the Lefini, or White River, and decided to go up it to see whether or not it afforded a better means of approach to Mbe (Makoko's capital) than the road which comes down to the ferry opposite Gobela's town. Seeing that Makoko claims sovereignty over the whole of the Bateke people, a race occupying the country from the Congo to the Ogowe, it will be a matter of importance to establish friendly relationships with this potentate as soon as an opportunity may offer. However, our attempt up the Lefini resulted in nothing, for after some three miles or so the river became a torrent and quite impassible, and we were compelled to return. Following the right bank, which I did not do on either of my previous journeys, we came across several villages of friendly but nervous people—being out of the usual track of the boats, they were rather suspicious of the white man.

For about twenty miles beyond the White River the Congo continues comparatively narrow—say from one to two miles, but after passing Lone Island the left shore was lost in the distance or hidden by the numberless islands which studded the five to eight miles which intervened from bank to bank.

“BOLOBO.

“After thirty miles or so of this expansion, the river contracted again, and we were able to descry Bolobo on the eastern side, and steered straight for it. Here we were glad to meet Captain Hansens, who very kindly ratified his promise of a piece of land by measuring off and making an agreement for a plot between the Association land and Mbuka Ngoie, the southernmost of the Moie towns. This piece, though not large, is capable of future extension at the back by arrangement with the natives, and is certainly one of the best sites for mission work on the Congo—the very favourable report printed in the January HERALD being fully endorsed by this subsequent visit. On the following day I bade adieu to Captain Hansens, expecting to meet him making his way up river as I returned, but instead, I met the news of his death. We are all very sorry indeed, for the expedition has lost one of its most capable men, and we have lost the cordial sympathy of a friend who was ever ready to appreciate our motives and lend us a helping hand.

“THE NKENYE RIVER.

“After about sixteen miles or so of north-easterly journeying beyond Bolobo, following the opposite bank, we came to the Nkie or Nkenye river, upon which we spent five days. The district through which this river flows we did not find to be a populous one, though populous and hostile enough

to nearly put us in a fix, by not allowing us at two places in succession to cut firewood. At one of these places Dr. Sims, who went ashore with the wooding party, barely escaped a spear thrust, and our boys had to retreat before the natives' guns. However, by cautious progress we were enabled to make our way for seventy miles or so along the very swift and tortuous stream, which, by the way, the natives never seemed to use as a waterway, on account of its long detours and strong water, that rendered an overland journey an easier task—and perhaps a safer one too, considering the great number of crocodiles we saw. The people were Ba-rgulu-ngulu, a branch of the Bateke family. Their largest town we found on the flat top of a very considerable hill, about 150 feet high, near the extreme limit of navigable water. Here they were fairly friendly, though they would sell us scarcely any food; this resulted, perhaps, from their fear of us, and I think they were greatly relieved when they saw us turn to go down stream again. Going up a narrow crooked river is far easier than coming down, and it was only by the most careful steering that we were enabled to get our little craft safely round the sudden bends where the current sometimes ran from three to four miles an hour. Reaching the Congo once more, we found the large town, Makutumpuka, some two miles or so further up stream, where we found it, as we always find it at large towns, difficult to get supplies of food, and even after much palavering and the payment of high prices we were only able to get enough for half a day. Passing this place, we hoped we should be able find some small villages on beyond; but the land was altogether too low and swampy for habitation, and as there

were no signs of high land anywhere to be seen, we determined that, after laying in a stock of firewood, we would strike across river to the bank we knew.

“MOSQUITOS!

“Seeing a dry tree on a miniature hillock just above the water, we dropped anchor, and sent the hands ashore to get it. This was easier said than done, for our boys soon beat a retreat, declaring the mosquitos were too many and too big to allow of it; and, in fact, from the very vigorous manner in which they slapped themselves, I felt sure they could not both cut the wood and drive away their little enemies, and so put off till morning the cutting of firewood in some better place. But as the evening came on, the mosquitos came off to us, and as there was not the slightest possibility of a wink of sleep for any one, such was the vigour of the invasion, we lit the fire and got up steam again, and went on till nearly midnight; and, anchoring in a wide expanse of water where the mosquitos were but few, we managed to secure a few hours' sweet sleep. The morning came, also the end of our fuel very soon afterwards, and this while we were out of sight of the mainland, and with none but submerged islands round us. However, here and there we saw a dry branch or two, the offshoots of stems surrounded by water, and after making a rope fast to these, we had them lopped off with axe or saw, and then dragged them on board. “Coaling” under such circumstances was very costly in the matter of time, and furnished lots of excitement; for climbing trees, even to those accustomed to it, is no joke when encumbered by rope and tools. It was not till late in the afternoon that we reached the other side of the river,

and then we found we had struck the bank a little beyond the villages, and we must either go back fifteen miles, or go ahead fifty before we could hope to revictual. Seeing that the latter alternative meant a hungry journey, we had to accept the former, however distasteful going back might be.

“YUMBI AND LUKOLELA.

“We were not long dropping down to Yumbi, where half a day sufficed for securing both fuel and food, as well as for a visit to a couple of towns. The next day we were among the plenty of Lukolela once more. Here we received a warm welcome from Mr. Glave, whom we were sorry to find alone in charge of the Association Station, his colleague having been killed since our last visit while buffalo hunting. Our men left on the previous journey to prepare our site for occupation had made a very perceptible impression upon the giant forest, having cleared a fine piece of ground, quite large enough to allow of our building there as soon as we are ready to commence. One of our poor fellows having died within a month of his being left at Lukolela, the progress made was not so marked as it would otherwise have been.

“On the opposite side of the river, a little to the south-west, there is a fairly populous district, comprising the towns of Nkunda, Ikuba, and Mbunga; but the ground is very low, being mainly the delta of the rivers Mboshi and Nsanga, which have their rise on the northern table-land. The former of these empties itself near Nkunda, and affords the water-way by which the French approach the Congo from the Ogowe. The Nsanga, which is nearer to Lukolela, appears by far the larger of the two, though neither of them can be counted among the great affluents of the Congo. Pursuing our journey once more along

the right bank, we found that after leaving Mbunga there was no village till we came to one after travelling thirty miles or so. This was situated on a rocky point opposite the important Ngombe towns, and here it was that the river commenced to widen out again, till we gradually lost sight of the eastern bank.

“THE MOBANGI RIVER.

“We now commenced to look out for the mouth of the Mobangi river, but as we maintained a course of N. by E. and N.N.E., which corresponded with that of the Congo, we thought that ‘Mai Mobangi’ was just a name given, as in other places, to a particular portion of the main stream, and that we were still on the Congo itself. It was not till we had journeyed nearly 130 miles up the Mobangi that we made sure of its independence. Its islands were so numerous, and the points of the mainland (as they afterwards proved themselves to be) appeared, as we caught glimpses of them here and there between the islands, so much like the heads of other islands, and the course was so nearly identical with the Congo, that I did not determine the question till I was farther north than the point ($1^{\circ}10' N. L.$) where my knowledge of the right bank beyond the equator commenced. On the 4th November the sun’s meridian altitude put us in $1^{\circ} 6' N.$, and then knew that if we were on the Congo we should reach Lobengo that afternoon; but as no Lobengo came in sight we anchored that evening, certain of being on the Mobangi.

“The next morning, soon after we started, we saw towns to the eastward, and were then sure we saw the opposite bank, and determined to go across, hoping to get on better in returning on that side than we had succeeded in doing on the one by which we had

ascended, for it was only at one or two places that we had been able to open communications with the people. Our approach was generally the signal for a stampede. Cooking-pots were left simmering on the fire, houses all open, and household gear all scattered about, and, together with the astonished goats and fowls, at our mercy. In several places little children were left behind to face the fate the older folk all feared. In other places, again, the bolder spirits set about putting their stockades in a proper state of defence (all the towns hereabouts are fortified), while others stood behind holding their own and their comrades' weapons and shields. At one town the medicine-man began to make his charms to ward off the expected evil by tying the long grass into peculiar knots; and as we steamed slowly on, trying to get him to speak (he was the only man we saw in a large town), he kept just ahead of us, dodging behind the bushes till he had completed his 'bonganga' (medicine) defences covering the whole river frontage of the town, and then he darted off to join his people, and, I've no doubt, to make a big dance and sing his own praises for having, single-handed, warded off the attack of the white men and his big fiery monster whose breath was as the beating of war-drums.

"SPIRITS OF THE DEEP.

"At one town we were greeted from behind the stockade with shouts of 'Bedimo! bedimo!' (spirits.) But although one of their countrymen whom we found at Lukolela, and brought with us, assured them that we were not spirits, and that we went to bed and slept like ordinary people (of course, spirits never sleep), we could not overcome their prejudice, and, short of food as we were, had to go empty away. It now remained to

see if the people on the left bank were more tractable; but on our crossing the river and approaching the first town the people all fled. We could see plenty of food about, and as it was imperative that we should get something to eat, we were not prepared to give up our quest at the first rebuff. Three of our people volunteered to go ashore, and try to talk to the people, who evidently had not gone far. We therefore put the steamer close into the beach and landed our ambassadors, who took a good supply of cloth, beads, and brass wire, wherewith to open negotiations. But we had not to wait long before they came running back, retreating before an angry crowd, that received the spokesman with a spear thrust which he marvellously escaped. This was serious for hungry folk, but we were not yet willing to give up, so steamed off a short distance beyond spearthrow, and waited awhile, thinking perhaps when the people returned and found their cooking-pots still on the fire, and their corn and plantain still standing, that they would be convinced of our good intentions. As we steamed off they came slowly to the beach, and we took the opportunity of displaying our bells and looking-glasses, and the trinkets the natives delight in, all with the hope of subduing them into friendliness. After awhile, thinking we might venture again to make overtures, we turned round and came in a little closer; but the warriors all began to get into their awkward, sleeveless jackets of elephant and buffalo skin, to get behind their shields, and make ready their bundles of spears, and as we came still closer they got up a war dance, and, with a terrible yell, made a charge as though they intended to come through the water to get at us. It was evident

we must wait yet a little longer, and in another hour or so we tried again; but, though they were not so demonstrative (they only stood ready, and did not dance this time), we felt we could not do more than just steam slowly by, that they might the better see what manner of people we were.

“INFLUENCE OF WOMEN AND CHILDREN.

“They seemed specially impressed by the presence of my wife and the children, and seemed to say among themselves: ‘Not only are there no signs of war about, but there is a woman, and there are children, and nobody takes them when they go to fight.’ A little more waiting, and another slow approach, and we managed to get the principal man to accept a fathom of cloth from the end of a long stick, and soon afterwards to make the steamer fast to one of the bushes on the bank. It was not long before they were quite assured of our harmlessness, and we were able to buy plantain and food in abundance, as well as a few of the curious jackets, shields, knives, and spears, as mementoes of the four-hours’ siege we maintained and the capitulation that followed. The people in this part of the river, we learnt, were Baloï, and quite distinct in appearance and language from both the Bakke and Bayansi, who monopolise so much of the middle Congo.

“Having replenished our food supplies, we were soon away down river again, and looking out for firewood. So much of the other bank had been under water that we had been in great straits for fuel, and had had lots of tree climbing to get it; happily, here we found good wood, and firm ground to cut it on, and were soon able to lay in a good stock. Unfortunately, when we came to get up anchor we found it

had caught in a snag, and, after a couple of hours’ hard work in trying to get it clear, we had at last to cut the chain and leave six fathoms of it together with the anchor in the bed of the river. This was a serious loss, and liable to recur, and though we had spare anchors and chain on board we were sorry to lose even a portion of such valuable gear. The next day, after passing some suspicious people, we came to friendly towns, and were able to lay in a stock of fresh meat and fish in addition to the plantain, which had cost us so much trouble to get the day before.

“A FLOATING ISLAND.

“Another day’s voyaging took us nearly into the Congo again; but we had yet another experience before we were clear of the Mibangi. It was about eleven o’clock at night when I was awakened by the anchors dragging. (The strength of current and the numerous floating islands induced us to put down an extra anchor when we moored in the evening.) I immediately ran forward to see what was the matter. It was as I feared: a large floating island across our bows. Yesterday two men were carried over the Ntamo Falls in sight of us all on one of these floating islands. I immediately gave orders to get up steam, and called all hands to try and push the island on one side that it might float by us; but all our efforts were of no avail—we were being steadily dragged down all the while. It was bad enough to feel the steamer quivering from stem to stern with the strain, but it would be far worse to be dragged under the overhanging trees across some great snag, or jammed on to the end of one of the many islands which stud this part of the river, for even when we got steam up ‘full speed ahead’ did not prevent us being

carried along by the flood-borne mass of vegetation. If, as we tried to do, we could not push on one side this thousand square yards of floating grass and herbage, whose roots extended three feet or so into the water, we must cut it in two and so allow the halves to float by on either side. We served out a dozen wood-cutting hatchets, and sent the crew on to the island to try and chop through it. They worked with a will, but made but very little impression on the tangled mass, which never ceased to carry us on. Something better must be done; hatchets would not get through by daylight, so we tried sharp knives, but with no better result. Then a happy idea struck me, 'try the hand saws,' and in about ten minutes a couple of them ran through the tough roots and stems, and we were free from our unwelcome companion that had dragged us a couple of miles, anchors and steam notwithstanding. We were soon under weigh again, in search of a more secure anchorage, which we found under the shelter of a protecting point, where no more islands could cross our bows, and there dropping anchor we were able to go to sleep without further anxiety. In the morning a couple of hours' steaming took us out into the Congo, and soon afterwards we came to Bokunji, and later to Lokoto, Lotumbi, and Mpumba, all friendly. We went on as far as Mokanga, which we discovered, by altitude of the sun at noon, was five miles north of the Equator.

"EQUATORVILLE.

"We were, therefore, to the north of Equatorville, whither for the present we were bound, and so had to turn back and make our way across the river, which is here some five or six miles wide. Finding our way among

the islands was no easy task, for they overlap each other in such confusion, and the channels are so intricate, that it took us fully three hours to get to the other side. At Equatorville we were welcomed by Lieut. Van Gell, of the International Association, also by Mr. Peterson, of the American Baptist Missionary Union, who was then engaged in building his station, and who has a fine sphere for mission work, a magnificent site, and natural advantages at his command, not surpassed anywhere on the Congo. Here we spent three days, and laid in a good stock of food, taking care that some of it was of a kind that would not spoil by keeping, so that we might not again be in such straits for something to eat. Plantain and cassada puddings will keep all right for a week, though by that time they are a bit stale, but cassada roots dried and smoked will keep indefinitely so long as they are not allowed to become damp.

"Before we left Equatorville our friend, Lieut. Van Gell, very kindly arranged with Eyambi, one of the men who had made a journey to Stanley Falls in one of the expedition steamers, to accompany us. He was a very capable fellow, a wonderful talker, but a sad rogue withal. However, we knew his failings, and commencing at once a policy of repression, and by letting him know we were up to his little tricks, we were able to keep him pretty well within bounds, and to make good use of his ability.

"THE IKELEMA RIVER.

"We had started once more and proceeded some three or four miles when we reached the mouth of the Ruika River, the great southern affluent of the Congo. We looked very longingly in the direction whence its inky waters came, but were afraid to

undertake a 'big journey' of the length which its mighty torrent promised; we chose rather to investigate the Ikelemba, the smaller river which debouches a mile or so further north, whence come large supplies of knives and spears, and which was reported as very populous. We were rather disappointed as to the number of people, though we counted some fifteen or sixteen villages in the 120 miles to the point where the river, after becoming gradually less and less, at last becomes too much blocked by vegetation to allow of further navigation, though the water was never less than twelve feet deep. During the whole of its course we saw very little ground above water level, and nearly every available spot was occupied by a village; the left bank was especially low, and as we met many Baruki people, I suspect there are small channels across the narrow strip of land which separates the two rivers. The Ikelemba water resembles that of the Uruki, being quite black, and so impregnated with iron, as to be highly astringent; so much so, that tea made with it was strongly suggestive of ink in taste as well as colour, and quite undrinkable. Some of the people at the earlier towns were very friendly; I had previously met a few of them on the Congo, and they sufficed to introduce us, and to make things run smoothly at first. As we went further, people became more timid and suspicious, especially in those places where a goodly element of 'Ngombe' or 'bush' people were mixed with their riverine neighbours.

"DANDA.

"We visited Danda, one of the exclusively Ngombe towns, about a mile from the river; it was quite different from anything we had previously seen, being entirely surrounded by a ditch

twelve feet wide and six deep, and on the inner side of this ditch by a tall barricade of split logs twelve feet high. There were three entrances into the town, each approached by a single log bridge; the narrow breaks in the barricade were provided with slabs of wood, in readiness to close them should the need arise. Dr. Sims and Eyambi were the first to enter this town, and the people were so much startled by the white man's advent, that one of them jumped up and let fly an arrow at the unannounced visitors, very narrowly missing the doctor, and going through Eyambi's cloth. The people scarcely appeared to understand why we did not declare war at once, and regarded our attempts at friendly intercourse with such evident suspicion that neither party were much at their ease till they were farther apart. These people ornament (?) themselves in a frightful way, by making raised cicatrices on their faces, covering them entirely, in some cases, even the lips, with lumps as big as peas. Sometimes a man will have a row all down his nose as close as they can stick, others will be content with three or four, while others again would have a big one just on the lip, suggestive of a budding rhinoceros horn. Some will have rows of these 'blebs' all round the eyes and along the cheeks till they meet at the chin, resulting in a horrid similarity to the outline of a 'death's head.' One girl whom we saw had a lump as large as a pigeon's egg on each side of her nose, and so close to her eyes, that they must have been a great trouble, for when she wished to look at any one, she had to bow her head and look over these 'beauty marks.' We saw a great deal of sickness among the people, many serious ulcers and several cases of leprosy. The water was so distasteful

that we at once, rightly or wrongly, connected it with the diseases which were so sadly apparent. The Ikelemba is not destined to rank among the important affluents, although it has a goodly number of inhabitants, and its manufacture of knives and spears means a good deal of trade. Its course rather surprised me, being only a point or so north of east.

“BUNGATA.

“Returning once more to the Congo, and crossing its stream to reach the right bank, we pursued our way up river, calling at the important town of Bungata, which is about twenty-two miles north of the equator. Here we readily made friends with Nanu, the chief, and were able to purchase very cheaply stores of food and firewood. It was the 18th November, and while anchored off this place, that we encountered the first of a series of tornadoes, which made navigation at this season somewhat dangerous and very uncomfortable; but the *Peace* rode it out admirably, and we were none the worse except in the matter of one or two awning curtains. At noon of the following day we passed the site of the deserted town of Boberi, whose people had been driven away by the Nganda (equator) men, and have now settled on a narrow creek, which, during the high water season, communicates with the Mobangi, going right across the narrow peninsula which separates that river from the Congo. Another day took us past the twelve or thirteen villages of Bungundu and Bokomela, where we were very well received by the people, and especially by the chiefs, Mbangu and Buia.

“LOBENGO.

“Passing another creek—Basungu—which communicated with the Mo-

bangi, we came to Lobengo, which Mr. Comber and myself had visited in July last. Here we were recognised as old friends, and warmly welcomed, and found ourselves able to get much closer to the people than is possible on a first visit. We managed to move about the town without unhinging everything by reason of our novelty. People knew the white man; he was warranted harmless; and although my wife and little one were new features, and created no small stir among the women, the town generally was unmoved. The old chief soon settled down again to the mending of his nets, and the people in the main went about their business, a few went to cut wood for us, others to get food. The chief carried on his net-mending in his ‘palaces,’ or Ngumba house, which was simply a large roof 60 or 70 feet long by 20 or 25 wide, supported on posts, and without any walls, the king posts being finely wrought with a species of carving which added greatly to their appearance, and evidenced both considerable skill and patience. This Ngumba-house is a general apartment (each of the wives occupying a separate building). Here food was cooked and eaten, and the business of the day transacted, palavers talked, and pipes smoked. From the roof hung a very miscellaneous collection of African garnets of all kinds, with meshes from the size of a finger to a span long, for catching everything, from little fish in the water to large deer on land; also rat-traps made after the manner of the toy known as the Siamese link, into which if a rat once enters, the more he struggles the tighter he is held. Pipes, too, both long and short, figured prominently among the furnishing of this roof; the chief’s wives smoked the short ones, for they smoked at the work in the farms; but the chief,

having leisure to smoke, rejoiced in pipes with stems from six to eight feet long. Then there were spears and spear rests, shields and knives, and all the apparatus for taking life, as well as stores of medicines or charms to save that of the fortunate possessor and to ward off all the ills that flesh is heir to, the which, if infallible, would be as good as the elixir of life. Stools, dishes, a spare bed or two, fly whisks, a kind of backgammon board, sundry trophies of the chase, and odds and ends too numerous to catalogue were also found stowed away in this capacious roof.

“BANGALA TOWNS.

“The following day, when about thirty miles south of Bangala, we had friendly receptions at Munsembi and Bumbimba, though at the former place there was a great deal of excitement which we could not account for. This afterwards transpired to result from the expectation of being invaded by their Bangala neighbours. There were scarcely any women and children to be seen, the majority being away in the safety of the forest. The men left were evidently prepared for a fight, and their big canoes with spear rests fixed already launched. As we continued our journey we passed the sites of several deserted towns, it being the policy of the Bangalas, as of all large peoples in these parts, to harry outlying communities till they either go right away or draw closer and join their confederacy. About fifteen miles before reaching Bangala we passed another creek communicating with the Mobangi; this has already been partially explored by Lieut. Coquilhat, who, after passing the Bobuka town, reached a small lake or pool of some six or eight square miles in area. The natives reported another pool through which he would have to pass before

reaching the Mobangi. The fact of communication across the country between these rivers, although 120 miles above their junction, is certain, for we saw canoes manned by the very distinctive Baloi people, who are not known lower down; there was no mistaking their shaven heads, copper ornamented knives, and elephant-skin waistcoats, so entirely different from anything to be seen among the people of the Congo itself.

“Our arrival at Bangala was the occasion for none of the stir which characterised our previous visit, when our appearance was the signal for quite a warlike demonstration, which, however, Lieut. Coquilhat soon quelled by assurances of our friendliness.

“A SAD SIGHT.

“The next morning after our arrival was Sunday, and we were greatly distressed by coming almost face to face with an instance of cannibalism. At the time I commenced this journey I could scarcely bring myself to believe the terrible stories which reached me from time to time. Since coming first to the Congo the farther I travelled the farther cannibalism seemed to recede; everybody had it to say that their neighbours on beyond were bad, that they ‘eat men,’ till I began to grow sceptical; but here at Bangala I absolutely caught up with it, and was obliged to allow what I had hoped to be able to maintain as ‘not proven.’ I will not sicken you with the details of the preparation as some of our boys gave them when they came to tell me, in the hope that I should be able to interfere, but before they reached the steamer the big drum’s dun-dum announced the final act. Neither will I tell you of the horrible things they saw when they afterwards returned to the scene. The natives could not, or at least appeared not to understand

why the white man and his people should take exception to their proceedings. 'Why,' said they to one of our boys, 'do you interfere with us? We don't trouble you when you kill your goats. We buy our Nyama (meat) and kill it, it is not your affair.' Lieut. Coquilhat has tried his utmost, and placed himself in no small difficulty by his attempts to put a stop to these customs; but he says, and I quite realise it, that it cannot be done without fighting for it, and that to buy the intended victim would only be to give them the price which would purchase three others. From this point on the evidences of cannibalism were continually recurring, though the reluctant manner in which at some places the people acknowledged being 'men eaters,' leads us to hope that a sentiment against it already exists.

"A BANGALA EXPEDITION.

"In the afternoon we witnessed the setting out of the Bangala expedition against Munsempi. There were twenty-five canoes averaging sixteen to twenty warriors, all gaily caparisoned with feathers and war paint. Some of them had a bright plate of metal as large as a saucer attached to the front of their tall caps, others had half moons and small round mirrors wherewith to strike terror into the hearts of their enemies, for everybody is terribly afraid of a dancing beam of light. It was only a section of the people who joined the war party, and they did so against the advice of the paramount chief, Mata Mwiki, who would have nothing to do with it. 'What is the use,' said he, 'of going to fight, if you have told everybody about it? You will only have your trouble for nothing.' As the warriors came down river, he, with no other sign of regality than his tall brimless leopard-skin hat, put off in a small canoe to

the usual rendezvous to give them his advice, which was not taken and did not prevent them proceeding on their way. The following day they returned with great singing and drum-beating, having caught five poor fisherfolk, whom they had surprised at an outlying nganda or temporary fishing village. I do not think they ventured to attack Munsempi itself. The reason for the war lay in the fact that the Munsempi people had engaged the services of an especially clever Monganga, or witch and charm doctor, from the other side of the river, and would not give him up as requested by the Bangala people, who were afraid of his skill being exercised to their detriment if he were anywhere else than among themselves.

"MOBEKA.

"Lieut. Coquilhat having occasion to visit Mobeka at the mouth of the Ngala river, about fifty miles further east, very kindly arranged to make his journey thus far together with us. For the first mile or two the villages, like those of the previous six or eight, were finely situated on rising ground; beyond this the ground was often flooded at high water, but it did not prevent the inhabitants of the Mbinga, Bokunji, and Losengo districts from occupying the next thirty miles with their villages. On beyond again extended some twenty miles of still lower land, with only one or two available building sites, and then we came to the mouth of the Ngala, on the left bank of which, six miles up stream, we came to the important town of Mobeka, which is strong enough to exist as the hereditary enemy of Bangala. At the time of our visit there was scarcely a square yard of dry ground in the whole town, and everything looked wretchedly swampy and unhealthy. The formal reception being

over, and presents having been interchanged, we were not sorry to get beyond the stockade and on board once more, and to leave the chief and his people to the mutual admiration of themselves and their necklaces of human teeth, and the contemplation of the hideous rows of skulls with which they marked out the pathway in their fortified swamp. We went a further twenty miles or so up the Ngala; but as we could expect nothing important in the way of further towns, and only the prospect of great difficulty in getting fuel, we decided to return. Upon reaching the mouth of the river once more, after a very pleasant three days' journeying together, we bade adieu to our friend, who proceeded down river again to Bangala, while we pursued our way eastward. Four or five miles beyond where the Ngala joins the Congo we came to a very important town—Likunungu—whose friendly chief and people contrasted very favourably with our acquaintances at Mobeka. Here we were able to buy food and firewood, and after half a day spent in friendly intercourse with old and young, we were enabled to leave with good supplies to carry us beyond the hundred-mile stretch of low-lying land without towns and people, and feeling assured of a welcome whenever we might return.

“MPESA AND BOKALE

“On the 1st of December we reached Mpesa, the low situation of which appeared to furnish a very uncomfortable sort of site for its three or four thousand inhabitants. An hour or so before reaching Mpesa we met a fleet of twenty or thirty canoes bound down river to the quiet little creeks which communicated with the long stretch of waterway we had passed, and which during the falling water

constituted splendid fishing grounds. Till the end of November the river had been rising, now it had just commenced to fall, and the little inlets, by the receding of the main stream, would soon begin to dry up, and compel the fish to take refuge in the baskets and traps the people were all anxious to place in the mouths of these little creeks in readiness for them. Three miles beyond Mpesa we came to Bokale, a still larger town, and were here privileged to get a glimpse of the other bank, which we had not been able to see during the previous two hundred miles. On rounding a point which divided Bokale from the next town, Bokuli, we suddenly came in sight of a long, straggling reef of rocks just ahead, and stretching at right angles for a quarter of a mile or so right out into the stream. The sight of rocks, and the soundings showing more of them only four feet below the surface all round us, made us so anxious to get beyond them and into a good channel again that we did not stay at either of these important towns.

“BOPOTO.

“Five miles more and we were at Bopoto, a busy place, where lots of blacksmith's work is done, and where axes and hoes are made to supply the needs of all the surrounding district. Here it became needful for us to exchange our beads, wire, and cloth for axes, so that we might be furnished with this very acceptable currency, as we went farther afield. Two brass rods, reckoned at twopence each, bought one axe, and one axe we found would in some places buy a goat. The Bopoto hills, though only about 200 feet high, are quite a feature in this part of the country, and it is at the foot of these hills, where they dip down into the Congo

that the towns are situated. The people do not appear to have made the best of their position, for the appearance of their settlements does not at all compare favourably with those of their neighbours. Plantations seem to be greatly neglected. I expect they are able to buy all they need with their manufactures. I am afraid our remembrances of the people are none of the kindest, for they are great thieves, and during the time we were busy buying they managed to steal the lead, a theft which we only discovered when we got under weigh and wanted to take soundings. We soon put the *Peace* towards the beach again, and the people at once guessed we had discovered our loss, and began to run away. However, Eyambi went ashore, and so worked on the feelings of the chief that, for the sake of his good name, he brought such pressure to bear upon his people that they not only brought the lead back again, but also a tin basin and a couple of dishes which we had not missed.

“At the small towns on the fringe of the high land just beyond the hills the people were all very friendly, and we got on very well; but these were soon passed, and we entered upon another low and uninhabited stretch of about fifty miles, till we came to the Mbunba district. Here for some reason the people were very timid, and we did not fairly succeed in overcoming their suspicions of us. They appeared to be very different from those lower down, their hair not being so fancifully dressed, nor their teeth filed, though they indulge in strangely painting their bodies; elaborate patterns in red and black, and sometimes an entire coat of these pigments doing service as a suit of clothes. The grass houses to which we have been so long accustomed here give place to those of mud.

“THE LOIKA RIVER.

“From Stanley Pool our course was steadily northwards, till the Ngala was reached, there it commenced to run due east, and now at Mbumba we for the first time commence to trend south. Just in the bend of the river, after passing the Yaminga towns, we entered upon another of the northern affluents—Stanley’s Ukere River, better known among the natives as the Loika. It is a considerable stream of a hundred and fifty to three hundred yards wide, and we were enabled to follow it for nearly a hundred miles E.N.E., till we came to a fall which barred our way. Near its confluence with the Congo, its towns are large and the people tractable; as we went further up they became more timid, and we had difficulty in communicating with them. The first towns were those on the right bank, occupied by the Yankoi; further up, on the opposite bank, were the towns of Mosaku and Mambuta. It was market day when we arrived, and we counted more than a hundred canoes on the Mosaku beach. The chief was very friendly and made us a small present, venturing on board to do so. He was evidently greatly impressed by the white man’s fine canoe, and when one of our men, not thinking what the result would be, suddenly opened one of the steam valves, this impression was so profoundly deepened, that his kingship and all his satellites jumped overboard, as well as the occupants of some twenty or thirty canoes alongside, and swam ashore. Such a scramble, such a splashing, and happily such fun when they found it was about nothing. Their equanimity was soon restored, and all went well again, and we were able to lay in a good stock of the market produce, buying among other things

some very fine yams, which were very acceptable. On the Congo itself one scarcely ever sees a yam, and those of us who had been accustomed to the plentiful supply of these tropical substitutes for the potato at Cameroons, hailed them as old and esteemed acquaintances. Beyond the high banks on which these towns were built we came to a low stretch of country and three small villages, occupied mainly by canoe builders, who ran away on our approach.

“THE BAKUSO VILLAGES.

“The next series of villages belonged to the Bakuso, who also ran away, though we just managed to catch a glimpse of the hindermost ones, women mostly with children in their arms and a few plantain hurriedly slung round their necks. Hereabouts we found the river make its way through a channel cut across small ranges of hills running north-west—the cuttings through the hills showing us small cliffs of from thirty to a hundred feet high—the valleys between the hills were mostly low and swampy. At the next town, Bonganga, we found the people all burning the marsh grass and small floating plants to make salt, and although they were a bit nervous at first, we were able to visit their town and to enter upon very satisfactory relationship during the afternoon and morning we spent there. Our stay in the morning was due to the weather, it being, as it often is at that season, too foggy to allow of our going ahead. Ten miles further and we came to the Momeege villages, which extend four or five miles along the left bank. These were charmingly situated and in the midst of extremely fertile ground; the houses were all well built of clay and had rounded ends, and to add to their already neat appearance were either whitewashed or coloured a brilliant red. From the following six or eight small villages everybody ran away; then we came to larger towns all fenced in, where the people were hostile and shot their arrows at us, and we had to pass on. By the time we reached the first Mobebe town we were in want of both food and firewood, and we had to ‘lay siege’ to it for two or three hours before we managed to make friends, which we did not succeed in doing till we had convinced them of our peaceful intentions, by only replying to their flights of arrows with peaceful overtures, even after one of our boys had been slightly wounded, and we had had a lot of narrow escapes. Fortunately, one of the little girls we had on board came from this part of the country, and was able, after awhile, to make herself heard on shore, and to make them understand that we only wanted food, and that we were ready to give very fine things in return. They appeared greatly struck at hearing some one talk their own language, and soon began to parley, and to make arrangements for our interpreter Eyambi (who, by-the-by, could not hear a word they said) to go ashore and show them our fine beads and cloth. But when he approached the beach (he had gone off alone in the small canoe we carried alongside), the people would not let down the ladder for him to ascend the small cliff which protected their town on the water side unless he brought the little girl with him. Returning to the steamer for her, Eyambi had no difficulty on his going ashore, for the ladders which had been drawn up on our approach were let down again in readiness, and we could see that our ambassadors were warmly welcomed. The town appeared to be in charge of a young

man, Bosubie, son of the big chief a little higher up river; so after giving us a present for the wounded boy, a cap for the little girl, a spear for Eyambi, and satisfying our more immediate wants, we passed on to the principal town, which we reached early the following morning, and where we had a splendid reception from the joint chiefs, Esima and Katanga.

“ROYAL VISITORS.

“Upon our going ashore we had not to wait long before the royal approach was sounded upon big drums and ivory horns six feet long, and a few minutes after all the principal men were seated, slaves brought in a plentiful supply of food and piled it at our feet. When the coming of the food slackened, and I began to express my thanks, a command was given to bring more, and this was responded to by the women, who brought cooked cassada, and, altogether, made up such a heap of food, as we had nowhere else received on our journey. The chiefs then gave me a knife and a spear, and made many protestations of friendship, and told me to call my people to carry the food on board; an hour later and we were on our way once more. The next day we passed a very hostile town on the peninsula formed by the junction of a small river with the Loika, and by nine o'clock we reached the Lobi cataract in 2° 50' north latitude. This cataract we found was quite impassable, and after taking a few observations, and wooding up on an island remarkable for its orchids, we set out on our return to the Congo once more. Everything was quiet enough going down river, it was only at one or two of the places that the people ran away, and at many of the villages that were tenantless as we passed up we were able to enter into communications, and have a laugh

with the people for being so foolish as to run away from harmless folk like ourselves. At one place especially, where, on our way up, we went ashore to get some firewood, and where, in return for the fright we gave them which made them run away, and also for their trees which we cut down, we left a fathom or two of cloth on the ground, they were very cordial—that we had given them something, and left everything untouched, was indisputable evidence of our being ‘good.’ The chief of Mosaku, who made such an undignified retreat when startled by the steam, also gave us a welcome and more yams. Happy it was for us that the people were so friendly and food so plentiful; for after a good reception by the Chief Monanga, whose town was on the Congo, near the mouth of the Loika, it was a long while before we were among friends again.

“MONUNGERI.

“At Monungeri, which is about thirty miles beyond the Loika, we were greatly surprised at the unfriendly attitude of the people, especially as we knew they had been well disposed to Captain Hansens six months before. Indeed, so hostile did they appear that after a visit to their town both Dr. Sims and myself were extremely glad to find ourselves safely on board again. The women and children were all away in safety somewhere, and the men were all armed with spears and knives, and carried fine shields with iron targets in their centres. The old chief, Mosangi, behaved very well to us, and it appeared to be mainly owing to his efforts to tone down the turbulence of the younger spirits that we were allowed a safe retreat. What could have happened to change their sentiments since the last white man's visit? We were again surprised when

we reached Yasaka, another thirty miles further on, to find the people behaving in the same inhospitable way, but we did not venture in their town, and were soon on our way once more. Dr. Sims surmised that possibly something had taken place at Bosoko, thirty miles or so still to the eastward, where the expedition had formed a post, leaving it in charge of three Houssas, which might possibly account for our bad receptions.

“BOSOKO.

“I did not think it at all possible, and scarcely thought of it again till we were steaming into Bosoko (where the great Aruwimi attack on Stanley took place in '77), and could not see the expected expedition flag. This, together with the fact that a hundred or more canoes, all laden with children and food, were running away, that all the beach was lined with fetishes, and that the men were all armed and quite ready for a fight, convinced me that something serious had happened, and that it behoved us to move with all caution. Steering for the chief's place, but keeping well out of spear throw, we went along the beach inquiring for the white man's children. No one vouchsafed a word till we reached the head man's place, and then they told us that they were afraid we were enemies, and so had tied these men up as hostages for our good behaviour. We then replied, 'Very well; bring one of the men to the beach that we may see him, and we will at once go away.' Off they started as though to bring one of them, but no one came. In fact, the whole business wore such a very suspicious air that we did not for a moment believe in it. However, no one coming, we were justified in asking reproachfully that they should keep

their promise and bring the man. Then followed a lot of verbal wriggling of a most unsatisfactory kind, and the statement that the men were not there, but at the next town up river. (Bosoko was at the mouth of the Mbinga, or Aruwimi river). Upon our reaching the indicated place, we were told that the Houssas were at a village on the other side, and there we were referred back again to Bosoko. Here we made further inquiries at the chief's place, but the result only strengthened our fears that the men were dead. We afterwards learned for certain that two had been killed *and eaten*, and that the third, who is now at Bangala, only escaped because he was too thin for their immediate purpose, and thus enjoyed a respite which gave him an opportunity to escape. In the light of the fact of the white man's men having been killed, our bad reception at Monungeri and Yasaka was understandable; the people thought we knew all about what had happened, and feared we should make reprisals.

“A NIGHT OF FEAR.

“It was not with very pleasant feelings that we camped that evening some four miles away, as we were compelled to do to cut firewood, especially as we were followed by a couple of canoes which kept up constant communications with their base by means of the big drums they carried. Seeing that we were all anxious not to contribute personally to the food supply of our for the time being neighbours, and that our watchfulness for fear of a night attack, and the horribly threatening sort of din kept up by the big drums, combined together to make our sleep none of the soundest, we were up betimes in the morning, ready to be off as soon as there was light enough to move.

"ARAB RAIDERS FOR SLAVES.

"During the day we saw no towns; we therefore promised ourselves a quiet night; and as late in the afternoon we saw what we took to be the light of the salt-makers' fires ahead, we anchored rather earlier than usual that we might be out of range of the drumming we should have to endure did we but venture within earshot. Our hopes of a quiet night, however, were in vain, for it was not yet midnight when the watch reported a small canoe close by, and in a minute or two another came in sight, then a large one evidently freighted with some forty or fifty people. Could it be a night attack? Why did they not respond to our hailing? More canoes came by, and after a while we heard a sick man cough then a child cry, and then we felt sure they must be for some reason or other fugitives in full flight. Shortly afterwards we managed to learn that what we had taken to be the light of the saltmakers' fires had been the flames of a burning town, and that the canoes which had passed, and the long line we could now make out as dropping down stream close in shore, were running away from a band of Arab raiders in pursuit of slaves and ivory. While talking with these poor people wreckage of all kinds commenced floating by, and for nearly three hours afterwards a continuous stream of house roofs, beds, stools, calabashes, fishing-nets, ropes, and all the floatable gear that had been thrown into the river partly from the town and partly out of the canoes by those runaways who found themselves hardly pressed, or out of the captured ones by the Arabs, who would not be bothered with such plunder. In the morning after a short run of eight or ten miles, and passing some hundreds of canoes with homeless families afloat in them, we reached the smoking ruins

of Yambuli, a town which must have had three or four thousand inhabitants. The next town, Mawembe, on Mr. Stanley's map of 1877, we found quite deserted; neither in the next town were any people to be seen, and out of some four hundred or five hundred houses, only three or four had the roofs left.

"ARAB DEVASTATION.

"A little farther on we came to a small town which had been quite destroyed, but from among the still smoking ruins one of the men who had ventured back hailed us, and holding out his open hands before him said: 'See, we have nothing left, nothing;' then pointing to the charred post, 'see what has happened: our houses burnt, plantations destroyed, our wives and children all gone.' Then, pointing across the islands to the other side of the river, he said: 'The men who did it all are over there.' The utterly woebegone appearance the poor fellow presented, surrounded as he was with such evidences of ruin, made up a picture of desolation which once seen is never forgotten. Nor shall we forget his appeals for help. He seemed to think it would be an easy thing for the white man to go and fight the Betamba-tamba, or, if he would not fight, he could easily ransom their wives and children. If we once commenced to redeem these fruits of the Arab raids we should only be setting a premium upon raiding. Crossing the river, and passing more burning ruins, we came to the Arab camp at the mouth of the Boloko (Lubilash). Here we found them making ready to repel an expected attack by posting bodies of men in the tall grass commanding the approaches. However, they seemed to recognise very soon that we were not fighting men, and sent off a

canoe to us. We then learned that they were seven hundred strong, under the command of Munya Mani, a vassal of the famous Hamed bin Mohammed, better known as Tippo Tib.

“STANLEY FALLS.

“After two more days’ journeying we reached our turning point, Stanley Falls. These were two days full of sad interest, and in the which we passed thousands of fugitives, and a score of villages whose occupants were ready to fly at a moment’s notice, having their goods and food supplies in their canoes and everything prepared. Most of the people seemed to sleep in their canoes in case of a night surprise, and during the day they live ashore keeping a canoe or two continually on the watch in the best positions for observing. The poor women and children looked upon it as a very bad piece of business to live under such difficulties, but the men seemed cheerful enough about it; and our people, who had learnt their national song, had only to start it on board, and it sufficed to stir up a perfect fever of sympathetic excitement and a dance on shore. We were always well received by these poor people, who did not fail to recognise us as friends, especially when our boys sang—

Deyungie, lokéré; deyungie, lokéré.

E, Betamba-Tamba, ya lokéré; tuta!
tuta!’

Although they did not know what it meant, the reference to the Arabs was always re-echoed with great emphasis, and was evidently something not very flattering. I have tried hard to get a translation; one gives one version, and another something quite different.

“With the country in such a state, it will be easily imagined that there was no food to be bought, and as we had been able to purchase little or

nothing since leaving the Loika a week before, we were running short again, and were greatly disappointed when the hoped-for plenty of the Falls failed us—especially as it was Christmas time.

THE ARAB SLAVES AND TIPPO TIB.

The presence of the Arabs down below prevented the market people from coming up, and the presence of the three hundred under Tippo Tib on an island just above the Falls put an extra drain upon the resources of the immediate vicinity. However, Lieutenant Wester, the Swedish officer of the expedition station, very kindly supplied our wants during the three days we had the pleasure of staying with him, and succeeded in making our Christmas a pleasant one. On Christmas Eve we paid a visit to Tippo Tib, who received us very hospitably, and asked if he might be of service in forwarding letters to Ujiji or the East Coast, to which places he sent despatches every fortnight *viâ* Nyangwe. He knows Captain Hore of the London Missionary Society, and was able to give us information about their steamer and boat on Lake Tanganyika. If his information respecting the French traveller Giraud is correct, that gentleman is dead, instead of on his way to the Congo, as it was hoped. Tippo Tib is evidently preparing for a permanent occupation of the Falls. He is making large plantations, talks of building a stone house, and says he is expecting 2,000 more men. He professes to be anxious to do legitimate trade, and says that if the people were not so bad, and would trade without fighting, he certainly would do so. He wants us to believe that the natives always ‘begin it.’ He states that he has undertaken this expedition at the order of Seyd

Burgash, Sultan of Zanzibar, who called him to his court to report upon the reasons why the Congo trade had been diverted from the East Coast, and that he is now investigating the matter on behalf of his Majesty, who claims the sovereignty of the Congo right down to the sea! As yet no appreciable diversion of trade has taken place, and this explanation, it seems to me, is only an excuse to cover his present purposes.

“SLAVE RAIDING.

“Opening as the Congo does such vast opportunities for slave-raiding along its thousands of miles of banks, common humanity claims that steps should be taken against a scourge the bitterness of which it is impossible to overdraw. Lieut. Wester had orders to prevent the Arabs going down river, but it was impossible for him to carry them out. His Zanzibaris would not fight their compatriots, and his few Houssas could not. And more than this. Even if he had barred the way at the Falls, a few easy marches overland would have taken them to the Mburra or the Lubilash, with a sufficiency of canoes to enable them to take to the water and capture more to make up their fleet. They would

then have the Congo open before them all the same, and without even a station to check them till Bangala, 500 miles away. I trust that by this time the ‘African Free State’ is duly constituted, with power to deal with this matter, which, to my mind, the present International Association cannot grapple with. At present the towns in the immediate vicinity of stations are safe enough, but those at a distance are at the mercy of the most pitiless of marauders of this or any age.

“It will be no easy task to stem the current of this Arab invasion, which has been extending westward year after year till now it has passed the median line of the continent. We found natives fifty miles west of Stanley Falls who could talk Swaheli, a language that will carry the traveller from that point to the East Coast. The way is open for canoes either up or down from Nyangwe to Leopodville, a distance of 1,400 miles. How far this Arab conquest is to push itself towards the Atlantic depends upon where European force steps in. The natives certainly cannot stem the current of invasion. Better let the Portuguese have the Congo than it should fall into the hands of Arab slave raiders.

GEORGE GRENFELL.

In a letter by the same mail, written to A. T. Bowser, Esq., of Upper Clapton, Mr. Grenfell says:—

“I am half afraid that some good folk at home will think I am making much fuss about geography only, and don’t write enough about the Gospel. Well, do you remember David Livingstone’s memorable words? ‘The end of the geographical feat is the commencement of the Christian enterprise.’

“This comforts me not a little. Mere geography is, however, but ‘*dry bones,*’ and I am glad to feel that the geographical feat, so far as the Congo is concerned, will soon be accomplished.

“Then we shall have intelligent knowledge of what is really before us, and where best to concentrate our main efforts. Remember, I pray you, that *with our incomplete knowledge only of the vast central waterways, and the populations accessible thereby, we may make great mistakes as to procedure,*

and spend much money and treasure in attacking outposts only while we might, with just as much ease, operate against important and strategic centres.

“Personally I must confess I should be glad to leave ‘pioneering work’ to younger men, and settle down to what may be considered as more directly missionary work.”

It cannot, however, be forgotten that it is to this “*pioneering work*” of Christian missionaries the present open door in Central Africa is largely due.

In the eloquent words of Lord Aberdare, “Notwithstanding all that has been effected during recent years by purely scientific travellers and explorers in Africa, it yet remains a fact that the world is more indebted for its knowledge of this vast continent to the discoveries of Christian missionaries than to the labours of purely scientific *savants* or geographical experts.”

The recent discoveries of Mr. Grenfell reveal in a very remarkable manner the vastness of the field to be occupied by the Christian Church in Central Africa, and the marvellous facilities that these large inland stretches of waterway offer for itinerant evangelistic work.

There is indeed “much land to be possessed,” and every fresh discovery seems only to deepen and intensify the needs of this long neglected, dark, and slave-hunted land.

NEW STATIONS UPON THE UPPER CONGO.

Mr. Grenfell writes from “Stanley Pool, May 29th” :—

“Stanley Pool, 29th April, 1885.

“MY DEAR MR. BAYNES.—After a careful survey of the Congo with a view to future stations, I am prepared to strongly recommend the following nine places, subject of course to modifications upon fuller understanding of all the circumstances. The figures respecting population are only approximations.

“1. INSWATA.—A Bamfuna town, about a hundred miles from Arthington. 500 to 1,000 people. Very many small villages among the hills within a short distance. Sanchus, an important Bateke town within reach, two or three miles beyond, on the other side of the river.

“(Heva Mouth, North.—American Baptist Missionary Union, about twelve miles beyond Mswata).

“2. MUXIE.—Up the Kwa some fifty miles. Previously reported upon,

“3. BOLOBO.—About ninety miles beyond Mswata. To my mind the most desirable of all the available points on the Congo.

“4. LUKOLELA.—Say a hundred miles beyond Bolobo. A very good position—perhaps three or four thousand people within a walk of three miles. Numerous villages commencing about a quarter of a mile from our station.

“5. NGOMBE.—Nearly fifty miles beyond Lukolela, and about twelve before reaching Nebu; a capital base for future operations on the Mobangi. Captain Hansens strongly advised this place in preference to Nebu, which is scarcely ready for a missionary, although it is a most desirable place, with eight or twelve thousand people within easy reach.

“(Equatorville.—American Baptist Missionary Union, one hundred miles from Lukolela).

“(Lulanga, fifty miles north of the Equator, a place of five or ten thousand people; but like Nebu, I'm afraid not quite yet ready for a missionary, unless he be an eager candidate for martyrdom).

“6. BANGALA.—About a hundred and thirty miles or so north of the Equator. A trying position, but a very good one. Am quite willing to go there myself. Lieut. Coquilhat showed me a piece of ground he thought the Expedition would grant. It would be quite sufficient for us. In the future the Expedition hopes for a better site. We might reasonably do so too when things are more settled. It would be imperative to build close to the American International Association for the present.

“(UPOTO.—One hundred and sixty miles or so beyond Bangala. American Baptist Missionary Union.)

“7. RUBUNGA.—On the opposite side of the river to Upoto, and about ten miles away. Ten thousand people within reach.

“8. YAMBINGA, or near the mouth of the Loika River. I think a good position.

“9. YANGOWA, at the mouth of the Lubilash, was deserted when we saw it, but we met the chief people as fugitives. They were only waiting for the Arab slave drivers to leave when they would repossess their town. They were very anxious for us to settle among them. Fine land—many towns easily accessible.

“The region of the Aruwimi is not to be thought of just yet. The Arabs have swept Bosoko clean. They (the natives) may or may not be anxious to have a white man to protect them from the Belamba-tamba. It will be important to note their bearing when next visited. They possibly think the white men sent the Arabs to punish them.

“The first six places are ready for occupation AT ONCE, at least as soon as arrangements are concluded with the International Association. But with our men dying and our inability to occupy properly our lower stations, and with Bolobo and Lukolela still unfilled, I cannot bring myself to make definite application for more land. Negotiations have, however, been opened for three more places.

The Congo Mission.

TIDINGS OF FURTHER LOSSES.

“*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.

IN this enterprise of winning Africa for Christ there must be, I know, my dear Mr. Baynes, much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building

only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honour and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain; and if He should ordain for me early death, after a brief season of obscure, pioneering work only—well, it must all be right; for it means early and complete satisfaction. ‘Then shall I be satisfied, when I awake in Thy likeness.’”

So wrote John Hartland only a few weeks before he left home and fatherland for Central Africa. Prophetic words, for so He the All-wise and All-loving Father ordained that, after a few years of faithful, earnest, self-sacrificing “*pioneer work*” and “*foundation building*,” His servant should be called HOME, and to-day he is rejoicing in the full satisfaction of complete likeness to Christ. “Even so, Father, for so it seemeth good in Thy sight.”

Once again we have to record accepted sacrifice on the Congo river.

On Thursday, the 21st of May, at San Salvador, *Alexander Cowe* passed to his rest and reward, and on Monday morning, June the 8th, at Underhill Station, *W. F. Cottingham* left his colleagues for the better land.

Mr. Cameron, writing from San Salvador, under date of May the 26th, reports:—

“A month before you get this, a letter from Mr. Cowe will reach you, telling that he arrived here in good health on the 1st of this month. That good health, I grieve to say, only lasted twelve days, and his life just a few days longer. On the 13th he was attacked by fever, and on the 21st he died. His temperature did not rise unusually high (104°), but the other symptoms were alarming, and after the first day it became clear that he was seriously ill.

“Dr. Wolff (of the German exploring party) came on the 15th, and did all he could for him, but without avail. From the second day of his illness to the end he was mostly delirious, and, I think, did not know his condition till he found himself in the presence of Jesus.

“On the afternoon of Wednesday, the 20th, I repeated the words of Isaiah liii. 5, and he said them after me, only changing the possessive pronouns from plural to singular, thus—‘He was wounded for *my* transgressions; He was bruised for *my* iniquities; the chastisement of *my* peace was upon Him; and with His stripes I am healed.’

“Shortly afterwards, he said:—‘Jesus is worthy, Jesus is worthy.’ A little after twelve o’clock next morning he fell into what seemed a deep and refreshing sleep, and, without awaking, fell asleep in Jesus three hours afterwards.

“He preached here once only—on the 10th inst. The work he hoped to do is not yet done; some one is needed to do it. The Lord choose and send whom He will.

“The many deaths out here of late must be a cause of great anxiety to the

Committee. I pray that all needed grace and wisdom may be given to each of its members, so that all its decisions may be of God.

“In a time of trial like this we cannot afford to forget that the command of the Master, and the need of the heathen, are alike unchanged.” Go!

