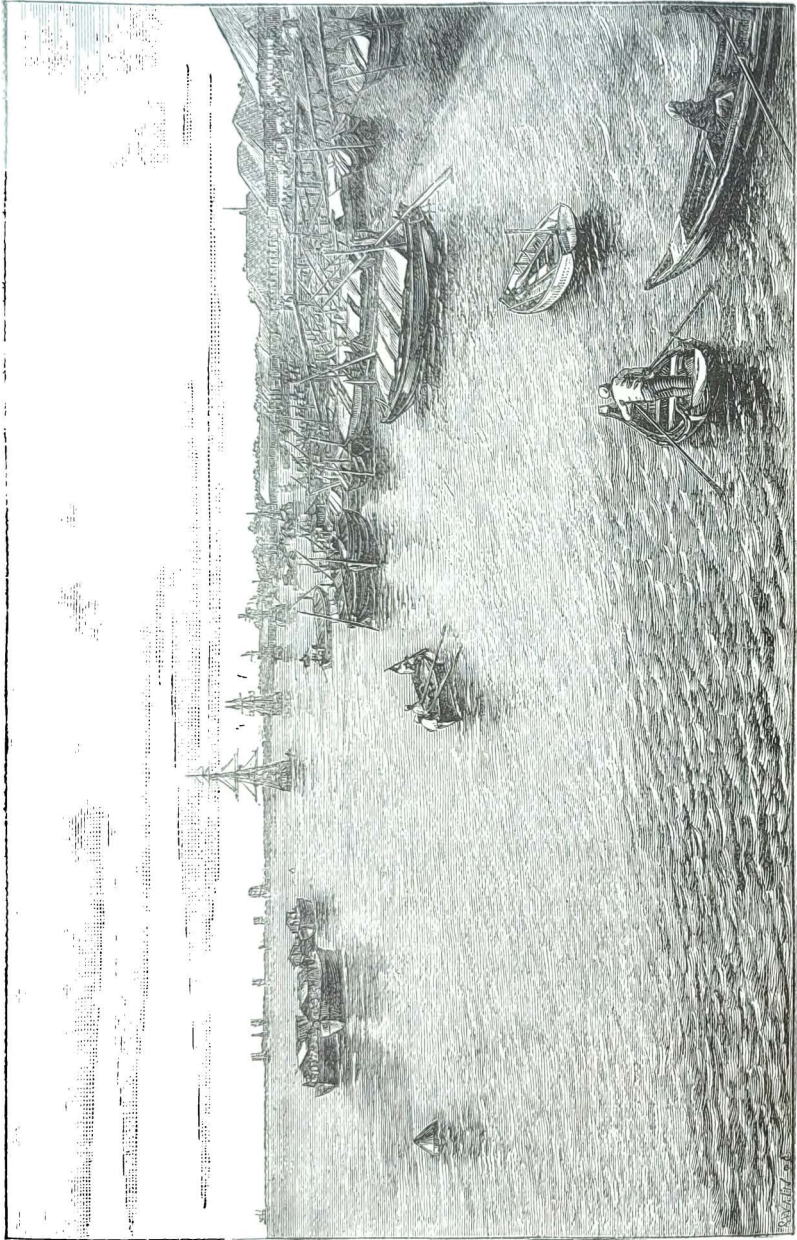


[THE MISSIONARY HERALD,  
SEPTEMBER 1, 1885.



VIEW OF CHITTAGONG AND PORT. — (From Photograph.) — See page 370.

## THE MISSIONARY HERALD.

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### A Valedictory Service

OF a deeply interesting nature was held at Camden Road Chapel, on the 17th ult., to take leave of the Rev. T. J. Comber and Messrs. John E. Biggs, Percy Comber, Philip Davies, B.A., John Maynard, and Michael Richards, departing for the Congo, Central Africa. The spacious building was unable to accommodate the numerous friends wishing to be present. Mr. W. C. Parkinson presided. The Rev. T. Vincent Tymms opened the meeting with prayer. After the Rev. J. B. Myers had introduced the missionaries, and a statement had been made by each of the brethren, the Rev. Samuel Harris Booth delivered the following valedictory address:—

“In the brief time at my disposal, I wish, brethren and sons, to say what will help to strengthen your hearts, by confirming you in your loyalty to our dear Lord, in the responsible and arduous work to which you are proceeding in Western Africa.

“A divine call must be obeyed. When it ‘pleased God’ to reveal His Son in Saul of Tarsus, that he might preach Him among the heathen,’ the great missionary ‘conferred not with flesh and blood.’ From that day, though bonds and afflictions awaited him, on to the time of his departure by a martyr’s end, he could say: ‘None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.’ That call you also have received, and here you register your covenant with the Lord to be yourselves—the Lord helping you—faithful unto death. That call is your warrant, and your solace. He whose call you obey is not only Captain of the Host, and Lord of All; but He is Saviour and Brother also. Your charges and your reward are alike His concern. When the day of service is ended, He will not forget you—not one of you.

“You may gather some encouragement as you go to your work, by remembering that the first tidings of the Gospel were as strange to the dwellers in these Western Isles as they may be to the untutored races of the Congo. There is more encouragement in the success which has followed the revival of the missionary spirit in the churches of our own days. Never since the Pentecost, when the Spirit came down in tongues of fire on the first preachers of the faith, has there been such an outpouring of Divine influence, or such success to

the Gospel, as from the landing of our missionaries at Serampore, some ninety years ago, to this day.

“The history of the past is pregnant with motives to perseverance. It is true we are told that Christian Missions have lost their novelty and their interest with thinking men, because they were the outgrowth of eccentric goodness in a few infatuated, but well-meaning, men. We are told, also, that in the judgment of Modern Thought, Christian Missions are a waste of energy, and are the product of a misdirected, though an amiable, sentiment. But, on this question, there is some Ancient Thought I would rather believe, and there is another Guide I would rather follow. Listen! ‘Other sheep I have which are not of this fold: them also I must bring, and these shall be one flock and one Shepherd.’ And when we are told that we cannot raise the heathen to the level of European civilization, and that missions are as hopeless as they are unphilosophical, we simply say But the Gospel of our Saviour *has* raised the poor, hopeless, outcast savage, both from our own streets and from African forests, into the blessedness and light of the children of God; and that what the Gospel has done, the Gospel can do again.

“You are going to a field of labour to which the sympathy of our own churches was very naturally turned when the way was opened to it. Ever since the beginning of our missions, the thought of our churches had rested on Africa; but it was not until 1840 that we were able to do anything for that dark land, and then no more was attempted than the small station in the Island of Fernando Po. But that was the cradle of our African Mission. There and at the Cameroons our yearning for Africa’s conversion to God has been nurtured. The names of Saker and Thompson and others are at once a legacy and an inspiration to us. You follow in their footsteps, that you may make them the starting-point to regions far beyond.

“The message which you carry with you is the Gospel of our Lord and Saviour Jesus Christ. You are, therefore, not explorers—tempting as this work may be—but missionaries of the Cross. Every thought, every plan, every act of enterprise, every position gained, every added item of knowledge whether of the land or of the people, all is to be subordinate to your life work—the spread of the knowledge of our Divine Lord. You may have to explore; you will have, certainly, to gain a full acquaintance with the language of the tribes. You will have to build your houses, and probably to train the natives in the methods of social life. But, again, these arts are all to be laid under tribute to the Gospel. You are to win souls to Christ, and through Christ to God.

“In this consists the difference between your and every other mission. It may be said that you are only doing what many young men are only too eager to do, who go away to distant lands in search of competence or wealth, or of secular knowledge or fame. But the difference is this: that they may do it for present gain, be that gain little or much; but those who go to preach among the heathen the unsearchable riches of Christ, take in hand a work which, in the world’s estimation, is chimerical; in the opinion of many is problematical, and which is certain in all its issues only in heaven.

“The principles you teach will therefore not be those which underlie mere civilization—Christian civilization certainly, but not mere civilization. This, so far as it is sound and true, is sure to follow wherever the Gospel gains a hold on the conscience and heart of men. You have to lift up the Cross as the hope,

the only hope of perishing men. Men trust in sacrifices. You have the one only sacrifice to lead them to—the gift of God—the gift of His dear Son. Into the mysteries of the incarnation we are none of us required to search. We have but to clear the way to Him and say, ‘Behold the Lamb of God, who taketh away the sin of the world.’ That is the fact, and that the truth you carry with you into the heart of Africa. That is the fact, and that the truth we have to carry to the hearts of men at home. And it may be that you will have to tell this story in simple fashion—in very simple fashion—to the untutored minds among whom you will live; but whether told beneath the spreading trees of a tropical land in the touching words ‘Jesus loves you,’ which a sunburnt negro boy or girl can comprehend, or told in stater phrase in English sanctuaries, that story of a Saviour crucified is the power of God unto salvation to every one that believeth.

“And remember this *is* your message—Christ and Him crucified—‘delivered for our offences and raised again for our justification.’ As Paul said to Timothy, so do I say to you, ‘Preach the word’—this word. Do not tell men that our Lord who died to save us is only, as some say, ‘the realised idea of humanity’; but tell them He died for them: that He is Saviour and Intercessor; and, being Saviour and Intercessor, therefore our Brother; and that He came to lead them—to lead us all—back to the Father. Civilization cannot do this; a mere New Testament morality cannot do this; nothing can, but His wonderful grace, which has brought pardon to the guilty by His death for sin; and healing and purity by the Divine Spirit.

“For your personal guidance may I say a word about health. We have no more right to throw away health—which means the power to serve Christ, perhaps life—than we have to throw away any other gift of God. In Africa especially, health is one of the first, probably an indispensable condition of service. Here, in this temperate climate, the servant of the Lord may find much to do for the Saviour, even with slender health; but on the Congo, as in all tropical lands, it is dangerous to trifle with the most elementary laws which govern physical life. To you younger men I say with deep gravity: Take care, and run no more risks than you can justify by the demands of the service, which are, under the most favourable circumstances, sufficiently trying. Many things will tempt you to imprudence. An eager desire not to do less than others; an earnest longing to compel success; a fear lest at home we should think you indolent, and lest you cannot answer to your Lord Himself for time which might otherwise have been given to direct service for Him. On these points you must exercise a sound discretion, and we pray that you may long be spared to live and work in the far-away land for which you will so soon leave our shores.

“I should like publicly to express the sense of the obligation under which Dr. Prosser James has laid our Committee and our denomination, for the ability and generosity with which he has come to our rescue by the directions he has given to our missionaries on the question of health.

“We shall not forget you when you are in Africa. You will be ever in our hearts and often in our thoughts; and when we think of you, thought will certainly shape itself in prayer. And prayer will take the form of the Apostolic supplication for the Church at Ephesus, ‘that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk

worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness.'

