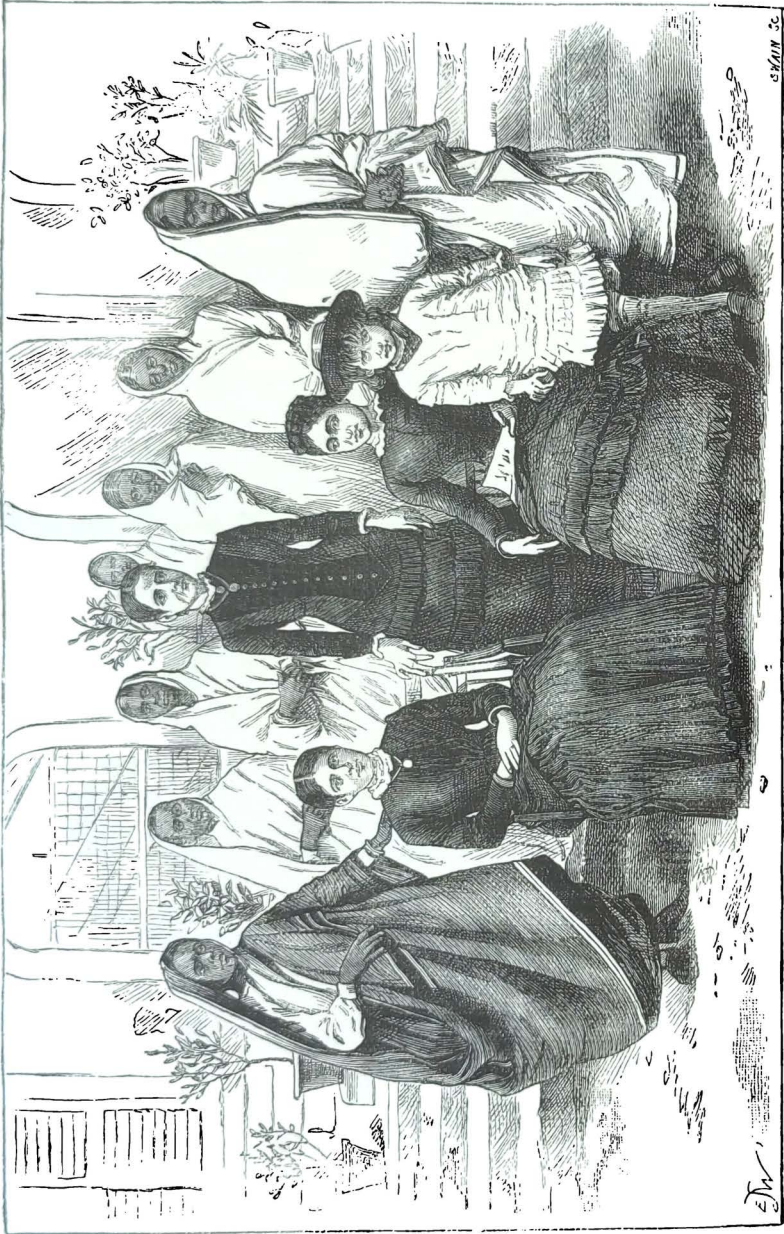


THE MISSIONARY HERALD  
OCTOBER 1, 1885.



ZENANA MISSION WORKERS AT SERAMPORE.—(From a Photograph.)—See page 421.

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# THE MISSIONARY HERALD.

## Mission Work in China.

THE Rev. J. H. Whitewright, of Tsing-cheu-fu, writes in a recent letter:—

“MY DEAR MR. BAYNES,—A few extracts from notes taken during a recent trip among some of the stations in the hills may be of interest to you. The first place I visited was a station of about three years’ standing, to which I had several times paid visits before. I was glad to find more people met together for worship this time than on any other occasion. They had lately added several to their numbers. On entering the door of the room used as chapel, the first thing I noticed was two mottoes pasted up on the door, which may be freely translated:—

“‘There is a road to the heavenly land, but it is God who must lead us there.’

“‘The world is like a sea of trouble without a shore, but religion is a boat to take us over.’

“Scattered over the walls were various texts and mottoes. Among others I noticed:—

“‘Morning and evening let us read the Holy Book.’

“‘Let us often speak together concerning the heavenly doctrine.’

“‘Let us leave evil and follow the good.’

“‘Let us leave the false and follow the true.’

“I quote these as specimens of the verses they put on their doors and walls at New Year time. The Chinese

new year commenced a fortnight ago, and everywhere on every door are verses, mottoes, &c. Our Christians nearly always put up something of a religious nature, such as those quoted above, often texts of Scripture, and, as these often remain the greater part of the year, one can very often distinguish between the houses of Christians and heathen, by the sentiments expressed in the mottoes and verses on their walls, even when these are not directly Christian. Once I had difficulty, in riding through a town in search of the house of a Christian, to find the place, when I adopted the plan of reading the mottoes on the doors I passed, and by this means found the place.

“The difference between Christian and heathen is manifested in a multitude of ways like this, as well as in the difference in life and conduct.

“After service with them at this station, I was glad to hear them talking over points in my address to them, among themselves, showing that they had taken a good part of it in, at any rate. In the afternoon I asked the leader of the station to take the service and preach, as we like to have some idea as to how these men are teaching the others. He gave, considering his opportunities, a remarkably good address.

“At each station one of the church members is appointed by the others

to keep a register of attendance at worship. On looking over this I was glad to see that the attendance in the majority of cases had been very regular.

"There are some very good men at this station. One in particular, an old man over sixty, has distinguished himself by his earnestness in preaching, entirely at his own expense, in numerous villages round about his home. He has several times been driven out of villages where he went to preach, reviled, beaten and bruised, but I have never heard a single word of complaint from him. At his home, too, he not only gets no sympathy from his heathen friends, but, as the Chinese express it, he has to 'eat very much bitter' from them. In the beginning of the winter one of the native Christians told me about him, and it was one of the most painful stories of petty constant prosecution that I have heard. His friends apparently do their utmost to make it as unpleasant as they can for him in every way. As the cold weather came on they kept his warm winter clothing for a long time from him; and in a Chinese winter that is no small thing, as the summer clothing he had was very light. After some time they let him have his warm garments, and the day or so after he had them one of his heathen neighbours came in and said to him, 'Well, and so you have got on a wadded gown at last; I suppose, according to your notions, the Old One in the Heavens sent that to you.' 'Yes,' he replied, 'I believe that God sends us all good things.' The man then produced a large stone, and laying hold of him commenced to pound him unmercifully on the shoulders and chest with it, saying, 'Well, the Old One of the Heavens sends you this too, perhaps.' The old man

broke away from him as soon as he could, without any attempt at retaliation, but not until he was beaten black and blue. I asked how the matter ended, and I was told that the Christian met the man who had beaten him in the street next day, and looked him full in the face and spoke to him in a friendly way, but the other hung his head and went past without speaking.

"I could give you many instances like this of persecution, borne and borne well and manfully for religion's sake. Of course there are those among the Christians who are ready to bear very little, and on the slightest trouble come to us and expect us to make all manner of exertions on their behalf with their officials. As, for instance, a man came in to-day with a complaint in writing, asking for legal protection, and relating that he had been reviled two or three times on account of his religion. There was not much done on behalf of that brother, except some exhortation, and the reminder that 'Blessed are ye when men shall revile you.' It is not from such men that the success of the work here comes, but from such men, and they are not few, as the one I have mentioned above, who bear persecution and reviling and mocking, patiently and well, and show the power of the Gospel in their own life and conduct,

"The next station I visited was a few miles further on among the hills. The leader of this place has done a good deal in the way of voluntary preaching at his own expense. When he became a Christian he was heavily in debt, and appeared not to have made much active effort to pay what he owed. Soon after he became a Christian he began to feel that he was not doing right in remaining in debt,

he therefore gradually sold off some land he had, and paid off what he owed. What between paying his debts, and going out preaching at his own expense, he has reduced himself from the position of a fairly well-to-do man to that of a poor man. As to his action in the matter of paying his debts, he was entirely guided by his own sense of his duty as a Christian. No outside influence was brought to bear upon him. I did not even know of his debts at all till I heard that he had been selling off his land to pay them. Strange to say, this action of his has had the effect, for the present, of apparently hindering the spread of Christianity in that district. The in-

ference the people draw is 'he learned the doctrine, and it made him become poor.' No doubt they will learn in time that though his religion made him a poor man, that it yet made him a very rich man and a very happy man too.

"I was glad to find the station holding on well. The hearty interest of the people in the services, and their attention to what was taught them, was very encouraging.

"I visited several other stations, of which I may write again some future time.—I am, my dear Mr. Baynes, yours very truly,

"J. S. WHITEWRIGHT."

## EXTRACTS FROM MY NOTE-BOOK.

By REV. A. G. JONES, of Tsing Cheu Fu.

### "CAST THY BREAD UPON THE WATERS.

"I always had *faith* in medical work as a Christianizing agency, but now I am beginning to *know* it is good in verity. Why? Because, since my return, although I have been by no means much round among the people, yet I very frequently meet with people who say, 'Don't you *know* me?' 'No,' I say; 'how could I?' 'Don't you recollect how in such a year of the present Emperor's reign, when you were at such a place, you gave me medicine, or gave it to my wife or child?' as the case may be. 'Well,' I say, 'did they get well?' 'Yes,' they say, 'and I have never forgotten it; and though you don't recollect me, I always think of you.' These are men who are now reliable Christians, and there can be no question of the long effect of the thing on these people.

"These things carry me back to the days when lighter engagements enabled

me to 'drug' people a good deal, and when I only gave it up because it became incompatible with heavier duties—at least, duties I thought heavier—a point, however, about which there might be a good many questions asked in the long run, especially when you come across cases of this kind that one never suspected the existence of till they turned up years and years after in out-of-the-way places. Of course, I am not a doctor, only a 'druggier,' but then so much the more may the real doctor claim and hope. I don't bring this forward as an argument for more druggiers to be sent out, but for *more doctors*, for doctors to have more hope, and for others to have more hope in doctors work.

### "APPLIED CHRISTIANITY.

"An intelligent Christian told me yesterday as follows:—'My neighbours often ask me what good I get from being a Christian, and the answer I

often make is this—viz.: that by spending 12s. an acre more in tilling the land I sow with wheat, I can get a return of £5 more per acre in virtue of my Christianity, and, besides, on all my land I can do better than they can on other crops, even saying nothing of spiritual things.

“Now,” said he, “that comes this way. I heard you say some years ago that, by ploughing deeper, the wealthy farmers in England could get more out of the ground than the poor ones, so I tried it and go as deep as I can. I now find I can get six tan more of grain off an English acre in this way, and that counts up to £4 16s. or £5 while it only costs me six thousand cash or 12s. to do it.

“I heard you say, too, that rotation of crops is the proper principle of farming, whereas, here, we put in the same crop year after year and exhaust the ground. So, you see, I had them there, as I find this helps matters wonderfully also.’

“Another man told me thus. He said: ‘I do confess it is a most difficult thing to get people to accept Christianity, or give it a hearing because of the advantages it gives after death. My favourite way of putting it is thus: that although it doesn’t profess it, yet Christianity does fulfil their aim of getting a happy time on earth, for, introduced and accepted, it makes less fighting, less beating, less adventure, less recklessness, less law-suits, less family quarrels, less covetousness, less loss of life, less robbery and theft, less false accusation, and, in fact, less of all the elements of social and family unhappiness that men dread.’