From Underhill Station, under date of the 12th of June, Mr. Moolenaar writes:—

“Our dear brother Cottingham fell asleep in Jesus at six o'clock on Monday morning, the 8th of June. He arrived here, accompanied by Mr. Charters, the Engineer Missionary, on May 15th. Both were very well then, and remained so till the 23rd inst., when the former went down with fever; temperature 104°. This I soon brought down to 102° by the usual remedies, after which he was able to partake of some light nourishment. He became at times very melancholy, talking of dying, a thing I determined to check as much as was in my power. He remained feverish, temperature varying very much, till Saturday, May 30th, when his temperature was quite normal. I administered quinine very freely for three or four days, and it was not long before he was well and strong again. On June 5th he went to bed with fever again, temperature 101°-2, but after perspiring freely it went down to 100°. I immediately gave him a good dose of quinine, which brought it to normal. Next day, being Sunday, he felt much better, and was able to sit up in an easy chair. In the evening the fever came on again intensely, temperature rising very suddenly to 105°. We did all we could to bring it down, Dr. Wolff being with us at the time. ‘Many thanks for his kind assistance.’ But it was all to no purpose. It was indeed, ‘dear Mr. Baynes,’ a sad sight to see all our efforts fruitless.

“Towards three o'clock in the morning he became delirious, and at six o'clock his spirit passed away into the presence of Jesus.

“His last words were as follows:—‘Charters, I shall not live long, *but all is well*. Though I walk through the valley of the shadow of death, I fear no evil, for He is with me, His rod and staff they comfort me;’ and so passed away one who, like so many others, had hoped to spend a long life for Christ in dark Africa.

“His funeral took place on the day of his death. There were present—‘to pay respect to his last remains’—Mr. Greshoff, the chief of the stations on the lower river belonging to the Dutch house; Mr. Macready, a trader of the English house; Captain Bart, of the *Morian*; Mr. Makitrick, and Dr. Wolff.

“It was, indeed, a solemn sight as we laid the coffin by the side of dear Macmillen. Speaking to the boys in Fiote about our departed friend—how now he was happy with Jesus, the One he delighted to talk about—I could not but help feeling that though our brother was dead, yet he spoke to us of the reality of the Gospel of Christ.

“Dear Mr. Baynes, I know you will feel this much, ‘with all your intense interest in the mission field, and especially with the Congo.’ To hear, month after month, of some one laying down his armour, must be to you, and the Committee, very sad and trying. I pray that you all may be comforted and guided for the future in sending out other brethren.

“P.S.—Mr. Hughes was not present, he, having been out of health for some

time, was advised by the doctor at Banana to go to Mossamedes for a little change. Mr. Charters is still with me; he has had two slight fevers: but is, at present, in excellent health. He will most likely accompany me to Bayneston."

LAST WORDS.

In the last letter written by Mr. Cowe before leaving England, addressed to the secretary, he said, in view of recent losses on the Congo River:—

"Surely, my dear Mr. Baynes, these losses, if they were ten times as numerous, can only be regarded as so many clarion calls to further service and renewed consecration.

"I know not what may be in store for me, but I pray you remember, if I should be early called away, with my last breath I hope to pray for *more men*, deeper devotion, and more thorough surrender of all for Christ.

"To die in such a cause is lofty privilege, while to live and work is solemn responsibility.

"Oh! the joy and peace of feeling FULLY that all is committed to His wise and loving keeping.

"Father, I know that ALL my life is portioned out by Thee."

As clearly showing the tone and spirit in which Mr. Cowe entered upon his work, the following extract from a document he wrote on board the African mail steamer *Corisco* on his voyage out, and dated April the 1st, is presented to our readers:—

"DEAREST FATHER AND MOTHER, BROTHERS AND SISTERS,—If ever you read this it will be after I am with the Lord—it will be my *last letter*, for the next time I see you all there will be no need of letter-writing any more than of sun, moon, and stars. Recognising the dangerous climate to which, in the Gospel, I have been called to labour, I think it would be wrong of me not to have all settled that I might wish settled, lest I fall a victim to it.

"Let me first say to you all, that should you ever read this letter, do not *grieve overmuch* that you *have to do so*. You will certainly have no need to grieve for me, for you will know that I shall be 'with Christ, which is far better.' I shall be happy in the dear Master's presence. Rather let it lead you to a deeper, more consecrated life in this present evil world, and create in you a more active vital interest in the world to come. And may it elevate your thoughts more and more to the time when gloriously complete in knowledge, in sight, in our whole being, spirit, soul, and body, we shall rise to meet our blessed Lord Jesus in the clouds, to be for ever with him where is no separation or death, and where '*God himself shall wipe all tears from our eyes.*' If it is possible for me to see you all after death (if I fall asleep) it will give me great joy to mark you all *bowing* submissively in *heart* to the good will of our loving and all-wise God, and, if I am permitted, I shall hover around you, and minister unto you in your grief and in every time of trial. Whatever happens, either with reference to present or future, let us be sure infinite love and wisdom cannot err. Besides, remember, I might have died in my sins but for His sovereign grace in apprehending me. Remember, also, that the angels in

glory would court the privilege of labouring and dying for Jesus in the mission fields, I know that after the first burst of grief, you will be able to say, 'The Lord gave and the Lord hath taken away,' 'Blessed be the name of the Lord,' I am sure you could wish no more glorious end for me—with the exception of rising without death to meet the Lord at His coming, than dying in the thick of the fight against sin and iniquity for my Lord and Master who died for me—even Jesus—than that I should lay down my life on the sandy shores of Africa, which has drunk the blood and tears of countless millions for want of the knowledge of Jesus. And so we part beloved ones, till the resurrection morning—'till He come.' I shall close my letter, my dear ones, by saying finally—

' Only good night, beloved, not farewell ;
A little while and all His saints shall dwell.
In hallowed union, indivisible, good night,
Good night, good night ! '

I shall surely see you all in the morning, *and together we shall see Him.*

" My outfit will be sent home in the event of my death—if it is not, and if I die any time after being six months in Africa, write to Mr. Baynes at the Mission House, Castle-street, Holborn, London, E.C., and ask him to ship it over and forward it to you—I want you dear father and mother to make what use of it, and anything else that belongs to me, that my commend itself to your judgment.

" A few things, however, I would specially desire to mention, and which I desire you should see given to those I desire to have them. You will find all the requests on the other page of this sheet.

" On board the s.s. *Corsico*, off Old Calabar, West Africa.

" April 1st, 1885.

(Signed) ALEXANDER COWE."

Nor can we refrain from making a few extracts from letters received from Mr. Cowe's father. He writes:—

" It was indeed a terrible shock to us to hear of the death of our beloved son thus early in the fight. But we have to thank our Heavenly Father that *He has* given us at this trying time to say, 'Thy will be done.'

" We shall indeed miss our dear son very, very much, but we do not regret having given him up, 'even to die,' in such a glorious cause.

" The Lord must know best, and He *cannot have made a mistake.*

" This surely must be part of His divine plan for the up-raising of poor down-trodden Africa ; and although the sowing time is bitter and sorrowful, and the sacrifice, humanly speaking, enormous, yet surely the reaping time is not far off. Ere long doubtless we shall witness a rich and abundant harvest, where so many of our loved ones have had the high honour of laying down their lives for the Christ they so dearly loved.

" This blow has fallen as a thick cloud over our family circle, and our hearts cannot help grieving a little ; but Oh ! thank God, we can clearly discern through all the darkness the tender, sympathetic smile of the Saviour, and look forward with joy and confidence to the time (at longest

but brief) when together we shall be once more reunited and sing the song of the redeemed around the Saviour's throne."

Nor can we refrain from quoting also a few words from one who looked joyfully forward to years of companionship and toil with the devoted young Brother, whose sun indeed has "gone down while it is yet day," and who is specially in need of the prayers and sympathies of all our readers in this season of sore sorrow and bereavement.

Miss Lily M. Hailes, of Highgate, writes to the Rev. T. J. Comber:—

"This is indeed a most heavy and unexpected sorrow. God's ways are not our ways. We had hoped soon to meet and work together on the Congo, but our Father had made different plans, and the one now at rest was found ready and watching.

* * * * *

He has, I know, already heard the 'Well done, good and faithful servant.'

"Just reached home a little before. It was indeed a swift passage to glory.

"It is quite true, as he said, when he left me for the last time, 'Good-bye, till glory.' Yes, blessed prospect, we will meet then—never more to part."

LETTERS FROM MR. COTTINGHAM.

With regard to Mr. Cottingham, the following extracts from recent letters to his parents will be read with deep and painful interest:—

Writing to his mother under date Banana, May 11th, 1885, he said:—

"Now about your birthday, mother. God only knows the fervour of my prayers and the affection of my wishes on your behalf. I am *expecting* that to-day you are exceedingly happy, having much of the dear Master's presence and peace shed abroad in your heart. Your happiness may be somewhat tempered, your peace marred, and you may be somewhat anxious about me owing to the sad news which you have heard from Congo, in the deaths of dear brothers Cruickshank and McMillan. We heard it a few days ago at Loango. Don't be troubled and anxious on my account, my dear parents. Remember I am just as safe as if our dear brothers had not died. You committed me to God, did you not? And He is ever the same. Nothing can or shall harm me until he sees fit. It has cast a gloom over us; but God's grace is equal to the emergency, and is being proportioned to our need. I go forward in His strength; that was my New Year's motto, you know. And pestilence, however rampant, shall not come near me, unless there is a 'needs be.' And, if so, who shall murmur? . . . I wonder what the churches at home will think of our recent losses, and I trust it will only stimulate more men to come out. We need them badly!"

On June the 2nd, six days before his death, he again wrote:—

"You will have, perhaps, heard of other sad news from the Congo; but don't get alarmed, or over-anxious. Poor dear Cowe has gone home to glory. His first

fever at San Salvador proved fatal. God's dealings are marvellous. It will be a terrible blow to many at home. May the God of all peace and comfort support them, and show them that even when He brings a cloud over the land He always puts His bow in that cloud. These distressing losses tend to make us feel sad and lonely out here. But they drive us to God our Refuge and Strength. It seems difficult to see how they, who have so quickly fallen, have been used in the work, and yet they must have been. It *is* God's work, and it must advance. May we who are still spared live very closely to Him, and serve Him faithfully while we may."

The following letter, written on board the African mail steamer "Landana," and dated the 15th of April, was addressed to the superintendent of the Baptist Sunday-school at Ringstead, Northamptonshire, his native village:—

"MY DEAR FRIEND.—I have been thinking much of yourself and of the old class since I came on board this ship, and have just scribbled out a few thoughts which I trust may be of some service in stimulating and maintaining the missionary spirit in the class, and among the young people generally. For that reason, I would ask you, if it meets with your approval, to bring this letter before the class, and to ask Ida, if she will either read it, or get it read at the young women's weekly meeting.

"You will see the letter I am sending mother, from here. That will give you some account of my movements and daily observations. This, is merely a conglomeration of musings, which I have from time to time jotted down, chiefly on Sunday afternoon last.

"It is now the hour (by my watch, which I have yet kept to English time, the ship-time being now an hour and ten minutes behind English time) for opening Sunday-school. My mind is busy with reflections, and the happy associations this hour awakens. We are up on deck singing some of Sankey's hymns. I am wondering how the senior class is attended, and valued by the young people at Ringstead, and I am wondering, too, what I can write them, to stimulate their interest in the class, that it may become by their own exertions, in co-operation with yours, a mighty power for good.

"How my heart has glowed with pleasure this afternoon, as I have been reading the 'Marching Orders for Missionaries' from one of Miss H——'s books presented me by you. I feel so thankful I was able to respond to the Lord's command, 'Go ye!' before reading her remarks. Had I not, methinks I could not have 'held back.' Oh! that there might be others out of the class who, having responded to the Saviour's gracious 'Come ye,' and have found peace and joy in believing, may yet heed His 'Go ye!' and go with the Words of Truth in their hands to the nations yet in ignorance—go and break unto the starving millions of heathendom the Bread of Life, on which their own souls are feeding!

"We are too apt, don't you think, while appropriating God's promises to ourselves, to act differently with His commands, and think they apply to somebody else. Few are they who, when reading the last command, the parting words of our dear Master—'Go ye into all the world, and preach the Gospel to every creature,' put their finger upon it, and say, 'There, that

means *me*!' Yet how willing are we all to appropriate His promises. We appropriate these because, say we, 'All God's promises are for all God's children;' well, so methinks it must reasonably be respecting His commands. However, it becomes our duty, as Christians, to sit down and consider whether the circumstances in which God has placed us will permit us to carry out His last command, or whether they preclude us from doing so. This is the least we can do. If not quite sure, go to Him with the prayer, which we ourselves carried daily to the Mercy Seat for months, and which He has now answered to our exceeding joy—it is, 'Lord, what wilt Thou have *me* to do? Make Thy way straight before my face.' He will do it, for has He not promised in 32nd Psalm?

"How I wish I could give you some conception of the joy, peace, and rest I have felt, since in response to Christ's command, 'Go *ye*!' I said, 'I will go in the strength of the Lord God.' And as the days roll by, as we get nearer the land of our adoption, nearer the sphere of labour, we seem to proportionately realise more of the Master's presence, and of the glad assurance that we are in the path of duty. We are somewhat surprised at the *reality* of the blessing, though not at the blessing itself, for being in the way of the command, we are sure to meet the blessing. We are so enamoured with the joy of prospective service that we would fain others of our acquaintance should know it too. Surely there are some in Ringstead whose way is not hedged up, and who after a course of study and preparation, when they reflect on Him, and His command, who "freely gave Himself for us," will be constrained to say in answer to His: 'Whom shall I send? and who will go for us?' Here am I, send *me*, send ME!'

"Then, again, about praying for His glorious enterprise. That too is a direct command, which, if we neglect, we shall not only be responsible for, but shall rob ourselves of much sweet communion with our God.

"Christ Himself gave us this great fact—that the harvest is great, but the labourers FEW; and because of this sad fact, He gives the command, which properly carried out will remedy the scarcity of labourers, 'Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.' (Although labourers are wanted, yet it is the prerogative of the Lord of the harvest *alone* to send them.)

"Oftentimes we feel, and have mournfully to say, 'We know not what we should pray for aright.' But here the difficulty vanishes. We have the very prayer framed and put into our lips by Christ Himself, and what He Himself propounds *must* be in accordance with His will, and will, therefore, most assuredly be answered. It is our daily prayer and delight. We are not unmindful of that glorious prayer-meeting we had on the eve of my departure, nor of your kind interest in me and in the work, and of your comforting assurance that I will be remembered in your prayers; but while doing this, permit me to ask you to pray each Sunday (that I may join you in spirit) in class, each week when you meet in Bible class, that 'the Lord will send forth labourers into His harvest,' and that too, out of Ringstead. Don't be afraid to specify Ringstead; don't be faithless and say: 'Who here is likely to go? We know none.' Three years ago I would have said the same, but not so two years ago, for then, unknown to anyone but God, I was wishing and praying to go. While daily praying for this, we are not unmindful of

the last words of one of the members of the class when saying 'Good-bye,' 'Pray for us, won't you? We shall pray for you!' Yes, I am praying, and devoutly hoping we shall see our prayers literally answered.

"Give my kind regards to all the class, teachers, &c., to Mrs. Smith, and Ida, Flo, and Luther, who, I hope, are all well.

"And with kindest regards and prayers for yourself.—Believe me, yours very sincerely,
"W. F. COTTINGHAM."

Writing to Mr. Cottingham's father and mother, Mr. David Charters, the companion and colleague of Mr. Cottingham, on his voyage to the Congo, says:—

"During our voyage to Africa, we were the closest of friends, and I had numerous opportunities for observing his sweet, quiet, unobtrusive, Christian disposition. He just placed himself entirely in the hands of his Heavenly Father, and felt perfectly confident all must be well.

"It was on the morning of the 8th of June that your dear son went to be with Christ; about four o'clock a.m. he turned to me and said: 'Charters, I am going.' I said to him in reply (my heart was too full to say more), 'Don't say so.' 'Yes,' he said, 'I am going across the river; but all is well. I am passing through the valley, but His rod and His staff they comfort me.'

"Coma then set in, and at about six o'clock he passed from us. 'Blessed are the dead that die in the Lord.' His end was perfect peace."

Reinforcements for the Congo Mission.

ALREADY we are thankful to report there are many indications that our recent heavy and severe losses in connection with the Congo Mission are regarded by more than a few as solemn and sacred appeals for more whole-hearted consecration, and the personal devotion of health and strength to this blessed enterprise.

From many and far distant parts of the country letters have reached the Secretary, urging earnestly upon the Committee the duty of the renewed and immediate prosecution of the Congo Mission, so that "the places now vacant may be filled up, and the up-river stations occupied at the earliest practicable moment."

One well-known and generous friend, to whom the Congo Mission owes much, writes:—

"Further losses, my dear Mr. Baynes, mean louder calls. Every translation binds us yet more strongly to this blessed enterprise. Care, caution,

prudence—yes, all these, and by all means; but further effort, more real self-denial, support with no grudging hand, a deep sense of privilege and responsibility, devout thankfulness for the wonders already wrought, and for the marvellous prospects before us, all these, and much more, should lead all who can to give **themselves** to the work, and those who cannot go themselves should be led to deeper and more intelligent sympathy with those who can, and to larger and more conscientious gifts for the furtherance of this most blessed enterprise. Let us ever remember that in Christ's cause the path of suffering and sacrifice is the path of success."

Already numerous offers for mission service on the Congo have been received, and in not a few cases recent losses have been the impelling force tending to this step.

In view of the present enfeebled condition of the Congo staff, the committee have made arrangements for the departure for Africa, in company with the Rev. T. J. Comber, of five new missionaries, who, all being well, will leave Liverpool on Wednesday, the 19th of August next, by the African mail steamship *Gaboon*. The names of the five new brethren are as follows:—

Mr. J. E. Biggs, of Upper Holloway.

Mr. Percy Comber, Regent's Park College.

Mr. P. Davies, B.A., Regent's Park College.

Mr. John Maynard, The Pastors' College.

Mr. Michael Richards, of Forest Gate.

On Monday evening, August the 17th, at seven o'clock, there will be a public Valedictory and Designation Service at Camden Road Chapel, Camden Town, to take leave of the Rev. Thos. J. Comber, and the five brethren accompanying him.

The Treasurer, Joseph Tritton, Esq., has been earnestly requested to preside, and full particulars will be shortly announced in the denominational and other papers.

We earnestly hope a large number of friends will be present to show their interest and sympathy in the brethren leaving for the Congo.

On the following evening, Tuesday the 18th, a public meeting will be held in Liverpool, under the chairmanship of the Rev. H. Stowell Brown, to specially commend the six departing missionaries to the blessing and protection of Almighty God; and on the following morning they will embark from the Prince's Landing Stage, on board the steamship *Gaboon*, for Africa.

Here it should be reported that at King's Road Chapel, Reading, on Wednesday evening, the 15th of last month, a public designation meeting was held to take farewell of Mr. Philip Davies, B.A., and present him

with a cheque for £120, the full amount of his outfit and passage expenses, as a Congo missionary. Drs. Angus and Landels, the Revs. Wm. Anderson (Mr. Davies's pastor), J. Weeks, T. J. Comber, and many local ministers taking part in the service.

We cannot refrain from quoting the circular sent to the members of the King's Road Church when it was resolved to make an effort to raise the amount for Mr. Davies's outfit and passage:—

“ BAPTIST MISSIONS ON THE CONGO.

“ To the Members of the Church and Congregation meeting in King's Road Chapel, Reading.

“ DEAR FRIENDS,—In the Providence of God our beloved brother, Mr. Philip Davies, B.A., of Regent's Park College, has been accepted for work on the Congo. A Designation Service in connection with his departure will (D.V.) be held in our chapel on July 15th. For his own sake, for his honoured father's sake, and for the sake of the great missionary enterprise we cannot allow him to leave us empty handed. As a church we have recently increased our gifts to missions. But I hope that will not be considered a reason for omitting to mark with special effort an occasion which can only rarely come in any church's history.

“ The cost of a complete Congo outfit is estimated by those best able to judge to amount to £120.

“ It would be ‘ a savour of a sweet smell acceptable to God,’ if we were able to present our young friend on the occasion of his designation with this sum. Towards it £70 has already been given. It is impossible, nor can it be necessary to call on each of our friends to solicit help. If those who feel able to give would send to Mrs. Anderson or myself, it would save much time and be beautifully spontaneous.

‘ Make you His service your delight,
Your wants He'll make His care.’

“ I am, your affectionate Pastor, WM. ANDERSON.

“ Castle Crescent, July 4th, 1885.”

Are there not many churches and friends who would like to undertake to defray the cost of the outfit and passage of the four other new brethren? £120 will meet the cost for one missionary. We venture, earnestly and affectionately, to appeal for special help to meet these heavy payments rendered immediately necessary by the recent losses on the field.

Surely there are some of our readers who will respond to this appeal, and realise the exceeding joy of being instrumental in sending forth a new messenger of life and light into the darkness and degradation of long-lost Africa?

Precautions for the Future.

FOR many weeks past the Committee, in concert with Drs. Prosser James and Fred. Roberts, and Messrs. T. J. Comber and W. Holman Bentley, have been devoting constant attention, with a view to arrive at the best treatment of Congo fevers.

The results of these deliberations are just now passing through the press in a small volume entitled

HEALTH ON THE CONGO:

A Guide to Hygiene and Medical Treatment for South-West Africa and the Congo Region.

By Drs. PROSSER JAMES and FRED. ROBERTS.

With NOTES by Rev. T. J. COMBER, of the Congo Mission.

The following is the introduction to this valuable volume, written by Mr. Comber:—

“In view of the heavy mortality which has prevailed in our beloved Congo Mission during the last three years, it has been thought necessary to seek the best advice procurable on the subject of guarding against and treating the fevers prevalent in that country. The advice obtained in much detail and with great thoroughness, this little *vade mecum* is published and is to be put into the hands of each member of the Congo Mission for most careful perusal.

“Dr. Prosser James, from whom, during many years, both my brothers and myself have received much personal kindness, and whom we have the honour of regarding as a dear and valued friend, has, since our mission to the Congo started, taken a deep interest in its welfare. We returned missionaries could not come too often to, or linger too long in, his consulting

rooms, where, hour after hour, he has kindly and patiently inquired into our conditions of living, surroundings, and experiences on the Congo, listened to our stories of sickness and death with deepest sympathy, and shown himself most anxious to counsel and advise.

“This practical assistance has come in a series of letters addressed to myself, bearing upon our environment and its possible improvement, adaptation and tolerance, hygienic and sanitary rules, and the treatment of fevers. This ‘labour of love’ has taken up much of Dr. James’s time, but it has been done with cheerful readiness—the outcome of the kindest and warmest interest.

“Dr. Roberts, the consulting physician to our Society, and whose ‘Handbook of Medicine’ is an ordinary text-book on the Congo, has been deeply concerned and distressed

at our many losses, and has been kind enough to give me some of his very busy time whenever I have gone to call upon him, and has also written a few special notes and remarks on the subject, for which we are very grateful.

"The names of these two eminent physicians, with their wide reputation, sufficiently guarantee the value of the advice and instructions given.

"Dr. Roberts and Dr. James, as well as many other medical men, tell us that they are convinced that these constantly recurring deaths on the Congo should not, and need not, be. Missionaries from other tropical countries (Rev. Jas. Smith of Delhi, Rev. — Shaw of Madagascar, Rev. Dr. Laws of Livingstonia) assure us that our climate affects in a similar way to that of the countries where they have been living, but that, whereas in earlier years they suffered very much, they now, with their improved conditions of living and greater knowledge, can live and work with very little inconvenience from sickness.

"Recent news from Congo* has brought to us workers who remain 'sorrow upon sorrow,' and it is not too much to say, has stirred our churches to their very depths. Anxiety and alarm on the part of our friends are inevitable, and without it indifference might be argued. Although not panic-stricken and despairing ourselves, we naturally are full of heaviness and grief, and of the keenest sense of loss—'Perplexed, but not unto despair.' We have too much steady immovable conviction as to the Divine commission which sends us to carry the Gospel to the Congo, and our duty to the heathen there, to waver in the slightest degree. As Mr.

* Deaths of Dr. Sidney Comber, Messrs. Cruickshank, McMillan, Cowe, and Cottingham.

Cameron writes, referring to our dear brother Mr. Cowe's death, 'In a time of trial like this we must not forget that the command of the Master and the need of the heathen are alike unchanged.' If we—the churches and their Congo representatives—are loyal to our Master in these seasons of trial—trial of our loyalty and devotion—He will honour our loyalty, and grant us 'gain after loss.'

"A few months since the ominous whisper was heard everywhere that Congo was a land of death, and that the attempt to live there was, except in a few instances, hopeless. That conviction has given place to another (for which Mr. Stanley is largely responsible)—viz., that Congo missionaries, although devoted and earnest, are, unhappily, sadly heedless and imprudent, and court death needlessly and recklessly. The missionaries themselves, and not the climate, are to blame for early death. And while honouring zeal and ready self-sacrifice, our friends have deplored the constant imprudence manifested.

"Now, we would far rather this second idea prevail than the first. For it to be believed that Congo was a land of almost certain death would make the churches hesitate in sending us forth. As to reckless disregard of life on the part of Congo missionaries, we must ask the churches to believe that it is not a tithe so bad as the strong descriptions of Mr. Stanley would lead them to think. Cases of imprudence and thoughtlessness there have been, but not frequently, except in minor matters—little indiscretions dared scores of times with impunity, but of course unjustifiable. Were Mr. Stanley's picture (as drawn at the Cannon Street Hotel breakfast) a fair representation of cases of frequent occurrence, indeed he might say 'they are mad.'

“To what, then, are so many deaths due? Always remembering that a specific poisonous malaria lurks in Africa—as in most parts of the East and West Indies—a malaria which, however, can be partially guarded against and combated; remembering, too, that it is to a certain extent unnatural for Europeans to live in the tropics, a change needing adaptation and acclimatisation (it is but little more unnatural for a palm or plantain to be transplanted from Africa to England); our constantly recurring losses have been due, I believe, to three causes: *over-work, imprudence, and want of proper medical treatment.* The first of those it was in the power of the churches to avert, when we pleaded so many months so urgently for reinforcements, and volunteers were so slow to offer. May we earnestly hope that the second, (imprudence), may not obtain in our ranks in the future. Brethren, it is an honour to die for Christ in the mission field, but we want to live and do all we can for Him here. Our lives are precious, for the Gospel's sake, as well as for the sake of those who hold us in loving regard. Let us take every care of them, then, as of something for which we shall have to give account.

“As to the absence of proper medical treatment, this little treatise will doubtless help our brethren to use right means to guard against and to treat fever. Had our brethren been possessed with proper medical skill, I do not think our losses would have been a fourth part of what they have been. How is it, it may be asked, we did not earlier find out these rules of health and treatment of fevers? First, our knowledge of our surroundings, of our conditions of life, of the precise nature of the evils to be avoided, is necessarily of slow and

gradual acquisition, and is still lamentably incomplete, although we have learnt much that is useful. What a reversal of all generally accepted ideas as to haunts of malaria is seen in Stanley's statement that ‘at Equator station, with a river only five feet below its foundations, creeks sable as ink surrounding it, the ground unctuous with black fat alluvium, Europeans enjoy better health than at Manyanga, 240 feet above the river, and 1,100 feet above the sea.’* ‘The higher the better’ has been the received and unqualified instruction. But we are learning. Then, too, very much has been learnt during recent years as to reduction of temperature. Since the Franco-Prussian war a system of strong forcible abstraction of heat by the application of cold—water, in baths, packs, and in the form of ice—has been in vogue, especially in Germany, on a very large scale, with the result that in fevers mortality has been reduced one half. Now our medical advisers recommend persistent use, with proper precautions—watching pulse and giving stimulants if necessary—of baths, packs, and occasionally strong douches. Had anyone suggested this in former years, without this good authority, we should have felt the responsibility of using such strong measures too great. We are learning. Many comparatively new medicines too—*e.g.*, pilocarpine, antipyrin, &c., have been brought into commoner use, and having won their way into ordinary prescriptions, can be used by us. To practise on ourselves and each other with new and only partially proven drugs is not right. We are rather behindhand on the Congo in our medical treatment as well as in most other things.

* Vide Stanley's *Congo and the Founding of the Free State*, vol. ii., p. 320.

"I had no idea of writing such an extensive introduction to our little Congo vade-mecum for fever. I meant but to earnestly impress upon my brethern the utmost importance of carefully studying the medical instructions given by Drs. James and Roberts. If we want to teach the Congo tribes we must diligently learn their languages, and just as much, if we want to live and work for our Master on the Congo, we must all, without exception, diligently learn to be doctors. No general or superficial perusal of this book will do. It must be studied—as Butler, Whately, or Angus, are studied in college—so that you can pass an examination in it with ease. This specially applies to the latter part—on the actual treatment of fever.

"By the liberal gift of Mr. Charles Townsend, of Bristol, in each of your stations you will find a handsome piece of furniture in the shape of a dispensing cabinet, fitted with the drugs most approved and necessary.

"Certain books have been commended to you in your outfit list for further study of medicine, as also surgery.

"Let each make himself as perfect as want of opportunity for medical study at schools of medicine will

allow, and be able to guard his own and his brother's life in the time of need.

"And O may our Divine Master bless and keep us in this matter! Whatever has happened to us in our work on the Congo, He, at any rate, has permitted. Whether in the ordering of His providence, it is His doing and His will: He knows best. Our faith has been most severely tried; we have had to trust blindly, and we 'will go on not knowing' or knowing,—as He wills. May He help us all to act with wisdom and judgment, teach us to live (we know how to die, if necessary; our honoured comrades gone before have shown us the way), guide us in the use of the various remedies and measures we should adopt, and, if it be His will, for the sake of His kingdom among the heathen we can ask it, preserve our little band from sickness and early death!

"T. J. COMBER.

"Baptist Mission House,
19, Castle Street, Holborn,
London, E.C. July, 1885.

"This little book is to take the place of the 'Notes on African Fevers,' printed eighteen months ago."

NEW MISSIONARIES—At the quarterly meeting of the Mission Committee on the 15th of last month four new brethren were accepted for mission service, viz.:—Mr. J. E. Biggs, of Orpington, Kent, for the Congo Mission; Mr. G. C. Walcot, of Edinburgh (son of Mr. Ballie Walcot), for Congo Mission, subject to a course of special training in medicine and surgery. Mr. Stephen S. Thomas, of Bristol College, for the Indian Mission, and the Rev. H. J. Martin, of York Town, Surrey, also for the Indian Mission.

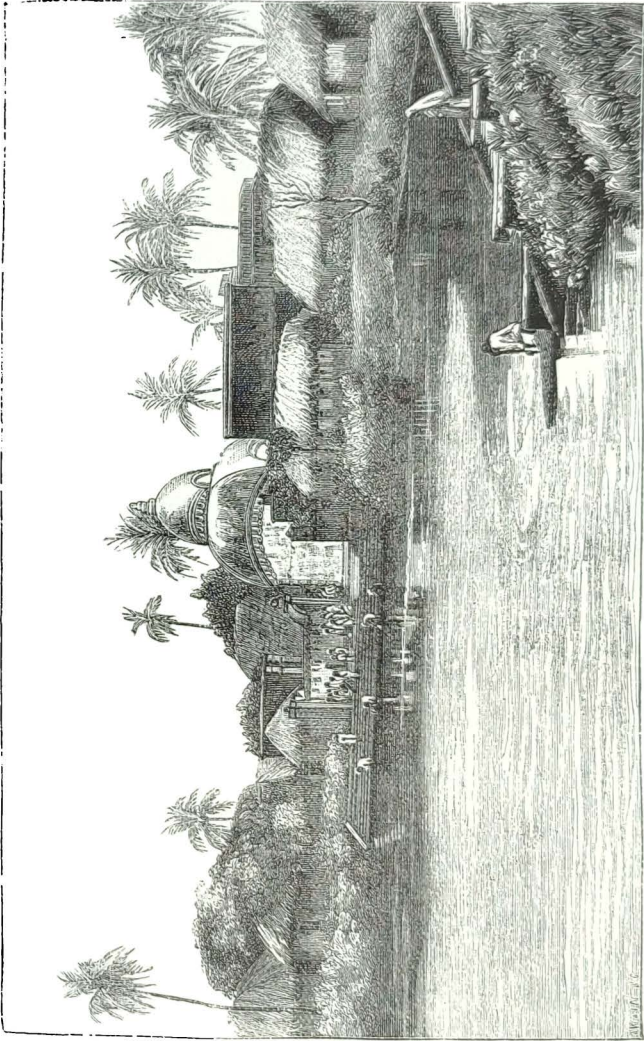
Mr. Biggs leaves for Africa on the 19th of the current month, and Messrs. Thomas and Martin will sail for India about the middle of October, all being well.

The Shrine of Tarokeshor.

BY THE REV. T. R. EDWARDS, OF SERAMPORE.

THE picture accompanying this letter represents a famous place of pilgrimage called *Tarokeshor*, situated in the interior of the Hooghly district, at a distance of about twenty-eight miles from Serampore. Although so near, it has hitherto been so difficult of access that it has been seldom visited by our missionaries. Now, I am glad to say, a branch line of the East India railway has been carried to the town. Having been to the place twice for evangelistic purposes—the first time for a week together, and the second time to attend a festival, I propose to give to the readers of the *HERALD* a few particulars about the shrine and my experiences there. Tarokeshor is certainly one of the most famous places of pilgrimage in Bengal. The shrine, compared with other temples, is of recent origin, and cannot be more than 200 years old. The site occupied by the temple and palatial residence of the Mahaut, and the large bazaar and tanks attached to the temple, was formerly used for rice cultivation. Here, when there was pasture, the herdsmen from the distant villages brought their cattle to graze. And while roaming over these fields the herdsmen discovered a round stone which they used as a mortar for pounding their unboiled rice to get it free from the husks. The rice, after being steeped in water, formed a frugal meal for them during the day. The stone was used so long for this purpose that at length a hole was worn into it. Then occurred the wonderful event which brought the stone into great prominence and paved the way for its present fame. One day a herdsman saw one of his cows standing over the stone, and to his great and utter astonishment milk was falling from the udder of the cow into the hole worn in the stone. This appeared to him so strange and unaccountable that he spread the news far and wide. A Brahmin living in the neighbourhood heard the story and pretended he had a wonderful dream. He said that in his dream the god Shiv appeared to him and told him that that stone was his symbol, and that if he would build a temple for its worship thousands of people would come to worship it. The news of this dream spread very rapidly, and a temple was soon built for the reception and worship of the stone god. And from that time to the present the shrine is frequented by pilgrims in ever increasing numbers. The original temple has given way to one of greater pretensions, and large tanks have been dug in which the pilgrims bathe ere they pay their devotions to the idol. There are two annual festivals taking place in February and April, and on these occasions large crowds frequent the place.

The temple has been enriched by a large gift of land for its maintenance, bestowed by the Rajah of Burdwan. The temple and all its belongings are under the sole charge of a religious teacher called Mahaut. A Mahaut is a



THE TEMPLE OF TAROKESHOR.—(From a Photograph.)

THE MISSIONARY HERALD,
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worshipper of Shiv, and is supposed to be well up in Sanskrit, the sacred language of the Hindoos. He is elected to the office by his predecessor, whose disciple he must be. A Mahaut is not allowed to marry, and is therefore a kind of monk. The present Mahaut has been a very wicked man, and committed a great crime, for which he was imprisoned. He is now free, and notwithstanding his former bad life, he is still recognised the great religious head of the Hindoos at the temple. In the temple under his charge the wonderful stone is kept. It has different covers of copper, silver, and gold. These covers are changed during the day, the gold one being put over the stone at midday, when articles of food are brought in and placed before the idol. For the performance of the daily ceremonies a lot of Brahmins are kept by the Mahaut. People frequent the temple at all seasons of the year, and especially on the two occasions above mentioned. Their object in doing so is not only to acquire merit in worshipping at so holy a shrine, *but more frequently to get cured from some sickness or other.* And it is this supposed power of the god-stone over sicknesses and diseases that has made the temple so celebrated. The Brahmins profess to tell of hundreds of invalids who have come there after they have been given up by doctors, and who returned to their homes completely cured. The people who frequent the place believe in this supposed power implicitly.

The ceremonies sick people have to perform in order to get cured are very curious. They have first to bathe in the tank attached to the temple. This in itself is an act of merit. Then they walk round the temple a prescribed number of times. Afterwards they prepare to spend the night in the portico in front of the temple. This is the most important ceremony of all. They have to sleep with death-like silence before the idol. They are specially cautioned by the Brahmins to keep their faces covered, and not on any account to uncover their faces and look about even should they hear footsteps or voices. The Brahmins say that in the dead of the night the god will walk about amongst and reveal to them what they must do to get well. Of course, this is nothing but a trick of the Brahmins, who walk about themselves amongst the frightened people, and whisper in their ears the medicine they must take. Should no revelation be made during the night, they must remain there all the next day, and spend another night in the temple, until they do hear from the god. During all this time they are not allowed to take a morsel of food. It is not an uncommon thing, when the revelation is delayed, for the suppliant to weep and call upon the god in the most heartrending terms to have mercy upon him. And, after all, should the revelation not be forthcoming at all, the Brahmins heartlessly say that the unsuccessful suppliant is a great sinner, or has no faith. But not only is the medicine revealed by which recovery may be effected, but many profess to grow better from the moment they worship before the idol. On the first occasion I visited the place a sahib was pointed out to me who had come ill the previous day, but was well the next. He turned out to be not

a sahib, but a Chinaman. The income derived from the offerings in the temple and the bazaar, and grounds attached to the temple, is very large—altogether amounting to 123,000 rupees.

Our preaching in the bazaar was not very successful. We were given soon to understand that they would hear nothing against their idol, upon whom they depended for sustenance. Brother Bhogobotee Chown Ghose, the head master of our boarding school, who accompanied me, drew upon himself the severe displeasure of the people by relating his experiences in connection with the shrine when he was a child. He was then a Hindoo, and was dangerously ill. His grandmother, to cure him, decided to take him to Tarokeshor. While there performing the ceremonies, instead of getting better he grew worse, and was expected to die. Seeing this, his grandmother hurried him away home, where he soon got well again. Bhogobotee told them that if their god was able to cure sickness, why was not he cured? And the god having failed to cure him, showed conclusively that he had no power over sickness at all. In consequence of this homely speaking, even while we sang, the people tried to bring ridicule on us by beating some old empty kerosine tins for drums. However, we stood our ground, and sang and preached until we were exhausted. We also sold a large number of books to the young men of the place. During one stay there, we found one grand point of attack, and that was that they admitted their god could not cure sores and wounds and other external bodily ailments. They accounted for this by saying that such work was beneath the dignity of their god. We, of course, said that it was a conclusive proof their god could not cure internal sickness, else he would be able to cure external bodily ailments as well. We also made the acquaintance of a couple of native doctors in the town, and heard of a couple more, besides we came across a hospital in course of erection. This furnished us with another point of attack; we were able to say—"Why are you erecting a hospital, and why have you four doctors in the town of the idol who is omnipotent to cure all sickness?" These methods of attack we adopted only when higher reasonings failed to convince them of their error.

A number of the young men in the Mahaut's school showed us great attention, and followed us about from place to place. They appeared to have no faith whatever in the idol, and were anxious to learn about Christ. On the whole, although no conversions followed our preaching, yet it was a high honour conferred upon us by God, to take our stand in that hold of idolatry, and to witness for the truth and the true God and His Son Jesus Christ. It was no mean victory to make the Hindoos ashamed of their puerile doings, and rebuke them for their sin in leaving the living God and worshipping a dead stone, and causing others to do the same.

T. R. EDWARDS.

1885.

AUTUMNAL MISSIONARY SERVICES,
SWANSEA and LLANELLY.

WITH great pleasure we publish the following draft plan of our approaching Autumnal Missionary gatherings at Swansea and Llanelly, as arranged by the Local Committee, in conference with the Mission Committee. The meetings promise well, there is a deep and fervent spirit of prayer prevailing in the Swansea and Llanelly churches in view of these gatherings, and we confidently believe that they will be memorable for special blessing and hallowed impulse.

We affectionately invite all our readers to make these Services subject of special prayer. The Swansea and Llanelly friends are most indefatigable in their efforts to secure the comfort and happiness of the Pastors Delegates, and visitors.

To the Rev. James Owen a very special expression of thanks is due for his wise, unremitting and thoughtful labours.

May the generous Master crown these gatherings by special manifestations of His love and grace.

MONDAY EVENING, OCTOBER 5th, 1885.

SWANSEA.

RECEPTION BY HIS WORSHIP THE MAYOR OF SWANSEA,
IN THE ALBERT HALL.

LLANELLY.

PUBLIC MISSIONARY MEETING
IN GREENFIELD CHAPEL, 7 O'CLOCK P.M.

Speakers—

Rev. JAMES WALL, of Rome.

Rev. J. H. WEEKS, of San Salvador, Congo River.

ALFRED H. BAYNES, Esq., General Secretary, Baptist Missionary Society.

TUESDAY, OCTOBER 6th, 1885.

SWANSEA.

MISSIONARY SERMON TO YOUNG MEN,

At 7 o'clock A.M.,

IN YORK PLACE CHAPEL.

Preacher—The Rev. JAMES THEW, of Leicester.

At 10 o'clock A.M.,

IN MOUNT PLEASANT CHAPEL,

A DESIGNATION AND VALEDICTORY SERVICE.

Statement by the GENERAL SECRETARY.

PRESIDENT'S ADDRESS.

Address to the Departing Missionaries.

By the Rev. JOHN ALDIS, of Bratton.

Valedictory Prayer, by the Rev. RICHARD GLOVER, of Bristol.

The following Missionaries will be present and take part in the Service:—

Rev. DANIEL JONES (Agra),

Rev. ROBT. SPURGEON (Barisal),

Rev. W. R. JAMES (Serampore), returning to India.

Messrs. MARTIN, TREGELLUS, and THOMAS, proceeding to India.

Revs. W. HOLMAN BENTLEY and J. H. WEEKS, returning to the Congo Mission; and Others.

At 2 o'clock P.M.,

QUARTERLY MEETING OF THE MISSION COMMITTEE.

At 3.30 P.M.,

ANNUAL AUTUMNAL SERMON,

IN THE ALBERT HALL.

(Arrangements not yet complete.)

At 7 P.M.,
PUBLIC MISSIONARY MEETING,
IN THE ALBERT HALL.

Chairman—Sir HUSSEY VIVIAN, Bart., M.P.

Speakers—

- Rev. JAMES WALL, of Rome.
Rev. E. G. GANGE, of Bristol.
Rev. TIMOTHY RICHARD, of China.
Rev. DANIEL JONES, of Agra.
Rev. W. R. JAMES, of Serampore.
Rev. J. H. WEEKS, of San Salvador, Congo River.

TUESDAY EVENING, OCTOBER 6th, 1885.

LLANELLY.

MISSIONARY SERMON,

IN ZION CHAPEL.

Preacher—The Rev. H. STOWELL BROWN, of Liverpool.

WEDNESDAY EVENING, OCTOBER 7th, 1885.

LLANELLY.

SECOND PUBLIC MISSIONARY MEETING.

Speakers—

- Rev. TIMOTHY RICHARD, of China.
Rev. DANIEL JONES, of Agra.
Rev. RICHARD GLOVER, of Bristol.
Rev. W. R. JAMES, of Serampore.

Further particulars will be announced next month.

Mission Work in the Bahamas.

BY A MISSIONARY'S WIFE.

(Concluded from page 244.)

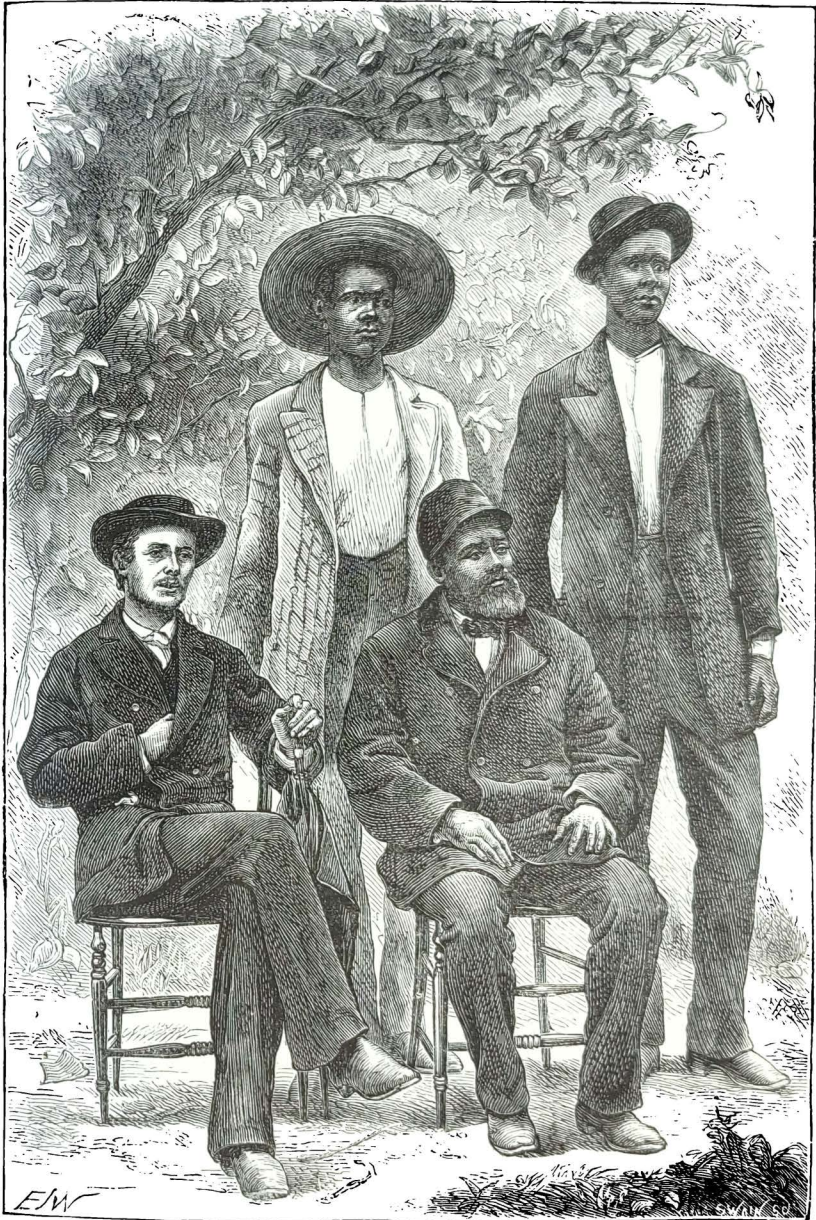
THE BLUFF.

"A short, pleasant sail takes us to the Bluff; dinner is served and eaten, hats are donned, and soon our feet are standing on the beach, where, in and around the boat-house, friends are waiting to welcome and escort us to the settlement. Amongst them is a very tall, dignified young woman, who silently offers a bunch of oleanders and spruce fir, presently venturing to express the hope I should like her home and people, saying all in the place would be glad to welcome me. Thanking her, we proceed up a wide road, quite recently cleared, the whole population, men, women, and children, having done their share within the last two days, until we come to what looks more English than anything yet seen, viz., a grassy lawn, with sheep eeding thereon; at the summit stands a good two-storied house, and within the porch smiling faces are looking out, and on our arrival we meet with such hearty words and handshaking, intimating how glad the inmates are to have us amongst them. Taking our seats on a couch, we ask and reply to a few questions, and then cross the lawn to have a look at the chapel. Everywhere looks so neat without and within, the interior being very prettily decorated in honour of our visit. A quiet service is gone through, the communion administered, the cups and plates used reminding me forcibly of days gone by, and of the friends at Salem Chapel, Hitchin, Herts, who so kindly gave the communion service—yes, in dear old Salem Chapel, Hitchin, where dear friends and ourselves have often met around the

table, we having within those walls met as school children, were baptised and married there, and in whose grounds are deposited the dust of those loved once by us here, our loss being their gain. On leaving, the friends say they will sing for us down the hill, one taking my hand within hers, while the tall friend walks sedately on the right. Coming to a halt, someone says, 'Mr. Wilshere let Mrs. Wilshere stay a month with us; don't take her away so soon.' The answer being, 'Oh, no, I can't spare her, but if you will get up quite early, I will bring her to see you all again in the morning; they promise. Accordingly, before sunrise, we again walk up the hill, spend an hour with the friends who press their little gifts upon us, one being a bottle of sweet fresh milk. More singing is gone through, more farewells exchanged, and once again all are on board and preparing for a sail to Free Town.

FREE TOWN.

"Dangerous shoals and shallow water compel us to go a long distance in order to reach what would otherwise be only a short way. Industrious Hill and the Cove are passed; after ascertaining no services could be held there, as the people were all working on their several farms, on and on we sail until Free Town is sighted, and the anchor dropped about 3 p.m. Mr. Alexander Johnson is soon on board, talking with and telling Mr. Wilshere all about the new chapel not yet formally opened. Mighty proud is he of the building, for he has done much towards getting it erected. On hearing that service would be held that evening, he bids us a



THE COMMANDER AND CREW OF THE BAHAMAS MISSION SCHOONER. —
(From a Photograph.)

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courteous adieu, first presenting the mistress with a bottle of syrup for her tea, saying he will let the people know, so that they might have time to get ready and assemble in goodly numbers. After a cup of tea, Alec rows the minister ashore, Josey, Brindard, and I keep watch, beguiling the time with hymn singing, until lights are seen and voices heard coming down to the shore. So anxious is Alec to hear and see the last, that he misses the vessel's light and steers two miles out to sea, the breakers reminding him he is on dangerous waters, making those on board feel somewhat anxious. Finding the horn, Josey blows a long blast, but the wanderers are already near to and soon meet with a hearty welcome. Family worship is conducted, Brinard offering up an earnest prayer for each, and those loved by all in that little cabin. Bidding each other good night, all turn in for slumber, my husband first glancing at the barometer, which indicated a slight change in the weather. Thursday: Rise early, breakfast, the boat is lowered, and Mr. Johnson, Mr. Wilshere, and myself, are rowed on shore, where a horse is waiting to take the minister to Fortune Hill, a place eighteen miles distant. After saying good bye to the rider, Alec and I search for shells, then row back to the yacht, get to work: he to scraping the deck, I to mending torn flags. By and by a horse and its rider are seen. Dinner is hastened, the boat sent out, and soon a hearty cheerful voice is heard saying, 'Well, how are you all, and how are you getting on?' 'So so, thank you, how's yourself; dinner's ready, now enjoy it.' The remainder of the day is spent in getting back to Free Town, we having had to sail a little way out to get to Fortune Hill, and in resting, chatting, and so forth, until bed time. Good night everybody.

Friday and Saturday were spent in visiting numerous other stations.

SUNDAY.

"Sunday morning proves beautifully fine and clear, though heavy thunder clouds had pervaded the atmosphere the day before. Five persons are to be baptized, a pleasing duty for the minister to commence the day's labour with. He is soon on shore, and all hearts are made glad as first one and then another are immersed beneath the waves, publicly testifying their love and obedience to Jesus their Saviour. That and breakfast over, we prepare for the morning service. Soon the church bell strikes up, reminding us of the loss the Episcopalians had sustained, viz., the death of their devoted friend and clergyman, the Rev. G. Higgs, who, with his dear wife was drowned in the schooner mentioned, on their way home from Nassau, both being much loved and respected throughout the settlement. Soon we are walking through the corn field on our way to the chapel, where several friends have already assembled, though many from a distance come in long after the bell had ceased to be rung. A very quiet nice service is held, and after giving away quite a number of tracts, everybody wanting one, the communion is dispensed, then the friends disperse to their home, and we go back on the *A. H. Baynes* to rest and dine. At 4 p.m. we again walk to the chapel, the heat still being very great, though not so bad as at noonday. As we near, singing is heard, and that is kept up until time for the evening service to commence. A crowded congregation listen to an earnest, eloquent sermon, after which a collection is taken up; the proceeds not being quite satisfactory to Mr. Johnson's way of thinking, he in a short speech reminded the people it

was for God's house, and he hoped they would strive in act, word and deed, to do all they could for His honour and glory, seeing He had done so much for them in the past. The doxology being sung and benediction pronounced, we pass out, Mr. Wilshere and myself offering to escort the daughters of the resident justice to their home, and wait there, while the elder sister writes a letter to her father, then away and in Nassau. The night is very dark and the road rugged, but a torchlight is procured, and most carefully carried by the bearer; while the people ahead, on either side, and behind us, strike up their anthems, singing all the way until the house is reached. Everywhere, making luminous the darkness, myriads of fireflies are flitting to and fro, presenting a most beautiful and fascinating sight, one now and then getting imprisoned in the fold of a dress, and on being liberated joining its fellows in their dizzy flight. The letter being finished it is handed to Mr. Wilshere, who promises to deliver it safely, the ladies and their brother volunteering to walk as far as the landing stage, where the friends have been waiting to say good-bye, and express kindly wishes for our safe return to New Providence. These over, our brother Johnson, being the last to shake hands with, lifts me into the boat, and bids Alec be careful, a heavy surf raging at the time. We get back to the vessel safely, tired, yet happy, after the day's excitement. A schooner has been sighted during the evening, very soon she is alongside, and the question is asked, 'What boat is that, what's her name, and who's on board. Is it the *Silver Spray*, with the governor?' The answer comes, 'No, it's the *Princess*, with Mr. Armbrister from Nassau. Who are you, and where bound?'

'The *A. H. Baynes*, leaving to-night for Nassau.' On hearing his name mentioned, Mr. Armbrister comes up. 'How do, Mr. Wilshere.' No news, not telling us that a clergyman was on that same vessel, having just come from England to supply the place of Mr. Higgs. 'May he long be useful and happy there! Clothes are changed, and the order is given to haul up the anchor and get on the way home at once. Only I retire to rest.

