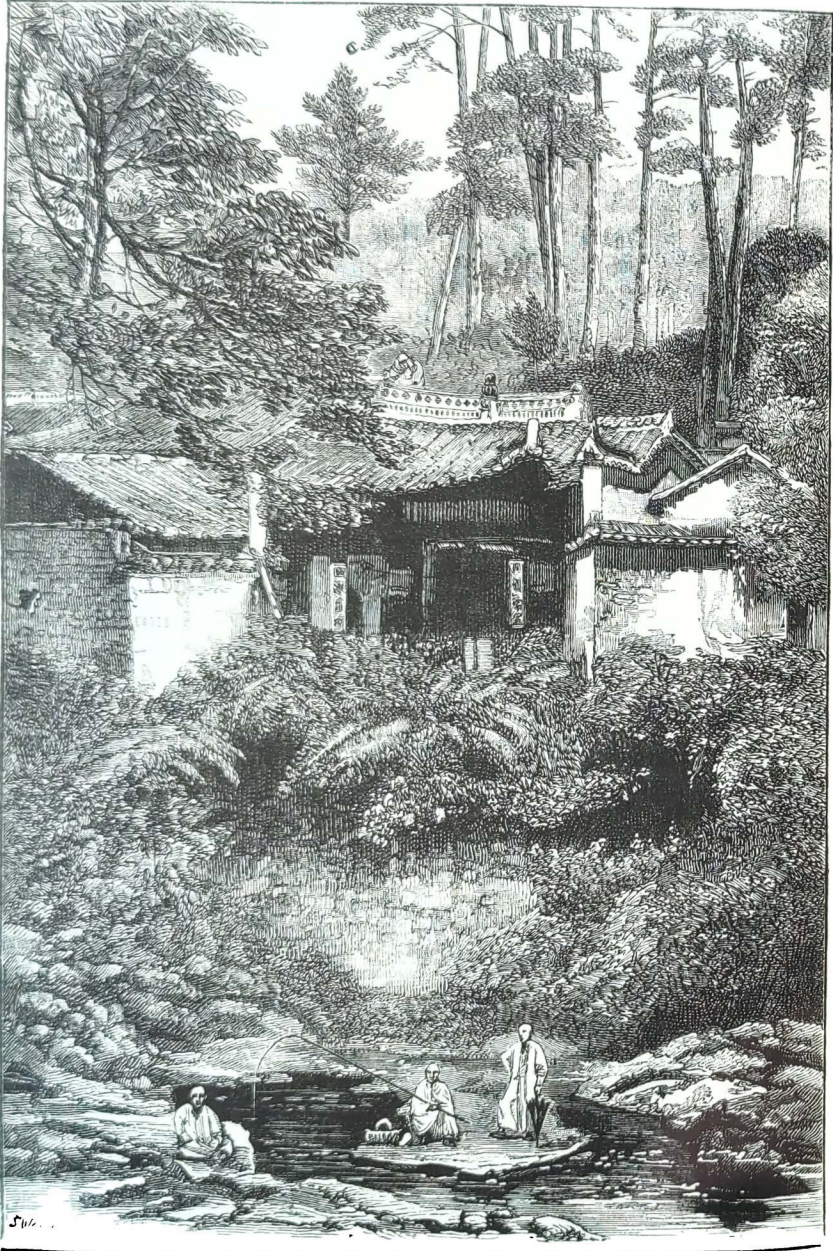


THE MISSIONARY HERALD, ]  
JULY 1, 1888. .



THE RESIDENCE OF CHU FU-TSZE.—(From a Photograph.)

# THE MISSIONARY HERALD.

---

## THE CONGO MISSION.

### A CRY FOR MORE LABOURERS.

“THERE IS MUCH LAND STILL TO BE POSSESSED.”

“The door is opened wide into Central Africa. For years past Christians at home have been praying for this. I sometimes wonder if they expected the prayer would be answered so soon. Now God has sent the answer in a truly wonderful fashion, and the solemn responsibility of entering in and possessing this vast continent for Christ rests upon the whole Church catholic, and so, of course, upon every individual Christian.”—DAVID LIVINGSTONE.

THE following appeal has just arrived from the Congo. It tells its own pressing story, and we commend it most earnestly to the prayerful and prompt consideration of all our readers. What is the reply to be? Reinforcement or Recall, which?

“Liverpool Station, Stanley Pool,  
“*March 23rd, 1883.*

“MY DEAR MR. BAYNES,—The sad news which has just reached us here has been already some time communicated to you by Crudgington and Grenfell, I suppose :—

#### DEATH OF MR. DOKE.

“Our youngest colleague and new brother, Doke, to whom we had just sent our letters of welcome, has, after only three weeks of life on the Congo, been called away to an early rest; or perhaps, as Bentley puts it, to a position in which he may be able to serve the Congo Mission even better than if he had remained amongst us here—who knows? The blow, being so entirely unexpected, is severely felt by us all. So wonder-

fully has our pioneer party been preserved among perils of all kinds for so long intact—many a one falling at our side, at our right hand, but it not coming nigh us, and this for three years and a-half—that it startles us all for our youngest and freshest to be taken away just on the threshold of his life-work. I did not know our brother Doke. So far apart are we placed, and so engrossing is our work, that many of my brethren I have not yet seen—Dixon, Weeks, Moolenaar, Hughes—although they have joined our ranks many months since. Grenfell has written me, however, of our new colleague, of his readiness for service of any kind, of his genial good temper and pleasant disposition, which would make him such a welcome brother and friend. For a time he

was to have helped our dear colleague Hughes at Baynesville; afterwards to have come up to Stanley Pool to assist Grenfell, with whom he was to be specially associated, in putting together our steamer *Peace*. But these were OUR plans; God's plans were not so, and 'He knows the way He taketh.'

"We feel deeply for those—the near and dear ones—of whom he took farewell a short time ago; probably a hopeful farewell, but knowing that he was going to a land of danger. The Lord very tenderly comfort and console them, and make their hearts content in their loss!

"NONE OF THESE THINGS MOVE US!

"I trust, my dear Mr. Baynes, that what has occurred will not have the slightest deterring effect on any who had thought of coming out to help us. It certainly will not with any who are worthy and fit. 'None of these things move me,' said the grand old apostle. Do we count our 'lives dear' unto us? Yes! so they are, and should be, but chiefly for the sake of others. But there are things we can count far more dear. 'He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall find it.' Precious loss and to be envied, for He giveth life more abundantly. To have had a hand in the Reformation, was it not worth a martyr's stake? Livingstone, in his lonely wanderings, hungry and feverish; Pattison, living his life of constant peril among wild uncertain savages, to fall at last stricken with clubs and arrows—had they anything to regret? did they make a mistake? was it worth it? Aye! had it been only to have had a hand, however small, in the glorious work. Be it for twenty days or twenty years, as our Master, who knows best, shall see fit, 'here we are, if Thou will have us,

Lord,' only give us grace to be valiant, faithful, and true. Rather than damp any missionary enthusiasm among our young men in the old country, it should lead to a consecrated rivalry. Who is going to be chosen in Doke's place?

"STAND STILL, OR ADVANCE?"