“He knew well these were the things that the Chinese suffered from, and these were the exemptions the people longed for. It is a thoroughly Chinese way of putting it, but it is very true, and I wish more of us oftener put it that way, *as well as* the other way.”

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The following deeply interesting letter is from the Rev. A. G. Jones:—

“Tsing Cheu Fu,

“22nd June, 1885.

“MY DEAR MR. BAYNES,—As I am now some five months in this city without having even dropped you a line about the real work for which we are all here, you will begin, I rather fear, to wonder whether I am still doing missionary work or not.

“MISSION WORK.

“But, as you know, missionary work is like, say, iron manufacture, which besides consisting of various branches, involves some very ugly preliminary processes, such as delving up the ore from the pits, and then the smelting and puddling that follows.

“Now, on my return I got into a

lot of these matters, and it is only just now that I am beginning to extricate myself properly. Writing about work is all very well in its way, but one must first *work*, or there will be nothing to write about.

“CHINESE DEFENCES.

“You will recollect that when I landed in China in December last the war (or rather the fighting) with France was at its height, and we had hardly left the coast before we began to see where we were. At Chefoo no preparations for defence were visible. The Chinese, cannily enough, had resolved not to defend a place that could be swept with fire from the ships, but a few miles inland we came

upon some of their lines of defence, and the sight of these was one of the first things that re-awoke my pity for the Chinese in the actual. There I was once more in the very midst of the results of the childishness and ignorance we had come eventually to remove. A look, and any one could see that the poor people had been squandering their money and resources upon defences hardly worth the name, and on the point that nations are usually most susceptible about—self-defence—had made not even an elementary advance. Farther on, as we journeyed, we met the same thing—the most insane preparations to meet a French landing. But so it is in everything national and social—one sees the effects of the far-reaching delusions that are bound up with idolatry, and has to mourn above everything the deadness and the ignorance of their own backwardness that beset the Chinese to the last.

“TSING CHEU FU.

“You know that it takes over a week of travel to reach this station, and so it was that after a long and tiring journey we arrived. It was like coming home after being a very long time away. Every one was glad to see me, and so made it feel home-like, and yet there was a certain awkward feeling after being away so long and having got accustomed to other ways and places. Still, there was no mistake: this was the actual place, the pretty hills, the well-known walls and gates, all wore a familiarity to me that other places had ceased equally to have, and I soon began to feel the old feelings and remark that it looked as if I had never been away.

“WELCOME HOME.

“Very shortly, I arranged to visit the leaders of the country branch stations, and then as I went during

my first month to their various prayer meetings I had to go through a double experience. First, there were the old faces that I had known so long—those weather-beaten, poverty-stricken, persecuted and tried men who had turned from idols to serve the Living and True God; there they were in their same rude earthen houses, worshipping on the same clay floors, still steadfast in their profession of the one faith, and still untempted and unscared by the world—not by ones nor by tens, but by scores and by hundreds. Still a feeble and despised people, scattered and weak in numbers and influence, but also still loved of the Lord, and, as surely as I looked on them, having in their midst that root of strength which is grounded in the eternal sources of all that is good and lasting. How blest we are that the various and changing scenes of life can make us see some things (or, at least, the corners, as it were, of some things) almost as God sees them; and alas! how sad it is that we ever get our eyes so blinded with the dust of the world as to see but dimly and feel but coldly the preciousness of the human soul in its Father's sight.

“THE LOVE OF THE BRETHERN.

“Yes, here we were again, meeting as Christians and as men, making all kinds of inquiries. Was I well? Was I strong? Were all my family at home well? Had I had a bad passage? Was I fatigued by it? Were all the church members and pastors at home in England well? (!) Was the Society well? (!) (These two last have to be answered in the sense they are asked.) And then they were so sorry for this and that—that I had tooth-ache, that I had a bad passage, and what not. Then comes the old, well-worn tune and hymn, the united prayer of those long severed, and the good word of

promise to the sons and daughters of the Lord Almighty; and then—what nothing is complete in China without—the long talk and the tea and smoking, that are almost the only luxuries of their lives. This all soon made me feel that here was my home and that here were my friends; that the household of God and the brethren of the Lord, whatever their exterior or their circumstances, are, after all, the best and truest rests of the human heart here below.

#### “WORK AFIELD.

“But there were others. The work had not stood still in my absence. In the western hills are about ten stations that did not exist when I was here before, and to some of these I had to go, too, of course. Here were all *new* faces, almost—perfect strangers to me personally, but they knew who I was, and that I was coming, and that was enough. There was no previous acquaintance, but there was the same old feature—all the Christian warmth one could desire, simplicity of mind and faith, and the oneness that comes from a common lot in the inheritance of the kingdom of heaven, and that not only in word but in reality; for here some of them had toiled scores of miles and miles across high ridges to the meeting-places, in obedience to a mere idea and a sentiment.

#### “THE NATIVE CHURCH.

“I had almost forgotten to say that at every meeting I produced and translated verbally to them the letter which you gave me from yourself to the Native Chinese Christians, in which they were very much interested. Subsequently that letter was translated by Mr. James into suitable Chinese literary form and inserted in their half-yearly paper. (I think I may say that any fair judge would

compliment you on the difficulty of rendering your free style of eloquent English according to the strait rules of literary work in the far East. It has cured me of asking for another letter, I think, for a very long time to come.)

#### “BLESSED ARE THE MERCIFUL.

“Should anyone else read what I am now writing, I can well fancy them saying, ‘Well, of course that *is* one way of looking at these things, and it does very well for Mr. Jones to work himself into a romantic way of dreaming now and then, so as to get his heart well on to his sleeve, but soberer people would probably find something very different among all these said Christians if they were tried by more exact standards, and looked at from a different point of view.’

“‘Good Gentile Rabbi,’ I would feel like saying to him, ‘it is just as you say. Tried by the minuteness of your Talmudic prescriptions, they would, indeed, wear a very sorry aspect in *your* eyes, and truly, when the legalism of my heart gets uppermost, they do so in mine; but, in however poor a measure we aim to be the ministers of a really redeeming force from God, exhibited in loving human thoughts, word, and deed, and *just as* we take your cherished point of view—the critical—so do we belie the spirit of our Master and betray the secret and source of our strength.’

“But there is a degree of force in the objection. Who does not know it?

#### “UNFAITHFUL SERVANTS ARE WE ALL.

“Who has not felt *British* slowness as well as Chinese slowness in ‘laying aside the sins that so easily beset us’? Alas! here, as elsewhere in the world, difficulty seems at its acme, and infirmity at its worst. Year after year shows



the difficulty as well as the hopefulness. Time brings out the latent evils in some as well as strengthening the spiritual life in others. New developments create new wants. The sharp words addressed through Titus and Timothy differ widely from the gush of feeling that dictated the epistles to the Thessalonians. So it is everywhere. So it is here ; and if you came here you would find that men who had spent all their youth in the midst of knavery, cheating, cursing, scheming, falsity, and selfishness were involved in the after effects of their former lives to an alarming extent, and beset by habits, associations, and modes of feeling that formed a perfect network around them. That also is just as true as that they are the children of Grace.

“But what of it? Who is going to be frightened, wearied, or dispirited by the imperfection of the Chinese? Is that the way you feel about them? Are these the feelings that evil awakens in you? Is your view blocked by what you see, and your heart not moved by what you believe about *their* preciousness, and the crying necessity for your sympathy, care, and help.

“Should the gangrene of the soul disgust the physician of the soul, or is it only the call to more arduous service—more clearly discerned Duty? Emphatically none other than this—a call to a broader view of Duty.

#### “THE VASTNESS OF THE WORK.

“How we learn as we grow! And what are we learning here? Why, just this, that THIS WORK IS GREATER THAN WE EVER DREAMT IT TO BE. God shows us at a distance the faint outline of the place He is bringing us to, but it is only an outline ; and in our folly we act often as if that outline were all, forgetting that proximity must reveal

detail. So, when we come to the detail we wonder as if at something unexpected, and yet nothing is more natural. God sends us on a mission to save souls. Our minds are filled with the outline of the fishing and the net, the sowing and the sickle, the prodigal and the sheep, forgetting the slowness and toilsomeness of all these scenes, and still worse, forgetting that our saving is not only a getting but a complete and radical changing of men.

“Has simple duty a call in it? and has not intricate duty a greater call in it? I will work for God, I will work for men, be it easy or be it hard, be it simple or be it complicated—if *this*, then all the harder ; if for long, then all the more patiently, and the better I do it, the more hopefully! That is the inspiration of difficulty. Well might anyone say that true work well done—in every sense well done—be it much or little, is the very essence and concentration of God’s will become actual leaven among mankind.

#### “BRETHREN HELP US.

“This all being so, I need hardly say I never felt more strongly than I do now the necessity of following up our work. The Baptists of England have become, in this district, *not* equal helpers or partners in a Christian work, but the guardians of spiritual children who are to be brought up in the knowledge and fear of the Lord, with all the care and all the responsibility that belongs to the position of guardians. These Christians are not so many fish-gathered into a net, but so many children with hearts and souls to be tended with all the lovingness and the minuteness that the simile points to. If we lay these things to heart, we shall have the first preparation for doing our duty as we ought to do it, and be neither devoid of the affection needed for it nor of the pains necessary to carry it out.

"I might go into very many instances illustrative of what I have said, but I must reserve that for another time, and content myself for the present with hoping that our English Churches will take this view of the matter at home, and fully use the position which they occupy here for the thorough fulfilment of their duty. Anything that I said in this direction when at home remains only more true in the present. All I hope

is that what we sketched in outline will be worked out by willing hearts and hands in all its particulars, nothing daunted by difficulty or danger.

"Hoping to have this pleasure again much oftener than in the past,

"Believe me,

"Very sincerely yours,

"A. G. JONES.

"A. H. Baynes, Esq., London."

The following letter is from Mr. R. C. Forsyth, of Tsing-cheu-fu:—

"Tsing-cheu-fu, *July 10th*, 1885.

"DEAR MR. BAYNES,—You will doubtless be glad to have some news from this part of the great harvest field, and be pleased to know how we fare, and what are our prospects.

"IN REMEMBRANCE OF ME."

"Since writing last, a series of communion services has been held in the various local centres, these being conducted by one or other of our brethren here, and are held twice annually at a time which is most convenient for the majority of the members, who are, for the most part, engaged in agricultural pursuits. I had the pleasure, in company with Mr. Whitewright, of visiting a station about ten miles from this city, and witnessing and taking part in one of these services. We met together in a village situated in a mountain valley, among a rough but hospitable people, who treated us with no little kindness and attention. We stayed over night in the house of one of the leaders of the church, and in the morning, after giving time for the members to be gathered from that and the surrounding villages, we sat down to the number of about forty men and about a dozen women, and partook of the

'holy meal,' as the Chinese express it. It was a most interesting scene. These rough, stalwart men and humble women gathered out of heathen darkness, and partaking of the emblems of a Saviour's love, which, although it has cost some of them much suffering, has still been received as 'good tidings of great joy.' We really felt drawn together in heart, and that it was 'good to be there.'

"SCHOOL WORK.

"The same morning we visited the school, which consisted of about a dozen scholars, the usual number for a village school. These were assembled in a mud and thatched cottage, and were seated, according to their age and proficiency, at tables placed round the room. Their lessons consist of the Chinese classics, as in other schools, the hymns and catechism used in the church, and the New Testament. These are all learned by *rote*, which is the Chinese method of teaching, and when the pupil is sufficiently far advanced he is taught the meaning. The hymns they learn to sing, and they are taught to pray. Some of the scholars showed surprising powers of memory, and were, on the whole, a bright and intelligent lot of children.