NASSAU AGAIN.

"The morning light finds me humbled at being sea-sick and unable to rise, and, feeling sorry, I make my appearance on deck at 4 p.m., and, seating myself next to my husband, who is at the wheel, and who gladly welcomes me, telling me we were nearing Nassau, and would soon be home. Soon the east end is sighted; Porgy rocks are passed, the Athol island, then the harbour lights are seen, the fort is passed, and then a loving voice says, 'Lottie, we shall anchor directly; do you feel strong enough to do the rest of the journey?' Love gives strength, and I gladly answer 'Yes.' Home was reached. Flora's ears were quick, and with a 'Ho, Master; oh, missy, I nearly dead,' she let us in, everything showing we were gladly welcomed. Thus ended a pleasant trip, the only drawback to me being the fact I couldn't catch a single fish for the men's breakfast; but they forgave all that, and hoped soon I would go another trip on the much loved mission schooner the *A. H. Baynes*.

"Free Town is the most important settlement on St. Salvador, it being the port of entry. It bears another name, viz., the Bight, has a good wide road running through the place, a church, school, and revenue office, the jail being underneath, a parsonage, a new Baptist

Chapel, very well situated, and only needing funds to complete the whole thoroughly. On the shore are a few pine and cocoanut trees, making the settlement look rather more picturesque than some others on the St. Salvador coast.

"On this mission seventeen persons were baptized, about twenty services held in one short week, the rest of the me being spent getting to and from

the different stations. One hundred and ninety persons have been baptized during the year on St. Salvador alone, by Rev. J. J. Kerr and the missionary. 'Farewell, St. Salvador, thou isle of the sea,

Long will thy settlements be remembered by me.'"

LOTTIE WILSHERE.

Baptist Mission, Mission House,
New Providence.

A Plea for China.

BY THE REV. TIMOTHY RICHARD, OF TAI YUEN FU.

IT is a magnificent country, this venerable patriarch of the East. He can take up the little countries of Europe like children on his knee, and tell them tales of bygone days—milleniums before they were born. He can recount his adventures at school long before Samuel kept school for the prophets of Ísrael. He can relate the excitement which the competitive examinations created a thousand years before any such thing was adopted in Europe for Government purposes. He can tell them how some problems of Government only now propounded in Europe and the New World were discussed and settled there before we were out of barbarism, and will point to the Blue-books and Parliamentary papers of China still on the shelves in his study. And as for the old gentleman himself, the more he is known the more he is beloved.

On religion he has given three important works to the world—two original, the other only edited with notes and comments.

Taoism is one of these works. It pleased the early Saracens at Bagdad, Alexandria, and Cordova so much, that they translated it freely into the languages of the West. The result has been our now wonderful science chemistry.

Confucianism is another. The Jesuits of France sent enough Confucianism home to fill an immense encyclopædia. Voltaire and his companions lost their heads completely over it. They thought they had discovered the panacea for all ills. Then came their writings; the Revolution and these are bearing their baneful seeds to this day in a thousand ways in Europe and America.

Buddhism is the Indian work which he edited. This, again, created a great sensation among the chief thinkers of Europe. It is now fast becoming popularised among the masses, just at the time when many of those who first introduced its ideas are finding out that it is not all it promised to be.

Meanwhile China has men who have gone beyond the questions raised and settled by these religions, and are now at a loss to know how to meet the coming crisis. Ignorance of the answers which true Christianity gives to these high problems of modern life, and inability to supply simple individual hearts, have brought China into a chronic state of warfare with, or dread of, both its poor and its inquiring people. The untold blessings of Christianity now and hereafter are all unknown to them.

Ignorance of modern science and modern invention is fast depriving China of the wealth which might have been hers. So to meet the national and individual, material and spiritual poverty of China, we want men filled with gratitude for what Christ has done for them, and those who are determined to become the heralds of salvation in this far-off land.

We have had men from our colleges. We also very much need men from our Parliament. Why don't they come? We very much need university men. Why don't more come? We very much need professors. Why don't they come? We very much need business men. Why don't more men come? We very much need literary men. Why don't they come? Let them answer—not me, but God.

If you are a kind-hearted man, the knowledge of one man in real, not sentimental suffering, whom you can relieve, moves you at once to do your best. Does not the real, not sentimental condition of hundreds of millions in China move you to some adequate work for them?

If you are an upright man, you become indignant at the sight of wrong and injustice. Does not your conscience tell you, dear brother, that it is wrong to try and get all the benefits of Christianity to yourself without labouring for those afar off?

Think, too, of the time, and that won't be long, when we shall appear before the judgment seat of Christ; and what answer can you give if you choose self-ease to the salvation of your fellow men, who are now in darkness and in the shadow of death?

Let those who hear the voice of God calling them to this great field apply without delay to Mr. Baynes, our esteemed Secretary, at the Mission House, 19, Castle Street, Holborn, London.

Are Missions in India a Failure ?

THE changes effected by missionary labours in India during the last fifty or sixty years are wonderful indeed. Should Cary and Thomas visit to-day the scene of their life-labours, it would seem a stranger land than when they first touched its shores.

Her sacred Ganges is now ploughed by government steamers, while twelve thousand miles of wire carry messages from her people. Then, the whole interior of the country sealed and the roads almost impassable ; now, it is all open and the surveyors are everywhere.

Then, a whisper against sacred customs through the mission fields, sent a panic through India and England ; now, the marriage of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream of, are discussed weekly in native newspapers.

Then, it was with difficulty that children could be hired to attend Christian schools ; now, staunch Hindoos contribute to the support these schools. Then, if natives could be induced to take Christian books as a gift, the missionary rejoiced in his success ; books are now sold. Then the education of women was looked upon with terror or utter contempt ; to-day, the education of the girls of India receives more attention than did that of the boys thirty years ago.

In Calcutta nearly five thousand women are regularly taught in their zenanas, and many a young Brahmin secretly imparts to his wife daily what he learns at the schools. It is not sixty years since an order was issued by the Indian government, that "missionaries must not preach to natives, nor allow native converts to do so" ; now, the officers of the government vie with each other in praise of the work done by missions, while the modern leader of the Somaj holds up the very missionaries at whom the edict was aimed, to the everlasting gratitude of India.

And the change wrought, or working rather, is greater even than these outward signs indicate. It is no mere intellectual satisfaction that we feel when we find Euclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins ; for by this we know that we have clasped hands with our Eastern cousins, that for the Indian of to-day everything is possible.

Already in vision we see, not far off, the time when between us and them "there shall be no more sea."—*Lucknow Witness.*

The Late James Benham, Esq., of Bloomsbury.

AT the Quarterly Meeting of the Mission Committee on Wednesday, the 15th of last month, the following minute was unanimously passed, and ordered to be entered on the official records of the Society :—

“ The Committee of the Baptist Missionary Society desire to record the great loss sustained by the Society and themselves in the recent sudden decease of their friend and colleague, Mr. James Benham.

“ In doing this they call to mind many things that made his past relations to the Society very pleasant in their experience as they are fragrant in their memory. One is, that for thirty-seven years he had been a prominent representative of a church that from its beginning has been conspicuous for its interest in missionary work. Another, that for many years he occupied intimate diaconal relations to a former and honoured treasurer of the Society, Sir S. Morton Peto, Bart.

“ A third, being the loss of a dear sister, who was called to lay down her life in the course of a visit to our stations at Cameroons, on the West Coast of Africa. These are but few of many considerations that made our brother's union with the work very sacred to himself and very precious to others. Looking at our friend as a member of committee we desire to glorify God in him, and we do so because of the constancy with which his work was discharged, the steadfastness and interest with which his place was filled, and not only that but the earnestness which was part of his nature, and animated by the Spirit of the Lord, was so striking a feature of his character. More than that, as was well known to those who knew him best, the spirituality and prayerfulness in which it was sought that all should be kept from mere routine, and be filled with Divine vitality and power, the thoroughness, too, with which all was done, following out the Committee's work from the centre to the utmost circumference, and seeking in more ways than can be told to influence what is most remote for the accomplishment of that we all desire. It would be easy to add to this, but the Committee feel it is not needful. They desire, however, to renew their thanks for the dear life that has been translated to glory, to tender their affectionate sympathy to the bereaved mother and family, and to pray that the Lord may continue and multiply those by whom his work shall still be maintained, and from whom his glory shall be extended through the world.”

Stretched Hands.

“Ethiopia shall soon stretch out her hands unto God.”—Ps. lxxviii. 31.

YEA Lord, she doth, for day and night
 Dark hands are stretched into the air,
 And quivering lips make plaint and ask
 If there is pity anywhere ;
 Dim thoughts of love that ought to be,
 Sink 'neath the heart's deep sense of woe ;
 If thought of Thee should come they sigh
 “Can God be love and leave us so ?”

Oh, brothers, not to Him whose heart
 Love's mightiest impulses constrain,
 Until it stoops to such as we,
 Are hands or hearts e'er stretched in vain,
 But o'er the unresponsive deep,
 And all the voiceless seasons through,
 The hands of Afric's prostrate sons
 Are stretched in pleading power to you.

Oh, send us light ! oh, send us love !
 For all is dark, we cannot see,
 And all is drear, we never heard
 The voice of God, if God there be ;
 Our need, our need is all we know,
 Oh tell us if He may be found
 Who leaves us all so dark within,
 And sheds such brightness all around.

Oh, send us light—'Tis thus they plead,
 For what we have from God to give—
 The light by which our souls are led,
 The love by which, once dead, we live,
 The love that brought God down to man,
 The light that leads man up to God,
 Oh, strange that we who have so much,
 Should stint to spread it all abroad !

Heed brothers now the piteous cry,
 Stretch loving hands across the seas,
 And lift these prostrate children up,
 Their soul-deep hungerings appease,
 And let dark Ethiopia know,
 While hopes, new-born, her bosom stir
 That ere she stretched her hands to God,
 God had stretched out His hands to her.

The Andaman Islands and their Peoples.

BY THE REV. T. H. BARNETT, OF DACCA.

“Dacca, March 2nd, 1885.

“MY DEAR MR. BAYNES,—A few weeks ago, needing a change of scene and air, I made a trip to the Andaman and Nicobar Islands. Believing you will be interested in the perusal of a brief description of these islands and of the aboriginal tribes that inhabit them, I write you this letter.

DESCRIPTION OF ISLANDS.

“The Andamans are a group of islands situated in the south-east corner of the Bay of Bengal, and included between lat. $11^{\circ} 30'$ and $14^{\circ} 20'$ north, and long. $92^{\circ} 10'$ and $93^{\circ} 30'$ east. They lie about 590 geographical miles from the Hoogly mouth of the Ganges; 160 from Cape Negrais, in British Burmah; and 340 from the north extremity of Sumatra. The main part of the group is a band of four islands, so closely adjoining that they have long been known as one—‘The Great Andaman.’ The axis of the band, almost a meridian line, is 156 statute miles long. The lengths of the islands are, from north to south: North Andaman, 51 miles; Middle Andaman, 59 miles; South Andaman, 49 miles; and Rutland Island, 11 miles. Little Andaman, 30 miles by 17, forming the southern extreme of the group, is detached from Great Andaman by Duncan Passage, 28 miles in width. Interim Island, and many little islets, lie west of Great Andaman. To the north of North Andaman Island are two uninhabited islands, known as the Great Coco and the Little Coco. They are remarkable for the large number of cocoa-nut trees which grow around the sea shore. Close to the Great Coco is a small island, which is called

Table Island, and on which there is a lighthouse. To the south of the Andamans are the Nicobar Islands.

“The chief landmarks are: Saddle Peak, rising, according to the latest geographical survey, 2,400 feet, situated in North Andaman, and visible at a distance of 60 miles; Narcondam, with an elevation 2,330 feet, and lying about 70 miles east of North Andaman (long. $94^{\circ} 17' 22''$ east, and lat. $13^{\circ} 28'$ north), its central cone is said to be 2,150 feet high, and appears to be surrounded by the remains of an old crater, it is probably an extinct volcano; Barren Island, rising 1,015 feet, 75 miles S.S.W. of Narcondam, and about 42 east of the nearest island of the Great Andaman group. It rises abruptly out of the sea. In its centre is a circular black cone 600 feet high, whose sides slope uniformly down at an angle of 45° to 50° . It is an active volcano, and smoke may often be seen issuing from the cone by the passing ships. The sea immediately surrounding Narcondam and Barren Island close in to the land is very deep.

“TRADITIONS.

“It may be anticipating what I wish to say presently in regard to the religious beliefs of the Andamaneese, but I may as well state here that the natives call Saddle Peak Pūluga-lā-ku + bang (lit. Creator—his mouth). A strange story is told in connection with Narcondam. Col. Yule, in his ‘Marco Polo,’ says:—‘Abraham Roger tells us that the Coromandel Brahmins used to say that the Rakshasas, or demons, had their abode on the island of Andaman, lying on the route from Palicat to Pegu; and also that they were man-

ators. This would be very curious if it were a genuine old Brahmin *Saga*, but, I fear, it may have been gathered from the Arab seamen. Still, it is remarkable that a strange, weird-looking island, which rises, covered with forest, a steep and regular volcanic cone, straight out the deep sea, to the eastward of the Andaman group, bears the name of Narkandam, in which one cannot but recognise Narak Sans='hell.' I cannot trace any probable meaning of 'Andam,' yet it looks as if 'Narak-andam' and 'Andam' were akin. Referring to this curious story, Mr. Man asks:—'Can it be that in olden times, but still contemporary with Hindoo navigation, this volcano was active, and that some Brahmin of Brandon recognised in it the mouth of hell, congenial to the Rakshasas of the adjacent group?'

"The general appearance of the Andaman Islands, as seen from the sea, is that of a country of low hills, deep ravines and small narrow valleys, the whole covered with the densest jungle, in which appear many large and lofty trees with straight, smooth white stems. There is a vast undergrowth of canes, creepers, and shrubs; and where the land dips from some height abruptly down to the sea, this jungle is continued close down to the water's edge. No cocoa-nut trees exist naturally on any part of the coast, as is the case in the Cocos to the north, and in the Nicobars to the south. The islands are bounded by an outer fringe of coral reefs, over which the sea waves break in lines of foam.

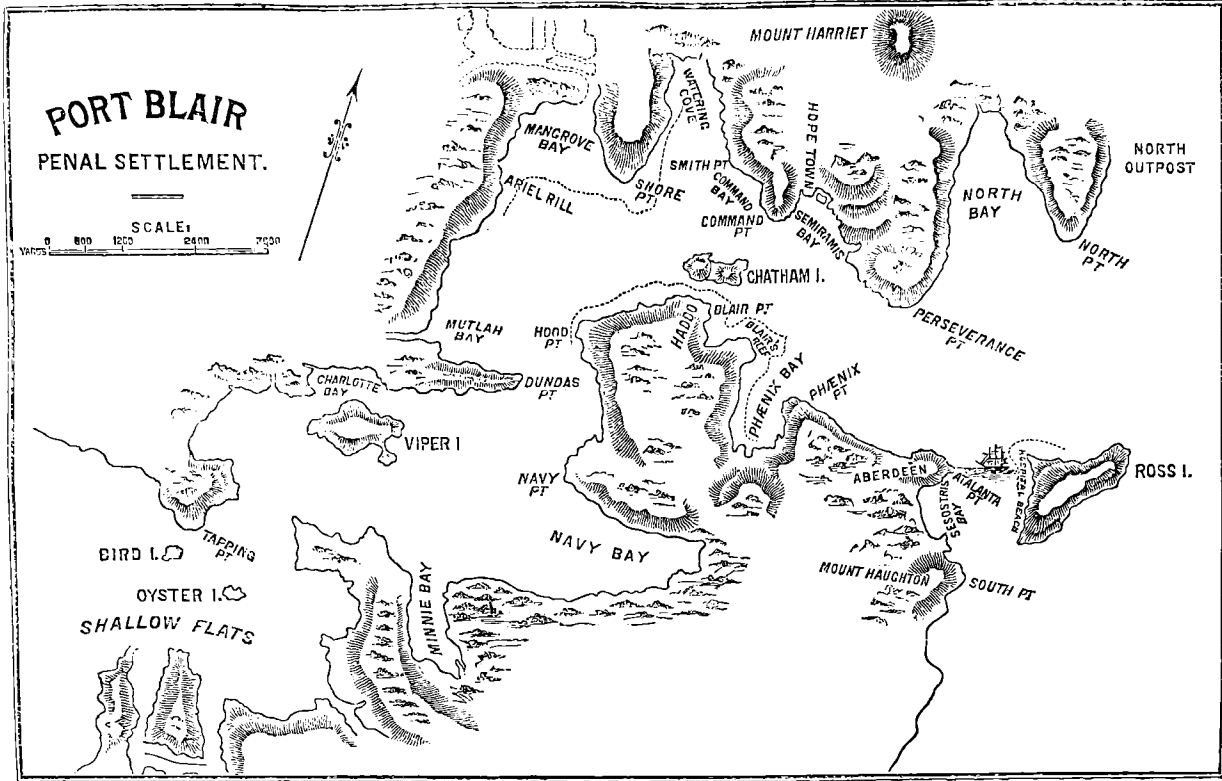
"PORT BLAIR.

"At the entrance to Port Blair Harbour (see map) is a small island called 'Ross Island.' It has an area of about one-third of a square

mile. Its highest point is 195 feet, the dip in places is 60°. The geological formation is sandstone with interbedded layers of argillaceous shales. Ross Island is the head quarters of the settlement, where lives the chief commissioner and a majority of the senior executive officers. The commissariat stores are on Ross, and about 140 European troops. Two and a-half miles up the bay is a smaller island, called 'Chatham.' It is about one-third the size of Ross. Its highest point is 70 or 80 feet. Its geological formation is sandstone. Two miles beyond Chatham is a third island named 'Viper.' This island has an area of less than half of a square mile. Its highest point is 220 feet, and, as in the case of the other islands, its geological formation is sandstone. These three islands are non-malarious and exceptionally healthy. The island of Ross forms a natural breakwater, and inside the harbour and as far up as Chatham there is excellent anchorage for ships. Beyond Viper Island the bay rapidly shoals, and forms large banks of soft mud, which are exposed at low water.

"GOVERNMENT PENAL SETTLEMENT.

"In September, 1789, the Government of Bengal established a penal settlement in these islands; but in 1796 it was put an end to owing to the great mortality of the place, and the embarrassments of maintenance. The question of occupation had to be taken up again on account of the outrages committed by the Andamanese upon shipwrecked crews; and in 1855 a project was formed for such a settlement. The mutiny of 1857, with its numerous prisoners to be safely disposed of, made a penal settlement a necessity, and a settlement was established at Port Blair in the beginning of 1858. It is said that



there are now about 12,000 convicts on the islands, and that their cost to the Government is estimated, roughly, at 150 rupees per head per month. Utilising convict labour the Government has made capital roads, laid out tea and pleasure gardens, planted cocoa-nut trees all over the islands, cultivated Indian and English vegetables, provided excellent sanitary arrangements, and thus, in a great measure, redeemed the islands from their former jungly, unhealthy condition.

"On Ross Island and in Aberdeen there are several shops kept by ticket-of-leave men, in which articles too numerous to mention are offered for sale. Unhappily, intoxicating drinks occupy a prominent place in these stores, and are extensively advertised in English and Hindustani. It would seem that convict life has destroyed the system of caste and of the enforced seclusion of women, so far as these people are concerned, for their familiarity with one another and with strangers is not consistent with even an Englishman's notions of propriety.

"DEATH OF LORD MAYO.

"It will be remembered that it was at the Andamans in February, 1872, that Lord Mayo met his tragic death. Returning from Mount Harriett, to the top of which he had gone to see the setting of the sun, he was walking to the Hope Town jetty where his boat was moored, when a convict rushed upon him and stabbed him to death.

"MOUNT HARRIETT.

"The scenery all round Port Blair is highly picturesque. Hills, wood, and water combine to form a series of lovely pictures on every side. Beds of coral, various in form and gorgeous in colour, with fishes of blue and

purple and gold darting about amongst them, lie in nooks and corners all round the bay. If you should ever visit Port Blair, for some such tour as this would prove delightful. Land at Ross Island, visit the Andamaneese Orphanage, the convict barracks, the pretty English church, and the soldiers' imposing barracks; follow the path that runs round the island close down to the water's edge, and see the beautiful coral reefs; cross over the bay to Aberdeen, and, securing a pony, ride through the tea and pleasure gardens, and over the wild but charming country to Haddo, where you may see the Andamaneese Home and the Andamaneese and Convict Hospitals; cross over to Chatham and Viper and see the convict saw-mills, the jail for chain-gang convicts under punishment, and the old invalid convicts who are unfit for labour; then cross over to Hope Town, and, either on a pony or on foot, or in a 'jampan' (a cane chair, with bamboos passed through the back, and carried by convicts), ascend to the top of Mount Harriett, from which the scenery around Port Blair appears in its greatest perfection. On every side the dark purple of the jungle, broken here and there by silvery streaks of water marking the winding course of the bay, or of some inland creek; to the south, the high land of Rutland Island, with the sea to right and left of it. East and west numerous islands dot the sea, while beyond, far as the eye can reach, stretches the deep blue ocean. If one has time, one should ride to 'Lover's Leap.' The path extends some two or three miles along the ridge of the mountain. Its winding, precipitous course is sufficiently dangerous to rouse the mind from the feeling of calm and repose which may have been occasioned by the charming scenery and solemn

stillness of the place. Here and there are long, narrow avenues of bamboos, from which the hot rays of the sun are effectually excluded, and where, the ground being level, one can enjoy a delightful ride or walk. 'Lover's Leap' is an enormous boulder of stone, jutting out over a deep, narrow gorge, the perpendicular sides of which are hung with foliage of the richest hues and tints; and over and beyond which, out on to the horizon, stretches the sea. A view of the set-

ting sun from the top of Mount Harriett, as it throws its bright, transfiguring light over hill and dale and stream and sky, is, of itself, more than sufficient to repay one for all the trouble one takes to get it.

"It would make my letter much too long to say anything now about the Andamaneese. I will make them the subject of another letter.

"T. H. BARNETT.

"Dacca, E. Bengal."

Group of African Boys.

(See *Frontispiece*.)

MY DEAR MR. BAYNES,—This photograph was taken by the late Mr. Thomson in his own garden at Victoria; in the foreground are grouped the boys of his own household.

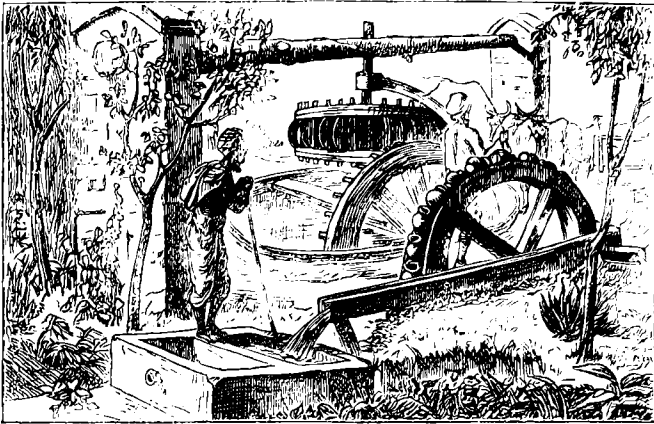
Robert, who sits in front on the right hand, is the son of Charles and Inanga Steane, both of whom were brought up in the mission homes. Charles became a teacher, and was for some years an agent of our Society in Bimbia; he remained there in charge long after the time, when, through the unhealthiness of Jubilee district, the European missionaries had quitted the spot.

The population of Bimbia decreased so rapidly that it was ultimately abandoned altogether, and Charles removed to Victoria with his young family, where he was employed in visiting the fishing villages until his death, which occurred while Robert was still young.

Money, who sits behind on the left hand, is a Bimbia lad; he was with Mr. Thomson for eight years, and under his care was learning to be a carpenter.

Little Maggie, Mrs. Thomson's youngest charge, was a Bakwilli child; she, with her brother Rufus, were orphans, depending upon a brother for support, which brother had also a wife and family, all of whom were living in a state of semi-starvation, so the little ones were sadly destitute. Maggie is a bright, healthy child now, and is well repaying the care which has been bestowed on her. She is now with Miss Comber, now Mrs. R. W. Hay. Joe, who sits by her side, is also an orphan Bakwilli boy, also with Mrs. Hay. Ilali is Money's brother; and the smallest boy Ijon, or "Alfred," is a Bimbia boy in the care of Mrs. Hay; Mr. Thomson took charge of him while Miss Comber was in England.

EMILY SAKER.



Indian Well.

IN India, where rain falls only at two seasons of the year, fields are often watered artificially—*i.e.*, irrigated. In the picture water is being drawn from a well for that purpose. Oxen are commonly used for this work. The apparatus for drawing up the water differs in different places.

Good News from Barisal.

THE Rev. J. H. Anderson, of Barisal, writes by the last mail:—

“You will be pleased to hear that we have met with some special encouragement in our work. Three weeks ago two men from the north of the district came to Barisal, and after inquiry found their way to my house. They had come with the intention of being Christians. They belonged to a Hindoo sect called Gurushotyo. For years past they had ceased to worship idols, and the cruel treatment to which Hindoo widows are subjected, more particularly their being forced to remain widows, had led them to feel what injustice and wrong there is connected with Hindooism. They had met occasionally with one of our old native preachers, but they had no clear views of the nature of the

Gospel, still they had a general impression that the Christian religion was the true one. We kept these men two or three days, teaching them, and letting them see the character of Christian worship. The Lord had opened the heart of one of them at least to attend to the things that were spoken, for, as I told them of the love of Christ to sinful man,—how He left His heavenly glory, lived on earth a life of self-denial, and died for us,—he was moved to tears, and the other also was much affected.

“A FAMILY CONVERTED.

“On leaving us they went with a Christian boatman to our station, Chobikapar, where our worthy brother,

Kironodoy Ghose, lives. Their village is not far from that station. After staying there awhile, Kironodoy and a band of native Christians accompanied them to their village, and spent the whole day there, preaching to the people. The villagers did all they could to persuade these two men not to become Christians, but unsuccessfully. Since then some have sought to move them with tears not to take a step which cuts them off from Hindoo society. The more hopeful of the two has remained firm. His eldest son, a promising young man, who can read and write, has also heartily embraced the Gospel; and we may now consider the whole family, embracing a wife, four sons, and a widowed daughter, who is a mere child, to belong to the Kingdom of Christ. We thank God for *Kangali* and his family. The other inquirer has not come out so boldly, neither, as far as I am aware, has he given up his faith in Christ. The two men are respected in their village, and the people are much influenced by the step they have taken. Yesterday was fixed upon for a meeting of the villagers to consider whether the whole village should cast in their lot with these two men. I am waiting eagerly to know the result.

“HOPEFUL SIGNS.

“A few weeks ago two or three people came from another part of the district, and conversed with us about Christianity, and I have sent a colporteur to visit them in their distant abode.

“In another village a messenger was sent to Kironodoy asking him to come and preach the Gospel to the people of the place.

“One young man at Utterpar has come over, with whom I am very much pleased; and he and Umbika Choron Ghoce, a Barisal youth, who found his way to Khool-

nah, and was taught and baptized by our dear brother Gogon—these two are included in our young men's class.

“Within the last month I have heard of a young Brahminoe becoming a convert at one of our stations, and a Hindoo musician has also joined us. His wife and daughter have left him, and she is being urged to forsake him altogether.

“I am sure that you and all our friends at home will be interested in these details. May it please God to deepen and widen the movements which in these several localities seems to have commenced. Your prayers will be joined to ours on behalf of the new converts; and will you pray that, through their example, many others may be brought to Christ?

“BROTHER GOGON CHUNDER DUTT.

“We have recently had a brief visit from Brother Gogon. He has become an enthusiastic Homoeopathic practitioner. I think he might very properly be called ‘the beloved physician.’ He seems to have the esteem and respect of the whole Hindoo community at Khoolnah in an extraordinary degree, as well as the affection of his Christian brethren. They have made him honorary chairman of the municipality. One of the Baboos, at his suggestion, has put up a Homoeopathic dispensary, which will, I believe, be under his control. The owner of a line of steamers running between this and Khoolnar (we are some eighty-five miles apart) has given him a free pass; and not only this, but Gogon has persuaded him to give to us missionaries at Barisal the same privilege, so that we and one or two native preachers can visit some leading places in our district, such as Jalakatee, Nalchittee, Perejapore, without charge. I think the object Gogon had in coming was to bring about this arrangement, for

which we are, of course, much indebted to him.

“FAITHFUL UNTO DEATH.

An interesting proof of the genuineness of the faith of some of our converts is given in the journal of one of our native preachers, which was sent to me some days ago. He writes:— ‘After our morning service on Sunday the 19th April, a widow named Gurnchaud called five of the church members to see her. On our arrival at her house we found her lying down, and she beckoned us to take seats. We then asked her, “Why have you sent for us?” She replied, “I am going to the Lord; pray for me.” We prayed twice and conversed with her; and seeing her composed, and in the path of faith and piety, we left her. On Monday we went again, and found that she was not able to speak much. She said, “To-day I shall be separated from the world—see now! The Lord has come for me.” I quoted various texts of Scripture, prayed, and commended her into the Lord’s hands.

Finally she said, “Oh, precious Saviour, forgive my sins and receive my spirit.” Having said this, she folded her hands and raised them, remaining silent for a time, then exclaimed, “All my sorrow has gone,” and was unable to speak more. So we left her. At four o’clock in the morning she said to two women and a man who were with her, “Arise! I am entering upon my journey. Believe, and you have nothing to fear; Lord Jesus, receive my spirit.” Having said this, she died. She was a church member and a true believer. She used to attend the services regularly, and her conduct was holy and her conversation most truly good. The men and women, the boys and girls, and the old people loved her dearly, and not only the people of Reprakati, but the people of other places also.’

“Such incidents as these are a comfort and encouragement to us, especially as the conduct of many of the Christians is unworthy of the Gospel of Christ.

“J. H. ANDERSON.”

HIS MAJESTY KING LEOPOLD II.—On the 1st of last month the General Secretary, Mr. A. H. Baynes, had a special audience of H. M. the King of the Belgians, at the Palace at Ostend, and presented an address of congratulation to His Majesty, upon the establishment of the new Free Congo State, from the Committee and officers of the Baptist Missionary Society. His Majesty very graciously received Mr. Baynes, and expressed his high satisfaction at the terms of the address, and of the visit of the Secretary, the King assuring him of his personal anxiety to do all within his power to further all efforts put forth for the benefit and up-raising of the millions of down-trodden Africa.

VERNON CHAPEL, KING’S CROSS.—The half-yearly Missionary Meeting of the young men connected with this place was held on July 6th, when the Rev. C. B. Sawday presided. The Rev. R. Spurgeon, of Barisal, attended, and gave a very graphic and interesting account of his Mission work in India. A cheque for £15, being six months’ subscriptions by the young men to the Mission Funds, was then handed to Mr. Holliday, who, on behalf of the Baptist Missionary Society, heartily thanked the donors. Such meetings are most encouraging, and if the young men of every church would band themselves together for prayer, and for practical help for the Mission, what might not be accomplished?

Among the Grandpass Baptists of Ceylon.

(From *Ceylon Observer*.)

I AVAILED myself of an invitation to be present at a meeting held in the Grandpass Baptist Chapel in commemoration of the second anniversary of the settlement of the Rev. J. G. Ratnayeke as the pastor of the church. It was twelve years ago since I was there, and I was agreeably surprised to find now that the old chapel had given way to a new edifice which was built from designs furnished by the missionary-architect, the Rev. F. D. Waldock, whose labours in the way of chapel and school building can be seen in the Western, Central, Southern and North-Western Provinces. The Grandpass chapel is lofty and roomy, capable of seating over 300 people, as seen last night in the very large congregation assembled there. It was a sight worth witnessing, and gave proof of the good work done in that place of worship. On going to the compound, I found a new and handsome house built for the pastor at the cost of the Baptist Missionary Society. On this spot Mr. Chater and Mr. Daniel lived, and the room in which Mr. Daniel slept was shown. This room is preserved intact in memory of this noble man, and it is connected with the main building by a door opening into it. Between the chapel and the house is a range of low and old rooms part of which is occupied by a printing press, and the remainder is used as a girls' school. This mars the look of the principal buildings, and a new row will be all the better of it. Indeed, the plans are ready, but "hard times" stop the way. I missed very much the old pastor, James Silva, and his good wife, whose labours have been abundant, but the mantle has fallen on the present pastor, who is worthily

following in the footsteps of his father-in-law.

By the time proceedings commenced, about 350 people were in the chapel and many were obliged to stand by the doors and windows. The chair was occupied by the Rev. F. D. Waldock, and besides him on the platform there were the Rev. Theodore Silva, minister of Makewita chapel, Mr. W. Walker, the Rev. H. A. Lapham, pastor of the Cinnamon Gardens Baptist Church, the Rev. J. G. Ratnayeke, and Mrs. Waldock. The proceedings commenced by the singing of Sinhalese hymn, after which the senior deacon, Mr. E. P. C. Perera, engaged in prayer. Mr. Waldock then called on Mr. Ratnayeke to read his report, of which the following is a summary:—Seventy-two years ago the work was begun by the Rev. Mr. Chater on this very spot in connection with the Baptist Missionary Society, and it is therefore the oldest Baptist church in Ceylon. For fifty years it was not in a state to be an independent church, but the late beloved pastor James Silva, impelled by his love to Jesus, took the oversight of the church, sacrificing worldly prospects, and made it an independent church, which has borne much good fruit, and this is the twentieth year of the independency of the church, and the fifth of the opening of the new chapel, and the second of the present pastorate. Amid numerous engagements and domestic illness, the work of the church had been carried on with help rendered by the divinity students, Mr. Daniel Perera and Mr. Samuel de Saram, and Mr. Waldock, which were cheerfully and thankfully acknowledged. Six persons were added to the church by baptism, and there are eight accepted candidates and some

inquirers. The report contained an account of the conversion and joyful death of the wife of the late Carolis Silva Wickremesekere Mudaliyar, whose favourite hymn was "Jesus, lover of my soul, let me to thy bosom fly." The Sunday services in the district are two services in the chapel at 10 a.m. and 6.30 p.m., 8.30 a.m. at Mattakkuliya, 1 p.m. at Cinnamon Gardens Church, and 3 p.m. at Kollupitiya, with an average attendance of 375. There are four week-day services in houses of members and friends, and on Thursday evenings at Kayman's Gate an open-air service is held. A prayer meeting is held every Wednesday evening and the small attendance at these was deplored, and the people were urged not to keep away from these meetings, as it is a sign of soul-weakness, but to assemble always for prayer, which the report characterised as power. There are four Sabbath-schools in connection with the church, and three day-schools in which 170 children are receiving an Anglo-vernacular education. Mr. Waldo's assistance to the schools was acknowledged. A suitable girls' school is much required in place of the one already referred to above. There are seventy names in the list with an average attendance of forty, and an appeal was made to all interested in female education to help towards the building. The work in Mrs. Waldo's boarding-school was next alluded to, where a Bible-class is held every Friday, from which good spiritual results have followed. The Grandpass Ladies' Evangelisation Society formed in 1882 was referred to. It employs as colporteur and evangelist Cornelius Lewis, whose labours were appreciatively spoken of. Three staunch Buddhists are now earnest inquirers, and a nominal Christian was brought to a saving knowledge of the Saviour by this brother's instrumentality. I regret to add that the

finances of this society at the end of August show a debt to the Treasurer of R22. The income from September, 1882, to August, 1884, show R218 and an expenditure of R240 during the same period. It is hoped this will catch the eye of a lady friend, and that she will help to wipe it off. There are now 136 members in the Colombo district. The accounts of the church show receipts amounting to R1,015.32½ and disbursements R978.65½, and the Treasurer is able to show a balance of R36.67 at the close of the year. Thankfulness to God is acknowledged in the first place as the fountain of all good, and to all Christian friends for their contributions and gifts. Suitable acknowledgment is made to the Baptist Missionary Society for the remittance of £100 sterling to build the pastor's house, and to Mr. Waldo for his work in connection with it. The report concluded with devout gratitude to Almighty God for the mercies shown during the past year, and with the appeal "Brethren, pray for us."

A collection was made, which amounted to R13.46. A vote of thanks to the chairman and speakers was then proposed by Mr. E. S. C. Perera, and seconded by Mr. G. H. Perera, which was unanimously accorded, after which the doxology was sung, and the benediction pronounced brought the meeting to a close.

I was greatly struck with the warmth and affection which the members showed their pastor. Though at this time he is obliged to live far away, all the services are maintained without intermission. He has a large charge, and he goes through his work right heartily. I went away much edified and thankful that I was present to see and hear of Mr. Ratnayeke's work, and that of the Grandpass Baptist Church.

RANBL R.

The Lord Loveth a Cheerful Giver.

IN response to the appeal of Mr. Comber in last month's HERALD for Ice Machines and Baths we have received:—

£2 from Mr. J. Clover, of Sindlesham Mills, near Reading; £2 from "one interested in the Congo Mission, Hastings;" £2 from Mr. W. P. Lockhart, of Liverpool; £2 from Mr. James Todd, of Dennistoun, Glasgow; and £2 from Mr. James S. Mack, of Edinburgh.

The lady at Bournemouth, referred to in the last issue of the HERALD, writes:—

"I see in the HERALD of this month you mention my case in handing over to the mission what I have saved by giving up the use of stimulants.

"Some may think it a large sum, but they will not find it so after going into figures; if they take but a little good wine daily, as in my case, they will find it cannot be done under two shillings a week, and those very moderate people who take a little to their dinner and supper will find it amount to as much.

"From various causes many Christians have recently become abstainers. I most heartily advise them to do as I have done, and by so doing we shall make our cash double its original value, in saving it from doing harm, and spending it in doing good."

Mr. Lewis James, writing from Port of Spain, in Trinidad, under date of last month, says:—

"Enclosed you will find a Money Order for Five Pounds, which we send for the Congo Mission. Our people are much interested in that mission, and we have constituted ourselves an auxiliary to that mission, and, following the example of our brethren in Nassau, have resolved to raise a sufficient sum (and as much more as we can) to support a boy in one of the mission schools, whom we would be glad if Mr. Comber would select when he returns there, and let us know his native name. We would be glad, also, if he could be given the name of John Guntop, in remembrance of the brother who first initiated this movement by putting up 3d. per week out of his hardly-earned wages until it amounted to 12s. 6d., which he handed in to Mr. Gamble on his departure for Colon to seek for work. This manner of assisting the mission on the Congo seems to commend itself to the sympathies of our people. One sister has just sent a shilling with the message that it was 'for the boy,' and I think it will tend to do much good."

A pastor remitting a generous gift writes:—

"I am greatly interested in the monthly MISSIONARY HERALD. A friend of mine, a Wesleyan, a generous contributor to our Society, says;—'The HERALD is one of the few papers of which I can say I read every word. It does my soul good.'"

"A poor sister" sends ten shillings and writes, "I love the HERALD as I read of the messenger of light and life, the Peace, bearing the Gospel to millions of my brothers and sisters on the dark continent. I thank God I can deny myself some of my few comforts to give Him back of His own."

From a generous friend of the Mission we have received a box of miscellaneous jewellery, "In Memoriam, A. B." A gold coin from "an old sailor" for the Congo Mission. A few articles of needlework from a poor widow, and a silver chain from the orphan child of a missionary now in heaven.

We have also received the following welcome and cheering gifts:—

Mrs. Kemp, Rochdale, £100; Mr. Geo. Sturge (third half yearly instalment of £1,000), £100; Friend from Pembrokeshire for Congo, £50; Anonymous, per Messrs. Barclay, Bevan, Tritton & Co., £50; In Memoriam, £50; Mr. Marnham, J.P., for Congo (quarterly), £30; Mr. J. McIlvain, Greenock, for *additional Missionaries to China*, £15, ditto, for Congo, £10; Mr. Joseph Wates, £14; C. R. P., Plymouth, for Congo, £10; Mr. Taylor, Kingsbridge, £10; M. G. (£5 for Congo), £10; Reading, for *Passage and Outfit of Mr. Davies*, £120.

Recent Intelligence.

The Rev. T. J. Comber writes:—

“DEAR MR. BAYNES,—Will you please acknowledge the following further gifts for our Congo Mission:—

“From the Ladies’ Negro Friendly Society, per Mrs. Joel Cadbury, of Birmingham, £5 for special use in school furniture or surgical instruments.

“From the ladies of Highgate-road Chapel, per Mrs. Coxeter, 200 good jackets for the boys of our school.

“From the ladies of Chatsworth-road, Norwood, per Mrs. Salter, a box of garments.

“From Mrs. Hartland, of Camden Town, a large school map.

“Yours faithfully,

“T. J. COMBER.”

“98, Camden Street, N.W., 20th July, 1885.”

We regret to inform our readers of the decease of the Rev. A. Powell, for seventeen years the active and esteemed Secretary of the Bible Translation Society. We are requested by the Treasurer, Dr. Underhill, to state that till arrangements are made for filling the office thus left vacant, all contributions and communications should be addressed to him at the Mission House, 19, Castle Street, Holborn, E.C.

We have special pleasure in calling the attention of our readers to a small volume just published by Messrs. Alexander & Shephard, 21, Castle Street, Holborn, entitled *The Homes of the Baptist Missionary Society from Kettering to Castle Street*, price one shilling.

This delightful little volume is written by the Rev. Charles Kirtland, formerly secretary of the British and Irish Home Mission, and until quite lately pastor of York Road Chapel, Battersea.

It contains brief, graphic, and deeply interesting biographical sketches of all the officers and missionaries of the Society whose busts or portraits are preserved in the Mission House, “with a view,” in Mr. Kirtland’s suggestive words, “of reviving the memories of some honoured servants of God, whose labours have helped to raise our Mission to the high position which it occupies among kindred institutions; and in the hope that they may encourage the growth of a mission spirit among our young people.”

We have enjoyed the volume greatly, and we most cordially commend its perusal to all our readers.

It is a capital gift-book for rewards and prizes for senior Bible classes and young men’s associations.

Contributions

To 30th June, 1885.

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 COLLECTIONS.

Annual Sermon at Bloomsbury Chapel	34	17	3
Public Meeting Exeter Hall	125	9	1
Juvenile do., do.	41	9	7
	201	15	11

ANNUAL SUBSCRIPTIONS.

Allen, Mrs E. P., Cheadle	10	0	0
Clarke, Mr E. W.	1	0	0
Collins, Mr W. B., Ramsgate, for Congo	0	10	0
Cooté, Mr A., Guildford	1	0	0
Cox, Mr A. H.	0	10	6
Danford, Mr, Warren	5	5	0
Gale, Misses	2	2	0
Glover, Dr. J. G.	3	3	0
J. W. A.	10	0	0
Jay, Mr and Mrs A. Marshall	1	1	0
Jones, Mr W., Southampton	0	10	6
Keats, Mr G. T.	1	1	0
Mavnard, Mr	1	0	0
Millar, Major-Gen.	1	1	0
Norris, Mr T., St. Briavel's	1	0	0
Osborne, Mrs S. J.	0	10	0
Pigg, Mr T., Orsett	1	1	0
Pitt, Mr G.	5	0	0
Pullar, Mr L.	2	2	0
Roberts, Mr Jno.	0	10	0
Robinson, Mr E. S.	50	0	0
Do., for Africa	100	0	0
Do., for China	107	0	0
Do., for India	100	0	0
Rough, Mr G., for Congo	5	0	0
Stephen, Mrs, Mollington	1	0	0
Tooth, Mrs	0	10	0
Tritton, Mr Joseph (3 months)	37	10	0
Ward, Mr W.	0	10	6
Weymouth, Dr R., F. for Congo	1	1	0
Wright, Mr J. W.	3	0	0
Williams, Miss Hettie	1	10	0
Williams, Miss and Mrs Henry	1	1	0
Under 10s.	1	11	3

DONATIONS.

A Friend	10	0	0
A Friend, for China	0	10	0
A Friend, for Congo	0	10	0
A Friend, Flintshire	5	0	0
A Friend, Swansea, for China	1	0	0
A Friend, for Congo	10	0	0
A Friend, for Congo, India, and China	20	0	0
A Friend, per Mrs McEwan, for Congo	0	10	0
A Little Girl (6d. a week)	0	10	0
Amicus	10	0	0
Anonymous, Bedfordshire	0	10	0
Anonymous, per Bankers	50	0	0
Archbold, Josephine, Jamaica & Blanche, for Mr. Cowe	2	0	0

A Wellwisher	0	10	0
Blake, Mr A. W.	1	1	0
Brown, Mr Jas, Lochee, per Rev O. H. Spurgeon	1	0	0
Bruce, Mr, Fraserburgh	0	10	0
C. A., John Street, Edgware Road	5	0	0
Cadmore, Mr G., Pentre	1	1	0
Culley, Mrs E., in Loving Memory of A. B. Angus	10	0	0
Dawbarn, the late Miss J.	20	0	0
Davis, Mr E.	1	1	0
E. B., Nottingham	0	10	0
Fergusson, Miss M., M. for Congo	1	0	0
Fountain, Mr. W., Odiham	1	1	0
Gale, Misses	1	0	0
Do., for Congo	2	0	0
Henderson, Rev. W. T., for Congo	1	0	0
H., Mrs, Acton, In Memoriam, for Congo	1	1	0
Do., do, for China	1	1	0
Higgs, Mr and Mrs G., Thank Offering	2	10	0
In Memoriam	30	0	0
J. H. A.	1	1	0
Johnson, Mr W.	100	0	0
Knight, Mrs S., Thank Offering, for Congo	0	10	0
Lewis, Capt. H., for Congo	3	3	0
L. E. P.	1	0	0
L. S., Newport, for Agra	6	0	0
Little, Mr F.	0	10	0
M. C.	1	0	0
Do., for W & O	1	0	0
Martin, Miss K., collected for Support of Girl under Miss Comber	4	10	0
Muntz, Mr G. F.	500	0	0
M. E., for China	2	10	0
Do., for Congo	2	10	0
McIlvain, Mr J., Greenock	10	0	0
Do. for Additional Missionaries to Congo and China	15	0	0
Nicoll, Mrs W., for India	1	0	0
Pedder, Miss, Abergele, for Congo	1	0	0
Pullen, Mr J.	3	0	0
Rawlings, Mr E., for Goolzar Shah's Simla Mission	5	0	0
Ridgway, Miss	1	0	0
Robinson, Mr, Kossuth, for Congo	5	0	0
"Sale of Books"	2	0	0
St. Paul's Missionary Society	8	19	0
S. L. M., for Congo	1	0	0
Standerwick, Mr. R. H.	5	0	0
Stewart, Mr. John, Aberdeen, for China	100	0	0
Sturze, Mr Geo., for Congo	10	0	0

Sycamore, Derby, Sunday Morning Offerings, for Congo	0	18	0
Thomson, Miss, Bristol	1	0	0
Talbot, Mr G. W., Reading	50	0	0
Talbot, Mrs G. W., Reading	50	0	0
Walton, Mr H.	0	10	0
W. W.	100	0	0
White, Rev. F. H.	3	3	0
Under 10s.	0	15	6
Do., for Congo	0	18	8

LEGACIES.

Ridgway, the late Miss Sarah, of Manchester, per Messrs. Ridgway & Worsley	50	0	0
Rooke, the late Miss E., of Enfield, per Messrs Rooke and Son, for Mr Rouse's Work, Calcutta	4	10	0
Do., for Mrs. Wall's Work, Rome	9	0	0
Do. for Mr Pigott's Work, Ceylon	4	10	0
Voelcker, the late Dr. of Kensington, per Messrs Barlow, Smith, & Pinsent	100	0	0
Wainwright, the late Mr Jas. of Otley	112	10	0

LONDON AND MIDDLESEX.

