

[THE MISSIONARY HERALD,
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MR. AND MRS. FIGOTT AND MISS FLORENCE KEMP.—(From a Photograph.)—See page 48.

THE MISSIONARY HERALD.

The Late Mrs. Rouse.

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

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

"BREAD CAST UPON THE WATER."

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

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

"LIFE IN INDIA."

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

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

“VISIT TO ENGLAND.

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

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

“WORDS TO BE REMEMBERED.

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

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

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

“WORK IN INDIA AND ENGLAND.

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

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

“CALCUTTA Grog SHOPS.

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

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

“WORK AMONGST SOLDIERS.

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

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

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

“LETTER WRITING.

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

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

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

"HOME INFLUENCE.

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

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

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

"WORK IN ENGLAND.

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

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

“SUNSET.

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

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

“Calcutta.”

Mission Work in China.

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

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

“BUDDHIST PRIESTS.

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

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

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

"VILLAGE LIFE IN CHINA.

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

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

"SUNDAY SERVICE.

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

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

"CHINESE FLOWERS.

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

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

"VILLAGE LIFE.

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

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

"But espying a nice broad polished

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

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

"HEARING THE WORD.

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

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

“THE ONENESS OF CHRISTIAN SERVICE.

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

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

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

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

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

Scotland and the Claims of Christian Missions.

BY THE REV. RICHARD GLOVER.

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

“CHRISTIAN MISSIONS.

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

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

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

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

"AN APPEAL FOR AFRICA.

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

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

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

" AN APPEAL FOR CHINA.

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

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

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

"THE WORLD FOR CHRIST.

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

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

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

New Year's Day Prayer Meeting.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our Mission Houses, Barisaul.

BY THE REV. ROBERT SPURGEON.

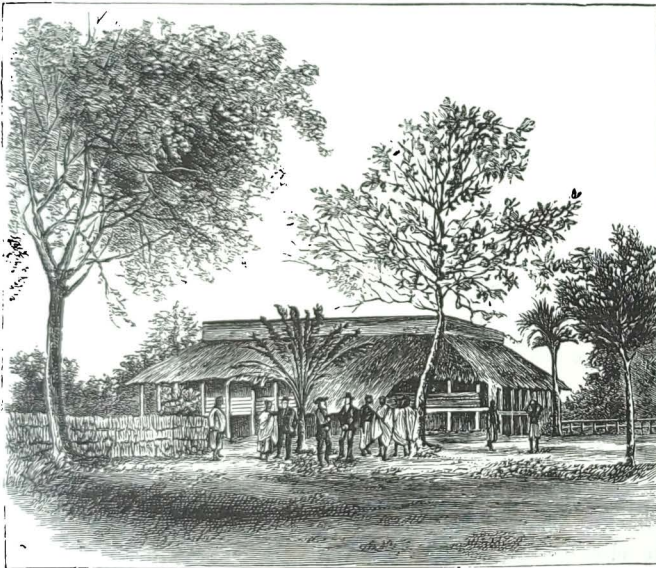
BARISAUL is the capital of Backergunge, one of the largest districts of Bengal. It covers an area of some 4,300 square miles, and has a population of nearly 8,000,000. *Two* of our missionaries usually reside there. No other Society labours anywhere in the district. Our responsibility, therefore, is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

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

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

I.

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



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

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

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

II.

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

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



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

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

ROBERT SPURGEON.

Mission Work amongst the Garos.

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

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

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

“ ‘Dacca, 30th July, 1884.

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

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

“ ‘DOUGLAS C. HENNESSY.’ ”

Our Approaching Anniversary Services— 1885.

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

The first gathering, as usual, will be the

INTRODUCTORY PRAYER MEETING

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

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

On TUESDAY MORNING, 28TH APRIL,

The ANNUAL MEMBERS' MEETING,

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

The ANNUAL PUBLIC MISSIONARY SOIREE,

in the LARGE HALL, CANNON STREET HOTEL.

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

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

WEDNESDAY MORNING, 29TH APRIL,

The ANNUAL MISSIONARY SERMON,

in BLOOMSBURY CHAPEL.