"These schools, of which we have, at present, twelve in operation, are taught by native Christians, who receive from us a grant of about 5s. per head per annum for each scholar, and make up the remainder of their salary by charging the scholars a small fee. It is found, however, that the grant is too small, and some extension will have to be made if they are to continue to work efficiently.

"Before leaving, the scholars sang the native version of 'Jesus loves me, this I know,' to the same tune as we use at home. It sounded very sweet in our ears.

"To-day is the 'day of small things' in Christian schools in China; but a beginning has been made, and there is thus larger hope for the future. The schools we have are only for *boys*. The girls are much more difficult to reach, and are sadly neglected. There is much need for warm-hearted Christian enterprise for the women and girls in this country.

#### "WORK WITH WOMEN.

"Mrs. Jones has commenced a class for the women connected with the church in the city, a work which is much needed and much appreciated, and will, we hope, be largely blessed.

"We mean to seize the opportunity likely soon to be afforded us of circulating Christian literature among the literary men, who are to have an examination at the provincial capital in the autumn, and it is under consideration to offer a prize for the best essay on a given theme, so as to induce a perusal and study of Christian books and doctrine among this important class.

"The work of the church, generally, has gone on quietly and steadily without much to hinder, with the exception of a scheme, which originated among the natives in this district, to com-

mence operations in mining for silver in the hills near here. As this was a scheme which *promised* largely, many of our church members were drawn into it, and, as we ascertained that the scheme was unsound for want of competent and trustworthy men as promoters, and efficient management and appliances, besides being extremely problematical as to the actual existence of the ore in workable and paying quantities, we deemed it our duty strongly to advise our own people against it, and have happily been able to avert in some measure the consequences which would most certainly have resulted.

"This is cited as an instance of the complex character of our work, and the need of vigilant supervision.

#### "FRANCE AND CHINA.

"It is with a measure of relief that we have received the news of the peace concluded between France and China. The strained relations, which all foreigners in the interior suffered from the ignorance and hostility of those who were not in a position to distinguish between nationalities, were most serious and embarrassing. As an instance of this, as Mr. White-wright was returning home one evening, a Manchu soldier suddenly made a violent and unprovoked attack upon him in the open street of the city, and it was only by putting spurs to his horse and beating a hasty retreat that he was saved from what might have been severe injury if not actual loss of life. Immediate steps were taken to report the matter to the Tseng li Yamen Peking, and in consequence of orders received from there, the magistrates in both the Chinese cities have issued a proclamation, which will, it is hoped, prevent any such outrages for the future.

"R. C. FORSYTH."



### Women Grinding Corn.

**T**O this there is frequent reference in the Bible. As in Palestine so in India, it forms part of a woman's daily work. The mill stones are round. The lower one is still, and the upper one is made to revolve upon it by means of the wooden handle which is shown in the picture. The corn is dropped in at the hole in the centre of the upper stone. The women often sing at their work, and the stone is made to revolve very rapidly.

### The Andaman Islands and their Peoples.

BY THE REV. T. H. BARNETT, OF DACCA.

(Concluded from p. 350.)

"Dacca, April 30th, 1885.

"MY DEAR MR. BAYNES,—In my last letter I promised you that I would write to you again within a few weeks and tell you something about the aborigines of the Andaman Islands. Hitherto my time has been so fully occupied that I have been unable to fulfil my promise, and even now I have not the leisure to do so. I shall be obliged to omit a great deal that would probably interest you.

"MY AUTHORITIES.

"First of all, I must tell you that I am indebted for my information, partly, to three Bengali gentlemen, who have medical charge of Andamanese hospitals, and, mainly, to E. A. Man, Esq., F.R.G.S., &c., assistant superintendent at Camorta, Nicobar

Islands, who has spent thirteen years among the Andamanese, and for four years had charge of the Andamanese Home at Port Blair. Mr. Man was good enough not only to lend me the proof-sheets of a work on the Andamanese tribes and languages he will shortly publish in London, but also to permit me to copy anything therefrom I might in any way wish to use.

"DERIVATION OF NAME.

"The derivation of the word 'Andaman' is very uncertain. Colonel Yule mentions that Nicolo Conti (1440), who calls it 'The Island of Gold,' is the only person who has attempted to give it a meaning. The colonel suggests that 'Angamainain,' the name used by Marco Polo, is an Arabic (oblique) dual, indicating 'The Two

Andamans, viz., 'The Great and the Little,' while the origin of the name 'Angaman' may be traced to Ptolemy's supposed reference to these islands, wherein he describes them as 'Αγαθῶν δαιμονες,' 'The Islands of Good Fortune,' whence, by a transmutation of letters, may have sprung the forms *Αγδαμαν* = Agdaman, *Αγγαμαν* = Angaman, and, ultimately, *Ανδαμαν* = Andaman. This last name first appears distinctly in writings by Arabian travellers of the ninth century.

#### "ORIGIN OF RACE.

"Notwithstanding the fact that the theory was exploded a hundred years ago, it is still said that the Andamaneese are the descendants of African slaves, who, centuries ago, were wrecked upon the islands. Mr. Man classifies the inhabitants thus: (1) Nigritos, not Papuans, as stated by Figuiet; (2) Original inhabitants, whose occupancy dates from prehistoric times. Racial affinity may, possibly, be found to exist between them and the Semangs of the Malayan peninsula, on the *Aëtis* of the Philippine islands.

#### "POPULATION.

"The race is divided linguistically into nine tribes. The entire group is supposed to contain about 4,000 souls. This supposition is based on the surmise that the tribes with whom the Government is best acquainted do not now exceed 400, though at the time (1858) the settlement was established they numbered 1,000. It should be stated that of the hostile tribe of Jahwas, that inhabits the North and South Andamans, nothing is known, and that therefore the calculation given above cannot be depended upon.

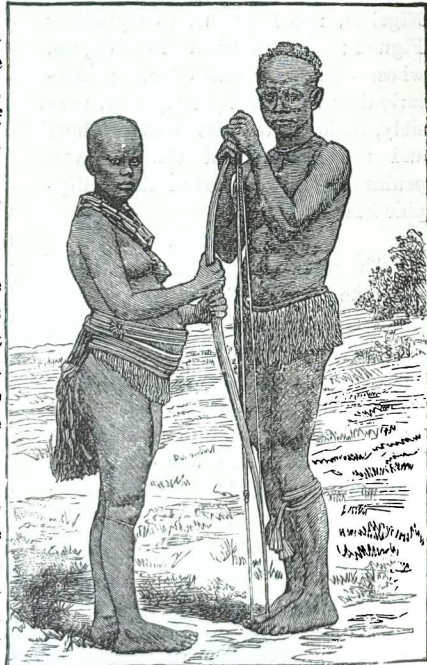
#### "GENERAL APPEARANCE.

"The earliest descriptions of the people appear in a remarkable collection of early Arab notes on India

and China, which was translated by Eus. Renaudot, and again in our own time by M. Reivaud. According to these descriptions, the Andamaneese 'eat men alive.' They are black with woolly hair, and in their eyes and countenance there is something quite frightful. They go *puris naturabilibus*. They have no boats. If they had they would devour all who passed near them. Sometimes ships that are wind-bound, and have exhausted their provisions of water, touch here, and apply to the natives for it; in such cases the crews sometimes fall into the hands of the latter, and most of them are massacred. Marco Polo (1285) says, 'The people are no better than wild beasts. All the men have heads like dogs. In fact, in the face they are all like big mastiff dogs.' Col. Colebrook, towards the close of last century, described 'their limbs as ill-formed and slender, their abdomens prominent, and, like the Africans, as having woolly heads, thick lips, and flat noses.' These descriptions represent fairly well the notions entertained respecting the appearance of the Andamaneese by many persons at the present day. They were evidently written by men who saw them only at a distance, and who drew upon their imaginations for their facts. In stature, the Andamaneese are certainly short. The men do not average more than 4 feet 10 $\frac{3}{4}$  inches in height, and the women not more than 4 feet 7 $\frac{1}{4}$  inches. Col. Cadell, V.C., is reported to have found one man 5 feet 8 inches, and another 5 feet 4 $\frac{1}{2}$  inches. There is nothing remarkable about their weight. The men average 98 $\frac{1}{2}$  lbs. and the women 93 $\frac{1}{4}$  lbs. Many of the men are well-made fellows, with fine well-knit muscular limbs. The women are somewhat ungainly in appearance,

In the men and boys, also, there is an observable roundness of abdomen. Medical men affirm that this is not a natural peculiarity of the race, but the result of spleen, liver disease, and fever, from which diseases the Andamaneese suffer a great deal in their jungly homes. The skin is black, smooth, and shiny. Occasionally it is covered with a red paint mixture of oxide of iron and pig or turtle fat, to protect them from the heat of the sun and from fever. The men are tattooed in a peculiar way. Rows of horizontal lines, about one inch in length cover the chest and arms and back. These lines are slightly raised above the surface of the skin, and are close together. They are the work of the women, who, by means of pieces of broken bottles or of pointed iron, thus adorn their husbands. The men shave their heads, generally, from the forehead to the nape of the neck, leaving, just above the ears, a tuft of woolly, fine, corkscrew curls. Sometimes they shave round the head, leaving a small tuft of hair on the top. They have no hair on their faces. The women's heads are closely shaved. The head is decidedly small; in shape it is oval or square. The face is round. The lips are full but not thick; the nose is rather flat and broad, especially across the alae; the eyes are large and prominent, the forehead is low but not prognathous, like the African negroes. Indeed, whether phrenologically or physiologically considered, the Andamaneese are but very little like the African type. The men, but *not* the women are *puris naturalibus*, except when they enter the settlement, when they are required to don a narrow girdle provided for them by the Government. It is a shame that they

are not compelled to wear this when they pull alongside the government steamers. The women wear a scanty girdle, to which is attached a scantier covering of leaves. That the women do not venture abroad *puris naturalibus* seems clear from the fact that oftentimes nothing short of depriving them of their covering will prevent them from escaping from the hospitals. Belts and necklaces made of the finger-bones or spine-bones of their deceased ancestors and children are worn partly as ornaments and partly as charms. Most likely it was the Andamaneese's practice of wearing skulls and bones that led to the belief that they were cannibals. I enclose herewith a photograph of an Andamaneese man and woman, dressed as described above.



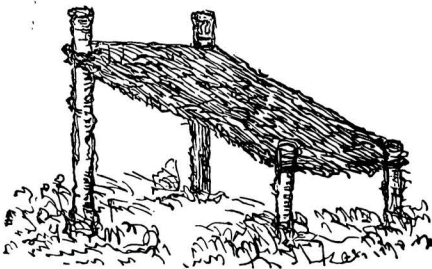
ANDAMANESE MAN AND WIFE.

(From a Photograph.)

"The people are *not* cannibals. Mr. Man has made special inquiries in regard to this matter. Not only is there an entire absence of evidence of cannibalism; there is the direct testimony of eight of the nine tribes that it does not exist and never has existed among them. It is somewhat strange, however, that the tribes which inhabit the south and the middle Andamans think other races to be cannibals, and even charge their own countrymen, the *Jahwas*, with cannibalism.

"HOUSES.