Abbey Rd., St. John's Wood (moiety)	9	4	3
Acton	6	9	9
Alperton	4	0	6
Arthur Street, Camberwell Gate	15	0	0
Do., Sunday School	6	17	4
Do., do., for N P	0	0	9
Battersea, York Road	7	1	7
Battersea Park	8	0	3
Relle Isl.-Mission Ch.	8	14	0
Bermondsey, Drummond Road	5	1	0
Bloomsbury	72	19	9
Do., for W & O	5	0	0
Do., for Mr Sims, Ceylon	5	0	0
Do., for Mr Weeks, Congo	5	0	0
Brentford, Park Chl	7	17	6
Do., Sunday School	16	3	6
Brixton Hill, New Park Road	7	0	0
Do., Wynne Road	10	14	3
Do., Kenyon Chapel	8	8	3
Brondebury	8	0	0
Do., Sun. Sch., for Mr Comber, Congo	10	0	0
Do., do., for Mr Jones, China	10	0	0
Camberwell, Denmark Place Chapel	42	16	6
Do., do., Juv., for N P. Barisal	10	4	3
Do., Cottage Green Sun. Sch., for N P at Port Canning	6	5	0
Do., do., for Mr Turner China	6	5	0

Do., Wyndham Rd.		
Sunday School	0	7 7
for Congo	6	10 0
Do., Mansion House	184	12 0
Clapton, Downs Ch.	6	15 6
Crouch Hill	21	0 0
Dalston Junction	16	9 5
Deptford, Octavia St.	10	17 3
Ealing Dean Sun. S.	26	7 5
East London Tabnl.	6	15 1
Enfield	5	0 7
Forest Gate, Wood-	2	1 0
grange Chapel	0	10 0
Great Hunter Street,	0	10 0
Sunday School	0	10 0
Gooding Road, Sun.	30	0 0
School	30	0 0
Do., for Congo	1	1 0
Globe Rd. Tabernacle,	80	0 0
Sunday School	9	5 0
Hackney, Mare St.	7	5 3
Hammersmith, West	30	0 0
End	6	9 0
Do., Avenue Road	24	1 4
(moiey)	1	8 10
Hampstead, Heath	2	15 0
Street	11	6 1
Harrow-on-the-Hill	20	0 0
Do., Sunday School	4	3 6
Do., Wealdstone	12	18 11
Sunday School	10	8 3
Henrietta Street	5	13 6
Highbury Hill Chapel	5	0 0
Do., Sunday School	2	17 8
Highgate, Southwood	3	0 0
Lane	3	17 0
Highgate Road,	0	11 4
Y. M. B. C., for	1	18 8
Congo	11	6 1
Do., Sunday School	20	0 0
and Y. M. B. O.,	4	3 6
for Congo	12	18 11
Hounslow	10	8 3
Islington, Cross St.	5	13 6
Islington, Salter's	5	0 0
Hall Ch.	2	17 8
James Street	3	0 0
John Street, Edgware	3	17 0
Road	0	11 4
Kensington, Hornton	1	18 8
Street	10	8 3
Kilburn, Canterbury	5	13 6
Road	5	0 0
Do., Sun. Sch., for	2	17 8
Congo	3	0 0
Kensal Green, Wyoliff	3	17 0
Ch.	0	11 4
King's Cross, Arthur	1	18 8
Street Sun. School	10	8 3
Maze Pond	5	13 6
Metropolitan Taber-	5	0 0
nacle	2	17 8
Do., Sun. Sch., for	3	0 0
Mr. Guyton, Delhi	3	0 0
New Southgate	3	17 0
North Street, Ken-	0	11 4
nington, Sun. Sch.,	1	18 8
for Cameerons	10	8 3
Notting Hill, Lad-	5	13 6
broke Grove	5	0 0
Ormond Yard S. Sch.	2	17 8
Peckham, Park Road	3	0 0
Do., for Ram Chun-	3	17 0
der Ghose	0	11 4
Do., Barry Road	1	18 8
Do., James Grove	3	0 0
Do., Lausanne Rd.	3	17 0
Sunday School	0	11 4
Do., Gordon Road	1	18 8
Do., Norfolk Street	10	8 3
Pinner	5	13 6
Poplar, Cotton Street	5	0 0
Ponder's End Sunday	2	17 8
Sch., per Y. M. M. A.	3	0 0
Putney, Union Ch.	3	17 0
(moiey)	0	11 4

Regent St., Lambeth	3	4 7
Romney St., West-	2	6 0
minster	11	6 6
Shoreditch Taber-	3	3 0
nacle	1	5 0
South London Taber-	15	0 0
nacle (moiey)	2	0 0
Spencer Place S. Sch.	9	10 0
Stockwell	3	0 0
Stoke Newington,	2	0 0
Bouverie Road	9	10 0
Do., Devonshire Sq.	3	3 0
Chapel	4	4 0
Do., Sunday School	82	17 1
Tottenham	9	0 0
Upper Holloway	12	8 0
Vernon Chapel	3	12 3
Victoria Ch., Wands-	22	0 2
worth Road	2	0 2
Walhamstow, Bound-	10	0 0
ary Road	2	10 0
Walworth Road Ch.	2	10 0
Do., Sun. Sch., for	2	10 0
N P	2	10 0
Do., do., for Mr.	2	10 0
Richards, China	2	14 0
Do., do., for Japan	5	0 0
Do., do., for Mr.	2	10 0
Comber, Congo	4	8 6
Do., do., for Mr.	7	6 10
Wall, Rome	2	13 4
Walworth, Eben-	1	10 0
ezer Sun. Sch.	4	0 6
Walworth, East	1	1 0
Hill	5	0 0
Do., for W & O	13	7 10
Do., Chatham Road	10	10 0
Do. do., Sun Sch.	4	0 6
Westbourne Grove	1	1 0
West London Taber-	5	0 10
nacle Sun. School	13	7 10
West Green		

DORSETSHIRE.		
Weymouth Sun. Sch.	5	5 7
DURHAM.		
Stockton-on-Tees	3	10 0
ESSEX.		
Barking	1	13 6
Clacton-on-Sea	0	10 6
Leytonstone	10	9 8
GLOUCESTERSHIRE.		
Bournton - on - the		
Water	6	19 6
Chipping Camden	1	12 4
Do., for N P	0	2 9
Lydbrook	1	11 3
Uley, for N P	0	17 6
Yorkley, for N P	0	9 1
HAMPSHIRE.		
Beaulieu	2	2 0
Bournemouth, Lans-		
downe Ch.	0	10 0
ISLE OF WIGHT.		
Ventnor	5	13 6
HEREFORDSHIRE.		
Ryeford	1	18 10
HEETS.		
Hitchin, for N P	1	7 0
Rickmansworth	16	10 0
HUNTS.		
Ramsey	0	10 6
KENT.		
Beckenhams, Elm Rd.	11	8 2
Belvedere	3	13 7
Bexley Heath, Trinity		
Chapel	12	12 6
Brockley Rd. Chapel	44	9 3
Bromley	5	10 0
Crayford	4	0 0
Dartford	4	2 6
Faversham	11	11 6
Forest Hill, Syden-		
ham Chapel	9	12 9
Gravesend, Windmill		
Street Sun. Sch.	1	1 0
Greenwich, South St.	3	0 0
Lee	9	0 0
Plumstead, Raglan		
Hall	2	2 0
Shooters Hill Road	3	5 2
South Cray Sun. Sch.	0	16 5
Sutton-at-House	1	0 0
Woodwich, Queen St.	4	5 10
Do., Parsons Hill	12	10 6
LANCASHIRE.		
Bury, Rochdale Rd	2	2 2
Liverpool, Myrtle St.	95	0 0
Do., for Congo	5	0 0
Do., Richmond Ch.	4	1 1
Do., Fabius Ch.		
Sunday School	9	4 9
Manchester, Higher		
Openshaw S. Sch.	1	3 7
N. E. Lancashire, on		
account, per Mr W.		
Snap, Treasurer	35	10 0
Oswaldtwistle	6	6 3
Rochdale, Water St.	0	5 0
LEICESTERSHIRE.		
Leicester, Victoria		
Road	2	2 0
LINCOLNSHIRE.		
Grantham	1	4 5
Do., for N P	0	16 7

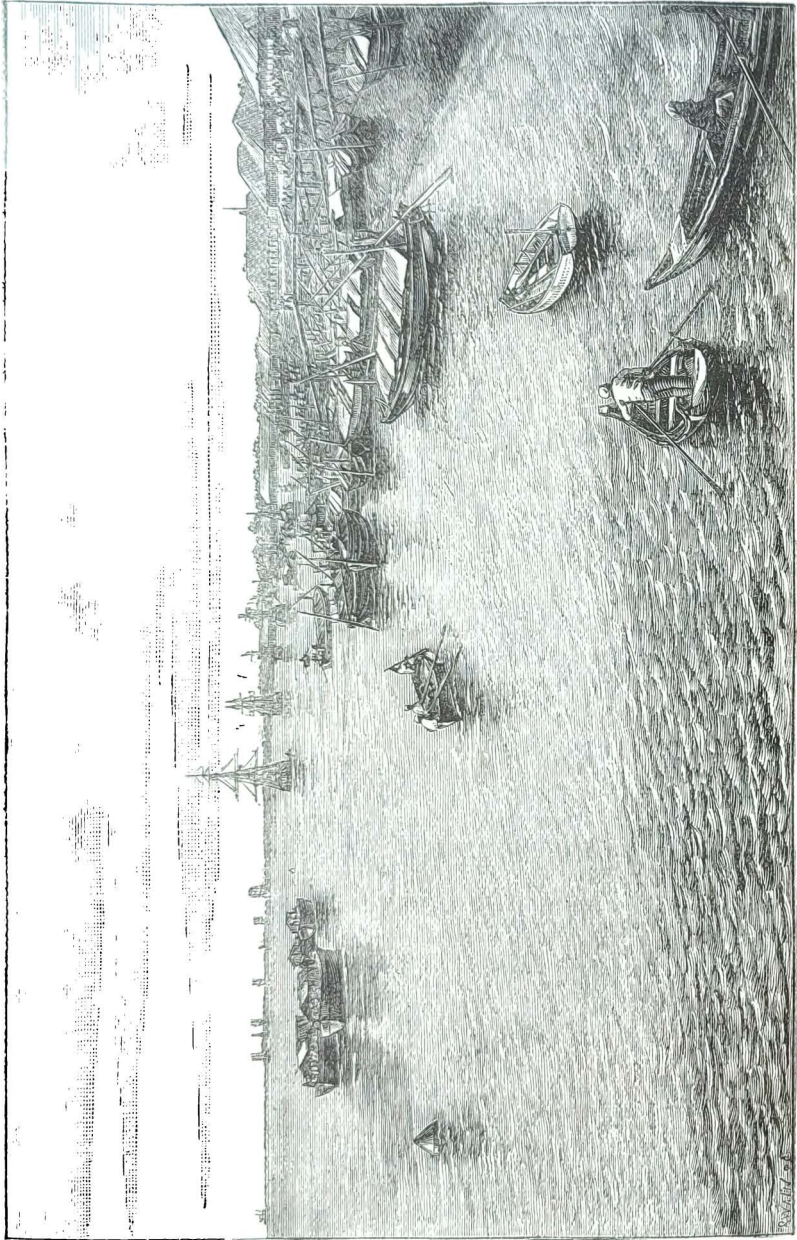
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NORFOLK.	
Norfolk, on account, per Mr J. J. Colman, M.P., Treas...	63 11 7
Swaffham	10 0 0
Yarmouth, on acct...	50 0 0
NORTHAMPTONSHIRE.	
Burton Latimer	8 19 1
Deeborough	3 4 10
Greton	0 10 0
Kettering	105 13 2
Do., for <i>W & O</i>	2 15 0
Do., for <i>N P</i>	2 0 1
Do., for <i>Congo</i>	0 12 0
Northampton, Mount Pleasant Sun. Sch.	1 6 0
Ringshead	2 2 7
Do., for <i>Congo</i>	0 15 5
Roads	2 6 0
Rushdon	17 6 3
Thrapstone	20 9 6
Towcester	5 6 0
Walgrave	2 10 4
Woodford	0 15 2
NORTHUMBERLANDSHIRE.	
Ford Forge, for <i>Congo</i>	2 13 0
NOTTINGHAMSHIRE.	
Collingham	1 0 0
Nottingham, Derby Road Juvenile	7 8 8
Do., Bentinck Road Sunday School	3 5 0
Southwell	6 15 2
OXFORDSHIRE.	
Caversham	5 13 6
SHROPSHIRE.	
Oakengates	2 0 0
SOMERSETSHIRE.	
Bristol	1238 12 4
Do., balance last year's account	2 0 0
Do., Broadmead, for <i>W & O</i>	15 0 0
Do., do., for <i>School, Ceylon</i>	5 0 6
Do., do., for <i>Boy in Miss Comber's Sch.</i>	11 13 4
Do., Bedminster, West Street, for <i>W & O</i>	1 4 6
Do., do., for <i>N P</i>	0 7 10
Do., Buckingham Ch., for <i>W & O</i>	1 0 0
Do., do., for <i>N P, India</i>	2 8 0
Do., do., for <i>Congo</i>	1 1 0
Do., City Road Sun. Sch., for <i>N P</i>	1 1 7
Do., do., for <i>Howrah</i>	6 0 0
Do., United Com-munion Service for <i>W & O</i>	9 2 1
Do., do., Cotham Grove Sun. Sch., for <i>Miss Comber's School</i>	5 11 3
Do., Counterslip, for <i>Congo</i>	7 14 0
Do., do., King St., for <i>Mr Wall, Italy</i>	1 10 0
Do., do., for <i>Native Girls' Sch., Serampore</i>	6 9 0
Do., do., Sun. Sch., for <i>Mr H. Thomas, Delhi</i>	7 10 9
Do., do., for <i>Mr Ezen, Benares</i>	7 10 8

Do., Tyndale Ch., for <i>Debt, 1884</i>	10 0 0
Paulton, for <i>W & O</i>	1 6 0
SUFFOLK.	
Bury St. Edmunds	1 13 0
SURREY.	
Balham, Ramsden Rd.	10 15 1
Croydon	27 8 1
Dulwich, Lordship Lane	4 10 0
Lower Norwood, Chatsworth Road	28 12 2
Do., for <i>China</i>	1 0 0
Merstham Sun. Sch.	2 3 10
New Malden	3 11 6
Norwood, Gipsy Rd.	8 11 3
Redhill	5 12 6
Surbiton	2 2 0
Sutton	11 15 9
Do., Sun. Sch., for <i>N P under Mr Guyton, Delhi</i>	0 10 0
Upper Mitcham	2 10 0
Upper Norwood	9 14 10
Do., balance of last year	16 2 6
SUSSEX.	
Brighton, Bond St.	4 10 0
WARWICKSHIRE.	
Birmingham, Y.M.B. M.S., for <i>Bishop-pore Sch.</i>	78 0 0
Do., for <i>Mr Guyton's Work Delhi</i>	36 0 0
Rugby	3 11 0
WESTMORLAND.	
Kendal	1 0 0
WILTSHIRE.	
Bromham	1 0 2
Do., for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	0 10 5
Westbury Leigh	0 10 0
WORCESTERSHIRE.	
Redditch	0 10 0
Do., for <i>W & O</i>	0 4 0
YORKSHIRE.	
Bradford, Girlington Juvenile	7 4 2
Harrogate Juvenile	1 12 11
Leeds, South Parade, on account (less dis- trict expenses last year)	17 14 11
Middlesboro', Walsh Ch. Sunday School	0 5 0
Sheffield, Pub. Meet- ing, for <i>Congo</i>	7 10 0
Do., Townhead St., for <i>Congo</i>	5 0 8
Do., Glossop Road	7 5 8
Do., do., for <i>Congo</i>	13 0 4
Do., do., for <i>N P</i>	5 18 5
Do., do.	38 13 1
Less expenses	1 8 6
.....	37 4 7
NORTH WALES.	
ANGLESEA.	
Per Mr R. Williams, Treasurer	6 1 6

CARNARVONSHIRE.	
Llanglan	2 0 0
DENBIGHSHIRE.	
Brymbo	1 2 6
SOUTH WALES.	
BRECKNOCKSHIRE.	
Hay	0 6 0
Do., for <i>N P, India</i>	1 6 0
CARMARTHENSHIRE.	
Ammanford, Eben- ezer	1 13 5
Carmarthen, English Ch.	1 18 1
Cwmaman, Bethesda	0 8 0
GLAMORGANSHIRE.	
Berthllwyd	5 2 9
Canton, Hope Ch. Sunday School	5 1 9
Lantwit Vardre, Salem	1 2 2
Lisvane	0 18 4
Do., for <i>N P</i>	1 18 5
Penpryswg, Penuel for <i>N P</i>	1 19 6
Porth, Tabernacle	3 2 0
Treforest	2 7 0
Treorkey, Horeb	2 10 0
Twynyrodyn, for <i>N P</i>	1 12 0
MONMOUTHSHIRE.	
Blackwood, Eng. Ch.	0 10 6
Caerwent	1 2 0
Chepstow	0 9 6
Do., for <i>W & O</i>	1 9 1
Llanddewi	4 15 0
Newport, St. Mary St.	3 17 9
St. Mellons	4 8 6
PEMBROKESHIRE.	
Camrose	0 13 0
Caersalem and Jabez	0 2 6
Penybryn	0 2 6
SCOTLAND.	
Aberdeen, Crown Terrace, for <i>India</i>	5 0 0
Do., for <i>Congo</i>	3 0 0
Do., for <i>China</i>	3 0 0
Coatbridge	1 0 0
Cupar	5 0 0
Dundee	9 5 6
Dunfermline	15 2 0
Elgin	3 10 0
Do., for <i>India</i>	2 0 0
Do., for <i>China</i>	2 0 0
Do., for <i>Congo</i>	3 0 0
Forres	1 0 0
Glasgow, Adelaide Place	22 0 0
Do., John Street	7 0 0
Do., do., Sun. Sch., for <i>Congo</i>	4 2 6
Do., John Knox St.	12 19 5
Do., do., for <i>Italy</i>	1 0 0
Do., Queen's Park Sun. School, for <i>Congo School Work</i>	2 8 9
Grantown, for <i>Congo</i>	3 0 0
Do., for <i>N P</i>	1 15 6
Rothsay	0 10 0
Do., for <i>Congo</i>	3 0 0
FOREIGN.	
AMERICA.	
Quebec, M. M.	1 0 0
EUROPE.	
Geneva, Martin, Rev. C.	1 0 0

[THE MISSIONARY HERALD,
SEPTEMBER 1, 1885.



VIEW OF CHITTAGONG AND PORT. — (From Photograph.) — See page 370.

THE MISSIONARY HERALD.

A Valedictory Service

OF a deeply interesting nature was held at Camden Road Chapel, on the 17th ult., to take leave of the Rev. T. J. Comber and Messrs. John E. Biggs, Percy Comber, Philip Davies, B.A., John Maynard, and Michael Richards, departing for the Congo, Central Africa. The spacious building was unable to accommodate the numerous friends wishing to be present. Mr. W. C. Parkinson presided. The Rev. T. Vincent Tymms opened the meeting with prayer. After the Rev. J. B. Myers had introduced the missionaries, and a statement had been made by each of the brethren, the Rev. Samuel Harris Booth delivered the following valedictory address:—

“In the brief time at my disposal, I wish, brethren and sons, to say what will help to strengthen your hearts, by confirming you in your loyalty to our dear Lord, in the responsible and arduous work to which you are proceeding in Western Africa.

“A divine call must be obeyed. When it ‘pleased God’ to reveal His Son in Saul of Tarsus, that he might preach Him among the heathen,’ the great missionary ‘conferred not with flesh and blood.’ From that day, though bonds and afflictions awaited him, on to the time of his departure by a martyr’s end, he could say: ‘None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.’ That call you also have received, and here you register your covenant with the Lord to be yourselves—the Lord helping you—faithful unto death. That call is your warrant, and your solace. He whose call you obey is not only Captain of the Host, and Lord of All; but He is Saviour and Brother also. Your charges and your reward are alike His concern. When the day of service is ended, He will not forget you—not one of you.

“You may gather some encouragement as you go to your work, by remembering that the first tidings of the Gospel were as strange to the dwellers in these Western Isles as they may be to the untutored races of the Congo. There is more encouragement in the success which has followed the revival of the missionary spirit in the churches of our own days. Never since the Pentecost, when the Spirit came down in tongues of fire on the first preachers of the faith, has there been such an outpouring of Divine influence, or such success to

the Gospel, as from the landing of our missionaries at Serampore, some ninety years ago, to this day.

“The history of the past is pregnant with motives to perseverance. It is true we are told that Christian Missions have lost their novelty and their interest with thinking men, because they were the outgrowth of eccentric goodness in a few infatuated, but well-meaning, men. We are told, also, that in the judgment of Modern Thought, Christian Missions are a waste of energy, and are the product of a misdirected, though an amiable, sentiment. But, on this question, there is some Ancient Thought I would rather believe, and there is another Guide I would rather follow. Listen! ‘Other sheep I have which are not of this fold: them also I must bring, and these shall be one flock and one Shepherd.’ And when we are told that we cannot raise the heathen to the level of European civilization, and that missions are as hopeless as they are unphilosophical, we simply say But the Gospel of our Saviour *has* raised the poor, hopeless, outcast savage, both from our own streets and from African forests, into the blessedness and light of the children of God; and that what the Gospel has done, the Gospel can do again.

“You are going to a field of labour to which the sympathy of our own churches was very naturally turned when the way was opened to it. Ever since the beginning of our missions, the thought of our churches had rested on Africa; but it was not until 1840 that we were able to do anything for that dark land, and then no more was attempted than the small station in the Island of Fernando Po. But that was the cradle of our African Mission. There and at the Cameroons our yearning for Africa’s conversion to God has been nurtured. The names of Saker and Thompson and others are at once a legacy and an inspiration to us. You follow in their footsteps, that you may make them the starting-point to regions far beyond.

“The message which you carry with you is the Gospel of our Lord and Saviour Jesus Christ. You are, therefore, not explorers—tempting as this work may be—but missionaries of the Cross. Every thought, every plan, every act of enterprise, every position gained, every added item of knowledge whether of the land or of the people, all is to be subordinate to your life work—the spread of the knowledge of our Divine Lord. You may have to explore; you will have, certainly, to gain a full acquaintance with the language of the tribes. You will have to build your houses, and probably to train the natives in the methods of social life. But, again, these arts are all to be laid under tribute to the Gospel. You are to win souls to Christ, and through Christ to God.

“In this consists the difference between your and every other mission. It may be said that you are only doing what many young men are only too eager to do, who go away to distant lands in search of competence or wealth, or of secular knowledge or fame. But the difference is this: that they may do it for present gain, be that gain little or much; but those who go to preach among the heathen the unsearchable riches of Christ, take in hand a work which, in the world’s estimation, is chimerical; in the opinion of many is problematical, and which is certain in all its issues only in heaven.

“The principles you teach will therefore not be those which underlie mere civilization—Christian civilization certainly, but not mere civilization. This, so far as it is sound and true, is sure to follow wherever the Gospel gains a hold on the conscience and heart of men. You have to lift up the Cross as the hope,

the only hope of perishing men. Men trust in sacrifices. You have the one only sacrifice to lead them to—the gift of God—the gift of His dear Son. Into the mysteries of the incarnation we are none of us required to search. We have but to clear the way to Him and say, ‘Behold the Lamb of God, who taketh away the sin of the world.’ That is the fact, and that the truth you carry with you into the heart of Africa. That is the fact, and that the truth we have to carry to the hearts of men at home. And it may be that you will have to tell this story in simple fashion—in very simple fashion—to the untutored minds among whom you will live; but whether told beneath the spreading trees of a tropical land in the touching words ‘Jesus loves you,’ which a sunburnt negro boy or girl can comprehend, or told in stater phrase in English sanctuaries, that story of a Saviour crucified is the power of God unto salvation to every one that believeth.

“And remember this *is* your message—Christ and Him crucified—‘delivered for our offences and raised again for our justification.’ As Paul said to Timothy, so do I say to you, ‘Preach the word’—this word. Do not tell men that our Lord who died to save us is only, as some say, ‘the realised idea of humanity’; but tell them He died for them: that He is Saviour and Intercessor; and, being Saviour and Intercessor, therefore our Brother; and that He came to lead them—to lead us all—back to the Father. Civilization cannot do this; a mere New Testament morality cannot do this; nothing can, but His wonderful grace, which has brought pardon to the guilty by His death for sin; and healing and purity by the Divine Spirit.

“For your personal guidance may I say a word about health. We have no more right to throw away health—which means the power to serve Christ, perhaps life—than we have to throw away any other gift of God. In Africa especially, health is one of the first, probably an indispensable condition of service. Here, in this temperate climate, the servant of the Lord may find much to do for the Saviour, even with slender health; but on the Congo, as in all tropical lands, it is dangerous to trifle with the most elementary laws which govern physical life. To you younger men I say with deep gravity: Take care, and run no more risks than you can justify by the demands of the service, which are, under the most favourable circumstances, sufficiently trying. Many things will tempt you to imprudence. An eager desire not to do less than others; an earnest longing to compel success; a fear lest at home we should think you indolent, and lest you cannot answer to your Lord Himself for time which might otherwise have been given to direct service for Him. On these points you must exercise a sound discretion, and we pray that you may long be spared to live and work in the far-away land for which you will so soon leave our shores.

“I should like publicly to express the sense of the obligation under which Dr. Prosser James has laid our Committee and our denomination, for the ability and generosity with which he has come to our rescue by the directions he has given to our missionaries on the question of health.

“We shall not forget you when you are in Africa. You will be ever in our hearts and often in our thoughts; and when we think of you, thought will certainly shape itself in prayer. And prayer will take the form of the Apostolic supplication for the Church at Ephesus, ‘that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk

worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness.'

"And this we shall do, because we know that the need of Divine strength which is so great with us who are surrounded by all the helps to our spiritual life which Christian homes and Sabbath privileges can supply, is increased a hundredfold where no such helps are near. But the Saviour is near. He is always near. He is near to us at home. He certainly will be near to you when you have none else on whom to lean. The wear and tear of spiritual life needs a daily renewal of living bread and living water, as surely as that we need our daily bread for daily returning wants. The exhaustion is the greater far away from all your best associations, which are wells of salvation to those who value them, and your dependence on the Lord of supplies is correspondingly great.

"You may have to cross a moral desert as it were, in which there are no streams, no wells by which the weary, thirsty traveller can sit down and drink in life again: but the Lord on whose mission you are sent is Lord of the waste howling wilderness too, and He can make 'the parched ground become a pool, and the thirsty land springs of water': 'for in the wilderness shall waters break out, and streams in the desert.'

"Your need, as ours, is covered by His gracious intercession,—'I have manifested Thy name unto the men who Thou gavest Me out of the world. Thine they were, and Thou gavest them Me, and they have kept Thy word.' 'Sanctify them through Thy truth: Thy word is truth.' 'As Thou hast sent Me unto the world, so have I sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.'

"And now we say farewell. 'Now the God of peace that brought again from the dead our Lord Jesus—that great Shepherd of the sheep—through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ.'

"Brother, Mr. Comber, you are a veteran, still young in years but old in service in this great work of winning Africa to the Lord. It is with a full heart we say farewell to you. Every hostage which could be given for your sincerity and faithfulness you have already surrendered. The soil of Africa is very dear to you, and to us for your sake. More I may not say, except that not content with having given those to the Lord who already sleep in Jesus beneath that tropical sun, you come back to claim another of your home band to stand with you in the breach. Brethren Comber, beloved in the Lord, may His benediction rest on you both!

"To the others I say: Young men, be strong in the Lord, and in the power of His might. Mr. Biggs, whom I knew as a boy at Upper Holloway, we are glad to see you consecrating yourself to this work; and so of the others, Mr. Davies, Mr. Maynard and Mr. Richards. Ethiopia shall yet stretch out her hands unto God; and when the day of Africa's regeneration has come, and it will not now be long delayed, you who have so nobly fought her battle with opposing hosts of darkness shall be crowned with all who love His appearing.

"The day is coming when He shall reign. The day will come before then when you and I shall see His face.

“In the words of Dr. George Wilson, I close. He wrote them—they are part of a lyric he wrote—on looking at Noel Paton’s painting, ‘Mors Janua Vitæ’ (The Christian Warrior at the Gate of Eternal Life):—

“Here I stand, of all unclothed,
 Waiting to be clothed upon
 By the Church’s great Betrothed—
 By the everlasting one.
 Hark! He turns the admitting key,
 Smiles in love, and welcomes me.
 Glorious forms of angels bright,
 Clothe me in the raiment white;
 Whilst their sweet-toned voices say,
 For the rest, wait thou until the judgment-day.”

The missionaries and their work were then commended to God by the Rev. Francis Tucker, B.A.

The next morning a large number of friends assembled at Euston again to say “Farewell,” and to renew their fervent “God-speed.” As the train moved out from the station, the deep sympathy stirring every heart found expression in an appropriate song of trust and hope.

OF THE FINAL MEETING AT LIVERPOOL,

the Rev. R. Richard, the secretary of the local missionary auxiliary, has kindly forwarded the following account:—

“Liverpool friends were determined not to allow the departing missionaries to pass through, without claiming the privilege of seeing their faces, hearing their voices, and publicly wishing them ‘God-speed’ on their journey. A farewell meeting was accordingly held at Myrtle Street Chapel, on Tuesday evening, 18th inst., under the presidency of the Rev. H. Stowell Brown. The audience was large and enthusiastic; the speeches brief and to the point; and the whole tone of the meeting exalted and inspiring. After singing, and the offering of prayer by the Rev. J. H. Atkinson of Richmond Chapel, the chairman, without making any speech of his own, called at once on Mr. A. H. Baynes to address the meeting. After paying a high tribute of praise to Mr. T. J. Comber, he then introduced each of the new missionaries to the meeting, and ended with an earnest appeal on behalf of the mission. The contrast which he instituted between ‘the timid subscriber,’ who had written to express his doubts as to whether the Congo Mission had not, after all, better be ‘given up,’ and the widowed lady who had written to express her willingness to give up her only son—a University graduate—to the work of the Congo Mission, was most touching and effective. The chairman then called on the Rev. Daniel Jones, president of the Liverpool Baptist Union, who, on behalf of the Union, briefly expressed cordial sympathy with the brethren who were going out, and pledged in their interest the continued prayers of the churches. Mr. T. J. Comber, whose reception was most cordial, was the next speaker, and well did he sustain the high key-note which had been struck. After speaking in general terms of the work on the Congo, of its hopefulness and its grand possibilities, he said that the best answer to

the timid talk of 'giving up' was their presence at that meeting, and he felt sure that, could the voices of those who had laid down their lives on this field be heard that night, they would say 'Forward,' and not 'Backward.' The meeting was unmistakably in full accord with Mr. Comber when he announced that the policy in the immediate future should be in the direction of consolidating their forces, and the work already begun, before reaching farther into the interior. The five new missionaries then gave a brief account of how they had been led of the Lord to dedicate themselves to the work of the Congo. It is impossible to describe the tender feeling which pervaded these short addresses, or the effect produced by them upon the audience. It was indeed 'good' to be there; the Spirit of Christ was very manifest, and much fruit must result that shall be for His glory. The dedicatory prayer was then offered by the Rev. R. Lewis, of Princes Gate Chapel. A collection was then made towards the cost of the outfit and passage of the missionaries, and the sum of £40 8s. was obtained. During the collection, the Rev. R. Richard stated that letters had been received from Mr. W. P. Lockhart and the Rev. J. G. Baws, of Manchester, the former expressing regret on account of unavoidable absence, and wishing the missionaries 'a seven-fold blessing and every needful help,' and the latter stating that a prayer meeting would be held the following day at Union Chapel specially to commend the brethren to the care and blessing of Almighty God. Mr. Richard invited all that could to be present on the following day to see the brethren off. In response, a very large number, including the Revs. J. H. Atkinson, J. B. Anderson, H. S. Brown, D. Jones, D. Jenkins, R. Lewis, R. Richard, A. Mills (Chester), assembled on the Princes Landing Stage on Wednesday morning to witness

"THE EMBARKATION.

"The tender, which had on board the missionary brethren already named, together with Miss Phillips (on her way to the Cameroons) and two Congo lads returning with Mr. Comber, besides several of the ministers and friends, put off from the stage at 12.30, amidst hearty demonstrations of sympathy and good will. Handkerchiefs were waved, hats were raised, cheer after cheer rent the air, as the tender passed along on its way to the steamer *Lualaba*. And again there was hearty cheering as the tender returned, after depositing the missionaries and their luggage on board the *Lualaba*, the accompanying friends singing cheerily—

"Stand up, stand up, for Jesus,
Ye soldiers of the Cross," &c.,

as they were leaving the ship. It was amidst the ringing sound of this stirring hymn that the last 'Good-byes' were given and last fond looks exchanged. And then one more parting cheer was given, and hands and handkerchiefs were waved, long after features became unrecognisable.

"O many a ship on Mersey's tide,
Sailed forth that August day,
With richly-laden merchandise,
For regions far away;
But none did bear so rich a freight,
Methinks the angels say,
As that which bore our noble band
To Congo's 'shining way.'

“ And as our fond ‘ Good-byes ’ were merged
 In that soul-stirring hymn,
 ‘ Stand up for Jesus, ’ which we sang,
 Though eyes were growing dim ;
 Methought that angels might have wished
 To come within our view,
 And leave their golden harps, to sing
 ‘ Stand up for Jesus, ’ too !

“ And how we cheered ! With heart and voice
 We made the welkin ring !
 Well might we cheer those brave young hearts,
 Leal servants of our King,
 We trust our song and cheer that day,
 Like seed on wings of air,
 Will reach the wastes of Congo-land,
 And grow and blossom there.”

The Congo Mission.

OUTFIT AND PASSAGE EXPENSES OF THE NEW MISSIONARIES TO THE CONGO.

IT is with deep gratitude we inform our readers that the whole of the sums required to meet the cost of the outfit and passage of the new missionaries who left for the Congo on the 19th ult. have been obtained.

As we reported in our last issue, the friends at King’s Road, Reading, contribute £120 on the behalf of Mr. Philip Davies, B.A.

Mr. John Marnham, J.P., of Boxmoor, one of the members of the Mission Committee, writes :—

“ MY DEAR MR. BAYNES,—I have come to the decision to pay for the outfit and passage of one of the new missionaries proceeding to the Congo, estimated at £120.”

Mr. W. M. Grose, J.P., of Stoke-upon-Trent, writes :—

“ DEAR MR. BAYNES,—I shall be very pleased to hear that the outfit and passage expenses for all the young men proceeding to the Congo are met. If not, I will give £120, provided three other friends will contribute the remainder.”

Immediately before the Valedictory Service at Camden Road, bank notes to the value of £120 were received from a donor giving the initials, M. M. M.

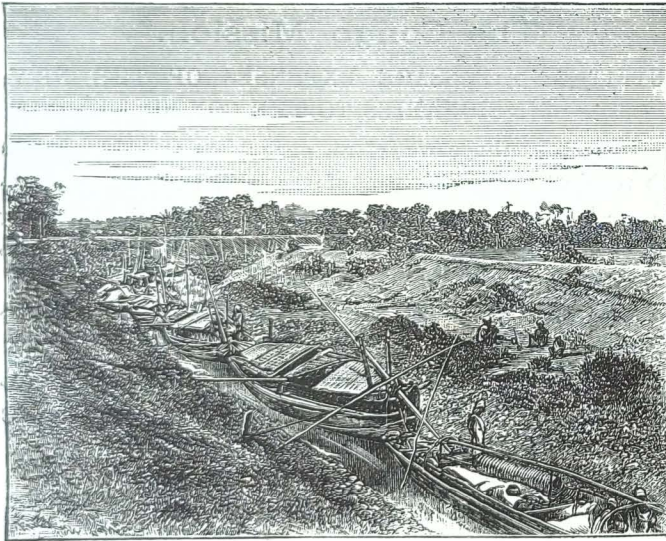
An appeal was made at the meeting for the remaining sum required ; and with the result that not only were several donations promised, but the next morning a cheque for £120 arrived at the Mission House.

The donations promised at the meeting reached £60, which, with a similar amount from the friends who assembled at the valedictory service, at Liverpool, on the following evening, will be held in reserve towards defraying the expenses of the next reinforcements.

We cannot acknowledge the receipt of these timely and generous gifts without expressing devout thankfulness to our gracious God who thus moves the hearts of His servants to help in this good cause.

A Visit to Chittagong.

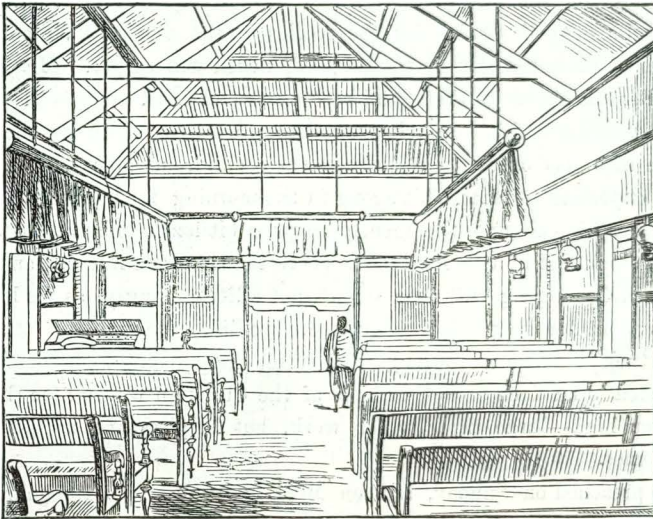
CHITTAGONG lies a few miles up the River Karnaphulli, on the north-eastern coast of the Bay of Bengal. To reach it is a two days' steamer journey from Calcutta. It can also be reached by land, being about ninety miles south of Comillah. It is remarkable how the Bay of Bengal is skirted by Baptist Missions. I suppose we naturally keep near the water!



WAITING FOR THE TIDE. (*From a Photograph.*)

On the east we have the Burmah Mission of our American brethren. Then come Chittagong, Comillah, Backergunge, Khoolna, and Twenty-four Pergunnahs, served by our mission. Then we come to the American Free Baptist Mission in Northern Orissa, and the English General Baptists in Southern Orissa. South of these come the Canadian Baptists, and south of them the American Baptists in the Telugu country, until we come down to Madras, where also our American brethren are represented.

Chittagong is the southernmost district in which Bengali is spoken; below that we get to Burmese and its cognates. A century or two ago the district of Chittagong was a nest of pirates, who used to devastate the lower delta of the Ganges. The population is not so dense as in some other parts of Bengal, but still it numbers 1,132,000, the great bulk of whom (800,000) are Mohammedans. A large number of the Lascars who man our Suez Canal steamers come from this district. Our Society's work here commenced many years ago, and was attended with considerable success. For ten years we were compelled to abandon it, owing to our having no man to send there; but for four or five years past we have re-occupied the district. The missionary in charge is Mr. D'Cruz, who was educated in Serampore



CHITTAGONG CHAPEL (INSIDE). *From a Photograph.*

College. He is doing well there, and the prospects of our mission are hopeful.

Mr. Edwards, of Serampore, and I paid a visit to Chittagong in January. On our way down the Hooghly we passed a large number of boats crowded with pilgrims on their way to the Gunga Sagar Mela, which was held at that time. Our steamer arrived on Sunday morning, January 11th, too late for the Bengali service, but I preached in English in the evening. Since Mr. D'Cruz has been there he has succeeded in putting up a very nice and bright-looking chapel, and in paying for it. The people of the station and district are liberal in their gifts. There are several residents who prefer a dissenting service, so that a fair number come to the chapel. Sometimes educated natives come also. For a few months in the year there are a

number of English vessels in Chittagong, and the port is growing in importance. If the proposed railway from Comillah is really carried out, Chittagong will become a still more important place. During the season there is, therefore, a good sphere of work among the European sailors.

On the Monday, Tuesday, and Wednesday evenings we had special services, in English and Bengali, at which both Mr. Edwards and I spoke; and on Tuesday afternoon we both preached in the market. We got a pretty attentive congregation, almost exclusively of Mussulmans, and sold a number of Gospels. On Wednesday evening we went off in a native boat to visit some tea-gardens about fifteen miles off, where Mr. D'Cruz has commenced mission work. We reached the place the next morning, met the planters of the neighbourhood, and had an English service on the first day, and a Bengali service for the coolies on the second. We got a large number of them together in the hospital, which was empty. Mr. Edwards sang Bengali hymns to them, and both of us addressed them. Mr. D'Cruz has stationed a native evangelist on the garden to work among the coolies, and he also has opened a school for their children. We left on Friday night, expecting to reach Chittagong in the morning for breakfast; but the boat was a big one, and the men, perhaps, a bit lazy. The result was that we got stuck fast in a shallow part, where the tide soon ran out, and we did not reach Chittagong till near sunset, not a little hungry, as we had made no provision for spending the day where we did. A number of other boats were stuck fast like us—a long line, single file—which I photographed, as it seemed to me such an apt emblem of the Christian waiting for the power from on high—large capacity for work, but helpless and useless till the tide comes.

We preached on Sunday, and on Monday went off to Rungamutti, the Government station for the Chittagong hill tribes, about sixty or seventy miles up the river. Through a breakdown of the machinery of our steamer we had to engage a country boat for the last half of the way, reaching Rungamutti on Tuesday night, and had only the few hours of Wednesday morning there, as the steamer had managed to get up there, and left in the afternoon. Several hill tribes live on the banks of the river, and inland; and Mr. D'Cruz is anxious to commence mission work among them. They have no caste, seem simple-minded, and can understand very plain Bengali. We had a little talk with some of them at a village on the way. One of the chief tribes is called the Chukmas. Their villages are on the river bank, and their houses are very peculiar in construction. They seem entirely built of bamboo, raised many feet above the ground on bamboo piles, and with a sort of verandah or court in front of the house, on which the inhabitants sit—there always seem to be hosts of children in these Chukma

houses—while their pigs enjoy themselves underneath. At Rungamutti we went to see one of their villages, where the Chukma Raja lives. We could not see him, as he was ill, but we saw his son, a boy of about ten. Since we left the father has died, so that the boy, I suppose, is now Raja.

On Saturday evening, after our return to Chittagong, we had a meeting for educated natives, and the chapel was pretty well filled with them. Mr. Edwards and I both addressed them in English, which is getting to be more and more the language in which religious truth has to be communicated to the educated natives of India.

Mr. Edwards left by the steamer on January 25th for Calcutta. I remained a week longer, and left on February 1st.

We were encouraged by what we saw of the work, and pray that Mr. D'Cruz may find much blessing in it. The Gospel is being preached, thousands of Scripture portions and tracts have been sold or distributed, and the promise of our God is, "My word shall not return unto Me void."

G. H. ROUSE.

Decease of a Veteran Missionary.

ON the 16th ult. our honoured brother, the Rev. Thomas Morgan, late of Howrah, entered into rest. It is no less than forty-six years ago since Mr. Morgan, then a student at Bristol College, was accepted by the Committee. The missionary party, with whom he and Mrs. Morgan sailed for India, consisted of Mr. and Mrs. W. H. Pearce, Mr. and Mrs. Phillips, Mr. and Mrs. Francis Tucker, and Mr. Wenger, all of whom, with the exception of our esteemed friend Mr. Tucker, are numbered with the holy dead. For forty-three years our brother remained at his station, only leaving it when failing health rendered retirement necessary. Before leaving the scene of his long labours, the following address, signed by more than eighty persons, was presented by members of the church and congregation:—

"DEAR PASTOR AND FRIEND,—We cannot allow you to leave India without conveying to you an expression of our deep gratitude to God, our Heavenly Father, that He has sustained you through forty-two years of faithful, loving, and eminently devoted ministry in this town, and specially in our midst—a period of ministry almost beyond precedent in the history of the Church in this ungenial clime.

"We esteem you very highly, not only for your labours among us, but also for your own self; and our hearts share your joy in that the good hand of God has enabled you to erect, open, and labour in the chapel where we are now worshipping.

"With some of our families you have been intimately acquainted for four generations, and with most of us for many years. We have, therefore, watched

with deep sorrow your declining health and the consequent prospect of your leaving us. And now, on the eve of your departure from the scenes of your labours, never to return to them, our hearts are filled with grief. We commend you to God, praying that grace may be given you to sustain you in your afflictions, to comfort you in the remaining years of your life, and bless you and your partner, who has so well shared with you the burden and heat of the day.

"It will be a consolation to us that, although far away in body, you will be near us in spirit, and will continue in supplications for us.

"Now, in wishing you farewell, we beg your kind acceptance of the accompanying token of our regard, and we remain, dear Pastor and Friend,

"YOUR AFFECTIONATE PEOPLE.

"Howrah."

Since his return, Mr. Morgan endured more or less of suffering. The interment took place at Highgate Cemetery, the Revs. Francis Tucker, B.A., J. Trafford, M.A., and Dr. Underhill taking part in the service. Our readers will feel much prayerful sympathy for the sorrowing widow who shared her husband's toils during the whole of his long missionary life.

The address delivered at the funeral by the Rev. J. Trafford, M.A., will be read with much interest:—

We gather round the remains of one long known and honoured through his service for Christ in a foreign land. One more is added to the long list of such brethren recently called from earthly labour to heavenly rest. Many of these losses have come upon us as a sad surprise. They have occasioned painful disappointment. They have impressed us with the awe of a deep mystery. Young lives full of vigour—inspired to a holy consecration—apparently fitted in an unusual degree for important work, and when just entering on it have been suddenly cut off, impressively teaching us that God's thoughts are not as ours, and with difficulty, perhaps, we have restrained expressions that would have indicated distrust and want of submission. It is not so this morning. Our brother now removed was spared to complete the ordinary years of this earthly life, and sustained to serve his generation in a course longer, more uniform, and more honourable than falls to the lot of most men. It was

only when his naturally strong constitution had become so enfeebled by disease that life proved a burden to himself that he has been called away, and we may now indeed give thanks "that God hath been pleased to deliver our brother out of the miseries of this sinful world," having, by the grace shown to him while here, given us the hope of his present blessedness. Of that present we know but little; but we know that this earthly tabernacle being dissolved, there is for the redeemed spirit a nobler dwelling in the heavenly world. "Blessed are the dead that die in the Lord." And the grace of God manifested in our brother's life is the assurance to us that no change in death separates him from the Saviour's love.

As one who long enjoyed his friendship I have been called to this service at his burial. None present are probably entire strangers to his life and work, but from my long knowledge of both you may expect from me some fuller account of them, which will

serve to justify the confidence I have just expressed, and may deepen the feeling of devout thankfulness we should indulge.

Just forty-eight years have elapsed since we were first associated as students in the Baptist College at Bristol: our interest in each other deepening through the expressed intention of each to seek employment in India connected with Christian missions. Very vivid is my recollection of the visit of Mr. W. Pearce to that College in the second year of our association to find recruits for missionary service in that country. They were more difficult to obtain in those days than at the present time. Several years had passed without any additions to our brethren toiling there, and it seemed to them that the interests of the churches in their work was passing away. Pearce returned to England with the avowed aim of taking back with him ten new men to strengthen those becoming weak. Many incredulously thought of the success of his enterprise. They had not faith in the zeal or resources of our churches to find or sustain such an increase. God, however, gave him his desire. Our brother was one who responded gladly to his call, and through nearly half a century lived to justify one selection that was then made.

That long missionary life moved onward in a singularly uniform course. His station was never changed. His work as little varied. Howrah, one of the large suburbs of Calcutta, was admirably adapted for a missionary's residence, and through many years our brother was the only European missionary in it. A large native population furnished abundant scope for daily preaching in the morning or evening. Populous villages on the river side were

accessible by boat, and long preaching excursions in the cold seasons were regularly made for many years. Vernacular schools and native preachers had superintendence, and those becoming Christian converts pastoral care. This was our brother's missionary work, in which he manifested patient perseverance, and for which the union of many things gave him great adaptation. He had faith free from all doubt in the great truths he taught—and faith in these methods of diffusing that truth as *those he himself must use*. He had ample knowledge of the common Bengali tongue, and almost native facility in speaking it. His address easily commanded an interested audience from his vivacity and his familiarity with Hindoo modes of thought and illustration, and his scrupulous avoidance in act and speech of all that might unnecessarily offend national prejudices. He had a kindly manner, a warm sympathetic heart, and a character raising him above suspicion as to the disinterestedness of his conduct. Unusual regularity characterised all his habits; and less than many, he felt the need of exciting incidents to sustain in the discharge of duty.

Howrah was the residence of many Europeans and of those allied to Europeans in descent. The importance of their religious instruction was naturally felt, and regular ministrations of the Word and ordinances conducted for their profit. Our brother gathered around him an attached congregation, and served them as constantly and conscientiously as if he had looked to them for his support. Support, indeed, in his missionary work they largely gave, and they exercised great power for good in the locality around. As all such congregations in India, it was constantly changing in its component

parts. It never grew very large or became independent of the mission, but it largely contributed to the efficiency of that mission, and sustained the spirit of the missionary because the Divine blessing rested on his labours in connection with it.

Thirteen years of such engagements had passed before I was permitted to become a near neighbour to our brother in a different kind of work, seeking the same end. He was the first to welcome me on my arrival, and through six and twenty years we found in renewed friendship, and such intercourse as was practicable, much help in weakness and comfort in trouble. The close intimacy which some find needful our brother sought with none. The interest that intermeddles with another work was never felt by him. There was a retiring from social intercourse which his brethren often regretted, and an absorption in his own work which some of them thought lessened the influence he might have exerted on the whole. He had, however, the confidence and affection of all who came to know him—for there was great worth of character—and obvious proofs were constantly given of warm affection and disinterested service, which the history of few can equal. In the latter half of his missionary life impaired health seriously diminished his capacity for work, and the distressing malady which has eventually removed him was a long and sore trial. More than twenty years since, when I was wont

occasionally to take his Sunday engagements, I often thought his end was near. Returning to England, however, greatly benefited him, and medical skill seemed to give a new life. His services to the mission here I need not refer to. In his earlier visits they were much valued and eagerly sought. He had power to inform, to interest, and impress his audience, and his whole heart and energies were evidently in sympathy with the avowed object of his life.

And now, after a shorter rest from foreign labour than either we or, he expected, he has been called away. My knowledge of his serious illness was but of a few days, when I was surprised with news of his departure. It is well, for God hath done it, and all knowing his last experience of life must feel it well for him that such sufferings were short. They permitted not the expression or indulgence of such an experience as sometimes cheers declining strength, and is a cherished memory to surviving friends; but the life-long devotion to the noblest cause that can engage our powers is a testimony concerning our brother of importance far beyond that of any feeble utterances of failing faculties; and "these remains," therefore, we deposit in the prepared resting place, "in sure and certain hope of a joyful resurrection," because of his living faith in that Saviour who, having died for their sins, gives His servants assurance of ultimate triumph over death.

Encouraging Letter from China.

THE Rev. T. Richard, now in England, sends the following intelligence received from the Rev. A. Sowerby:—

“Tai Yuen Fu, Shansi,

“May 21st, 1885.

“MY DEAR Mr. RICHARD,—I thank you for your letters from Shanghai and Hong Kong; I was very glad to get them.

“I am very glad you had the pleasure of meeting Mr. Hill; it must have been a great treat to you both.

“And now for Shansi. Well, evangelise is, of course, the order of the day, and we are hard at it. The dispensary at Shao Tien Tyn is answering well, although now patients are dropping off somewhat, owing to the summer weather and agricultural employments. I have had some very good cases, however. One village, Ching Hsien I think they call it, five miles from Shao Tien Tyn, on the small south road, is opening up well. At first the children abused us pretty freely here; but after a while some of the people came for medicine, and one day I was asked to see a sick boy at one of the houses where the children had been rudest. The boy was down with diphtheria, and died in a few days. A day or two after his death, his father complained of a sore arm. There was some diffuse inflammation, with a watery discharge. I gave him some ointment, but it did no good, and in a day I had a large open sore as big as the palm of my hand, with the arm very swollen, and inflammation spreading up to the hand, and extending back beyond the elbow almost to the armpit. It was a case of blood poisoning, and I trembled for the man's life. Well, I went at the case with water dressings, &c., and next time I came the inflammation had subsided, but the skin covering the sore had turned

black and apparently mortified; this, however, yielded to treatment, and now the man is making a rapid recovery. A week ago another child was taken ill in the same house, again diphtheria; but this case has got better under a treatment of sulphur and iron.

“I have also had a small boy under treatment for an open sore on his scalp, about three inches by two-and-a-half inches. The boy has been ill for three years, and the sore has been aggravated by native plasters. He is getting speedily well. There have been plenty of other cases—ulcers, dyspepsia, inflamed eyes, &c., and although it is difficult to get full statistics as to cures, I know a good many have been benefited.

“Now, as for *spiritual work*. Wang, S. S., resides at Shao Tien Tyn, and Chao, S. S., formerly of the Nan Pa school, is there to help him. The shop at Shao Tien Tyn is hung with maps and pictures, and Wang uses these as texts on which to hang discourses. On Sunday, too, there are regular services held there, Turner or myself going over when we can, when from twelve to fifteen outsiders come, some Shao Tien Tyn people, some from the villages round. Three months is but small time in which to judge of a work, but we have made a fair start, and a fresh impulse has been given to Wang's village work.

“Shu, S. S., and Chao, S. S., have returned from Shantung. Chao is in charge at Hsin Chow, and Shu and Hsing have been visiting the members, and report favourably.

“Turner has rented a very convenient house at Hsin Chow, which he

means to work as an opium refuge. There is an opening for it there, and the people are very friendly. I went over there while Turner was at the coast, and was very pleased with the premises; left Chao, S. S., in charge, and gave instructions to have the place put in decent repair. There is a good centre of work there, and Turner gives all his energies to it.

"City services are going on well. A blind man comes regularly, and seems very intelligent; we have also an enquirer in from Shih Tieh, a really nice intelligent old man. I keep up the Bible class with a fair amount of interest. Wang, the post-master, has vexed us by not attending the services early. He has been somewhat under the influence of the Catholics, and I feel anxious about him; however, we are going to work gently with him, and trust to win him back. I see something of the sons of the Chih fu, and one or two

others, but necessarily have not much intercourse with the upper classes.

"A few weeks ago a terrible thing happened here. One afternoon I was sent for in hot haste by Shen Shao Yen to see a man who was wounded. It turned out to be a gentleman who had just got an appointment as Chih Hsien in Honan. He was walking along the street, and a man on horse-back rode up suddenly behind him. Trying to avoid the horse, he stumbled and fell heavily against a stone, fracturing his skull. I accompanied Shen Shao Yeh and Yao Shao Yeh to his house, where there were several officials, and on being taken to see the patient, saw at once that he was dead; of course I had to make the fact known, and although I was hardly believed at the time, yet it was soon clear to all that I was right. The dead man was very badly off, and leaves a wife and aged mother."

Dom Pedro V., King of Congo.

THE following sketch is from our esteemed missionary, the Rev. J. H. Weeks, who has lately returned from San Salvador:—

The accompanying photograph is very good of His Majesty Dom Pedro V., King of Congo.

It is now nearly thirty years ago since he was placed on the native throne by the aid of Portuguese soldiers from St. Paul de Loanda.

Although he is not in direct lineal descent from his predecessors, yet he belongs to a younger branch of the same family; thus it was that several battles had to be fought and many lives lost before he could ascend the throne. When a young man he was brave and active, consequently he was greatly feared and respected by the surrounding chiefs for many miles. In those days he was known throughout the country as Nene w' ezulu (Heaven's Great One); but, since he has become old, corpulent, and inactive, he is very little feared, and not much respected.

He, being the owner of the greatest Fetish, is, therefore, the nominal



H. M. THE KING OF SAN SALVADOR, CONGO, DOM PEDRO V.
(From a Photograph).

THE MISSIONARY HERALD.]
SEPTEMBER 1, 1886.

king of the whole of Congo-land, and is the only one who bears the title of Ntotela (king), all other rulers have only Mfumu (chief) attached to their names.

He comes of a powerful and wealthy family, the greater part of which reside in a district called Madimba, situated south of San Salvador; and an enemy would not only have to reckon with San Salvador, but also with the numerous towns which his family inhabit.

In appearance he is above the average height of men, being quite six feet high. He is very stout, well made, has a kingly bearing, and is about fifty-five years of age.

The King has a council of five head men, who are consulted on all matters of importance, and their decision is final.

He is supported by the following means:—1. By his wives (he is the happy (?) possessor of twenty-two), who supply all the food he requires for himself and visitors. 2. Those among his subjects and friends who are successful in trading, &c., make him presents accordingly. 3. He has a fixed quantity of cloth for every box of rubber and every tusk of ivory bought by European traders in his town. 4. He has for many years received annual subsidies from the Portuguese Government. 5. He trades a great deal by buying rubber and ivory at the native markets, and then selling them to the European traders.

On certain days in the year all his subjects work for him, and, instead of paying them with cloth, he makes them a feast of pig and pudding.

It is very difficult to properly estimate his character because of the unparalleled circumstances in which he is, and always has been, placed. He has been brought up in the superstitions of the country, he has governed a superstitious people, and has been in turn ruled himself by many evil influences.

He was placed on the throne by Portuguese power, he receives large presents from them, and, therefore, he feels it politic and prudent to be friendly and favourable to the Portuguese Catholic priests.

Again, although he has had large bribes offered him if he would turn the English missionaries out of San Salvador, yet he has always refused to do so, because, he said, "They are my good friends, and they are also God's teachers."

From the very commencement of the Mission it has been the custom of the missionary, whoever he may be, to visit the King regularly every Sunday evening to instruct him in the things pertaining to religion. On these occasions the missionary is always welcomed, and after the usual salutation is over he takes his appointed chair. These visits last about an hour; sometimes an informal address is given, at other times the King is

drawn (not reluctantly) into a conversation on religious topics. He intelligently understands the Gospel, and while he admits his own wickedness of heart, he also firmly believes that there is no salvation apart from Jesus Christ. Occasionally he has told me, with evident sorrow and contrition, of wicked incidents connected with his past history, and he always concludes by saying, "I have prayed Jesus Christ to forgive me." He prays regularly to Jesus Christ, and he has often spoken about the answers he has had to his prayers.

Very frequently after these evening visits I have felt that this man is not far from the Kingdom of God, and my heart has been drawn towards him as towards one of whom we entertain high spiritual hopes.

Constant Christian teaching for more than five years has not been without results in bettering his conduct. Some of his councillors have told me in private, with bated breath, of his past cruelty and wickedness, but they finish by adding, "He is not like that now."

He is undoubtedly greatly influenced for the better by the fear of God, and, in a lesser degree, by the desire to obtain the good opinion of white men. Christian principles in his heart have often to fight against fetishism and long-continued evil customs, and they not infrequently win.