"Specially suitable now will come this letter, which I have been wanting for some time to write to you, dear Mr. Baynes. Unless we are to stand still we must have some more men, and we should have them VERY SOON. Not alone because we have lost one of our brethren, and need his place filled, but because the *Peace* is out, and we do not want it to be a 'folly,' or a toy, or a workshop for amateur engineering. What's to be the result of all the trouble we have had in getting to Stanley Pool, and in forming our stations *en route*? We have passed through about 350 miles of sparsely-populated country; we have formed our stations one after the other at distances from sixty to one hundred miles (stages of five to eight days); we are at last at the entrance to a *thousand miles* of reach of river, whose banks swarm with men, women, and children, living in great towns; falls, cataracts, whirlpools all past; the magnificent river all open and free before us. Our enterprise will be one of the mistakes of the age if we finish here, and *we really cannot go forward without MORE MEN*. Look at our present distribution of forces:—

"*S. Salvador*.—Messrs. Dixon and Weeks.

"*Underhill*.—Mr. Crudgington, *alone*.

"*Baynesville*.—Messrs. Butcher and Hughes.

"*Wathen*.—Messrs. Hartland and Moolenaar.

"*Liverpool*.—Mr. Bentley and myself.

"*In charge of 'Peace'*.—Mr. Grenfell.

"In all, we number ten, but can only count *nine*, as Mr. Grenfell must always be in immediate attendance on the *Peace*. Our nine further reduces itself to *eight*, seeing that it is quite sure that at least one of our number will always be in England to recruit. (On Mr. Crudgington's return, Messrs. Hartland, Dixon, and others will most certainly need to go home, one after the other.) *Eight* men for *five* stations. Now, will any of our friends in England suggest that, in this recently-discovered and uncivilised country, we should be placed less than two at a station? If not, we are now at least *two short* for our present stations, and this, leaving out the possibility at any time of one of us falling at his post. *Two men, then, for a proper equipment of our stations as they exist to-day.*

"THE STEAMSHIP 'PEACE.'

"Again, besides having men to place in new up-river stations, there should always be a specially-selected, well-qualified, and senior man to be a colleague with Mr. Grenfell on board the *Peace*—one who shall be able to give plenty of time to the study of the ever-altering languages, Kiteke, Kujansi, Kimangala, &c., who shall come into close contact with the people, and be well acquainted with their customs, and likely to be able speedily to make sound friendships with them. Such a colleague associated with Mr. Grenfell (than whom we could wish no better or other to take care of our precious steamer, and who would not be able to spend much time on shore in the new countries before us) is most necessary to prevent disaster and catastrophes on the river where Stanley had, in self-defence, to fight his thirty-three battles. *One man more, then, for the 'Peace,'* and it must be a good man and a well-trying man.

"COME OVER AND HELP US.

"As to further stations beyond on the 1,000 miles of water-way before us there is room, of course, to plant twenty stations and locate forty men. What our reception will be among Bayansi, Bamangala, at Irebu, Ikengo, Aruwimi, at the mouths of the Ibari Nkutu, Ikelemba, or Mburu, or where we shall find it desirable to establish our stations, we cannot tell. Nor can we tell how soon or how long it will be before we shall feel it safe for one of our number to be left to live amongst these wild people. The African International Association expedition under Mr. Stanley has already two stations (at the mouth of the Ibari Nkutu and at Bolobo), and in a few weeks probably Mr. Stanley will be going up with a fleet of three small steamers and a steel whale boat and wooden gig to establish other stations. We may hope, however, that within six months after the launching of the *Peace* we shall be able to form two stations at distances apart of 100 to 200 miles. But, of course, if we have no men to occupy the stations, we cannot establish them; nor can we put new and untried men in our forward stations; they must have some previous experience. Given *four more men*, then, to place in two forward stations, and the total reinforcements needed are seven—*seven new brethren to enable us to go on with our work.* This is a calm, dispassionate calculation, and will show itself, I cannot doubt, evidently correct to you and to the Committee and to the churches.

"OUR RESPONSIBILITY IN THIS ENTERPRISE.

"I suppose when our own Society, the London Missionary Society, the Church Missionary Society, the American Board of Missions, and

other great societies accept heavy donations from wealthy and generous servants of Christ in England, for the carrying out of special programmes of missionary work, they do so advisedly, understanding to what they commit themselves; and having once committed themselves and taken their one, five, or ten thousand pounds, they feel themselves bound in honour to carry out the programme if possible—and in our case it seems possible, and we are pledged to try. Our dear brethren, our colleagues in such work, do not feel their burden of responsibility removed because they lose a Bishop Mackenzie, a Baxter, Southon, Dodgson, Smith, O'Neill, or Thompson. Wonderfully have we, in perhaps our slower and more carefully deliberate plan of working, been preserved during these few years, through much toil, hardship, and sickness; and if it comes to a discussion whether or not we shall have the reinforcements we ask for, we, of all other societies, should feel the onus of responsibility.

#### “THE DARK INTERIOR.

“As I look from my window up this mighty Congo river, Dover Cliffs and the picturesque hills surrounding Stanley Pool, and the cleft in the hills opposite, through which comes the great torrent of water; wearily tramping about among the head waters of which died our own brave Livingstone; the river flowing through Bangweolo and Moero; the Luapula, Lualaba, Ibari, Nzadi, Congo, Livingstone; and into which flows the Lukuga—no longer coquetting with geographers—I see a country extending further than from Calcutta to Bombay, and all in darkness, deep and drear. No missionary, not even a European, right away to the great

lakes. Wild, painted, cruel, superstitious savages in millions, and each one having within him the possibility of becoming a child of God—the God of whom no one has yet told him. Here is a work for us, brothers—a work grand and glorious, to suit any—the most enthusiastic amongst us. *Seven more men, then*, and we can try to carry it on; ‘Seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint,’ for ‘this business;’ men with plenty of common-sense, zeal, and determination; devoted and earnest; putting their hands to the plough, determined not to look back; genial and good-tempered, humble and yet ambitious; men who will lose themselves in their work; gentle, patient, long-suffering, with the refined courtesy recognised by black savages almost as much as by London society; men strong in body and in soul. *Seven!*

#### “THE URGENCY OF THE NEED.

“Let me, in finishing, just point out a few considerations as to why these men should be sent as soon as possible.

“First, we want these men soon, because they need to get in training for their posts—training in the language, training in understanding the natives, and in comprehending well the working of the Congo Mission; training also in taking care of themselves in this climate. When we were getting up the *Plymouth* to Isangila, and had two stations to look after—Isangila and Manyanga—there were only Bentley and I to do the work of three or four, Hartland being delayed at St. Salvador to train new men. When Liverpool station was to be built I had to spend nearly three months alone at Stanley Pool, Bentley being delayed to train new men at Manyanga. We cannot, as I have said before, locate new, untried men in

forward stations; and we want to get our new brethren at once, so that they can get used to Africa and our work.

"Secondly, as to the *Peace*. We must remember that we have only got one steamer, and that steamers, especially in Africa, get old, weak, and worn out. During the first few years the *Peace* will be in her prime, and on the first few years should come the heavy work of the steamer—long exploratory journeys to examine the country and people, and to choose good sites for our stations. Our *Peace* will have cost a largesum of money and trouble by the time we get her afloat here. We pray you to see to it that she does not lie almost idle during her first and best years because there are no pioneers to go forward in her.