"The Andamaneese houses are of the most primitive kind. In some cases they consist of nothing more than a few leaves stitched together, and fastened to trees in such a way as to afford a sloping roof, the sides all round being open. If trees are not contiguous, or, for any other reason, are not adapted to the purpose, four posts are driven into the ground—two of them not much above the ground, and two higher ones placed at a little distance from the first two—and the leafy, sloping roof is placed on the top of them. (See the rough sketch which I enclose herewith.)



ANDAMANESE DWELLING HOUSE.

"EMPLOYMENTS AND AMUSEMENTS.

"Until very recently, it was generally supposed that the Andamaneese lived on the coast, and that they obtained the means of their subsistence by shing. Now it is found that by far the greater number of them dwell

in the jungles, and live on the indigenous products of the soil. Partly for this reason attempts have been made to induce them to follow agricultural pursuits. So far, these efforts have not been attended with success. The people prefer to peddle turtles, tortoiseshells, pawn-leaves, honey, shells, and oysters. They are in many ways useful to the Government, especially in hunting down runaway prisoners. They are extremely fond of knives, looking-glasses, dogs, match-boxes, clay-pipes, tobacco, and rum—things that are provided for them by the Government at a cost of Rs.200 a month. Five rupees are allowed them for the capture of every runaway convict, which sum is spent for them in pig, pipes, tobacco, &c.; of their tribal and domestic life I cannot say much, for obvious reasons. They are said to be generous and hospitable. The men find the necessary—pig, fruit, and fish. The household work devolves upon women, who have also to shave their husbands' heads. The children, who, it should be said, are generally kind and dutiful to their parents, begin to help themselves very early in life. At eight years of age the boys find their own means of subsistence; at seven the girls do domestic work. The people appear to be happy and frolicsome. They take special delight in singing and dancing. Their dance is a very peculiar one. It proceeds in sets, the women taking the alternate sets. Holding their hands above their heads, palms upwards and thumbs joined, the men hop round first on one foot and then on the other vigorously striking the ground with their feet to the time given them by the shouting and clapping of the bystanders. When the men are tired, the women take their turn. Walking

forward about six paces, they stop, then swing their arms to and fro and make a number of jumps. They then turn round, walk slowly back to their former position, and there repeat the performance of swinging and jumping. Although suffering from a terrible disease, and occasionally crying out with pain, they greatly enjoy the fun. I was amused at the good-natured cunning shown at one of these dances by one of the men. Thinking I would reward the people for their attempt to amuse me, I threw a piece of silver on to the ground. Instantly the singing and dancing stopped, and men and women tumbled over one another on the ground, like monkeys, in search of the coveted coin. Finally, one of the men sprang to his feet, and commenced to clap his hands and to shout as if he knew nothing of what was going on at his feet. With a merry twinkle in his eye, and a movement of the head, which I interpreted to mean, 'Don't say anything,' he opened his mouth and showed me the coin between his teeth.

#### "MARRIAGE CEREMONIES.

"I must describe a portion of an Andamaneese marriage ceremony. The bride sits alone in the spinster's house, and the chief or elder goes to the bridegroom, and, taking him by the hand, tells him that matrimony is the lot of all, and that the marriage state is honourable. The bridegroom shows a great deal of modesty, appears most reluctant to wed, but, finally, slowly rises and allows himself to be led to his spouse. She, also, manifests extreme modesty, turns her face in an opposite direction, and, as is the custom among her fairer sisters, begins to cry. The next day is the time for the reception of wedding presents, which generally consist of bows and arrows, a canoe, pail, and

fishing-net. The bridegroom is ornamented with white clay by his sister, mother, or other female blood relation, and the bride is similarly adorned by her female relations. The Andamaneese spend the honeymoon at home. They do not go elsewhere, as it is sometimes stated they do. Husband and wife are, as a rule, faithful to each other. A widow is free to re-enter the marriage state.

#### "FUNERAL RITES.

"When a person dies, the head is shaved, and red and white paint applied ornamentally to the face and body. The limbs are doubled up so as to make the knees touch the chin. The friends and relatives of the deceased 'breathe' on the face and hands of the corpse (the Andamaneese way of saying 'good-bye'), and then it is covered with leaves and tied with cane or rope, so that when all is complete, no part of the body is visible. If the deceased was a man of no particular consequence or was friendless, he would be merely buried. In most cases, however, the dead are placed on 'machans,' *i.e.*, raised platforms made of wooden posts or bamboos, arranged either between the branches of trees, eight to fifteen feet above the ground, or on posts, to which the platforms are tied for support. After placing the corpse in the grave or on the 'machan,' as the case may be, the mourners stoop down, one after another, and 'breathe' their last good-bye on the head of the corpse. A fire is lit at the foot of the tree in which the body is suspended, or on the top of the grave in which it lies. By the side of the fire are placed a bamboo filled with water and a lighted torch. Thus provision is made for the possible wants of the departed spirit should it return. Long, fringe-like lizes are made of leaves and fastened



from tree to tree around the spot where the body lies, so that, should any one pass that way he may have due warning and not inadvertently incur the displeasure of the departed one's spirit by breaking in on its resting-place. About three months afterwards the nearest male relations or friends of the deceased return to the spot and remove the bones to the nearest water, where they are washed and then exposed to the sun and air. When they are thought to be clean and sweet, they are removed to the encampment and divided among the principal mourners. The skull and jaw-bone are the inheritance of the next of kin. After a time these bones may [be passed over to anyone that wants them; and in this way it often happens that the bones of a man of note are handed round to a great many persons.

#### "RELIGIOUS BELIEFS.

"It is sometimes stated that the Adamaneese have no notion of a God. Such statements are not true. I questioned Mr. Man particularly on this point, and reminded him of what such able writers as Sir John Lubbock had said. He reminded me of the caution Sir John Lubbock had himself given against the reception of such statements. Nearly all, if not all, such-like assertions are either based on limited and superficial inquiries, or are the outcome of prejudice as to what may be called a notion of God. Mr. Man says: 'Though no forms of worship or of religious rites are to be found among them (the Adamaneese), yet are there certain beliefs regarding powers of good and evil, the Creator, and of a world beyond the grave, which shows that even these savages have traditions more or less approximating the truth, but whence derived will ever remain

a mystery. In spite of their knowledge of, or belief in, a Supreme Being, whom they call *Pū-luga*, they live in constant dread of certain evil spirits, whom they apprehend to be ever present, and on the watch to do them some bodily harm.' Of *Pū-luga*, the Creator, it is said that he lives in a large stone house in the sky, with a wife whom he created for himself, and by whom he has a large family, all except the eldest being girls; that, though his appearance is like fire, yet he is nowadays invisible; that he sleeps through the dry season, and wakes when the rains begin; that he is omniscient while it is day, knowing even the thoughts of the heart; that he is angered by the commission of certain sins, while to those who are in pain or distress he is pitiful, and sometimes deigns to afford relief; that he made the world and all animate and inanimate objects, excepting only the powers of evil; and that he is the judge from whom each soul at death receives its sentence. *Pū-luga* has no authority over the evil spirits, the most dreadful of which are three self-created demons, who have existed from time immemorial, viz., *ē-rem-chāū-gala* (the demon of the woods), *ju-ru-win* (the demon of the ant hills), and *nita* (the demon of the sea.) *Pū-luga's* son is regarded as a sort of archangel. He alone is permitted to live with his father, whose commands it is his duty to make known to the *mō-ro-win* (sky spirits or angels).

"The Adamaneese have some notion of right and wrong, for the word *Yūbda* (wrong-doing) is used in connection with falsehood, theft, assault, murder, adultery, and burning wax. They believe there is a *jer-eg-tar-mū-ga* (place of punishment), and it is said that the hope of escaping

from future torment has some little effect upon their present course of conduct.

"The colour of the soul is red and that of the spirit black; and, though invisible to human eyes, they partake of the forms of the person to whom they belong. Evil emanates from the soul, and good from the spirit.

"Between the earth and the eastern sky, there stretches an invisible cane bridge, which steadies the former and connects it with *jereg* (paradise). Over this bridge, the souls of the departed pass into paradise, or to a very cold, and, therefore, a most undesirable region for mortals to inhabit, situated below it. There will be a resurrection, at which soul and spirit will be reunited, and will dwell for ever on the new earth. The souls of the wicked will have been reformed by the punishments inflicted upon them during their residence in *jereg-tar-mūga* (place of punishment). The future life will be but a repetition of the present; but all will then remain in the prime of life; sickness and death will be unknown; and there will be no more marrying or giving in marriage. This blissful state will be inaugurated by a great earthquake, which, occurring by *Pū-luga's* command, will cause the earth to turn over. All who are alive at that time will perish, and change places with their deceased ancestors.

"There is no trace to be found of the worship of trees, stones, or other objects; and it is a mistake to suppose (see Symes, Brown, Grant, and Anderson) that they adore or invoke the celestial bodies. There is no salutation, dance, or festival of any kind held in honour of the new moon. Its appearance evokes nothing more than an exclamation, like 'Hurrah, here's the moon!'

"It is generally believed that in

the beginning *Pū-luga* created a man whose name was *Tō-mo* (Adam). *Tō-mo* was black, like the present inhabitants, but much taller, and had a beard. *Pū-luga* showed him all the fruit trees in the jungle, and told him that he was not to eat of certain of them during the rainy season. He then taught him how to obtain and use fire.

"As regard the origin of the first woman *Chāna-ellwadi* (the first woman progenitrix, of the Andamaneese race), there is a diversity of opinion. Some say that *Pū-luga* created her after he had taught *Tō-mo* how to sustain life. Others say that *Tō-mo* saw her swimming near his home and called to her, whereupon she swam ashore and lived with him. Others, again, are of opinion that she came *euicente* to Kyal Island, which is on the east coast of South Andaman 'where she gave birth to eight children at once, who, in course of time, separated in pairs, male and female, and became the progenitors of the present Andamaneese tribes.' As soon as the first couple were united, *Pū-lung* gave them the *bo-jig-ydb* dialect, which is the language spoken by their descendants to this day.

"*Tō-mo* lived to a great age; but even before his death his offspring had become so numerous that their home could not accommodate them. At *Pū-luga's* bidding they were provided with all necessary weapons and implements, and with fire, and then scattered in pairs all over the country. When this exodus occurred *Pū-luga* gave each party a distinct dialect. There are at present twelve distinct Andamaneese languages.

"Having become angry with the people because of their disobedience to the commands which were given at the creation, *Pū-luga*, without the slightest warning, sent a great flood

which covered the whole land, excepting only Saddle Peack, where *Pū-luga* then lived. Every living thing on the earth was destroyed excepting four persons—two men and two women—who happening to be in a canoe when the catastrophe occurred were able to effect an escape. When the waters had subsided *Pū-luga* re-created animals, birds, &c., but notwithstanding this, the four survivors of the flood suffered severely in consequence of all their fires having been extinguished, and they could devise no means of relighting them. At this juncture, one of their recently deceased friends appeared in their midst in the form of a bird. Seeing their distress he flew up to the sky, where he discovered *Pū-luga* seated beside his fire. Seizing a burning log with his beak, he tried to bear it away; but its heat or weight, or both, rendered the task impossible; and the blazing brand fell on *Pū-luga*, who, incensed with pain, hurled it at the intruder. Happily for those concerned, the missile missed its mark and fell very near to the spot where the four antediluvians were deploring their condition. Being relieved of their anxiety as to their means of subsistence, they determined to put *Pū-luga* to death; but he assured them that they would not succeed, and that in making the attempt they would be destroyed. Having reduced them to submission by these assurances, *Pū-luga* told them that they had brought the deluge upon themselves by their disobedience, and intimated that a repetition of their wickedness would lead to their utter destruction. This is said to have been the last occasion on which *Pū-luga* rendered himself visible, or held communication with men. But his warning has not been forgotten, and the islanders strictly observe his commands.