"And this we shall do, because we know that the need of Divine strength which is so great with us who are surrounded by all the helps to our spiritual life which Christian homes and Sabbath privileges can supply, is increased a hundredfold where no such helps are near. But the Saviour is near. He is always near. He is near to us at home. He certainly will be near to you when you have none else on whom to lean. The wear and tear of spiritual life needs a daily renewal of living bread and living water, as surely as that we need our daily bread for daily returning wants. The exhaustion is the greater far away from all your best associations, which are wells of salvation to those who value them, and your dependence on the Lord of supplies is correspondingly great.

"You may have to cross a moral desert as it were, in which there are no streams, no wells by which the weary, thirsty traveller can sit down and drink in life again: but the Lord on whose mission you are sent is Lord of the waste howling wilderness too, and He can make 'the parched ground become a pool, and the thirsty land springs of water': 'for in the wilderness shall waters break out, and streams in the desert.'

"Your need, as ours, is covered by His gracious intercession,—'I have manifested Thy name unto the men who Thou gavest Me out of the world. Thine they were, and Thou gavest them Me, and they have kept Thy word.' 'Sanctify them through Thy truth: Thy word is truth.' 'As Thou hast sent Me unto the world, so have I sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.'

"And now we say farewell. 'Now the God of peace that brought again from the dead our Lord Jesus—that great Shepherd of the sheep—through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ.'

"Brother, Mr. Comber, you are a veteran, still young in years but old in service in this great work of winning Africa to the Lord. It is with a full heart we say farewell to you. Every hostage which could be given for your sincerity and faithfulness you have already surrendered. The soil of Africa is very dear to you, and to us for your sake. More I may not say, except that not content with having given those to the Lord who already sleep in Jesus beneath that tropical sun, you come back to claim another of your home band to stand with you in the breach. Brethren Comber, beloved in the Lord, may His benediction rest on you both!

"To the others I say: Young men, be strong in the Lord, and in the power of His might. Mr. Biggs, whom I knew as a boy at Upper Holloway, we are glad to see you consecrating yourself to this work; and so of the others, Mr. Davies, Mr. Maynard and Mr. Richards. Ethiopia shall yet stretch out her hands unto God; and when the day of Africa's regeneration has come, and it will not now be long delayed, you who have so nobly fought her battle with opposing hosts of darkness shall be crowned with all who love His appearing.

"The day is coming when He shall reign. The day will come before then when you and I shall see His face.

“In the words of Dr. George Wilson, I close. He wrote them—they are part of a lyric he wrote—on looking at Noel Paton’s painting, ‘Mors Janua Vitæ’ (The Christian Warrior at the Gate of Eternal Life):—

“Here I stand, of all unclothed,  
 Waiting to be clothed upon  
 By the Church’s great Betrothed—  
 By the everlasting one.  
 Hark! He turns the admitting key,  
 Smiles in love, and welcomes me.  
 Glorious forms of angels bright,  
 Clothe me in the raiment white;  
 Whilst their sweet-toned voices say,  
 For the rest, wait thou until the judgment-day.”

The missionaries and their work were then commended to God by the Rev. Francis Tucker, B.A.

The next morning a large number of friends assembled at Euston again to say “Farewell,” and to renew their fervent “God-speed.” As the train moved out from the station, the deep sympathy stirring every heart found expression in an appropriate song of trust and hope.

#### OF THE FINAL MEETING AT LIVERPOOL,

the Rev. R. Richard, the secretary of the local missionary auxiliary, has kindly forwarded the following account:—

“Liverpool friends were determined not to allow the departing missionaries to pass through, without claiming the privilege of seeing their faces, hearing their voices, and publicly wishing them ‘God-speed’ on their journey. A farewell meeting was accordingly held at Myrtle Street Chapel, on Tuesday evening, 18th inst., under the presidency of the Rev. H. Stowell Brown. The audience was large and enthusiastic; the speeches brief and to the point; and the whole tone of the meeting exalted and inspiring. After singing, and the offering of prayer by the Rev. J. H. Atkinson of Richmond Chapel, the chairman, without making any speech of his own, called at once on Mr. A. H. Baynes to address the meeting. After paying a high tribute of praise to Mr. T. J. Comber, he then introduced each of the new missionaries to the meeting, and ended with an earnest appeal on behalf of the mission. The contrast which he instituted between ‘the timid subscriber,’ who had written to express his doubts as to whether the Congo Mission had not, after all, better be ‘given up,’ and the widowed lady who had written to express her willingness to give up her only son—a University graduate—to the work of the Congo Mission, was most touching and effective. The chairman then called on the Rev. Daniel Jones, president of the Liverpool Baptist Union, who, on behalf of the Union, briefly expressed cordial sympathy with the brethren who were going out, and pledged in their interest the continued prayers of the churches. Mr. T. J. Comber, whose reception was most cordial, was the next speaker, and well did he sustain the high key-note which had been struck. After speaking in general terms of the work on the Congo, of its hopefulness and its grand possibilities, he said that the best answer to

the timid talk of 'giving up' was their presence at that meeting, and he felt sure that, could the voices of those who had laid down their lives on this field be heard that night, they would say 'Forward,' and not 'Backward.' The meeting was unmistakably in full accord with Mr. Comber when he announced that the policy in the immediate future should be in the direction of consolidating their forces, and the work already begun, before reaching farther into the interior. The five new missionaries then gave a brief account of how they had been led of the Lord to dedicate themselves to the work of the Congo. It is impossible to describe the tender feeling which pervaded these short addresses, or the effect produced by them upon the audience. It was indeed 'good' to be there; the Spirit of Christ was very manifest, and much fruit must result that shall be for His glory. The dedicatory prayer was then offered by the Rev. R. Lewis, of Princes Gate Chapel. A collection was then made towards the cost of the outfit and passage of the missionaries, and the sum of £40 8s. was obtained. During the collection, the Rev. R. Richard stated that letters had been received from Mr. W. P. Lockhart and the Rev. J. G. Baws, of Manchester, the former expressing regret on account of unavoidable absence, and wishing the missionaries 'a seven-fold blessing and every needful help,' and the latter stating that a prayer meeting would be held the following day at Union Chapel specially to commend the brethren to the care and blessing of Almighty God. Mr. Richard invited all that could be present on the following day to see the brethren off. In response, a very large number, including the Revs. J. H. Atkinson, J. B. Anderson, H. S. Brown, D. Jones, D. Jenkins, R. Lewis, R. Richard, A. Mills (Chester), assembled on the Princes Landing Stage on Wednesday morning to witness

"THE EMBARKATION.

"The tender, which had on board the missionary brethren already named, together with Miss Phillips (on her way to the Cameroons) and two Congo lads returning with Mr. Comber, besides several of the ministers and friends, put off from the stage at 12.30, amidst hearty demonstrations of sympathy and good will. Handkerchiefs were waved, hats were raised, cheer after cheer rent the air, as the tender passed along on its way to the steamer *Lualaba*. And again there was hearty cheering as the tender returned, after depositing the missionaries and their luggage on board the *Lualaba*, the accompanying friends singing cheerily—

"Stand up, stand up, for Jesus,  
Ye soldiers of the Cross," &c.,

as they were leaving the ship. It was amidst the ringing sound of this stirring hymn that the last 'Good-byes' were given and last fond looks exchanged. And then one more parting cheer was given, and hands and handkerchiefs were waved, long after features became unrecognisable.

"O many a ship on Mersey's tide,  
Sailed forth that August day,  
With richly-laden merchandise,  
For regions far away;  
But none did bear so rich a freight,  
Methinks the angels say,  
As that which bore our noble band  
To Congo's 'shining way.'



“ And as our fond ‘ Good-byes ’ were merged  
 In that soul-stirring hymn,  
 ‘ Stand up for Jesus,’ which we sang,  
 Though eyes were growing dim ;  
 Methought that angels might have wished  
 To come within our view,  
 And leave their golden harps, to sing  
 ‘ Stand up for Jesus,’ too !

“ And how we cheered ! With heart and voice  
 We made the welkin ring !  
 Well might we cheer those brave young hearts,  
 Leal servants of our King,  
 We trust our song and cheer that day,  
 Like seed on wings of air,  
 Will reach the wastes of Congo-land,  
 And grow and blossom there.”

## The Congo Mission.

### OUTFIT AND PASSAGE EXPENSES OF THE NEW MISSIONARIES TO THE CONGO.

**I**T is with deep gratitude we inform our readers that the whole of the sums required to meet the cost of the outfit and passage of the new missionaries who left for the Congo on the 19th ult. have been obtained.

As we reported in our last issue, the friends at King’s Road, Reading, contribute £120 on the behalf of Mr. Philip Davies, B.A.

Mr. John Marnham, J.P., of Boxmoor, one of the members of the Mission Committee, writes :—

“ MY DEAR MR. BAYNES,—I have come to the decision to pay for the outfit and passage of one of the new missionaries proceeding to the Congo, estimated at £120.”

Mr. W. M. Grose, J.P., of Stoke-upon-Trent, writes :—

“ DEAR MR. BAYNES,—I shall be very pleased to hear that the outfit and passage expenses for all the young men proceeding to the Congo are met. If not, I will give £120, provided three other friends will contribute the remainder.”

Immediately before the Valedictory Service at Camden Road, bank notes to the value of £120 were received from a donor giving the initials, M. M. M.

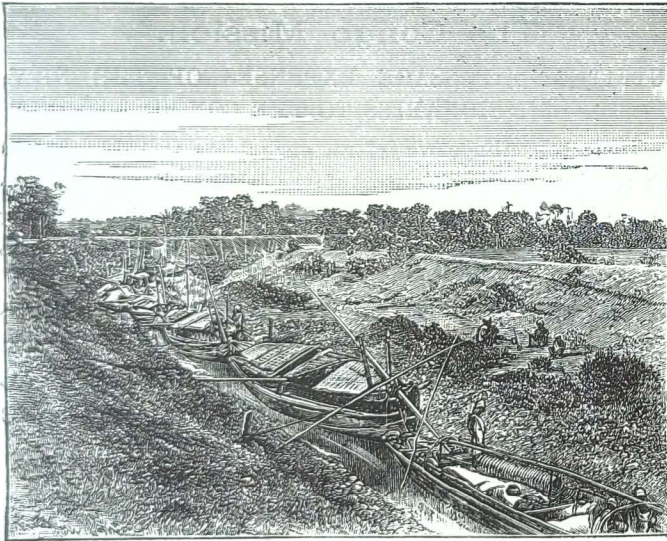
An appeal was made at the meeting for the remaining sum required ; and with the result that not only were several donations promised, but the next morning a cheque for £120 arrived at the Mission House.

