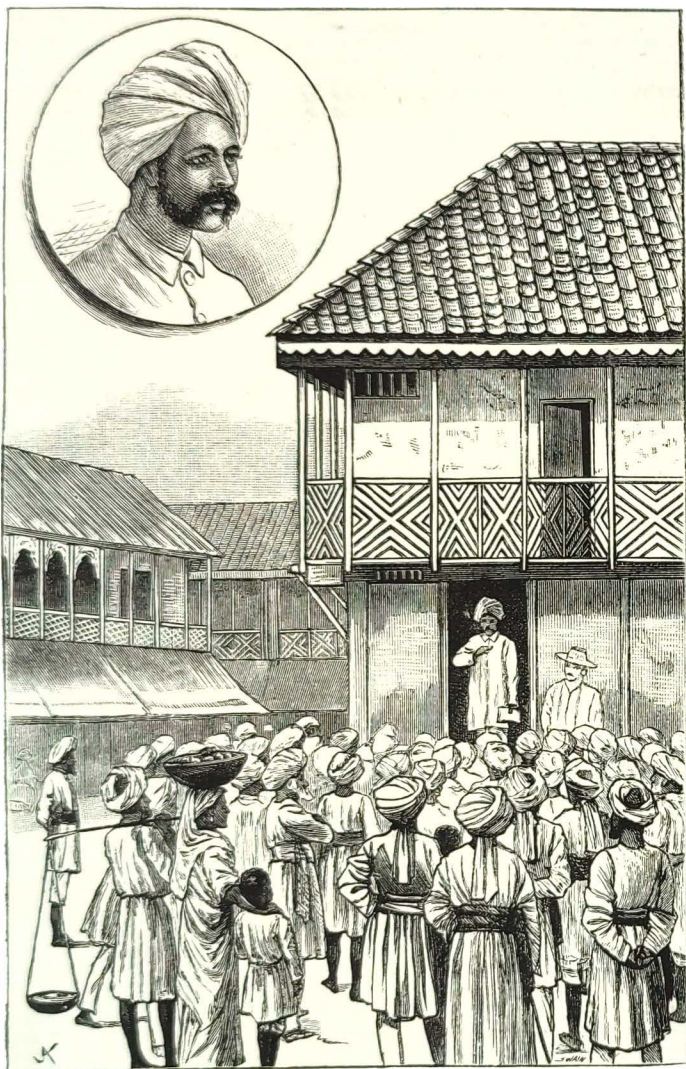


THE MISSIONARY HERALD,
MARCH 1, 1886.



SKETCHES IN INDIA. NO. II.—POONA.

[MARCH 1, 1886.]

THE MISSIONARY HERALD.

The 1886 Anniversary Services.

THURSDAY, MAY 6TH.

INTRODUCTORY PRAYER MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET.

Address by the Rev. FRANCIS TUCKER, M.A., late of Camden Road Chapel.

MISSION SUNDAY, MAY 9TH.

SERMONS IN THE VARIOUS CHAPELS OF THE METROPOLIS
AND DISTRICT.

TUESDAY MORNING, MAY 11TH.

ANNUAL MEMBERS' MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chairman: JOHN GREENWAY, Esq., J.P., of Plymouth.

TUESDAY EVENING, MAY 11TH.

ANNUAL PUBLIC MISSIONARY SOIRÉE

In the CANNON STREET HOTEL.

Chairman: J. J. COLMAN, Esq., M.P., Norwich.

Speakers: Rev. W. Arnold Thomas, M.A., of Bristol; Rev. Robert Lewis,
of Liverpool; Rev. T. R. Edwards, of Serampore, Bengal.

WEDNESDAY MORNING, MAY 12TH.

ZENANA MISSION BREAKFAST

In the CANNON STREET HOTEL.

Chairman : JOHN MARNHAM, Esq., J.P., of Boxmoor.

WEDNESDAY MORNING, MAY 12TH.

ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL,

By the Rev. F. E. JENKINS, M.A., Secretary Wesleyan Missionary Society.

THURSDAY EVENING, MAY 13TH.

ANNUAL PUBLIC MISSIONARY MEETING

In EXETER HALL.

Chairman : Sir THOMAS FOWELL BUXTON, Bart., F.R.S.

Speakers : Revs. G. H. Rouse, M.A., LL.B., of Calcutta; Colmer B. Symes, B.A. of Kensington; William Landels, D.D., of Edinburgh.

FRIDAY EVENING, MAY 14TH.

YOUNG PEOPLE'S MISSIONARY MEETING

In EXETER HALL.

Chairman : Sir NATHANIEL BARNABY, K.C.B.

Speakers : Revs. J. R. Wood, of Upper Holloway; G. H. Rouse, M.A., LL.B., of Calcutta; Leonard Tucker, M.A., of Serampore, Bengal; and James Smith, of Delhi, N.W.P.

FREQUENT GIVING BY SYSTEM.

IT is encouraging to know that the plan of contributing to the Society systematically is making progress in the churches. In many instances where, hitherto, an annual collection and a few annual subscriptions represented missionary liberality, more frequent contributions, generally monthly, are obtained, and this very much to the advantage of the funds. One simple statement will suffice to suggest how far the churches are at present from having reached finality in their giving power. Last year their actual contributions amounted to about £55,000. Now, one penny per week from each of the 300,000 church members would yield £65,000, or more by £10,000. But this estimate requires some remark, or it will mislead. The £55,000 consist of donations, some of large amounts; of subscriptions from many persons, and not all church members, of much more than a penny a week; and also of the considerable sums raised in our Sunday-schools by the teachers and scholars, few comparatively of the latter being in membership. So that there is no escaping the conclusion that there must be a very large number in communion with our churches who do not contribute so much as a penny a week towards the support of the Baptist Missionary Society—indeed, a little further statistical inquiry would inevitably show that, in all probability, a considerable proportion of the professing disciples of the Saviour render no practical help in the evangelisation of the heathen. Whilst this reflection awakens sad thought, at the same time it may stimulate the earnest friends of the Mission to seek the help of those who as yet have shown no sympathy. If it be true—and we see not how to avoid the belief that it is true—that there are very many thousands of church members in our denomination who do not contribute to our funds, then let their aid be sought. May we not look forward, hopefully, to the time when all who call Jesus, Lord, shall, in some measure at least, be found ready to assist in carrying out the Saviour's great commission? And we feel that the opportunity to do this will be greater when each church shall adopt some systematic method, which will be easily available for even the smallest gifts of the poorest members.

With a view to guide and encourage the pastors and officers of our churches, who may desire to support the Mission more systematically, we publish the following communications:—

The first communication is a circular forwarded by Mr. Mounsey, of

Liverpool. It will be remembered that Mr. Mounsey has taken a deep interest in the promotion of what is known as the "Envelope System."

"We have much pleasure in presenting to you a statement, which will be found on the fly-sheet, of the contributions to the Baptist Missionary Society for the past year.

"We are very thankful to find so many of our friends in the congregation cheerfully and regularly, month by month, contributing to the objects of the Society. We should be very pleased if other friends, who have not hitherto contributed in this way, would kindly do so.

"There are 267 contributors to whom a copy of the MISSIONARY HERALD is sent monthly. Any oversight in this matter will be immediately rectified on application either to the treasurer or the secretaries.

"The Society is now earnestly engaged in extending the very important Mission at the Congo and in China. Considerable funds are of course needed for this work, and the older fields of labour in India and elsewhere, are to be sustained, as they should be, by earnest Christian men and women.

"With many thanks for past offerings, we again commend this effort to spread our Redeemer's Kingdom in the world to the kind consideration of all the members of the church and congregation.

"The plan adopted by our congregation to help the Society is to seek a monthly gift from all attenders at the chapel. For all willing to help in this way, an envelope is placed in the pew monthly, addressed to the contributor, who can give as disposed. The envelopes are collected through the weekly offering boxes. Many friends in the congregation have, very kindly and generously, supported the Society in this way. We earnestly desire that this year others, who have not already contributed, may be induced to do so."

Stimulated by the success of this method at Myrtle Street, Liverpool, the church at Union Chapel, Manchester, resolved to try the same plan. After making the experiment a year, Mr. Hugh Stevenson, the Treasurer, wrote thus:—"Our subscriptions for Home and Foreign Missions at Union Chapel under the new system amount to £384 19s. 10d., against £279 19s. 1d. the previous year under the old system, or an increase of £105 0s. 9d., or 37½ per cent. . . . The above figures take no account of collections."

The following circular has been addressed to the congregation meeting in Victoria Chapel, Wandsworth. We give it verbatim, as it may be useful as a guide to the secretaries of other auxiliaries:—

"DEAR FRIEND,—The opinion widely obtains in our midst that the time has now arrived when we should give a more effective financial support to the work of foreign missions.

"Our Baptist churches are represented in this matter by a Society whose resources are already taxed to the uttermost to carry on the work it has undertaken, while yet it is challenged to fresh fields and further exertions by calls as

emphatic and imperative as were ever addressed to any organisation of Christian workers.

"In its time of need, in the hour of its opportunity, when paths through dark continents and to benighted people are opening up, and when men are offering to carry therein the light of the Gospel, the Society turns to the churches for the help it requires to enable it to do the work it is clearly summoned to take up.

"To this important and urgent appeal it is hoped and believed that the church and congregation meeting here will render a warm and liberal response.

"It has been abundantly proved that churches, by systematising their gifts, invariably largely increase them, as small amounts contributed regularly at certain periods will in the aggregate exceed the larger sums which are more spasmodically given.

"It is proposed, therefore, to map out the seats in the chapel into sections, to each of which a collector will be appointed, who will receive from subscribers at regular stated intervals such sums as they feel that they can give. Each subscriber of a sum exceeding five shillings per annum will be entitled to receive a copy monthly of the MISSIONARY HERALD.

"Will you give this subject your earnest consideration, and having filled up the annexed form, place it in one of the plates which will be held at the chapel-doors next Sunday?

"On us rests the obligation of our Saviour's command to 'disciple all nations,' and to us applies, with a force which is irresistible, the admonition from the same Divine lips—'Freely ye have received, freely give.'—Yours very truly,

"A. J. DAVIES, Secretary."

The friends at Highgate Road Chapel, who adopt the plan of weekly giving by boxes—a plan which is not allowed to interfere with annual subscriptions—are accustomed to address the following appeal to newcomers, or to any whom it is thought might find a box useful:—

"Upwards of 100 of these boxes are now in use among the families of the members of the church and congregation, and have been found very helpful in keeping before the mind the claims of the Lord's work among the heathen.

"It is proposed that a friend should call upon you during the present or following week to explain our plan, and to ascertain your willingness to unite in this way of regularly contributing to aid in spreading the light of the Gospel in the lands of heathen darkness."

The Secretary of the South Parade Chapel, Leeds, Mr. Bilbrough, writes:—"I am glad we have successfully completed our second year with the envelopes."

We have before us a circular which has been recently issued to the congregation meeting in Drummond Road Chapel, Bermondsey. After stating the claims of the Society, it proceeds:—

"We therefore appeal to you to help this great and good work by subscribing regularly, either by the week or the month, when the smallest contributions will

be gratefully received. Astounding results are achieved through systematic giving.

"Subscribers of five shillings per year will have the **MISSIONARY HERALD** sent them monthly. Subscribers of ten shillings per year become thereby members of the Baptist Missionary Society, and either of these sums can be paid in weekly or monthly instalments. Also missionary boxes will be supplied to those who require them. We hope to receive your name as a subscriber, or that you will take a box and collect in your own name."

We have also received from the secretary of the Sunday-school in connection with the above church this encouraging letter:—

"Believing that the knowledge of what is being done is the best stimulus in every good cause, permit me to give you a short account of the way the Lord is blessing our missionary efforts at the above school, and may be it will not only be an inducement to greater energy in larger spheres of labour, but also rouse and stimulate smaller schools to united and enthusiastic effort in this glorious work. Our school numbers a little over 100 scholars of all ages and ten teachers; and about five years since our superintendent, Mr. T. Hall, with a view to encourage the missionary spirit, proposed that we should make an effort and endeavour to double our subscriptions, then amounting to less than £5, promising the last pound if we did not succeed in raising £10. Mr. R. C. Forsyth was appointed secretary to the fund—a young man full of energy and love in the mission cause, and who has since been appointed to mission work in China by your Society. We were so far successful that the following year we determined, by God's help, to try for £15, in which we were also successful. In 1883 we succeeded in raising £20; in 1884, £25; and in 1885, over £30; each year bringing the matter before the school, and obtaining their hearty sanction to 'go on.' Our receipts (a detailed account of which I enclose), amounted last year to £32 18s. 9½d., and, dear Sir, you may be sure that when this was announced in our school, it was received with devout thankfulness and much enthusiasm, and when the usual question was put—Shall we 'go on' or 'go back'?—the note of 'progress' was again sounded with gladness, and we have started the year 1886 with a determination, God helping us, to raise the £35; and our faith in His willingness and power to help us in this humble endeavour to spread abroad His truth throughout the world is strengthened and increased. Our *modus operandi* is very simple, and does not interfere with other efforts—in fact, while this fund has increased year by year, the receipts for the Mission cause from the church have increased, and a separate fund of £15 a year for the China Inland Mission, collected by one of our deacons, has been kept up, and every other department of work is in a healthy condition, and a considerable sum subscribed for various purposes each year. The present secretary, Mr. Reeve, was chosen to succeed Mr. Forsyth, and the following plan is carried out:—Each class is provided with a box (a separate one being kept for the teachers); each teacher selects a secretary from his or her class to keep an account of individual effort. The secretary of the fund reads a quarterly account of progress or otherwise from the desk, Missionary addresses and extracts from letters received from our late pastor, Rev. Rylands Brown, now in India, and Mr. Forsyth, serve to keep up the interest. Then scholars, teachers, and friends are requested to take boxes to their homes. A

penny-a-week fund has also been set on foot by the secretary. The first Monday prayer-meeting in every month is set apart for special prayer for missions and missionaries, at which meeting a box is provided for practical sympathy, and our pastor, Rev. R. T. Chettleborough, gives interesting Missionary information between the prayers (this meeting is always successful as to numbers), and no stone is left unturned in our efforts to raise the fund. Our congregation is mainly composed of working people, and numbers about 150 to 200 ; but a firm reliance upon God's promises and persistent effort are the elements of success.

"Apologising for the length of this statement, I remain, on behalf of the school, yours very faithfully,

"ALFRED JOHNSON, Hon. Secretary."

In several Sunday-schools—at Swaffham, in Norfolk ; Moss Side Chapel and Grosvenor Street Chapel, Manchester ; Grosvenor Park Chapel, Chester, and others—large sums are obtained by the scholars who collect a half-penny per week from their own circle of friends. The objection felt by some to children collecting by cards is avoided, as the scholars are requested not to beg, but simply seek weekly subscribers amongst their own relatives or personal friends. Where this simple method has been used, neither the boxes in the schools nor the subscriptions in the congregations have suffered. It would have astonished us did we not know "the power of littles" to be told that at Moss Side, Manchester, £115 have been raised by these halfpenny weekly givings, £80 at Grosvenor Street, and £90 at Swaffham.

Our space will not permit us to give further particulars showing what is being done of a similar character in other churches. We would, in conclusion, remind our readers that the Society has committed itself to a very large extension of its operations in China and Africa. We plead with large-hearted friends for generous donations, for an increase in their annual subscriptions, and especially do we ask for the adoption of some plan which shall give an opportunity to all Christians for frequent giving, that the very small sums may be secured as well as those which are larger.

As our readers are aware, the 31st of this month will close our current financial year. At the time of going to press we regret to state that the expenditure is in excess of the income. We hope, however, that this may be reversed and that, as last year, so again we may have the great satisfaction of closing without a debt. This can be—will be—if during the interval we receive expressions of sympathy in the form of individual donations, and liberal contributions from the churches.

J. B. MYERS.

Sketches in India.

No. II.—POONA.

(See *Frontispiece*.)

RAMA DUGADOO is the Native Preacher's or Catechist's name. He is a fine testimony to the elevating power of the Gospel.

Once he guided me to the Parsi "Towers of Silence," and we had a good opportunity for comparing thoughts. The sun had gone down, and the moon was shedding her silvery light over the dismal towers, as we turned to retrace our steps to Poona. Rama could speak but broken English, and at first was rather shy of conversation, but the sombre light appeared to give him courage, and I thought that "the Name that is above every Name" never sounded so sweetly as when this poor Hindoo Catechist called it "Jesus."

Between us there was no difference in experience. Our language, nation, colour, position, manner of thought, and opportunities, were all different, perhaps even opposite, but to both Jesus was alike precious. "Diversities of gifts, but the same spirit; differences of administration, but the same Lord; diversities of operations, but it is the same God which worketh all in all."

Rama's broken language conveyed high Christian experience. "Jesus holds me," he said, "and Jesus keeps me from sin." He spoke of his conversion with the simplicity of a child—how Mr. Hormazdji's words had cut him to the heart and revealed his sin; then of the change that had come. But his mother—what of her? "She carry her offerings still to Gunputty," he said, and spoke with great feeling, "but I keep praying to Jesus for her." His brothers, too, are yet idolaters: the light has dawned on one, and one only, of that family, and his very face proclaims the tremendous difference that Christianity has made. "They that make them are like unto them" is true of idols; but, on the other hand, it is equally true that "beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory."

Then the Catechist simply told me of his preaching to the Hindoos. "They come," he said, "when I talk to them of Jesus, and say, 'I don't want your Jesus, I like Krishna, and Gunashe, and Shiva best.' So I say, 'but *my* Jesus will help you, and keep you from sin—only try Him for yourself.'" In such work his dusky wife is one with him, and labours with Mrs. Hormazdji as a Bible-woman. The poor fellow remembered, apparently with great pleasure, the visit of our honoured General Secretary

to Poona, dwelling with beaming countenance on the fact that, "he shake me warmly by the hand, and say he very glad to see me." Henceforth the Baptist Missionary Society has taken form in Rama's mind, and the incarnation is Mr. Baynes.

That walk beneath the trembling stars and silvery moon at Poona, was one worth taking; for "our hearts burned within us," while to me it seemed as though the Society's efforts were well rewarded in the conversion of even one such character.

One evening, Mr. Hormazdji Pestonji, Mr. Dillon, and I, entered a gharry, and drove to a street corner, already occupied by the Catechist, and prepared for an open-air service.

The meeting, of which a sketch will be seen on another page, was a very simple one—but calculated to attract attention. Sometimes serious objection is made by the native tradesmen to the preaching of the Gospel before their shops, and, in consequence, the preachers are often driven from stand to stand. To prevent such objection, and to meet a great want, our indefatigable missionary has secured small premises in the heart of the city, just at a prominent street corner. Here, in the balcony and upper rooms, rough and ill-shaped though they be, up a rickety flight of native stairs, the vernacular elementary school is held. Below, on the raised platform, the preachers stand, and speak from that vantage-ground, while a bookshop directly adjoining assists the good work by the sale of books and tracts. Thus a three-fold cord is thrown over the natives to secure their interest and attention.

On the evening in question, when all was ready, Mr. Dillon and Rama indulged in a vocal duet in Marathi, which gathered a small crowd; perhaps by its sweetness, perhaps by its opposite quality. Then the former missionary's voice rose and fell over the listeners for a time, followed by Rama, who apparently spoke to some purpose. A clear voice, and good elocution, seemed to win a power over the crowd of Brahmins, and other Hindoos, who listened. Finally, questions were put by the people to Mr. Hormazdji, answered briefly, tracts distributed, and the congregation broke up.

As far as I have personally seen, the native preacher appears able to exert more power over his countrymen through India than the missionary; knowing intimately not only the language, but the peculiar turn of thought. Converts like Rama Dugadoo, of Poona, Ali Jan and Ramanath, of Allahabad, not only adorn the religion they have received, but are powerful to the conversion of others.

Chudleigh.

JOSEPH J. DOKE.

New Work in North China.

THE following letter has just been received from the Rev. J. J. Turner, and cannot fail to be read with interest:—

“Sin Cheo is the name of a political department, or district, or prefecture; it is also the name of the city which is officially at the head of the district. Natives speak of Sin Cheo and Sin Cheo city, as Americans speak of New York and New York city.

“The department is, according to native books, about 114 miles from east to west, and thirty-three from north to south. It contains three walled cities, sixteen market towns, and 600 or more villages. The population is estimated at between 400,000 and 500,000. A large part of the district is covered with mountains, but there is a plain thirty miles by forty, upon which stand two of the cities (Sin Cheo and Ting Hsiang) and more than 300 of the villages. Mountain villages are small as a rule, but some of those on the plain contain 4,000 or more people, so I think we may safely conclude that by far the larger part of the population of Sin Cheo is to be found on this small plain, which in itself forms a splendid little mission field.

“Sin Cheo city is surrounded by a wall (or rather an earthwork faced with brick), fifty feet high, and ten feet thick, outside of which is a moat twenty feet deep. It is entered by four gates. Being built on an incline, the west side of the city is 200 or more feet higher than the east; and the west wall and gate can be seen for a long distance. The city is very small, only about a mile between the east and west gates, and less (perhaps two-thirds of a mile) between the

north and south. It has north and south suburbs which contain several thousand people, and on the north and east there are villages within a mile of the walls.

“Inside the city the natives reckon there are 1,800 families, six official residences, seven schools, eight large opium stores, where opium only is sold, and seventy or eighty opium dens where anyone can get a smoke for a few cash. There is a market inside the city every alternate day, when large numbers of village people come in to buy and sell grain, vegetables, fruit, eggs, coal, coke, &c., &c. Being on one of the great roads of China, there is considerable traffic passing through the city. Just at this season of the year there are hundreds of mules and camels laden with tea for the Russian market going north; and large quantities of fur, clothing, and felt are being taken south.

“Sin Cheo city is only forty-five miles from Tai Yüen Fu, our central station, and the journey can be done in two or two-and-a-half days by cart (springless). There is a range of hills to cross, and several miles of stony river bed, but the road is not bad. A fairly strong pony can accomplish the journey easily in nine hours. I did it in eight the last time. In cases of emergency one could ride down in six or seven hours, so we need not feel quite shut out of the world, although our nearest European neighbour is forty-five miles away.