“Evidently anticipating the doubt that will arise in some minds as to the credibility of these descriptions, Mr. Man says, ‘On this subject, as well as on all others in which there appeared any risk of falling into error, I have taken special care, not only to obtain my information on each point from those who are considered by their fellow-tribesmen as authorities, but, also, from having had little or no intercourse with other races, were in entire ignorance regarding any save their own legends. I have besides, in every case, by subsequent inquiry, endeavoured to test their statements, with the trustworthiness of which I am thoroughly satisfied. I may also say that they all agree in stating that their accounts of the Creation, &c., were handed down to them by their first parent, *Tō-mo*, and his immediate descendants, while they trace all their superstitions and practices to the “days before the flood.”’ In a footnote he further remarks, ‘It is from regard to the fact that their beliefs approximate so closely to the true faith concerning the Deity that I have adopted the English method of spelling all equivalents of “God” with an initial capital.’

#### “THE GOSPEL FOR THE ANDAMANESE.

“Should the Gospel be sent to the Andamanese? The question has been mooted whether it is possible to Christianize these people, and attempts have been made to solve it. Mrs. F. A. de Roepstorff, widow of the late assistant-superintendent of Camorta, Nicobar Islands, has taken the matter in hand in a truly Christian spirit. I am informed that either at her request or suggestion, the Bishop of Rangoon sent a missionary to the Andamans to survey the field. The missionary remained among the Andamanese a month. Nothing is known here as to

the result. It was my intention to try to see the Bishop during my stay in Rangoon, and ascertain, if possible, what report the missionary had made, but I was unable to do so for the want of time. I understand that Mrs. Roepstorff is in communication with Mr. Gratten Guinness on this subject, that she prefers that he should undertake the work; but that she would rather anyone undertook it than that it should be left undone. I

pity the poor people as only those who have spent some time in their hospitals can pity them. They are afflicted with a loathsome, deadly disease, whose fearful ravages medical science seems powerless to check. As, of consequence, but very few children are born, and most of these born die in early life, so that it is universally believed that in a very short time the race of about 4,000 souls will be completely extinct."

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## The Congo Mission.

**B**Y the last African mail, cheering tidings were received from nearly all the stations of the Congo Mission.

Mr. Darling, writing from Ngombe, reports, on August 3rd, "I have not had a day's sickness for the last four months. God has been wonderfully merciful to me during all the time of my loneliness here. All here is going well, thank God."

Mr. Moolenaar, from Underhill Station, on August 9th, writes:—

"I am thankful to say I am keeping in first-rate health. I have never been better in my life. All the news from up-river is good; all are well. The Lord is our strength and stay, and blesses us even above our expectations. I was greatly cheered to read in the papers of the interest of the home Churches in the Congo Mission. The work here is progressing, and great good is doing. Mr. Charters is here just now; on Monday he leaves for Bayneston, and then on to the *Peace* at Stanley Pool. He is very happy in his work, and keeps well, with only very slight fevers."

Mr. Harry G. Whitley, from Stanley Pool, July 14th, sends cheering reports of his own health. His recent trip on the Upper river appears to have done him great good, and he now writes, "I am feeling quite well."

From the s.s. *Lualaba*, of Madeira, August 25th, the Rev. T. J. Comber writes:—

"MY DEAR MR. BAYNES,—The first stage of our long voyage is nearly over, and we expect to reach Madeira at 4 p.m. to-day.

"We have been favoured with exceptionally fine weather, finer than I have ever known it before in these latitudes.

"One does not reckon upon doing anything much until Madeira is past. The 'Manual' and 'Health on the Congo' have been generally read, and will be

carefully studied after Madeira ; in fact we have decided to have informal classes for their study.

“ I am glad to say that among all of us there is a spirit of cheery hope for the future, in spite of the discouraging events of the last months.

‘ Bright skies will soon be o’er us,  
Where the dark clouds have been.’

“ Our captain (Captain Edmund Griffiths), who is the oldest captain in the Company, this being his sixty-ninth voyage to the Coast of Africa, has just been giving his opinion very emphatically as to the health of the South-West Coast. He says, ‘ Why, every one who knows the African Coast knows that there is no comparison between Cameroons and Congo. General experience goes to prove that Congo is a very healthy part of Africa.’ Alas! our experience seems to assert the contrary. But it must be remembered that in judging of the salubrity of the Congo we must look at all the communities there, and we certainly have much to encourage us in every community outside our own.

“ In a recent letter on our losses, a copy of which I received at Liverpool, Mr. Grenfell wrote to the brethren at the other stations :—‘ I cannot regard these events as the measure of what we may always expect, but rather as the outcome of faulty modes of procedure to which we must at once give earnest and prayerful attention.’ To me too, he writes as follows :—‘ We must be content to put everything on one side till we feel assured we are on the right track once more. We are certainly off it now, or else we might expect something nearer the average mortality. Of the first seven men, only poor Hartland died, and his case is explainable on other grounds. Of the last fourteen, nine have died. I cannot believe that it is all the fault of the Congo. There’s been blundering somewhere, and we must just dig into things that we may find out where.’ Strange, many will think, that old Congo residents are so loth to believe in the unhealthiness of the country. May the Lord show us where the fault is, and preserve the lives of His servants for His work’s sake.

“ It is just possible upon arrival, two of our number may be left upon the coast—at Banana, Cabinda, or Mukimvika—for a few weeks’ acclimatisation before going up the river. I hope to escort all our new brethren to their destined stations, so as to be with them in their trying travelling experiences.

“ During my times for meditation on board (I had almost no time at home) I have been thinking over all the many proofs of loving friendship and regard shown me while in England. It has been sometimes almost overwhelming. My visit to England has indeed done my heart good as well as my body. I seem to have an inexhaustible store of warm friendship upon which to draw, and am indeed thankful to my Father in heaven for it all. May He hear in heaven, His dwelling-place, all the earnest prayers offered on behalf of our work, and grant us every grace, mercy, and blessing.

“ We were thinking last night, that many loving hearts were remembering our little band at the Monday evening prayer meeting. Let our friends specially pray that He will cause us to *dwell* in His secret place, and then give to us all the blessings promised to those who ‘ dwell ’ in the secret place of the Most High, ’ in the beautiful 91st Psalm.

"We will write you several times on the voyage, and trust that in our Father's goodness we shall have good news of health and progress to send you.

"With much loving esteem, in which my dear brethren on board desire to unite,

"I remain, yours very faithfully,

"A. H. Baynes, Esq."

"T. J. COMBER.

## Further Discoveries in the Congo Free State.

THE Rev. W. H. Bentley writes:—

"*Le Mouvement Géographique* announces the successful termination of the exploration of the Kasai Valley in Central Africa by Lieut. Wissmann.

"The distinguished explorer had previously crossed the continent in 1881-2. On his return he was appointed by King Leopold of the Belgians to the command of the expedition to the Kasai, and started in November, 1883.

"Following his old route, he reached the river in October, 1884. He established a station on the River Lulua, the principal affluent of the Kasai, in lat. 5° 58' S. Thence continuing his explorations, he followed the course of the river to its confluence with the Mfini River, flowing out of Lake Leopold, and which receives, a little further on, the Kwangu River. These waters flow into the Congo River as the first great left-bank affluent above Stanley Pool. There is no impediment to the navigation of the Kasai from Stanley Pool to the Mai Munene Falls, in about 6° S. lat., a distance from its confluence with the Congo of 500 miles. The country was well populated.

"So, as the exploration of the Congo Valley progresses, we learn from time to time of further large affluents, navigable for long distances, flowing through populous regions, easily to be reached

by our brethren at Stanley Pool, who, with the vast open field before them, wait anxiously and impatiently looking for help to carry the Light of Life to those lying in the deepest darkness. An immense field lies open before us, but our staff, all told, is only sufficient to hold as far as Stanley Pool.

"Who will give himself to this work?"

"Ways and means are sure, but where are the men who will devote themselves to the blessed work of bearing the knowledge of Christ's salvation to the millions of the Congo Valley? Surely we shall not appeal in vain. We want men to help in winning *Africa for Christ*."

We are glad to report that all the English-Kongo section of the Dictionary which Mr. Bentley is preparing, is now in type. The Kongo-English section is all written and is being checked; it will be in the printer's hands in a week or two.

We have to announce the marriage, on the 29th of September, of the Rev. W. Holman Bentley with Miss Hendrina Margo Kloekers, daughter of the Rev. H. Z. Kloekers, of Nieuwe Pekela, Holland, late missionary of our Society to China.

The following letters from Mr. Harry G. Whitley appeared in the *Times* newspaper of Tuesday, September the 22nd :—

“ Baptist Mission Station,  
 “ Stanley Pool, River Congo,  
 “ July 14th, 1885.

“ The German explorer Weissman, who entered the country at St. Paul de Loanda eighteen months ago, under a commission from His Majesty the King of the Belgians, arrived yesterday, July 13th, at Stanley Pool. He has traversed a large extent of country and settled most important points. The large rivers Lulua, Sankuru, Kassai, and Lubilash, instead of flowing north and joining the Congo in its great sweep north of the Equator, all turn westward and unite in one great stream, which bears several names, but which it is safe to term the Kassai. This stream absorbs the great Kwango, and, still trending west, receives the waters flowing from Lake Leopold, and then empties itself into the Congo at a place now called Kwamouth.

“ This, however, leaves certain rivers—Iruki, Lulanga, Ikelumba, and others—to be accounted for, and the only reasonable supposition is that there must be a large lake or very extensive swamp in the hollow of the northern bend of the Congo. A few months will see this point settled. The newly-discovered country is rich and fertile, the people friendly, and, what is a matter of surprise as well as of joy, not without a knowledge of religion. They believe in a God who lives in the sky, who sees and knows all that they do, and they expect to go to Him when they die.”

“ July 31st.

“ I went out in the *Peace* steamer to meet the fleet of canoes with about 200 Balubas. These people differ a great deal from the types we are

accustomed to see here. The men are mostly tall, stalwart fellows, tattooed all over, not in raised cicatrices like the Bayansi, but in fine blue lines and curves like the Fiji Islanders.

“ Before they came here they did not ‘take much thought for their raiment,’ being clothed with the scantiest of clothes, but they are better clothed now. The women are tolerably good-looking, and quite free from tattoo marks, with smooth, wholesome skins. They are jovial, sociable folks, and very curious; several are in my room at this moment, looking over my shoulder at my pen, opening all my boxes, and prying into every nook and corner in the place. Some are figuring before my mirror, vastly pleased with themselves. It is quite impossible to get rid of them; their good nature disarms any resentment one might take at their liberties, and although they have handled every article they have stolen nothing, although they have now been here ten days or more. They have some annoying customs, however. A party will come in and repeat a few words, expecting me to answer them, every word to be repeated. This is a kindly, genial custom, doubtless, but monotonous; for the first day I had fifteen parties to oblige in this manner.

“ They dance, drum, and sing vigorously, beginning at 2 p.m. and keep it up all night until 8 a.m. Their camp is close to my house; not many days since they came into the yard with drums, bells, &c., at 4.30 a.m., and danced and yelled in front of my window until 9.30.