#### "OUR STATIONS.

"After mature deliberation we have decided that it is necessary for a thoroughly experienced and reliable senior amongst us to manage our base station of Underhill. The position is a difficult one in many respects, and needs much experience and careful management. We have asked our dear colleague, Crudgington, to take Underhill, and by his agreeing to do so (though reluctantly for some reasons), we feel satisfied as to our base. One of our new brethren, Mr. Hughes, seems to be getting on so well at Baynesville, and to be developing the station so promisingly, that a senior brother is not needed there. As to Wathen Station (Manyanga), the people need a great deal of tact and management, and it is thought best that, at any rate for the present, our brother Hartland should stay there. For myself, although I shall be able (by leaving a brother in charge here) to take longer or shorter pioneer trips in the *Peace*, yet there is a certain amount of managing and

directing devolving upon me which makes it unadvisable that I should settle any higher up the river than Stanley Pool. Bentley and Grenfell, then, of our old party will be the nucleus of our pioneer party, although, of course, Grenfell, like myself, will be unable to "take" a forward station. Now, although some of our last reinforcements will be able to go far afield, yet some also of the new brethren which we now ask you to send us will also probably be placed in the advanced ranks, and they should, therefore, be out without loss of time.

#### "WHILE MEN SLEPT.

Then, again, Mr. Stanley has informed us that he was waited upon when in Paris by the directors of the Algerian Roman Jesuit Mission, the same which has made such determined efforts to overthrow the Church Missionary Society's work in Uganda. The Association with which Mr. Stanley is connected is chiefly supported by a Catholic King, albeit very liberal; and Mr. Stanley was, of course, obliged to promise them any assistance he could render. *Their intention is to establish one hundred or more miles beyond Stanley Pool, and that probably soon.* Now we have so far the inestimable advantage of being first on the ground, and so getting our foothold; but we must not let these Algerian Jesuits get before us.

"Here, then, my dear Mr. Baynes, in this letter, which I wish to be considered as specially important, I have calculated and pointed out our particular need of reinforcements, and have also shown you why these should be speedily sent. It comes to this—as Bentley says—we must either have the men or else the Congo Mission will fail, and you had better

recall us all and send us to some places along the coast, to India or to China, and sell the *Peace* to the highest bidder, returning Mr. Arthington's money. But this is of course not your intention; everything bids us go forward; our path was never so clear; and grievous and heavy would be your responsibility if, the door being so wide open, you did not enter in.

"In the *HERALD* for June, 1882, we are told that at the famous Bristol meetings in May, 'it was recognised that if the Congo Mission prospers at all, its demands on the resources of the Society will increase by rapid strides, and it was felt that whatever it demanded must be raised, and the

question of curtailment or abandonment not entertained.'

"I will ask you, therefore, dear Mr. Baynes, to bring this matter before the Committee and the churches at once, so that no time may be lost. You will probably receive it in May, and I trust that before the close of this year (1883) four out of the seven men required will be out, the other three to follow early in next year.

"The Lord speak on behalf of our beloved Congo Mission to many hearts in the old country, and send forth the needed labourers into His great, but neglected, harvest-field in Africa!

"With kind regards, my dear Mr. Baynes, I remain, yours very faithfully and affectionately,

"T. J. COMBER."

## Cheering Tidings from Delhi.

THE following letter from Mr. Herbert J. Thomas will, we are sure, be read with thankfulness and hope:—

"MY DEAR MR. BAYNES,—I am sending a brief account of some services lately held in Delhi, which, I think, may be of interest to our friends at home, as they certainly are to us; for they mark a distinct epoch in the history of our mission here,—the attainment of a stage in the growth of a church so earnestly looked forward to by those who know anything of the struggles for existence which a church of believers has to endure, when formed amidst the hostility of Hindooism or Islam.

### "THREE SELF-SUPPORTING NATIVE CHURCHES.

"Our Central Delhi Church is now independent altogether of the missionaries and mission funds, and

two sub-stations have taken a step towards that desirable end by choosing, unguided by any control or advice from us, their own pastors, who have just been solemnly ordained to their responsible posts.

"Our esteemed aged brother, John Bernard, was on Sunday, 25th February, recognised as pastor of the Central Delhi Church. This church numbers 215 members, and has, for some time past, been supporting John Bernard as an Evangelist, and now pays his entire salary as pastor; towards this object all the members of the church who are in the employ of the mission have, of their own accord, agreed to give one day's pay a month, besides their contributions to the collection on



each Lord's-day. Their first pastor, John Bernard, was a member of Mr. Smith's church, at Chataura, nearly forty years ago; since then, his varied experiences and trials have ripened him into the esteemed and beloved member, and now pastor, of the chief Delhi Church; his election was entirely the work of his brethren, and was unanimously made. His recognition took the place of the usual Sunday morning service in Chandi Chauk Chapel, when, also, four new deacons were formally set apart. After a hymn and prayer Mr. Guyton briefly announced the special design and importance of the meeting, after which, Ibrahim, the senior deacon, on behalf of the church, read a short statement of the circumstances leading to the election of their pastor. John Bernard then made a brief speech, in which he recounted the history of his connection with the Church of Christ, and reasons for accepting the position offered him by his brethren. Mr. Guyton then gave the charge, by reading passages from 1 Tim. and Titus, referring to the qualifications and duties of pastors, and enforcing them by a few pointed and eminently suitable words of counsel and exhortation; and then, in like manner, gave the charge to the newly elected deacons.

"VALEDICTORY ADDRESS BY REV.  
J. SMITH.

"Mr. Smith gave an address to the members of the church, which was, as his words always are, full of earnestness and hopefulness; but this time with another characteristic, as being his last exhortation and entreaty to the congregation which, for twenty-five years, has been growing under his pastoral care. In fact, we all remarked the appropriateness of this last act of the 'Rev. James Smith, of Delhi,' in behalf of the people whom

he has been so largely instrumental in turning from darkness to light. More than once during the last few days he has alluded, with great feeling, to the fact that when he came into the city twenty-five years ago, after the Mutiny, only one Christian family was found; now he leaves one church alone of over two hundred members, under the pastoral care of one of his own converts, and other churches in the immediate neighbourhood numbering about three hundred members more. But Mr. Smith will soon be able to tell his own tale once more in England, brought up to this latest and most interesting chapter.

"SHAHDARA AND PURANA KILA.

"The services at Shahdara on Monday, and Purana Kila on Tuesday were very similar to that on the Sunday, with slight variation in detail. Mr. Carey has given an account of the Shahdara Church and its history, which appeared in the February number of the HERALD, so further particulars are unnecessary. The church, which has chosen Khushi Ram as its pastor, numbers thirty-three members. The brethren there have for some time past undertaken the cost of repairing their chapel, but have not hitherto been able to do anything towards their pastor's support. Khushi Ram is our school teacher in Shahdara, and, as such, has been paid by the mission, but, in the hopes of starting from the commencement upon the healthy plan of fostering self-support, Mr. Guyton suggested to the members at the recognition service to promise a small contribution at once, and they cheerfully agreed to give eight annas, or one shilling, a month forthwith, to be increased gradually as their church grows, until they have the honour of entire independence. One very interesting statement was made

by Mr. Smith at this service—that he commenced his labours in the Delhi district by preaching in the Shahdara Bazaar, and that his first converts in this mission were from this town, eleven being baptized in the year 1860.