“About the middle of last Febru-

ary we succeeded in renting a house, in the street of the Temple of the God of Riches, for 80,000 cash, Eighty-thousand copper coins strung on strings! It sounds a great deal, and it looks a lot when the strings are piled up upon the floor, to say nothing of the weight, which is about one-third of a ton; but, after all, it only comes to, say, £14, so the house is not dear. It is convenient, too, as Chinese houses go; but, of course, it has its drawbacks—and the landlord is one of them. He is a great opium smoker, and a very bad-tempered man. He seems to regret having let his house so cheaply (he did not know he was dealing with foreigners when the price was fixed), so he makes himself as disagreeable as possible, except on quarter days, when he comes for his 20,000 cash. Then there are rats in the house. Tremendous rats! The people say all the houses here are infested with them, and we are cautioned to let them alone. 'If you don't annoy them they will not hurt you, but if you try to kill them they will increase more and more, and come at night and eat up your clothes, and perhaps bite you when you are asleep, so you had better have nothing to do with them,' was the sage advice of one man I consulted as to the best way of destroying them. I wish we could follow it, but we can't, because the rats won't let us alone.

"The houses here are built with a double sloping roof, and the ceilings are made by stretching a light framework from wall to wall, and pasting three thicknesses of paper over it. The paper is put on wet, and then whitewashed. When dry the whole thing is tight and sonorous as a drum. The rats make the space between the ceiling and roof their special playground. Every now and then down comes a piece of mud, or mortar

with a noise as if the whole house were falling; of course on *such* a ceiling a very small thing makes a great noise. Occasionally a piece larger than the rest comes right through, and it is no joke to wake up in the middle of the night with one's face covered with dust, and the vague fear that a rat has come through or to the bed. It is certainly a drawback to a light sleeper to have half-a-dozen big rats racing about on the ceiling of his bed-room; and it is not pleasant (till you are used to it) to lie awake at night and hear the dancing, and scraping, and tearing, and rapping going on, not only just above your head, but in every other room in the house.

"Perhaps some kind reader can send us a few traps that are warranted to catch rats; or some poison that will unfailingly kill them. Common stuff is a failure. I put some patent poison through a hole in my ceiling the other night, and went to bed with the comfortable assurance that I should rest in peace; but the rats came and eat up the poison, and then worked off the effects by racing up and down the ceiling for the rest of the night.

"OPIUM VICTIMS.

"When we rented the house here, we gave out that we intended to open an opium refuge. We felt that such work would commend itself to the people, and afford a good means of getting some of them under our influence. In some parts of China it may not be so, but in this province opium refuges are a necessity. A very large proportion of the people smoke or drink opium. Nearly all the men who come about us as enquirers take it, in some form; but, it is a rule that no opium smoker (or eater) shall be admitted to our churches. We are,

therefore, I think *bound* to have the means at hand of curing any earnest men who are anxious to leave off the habit and enter the church.

"An opium refuge may be made a very powerful agent in aggressive work. There are many slaves to the habit who are anxious to be released. Their motives are mixed of course. Some find the expense too great, on some it has lost its pleasing effect, others find it takes up too much time, some few feel that it is a bad thing morally, while a very few perhaps wish to give it up on religious grounds. They wish to give it up, but they cannot: partly, because they have not the suitable medicines, and partly because the habit has so ruined their power of will that they cannot resist the craving, which is terrible for the first few days of abstinence. There are native opium refuges, but they are very ineffectual as a rule. We can help such men by taking them into a refuge where he will have complete control over them; and by giving them not only suitable medicine but moral and religious help, the missionary can cure them. The mere distribution of opium medicine has proved to be useless; but the opium refuge has proved effectual, not only in curing men of the opium habit, but in creating a public feeling in the missionary's favour and in bringing individuals under the power of the Gospel.

"OPIUM REFUGES.

"The patient is obliged to be in the refuge for twenty or more days. He receives daily kindness from the missionary. He is encouraged in time of depression. He is taught to pray to God for strength. The Gospel is faithfully preached to him, not in a sermon which he would not understand, but in daily conversation and explanation.

After the first few days of pain most patients are well enough to attend to such things, and are glad to have something to occupy their minds, and make them forget the craving. It is not unreasonable to believe that a good proportion are converted. But even when such is not the case the patient will learn to respect the man who helped him in his time of need, and in his native place his influence would be on our side. Not only so, but visits to patients who had left us would be one of our best ways of getting at the people in their homes.

"Since renting the house here we have only visited the place occasionally, though an evangelist has been here all the while. At the beginning of last month Mr. Morgan and I came to live here for a time.

"We brought a large quantity of suitable medicines, and put out notices that we were prepared to receive patients. A large number of people have been to make enquiries, but none have entered yet, partly from fear and suspicion, no doubt; partly because opium is very cheap just now, and many who thought of leaving off the habit last year, when opium was 600 cash per native ounce, can afford to smoke now that it is only 200 cash. A native ounce, or teal, is equal to one and one-third ounce *avoirdupois*. Besides this, we charge for the medicines, which (as we intended it should) has the effect of keeping away all who are not quite in earnest about giving up the habit. We only want such; and I have no doubt when public suspicion has worn off a little, and we are better known, that we shall have as many patients as we can accommodate.

"GENERAL WORK.

"Now in regard to our general

work. There is a market in the city every other day, and the evangelist has done a good deal of tract work and preaching among the people, and as a result several enquirers are coming about us. We have morning prayers daily with all in the house, at which we sing, read, and pray, generally giving a short exposition or address. Last Sunday six outsiders came to the morning service—quite a large number for a young work. We do not try to get large numbers to the Sunday services—we can get crowds any time outside—on Sundays we try to instruct those who are really enquirers.

“There are several market towns within fifteen miles of the city, which have a market every alternate day. These we visit as often as possible for evangelistic work. Our experience at these markets is very varied. Sometimes no one cares to listen, and we only get harsh words and scornful looks; at others we come back quite encouraged and refreshed.

“We usually arrive at the town about the middle of the morning, and are guided by circumstances as to what we do. Sometimes we commence to preach at once; at others, we sit down in front of a tea or food shop and enter into conversation with those who crowd round. We are great novelties, and are sure to have plenty of people to stare at us. Our books and tracts, which we sell at a very low price, serve as an introduction; and we answer questions, talk to individuals, or preach as opportunity offers. One meets with many interruptions and disappointments, and usually long addresses are not much good.

“A friend of mine was preaching to a crowd on one occasion, and he was greatly encouraged by a man in the audience suddenly waking up,

and gazing at him intently as if he were drinking in every word. ‘Surely I have a convert now,’ thought my friend; but presently the man sprang forward and said to the startled crowd, ‘Look! look! the foreigner has a gold tooth,’ and forthwith the missionary had to change the subject to dentistry.

“IGNORANCE AND INDIFFERENCE.

“The ignorance of the people is astounding, and, as a rule, they appear to be utterly dead to religious influences. Their own religion is mere custom, and they care for nothing that they cannot see, or touch, or taste. What’s the good of religion, why don’t you give us silver, is often said, and almost always thought, by those who think at all.

“Now and then we can startle a man into something like seriousness by a pointed question about what comes after death; and he will listen with attention to the new ‘doctrine,’ till the solemn discourse is broken into by someone who wants to know why the missionary’s hair is ‘yellow,’ or, ‘if our country is anywhere near Corea,’ or something equally important, and one has to go on another tack.

“Sometimes, however, we are encouraged. An old man at a market the other day entered into quite an intelligent conversation about the Being we worship, and the future state of man. He had no money to buy a book, but said he would get some. Presently he returned to buy a copy of Luke, and insisted on giving me twice as much as I asked for it, saying he should like to help a good work. He enquired about prayer, and asked us to bring him some instructions as to the proper way to worship God, next time we came. That old man I expect has a history, and I trust we shall see him again.

"Another man came to us a few days ago who had been a vegetarian for years. He had met with our evangelist at a market in his native place fifteen miles away, had read some of our books, and, although he did not understand very much, he seemed quite in earnest about the salvation of his soul.

"After all it is God who must work. The Holy Spirit could fully rouse these two men, convert them, and make them mighty instruments for the salvation of others. Let us pray that He will do it.

"EVANGELISTS' CLASS.

"Besides the work mentioned, we have a class every evening for evangelists and enquirers, at which, just now, we are reading Dr. Martin's 'Evidences of Christianity.' We begin with a hymn, then read in turn, and discuss each section by itself. One of the natives usually closes the meeting with prayer. We have five who attend, two evangelists and three enquirers. They all seem deeply interested. The evangelists of course, know a good deal, but the others are amazingly ignorant. None of them had ever heard the statement that the world is flat contradicted till the other night, and they all believe that the *sun* moves, *not* the earth. While talking of the daily revolution of the earth, Mr. Ho, the dyer, exclaimed in horror that men and loose stones, &c., would fall off when they were turned upside down; and when we spoke of the presence of the atmosphere, old Mr. Hu, a man of fifty-six or sixty, gave up with a sigh, saying he would believe it if I said it were so, but he could not get the idea into him. Such is the material we have to work upon, and our task is utterly hopeless except for the Spirit of God.

"OUR NEEDS.

"Now I must say a few words about the needs of this work. In the first place we need a fully qualified medical man. Opium refuges *can* be carried on by amateurs, but it is far better and safer to have a medical man to direct them. People come for medicine every day, and they will come in increasing numbers as we are better known. I do what I can for them, but I can't do much, and it takes a long time very often to find out what to do. I would send them away, but it is hard to refuse to help people who are in pain. A great many of the cases, however, no one but a doctor could touch.

"The other day a man came who had had quicklime rubbed into his eyes by an enemy. After days of pain the eyelids grew together. He had them cut open twice, but they grew again. He is only thirty-six, a strong healthy farmer with mother, wife, and children dependent on him, but he is quite blind. The same day another man came who is blind; but I feel sure his eyes could be cured with proper attention. Yesterday a man came with both his arms disabled. He has a wife and children to keep, but he can't work. These and many such cases we must send away, and yet they are just the cases that would prove most helpful from a missionary point of view. The giving away of medicine to people who have not much the matter with them is of little use; but these other cases, taken into a hospital and properly treated, could be cured. To the patients themselves, and to those dependent on them, immense good would be done, and there is every reasonable hope that many of them would be savingly converted. Why must we turn from our door the man who begs to be cured, and who urges that his life depends upon it—that his

wife and little ones will starve if he cannot work? Why must we fling away these opportunities? Oh, it is an awful thing to be in the midst of a heathen land and feel powerless to save the people! to see the misery one cannot relieve, to hear the prayer one cannot answer! Would that the cry might enter into the hearts of some who have the knowledge, and the skill, to help these needy ones.

“MORE WORKERS.

“Then we want more men, to begin the study of the language at once, so as to be ready to take up the work which, in a few years, will have grown utterly beyond our strength. With this district of Sin Cheo, and other districts all round, lying in heathen darkness it seems absurd to have only two men here. We need many more.

“I know I am touching a delicate subject when I make an appeal for lady workers, but surely there is urgent need that something should be done for the women in Sin Cheo. It is hardly safe for ladies to venture into new stations quite at first; but my wife is eager to commence the work, and she will come as soon as the people are a little more used to the presence of Europeans. But can she alone meet the need?

“In a town not far from this, a man begged me the other day, to tell him how to rescue opium suicides, for said he, ‘every few days some woman of our

town poisons herself with opium.’ I quite believe it; and there are thousands of women all round us, whose lives are worth so little to them that they are ready, at any time, to end them with a dose of poison. What a state of society this incident reveals! Must the women of this place be left to die without an effort being made to save them? God forbid! But who is to do the work? Our present force is utterly insufficient. We need a band of devoted women who can and will learn the language; who will go to the homes of the women and in spite of dirt, and ignorance, and sin, make friends of them, and lead them to Christ. Where such can be found I do not know, and the fact that there are very grave objections to the presence of young unmarried ladies in the interior, does not make the problem easier to solve. But surely devotion to the cause of Christ does not always die on the wedding day. Surely there must be in our churches at home some men of burning zeal, and missionary spirit and wives of such men, endured with like zeal, who would gladly come with their husbands to this land, and join with them in the work for the sake of Him ‘who came not to be ministered unto, but to minister and to give His life a ransom for many.’

“‘Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.’”

Life of Dr. Wenger.

SECOND ARTICLE.

THE Baptist Mission in Calcutta, on Mr. Wenger's arrival, embraced the pastorate of the English Church, an English and Native Church, the Mission Press, founded by Rev. W. H. Pearce, a Depository of Vernacular Scriptures, and operations in preparing and printing translations of the Bible in the language of the country, a station in the suburb of Intally, schools for

Hindu lads and girls, and three village stations in the country south of Calcutta, having a number of native Christians, the best of whom were connected with these stations. For these manifold labours there were never more than seven European missionaries; and the new arrivals were welcomed with great joy. Shortly after their landing a meeting of the entire body was held to make a new distribution of the work. In all these labours, especially in regard to the native churches, Mr. Wenger took an active and lively interest, and he got into work much sooner than he expected, and quite as soon as he wished.

The hopes awakened by the recent arrival of brethren were soon darkened. Mr. Tucker was compelled by illness to leave for home, and Mr. Bayne had to accompany his sick wife. Mr. Parsons, of Monghir, died in Calcutta from the rupture of a blood-vessel, and "Mr. Ellis was driven home, whence he soon passed to the rest of God." But the severest and most painful loss was the death by cholera of the Rev. W. H. Pearce, in March, 1840. Of exceptional ability, an admirable linguist, well acquainted with Eastern tongues, of a most amiable Christian spirit, he was intensely loved; and his skill as a printer, acquired at the Clarendon Press, Oxford, enabled him to give such a character to the Mission Press, which he established, as to secure for it the best business in English and Oriental literature. He was succeeded by the Rev. James Thomas, who for eighteen years most ably and successfully carried on the work so well begun. In reference to these distressing events, Mr. Wenger writes: "What a year has the last been to our Calcutta Mission! Stroke after stroke has fallen upon us. . . . The deathbeds of our departed friends were particularly easy. Through the door by which they entered we were all enabled to take a glimpse of the heavenly scenery, and I trust we felt powerfully drawn to our eternal home."

The "loneliness and unsettledness," which Mr. Wenger had deeply felt after his change of position in 1833, was happily terminated by his marriage with Miss Eliza Lawson, daughter of a very eminent missionary, and who was also an accomplished poet and musician. This union was one of great happiness during the twelve years of its continuance. She was a helpmeet indeed, often cheering her husband in those seasons of depression from which he greatly suffered. Some idea of Mrs. Wenger's cheerful character and influence on her husband's mind may be gathered from a striking remark which she made to him, in a time of deep dejection, when the edition of 1852 had appeared: "Surely of all missionaries you have least occasion to feel disheartened, since in all the success which other missionaries in Bengal have, you, who have prepared a Bible for their use, must have a share."

It is by no means easy to get any real notion of a translator's laborious work. When done he has so little to show for it—only a book! On the other hand, we can follow the missionary in his excursions, go with him into the bazaars, stand with him under some tree at the outskirts of a great mela, and mingle with the crowds who are listening to him. And after weeks of labour like this, we return with him to his home, and feel that good work has been done, and we have a more impressive idea of it when such toil is continued over a series of years.

But the translator is not seen at all while prosecuting his work. It is done in his study, and out of sight of any, except the few assistants who are about him. That the reader may be able to form some idea of what this work really

is, of the anxious solicitude ever accompanying it, of the deep sense of responsibility which fills the worker's mind, a description of it by Mr. Wenger will be helpful. He is speaking of his conjoint labour with Dr. Yates. "The selection of the references devolves on me exclusively. The share I take in the other parts of the work is the following. When a page has been set up, I read it, with a view to secure correct pointing and orthography. This done, Dr. Yates compares it with the Hebrew, and makes the necessary alterations accordingly. Then it is corrected at the press, after which it returns to me. I compare it with the Hebrew, and write my observations on the margin. In this, I propose emendations, and state the reasons which lead me to propose them. Then I write the references at the bottom, after which the proof goes to Dr. Yates. He reads it, weighing my suggestions, and either adopts or rejects them. Then the proof is corrected, and returns to me in the shape of a page regularly set up, with the references below. This page I compare with Dr. Carey's version, or else with De Witte's German translation—the best in the world, so far as I know, except the passages which refer to the Atonement and the Divinity of Christ. The margins of such a page are again be-studded with suggestions. Dr. Yates next reads four pages, again considering my previous remarks. In this proof he chiefly corrects the style. When he has seen it, it returns to me for correction. Another proof of four pages is usually the last Dr. Yates sees. I read that also, and a subsequent one. The proof then goes to press. This is tedious work, but by no means uninteresting. Occasionally Dr. Yates and I meet personally to discuss some particularly difficult passage. Although our progress in this way is but slow, yet we hope it is sure." What, then, does the intelligent reader say to all this, especially when he remembers that it goes on for many successive years, and with scarcely rest or change? And when, in November, 1845, the entire Bible left the press, forming one handy volume, the "Book of Life," as an anxious inquirer termed it, was brought within the reach of forty millions of the inhabitants of Bengal!

It is well known that from the very first our brethren insisted that it was their duty to *translate* every word of the Sacred Volume. Though the Bible Society was grateful for permission to reprint the New Testament as altered by themselves, and for seven years circulated no other, it was not adopted as their standard version; and, in 1844, they resolved to endeavour to procure a new translation with this object in view. The Committee of the Calcutta Bible Society asked our brethren to place their Bengali Version "entirely at their disposal;" or, in other words, "whether you are willing to allow your Version to be made the basis of a new Version, or revised edition, as the case might be?" To this sweeping request our brethren naturally demurred, and declined to express "concurrence" in any "reconstruction" of their texts; but cheerfully giving permission to reprint the Version as it stood, they could not but disclaim the responsibility for any alterations which might be made. The following dignified words from the pen of Dr. Wenger closed their reply to this strange request: "If our Versions are reprinted, we shall feel ourselves honoured, and if they are improved without our concurrence we shall be thankful; but if they are maimed we shall feel ourselves aggrieved, and may find it necessary to express that feeling with candour and fidelity."

We have not space at our disposal to give even a summary of the various

steps which have been taken in regard to our contention with the Bible Society. They are stated by Dr. Underhill with the utmost fairness, and with scarcely any expression of his own opinion respecting them. He wisely leaves the *facts* to speak for themselves. We must, therefore, refer the reader to the book itself for information on the whole question, especially to the appendix, where he will find the proceedings stated in chronological order.

A brief statement, however, of the *principles* on which our brethren took their stand, and from which they have never departed, is necessary, for these principles are vital, and cover a far wider subject than the one which has chiefly engaged public attention. And this cannot be so well done as in Dr. Wenger's own words, which he wrote after the death of Dr. Yates, and when the sole responsibility of revision rested upon him. "It has often been taken for granted that our differences with the Bible Society concern only the one topic of baptism. But, if I may be allowed to give expression to my own sentiments, I would say that this one point is only a sample of others, and that in all of them a great principle is at stake. The principle is this: That a Biblical translator should not be compelled, merely by a majority of voters given in a Committee meeting, to translate the Word of God in a way which is not in accordance with his convictions. In endeavouring to ascertain the grammatical interpretation of the sacred text, opinions must be weighed, not counted, and they must be weighed by the man who has to execute the translation. The rules for the guidance of translators which have been laid down by the Bible Society, and which are annually printed in the report of the local Society, appear to me as impertinent as was its attempt to dictate to Baptist translators how they ought to render the terms descriptive of baptism. In short, it is the independence of translators which the Bible Society wants to tamper with, and which, as Baptists, we ought to consider ourselves bound to uphold." These are, indeed, wise and weighty words. Our brethren, all honour to them, have held fast to them up to the present moment, and they are all the more worthy of our consideration, because they come from one of the most modest, humble, and loving of men, but who could be both bold and resolute when necessary.

The Bible Society had liberally assisted our brethren from 1804 to 1827, when in consequence of objections raised by three missionaries of the London Missionary Society to the uniform practice of the Serampore brethren to *translate* the Greek terms relating to baptism by words signifying immersion, all further aid was refused. But, with a liberality which did them honour, our missionaries permitted the Bible Society to alter, by transfer, the disputed words in their reprint of Dr. Yates's Version. And they have had the same use of subsequent versions, to which, however, not one farthing has been contributed towards the cost of making them! Four distinct efforts have been made to produce a Bengali Version which should supersede Dr. Yates's as revised and corrected by Mr. Wenger. But they have miserably failed; and it is a significant fact that the objections brought against our Bengali Version have mostly come from incompetent scholars and critics, while those best able to form a sound judgment give it almost unqualified approval. For further information on this painful controversy, in which the Committee of the Bible Society stand on very unsafe ground, we must refer the reader to Dr. Underhill's statement. Calmly, impartially, and without an atom of un-Christian feeling

it is stated, and chiefly by citation of facts. We can only hope that all who read this part especially of this admirable memoir will be convinced of two things—that our Bible Translation Society is *not*, as some say, a Baptist Society, but one founded on a most important principle, and that it is the bounden duty of every Baptist to support it! In the account of the duties of a translator of the Scriptures, of which we have a full statement in this memoir, Mr. Wenger has, unconsciously to himself, portrayed his own character, and expressed, in noble words, the spirit which has animated him in the prosecution of the noble work to which he had so thoroughly devoted his great abilities and eminent scholarship.

In reading this book, nothing has surprised us more than the numerous and varied productions of Mr. Wenger's active pen, having reference to topics relating to the physical well-being of the people. The wonder is that he found time for such efforts. Outside, so to speak, of his primary object, his efforts were surprising. We note, with pleasure, the deep interest which he took in the native population; and the few excursions he made, accompanied by his wife, bring out this interest in very striking forms. Thus, in Backergunge, in the numerous villages south of Calcutta, Barisal, and some places on the Ganges, in Madras, and Bombay, we find him taking the liveliest interest in Mission work, and in the people among whom he freely moved. Many most striking instances of the effects of the wide distribution of the Scriptures are recorded, and we regret that limited space prevents our extracting them. These excursions were a great relief and refreshment to Mr. Wenger; and the presence of his wife drew out crowds of native women from their huts to "see their white sister."