“ They will wait here a short time longer, and then start back for their own country under the guidance of the

white men who brought them down. If they go overland the road must be gained by fighting, as between here and the peaceful Baluba country are wild cannibal tribes. The voyage down the Kassai River occupied a month, and they had come a few days' journey overland before reaching their starting point on the Kassai, so they have a long and dangerous trip before them. There are three chiefs with them, but the real ruler is a sister of the principal chief. She is a striking-looking personage and carries herself with quite an Imperial bearing. I have seen a single wave of her hand arrest the whole crowd in the maddest whirl of a dance, and impose silence on the assembly as completely as if they had been instantaneously petrified. The influence of the Portuguese missionaries must have reached them, and thus they have

obtained their ideas of a Deity. I have observed a brass crucifix among their ornaments, and naturally they have mingled what little they know of a God with their fetish dances.

"We have to-day heard that Stanley was expected at Banana on the 17th, and that Sir F. de Winton left Vivi on the 15th to meet him; if true, we may look for him in three weeks.

"Stanley's presence here would infuse new life into this weak State, and if the new steamer is ready in a month or so I expect he will go up in her to prospect the Kassai River, and such a voyage would place the State on a firm footing with the natives, for we hear that the country is rich, and 'Le Stanley' could bring down a cargo of sufficient value to prove that there is great wealth in the land."

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In a still more recent letter dated "Stanley Pool, August 1st," Mr. Whitley writes to Mr. Baynes:—

"The Baluba people who accompanied M. Weissman down the Kassai, and who are staying here, present many very interesting characteristics. Some of the Portuguese Jesuit missionary teaching of long years ago appears to have penetrated to the Baluba country, and although their ideas of God are of the crudest, yet there is a good foundation to build upon.

"Should our Mission only be able to establish stations in their midst, I feel sure we may very confidently look for very speedy and very satis-

factory results from the preaching of God's Word. It will indeed be a great sorrow if, after having been brought thus marvellously into contact with them, we are not able to follow them up to their homes, and turn to highest account in God's service the friendly relations we have now opened up with this remarkable and deeply interesting people.

"Surely, this is a further appeal to the churches at home to sustain with increasing vigour and faith the Congo Mission."

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## Congo Boys.

### THE HOPE OF THE FUTURE.

THE following letter from Mr. W. C. Parkinson, one of the deacons of the Camden Road Church, bears very cheering testimony as to the character and capacity of Congo boys:—

“Camden Road Chapel, *September 12th, 1885.*”

“MY DEAR MR. BAYNES,—In the March number of the MISSIONARY HERALD you inserted a letter written to myself from a Congo boy, by name Mantu. In that letter he expressed a great desire to visit white men’s country, and see many of the wonderful things of which he had heard from Mr. Comber. He has now had that pleasure, and, with his companion Lutunu, is now on his way back to Africa with Mr. Comber and the band of brethren who left Liverpool in the *Lualaba* on the 19th August. It has been my pleasure to see a good deal of these two Congo boys. They have resided in this neighbourhood, and have regularly attended our chapel services and Bible-class. I write this at Mr. Comber’s suggestion, just before he left, as he thought that many would like to know the impressions they have left, and what their conduct has been whilst they were here. I can only say that their conduct has been in every way most satisfactory; and many have been the expressions of regret that the time has so quickly come for us to bid them farewell. They had the great advantage whilst here of regular attendance at a day school, where they received both religious and secular instruction by two ladies, members of our church, who kindly, from love to the mission, undertook this work. They proved to be very apt and intelligent scholars, and profited largely by the instruction they received, they were also great favourites with their fellow scholars, who joined together and made them each a present before they left. As may be supposed, they were exceedingly amazed and interested at the many wonderful sights they saw in this, the white man’s land; and when talking to them as to the story they would have to tell to their friends when they got back to Congo, they replied: ‘Oh! they will not believe us.’ We were especially pleased at the great interest they took in the mission work on the Congo, their delight on hearing of new missionaries going out, their regret and sorrow at the losses the mission has sustained, and especially their great affection for Mr. Comber. Mantu said he should like to have stayed a little longer here ‘to have learnt more.’ The visit of these two boys has deepened our interest in their native country, and rendered it easy for us to believe that which Mr. Comber and other missionaries from Congo have told us—when talking to them of all the sacrifices that have been made on behalf of the mission, not only by those brave spirits who have gone out, but by many loving friends at home, who have given up their dear ones, and by all who have in any way contributed to this great work—speaking of the natives of Congo, ‘*They are worth it.*’

“Believe me, dear Mr. Baynes, yours truly,

“W. C. PARKINSON.”

## Zenana Mission Workers at Serampore.

(See Frontispiece.)

THE Rev. T. R. Edwards, of Serampore College, has sent us a photograph of the Zenana Mission workers at Serampore—which we have had engraved for the frontispiece of this number of the *HERALD*—and the following letter from Miss Mercado, one of the Zenana missionaries, explains very fully the picture:—

“College House, Serampore, *March 20th*, 1885.

“The lady seated to the left of this group is Mrs. Summers, the superintendent of the Zenana Mission; by her is her little daughter, Mabel. The other two ladies are the Zenana teachers, Miss Hubbard and Miss Mercado. To the left of Mrs. Summers is Probha, the teacher of the Goalpura school. This school is supported by the Cambridge Sunday-school children, and has in it twenty-eight pupils. Two were widowed last year—one eleven years old and the other five. Both have been withdrawn from school; their lives are perfect blanks now; as soon as they are sixteen they will have to fast every eleven days, as all widows in India are obliged to do. The general belief is that their sins rose up like a mountain before the gods, who to punish them took away their husbands. On a fast day they are allowed no food nor water; if a widow were to be dying on a fast day they would not give her water, were she ever so thirsty. The widows are cruelly treated. They have but one meal a day, have to wear plain white jaries, put away their jewels, and eat the plainest food. We tried to bring these children under our care for awhile longer, but their parents would not consent to their staying.

“To Probha's right is a hārkārā—a woman who gathers the children. Next to her is Hamangeni of the Uskna school, with its thirty-six pupils; she is a kind teacher, and succeeds in gaining the attention of the girls, most of them being bright. A little higher up, right behind Miss Hubbard, is Nistarini, of the Moorpooleur school. This school was closed two years ago owing to a baptism across at Barrackpore, the woman baptised being a niece of the woman who rented the schoolroom to us; she refused to give the room and prevented the mothers from sending their girls. With some small difficulty we were able to establish a small school there again; the schoolroom is a thatched house, consisting of a room and verandah. There are twenty-five girls; most of them are from the lower classes. Nistar is a good kind teacher, but has not the gift of teaching.

“Standing immediately to Miss Hubbard's right is Chand's wife, one of our oldest teachers. She is splendid at giving Scripture lessons and keeping order, though not fitted to teach in other respects. Her school is known as the Serampore school and has twenty-eight pupils. Nundoo Daci, a little girl of nine, is extremely interesting, and we have great hopes of her becoming a true Christian. Peace comes next, she is in charge of the Chaltra school, one of our largest and most interesting schools, with forty-seven pupils. The girls have a very good knowledge of the ‘life and death of Jesus Christ.’ Little Shoshu

Dasi is quite a Christian at heart, she does not believe in worshipping idols and has accepted Christ as her Saviour from sin. She has often told the teacher that she believes in and loves Jesus; she is about eleven years old. Mary, the one in a dark sari, is the teacher of the Moluash school, in which there are thirty-six pupils. A few months ago a Hindoo gentleman tried to start a school near ours, in opposition. He gave as his object in wishing to do it, that the girls would get a better training than we could give them; later on he offered to join us—that is, he wished our school to be under the management of the Zenana Mission, and offered to put a Hindoo teacher in to teach; the objections raised were many, so the offer was refused. All these teachers are native Christians, all but Probha are married women. Peace is a widow. All these teachers attend two classes weekly, and are learning while teaching, so as to be better fitted for the work.

“ELLA MERCADO.”

## The Lord Loveth a Cheerful Giver.

ONCE again we have to record, with devout thankfulness, the receipt of many gracious proofs of the Lord's continued goodness, and of the generous interest of His stewards in the work of the Mission.

From Mr. George Edward Foster, of Cambridge, a donation of £500; and from Mr. John Robinson, of Backwell, Bristol, a donation of £500 also.

The Treasurer of the Society has undertaken to meet the entire cost of the new edition of three thousand copies of his recent work on the Congo Mission, so that the entire proceeds of sales may be devoted to the funds of the Society.

£1 from an aged Christian, for the Congo Mission—“a thank-offering for tender mercies in extreme old age.”

£3 from a blind friend at Chesham.

£1 1s. from “A strangely-struck reader of the August MISSIONARY HERALD,” for the Congo Mission, who would “gladly give more if he had it to give.”

A parcel of 73 shirts for Congo boys, from ladies and young people at Claremont Baptist Church, Bolton, in response to the appeal of the Rev. W. Ross, formerly of the Congo Mission.

£2, and a gold ring (turquoises and pearls), from friends at Glasgow, for the Congo Mission.

A silver spoon, for Congo Mission, from Mrs. B., Foole, Dorset, by Rev. T. J. Comber.

A gold pin from “A Gardener,” for the Congo Mission.

A silver bracelet from “A Servant Girl,” for the China Mission.

An antique silver watch and small microscope, from Mr. Busby, for the Congo Mission.

A gold brooch, from “An Aged Widow, blind and bed-ridden,” for the work in India.

The following generous contributions have also been received, and are acknowledged with grateful thanks:—Mr. and Mrs. T. White, Evesham

(£100 for *China*), £200; Mr. T. S. Child, £100; Miss Houghton, £50; The Treasurer, £100; Matthew vi. 1—4, Half-yearly subscription for support of *Congo Missionary*, £60; Mr. T. D. Paul, Leicester, for *Congo*, £50; the late Mrs. J. B. Lewis, of Tewkesbury, £50; Mr. W. Bury, Accrington, for *Roman Mission*, £25; Mr. G. S. Stowe, Cardiff, £15; "From Southampton," £10; Mr. W. Walker, £10; Baptist Tract Society, for *Signor Nardi Greco*, for "*Il Testimonio*," £10; Mr. Robert Jones, of Clifton Villa, Rhyl, £5 for the *Congo Mission*; Jamaica Baptist Missionary Society, for *Congo*, £100; Ditto, for *West Africa*, £100.

Cordial thanks are also given to Mr. Clark, of Leicester, who has generously promised to provide annually, free of all charge, twenty-five ounces of quinine for use at the various mission stations of the Society in the East and West.

## Zenana Mission Dispensary, Agra, N.W.P.

MRS. WILSON, of the Agra Zenana Medical Mission, writes:—

"Agra, *March 25th*, 1885.