He is often moved by a sincere desire to do right, as far as he understands it, and more than once he has sent to inquire which is the right way to act, and has guided his conduct according to the answer he has received.

He is as a man in the dark groping his way; at times he stumbles and falls, sometimes he blunders and does wrong, at other times he hesitates, sits down, and seems to love the darkness, then come some holy impulses, and he makes earnest efforts to gain the light. Our hopes and fears for his soul alter just as frequently as we perceive these different phases of heart and character give place to one another. We are not yet without hope but that the Gospel will permanently affect him for good.

Much more might be written, but I trust that enough has been said to awaken your interest in him, increase your sympathy with him in his difficult position, and stimulate your prayers for him.

P.S.—Carte de visite of the King of Congo may be had of Messrs. Debenham & Gould, Bournemouth, post free 1s.

The Birmingham Young Men's Baptist Missionary Society.

THE following letter has been received with much pleasure from Mr. J. S. Husband, the secretary of the above auxiliary:—

August 14th, 1885.

“DEAR MR. BAYNES,—At the request of Rev. T. J. Comber, I write to inform the friends of the Society what one of her children—the Birmingham Young Men's Baptist Missionary Society—has had the honour of doing, through the Parent Society, during the past fourteen years, for the advancement of Christianity in India, and what we have this year undertaken in connection with the great Congo Mission.

“We are exceedingly proud and thankful to be assisting the missionary cause by a work of our own, but my immediate object in writing you is to secure the attention, if possible, of young men in other towns, with a view to their undertaking a share of the special branch of work this Society is engaged in, and which, we have every reason to believe, is one of the most important connected with the missionary enterprise.

“Fourteen years ago our Society was formed for the purpose of aiding the Parent Society, and took up, as its special work, the education of the sons of native Christians in heathen lands. It was predicted, at the formation of our Society, that the funds we might raise would only be at the expense of the Birmingham Auxiliary, but there has been the most hearty sympathy between parent and child, and the result is that, whilst our own funds have increased, those of the Birmingham Auxiliary have, during the past fourteen years, increased 50 per cent. also, and this, I think, shows that missionary work enlarges the sympathies and tends to help us

with our work generally, not interfering with it, as some imagine.

“Our Young Men's Society carries on its work through the Parent Society, and sustains, or aids, the following schools in India:—At Bishtopore, fourteen miles south of Calcutta, at a cost of £78 per annum, a school for the sons of poor native Christians; at this school a good and comprehensive education is given to twenty youths, and those showing special ability and promise are sent from here to Serampore College, to further prosecute their studies, towards the cost of which our Society remits to the college £24 per annum. We very gladly contribute £36 per annum in aid of the valuable and extensive educational work carried on in Delhi, by the Rev. R. F. Guyton, for that city and district.

“This year it is our privilege to assist the Congo Mission by grants as follow:—To San Salvador, for the education of native youth, £40; to Arthington Station, at Stanley Pool, for boys' school, under Rev. George Grenfell (who went out from Birmingham), £20, and for the girls' school at Arthington, under Mrs. G. Grenfell, £10. It is hoped that our grants to the Congo Mission may be increased to £100 per annum.

“In this way our Society is instrumental in giving a good Christian education to about forty youths in India, and to about twenty-eight youths on the banks of the Congo River; it is, indeed, a great work, the results of which we cannot estimate, and God alone can foresee.

“Now, should not this work receive more attention, and be much extended?

Carey was keenly alive to its importance, and our missionaries are doing what they can in this direction, but will gladly receive help to enable them to do more; for its advancement. The President of Serampore College writes me that he has to refuse to admit to the college very promising youths, recommended by our missionaries, for lack of funds to enable him to do so, and yet in every number of the HERALD, and in every address by our missionaries, the cry is heard for 'more men.'

"The vast populations of India, China, and Africa can never be evangelized by Europeans; the native sons of these lands are of as good ability as ourselves, and need but the education and training of a few years to fit them to carry the Gospel to the most distant parts of these great countries. Then, surely, it should be our aim, next to sending the 'pioneers,' to raise up a large number of native evangelists, teachers, and pastors; and how easily and inexpensively it can be done.

Sixty-eight youths are educated as explained, by our Society, at a cost only of £208 per annum, or, say, £3 each!

"Will not a few young men in our large towns band themselves together and form similar societies to ours, for the purpose of extending this work, and giving aid to our other Mission Stations? I think it very likely they may, if the matter is brought before them. It is a work as interesting and elevating as it is useful, and one which, I repeat, does not, as some would say, interfere with Christian work at home, but rather enlarges our sympathies, and tends to help us all round. We, in Birmingham, greatly enjoy the work and its associations, and can confidently commend it to the attention of others. I shall be glad to give information to any desirous of engaging in this enterprise for themselves, and will assure them of a rich reward for any efforts they may put forth.

"J. S. HUSBAND."

Dr. Carey.

MANY of our readers will be interested to know that a memorial of Dr. William Carey has just been erected in the village of Paulerspury, Northamptonshire, where hitherto nothing had been done to remind the visitor of the illustrious missionary and scholar who was born and spent his youth in the place. Edmund Carey, his father, was parish clerk and schoolmaster in the village, and died there, and was buried in the churchyard near the south porch. The headstone on his grave, which had fallen somewhat, and the inscription on which was nearly illegible, has now been re-lettered and placed in an upright position, and, in addition, a monumental brass has been fixed inside the porch, very near the head of the grave. The brass bears the following inscription:—"To the glory of God, and in memory of Dr. William Carey, Missionary and Orientalist, who was born at Paulerspury, August 17th, 1761. Died at Serampore, India, June 9th, 1834." The remains of his father, Edmund Carey, lie near this spot. The work has been done principally at the instigation, and at the entire cost of E. S. Robinson, Esq., J.P., of Bristol.

The Late Mr. Cowe, of San Salvador.

THE Rev. David Ross, of Alnwick, writes as under, showing the high esteem in which our lamented brother was held by one who had been associated with him in Christian service:—

“The news of our young brother’s death came with a tremendous shock to the large number who were interested in himself and his work; but to those who were more intimately acquainted with him it was really overwhelming. In fact, we can scarcely believe it to be true that the bright young life which had been the means of so much blessing to many has been removed from the land where he had arrived only a few weeks before, and where he had hoped ‘to tell in their own language the wonderful works of God.’

“Only twenty-two years of age, and not yet four years a follower of Jesus, it does seem strange that he has so soon been taken away from among so many wanderers from God, whose welfare was his deepest concern. But the Lord knows ‘the way He taketh,’ and we shall just go on praying for grace to trust implicitly Him in whose almighty and gentle hands are all our times and ways.

“The pang of parting is the price we have to pay for the joy of meeting with those whose society is a delight; but, knowing as we do that there is a place ‘where the loved ones gather and part not again—the country over the sea,’ we sorrow not as others who have no hope, and meantime praise God through our tears for all the blessing received by us and others through him who has gone home before us.

“Our brother was born again when nineteen years of age, in the Free Assembly Hall, Edinburgh, after one of the memorable meetings conducted by Mr. Moody. He could not tell us what had been the subject of the evangelist’s address, but remembered standing with hat and stick in hand, and the tears trickling down his cheeks, feeling himself to be ‘a miserable sinner.’

“He had been induced to attend the meeting by his brother Richard, who had himself been brought to decision only a few days before, and now, Andrew-like, he was to see his efforts richly rewarded. Dr. Cairns, the honoured Principal of the United Presbyterian Theological Hall, pointed our departed friend to the slain and risen Lamb of God. He looked, believed, and lived. What a striking instance of the great principle on which the work of God is done—‘one soweth and another reapeth’!

“Naturally possessed of great mental power and fluency of utterance, and being much used in connection with the mission work of a Presbyterian church in the city, Mr. Cowe felt called to the work of preaching the Word.

Accordingly, by way of preparation, he attended Edinburgh University during the following session (1882-83). While there, as might have been expected, he became a leading spirit among the band of students who were in the habit of meeting together for prayer and mutual intercourse.

“In the following summer he came on a visit to the village of Chirnside, near Berwick. Here he found that some special evangelistic meetings were being carried on, and yielded to an invitation to continue the work. For six weeks he laboured, and God owned him mightily, young though he was. From there he went to Kelso, a pretty little town up the Tweed, and in that district, too, continued to be the means of blessing to souls. Thence he went to labour in Northumberland, at the request of the Baptist Church meeting near the village of Ford, on the river Till. Here, also, he laboured with ‘demonstration of the Spirit.’ He had been for some time convinced of the rightness of believers’ baptism, and had it not been for the work now going on, which he did not wish to leave, he would have confessed his Master in this respect too, along with Mr. Hay, previously a fellow-student of his, and now himself a missionary in Africa, who was baptized by Dr. Landels at this time.

“Being myself engaged as evangelist in the district, partly in connection with the Northern Baptist Association and partly in connection with one of the churches in Berwick, I felt interested in the young man who was being so much blessed of God in districts dear to my own heart as places where His face had shone upon us. Accordingly, I wrote, asking him to visit me on his way from Ford. He did so at the right moment, for he found us just at the end of the first week of a special effort in Castlegate Chapel, Berwick.

“The pastor (Mr. Packer, now of Scarborough) and myself were somewhat dispirited at the difficulty of awakening an interest in spiritual things in the hearts of the people; so, on our brother’s arrival, we felt that the Lord had sent us the needed aid, and prevailed upon him to stay amongst us for a while. Like Apollos in Achaia, ‘he helped them much which had believed through grace.’ He at once made a deep impression, and it was undoubtedly owing, under God, to his timely help that so many precious souls were brought into ‘the fold.’ At the end of the effort in Berwick, he was baptized in Edinburgh by Dr. Landels, along with his father, two brothers, and sister-in-law.

“After labouring for a few weeks along with me in Alnwick (where a Baptist church has since been formed, the members and adherents of which remember him with deep affection), Mr. Cowe went, in the month of December, 1883, to conduct meetings at Fenwick Steads farm, a few miles from Belford, at the invitation of the occupant, Mrs. Chisholm. At great

expense and trouble, what had once been her granary was fitted up in a beautiful manner as a meeting-place, and preachers were procured fortnightly for the previous six years; in fact, Mr. Cowe's first Sunday there was the anniversary of the beginning of the work. These fortnightly meetings had been much appreciated by the people of the district, so also had been the special series of meetings which had been occasionally held. But it soon became evident that 'now at length' a glorious reaping-time had come. A prayer-meeting before the service was started, which increased in numbers, night after night, as the people 'one by one' came to Jesus, until as many as fifty or sixty crowded into Mrs. Chisholm's dining-room to 'wait on the Lord.'

"I went out from Berwick as often as I could, to help in the work and receive share of the blessing, and never shall I forget those times of pleading, when both men and women raised their voices in prayer to God; or those intensely solemn services, where the Gospel of the grace of God came with such power from the lips of our dear friend; or those conversations afterward, when so many kept 'passing from death into life at His call.' Nor did the work end at Fenwick Steads, great though it was. At the village of Lowick, five miles off, hundreds came together night after night, and a large number professed to accept the Saviour. At the village of Belford, there were as many as forty or fifty inquirers in one evening. At the close of these meetings Mr. Cowe was invited by one of the Baptist churches in Berwick to settle down among them as evangelist. This he did, but arrangements were so made that he still continued to visit Fenwick Steads and the little church at Ford once a month. From February till December, 1884, the friends at those three places enjoyed his ministrations.

"In the month of April I myself settled down at Alnwick, in charge of the new cause there, but we still met frequently. Especially at Fenwick Steads did we have happy hours of intercourse, under the roof of our mutual friend Mrs. Chisholm. To the last, as his letters show, his thoughts often reverted to his experiences of temporal and spiritual blessings received at this quiet spot. When his intention to go to Africa was made known, it caused great sorrow to many; indeed, several endeavoured to dissuade him from going, reminding him of his usefulness at home and of his lack of any superfluous strength. But nothing could turn him from any path *he* believed to be marked out for him. At Berwick, Ford, Fenwick Steads, and Alnwick, he gave touching and memorable farewell addresses, and those who were present at those gatherings will never forget the way in which the presence of God was felt.

"On the same evening on which he departed for London (January 15th) there was a large farewell meeting at Dublin Street Chapel, Edinburgh.

At that meeting Dr. Landels, in a touching and impressive way, presented some valuable books to the departing missionary, at the same time giving him wise counsel and tender assurances of the interest felt in him by the church of which he had been a member. Immediately after came the last gathering of friends at his home. Verily, it was solemn and sweet to be there. It seemed as if one was brought, in a peculiarly vivid way, into touch with eternity and heaven, while the father committed his boy to God, and the boy tenderly pleaded for the dear ones left behind. At the railway station quite a crowd were assembled to sing some parting hymns and bid their beloved brother God-speed.

“After the last sacred and sorrowful farewells were over, I accompanied him as far as Berwick, where, though it was about midnight when the train arrived, several friends were waiting to say good-bye. There we parted, never more to meet on earth again. His work in London can be best told by Mr. Stephens, of Highgate, with and for whom he successfully laboured during those last weeks while the necessary preparations were being made. Little was it thought that those preparations would scarcely be needed. Little was it thought that he would spend only five weeks in the Dark Continent, only three of which were spent at San Salvador, his appointed sphere.

“Only once did he preach through an interpreter, on the 10th of May. On the 13th he was attacked by fever, and on the 21st he went home to Jesus. But who can tell what may have been done even in that short space, or by that one sermon? Anyhow, the noble sacrifice he made in going far from home and friends to try to do something for poor Africa, has left an influence which I am sure will stimulate many to take more interest in God’s work both at home and abroad. In his own last words, ‘*Jesus is worthy, JESUS IS WORTHY.*’

“DAVID ROSS.

“Alnwick, Northumberland.”

Baptist Mission House, Delhi.

EXTRACT FROM LETTER SENT TO REV. JAMES SMITH.

“THE work of Mr. Guyton’s classes gives nothing but encouragement, and cause for thanksgiving. The preachers attending his second grade classes have wonderfully improved in their preaching, in both matter and style, as well as in, I believe, earnestness. The young men attending his first grade classes are very hearty in their attention, and evidently appreciate them. The certificates given those who passed last autumn, signed by Mr. Kerry and Mr. Guyton, seem

to have a capital effect, as stimulating them to further perseverance.

"I went with our preachers to the Kalka Mela this year. There was a party of twenty or twenty-five of us, including several bigger boys from the boarding school. Our big square tent was pitched on the hillside, a nonet the camps of villagers, and we had good preaching in front of it, from sunrise to ten, and again from three till midnight, and also on the previous day, from the time our tent was pitched till nine or ten p.m., and on the third day from sunrise until the mela broke up.

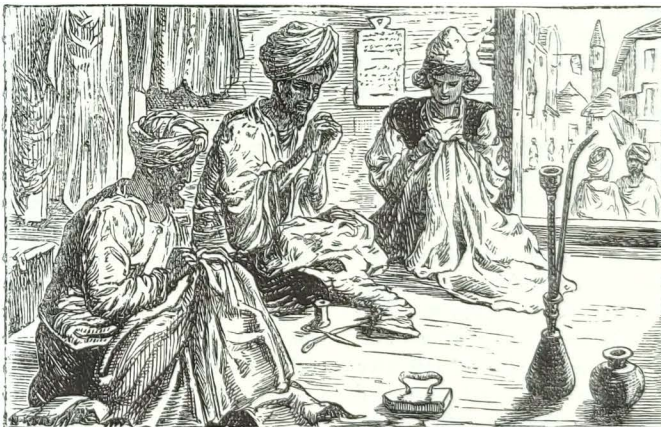
"The preaching of our brethren was excellent, and showed unmistakable signs of Mr. Guyton's classes, both in matter and arrangement. Some of your old boys, too, preached well—

Dharm Singh, Masih Charan, Anton, Bhup Singh, &c.

"The whole party seemed most thoroughly to enjoy the work, and zealously kept at it, long after the heat of the sun drove me in, and utter weariness at night stopped my work. We had relays of preaching, so that we all had about an equal share. I believe our colporteurs, who opened their stall in another part of the camp, did very well. We all messed together, from victuals bought in the mela, and all slept together in our big tent, a 'happy family.'

"The more we are able to have such times of fellowship in work the better, and I trust we shall find that such work is profitable, not only to us, but to the scores who hear us. Anyway, it is the seed sowing.

"HERBERT J. THOMAS."



Indian Tailors at Work.

IN India the finest needlework is done by *men*. There is a special class of men who earn their living by the use of the needle. The picture shows three of these men busy at their work.

Opening of New Chapel at Dinapore.

THE Rev. W. J. Price has communicated the following interesting particulars:—

“Dinapore, India,

“June 13th, 1885.

“MY DEAR MR. BAYNES,—Please accept our heartiest thanks for your kind letter of the 7th ult., giving the good news that the Committee had granted our request for 560 rupees to enable us to pay the debt remaining on the native chapel. This amount has since been forwarded by Mr. Kerry, and has been duly paid to the Building Fund of the English Church, from which it had been kindly lent without interest. Our minds are thus relieved of a considerable burden, and we have now the pleasure of meeting for worship in a building entirely free from debt. We gratefully appreciate this proof of the sympathy of the Committee with our work, and we feel greatly encouraged.

“Mr. Kerry will doubtless have told you of the opening of our new English chapel. The services were held on the 18th, 19th, and 20th April. On the evening of the 18th Mr. Broadway presided over a well-attended prayer meeting. On Sunday, the 19th, Mr. Kerry preached, morning and evening, two very appropriate and instructive sermons. Early on Monday morning we assembled again for prayer. Mr. Stubbs conducted our devotions and gave a profitable address on the duty of Christians to be separate from the world. Monday evening found us gathered together for a public meeting. Mr. Dear, of Monghyr, had been asked to preside, but was prevented from attending; his place, however, was well supplied by Mr. Broadway. Addresses were delivered by Mr. B. Evans, Monghyr, Mr. E. Cornelius, Jantara, and by Mr. Kerry.

In his address Mr. Kerry referred to the shade of gloom cast over the opening services by the fact that the kind lady, Mrs. Strachan, who had laid the foundation-stone, and had so generously contributed to the building fund, had been removed by death. That if such knowledge were possible to her, how glad she would be to know that the house for God's worship was now complete. One very interesting feature of the meeting was the presentation of an illuminated address to Mr. J. F. Williamson, an elder of the church, in recognition of the important services he had rendered in the erection of the chapel. The address ran as follows:—‘The Baptist Church and congregation worshipping at Dinapore, Patna, India, desire to place on record their grateful appreciation of the professional and entirely gratuitous services of J. F. Williamson, Esq., Executive Engineer, in designing and superintending the erection of their new chapel. The fact that this important work was voluntarily undertaken, and successfully prosecuted, in the brief leisure allowed by exacting official duties greatly deepens their sense of obligation. While chiefly thankful to God for His goodness in providing an edifice so commodious and suitable, they gladly acknowledge their indebtedness to the skill and ability so conspicuously shown in its construction.’ Here follow the signatures of the local missionaries and of the officers of the Church.

“It was meet that our brother's work and labour of love should thus receive the seal of the hearty approval of the whole congregation. You

will, of course, remember that Mr. Williamson is a son of the late Dr. Williamson, for many years our missionary at Sewry, Beerbhoom.

"With this meeting a very profitable series of services came to a close. The pervading sentiment of each was the spirit of gratitude to God for His past goodness, and of humble dependence for future blessing.

"I need not enter into a description of the new chapel—the photographs which Mr. Kerry has forwarded will render this unnecessary. The new building conveniently seats 260, and with additional seats could, if necessary, accommodate 300.

"This is the fifth chapel that has been built on this site. Our Church records show that the first chapel was erected by Baptist brethren in Her Majesty's 24th Foot in the autumn of 1814. This was evidently a frail structure, for it was composed of bamboos and grass, and was styled 'The Grass Tabernacle.' After the Nepaul War, the brethren found the place out of repair, and they resolved to build a bungalow that would be larger and more substantial than the old chapel.

"They were enabled to carry out their project, collecting almost all the necessary funds among the privates and non-commissioned officers of the regiment.

"This chapel-bungalow does not seem to have been a very durable building, for the brethren in Her Majesty's 59th Foot, which came to Dinapore in the beginning of the year 1821, found that it needed repairs which would cost a considerable sum. They hesitated before spending much money on a place built with such perishable materials (bamboos, mud, and tiles), and at length determined to take down the whole, and

on the same site to build a place of the same size, but with more durable materials. This they did at an expense of 1,500 rupees, 1,400 of which was collected in the regiment.' The fourth chapel was built through the instrumentality of Mr. Brice in the year 1848, and would have lasted probably but for an inundation which occurred some five years ago with serious damage to the foundations. The present chapel is, therefore, the fifth that has been built on this hallowed spot during the last upwards of three-quarters of a century.

"The letter from the Church to the Committee, dated May 4th, requesting aid in the selection and support of a pastor has, I suppose, duly reached you. To us this seems to be a step in the right direction, both in the interests of the church and of the mission. We earnestly hope that the Committee will be able to help the Church in this forward movement. In the letter nothing was said about the church bearing a part of the expense of outfit and passage, but I shall betray no trust when I say they are endeavouring to accumulate funds with the object of paying Rs.500 into the Mission Treasury at Calcutta for this purpose. A great deal will depend on the kind of man sent out. I would emphasise the need of *pastoral experience* in addition to collegiate training. We hope soon to hear from the Committee on this matter.

"Our work here is steadily progressing. English and native congregations are exceptionally good. An endeavour to lead our native Christians to engage in Sunday school work has met with much success. We have a thriving school, with over sixty boys, of whom five-sixths are non-Christians. An intelligent convert from Mohammedanism will be

baptized next week. A Hindoo family—father, mother, and son—are also asking for baptism. Mr. Mitchell is working hard at the language. Please remember us in your prayers. What we now earnestly desire is the outpouring of the Holy Spirit. Oh, for more faith, more prayer!

“All are well at Bankipore. Mr.

Mitchell unites with Mrs. Price and myself in kindest regards. We trust you were refreshed by your journey to Italy, and that you were cheered by seeing the prosperity of the Lord's work in that land.—With all sincere regard, yours affectionately,

“W. J. PRICE.”

The Lord Loveth a Cheerful Giver.

THE appeal of Mr. Comber, in the July number of the HERALD, for ice machines and baths, on behalf of the Congo Mission, continues to meet with response:—Four friends at Brockley Road Chapel, £2; from E. C., Bristol, £2; from Mr. and Mrs. Pearson, of Highgate Road, £2; from Albemarle Street Chapel, Scarborough, a patent ice machine; a Friend, Clapham, £2; Mr. T. Barnes, £1; Mr. and Mrs. E. Brown, £2; Mr. R. Glover, £5.

In forwarding £5 17s. 2d. from Denmark Place Juvenile Missionary Society, towards support of native preacher at Barisaul, Mr. George Higgs sends contribution of £20 from himself and Mrs. Higgs, “after reading the pressing needs of God's work on the Congo”; £20 for same Mission from Mr. Marcus Martin, whose lamented decease we record in our present issue; also £100 from the Rev. Spencer Murch, with the expression “of an earnest hope that something like an adequate sum may be forthcoming for the needs of the Congo Mission.”

A working man writes:—“I send you enclosed (with many tears) a Post Office order for £5, a little help for Congo Mission.—Signed, A Working Man and his Friend, Dumfries.”

Mr. Richard Robinson, of Margate, writes:—“On the 27th June last, my dear and only son, William Edward, fell asleep in Jesus. A few days previous, in arranging his little temporal affairs, he wished £1 to be given to the Baptist foreign missions. I have, therefore, much pleasure in sending you a cheque, in his name, for the Congo Mission.”

Another friend writes:—“I send, by parcel post, a trifle or two that you may sell for the benefit of the mission; acknowledge it in the HERALD from Ebenezer.”

A governess writes:—“Will you kindly accept the enclosed £1 for mission purposes. It is a thankoffering for God's goodness to me in the past year's teaching, in giving me pupils and health for work amongst them.”

Mr. Booth Harris, of Forest Gate, forwards a pendant (aqua marine set in gold and pearls), stating—“This was put into the collecting box on the occasion of the farewell meeting to Mr. Richard.”

The following cheering contributions have been received in addition to those sent for outfit and possession of the new Congo missionaries:—Mrs. Ness, £100; Birmingham Young Men's Society, £50; a Friend, St. Andrews, £20; Mrs. E. Rushton, £10; Mr. John F. Stevenson, Auckland, New Zealand, £10; Baptist Tract Society, for Mr. White, of Japan, £10.

Recent Intelligence.

The meeting at Llanelly on Wednesday evening, October 7th, in connection with the Autumnal Session, will be held at *Moriah Chapel*.

The Zenâna Meeting will take place in the Albert Hall, Swansea, on Wednesday, at three o'clock, when it is expected Mrs. Campagnac, late of India, the Revs. J. Aldis and D. Jones, of Agra, will speak.

It is with sorrow we record the decease of Mr. Marcus Martin, of John Street Chapel, Bedford Row. In the death of Mr. Martin the Society has lost one of its oldest and most generous supporters. Amongst his last acts was the remittance of £20.

The Rev. T. J. Comber, with Messrs. J. G. Biggs, Percy Comber, P. Davies, B.A., J. Maynard, and M. Richards, left Liverpool on the 19th ult., in the steamship *Lualaba*, for the Congo.

The Rev. Robert Spurgeon, of Backergunge, has been presented by the friends at Maidenhead with a case of homœopathic medicines for his use in India. Mr. H. J. Preece, who made the presentation, explained that it had been purchased by small donations given by many friends, and it contained sixty kinds of medicine.

Rev. T. J. Comber wishes us to acknowledge parcels of garments from Cheltenham Working Party, per Miss Whittard; from Lutgrove, Tuffley, per Miss Whitehead; from Llanelly, per Mrs. Thomas, of Wellfield; from Camden Road, per Miss Ball; from Miss Coxeter's Class, Highgate Road; from Mrs. Henderson, Brondesbury Chapel; from Mrs. A. T. Bowser and Mrs. R. Glover, for Mr. Grenfell; from Park Road Chapel, Peckham, per Miss Ada Wood, for Wathen Station; and a parcel of clothing from the Rev. Dawson Burns, D.D.

The Rev. D. Jones of Agra requests us to inform his many kind friends who have been preparing parcels of clothing, &c., for the mission in Agra, to send all such parcels to Mrs. Jones, care of Mrs. Gething, Clytha Park, Gold Tops, Newport, Mon.

An enthusiastic meeting, in connection with the Welsh Baptist Union Annual Session, was held at St. Dogmell's, Cardigan, on the 11th ult., at which our brethren Revs. W. R. James, D. Jones, and J. H. Weeks were present.

ILLUSTRATED MISSIONARY LECTURES.

London Churches, Young Men's Societies, and Sunday-schools, who are, or who want to be, thoroughly interested in the work of our own Society, should make early arrangements with the Young Men's Missionary Association for the delivery of one or other of the new dissolving view lectures for the coming season.

The one on the "Congo" Mission will be brought down to present date, and, by the courtesy of Mr. H. M. Stanley and his publishers, illustrations from his new book on the Congo will be added to it.

We are also glad to state that as this lecture was so favourably received last season, Mr. Holliday, the Secretary, is now preparing for delivery a lecture on "India," showing the work of our Society, and including illustrations of the interesting Medical and Zenana Missions; and as in this he is receiving the personal help of our Indian missionaries now in England, the subject-matter and the photographs of our chapels, schools, mission-houses, &c., will be of the latest.

A large number of photographs of the splendid temples, mosques, palaces, and places of interest in India are also being specially prepared; and as we know that no trouble or expense is being spared to make this lecture attractive and useful, we hope it will be extensively engaged and appreciated.

We should add that the limelight dissolving views will be exhibited by a skilled operator.

Early applications for terms and dates are to be addressed to the Secretary, Y. M. M. A., Baptist Mission House.

YOUNG MEN'S MISSIONARY ASSOCIATION.

NOTICE TO MEMBERS AND REPRESENTATIVES.

The Committee having adjourned over the month of September, it is hoped that everyone will attend the next meeting on Tuesday, October 20th, at 7 p.m., in the Mission House.

Contributions

From 1st July to 15th August, 1885.

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.

Bannister, Miss.....	0	10	0
Cooke, Rev J. H.....	1	0	0
Cust, Mr R. N.....	1	1	0
Endean, Mr J. R.....	2	2	0
Edmunds, Mr J. W.....	1	11	6
Fearnall, Mr W.....	0	10	6
Grenfell, Miss M. R.	0	10	0
Marnham, Mr J.			
(quarterly), for			
Congo Mission.....	30	0	0
Farris, Mrs.....	0	10	6
Ruffhead, Mr E.....	0	10	6
Tritton, Mr Joseph			
(monthly).....	12	10	0
Villy, Mrs.....	1	1	0
White, Mrs, New			
Wandsworth.....	1	0	0
Williams, Mr C. P.....	5	0	0
Wright, Miss, Romily	0	10	6
York, Miss, for China	0	10	0
Do., for Congo.....	0	10	0
Do., for Japan.....	0	10	0
Under 10s.....	0	16	0

DONATIONS.

A. E. J., for Congo ...	1	0	0
Aplin, Mr Weston,			
for Congo.....	1	0	0
A Governess.....	1	0	0
A Thank Offering, for			
Congo.....	1	0	0
A Friend, for Mr			
Guyton, for debt on			
Sabzi Mundi Chapel	5	0	0
A Working Man and			
his Friend, Dum-			
fries, for Congo.....	5	0	0
B. A. M.....	5	0	0
Baptist Tract Society,			
for Mr White, Japan	10	0	0
Barnes, Mr T. (Sun-			
day morning break-			
fast table box).....	1	2	3
Bell, Mrs, Sunder-			
land, for Congo.....	5	0	0
Chappell, Mrs J.,			
Hillsley, for Congo	0	10	0
Children's Medical			
Missionary Society,			
per Miss A. R.			
Butler, for Mrs			
Wall's Medical Miss.	5	0	0
Dawson, Miss, Dover,			
for Mr Gammon's			
Chapel at Monte			
Christi.....	2	0	0
Eden, Miss, Evesham			
(box), for Congo.....	2	0	0
Evans, Mrs Mary, for			
Congo.....	2	0	0
Ekins, Miss E. J.,			
collected by, for			
Mrs Wall.....	1	0	0
Fergus, Mr R. Logcock,			
per Rev O. H. Spur-			
geon.....	5	0	0
"Friend, from Pem-			
brokeshire".....	50	0	0
Gardiner, Miss, Wis-			
bech, for Congo outfit	5	0	0
G. W. R.....	15	11	8

Haste, Mr A. G., and			
Rumsey, Mr S. H.,			
for Mr Dann, Alla-			
habad.....	0	13	6
Hayes, Miss, John St.,			
Edgware Road, for			
support of Mr Weeks'			
Congo Boys.....	6	0	0
Higgs, Mr and Mrs			
G., for Congo.....	20	0	0
J. R. H., Derby, for			
Congo.....	0	10	6
Kemp, Mrs.....	100	0	0
Little, Miss.....	0	10	0
Macrae, Mr. E., Glas-			
gow.....	0	10	0
Marshall, Mrs. L. G.,			
for Italy.....	1	0	0
Martin, Mr. Marcus	20	0	0
M. G.....	5	0	0
Do., for Congo.....	5	0	0
Murch, Rev Spencer	100	0	0
Ness, Mrs.....	100	0	0
Regent's Park College			
Students.....	4	7	3
Robinson, The late			
Mr W. E., for Congo	1	0	0
S. E. A.....	0	10	0
Simpson, Mrs M.,			
Edinburgh.....	4	0	0
Southey, Mr Jas.,			
Manchester, for			
Congo.....	0	10	0
Sturge, Mr George...100	0	0	0
Taylor, Mr, Kings-			
bridge.....	10	0	0
Todd, Mr Jas., Glas-			
gow, for Ice Machine			
for Mr Cameron.....	2	0	0
Wates, Mr Joseph...14	0	0	0
Williams, Mrs. F.,			
Bangor, for Congo...1	0	0	0
Y. L. R.....	0	12	0
Under 10s.....	0	5	0
Do., for Congo.....1	6	6	0
Do., for India.....0	3	0	0

SPECIAL DONATIONS FOR ICE MACHINES AND BATHS FOR CONGO.

A Friend, Clapham...2	0	0
Barnes, Mr. T.....1	0	0
Brown, Mr & Mrs E.2	0	0
E. O., Bristol.....2	0	0
Friends at Brockley		
Road.....2	0	0
Glover, Mr R.....5	0	0
Mack, Mr J. S., Edin-		
burgh.....2	0	0
"One interested in the		
Congo Mission" ...2	0	0
Pearson, Mr., High-		
gate Road.....2	0	0
Smith, Miss A.M. ...2	0	0

LONDON AND MIDDLESEX.

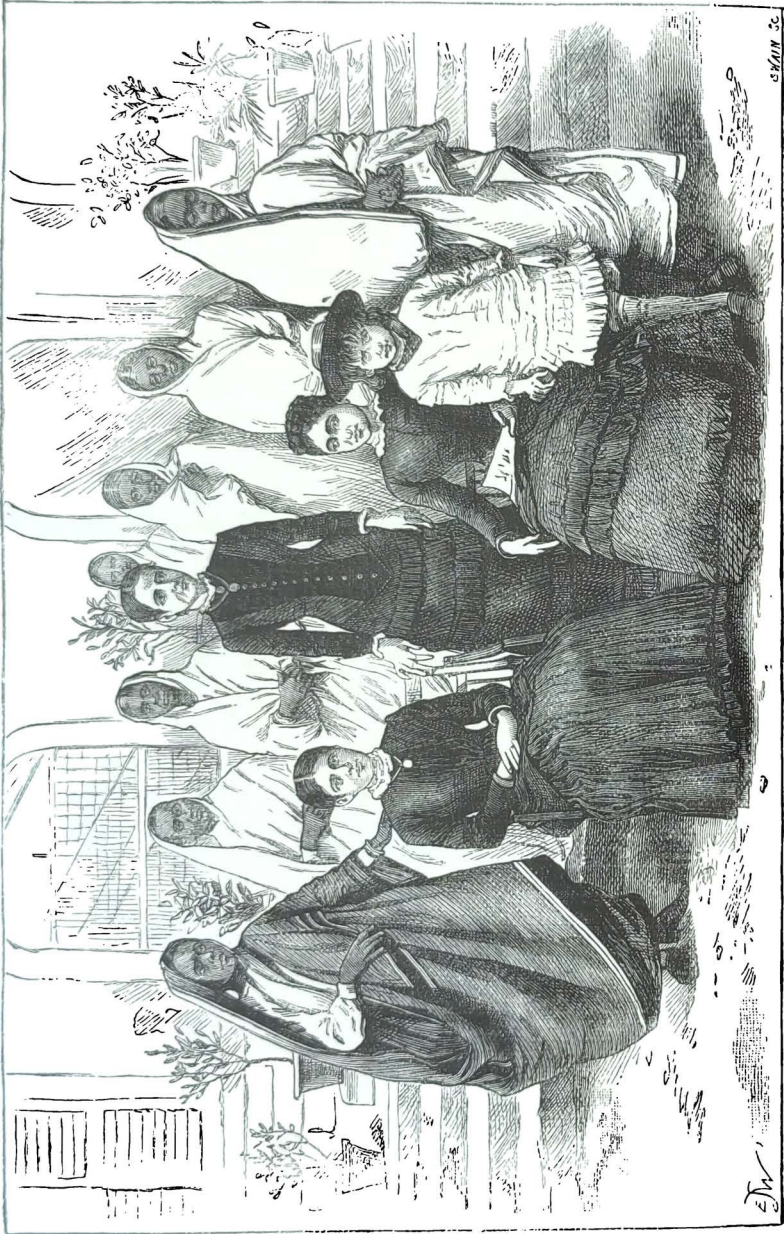
Arthur Street, King's			
Cross.....	2	2	0
Battersea, York Road			
Sun. Sch., for Mr			
Pigott, Ceylon.....12	0	0	0

Do., Bolingbroke			
Hall Sun. Sch.....1	7	6	
Bloomsbury.....45	14	5	
Brixton, St. Ann's			
Road.....2	17	4	
Camberwell, Den-			
mark Place.....8	19	7	
Do., Juv., for N P,			
Barisal.....5	17	2	
Do., Cottage Green			
Do., Mansion House			
Chapel.....0	10	6	
Chiswick Sun. Sch...0	11	6	
Dalston Junction			
Sunday School.....10	0	0	
Deptford, Octavia St.			
Sunday School.....2	3	8	
Enfield.....6	9	0	
Grove Rd. Ch., Vic-			
toria Park.....5	0	0	
Hampstead, Heath			
Street.....35	0	0	
Harrow-on-the-Hill			
Sunday School.....2	13	4	
Islington, Cross St...5	12	0	
Do., do., Sun. Sch.7	13	0	
John Street, Edgware			
Road.....5	9	1	
Kilburn, Canterbury			
Road, for Congo...1	12	5	
Metropolitan Taber-			
nacle, for Support of			
Boys at San Salva-			
dor.....1	15	0	
Mill Hill School, for			
W & O.....2	0	0	
New Southgate.....11	0	0	
Do., Sunday School			
Notting Hill, Lad-			
broke Grove Sun.			
School.....1	18	9	
North Street, Ken-			
nington Sun. Sch.,			
for Cameroons.....1	16	6	
Peckham, Rye Lane	18	19	4
Do., Barry Rd. Sun.			
School.....2	8	4	
Rotherhithe, Midway			
Place, per Y. M. M. A			
South London Taber-			
nacle.....2	12	3	
Stratford Grove.....3	0	0	
Tower Street, Seven			
Dials, Sun. School			
Upper Holloway.....13	12	0	
Vernon Ch., per			
Y. M. M. A. (half			
year).....15	0	0	
West London Juv.			
Miss. Band, for			
Congo outfit.....5	0	0	
Do., do., for Mrs.			
Kerry, for Support			
of Child, India.....4	0	0	

BREKSHIRE.

Reading, for Mr.			
Davis' Outfit and			
Passage to Congo.....120	0	0	

THE MISSIONARY HERALD
OCTOBER 1, 1885.



ZENANA MISSION WORKERS AT SERAMPORE.—(From a Photograph.)—See page 421.

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THE MISSIONARY HERALD.

Mission Work in China.

THE Rev. J. H. Whitewright, of Tsing-cheu-fu, writes in a recent letter:—

“MY DEAR MR. BAYNES,—A few extracts from notes taken during a recent trip among some of the stations in the hills may be of interest to you. The first place I visited was a station of about three years’ standing, to which I had several times paid visits before. I was glad to find more people met together for worship this time than on any other occasion. They had lately added several to their numbers. On entering the door of the room used as chapel, the first thing I noticed was two mottoes pasted up on the door, which may be freely translated:—

“‘There is a road to the heavenly land, but it is God who must lead us there.’

“‘The world is like a sea of trouble without a shore, but religion is a boat to take us over.’

“Scattered over the walls were various texts and mottoes. Among others I noticed:—

“‘Morning and evening let us read the Holy Book.’

“‘Let us often speak together concerning the heavenly doctrine.’

“‘Let us leave evil and follow the good.’

“‘Let us leave the false and follow the true.’

“I quote these as specimens of the verses they put on their doors and walls at New Year time. The Chinese

new year commenced a fortnight ago, and everywhere on every door are verses, mottoes, &c. Our Christians nearly always put up something of a religious nature, such as those quoted above, often texts of Scripture, and, as these often remain the greater part of the year, one can very often distinguish between the houses of Christians and heathen, by the sentiments expressed in the mottoes and verses on their walls, even when these are not directly Christian. Once I had difficulty, in riding through a town in search of the house of a Christian, to find the place, when I adopted the plan of reading the mottoes on the doors I passed, and by this means found the place.

“The difference between Christian and heathen is manifested in a multitude of ways like this, as well as in the difference in life and conduct.

“After service with them at this station, I was glad to hear them talking over points in my address to them, among themselves, showing that they had taken a good part of it in, at any rate. In the afternoon I asked the leader of the station to take the service and preach, as we like to have some idea as to how these men are teaching the others. He gave, considering his opportunities, a remarkably good address.

“At each station one of the church members is appointed by the others

to keep a register of attendance at worship. On looking over this I was glad to see that the attendance in the majority of cases had been very regular.

“There are some very good men at this station. One in particular, an old man over sixty, has distinguished himself by his earnestness in preaching, entirely at his own expense, in numerous villages round about his home. He has several times been driven out of villages where he went to preach, reviled, beaten and bruised, but I have never heard a single word of complaint from him. At his home, too, he not only gets no sympathy from his heathen friends, but, as the Chinese express it, he has to ‘eat very much bitter’ from them. In the beginning of the winter one of the native Christians told me about him, and it was one of the most painful stories of petty constant prosecution that I have heard. His friends apparently do their utmost to make it as unpleasant as they can for him in every way. As the cold weather came on they kept his warm winter clothing for a long time from him; and in a Chinese winter that is no small thing, as the summer clothing he had was very light. After some time they let him have his warm garments, and the day or so after he had them one of his heathen neighbours came in and said to him, ‘Well, and so you have got on a wadded gown at last; I suppose, according to your notions, the Old One in the Heavens sent that to you.’ ‘Yes,’ he replied, ‘I believe that God sends us all good things.’ The man then produced a large stone, and laying hold of him commenced to pound him unmercifully on the shoulders and chest with it, saying, ‘Well, the Old One of the Heavens sends you this too, perhaps.’ The old man

broke away from him as soon as he could, without any attempt at retaliation, but not until he was beaten black and blue. I asked how the matter ended, and I was told that the Christian met the man who had beaten him in the street next day, and looked him full in the face and spoke to him in a friendly way, but the other hung his head and went past without speaking.

“I could give you many instances like this of persecution, borne and borne well and manfully for religion's sake. Of course there are those among the Christians who are ready to bear very little, and on the slightest trouble come to us and expect us to make all manner of exertions on their behalf with their officials. As, for instance, a man came in to-day with a complaint in writing, asking for legal protection, and relating that he had been reviled two or three times on account of his religion. There was not much done on behalf of that brother, except some exhortation, and the reminder that ‘Blessed are ye when men shall revile you.’ It is not from such men that the success of the work here comes, but from such men, and they are not few, as the one I have mentioned above, who bear persecution and reviling and mocking, patiently and well, and show the power of the Gospel in their own life and conduct,

“The next station I visited was a few miles further on among the hills. The leader of this place has done a good deal in the way of voluntary preaching at his own expense. When he became a Christian he was heavily in debt, and appeared not to have made much active effort to pay what he owed. Soon after he became a Christian he began to feel that he was not doing right in remaining in debt,

he therefore gradually sold off some land he had, and paid off what he owed. What between paying his debts, and going out preaching at his own expense, he has reduced himself from the position of a fairly well-to-do man to that of a poor man. As to his action in the matter of paying his debts, he was entirely guided by his own sense of his duty as a Christian. No outside influence was brought to bear upon him. I did not even know of his debts at all till I heard that he had been selling off his land to pay them. Strange to say, this action of his has had the effect, for the present, of apparently hindering the spread of Christianity in that district. The in-

ference the people draw is 'he learned the doctrine, and it made him become poor.' No doubt they will learn in time that though his religion made him a poor man, that it yet made him a very rich man and a very happy man too.

"I was glad to find the station holding on well. The hearty interest of the people in the services, and their attention to what was taught them, was very encouraging.

"I visited several other stations, of which I may write again some future time.—I am, my dear Mr. Baynes, yours very truly,

"J. S. WHITEWRIGHT."

EXTRACTS FROM MY NOTE-BOOK.

By REV. A. G. JONES, of Tsing Cheu Fu.

"CAST THY BREAD UPON THE WATERS.

"I always had *faith* in medical work as a Christianizing agency, but now I am beginning to *know* it is good in verity. Why? Because, since my return, although I have been by no means much round among the people, yet I very frequently meet with people who say, 'Don't you *know* me?' 'No,' I say; 'how could I?' 'Don't you recollect how in such a year of the present Emperor's reign, when you were at such a place, you gave me medicine, or gave it to my wife or child?' as the case may be. 'Well,' I say, 'did they get well?' 'Yes,' they say, 'and I have never forgotten it; and though you don't recollect me, I always think of you.' These are men who are now reliable Christians, and there can be no question of the long effect of the thing on these people.

"These things carry me back to the days when lighter engagements enabled

me to 'drug' people a good deal, and when I only gave it up because it became incompatible with heavier duties—at least, duties I thought heavier—a point, however, about which there might be a good many questions asked in the long run, especially when you come across cases of this kind that one never suspected the existence of till they turned up years and years after in out-of-the-way places. Of course, I am not a doctor, only a 'druggier,' but then so much the more may the real doctor claim and hope. I don't bring this forward as an argument for more druggiers to be sent out, but for *more doctors*, for doctors to have more hope, and for others to have more hope in doctors work.

"APPLIED CHRISTIANITY.

"An intelligent Christian told me yesterday as follows:—'My neighbours often ask me what good I get from being a Christian, and the answer I

often make is this—viz.: that by spending 12s. an acre more in tilling the land I sow with wheat, I can get a return of £5 more per acre in virtue of my Christianity, and, besides, on all my land I can do better than they can on other crops, even saying nothing of spiritual things.

“Now,” said he, “that comes this way. I heard you say some years ago that, by ploughing deeper, the wealthy farmers in England could get more out of the ground than the poor ones, so I tried it and go as deep as I can. I now find I can get six tan more of grain off an English acre in this way, and that counts up to £4 16s. or £5 while it only costs me six thousand cash or 12s. to do it.

“I heard you say, too, that rotation of crops is the proper principle of farming, whereas, here, we put in the same crop year after year and exhaust the ground. So, you see, I had them there, as I find this helps matters wonderfully also.’

“Another man told me thus. He said: ‘I do confess it is a most difficult thing to get people to accept Christianity, or give it a hearing because of the advantages it gives after death. My favourite way of putting it is thus: that although it doesn’t profess it, yet Christianity does fulfil their aim of getting a happy time on earth, for, introduced and accepted, it makes less fighting, less beating, less adventure, less recklessness, less law-suits, less family quarrels, less covetousness, less loss of life, less robbery and theft, less false accusation, and, in fact, less of all the elements of social and family unhappiness that men dread.’

“He knew well these were the things that the Chinese suffered from, and these were the exemptions the people longed for. It is a thoroughly Chinese way of putting it, but it is very true, and I wish more of us oftener put it that way, *as well as* the other way.”

The following deeply interesting letter is from the Rev. A. G. Jones:—

“Tsing Cheu Fu,

“22nd June, 1885.

“MY DEAR MR. BAYNES,—As I am now some five months in this city without having even dropped you a line about the real work for which we are all here, you will begin, I rather fear, to wonder whether I am still doing missionary work or not.

“MISSION WORK.

“But, as you know, missionary work is like, say, iron manufacture, which besides consisting of various branches, involves some very ugly preliminary processes, such as delving up the ore from the pits, and then the smelting and puddling that follows.

“Now, on my return I got into a

lot of these matters, and it is only just now that I am beginning to extricate myself properly. Writing about work is all very well in its way, but one must first *work*, or there will be nothing to write about.

“CHINESE DEFENCES.

“You will recollect that when I landed in China in December last the war (or rather the fighting) with France was at its height, and we had hardly left the coast before we began to see where we were. At Chefoo no preparations for defence were visible. The Chinese, cannily enough, had resolved not to defend a place that could be swept with fire from the ships, but a few miles inland we came

upon some of their lines of defence, and the sight of these was one of the first things that re-awoke my pity for the Chinese in the actual. There I was once more in the very midst of the results of the childishness and ignorance we had come eventually to remove. A look, and any one could see that the poor people had been squandering their money and resources upon defences hardly worth the name, and on the point that nations are usually most susceptible about—self-defence—had made not even an elementary advance. Farther on, as we journeyed, we met the same thing—the most insane preparations to meet a French landing. But so it is in everything national and social—one sees the effects of the far-reaching delusions that are bound up with idolatry, and has to mourn above everything the deadness and the ignorance of their own backwardness that beset the Chinese to the last.

“TSING CHEU FU.

“You know that it takes over a week of travel to reach this station, and so it was that after a long and tiring journey we arrived. It was like coming home after being a very long time away. Every one was glad to see me, and so made it feel home-like, and yet there was a certain awkward feeling after being away so long and having got accustomed to other ways and places. Still, there was no mistake: this was the actual place, the pretty hills, the well-known walls and gates, all wore a familiarity to me that other places had ceased equally to have, and I soon began to feel the old feelings and remark that it looked as if I had never been away.

“WELCOME HOME.

“Very shortly, I arranged to visit the leaders of the country branch stations, and then as I went during

my first month to their various prayer meetings I had to go through a double experience. First, there were the old faces that I had known so long—those weather-beaten, poverty-stricken, persecuted and tried men who had turned from idols to serve the Living and True God; there they were in their same rude earthen houses, worshipping on the same clay floors, still steadfast in their profession of the one faith, and still untempted and unscared by the world—not by ones nor by tens, but by scores and by hundreds. Still a feeble and despised people, scattered and weak in numbers and influence, but also still loved of the Lord, and, as surely as I looked on them, having in their midst that root of strength which is grounded in the eternal sources of all that is good and lasting. How blest we are that the various and changing scenes of life can make us see some things (or, at least, the corners, as it were, of some things) almost as God sees them; and alas! how sad it is that we ever get our eyes so blinded with the dust of the world as to see but dimly and feel but coldly the preciousness of the human soul in its Father's sight.

“THE LOVE OF THE BRETHERN.

“Yes, here we were again, meeting as Christians and as men, making all kinds of inquiries. Was I well? Was I strong? Were all my family at home well? Had I had a bad passage? Was I fatigued by it? Were all the church members and pastors at home in England well? (!) Was the Society well? (!) (These two last have to be answered in the sense they are asked.) And then they were so sorry for this and that—that I had tooth-ache, that I had a bad passage, and what not. Then comes the old, well-worn tune and hymn, the united prayer of those long severed, and the good word of

promise to the sons and daughters of the Lord Almighty; and then—what nothing is complete in China without—the long talk and the tea and smoking, that are almost the only luxuries of their lives. This all soon made me feel that here was my home and that here were my friends; that the household of God and the brethren of the Lord, whatever their exterior or their circumstances, are, after all, the best and truest rests of the human heart here below.

“WORK AFIELD.

“But there were others. The work had not stood still in my absence. In the western hills are about ten stations that did not exist when I was here before, and to some of these I had to go, too, of course. Here were all *new* faces, almost—perfect strangers to me personally, but they knew who I was, and that I was coming, and that was enough. There was no previous acquaintance, but there was the same old feature—all the Christian warmth one could desire, simplicity of mind and faith, and the oneness that comes from a common lot in the inheritance of the kingdom of heaven, and that not only in word but in reality; for here some of them had toiled scores of miles and miles across high ridges to the meeting-places, in obedience to a mere idea and a sentiment.

“THE NATIVE CHURCH.

“I had almost forgotten to say that at every meeting I produced and translated verbally to them the letter which you gave me from yourself to the Native Chinese Christians, in which they were very much interested. Subsequently that letter was translated by Mr. James into suitable Chinese literary form and inserted in their half-yearly paper. (I think I may say that any fair judge would

compliment you on the difficulty of rendering your free style of eloquent English according to the strait rules of literary work in the far East. It has cured me of asking for another letter, I think, for a very long time to come.)

“BLESSED ARE THE MERCIFUL.

“Should anyone else read what I am now writing, I can well fancy them saying, ‘Well, of course that *is* one way of looking at these things, and it does very well for Mr. Jones to work himself into a romantic way of dreaming now and then, so as to get his heart well on to his sleeve, but soberer people would probably find something very different among all these said Christians if they were tried by more exact standards, and looked at from a different point of view.’

“‘Good Gentile Rabbi,’ I would feel like saying to him, ‘it is just as you say. Tried by the minuteness of your Talmudic prescriptions, they would, indeed, wear a very sorry aspect in *your* eyes, and truly, when the legalism of my heart gets uppermost, they do so in mine; but, in however poor a measure we aim to be the ministers of a really redeeming force from God, exhibited in loving human thoughts, word, and deed, and *just as* we take your cherished point of view—the critical—so do we belie the spirit of our Master and betray the secret and source of our strength.’

“But there is a degree of force in the objection. Who does not know it?

“UNFAITHFUL SERVANTS ARE WE ALL.

“Who has not felt *British* slowness as well as Chinese slowness in ‘laying aside the sins that so easily beset us’? Alas! here, as elsewhere in the world, difficulty seems at its acme, and infirmity at its worst. Year after year shows

the difficulty as well as the hopefulness. Time brings out the latent evils in some as well as strengthening the spiritual life in others. New developments create new wants. The sharp words addressed through Titus and Timothy differ widely from the gush of feeling that dictated the epistles to the Thessalonians. So it is everywhere. So it is here; and if you came here you would find that men who had spent all their youth in the midst of knavery, cheating, cursing, scheming, falsity, and selfishness were involved in the after effects of their former lives to an alarming extent, and beset by habits, associations, and modes of feeling that formed a perfect network around them. That also is just as true as that they are the children of Grace.

“But what of it? Who is going to be frightened, wearied, or dispirited by the imperfection of the Chinese? Is that the way you feel about them? Are these the feelings that evil awakens in you? Is your view blocked by what you see, and your heart not moved by what you believe about *their* preciousness, and the crying necessity for your sympathy, care, and help.