Mr. Wenger, after a visit to England and to his native land, where he was most warmly welcomed by his friends, once more embarked for Calcutta. In December, 1862, he landed, in better health than he had enjoyed for years, "rejoicing to find himself once more under the clear, mild December sky of Bengal." He entered on his work with renewed ardour, translated the Bible into the Sanskrit, the classic language of the East—perhaps the most difficult of all his works. And in looking back on his work towards the close of his life, he modestly says: "If I have not been personally engaged in the field of battle, I have, at all events, assisted in preparing a large store of ammunition for the use of those who have gone forth to the help of the Lord against the mighty."

For more than ten years Mr. Lewis, who would have been, by Dr. Wenger's desire, his biographer, had not utter prostration of health rendered such service impracticable, was closely associated with him in his various labours, and by his accurate scholarship, and eminent ability, rendering invaluable assistance in the prosecution of those labours. We can only express the deepest regret that his valuable life has now for years, been one of weakness and suffering.

No one having a spark of sympathy will read the chapter on his "Home Life and Trials" without deep emotion. The birth, illness, and subsequent deaths of some of his children, the fatal attack which deprived him of his wife, his tenderness, deep distress, yet calm acquiescence in the Divine will, are touchingly told. His own health seriously deteriorated, and his eyesight, so long accustomed to pore over books, lexicons, and proofs, began to give way, and in April, 1874, he received, on leaving for England, the affectionate farewells of the churches and societies he had served, and the missionaries whose helpful colleague he had been. After a pleasant voyage, and a brief stay in England, he left for Switzerland,

where he met many old friends, and some fellow-students of his earlier days, who were now sound evangelical preachers, though still connected with the State Church.

He returned to India in December, 1875, and writing two years after, and referring with great pleasure to the return of Mr. Rouse, he gives some particulars of the work of [the two previous years. But the death of his eldest son, in June, 1878, a godly young man, whose filial affection and devotedness to Christ were the delight of his father, gave him a shock from which he never recovered. The letters which Dr. Wenger wrote to friends on this sad loss are touching in the extreme. A visit to Orissa was beneficial to his health and spirits, though while there he was seized with a sudden and intensely febrile attack, and the prospect of recovery was faint indeed. But the constant, loving nursing of many friends were blessed to his slow but ultimate restoration. It was evident, however, that he himself felt that his work was fast drawing to a close, and his condition caused great anxiety to his friends. Steadily the disease from which he was suffering conquered his remaining strength, though he retained full possession of his faculties till within twelve hours of his departure. During his closing hours, "the exquisite tenderness," Mrs. Edward Wenger observes, "which he showed for those about him, and the perfect patience he manifested all through his sickness, were very touching. Mr. James Thomas, Mrs. and Miss Leslie, Mrs. Ellis, Mrs. Page, Mr. Morgan, and his children, stood around the bed on which he lay dying. To all these dear friends he spoke words of encouragement. We sang, 'Rock of Ages, cleft for me,' and he joined and sang clearly each word from beginning to end, never faltering once. . . . At 4 p.m., I said to him, 'Can you see me, Father?' He stroked my face, and kissed me tenderly, saying, 'Not very well.' I said, 'But do you know who I am?' 'Yes, dear, I do.' And this was nearly the last conscious sign." Thus peacefully and happily passed away this eminent missionary, scholar, and translator, leaving a name which will never die, for whose faithful and conscientious labours the present inhabitants of India, and all coming generations, will thank God. The lustre which gathered round Serampore has been intensified by the noble life and laborious work of Dr. Wenger.

FRED. TRESTRAIL.

An Appeal from Japan.

THE following appeal from our two Missionary Brethren in Japan is earnestly commended to the generous consideration of the churches. At present the finances of the Society will not permit of the much-needed reinforcement of the Japan Mission:—

"TOKYO, Dec. 4th, 1885.

"DEAR MR. BAYNES,—We have resolved to send you word concerning the present state of the Mission work in Japan, so that you and the Committee may judge of the desirability of

strengthening the staff at present occupying this ground, and we shall strive in what follows to enable you to see the facts just as we see them, who have to look them in the face every day.

“SOWING TIME.

“In order to do this, it is necessary to remind you of the history of the Mission for six years, during which operations were necessarily very much restricted, and few journeys were made into the interior. During that time a very interesting work was being carried on in Tôkyô. A day-school was formed, and a church containing some noble instances of the sanctifying power of the Gospel was established at Honjô (a district of Tôkyô). Preaching services were constantly preached on at Honjô, and at the school-house, which is not far from Tsukiji. The colporteur, Mr. Sunaga (latterly assisted by another young man named Ishiwara), was at work in the interior during those years, and he had sold a large number of New Testaments and tracts, explaining their contents so far as he was able at the fairs and markets, and preaching at those places where he was invited to do so.

“THE HIDDEN HAND.

“Now comes one of those remarkable coincidences which men of faith are not slow to recognise as the ‘guidance of a hidden Hand.’ No very apparent results had accrued from this colporteur work in the interior until towards the close of 1884. At the very time that your Committee’s resolve to strengthen this Mission actually took effect God had been waiting upon us, though we knew it not, for at that time came news of a stir at a town called Mōka, where the colporteurs had been at work; and in the beginning of this year there were three persons baptized in the little river that runs through that town. Sunaga and Ishiwara continued to preach in and around Mōka, and at various times there have been added to the

Church by baptism twelve other persons. God has abundantly shown His approval of our brethren’s work, although they are, like the first disciples, open to the charge of being ‘unlearned and ignorant men.’ The six years of Scripture selling and fugitive preaching only seemed barren; they were really fruitful of lasting good.

“While the work at Mōka was still undeveloped, a man came to Tôkyô from a place called Ishinchi, to ask for baptism. He had read the New Testament, talked with Sunaga, and was anxious to be a Christian among Christians. He had entered into correspondence with Mr. White, and the result of his inquiries could be seen in the zeal which brought him sixty miles afoot to obtain baptism. This man’s name is Rurimato; after receiving baptism, he returned to his own village, and began to hold regular services in his own house, which were well attended. In view of the crying needs of Ischinchi and Mōka, we resolved to send out Mr. Suzuki, who has long been a preacher in Tôkyô, has been under the constant supervision of Mr. White for some years, and is far the best-instructed man of whose services we could avail ourselves. Mr. Suzuki paid a visit to Ischinchi, and was much encouraged with the interest awakened; he is a good preacher, and clenched many nails which his predecessors had driven home. The Word proved powerful over many hearts, some of whom still hold back through fear of men; but twelve others confessed Christ, and to that number three more have since been added. Of these one belongs to a town called Roga, which lies between Ischinchi and Mōka, and another to a village near the important and populous town of Tochigi. Mōka lies north of Tôkyô about sixty-five miles; Ischinchi is about sixty miles to the

W.S.W. of Mōka, and between these two points we have a chain of stations in which our preachers are welcomed, and the expenses of meeting defrayed by the inhabitants. These places are wholly unoccupied by any but the converts of the Greek Church, some few of whom are in Tochigi and Koga. We have entered Tochigi, and commenced work at a very interesting place called Awa-no-Miya, but our brother at whose house services were held has been made to feel the bitterness of family persecution for Christ's sake. He has been cast off, and no longer can offer us a preaching place.

“OUR URGENT DUTY.

“Our position, then, is briefly this. We have had thrust upon us the care of thirty young Christians. We must teach them and edify them, though they are scattered, as you see. We have amongst us several very promising young men, who long for instruction in holy things. The country churches will, ere long, need to be separately organised, and will be asking for pastors. Now, whatever may be true of other lands, unless we can put intelligent and well-taught men in charge of these churches in Japan, they will have but a precarious existence; for it becomes more and more apparent that the Western standard of education is to be the measure of scholarship and intelligence in this land in the future.

“One other thing needs to be noted. According to the letter of the present treaties, the only purposes for which foreigners are allowed to travel in the interior are (1) Scientific, and (2) Health. But this is only the letter and not at all the spirit of the Japanese law, as it is regarded by Government. We have it on the

highest authority that Government wishes us to evangelise the people, and is only held back from treaty revision by the attitude of certain European Powers. While we are quite willing to be ‘subject to every ordinance of man for the Lord's sake,’ we also feel that we ‘ought not to obey man rather than God,’ or permit the interests of Christ's kingdom to depend upon the exigencies of selfish human diplomacy. At the same time, it is at present impossible for us to reside in the interior, for only one of us is yet free to preach and teach, and the work in Tōkyō is demanding his close attention. And even if it were not so, there are striking indications that our cheapest and most effective work will be done by means of educating fit men for the ministry. The present treaty regulations cannot last much longer, but in the meanwhile we can, if only we are strengthened, divide our time between Tōkyō, travelling among the brethren in the interior, and teaching those of approved character whom God shall send to us.

“OUR LABOURERS.

“But though we have proved the greatness of the harvest, what can we say of the labourers? There are two of us, dear Mr. Baynes, and ‘what are they among so many?’ True, when that question was asked of the Lord, He replied by satisfying the whole throng with the despised ‘two little fishes.’ But that was because they were all the fish available at that time; and we are both convinced that the parallel fails, for there must be more men available, if only we could find them. We beg, therefore, dear Mr. Baynes, that you will lay this

letter before the Committee, and yourself urge our appeal.

“Praying that God will so arrange the finances of the Society as to make it possible for the Committee to make a ready response to this appeal, and longing to see among us another

brother who shall be ‘apt to teach,’ we remain,

“With cordial regards,

“Yours fraternally,

“W. JNO. WHITE.

“GEORGE EAVES.

“To A. H. BAYNES, Esq.”

The Zenana Mission.

IN compliance with a request from Mrs. Angus, we very gladly insert the following communications from India:—

“An interesting and important work has been commenced by Mrs. Wilson in connection with the Medical Training College in Agra—that of giving native Christian girls a medical education to fit them to become female doctors. Two girls were sent to Mrs. Wilson last summer from Miss Wells’ native Christian boarding school at Delhi, and since then others have been sent. Mrs. Wilson, in a recent letter, gives an account of the progress of this movement:—

“I must now tell you how we are getting on with our medical girl students. When the other Missionary Societies knew we had girl students, they at once wished to send. So three came a month later; and at first they stayed with Miss Thomas and Miss Smith, but it was found to be too far away, so I brought them here, and feel sure this is where they ought to be. Whether the Institution will do anything for them or not I do not know.

“We have these five girls and the wife of one of the students in the Medical College. One of them did so well in the examination a little time ago. She received one of the three prizes given—a beautiful silver watch from Lady Lyall. To make room for

these girl students here, we had to give up our own bedroom; and to meet their extra expenses I have struggled hard to collect money from friends. Just now I am something in debt, which is against my principles.

“In May I expect about a dozen more Christian girls to come; so, unless the Edinburgh Society at once take up this work, we shall have to do it or let a great work collapse. We shall require rooms for them to live in, and a large ‘bis’ to take them back and forth, and, with the slow way in which natives work, this ought to be ordered very soon.

“H. J. WILSON.”

“DEAR MRS. ANGUS,—Will you please ask Mr. Baynes to find room in the HERALD for a few words of thanks to the kind friends who have sent us such delightful boxes this year. They arrived two days ago; and we were as excited as children over the unpacking, knowing how charmed our dear children and Zenana pupils would be with the contents. One large box of clothing for girls and boys is specially valuable—it is all so nicely made. The good friend who made the four full-sized skirts and kurtas in that box little thought they would form

part of the outfit of our next bride— one of our dear orphans, who is to be married to one of Mr. Guyton's young men, who has just become a school-master. She is such a good, useful girl. We are glad to have nice clothing to give her. We have several more big girls in the school, for whom, I fear, we shall have to furnish wedding garments before long; for when the young men are appointed to schools, the first thing they look after is a wife; living alone, and cooking their own food, does not suit their ideas at all.

“For cloth, book-bags, dolls, needle-books, cards, purses, and picture-books we are very grateful. They will be used as rewards in schools and zenanas.

“Will our friends at Enfield, Leicester, Hampstead, Gosport, Regent's Park, Montrose, Cheltenham, Hemel Hempstead, and Nottingham accept our hearty thanks?

“Yours sincerely,

“BERTHA THORN.

“Delhi.”

The Missionary's Motto.

“UPWARD AND ONWARD” our motto each day,
Nor dare we retire while God leads the way;
Though dreary the path, we still must press on,
Till we rest with the weary, where our brethren are gone.

“Upward and Onward,” we still must pursue
The great object of life we each have in view—
To seek and to save the guilty and lost,
And bring them to Jesus, whose blood it has cost.

“Upward and Onward,” midst dangers and foes,
We must fight our way through, whatever oppose;
For the promise is sure, God will not withhold
One blessing from those who belong to His fold.

“Upward and Onward,” we have nothing to dread,
Though we journey across the graves of our dead,
Believing that strength will be sent from above,
To aid us in this our sweet labour of love.

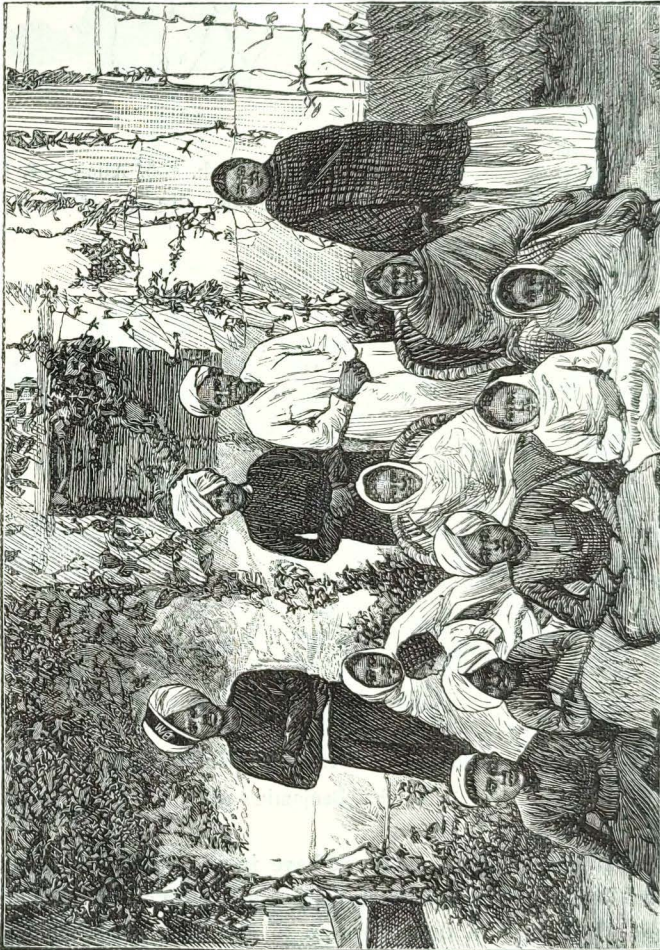
“Upward and Onward,” one feeling we share;
There's room for rejoicing, but none for despair;
Our labour whilst here is to cast in the seed,
Assured that our harvest will surely succeed.

“Upward and Onward,” in faith then we sow,
Depending on God to cause it to grow;
And though we may not behold it take root,
May those who succeed us rejoice in the fruit.

Native Biblewomen in Delhi.

BY MISS ISABEL ANGUS.

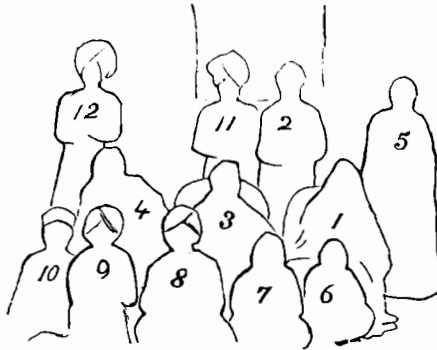
I ENCLOSE a few photographs, prints of which happen to be ready. Of the two groups, I enclose also a rough plan. Every one in Lucy's family group is more or less connected with the Mission.



LUCY AND HER FAMILY.—(From a Photograph.)

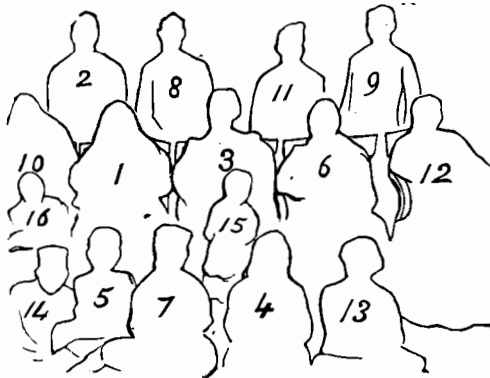
She, herself, is a Biblewoman; and her husband, Arif-Masih, does a little colporteur's work. Eliza, her eldest daughter, teaches in the Chumanī;

LUCY'S FAMILY.



1. Lucy. 2. Arif-Masîh. 3. Eliza. 4. Hannah. 5. Alice. 6. Grace.
7. Amy. 10. Daniel. 11. Yakûb. 12. Yusuf.

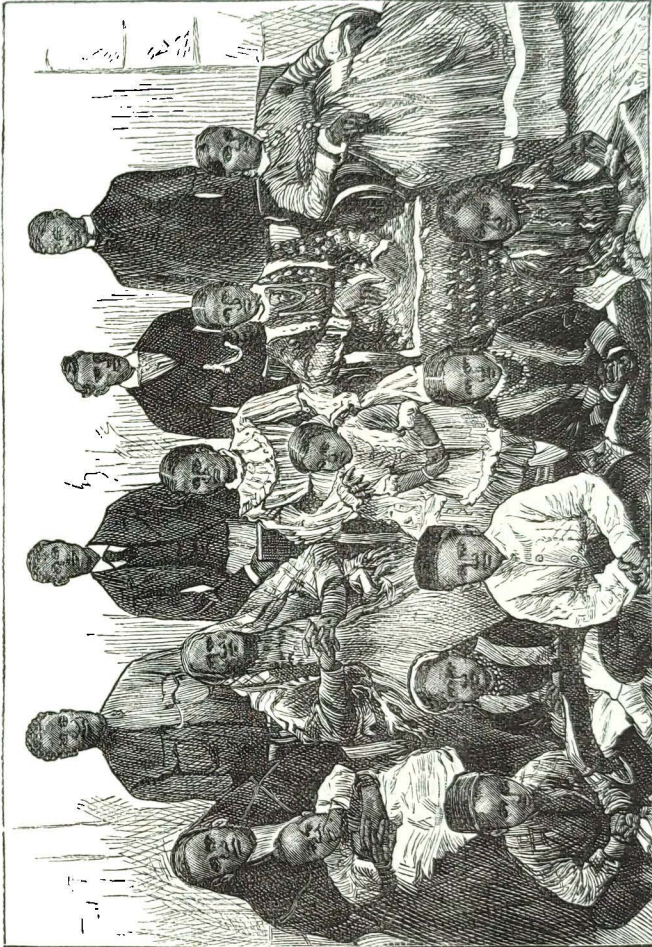
FATIMA'S FAMILY.



1. Fâtima. 2. Benjamin. 3. Rebecca Doming. 4. Victoria. 5. Lily.
6. Sarah (Fâtima's daughter). 7. Benjamin's son. 8 & 9. Rebecca's sons.
10. Martha (Benjamin's wife).

and Hannah, her daughter-in-law, we have just taken on as a Biblewoman. Alice and Gracie (Lucy's daughters) and Amy (Eliza's daughter) are all in the girls' school, and all three boys go to Mr. Guyton's school. Behind, are Yakûb (Eliza's husband), the Thomas' servant, and Yusuf (Lucy's son), who wears, as you perceive, the badge of the B.Z.M. (or Baptist Zenana Mission), being our bearer.

In Fátima's group, the three principal figures are old Fátima herself, her son Benjamin, who is one of the schoolmasters, and Rebecca Doming, my



PATIMA AND HER FAMILY.—(From a Photograph.)

special Biblewoman. They are neither an interesting nor handsome family to look at. "Victoria" and "Lily" (one Benjamin's child, the other Elizabeth's daughter), and Fátima's daughter, both come to Miss Wells' school here.

The Congo Mission.

TIDINGS FROM NEW MISSIONARIES.

MR. PHILIP DAVIES, B.A., writing from San Salvador, November 21st, reports:—

“MY DEAR MR. BAYNES,—I am happy to be able to report to you my safe arrival here in the best of health and spirits. I had excellent weather for travelling, and with Mantu as capata, I had not a moment's anxiety on the journey; and with eight good Loangos for hammock carriers, I accomplished the journey without fatigue in six days. I had a reception on arriving that I shall never forget. When I was a mile or so from the town, I began to meet the fifty school boys, who saluted me with ‘Good morning, sir,’ and shook, two or three at a time, some my right and some my left hand, and then with shouting and cheering the journey was finished. I found the courtyard of the mission full of people, and during the

day numbers of others came to see the new comer. The next day I called to see the king. I feel very glad that I can now begin the work that I came out here to do. As at present arranged, I am expecting to stay here only until Mr. Weeks returns. I am very glad, however, to have this opportunity of visiting our first station in this country, and where the work is more developed than at the other places.

“I was very pleased, too, to find Mr. Cameron in good health, and that in spite of the time that he had been left alone, especially with thirty boys living on the station, and needing to be cared for and looked after, some twenty others coming in from the town to the school.”

Mr. John E. Biggs writes from Stanley Pool, November 18th:—

“DEAR MR. BAYNES,—I am glad and thankful to be able to report my safe arrival at the Pool, where I understand that, for the present, at least, I am to be stationed. I reached here with Mr. Comber last Friday evening, the 13th instant.

“ON THE TRAMP.

“On the road from Underhill up we all enjoyed excellent health, owing, no doubt, to the great care that Mr. Comber has been taking of us. I suppose it would not have been possible to have travelled under happier conditions. We had the advantage of being able to form a pretty good idea of the difficulties a new man journeying alone would have to encounter, without experiencing any of them ourselves. I scarcely know how I should have got along alone, but

I am certain that I should have been a good deal perplexed at times, and that means, I suppose, probably worried into a fever; but fortunately I was spared all this, and had nothing to do all the way but to look after myself, walk quietly along, and enjoy the scenery when fresh, mount into the hammock when the least bit tired; eat my meals when they were set before us, and retire to rest after my couch had been made ready for me. I know there are unpleasant things that have to be put up with when travelling, and a good deal to worry one at times, but it was entirely our own fault if either of us who travelled with Mr. Comber knew anything of them. We were caught in our first storm of rain just before reaching Bayneston, and only on one other occasion had we to march in

the wet, and that for a very short time, although we have had a good many very heavy storms since leaving Bayneston ; fortunately they have been either after our tents have been pitched, or else in the night, when we were comfortably housed. The rains at this season usually occur at night. It has been very cheering all along the road to hear nothing but good news. We left Mr. Moolenaar alone again at Uuderhill to await the arrival of Davies and Maynard from Banana. At Baynestown we found Charters well, and left Richards to keep him company, after having spent a day or two with them there.