"Enclosed is a photograph of the dispensary for women and children, *Pepul Mundi*, Agra. To my right is *Naschen*, my assistant and Bible-woman,

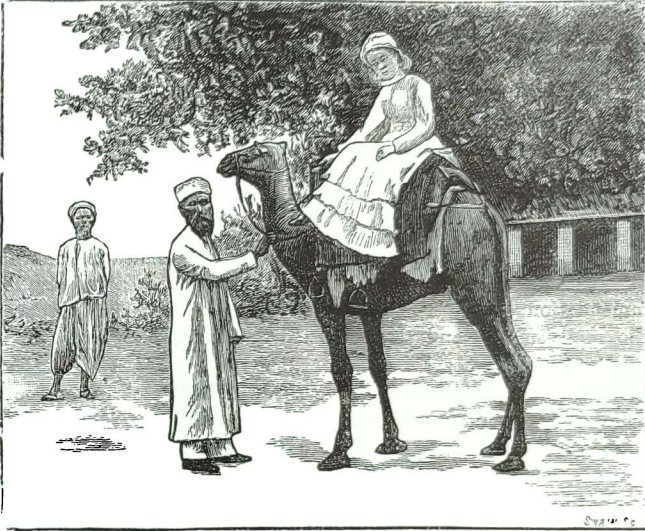


ZENANA MISSION DISPENSARY, AGRA, N.W.P.

and beyond her is the private examination room; to my left is the room where the medicines are dispensed. The women are sitting around me as they usually

do. There are one or two *purdah* women who went out of sight, but curiosity has brought them forward, and from behind the pillar I see two are gazing to see Mr. Rouse perform."

At this dispensary hundreds of heathen women hear of Jesus and His



MRS. WILSON, OF AGRA, ON HER TRAVELS.

love, and while their bodily ailments are being ministered to they have the healing balm of the Gospel poured into their hearts.

Above we give an engraving of Mrs. Wilson preparing to start off on one of her medical tours.

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## The General Council on Education in India.

**T**HE following letter has been addressed to Sir William Hill, Chairman of the Executive Committee of the General Council on Education in India, by the Rev. William Miller, LL.D., C.I.E., Principal of the Madras Christian College, and the Rev. W. R. Blackett, M.A., late of the Church Missionary Society, Calcutta. Dr. Miller and Mr. Blackett were both members of the recent Government Commission on Education in India, and are able, therefore, to speak with the highest authority as to the whole present position of the question. The letter will no doubt command the attention of all interested in the subject, and secure, we trust, the continuance and adequate support of the Council, which, thanks to its able

and vigilant Secretary, the Rev. James Johnston, has rendered such effective service in the past :—

“ TO SIR WM. HILL, K.C.S.I.

“ On board the *Tanjore*, 14th July, 1885.

“ DEAR SIR,—There is certainly much reason to be devoutly thankful for what the Council on Indian Education has already been the instrument of doing. I think it is certain that without it the late Commission would not have been appointed; and I know that if the policy laid down by the Commission be once fully carried out, an immense work will be done for the highest good of India. The enunciation alone of this policy has checked that growth of departmentalism which was threatening, in most of the provinces, to choke off all private effort, and has largely brought back the administration of educational affairs to the lines laid down in 1854: the encouragement of all who are willing to bear a share in the great work of educating India, the extension of popular education, and the making of advanced education more nearly self-supporting. Everything which the Government of India propose to do on the recommendation of the Commission is certain to be heartily approved of by all who really understand the condition of India, and have the highest interests of her people at heart. Moreover, the labours of the Commission, and the discussions connected with them, have secured the promise from the various Governments of largely increased grants, to be spent mainly, if not exclusively, on the education of the masses; and (what I regard as even more important) the recommendations of the Commission are fitted to result—have, in fact, begun already to result—in a much greater amount of help from the people themselves in the shape of school and college fees. I am sure that if once the proposals of the Commission take effect, every society or body engaged in education (whether missionary or of any other kind), will have much greater means at its disposal than has ever been the case before. These are large results to be secured in the few years since the Council was originated.

“ At the same time I cannot regard the work of the Council as being yet completely finished. There is not adequate security as yet that the policy laid down by the Commission will be fully or permanently carried into effect. In only one province, so far as I am aware (I mean the Punjab) have decided steps been taken towards acting on the recommendations of the Commission as a whole. In one or two of the other provinces the grant-in-aid rules are now being modified in the direction that has been pointed out. But in most of the *nine* provinces which are dealt with in the Report of the Commission, I believe that nothing tangible has been done of any *great* importance, else it could not have escaped my notice. It is true that a resolution was passed by Lord Ripon and the Government of India, making the Commission's Report in all its leading features distinctly binding upon the different subordinate Governments; but it must be remembered that a resolution of this kind, however strong or clear, falls far short of a legislative enactment. It may be set aside or neglected as similar resolutions have oftener than once been neglected in the past. Some of the local Governments are known to be distinctly opposed to the policy of the Commission's Report, and it is far from certain that the Supreme Government will watch their action with such care as will be needed if that policy is to be carried out in full detail. There is no

official connected with the Government of India who will have it as any part of his special business to see that effect is actually given to the various recommendations of the Commission. And it is no secret that the great majority of men in the Government Educational Department, with whom actual administration must always mainly rest, regard the policy of encouraging private effort with but little sympathy or favour. The spirit of narrow departmentalism needs to be guarded against in any country, but there are many reasons why there is more risk in India than elsewhere of this spirit having everything its own way.

“Until steps are taken to secure that the Commission’s policy be carried out in detail—and far more decided steps than have been taken yet—I can assure you that there is very grave danger of everything slipping back by degrees into the old groove. There is danger of the Department—i.e., *practically the Government*—coming again to regard all educational effort but their own as that of mere interlopers, and of all those evils being perpetuated from which, with steady effort, there is so good a prospect that Indian education may be permanently set free. If the full good of the work of the Commission is to be reaped, and particularly if all non-official bodies are to have the steady support and increased resources which they need in order to maintain and extend their efforts, I am convinced that the Council on Education must continue its beneficent labours until measures have been fully adopted in every one of the nine provinces of India such as will make a retrograde educational policy practically impossible.

“I am, yours very truly,

“WILLIAM MILLER.”

“P.S.—Will you accept of the accompanying cheque for £21 towards the expenses of the Council? It is a small token of the gratitude which those who are engaged like me in the actual work of education in India feel for labours which have been as unselfish as by God’s blessing they have been hitherto successful.

“W. M.”

The Rev. W. R. Blackett, M.A., adds:—

“I fully agree with Dr. Miller in all that he has written above, and I feel that it would be a grave calamity were the Council of Education now to cease its labours, with full success already in sight, but not definitely attained. There is an army of Inspectors, Directors of Public Instruction, and so on, to be guardians of Indian education, but ‘*Quis custodiet ipsos custodes?*’ There is no public opinion in India to control them, and public opinion in England will never notice them unless some such body as the Council keeps its attention directed to them. I do trust that the Council will be kept alive and with its eyes wide open for some time yet.

“W. R. BLACKETT, M.A.”

## “Blessed are the dead that die in the Lord.”

**A**T the first meeting of the Mission Committee after the summer recess, on the 15th of last month, the decease of the following missionaries and friends of the Society was reported:—

The Rev. Thomas Morgan, on Sunday, August 16th, at 24, Maitland Park Villas, Haverstock Hill, N.W., for forty-three years missionary of the Society at Howrah, Calcutta, aged seventy-five years.

The Rev. John Edward Henderson, on Friday, July 10th, at Montego Bay, Jamaica, for forty-five years a Baptist missionary in Jamaica, aged sixty-nine years.

The Rev. Ellis Fray, on Tuesday, August 18th, at Kettering, Jamaica, secretary of the Jamaica Baptist Missionary Society, and son-in-law of William Knibb.

Marcus Martin, Esq., Barrister-at-Law, on 9th August, at Montague Place, Russell Square, aged eighty-two.

Elisha Smith Robinson, Esq., J. P., on Saturday, August 29th, at Sneyd Park, Bristol, aged sixty-eight.

In each case special resolutions were passed recording the deep sense of loss experienced by the Committee by the removal of brethren so honoured and beloved, and the Secretary was instructed to convey a respectful and sympathetic expression of the feelings of the Committee to the bereaved relatives and friends of the deceased, with an assurance of earnest prayer on the part of the Committee for their comfort and support in this season of sore sorrow and trial.

We hope shortly to give our readers biographical notices of some of these honoured brethren.

## Ratnapura Chapel, Ceylon.

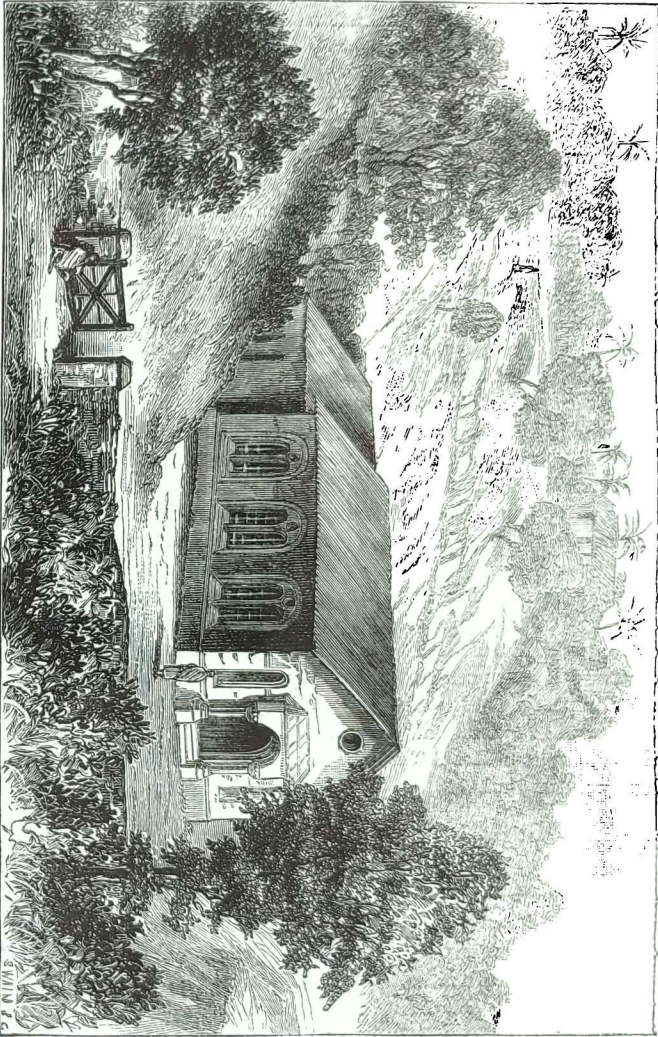
**T**HIS beautiful building, recently completed, stands about eighteen feet from the main road, and so well above the level of the floods that frequently occur in this part of Ceylon. The school-room is at the back of the chapel, and is used also as a vestry. The mission-house stands on the top of the hill, and is just visible behind the trees.

The building has been erected from plans drawn by our devoted missionary, the Rev. F. D. Waldock, of Colombo, and the station of Ratnapura was founded a few years ago by the Rev. H. R. Pigott.

Ratnapura—meaning the City of Rubies—is the capital of the Sabaragamuwa district, and contains a population of 3,571.

Sabaragamuwa is the stronghold of Buddhism in Ceylon. Demon-worship also universally prevails in the district. Many of the villages visited by our missionaries lie near to the foot of Adam's Peak, on the summit of which mountain (7,352 feet above sea level) is situated the so-called “foot-print” of Buddha, to worship which thousands of pilgrims





RATANAPURA CHAPEL, CEYLON.—(From a Drawing by M. A. Flewore.)

from all parts of the island visit the shrine every March. This is also a Mohammedan holy place; they consider the impression on the rock to be Adam's foot-print; he, in their belief, having been the first illustrious Mohammedan exiled to Ceylon.

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### Recent Intelligence.