“Should the gangrene of the soul disgust the physician of the soul, or is it only the call to more arduous service—more clearly discerned Duty? Emphatically none other than this—a call to a broader view of Duty.

“THE VASTNESS OF THE WORK.

“How we learn as we grow! And what are we learning here? Why, just this, that THIS WORK IS GREATER THAN WE EVER DREAMT IT TO BE. God shows us at a distance the faint outline of the place He is bringing us to, but it is only an outline; and in our folly we act often as if that outline were all, forgetting that proximity must reveal

detail. So, when we come to the detail we wonder as if at something unexpected, and yet nothing is more natural. God sends us on a mission to save souls. Our minds are filled with the outline of the fishing and the net, the sowing and the sickle, the prodigal and the sheep, forgetting the slowness and toilsomeness of all these scenes, and still worse, forgetting that our saving is not only a getting but a complete and radical changing of men.

“Has simple duty a call in it? and has not intricate duty a greater call in it? I will work for God, I will work for men, be it easy or be it hard, be it simple or be it complicated—if *this*, then all the harder; if for long, then all the more patiently, and the better I do it, the more hopefully! That is the inspiration of difficulty. Well might anyone say that true work well done—in every sense well done—be it much or little, is the very essence and concentration of God's will become actual leaven among mankind.

“BRETHREN HELP US.

“This all being so, I need hardly say I never felt more strongly than I do now the necessity of following up our work. The Baptists of England have become, in this district, *not* equal helpers or partners in a Christian work, but the guardians of spiritual children who are to be brought up in the knowledge and fear of the Lord, with all the care and all the responsibility that belongs to the position of guardians. These Christians are not so many fish-gathered into a net, but so many children with hearts and souls to be tended with all the lovingness and the minuteness that the simile points to. If we lay these things to heart, we shall have the first preparation for doing our duty as we ought to do it, and be neither devoid of the affection needed for it nor of the pains necessary to carry it out.

"I might go into very many instances illustrative of what I have said, but I must reserve that for another time, and content myself for the present with hoping that our English Churches will take this view of the matter at home, and fully use the position which they occupy here for the thorough fulfilment of their duty. Anything that I said in this direction when at home remains only more true in the present. All I hope

is that what we sketched in outline will be worked out by willing hearts and hands in all its particulars, nothing daunted by difficulty or danger.

"Hoping to have this pleasure again much oftener than in the past,

"Believe me,

"Very sincerely yours,

"A. G. JONES.

"A. H. Baynes, Esq., London."

The following letter is from Mr. R. C. Forsyth, of Tsing-cheu-fu:—

"Tsing-cheu-fu, *July 10th*, 1885.

"DEAR MR. BAYNES,—You will doubtless be glad to have some news from this part of the great harvest field, and be pleased to know how we fare, and what are our prospects.

"IN REMEMBRANCE OF ME."

"Since writing last, a series of communion services has been held in the various local centres, these being conducted by one or other of our brethren here, and are held twice annually at a time which is most convenient for the majority of the members, who are, for the most part, engaged in agricultural pursuits. I had the pleasure, in company with Mr. Whitewright, of visiting a station about ten miles from this city, and witnessing and taking part in one of these services. We met together in a village situated in a mountain valley, among a rough but hospitable people, who treated us with no little kindness and attention. We stayed over night in the house of one of the leaders of the church, and in the morning, after giving time for the members to be gathered from that and the surrounding villages, we sat down to the number of about forty men and about a dozen women, and partook of the

'holy meal,' as the Chinese express it. It was a most interesting scene. These rough, stalwart men and humble women gathered out of heathen darkness, and partaking of the emblems of a Saviour's love, which, although it has cost some of them much suffering, has still been received as 'good tidings of great joy.' We really felt drawn together in heart, and that it was 'good to be there.'

"SCHOOL WORK.

"The same morning we visited the school, which consisted of about a dozen scholars, the usual number for a village school. These were assembled in a mud and thatched cottage, and were seated, according to their age and proficiency, at tables placed round the room. Their lessons consist of the Chinese classics, as in other schools, the hymns and catechism used in the church, and the New Testament. These are all learned by *rote*, which is the Chinese method of teaching, and when the pupil is sufficiently far advanced he is taught the meaning. The hymns they learn to sing, and they are taught to pray. Some of the scholars showed surprising powers of memory, and were, on the whole, a bright and intelligent lot of children.

"These schools, of which we have, at present, twelve in operation, are taught by native Christians, who receive from us a grant of about 5s. per head per annum for each scholar, and make up the remainder of their salary by charging the scholars a small fee. It is found, however, that the grant is too small, and some extension will have to be made if they are to continue to work efficiently.

"Before leaving, the scholars sang the native version of 'Jesus loves me, this I know,' to the same tune as we use at home. It sounded very sweet in our ears.

"To-day is the 'day of small things' in Christian schools in China; but a beginning has been made, and there is thus larger hope for the future. The schools we have are only for *boys*. The girls are much more difficult to reach, and are sadly neglected. There is much need for warm-hearted Christian enterprise for the women and girls in this country.

"WORK WITH WOMEN.

"Mrs. Jones has commenced a class for the women connected with the church in the city, a work which is much needed and much appreciated, and will, we hope, be largely blessed.

"We mean to seize the opportunity likely soon to be afforded us of circulating Christian literature among the literary men, who are to have an examination at the provincial capital in the autumn, and it is under consideration to offer a prize for the best essay on a given theme, so as to induce a perusal and study of Christian books and doctrine among this important class.

"The work of the church, generally, has gone on quietly and steadily without much to hinder, with the exception of a scheme, which originated among the natives in this district, to com-

mence operations in mining for silver in the hills near here. As this was a scheme which *promised* largely, many of our church members were drawn into it, and, as we ascertained that the scheme was unsound for want of competent and trustworthy men as promoters, and efficient management and appliances, besides being extremely problematical as to the actual existence of the ore in workable and paying quantities, we deemed it our duty strongly to advise our own people against it, and have happily been able to avert in some measure the consequences which would most certainly have resulted.

"This is cited as an instance of the complex character of our work, and the need of vigilant supervision.

"FRANCE AND CHINA.

"It is with a measure of relief that we have received the news of the peace concluded between France and China. The strained relations, which all foreigners in the interior suffered from the ignorance and hostility of those who were not in a position to distinguish between nationalities, were most serious and embarrassing. As an instance of this, as Mr. White-wright was returning home one evening, a Manchu soldier suddenly made a violent and unprovoked attack upon him in the open street of the city, and it was only by putting spurs to his horse and beating a hasty retreat that he was saved from what might have been severe injury if not actual loss of life. Immediate steps were taken to report the matter to the Tseng li Yamen Peking, and in consequence of orders received from there, the magistrates in both the Chinese cities have issued a proclamation, which will, it is hoped, prevent any such outrages for the future.

"R. C. FORSYTH."



Women Grinding Corn.

TO this there is frequent reference in the Bible. As in Palestine so in India, it forms part of a woman's daily work. The mill stones are round. The lower one is still, and the upper one is made to revolve upon it by means of the wooden handle which is shown in the picture. The corn is dropped in at the hole in the centre of the upper stone. The women often sing at their work, and the stone is made to revolve very rapidly.

The Andaman Islands and their Peoples.

BY THE REV. T. H. BARNETT, OF DACCA.

(Concluded from p. 350.)

"Dacca, April 30th, 1885.

"MY DEAR MR. BAYNES,—In my last letter I promised you that I would write to you again within a few weeks and tell you something about the aborigines of the Andaman Islands. Hitherto my time has been so fully occupied that I have been unable to fulfil my promise, and even now I have not the leisure to do so. I shall be obliged to omit a great deal that would probably interest you.

"MY AUTHORITIES.

"First of all, I must tell you that I am indebted for my information, partly, to three Bengali gentlemen, who have medical charge of Andamanese hospitals, and, mainly, to E. A. Man, Esq., F.R.G.S., &c., assistant superintendent at Camorta, Nicobar

Islands, who has spent thirteen years among the Andamanese, and for four years had charge of the Andamanese Home at Port Blair. Mr. Man was good enough not only to lend me the proof-sheets of a work on the Andamanese tribes and languages he will shortly publish in London, but also to permit me to copy anything therefrom I might in any way wish to use.

"DERIVATION OF NAME.

"The derivation of the word 'Andaman' is very uncertain. Colonel Yule mentions that Nicolo Conti (1440), who calls it 'The Island of Gold,' is the only person who has attempted to give it a meaning. The colonel suggests that 'Angamainain,' the name used by Marco Polo, is an Arabic (oblique) dual, indicating 'The Two

Andamans, viz., 'The Great and the Little,' while the origin of the name 'Angaman' may be traced to Ptolemy's supposed reference to these islands, wherein he describes them as 'Αγαθῶν δαιμονες,' 'The Islands of Good Fortune,' whence, by a transmutation of letters, may have sprung the forms *Αγδαμαν* = Agdaman, *Αγγαμαν* = Angaman, and, ultimately, *Ανδαμαν* = Andaman. This last name first appears distinctly in writings by Arabian travellers of the ninth century.

"ORIGIN OF RACE.

"Notwithstanding the fact that the theory was exploded a hundred years ago, it is still said that the Andamaneese are the descendants of African slaves, who, centuries ago, were wrecked upon the islands. Mr. Man classifies the inhabitants thus: (1) Nigritos, not Papuans, as stated by Figuiet; (2) Original inhabitants, whose occupancy dates from prehistoric times. Racial affinity may, possibly, be found to exist between them and the Semangs of the Malayan peninsula, on the *Aëtis* of the Philippine islands.

"POPULATION.

"The race is divided linguistically into nine tribes. The entire group is supposed to contain about 4,000 souls. This supposition is based on the surmise that the tribes with whom the Government is best acquainted do not now exceed 400, though at the time (1858) the settlement was established they numbered 1,000. It should be stated that of the hostile tribe of Jahwas, that inhabits the North and South Andamans, nothing is known, and that therefore the calculation given above cannot be depended upon.

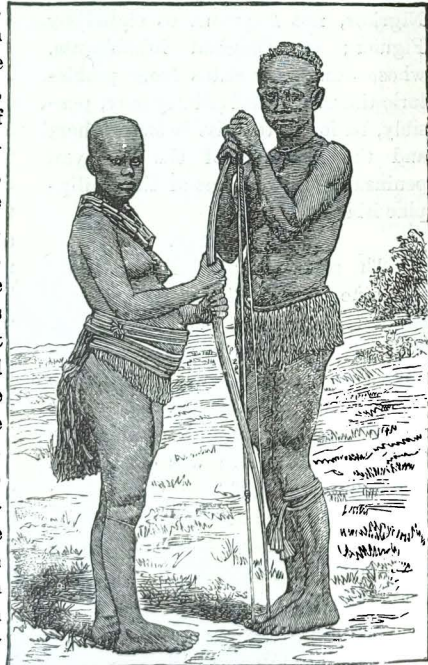
"GENERAL APPEARANCE.

"The earliest descriptions of the people appear in a remarkable collection of early Arab notes on India

and China, which was translated by Eus. Renaudot, and again in our own time by M. Reivaud. According to these descriptions, the Andamaneese 'eat men alive.' They are black with woolly hair, and in their eyes and countenance there is something quite frightful. They go *puris naturabilibus*. They have no boats. If they had they would devour all who passed near them. Sometimes ships that are wind-bound, and have exhausted their provisions of water, touch here, and apply to the natives for it; in such cases the crews sometimes fall into the hands of the latter, and most of them are massacred. Marco Polo (1285) says, 'The people are no better than wild beasts. All the men have heads like dogs. In fact, in the face they are all like big mastiff dogs.' Col. Colebrook, towards the close of last century, described 'their limbs as ill-formed and slender, their abdomens prominent, and, like the Africans, as having woolly heads, thick lips, and flat noses.' These descriptions represent fairly well the notions entertained respecting the appearance of the Andamaneese by many persons at the present day. They were evidently written by men who saw them only at a distance, and who drew upon their imaginations for their facts. In stature, the Andamaneese are certainly short. The men do not average more than 4 feet 10 $\frac{3}{4}$ inches in height, and the women not more than 4 feet 7 $\frac{1}{4}$ inches. Col. Cadell, V.C., is reported to have found one man 5 feet 8 inches, and another 5 feet 4 $\frac{1}{2}$ inches. There is nothing remarkable about their weight. The men average 98 $\frac{1}{2}$ lbs. and the women 93 $\frac{1}{4}$ lbs. Many of the men are well-made fellows, with fine well-knit muscular limbs. The women are somewhat ungainly in appearance,

In the men and boys, also, there is an observable roundness of abdomen. Medical men affirm that this is not a natural peculiarity of the race, but the result of spleen, liver disease, and fever, from which diseases the Andamaneese suffer a great deal in their jungly homes. The skin is black, smooth, and shiny. Occasionally it is covered with a red paint mixture of oxide of iron and pig or turtle fat, to protect them from the heat of the sun and from fever. The men are tattooed in a peculiar way. Rows of horizontal lines, about one inch in length cover the chest and arms and back. These lines are slightly raised above the surface of the skin, and are close together. They are the work of the women, who, by means of pieces of broken bottles or of pointed iron, thus adorn their husbands. The men shave their heads, generally, from the forehead to the nape of the neck, leaving, just above the ears, a tuft of woolly, fine, corkscrew curls. Sometimes they shave round the head, leaving a small tuft of hair on the top. They have no hair on their faces. The women's heads are closely shaved. The head is decidedly small; in shape it is oval or square. The face is round. The lips are full but not thick; the nose is rather flat and broad, especially across the alae; the eyes are large and prominent, the forehead is low but not prognathous, like the African negroes. Indeed, whether phrenologically or physiologically considered, the Andamaneese are but very little like the African type. The men, but *not* the women are *puris naturalibus*, except when they enter the settlement, when they are required to don a narrow girdle provided for them by the Government. It is a shame that they

are not compelled to wear this when they pull alongside the government steamers. The women wear a scanty girdle, to which is attached a scantier covering of leaves. That the women do not venture abroad *puris naturalibus* seems clear from the fact that oftentimes nothing short of depriving them of their covering will prevent them from escaping from the hospitals. Belts and necklaces made of the finger-bones or spine-bones of their deceased ancestors and children are worn partly as ornaments and partly as charms. Most likely it was the Andamaneese's practice of wearing skulls and bones that led to the belief that they were cannibals. I enclose herewith a photograph of an Andamaneese man and woman, dressed as described above.



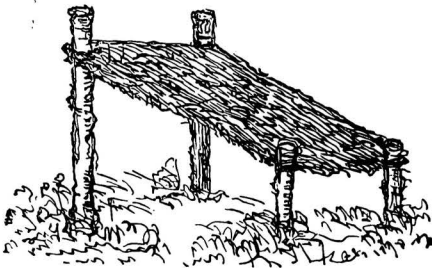
ANDAMANESE MAN AND WIFE.

(From a Photograph.)

"The people are *not* cannibals. Mr. Man has made special inquiries in regard to this matter. Not only is there an entire absence of evidence of cannibalism; there is the direct testimony of eight of the nine tribes that it does not exist and never has existed among them. It is somewhat strange, however, that the tribes which inhabit the south and the middle Andamans think other races to be cannibals, and even charge their own countrymen, the *Jahwas*, with cannibalism.

"HOUSES.

"The Andamaneese houses are of the most primitive kind. In some cases they consist of nothing more than a few leaves stitched together, and fastened to trees in such a way as to afford a sloping roof, the sides all round being open. If trees are not contiguous, or, for any other reason, are not adapted to the purpose, four posts are driven into the ground—two of them not much above the ground, and two higher ones placed at a little distance from the first two—and the leafy, sloping roof is placed on the top of them. (See the rough sketch which I enclose herewith.)



ANDAMANESE DWELLING HOUSE.

"EMPLOYMENTS AND AMUSEMENTS.

"Until very recently, it was generally supposed that the Andamaneese lived on the coast, and that they obtained the means of their subsistence by shing. Now it is found that by far the greater number of them dwell

in the jungles, and live on the indigenous products of the soil. Partly for this reason attempts have been made to induce them to follow agricultural pursuits. So far, these efforts have not been attended with success. The people prefer to peddle turtles, tortoiseshells, pawn-leaves, honey, shells, and oysters. They are in many ways useful to the Government, especially in hunting down runaway prisoners. They are extremely fond of knives, looking-glasses, dogs, match-boxes, clay-pipes, tobacco, and rum—things that are provided for them by the Government at a cost of Rs.200 a month. Five rupees are allowed them for the capture of every runaway convict, which sum is spent for them in pig, pipes, tobacco, &c.; of their tribal and domestic life I cannot say much, for obvious reasons. They are said to be generous and hospitable. The men find the necessary—pig, fruit, and fish. The household work devolves upon women, who have also to shave their husbands' heads. The children, who, it should be said, are generally kind and dutiful to their parents, begin to help themselves very early in life. At eight years of age the boys find their own means of subsistence; at seven the girls do domestic work. The people appear to be happy and frolicsome. They take special delight in singing and dancing. Their dance is a very peculiar one. It proceeds in sets, the women taking the alternate sets. Holding their hands above their heads, palms upwards and thumbs joined, the men hop round first on one foot and then on the other vigorously striking the ground with their feet to the time given them by the shouting and clapping of the bystanders. When the men are tired, the women take their turn. Walking

forward about six paces, they stop, then swing their arms to and fro and make a number of jumps. They then turn round, walk slowly back to their former position, and there repeat the performance of swinging and jumping. Although suffering from a terrible disease, and occasionally crying out with pain, they greatly enjoy the fun. I was amused at the good-natured cunning shown at one of these dances by one of the men. Thinking I would reward the people for their attempt to amuse me, I threw a piece of silver on to the ground. Instantly the singing and dancing stopped, and men and women tumbled over one another on the ground, like monkeys, in search of the coveted coin. Finally, one of the men sprang to his feet, and commenced to clap his hands and to shout as if he knew nothing of what was going on at his feet. With a merry twinkle in his eye, and a movement of the head, which I interpreted to mean, 'Don't say anything,' he opened his mouth and showed me the coin between his teeth.

"MARRIAGE CEREMONIES.

"I must describe a portion of an Andamaneese marriage ceremony. The bride sits alone in the spinster's house, and the chief or elder goes to the bridegroom, and, taking him by the hand, tells him that matrimony is the lot of all, and that the marriage state is honourable. The bridegroom shows a great deal of modesty, appears most reluctant to wed, but, finally, slowly rises and allows himself to be led to his spouse. She, also, manifests extreme modesty, turns her face in an opposite direction, and, as is the custom among her fairer sisters, begins to cry. The next day is the time for the reception of wedding presents, which generally consist of bows and arrows, a canoe, pail, and

fishing-net. The bridegroom is ornamented with white clay by his sister, mother, or other female blood relation, and the bride is similarly adorned by her female relations. The Andamaneese spend the honeymoon at home. They do not go elsewhere, as it is sometimes stated they do. Husband and wife are, as a rule, faithful to each other. A widow is free to re-enter the marriage state.

"FUNERAL RITES.

"When a person dies, the head is shaved, and red and white paint applied ornamentally to the face and body. The limbs are doubled up so as to make the knees touch the chin. The friends and relatives of the deceased 'breathe' on the face and hands of the corpse (the Andamaneese way of saying 'good-bye'), and then it is covered with leaves and tied with cane or rope, so that when all is complete, no part of the body is visible. If the deceased was a man of no particular consequence or was friendless, he would be merely buried. In most cases, however, the dead are placed on 'machans,' *i.e.*, raised platforms made of wooden posts or bamboos, arranged either between the branches of trees, eight to fifteen feet above the ground, or on posts, to which the platforms are tied for support. After placing the corpse in the grave or on the 'machan,' as the case may be, the mourners stoop down, one after another, and 'breathe' their last good-bye on the head of the corpse. A fire is lit at the foot of the tree in which the body is suspended, or on the top of the grave in which it lies. By the side of the fire are placed a bamboo filled with water and a lighted torch. Thus provision is made for the possible wants of the departed spirit should it return. Long, fringe-like lizes are made of leaves and fastened

from tree to tree around the spot where the body lies, so that, should any one pass that way he may have due warning and not inadvertently incur the displeasure of the departed one's spirit by breaking in on to its resting-place. About three months afterwards the nearest male relations or friends of the deceased return to the spot and remove the bones to the nearest water, where they are washed and then exposed to the sun and air. When they are thought to be clean and sweet, they are removed to the encampment and divided among the principal mourners. The skull and jaw-bone are the inheritance of the next of kin. After a time these bones may [be passed over to anyone that wants them; and in this way it often happens that the bones of a man of note are handed round to a great many persons.

"RELIGIOUS BELIEFS.

"It is sometimes stated that the Adamaneese have no notion of a God. Such statements are not true. I questioned Mr. Man particularly on this point, and reminded him of what such able writers as Sir John Lubbock had said. He reminded me of the caution Sir John Lubbock had himself given against the reception of such statements. Nearly all, if not all, such-like assertions are either based on limited and superficial inquiries, or are the outcome of prejudice as to what may be called a notion of God. Mr. Man says: 'Though no forms of worship or of religious rites are to be found among them (the Adamaneese), yet are there certain beliefs regarding powers of good and evil, the Creator, and of a world beyond the grave, which shows that even these savages have traditions more or less approximating the truth, but whence derived will ever remain

a mystery. In spite of their knowledge of, or belief in, a Supreme Being, whom they call *Pū-luga*, they live in constant dread of certain evil spirits, whom they apprehend to be ever present, and on the watch to do them some bodily harm.' Of *Pū-luga*, the Creator, it is said that he lives in a large stone house in the sky, with a wife whom he created for himself, and by whom he has a large family, all except the eldest being girls; that, though his appearance is like fire, yet he is nowadays invisible; that he sleeps through the dry season, and wakes when the rains begin; that he is omniscient while it is day, knowing even the thoughts of the heart; that he is angered by the commission of certain sins, while to those who are in pain or distress he is pitiful, and sometimes deigns to afford relief; that he made the world and all animate and inanimate objects, excepting only the powers of evil; and that he is the judge from whom each soul at death receives its sentence. *Pū-luga* has no authority over the evil spirits, the most dreadful of which are three self-created demons, who have existed from time immemorial, viz., *ē-rem-chāū-gala* (the demon of the woods), *ju-ru-win* (the demon of the ant hills), and *nita* (the demon of the sea.) *Pū-luga's* son is regarded as a sort of archangel. He alone is permitted to live with his father, whose commands it is his duty to make known to the *mō-ro-win* (sky spirits or angels).

"The Adamaneese have some notion of right and wrong, for the word *Yūbda* (wrong-doing) is used in connection with falsehood, theft, assault, murder, adultery, and burning wax. They believe there is a *jer-eg-tar-mū-ga* (place of punishment), and it is said that the hope of escaping

from future torment has some little effect upon their present course of conduct.

"The colour of the soul is red and that of the spirit black; and, though invisible to human eyes, they partake of the forms of the person to whom they belong. Evil emanates from the soul, and good from the spirit.

"Between the earth and the eastern sky, there stretches an invisible cane bridge, which steadies the former and connects it with *jereg* (paradise). Over this bridge, the souls of the departed pass into paradise, or to a very cold, and, therefore, a most undesirable region for mortals to inhabit, situated below it. There will be a resurrection, at which soul and spirit will be reunited, and will dwell for ever on the new earth. The souls of the wicked will have been reformed by the punishments inflicted upon them during their residence in *jereg-tar-mūga* (place of punishment). The future life will be but a repetition of the present; but all will then remain in the prime of life; sickness and death will be unknown; and there will be no more marrying or giving in marriage. This blissful state will be inaugurated by a great earthquake, which, occurring by *Pū-luga's* command, will cause the earth to turn over. All who are alive at that time will perish, and change places with their deceased ancestors.

"There is no trace to be found of the worship of trees, stones, or other objects; and it is a mistake to suppose (see Symes, Brown, Grant, and Anderson) that they adore or invoke the celestial bodies. There is no salutation, dance, or festival of any kind held in honour of the new moon. Its appearance evokes nothing more than an exclamation, like 'Hurrah, here's the moon!'

"It is generally believed that in

the beginning *Pū-luga* created a man whose name was *Tó-mo* (Adam). *Tó-mo* was black, like the present inhabitants, but much taller, and had a beard. *Pū-luga* showed him all the fruit trees in the jungle, and told him that he was not to eat of certain of them during the rainy season. He then taught him how to obtain and use fire.

"As regard the origin of the first woman *Chána-eléwadi* (the first woman progenitrix, of the Andamanese race), there is a diversity of opinion. Some say that *Pū-luga* created her after he had taught *Tó-mo* how to sustain life. Others say that *Tó-mo* saw her swimming near his home and called to her, whereupon she swam ashore and lived with him. Others, again, are of opinion that she came *euicente* to Kyal Island, which is on the east coast of South Andaman 'where she gave birth to eight children at once, who, in course of time, separated in pairs, male and female, and became the progenitors of the present Andamanese tribes.' As soon as the first couple were united, *Pū-lung* gave them the *bo-jig-ydb* dialect, which is the language spoken by their descendants to this day.

"*Tó-mo* lived to a great age; but even before his death his offspring had become so numerous that their home could not accommodate them. At *Pū-luga's* bidding they were provided with all necessary weapons and implements, and with fire, and then scattered in pairs all over the country. When this exodus occurred *Pū-luga* gave each party a distinct dialect. There are at present twelve distinct Andamanese languages.

"Having become angry with the people because of their disobedience to the commands which were given at the creation, *Pū-luga*, without the slightest warning, sent a great flood

which covered the whole land, excepting only Saddle Peack, where *Pū-luga* then lived. Every living thing on the earth was destroyed excepting four persons—two men and two women—who happening to be in a canoe when the catastrophe occurred were able to effect an escape. When the waters had subsided *Pū-luga* re-created animals, birds, &c., but notwithstanding this, the four survivors of the flood suffered severely in consequence of all their fires having been extinguished, and they could devise no means of relighting them. At this juncture, one of their recently deceased friends appeared in their midst in the form of a bird. Seeing their distress he flew up to the sky, where he discovered *Pū-luga* seated beside his fire. Seizing a burning log with his beak, he tried to bear it away; but its heat or weight, or both, rendered the task impossible; and the blazing brand fell on *Pū-luga*, who, incensed with pain, hurled it at the intruder. Happily for those concerned, the missile missed its mark and fell very near to the spot where the four antediluvians were deploring their condition. Being relieved of their anxiety as to their means of subsistence, they determined to put *Pū-luga* to death; but he assured them that they would not succeed, and that in making the attempt they would be destroyed. Having reduced them to submission by these assurances, *Pū-luga* told them that they had brought the deluge upon themselves by their disobedience, and intimated that a repetition of their wickedness would lead to their utter destruction. This is said to have been the last occasion on which *Pū-luga* rendered himself visible, or held communication with men. But his warning has not been forgotten, and the islanders strictly observe his commands.

“Evidently anticipating the doubt that will arise in some minds as to the credibility of these descriptions, Mr. Man says, ‘On this subject, as well as on all others in which there appeared any risk of falling into error, I have taken special care, not only to obtain my information on each point from those who are considered by their fellow-tribesmen as authorities, but, also, from having had little or no intercourse with other races, were in entire ignorance regarding any save their own legends. I have besides, in every case, by subsequent inquiry, endeavoured to test their statements, with the trustworthiness of which I am thoroughly satisfied. I may also say that they all agree in stating that their accounts of the Creation, &c., were handed down to them by their first parent, *Tō-mo*, and his immediate descendants, while they trace all their superstitions and practices to the “days before the flood.”’ In a footnote he further remarks, ‘It is from regard to the fact that their beliefs approximate so closely to the true faith concerning the Deity that I have adopted the English method of spelling all equivalents of “God” with an initial capital.’

“THE GOSPEL FOR THE ANDAMANESE.

“Should the Gospel be sent to the Andamanese? The question has been mooted whether it is possible to Christianize these people, and attempts have been made to solve it. Mrs. F. A. de Roepstorff, widow of the late assistant-superintendent of Camorta, Nicobar Islands, has taken the matter in hand in a truly Christian spirit. I am informed that either at her request or suggestion, the Bishop of Rangoon sent a missionary to the Andamans to survey the field. The missionary remained among the Andamanese a month. Nothing is known here as to

the result. It was my intention to try to see the Bishop during my stay in Rangoon, and ascertain, if possible, what report the missionary had made, but I was unable to do so for the want of time. I understand that Mrs. Roepstorff is in communication with Mr. Gratten Guinness on this subject, that she prefers that he should undertake the work; but that she would rather anyone undertook it than that it should be left undone. I

pity the poor people as only those who have spent some time in their hospitals can pity them. They are afflicted with a loathsome, deadly disease, whose fearful ravages medical science seems powerless to check. As, of consequence, but very few children are born, and most of these born die in early life, so that it is universally believed that in a very short time the race of about 4,000 souls will be completely extinct."

The Congo Mission.

BY the last African mail, cheering tidings were received from nearly all the stations of the Congo Mission.

Mr. Darling, writing from Ngombe, reports, on August 3rd, "I have not had a day's sickness for the last four months. God has been wonderfully merciful to me during all the time of my loneliness here. All here is going well, thank God."

Mr. Moolenaar, from Underhill Station, on August 9th, writes:—

"I am thankful to say I am keeping in first-rate health. I have never been better in my life. All the news from up-river is good; all are well. The Lord is our strength and stay, and blesses us even above our expectations. I was greatly cheered to read in the papers of the interest of the home Churches in the Congo Mission. The work here is progressing, and great good is doing. Mr. Charters is here just now; on Monday he leaves for Bayneston, and then on to the *Peace* at Stanley Pool. He is very happy in his work, and keeps well, with only very slight fevers."

Mr. Harry G. Whitley, from Stanley Pool, July 14th, sends cheering reports of his own health. His recent trip on the Upper river appears to have done him great good, and he now writes, "I am feeling quite well."

From the s.s. *Lualaba*, of Madeira, August 25th, the Rev. T. J. Comber writes:—

"MY DEAR MR. BAYNES,—The first stage of our long voyage is nearly over, and we expect to reach Madeira at 4 p.m. to-day.

"We have been favoured with exceptionally fine weather, finer than I have ever known it before in these latitudes.

"One does not reckon upon doing anything much until Madeira is past. The 'Manual' and 'Health on the Congo' have been generally read, and will be

carefully studied after Madeira ; in fact we have decided to have informal classes for their study.

“ I am glad to say that among all of us there is a spirit of cheery hope for the future, in spite of the discouraging events of the last months.

‘ Bright skies will soon be o’er us,
Where the dark clouds have been.’

“ Our captain (Captain Edmund Griffiths), who is the oldest captain in the Company, this being his sixty-ninth voyage to the Coast of Africa, has just been giving his opinion very emphatically as to the health of the South-West Coast. He says, ‘ Why, every one who knows the African Coast knows that there is no comparison between Cameroons and Congo. General experience goes to prove that Congo is a very healthy part of Africa.’ Alas! our experience seems to assert the contrary. But it must be remembered that in judging of the salubrity of the Congo we must look at all the communities there, and we certainly have much to encourage us in every community outside our own.

“ In a recent letter on our losses, a copy of which I received at Liverpool, Mr. Grenfell wrote to the brethren at the other stations :—‘ I cannot regard these events as the measure of what we may always expect, but rather as the outcome of faulty modes of procedure to which we must at once give earnest and prayerful attention.’ To me too, he writes as follows :—‘ We must be content to put everything on one side till we feel assured we are on the right track once more. We are certainly off it now, or else we might expect something nearer the average mortality. Of the first seven men, only poor Hartland died, and his case is explainable on other grounds. Of the last fourteen, nine have died. I cannot believe that it is all the fault of the Congo. There’s been blundering somewhere, and we must just dig into things that we may find out where.’ Strange, many will think, that old Congo residents are so loth to believe in the unhealthiness of the country. May the Lord show us where the fault is, and preserve the lives of His servants for His work’s sake.

“ It is just possible upon arrival, two of our number may be left upon the coast—at Banana, Cabinda, or Mukimvika—for a few weeks’ acclimatisation before going up the river. I hope to escort all our new brethren to their destined stations, so as to be with them in their trying travelling experiences.

“ During my times for meditation on board (I had almost no time at home) I have been thinking over all the many proofs of loving friendship and regard shown me while in England. It has been sometimes almost overwhelming. My visit to England has indeed done my heart good as well as my body. I seem to have an inexhaustible store of warm friendship upon which to draw, and am indeed thankful to my Father in heaven for it all. May He hear in heaven, His dwelling-place, all the earnest prayers offered on behalf of our work, and grant us every grace, mercy, and blessing.

“ We were thinking last night, that many loving hearts were remembering our little band at the Monday evening prayer meeting. Let our friends specially pray that He will cause us to *dwell* in His secret place, and then give to us all the blessings promised to those who ‘ dwell ’ in the secret place of the Most High, ’ in the beautiful 91st Psalm.

"We will write you several times on the voyage, and trust that in our Father's goodness we shall have good news of health and progress to send you.

"With much loving esteem, in which my dear brethren on board desire to unite,

"I remain, yours very faithfully,

"A. H. Baynes, Esq."

"T. J. COMBER.

Further Discoveries in the Congo Free State.

THE Rev. W. H. Bentley writes:—

"*Le Mouvement Géographique* announces the successful termination of the exploration of the Kasai Valley in Central Africa by Lieut. Wissmann.

"The distinguished explorer had previously crossed the continent in 1881-2. On his return he was appointed by King Leopold of the Belgians to the command of the expedition to the Kasai, and started in November, 1883.

"Following his old route, he reached the river in October, 1884. He established a station on the River Lulua, the principal affluent of the Kasai, in lat. 5° 58' S. Thence continuing his explorations, he followed the course of the river to its confluence with the Mfini River, flowing out of Lake Leopold, and which receives, a little further on, the Kwangu River. These waters flow into the Congo River as the first great left-bank affluent above Stanley Pool. There is no impediment to the navigation of the Kasai from Stanley Pool to the Mai Munene Falls, in about 6° S. lat., a distance from its confluence with the Congo of 500 miles. The country was well populated.

"So, as the exploration of the Congo Valley progresses, we learn from time to time of further large affluents, navigable for long distances, flowing through populous regions, easily to be reached

by our brethren at Stanley Pool, who, with the vast open field before them, wait anxiously and impatiently looking for help to carry the Light of Life to those lying in the deepest darkness. An immense field lies open before us, but our staff, all told, is only sufficient to hold as far as Stanley Pool.

"Who will give himself to this work?"

"Ways and means are sure, but where are the men who will devote themselves to the blessed work of bearing the knowledge of Christ's salvation to the millions of the Congo Valley? Surely we shall not appeal in vain. We want men to help in winning *Africa for Christ*."

We are glad to report that all the English-Kongo section of the Dictionary which Mr. Bentley is preparing, is now in type. The Kongo-English section is all written and is being checked; it will be in the printer's hands in a week or two.

We have to announce the marriage, on the 29th of September, of the Rev. W. Holman Bentley with Miss Hendrina Margo Kloekers, daughter of the Rev. H. Z. Kloekers, of Nieuwe Pekela, Holland, late missionary of our Society to China.

The following letters from Mr. Harry G. Whitley appeared in the *Times* newspaper of Tuesday, September the 22nd :—

“ Baptist Mission Station,
 “ Stanley Pool, River Congo,
 “ July 14th, 1885.

“ The German explorer Weissman, who entered the country at St. Paul de Loanda eighteen months ago, under a commission from His Majesty the King of the Belgians, arrived yesterday, July 13th, at Stanley Pool. He has traversed a large extent of country and settled most important points. The large rivers Lulua, Sankuru, Kassai, and Lubilash, instead of flowing north and joining the Congo in its great sweep north of the Equator, all turn westward and unite in one great stream, which bears several names, but which it is safe to term the Kassai. This stream absorbs the great Kwango, and, still trending west, receives the waters flowing from Lake Leopold, and then empties itself into the Congo at a place now called Kwamouth.

“ This, however, leaves certain rivers—Iruki, Lulanga, Ikelumba, and others—to be accounted for, and the only reasonable supposition is that there must be a large lake or very extensive swamp in the hollow of the northern bend of the Congo. A few months will see this point settled. The newly-discovered country is rich and fertile, the people friendly, and, what is a matter of surprise as well as of joy, not without a knowledge of religion. They believe in a God who lives in the sky, who sees and knows all that they do, and they expect to go to Him when they die.”

“ July 31st.

“ I went out in the *Peace* steamer to meet the fleet of canoes with about 200 Balubas. These people differ a great deal from the types we are

accustomed to see here. The men are mostly tall, stalwart fellows, tattooed all over, not in raised cicatrices like the Bayansi, but in fine blue lines and curves like the Fiji Islanders.

“ Before they came here they did not ‘take much thought for their raiment,’ being clothed with the scantiest of clothes, but they are better clothed now. The women are tolerably good-looking, and quite free from tattoo marks, with smooth, wholesome skins. They are jovial, sociable folks, and very curious; several are in my room at this moment, looking over my shoulder at my pen, opening all my boxes, and prying into every nook and corner in the place. Some are figuring before my mirror, vastly pleased with themselves. It is quite impossible to get rid of them; their good nature disarms any resentment one might take at their liberties, and although they have handled every article they have stolen nothing, although they have now been here ten days or more. They have some annoying customs, however. A party will come in and repeat a few words, expecting me to answer them, every word to be repeated. This is a kindly, genial custom, doubtless, but monotonous; for the first day I had fifteen parties to oblige in this manner.

“ They dance, drum, and sing vigorously, beginning at 2 p.m. and keep it up all night until 8 a.m. Their camp is close to my house; not many days since they came into the yard with drums, bells, &c., at 4.30 a.m., and danced and yelled in front of my window until 9.30.

“ They will wait here a short time longer, and then start back for their own country under the guidance of the

white men who brought them down. If they go overland the road must be gained by fighting, as between here and the peaceful Baluba country are wild cannibal tribes. The voyage down the Kassai River occupied a month, and they had come a few days' journey overland before reaching their starting point on the Kassai, so they have a long and dangerous trip before them. There are three chiefs with them, but the real ruler is a sister of the principal chief. She is a striking-looking personage and carries herself with quite an Imperial bearing. I have seen a single wave of her hand arrest the whole crowd in the maddest whirl of a dance, and impose silence on the assembly as completely as if they had been instantaneously petrified. The influence of the Portuguese missionaries must have reached them, and thus they have

obtained their ideas of a Deity. I have observed a brass crucifix among their ornaments, and naturally they have mingled what little they know of a God with their fetish dances.

"We have to-day heard that Stanley was expected at Banana on the 17th, and that Sir F. de Winton left Vivi on the 15th to meet him; if true, we may look for him in three weeks.

"Stanley's presence here would infuse new life into this weak State, and if the new steamer is ready in a month or so I expect he will go up in her to prospect the Kassai River, and such a voyage would place the State on a firm footing with the natives, for we hear that the country is rich, and 'Le Stanley' could bring down a cargo of sufficient value to prove that there is great wealth in the land."

In a still more recent letter dated "Stanley Pool, August 1st," Mr. Whitley writes to Mr. Baynes:—

"The Baluba people who accompanied M. Weissman down the Kassai, and who are staying here, present many very interesting characteristics. Some of the Portuguese Jesuit missionary teaching of long years ago appears to have penetrated to the Baluba country, and although their ideas of God are of the crudest, yet there is a good foundation to build upon.

"Should our Mission only be able to establish stations in their midst, I feel sure we may very confidently look for very speedy and very satis-

factory results from the preaching of God's Word. It will indeed be a great sorrow if, after having been brought thus marvellously into contact with them, we are not able to follow them up to their homes, and turn to highest account in God's service the friendly relations we have now opened up with this remarkable and deeply interesting people.

"Surely, this is a further appeal to the churches at home to sustain with increasing vigour and faith the Congo Mission."

Congo Boys.

THE HOPE OF THE FUTURE.

THE following letter from Mr. W. C. Parkinson, one of the deacons of the Camden Road Church, bears very cheering testimony as to the character and capacity of Congo boys:—

“Camden Road Chapel, *September 12th, 1885.*”

“MY DEAR MR. BAYNES,—In the March number of the MISSIONARY HERALD you inserted a letter written to myself from a Congo boy, by name Mantu. In that letter he expressed a great desire to visit white men’s country, and see many of the wonderful things of which he had heard from Mr. Comber. He has now had that pleasure, and, with his companion Lutunu, is now on his way back to Africa with Mr. Comber and the band of brethren who left Liverpool in the *Lualaba* on the 19th August. It has been my pleasure to see a good deal of these two Congo boys. They have resided in this neighbourhood, and have regularly attended our chapel services and Bible-class. I write this at Mr. Comber’s suggestion, just before he left, as he thought that many would like to know the impressions they have left, and what their conduct has been whilst they were here. I can only say that their conduct has been in every way most satisfactory; and many have been the expressions of regret that the time has so quickly come for us to bid them farewell. They had the great advantage whilst here of regular attendance at a day school, where they received both religious and secular instruction by two ladies, members of our church, who kindly, from love to the mission, undertook this work. They proved to be very apt and intelligent scholars, and profited largely by the instruction they received, they were also great favourites with their fellow scholars, who joined together and made them each a present before they left. As may be supposed, they were exceedingly amazed and interested at the many wonderful sights they saw in this, the white man’s land; and when talking to them as to the story they would have to tell to their friends when they got back to Congo, they replied: ‘Oh! they will not believe us.’ We were especially pleased at the great interest they took in the mission work on the Congo, their delight on hearing of new missionaries going out, their regret and sorrow at the losses the mission has sustained, and especially their great affection for Mr. Comber. Mantu said he should like to have stayed a little longer here ‘to have learnt more.’ The visit of these two boys has deepened our interest in their native country, and rendered it easy for us to believe that which Mr. Comber and other missionaries from Congo have told us—when talking to them of all the sacrifices that have been made on behalf of the mission, not only by those brave spirits who have gone out, but by many loving friends at home, who have given up their dear ones, and by all who have in any way contributed to this great work—speaking of the natives of Congo, ‘*They are worth it.*’

“Believe me, dear Mr. Baynes, yours truly,

“W. C. PARKINSON.”

Zenana Mission Workers at Serampore.

(See Frontispiece.)

THE Rev. T. R. Edwards, of Serampore College, has sent us a photograph of the Zenana Mission workers at Serampore—which we have had engraved for the frontispiece of this number of the *HERALD*—and the following letter from Miss Mercado, one of the Zenana missionaries, explains very fully the picture:—

“College House, Serampore, *March 20th*, 1885.

“The lady seated to the left of this group is Mrs. Summers, the superintendent of the Zenana Mission; by her is her little daughter, Mabel. The other two ladies are the Zenana teachers, Miss Hubbard and Miss Mercado. To the left of Mrs. Summers is Probha, the teacher of the Goalpura school. This school is supported by the Cambridge Sunday-school children, and has in it twenty-eight pupils. Two were widowed last year—one eleven years old and the other five. Both have been withdrawn from school; their lives are perfect blanks now; as soon as they are sixteen they will have to fast every eleven days, as all widows in India are obliged to do. The general belief is that their sins rose up like a mountain before the gods, who to punish them took away their husbands. On a fast day they are allowed no food nor water; if a widow were to be dying on a fast day they would not give her water, were she ever so thirsty. The widows are cruelly treated. They have but one meal a day, have to wear plain white jaries, put away their jewels, and eat the plainest food. We tried to bring these children under our care for awhile longer, but their parents would not consent to their staying.

“To Probha's right is a *hārkārā*—a woman who gathers the children. Next to her is Hamangeni of the Uskna school, with its thirty-six pupils; she is a kind teacher, and succeeds in gaining the attention of the girls, most of them being bright. A little higher up, right behind Miss Hubbard, is Nistarini, of the Moorpooleur school. This school was closed two years ago owing to a baptism across at Barrackpore, the woman baptised being a niece of the woman who rented the schoolroom to us; she refused to give the room and prevented the mothers from sending their girls. With some small difficulty we were able to establish a small school there again; the schoolroom is a thatched house, consisting of a room and verandah. There are twenty-five girls; most of them are from the lower classes. Nistar is a good kind teacher, but has not the gift of teaching.

“Standing immediately to Miss Hubbard's right is Chand's wife, one of our oldest teachers. She is splendid at giving Scripture lessons and keeping order, though not fitted to teach in other respects. Her school is known as the Serampore school and has twenty-eight pupils. Nundoo Daci, a little girl of nine, is extremely interesting, and we have great hopes of her becoming a true Christian. Peace comes next, she is in charge of the Chaltra school, one of our largest and most interesting schools, with forty-seven pupils. The girls have a very good knowledge of the ‘life and death of Jesus Christ.’ Little Shoshu

Dasi is quite a Christian at heart, she does not believe in worshipping idols and has accepted Christ as her Saviour from sin. She has often told the teacher that she believes in and loves Jesus; she is about eleven years old. Mary, the one in a dark sari, is the teacher of the Moluash school, in which there are thirty-six pupils. A few months ago a Hindoo gentleman tried to start a school near ours, in opposition. He gave as his object in wishing to do it, that the girls would get a better training than we could give them; later on he offered to join us—that is, he wished our school to be under the management of the Zenana Mission, and offered to put a Hindoo teacher in to teach; the objections raised were many, so the offer was refused. All these teachers are native Christians, all but Probha are married women. Peace is a widow. All these teachers attend two classes weekly, and are learning while teaching, so as to be better fitted for the work.

“ELLA MERCADO.”

The Lord Loveth a Cheerful Giver.

ONCE again we have to record, with devout thankfulness, the receipt of many gracious proofs of the Lord's continued goodness, and of the generous interest of His stewards in the work of the Mission.

From Mr. George Edward Foster, of Cambridge, a donation of £500; and from Mr. John Robinson, of Backwell, Bristol, a donation of £500 also.

The Treasurer of the Society has undertaken to meet the entire cost of the new edition of three thousand copies of his recent work on the Congo Mission, so that the entire proceeds of sales may be devoted to the funds of the Society.

£1 from an aged Christian, for the Congo Mission—“a thank-offering for tender mercies in extreme old age.”

£3 from a blind friend at Chesham.

£1 1s. from “A strangely-struck reader of the August MISSIONARY HERALD,” for the Congo Mission, who would “gladly give more if he had it to give.”

A parcel of 73 shirts for Congo boys, from ladies and young people at Claremont Baptist Church, Bolton, in response to the appeal of the Rev. W. Ross, formerly of the Congo Mission.

£2, and a gold ring (turquoises and pearls), from friends at Glasgow, for the Congo Mission.

A silver spoon, for Congo Mission, from Mrs. B., Foole, Dorset, by Rev. T. J. Comber.

A gold pin from “A Gardener,” for the Congo Mission.

A silver bracelet from “A Servant Girl,” for the China Mission.

An antique silver watch and small microscope, from Mr. Busby, for the Congo Mission.

A gold brooch, from “An Aged Widow, blind and bed-ridden,” for the work in India.

The following generous contributions have also been received, and are acknowledged with grateful thanks:—Mr. and Mrs. T. White, Evesham

(£100 for *China*), £200; Mr. T. S. Child, £100; Miss Houghton, £50; The Treasurer, £100; Matthew vi. 1—4, Half-yearly subscription for support of *Congo Missionary*, £60; Mr. T. D. Paul, Leicester, for *Congo*, £50; the late Mrs. J. B. Lewis, of Tewkesbury, £50; Mr. W. Bury, Accrington, for *Roman Mission*, £25; Mr. G. S. Stowe, Cardiff, £15; "From Southampton," £10; Mr. W. Walker, £10; Baptist Tract Society, for *Signor Nardi Greco*, for "*Il Testimonio*," £10; Mr. Robert Jones, of Clifton Villa, Rhyl, £5 for the *Congo Mission*; Jamaica Baptist Missionary Society, for *Congo*, £100; Ditto, for *West Africa*, £100.

Cordial thanks are also given to Mr. Clark, of Leicester, who has generously promised to provide annually, free of all charge, twenty-five ounces of quinine for use at the various mission stations of the Society in the East and West.

Zenana Mission Dispensary, Agra, N.W.P.

MRS. WILSON, of the Agra Zenana Medical Mission, writes:—

"Agra, *March 25th*, 1885.

"Enclosed is a photograph of the dispensary for women and children, Pepul Mundi, Agra. To my right is Naschen, my assistant and Bible-woman,

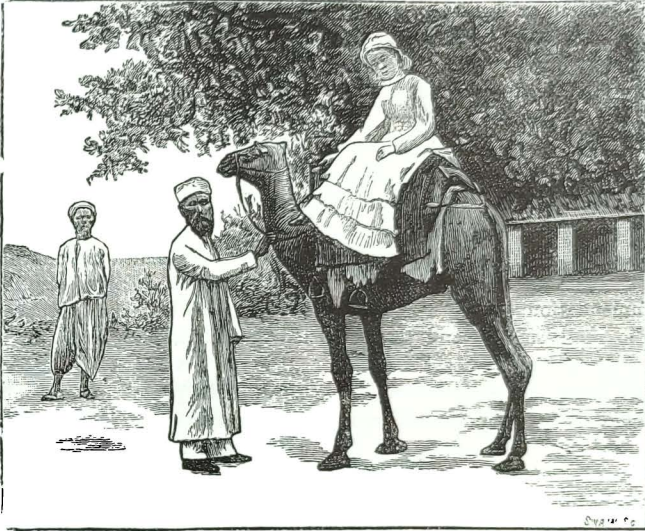


ZENANA MISSION DISPENSARY, AGRA, N.W.P.

and beyond her is the private examination room; to my left is the room where the medicines are dispensed. The women are sitting around me as they usually

do. There are one or two *purdah* women who went out of sight, but curiosity has brought them forward, and from behind the pillar I see two are gazing to see Mr. Rouse perform."

At this dispensary hundreds of heathen women hear of Jesus and His



MRS. WILSON, OF AGRA, ON HER TRAVELS.

love, and while their bodily ailments are being ministered to they have the healing balm of the Gospel poured into their hearts.

Above we give an engraving of Mrs. Wilson preparing to start off on one of her medical tours.

The General Council on Education in India.

THE following letter has been addressed to Sir William Hill, Chairman of the Executive Committee of the General Council on Education in India, by the Rev. William Miller, LL.D., C.I.E., Principal of the Madras Christian College, and the Rev. W. R. Blackett, M.A., late of the Church Missionary Society, Calcutta. Dr. Miller and Mr. Blackett were both members of the recent Government Commission on Education in India, and are able, therefore, to speak with the highest authority as to the whole present position of the question. The letter will no doubt command the attention of all interested in the subject, and secure, we trust, the continuance and adequate support of the Council, which, thanks to its able

and vigilant Secretary, the Rev. James Johnston, has rendered such effective service in the past :—

“ TO SIR WM. HILL, K.C.S.I.

“ On board the *Tanjore*, 14th July, 1885.

“ DEAR SIR,—There is certainly much reason to be devoutly thankful for what the Council on Indian Education has already been the instrument of doing. I think it is certain that without it the late Commission would not have been appointed; and I know that if the policy laid down by the Commission be once fully carried out, an immense work will be done for the highest good of India. The enunciation alone of this policy has checked that growth of departmentalism which was threatening, in most of the provinces, to choke off all private effort, and has largely brought back the administration of educational affairs to the lines laid down in 1854: the encouragement of all who are willing to bear a share in the great work of educating India, the extension of popular education, and the making of advanced education more nearly self-supporting. Everything which the Government of India propose to do on the recommendation of the Commission is certain to be heartily approved of by all who really understand the condition of India, and have the highest interests of her people at heart. Moreover, the labours of the Commission, and the discussions connected with them, have secured the promise from the various Governments of largely increased grants, to be spent mainly, if not exclusively, on the education of the masses; and (what I regard as even more important) the recommendations of the Commission are fitted to result—have, in fact, begun already to result—in a much greater amount of help from the people themselves in the shape of school and college fees. I am sure that if once the proposals of the Commission take effect, every society or body engaged in education (whether missionary or of any other kind), will have much greater means at its disposal than has ever been the case before. These are large results to be secured in the few years since the Council was originated.

“ At the same time I cannot regard the work of the Council as being yet completely finished. There is not adequate security as yet that the policy laid down by the Commission will be fully or permanently carried into effect. In only one province, so far as I am aware (I mean the Punjab) have decided steps been taken towards acting on the recommendations of the Commission as a whole. In one or two of the other provinces the grant-in-aid rules are now being modified in the direction that has been pointed out. But in most of the *nine* provinces which are dealt with in the Report of the Commission, I believe that nothing tangible has been done of any *great* importance, else it could not have escaped my notice. It is true that a resolution was passed by Lord Ripon and the Government of India, making the Commission's Report in all its leading features distinctly binding upon the different subordinate Governments; but it must be remembered that a resolution of this kind, however strong or clear, falls far short of a legislative enactment. It may be set aside or neglected as similar resolutions have oftener than once been neglected in the past. Some of the local Governments are known to be distinctly opposed to the policy of the Commission's Report, and it is far from certain that the Supreme Government will watch their action with such care as will be needed if that policy is to be carried out in full detail. There is no

official connected with the Government of India who will have it as any part of his special business to see that effect is actually given to the various recommendations of the Commission. And it is no secret that the great majority of men in the Government Educational Department, with whom actual administration must always mainly rest, regard the policy of encouraging private effort with but little sympathy or favour. The spirit of narrow departmentalism needs to be guarded against in any country, but there are many reasons why there is more risk in India than elsewhere of this spirit having everything its own way.