“ WATHEN STATION.

“ Percy Comber remained at Wathen with Mr. Darling. At Wathen we had quite a reception. Our camp, the night before reaching there, was at Vunda, a town only two hours' journey away, from which place we could see the white walls of the new home. It was not an easy thing to settle down quietly for the night so short a distance from the station, but we were not allowed to run the slightest risk of over-fatigue. Lutuner went off very early next morning to announce our arrival, and we were met on the road, a little way out from the station, by the boys, who had run ahead of Mr. Darling. They accompanied us, shouting at the top of their voices as we walked along. Presently we came up to Mr. Darling, who, although looking pale, was well, with the exception of a sore foot. Of course, we had a hearty welcome. At the house some of the chiefs of the surrounding towns had gathered to greet Mr. Comber, with a number of their people. We stayed a few days at

Wathen, and had the opportunity of visiting the chiefs in their towns ; they all appear very friendly about Wathen. One cannot help noticing the difference in this respect between them and the people about here ; the men here have a wild look, which they do not improve by marking their faces with lines cut by a knife, which most of them do. We got to Wathen a day sooner than we had calculated to do.

“ STANLEY POOL.

“ Having let Mr. Grenfell know of our approach, he sent on a hammock to the town we had intended to sleep at, and it being still early in the afternoon when we reached there, we were not sorry to allow ourselves to be carried on. Brethren Grenfell and Whitley came some distance out to meet us, and were just giving us up when we appeared in sight. They were both well, and had been expecting us for some days past. I think we must deserve the credit of making the longest time on record. Far from being any way disappointed with the Congo, I am delighted with it, although I know that continued sickness, to which we are so liable, may perhaps lead me to think otherwise, but I pray our Heavenly Father that He will give me strength and wisdom to labour long and earnestly for Him here, if it is His will that I should do so. I begin to realize more and more that our work here must be accompanied by much patient waiting, but would remember always that there is need to watch and pray, and faithfully to labour as well as wait.”

West Africa.

THE following letter has been received from the Rev. R. Wright Hay, of Victoria, West Africa:—

“S.s. *Lualaba*,
“Off Cape Lopez, S.W. Africa,
“31st October, 1885.

“MY DEAR MR. BAYNES,—Having had occasion, as explained in a previous letter, to spend some weeks at Mayumba, on the south-west coast of Africa, I have thought that a letter to the HERALD, with some account of the country and remarks thereon, might be of interest to the churches, while it would help pleasantly and profitably to occupy the leisure of the voyage to Victoria; the more so as Mayumba is nearly related, both in its geographical position and in the language and characteristics of its people, to the most recently-opened field of the Baptist Missionary Society's operations—the Congo.

“MAYUMBA.

“Mayumba is situated about 3° S. on the seaboard of a vast extent of, for the most part, unexplored country. It is considered by some, even of Stanley's coadjutors, the base of the easiest and most direct route to Stanley Pool. A broad lagoon, stretching from the north-east side of the bay in a south-easterly direction for some eighty miles, affords a convenient water-way to Mamba country, four days' journey through the hilly bush of which brings one to Kunguland, with its enterprising people working in iron and pottery, and its undulating plains leading to the Pool. The importance of Mayumba in this respect was recognised by the African International Association, which a year

or two ago became possessed of the country by purchase from the chiefs; but, in consideration of treaties concluded by M. de Brazza on behalf of France with chiefs of the countries beyond the belt of Mayumba district, Mayumba was included in the territory allotted to France by the Berlin Conference. Mr. Stanley's latest map shows Mayumba Bay and Mayumba Point. To the south-east of the Point, about two miles inland, is Mayumba Hill, on which is built Mayumba Town. The European trading station is situated on a peninsular stretch of beach, so shaped by the course of the lagoon, which, for a considerable distance, lies almost parallel to the coast-line, at a distance of a quarter of a mile from it, before it joins the bay by a circuit round the north-east extremity of this strip of land. This miniature peninsula is of silicious sand, the semi-transparent grains of which seem to await the art of the civilised African to fuse them into glass. Upon it are built four trading houses—two English, one German, and one Portuguese—which serve as depôts for the produce purchased and brought down from the interior by 'linksters,' or native middlemen.

“RICH COUNTRY.

“The chief articles of trade are india-rubber and palm-kernels, but ivory is also available and is occasionally shipped. Nature seems to have catered for the epicure at Mayumba. Oysters are most abundant, and those palatable bivalves, mussels, are also to be had, not to speak of the perch and other fish

that people the lagoon, and the swarms of sperm-gull that circle over and dip into it all day long; and the sesché, red-deer, and wild fowl that are brought to table from the bush. But what I was most struck with were the indications of the wealth and variety of the possible trade resources of the country. One expects to meet almost anywhere in Africa now the *Tandolfia Florida*, or indiarubber plant, stretching in festoons from tree to tree. Nor is the presence of the prolific cotton plant (*Gossypium*) regarded as an indication of the special productiveness of any district. But there are other characteristics of Mayumba of quite a distinctive importance. While there I saw several blocks of white marble brought from some distance in the interior, and, as calcareous rocks exist largely in the country, it is very probable that quantities of this metamorphosed form of them are to be had merely for the quarrying. In a handful of sand brought from the banks of the lagoon, gold grains were easily discernible; and if these were traced back from the alluvial detritus in which they are found to their original matrix, there is no reason to doubt that, embedded in the quartz hills of Mamba, a seam of the precious metal would be struck. Then, from the forest tracts around, one of the merchants hopes soon to be able to export a very valuable timber.

“OUR DUTY.

“But why, you may ask, do I dwell on these physical characteristics of a heathen country in writing to a missionary magazine? Just for the reason that these physical characteristics have impressed upon me a certain fact which may not have been suggested to some of your readers, and which is of vital importance to the Church of Christ at

the present time. The more Africa is found to be not a sterile waste, but possessed of fauna and flora as varied as her climate, and representing geological formations of the greatest commercial value, the more will she be entered by the white trader, and laid open to the degrading influences of a spurious civilisation. With the fearful odds presented by the nefarious traffic in rum, gin, and gunpowder, against which the missionary on the coast has to contend, what wonder if the work of evangelising the heathen proceeds slowly, and with results so disproportionate to the effort and substance expended? What wonder if the missionary sighs to be with the unpoluted negro in his central forest home, steeped in ignorance and superstition, but uncontaminated by the debasing trade of unprincipled money-grubbers?

“MISSIONARY POLICY.

“My conviction is that Africa must be evangelised from the interior, not from the coast; but if the churches allow the missionary to be forestalled in the interior by the trade system of the coast, he will be equally handicapped there. Such characteristics as I have mentioned as belonging to Mayumba (and Mayumba is only a casual instance) are bound to attract enterprising business men in course of time, and they offer a plea on behalf of a whole-hearted policy of interior evangelisation on the part of the churches. It is impossible, I believe, to overrate the importance of the Congo Mission in this respect. Mr. Stanley's apology in his recent book (vol. i., pp. 193-4) for his use of rum and gin in his dealings with the natives is most disappointing, and palpably absurd, as the usage of the missionaries there proves, and it is to be fervently hoped that even yet the pernicious ‘fire-

water' may be excluded from the Free States by law; but what the duty of the Church plainly is, is that she should ply the aggressive work, which on the Congo she has begun, with ever-increasing zeal and enthusiasm, that the Word of God may have *free course* and be glorified among the interior tribes.

"HE SHALL HAVE DOMINION.

"If there is disaffection in any quarter on account of recent grievous losses on the Congo, let friends, bewildered and, it may be, tempted to despair, argue that the eternal purposes of God cannot be thwarted by present dispensations of His providence, and that it behoves us, in a spirit of divinely-helped self-forgetfulness, to regard the former with supreme reverence and interest. Who can doubt that the salvation of a people for Himself out of every kindred and colour and tribe and nation is part of the eternally-settled purposes of God? and while counselling the tenderest and most assiduous precautions that can guard and economise human life in the prosecution of those purposes, the exercise of what has aptly been called 'sanctified common sense,' who would suggest that

the Christian Church should abridge, in the slightest, the task which God has set her? When all that was known of Britain were the Scilly Isles and the projecting coast of Cornwall, vaguely called Cassiterides, and Phœnician voyagers discovered tin and pearls there 600 years before the Christian era, there was laid the first stone of the foundation of the mighty fabric of British civilisation; for the scene of Julius Cæsar after his second invasion and successful conquest of 'Bratanac,' presenting at the shrine of Venus-Genitrix a shield set with pearls from his new possession, attests that he was allured thither by the reported value in this respect of the country. And there will be in many respects a parallel to this in the case of Africa. What the shell-bearing mollusk did for Britain, the minute polyps that have laboured for ages in her substrata, and the countless other agents of nature that have adorned and stored with treasure her forests and rivers, shall do for Africa; and the question which every Christian has to ask himself is—'Will Christian chivalry fail where commercial enterprise ventures with infinitely less to win?'"

R. WRIGHT HAY.

Tidings from Backergunge, E. Bengal.

THE Rev. J. H. Anderson, of Barisal, sends us the following interesting communication:—

"MY DEAR BROTHER,—I have just left home in company with Mrs. Anderson on a visit to some of our stations, and now we have a little leisure I write to you again about the progress of the work in this district.

"BREAD CAST UPON THE WATERS.

"Seed sown by others in the past has sprung up after many days, and we

thank the Lord that He is manifesting His grace and power in our midst. I will first refer to the case of the two men who came to me from the village of Rajea, in order to learn more fully the character of the Gospel. After they had been two or three days with us, and had attended our worship, I sent them, in company with a Christian boatman, to one of our stations not far

from their home, and the native preacher, Kironodoz, with some others of the native brethren, accompanied them to their village, and preached the Gospel to the heathen there. Since then the place has been visited again and again by native preachers and others. I, myself, visited the place, and spent six days with the new converts. We have now some twenty-four persons who have come over from Hinduism; most of them are adults. A fortnight ago we baptized eight of their number. A little house, in which the men carry on their carpentering, was used as a chapel; it has no walls, and so I put up a large awning, belonging to my boat, alongside of it, and we were able to accommodate a goodly number who came to witness the ceremony. At the close of the service a band of Christian singers, who had come from another station, sang and played their instruments, and in the intervals between the hymns the native preachers addressed the people assembled. It was a happy day; I rejoiced in spirit in the enlargement of our Saviour's kingdom.

"After the baptism the wife of one of the new converts gave us much trouble. She did not want to be baptized herself, as her mother was opposed to the Gospel, and she was greatly annoyed at her husband being baptized without her. She became almost beside herself, and refused to eat for a day and a half. She was brought to my boat and I reasoned with her, and I went to their house and reasoned with her there, and we prayed for her. Her husband came into Barisal yesterday and told me that she is now tranquil, and I trust that she will come to know and love Christ truly.

"As the leading men among these converts are pretty well to do, and are

much respected amidst a large group of neighbours and relations, their accession to the kingdom of Christ has produced, we may believe, a good impression on many minds. The accession of others is anticipated. The village of Rajea, to which these men belong, is in the northern part of the district, and now I must take you right away to its southern part.

"WORK IN THE SOUTH.

"Noudo Coomar and his wife belong to the village of Ourabonia, some sixteen miles south of Jhalakati, the largest mercantile centre in the district. Ourabonia contains 1,100 houses; the people are nearly all Chandals or Mohammedans. Noudo Coomar was a Hindu of the orthodox persuasion, but afterwards he joined the very numerous sect of Gurnsatyas, from which the first converts in our district were drawn; and just as they came in search of the truth, so Noudo Coomar and his wife and a disciple (for he had become a teacher among them) came to my house to inquire about the Gospel. Noudo Coomar had already a dim knowledge of it, he wanted to know it more perfectly. After being with us two or three weeks, and being duly instructed, he avowed himself a Christian, and asked me to accompany him to his home, for he feared the opposition he would have to encounter. So large is our district that we have not a Christian family resident within some twenty-five miles from his home. I rejoiced in the prospect of the Gospel being planted in such a centre, and gladly accompanied him. I found his house hidden away at the side of a creek running out of one of our large rivers. I stayed there for ten days, in a place surrounded by the most luxurious vegetation, and it was oppressively hot. Perhaps no European had been in that spot for many years. I was happy

to be there; groups of people kept coming to me, and I preached to them either in my boat or in Noudo Coomar's house. A good many people were much annoyed at this, more particularly the relations of Noudo Coomar, and on the night of the Lord's-day, on which I baptized him, they threw missiles at my boat; one or two were so heavy, that if they had struck any of us we might have been killed. They also pelted Noudo Coomar's house with clods, having previously threatened to drive him away from the village. On the following morning I sent off a messenger to the magistrate, saying that I did not wish to proceed against anyone, but asked for protection on behalf of Noudo Coomar. In a day or two, two or three constables arrived from the police station, and they rebuked our assailants, and said they must bind themselves over to keep the peace. This, however, has not been necessary, as they have agreed to leave him alone. The people are now coming to him again, and I hope that some of his former disciples will follow their teacher in following Christ. We feel much interest in Ourabonia; may God give us a rich harvest there. Mr. Kerry, junior, and two native brethren visited the place and helped me much while I was there, and several of the native preachers have been there too. Yesterday, I heard that a young man, who was a disciple of Noudo Coomar's and wanted to come to see me, but was kept forcibly from doing so by his father, has since been to his former teacher, and has been severely beaten in consequence. We may well hope that he may be brought to Christ. Noudo Coomar, though of the lower stratum of society, is an intelligent man. Mr. Kerry and I were quite struck by the ability he displayed in taking up points about which we were

conversing, and in endeavouring to make them intelligible to his heathen neighbours. He bids fair to be an able preacher. He can read and write, and he sings and plays well.

"I have to record the Lord's goodness in taking me safely home for the night. After my arrival I had an attack of vertigo, brought on by the heat and excitement and want of sleep, which weakened my brain for a day or two. Mrs. Anderson promptly prescribed the necessary remedies, and so by God's blessing I soon got over the attack; if I had been alone in the boat my position would have been a very trying one.

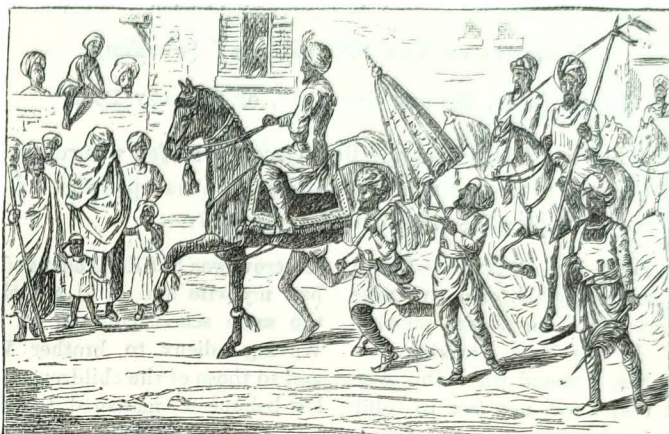
"A NEW NATIVE PASTOR.

"And now a word or two about the churches. A few months ago the pastor of Dhamshur died, and, according to our rule, I told the people they must appoint another and support him. This they have done; and yesterday we had a deeply interesting service. In the morning I gave the pastoral charge to the new pastor, Russik Choudro Choudro, Mr. Kerry, junior, and our aged brother, John Sircar, taking part in the service. In the afternoon Mrs. Anderson met and addressed the women and girls to the number of a hundred or more, and then followed the service, at which Mr. Kerry, junior, preached to the church, and I then administered the ordinance of the Lord's Supper.

"I was very pleased to hear that the people had shown their regard for their new pastor by mowing and sowing about an acre of ground of rice for him. This will go a good way towards supplying him and his family with rice for a year.

"Yours fraternally,

"J. H. ANDERSON."



A Rich Indian Native Travelling in State.

HERE we see a *rich man travelling in state* through his village. His servants, some on horses and some on foot, follow after their master. As he passes along the street, the village people make way for, and bow respectfully to, him. People in India are very fond of display and show.

Incident told by Mrs. Rouse.

SEE LIFE OF L. M. ROUSE, BY REV. G. H. ROUSE.

On the yellow Ganges strand,
 Round the dying, kindred stand,
 Bidding her, ere darkness fall,
 On her life-long gods to call.

Strange the Brahmin-taught should miss
 That one link to doubtful bliss,
 All she asks, a last embrace,
 And her daughter's loving face.

Hush! She comes, and bending low
 For the last word soft and slow,
 On the strain'd ear, clear as bell,
 "None but Jesus," faintly fell.

The Congo Mission.

VOYAGES OF THE S.S. "PEACE" (*see Map*).

BY THE REV. GEORGE GRENFELL, OF STANLEY POOL.

THE following letter from the Rev. George Grenfell was referred to in the HERALD for last month, its publication was postponed in order to have the accompanying Map carefully engraved:—

"MY DEAR MR. BAYNES,—In my last, I excused myself for not writing you an account of my recent journey because I was busy 'docking the *Peace*'; but, I found when this was finished that I was not free to fulfil my promise, for a tornado had intervened, and by completely overturning one of our workmen's houses, and the store in which we kept Mr. Comber's and Mr. Bentley's goods, and by nearly overturning the steamer workshop, gave us all another spell of work at high pressure, till now I find I have been back eighteen days and have not yet commenced my letter.

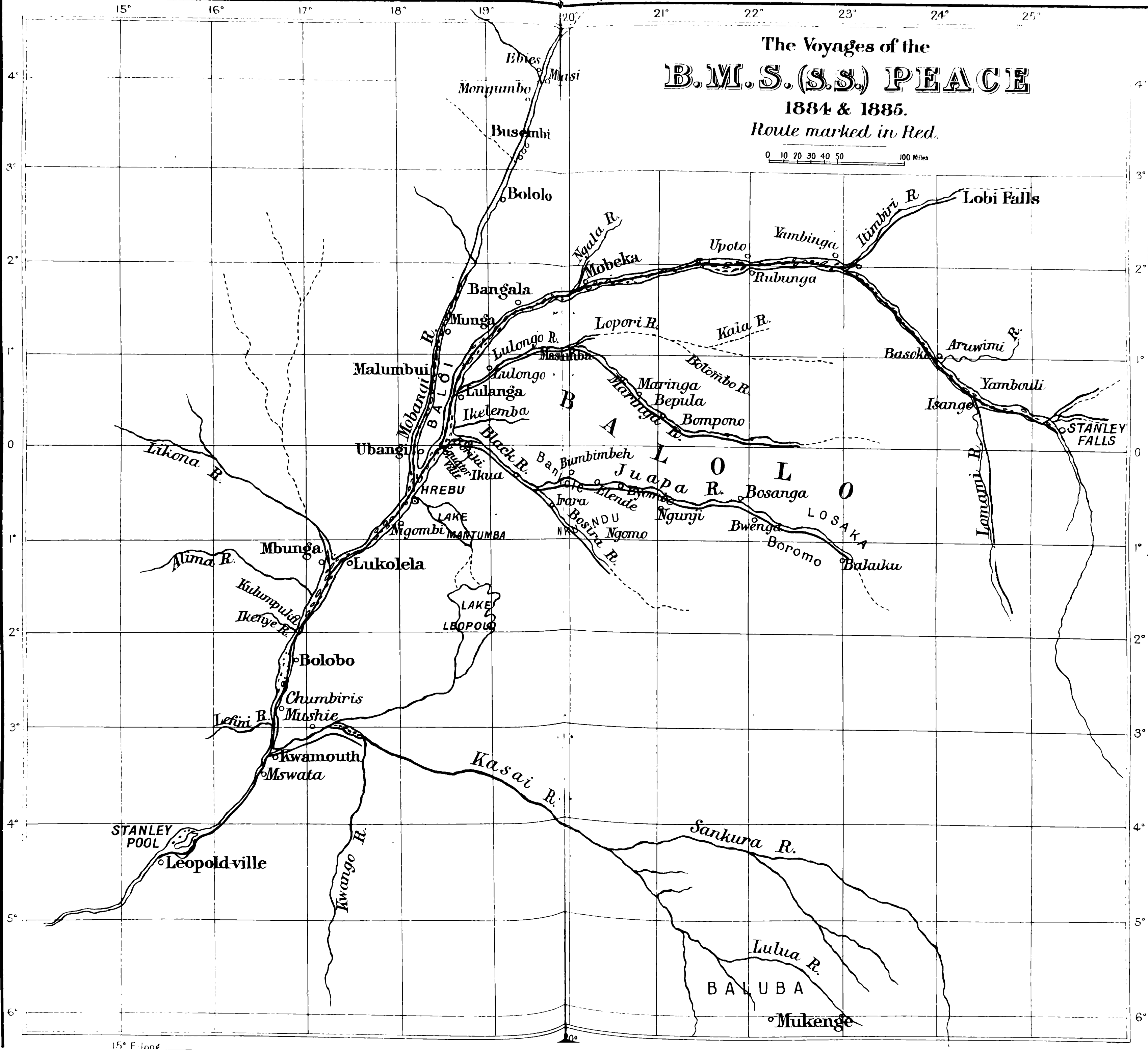
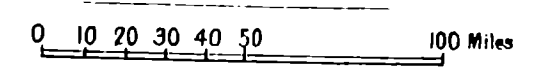
"At the end of July, the *Peace* was the only vessel of the Upper Congo fleet at Leopoldville. The French steamer was away up the Alima, the *Royal* had gone to the falls and was only a few days ahead of the *Henry Read*, and the *En Avant* and the *A. I. A.* had gone to Bangala. The 8th of August saw our sometimes busy little port still further hushed by the departure of our little craft in the wake of the others; but as we passed the Government wharf (I suppose that is the proper name now the *A. I. A.* has developed into a state), we saw a busy crowd engaged in launching the sections of the large steamer *Stanley*, which six or eight weeks later proved itself the very successful *Great Eastern* of our waters.

