

THE MISSIONARY HERALD.
JAN. 1, 1881.



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

THE MISSIONARY HERALD.

“A HAPPY NEW YEAR”

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

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

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

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

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

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

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

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

It will be seen, therefore, that the year 1883 has been remarkable for the large increase which has been actually or potentially made to our missionary agency.

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

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

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

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

The Rev. J. Trafford, M.A., writes :—

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

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

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

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

The Rev. W. C. Upton reports:—

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

The Rev. Benwell Bird writes:—

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

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

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

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

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

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

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

The Rev. T. M. Morris writes:—

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

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

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

The Rev. C. Williams writes:—

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

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

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

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

Relative to the above district Dr. Maclaren says:—

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

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The Rev. E. Medley, B.A., writes :—

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

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

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

Mr. J. J. Smith writes :—

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

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

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

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

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

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

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

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

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

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

The Rev. C. Kirtland writes:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In some of the districts meetings have already been arranged.

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

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

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

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

JOHN BROWN MYERS.

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

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

(See *Frontispiece*.)

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

San Fernando, Trinidad.

W. WILLIAMS.

Our Approaching 1884 Anniversary Services.

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

The first meeting will be the Introductory

PRAYER MEETING

on THURSDAY MORNING, the 24TH of APRIL,

at which we hope the

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

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

The usual MISSIONARY SUNDAY will be APRIL the 27TH.

The ANNUAL MEMBERS' MEETING will be held on

TUESDAY MORNING, APRIL 29TH,

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

The ANNUAL MISSIONARY SOIREE

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

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

The REV. C. H. SPURGEON,

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

On THURSDAY EVENING, MAY the 1ST,

The ANNUAL PUBLIC MISSIONARY MEETING

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

A YOUNG PEOPLE'S MISSIONARY MEETING,

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

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

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

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

Intally Girls' School, Calcutta.

BY MRS. KERRY.

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

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

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

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

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



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

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

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

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

The Late Mr. John Christian, of Monghyr.

BY THE REV. THOMAS EVANS.

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

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

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

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

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

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

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

THOMAS EVANS.

Monghyr.

Health of the Treasurer.

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

Feeding the Temple Birds and Dogs in Japan.

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

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

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

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

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

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

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



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

THE MISSIONARY HERALD,
JAN. 1, 1864.

Work in the Delhi District.

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

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

“BELASPORE.

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

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

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

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

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

“IN THE CHOWK.

“After the funeral service, Christopher

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

“KUNNARSA.

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

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

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

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

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

"JAINETHPORE.

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

"RAMPORE.

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

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

"DULLILGURH.

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

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

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

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

"Delhi, 15th Nov., 1883."