“At Purana Kila, with its little community of thirty-four members, our young brother Raman was recognised pastor on the Tuesday. He has been a school teacher there, his support being contributed by the friends at West Croydon, but we hope that the members of his church, though very poor, will gradually be able to take this responsibility and honour upon themselves. Our young brother is a very active and disinterested worker, and of his own accord visits all the villages and hamlets round Purana Kila, regularly preaching the Gospel.

“REV. J. AND MRS. SMITH'S FAREWELL MEETING.

“One other meeting remains to be reported. The following Wednesday, 28th February, was the last day of Mr. and Mrs. Smith's missionary life in Delhi, and their farewell meeting was arranged for and carried out by the native brethren. It took place in our house, the Patandi Kothi, in the afternoon, and our big room was crowded with over 300 people. John Bernard, on behalf of the native church, presented Mr. Smith with a silver cup in a box, and an illuminated address, to which were affixed the names of the three pastors and deacons. This address contained an epitome of Mr. Smith's missionary labours in Cawnpore, Muttra, Chataura, and Delhi; and I subjoin a translation of the concluding sentences, which very aptly convey the feelings of those who have for so long looked upon Mr. and Mrs. Smith as their “ma, bap” (mother, father). Short addresses were

given by one or two brethren, and Mr. Guyton closed with the valedictory prayer. At the close the whole congregation adjourned to the compound, where the photograph of the group was taken, under considerable difficulties, by both Miss Isabel Angus and Mr. Guyton.

“*Translation of the latter part of the address.*

““And now our leader and guide, the Rev. James Smith, is going to England, and this is the day for saying farewell to him. Every one is greatly grieved and distressed because of this, and we are sad at heart and pained, for none of us desire to part with so loving and affectionate a friend, but would rather, in some way or other, hinder his project, and not let him go; but all such wishes are useless, and this is a case of powerlessness and helplessness, and nothing is heard except the sound of leave-taking; every one's mind is sad, and words of sorrow are on every one's tongue. This is true, that our beloved Sahib has so influenced every heart that all our life we shall never be able to forget this sorrow, because this parting of our Sahib from us is like taking out a priceless stone from a ring and leaving it empty.

““So now we pray this prayer to the Lord and true Protector for the Padri Sahib and Mem Sahiba, that the Lord will watch over you on your long journey, and take you to your native land in health and safety, and prolong your life, and give you strength and health of body, and the power of the Holy Spirit, and give His blessing to all your labours—Amen and amen. The Grace of our Lord Jesus Christ, the Love of God our Father, the Fellowship of the Holy Spirit, be with you and your family for ever—Amen.’

## "OUR GREAT LOSS.

"To this prayer of our dear native brethren our whole mission staff in Delhi fervently say 'Amen!' To say Mr. Smith will be missed is saying but little; the Lord has blessed his efforts abundantly, and it is now for us who are still allowed to carry on the work to use faithfully the advantages left us by our honoured predecessor; and in the glorious triumph which it may be permitted us to see, and if not us then certainly our successors, our dear friends who are now leaving us will

surely share, as also will those at home, whose prayerful sympathy has been his and our support. 'Lift up your eyes and look upon the fields, for they are white already unto harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.'

"I remain,

"Dear Mr. Baynes,

"Yours very truly,

"HERBERT J. THOMAS.

"Delhi, March, 1883."

## The Residence of Chu Fu-tsze.

(See *Frontispiece*.)

NEAR Kiukiang, on the river Yangtsze, is a spot among the hills which must possess an interest to all who become acquainted with the history of China, and with the lives of its great sages. Confucius and Mencius lived more than five centuries before Christ, and from time to time there were other men of vast intellect, well entitled to be called sages; but it was twelve centuries after Christ that gave to the nation the greatest of their philosophical successors. It is probable that Chu Fu-tsze deserves almost, if not quite, as much praise as Confucius himself; for not only did he have the works of the great master printed and largely distributed, with his own commentary upon them, but he wrote and published several important works; besides living a life of labour in the cause of learning and good government.

He was born A.D. 1130, his father being an officer of some eminence, and an excellent scholar. He very early gave evidence of the spirit of inquiry and study that were in him; and it was observed that when his schoolfellows were at play, he generally went off by himself to work out his problems. At the age of eighteen he took his first degree, and was appointed assistant-magistrate at a place called Tungan, in the Amoy district, when he was twenty-one. In the execution of his duties he was indefatigable, and was soon recognised as a great enemy of abuses.

The duties of every ya-men official, from the first secretary to the lowest underling, were written up on the office doors. He visited the schools and promoted the cleverest pupils without bribe or partiality. He

built colleges and founded libraries. Such zeal for the public good could not be hidden, and his opportunity soon came. The Emperor Hia-tsung, on his accession, issued an invitation to both officers and people to send in faithful representations of the state of the realm. Chu-tsze forwarded three celebrated memorials directed against the prominent abuses of the time, and suggesting remedies.

Even in the most degenerate days of China, devotion to literature is sure to lead to promotion, and Chu-tsze was made governor of Nanch'ang. Here he spent the happiest years of his life. About seven miles distant from Nanch'anfoo is a secluded valley known as "the Vale of the White Deer." Here, embosomed in venerable trees on the banks of a babbling rivulet, stands the college founded by this sage. A tree planted by his hand is shown to the learned, who make pilgrimages from east, west, north and south to do honour to the memory of the august teacher; and though the squalid buildings, the plastered walls, and the dilapidated roof may excite the sneer of a student fresh from the splendours of Oxford, it is impossible to view without interest and emotion the oldest collegiate foundation in the world, or to think meanly of a people who thus reverence from generation to generation the memory of learning and virtue.

Our engraving presents the edifice here mentioned. It is still used for educational purposes.

---

## Mission Work in Rome.

**I**N a recent letter the Rev. James Wall writes from Rome:—

"Between the Capitoline and the Palatine hills and the Tiber, at the base of the Tarpeian rock, is one of the centres of Roman population. Somewhat separated from the other parts of the city, the people here have characteristics and traditions of their own. The centre of this region is the well-known theatre of Marcellus. From the *piazza* near, omnibuses and trams start for the Corso, St. Peter's, and St. Paul's, outside the gates. Country people come in great numbers and stand for hours in the hope of being hired. Factories, mills, and iron works are sending their smoke and dust over the temple of

Vesta and the Forum. In this densely populated part of the city I have long desired to open a room for the preaching of the Gospel, but for several years have failed to find a place. An opportunity of renting a room at last presented itself, and I embraced it. On the day I took possession I opened the room for preaching. It was instantly filled. A number of people had gathered round the door, and the roughest succeeded in entering first. We shut the doors, turned some boys out, and began to preach. The Gospel subdued the turbulent, and many were softened to tears. Twice during the week the place was filled, and a con-

siderable number gave their names for instruction in the classes. On the following Sunday there were forty scholars in the school, and now the congregations are as large as the place will hold, and almost as orderly as we could wish.