"Our ship's company was much the same as on our previous voyage, for

the crew was but little changed, and I had my wife and child and eight of the same school-children on board. Waving adieux to brother Whitley and to those of the children whom we left behind, we managed to get clear by eight o'clock, and an hour later we were safely past the rocky bays on the nearer side of Kallina Point, and past the notorious point itself and heading across for Bamo Island, the farther end of which we reached some five hours afterwards. However, I need not recount how in due time we reached Mswata, Kwa Monk, and the other principal points—that has been often told—but will pass on to the incident of our sixth day—a hippo hunt. Since leaving the Pool, we had only been able to buy two or three fowls and a few smoked fish, and it was therefore not surprising that our crew were getting hungry for meat, and that they gladly hailed our approach to the hippo feeding grounds, where we have never failed to make a bag. But it was not so easy this time, on account of the high water, for it was not till after we had killed three or four that we managed to secure a prize, and this only because it was killed outright and unable to move after the ball struck; for after the manner of hippos, he was standing just on the edge of deep water, into which he could almost have tumbled and been beyond our reach if he had only had life enough left to make a

The Voyages of the B.M.S. (S.S.) PEACE

1884 & 1885.
Route marked in Red.



single effort. To make him fast with a rope through a hole cut between the bone and the principal tendon of one of his legs, and have him alongside, did not take many minutes; and a little later we had towed our ton or so of flesh (it was only a small one) to a sand-bank, which was to serve as a bench for cutting him up. Here, after trying to drag our prize out of the water and get him into position, we had to give up the attempt, and to proceed to roll him up the sloping bank like a big cask. But before we had finished the rolling process, the natives, whose towns were on the steep hills half-a-mile or so away, had begun to collect—they had seen us coming, and judged that as usual there would be something to eat of our providing. Some went down to wait for the floating of those we had failed to secure; others, to the number of nearly two hundred, had collected by the time we had cut off the legs, and were eagerly waiting for the signal which would give them permission to scramble for the remains. I must say they waited for this signal with most exemplary patience, but it was no sooner given than the carcass was surrounded by a crowd that suggested the swarming of bees; some of the little fellows got in between the legs of the big ones, others got in over the heads and shoulders of the first comers, while others again, not being able to get near enough to employ their knives, amused themselves by pelting their more successful comrades with wet sand. As soon as one retired with as big a piece as he could cut off, there were half a dozen ready to take his place and to engage in a regular 'scrimmage' to get it. I was afraid at times they would lose their tempers, and seeing that every man had a knife and nearly every man a spear, I was

very glad it all went off so merrily, and that it ended up with a regular good-natured tug of war, waist deep in the water, to decide which party should get the dismantled ribs.

"The following day we met the State steamers, *En Avant* and *A. I. A.*, returning to the Pool, and I had the pleasure of being able to shake hands with our good friend, Lieut. Coquilhat, who, after an arduous term of service, was homeward bound from Bangala.

"We had passed Lukolela, and were steaming along almost under the trees at Nebu, when we were startled by finding ourselves within a few feet of the corpse of a woman, which hung over the water from one of the branches. It is not at all infrequent that one, in the course of his wanderings, comes across the remains of men exhibited as warnings to evildoers, but this was the first time I came across those of a woman. In fact, for such an offence as that for which this poor woman suffered, I have never heard of such extreme measures being resorted to. It seems that her townspeople had got it into their heads that by charging the white man only double what they charged among themselves for chicken and eggs, and such like things, that they were neglecting an opportunity for the making of extra profits, and so made a law, attaching the death penalty to the breaking of it to meet the case—an absurd law, which only prevented the white man buying. This poor woman thought it better to be content with a good profit than to insist upon a big one and get nothing, but in getting her profit she lost her life. These Nebu people were evidently terribly in earnest concerning their 'law,' for women have always a marketable value, and are generally sold away as a punishment for their offences.

"The following day, after a total of eighty hours' steaming, we reached Equatorville, where we stayed a few days laying in a stock of food and firewood, and enjoying the companionship of Mr. Eddie, of the A.B.M.U. Here, too, we shipped our good-natured pilot, Urna, an old friend who did us splendid service up the Mobangi river on the previous journey; his merry round face seemed to act like a charm in dispelling the fears of those who were not so terror-stricken by the appearance and noise of our steamer as to run away.

"A fortnight after leaving Arthington found us on our way from Equator station to the Lulongo river, which falls into the Congo about forty-five miles north of the Line. Although the Lulongo is by no means one of the largest tributaries of the Congo, it is, if the value of its ivory and slave trade be accepted as the measure, its most important.

"At the confluence this river gives no adequate promise of its real value as a waterway, for it has only a width of five hundred yards or so; however, its depth and current made up for what it lacked in breadth, and after ascending its course for a few miles, we found it occupying a channel of from half to three-quarters of a mile in width.

"Shortly before noon on our first day we reached the very friendly town of Bolongo, and anchored in the rocky baylet under the little cliff on which the town was perched, and from which the people looked down wonderingly upon us as we took our lunch, and at the same time carried on a small provision trade with our people by the aid of long-forked sticks.

"Twelve miles further on we came to the first of the important Lulongo towns, a place of perhaps eight or ten thousand inhabitants. Ten miles far-

ther brought us to another of these towns of nearly equal size. These places, though built on the best available sites, are badly situated on islands and the adjacent land, and must all be liable at certain seasons to be flooded. Although the water was rising when we went up river, it would only have to rise a couple of feet more, and the floors of all the houses would be under water. There is a little available high land some six or eight miles below the first town, and I think they would migrate there if they could only feel as safe as they now do in their swampy stronghold. If they built on the unoccupied sites on the mainland, they would be liable to be attacked on each side, as well as in the rear, by the people with whom they are on anything but good terms. This was manifest the first day we spent on the river; for, just as we got close to Boina, we almost dropped into the middle of one of their palavers, and were greatly surprised, on suddenly rounding a point, to find ourselves within a boat's length of a fleet of a dozen canoes full of armed men, hideous in paint and feathers, evidently bent on mischief. We thought at first they might be out as a demonstration against ourselves; but no, they were friendly enough; but still, we could not understand their movements, for as we came up along shore they dodged behind us, and at times kept us between themselves and the mainland. But coming at last to a strong water-point where we shot ahead of them, we had it all explained, for no sooner were they uncovered by the steamer when we were startled by the report of a gun from on shore, and when we saw the crew of one of the canoes floundering in the water, and heard the return fire from another canoe, we were selfish enough to feel relieved by this evidence that the

hostility was not directed against ourselves. However, nothing serious seemed to come of it, for the crew got into the canoe again, and the fleet moved off in a disappointed sort of way, apparently in no very good humour with itself.

“Although we cannot say very much in favour of the people of these Lulongo towns, it is only due to them that we should say they appeared to welcome us, and treated us very kindly; the old chief Ibenga coming himself to the beach to give us greeting, and bringing a very substantial “something to eat” as a present. The people being in no way timid, we were not surprised to find them very inquisitive; and those who could not see us because of the crowd, got on the house-tops, that they, too, might have a look. This was all very well, so long as we did not return the gaze with a field-glass or a telescope—the latter, on one occasion, resulted in quite a stampede. What would have been a pleasant visit on shore was quite spoiled by the sight we had of a poor fellow tied up ready to be killed at a funeral ceremony about to take place.

“The next day we reached Inwambala, a town built partly on an island and partly on the mainland—an arrangement which allowed of safe retreat, whether attacked from the river or from the interior. Slaves are too much in demand to allow of much security at so short a distance from Lulongo. The next town we came to was evidently the home of people of a different tribe. Hitherto the inhabitants have been riverine in their habits, habits, and as much at home on water as on land: here they were evidently landmen. A little later we passed a magnificent abandoned site, and then four miles farther on we came to another town. Here the people told

us to go away; but when we went they came after us to say that their chief wanted us to come back. A few miles farther on we came to the commencement of a series of towns which extended with only a few breaks for nearly twenty miles. They were all built on splendidly fruitful land, ranging from forty to one hundred feet above the river. I do not know that I have anywhere seen such quantities of plantain as in the farms attached to these towns. The people were very friendly, and not only supplied all our wants, but offered us land if we would only stop and build. At Masumba, the upper group of these towns, I should strongly urge our Society to commence operations, so soon as our forces will allow of this point being reached without exposing our base, for I consider it one of the most important sites we have visited. Its being just below the point where the Lopori joins the Maringa would bring us into touch with the people of these streams, which together must furnish between three and four hundred miles of available waterway.

“In the next hundred miles between Masumba and Maringa we only found the small town of Lungunda; but as soon as Maringa was reached, we entered upon a very populous district. Although we were travelling through such a cheerless range of country, we knew by the number of trading canoes we encountered that we were coming to an important district. Some of these canoes passed fearlessly enough, the crews of others disembarked as soon as they caught sight of us, and took their cargo away into the bush. We counted ten tusks of ivory hurried off in one case. Among the canoes we met, one had several tusks and six slaves, another contained ten or twelve tusks and two slaves; to the others

we did not get close enough to make out what cargoes they had.

“At Maringa we had some little difficulty to convince the people of our friendly intentions; and it was not till more than an hour had been spent in diplomacy that we came into actual contact with them, and then they had not sufficient confidence in us to come without their spears, or to allow their women and children to come down to the beach. They feared we should follow the policy of the traders who come from down river, and who, if they think themselves strong enough, seek a quarrel, and having found it, make it a pretext for catching someone they can sell as a slave. However, the three or four hundred armed men were all eager to sell food and firewood, and we were soon enabled to load up and go ahead once more. An hour and a half brought us to a small friendly town, which we reached at nearly dark, but in approaching which we unfortunately sank our small boat, and lost most of the fine load of firewood it contained. The natives were good enough to help us save what we could, and in the morning helped us to raise our sunken boat, a task that occupied us nearly four hours. After getting under way once more, an hour brought us to a large market, and half an hour farther on we came to a town, and in two hours more, after passing many food-laden canoes, and many paths down to the beach from inland towns, we reached Ditabi. Here the peculiarities of the people very manifestly separated them from those we had met lower down. We found them inhabiting houses raised on posts some four or five feet above the ground, though there appeared to be no reason why, in the position they occupied, they should fear a flood. Their tribal marks, too, were very distinctly different; for here we found

them with a row of lumps as big as peas right down their noses, and with their bodies covered with bean-sized cicatrices about an inch apart. Instead of their being armed with spears and sheathed knives, they carried bows and arrows, and wore naked-bladed knives upon their thighs. Here at Ditabi the people were evidently industrious, for we saw several blacksmiths fresh from their forges, and were able to buy specimens of their newly-smelted iron. The people were very anxious to purchase the beads we offered for firewood, so anxious indeed that after having exhausted their wood-piles, they brought the live sticks from their fires, and when these were done, cut up their wooden beds into suitable lengths and sold them. After starting once more, four miles brought us to Bauru, another four to Bepula, and then on to Diloko. At this last, and at all the towns on beyond, the reason for the houses being raised on posts was very apparent, for a rise of four or five inches of water would have inundated the whole district.

“Passing several more low towns, we came to an important market, but saw no exchange of European goods, nor were there any but the slightest signs of communication with civilisation; and these were found in a little brass beaten into ornaments, and a few beads and cowries. But if there was nothing which a trader would count as commerce, there was no lack of barter; for the people on the low banks of the river catch fish and *crocodiles*, and exchange them for the fruits of the soil brought down by the people from the interior. Cloth we found to be of little or no value: an empty biscuit-tin, or a thimblefull of beads, went farther than a fathom of print.

“Seven more villages in as many

miles, and we came to the last we saw, though we went on for a hundred miles beyond. We passed several abandoned sites and many paths coming down to the water from towns in the distance, and here and there a few people in canoes, but these were all. We had pushed on in the hope of reaching other towns; but at a point nearly four hundred miles from the Congo we found the river became unnavigable, and were compelled to turn back. To return with the current in our favour was an easy task, for we descended in less than a week what it had taken us more than a fortnight to ascend.

Upon our reaching the Congo once more, our interpreters wanted to go home without more ado; and were greatly disappointed when after going south for six hours we turned eastward, once more to ascend Mr. Stanley's Black River. Following the left bank, in less than an hour we entered a narrow channel of about one hundred yards wide, and anchored for the night off one of the many very friendly Boruki towns. Our reception, or something or other which was not quite apparent, had wrought a wonderful change in the temper of our interpreters, and we were rejoiced at the dispersal of the dark cloud which had soured their faces during the day. Early in the morning, the reason for this was plain, for we were not long in discovering what they well knew, that we were up the small branch of the river, which was only navigable for an hour or two, and with the navigation of which they hoped their journey would end. However, upon our return to the point where we left the main stream, we turned round and faced eastward once more, notwithstanding the assertions they had been making all the morning, that the wide expanse of waters before us was

nothing more than a lagoon without people and without a way for our steamer to pass. But this we soon proved to be false, for towards evening we came to an important town on the summit of a small rocky cliff, and though we were not welcomed very heartily at first, we were after a while enabled to come to an understanding and to enter upon friendly relationships. Here we learned that some little time previously a canoe had gone from this town up the Bosira branch, on a trading voyage, but that instead of returning with produce, it had been seized by the Irara people, who killed and ate the crew, saving only the chief's son whom they held at ransom. The poor old chief begged us hard to try to induce the Irara men to release his son. But when we tried to open the question with them, it was in vain, as they were then busy preparing for another cannibal feast, and told us they could say nothing to us till the following day, but as we neither believed in their sincerity nor wished to spend a night near such neighbours we passed on. But I am getting on too fast, and must return to Ikembo, where the old chief, after becoming assured of our friendliness, became anxious for our good offices up river, and who, as we were leaving, brought off a present of food in his small canoe. Poor old fellow, he did not get out of the way of the steamer fast enough and got a ducking, but we stopped at once and helped him into his canoe again—he was not half so much distressed about it as we were, and seemed to take this matter of getting wet as though he were used to it, certain it is his robes would not take long to dry.

“The news of our having made friends at Ikembo reached Ikua, two miles farther on, before we did, and secured for us a welcome; but as it was nearly dark, we anchored off a

sandbank opposite the town, and promised to pay another visit in the morning. During the night a very heavy tornado blew us right on the bank, and cost us a lot of trouble in getting away in the morning; but we were happy in having suffered no damage, and were still more grateful when we reached Ikua, and saw the very manifest effects of the wind there. We had a very pleasant hour or two with the people, some of the women being especially delighted to be allowed to take my little one into their arms. Poor little girl, she did wonderfully well to allow herself to be passed into the midst of such a crowd of wild faces. Two miles farther on we came to Isenge; another two miles and we were at Bokomo, where we had again a pleasant hour with the people. Here, however, we left the circle of friends we made when we overcame the prejudices of the Ikembo people, and had to commence afresh some thirty miles beyond at a point about twelve miles up the Bosira, which by that time we had entered. This was too far for a good report concerning us to have spread, and it cost us three hours and a lot of manœuvring before we were allowed to take the *Peace* close inshore. Were it not for the fact that we were very desirous to overcome the fear of us and hostility to us, prime essentials if we were ever to exert a good influence upon the natives, we should not have cared to spend the time and face the anxiety involved in attempting to 'subdue' them. We felt assured that if we could but win them over, we could rely upon a smooth path so far as the influence of this town extended, and although we found it did not extend more than ten or twelve miles, yet it was time well spent, for we succeeded in getting them to lay down their bows and arrows, and call

their women and children out of the forest to look at the wonderful white man, as well as to bring us food and firewood. I may say that we were not specially in want of supplies, but we thought it good policy to invest a few beads and cowries for the sake of the intercourse involved. We did not buy all the food they brought; we had to 'draw the line' somewhere, so we drew it at smoked snakes and caterpillars—they seemed to think us over-particular. Notwithstanding our being able to accomplish so much, we were unable to elicit the name of the town; they were afraid we should work some charm to their detriment did we but possess it. As we got beyond the range of our first 'peacemaking,' so we also got beyond that of our second, and at a point forty miles beyond, at Ebundi Njoki, we had to go through it all again. But, having succeeded, the people at the next town, Mumbembe, were easily reconciled, and we were able to spend three or four hours there before going on again. Upon leaving Mumbembe, we found the aspect of the country greatly changed, for instead of rocky promontories here and there, with towns built on them, the country was reduced to one monotonous level near the water-mark, sometimes just a little above, but by far the greater proportion of that bordering the river a foot or two below. We found in the eighty miles or so for which the river was farther navigable no more towns on the banks, but we came across the inhabitants of Tako, Bunginji, and Mburi, who came down to the river-side at different points. The Tako people were too much frightened to stay and talk with us. The Bunginji natives made their proximity known after we had made fast for the night alongside a sandbank, which we found was about half a mile from where the path

from their town came down to the water, and a little later on a howling crowd came through the forest to a point just opposite where we lay, and commenced threatening all sorts of bad things if we did not move on. To go ahead in the dark was not to be thought of, so we protested as best we could that we were friends, and that we were not, as they feared, warriors come to fight. They answered our protestations of peace with the assertion that we were telling 'lies.' 'People who come from down river,' said they, 'always tell the same tale; and then they make a quarrel, and fight, and take some of our people away. People who come from down river always fight; you come from down river, and *must* have come to fight. You will see; we shall come in the night and *finish* you all if you don't go on. You are not many, and we are plenty. Yes, we can easily finish you all.' We sent a canoe with two men into the middle of the river with a present, and to talk to them again; but they would not venture to trust themselves near even only two of our people. We then sent our presents of cloth and beads to the other end of the sandbank, and called the bearer back after he had placed the gift close to the water's edge; and yet, though our camp was three hundred yards away, no one would venture to come and take it. We then made a big fire, and stood in the light of it, and asked them to look and see if we appeared like fighting people. Do you not see children playing on the sand? Can you not see a woman? Do people, when they go to fight, take women and children with them? These were arguments that appealed to them, and resulted in an arrangement that we were to keep where we were through the night, and that they were to keep on their side of the river, and that in

the morning we would *look* at each other, and then if they liked us they would make friends with us; but if 'we do not like you,' said they, 'you must go away.' There was lots of drum-beating on their side, and a good watch on ours through the night; and in the morning we *looked* at each other, and the result being satisfactory, we were asked to go to their beach to make friends with the chief, and also with the head man of a Batwa settlement which was near. We had seen individuals of this interesting dwarf race before, but this was the first time we met them in numbers. They are not so small as the natives are fond of describing them. They are about four feet to four feet six in height, have black beards, big heads, and no necks 'to speak of'; their neighbours won't allow they have necks at all.

"On the morning of the following day we encountered the natives of Mburi, and managed to appease them after but very short overtures; those of Eyrle, however, received us at once with a flight of arrows, and then wanted us to come in close and sell beads, as we had done to the Bungenji and Mburi people. I did not mind stopping to talk to them, so long as we kept out of the range of their arrows; we had often been shot at from the towns and open spaces, where we could see what was being done, but it was a different thing going in alongside the bush, which had hidden those who had only made their presence known by their hostility. A little further on we were surprised by more arrows out of the forest, and I began to think it time to turn back, and determined to do so before noon; but at 11.23 we found ourselves at the end of the navigable portion of the river, and unable to go farther.

“We had spent six days up the Bosira, but had found no place where I think we could hopefully commence mission work yet awhile; it is the least promising of all the rivers I have visited. Three days after turning back I was glad to find that we were clear of the people whose cannibalism was ever obtruding itself upon us. Cannibals are not nice people, however friendly they may become in appearance; one is always suspicious of them.

“Arrived at the point where the Bosira and Inapa unite, we turned eastward once more, and were gratified to find that good news concerning us had travelled overland across the narrow peninsular which separates the lower reaches of these two rivers. This good report secured us friendly receptions at all the towns for the first fifty miles or so; but during the following forty they were suspicious, though not hostile. At Bumbimbeh, which is about one hundred and fifty miles east of Equator station on the Congo, we found one of the prettiest stretches of country we saw during the whole of our journey. Here, after a while, we managed to induce the people to allow us to go close in shore; and again, after a while, they became cordial. We always succeeded in getting friendly if they would only allow us to get close enough for them to have a good look at us. In fact, so cordial did our Bumbimbeh friends become that they wanted us to stop and build, or to come again and do so.

“About twenty-five miles on beyond we reached Eyombe, where a very hostile demonstration was made. It was very evident that it was only a section of the people who made the disturbance, for we saw two of the most violent demonstrators who wanted to shoot get a good thrashing from their more sober-minded comrades for their pains.

“By nine o'clock the next day we knew, by the terrible din of several big drums, that we were approaching a large town, and were not long before we came in sight of from two to three hundred armed men, painted red and black and white, dancing frantically. We felt sure, from the appearance of things, and from the persistency with which they sent flights of arrows at us, that it would be a waste of time to lay a prolonged 'siege,' so we took up anchor again and got well behind our arrow-guards, and very much startled the warriors by going in comparatively close. We then proceeded to tell them that they were treating us very badly to fight us in that way; but that to show them we had only friendly intentions, we would throw them a present of a few beads tied up in a fathom cloth, and then go away. However, our present was all in vain, for we found them just as fierce when we returned; for we counted our failure on going up as the reason why we should try all the more persistently on our return, and this was the only place where we set ourselves to the task and did not eventually succeed.

Fifteen miles or so on beyond we got among the Lokuku people, and for a couple of days our progress was among friends, then once more we get among timid folk, but soon passed them to reach our Lusaka acquaintances among whom we spent a very satisfactory couple of days. As soon, however, as we had passed their limits we found ourselves among determined enemies who laid an ambush at a narrow pass and succeeded in very much astonishing us with an unexpected flight of arrows, one of which stuck into the woodwork just between my wife and myself, another struck the awning and came a foot through its thin planking, another went through

the galley window right amongst the pots and pans, and several very narrowly missed one or other of our party. But before we were recovered from our surprise we had, with God's good favour, safely run the gauntlet, and were away into wide water again where we could not be reached from either shore. This was the first time during the journey that we had been attacked with poisoned arrows, and as there is a great deal of difference between a clean cut wound and a poisoned one, the risk appealed to us very forcibly, so forcibly, indeed, that when towards evening we were met with a similar reception, we just turned round and started homeward,

after having journeyed more than 400 miles up the Juapa and over nearly a 1,000 miles of new waterway.