The donations promised at the meeting reached £60, which, with a similar amount from the friends who assembled at the valedictory service, at Liverpool, on the following evening, will be held in reserve towards defraying the expenses of the next reinforcements.

We cannot acknowledge the receipt of these timely and generous gifts without expressing devout thankfulness to our gracious God who thus moves the hearts of His servants to help in this good cause.

### A Visit to Chittagong.

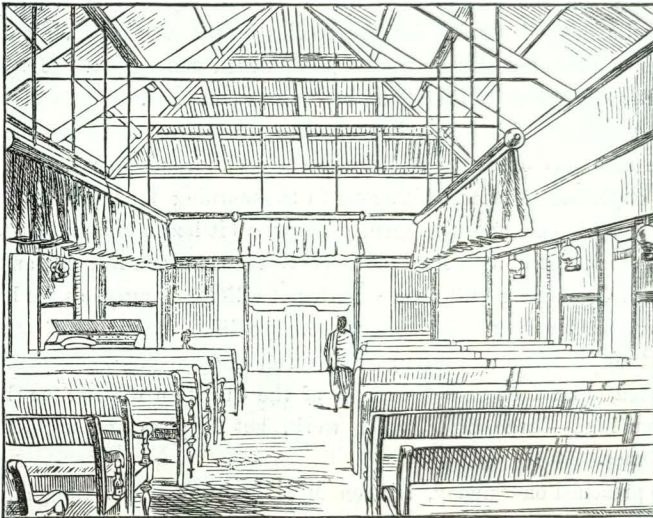
CHITTAGONG lies a few miles up the River Karnaphulli, on the north-eastern coast of the Bay of Bengal. To reach it is a two days' steamer journey from Calcutta. It can also be reached by land, being about ninety miles south of Comillah. It is remarkable how the Bay of Bengal is skirted by Baptist Missions. I suppose we naturally keep near the water!



WAITING FOR THE TIDE. (*From a Photograph.*)

On the east we have the Burmah Mission of our American brethren. Then come Chittagong, Comillah, Backergunge, Khoolna, and Twenty-four Pergunnahs, served by our mission. Then we come to the American Free Baptist Mission in Northern Orissa, and the English General Baptists in Southern Orissa. South of these come the Canadian Baptists, and south of them the American Baptists in the Telugu country, until we come down to Madras, where also our American brethren are represented.

Chittagong is the southernmost district in which Bengali is spoken; below that we get to Burmese and its cognates. A century or two ago the district of Chittagong was a nest of pirates, who used to devastate the lower delta of the Ganges. The population is not so dense as in some other parts of Bengal, but still it numbers 1,132,000, the great bulk of whom (800,000) are Mohammedans. A large number of the Lascars who man our Suez Canal steamers come from this district. Our Society's work here commenced many years ago, and was attended with considerable success. For ten years we were compelled to abandon it, owing to our having no man to send there; but for four or five years past we have re-occupied the district. The missionary in charge is Mr. D'Cruz, who was educated in Serampore



CHITTAGONG CHAPEL (INSIDE). *From a Photograph.*

College. He is doing well there, and the prospects of our mission are hopeful.

Mr. Edwards, of Serampore, and I paid a visit to Chittagong in January. On our way down the Hooghly we passed a large number of boats crowded with pilgrims on their way to the Gunga Sagar Mela, which was held at that time. Our steamer arrived on Sunday morning, January 11th, too late for the Bengali service, but I preached in English in the evening. Since Mr. D'Cruz has been there he has succeeded in putting up a very nice and bright-looking chapel, and in paying for it. The people of the station and district are liberal in their gifts. There are several residents who prefer a dissenting service, so that a fair number come to the chapel. Sometimes educated natives come also. For a few months in the year there are a

number of English vessels in Chittagong, and the port is growing in importance. If the proposed railway from Comillah is really carried out, Chittagong will become a still more important place. During the season there is, therefore, a good sphere of work among the European sailors.

On the Monday, Tuesday, and Wednesday evenings we had special services, in English and Bengali, at which both Mr. Edwards and I spoke; and on Tuesday afternoon we both preached in the market. We got a pretty attentive congregation, almost exclusively of Mussulmans, and sold a number of Gospels. On Wednesday evening we went off in a native boat to visit some tea-gardens about fifteen miles off, where Mr. D'Cruz has commenced mission work. We reached the place the next morning, met the planters of the neighbourhood, and had an English service on the first day, and a Bengali service for the coolies on the second. We got a large number of them together in the hospital, which was empty. Mr. Edwards sang Bengali hymns to them, and both of us addressed them. Mr. D'Cruz has stationed a native evangelist on the garden to work among the coolies, and he also has opened a school for their children. We left on Friday night, expecting to reach Chittagong in the morning for breakfast; but the boat was a big one, and the men, perhaps, a bit lazy. The result was that we got stuck fast in a shallow part, where the tide soon ran out, and we did not reach Chittagong till near sunset, not a little hungry, as we had made no provision for spending the day where we did. A number of other boats were stuck fast like us—a long line, single file—which I photographed, as it seemed to me such an apt emblem of the Christian waiting for the power from on high—large capacity for work, but helpless and useless till the tide comes.

We preached on Sunday, and on Monday went off to Rungamutti, the Government station for the Chittagong hill tribes, about sixty or seventy miles up the river. Through a breakdown of the machinery of our steamer we had to engage a country boat for the last half of the way, reaching Rungamutti on Tuesday night, and had only the few hours of Wednesday morning there, as the steamer had managed to get up there, and left in the afternoon. Several hill tribes live on the banks of the river, and inland; and Mr. D'Cruz is anxious to commence mission work among them. They have no caste, seem simple-minded, and can understand very plain Bengali. We had a little talk with some of them at a village on the way. One of the chief tribes is called the Chukmas. Their villages are on the river bank, and their houses are very peculiar in construction. They seem entirely built of bamboo, raised many feet above the ground on bamboo piles, and with a sort of verandah or court in front of the house, on which the inhabitants sit—there always seem to be hosts of children in these Chukma

houses—while their pigs enjoy themselves underneath. At Rungamutti we went to see one of their villages, where the Chukma Raja lives. We could not see him, as he was ill, but we saw his son, a boy of about ten. Since we left the father has died, so that the boy, I suppose, is now Raja.

On Saturday evening, after our return to Chittagong, we had a meeting for educated natives, and the chapel was pretty well filled with them. Mr. Edwards and I both addressed them in English, which is getting to be more and more the language in which religious truth has to be communicated to the educated natives of India.

Mr. Edwards left by the steamer on January 25th for Calcutta. I remained a week longer, and left on February 1st.

We were encouraged by what we saw of the work, and pray that Mr. D'Cruz may find much blessing in it. The Gospel is being preached, thousands of Scripture portions and tracts have been sold or distributed, and the promise of our God is, "My word shall not return unto Me void."

G. H. ROUSE.

### Decease of a Veteran Missionary.

ON the 16th ult. our honoured brother, the Rev. Thomas Morgan, late of Howrah, entered into rest. It is no less than forty-six years ago since Mr. Morgan, then a student at Bristol College, was accepted by the Committee. The missionary party, with whom he and Mrs. Morgan sailed for India, consisted of Mr. and Mrs. W. H. Pearce, Mr. and Mrs. Phillips, Mr. and Mrs. Francis Tucker, and Mr. Wenger, all of whom, with the exception of our esteemed friend Mr. Tucker, are numbered with the holy dead. For forty-three years our brother remained at his station, only leaving it when failing health rendered retirement necessary. Before leaving the scene of his long labours, the following address, signed by more than eighty persons, was presented by members of the church and congregation:—

"DEAR PASTOR AND FRIEND,—We cannot allow you to leave India without conveying to you an expression of our deep gratitude to God, our Heavenly Father, that He has sustained you through forty-two years of faithful, loving, and eminently devoted ministry in this town, and specially in our midst—a period of ministry almost beyond precedent in the history of the Church in this ungenial clime.

"We esteem you very highly, not only for your labours among us, but also for your own self; and our hearts share your joy in that the good hand of God has enabled you to erect, open, and labour in the chapel where we are now worshipping.

"With some of our families you have been intimately acquainted for four generations, and with most of us for many years. We have, therefore, watched

with deep sorrow your declining health and the consequent prospect of your leaving us. And now, on the eve of your departure from the scenes of your labours, never to return to them, our hearts are filled with grief. We commend you to God, praying that grace may be given you to sustain you in your afflictions, to comfort you in the remaining years of your life, and bless you and your partner, who has so well shared with you the burden and heat of the day.

"It will be a consolation to us that, although far away in body, you will be near us in spirit, and will continue in supplications for us.

"Now, in wishing you farewell, we beg your kind acceptance of the accompanying token of our regard, and we remain, dear Pastor and Friend,

"YOUR AFFECTIONATE PEOPLE.

"Howrah."

Since his return, Mr. Morgan endured more or less of suffering. The interment took place at Highgate Cemetery, the Revs. Francis Tucker, B.A., J. Trafford, M.A., and Dr. Underhill taking part in the service. Our readers will feel much prayerful sympathy for the sorrowing widow who shared her husband's toils during the whole of his long missionary life.

The address delivered at the funeral by the Rev. J. Trafford, M.A., will be read with much interest:—

We gather round the remains of one long known and honoured through his service for Christ in a foreign land. One more is added to the long list of such brethren recently called from earthly labour to heavenly rest. Many of these losses have come upon us as a sad surprise. They have occasioned painful disappointment. They have impressed us with the awe of a deep mystery. Young lives full of vigour—inspired to a holy consecration—apparently fitted in an unusual degree for important work, and when just entering on it have been suddenly cut off, impressively teaching us that God's thoughts are not as ours, and with difficulty, perhaps, we have restrained expressions that would have indicated distrust and want of submission. It is not so this morning. Our brother now removed was spared to complete the ordinary years of this earthly life, and sustained to serve his generation in a course longer, more uniform, and more honourable than falls to the lot of most men. It was

only when his naturally strong constitution had become so enfeebled by disease that life proved a burden to himself that he has been called away, and we may now indeed give thanks "that God hath been pleased to deliver our brother out of the miseries of this sinful world," having, by the grace shown to him while here, given us the hope of his present blessedness. Of that present we know but little; but we know that this earthly tabernacle being dissolved, there is for the redeemed spirit a nobler dwelling in the heavenly world. "Blessed are the dead that die in the Lord." And the grace of God manifested in our brother's life is the assurance to us that no change in death separates him from the Saviour's love.

As one who long enjoyed his friendship I have been called to this service at his burial. None present are probably entire strangers to his life and work, but from my long knowledge of both you may expect from me some fuller account of them, which will

serve to justify the confidence I have just expressed, and may deepen the feeling of devout thankfulness we should indulge.