"In Trastevere, in the new hall, the congregations are excellent. In Lucina we have received eleven from the catechumen class, eight by baptism. From the statistics of *last quarter*, which I hope to send you in a few days, the attendances at all our meetings show a striking increase. At Lucina and Trastevere the attendances make a total of fifteen thousand four hundred and eleven. I believe we have a great and open door before us

just now in Rome. We have called all the people here to contribute and to help in the work, but the church is young and the converts' are feeble, so that for some time we shall have to help them.

"Yours, dear Mr. Baynes,  
"Very affectionately,  
"JAMES WALL."

*Donations received for expenses of New Station in Rome.*

	£	s.	d.
J. J. Smith, Esq., Watford	10	0	0
J. J. Colman, Esq., M.P., Norwich . . . . .	10	0	0
Do., for Naples . . . . .	10	0	0
Mrs. and Misses Kemp . . . . .	25	0	0
Richard Cory, Esq. . . . .	20	0	0

In a still more recent letter, dated Rome, June 18th, Mr. Wall writes :—

OUR THIRD STATION IN ROME.

"This new station has been opened two months, so that we may now look back and form some idea of it as a centre for Christian work in this city. It is situated between the Capitoline and the Palatine hills, at the foot of the Tarpeian rock, on the way from the Forum to the Tiber. Under the Empire this part of the city was crowded with gladiators, fortune-tellers, chariot-drivers, fish-vendors, and oil-merchants. The population has peculiarities of its own; its own *piazza*, its own little theatre, its own accent, tradition, and even specialities in religion, derived from the temples of the *belabrum*, which included this district. San Nicolo occupies the site of the pagan temple of the *Pietà*. Sick children, who were formerly carried to the temple of Romulus, now go to San Teodoro on the same spot. The temple of Vesta has become the Madonna of the Sun, and the temple of Fortune is dedicated to the Egyptian Mary. Here Janus has his arch still;

the head of John the Baptist is still on the charger; the horse of St. George still tramples the dragon; and the *bocca della verita*—the mouth of truth—is still open to grab the hand of the false witness. The mental and moral state of these people, the lowest of the population, is almost desperate. One wonders how sin, sly and subtle as it is, could have brought its victims so far down the slope of obtuse ignorance and fetish superstition. Perhaps the Pope could explain this!

"Our room is a shop which opens on the street. It is not what we would choose, but it was the only place we could get within the reach of our means. When the doors are thrown open and the lamps lighted, people gather round the door. In the look of many you read the tale of want and vice and crime. Indeed, many of them are *ammoniti*, a kind of ticket-of-leave people. Rags, dirt, smoke, garlic, alcohol—they are all here. The men enter with their hats

on and their pipes lighted, their heavy shoes sounding on the wooden floor, and their tongues noisy in various dialects. Eighty or a hundred fill the room. They are nearly all men; the women will come after. As they have supped on bread and crude beans and lettuce, they have the pods and roots in their pockets. Should the preacher be dull many will leave before the service is over, not without a noise, perhaps letting fly a Parthian shot in the form of a cabbage-stalk. The influence of this on the preacher stimulates him to keep things from coming to such a pitch. In one meeting I had to descend from the table three times to invite disturbers to *come up higher*. They took the hint, whereas, in another meeting, a member gave a slap to a boy, and stones were thrown and the evangelist hooted. An inexperienced eye might see in this the hand and power of the priest, but such is not the case. This is the state of this class. The priest, indeed, is active, walking up and down the street; the bells of the parish church are sounding alarms; every now and then a spy comes to the door and looks round, or a mother rushes in and drags a child out by the hair; but the people inside, generally speaking, know little of religion. There is nothing to fear when the preacher has had a fair start, and Christ, in the Gospel, walks forth on the troubled waters. His voice is heard amid the tumult, and soon there is a great calm. It is a blessed

moment when the love of Jesus brings the quick tear to their eye. This is better than having the guards at the door!

“During the last two months 2,390 persons have come to the meetings in this room; many have given their names for instruction in the classes; and a Sunday-school has been opened, which, if we had good teachers, would soon be numerous.

“An important phase of this meeting is that many gather round the door and listen. To these, tracts are given, and words of truth spoken. As it is at the door of the meeting that the new-comer receives his first impression, in order that that impression may be a favourable one we try to put a competent worker there; hence the evangelists, when free, share this service with the members of the church.

“From these facts it is clear that great responsibility is laid upon us with regard to that densely populated and neglected part of Rome. The Master who gives the work will doubtless furnish the means wherewith to carry it on. Our more immediate need is that of a small harmonium. As this would not cost more than £15, I hope that some friend or some church will give you, dear Mr. Baynes, the pleasure of sending us one for Consolazione, as you kindly did so for Trastevere.

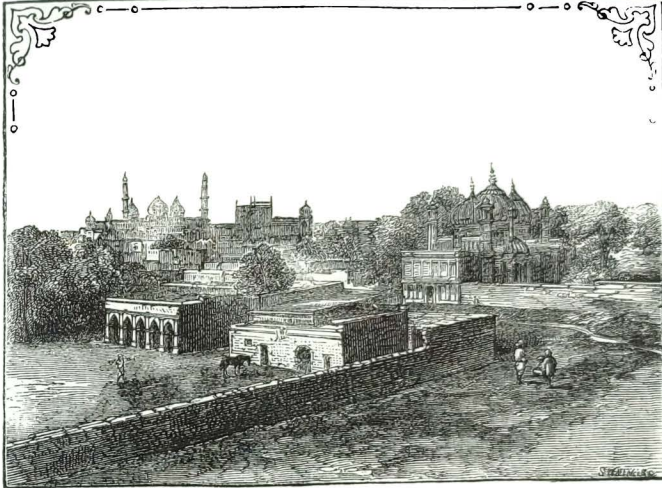
“Very affectionately yours,  
“JAMES WALL.”

## Views in the Delhi District.

WE are indebted to the kindness of Miss Isabel Angus for the three views, connected with the work of the mission in the Delhi district, we insert this month in *THE MISSIONARY HERALD*.

The first picture is the Mission-house Compound and stables, in Delhi.

Miss Angus writes: "This view was taken by Mr. Guyton from the roof



VIEW FROM THE ROOF OF THE DELHI ZENANA MISSION HOME.

(From a Photograph by Rev. R. F. Guyton).

of the Zenana Mission Home, which stands just opposite the mission-house in which Mr. Guyton now lives, and in which Mr. and Mrs. James Smith lived during the visit of Mr. Guyton to England. The little mosque adjoining the compound (or garden) is the private chapel of the Nawab of Patowdi, from whom the mission-house is rented.

"In the distance is seen the magnificent *Jumma Musjid*, the great Mohammedan mosque of Delhi, built of white marble and red sandstone."