THURSDAY EVENING, 30TH APRIL,

The ANNUAL PUBLIC MISSIONARY MEETING,

in EXETER HALL, STRAND.

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

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

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

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

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

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

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

The Late Rev. Henry Dowson.

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

“RESOLUTION.

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

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

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

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

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

MRS. McLAREN;

with the son and daughter of the late

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

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

MR. WILLIAM FRANKLIN

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

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

The Lord loveth a Cheerful Giver.

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

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

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

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

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

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

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

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

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

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

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

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

The Congo Mission.

WANTED A MISSIONARY WITH ENGINEERING EXPERIENCE.

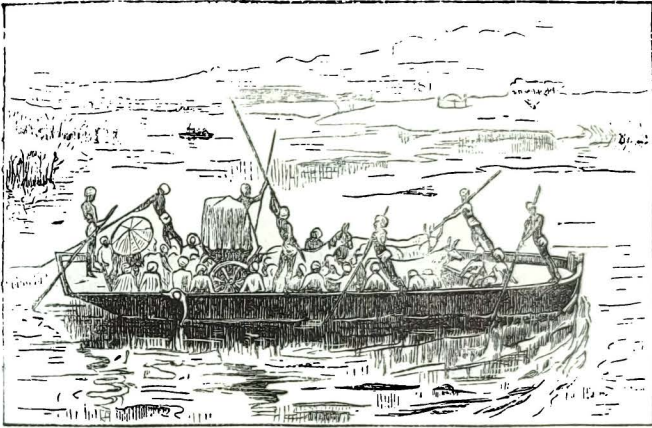
IN the December HERALD we reported the sad tidings of the decease of the engineer sent out by the Society in July last from the ship-building yard of Messrs. Thorneycroft of Chiswick, to assist in the reconstruction and management of the steamer "*Peace*."

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

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

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

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



Indian Ferry Boat.

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

Recent Intelligence.

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

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

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

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

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

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

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

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

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

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

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

The Rev. T. J. Comber writes:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Contributions

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

When contributions are given for special objects, they are denoted as follows:—The letter T is placed before the sum when it is intended for Translations; S, for Schools; N P, for Native Preachers; W & O, for Widows and Orphans.

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

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

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

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

Barrow-in-Furness...	4	19	6
Blackburn	7	18	0
Do., for <i>W & O</i>	2	1	0
Bowdon, for <i>W & O</i>	0	14	1
Briercliffe, Hill Lane, for <i>W & O</i>	1	1	4
Burnley, Mount Pleas- ant, for <i>W & O</i>	1	0	0
Bury, Knowley St., Do., Chesham, for <i>W & O</i>	4	11	6
Colne, for <i>W & O</i>	0	15	2
Church	18	13	1
Do., for <i>W & O</i>	1	17	0
Dalton - in - Furness, for <i>W & O</i>	0	10	0
Heywood	2	0	0
Lancaster, for <i>W & O</i>	3	12	5
Leigh, for <i>W & O</i>	0	10	0
Lumb	12	19	2
Littleboro', for <i>W & O</i>	0	7	0
Liverpool, Everton ...	12	9	5
Do., Richmond Ch. Do., Princes Gate S. Sch., for <i>Congo</i> Do., Toxteth Sun. Sch., for <i>Congo</i> <i>Ambulance Baskets</i> Mill Hill, Chadderton, for <i>W & O</i>	3	15	6
Manchester, Brighton Grove, for <i>W & O</i> ...	35	0	0
N. E. Lancashire, on account, per Mr. W. Snape, J. P., Treas. Oldham, Manchester St.	57	5	4
Do., Glodwick	13	0	0
Do., do., for <i>W & O</i>	3	0	0
Freston, Fishergate, for <i>W & O</i>	0	5	0
Rochdale, Ebenezzer, for <i>W & O</i>	1	11	10
Do., Drake Street, for <i>W & O</i>	1	0	1
Warrington	0	17	0
Do., for <i>W & O</i>	1	4	7
Do., for <i>W & O</i>	1	5	5

LEICESTERSHIRE.