Just forty-eight years have elapsed since we were first associated as students in the Baptist College at Bristol: our interest in each other deepening through the expressed intention of each to seek employment in India connected with Christian missions. Very vivid is my recollection of the visit of Mr. W. Pearce to that College in the second year of our association to find recruits for missionary service in that country. They were more difficult to obtain in those days than at the present time. Several years had passed without any additions to our brethren toiling there, and it seemed to them that the interests of the churches in their work was passing away. Pearce returned to England with the avowed aim of taking back with him ten new men to strengthen those becoming weak. Many incredulously thought of the success of his enterprise. They had not faith in the zeal or resources of our churches to find or sustain such an increase. God, however, gave him his desire. Our brother was one who responded gladly to his call, and through nearly half a century lived to justify one selection that was then made.

That long missionary life moved onward in a singularly uniform course. His station was never changed. His work as little varied. Howrah, one of the large suburbs of Calcutta, was admirably adapted for a missionary's residence, and through many years our brother was the only European missionary in it. A large native population furnished abundant scope for daily preaching in the morning or evening. Populous villages on the river side were

accessible by boat, and long preaching excursions in the cold seasons were regularly made for many years. Vernacular schools and native preachers had superintendence, and those becoming Christian converts pastoral care. This was our brother's missionary work, in which he manifested patient perseverance, and for which the union of many things gave him great adaptation. He had faith free from all doubt in the great truths he taught—and faith in these methods of diffusing that truth as *those he himself must use*. He had ample knowledge of the common Bengali tongue, and almost native facility in speaking it. His address easily commanded an interested audience from his vivacity and his familiarity with Hindoo modes of thought and illustration, and his scrupulous avoidance in act and speech of all that might unnecessarily offend national prejudices. He had a kindly manner, a warm sympathetic heart, and a character raising him above suspicion as to the disinterestedness of his conduct. Unusual regularity characterised all his habits; and less than many, he felt the need of exciting incidents to sustain in the discharge of duty.

Howrah was the residence of many Europeans and of those allied to Europeans in descent. The importance of their religious instruction was naturally felt, and regular ministrations of the Word and ordinances conducted for their profit. Our brother gathered around him an attached congregation, and served them as constantly and conscientiously as if he had looked to them for his support. Support, indeed, in his missionary work they largely gave, and they exercised great power for good in the locality around. As all such congregations in India, it was constantly changing in its component

parts. It never grew very large or became independent of the mission, but it largely contributed to the efficiency of that mission, and sustained the spirit of the missionary because the Divine blessing rested on his labours in connection with it.

Thirteen years of such engagements had passed before I was permitted to become a near neighbour to our brother in a different kind of work, seeking the same end. He was the first to welcome me on my arrival, and through six and twenty years we found in renewed friendship, and such intercourse as was practicable, much help in weakness and comfort in trouble. The close intimacy which some find needful our brother sought with none. The interest that intermeddles with another work was never felt by him. There was a retiring from social intercourse which his brethren often regretted, and an absorption in his own work which some of them thought lessened the influence he might have exerted on the whole. He had, however, the confidence and affection of all who came to know him—for there was great worth of character—and obvious proofs were constantly given of warm affection and disinterested service, which the history of few can equal. In the latter half of his missionary life impaired health seriously diminished his capacity for work, and the distressing malady which has eventually removed him was a long and sore trial. More than twenty years since, when I was wont

occasionally to take his Sunday engagements, I often thought his end was near. Returning to England, however, greatly benefited him, and medical skill seemed to give a new life. His services to the mission here I need not refer to. In his earlier visits they were much valued and eagerly sought. He had power to inform, to interest, and impress his audience, and his whole heart and energies were evidently in sympathy with the avowed object of his life.

And now, after a shorter rest from foreign labour than either we or, he expected, he has been called away. My knowledge of his serious illness was but of a few days, when I was surprised with news of his departure. It is well, for God hath done it, and all knowing his last experience of life must feel it well for him that such sufferings were short. They permitted not the expression or indulgence of such an experience as sometimes cheers declining strength, and is a cherished memory to surviving friends; but the life-long devotion to the noblest cause that can engage our powers is a testimony concerning our brother of importance far beyond that of any feeble utterances of failing faculties; and "these remains," therefore, we deposit in the prepared resting place, "in sure and certain hope of a joyful resurrection," because of his living faith in that Saviour who, having died for their sins, gives His servants assurance of ultimate triumph over death.



## Encouraging Letter from China.

THE Rev. T. Richard, now in England, sends the following intelligence received from the Rev. A. Sowerby:—

“Tai Yuen Fu, Shansi,

“May 21st, 1885.

“MY DEAR Mr. RICHARD,—I thank you for your letters from Shanghai and Hong Kong; I was very glad to get them.

“I am very glad you had the pleasure of meeting Mr. Hill; it must have been a great treat to you both.

“And now for Shansi. Well, evangelise is, of course, the order of the day, and we are hard at it. The dispensary at Shao Tien Tyn is answering well, although now patients are dropping off somewhat, owing to the summer weather and agricultural employments. I have had some very good cases, however. One village, Ching Hsien I think they call it, five miles from Shao Tien Tyn, on the small south road, is opening up well. At first the children abused us pretty freely here; but after a while some of the people came for medicine, and one day I was asked to see a sick boy at one of the houses where the children had been rudest. The boy was down with diphtheria, and died in a few days. A day or two after his death, his father complained of a sore arm. There was some diffuse inflammation, with a watery discharge. I gave him some ointment, but it did no good, and in a day I had a large open sore as big as the palm of my hand, with the arm very swollen, and inflammation spreading up to the hand, and extending back beyond the elbow almost to the armpit. It was a case of blood poisoning, and I trembled for the man's life. Well, I went at the case with water dressings, &c., and next time I came the inflammation had subsided, but the skin covering the sore had turned

black and apparently mortified; this, however, yielded to treatment, and now the man is making a rapid recovery. A week ago another child was taken ill in the same house, again diphtheria; but this case has got better under a treatment of sulphur and iron.

“I have also had a small boy under treatment for an open sore on his scalp, about three inches by two-and-a-half inches. The boy has been ill for three years, and the sore has been aggravated by native plasters. He is getting speedily well. There have been plenty of other cases—ulcers, dyspepsia, inflamed eyes, &c., and although it is difficult to get full statistics as to cures, I know a good many have been benefited.

“Now, as for *spiritual work*. Wang, S. S., resides at Shao Tien Tyn, and Chao, S. S., formerly of the Nan Pa school, is there to help him. The shop at Shao Tien Tyn is hung with maps and pictures, and Wang uses these as texts on which to hang discourses. On Sunday, too, there are regular services held there, Turner or myself going over when we can, when from twelve to fifteen outsiders come, some Shao Tien Tyn people, some from the villages round. Three months is but small time in which to judge of a work, but we have made a fair start, and a fresh impulse has been given to Wang's village work.

“Shu, S. S., and Chao, S. S., have returned from Shantung. Chao is in charge at Hsin Chow, and Shu and Hsing have been visiting the members, and report favourably.

“Turner has rented a very convenient house at Hsin Chow, which he

means to work as an opium refuge. There is an opening for it there, and the people are very friendly. I went over there while Turner was at the coast, and was very pleased with the premises; left Chao, S. S., in charge, and gave instructions to have the place put in decent repair. There is a good centre of work there, and Turner gives all his energies to it.

"City services are going on well. A blind man comes regularly, and seems very intelligent; we have also an enquirer in from Shih Tieh, a really nice intelligent old man. I keep up the Bible class with a fair amount of interest. Wang, the post-master, has vexed us by not attending the services early. He has been somewhat under the influence of the Catholics, and I feel anxious about him; however, we are going to work gently with him, and trust to win him back. I see something of the sons of the Chih fu, and one or two

others, but necessarily have not much intercourse with the upper classes.

"A few weeks ago a terrible thing happened here. One afternoon I was sent for in hot haste by Shen Shao Yen to see a man who was wounded. It turned out to be a gentleman who had just got an appointment as Chih Hsien in Honan. He was walking along the street, and a man on horse-back rode up suddenly behind him. Trying to avoid the horse, he stumbled and fell heavily against a stone, fracturing his skull. I accompanied Shen Shao Yeh and Yao Shao Yeh to his house, where there were several officials, and on being taken to see the patient, saw at once that he was dead; of course I had to make the fact known, and although I was hardly believed at the time, yet it was soon clear to all that I was right. The dead man was very badly off, and leaves a wife and aged mother."

## Dom Pedro V., King of Congo.

THE following sketch is from our esteemed missionary, the Rev. J. H. Weeks, who has lately returned from San Salvador:—

The accompanying photograph is very good of His Majesty Dom Pedro V., King of Congo.

It is now nearly thirty years ago since he was placed on the native throne by the aid of Portuguese soldiers from St. Paul de Loanda.

Although he is not in direct lineal descent from his predecessors, yet he belongs to a younger branch of the same family; thus it was that several battles had to be fought and many lives lost before he could ascend the throne. When a young man he was brave and active, consequently he was greatly feared and respected by the surrounding chiefs for many miles. In those days he was known throughout the country as Nene w' ezulu (Heaven's Great One); but, since he has become old, corpulent, and inactive, he is very little feared, and not much respected.

He, being the owner of the greatest Fetish, is, therefore, the nominal



H. M. THE KING OF SAN SALVADOR, CONGO, DOM PEDRO V.  
*(From a Photograph).*

THE MISSIONARY HERALD.]  
SEPTEMBER 1, 1886.

king of the whole of Congo-land, and is the only one who bears the title of Ntotela (king), all other rulers have only Mfumu (chief) attached to their names.

He comes of a powerful and wealthy family, the greater part of which reside in a district called Madimba, situated south of San Salvador; and an enemy would not only have to reckon with San Salvador, but also with the numerous towns which his family inhabit.

In appearance he is above the average height of men, being quite six feet high. He is very stout, well made, has a kingly bearing, and is about fifty-five years of age.

The King has a council of five head men, who are consulted on all matters of importance, and their decision is final.

He is supported by the following means:—1. By his wives (he is the happy (?) possessor of twenty-two), who supply all the food he requires for himself and visitors. 2. Those among his subjects and friends who are successful in trading, &c., make him presents accordingly. 3. He has a fixed quantity of cloth for every box of rubber and every tusk of ivory bought by European traders in his town. 4. He has for many years received annual subsidies from the Portuguese Government. 5. He trades a great deal by buying rubber and ivory at the native markets, and then selling them to the European traders.

On certain days in the year all his subjects work for him, and, instead of paying them with cloth, he makes them a feast of pig and pudding.

It is very difficult to properly estimate his character because of the unparalleled circumstances in which he is, and always has been, placed. He has been brought up in the superstitions of the country, he has governed a superstitious people, and has been in turn ruled himself by many evil influences.