"Thus, my dear Mr. Baynes, you see the *Peace* is fast narrowing the limits of the unvisited highways afforded by the Congo affluents, and we are, I trust, acquiring stores of information which will result, with God's guidance, in the right and wise planning of our proposed campaign in these waters, and which we pray may redound to His Glory.

"With kindest regards, my dear Sir, yours very sincerely,

"GEORGE GRENFELL.

"To A. H. BAYNES, Esq."

Missionary Hymn.

FELLOW Christians, are you heeding
 What the Saviour says to you?
 Can you be content with leading
 Lives to His command untrue!
 Would you treat with such scant deference
 Last words of an earthly friend!
 Would you not obey with reverence
 Any message He might send?

See again the rapturous vision
 Of your risen Lord and King;
 Hear once more His great commission,
 Without doubt or questioning,
 "Go abroad to every nation,
 Tell the story of the Cross;
 Take the tidings of salvation,
 Heed not earthly gain or loss."

Souls in ignorance are lying,
 Perishing from day to day;
 Others in despair are dying,
 While you fritter time away!
 His own life to save and bless you,
 Freely has the Saviour given;
 Let not sinful sloth oppress you,
 Rise! and serve the King of heaven.

Speedy Baptism in India.

BY THE REV. G. H. ROUSE, M.A.

IT is, as we know, the usual custom in our churches in England, when persons apply for baptism, to wait a little, and make inquiries about them before the ordinance is administered. Some question whether Scripture precedent justifies any delay at all; but, as a matter of fact, it is usually felt that there must be some delay in the matter. In India the necessity for probation of some sort is generally felt more strongly than in England, and candidates for baptism are sometimes kept waiting for months, that their sincerity may be tested, and that they may be better instructed in Christian truth. Inquirers so frequently come from wrong motives, or with wrong ideas, that the first feeling of every missionary of any experience, when an inquirer visits him, is generally one of suspicion—what is the man aiming at? If he proves to be sincere, we are thankful; but too often we find that the man's object is to get a situation, or to spite some relatives, or perhaps to marry a woman whom he cannot have except he becomes a Christian. This being the case, some care and caution in regard to the administering of baptism seems to be necessary.

Still, many feel that we have gone in the past too far in this direction; and the matter has been brought into some prominence by recent circumstances. Last spring a number of native preachers connected with the American Methodist Mission in Oudh visited a *mela*, or religious fair, at Ajudhiya. They preached in the usual way, invited inquirers to their tent, prayed with them, and their hearers

were so much affected that in the course of three days 248 persons, men, women, and children, presented themselves for baptism, and were then and there baptized. Of course, it will be understood that the Methodists adopted their usual mode of pouring or sprinkling, but that does not affect the question at issue; because, in relation to adult non-Christians, all denominations in India take the same ground, that they ought not to be baptized except on a profession of their personal faith; and the social effects of baptism, in relation to caste, are the same, in whatever way the ordinance is administered. Hence the matter in discussion is this, ought these persons to have been at once baptized? They came to the *mela* knowing nothing of Christianity, they could only have gained a small amount of knowledge of it while there; ought not, then, their baptism to have been postponed? Many say it ought; and some have brought strong charges against these preachers, saying that they bribed the natives to be baptized, and that these natives submitted to the ordinance under a misapprehension of what it is. On the other hand, it may be said that these men came from various distant places, and in a day or two were about to return to their homes, so that it was impracticable to delay the baptism, because, if they were not baptized at once, they could not be got at for baptism at all. The editor of the *Indian Witness*, the Calcutta Methodist organ, has investigated the charges brought against the preachers, and consider them unfounded, though he thinks the

preachers were unwise in one or two things which they did. The whole matter created so much interest that it formed a subject of consideration at the June meeting of the United Calcutta Missionary Conference. Mr. Kerry, of our Mission, read a paper on the subject, advocating the speedy baptism of applicants, and it was remarkable to notice to how large an extent his views were shared by other speakers. Some, however, felt strongly that such a course would be very detrimental to the interests of the Indian Church; it would lower Christ's ordinance by making it "cheap," and would add to what is already so great an evil, the number of mere nominal Christians in India, who bring disgrace upon the name they bear.

Whichever view be taken on this subject, it is a remarkable proof of progress that such a question should have arisen at all. Baptism involves the loss of caste—a man may believe what he likes, he may read the Bible, pray to Jesus, and even give up idolatry, and no one will molest him; but let him, by the outward act of baptism, sever himself from the Hindu community, and he at once has to encounter the penalty of being an outcast. Even the lowest castes dread such an issue. For scores of people to be willing, as at the mela referred to, to become baptized, however imperfect may have been their ideas of what baptism and Christianity mean, is certainly a sign of the times. Nor does this instance stand alone. Mr. Knowles, of the same Methodist Mission, has, during his tours in Oudh in the last year or two, baptized many men, some of them, I believe, religious teachers and Brahmins, whom he has met with, and who have expressed their readiness to at once in this way confess Christ. At a recent Methodist

meeting in Oudh, it was reported: "The native preachers associated with the Rev. S. Knowles in and about Gonda, brought most encouraging reports regarding the 'suddenly baptized' converts of that region. Most of these converts are doing well; a few have gone back to idolatry." And our brother, Mr. Goolzah Shah, of Simla, has, within the last two years, baptized about 200 Punjabi villagers, who have heard of Christ from their relatives, and taken the journey of seventy miles to Simla, where, after a week or two's instruction, they have been baptized, and have gone back to their villages to suffer for Christ. As the number of Christians in India increases, the ordeal involved in the loss of caste diminishes, because the baptized convert has a larger community with which he becomes identified. Hence, the accessions to Christianity are likely to increase at an accelerating ratio year by year. We see this in the past, for in the last three decades the increase in the Christian community in India has been progressively 43, 61, and 86 per cent.

At the same time, it must not be supposed that there is at present any general movement in North India towards the outward profession of Christianity. It is only here and there that we meet with it; but it must be remembered that a short time ago it was neither here nor there; almost everywhere there was the same readiness to hear and talk, but, at the same time, the same stolid resistance to anything like baptism. Such incidents as we have referred to show how the tide is turning, and therefore are full of hope. But it may be a long while yet before the full flood comes. "Ye have need of patience" in Mission work as in everything else.

Tidings from Rev. Daniel Jones, of Agra.

THE Rev. Daniel Jones, writing from the Agra Mission House, December 1st, says:—

“MY DEAR BROTHER BAYNES.—Home once more! And it is sweet to all of us, to have reached in safety—our home in Agra. We journeyed from Bombay to Agra in as much comfort as we could expect, and my dear wife did well all along the way. You spoke in Swansea of the welcome you knew would await us on our arrival here. I could wish that many who heard you then, could have seen what did await us. A devoted band of workers were awaiting us at the station. And it was indeed a happy meeting. Then, on reaching the Mission House, our native brethren, their wives and children, together with a large number of our school-boys and their teachers, were there to meet us, and singing very heartily [indeed. To come back to the dear old Mission House, and to be among so many whom we know, is very pleasant. There are many things I shall make mention of, in another letter, but to-day I have many friends to write to, so cannot say all I have to say. We are, however, settling down as fast as possible, and are already feeling much rested and quite comfortable.

“AT WORK AGAIN.

“To-day I visited, with Mr. Potter, school No. 1, and enjoyed a talk with the boys. I had a very interesting talk on my way home with two pilgrims, who were on their way to Muttra and Brindabun—places so sacred to many a Hindu—they were sitting in the shade resting, and I pointed to Jesus. I soon had a number around me, who listened to what I had to say. Another old man I had a long talk with about the salvation of his soul.

I was greatly cheered by the way in which he listened. I am, my dear brother, determined to do as much as possible of preaching to ones and twos; and, in this way, we can get nearer to the men than when addressing the crowd. I have felt very grateful that I am able, as far as the language is concerned, to begin work at once; and I have commenced, but am not in full swing yet.

“A HOPEFUL CHIEF.

“Mr. McIntosh is gone out to the district, and Mr. Potter will go soon. I hope also to go out during this month. The Viceroy has been here during the last week, and there have been some chiefs in to see him. One we are greatly interested in. His heart seems to be touched with a desire to know the truth. Some three or four years ago two of our native brethren passed through his state, and were hospitably treated by him. He was then very anxious to hear what they had to say, and gave them an excellent opportunity to preach Christ, in the presence of himself and a large company of his people. Since then he has desired the services of some Zenana teachers and a medical lady, who are now working in his capital; and now, whilst here in Agra, he has heard our brother Hari Ram again, and visited our Zenana Medical Mission Dispensary. This is a very hopeful case. We can only pray the Holy Spirit to deepen conviction of sin in his soul, until he finds no rest out of Christ. There are some about in this part of the country who have taken upon them to publish some books, in which they endeavour to show that the

Bible contradicts itself. I have rejoiced over this, for the Word of God will be read by many who very likely would not buy a Bible from us. We can well afford to 'rest in the Lord.' He will prosper His Word, and He can make the wrath of man to praise Him, and through some in this way, from malice and contention, spread the Word of God abroad. Yet is Christ made known, and we therefore rejoice, and will rejoice.

"THE RAJAH'S SECRETARY.

"I was much struck with the story of the chief secretary of the above Rajah, who visited me on Sabbath last. He had in a manner defended our brother, Hari Ram, who was brought face to face with one of the advocates of the above books, and who had tried to influence the Rajah against the Bible. Christ was accused of lying. The law taught that a person taken in adultery was to be stoned. And He said that He had not come to destroy the law, etc., but when they brought to Him one taken in adultery, He set the law on one side, and said unto her,

'Thy sins are forgiven thee.' Here they say He is guilty of not fulfilling the law, and, therefore, not doing what He said He came to do. The answer given by the Rajah's secretary to this was, 'That nowhere in the Bible was it taught that Jesus Christ had not the power and authority to forgive sins.' You know, dear brother, what a captious lot of people we have to deal with in India; and there is a class of men in India to-day more busy than ever in doing all they can to hinder the progress of Christ's Kingdom in the land. It is a great struggle that is going on. God grant us to be faithful in bearing testimony to the grace of God, and His salvation through Christ. More than ever do I feel that it must be a simple, loving declaration of God's love to a lost and ruined world that is to prevail; and not subtle questions, discussed over and over again, and the schemer sent away, it may be, to study some other scheme of hindering real work. I am compelled to stop, time will not permit, but I have much hope of writing you often of my doings."

Tidings from China.

THE Rev. Samuel Couling sends the following report from Chefoo:—

"MY DEAR MR. BAYNES,—It was arranged that Mr. Medhurst, my wife and child, and I, should all go up to Ts'ing Chu Fu with Mr. and Mrs. Whitewright and their little one, on August 27, making a party of seven. I want to tell you how it has come about that the lonely people up in the interior will only receive two instead of the expected seven.

"Some ten days before the time to start, when most of our things were

soldered down for the journey, our little child's state of health was such that it was decided she must not spend the winter out of reach of a doctor. Having no doctor at Ts'ing Chu Fu yet, we were obliged, very sorrowfully, to resign ourselves to spending another winter here, where, of course, we are studying the language all the time. I myself, however, decided to go up and spend part of the winter in the midst of the work in the interior.

"Two days before starting Mr. Medhurst, who had been poorly, was found too ill to start with us, and as there were urgent reasons for our not waiting, it was decided he must come on later with other friends going the same way.

"The day before starting Mr. Whitewright's little boy Wallie seemed sickening for an illness, and we were very doubtful about starting, but the next morning he seemed so much better that Mr. Whitewright determined to start, knowing that in a day and a half we should reach Têng Chu Fu, where there is a doctor.

THE JOURNEY.

"The journey to this place (fifty-six miles) was a remarkable one. Mrs. Whitewright was carried in a chair, we two men rode our horses, but we had a wheelbarrow to fall back on. Mr. Forsyth, I believe, has described this instrument of torture to you. Mr. Whitewright made it, and it is a great improvement on the native instruments. On such roads any mode of travel must be torture, the only thing you can aim at is to save as many broken bones and bruises as possible. While travelling, I was thinking how to describe it to friends at home, and decided that if you can realise what driving in a four-wheel cab for a week would be, over London streets all "up" for gas or sewers, you would have an adequate idea of what travelling here is.

"The second morning after leaving the inn it began to rain, and in a very little while the roads were indescribably bad. The soft ground immediately became slush, and the rocky ground torrents of water. To do eight English miles to the next inn took us four and a half hours. The first time the barrow upset was in fording a river; I was in it, but didn't

get wetter than I was before. I got out in the river, and walked over the rest. The last time it upset it got itself into such difficulties that, when extricated, it proved useless till mended. We were then near our inn, so I walked on, the horse having gone ahead. We had to spend most of that day in the inn, but directly the rain left off we started and did another eight miles, so as to ensure being able to finish the journey on the third day.

"INCIDENTS OF TRAVEL.

"The next morning we were up by two a.m., and with a mouthful of food to last us till nine o'clock breakfast, started in the twilight. At four in the ghastly morning light we came to a great river, shallow enough, but of treacherous bottom. Eight men managed to carry the chair over. We men had to partly strip and wade over. It was a pity we did not quite strip, for our Chinese trousers got so wet that on the other side we had to take them off, and ride for hours without them. I believe friends at home picture missionaries in China always respectably dressed, distributing books and preaching by the roadside. What would they have said to see us riding barelegged in the chilly, wet morning, plastered with mud, haggard, hungry, and dirty. Of course we men, being young, did not mind, but travelling out here is sometimes very hard on ladies and children.

"Well, that morning we took five hours to do eight miles, then we stopped and cooked some breakfast, and rested well before starting again. Later in the day we put some coffee in a teapot, and got some hot water in a village. By the time we had beaten down the extortionate price wanted for the water (the man stole Mr. Whitewright's whip as well) Mrs. Whitewright had got far ahead. Then

we might have been seen galloping a full mile to overtake her, each in turn holding the pot of scalding coffee.

A GREAT GRIEF.

"We reached Têng Chu Fu on the afternoon of the third day, with Wallie very poorly. He was put at once into the doctor's hands. The next day, Sunday, he was no better. On the Monday he sank very suddenly, and in the evening he died.

"He was nearly eighteen months old, and one would seldom see a finer, brighter child. He was not a missionary, yet he counted on the staff, for he made up a good part of a missionary's strength and joy, and I have heard it said, referring to past times of loneliness and trial in the work, that 'Wallie has been the salvation of the Ts'ing Chu Fu Mission.'

"We are glad to think that on the journey he had very little of the discomfort that the rest of us shared, and at Têng Chu Fu, by the kindness of the American friends there, he had all

that medical care and good nursing could do for him.

"This trouble and other matters that I need not go into made it seem advisable for me to ride back to Chefoo alone. I did so, and arrived to find my own little child at the point of death. Contrary to even the doctor's expectation, however, she rallied, and, though for days she has not been out of danger, we are now in hope that God will spare her to us.

"Mr. Medhurst is much better, and hopes to start soon. It has been a terribly trying summer to most Europeans, and the Chinese are dying very fast from cholera. The official reading of the thermometer has been up to 98 degrees F., but we have seen it reach 100 degrees F. in the shade for three consecutive days. We are now, however, looking forward to a glorious winter, with the thermometer always below freezing.

"SAMUEL COULING."

A brief letter from the Rev. A. G. Jones, received by the last mail, that, "Mr. Couling's child is better, but not quite out of danger, and that Mr. Medhurst is expected here (Ts'ing Chu Fu) in a few days."

Simla Baptist Mission.

BAPTISM OF EIGHT CONVERTS.

THE wave of blessing that has gone over the villages in the Umballá Division for the last three years, resulting in the conversion of many souls, has not subsided, and the Lord is still working in the midst of us. It is He who works by His Spirit, and the weak human agency employed sinks into the very dust. Not unto us, O Lord, not unto us, but unto Thy name be all

the glory. We can do all things through Christ, who strengthens us, and armed with His might we began this year's labour. Through His blessing twenty-four persons have already been added to the Church during the last four months, and eight are now before us. We expect that, with the Lord's blessing, the number of conversions this year will not fall behind those of previous years. We

now give a brief account of those eight persons who have come forward to put on the Lord Jesus Christ:—

1. *Nickoo*, age 25. Caste, Mazhabi Sikh. Cultivator. Resident of the village of Kissenpurá, near Ropur in the Umballá Division. He heard the Gospel from the mouth of our brethren who go about preaching from village to village. Two months ago he came under conviction of sin, and that no gods or goddesses can save him from the wrath of God. Our brethren explained to him that Jesus Christ, the Son of God, has died on the cross for him, and made an atonement for our sins; that the Holy God, whom we have offended by our sins, still loves us and has sent His Gospel to us, because He wishes all men to be saved and to come to the knowledge of the truth.

Nickoo believed that Jesus is his personal Saviour, able to save him to the uttermost, and expressed his desire to come to Simlá to be baptized. He has parents alive, who dissuaded him from coming to Simlá for baptism; but he has told them that he has found the true way of salvation by Jesus Christ, and would not remain a Hindu any longer, and that he determined to be a disciple of Christ. We trust that Nickoo will, after his return home, be a witness for Christ to his parents, family, and relatives, according to the grace bestowed upon him. The more he realises the conscious presence of the Blessed Saviour, the more will the love of Christ constrain him to speak to relatives and friends of that matchless love.

2. *Sawdágur*, age 35. Caste, Jhewur. Cultivator. Inhabitant of the village of Lahora, Iláqá Chundee, Umballá Division.

3. *Tota*, nephew of ditto, age 25. Same caste and profession as above. These two were visited in their own

villages by our brethren, and while they were hearing the sweet story of the love of Christ, their hearts were melted and drawn towards the Blessed Saviour, and they now love Him who first loved them; and a confession of the blessed Saviour's name has already gladdened their hearts, and they now desire to make a public confession before God's people. They feel their utter inability to obey the will of God in their own strength, but they have learnt that God gives His Holy Spirit to them that ask Him. They cannot read, but some texts of Scripture to which their attention has been directed have made a deep impression on their minds. They desire to be cleansed by the blood of Jesus, and have come forward to obey His command to be baptized.

4. *Rulia*, age 22. Caste, Mazhabi Sikh. Cultivator. Resident of the village Teur-Iláqá Khurur, in the Umballá Division. He heard the Gospel from our brother Suntokhá, who was baptized here in May last year; also from our itinerant preachers. Their words were blessed to the soul of *Rulia*. *Rulia* knows that Jesus Christ died and rose again, and has been manifest as the Son of God with power; because, although He tasted death for every man, He is risen again, and His resurrection-life has been imparted to us.

5. *Utroo*, age 30. Caste, Mazhabi Sikh. Cultivator of the village Barodi, Iláqá Kurur, Umballá Division. He heard the Gospel from our brother Bodháwá, of the same village, who was baptized in January, 1883. Bodháwá died in December last, but while living employed himself in commending to others the Saviour whom he had found. He was a witness or Christ, and now beholds the face of the blessed Saviour whom he loved and obeyed on earth. *Utroo* has been

convinced of his sin, and he believes that Jesus Christ alone can save him by His blood. He is intelligent, but cannot read; but he is sincere, and wishes to cast in his lot with the people of God.

6. *Attrá*, age 28. Caste, *Jhewur*. Cultivator of the village *Kunsálá Iláqá Khurur*, *Umballá Division*. Our preachers have been instrumental in bringing *Attrá* to the knowledge of the truth. The plan followed by our preachers has been to visit the *Mansha Devi's Melá*, where large crowds assembled. After delivering their message at the *Melá*, they preached from village to village, and *Attrá* is one of the fruits of their preaching. He has repented of his sins, renounced idol worship, and taken refuge in Jesus.

7. *Basautá*, age 22. Caste, *Mazhabi Sikh*. Cultivator. Resident of the village *Bhuride Kotlá Iláqá Khanna*, *Lodiáná Division*. He came to his uncle's house in the village *Bujwára*, near *Mani Majrá*, where the *Mansha Devi's Melá* was held. He heard the Gospel at the *Melá*, and was impressed with a sense of his own sinfulness, and the matchless love of Christ. From the *Melá* he went back to his home; but his convictions grew strong, and he again came to *Bujwára*, where he found one of our brethren, who pressed upon him the acceptance of the message of the Gospel, and he at once decided to be a disciple of Jesus Christ. He has counted the cost, and chooses to suffer persecution from his relatives, if necessary, rather than yield to their entreaties to turn back. He knows that the Lord Jesus Christ is the life, the truth, and the way, and wishes to cast the foundation of all his hopes on Christ alone.

8. *Sobá*, age 25. He has been a naked *Sunyási*, or *Devotee*, besmeared

with ashes, a worshipper of *Mahádev*. His parents, who are dead, lived in the village of *Jukkua Majrá*, *Iláqá Khurur*, *Umballá Division*. At the age of seven he became a disciple of one of the *Gurus*, stationed at the temple on the mount *Jaco*. For many years he travelled in several shrines, and has lately come back from *Hurdwár*. Our preacher found him at the *Melá* lately held at *Pinjáur*, and spoke to him on the welfare of his soul. The Spirit of God worked in his mind, and made him an attentive listener to the Gospel message. He has been convinced of his wretched condition both of soul and body, and he has determined to be a disciple of the true *Guru*, Jesus Christ. After the *Melá* he followed our preacher, and has learnt the true way of salvation. He now knows that none but Jesus can save him from his sins, and committed his soul to His hands. He will no longer remain naked, and travel about with long hair, an iron chain in his loins, and a pair of tongs in his hands. The Lord has graciously removed the devil from him, and henceforth he will be found "clothed and in his right mind." It is the Lord's doing, and marvellous in our eyes. We know that there is joy in the presence of the angels of God over one sinner that repenteth; and we rejoice that the blessed Lord sees of the travail of His soul in these believers, and is satisfied. We commend these brethren to God, and to the word of His grace, and to the prayers of the Lord's people. He who is able to keep them from falling, and to present them faultless before the throne of His glory, be with them, and keep them steadfast, immovable, always abounding in the work of the Lord. Amen.

GOOLZAR SHAH.

News from Mymensing, East Bengal.

BY THE REV. J. ELLISON.

THE following account of Mission work in the Mymensing District has just been received from Mr. Ellison :—

MY DEAR MR. BAYNES, — My object in writing is to give you a brief account of our work in Mymensing during this rainy season.