Leicester, Melbourne Hall	44	13	4
Do., for <i>W & O</i>	1	10	0
Market Harboro'	5	10	0
Do., for <i>W & O</i>	0	10	0
Melton Mowbray	7	12	0
Do., for <i>China</i>	0	10	0
Monks Kirby and Pailton Sun. Sch., for <i>N. P.</i>	0	10	0

LINCOLNSHIRE.

Barton-on-Humber .	1	10	0
GreatGrimsbyTaber- nacle, for <i>W & O</i> ...	1	0	0

NORFOLK.

Diss, for <i>W & O</i>	1	1	0
Lynn, Stepney Ch., for <i>W & O</i>	2	10	0
Neatishead, for <i>W & O</i>	0	10	0
Neeton, for <i>W & O</i>	0	10	0
Norfolk, per Mr. J. J. Colman, M. P., Treasurer	30	0	0
Norwich, Unthanks Road, for <i>W & O</i> ..	6	0	0
Do., Surrey Road, for <i>W & O</i>	2	0	8
Stalham, for <i>W & O</i> ..	1	0	0
Yarmouth Park Ch., for Gogan Chunder Dutt's Sch.	6	0	0

NORTHAMPTONSHIRE.

Clipstone	0	10	0
Do., for <i>W & O</i>	1	5	0
Earls Barton, for <i>W & O</i>	0	10	0
Hackleton, for <i>W & O</i> ..	1	0	0
Killingbury, for <i>W & O</i> ..	0	11	0
Northampton, Col- lege St., for <i>W & O</i> ..	11	0	0
Do., Far Cotton ...	0	11	2
Do., Grafton Soc., for <i>W & O</i>	0	10	0
Ringstead, for <i>W & O</i> ..	0	12	0
Thrapston, for <i>W & O</i> ..	2	0	0
West Haddon, Sun. Sch., for <i>N. P.</i>	0	11	2
Do., for <i>W & O</i>	0	16	2
Weston, near Tow- cester	6	7	0
Wollaston, Zion, for <i>W & O</i>	0	16	0

NORTHUMBERLAND.

Berwick-on-Tweed...	7	0	0
Newcastle, Bewick Street, for <i>W & O</i> ..	6	0	0
Do., Rye Hill, for <i>W & O</i>	3	10	0
North Shields	0	10	6

NOTTINGHAMSHIRE.

Newark, for <i>W & O</i> ...	1	1	6
Southwell	1	10	0

OXFORDSHIRE.

Caversham	10	0	0
Do., for <i>Africa</i>	10	0	0
Do., for <i>China</i>	10	0	0
Do., for <i>Italy</i>	10	0	0
Chipping Norton, for <i>W & O</i>	3	15	0

SOMERSETSHIRE.

Bristol, Cotham Grove, for <i>W & O</i> ...	14	11	3
Burnham, for <i>W & O</i> ..	1	13	9
Keynsham, for <i>W & O</i> ..	1	2	6
Shepton Mallet	2	17	5
Weston-super-Mare, Bristol Road, for <i>W & O</i>	2	2	0

STAFFORDSHIRE.

Burslem, for <i>W & O</i> ...	0	10	0
Coseley, Providence ...	5	8	9
Newcastle, for <i>W & O</i> ..	1	0	0
Wednesbury, for <i>W</i> & <i>O</i>	0	11	8
West Bromwich, for <i>W & O</i>	1	3	0
Wolverhampton, for <i>W & O</i>	4	0	0

SUFFOLK.

Bradfield, St. George, for <i>W & O</i>	0	10	0
Brandon, for <i>W & O</i> ..	0	5	4
Bures, for <i>W & O</i>	0	10	6
Bury St. Edmunds ...	0	7	0
Cransford, Sun.-sch. Eye, for <i>W & O</i>	0	3	6
Hadleigh, for <i>W & O</i> ..	0	10	0
Ipswich, Turret Grn., for <i>W & O</i>	5	5	0
Walton, for <i>W & O</i> ...	1	3	3

SURREY.