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We are sure our readers will be glad to learn that the Rev. J. Trafford, M.A., late of Weymouth, and formerly of Serampore College, has accepted the Secretariat of the Bible Translation Society, vacant by the lamented decease of the Rev. Alfred Powell.

Mrs. Angus, of The College, Regent's Park, one of the Honorary Secretaries of the Zenana Missionary Society, writes:—"I wish to remind all those friends who are intending to favour us with Christmas gifts for our Zenana pupils and school girls, that all boxes or parcels which are to be committed to our care should be sent to the Mission House by the 7th of this month. If addressed to my care, or that of my co-secretary, Mrs. F. Smith, they will be taken charge of by us and carefully packed in cases for our various stations; but if any package contain directions as to sending it to some particular station or missionary, these will be strictly carried out. We shall be glad in every parcel to have a clear statement as to whence it comes, contents, and money value.

Friends at Camden Road Chapel request us to announce that the annual sale of fancy work, &c., on behalf of the Congo Mission, will be held in the School-room of Camden Road Chapel on Wednesday and Thursday, December 9th and 10th. The sale will open on Wednesday at 3 p.m. A. H. Baynes, Esq., is expected to preside. Contributions of fancy articles or saleable goods of any description will be thankfully received by the following ladies:—Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park; Miss Pewtress, 41, Penn Road Villas, Holloway; Miss Ball, 143, St. Thomas Road, Finsbury Park.

Mr. Potter, of Agra, in a recent letter, writes:—"You will be interested to hear of a remarkable baptismal service in Agra, which took place last week, when, after answering satisfactorily the questions put to him before the assembled people, a young Brahman took off his Brahminical thread and gave it to me, and was afterwards baptized in the river Jumna. The young man was under instruction here only for three weeks, but had read Christian books for two years past. He is a large landholder. After baptism he returned to his village. How he will be received by his wife and other relatives I have yet to hear. I expect, however, that by confessing Christ he will lose his all—land, wife, and all that he has. He needs our prayers and sympathy."

All interested in the Congo Mission will be glad to learn that on Saturday, the 17th of the current month, a new steam route to the Congo will be opened

up by the *Castle Mail Packets Company*. Messrs. Donald Currie & Co., the agents, will despatch the *Dunrobin Castle* direct from Southampton to the Congo (Banana), *via* Lisbon, completing the voyage in twenty days, less than half the present passage by the Liverpool African Mail Steamship Line. We earnestly trust that this new line of communication may prove a commercial success: it will be of the utmost advantage to the Congo Mission.

We are glad to report the safe arrival in England of the Rev. Wm. Hughes, of Underhill Station, Congo River. Mr. Hughes left Africa in a very sadly broken state of health; the voyage home, however, greatly benefited him, and he is now fast recovering his usual strength. Mr. Hughes for some time past has had sole charge of Underhill Station, and has devoted himself to his onerous work with unremitting earnestness.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society at their last meeting resolved to appoint and send out, at the earliest practicable date, two or three fully qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions, such professional men being of course Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Further details can be secured on application to the Secretary.

The Baptist church at Dinapore, in the North-Western Provinces of India, is anxious to secure a pastor from England. The chapel has just been rebuilt, and is in all respects a most admirable and substantial structure; and the district of Dinapore presents a very encouraging field for Christian effort. The Committee of the Baptist Missionary Society have undertaken to use their good offices to secure and send out a pastor, "who should be not more than twenty-eight years of age, unmarried, a total abstainer, thoroughly evangelical in sentiment and evangelistic in spirit." The Secretary of the Society will be glad to hear from brethren who may desire further particulars.

## Contributions

From 16th August to September 18th, 1885.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.			
Edminson, Mr R.....	1 0 0	A Friend, Chesham,		"A Liverpool Sunday	
Do., for <i>Italy and</i>		for Congo .....	3 14 1	School Teacher"....	0 10 0
<i>Africa</i> .....	0 10 0	A Friend, St. Andrews,		A Lady, per Rev. W.	
Hudson, Mrs E. ....	1 10 0	for Congo .....	20 0 0	H. Bentley, for	
Masters, Mr and Mrs		A Friend, per Mrs		Congo Outfit .....	1 0 0
Jno. ....	7 0 0	Beetham, for <i>Dina-</i>		Brown, Mr Jas., per	
Scrivener, Mr A. H.,		<i>por</i> .....	2 0 0	Rev. C. H. Spur-	
for Congo .....	1 7 0	Do., for <i>Serampore</i> ..	3 0 0	geon, for Congo .....	1 0 0
Tritton, Mr John		A Friend, Harrogate,		Butterworth, Rev J.	
(monthly) .....	12 10 0	for <i>Arabic Dictionary</i>		C. M.A., for Congo	1 0 0
Wales, Mr G. R. ....	1 1 0	for <i>Mr Guyton, Delhi</i>	3 3 0	Butterworth, Mr R.	
Under 10s. ....	0 2 6	Ashton, Mr, for <i>Ice</i>		H., for <i>India</i> .....	1 1 0
		<i>Machine for Congo</i> ...	1 0 0	Do., for Congo .....	1 1 0
				Chapman, Mr, Jno.,	
				Harrow, for Congo	1 1 0

Chard, Mr P., for Ice Machine for Congo ...	2 0 0	Bloomsbury, Sunday Sch., for Mr Guyton, Delhi .....	5 0 0	NORFOLK.	Swaffham .....	20 0 0
Child, Mr T. S. ....	100 0 0	Charles St., Camberwell New Road .....	5 2 2	NORTHAMPTONSHIRE.	Blisworth .....	29 9 10
C. E. W., for Outfit and Passage of Missionary, Congo .....	120 0 0	Drummond Road, Bermondsey .....	4 10 0	Do., for Congo .....	6 0 0	
Duke, Mrs M., for Congo .....	5 0 0	Ebenezer Sunday Sch., Walworth, per Y. M. M. A. ....	3 10 6	Eastcote .....	0 5 0	
Ekins, Miss, for Mr Jesson's Work, India .....	0 10 0	Hammersmith, West End Ch. ....	5 4 2	Grimscoate .....	0 3 10	
Foster, Mr G. E. ....	500 0 0	Harlington .....	14 14 0	Gullsbrough .....	2 10 0	
"From Southampton" .....	10 0 0	Highgate Road Sun. Sch., and Y. W. B. C., for Congo .....	16 0 0	Hardingstone .....	0 18 9	
Gilbert, Mr J. M., West Hadden, for New Congo Missionary .....	2 0 0	Kingsgate St. Ch. ....	2 9 5	Milton .....	8 15 6	
Grose, Mr W., for Passage and Outfit of Missionary to Congo .....	120 0 0	Maze Pond Ch. ....	2 10 0	Northampton, College Street .....	8 0 0	
Hillier, Miss Eva, for Congo .....	0 10 0	Metropolitan Tabernacle Sun. School, for Mr Guyton, Delhi .....	6 5 0	Pattishall .....	3 3 2	
Hough, Miss E., for Congo .....	0 10 0	Rochester Hall, Ken- tish Town, Girls' Christian Band for Congo .....	0 4 6	West Haddon .....	8 5 4	
Houghton, Miss .....	50 0 0	Stockwell .....	10 0 0	Less Expenses ...	0 5 0	
Kent, Mr and Mrs A. J., for Ice Machine for Congo .....	2 0 0	Twickenham .....	3 0 0		65 9 5	
London, S. W. ....	0 10 0	Do., St. Margaret's Do., Whitton Gos- pel Hall .....	2 1 3	NOTTINGHAMSHIRE.	Nottingham, Derby Road .....	13 13 11
Luke xii. 21, for China Do., for Congo .....	1 0 0	Less expenses .....	0 13 0	Do., Bentinck Road ..	2 13 1	
Do., for Japan .....	1 0 0	Wood Green .....	8 10 11	SOMERSETSHIRE.	Wellington .....	10 19 2
Marnham, Mr Jno., for Passage and Outfit of New Missionary to Congo .....	120 0 0	DEVONSHIRE.		STAFFORDSHIRE.	Wednesbury .....	0 17 0
M. W., Thank-Offer- ing, for Congo .....	1 0 0	Plymouth, George St. ....	7 10 0	SURREY.	Lower Norwood, Chatsworth Road ..	7 10 0
M. M. M., for Passage and Outfit of Mis- sionary to Congo .....	120 0 0	ESSEX.		New Malden, Sunday Sch., for Congo .....	8 17 6	
Pouncy, Mr W., Dor- chester, for Congo .....	2 8 0	Ilford, for N P .....	1 1 9	Wimbledon, Merton Road .....	8 8 0	
Rushton, Mrs E., for Congo .....	10 0 0	Levon .....	4 8 0	WARWICKSHIRE.	Smethwick .....	5 0 0
R. V. N., Thank- Offering, for Congo .....	1 1 0	Do., Sunday School ..	1 18 4	Studley .....	3 14 0	
Richards, Mrs, Shrewsbury, for Congo .....	2 0 0	GLoucestershire.		YORKSHIRE.	Harrogate .....	26 5 11
Smith, Mr Jacob, Cottenham .....	0 10 0	Ruardean Hill .....	0 6 3	NORTH WALES.		
Straw, Mr and Mrs P., for Ice Machine for Congo .....	2 0 0	HAMPSHIRE.		CARNARVONSHIRE.	Llanberis Slon .....	0 15 0
Wayne, Mr W. H. D., for Ice Machine for Congo .....	1 0 0	Beaulieu .....	2 10 0	SOUTH WALES.	Welsh Baptist Union ..	7 0 0
Walker, Mr W. ....	10 0 0	Blackfield Common ..	0 15 0	GLAMORGANSHIRE.	Ganton, Hope Ch. ...	15 0 0
W. M. C. ....	5 0 0	Westbourne .....	13 19 6	Treherbert, Libanus, for Ita'y .....	1 1 4	
Ward, Mr W., for Congo Outfit .....	0 10 6	Do., for China .....	2 0 0	SCOTLAND.		
Wates, Mr R. L., for Congo Outfit .....	5 0 0	Do., for Congo .....	4 0 0	Aberdeen, Crown Terrace, for Mr and Mrs Wall's work, Rome .....	16 7 0	
White, Rev E., and Mrs White, for Congo Outfit Fund ..	5 5 0	Do., for Japan .....	2 0 0	Edinburgh, for Mr and Mrs Wall's work, Rome .....	27 0 0	
White, Mr and Mrs T., Eveham .....	100 0 0	HERTFORDSHIRE.		Rothsay, for Congo ..	2 5 0	
Do., for China .....	100 0 0	New Mill, Tring .....	6 12 6	FOREIGN.		
Under 10s. ....	0 8 0	KENT.		Jamaica B. M. S., for West Africa .....	107 0 0	
Do., for Congo .....	1 2 2	Foots Cray Sun. Sch., for N P .....	2 18 6	Do., for Congo .....	103 0 0	
LONDON AND MIDDLESEX.		Woolwich, Parson's Hill .....	5 5 5			
Acton .....	1 17 10	LANCASHIRE.				
Battersea Park Sun. Sch., per Y. M. M. A. ....	0 12 6	Manchester Aux., on account per Mr T. Spencer, Treas. ....	24 14 6			
		Oswaldtwistle .....	4 17 0			
		Waterfoot .....	1 11 0			
		LEICESTERSHIRE.				
		Leicester, Belvoir St. ....	10 11 0			
		Do., for Congo .....	15 0 0			
		Do., Charles Street, for Congo .....	50 0 0			

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