THE DISTRICT.

I have travelled a great deal since I came to Mymensing, but have never yet been able to go over the whole of it. Its area is 3,618 square miles, and its population is 3,700,000. Besides myself there are four Bengali preachers and three Garo preachers, two Bible-women (one Bengali, one Garo) and one colporteur. What are we among so many? But to my story.

THE START.

On the 17th of June I started with the colporteur for a place called Ramgopalpoor, twelve miles from Mymensing. This was a journey by land; I went by pony. On the way I fell in with a young man who was riding on a pony, and going to the very same place as myself. This was a good thing for me, as it soon came on very heavy rain and began to be very dark. On the way I got wet through. I had on a waterproof (?) suit I had bought in England, but it proved a sham. On arriving I stayed in the house of a wealthy landowner, and received every attention; he and his son came in to see me as soon as I had changed my clothes. I stayed in his house five days, and he provided everything free of cost. All that it was needful for me to take was my wearing apparel. During these days many respectable Bengalis came to see me in the house,

with whom I had long discussions on religious subjects. I often noticed that they preferred to talk on secular subjects. While there one young man often came to see me to whom I felt very much drawn, because he was so handsome and cheerful—but, alas, very devoted to the worst of the Hindu gods, Krishna. He told me that one night he had seen Krishna and his wife Radha walking by the side of a pond near the house in which I was staying. So I said, "If I stay up and watch, shall I be able to see them?" He said, "I cannot tell, the gods do as they like. They may come, or they may not." One day I said to him, "If you were ill and dying, what good would Krishna do you?" He replied, with great enthusiasm, "I should pray to Krishna; and do you think that he whom I have served so many years would not heal me?" "Not at all," I said. "You might get well in the course of time, and then you would say the god had healed you." I found that this youth was paid so much a month by the landowner in whose house I was staying simply to carry on the daily worship of Krishna; he is a pure Brahmin youth.

INCIDENTS OF TRAVEL.

While staying there I borrowed a boat from the landowner's son, and went one day to a market, and on another day to see a neighbouring landowner. I found him lying among cushions, a lazy, depraved-looking man. He had

a number of respectable men about him. I asked permission to speak to them of our religion, and gave them the gist of the Gospel; and when I had finished they drew me into a discussion on some very difficult subjects, such as the state of souls after death, the resurrection of the body, and the final judgment. After staying five days at Ramgopalpoor, I borrowed the boat again, and went on three miles to a place called Gowripoor. Here I stayed six days in a large brick house belonging to a wealthy Hindu widow; here, also, everything was provided free of cost. It was against the rule to pay for my own food, so I submitted. Near to this place there are five or six landowners. We visited one each day. I had very earnest discussions with some of them, for these wealthy men generally have some Brahmins about them. Most of them tried to show that our religion was good, and theirs was equally good. To allow this would be fatal to all possibility of doing them any real service, for if their religion is as good as ours, what is the use of preaching ours? So I said, using the metaphor Christ himself used in another way, "Do you ever find good mangoes on a bad tree?" They said, "No." Then I asked, "Can a good religion come from bad gods?" Then I proceeded to show the vileness of their greatest gods. These visits and discussions were carried on in the early mornings. In the afternoons we visited the markets which were held daily at different places. We sung and preached and sold books; at one market I could hardly supply them fast enough, and I had to hold my pocket up as I walked back to the house, because it was so heavy with pice—that is, ooppers. I like to be burdened in this way, it means success; for has not God said that "His word

shall not return unto Him void, but shall accomplish that which He doth please, and prosper in the thing whereunto He has sent it."

MY SECOND JOURNEY.

After staying six days at Gowripoor, I got up one Monday morning at three o'clock, and seeing it was fine and moonlight, I started for Mymensing, and arrived before the sun was well up.

On the 5th of July I baptized a young man at Mymensing, a son of our Bible-woman; he has been led to decision through a Sunday-school I held during the hot months.

On the 7th of July I and a native preacher and a colporteur started for Muktagacha, a place ten miles from Mymensing; this journey was also was by land. At this place I stayed in a Bengali rajah's house, a very fine house, the finest in the district. Here, again, everything was provided free of cost. We stayed five days at this place. Here, also, there are many landowners; we visited them in the mornings, and sold several Bengali Bibles and a great many Scripture portions. There were markets almost every day, at which we sung and preached, and sold books and gave tracts. We spent a Sabbath there; in the afternoon some men were boring the ear of a wicked elephant; a great many respectable people were gathered together to see the operation, so I took a good stock of tracts and distributed them all. The next day we returned to Mymensing, July 13th. On the 14th there was a very severe earthquake, most of the European houses were so injured as to be unfit to live in; the house in which I had stayed at Muktagacha was so injured that the rajah had to live in a tent many days, my house, having a straw roof, has escaped any serious

injury; the walls are of brick, and have been cracked only a little.

MY THIRD JOURNEY.

On the 3rd of August I started with one of my preachers to visit two of our stations at Haloghat and Birisiri, near Durgapoor. On the way we called at several markets, and preached and sold Scriptures. After we had journeyed several days, we anchored our boats near a Garo village; it was impossible for me to go to it except by pony, there was so much mud and water. I had brought my pony's bridle and saddle, so, having managed to borrow a pony, I went to a village called Sutarpara.

I found in this village a number of men preparing an image of wood. They told me, on inquiry, that a woman was very ill, and they were preparing the image on her account. Heathen Garos believe there are wicked spirits which afflict them with diseases, and they believe that these demons are pacified with the sight of an image besmeared with blood, hence the Garos prepare an image, and then kill a fowl and besmear the image with blood, and fasten on the image a few feathers, but the fowl they eat themselves. I said to these Garos, "Leave that, and listen to God's Word." They all came and sat round me, and the women listened a little way off. I talked to them of the true God and of His Son Jesus Christ; how that God was merciful, and had given His Son to die for our sins. I told them that if they forsook sin and trusted in Jesus, they would be saved from sin and Satan, and at death they would go to heaven. Then I told them that to worship idols was sin; that it did no good, and made God angry. They seemed to understand all I said, for spoke in Garo.

BITTER TRIALS.

After visiting another village I returned to the boat, and we started for Haloghat, which we reached next morning. Here I found that my two Garo preachers had been both guilty of slight drunkenness. They admitted their fault, and I told them I should fine them each a month's salary. I persuaded them to sign the pledge, having signed it myself, and I talked to them of the great injury they had done to the cause of Christ, and showed them how important the position was they occupied. Poor men! they are greatly tempted on every side. Sometimes the heathen Garos try and make them drink by force. All heathen Garos drink a liquor which they prepare from fermented rice. Men, women, and children all drink it. I have seen them sitting in a circle and handing it round in a large earthen vessel, and the children striving with each other for the first drink. It is this which makes many of them unwilling to become Christians—they know they must give up becoming intoxicated.

At Haloghat we stayed three or four days. We spent a Sabbath there, and had two services there. On the Monday following we started for Durgapoor, and arrived on Wednesday morning just in time for the large market. I met one of my Garo preachers there, and as there were many Garos in the market, we preached to them in Garo, and then I preached with my Bengali preacher to Bengalis in Bengali. At Birisiri, across the river from Durgapoor, we have a mission station. There is a church here of thirty-four members, all Garos.

LIGHT AND SHADE.

While there I held a service every day except one, but only the preachers

and their wives and children, and the Bible-woman's family, and one Garo from Birisiri village, came. We have a Bengali preacher there, and a Garo preacher and a Garo Bible-woman. I baptized a daughter of the Bengali preacher on this visit. I have baptized eight this year, five at Birisiri and three at Mymensing. There are others who are wishful, but do not seem to be able to make up their minds fully. During the last cold season two young men (Hindus) came to me at this place and said they were determined to become Christians. I talked with them awhile, and found they knew what they were doing, and understood the elements of the Gospel, and that they had even gone so far as to eat with the Christians; so I promised to baptize them in the Durgapoor river the next Wednesday. It was then Sunday. But they never came. I found afterwards that they had gone to Mymensing; their relatives followed them to Mymensing, and they fled back again, and one of them was brought to me, and he denied that he had ever said he wanted to be a Christian, or had ever eaten with the Christians. The other seems to have affirmed all along that he had eaten with the Christians. The rajah (*i.e.*, king) of Durgapoor is the ruler of caste, and, I am told, kept one of these young men bound in his house seven days, in order to make him tell the truth about the affair. On my last visit I went and told the rajah the whole truth, and entreated him not to cause the relatives of these young men any trouble, and to do justly to the young men. He told me that they could no longer be Hindus, that henceforth they would be outcasts.

MY LAST JOURNEY.

On the 31st of August we

started on another journey from Mymensing to Jamalpoor and Tangail. At Jamalpoor, which is a large town, we did not stay long, as we purposed staying on our way back from Tangail. I went to see the magistrate, and after a little conversation I persuaded him to buy an English copy of the "Pilgrim's Progress." From Jamalpoor to Tangail we met with markets daily, and we sold a great many Scripture portions. At Tangail we found a large town. This is an important sub-division of the district. We anchored our boats in a place where the people could easily visit us. During the three days we stayed there, the respectable men of the place came to see me in the boat, and sat and listened eagerly to the story of the Saviour's life and death and resurrection. We also visited law courts and the houses of the most respectable, and preached to the common people in the markets. One day I went to see the magistrate, who is a Persian. He received me very gladly, and took me to see a reading-room which he has commenced for the respectable natives of Tangail. While at the reading-room, he suggested to those present that I should give a lecture. They gladly acceded to the proposal. So the next day, at five o'clock in the afternoon, I gave a lecture on "The Divinity of Christ." The reading-room, which is a good-sized house, was full of respectable men and boys, all dressed in white. The magistrate and his wife sat in the midst. It was a very inspiring meeting. They listened very attentively as I adduced proofs of Christ's divinity, from His birth, baptism, teaching, character, death, and resurrection. At the close the magistrate asked us to sing a Bengali hymn, but we had no books. I and my preacher sung a

little from memory. The next day we left Tangail to go to a great market across the river. Here we sold a great many Scriptures, but the people did not hear well. We left the next day for Mymensing.

Hoping this account will prove interesting and useful,

I am,

Yours in Christian love,

J. ELLISON.

Mymensing, October 1st, 1885.

Missions in China.

BY THE REV. RICHARD GLOVER, OF BRISTOL.

No. III.

IN the two articles I have already written, I have dealt with the history of Christian missions in China from the earliest times till now; on the great welcome that China has accorded to the Gospel whenever it has been presented to her; and, on the evidence supplied by that welcome, of the need for it, and the success which awaits it to-day.

I wish in this third paper to dwell on some special matters which, in my opinion, increase our spiritual obligation to send the Gospel to that land.

And, first of all, I would note—

I.—BY THE OPIUM WE HAVE INTRODUCED, WE HAVE WROUGHT INCALCULABLE INJURY ON CHINA, WHICH WE SHOULD ENDEAVOUR TO REPAIR.

The story of the opium trade in China is long, intricate, and painful. So much so, that I must be content with stating the results only which, after careful study of the question, I am driven to accept. I only premise that I have very carefully read Sir Rutherford Alcock's defence of the opium policy of our successive Governments, Sir George Birdwood's plea for the physiological advantages accruing from the use of opium "in moderation," and the defence of the trade very ably drawn up by one who was himself engaged in it.

So far as I can do so, I shall be careful not to overstate the facts.

The first great fact that lies before us is, that to-day in China an *enormous quantity of opium is consumed*.

Dr. Williams ("Middle Kingdom," ii. 387), writing with regard to the import of opium, and with figures up to 1881 before him, puts down *the total import at "between thirteen and fourteen millions of pounds, the approximate value of which is something over sixty millions of dollars"*—say about £12,000,000 sterling.

During the last sixty years opium has been grown in rapidly-increasing quantities in various provinces of China. There are no statistics of the exact amount of opium thus grown; but varying official estimates place it at a figure equal to that of the foreign opium, double the amount, and even treble the amount of foreign opium imported. The remarkable increase of the last twenty years seems to me to indicate that the largest of these figures is the most trustworthy. But if we assume it to be twice the quantity imported—say 25,000,000 lbs.—and remember that, in addition to both of these sources of supply, there must be a large quantity still smuggled into the country, we are face to face with the fact that between forty and fifty millions of pounds of opium are annually being consumed in China. Even this does not quite convey the complete impression of the amount employed, for it appears that there is a residuum of morphia remaining after the first smoking, amounting to about 50 per cent. of the whole; and this opium-ash is preserved and worked up again into proper consistency for sale to those too poor to buy the fresh article.

I do not know how much a victim of the habit would require, estimates here again varying. But a Hong-Kong physician assumes that a heavy habitual smoker would use 4 lbs. of *pure* opium per annum.

If 45,000,000 lbs. are used per annum, and 4 lbs. per annum would besot a single life, it is easily seen that in that quantity you have, potentially, a wide debasement. There is no means of arriving at the number enslaved to the habit. Sir Rutherford Alcock, some years ago, assumed it to be about three millions; Dr. Dudgeon's estimates would indicate a total several times as many.

In certain seaports the estimated proportion of smokers to the general population is almost incredible. In Shansi, I learn from Mr. Richard, seven out of ten of the men are supposed to smoke.

I think I am within the mark when I assume that probably five millions of men and women in China are slaves to this habit.

2. As to the seriousness of it, it would be easy to fill a book with evidence that it is one of the gravest forms of vice which poor human nature suffers from.

So far as I know, Sir George Birdwood—an authority on Medical Botany—stands almost alone in pleading that, except in excess, it is beneficial. His conclusions being rejected as absurdly extreme, even by those who defend the traffic (as for instance, by the ablest newspaper in China, *The North China Herald*), I ignore them, and will only quote one authority, not a missionary, but an ambassador who negotiated the Treaty of Tientsin, and who *defends our policy* in China: Sir Thomas Wade. In

his correspondence with our Government he says : "*It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whiskey drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously. I know no case of radical cure. It has ensured, in every case within my knowledge, the steady descent, moral and physical, of the smoker, and it is, so far, a greater mischief than drink, that it does not, by external evidence of its effect, expose its victim to the loss of repute, which is the penalty of habitual drunkenness.*"

From this testimony there is hardly any variance amongst those qualified to judge. No church, not even the Church of Rome, admits to or retains in its fellowship an opium smoker. In the great arsenal of China, at Foochow, which employs between three and four thousand men, the managers make a rule of absolutely refusing to employ an opium-smoker. The smoking of opium is still legally punishable by the pillory in China, and by death in Japan.

So that, without multiplying testimonies, many of which are as fearful as they are reliable, I think we may assume that, in the use of opium in China, we have not only a vice of vast extent, but of terrible malignancy. *The victims would make a nation as large as Scotland or Ireland.*

3. *We have here a recently developed vice.*—It is not often that one can trace the history of a national vice so clearly as it is possible to do this opium-smoking. *There is some slight evidence that five or six centuries ago it existed, spread rapidly, brought misfortune and famine; but by absolute prohibition of the growth of opium and energetic carrying out of the prohibitive decrees (a rare thing in China), it was, speaking generally, absolutely extinguished.* Dr. MacGowan is our authority for this.

Before the beginning of the present century, the use of opium was so slight that no Catholic missionary from 1580 downwards gives any account of it (Williams, ii., 377).

In 1767, 26,000 lbs. of opium were imported—one-five-hundredth part of the amount imported to day, the population then being probably nearly two-thirds of the population to-day (Williams). What has led to this increase?

Ten years before that time (in 1757), the victory of Plassey gave to Lord Clive and the East India Company, amongst other possessions of the great Mogul—an opium factory with a monopoly.

The acquisition was valued and worked by the East India Company, in the spirit in which an unscrupulous man might enjoy the heritage of a public house. No misgiving as to the shamefulness of the traffic interfered

to prevent their availing themselves of a trade already lucrative and seeking to develop it. *In 1773, they tried China as a market with a small venture.*

At that time, so small was the use of opium, that no law existed forbidding either the growth or import of the drug, and no duty was levied on it. The merchants who bought this shipment could not dispose of the whole of it in China. The tempting taste, however, of the Indian drug, its seductive influence, and a certain fashion in vice, increased the consumption of it so rapidly that the Government woke up to the growing evil, to its injury and costliness, and, in the year 1800, prohibited absolutely the admission of opium into the country. They sought no revenue from it; they decreed its entire exclusion; and for sixty years from 1800 that prohibition was neither withdrawn nor abated. As we exclude diseased cattle or dynamite they sought to exclude opium.

But the demand for the article had been created and kept growing. The distance of Canton from Peking (greater than that of Naples from London), and imperfect communication, made it difficult for the Imperial Government to enforce its decree in its distant provinces. Officials—and often the Governors of Canton themselves—were ready to admit anything, provided an adequate bribe was offered. There was a class ready to undertake smuggling on a large scale—and, accordingly, the East India Company, simply ignoring the prohibition of the Government, and looking upon the bribes to be paid simply as a duty levied on the article, went in for supplying in larger quantities than ever the interdicted drug. They themselves did not go in for the risks of the trade. They transferred their cargoes in a safe roadstead near Canton to smuggling vessels. These vessels, openly where the bribes made it safe (sometimes carrying the Viceroy's own flag), covertly where it was still risky, carried on this lucrative and awful trade.

It was in vain that the Central Government issued edicts against it; in vain that they made opium smoking punishable with death. From 60,000 lbs. smuggled in 1800, the amount rose in 1825 to 160,000 lbs., and by 1850 had become seven and a-half millions. In 1839, the Emperor Tau Kwang, *whose views of the gravity of the vice were heightened by the fact that three of his own sons had died from indulging in it*, determined to stop this traffic. Governor Lin was sent to Canton with stringent orders to effect this. He did his best. He seized and destroyed, as was his right and duty, all of the contraband article on which he could lay his hands. *Unfortunately he carried out his duty in an arrogant way, declining to receive our English representative, except on terms of acknowledged inferiority.* At that time the duty of the Government to protect its trading

subjects, whether these were in the right or in the wrong, was almost an axiom. We accordingly went to war with China, "to obtain," as Lord John Russell officially stated, "reparation for insults and injuries offered to her Majesty's superintendent and subjects; to obtain indemnification for losses the merchants had sustained under threats of violence; and, lastly, to get security that persons and property trading with China should, in future, be protected from insult and injury, and trade maintained upon a proper footing."

After inflicting a crushing defeat and enormous loss on the Chinese, we, in 1842, made peace on the severe conditions that the island of Hong Kong should be ceded to us; that we should have the right to trade and reside at five specified ports; that twelve millions of dollars should be paid to us for the expenses of the war, and *three millions for debts due to British merchants, and six millions of dollars for the value of the opium destroyed!*

The Chinese got in this war their first lesson on the power of England. They knew her as unscrupulously providing the article which was inflicting such injury on the morals of their people; but they learned now to know her as possessed of an overbearing power, which could and would be used to prevent the stoppage of this infamous trade.

The end, however, had not yet come to the complications of this traffic. The island and port of Hong Kong had, of course, considerable value for legitimate traffic and as a naval station in Eastern waters. One of the chief reasons, however, for desiring to have such a port was the facility that would be secured for the opium trade by having a port in English hands where opium could be discharged from English ships, and where it could be transferred to Chinese smuggling ships without let or hindrance. From the day we took possession of Hong Kong, a service of smuggling vessels was started—Chinese craft, sometimes carrying the English, sometimes the Chinese, flag. The irritations and complications arising from a regular traffic in merchandise prohibited and seizable might easily have been foreseen, and were constantly experienced. At last, ten years of annoyances inflicted without justice by England, and resented without wisdom by China, ended in the seizure of the smuggling vessel *Arrow*, carrying an English flag. And this, in its turn, led to the second Chinese War, with its vast injury to China, its humiliating peace, its extension of the opium traffic, through arrangements begun at the conclusion of the war but only consummated in 1862, which legalised the admission of opium into China, on payment of a certain amount of duty.

Thus we see that in the course of a hundred years, an Empire embracing one-fourth of the population of the world, increased its use of opium ONE-

HUNDREDFOLD: that we introduced it, aided those who smuggled it in, defended them, got on one occasion a million and a-half of damages for their opium properly forfeited, fought two wars, the necessity for which originated in the trade and one great object of which was to prevent its stoppage.

What a record for us to face and answer for!

Lessen the guilt of England by all legitimate considerations. Allocate their share in the guilt to those who smuggled, to Chinese officials who received bribes and rejoiced in the profits of the illicit business, to those who used the opium, to officials like Commissioner Lin, and Governor Yeh, who treated English representatives with inexcusable arrogance. But when you have made all these allowances, there remains a solid balance of guilt; attaching, first to the East India Company, and then to the Government of England, for pursuing a policy which, during a century, has succeeded so fearfully in debauching a vast empire, and for doing this from the lowest of all motives—the mere profits of the trade.

That guilt becomes enhanced, when it is further remembered that the displacement of the growth of food by the growth of opium in China itself, was, in the opinion of many competent judges (*e.g.*, Consul Davenport, Mr. Richard, and Mr. Jones), one of the causes of the Great Famine: that it is limiting still very decidedly the food supply of the people; that our action has been effective in leading Holland to cultivate the growth of opium in the Philippine Islands, and Portugal to introduce it on an extensive scale in the Valley of the Zambesi, in Africa; while America is producing it in San Francisco.

Many questions rise from the consideration of this. What should the Government of England do? Could the profit from opium made by the Indian Government—seventy-one millions in the last ten years (“India” Blue Book, 1882-3)—have been secured from any other use of the soil (varying from half-a-million to a million acres of the best in India)? Could a larger profit have been made, as Sir Arthur Cotton maintains, from growing sugar? Or, if a loss, is there no way of meeting it without unrighteousness and dishonour? Many such questions arise, and require and admit of answers. But my present question is a narrow one—and it is this. *Is some reparation not due from us to China?* And when we have supplied so largely and with such fatal effect a force productive of poverty, misery, every social and moral mischief, is there not a special duty on all English Christians to carry to that much injured land the Balm of Gilead and the Grace of Life? *I think there is such a duty.*

There is a second reason why the Church of Christ ought to spend

special labour of China, of much less weight than that I have just assigned, but yet of great weight.