## Tidings from Norway.

MR. G. HUBERT, writing from Skien, under date May 28th, says:—

"MY DEAR MR. BAYNES,—I promised you in my last letter that I would give you a little information about the work of the Lord at this place when I sent you my next. This

promise I will try to fulfil now. The Lord hath done great things amongst us, therefore are we glad. Already from the very first day of this year I had an earnest that we should see

a great awakening. We had on the 1st of January a tea-meeting, and after the tables were cleared a public meeting, which lasted till after midnight, and several souls began to seek the Lord in earnest from that night. At the usual week of prayer, the first week in January, we united with the Methodist and the Free Church, holding meetings in three different chapels, the meetings becoming more interesting and better in all respects each night. We kept on together for a fortnight, and souls were saved every night, and our meetings were better attended afterwards than they had been before. In March a Swedish evangelist, who labours in the line of Moody, belonging to his church in Chicago, came to this place. He had meetings every night in the largest hall we have in this town. They were all over-crowded. One he had in our chapel which was crowded to excess, and many souls were brought over on the Lord's side; the most of them had gone under consecration for some time. At the same time an awakening began in our Sunday-school, and is still going on. The Lord's presence is still felt in our meetings to be with great power.

"A few weeks ago I had the pleasure of baptizing four dear souls converted at the week of prayer in the month of January. Yesterday I had one of the greatest privileges and pleasures I believe any one can enjoy on this side of heaven. I baptized fourteen

precious young lambs, and amongst that number were my own son Godfred, and two daughters, Kate and Mary—all three truly converted to God some weeks ago. Another brother had also two of his children, and a widow sister three—two sons and a daughter. Besides these fourteen baptized, a young brother excluded last year was restored and received again into the church. Many more are inquiring about the right way of the Lord, and our hope is that the work will keep progressing. At Posgrund, the nearest town to Skien, the Lord has also blessed our work. We hope soon to baptize some dear souls gained for the Lord there. At Langesund and at Ydegaard, a large mining district about thirty English miles from here, a glorious revival has taken place, and many are waiting for baptism. At all these three last-mentioned places we need houses of worship for Sunday-school work, &c. The dwelling-houses are all too small, and our need of places of worship is felt to be great. I wish some of our noble, generous, warm-hearted English brethren knew our situation, particularly in this crowded field of labour of mine, for they would readily and gladly, I think, come to my help with £1,000, for which sum I could get three chapels built. Now is the accepted time; never in all my life have my eyes seen such a revival in Norway as I have seen this year. To the Lord's name be all the glory, both now and for ever."

And under date of June 11th he further reports:—

"Yesterday one dear believer was baptized and added to the church here at Skien, and several more will soon follow. Last Friday I was down at Langesund, where I had the pleasure of baptizing four souls, who were

added to the little church there, and at Odegaarden several are waiting to be baptized. Everywhere souls are gathered into our churches. The Lord is doing great things, wherefore we are glad. I am sorry you are not



able to be with us at our Baptist Norwegian Union Conference gatherings at Fredrikshold, as I am sure of excellent good meetings. We have never before met under such encouraging circumstances; the reports from all the churches will be very bright and interesting, testifying of large additions. Oh, for more labourers! the fields are white unto harvest, but the reapers are, alas! few—very few—in numbers and far

between. Next year, if we live, I hope the conference will meet here at Skien, and I hope you may then be able to be with us; I should be exceedingly glad to see yourself for once in our beautiful old Norway. We must have you with us next year to see our work, and to stimulate us to greater things.

“With my kind regard,

“I remain yours truly,

“G. HUBERT.”

### “The Lord Loveth a Cheerful Giver.”

WE desire to record with deep thankfulness the receipt of many recent gifts that appear to indicate a very special interest in the work and needs of the Mission.

A large collection of jewellery was accompanied with the following note:—  
“This is a small gift to the Lord, to be acknowledged in the MISSIONARY HERALD; some is of little value, and some sterling. Half to be given to the Zenana Mission, and half to the General Fund of the Missionary Society. Joyfully given by one of His unworthy children.”

From “a friend in Colchester, in memory of a sainted father”—a gold chain.

From two friends “who desire to be unknown”—a pearl-mounted dressing-case.

From “a poor widow”—“a brooch and two old and much-valued rings.”

From “a Governess”—a small case of jewellery, with the earnest wish she could send more.

Two earrings, from one “who cannot wear gold while it can be turned into money, and so help to send the light of life into dark and heathen lands.”

£2 10s. and a brooch from a domestic servant, who writes:—“I cannot but send you the enclosed trifle, all my present savings; for surely, if God opens so wide all the doors of the world, as He seems just now to be doing in a marvellous way, it is our duty and privilege to give not only all we have, but all we are too. I read the MISSIONARY HERALD with deep and increasing joy; it seems, sometimes, as if it was a kind of continuation of the Acts of the Apostles.”

“A working man and his friends in Dumfries” for years past have sent us most constant and generous help; and now, again, we have just received a further sum of £6.

“A farmer’s son” sends us a gold chain for the Congo Mission, and writes:—  
“I can well use a bit of braid to secure any watch, and shall feel all the happier because my chain has gone to help on the missionary cause, which seems to me so blessed that it is high honour to be allowed to help it on in even ever so little a way.”

We are also glad to report that the appeal for the cost of a specially constructed harmonium for Mr. Holman Bentley, of the Congo Mission, has been cordially responded to by a liberal lady-friend of the Mission, who desires

that her name should not be made public. While another devoted lady-supporter of the Society has undertaken to meet the cost of freight and transit to Africa.

Mr. J. Coxeter, of Highgate, who very generously offered to provide the cost, if not already secured, has kindly consented to transfer his promised help to the purchase of a similar instrument for Mrs. Collie, wife of the Rev. J. Collie, of Stacyville, Jamaica, who greatly needs such assistance in her Christian work amongst the schools in her district.

From friends at Brixham, in response to an appeal after a lecture on the Congo by Mr. Charles Wood, of Plymouth, we have received a box containing fifty-one shirts for the Congo Mission; and from Mr. Viccars, Jun., of De Montfort Square, Leicester, we have received a most welcome case of useful tools, of the value of ten guineas, for Mr. Grenfel, of the Congo Mission.

## The Mission School, Farraknager.

(From a Photograph by Rev. R. F. Guyton.)



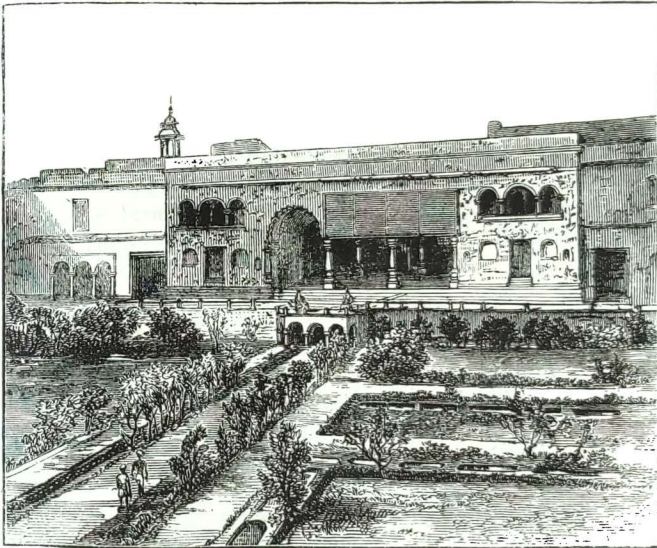
"THIS view," writes Miss Angus, "gives a good representation of the mission-school, near the old city wall, Farraknager. It was established last year, and numbers about twenty-five boys, chiefly of the weaver caste.