“Until steps are taken to secure that the Commission’s policy be carried out in detail—and far more decided steps than have been taken yet—I can assure you that there is very grave danger of everything slipping back by degrees into the old groove. There is danger of the Department—i.e., *practically the Government*—coming again to regard all educational effort but their own as that of mere interlopers, and of all those evils being perpetuated from which, with steady effort, there is so good a prospect that Indian education may be permanently set free. If the full good of the work of the Commission is to be reaped, and particularly if all non-official bodies are to have the steady support and increased resources which they need in order to maintain and extend their efforts, I am convinced that the Council on Education must continue its beneficent labours until measures have been fully adopted in every one of the nine provinces of India such as will make a retrograde educational policy practically impossible.

“I am, yours very truly,

“WILLIAM MILLER.”

“P.S.—Will you accept of the accompanying cheque for £21 towards the expenses of the Council? It is a small token of the gratitude which those who are engaged like me in the actual work of education in India feel for labours which have been as unselfish as by God’s blessing they have been hitherto successful.

“W. M.”

The Rev. W. R. Blackett, M.A., adds:—

“I fully agree with Dr. Miller in all that he has written above, and I feel that it would be a grave calamity were the Council of Education now to cease its labours, with full success already in sight, but not definitely attained. There is an army of Inspectors, Directors of Public Instruction, and so on, to be guardians of Indian education, but ‘*Quis custodiet ipsos custodes?*’ There is no public opinion in India to control them, and public opinion in England will never notice them unless some such body as the Council keeps its attention directed to them. I do trust that the Council will be kept alive and with its eyes wide open for some time yet.

“W. R. BLACKETT, M.A.”

“Blessed are the dead that die in the Lord.”

AT the first meeting of the Mission Committee after the summer recess, on the 15th of last month, the decease of the following missionaries and friends of the Society was reported:—

The Rev. Thomas Morgan, on Sunday, August 16th, at 24, Maitland Park Villas, Haverstock Hill, N.W., for forty-three years missionary of the Society at Howrah, Calcutta, aged seventy-five years.

The Rev. John Edward Henderson, on Friday, July 10th, at Montego Bay, Jamaica, for forty-five years a Baptist missionary in Jamaica, aged sixty-nine years.

The Rev. Ellis Fray, on Tuesday, August 18th, at Kettering, Jamaica, secretary of the Jamaica Baptist Missionary Society, and son-in-law of William Knibb.

Marcus Martin, Esq., Barrister-at-Law, on 9th August, at Montague Place, Russell Square, aged eighty-two.

Elisha Smith Robinson, Esq., J. P., on Saturday, August 29th, at Sneyd Park, Bristol, aged sixty-eight.

In each case special resolutions were passed recording the deep sense of loss experienced by the Committee by the removal of brethren so honoured and beloved, and the Secretary was instructed to convey a respectful and sympathetic expression of the feelings of the Committee to the bereaved relatives and friends of the deceased, with an assurance of earnest prayer on the part of the Committee for their comfort and support in this season of sore sorrow and trial.

We hope shortly to give our readers biographical notices of some of these honoured brethren.

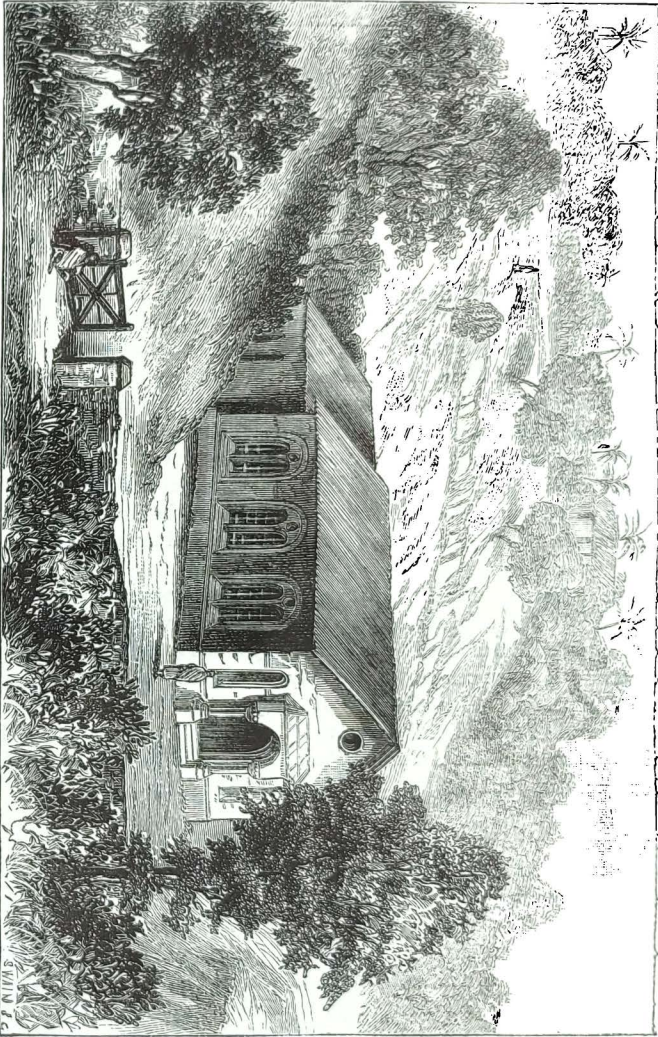
Ratnapura Chapel, Ceylon.

THIS beautiful building, recently completed, stands about eighteen feet from the main road, and so well above the level of the floods that frequently occur in this part of Ceylon. The school-room is at the back of the chapel, and is used also as a vestry. The mission-house stands on the top of the hill, and is just visible behind the trees.

The building has been erected from plans drawn by our devoted missionary, the Rev. F. D. Waldoek, of Colombo, and the station of Ratnapura was founded a few years ago by the Rev. H. R. Pigott.

Ratnapura—meaning the City of Rubies—is the capital of the Sabaragamuwa district, and contains a population of 3,571.

Sabaragamuwa is the stronghold of Buddhism in Ceylon. Demon-worship also universally prevails in the district. Many of the villages visited by our missionaries lie near to the foot of Adam's Peak, on the summit of which mountain (7,352 feet above sea level) is situated the so-called “foot-print” of Buddha, to worship which thousands of pilgrims



RATANAPURA CHAPEL, CEYLON.—(From a Drawing by M. A. Flewore.)

from all parts of the island visit the shrine every March. This is also a Mohammedan holy place; they consider the impression on the rock to be Adam's foot-print; he, in their belief, having been the first illustrious Mohammedan exiled to Ceylon.

Recent Intelligence.

We are sure our readers will be glad to learn that the Rev. J. Trafford, M.A., late of Weymouth, and formerly of Serampore College, has accepted the Secretariat of the Bible Translation Society, vacant by the lamented decease of the Rev. Alfred Powell.

Mrs. Angus, of The College, Regent's Park, one of the Honorary Secretaries of the Zenana Missionary Society, writes:—"I wish to remind all those friends who are intending to favour us with Christmas gifts for our Zenana pupils and school girls, that all boxes or parcels which are to be committed to our care should be sent to the Mission House by the 7th of this month. If addressed to my care, or that of my co-secretary, Mrs. F. Smith, they will be taken charge of by us and carefully packed in cases for our various stations; but if any package contain directions as to sending it to some particular station or missionary, these will be strictly carried out. We shall be glad in every parcel to have a clear statement as to whence it comes, contents, and money value.

Friends at Camden Road Chapel request us to announce that the annual sale of fancy work, &c., on behalf of the Congo Mission, will be held in the School-room of Camden Road Chapel on Wednesday and Thursday, December 9th and 10th. The sale will open on Wednesday at 3 p.m. A. H. Baynes, Esq., is expected to preside. Contributions of fancy articles or saleable goods of any description will be thankfully received by the following ladies:—Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park; Miss Pewtress, 41, Penn Road Villas, Holloway; Miss Ball, 143, St. Thomas Road, Finsbury Park.

Mr. Potter, of Agra, in a recent letter, writes:—"You will be interested to hear of a remarkable baptismal service in Agra, which took place last week, when, after answering satisfactorily the questions put to him before the assembled people, a young Brahman took off his Brahminical thread and gave it to me, and was afterwards baptized in the river Jumna. The young man was under instruction here only for three weeks, but had read Christian books for two years past. He is a large landholder. After baptism he returned to his village. How he will be received by his wife and other relatives I have yet to hear. I expect, however, that by confessing Christ he will lose his all—land, wife, and all that he has. He needs our prayers and sympathy."

All interested in the Congo Mission will be glad to learn that on Saturday, the 17th of the current month, a new steam route to the Congo will be opened

up by the *Castle Mail Packets Company*. Messrs. Donald Currie & Co., the agents, will despatch the *Dunrobin Castle* direct from Southampton to the Congo (Banana), *via* Lisbon, completing the voyage in twenty days, less than half the present passage by the Liverpool African Mail Steamship Line. We earnestly trust that this new line of communication may prove a commercial success: it will be of the utmost advantage to the Congo Mission.

We are glad to report the safe arrival in England of the Rev. Wm. Hughes, of Underhill Station, Congo River. Mr. Hughes left Africa in a very sadly broken state of health; the voyage home, however, greatly benefited him, and he is now fast recovering his usual strength. Mr. Hughes for some time past has had sole charge of Underhill Station, and has devoted himself to his onerous work with unremitting earnestness.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society at their last meeting resolved to appoint and send out, at the earliest practicable date, two or three fully qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions, such professional men being of course Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Further details can be secured on application to the Secretary.

The Baptist church at Dinapore, in the North-Western Provinces of India, is anxious to secure a pastor from England. The chapel has just been rebuilt, and is in all respects a most admirable and substantial structure; and the district of Dinapore presents a very encouraging field for Christian effort. The Committee of the Baptist Missionary Society have undertaken to use their good offices to secure and send out a pastor, "who should be not more than twenty-eight years of age, unmarried, a total abstainer, thoroughly evangelical in sentiment and evangelistic in spirit." The Secretary of the Society will be glad to hear from brethren who may desire further particulars.

Contributions

From 16th August to September 18th, 1885.

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*.

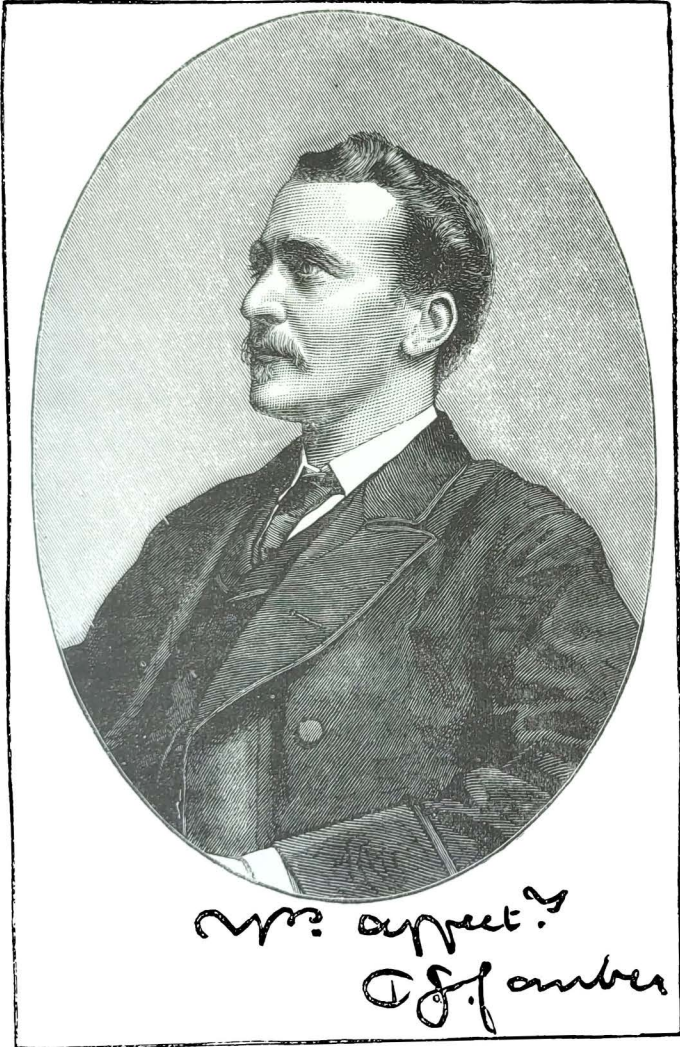
ANNUAL SUBSCRIPTIONS.		DONATIONS.			
Edminson, Mr R.....	1 0 0	A Friend, Chesham,		"A Liverpool Sunday	
Do., for <i>Italy and</i>		for Congo	3 14 1	School Teacher"....	0 10 0
<i>Africa</i>	0 10 0	A Friend, St. Andrews,		A Lady, per Rev. W.	
Hudson, Mrs E.	1 10 0	for Congo	20 0 0	H. Bentley, for	
Masters, Mr and Mrs		A Friend, per Mrs		Congo Outfit	1 0 0
Jno.	7 0 0	Beetham, for <i>Dina-</i>		Brown, Mr Jas., per	
Scrivener, Mr A. H.,		<i>por</i>	2 0 0	Rev. C. H. Spur-	
for Congo	1 7 0	Do., for <i>Serampore</i> ..	3 0 0	geon, for Congo	1 0 0
Tritton, Mr John		A Friend, Harrigate,		Butterworth, Rev J.	
(monthly)	12 10 0	for <i>Arabic Dictionary</i>		C. M.A., for Congo	1 0 0
Wales, Mr G. R.	1 1 0	for <i>Mr Guyton, Delhi</i>	3 3 0	Butterworth, Mr R.	
Under 10s.	0 2 6	Ashton, Mr, for <i>Ice</i>		H., for <i>India</i>	1 1 0
		<i>Machine for Congo</i> ...	1 0 0	Do., for Congo	1 1 0
				Chapman, Mr, Jno.,	
				Harrow, for Congo	1 1 0

Chard, Mr P., for Ice Machine for Congo ...	2 0 0	Bloomsbury, Sunday Sch., for Mr Guyton, Delhi	5 0 0	Swaffham.....	20 0 0
Child, Mr T. S.	100 0 0	Charles St., Camberwell New Road.....	5 2 2	NORTHAMPTONSHIRE.	
C. E. W., for Outfit and Passage of Missionary, Congo	120 0 0	Drummond Road, Bermondsey	4 10 0	Blisworth.....	29 9 10
Duke, Mrs M., for Congo	5 0 0	Ebenezer Sunday Sch., Walworth, per Y. M. M. A.	3 10 6	Do., for Congo	6 0 0
Ekins, Miss, for Mr Jesson's Work, India	0 10 0	Hammersmith, West End Ch.....	5 4 2	Eastcote	0 5 0
Foster, Mr G. E.	500 0 0	Harlington	14 14 0	Grimscoate	0 3 10
"From Southampton"	10 0 0	Highgate Road Sun. Sch., and Y. W. B. C., for Congo	16 0 0	Gullborough	2 10 0
Gilbert, Mr J. M., West Hadden, for New Congo Missionary	2 0 0	Kingsgate St. Ch.	2 9 5	Hardingstone	0 18 9
Grose, Mr W., for Passage and Outfit of Missionary to Congo	120 0 0	Maze Pond Ch.	2 10 0	Milton	8 15 6
Hillier, Miss Eva, for Congo	0 10 0	Metropolitan Tabernacle Sun. School, for Mr Guyton, Delhi	6 5 0	Northampton, College Street.....	8 0 0
Hough, Miss E., for Congo	0 10 0	Rochester Hall, Ken- tish Town, Girls' Christian Band for Congo	0 4 6	Pattishall.....	3 3 2
Houghton, Miss	50 0 0	Stockwell	10 0 0	West Haddon.....	8 5 4
Kent, Mr and Mrs A. J., for Ice Machine for Congo	2 0 0	Twickenham	3 0 0	Less Expenses ...	
London, S. W.	0 10 0	Do., St. Margaret's Do., Whitton Gos- pel Hall	2 1 3	65 9 5	
Luke xii. 21, for China Do., for Congo.....	1 0 0	Less expenses	0 13 0	0 5 0	
Do., for Japan	1 0 0	Wood Green	8 10 11	65 4 5	
Marnham, Mr Jno., for Passage and Outfit of New Missionary to Congo	120 0 0	DEVONSHIRE.		NOTTINGHAMSHIRE.	
M. W., Thank-Offer- ing, for Congo	1 0 0	Plymouth, George St.	7 10 0	Nottingham, Derby Road	13 13 11
M. M. M., for Passage and Outfit of Mis- sionary to Congo	120 0 0	ESSEX.		Do., Bentinck Road ..	2 13 1
Pouney, Mr W., Dor- chester, for Congo	2 8 0	Ilford, for NP	1 1 9	SOMERSETSHIRE.	
Rushton, Mrs E., for Congo	10 0 0	Levon	4 8 0	Wellington	10 19 2
R. V. N., Thank- Offering, for Congo	1 1 0	Do., Sunday School ..	1 18 4	STAFFORDSHIRE.	
Richards, Mrs, Shrewsbury, for Congo	2 0 0	GLOUCESTERSHIRE.		Wednesbury	0 17 0
Smith, Mr Jacob, Cottenham	0 10 0	Ruardean Hill	0 6 3	SURREY.	
Straw, Mr and Mrs P., for Ice Machine for Congo	2 0 0	HAMPSHIRE.		Lower Norwood, Chatsworth Road ..	7 10 0
Wayne, Mr W. H. D., for Ice Machine for Congo	1 0 0	Beaulieu	2 10 0	New Malden, Sunday Sch., for Congo	8 17 6
Walker, Mr W	10 0 0	Blackfield Common... ..	0 15 0	Wimbledon, Merton Road	8 8 0
W. M. C.	5 0 0	Westbourne	13 19 6	WARWICKSHIRE.	
Ward, Mr W., for Congo Outfit.....	0 10 6	Do., for China	2 0 0	Smethwick	5 0 0
Wates, Mr R. L., for Congo Outfit	5 0 0	Do., for Congo.....	4 0 0	Studley	3 14 0
White, Rev E., and Mrs White, for Congo Outfit Fund ..	5 5 0	Do., for Japan.....	2 0 0	YORKSHIRE.	
White, Mr and Mrs T., Eveham	100 0 0	HERTFORDSHIRE.		Harrogate	26 5 11
Do., for China	100 0 0	New Mill, Tring	6 12 6	NORTH WALES.	
Under 10s.	0 8 0	KENT.		CARNARVONSHIRE.	
Do., for Congo.....	1 2 2	Foots Cray Sun. Sch., for NP	2 18 6	Llanberis Slon	0 15 0
LONDON AND MIDDLESEX.		Woolwich, Parson's Hill	5 5 5	SOUTH WALES.	
Acton	1 17 10	LANCASHIRE.		Welsh Baptist Union ..	7 0 0
Battersea Park Sun. Sch., per Y. M. M. A. ..	0 12 6	Manchester Aux., on account per Mr T. Spencer, Treas.	24 14 6	GLAMORGANSHIRE.	
		Oswaldtwistle	4 17 0	Ganton, Hope Ch.	15 0 0
		Waterfoot	1 11 0	Treherbert, Libanus, for Italy.....	1 1 4
		LEICESTERSHIRE.		SCOTLAND.	
		Leicester, Belvoir St.	10 11 0	Aberdeen, Crown Terrace, for Mr and Mrs Wall's work, Rome	16 7 0
		Do., for Congo	15 0 0	Edinburgh, for Mr and Mrs Wall's work, Rome	27 0 0
		Do., Charles Street, for Congo	50 0 0	Rothsay, for Congo... ..	2 5 0
				FOREIGN.	
				Jamaica B. M. S., for West Africa	107 0 0
				Do., for Congo.....	103 0 0

TO SUBSCRIBERS.

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

[THE MISSIONARY HERALD,
NOVEMBER 1, 1885.



[See page 453.

THE MISSIONARY HERALD.

The Swansea and Llanelly Autumnal Meetings.

RARELY, if ever, have meetings been more stimulating and memorable than the recent gatherings at Swansea—especially the Designation and Valedictory service on Tuesday morning, October the 6th, in the Albert Hall.

In the retrospect,—with feelings of devout thankfulness—we desire, once again, “to thank God and take courage.”

Of the Tuesday morning meeting one of the veterans of the Denomination writes—

“I have been present at nearly all the Autumnal gatherings of the Missionary Society, and have greatly enjoyed many of them. But I never attended such a meeting as we had on Tuesday morning in the Albert Hall. Numbers around me were in tears of delight—thanking God audibly for the Mission and the Missionaries. The speakers seemed to touch and thrill the hearts of all present—there seemed such a hallowed and sacred spirit all through the service. Surely the most blessed and abiding results must spring out of this gathering—a deeper and more complete consecration to this most lofty and sublime of all Christian enterprise, and a keener and deeper appreciation of the privilege of contributing towards its extension and support.”

Full reports of the various services having already appeared in the Religious journals, it will not be needful to detail them here, save to state that the address of the Rev. John Aldis to the departing missionaries, at the Valedictory service, and the sermon by the Rev. Dr. Culross, preached on the afternoon of the same day, by the kind consent of these Brethren appear in a corrected form in this issue of the *MISSIONARY HERALD*; and we desire specially to commend them to the careful and thoughtful perusal of all our readers.

The kindness of the Swansea and Llanelly pastors and friends has been most marked, while the business arrangements for the various services were so perfect as to leave nothing more to be desired.

Only those who are practically acquainted with such gatherings are at all aware how much of laborious, persistent effort is needful to secure the pleasant and easy working of the various and oftentimes perplexing arrangements connected with so many meetings.

To the Rev. James Owen, the President, especially; to the Rev. John Lewis, Vice-President; to Mr. Edward Roberts, the Treasurer; to the indefatigable Secretaries, Mr. Howell Watkins, and Mr. E. W. Cook; and to all the members of the Local Executive Committee, upon whose shoulders much heavy work devolved, we desire publicly and gratefully to express our very sincere and appreciative acknowledgments.

May the results of these Autumnal services prove blessed and inspiring to all our churches—impelling them to a fuller and deeper sympathy with the urgent and pressing wants of the world, and the devout recognition of the Saviour's claims; then indeed shall we say and feel, in the words of Henry Martyn, "Meetings of such a sort are real blessings; oh! for more of them."

Valedictory Address by the Rev. John Aldis.

(To Revs. Robert Spurgeon and W. R. James, and Messrs. Tregellus, Thomas, and Martin, Missionaries to India; and Revs. W. H. Bentley and J. H. Weeks, Missionaries to the Congo.)

I HAVE been asked to bid you farewell. So I speak in the name of all here, not with such words as I would, but with such as I can. You are going to distant and different lands. Well, the great Commission is wide enough—all the world and every creature. Six of you go to India, the first and largest field occupied by our Society. One to Agra, once the seat of empire, and still adorned with India's richest architectural gem. One to the rice fields of Barisal, where we have cast the bread upon the waters, and after a few days have found it more abundant than anywhere else in Bengal. One goes to Serampore, the home of early and precious memories, of grand gifts and saintly graces, consecrated to mission toils and triumphs; and still the school of training for the native ministry. Two return to the Congo regions, so long shut up, and now so strangely opened; so vast, so sad, and yet so glorious. Here our young men repeat the devotedness and the heroism of apostolic days; for none can thoughtfully go without feeling, "Neither count I my life dear to myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." Wherever you go you will be in His safe keeping. May you always have the light of His smile and the glow of His love. You go not

in your own name, nor in the name of your church. That would be merely human, to proclaim your weakness and ensure your defeat. But you go in the name of Jesus. That is Divine. To that every knee must bow. You are ambassadors for Christ; you are not only from Him but He is with you, your guide, your impulse, and your force. You do not care to be regarded as the successors of the apostles. Your ambition is far higher—to be apostles yourselves. You have seen the Lord, and He has breathed on you and said, "Receive ye the Holy Ghost." This will be fatal to conceit and vaunting and assumption. Yet as it humbles you, it will make you trustful and hopeful, for you will rest on the Master's right, and will leave all issues in His hands. "I live, yet not I, but Christ liveth in me." It is a grand pretension to make, but a blessed experience to attain. May the gracious Lord fill you always with His peaceful joy! But your aim is yet higher than this; you go to represent Him in your life. He will not only be with you, but in you. Each of you will say, "For me to live is Christ." This honour is plainly intended for you. His prayer is that we may be one with Him, so that as in Him men saw the Father, so in us they may see Him. The disciple accepted the charge, and said, "As He is, so are we in this world." Everywhere it is hard for us to live a Christ-like life; but it is hardest in a heathen land, with no sympathy or means of grace, or help from good examples; yet nowhere is it so needed or so precious. Learning, logic, eloquence, are good, but they bring danger. Hindoos have them, and are neither awed nor won by them. In Allahabad I heard a Hindi sermon. It was eloquent and warm, but, judging from the countenance of the hearers, it was more likely to drive them to Kali than draw them to Christ. Christ-likeness is utterly unknown to the heathen, so it brings a new vision for the eye and a new influence for the heart. This best explains the doctrine; for "we are buried with Him in baptism," because we died with Him on the Cross, that we might rise with Him to newness of life. This is most readily understood, for the eye is more sensitive than the ear, and actions speak louder than words. It does not so much clash with prejudice nor provoke strife. It is the still small voice that speaks in the conscience, and it distils into the soul as noiselessly as dew. It inspires confidence, and both warms and purifies the affections. Mere words do not prove much, but persistent goodness must prevail. This, too, will be your greatest comfort and help. By this you may both save yourselves and them that hear you. As you grow like your Master you will get into the secret of that which to us seems so strange, but of which He speaks so often—His peace and joy. This will be largely the means and measure of your success. This is the

halo that crowns such as Brainerd and Martyn. But what is this Christ-likeness. Oh, that I could portray it! These things are in it:—In lip, life, and heart, to be true, and right, and pure; always the contrast and rebuke of all that is false, or wrong, or unholy. To be towards all men meek, lowly, never retaliating wrong, never scorning the meanest. To live above the world, not greedy of its gains, nor vain of its splendours, nor dissipated by its mirth, nor fired by its ambitions, but glad to call God your Father, and to claim heaven as your home. To be unselfish, generous, and devoted. To hold all you have and are, all you can get or do, not as your own, but His who redeemed you, to be used for the highest good of others, to make the ignorant wise, the wrong right, and the wretched happy. Yes, this the world needs—the living images of our Lord. Let such look into the face of the heathen; their night will be turned into day. Dear brethren, we will pray for you, that this honour and joy may be blessedly yours. In a different, yet true, sense we want you to represent us to the heathen. We love their Saviour, and we long for their salvation. We would fain go to them, but cannot. Yet our whole soul goes out to them, and for them. Let us, then, love them, and toil for them in you. Let us look at them with your eyes, and speak with your lips, and minister with your hands. In your thoughts let us think out for them the story of man's redemption. Let us yearn over them in your tenderest compassion, and glow towards them in your most generous affections. Let us live with them in your unwearied patience, and unswerving purpose. Let us exult in your gladness, as you see them lifted from debasement, pollution, and misery, and made pure, and peaceful, and happy. Let us hold on with you, till the Lord shall come; and if we are not allowed to meet on earth again, may we be gathered together to share His approving smile, and to hear His "Well done," and His "Welcome to the joy of the Lord." You will have your toils and trials. It is a poor life that has none. As you have them, the power of Christ can rest upon you. May it so rest that you may always sing, "I can do all things through Christ that strengtheneth me." In the far-off land where sights are strange and sounds are harsh, and you are no longer greeted by the smiles that seem like sunlight, and the voices that charm like music; if health should fail and spirits droop; if fondest hopes are blighted and withering doubts rush in, as the blast of an east wind; if called to watch by some loved one, prostrate in pain which you cannot relieve, and in sickness which no skill can cure; if you have to stand by the open grave, bereaved, lonely, and desolate; if anyone of you should feel the stroke fall on you, that says your work is done, and that the Master calls you to rest—then it is but little to say that our prayers

shall follow you, though no Christian workers share them so largely. But this is sure, and the best of all, the Lord Himself will be with you and always the same—His love not less precious, nor His promise less sure. He makes no mistakes, and He cannot fail. You may hear the old words, coming from the same heart, “Be of good cheer, Paul.” I join two words now, “Finally, brethren, farewell,” “Finally, brethren, rejoice in the Lord,” may He be with us and you. We separate only in the flesh; we are still one in spirit with each other, and with Him. May His arm encircle you, and His smile cheer you, and His blessing prosper you. Farewell till we meet “where none can die and none remove.”

The vast audience stood and remained standing during the delivery of latter part of this farewell.

Missionary Sermon by the Rev. James Culross, M.A., D.D.,

PRESIDENT OF BRISTOL COLLEGE.

(Preached in Mount Pleasant Chapel, Swansea, on Tuesday Afternoon, October 6, 1885.)

“When the disciples saw it, they had indignation, saying, To what purpose is this waste?”—Matt. xxvi. 8.

A FEW days before our Lord's crucifixion “they made Him a supper” at Bethany, in the house of Simon the leper, a neighbour, if not a relative, of Martha, and Mary, and Lazarus. As the guests reclined at table, Mary passed round behind them till she came to the place occupied by Jesus, and there she paused. She had in her hand an alabaster box filled with ointment of spikenard, very costly. Bending down, and never asking herself what the onlookers might think, she broke it open, and poured it on His head, and the house was filled with the odour of the ointment.

Her deed was not understood—was misunderstood and challenged—by the disciples. Blind to its love-motive, it seemed to them a piece of romantic, senseless extravagance, and they exclaimed, with angry surprise, “To what purpose is this waste?” It might have been sold, one of them computed, who had been reckoning up the value in pence while Mary was anointing her Lord for the grave—it might have been sold for three hundred pence, and given to the poor, and if so, would have kept a little family in comfort for a whole year.

Could Mary's deed be vindicated? She says nothing for herself, she

attempts no defence ; but the Lord takes up her cause, and answers for her. To have sold the ointment, and bestowed the price on the poor, might have been a good and thoughtful use to make of it. "Blessed is he that considereth the poor." But the use that Mary put it to was nobler still. She seems to have understood the Lord's repeated foretelling of His death ; and her deed in anointing Him for His burial was more seemly than if she had placed a garland of amaranth on His head, and crowned Him. Her deed told the price at which she estimated the Despised and Rejected of men, and expressed her love to Him—love pure, deep, fervent, single-hearted, the love of a woman's soul, love that counted nothing too precious to spend on Him. "She hath done a beautiful deed," the Lord says ; beautiful in spirit and meaning, beautiful in propriety and grace, beautiful by reason of the simplicity and truth of the doer. It was the deed of a spirit that soared above the commonplace and ordinary in its exceeding love. Of all the honours done Him on earth, this was the queenliest and rarest, and we do not wonder that wheresoever the Gospel is preached the deed of this woman is told for a memorial of her, and that, being told, it gives birth to deeds like itself in other lives.

"To what purpose is this waste?" This very question confronts us to-day in presence of the missionary enterprise. Reckon up the outlay ; valuable time given to it by men to whom time is gold—valuable time and much thought and energy ; a large amount of money contributed every year, not large, perhaps, when set over against what we are able to give, or what we spend on luxury and pride, yet very considerable and annually increasing ; and, lastly, a large expenditure of human life. In the beginning of our mission in India, sickness followed sickness, and man after man fell ; and in our youngest mission—that on the Congo—it has been the same, only more deadly ; indeed, to some onlookers, the going of our missionaries thither seems like that ride into the jaws of death at Balaclava. Every man who goes out goes at the peril of his life ; and we have no security, as yet, that the risk is materially abated.

"To what purpose?" The question is not put only by those who are out of sympathy with the missionary enterprise, who regard it as Utopian or Quixotic, who sneer and find fault, and who would see in its success no special gain to humanity ; but by some perplexed Christian brethren also who are full believers in the work of evangelizing the world. I wish, if possible, to reply not simply to the question itself, but even more to the mood of mind out of which the question springs. And inasmuch as the Congo is chiefly in the thoughts of those who propound the question, I shall freely accept that Mission for illustration.

In the outset, it is clear, that we at home have no right to push others into danger—even for the Gospel's sake. The summons—say, to go to the Congo—must come, not from us, but from Jesus Christ, and must be heard in the inmost soul of the individual man, and be personally responded to. Now, it should be remembered, as matter of fact, that under our missionary arrangements there is no conscription; there are no bought men; we have no medals, or clasps, or dignities, or rewards, or other bribes to offer; every missionary is Jesus Christ's volunteer, a volunteer who has been warned to count the cost, a volunteer according to the words, "Thy people shall be free-will offerings in the day of Thy power." I am not trying to relieve our Society of responsibility; undoubtedly we are accessories both before and after the fact. But as to the missionary himself, his going into the place of danger and service is, primarily, not a matter between him and a committee, but between himself, solitarily, and the Lord who bought him.

It is clear, still farther, that we are bound to place a high and sacred value on the lives of our missionaries; to pray for them, to use all the measures that science and experience suggest for their safety, and to man our stations sufficiently, so that no life may be endangered through the overstrain of care and labour in an unfavourable climate. Precious in the sight of the Lord is the death of His saints; and precious should it be in our sight also.

All this being not simply admitted, freely and without burden, but insisted on, we can survey the mission field at large, or any part of it, like the Congo, and can face the question squarely, To what purpose is this waste—this expenditure of treasure and of life?

The first thing to take into account is, that we are acting under Christ's Commission, which requires us to carry the message of salvation to the whole world. As widely as the curse of sin extends, so widely must the tidings of mercy reach. This is not debateable matter, and therefore need not be dwelt upon. To argue it in such an assembly as this were a piece of foolish impertinence. It is settled among us, once for all. By the will of Jesus Christ, this round earth, in all its isles and continents, must hear the great evangel of heaven. Africa cannot be missed out. It has been put upon us in providential ways to undertake service of the most important kind in that continent, and in a special province of it. We are there because God sent us. There was not a mere vague Macedonian cry borne across the waters to any ear it might reach; but God assigned a share in the work to us as certainly, I believe, as He summoned Moses to bring Israel out of the bondage of Egypt. We should have been guilty if we had declined the service. We should be guilty if even in our hearts we

were to draw back now. Whoever may be counting up and grudging the price already paid to bring Africa to the feet of Jesus Christ, it is not our missionary brethren: they have endured hardness as good soldiers of Jesus Christ, and they give no sign of flinching; none of them has pronounced or whispered the word "Halt"; they are full—as full as ever—of devotion and courage and high hope. It is a good land, they say, let us go up and possess it, for we are well able to overcome it. If it be so that we are doing the bidding of the Lord, in His Word and His Providence, then is there no place for the word "*waste*." We cannot speak for our brethren who have passed from our midst, and tell what they would say from the high places to which they have attained; but I am persuaded they would tell us this, at least, that so far from grudging their lives in the cause, they did not know a nobler use to which life could be put.

Looking to the Congo for illustration, take into account next that our brethren are doing preparatory work of the most necessary and valuable kind. Though so recently since a beginning was made, yet already a piece of true work has been done that will not need to be done over again. "Navvies' work," I have heard it called. Yes, in a sense; but navvies' work that reveals to the people the Christian heart, and that will help them all the more easily and fully to grasp the Gospel in its true significance, and to understand the spirit of our blessed Master, who came not to be ministered unto, but to minister, and to give His life a ransom for many. They will be able to see the Christ in His servants, even more than through a book, though that book were the Bible. But you have read the story of the Congo to little purpose if you do not see that far more than "navvies' work" has been done. Fields of future labour have been opened and partially surveyed, instruction has begun, friendly feelings have been awakened, the name of Christ has been spoken, glimpses of that Face have been seen from which the glory of God shines forth, the languages are in the way of being mastered, and ere long the Scriptures will be given to the people, and they will be able to read in their own tongue, wherein they were born, the wonderful works of God. True, our brethren are not yet reapers; but, to use a parable, they are surveying the country, making roads, throwing bridges across the rivers, clearing the forest, trenching the moorland and wild, and preparing the soil, where immortal harvests are yet to wave. Are you impatient? Do you think God slow? Behold the husbandman waiteth for the precious fruit of the earth, and hath patience; be ye also patient. He that believeth shall not make haste.

Next, take into account how our missionary brethren, in their self-denial and labours, their hardships and perils, are asserting a great Christian

principle—the principle that nothing is to be held back from Jesus Christ ; that our whole being is to be surrendered to Him, freely and for love's sake. This principle, accepted in the heart, is an element—one of the greatest—in every true and noble life. You meet it everywhere in the Bible in one form or other ; it is the very genius of our religion. You find it (to take a single instance) in that brief expression spoken by Paul to the sailors and others on the reeling deck, where the ship with its two hundred and seventy-six souls was tossed in Adria, the very terror of the tempest giving emphasis to his words, "*God, whose I am.*" God's redemption, as Paul understood it, was not the mere breaking of bonds and delivering from death. It was not as when one comes on some wild animal caught in a snare, and undoes the snare, and lets the panting, struggling thing return to its wild freedom again ; but as if he tamed it and made it love and follow him. Paul felt himself the glad captive of redeeming love ; and he tells this out when he says, "God, whose I am." This is what gives truth and greatness to a human life—that is what keeps a soul in its orbit—the inwrought conviction, *I belong to God—I myself, body, soul, and spirit.* Now, apart from all successes in the mission-fields, our missionary brethren are doing us immense service at home—if we only saw and felt it—by their practical assertion that we are not our own ; and that our business is to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Count this in as not the least among the gains of our mission work.

Consider, further, that the sufferings and losses which occur in the service are but in the line of the history of the Kingdom. No strange thing is happening. "I gave Egypt for thy ransom, Ethiopia and Seba for thee." It has never been otherwise from the beginning. How was the Kingdom founded ? "He went forth bearing His cross." "Ought not Christ to have suffered, and to enter into His glory ?" All helpers of man must come within the circle of man's pain ; the more glorious the help they bring, the nearer the centre of that circle must they stand—He in the very centre, wearing the sharp regalia of thorns—the Helper with the bruised Heart. How could He lay hold upon men—how could He show them God—how could He conquer carnal, selfish hearts—but by the magnanimity of suffering love ? It is not the mere deliverance, however blissful, that does it. You sit, all unconscious of danger, within the spring of a tiger ; its eyes glare and its limbs quiver. One who sees your danger shoots the wild beast dead with his rifle. You owe him your life, and cannot help be thankful to him as your saviour. But suppose he had had no rifle, and had sprung in between you and dealt with no weapon

in his hand except a hasty snatched club, and had saved your life thus, coming forth torn and bleeding—how different your feeling! How your redeemed life would have been his! It is not the mere deliverance that binds you to him, but the love that wrought it freely by suffering. *Christ died for us*: that is the note which tells how deliverances have been wrought, and how the Kingdom has advanced and made way from the beginning. “The blood of the martyr,” they said in the old days, “is the seed of the Church”; and the principle of the words is as true and as applicable to-day as ever. On every victorious banner is blazoned a cross with this for motto, *In hoc signo vince*. If the laying down of Life for Christ’s sake were taken out of history, it would at best be a poor record of ignoble selfishness or mean ambition—the quenching of earth’s last glory—a record unutterably sad. It is the meek of the earth—the men who love not their lives unto death—that have carried forward the Kingdom of righteousness and peace and joy in the Holy Ghost. This is the line of advance, and has always been; and to-day, in the missionary service, the advance is being made along this very line. It is the line of victory. We know what the end shall be. He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law. We know on whose Head the many crowns shall rest. Earth’s monarchs, the proudest and highest-throned, shall shut their mouths and do homage before the Man with the marred countenance.

Consider another thing. The heroism shown in connection with missionary enterprise is in itself an immense contribution to the spiritual forces that are at work in the world for good. We are already compassed about with a great cloud of witnesses, from the days of the man (in deaths off) who said, “Neither do I count my life dear unto myself,” down to the present. It humbles one, and restrains his speech, to remember how little of the heroic there is in his own life; but, at the same time, if there is anything in him to catch fire, the heroism of the mission-field enkindles holy ambition and endeavour. Those who know no better taunt us with serving for money. “Doth Job fear God for naught?”—with mere change of proper name that taunt is held out still. “Skin for skin,” the devil said, “all that a man hath will he give for his life,” and some are found to believe it. One has only to glance over the great missionary story from the first till now to find the disproof. Many in the missionary band I do not hesitate to call “*martyrs*,” ranking them with those who have gone to the stake or the scaffold for the truth’s sake, and who by their death have helped to pay the purchase-money of our religious light and freedom. They would never have been found in the sphere of danger but for

the name of Jesus Christ; they would have discovered creditable opportunity to slink away if they had not loved His service better than life. Do you think their quietly-heroic example nothing to this age? It is no breach of charity to say that there are too many of us who like a comfortable religion, with no Hills of Difficulty or Valleys of Humiliation in the way to the Celestial City, and who to the mail of olden heroes, with its "glorious dints," prefer the soft clothing of them that are in the king's houses. Does not the heroism of the mission-field rebuke our selfishness and love of ease? Does it not bring a sense of shame into our bosoms? Does it not appeal to all that is truest and noblest in our Christian manhood? Does it not make our heart beat high to think of it? Beyond its direct value in the foreign field—and that is very great—this missionary heroism is fitted to tell powerfully at home. It rouses from inglorious sloth and slumber like a trumpet-blast. The story of it is in inspiration—a new chapter added to the Book of Acts, written out in clearer characters than ever, "Ye are not your own;" "Yield yourselves unto God;" "Gird up the lions of your mind;" "Endure hardness as good soldiers of Jesus Christ;" "Be thou faithful unto death, and I will give thee a crown of life." We feel—we are compelled to feel—as we read the great story that it is a sweeter thing to do good than to enjoy selfish ease and pleasure; a more satisfying thing to win souls than to build up a fortune; a nobler thing to suffer for Christ than to acquire world's renown.

Some of our missionary brethren have been smitten down just as they were beginning their career, with great profitableness dawning for them; and their life, to look back upon, is seemingly incomplete, broken off, defeated in its purposes. Have they fallen in vain? Shall we raise them a broken column for monument? Does their death, so prematurely, mean so much "waste"? Or is it, by some Divine paradox, "gain"? One leaps into a boiling sea to save a child's life—do you experience no instant thrill of heart as he takes the plunge? Do you withhold your admiration till the child is brought safe to land? Do you measure magnanimity by success? And if two lives should be lost in place of one, do you call out "waste"? Do you not feel that history is for you the richer, and Divine influence the larger, by one golden deed, a deed finer in quality than David's three mighty men, who broke through the host of the Philistines and drew water out of the well of Bethlehem that was by the gate? And how shall we measure the influence of life laid down for Jesus Christ? Thanks be to God for the martyrs!

Once more; because our missionary brethren are doing Christ's work, we "know" that their labour is not in vain in the Lord. In due season

there shall be reaping. He has given us a right to count on that. For one day—far off or nearer than we think—“He shall see of the travail of His soul, and shall be satisfied.” Good men have prayed and laboured and suffered and gone down to the grave without actually seeing much fruit; they have even at times taken up the lamentation, “I have laboured in vain; I have spent my strength for nought, and in vain.” Their labour was not *really* lost—no labour done for God ever is; but they did not see what came of it. The Saviour shall *see*—shall see and *be satisfied*. The results, so to speak, overpay the sufferings. They shall be of a nature to give Him satisfaction, being wholly good. They shall be, moreover, of a measure to satisfy Him, being proportioned to the grandeur of His own conceptions and desires. *Our* cup holds but little, and is soon filled; as it is soon emptied again. What must it take to satisfy *Him*! And as none but Himself knew the travail—not the mere torture and shame of the cross, but what the Greek litany calls his “unknown agonies”—so He shall have a joy peculiarly His own—ineffable, measureless, corresponding to the grasp and quality of His own nature, so that *He* shall say, “It is enough.” The whole missionary enterprise throughout the centuries, so far from being “waste,” is a contribution toward this issue, and has its place in “the many-linked chain” that draws earth up to God.

Put these things together—that our missionary brethren are carrying out Christ’s Commission; that they are laying foundations or building thereon; that in doing so they are practically asserting the great Christian principle that nothing is to be held back from Jesus Christ; the sufferings and losses sustained are in line of the history of the Kingdom; that the heroism shown in the missionary enterprise is itself an immense contribution to the spiritual forces that are at work for good; and that the labour expended is not in vain, but must be followed by a reaping time of joy—put these things together, and let them have their full weight, and we shall not regard the expenditure of life and treasure as so much waste, but rather as the precious seed of the great Harvest of God.

In the meanwhile, in one closing word, I remind you of Christ’s appeal to His people through the missionary enterprise—the appeal that comes most directly and powerfully home to the Christian heart. He understood us best. He does not allure us with the promise of a terrestrial paradise, or this world’s renown. He looks forth into our midst—looks into this gathering to-day,—looks into our eyes with those eyes that closed in death to save us, and asks: *Who among you will die for Me?*



Indian Washerman.

CLOTHES are washed by *men*, seldom by women, in India. The washerman stands knee-deep in the water at the river-side. Before him is placed a stone slab, on which he beats the clothes after rinsing them in the water. No trouble about bleaching, or, generally speaking, about drying clothes either, in India, the land of the Sun.

The late Rev. John E. Henderson, of Montego Bay, Jamaica.

THE Rev. J. E. Henderson was born in London on March 11th, 1816, and had therefore passed the sixty-ninth year of his pilgrimage on earth. His parents were godly people, who lived and died in the fellowship of the gospel of Jesus Christ. They had three sons, of whom the subject of this sketch was the eldest, and all of whom became ministers of the Gospel; two in Jamaica (the Revs. J. E. and G. R. Henderson) and one being the pastor of an important church in London until a short time ago, when he resigned.

Early in the year 1835, when Mr. John Henderson was nineteen years of

age, he was converted to God, and was baptized at Waltham Abbey, by the Rev. J. Hargraves. As soon as he became a partaker of the blessings of redemption through Christ, he was anxious to do all in his power to give those blessings to others, and at once began to engage in Christian work of various kinds. A dear friend who knew him intimately at the time, in recalling those early days of his Christian life, speaks of them as days in which he threw himself very earnestly into efforts for bringing his friends and acquaintances to the knowledge of Christ. Both as a Sunday-school teacher and as an occasional

preacher, he was distinguished for his fidelity and zeal; and though often engaged in business from early morn till late at night, he gave much time to the acquisition of useful knowledge, and to preparation for such Christian service as he felt he must render to his Saviour and Lord. Nor did he labour in vain; his efforts were owned of God, and were made the means of the conversion of many: and often in after life did he refer, with inexpressible pleasure, to those early proofs of the Divine favour, and to the indications which they supplied of his call to the work of the ministry.

The youthful and zealous worker for Christ soon excited considerable attention, and his pastor and other friends connected with the church of which he was a member were deeply impressed by the grace and talents which he evidently possessed. They strongly advised him to consider the question of entering the Christian ministry. After much anxious thought and earnest prayer he decided on doing so, and went to reside with the Rev. S. Brawn for a few months, to pursue a course of preparatory study.

In the beginning of 1838, he was accepted as a student of Stepney College (now, Regent's Park), where he diligently applied himself to the attainment of classical and theological knowledge, under the direction of the excellent Dr. Murch. He had as college friends many worthy men who have made their mark as ministers on both sides of the Atlantic; and he was certainly not the least worthy amongst them.

He appears to have enjoyed the benefits of that Institution for about two and a half years. Then, in 1840, William Knibb was in England, and pleaded most pathetically and powerfully for additional labourers to come to

assist in the glorious work that was going on in connection with the Jamaica Mission. Amongst those who responded to his fervid appeals was Mr. Henderson. He was accepted for service, and forthwith prepared for the voyage to Jamaica. In consequence of some trouble in the church at Falmouth, during Mr. Knibb's absence, it was deemed urgent that Mr. Henderson should start for Jamaica immediately after his acceptance. Accordingly, with only a few days' notice, he left the College, got married, made all arrangements for outfit, &c., and came away. Mr. and Mrs. Henderson sailed from England in July, 1840, and landed in Jamaica in the following September.

During the early part of his missionary career Mr. Henderson was closely associated with Mr. Knibb, and for some time had charge of all Mr. Knibb's work during the latter's absence in England. He must have been greatly influenced in his spirit and habits by that great man, with whom he was brought into such intimate contact, and often have we heard him give full expression to his sense of indebtedness to William Knibb. On several occasions when young ministers have gone to him, perplexed on account of some difficulty in church affairs, we have heard him say, "Knibb gave me my first lesson in managing a church meeting. It was this:—*Always let your Deacons and Leaders have their way, but be sure that you have yours also.*" We believe he acted on this principle throughout his life, and it contributed largely to the peace and comfort with which he generally carried on his work.

Like Mr. Knibb, Mr. Henderson was distinguished for an innate hatred of oppression and love of right. He brought this with him, and his association with the Champion of Liberty only tended to strengthen and develop this

feature of his character. When he came to Jamaica, Freedom was only two years old in this island; and many and cruel were the devices of the pro-slavery party to oppose and ill-treat those who had just been liberated. The heaven-born blessing of Liberty having been bestowed, the ex-slave owners and their friends did all in their power to reduce its enjoyment to a minimum; and they regarded, with feelings akin to bitterest hate, those good men who dared to stand up for the people's rights. Mr. Henderson was one of these. It required no little fearlessness, fidelity and sound judgment to pursue the right course; and these traits of character our departed friend was blessed with to a very large extent.

"In the wide breach of violent laws,
Through which the torrent of injustice rolled,
He stood, with zeal unconquerably bold."

Mr. Henderson's first pastorate was over the churches of Waldensia and Unity, in the parish of Trelawny. He laboured with much comfort and great acceptance and success in this sphere for about twelve or thirteen years; and many people are still in connection with those churches who attribute their conversion to his faithful preaching of the Gospel, and who were "built up on their most holy faith" by the sound doctrine which he was wont to inculcate.

It is said that during these early years of his ministry, his preaching was chiefly of the solidly evangelistic type; and his pathetic and penetrating appeals to the unconverted will never be forgotten by those who were privileged to hear them. We praise God that he did not labour in vain. Many were brought to Christ who will be his "joy and crown" in that day.

In 1854 Mr. Henderson was invited to become the pastor of the Second Church in the town of Montego Bay.

Then, and for many years afterwards, the church met in the upper portion of a large dwelling-house, which was purchased and utilised as a place of worship. Mr. Henderson accepted the invitation, and at the same time became pastor of the Watford Hill Church in the parish of Hanover. In this new sphere his labours were abundant and eminently successful; and his influence in the town and parish was second to that of no other Christian minister. Fortwenty-eight years he continued his ministrations at Montego Bay; and in addition to the more spiritual duties of the pastorate, he exercised a keen watchfulness over the general interests of the people, and both by pen and voice, as occasion required, defended the right and denounced the wrong. There were few subjects of social and public interest to which his powerful advocacy was not freely given.

In the latter years of his ministry at Montego Bay, Mr. Henderson had the unspeakable satisfaction of seeing the large congregation to whom he ministered worshipping in a handsome and commodious chapel, in place of the old and inconvenient house which had so long been used. The new chapel was erected in a surprisingly short time for Jamaica, at a cost of nearly £2,000, and Mr. Henderson was privileged to see the building out of debt before he retired. In this great work he was most nobly assisted by his faithful friend, Mr. G. R. Phillips, whose efforts were untiringly devoted to the accomplishment of the undertaking. The church and congregation also wrought excellently to finish the work.

In 1880 Mr. Henderson, finding the pastorate of two large churches involved duties too onerous for his advancing years and declining health, retired from the charge of Watford Hill, and confined his efforts to the work of the town

church. But it was evident that Mr. Henderson's health was giving way to such an extent that he could not be expected to continue much longer in active service. To none was this more evident than to our dear friend himself. Accordingly in 1882 he resigned his pastorate so as to make way for a successor. For a few months after his resignation he was able to go about and do a little work ; but for about two years before his decease he was entirely confined to his home, and, at times, experienced great suffering. In July of the present year it was manifest that his end was approaching, and shortly after mid-day on the 10th, he passed away, after a succession of most painful convulsions. Mr. Henderson's life in Jamaica was a very chequered one. Though blest with a good constitution, he passed through some very severe illnesses, and was more than once, as it seemed, brought near to the grave. In consequence of illness he was under the necessity of visiting his native land about four times during his forty-five years' residence.