Barnes	2	2	0
Dorking	12	5	6
Do., for <i>W & O</i> ..	2	2	0
(2 years)	2	2	0

Dulwich, Lordship Lane Sun. Sch., for <i>China</i>	5	19	0
Kington, Bunyan Church, for <i>W & O</i> ..	0	10	0
Lower Norwood, Chatsworth Road ...	1	3	11
Do., for <i>W & O</i>	4	10	0
Do., for Sun. Sch. ...	15	0	0
Penge	18	10	0
Do., for <i>W & O</i>	5	19	6
Redhill, for <i>W & O</i> ...	2	0	0
Sutton, for <i>W & O</i> ...	16	0	0
Do., for <i>Mr Guyton's</i> <i>N. P.</i>	0	9	11
Upper Mitcham, for <i>W & O</i>	0	13	6
Upper Norwood, for <i>W & O</i>	7	4	10
Upper Tooting Sun. Sch.	6	0	8
Wimbledon Merton Road, for <i>W & O</i> ...	2	4	0
Do., Sun. Sch.	3	18	9

SUSSEX.

Brighton, Bond St...	1	11	2
Do., Queen's Sq. ...	13	19	9
Do., for <i>W & O</i>	2	10	0
.....	18	0	11
Less Expenses...	2	13	2
.....	15	7	9

WARWICKSHIRE.

Birmingham, on act., per Mr. Thomas Adams, Treasurer	52	13	3
Do., Y. M. B. M. S., for <i>Scrampe</i>	24	0	0
Do., do., for <i>San</i> <i>Salvador</i>	20	0	0
Coventry, Queen's Road, for <i>W & O</i> ...	7	10	0
Leamington, War- wick Street, for <i>W & O</i>	2	0	0
Stratford-on-Avon Sunday School	5	11	1
Studley	4	3	6
Do., for <i>W & O</i>	0	10	6

WILTSHIRE.

Calne	11	0	0
Devizes	1	3	0
Do., for <i>W & O</i>	3	5	0
Downton	14	12	11
Do., for <i>W & O</i>	0	15	0
North Bradley	5	9	10
Pewsey, Zion, for <i>W & O</i>	0	7	0
Salisbury	119	6	8
Shrewton	1	0	0
Do., for <i>W & O</i>	0	11	9
Trowbridge, Back Street	42	0	0
Westbury, West End	16	1	6
Do., for <i>W & O</i>	1	10	0

WORCESTERSHIRE.

Bromsgrove, Wor- cester Street	1	9	11
Westmancote, for <i>W & O</i>	0	9	0
Worcester	5	0	0

YORKSHIRE.

Barnsley	22	10	6
Do., for <i>W & O</i> ...	1	18	9
Bradford, Westgate, for <i>W & O</i>	7	10	0
Do., <i>Sion</i> , for <i>W & O</i> ..	9	9	0
Do., for <i>Congo</i>	5	0	0