He was placed on the throne by Portuguese power, he receives large presents from them, and, therefore, he feels it politic and prudent to be friendly and favourable to the Portuguese Catholic priests.

Again, although he has had large bribes offered him if he would turn the English missionaries out of San Salvador, yet he has always refused to do so, because, he said, "They are my good friends, and they are also God's teachers."

From the very commencement of the Mission it has been the custom of the missionary, whoever he may be, to visit the King regularly every Sunday evening to instruct him in the things pertaining to religion. On these occasions the missionary is always welcomed, and after the usual salutation is over he takes his appointed chair. These visits last about an hour; sometimes an informal address is given, at other times the King is

drawn (not reluctantly) into a conversation on religious topics. He intelligently understands the Gospel, and while he admits his own wickedness of heart, he also firmly believes that there is no salvation apart from Jesus Christ. Occasionally he has told me, with evident sorrow and contrition, of wicked incidents connected with his past history, and he always concludes by saying, "I have prayed Jesus Christ to forgive me." He prays regularly to Jesus Christ, and he has often spoken about the answers he has had to his prayers.

Very frequently after these evening visits I have felt that this man is not far from the Kingdom of God, and my heart has been drawn towards him as towards one of whom we entertain high spiritual hopes.

Constant Christian teaching for more than five years has not been without results in bettering his conduct. Some of his councillors have told me in private, with bated breath, of his past cruelty and wickedness, but they finish by adding, "He is not like that now."

He is undoubtedly greatly influenced for the better by the fear of God, and, in a lesser degree, by the desire to obtain the good opinion of white men. Christian principles in his heart have often to fight against fetishism and long-continued evil customs, and they not infrequently win.

He is often moved by a sincere desire to do right, as far as he understands it, and more than once he has sent to inquire which is the right way to act, and has guided his conduct according to the answer he has received.

He is as a man in the dark groping his way; at times he stumbles and falls, sometimes he blunders and does wrong, at other times he hesitates, sits down, and seems to love the darkness, then come some holy impulses, and he makes earnest efforts to gain the light. Our hopes and fears for his soul alter just as frequently as we perceive these different phases of heart and character give place to one another. We are not yet without hope but that the Gospel will permanently affect him for good.

Much more might be written, but I trust that enough has been said to awaken your interest in him, increase your sympathy with him in his difficult position, and stimulate your prayers for him.

*P.S.*—Carte de visite of the King of Congo may be had of Messrs. Debenham & Gould, Bournemouth, post free 1s.

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## The Birmingham Young Men's Baptist Missionary Society.

THE following letter has been received with much pleasure from Mr. J. S. Husband, the secretary of the above auxiliary:—

*August 14th, 1885.*

"DEAR MR. BAYNES,—At the request of Rev. T. J. Comber, I write to inform the friends of the Society what one of her children—the Birmingham Young Men's Baptist Missionary Society—has had the honour of doing, through the Parent Society, during the past fourteen years, for the advancement of Christianity in India, and what we have this year undertaken in connection with the great Congo Mission."

"We are exceedingly proud and thankful to be assisting the missionary cause by a work of our own, but my immediate object in writing you is to secure the attention, if possible, of young men in other towns, with a view to their undertaking a share of the special branch of work this Society is engaged in, and which, we have every reason to believe, is one of the most important connected with the missionary enterprise."

"Fourteen years ago our Society was formed for the purpose of aiding the Parent Society, and took up, as its special work, the education of the sons of native Christians in heathen lands. It was predicted, at the formation of our Society, that the funds we might raise would only be at the expense of the Birmingham Auxiliary, but there has been the most hearty sympathy between parent and child, and the result is that, whilst our own funds have increased, those of the Birmingham Auxiliary have, during the past fourteen years, increased 50 per cent. also, and this, I think, shows that missionary work enlarges the sympathies and tends to help us

with our work generally, not interfering with it, as some imagine."

"Our Young Men's Society carries on its work through the Parent Society, and sustains, or aids, the following schools in India:—At Bishtopore, fourteen miles south of Calcutta, at a cost of £78 per annum, a school for the sons of poor native Christians; at this school a good and comprehensive education is given to twenty youths, and those showing special ability and promise are sent from here to Serampore College, to further prosecute their studies, towards the cost of which our Society remits to the college £24 per annum. We very gladly contribute £36 per annum in aid of the valuable and extensive educational work carried on in Delhi, by the Rev. R. F. Guyton, for that city and district."

"This year it is our privilege to assist the Congo Mission by grants as follow:—To San Salvador, for the education of native youth, £40; to Arthington Station, at Stanley Pool, for boys' school, under Rev. George Grenfell (who went out from Birmingham), £20, and for the girls' school at Arthington, under Mrs. G. Grenfell, £10. It is hoped that our grants to the Congo Mission may be increased to £100 per annum."

"In this way our Society is instrumental in giving a good Christian education to about forty youths in India, and to about twenty-eight youths on the banks of the Congo River; it is, indeed, a great work, the results of which we cannot estimate, and God alone can foresee."

"Now, should not this work receive more attention, and be much extended?"

Carey was keenly alive to its importance, and our missionaries are doing what they can in this direction, but will gladly receive help to enable them to do more; for its advancement. The President of Serampore College writes me that he has to refuse to admit to the college very promising youths, recommended by our missionaries, for lack of funds to enable him to do so, and yet in every number of the HERALD, and in every address by our missionaries, the cry is heard for 'more men.'

"The vast populations of India, China, and Africa can never be evangelized by Europeans; the native sons of these lands are of as good ability as ourselves, and need but the education and training of a few years to fit them to carry the Gospel to the most distant parts of these great countries. Then, surely, it should be our aim, next to sending the 'pioneers,' to raise up a large number of native evangelists, teachers, and pastors; and how easily and inexpensively it can be done.

Sixty-eight youths are educated as explained, by our Society, at a cost only of £208 per annum, or, say, £3 each!

"Will not a few young men in our large towns band themselves together and form similar societies to ours, for the purpose of extending this work, and giving aid to our other Mission Stations? I think it very likely they may, if the matter is brought before them. It is a work as interesting and elevating as it is useful, and one which, I repeat, does not, as some would say, interfere with Christian work at home, but rather enlarges our sympathies, and tends to help us all round. We, in Birmingham, greatly enjoy the work and its associations, and can confidently commend it to the attention of others. I shall be glad to give information to any desirous of engaging in this enterprise for themselves, and will assure them of a rich reward for any efforts they may put forth.

"J. S. HUSBAND."

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## Dr. Carey.

**M**ANY of our readers will be interested to know that a memorial of Dr. William Carey has just been erected in the village of Paulerspury,

Northamptonshire, where hitherto nothing had been done to remind the visitor of the illustrious missionary and scholar who was born and spent his youth in the place. Edmund Carey, his father, was parish clerk and schoolmaster in the village, and died there, and was buried in the churchyard near the south porch. The headstone on his grave, which had fallen somewhat, and the inscription on which was nearly illegible, has now been re-lettered and placed in an upright position, and, in addition, a monumental brass has been fixed inside the porch, very near the head of the grave. The brass bears the following inscription:—"To the glory of God, and in memory of Dr. William Carey, Missionary and Orientalist, who was born at Paulerspury, August 17th, 1761. Died at Serampore, India, June 9th, 1834." The remains of his father, Edmund Carey, lie near this spot. The work has been done principally at the instigation, and at the entire cost of E. S. Robinson, Esq., J.P., of Bristol.



## The Late Mr. Cowe, of San Salvador.

THE Rev. David Ross, of Alnwick, writes as under, showing the high esteem in which our lamented brother was held by one who had been associated with him in Christian service:—

“The news of our young brother’s death came with a tremendous shock to the large number who were interested in himself and his work; but to those who were more intimately acquainted with him it was really overwhelming. In fact, we can scarcely believe it to be true that the bright young life which had been the means of so much blessing to many has been removed from the land where he had arrived only a few weeks before, and where he had hoped ‘to tell in their own language the wonderful works of God.’

“Only twenty-two years of age, and not yet four years a follower of Jesus, it does seem strange that he has so soon been taken away from among so many wanderers from God, whose welfare was his deepest concern. But the Lord knows ‘the way He taketh,’ and we shall just go on praying for grace to trust implicitly Him in whose almighty and gentle hands are all our times and ways.

“The pang of parting is the price we have to pay for the joy of meeting with those whose society is a delight; but, knowing as we do that there is a place ‘where the loved ones gather and part not again—the country over the sea,’ we sorrow not as others who have no hope, and meantime praise God through our tears for all the blessing received by us and others through him who has gone home before us.

“Our brother was born again when nineteen years of age, in the Free Assembly Hall, Edinburgh, after one of the memorable meetings conducted by Mr. Moody. He could not tell us what had been the subject of the evangelist’s address, but remembered standing with hat and stick in hand, and the tears trickling down his cheeks, feeling himself to be ‘a miserable sinner.’

“He had been induced to attend the meeting by his brother Richard, who had himself been brought to decision only a few days before, and now, Andrew-like, he was to see his efforts richly rewarded. Dr. Cairns, the honoured Principal of the United Presbyterian Theological Hall, pointed our departed friend to the slain and risen Lamb of God. He looked, believed, and lived. What a striking instance of the great principle on which the work of God is done—‘one soweth and another reapeth’!

“Naturally possessed of great mental power and fluency of utterance, and being much used in connection with the mission work of a Presbyterian church in the city, Mr. Cowe felt called to the work of preaching the Word.

Accordingly, by way of preparation, he attended Edinburgh University during the following session (1882-83). While there, as might have been expected, he became a leading spirit among the band of students who were in the habit of meeting together for prayer and mutual intercourse.

“In the following summer he came on a visit to the village of Chirnside, near Berwick. Here he found that some special evangelistic meetings were being carried on, and yielded to an invitation to continue the work. For six weeks he laboured, and God owned him mightily, young though he was. From there he went to Kelso, a pretty little town up the Tweed, and in that district, too, continued to be the means of blessing to souls. Thence he went to labour in Northumberland, at the request of the Baptist Church meeting near the village of Ford, on the river Till. Here, also, he laboured with ‘demonstration of the Spirit.’ He had been for some time convinced of the rightness of believers’ baptism, and had it not been for the work now going on, which he did not wish to leave, he would have confessed his Master in this respect too, along with Mr. Hay, previously a fellow-student of his, and now himself a missionary in Africa, who was baptized by Dr. Landels at this time.

“Being myself engaged as evangelist in the district, partly in connection with the Northern Baptist Association and partly in connection with one of the churches in Berwick, I felt interested in the young man who was being so much blessed of God in districts dear to my own heart as places where His face had shone upon us. Accordingly, I wrote, asking him to visit me on his way from Ford. He did so at the right moment, for he found us just at the end of the first week of a special effort in Castlegate Chapel, Berwick.