"The view was taken during a recent visit of Mr. Smith and Mr. Guyton to the school. A goodly number of people were gathered together listening to the former telling them of the love of Jesus and the wonderful 'old, old story'—an almost unknown theme to them, as there are but four native Christians in the whole city, numbering over 8,000 souls."

## The Shish Mahal, or Glass Palace, Farraknager.

**M**ISS ANGUS tells us about Farraknager—that it is situated about forty miles from Delhi, on the Rājputānā line of railway. It was a place of some importance before the Mutiny, but its Nawāb joined the insurrection against the British, and suffered death at their hands.

The *Shish Mahal*, the residence of the late Nawāb, is built in the usual Mohammedan style—a quadrangle, on one side of which are several large rooms. The centre—called a *dalān*—is open in front, and is supported on handsome pillars, and approached by two flights of steps; this is the reception-room. The walls of the *dalān* are covered with small pieces of



THE SHISH MAHAL, OR GLASS PALACE, FARRAKNAGER.

(From a Photograph by Rev. R. F. Guyton.)

looking-glass; hence the name, *Shish Mahal*—Glass Palace. The other three sides are composed of a number of small houses—the ordinary rooms of the members of the family, servants, &c. The women's apartments are behind, out of sight. The *Shish Mahal* is now used by the Government. In the *dalān* municipal business is conducted; the rooms to the left of the picture are used for the police court; those to the right for the Government boys' school; and on the fourth side, looking into the bazaar, is the *dāk bungalow*, or travellers' rest-house.

## The Associations and the Mission.

AT very many of the recent Association gatherings we are thankful to note resolutions were unanimously passed commending to the churches more generous and systematic efforts on behalf of the Foreign Missionary Society. In the Kent and Sussex Associations it was determined, in addition to a resolution especially urging upon the churches the enlarged support of the Mission, that the subject of the next circular letter to the churches should be—

“FOREIGN MISSIONS, AND THE DUTY OF THE CHURCHES TOWARDS THE SAME IN THE PRESENT ERA OF MISSION HISTORY.”

At the meetings of the Southern Association the following resolution was unanimously passed :—

“That the churches of the Southern Association desire to express an augmented interest in the Baptist Foreign Missionary Society and its operations. They devoutly thank God for the tokens of blessing with which the labours of its missionaries are attended in different parts of the world, also for the number of able and devoted young men who are offering themselves for acceptance to the Society. They sincerely deplore the necessity on the part of the Missionary Committee of considering the question of ‘retrenchment and recall,’ and pledge themselves to renewed and enlarged effort, if possible, in preventing such a step.”

The Lancashire and Cheshire Association most cordially agreed to the following :—

“That this Association, in view of the many claims of the Baptist Missionary Society, and the multiplied opportunities for extending the kingdom of Christ in every part of the world, commends to the churches the importance and necessity, if the mission work is to be prosecuted vigorously, of more systematic efforts in behalf of the Society as suggested in articles on this subject in THE MISSIONARY HERALD for June.

Similar and equally hearty resolutions were passed by the Suffolk and Norfolk, the Oxfordshire, the Denbigh, Flint and Merioneth, and the Montgomery and Radnor Associations.

We are thankful to note, at the present time, these public expressions of sympathy with the Mission. We feel them to be particularly opportune in view of the special meeting of our Committee to be held this month, when a scheme, already approved by the Finance Sub-Committee, for raising the permanent income of the Society is to be submitted for adoption. We cannot but regard the heartiness with which the Associations are passing these resolutions as a hopeful indication of the like heartiness with which the churches will assist in carrying out the decisions at which the Committee may arrive.

## The late Alexander McCumby, of Benares.

THE following details of the life and labours of our recently-departed missionary, the Rev. Alexander McCumby, of Benares, will, doubtless, be read with thankfulness and interest.

The Rev. W. J. Price, of Dinapore, N.W.P., now on a visit to England seeking restoration to health, writes :—

“MY DEAR MR. BAYNES,—According to my promise I send you a few jottings from memory regarding our brother, A. McCumby, Benares, India, whose death we have been suddenly called to mourn.

“You will bear with me while I say that to write about him as dead, whom but a short time ago I left so full of vigour, with whom I have lived, studied, travelled, and worked, is a task of inexpressible sadness. I would, indeed, rather be silent; yet, as something should be said of him at this time, and I am much indebted to him—particularly for valuable help in the study of Hindī, and, generally, for his fine example of steady, persistent toil—my silence would almost be guilty. I will, then, try to set down some things I remember concerning him; trusting that brethren whose acquaintance with our brother has been more lengthened than my own, may be led to supply a fuller account of his life. Mr. McCumby had been, as you are aware, a soldier. He was one of that noble band of missionary workers supplied by the army in India. His father was a Scotchman serving in one of the regiments of the East India Company, and he was born in the regiment in the year 1814. Brought up a soldier, while yet a mere boy, before he could shoulder a musket, he did duty as a bugler, and played in the regimental band. As he grew up to manhood, that liking for the study of languages which afterwards did him such good service

began to show itself; and he commenced the study of Urdu, Hindī, and even Persian, often denying himself in order to find money for books, and fees for the Moonshē and the Pundit. His acquaintance with the vernacular soon brought him to notice, and he was employed as translator to the regiment. While stationed at Dinapore he came under the influence of the Gospel as preached in the Baptist Chapel, and, having been led to repentance and faith in Christ, he was baptized by Mr. Lawrence, then our missionary at Dinapore, about the year 1838. In a garden at Deegah the old baptistery still stands in which McCumby, and many others before and after him, made profession of their faith. Not long after his conversion he was led to feel that it was his duty to preach to the natives. His ability was recognised by his brethren, and one of them paid the sum of £20 to obtain his discharge from the army. I have heard him say, with pardonable pride, that, with his discharge, he had a testimonial with the words upon it—‘A good soldier.’ About this time he was brought into connection with the Rev. W. Start, who had given not only his wealth, but his own life also, to the cause of Christ in India. Mr. Start took our brother by the hand, introduced him more fully to what was to be his life-work, and for upwards of forty years contributed to his support. Mr. Start, at his own charges, brought many missionaries to India, chiefly

rom Germany; and in the management of the missionary home in which these were first assembled, in training them in the language, and in initiating them into missionary life, he was as Mr. Start's right hand. While at Darjeeling, superintending the building of a mission-house, Mr. McCumby so far acquired Lepcha as to be able to preach in it, and to render help to Mr. Start in the translation of one or more of the Gospels into that tongue. Years afterwards the late Rev. John Parsons freely consulted him in literary efforts in Hindī, especially in his admirable translation—the Hindī New Testament. Other brethren, too, have been glad to avail themselves of Mr. McCumby's help—always freely rendered. Mr. Bate, of Allahabad, acknowledged, in a courteous letter, the assistance he had received from him in the shape of much valuable information for his excellent 'Hindī Dictionary.' To return from this digression. When, after many years of toil in India, Mr. Start was compelled to quit the country, Mr. McCumby went to reside with our missionary, Mr. Brice, at Dinapore, and, while assisting him in his business (Mr. Brice was a self-supporting missionary), he yet found time for the regular preaching of the Gospel. This he did chiefly in connection with our own mission, fraternising with our missionaries, and helping them in their work. When, therefore, about five years ago—Mr. Start having written to Mr. McCumby that he would like to see him connected with some Society—his name being brought forward, the Conference of Baptist Missionaries in Northern India unanimously recommended to the Home Committee that he should be taken on its staff. This was accordingly done; and thence, to the time of his death, he laboured, first at Allahabad, then at Benares, as