Banley, Salem, for W & O	0 10 0	SOUTH WALES.		Galshields, Stirling St.	7 2 2
Farsley, for W & O	4 0 0	CARDIGAN.		Do., for W & O	1 15 2
Gildersome	7 14 7	Aberystwith	1 11 6	Glasgow, for Italy	25 0 0
Golear, for W & O	1 0 0	CARMARTHENSHIRE.		Do., Queen's Park, for School work, Congo	3 9 0
Guiseley, for W & O	0 7 6	St. Clear's, Zion	0 17 2	Grantown	0 8 0
Halifax, Trinity Rd., for W & O	3 13 10	GLAMORGANSHIRE.		Kirkcaldy	11 4 0
Do., for Congo	0 15 3	Briton Ferry, Jeru- salem	0 16 9	Do., for W & O	2 11 9
Do., Sunday School	6 17 5	Canton, Hope Ch. ...	1 13 3	Do., for Genoa	1 8 6
Hebden Bridge, for W & O	4 0 0	Do., Sunday School ..	5 4 8	Lesliö	1 12 4
Horsforth, for W & O ..	0 19 2	Gwaellodygarth	0 10 0	Lochgillhead S. Sch.	4 14 9
Huddersfield, New North Road	10 0 0	Merthyr, High St. ...	1 6 4	St. Andrews, for China	4 0 0
Do., for W & O	5 0 0	Pentra, Swansea	1 11 0	Do., for Africa	4 0 0
Hull, South Street, for W & O	1 0 0	Rhondda Tabernacle ..	0 12 0	Selkirk, for Congo	1 0 0
Do., Charlotte St. for N.P.	0 12 6	MONMOUTHSHIRE.		Stirling	0 18 11
Hunslet, for W & O	1 14 3	Abergavenny	0 6 9	Do., for N.P.	0 10 0
Keighley District, on account, for Mr W. Town, Treasurer ..	22 6 0	Do., Frognore St., for W & O	2 10 0	FOR DISTRESS IN NAPLES.	
Keighley, Albert St., for W & O	1 12 4	Cwmnera	1 10 2	(Additional.)	
Leeds, S. Parade	15 9 6	Ebbw Vale, Zion, Briery Hill	0 10 6	Glasgow, John Street	3 10 0
Do., S. Parade and Barley Rd. united communion, for W & O	15 6 7	Machen, Siloam	0 2 6	Stirling	0 2 0
Do., Meanwood Rd	5 14 4	Newport, Commercial Street, for W & O ..	8 0 0		3 12 0
Lindley Oakes, for W & O	1 5 0	Pontnewydd, for W & O	0 6 0	Paid printing, &c.	1 12 9
Long Preston, for W & O	0 10 0	Rhymaney, Penuel, for W & O	1 4 5		1 19 3
Lockwood, for W & O ..	3 0 0	Do., for Congo	0 10 0	IRELAND.	
Meltham, for W & O ..	1 17 4	PEMBROKESHIRE.		Dublin	5 0 0
New Wortley, near Leeds	0 11 0	Croesgoch, for Congo	1 0 0	CHANNEL ISLANDS.	
Polemoor, for W & O ..	0 13 4	Honeyborough and Sardis	21 13 7	Jersey, St. Heliers, Grove St. for W & O	1 5 0
Sheffield, Glossop Rd., for W & O	7 10 3	Letterston	10 17 1	FOREIGN.	
South Bank, Welsh Ch. for W & O	0 7 0	Newport, Bethlehem	24 15 1	AMERICA.	
Staincliffe, for W & O ..	0 8 4	Pembroke Dock, Be- thany	20 4 0	Alleghany, U.S.A., Wright, Mr. John	1 1 0
Wain-gate, for W & O ..	0 14 0	Do., Bush Street	26 11 6	AUSTRALIA.	
Wakefield, for W & O ..	1 7 3	Do., for Congo	1 0 0	Bathurst, Price, Rev. E.	1 0 0
York	4 18 0	Pisgah, Eng. Ch.	1 14 6	EUROPE.	
Do., for W & O	2 10 0	SCOTLAND.		Austria, Vienna, Mil- lard, Mr. E.	1 1 0
NORTH WALES.		Aberdeen, Crown Ter.	12 0 8	Germany, Berlin, for Congo	2 0 0
ANGLESEA.		Branderburgh Sun- day Sch. for Congo ..	1 13 0	Norway	12 10 0
Garegfaur, for W & O ..	0 1 0	Crieff, for W & O	1 3 3	SPECIAL FUNDS.	
DENBIGHSHIRE.		Dundee, Long Wynd Sunday-school, for Congo	1 10 0	Wathen, Mr. C., for Outfit and Passage of Three new Mis- sionaries	450 0
Ffordlas, for W & O ..	0 10 0	Elgin	1 15 5		
Llangollen Eng. Ch., for W & O	0 15 0	Do., for W & O	1 0 4		
Wrexham, for W & O ..	1 0 0	Fraserburgh	15 15 1		
		Do., for W & O	1 0 0		

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