“The pastor (Mr. Packer, now of Scarborough) and myself were somewhat dispirited at the difficulty of awakening an interest in spiritual things in the hearts of the people; so, on our brother’s arrival, we felt that the Lord had sent us the needed aid, and prevailed upon him to stay amongst us for a while. Like Apollos in Achaia, ‘he helped them much which had believed through grace.’ He at once made a deep impression, and it was undoubtedly owing, under God, to his timely help that so many precious souls were brought into ‘the fold.’ At the end of the effort in Berwick, he was baptized in Edinburgh by Dr. Landels, along with his father, two brothers, and sister-in-law.

“After labouring for a few weeks along with me in Alnwick (where a Baptist church has since been formed, the members and adherents of which remember him with deep affection), Mr. Cowe went, in the month of December, 1883, to conduct meetings at Fenwick Steads farm, a few miles from Belford, at the invitation of the occupant, Mrs. Chisholm. At great

expense and trouble, what had once been her granary was fitted up in a beautiful manner as a meeting-place, and preachers were procured fortnightly for the previous six years; in fact, Mr. Cowe's first Sunday there was the anniversary of the beginning of the work. These fortnightly meetings had been much appreciated by the people of the district, so also had been the special series of meetings which had been occasionally held. But it soon became evident that 'now at length' a glorious reaping-time had come. A prayer-meeting before the service was started, which increased in numbers, night after night, as the people 'one by one' came to Jesus, until as many as fifty or sixty crowded into Mrs. Chisholm's dining-room to 'wait on the Lord.'

"I went out from Berwick as often as I could, to help in the work and receive share of the blessing, and never shall I forget those times of pleading, when both men and women raised their voices in prayer to God; or those intensely solemn services, where the Gospel of the grace of God came with such power from the lips of our dear friend; or those conversations afterward, when so many kept 'passing from death into life at His call.' Nor did the work end at Fenwick Steads, great though it was. At the village of Lowick, five miles off, hundreds came together night after night, and a large number professed to accept the Saviour. At the village of Belford, there were as many as forty or fifty inquirers in one evening. At the close of these meetings Mr. Cowe was invited by one of the Baptist churches in Berwick to settle down among them as evangelist. This he did, but arrangements were so made that he still continued to visit Fenwick Steads and the little church at Ford once a month. From February till December, 1884, the friends at those three places enjoyed his ministrations.

"In the month of April I myself settled down at Alnwick, in charge of the new cause there, but we still met frequently. Especially at Fenwick Steads did we have happy hours of intercourse, under the roof of our mutual friend Mrs. Chisholm. To the last, as his letters show, his thoughts often reverted to his experiences of temporal and spiritual blessings received at this quiet spot. When his intention to go to Africa was made known, it caused great sorrow to many; indeed, several endeavoured to dissuade him from going, reminding him of his usefulness at home and of his lack of any superfluous strength. But nothing could turn him from any path *he* believed to be marked out for him. At Berwick, Ford, Fenwick Steads, and Alnwick, he gave touching and memorable farewell addresses, and those who were present at those gatherings will never forget the way in which the presence of God was felt.

"On the same evening on which he departed for London (January 15th) there was a large farewell meeting at Dublin Street Chapel, Edinburgh.

At that meeting Dr. Landels, in a touching and impressive way, presented some valuable books to the departing missionary, at the same time giving him wise counsel and tender assurances of the interest felt in him by the church of which he had been a member. Immediately after came the last gathering of friends at his home. Verily, it was solemn and sweet to be there. It seemed as if one was brought, in a peculiarly vivid way, into touch with eternity and heaven, while the father committed his boy to God, and the boy tenderly pleaded for the dear ones left behind. At the railway station quite a crowd were assembled to sing some parting hymns and bid their beloved brother God-speed.

“After the last sacred and sorrowful farewells were over, I accompanied him as far as Berwick, where, though it was about midnight when the train arrived, several friends were waiting to say good-bye. There we parted, never more to meet on earth again. His work in London can be best told by Mr. Stephens, of Highgate, with and for whom he successfully laboured during those last weeks while the necessary preparations were being made. Little was it thought that those preparations would scarcely be needed. Little was it thought that he would spend only five weeks in the Dark Continent, only three of which were spent at San Salvador, his appointed sphere.

“Only once did he preach through an interpreter, on the 10th of May. On the 13th he was attacked by fever, and on the 21st he went home to Jesus. But who can tell what may have been done even in that short space, or by that one sermon? Anyhow, the noble sacrifice he made in going far from home and friends to try to do something for poor Africa, has left an influence which I am sure will stimulate many to take more interest in God’s work both at home and abroad. In his own last words, ‘*Jesus is worthy, JESUS IS WORTHY.*’

“DAVID ROSS.

“Alnwick, Northumberland.”

## Baptist Mission House, Delhi.

EXTRACT FROM LETTER SENT TO REV. JAMES SMITH.

“THE work of Mr. Guyton’s classes gives nothing but encouragement, and cause for thanksgiving. The preachers attending his second grade classes have wonderfully improved in their preaching, in both matter and style, as well as in, I believe, earnestness. The young men attending his first grade classes are very hearty in their attention, and evidently appreciate them. The certificates given those who passed last autumn, signed by Mr. Kerry and Mr. Guyton, seem

to have a capital effect, as stimulating them to further perseverance.

"I went with our preachers to the Kalka Mela this year. There was a party of twenty or twenty-five of us, including several bigger boys from the boarding school. Our big square tent was pitched on the hillside, a nonet the camps of villagers, and we had good preaching in front of it, from sunrise to ten, and again from three till midnight, and also on the previous day, from the time our tent was pitched till nine or ten p.m., and on the third day from sunrise until the mela broke up.

"The preaching of our brethren was excellent, and showed unmistakable signs of Mr. Guyton's classes, both in matter and arrangement. Some of your old boys, too, preached well—

Dharm Singh, Masih Charan, Anton, Bhup Singh, &c.

"The whole party seemed most thoroughly to enjoy the work, and zealously kept at it, long after the heat of the sun drove me in, and utter weariness at night stopped my work. We had relays of preaching, so that we all had about an equal share. I believe our colporteurs, who opened their stall in another part of the camp, did very well. We all messed together, from victuals bought in the mela, and all slept together in our big tent, a 'happy family.'

"The more we are able to have such times of fellowship in work the better, and I trust we shall find that such work is profitable, not only to us, but to the scores who hear us. Anyway, it is the seed sowing.

"HERBERT J. THOMAS."



### Indian Tailors at Work.

**I**N India the finest needlework is done by *men*. There is a special class of men who earn their living by the use of the needle. The picture shows three of these men busy at their work.

## Opening of New Chapel at Dinapore.

THE Rev. W. J. Price has communicated the following interesting particulars:—

“Dinapore, India,

“June 13th, 1885.

“MY DEAR MR. BAYNES,—Please accept our heartiest thanks for your kind letter of the 7th ult., giving the good news that the Committee had granted our request for 560 rupees to enable us to pay the debt remaining on the native chapel. This amount has since been forwarded by Mr. Kerry, and has been duly paid to the Building Fund of the English Church, from which it had been kindly lent without interest. Our minds are thus relieved of a considerable burden, and we have now the pleasure of meeting for worship in a building entirely free from debt. We gratefully appreciate this proof of the sympathy of the Committee with our work, and we feel greatly encouraged.

“Mr. Kerry will doubtless have told you of the opening of our new English chapel. The services were held on the 18th, 19th, and 20th April. On the evening of the 18th Mr. Broadway presided over a well-attended prayer meeting. On Sunday, the 19th, Mr. Kerry preached, morning and evening, two very appropriate and instructive sermons. Early on Monday morning we assembled again for prayer. Mr. Stubbs conducted our devotions and gave a profitable address on the duty of Christians to be separate from the world. Monday evening found us gathered together for a public meeting. Mr. Dear, of Monghyr, had been asked to preside, but was prevented from attending; his place, however, was well supplied by Mr. Broadway. Addresses were delivered by Mr. B. Evans, Monghyr, Mr. E. Cornelius, Jantara, and by Mr. Kerry.

In his address Mr. Kerry referred to the shade of gloom cast over the opening services by the fact that the kind lady, Mrs. Strachan, who had laid the foundation-stone, and had so generously contributed to the building fund, had been removed by death. That if such knowledge were possible to her, how glad she would be to know that the house for God's worship was now complete. One very interesting feature of the meeting was the presentation of an illuminated address to Mr. J. F. Williamson, an elder of the church, in recognition of the important services he had rendered in the erection of the chapel. The address ran as follows:—‘The Baptist Church and congregation worshipping at Dinapore, Patna, India, desire to place on record their grateful appreciation of the professional and entirely gratuitous services of J. F. Williamson, Esq., Executive Engineer, in designing and superintending the erection of their new chapel. The fact that this important work was voluntarily undertaken, and successfully prosecuted, in the brief leisure allowed by exacting official duties greatly deepens their sense of obligation. While chiefly thankful to God for His goodness in providing an edifice so commodious and suitable, they gladly acknowledge their indebtedness to the skill and ability so conspicuously shown in its construction.’ Here follow the signatures of the local missionaries and of the officers of the Church.

“It was meet that our brother's work and labour of love should thus receive the seal of the hearty approval of the whole congregation. You

will, of course, remember that Mr. Williamson is a son of the late Dr. Williamson, for many years our missionary at Sewry, Beerbhoom.

"With this meeting a very profitable series of services came to a close. The pervading sentiment of each was the spirit of gratitude to God for His past goodness, and of humble dependence for future blessing.

"I need not enter into a description of the new chapel—the photographs which Mr. Kerry has forwarded will render this unnecessary. The new building conveniently seats 260, and with additional seats could, if necessary, accommodate 300.

"This is the fifth chapel that has been built on this site. Our Church records show that the first chapel was erected by Baptist brethren in Her Majesty's 24th Foot in the autumn of 1814. This was evidently a frail structure, for it was composed of bamboos and grass, and was styled 'The Grass Tabernacle.' After the Nepaul War, the brethren found the place out of repair, and they resolved to build a bungalow that would be larger and more substantial than the old chapel.

"They were enabled to carry out their project, collecting almost all the necessary funds among the privates and non-commissioned officers of the regiment.