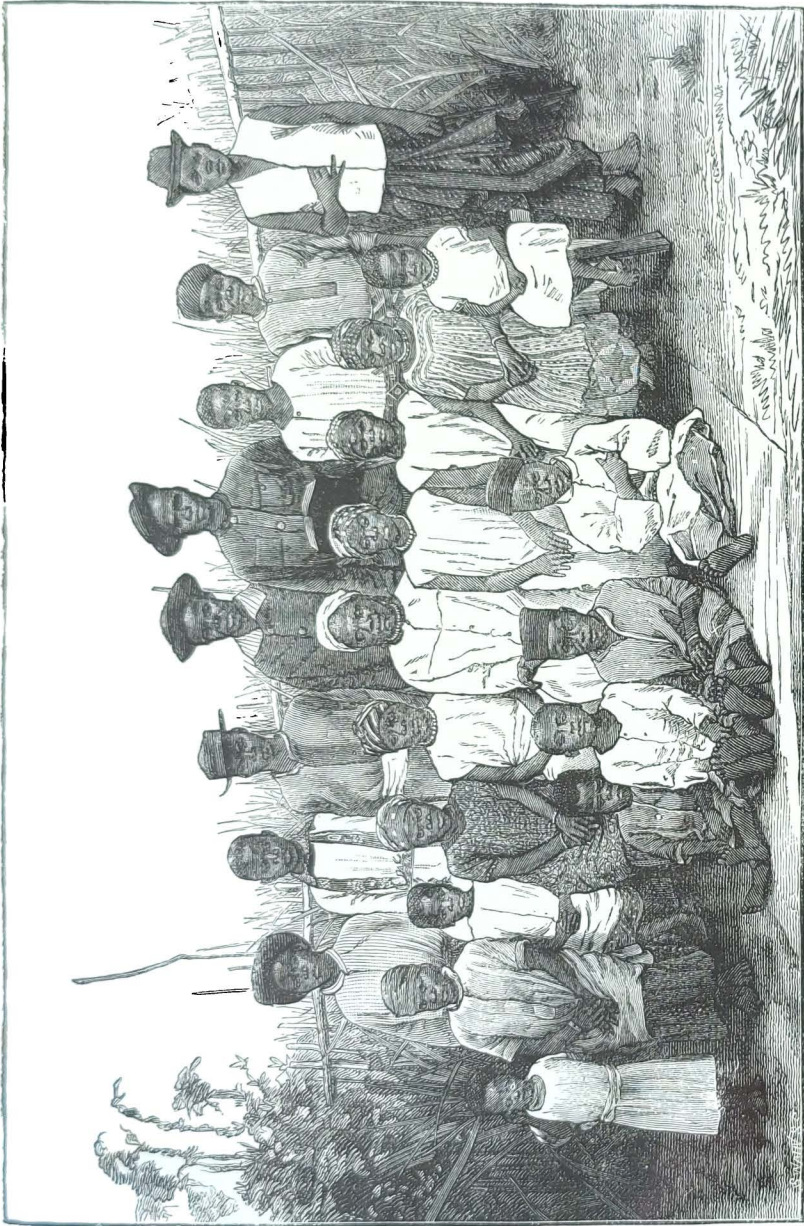
Mr. Henderson loved the Jamaica Mission with an intense affection, and all our denominational institutions had in him an ardent supporter and friend. He was one of the originators of Calabar College, and of the Jamaica Baptist Missionary Society. For many years he was the honoured Treasurer of this Society, in which position he was most efficiently and lovingly aided by his noble and devoted wife. How thoroughly his heart was in this work no words can tell. He often took long and costly journeys to serve the Society, and about fourteen years ago he visited the island of Haiti, in company with his brother, for the purpose of spying out the land, and preparing the way for the establishment of a Mission there. His advocacy of the claims of the

Society on missionary platforms was exceedingly effective, and none who heard his addresses, in the days of his power, will be likely soon to forget his touching and forceful appeals. In the Jamaica Baptist Union his brethren delighted to honour him. Five times he filled the presidential chair, and for many years there was no minister among us whose counsel was more frequently sought, and more highly valued.

As a Christian, Mr. Henderson was consistent, tender-hearted, generous. As a citizen, fearless and outspoken. As a pastor he was faithful, diligent and sympathetic. And as a preacher of "the glorious Gospel of the blessed God" he had few equals in the island. His sermons were carefully prepared, abounding in Gospel teaching, clearly expressed and aptly illustrated. His was pre-eminently a thoughtful teaching ministry, and the results of his labours will be seen "after many days." His "fruit shall remain." "His works do follow him." As we think of him as gone, we miss him and mourn for him; but when we think of all that (through Divine grace) he was permitted to do on earth, and then raise our thoughts to the rest, the joy, the glory into which he has passed, we exchange the note of mourning for a triumphant expression of thanksgiving and praise.

"Captain and Saviour of the host
Of Christian chivalry !
We bless Thee for our comrade true,
Now summoned up to Thee.
We bless Thee for his every step
In faithful following Thee ;
And for his good fight fought so well,
And crowned with victory.
We thank Thee that the way-worn sleeps,
The sleep in Jesus blest ;
The purified and ransomed soul
Hath entered into rest.
We bless Thee that his humble love
Hath met with such regard ;
We bless Thee for his blessedness
And for his rich reward."

[THE MISSIONARY HERALD,
NOVEMBER 1, 1886.



ARTINGTON (STANLEY POOL) SCHOOL.—(From a Photograph by Rev. Geo. Grenfeld).

The Congo Mission.

WE are glad to give our readers this month a good likeness of the Rev. T. J. Comber. It is engraved from a photograph taken by Messrs. Debenham and Gould, of Bournemouth, just before Mr. Comber left England for the Congo.

The Rev. George Grenfell, writing from Stanley Pool, says:—

“With this letter I send two photographs; the first, Arthington, or Stanley Pool, school children.

“The girls are entirely under Mission control. One, the second from the right-hand end of the row, was placed with us for a time by our brethren of the American Baptist Missionary Union, as they have no other little girls. Number three and number eight (counting the same way) were placed in our hands by the Association International. The little ones at each end are orphans. The mother of one of these two was killed and eaten by cannibal neighbours. Number four has just returned from the coast, whither she went in company with my little daughter, whom Mr. Comber took to England. Soon after this little girl's return, her master came to take her back to his town (her parents were killed in some witchcraft palaver), but she was unwilling to go, and I was able to persuade her master to allow me to redeem her. I had to pay rather dearly—nearly five hundred yards of cloth. The two little orphans were held up by the arm, and offered to us for less than three shillings each. It is extremely improbable that either of them would have been alive now had we not redeemed them. The two big boys in the back row are from San Salvador. They work in the printing office, and help to teach the younger ones. Of these two, the one to the left is supported by the school at Eden-

bridge, Kent. He is a good, faithful lad, and has travelled nearly 7,000 miles with me during the last two years. He is now helping me translate ‘Line upon Line,’ and setting up the type, with a view of putting a portion of that work through the press for the advantage of our scholars.

“The other photograph (*see* p. 456) was taken as the ‘Peace’ lay alongside a sandbank in the Pool. John Greenough stands immediately in front of the boiler, James Showers next to him, Jonathan Scott third, and Robert Campbell (‘Bob’), the fireman, fourth. These, at the present time, constitute the principal ‘hands’ on board the ‘Peace.’ John, like most of mission-trained boys, is able to serve in more than one capacity. By trade he is a carpenter; while the ‘Peace’ was being built, he was rivetter, having done the lion's share of it. On board he is pilot, mate, quartermaster, and engineer by turns. Now he is engaged in making bricks, and showing the Loango work-people how to make them, for the new houses we are purposing to erect at Arthington. James is the chief engineer, Jonathan a capital second; he also acts as storekeeper, and helps Mrs. Grenfell to teach the girls. ‘Bob’ is fireman and general caretaker of the ‘Peace’ when she is in port. The boy standing next to him, Kirkuba, from a town near Wathen station, is his assistant.”

In a letter received by the last Congo mail from Underhill station, Mr. Moolenaar writes :—

“I am indeed rejoiced to hear that five new missionaries are coming out to the Congo. This is indeed very encouraging, and will, I am sure, stimulate us all to greater devotion in the Master’s work.

“God grant that these five new brethren, who will have a most hearty welcome from us, may be long spared to tell forth to the dark Africans the blessed tidings of salvation by Christ.”

Mr. Frank C. Darling, writing from Wathen, Ngombe station, on September 4, adds :—

“Thank God for cheering tidings of five men coming out to the Congo ! How greatly and urgently they are needed friends in England cannot

really and adequately understand. All well here, and the prospect most cheering. *The work goes on, even though the workers fall.*”

Work in Khoolna District.

THE Rev. Gogon Chunder Dutt sends the following notes with regard to his work in the Khoolna district :—

You will be glad to hear that a Hindu gentleman, in memory of his beloved wife, is building a house for my use in which to dispense Homœopathic medicines. The house will be the property of the Mission, and when it is finished it will be a splendid place for preaching and healing. The veranda of my house is crowded with sick men, women, and children, every morning, and I look forward with pleasure to the completion of the house after a month. The place selected for the dispensary is in the front of the Mission building on the river-side. I am extremely grateful to Mr. Clifton of Ipswich and his good brothers for supplying me with a big chest of medicine. During my absence, Ram Churien Ghose and others will be able to take charge of the dispensary. Whether I am at Khoolna or travelling in the district, I dispense medicine and preach the Gospel.

OUR MELA.

Our Kuddienedy mela commenced,

as usual, on the 3rd of March, and lasted for eleven days. The attendance of the people was satisfactory, and we were obliged to keep the mela open for a few days more than the usual time. During the mela about 500 people received our medicine, and about 6,000 heard the Gospel attentively. In the evening services many shopkeepers who attend our mela every year worshipped with us, and sang our Christian hymns.

Recently I have been engaged with my helpers in preaching tours and visiting churches. I conducted twenty-five meetings, and was very much encouraged in my work. I extract a few incidents from my journal for your information :—

OUR WORK AT PANIGHAT.

Panighat is one of our new stations between Khoolna and Bagerhaut. As the Kalli of Calcutta is notorious in Bengal, so the Kalli of Panighat is much thought of by the people of this

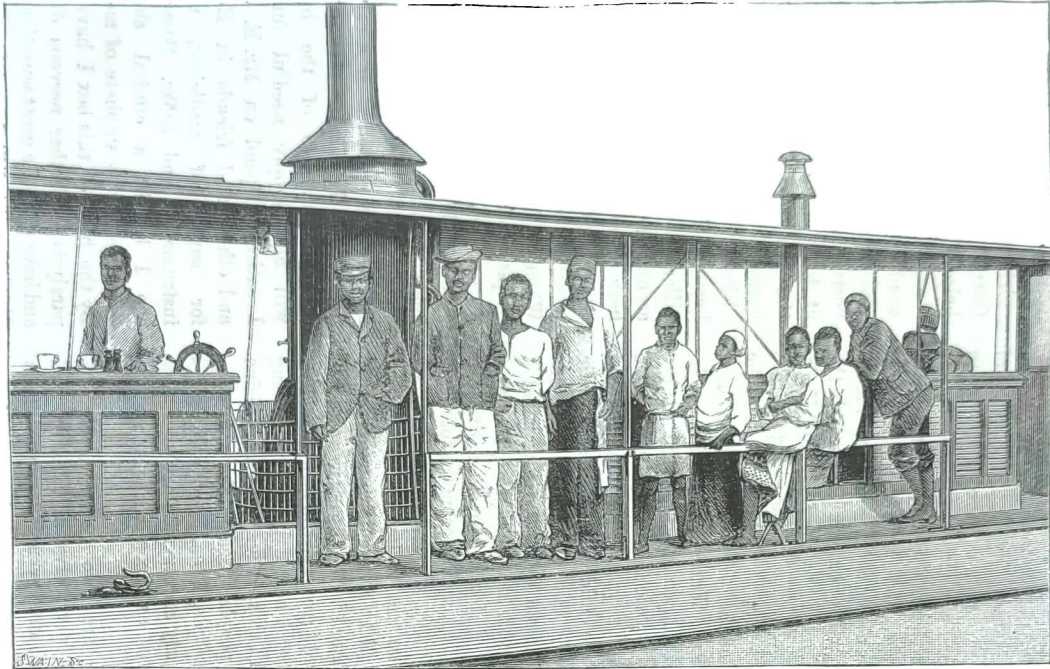
district. About twelve years ago a man was sacrificed before the hideous Kalli of Panighat, and the police could not detect the people who committed the horrible crime. Some years ago we attempted to preach here again and again; but our attempts proved a failure, on account of the bigoted priests of Kalli. Now we have a Christian family and a preacher supported by our churches there. During my tour, I visited the village, and have had the great pleasure of baptising a woman named Doorga (wife of our convert here), in the tank belonging to the temple of Kalli. I preached thrice in the village to the men, women, and children, in the houses of the priests, and distributed medicines. While engaged in preaching and dispensing medicine in the house of a priest, a sickly barber came to me and requested me, with tears, to see his two children, who were on their sick bed. The eldest boy, who was suffering from dysentery, fever, and a large abscess, became blind by constant crying. I found him in a dreadful state, crying, and uttering the following words: "Oh, dispenser of all thou wilt, take me to-day or to-morrow! How shall I pay my debts to my father and mother?" The abscess was operated upon, and I gave needful medicine. Two days after I heard the boy was doing well. In this village we gave medicine to 250 people. Seeing the sufferings of the people, I could not help thinking that my countrymen in the villages are indeed as sheep without a shepherd.

There are two companies whose steamers ply between Kholna and Barrisaul, and I secured free passes from one of these companies for myself, my helpers, and the Barrisaul missionaries. This arrangement with the company is a great help to us to preach among the passengers, and to work in the principal places in the two districts where

the steamers stop to take and land the passengers.

MEDICAL WORK.

Our medical work affords bodily relief to thousands, and most of the patients and their relatives have been spiritually benefited by hearing the Gospel preached by me and by my helpers. I did not expect that as many as 150 men, women, and children, would come to my house daily for medicine, and I should have the opportunity to preach to them. While at home I am very often invited by the villagers to heal their sick, who cannot come to my house. These visits have done great good to the villagers. While I am in a particular village, the villagers are gathered around me with their sick when they hear I am in the village, and I, with my helpers, commence the work of preaching and distributing medicines. When we leave the village I find the people most grateful, and by our work we convince them that we are servants of God, who take interest in the salvation of their souls, and in the relief of their bodily sufferings. My dispensary will be opened after a couple of weeks, and the Hindu gentleman who paid the expense of the building will also supply needful furniture. I entirely depend on Mr. E. Clifton and other kind friends in England for supply of medicines, medical instruments, and books. Some time ago I bought a clinical electrical box propelled by sulphate of mercury. By the help of this box I have cured paralysis and other nervous diseases, and have created a great sensation in the district. By using constantly, my electrical box is out of order. I shall feel greatly obliged if any English Church will supply me with a good and lasting clinical electrical box for our new dispensary. I think a charit-



MISSION STEAMER "PEACE," AT STANLEY POOL.—(From a Photograph by Rev. George Grenfell.)—See page 453.

able homœopathic dispensary is a novelty in the history of Indian missions. I plead before our English friends to help me, not for its novelty, but for its usefulness and help for the extension of Christ's kingdom. In India, I can safely say, all religious teachers should study the healing art to some extent, because the people expect from the religious teachers bodily relief first, and then spiritual instruction.

You will be sorry to learn that Ramjebun Lucar, one of our oldest preachers, has been killed by an alligator while he was bathing in the river

Bhyrub, near Panighat, one of our new stations. Our brother used to be entirely supported by the Khoolna churches. I can testify, though he was old, yet he worked in the vineyard of the Lord with great enthusiasm and earnestness till the end of his life. We have his children and grandchildren in our midst, and they are mourning his sad loss.

Miss Cook and Mrs. Ellis were here recently for a week, and I fitted up our dispensary house for their short stay. Their kind visit cheered our hearts, and did us all great good.

Parting Words.

THE Rev. Daniel Jones writes from "Cardiff, Penarth Dock, October 20th :"—

"DEAR BROTHER BAYNES,—We are just on board the s.s. *East Anglian*, comfortable and happy : children all well.

"Friends have laden us with good things. I can never feel sufficiently grateful to dear Brother Winks, of Cardiff, for his loving help and sympathy. We had, indeed, a most memorable farewell meeting in his church in Cardiff on Sunday evening.

"Yesterday my dear old father came to say farewell ! The dear Lord remem-

ber and preserve him. Thanks be to God for all the help He has given us.

"In a few hours we shall be off on our way back HOME, and right glad we are.

"We call only at Port Said, and hope to be in Bombay in about thirty days.

"My brave wife is at my side as I write this, and she sends you her true Christian love. Farewell, dear Mr. Baynes, until, by God's blessing, we meet you once again in dear old India.

"DANIEL JONES."

The Rev. Robert M. Spurgeon writes :—

"MY DEAR MR. BAYNES,—May I find a corner in next month's HERALD to utter a farewell word of gratitude to numerous friends in various parts of the country for their hearty, Christian, and sympathetic welcomes, extended to me while on deputation work. We shall be on our way back to India when these words will be in the hands of friends ; and before another issue we

shall be again fully in harness and at work. Between the excitement of daily preaching to the heathen, we shall often recall words and faces that have so lovingly helped us during our stay in England.

"Please acknowledge also, with intensest gratitude, the following useful presents I have received from enthusiastic helpers :—From Leytonstone

Sunday School, two sets of diagrams ; from Mrs. Joseph Spurgeon's class, a parcel of jackets for our Christian women ; from Newbury Sunday School, a large box of toys, and useful articles, same for the preacher whom the School supports ; from Southampton, per Rev. H. C. Mackay, a fine box of tools for our new station at Madarepore ; from the Work Meeting at Halstead, per Mrs. Clover, a parcel of jackets and buttons for the women of India, and a number of rulers from Mr. James Rawlings ; from Mr. Dutton, of Brampton,

some illuminated texts ; from Rev. J. T. Bennett, a set of diagrams ; from Devonshire Square Chapel, two excellent flags for the new mission boat, sent by Mr. S. Elgar's class ; from Miss How, Luton, a beautiful banner worked in straw-plait ; from Lancaster, Mr. Lawson's class, a splendid cyclostyle ; from Maidenhead, a large homeopathic medicine chest ; from Mr. Bloomfield, a telescope ; and from a friend at Ipswich, a fog horn to carry on the new Backergunge mission boat.

“ROBERT SPURGEON.”

On Wednesday, the 14th of last month, the British-India steamship *Navarino* left the Albert Docks for Calcutta, having on board brethren R. Spurgeon, W. R. James, Tregellus, Thomas, and Martin ; Mrs. Spurgeon ; the three new Zenana missionaries (the Misses Maslin, Taylor, and Bell) ; Miss Oram, engaged to Mr. Teichmann, of Serampore, and Miss and Master Williamson, children of Mr. Robert Williamson, of Circular Road, Calcutta ; also Mr. and Mrs. Pike and family, of the General Baptist Mission, returning to Orissa.

We earnestly commend these beloved labourers and friends to the protection and blessing of Almighty God, and trust also that they will be specially remembered in the prayers of our readers.

Outpost Duty in China.

BY REV. A. G. JONES, OF TSENG CHE FU.

A FEW days ago Mr. James came over in the evening and told me he had heard that in one district of our stations they were starting a kind of company for opening a silver mine in the adjacent mountains, mentioning various circumstances to support what he said.

I knew from experience that it was a matter very dangerous to the faith and practice of Chinese Christians, and so I thought over what was to be done as to dissuading them from it, but until the next day without arriving at

any conclusion as to the best means to be used.

Next morning I did not feel much clearer, and began casting around to think what proper and legitimate means I could adopt as a missionary, and without overstepping the line that divides us off from meddling, as foreigners, in their private affairs.

“Well,” thought I, “there is nothing like private conference for this”—a face to face talk—and so, taking up my list, I saw that that very day was the day for the monthly prayer-meeting

of the district adjacent to the one in which this excitement was going on, and so the very district most likely to take the contagion.

The prayer meeting was to begin at eleven, and it was now half-past ten exactly—but I was eighteen miles from the place. No train, no telegraph, and rain and wind all the morning. I revolved the thing a time or two in my mind, and decided to go, anyhow.

I got together a few biscuits, some money, and a change of inner clothing, and started off in the rain to Mr. James's.

"Well," I said to him, "I am come over not to parley, but to ask a loan of your horse to go down at once to Chên-kia-tien-tsz." No sooner said than granted. In a few moments the horse was round and led out to the front, and before long I was outside the south gate of the city. It was raining and blowing heavily, and the by-paths were very, very slippery. I soon faced round by the east suburb, and got on a by-path leading into the main road eastward. Now for it. One tip, and away went the horse at a gallop along the path. The rain right in my teeth, and I in the teeth of the rain, pelting down as hard as it could on my summer clothes, and wetting me through and through the first few miles. Three miles from the city I drew up and re-arranged the saddle cloth, trotting on a mile or so past a village, the clay or mud horribly slippery, and the horse often making great slips and recovering himself with difficulty. At last I got to the slope down to the river, and then off we went again, winding along the narrow slippery path as hard as ever we could tear, sweeping round the curves of the path, and feeling as if shooting through the air, first past this village and then round that one, over the ford, up the opposite slope, then along the same kind of incline, galloping

every inch I could. No sun to guide me in time. Just clouds and rain without end, till at last I began to feel the rain-cold striking in to my bones, and the horse also began to give out on the thirteenth mile, I, too, having got as far as I knew the road.

Accordingly, I gave the horse a flour drink, and went at it again, till at last I came to the place and knocked at the door.

"Why," they said, "whatever brought you such a day?" and I walked in amidst their wonder and their warmest greetings—none too warm, for I was dripping wet.

It was the first time I had been there. A wretched entrance gate, old and worn; a small court-yard in a unique state of disorder, about eight yards square; their house, and an out-shed. That was all. Evidently people of the most attenuated means. The thatch was old, weatherbeaten, and irregular, the walls crumbled and broken-topped. The interior poor to the extreme. Those who had come to the meeting were at lunch—canary seed, wafer-bread and pickles were the main items on the menu, all washed down with bean-tea. Of course I had anticipated I would catch them before dispersing, as I knew they had church business, besides the proper matter of the prayer-meeting; and so it was.

I was introduced to a small room off the main building, and there commenced to change my clothes, they watching to see what was going to come off next. At last I came to my inner gauze vest—the only foreign garment I had on—and this was shrunk on me and literally sticking to my ribs with the wet, so I *had* to call out for some one to come and help. Everyone jumped to the rescue. I had the room full of assistants; and in proper foreign style the vest was drawn up over my

head, as *we* do, but to *their* intense amusement and amid roars of laughter from everyone. I was soon at my post, and then, after some bird-seed bread and hard-boiled eggs we got to the matter in hand, which I duly explained to them, finding them sound on the whole thing, having already stood the siege. Thank God, I got off without a chill, had a very pleasant afternoon and much talk with them, made a lot of acquaintances I had not before, visited next day two or three stations besides, and returned stiff in every muscle, but none the worse.

I was very pleased with the whole thing. It was a far-off station. They were very sincere people. I found them, according to rule, meeting when there was no idea among them that I

could come on such a day, and I came back with my heart filled with brighter hopes for the near future of the church in China.

The next day was bright and cheery, I rode back a different way, over a low range of barren hills, composed apparently of volcanic scoria; but even there I came on a narrow ravine or gully watered by a little tiny rivulet, which, small though it was, nourished a strip of grass along its course in verdure of dazzling brightness, and even sustained some fairly large trees in vigorous life. "Emblem," thought I, "of the place I have left—just a spot of spiritual brightness in this wild and worldly desert."

A. G. JONES.

Tseng Che Fu.

The Lord Loveth a Cheerful Giver.

THE Rev. John Bloomfield, of Gloucester, under date of October 5th, wrote:—

"MY DEAR MR. BAYNES,—I have a little good news to tell you. Our old friend, "The Working Man of Gloucestershire," brought me to-day £15 for *our Mission in China*. Fifteen sovereigns saved out of hard earnings and given to the cause of Christian Missions, means great love and self-denial. Our friend believes that the Christian religion is a religion of love and self-sacrifice. Some of our people have considerable imitative faculties, but they want development and inspiration. The gift of this working man may be of some encouragement to them."

Once again "R. D.," of Newbridge, near Newport, sends £4, from "the sale of preserves," for helping on the Congo Mission, and writes:—

"I have much pleasure in sending you the enclosed £4 for helping on the glorious Congo Mission. I am truly thankful that I am spared, and enabled once again to make this little effort, in addition to my annual contribution, which I wish could be much more. It is an expression of my love for, and sympathy with, this blessed and grand enterprise—to win Africa for Christ. May He hasten the time when 'Ethiopia shall stretch out her hands unto God,' and may He abundantly bless and preserve His faithful servants, whom He has called to the fore-front of the battle, that they may endure as seeing Him who is invisible, and be cheered for the joy that is set before them."

E. J., from Colchester, sends a pair of silver-framed spectacles and three shillings, and one shilling from a poor woman who cannot send more.

Mr. Henry Mowbray, of Bowdon, sends a small box of jewellery, "from a few friends in Fifeshire for the Congo Mission."

A Friend at Harrogate forwards £3 for Japan, China, and Congo Missions, writing at the same time: "I quite intended spending these three pounds upon myself, but thought otherwise, after reading St. Lu. e xii. 21."

"A Domestic Servant" sends a silver chain for the Congo Mission, feeling she cannot wear it when it might be turned into money, and so help to send the light of life to poor, dark, degraded Africa.

"An Oxford Student" forwards a gold ring for the Congo Mission, and "hopes to send himself when his College course is completed."

"A Collier's Widow" at Barnsley sends an old silver watch, the most valuable thing she has, with prayers and earnest wishes for the missionaries on the Congo; and adds, "these dear missionaries are just going down into the mine, and we at home must surely do something to hold the ropes."

We have also received the following most welcome and generous gifts. May the Gracious Master reward the donors a thousand-fold:—

A Friend, £100; Miss Scott Makdougall, £100; do., for *Mr. Wall's work in Rome*, £15; Two Yarmouth Friends, £75 (£70 for Congo); Mr. John Marnham, J.P., £30 (quarterly subscription for *support of Congo Missionary*); Mr. D. Harmer, Gloucester, for *China*, £15; Mr. W. Duncan Knight, £20; Mr. R. Cory, Cardiff, for *outfit of new Missionaries*, £10; Mrs. S. Davies, West Cross, Swansea, for Congo, £10.

Our Heroes.

In memory of those brave and noble men who have lately passed from the banks of the Congo River to the banks of the "River of Water of Life."

WE talk sometimes of the days long past,
 Of our ancient chivalry.
 We praise the deeds of the knights of old,
 Their courage and courtesy.
 They faced the foe on the battle-field;
 They crossed o'er the deep sea wave;
 They travelled far into Eastern lands,
 To save from Islam's cruel hands
 Their Lord and Saviour's grave.
 In many a ballad quaint and old,
 In many a poet's rhyme,
 The names and the famous deeds are told
 Of the knights of "ye olden tyme."
 Say ye that men's hearts are colder grown
 Than in days of long ago—
 That this age knows nought of chivalry—
 That only for wealth, or station high,
 Great deeds are attempted now?
 But the deeds I tell and the men I praise
 Belong not to days of yore;
 Brief is the time, and the months but few,
 Since these heroes left our shore.

Yet never Crusader among them all
 Had courage more brave and high,
 Nor among King Arthur's Table Round
 Could knights with nobler aims be found,
 Or more perfect courtesy.

They went not to rescue the sepulchre
 Where once the dear Lord had lain ;
 But to raise a land from age-long sleep
 Into life and light again.
 For long over Afric's streams and plains
 A dense, dark veil was spread.
 That veil had in part been lifted now,
 They saw that ignorance, sin, and woe,
 Were hidden beneath its shade.

'Twas not for the sake of a " ladye fayre,"
 'Twas not for an earthly home,
 That they bade farewell to their native land
 And crossed o'er the ocean foam ;
 But a tender pity filled their hearts,
 For their brethren across the sea ;
 They heard a wail from those far-off lands,
 They saw, in fancy, those " stretched-out hands "
 Stretched out in their misery.

They went by command of no earthly king,
 They followed no captain here ;
 Yet an order, clear as a trumpet call,
 Fell on each listening ear.
 " Lord, what wilt Thou have me do ? " they prayed,
 And swiftly the answer came,
 " Go seek thy brothers on Afric's shore,
 They perish in darkness, their need is sore ;
 Go, tell them of Jesu's name."

Go, tell of the Father's wondrous love,
 How He gave His only Son ;
 How the Saviour left His home above
 To ransom them every one.
 Tell of His wondrous life on earth,
 Of the tender words He spake ;
 Tell that he died for the black man's sin,
 That He rose from the dead and the fight did win,
 And their sleeping souls will wake.

O ! gladly they followed their King's behest,
 Fearlessly crossed the sea.
 Yet they little dreamed that in Afric's land
 So brief would their labour be.

But the summons came from the King they loved,
 And they knew His will was best.
 They laid down the task they had just begun ;
 They put off the armour so late put on ;
 And peacefully sank to rest.

Calmly they sleep by the Congo's stream,
 'Mid those that they yearned to save ;
 Yet a voice still speaks to the black man's heart,
 As he stands by the white man's grave.
 Telling of patient toil and care ;
 And of tender sympathy ;
 Leading their thoughts, through the human love,
 To the Father of black and white, above,
 To the Saviour of bond and free.

Were they not heroes ? These men I sing,
 So tender, so true, and brave.
 O ! who will finish the task they left
 To rest in the peaceful grave ?
 Ah ! we know the heroes will never fail,
 Till the heathen are gathered home,
 Till the Afric joins in the glorious song,
 Till the whole wide earth shall to Christ belong,
 Till the Kingdom of God is come.

August, 1885.

H. S.

Women's Work in India.

THE following letter from Mrs. Ellis, widow of the late Rev. R. J. Ellis, of Jessore, now associated with the Zenana Mission, Calcutta, gives a very interesting account of a recent journey which she took in company with Miss Cooke, daughter of the Rev. J. Hunt Cooke :—

“DEAR MR. BAYNES,—Knowing well that you still take an interest in my work, I send you an account of a trip Miss Cooke and I have just made to Jessore, Khowla, and Barisal. We were absent eighteen days, and enjoyed ourselves immensely. Our chief object in going was to try and stir up our dear Bengali Christian women.

A WARM WELCOME.

“At Jessore we spent five days, lived in a neat house, had a room in which were two clean wooden beds, and ate the food prepared so carefully by our poor but hospitable friends. We were

astonished at the thoughtfulness they displayed in arranging for our comfort, everything was so well done. Although well nigh ten years have passed since I left the place, it was most gratifying to be so warmly welcomed by both Christians and heathen. Several of my old servants came to see me, and my ‘Khan-sarnah,’ a great favourite of my dear husband's, who had served us seven years, and had often accompanied us on our missionary tours, was determined to show his gratitude by feeding us. I consented, very reluctantly, and was surprised when he brought our dinner (cooked in his house, a mile

distant) to find he had not forgotten my taste. His kindness touched me. I asked him why he was so good to me? His answer was, "Can I forget your kindness to me?" Before he left, I had a few serious words with him, and told him I hoped we would all meet in heaven. He looked at my brooch, in which are two precious photographs, and was quite overcome, and could scarcely speak. This man is a Mohammedan. An ayah of mine, who is in very reduced circumstances, brought me a few sweets and parched rice. We were asked out several times by our Bengali friends, either to breakfast or dinner. Present of lovely flowers and fruit were sent to us. Garlands of the sweet-scented 'Bael' flower were made by loving hands and put round our necks.

MISSION WORK.

"I conducted the Sabbath evening service, at which twenty-four were present. My talk was chiefly meant for the sisters, whom I tried to rouse from their lethargy. Two of the brethren and I prayed. All were very attentive. I trust some good will result from this feeble effort of mine.

"On Monday evening, with Mrs. Banerjea (Brother Romanath's wife) we went to a village $1\frac{1}{2}$ miles distant, and then walked across a field. Two families have there lately become Christians. We sang and preached. Quite a crowd gathered round us. I gave a few tracts to those who could read, after which we were regaled with sweets, and returned home. On Tuesday afternoon we visited a village, where a number of women listened to us, or sung some sweet Bengali hymns, which pleased them vastly. On Wednesday morning, we went to the Government Hindu Girls' School. I gave them a short Bible lesson, and we sang; and on leaving gave each a tract and one of Mrs. Grimkie's pretty text-cards.

KHOOOLNA.

"At Khoolna we spent six days, and were the guests of our worthy friend Gogon C. Dutt. We thoroughly enjoyed the meetings, &c., conducted by him. There, indeed, we saw life. His second son is quite a musician, plays on sound instruments well. He and Miss Cooke used to practice Bengali tunes. She has learned a few which will be of use to us in our work. The amount of kindness shown was astonishing. One dear woman, whom I had not seen for fifteen years, on meeting me dabbed her cheek against mine, and kissed my hand; and one of my orphans, who is now the mother of two children, on my saying how are you N——? sobbed violently at the sound of my voice. It brought back the happy past, to be surrounded by so many of my dear husband's people. Time has worked no change in their affections.

BARISAL.

"At Barisal we spent seven very happy days with Mr. and Mrs. Kerry in my dear old home, which I left seventeen years ago. The station has altered little, but I missed many familiar forms and voices. Fir trees, planted by my husband, are now towering above the house.

"On Sabbath morning we accompanied Mrs. Barrow, and her worthy Bible woman, to two villages, where we sang and preached. Mussulmani-Bengali is the language used in these parts, so I found it rather difficult. During the week we went to two Zenanas, and had a little work, and one evening we dined with a Bengali and his family, and after dinner Miss Cooke played and sang some of Sankey's hymns.

"The trip from Khoolneh to Barisal by steamer occupied ten or twelve hours, and is very pleasant, such an improve-

ment on the former slow mode of travelling by boat. I distributed a number of tracts on board, and got one of the steamer's servants to help me, and sold one hymn book. The Baba who issued the tickets, &c., on hearing we were missionaries, was exceedingly kind, charged us 'Intermediate' fare, but let us travel first-class. At the railway station, too, we received a great deal of kindness from the Bengalis. On the platform I had quite a crowd round me, who listened while I spoke, and willingly took the tracts I offered. God

grant that the seed thus sown by the wayside may ere long spring up and bring forth fruit to life eternal! How many opportunities we have for doing good, if we would but improve them. Before closing, I must ask you to remember us and our work very specially in your prayers.

"With kind Christian regards, in which Miss Cooke unites,

"I am,

"Yours sincerely,

"MARY ELLIS."

Recent Intelligence.

We are thankful to report the safe arrival in England of the Rev. G. H. Rouse, M.A., LL.B., of Calcutta; also of Mrs. Bate and children, wife of the Rev. J. D. Bate, of Allahabad, N.W.P.

The Missionaries now on their voyage to India in the s.s. "*Navarino*" will be stationed as follows:—

The Rev. Robert Spurgeon will return to the district of Backergunge, East Bengal, and open up a new station at the great centre of Madareepoor; the Rev. W. R. James, will resume his important work at Serampore College, in connection with the Native Christian Training Institution; Mr. Tregellus goes to Barisal; Mr. Stephen Thomas to Delhi; and Mr. Martin to Allahabad.

At the Quarterly Meeting of the Committee at Swansea, on the 6th of last month, two new brethren were accepted for mission service:—Mr. Scrivener (late of Southampton), for work on the Congo River, and Mr. Wm. A. Wills (formerly connected with the China Inland Mission), for the North China Mission.

A lady who has shown great interest in the work of our Society requests us to call attention to the success of special efforts. Recently she has adopted a regular system of collecting subscriptions of 1d., 1½d., 2d., and 6d. per week. The plan has worked well, and proves that there is a wide field for action in this direction. The MISSIONARY HERALD is also regularly circulated as a means of creating and sustaining a missionary spirit.

The Committee have recently decided to appoint an additional missionary for work in Ceylon. They will be glad to hear of some suitable brother for this deeply interesting field of labour, where the prospects are just now so encouraging, and the fields so white to harvest. The Committee feel that—in the words of an old resident in Ceylon, what is wanted is "a God-sent man, full of sympathy, and with a passion for Mission work; one who lives and preaches the old Gospel as

the only message that can meet the need of sin-stricken souls; and who is genial in temper and hopeful in spirit."

It may be added also that his age should not exceed twenty-six, he should be unmarried, and of good constitution. A little previous experience in the Home Ministry would also be a great additional advantage.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society have resolved to appoint and send out, at the earliest practicable date, two or three fully qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions, such professional men being of course Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Further details can be secured on application to the Secretary at the Mission House.

The Baptist church at Dinapore, in the North-Western Provinces of India, is anxious to secure a pastor from England. The chapel has just been rebuilt, and is in all respects a most admirable and substantial structure; and the district of Dinapore presents a very encouraging field for Christian effort. The Committee of the Baptist Missionary Society have undertaken to use their good offices to secure and send out a pastor, "who should be not more than twenty-eight years of age, unmarried, and a total abstainer, thoroughly evangelical in sentiment and in spirit." The Secretary of the Society will be glad to hear from brethren who may desire further particulars.

The Rev. T. J. Comber sends us the following note:—

"I decided some time ago," said a Christian friend to me, "upon the following systematic giving to the Lord's work. If in my business I made £400 a year, I would give a twelfth; if I made £500, I would give an eleventh; if £600, a tenth; if £800, an eighth; if £1,000, a sixth; if £1,500, a fifth; if £2,000, a fourth." This friend has a large family, and a business which is subject to fluctuations. Is not this what Paul meant when he told the Corinthians to lay by in store for the Lord, "every one as God had prospered him"?

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THE MISSIONARY HERALD,
DECEMBER 1, 1885.



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

SWATY 2.

THE MISSIONARY HERALD.

1886.

New Year's Day Prayer-Meeting.

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

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

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

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

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

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

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

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

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

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

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

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

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

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

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

1886 Anniversary Services.

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

The dates selected are as follow :—

MISSIONARY PRAYER MEETING, THURSDAY, MAY 6TH.

QUARTERLY MEETING OF COMMITTEE, FRIDAY, MAY 7TH.

MISSION SUNDAY, MAY 9TH.

ANNUAL MEMBERS' MEETING, TUESDAY, MAY 11TH.

MISSIONARY SOIREE, TUESDAY, MAY 11TH.

ANNUAL MISSIONARY SERMON, WEDNESDAY, MAY 12TH.

EXETER HALL ANNUAL MEETING, THURSDAY, MAY 13TH.

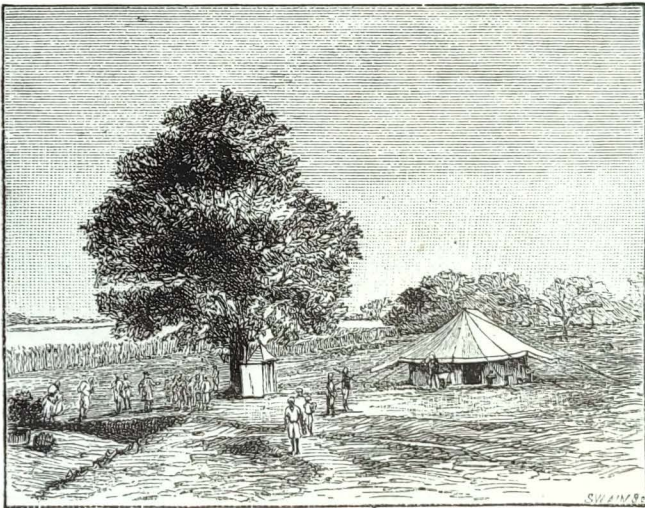
EXETER HALL YOUNG PEOPLE'S MEETING, FRIDAY, MAY 14TH.

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

A Visit to Dinagepore.

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

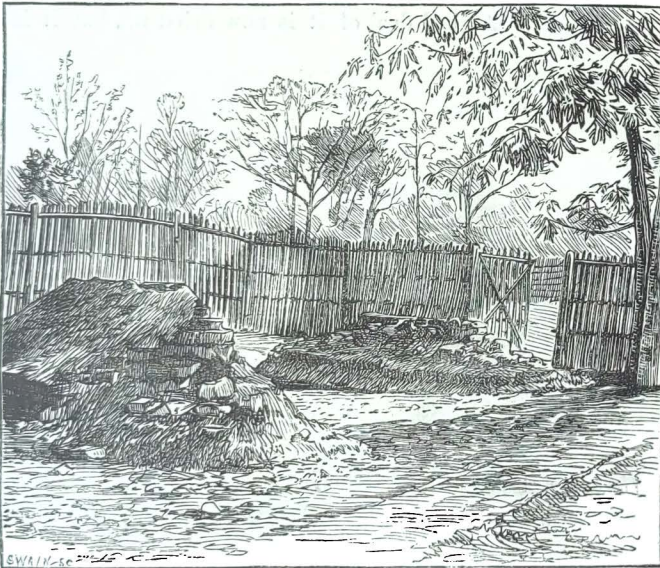
IN March last, I paid a visit to Dinagepore, a place which is intimately associated with the early history of our Mission. Mr. Bowen James, our missionary there, had kindly arranged for a visit to Moypaldiggy, where John Thomas had charge of the indigo factory at the close of last century, before the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



MOYPALDIGGY, BENGAL. (From a Photograph.)

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

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



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

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

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

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

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

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

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

G. H. ROUSE.

An Appeal from Italy.

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

Work in the Allahabad District.

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

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

“THE ABOMINATIONS OF IDOLATRY.

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

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

“THE CONGREGATION.

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

“SAMPAT SINGH'S.

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

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

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

"A VISIT TO DARAGANG.

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

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

“THE TRINITY OF RIVERS.

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

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

“BEGUM SERAI.

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

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

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

GEO. J. DANN.

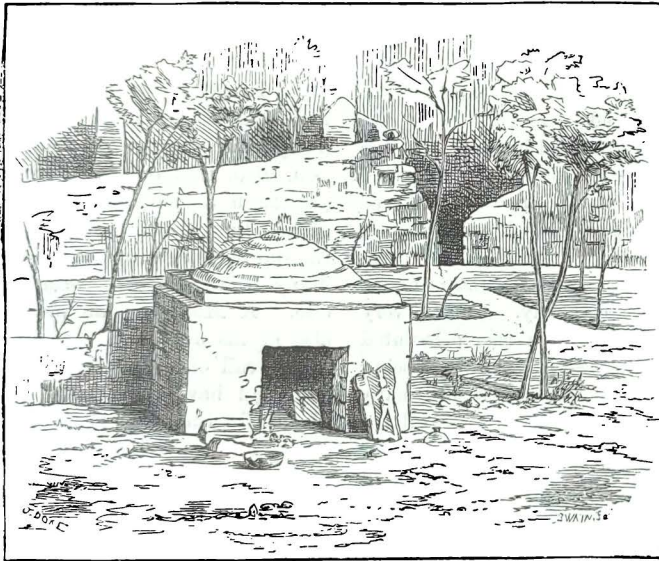
"Allahabad, Oct. 13, 1885."

Suttee Memorial in Agra.

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

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

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



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

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

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

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

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

Agra, N.W.P.

J. G. POTTER.

The Congo Mission.

ARRIVAL OF REINFORCEMENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

this little trip will be beneficial to both of them.

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

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

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

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

"I am, dear Mr. Baynes,

"Yours sincerely,

"PERCY E. COMBER."

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

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

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

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

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

"During our prolonged stay at Cala-

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

"On board we are getting thoroughly

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

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

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

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

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

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

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

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

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

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

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

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

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

Mr. Davies writes :—

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

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

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

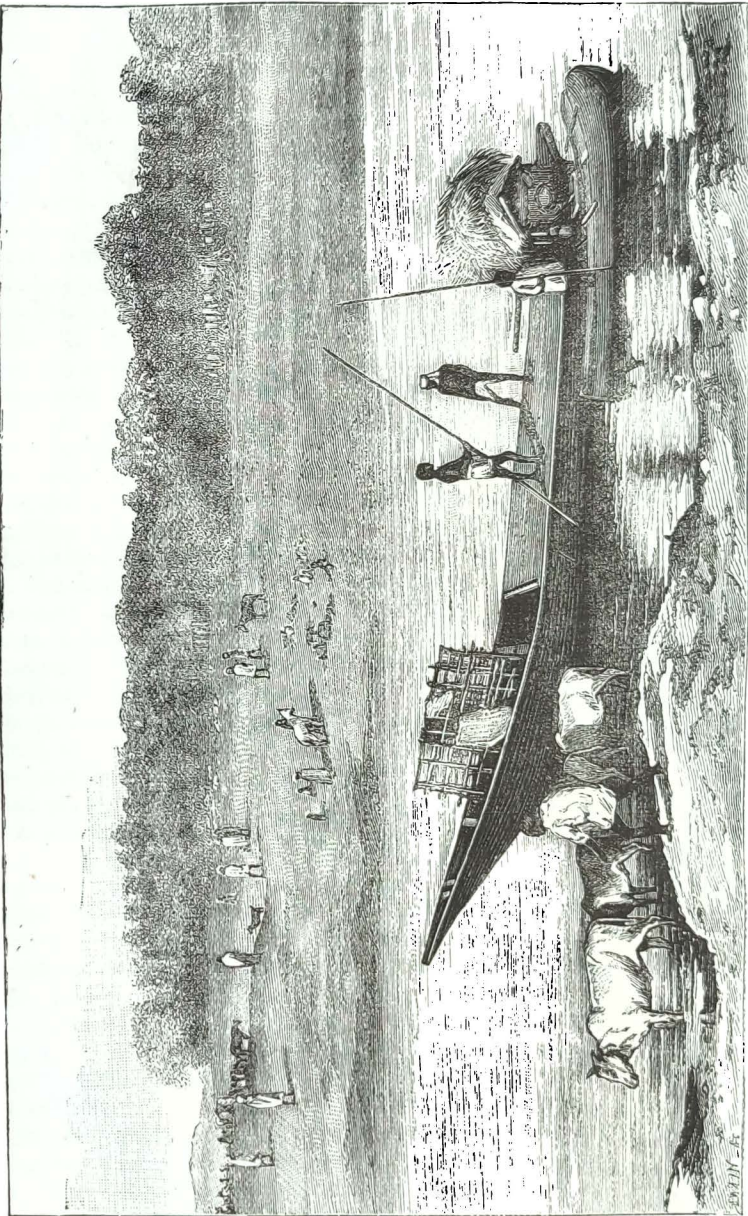
anticipated, and I anticipated much to love in these African people, and I feel quite sure I shall find congenial service in working amongst them, and ‘I shall thus have the great desire of my life.’”

Bengal Ferry Boat.

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

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

G. H. ROUSE.



BENGAL FERRY BOAT.—(From a Photograph.)

THE MISSIONARY HERALD,]
DECEMBER 1, 1886.

The Late Rev. Ellis Fray,

OF JAMAICA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"A Little Child shall lead Them."

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

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

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

Illustrated Missionary Lectures.

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

THE CONGO.

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

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

INDIA.

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

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

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

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

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

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

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

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

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

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

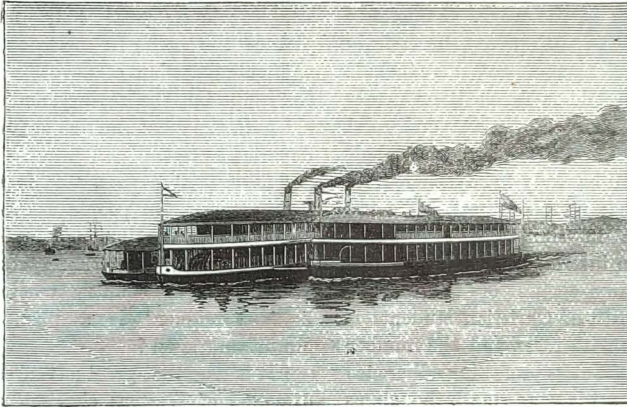
“We especially call to mind his strong and warm attachment to the cause of missions to the heathen, and in particular of our own Society, his connection with it from early manhood, the valuable service which he rendered as a member of the Committee by his constant attendance and wise counsels through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

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

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

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

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



Bengal River Steamer.

(From a Photograph.)

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

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

Mission Work in Japan.

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

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

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

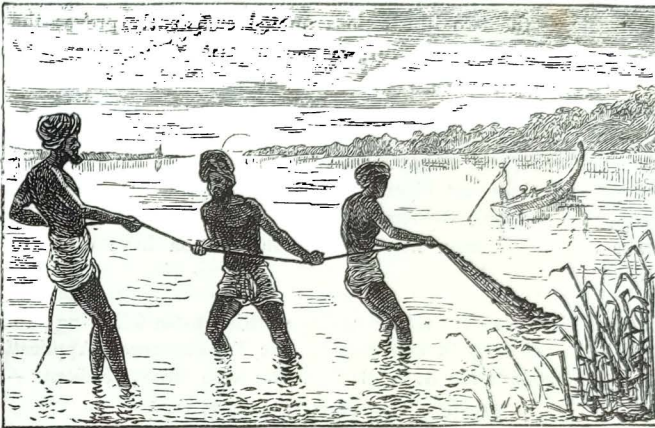
“All over Tōkiō there are temples and shrines. In almost every house are ‘Butsudan’ and ‘Kami-dani,’ before which saucers of oil with burning wicks are placed every night. In unexpected places, along narrow streets, one happens upon tiny temples where passers-by continually turn in, cast their *rin*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

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

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

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

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



Indian Fishermen.

(From a Photograph.)

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

Recent Intelligence.

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

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

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

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

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

WORK WHILE IT IS DAY :

A MEMOIR OF LYDIA MIRIAM ROUSE.

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

With numerous Illustrations.

The Lord Loveth a Cheerful Giver.

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

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

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

How to Give.

"The Lord loveth a cheerful giver."

"Of Thine own have we given Thee."

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

Which died our souls to save.

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

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

Brighton.

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

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

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

W. POOLE BALFERN.

GLOUCESTERSHIRE.		
Arlington	4	0 0
Avening	7	3 3
Burford, for <i>W & O</i> ...	0	10 0
Chipping Campden	2	11 3
Easington, Nupend		
Sun. Sch.	6	2 8
Nailsworth Tabernacle	0	14 6
Shortwood	15	18 1
HAMPSHIRE.		
Beaulieu	5	0 0
Wallop	4	15 7
Whitchurch	8	18 10
ISLE OF WIGHT.		
Ryde, George Street ...	15	4 6
Yarmouth	6	0 0
HEREFORDSHIRE.		
Hereford, for <i>Mr Wall's</i> <i>work</i>	6	0 6
HERTS.		
St. Albans, Dagnall St., on account	40	0 0
KENT.		
Ashford Sun. Sch.	1	14 3
Canterbury	9	17 3
Dartford Sun. Sch. ...	3	0 0
LANCASHIRE.		
Barrow-in-Furness	3	11 2
Haggate, near Burnley ..	9	14 3
Liverpool, Myrtle St., on account	80	0 0
Do., Richmond Ch.	54	0 4
Do., Sun. Sch.	10	0 0
Do., for <i>Congo</i>	0	15 0
Do., Everton	3	7 6
LIVERPOOL AUXILIARY.		
Per Mr J. Cripps, Treasurer.		
Toxteth Tabernacle ...	170	0 0
Pembroke Chapel	22	15 4
Princes Gate	27	13 6
Falkland Ch.	1	2 0
Tue Brook	1	6 5
Soho Street	12	13 7
Do., Sun. Sch., for <i>Delhi Mission</i>	4	12 3
Walnut Street	4	18 7
Walton	12	6 0
Cottenham Street	3	19 3
Old Swan	3	5 0
St. Helens	0	14 0
Carsbrook Sun. Sch. ...	5	7 6
Egremont	6	13 8
Sharon Hall	7	0 0
Valedictory service at Myrtle Street, and special donations from Friends at other Chapels, for <i>Congo</i> <i>Outfit Fund</i> (less expenses)	50	18 6
Less expenses	344	6 4
	14	2 3
	380	4 1
Manchester, on acct., per Mr T. Spencer, Treasurer	200	0 0
Do., Union Ch., for <i>Mr Wall's work</i> ...	51	16 0
Oswaldtwistle	36	10 0
Padiham Zion	1	10 2

Preston, Pole Street ...	15	15 3
Rochdale	324	4 2
LEICESTERSHIRE.		
Countesthorpe	11	11 0
Do., for <i>W & O</i>	0	16 0
Foxton	6	9 0
Leicester, Belvoir St. ...	2	0 0
Melton Mowbray	17	0 6
Sheepshed	7	10 0
LINCOLNSHIRE.		
Gainsboro'	0	10 0
Holbeach	0	19 0
NORFOLK.		
Norfolk, on acct., per Mr J. J. Colman, M.P., Treasurer	46	4 1
Yarmouth	5	0 0
Do., for <i>Congo</i>	70	0 0
Do., Park Ch. Juv. So., for " <i>Yar-</i> <i>mouth Park</i> " Sch., <i>Agra</i> , under Mr <i>Jones</i>	7	10 0
Notts.		
Calverton	0	14 3
Nottingham		
Public Meetings	13	2 3
Do., Derby Road	74	10 4
Do., Circus Street ...	2	7 0
Juv. Assocn. Collec. ...	10	0 8
Do., Derby Road	12	11 8
Do., Bentinck Road ...	2	6 11
Do., Palm Street	2	0 0
Do., Circus Street ...	1	11 11
	119	5 0
Less expenses (Annl. Meeting)	7	9 10
	111	15 2
OXFORDSHIRE.		
Caversham	1	6 0
Do., for Girls' School.	10	0 0
<i>China</i>	10	0 0
Do., do., <i>Italy</i>	10	0 0
Do., do., <i>W. Africa</i> ...	10	0 0
SOMERSETSHIRE.		
Bath	17	13 4
Do., Manvers St. Sun. Sch.	10	0 0
Burton, Stogursey	0	15 8
Do., for <i>Congo</i>	0	10 0
Chard	12	9 4
Hatch Beauchamp	4	0 0
STAFFORDSHIRE.		
Barton-on-Trent, Guild Street	1	10 1
Hanley, New Street ...	7	12 3
Do., for <i>W & O</i>	0	15 0
SURREY.		
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