the accredited agent of our Society. It should be said, however, that on joining the Baptist Missionary Society he expressly stipulated that he should not be confined to one place, but allowed to freely itinerate wherever he chose. This was characteristic of him; he would never undertake a pastoral charge, or any work that might interfere with his liberty as an itinerant preacher. And perhaps no missionary has itinerated more than he did. I should say that most of the large towns of the North-West Provinces, as well as the places of pilgrimage, and the fairs have been visited by him. The opportunities of preaching at the large religious gatherings of the Hindoos he looked forward to, and made preparation for, with keen delight. For over forty years he had regularly preached at the Sonopore Mela—an immense gathering held annually at the confluence of the Ganges and the Gunduck, near Patna. He was most conscientious in the discharge of his duties; when prevented by some untoward circumstance from going out to preach, he would become very restless and uneasy, and I have heard him say, on retiring at night, 'I feel unhappy that I have been unable to preach to-day.'

"The results of our brother's work were naturally of a kind that did not manifest themselves to him. He was rather a sower than a reaper; yet there were a few gathered ears, a few instances of those who had become Christians through his instrumentality. His preaching, too, was rather destructive than constructive in its character. Most unsparingly did he denounce, and often with withering sarcasm, the absurdities of Hinduism and Mohammedanism. Vehement were his attacks upon these false systems. No quarter was ever given; each refuge of lies he held up to

contempt and ridicule. This line of procedure he would justify by the example of some of the prophets, particularly by that of Elijah on Carmel when he mocked the worshippers of Baal. It was on principle, therefore, that he acted in this matter; and, abounding in withering exposure as his addresses did, in fairness to him it must be said they yet held up Christ as the Saviour.

"I have listened to very many of his addresses, but I never remember one that did not mention Christ as the sinner's friend and substitute.

"And there is very much to be said in defence of preaching like our brother's. The rubbish of old superstitions must be removed to make room for the foundations of the Gospel—the land must be cleared of gnarled roots and stony rocks of error to make way for the seed of truth. The Sun of Righteousness shines, but the veil is on their hearts—the blinded eye needs a surgical operation ere it can receive the light. Happy is that teacher who knows how to combine the two—the destructive and the constructive—in his preaching; who aims at destroying only what stands in the way of truth; who takes away the vile and base, that he may give what is of real worth.

"But I must somewhat abruptly close with a few words about our brother's death. He had been to the Ajudhya Mela, and there was taken with cholera. Returning from the Mela with the disease still on him, he yet went about his work.

"As late as Friday evening he was engaged in teaching some Ze-

nana workers, and on Saturday was out and about. That evening, however, alarming symptoms showed themselves, and, after suffering patiently borne, he passed away between 5 and 6 a.m. on Monday, April 23rd. A friend writes: 'In his illness he was exceedingly calm, said he was prepared either to live or die, as the Lord pleased; that his trust was in the precious Saviour to whom he had given himself in youth, and had done what he could to preach Him to sinners. Afterwards, he asked for his will to be made out, and signed it with a firm hand. Theo, hour after hour, as he grew worse, he continued patient as a little child, now and again asking, 'Is the end near?' When the end came, he quietly passed away to the presence of the Saviour he had known so long.' Through the long night, from 9 p.m. Sunday to 6 a.m. Monday, Mr. Etherington had watched with him alone. On Monday evening the funeral took place. It was attended by all the missionaries and by many of their wives, as well as by a considerable number of Christian friends.

"So ended the earthly course of Alexander McCumby, a man of transparently simple, truthful, honest character, faithful in the use of the talents entrusted to him. Doubtless he has already heard the glad words of welcome—'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"Yours sincerely,

"W. J. PRICE.

"May 28th, 1883."

The second sketch is written by the Rev. Thomas Evans, of Monghyr, and is as follows:—

"THE LATE ALEXANDER McCUMBY, OF BENARES.

"Our devoted and faithful brother, McCumby, who had attained to the

good age of about seventy years, has laboured most devoutly in the Gospel

in India for nearly half a century. But at last the call came to *go home*. He had just returned from his favourite work at Ajudhya Mela, where, it would seem, he contracted the germs of the fell disease, cholera; and yesterday morning, after a brief but terrible struggle with the 'late enemy,' he passed away calmly at 5.25.

"Just such a death as our dear brother wished—short and decisive. He died, we may say, *in harness*; to the last faithful to his beloved work of *preaching Christ to the Hindoos*.

"He was a soldier's son, and himself a soldier boy when converted to God, some fifty years ago. He at once felt a strong desire to be a missionary; saved all his money to buy, and all his spare time to study, books, both in the Hindī and Persian. He was taken up by that noble-hearted Christian, Mr. Start, as one of his agents to preach Christ in India, but of late years he has been the agent of the Baptist Missionary Society.

"Mr. McCumby was a *wonderful man*, in more senses than one. He stood alone as to his unrivalled *eloquence* in the vernaculars of the N.W., and has well been called 'the Spurgeon of India, in Hindī.' He hit the Hindoos *hard, very hard*, and he spared not the false prophet. His power to expose the folly of idolatry, and to put down the pretensions of

Mohammed was unique; and though he could cut so deeply, yet the people liked to hear him, for he did it *so well* that there was no way of escape. In his death we have lost a champion to assail the foe, and a brave heart to raise up the Cross of Christ.

"He was wonderful in his *energy and activity*, and few *young men* could work as he did for the Master. A man of about seventy, he stood as straight as an arrow, and walked with a firm and quick step; could preach in the open air, at the top of his voice, for an hour right off, and continue this several times a day.

"He was wonderful for his *unselfishness*. He might have been rich; but no, he either would take nothing for his work, or what he had he gave away freely. Indeed, he was one in a thousand among his compeers, and I fear India will be long before she is blest with a second McCumby.

"The servants go, but, thank God, the *Master* remains, and this is our comfort. 'Lo, I am with you always.' May He raise up men good and true to fill up the broken ranks in the mission bands in India; and may those of us who are still in the field be up and doing, and more faithful to follow the noble example of those who have *done well* and who have gone home to 'inherit the promise.'

THOS. EVANS.

"Monghyr, April 24th, 1833."

---

An old and generous friend of the Mission asks that the following may be inserted in the HERALD:—"In the *Times* of May 5th, this year, a leader commenting on the missionary meetings, &c., being held at Exeter Hall, says, 'For a considerable expanse of the earth's surface, the missionary station affords the sole educational and civilising centre which, in the nature of things, is attainable. A permanent decay in the fruitfulness of the collections summarised at Exeter Hall, would mean the extinction of the solitary rays of brotherly kindness which break the darkness over wide spaces abandoned else to native darkness.' I think this testimony, from *such a quarter*, is worth preserving."