"This chapel-bungalow does not seem to have been a very durable building, for the brethren in Her Majesty's 59th Foot, which came to Dinapore in the beginning of the year 1821, found that it needed repairs which would cost a considerable sum. They hesitated before spending much money on a place built with such perishable materials (bamboos, mud, and tiles), and at length determined to take down the whole, and

on the same site to build a place of the same size, but with more durable materials. This they did at an expense of 1,500 rupees, 1,400 of which was collected in the regiment.' The fourth chapel was built through the instrumentality of Mr. Brice in the year 1848, and would have lasted probably but for an inundation which occurred some five years ago with serious damage to the foundations. The present chapel is, therefore, the fifth that has been built on this hallowed spot during the last upwards of three-quarters of a century.

"The letter from the Church to the Committee, dated May 4th, requesting aid in the selection and support of a pastor has, I suppose, duly reached you. To us this seems to be a step in the right direction, both in the interests of the church and of the mission. We earnestly hope that the Committee will be able to help the Church in this forward movement. In the letter nothing was said about the church bearing a part of the expense of outfit and passage, but I shall betray no trust when I say they are endeavouring to accumulate funds with the object of paying Rs.500 into the Mission Treasury at Calcutta for this purpose. A great deal will depend on the kind of man sent out. I would emphasise the need of *pastoral experience* in addition to collegiate training. We hope soon to hear from the Committee on this matter.

"Our work here is steadily progressing. English and native congregations are exceptionally good. An endeavour to lead our native Christians to engage in Sunday school work has met with much success. We have a thriving school, with over sixty boys, of whom five-sixths are non-Christians. An intelligent convert from Mohammedanism will be

baptized next week. A Hindoo family—father, mother, and son—are also asking for baptism. Mr. Mitchell is working hard at the language. Please remember us in your prayers. What we now earnestly desire is the outpouring of the Holy Spirit. Oh, for more faith, more prayer!

“All are well at Bankipore. Mr.

Mitchell unites with Mrs. Price and myself in kindest regards. We trust you were refreshed by your journey to Italy, and that you were cheered by seeing the prosperity of the Lord's work in that land.—With all sincere regard, yours affectionately,

“W. J. PRICE.”

## The Lord Loveth a Cheerful Giver.

**T**HE appeal of Mr. Comber, in the July number of the HERALD, for ice machines and baths, on behalf of the Congo Mission, continues to meet with response:—Four friends at Brockley Road Chapel, £2; from E. C., Bristol, £2; from Mr. and Mrs. Pearson, of Highgate Road, £2; from Albemarle Street Chapel, Scarborough, a patent ice machine; a Friend, Clapham, £2; Mr. T. Barnes, £1; Mr. and Mrs. E. Brown, £2; Mr. R. Glover, £5.

In forwarding £5 17s. 2d. from Denmark Place Juvenile Missionary Society, towards support of native preacher at Barisaul, Mr. George Higgs sends contribution of £20 from himself and Mrs. Higgs, “after reading the pressing needs of God's work on the Congo”; £20 for same Mission from Mr. Marcus Martin, whose lamented decease we record in our present issue; also £100 from the Rev. Spencer Murch, with the expression “of an earnest hope that something like an adequate sum may be forthcoming for the needs of the Congo Mission.”

A working man writes:—“I send you enclosed (with many tears) a Post Office order for £5, a little help for Congo Mission.—Signed, A Working Man and his Friend, Dumfries.”

Mr. Richard Robinson, of Margate, writes:—“On the 27th June last, my dear and only son, William Edward, fell asleep in Jesus. A few days previous, in arranging his little temporal affairs, he wished £1 to be given to the Baptist foreign missions. I have, therefore, much pleasure in sending you a cheque, in his name, for the Congo Mission.”

Another friend writes:—“I send, by parcel post, a trifle or two that you may sell for the benefit of the mission; acknowledge it in the HERALD from Ebenezer.”

A governess writes:—“Will you kindly accept the enclosed £1 for mission purposes. It is a thankoffering for God's goodness to me in the past year's teaching, in giving me pupils and health for work amongst them.”

Mr. Booth Harris, of Forest Gate, forwards a pendant (aqua marine set in gold and pearls), stating—“This was put into the collecting box on the occasion of the farewell meeting to Mr. Richard.”



The following cheering contributions have been received in addition to those sent for outfit and possession of the new Congo missionaries:—Mrs. Ness, £100; Birmingham Young Men's Society, £50; a Friend, St. Andrews, £20; Mrs. E. Rushton, £10; Mr. John F. Stevenson, Auckland, New Zealand, £10; Baptist Tract Society, for Mr. White, of Japan, £10.

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### Recent Intelligence.

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The meeting at Llanelly on Wednesday evening, October 7th, in connection with the Autumnal Session, will be held at *Moriah Chapel*.

The Zenâna Meeting will take place in the Albert Hall, Swansea, on Wednesday, at three o'clock, when it is expected Mrs. Campagnac, late of India, the Revs. J. Aldis and D. Jones, of Agra, will speak.

It is with sorrow we record the decease of Mr. Marcus Martin, of John Street Chapel, Bedford Row. In the death of Mr. Martin the Society has lost one of its oldest and most generous supporters. Amongst his last acts was the remittance of £20.

The Rev. T. J. Comber, with Messrs. J. G. Biggs, Percy Comber, P. Davies, B.A., J. Maynard, and M. Richards, left Liverpool on the 19th ult., in the steamship *Lualaba*, for the Congo.

The Rev. Robert Spurgeon, of Backergunge, has been presented by the friends at Maidenhead with a case of homœopathic medicines for his use in India. Mr. H. J. Preece, who made the presentation, explained that it had been purchased by small donations given by many friends, and it contained sixty kinds of medicine.

Rev. T. J. Comber wishes us to acknowledge parcels of garments from Cheltenham Working Party, per Miss Whittard; from Lutgrove, Tuffley, per Miss Whitehead; from Llanelly, per Mrs. Thomas, of Wellfield; from Camden Road, per Miss Ball; from Miss Coxeter's Class, Highgate Road; from Mrs. Henderson, Brondesbury Chapel; from Mrs. A. T. Bowser and Mrs. R. Glover, for Mr. Grenfell; from Park Road Chapel, Peckham, per Miss Ada Wood, for Wathen Station; and a parcel of clothing from the Rev. Dawson Burns, D.D.

The Rev. D. Jones of Agra requests us to inform his many kind friends who have been preparing parcels of clothing, &c., for the mission in Agra, to send all such parcels to Mrs. Jones, care of Mrs. Gething, Clytha Park, Gold Tops, Newport, Mon.

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An enthusiastic meeting, in connection with the Welsh Baptist Union Annual Session, was held at St. Dogmell's, Cardigan, on the 11th ult., at which our brethren Revs. W. R. James, D. Jones, and J. H. Weeks were present.

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### ILLUSTRATED MISSIONARY LECTURES.

London Churches, Young Men's Societies, and Sunday-schools, who are, or who want to be, thoroughly interested in the work of our own Society, should make early arrangements with the Young Men's Missionary Association for the delivery of one or other of the new dissolving view lectures for the coming season.

The one on the "Congo" Mission will be brought down to present date, and, by the courtesy of Mr. H. M. Stanley and his publishers, illustrations from his new book on the Congo will be added to it.

We are also glad to state that as this lecture was so favourably received last season, Mr. Holliday, the Secretary, is now preparing for delivery a lecture on "India," showing the work of our Society, and including illustrations of the interesting Medical and Zenana Missions; and as in this he is receiving the personal help of our Indian missionaries now in England, the subject-matter and the photographs of our chapels, schools, mission-houses, &c., will be of the latest.

A large number of photographs of the splendid temples, mosques, palaces, and places of interest in India are also being specially prepared; and as we know that no trouble or expense is being spared to make this lecture attractive and useful, we hope it will be extensively engaged and appreciated.

We should add that the limelight dissolving views will be exhibited by a skilled operator.

Early applications for terms and dates are to be addressed to the Secretary, Y. M. M. A., Baptist Mission House.

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### YOUNG MEN'S MISSIONARY ASSOCIATION.

#### NOTICE TO MEMBERS AND REPRESENTATIVES.

The Committee having adjourned over the month of September, it is hoped that everyone will attend the next meeting on Tuesday, October 20th, at 7 p.m., in the Mission House.

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# Contributions

From 1st July to 15th August, 1885.

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

## ANNUAL SUBSCRIPTIONS.

Bannister, Miss.....	0	10	0
Cooke, Rev J. H.....	1	0	0
Cust, Mr R. N.....	1	1	0
Endean, Mr J. R.....	2	2	0
Edmunds, Mr J. W.....	1	11	6
Fearnall, Mr W.....	0	10	6
Grenfell, Miss M. R.	0	10	0
Marnham, Mr J.			
(quarterly), for			
Congo Mission.....	30	0	0
Parris, Mrs.....	0	10	6
Ruffhead, Mr E.....	0	10	6
Tritton, Mr Joseph			
(monthly).....	12	10	0
Villy, Mrs.....	1	1	0
White, Mrs, New			
Wandsworth.....	1	0	0
Williams, Mr C. P.....	5	0	0
Wright, Miss, Romily	0	10	6
York, Miss, for China	0	10	0
Do., for Congo.....	0	10	0
Do., for Japan.....	0	10	0
Under 10s.....	0	16	0

## DONATIONS.

A. E. J., for Congo ...	1	0	0
Aplin, Mr Weston,			
for Congo.....	1	0	0
A Governess.....	1	0	0
A Thank Offering, for			
Congo.....	1	0	0
A Friend, for Mr			
Guyton, for debt on			
Sabzi Mundi Chapel	5	0	0
A Working Man and			
his Friend, Dum-			
fries, for Congo.....	5	0	0
B. A. M.....	5	0	0
Baptist Tract Society,			
for Mr White, Japan	10	0	0
Barnes, Mr T. (Sun-			
day morning break-			
fast table box).....	1	2	3
Bell, Mrs, Sunder-			
land, for Congo.....	5	0	0
Chappell, Mrs J.,			
Hillsley, for Congo	0	10	0
Children's Medical			
Missionary Society,			
per Miss A. R.			
Butler, for Mrs			
Wall's Medical Miss.	5	0	0
Dawson, Miss, Dover,			
for Mr Gammon's			
Chapel at Monte			
Christi.....	2	0	0
Eden, Miss, Evesham			
(box), for Congo.....	2	0	0
Evans, Mrs Mary, for			
Congo.....	2	0	0
Ekins, Miss E. J.,			
collected by, for			
Mrs Wall.....	1	0	0
Fergus, Mr R. Logcock,			
per Rev O. H. Spur-			
geon.....	5	0	0
"Friend, from Pem-			
brokeshire".....	50	0	0
Gardiner, Miss, Wis-			
bech, for Congo outfit	5	0	0
G. W. R.....	15	11	8

Haste, Mr A. G., and			
Rumsey, Mr S. H.,			
for Mr Dann, Alla-			
habad.....	0	13	6
Hayes, Miss, John St.,			
Edgware Road, for			
support of Mr Weeks'			
Congo Boys.....	6	0	0
Higgs, Mr and Mrs			
G., for Congo.....	20	0	0
J. R. H., Derby, for			
Congo.....	0	10	6
Kemp, Mrs.....	100	0	0
Little, Miss.....	0	10	0
Macrae, Mr. E., Glas-			
gow.....	0	10	0
Marshall, Mrs. L. G.,			
for Italy.....	1	0	0
Martin, Mr. Marcus	20	0	0
M. G.....	5	0	0
Do., for Congo.....	5	0	0
Murch, Rev Spencer	100	0	0
Ness, Mrs.....	100	0	0
Regent's Park College			
Students.....	4	7	3
Robinson, The late			
Mr W. E., for Congo	1	0	0
S. E. A.....	0	10	0
Simpson, Mrs M.,			
Edinburgh.....	4	0	0
Southey, Mr Jas.,			
Manchester, for			
Congo.....	0	10	0
Sturge, Mr George...100	0	0	0
Taylor, Mr, Kings-			
bridge.....	10	0	0
Todd, Mr Jas., Glas-			
gow, for Ice Machine			
for Mr Cameron.....	2	0	0
Wates, Mr Joseph...14	0	0	0
Williams, Mrs. F.,			
Bangor, for Congo...1	0	0	0
Y. L. R.....	0	12	0
Under 10s.....	0	5	0
Do., for Congo.....1	6	6	0
Do., for India.....0	3	0	0

## SPECIAL DONATIONS FOR ICE MACHINES AND BATHS FOR CONGO.

A Friend, Clapham...2	0	0
Barnes, Mr. T.....1	0	0
Brown, Mr & Mrs E.2	0	0
E. O., Bristol.....2	0	0
Friends at Brockley		
Road.....2	0	0
Glover, Mr R.....5	0	0
Mack, Mr J. S., Edin-		
burgh.....2	0	0
"One interested in the		
Congo Mission" ...2	0	0
Pearson, Mr., High-		
gate Road.....2	0	0
Smith, Miss A.M. ...2	0	0

## LONDON AND MIDDLESEX.

Arthur Street, King's			
Cross.....	2	2	0
Battersea, York Road			
Sun. Sch., for Mr			
Pigott, Ceylon.....12	0	0	0

Do., Bolingbroke			
Hall Sun. Sch.....1	7	6	
Bloomsbury.....45	14	5	
Brixton, St. Ann's			
Road.....2	17	4	
Camberwell, Den-			
mark Place.....8	19	7	
Do., Juv., for N P,			
Barisal.....5	17	2	
Do., Cottage Green			
Do., Mansion House			
Chapel.....0	10	6	
Chiswick Sun. Sch...0	11	6	
Dalston Junction			
Sunday School.....10	0	0	
Deptford, Octavia St.			
Sunday School.....2	3	8	
Enfield.....6	9	0	
Grove Rd. Ch., Vic-			
toria Park.....5	0	0	
Hampstead, Heath			
Street.....35	0	0	
Harrow-on-the-Hill			
Sunday School.....2	13	4	
Islington, Cross St...5	12	0	
Do., do., Sun. Sch.7	13	0	
John Street, Edgware			
Road.....5	9	1	
Kilburn, Canterbury			
Road, for Congo...1	12	5	
Metropolitan Taber-			
nacle, for Support of			
Boys at San Salva-			
dor.....1	15	0	
Mill Hill School, for			
W & O.....2	0	0	
New Southgate.....11	0	0	
Do., Sunday School			
Notting Hill, Lad-			
broke Grove Sun.			
School.....1	18	9	
North Street, Ken-			
nington Sun. Sch.,			
for Cameroons.....1	16	6	
Peckham, Rye Lane	18	19	4
Do., Barry Rd. Sun.			
School.....2	8	4	
Rotherhithe, Midway			
Place, per Y. M. M. A			
South London Taber-			
nacle.....2	12	3	
Stratford Grove.....3	0	0	
Tower Street, Seven			
Dials, Sun. School			
Upper Holloway.....13	12	0	
Vernon Ch., per			
Y. M. M. A. (half			
year).....15	0	0	
West London Juv.			
Miss. Band, for			
Congo outfit.....5	0	0	
Do., do., for Mrs.			
Kerry, for Support			
of Child, India.....4	0	0	

## BREKSHIRE.

Reading, for Mr.			
Davis' Outfit and			
Passage to Congo.....120	0	0	

**BUCKINGHAMSHIRE.**  
 Amersham ..... 15 2 4  
 Princes Risboro' ..... 4 8 8  
 Do., Sun. Sch. .... 1 0 0  
 Wraybury, for *W & O* ..... 1 3 5

**CAMBRIDGESHIRE.**  
 Cambs (on account),  
 ner Mr. G. E. Foster,  
 Treasurer ..... 94 1 2

**CHESHIRE.**  
 Birkenhead, Grange  
 Lane Sun. Sch., for  
*N P India* ..... 7 17 0  
 Chester, Grosvenor  
 Park Sun. School... 3 0 0  
 Stockport, Greek St. 5 0 0

**CUMBERLAND.**  
 Maryport ..... 1 19 0

**DEVONSHIRE.**  
 Infracombe, Ladies  
 College, for *Congo* ... 0 5 1  
 Plymouth, George St. 15 17 1

**DORSETSHIRE.**  
 Weymouth ..... 35 0 0

**ESSEX.**  
 Great Leighs ..... 47 4 7  
 Leytonstone S. Sch. 11 15 5  
 Victoria Docks  
 Union Ch. .... 2 4 7  
 Waltham Abbey ..... 5 5 6

**GLoucestershire.**  
 Eastcombe Sun. Sch. 1 2 1

**HERTFORDSHIRE.**  
 Boxmoor ..... 18 19 4

**KENT.**  
 Ashford Sun. Sch. ... 2 2 5  
 Canterbury ..... 6 14 0  
 Forest Hill, Syden-  
 ham Chapel. .... 3 5 0  
 Greenwich, South St. 2 5 0  
 Loose ..... 0 5 0

**LANCASHIRE.**  
 Barrow-in-Furness,  
 Abbey Road ..... 3 5 10  
 Blackburn, for *W & O* 2 5 0  
 Liverpool, Myrtle St. 55 0 0  
 Do., Richmond Ch. 2 6 10  
 Do., Toxteth Taber-  
 nacle, for *Ice*  
*Machines for Congo*  
 Do., Everton Vill-  
 age ..... 5 11 0  
 Manchester ..... 38 0 0  
 Do., Union Ch., for  
*Sch. Work, Congo* 13 0 0  
 Millgate ..... 3 14 10  
 Waterfoot, Bethel ... 1 9 0

**LEICESTERSHIRE.**  
 Leicester, Victoria  
 Road ..... 1 1 0  
 Do., S.S., for Support  
 of *Congo Boy, "J.  
 G. Greenhough"* ... 18 0 0

**NORFOLK.**  
 Necton ..... 1 5 0  
 Norfolk, on acct. per  
 Mr J. J. Colman,  
 M.P., Treasurer ... 38 14 1  
 Yarmouth, Park Ch.  
 Sunday School ..... 14 0 0

**NORTHAMPTONSHIRE.**  
 Aldwinkle ..... 1 19 4  
 Clipstone ..... 29 0 4  
 Burbrook ..... 9 6 1  
 Do., for *W & O* ... 0 16 0  
 Do., for *N P* ..... 0 12 0  
 Ecton, for *W & O* ... 0 5 0  
 Hackleton ..... 11 7 9  
 Harpole ..... 7 6 7  
 Heyford ..... 3 1 0  
 Kingsthorpe ..... 5 5 6  
 Kissingbury ..... 0 17 6  
 Milton ..... 13 11 4  
 Northampton, Col-  
 lege Street ..... 216 8 7  
 Do., for *N P* ..... 1 0 0  
 Do., for *Congo* ..... 2 0 0  
 Do., Grafton Street 1 5 0  
 Less Expenses ... 312 7 10  
 308 6 10

**NORTHUMBRELAND.**  
 Berwick, Good Tem-  
 plars' Hall ..... 1 14 0  
 Fenwick Stead for  
*Congo* ..... 7 10 0  
 Do., Holborn Grange  
 S. Sch., for *Congo* 0 10 0  
 Newcastle, Rye Hill 8 2 10

**OXFORDSHIRE.**  
 Caversham Sun. Sch. 2 3 1  
 Henley-on-Thames  
 Sun. School ..... 0 19 2

**SHROPSHIRE.**  
 Lord's Hill, Snail-  
 beach Sun. Sch. .... 0 15 0

**SOMERSETSHIRE.**  
 Bridgwater ..... 18 11 10  
 Taunton, Albemarle  
 Ch. .... 3 8 0

**SUFFOLK.**  
 Sudbourne ..... 5 0 0

**SURREY.**  
 Cheam ..... 15 10 11  
 Sutton, Sun. School,  
 for *N P, Delhi* ..... 1 14 3

**SUSSEX.**  
 Arundel, Sun. School,  
 for *Congo* ..... 0 10 0  
 Worthing ..... 8 2 7

**WARWICKSHIRE.**  
 Birmingham, Y.M.S.,  
 for Education of  
*Congo Youths* ..... 50 0 0

**WILTSHIRE.**  
 Devizes ..... 1 8 3

**WORCESTERSHIRE.**  
 Evesham ..... 6 14 4

**YORKSHIRE.**  
 Sheffield, Glossop Rd. 25 4 1  
 York, Sun School ... 3 11 9

**NORTH WALES.**  
**CARNAVONSHIRE.**  
 Rangor, Penuel ..... 0 5 0  
 Conway ..... 2 7 0

**DENBIGHSHIRE.**  
 Rhoslluwychyrog ... 1 0 0

**SOUTH WALES.**  
**CARMAETHENSHIRE.**  
 Llangendeyrn ..... 1 7 0

**GLAMORGANSHIRE.**  
 Canton, Hope Ch. ... 0 10 6  
 Do., Sun. Sch. .... 5 1 3  
 Cardiff, Tredegarville 1 0 7

**PEMBROKESHIRE.**  
 Penuel Rock ..... 1 9 6

**RADNORSHIRE.**  
 Franksbridge ..... 2 0 0

**SCOTLAND.**  
 Cambuslang Sunday  
 School ..... 1 0 0  
 Elgin, for *China* ... 0 2 6  
 Glasgow, Adelaide  
 Place ..... 10 0 0  
 Kirkcaldy ..... 4 9 9  
 Do., for *Genoa* ..... 1 11 11

**FOREIGN.**  
**NEW ZEALAND.**  
 Auckland, Stevenson,  
 Mr. J. T. .... 10 0 0

TO SUBSCRIBERS.

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