II.—*We have discredited and weakened the hold of the old religions and the old theories of life, and it is our duty to give them something instead.*

There is something pathetic in the rude awakening of China to the existence and value of the civilisation of other lands.

They flattered themselves, and not without some reason, that they stood at the very head of the civilised world. They deemed their civilisation the most ancient and most perfect; their literature the most classical; their social life the most perfect; their arts the most ingenious and elegant; their laws the most perfect of those of all the world. It was unfortunate that they knew Europeans during the first fifty years of this century only as troublesome, persistent, and mischievous traders. Every embassy which had been sent to Peking by other nations—including England, France, and the United States of America—had been assumed to express the homage of their respective peoples, and the complimentary gifts they carried had been accepted as formal tribute from peoples humble and wise enough to discern the majesty of China and solicit her kindly suzerainty.

Their amazement was absolutely boundless at the audacity of England in venturing to blockade their ports and engage in war. They addressed themselves to that war in the spirit of a schoolmaster correcting an impertinent boy. But, in the painfulest of all ways, they made an endless chain of discoveries. Our ships were invincible, our guns irresistible, the heroism of our troops something that seemed uncanny and mysterious. The tenderness of heart that often followed victories of daring amazed them; the equity of our rule over the cities that we took and for a time administered; and the strange honesty which bought and paid for all supplies which were brought to us when we might have taken them for nothing was another quality they could not but respect. So much so, indeed, that while our fleet was assailing Chekiang on one side of the river, we were drawing supplies from and maintaining the friendliest relations with the people on the other. Then our science amazed them; our medical knowledge and skill; and the goodness of many Europeans they came to know.

Here was a people, unheard of till a century ago, invading their capital, destroying their emperor's palace, omnipotent against them; who with mysterious inconsistency assailed them, and yet preserved the Empire when it would otherwise have been overthrown by the Taepings.

What did it mean?

They had thought themselves first, and now began to suspect they were

last. And the old arts, the old religion, the old ways, were all overshadowed by *this new people*. One Englishman—Gordon—saved the empire; other Englishmen showed in their great famine a philanthropy which was higher than any of their ideals. And now they are turning to England and America with confused but teachable spirits. They come to us for physicians, for professors, for administrators of the customs revenues, for those who will develop the resources of the country, *and for teachers of religion*.

They seem to be saying—in a different sense from that in which the foolish virgins used the words—“Give us of your oil, for our lamps are going out.”

That vacuity has its appeal. No one acquainted with China will fail to recognise the immense service rendered by Confucianism in the production of good family life; and none will question that, next to Mohammedanism, the Buddhism of China is the highest non-Christian creed. We have overshadowed, discredited, enfeebled these. I submit that we ought to give something better than we have taken away. And that it would be an injustice of the worst kind to rob them of their guides, and then leave them without helping hand or guiding light to sink to far lower depths than any to which without us they could have fallen.

Not dwelling on this, let me urge a third reason which should move us to special efforts.

III.—*The high natural qualities of the Chinese people make them specially worthy of our regard.*

The lowest and weakest nations are worth saving, and are dignified and quickened by salvation. But, evidently, the higher the nature, the more blessings for others are secured when their hearts are won for Christ.

The Chinese stand very high in natural qualities. Their industry is proverbial. Their talent for trade and government is high. Their enterprise takes them into Central Asia, to Australia, to the Philippine Islands, to Singapore, to “every corner of the Pacific” (Cumming), to California, to Peru, to the West Indies, wherever, in fact, employment is to be had, and wherever good workmen would be appreciated. They have great endurance. They have an interest in Religion, and a forwardness in imparting it which makes every convert an evangelist in a degree not usual in other fields. Their written language is also understood by all the tribes in that vast Empire, numbering somewhat over 330 millions of people (Williams).

We should gain in gaining them the strongest and most energetic nation in the East—that one fittest and likeliest to carry the Gospel

throughout the whole of Asia. There is surely a reason here for seeking to evangelise them.

The last special reason which I urge, is one on which our friend Mr. Richard lays great stress.

IV.—*There are great numbers of seekers after God in China, who are remarkably open to our appeals.*

The monotonous sameness of apparent character, is only on the surface of the people. Throughout the Empire there are a large number of secret sects united together for various purposes.

Some of these are political. The Triad and the White Lily sects, for instance, played a considerable part in fostering the impatience with the Mantchoo Dynasty, which made the Taeping Rebellion so serious. Some are social, some are religious.

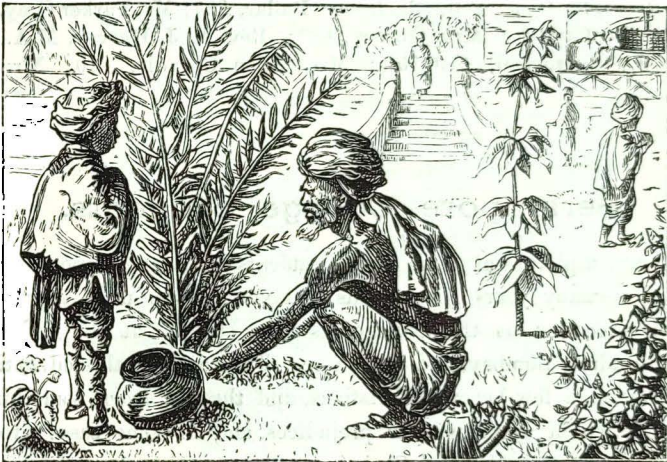
It looks as if the stream of Christian thought and feeling, originating in the Nestorian missions, had never ceased to flow, but had been running underground for the last six centuries.

For there are several of these sects, the members of which distinctly recognise their affinity to the Christians. The names of the sects are various—one is "*The Single Incense-Stick Sect*," from their habit of offering a single stick of incense in recognition of *the unity of God*. Another calls itself "*The Sect without a Name*." They concur in worshipping one great God, and no other; they recognise a kind of Trinity in this Deity of their worship; they believe in a Divine love which answers prayer. The professed object of their earnest pursuit is "*Eternal Life*." They have some vague idea of the self-sacrifice of God as the means by which that life is conveyed to us. They have a rite somewhat resembling the Lord's Supper, and a formula that where two are gathered at it there is a third present, meaning the Lord Himself.

These views are held with the most intense conviction, persecuted relentlessly, but propagated earnestly. Those holding them form a class exactly similar to the proselytes from heathenism to Judaism in New Testament times, and, like them, prove the most open of all classes to Scripture truth. Our mission in Shantung is in a district where these sects are very strong; several hundreds of our converts are from their members. Our friend Mr. Richard, from whom I learn these details, has had large dealings with them. His principle of always, on entering a city, "*inquiring who in it is worthy*," leads to his often being directed to their homes, and finding, subsequently, entrance to their hearts.

In a land where gross darkness covers the face of the people; where no sense of the Divine love supplies a sufficient motive for the higher life

where superstition abounds more, perhaps, than in any other land ; where despair has a wide and palpable dominion ; where morals are low ; where life is cheap ; where there is a vast and mighty need for the Gospel of Christ ; the presence of this class of earnest, prayerful seekers after God is a feature of infinite hopefulness. *They will understand, and understanding will accept, and accepting will impart the Gospel of Christ.* The day is breaking. There are many "waiting for redemption" there ; ready to welcome it. To that land so needy, so open, so injured, let us carry the Light of Life.



Indian Gardener.

GARDENS in India are very different to those seen in England ; yet, if well kept, are very beautiful. Flowers which grow in India are more gaudy, but not so sweet as English [flowers—just as birds in India have prettier feathers, but do not sing so sweetly.

The Lord Loveth a Cheerful Giver.

THE cordial thanks of the Committee are given to—"In Memoriam," Falmouth, and "Devonshire," for various articles of jewellery for the funds of the Mission. To Miss Easdown, Liverpool, for a ring and pair of links, and to one "who desires to remain unknown" for a pencil case and

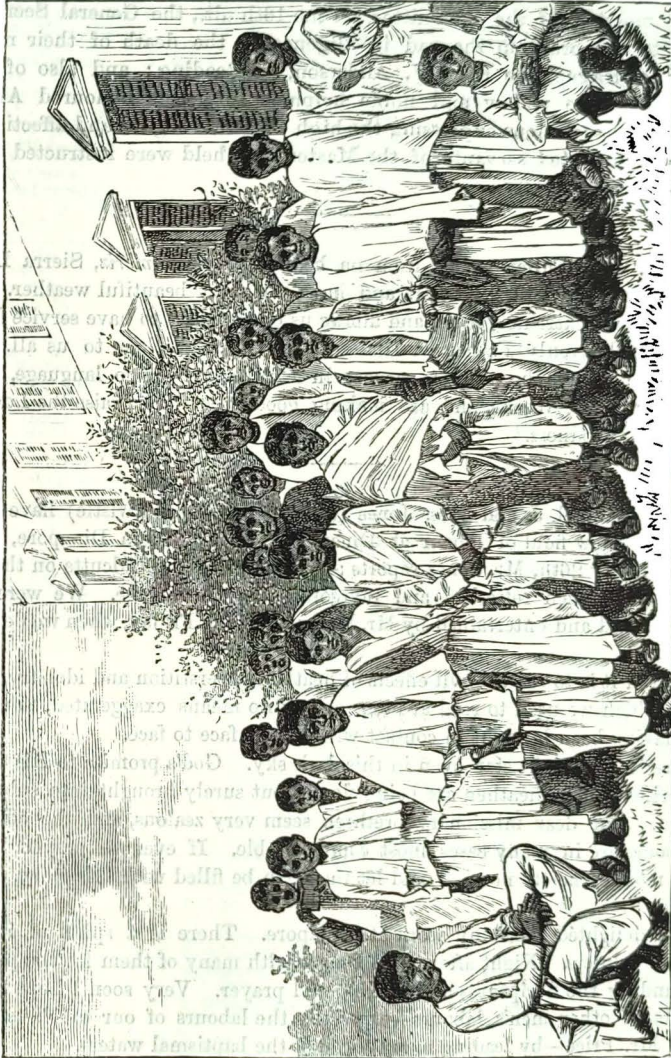
bracelet for the Congo Mission. To "two sisters at Bournemouth" for proceeds of an Amateur Christmas Annual, "copies of which friends were good enough to purchase" for the Congo Mission. To Miss Busby, of Thurleigh, for a silver watch, a microscope, and a measuring scale, for the Congo Mission, on behalf of her deceased brother. To "A Poor Widow" for a gold ring, and "An Orphan Girl" for a silver bracelet, for the Congo Mission. To "A Working Brickmaker" for an old silver coin, and a "A Blacksmith," who loves to read the MISSIONARY HERALD, for a silver chain, for the Congo Mission, as "a bit of ribbon will do to hold any watch on with, and the chain can be sold for missionary work. To "Mr. Robert Williams, of Holyhead, for the gift of an oil painting after Hans Holborn, to be sold for the benefit of the Mission.

The grateful thanks of the Committee are also presented for the following most welcome gifts:—Cymro Dyldwr Mawr, £200; Mr. Joseph Eccles, £60; Miss E. Beeve, for *Congo*, £50; Mr. Robert Pullar, £25; Mr. Parker Gray, £25; G. W. R., £20 9s. 10d.; Mrs. Gurney, £20; Rev. A. J. Harvey, M.A., £20; Mr. B. J. Greenwood, £10 10s.; Mrs. Allen Cheadle, £10; Mr. John Masters, £10.

Serampore College Students.

WE give a picture of some of the students of the Serampore College. For many years Hindu lads and young men used to receive a Christian education at the College, as they still do at the colleges in Calcutta, Madras, Bombay, and elsewhere. The result of this education is that sometimes a few become Christians, and the rest learn something of Christianity which weakens their prejudices, and in some cases produces more or less of faith in the Christian religion, even where it does not result in actual conversion. But it has now been thought wise to concentrate our efforts on the education of Christian Natives only; and for the last three years all the students at Serampore have been Christians. There are two sections of them; some, are receiving a theological education, in order to fit them to become evangelists of the Society, and a few of European parentage are being trained for the work of missionaries. The other students are native Christian boys, numbering perhaps thirty, more or less, who have passed through some elementary school, and are receiving an education which may fit them to matriculate at the Calcutta University. The group seen in the picture appears to combine both classes—the theological students and the boys.

G. H. ROUSE.



SERAMPORE COLLEGE STUDENTS.—(From a Photograph.)

Recent Intelligence.

At the meeting of the Committee, on the 16th ult., the General Secretary reported to the brethren the sad intelligence of the death of their much-esteemed colleague, the Rev. W. Anderson, of Reading; and also of Mrs. Alfred Saker, the widow and noble helpmeet of their honoured African missionary. Resolutions expressing the high Christian regard and affection in which these lamented servants of the Master were held were instructed to be placed upon the minutes.

The Rev. J. J. Fuller writes from on board the s.s. *Ambriz*, Sierra Leone, January 27th:—"We are all well, and have had most beautiful weather. The captain has been extremely kind, and allows us on Sundays to have service in the saloon. Our heavenly Father has indeed been most gracious to us all. Our Congo brethren have been most earnest in learning the Congo language, under the teaching of Mr. Weeks, and are making good progress. Praise the Lord for his abundant goodness."

The Rev. Samuel J. and Mrs. Jones (formerly of Oswaldtwistle) have safely reached their new field of labour at Dinapore. Writing from Dinapore, under date of January 26th, Mr. Jones reports:—"We arrived in Calcutta on the 18th of this month, much refreshed and invigorated by the voyage. We were very kindly received and entertained by Mr. Kerry until the Friday, when we departed for Dinapore.

"How sad it is to see the evil effects of heathen superstition and idolatry. The accounts which we used to read at home are by no means exaggerated, as we can testify, having been brought in contact with things face to face.

"There is one bright star even in this dark sky. God's promise to His Son is being verified. The heathen are being slowly but surely brought into subjection to Christ. Our dear missionary brethren seem very zealous, and the effects of their labours are in many cases most commendable. If ever we prayed before, we pray more earnestly now. 'And let the earth be filled with His glory, Amen and Amen.'

"I am delighted with my work at Dinapore. There is a spirit of inquiry among the soldiers. Night after night I meet with many of them for the purpose of expounding the Scriptures and reading and prayer. Very soon I hope to reap the fruits of other men's labours—especially the labours of our much-esteemed brother, Mr. Price—by leading many through the baptismal waters.

"The work is growing. In other districts round about there are many Europeans, and these I hope to reach very shortly, and form them into branch churches.

"I thank God for sending me here, and pray that he will fire me with holy zeal, and make me a great blessing to the church and neighbourhood."

Contributions

From 16th January to 15th February, 1886.

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.	
Allen, Mrs, Cheadle ...	10 0 0
Ashby, Mr M., Luton... 0	10 0 0
Chapman, Mr J., Harrow	3 3 0
Conran, Major	5 0 0
Craighead, Mr. D., Galashiels	1 0 0
C. W. F. C.	0 15 0
Davies, Rev W. B.	0 10 6
Dowson, Mr J., Brentwood	1 1 0
Do., for <i>China</i>	1 1 0
Green, Mrs, Leamington	1 5 0
Green, Rev. S. W., M.A.	1 1 0
Haynes, E. & S.	0 14 0
Harvey, Rev A. J., M.A.	20 0 0
Hancorn, Mrs, Peterchurch	1 0 0
Do., for <i>W & O</i>	0 10 0
Hancorn, Mr Jas.	0 10 0
Hancorn, Mr W.	0 10 0
Ingram, Miss E. S., Reigate	0 10 6
Jackson, Mr Thos.	5 0 0
Masters, Mr John, for <i>China</i>	5 0 0
Do., for <i>Congo</i>	5 0 0
Merrick, Mr G. M., Chichester	1 0 0
Noel, Rev Horace	5 0 0
Nicholson, Mr P. E.	1 0 0
Odell, Mrs	0 10 6
Parry, Mr and Mrs J. C.	3 0 0
Pierce, Mr J. J.	5 0 0
Poole, Miss	0 12 6
Do., for <i>China</i>	0 10 0
Do., for <i>Congo</i>	0 10 0
Do., for <i>Rome</i>	0 10 0
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Pullar, Mr Robt.	25 0 0
Reichel, Mrs	1 0 0
Rennard, Miss H.	1 0 0
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Walker, Mrs R.	2 2 0
Walker, Miss.	1 1 0
Welch, Mrs Kemp	2 10 0
Whitchurch, Miss	2 10 0
Wilkins, Mrs, Garnfach, for <i>Congo</i>	0 10 0
Wilkinson, Mrs, Sabden	3 0 0
Under 10s.	0 2 6

DONATIONS.	
Blackwell, Miss A., for <i>N P</i>	0 13 1
Blackwell, Miss M., for <i>W & O</i>	0 13 5
C., Torquay (box)	0 10 6
Cymro Dyddwr, Mawr	200 0 0
Doig, Mr R. W., collected for <i>Congo</i>	1 5 9
Gale, Misses, for <i>W & O</i>	0 10 0
G. W. R.	2 9 10
H. F., Thankoffering..	1 0 0
Henderson, Rev W. T. and family, for <i>Congo</i>	1 1 0
Hicks, Mrs F., for <i>W & O</i>	0 10 0
Johnston, Mrs, col. by Allen, Mrs (box)	0 10 3
Curwen, Mrs S.	0 10 6
Under 10s.	1 5 0
Larkworthy, Mrs, for <i>Japan</i>	2 2 0

L. E. M., for <i>Congo</i> ...	1 0 0
Macalpine, Rev C. S., M.A., for <i>W & O</i>	1 0 0
M. H., Thankoffering, Streiford, Manchester, for <i>W & O</i>	1 0 0
Ditto, for <i>Congo</i>	1 0 0
Palmer, Miss	0 10 6
Radmall, Mrs, for <i>Mr Wall's Mission</i>	0 10 6
Ridley, Misses M. M. and A.M., for <i>Congo</i>	0 10 0
Reeve, Miss E., Ipswich, for <i>Congo</i>	50 0 0
Sale of Jewellery.....	13 14 9
Sycamore Sunday Mornings, for <i>Congo</i>	1 0 0
Tucker, Mr G., Barnstable	1 0 0
Y. M. A. at 18, Wood Street	5 0 0
Under 10s.....	0 13 7
Do., for <i>Congo</i>	0 15 0

LEGACIES.	
Bassett, the late Mr, by Messrs Pattison, Wigg & Co.	3 1 10
Lee, the late Mrs Ann, of Cilpstone, by Mr J. Newcombe	17 19 0
Llewellyn, the late Mr, on account, by Messrs Pattison, Wigg & Co.	15 0 0

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Do., for <i>W & O</i>	8 18 8
Battersea Park, for <i>W & O</i>	1 1 0
Bloomsbury	28 13 0
Do., for <i>W & O</i>	13 18 8
Bow	11 9 4
Brixton, Barrington Road Sun. Sch.....	10 15 2
Brondesbury Sunday School, for <i>Mr J. T. Comber</i> for support of <i>Congo</i> boys	10 0 0
Camberwell, Denmark Place, Juv, for <i>Congo</i>	4 3 1
Do., for support of child, <i>West Africa</i>	3 10 7
Camberwell, Cottage Green, for <i>W & O</i>	1 1 0
Chiswick Sunday Sch.	0 8 0
Clapton Downs Ch.	98 17 1
Do., for <i>W & O</i>	24 14 5
Do., for <i>Congo</i>	32 14 3
Do., Sunday School, for <i>Congo</i>	39 6 6
Crouch Hill, for <i>W & O</i>	3 16 6
Dalston Junction, for <i>W & O</i>	5 0 0
Drummond Road.....	6 12 2
Enfield, Highway, for <i>W & O</i>	1 1 0
Forest Gate, Woodgrange Ch., for <i>W & O</i>	3 3 0
Grove Road, Victoria Park, for <i>W & O</i>	4 0 0
Hackney, Mare Street.	46 16 5
Hammersmith, West End Chapel	6 10 4
Do., for <i>W & O</i>	6 0 0
Hampstead	35 0 0
Do., for <i>W & O</i>	14 0 0

Harrow, Wealdstone, for <i>W & O</i>	0 11 0
Hendon	38 10 9
Highbury Hill, for <i>W & O</i> (additional)	0 5 0
Highgate Road Sun. School, for <i>India</i>	10 10 0
Do., for <i>China</i>	10 10 0
John Street, Girls' School, for <i>Congo</i>	16 6 0
Do., Boys' School, for <i>Trinidad</i>	17 8 3
Kilbarn, Canterbury Road	2 2 0
Metropolitan Tabernacle Sunday-School, for <i>Mr Guyton's School, Delhi</i>	6 5 0
Millwall, for <i>W & O</i> ...	0 2 6
Notting Hill, Talbot Tabernacle	2 2 0
Peckham, Park Road Sunday School, for support of <i>Chunder Ghose</i>	20 0 0
Do., do., <i>Sch. Teacher, Nutra</i>	6 0 0
Putney, Union Ch., for <i>W & O</i> (moiety)	10 3 11
Regent's Park Ch., for <i>W & O</i>	14 6 8
Shoreditch Tabernacle, for <i>W & O</i>	10 10 0
Stockwell	14 12 9
Do., for <i>Congo</i>	2 6 0
Do., for <i>Mr Comber, Congo</i>	0 10 0
Stoke Newington, Devonshire Square Ch.	0 10 0
Do., for <i>Square Ch.</i>	4 4 0
Teddington, Y. M. B. C., for <i>Congo</i>	0 15 0
Upper Holloway	17 0 0
Do., for <i>Congo</i>	5 0 0
Do., Y. M. B. C., for <i>Congo</i>	5 0 0
Vernon Ch. Sunday School, per Y. M. M. A.	25 7 1
Wandsworth, East Hill	0 10 6
Do., for <i>W & O</i>	3 11 4
Do., Sunday School.	4 8 6

BEDFORDSHIRE.	
Amphill	4 13 11
Do., for <i>W & O</i>	1 0 0
Do., for <i>N P</i>	0 12 10
Cotton End	1 19 3
Do., for <i>W & O</i>	0 5 0
Do., for <i>N P</i>	1 9 9
Cranfield	0 12 4
Do., for <i>N P</i>	0 10 2
Houghton, Regis, for <i>N P</i> , under <i>Mr Anderson, at Barisal</i>	12 12 0
Luton, Park St.	3 15 5
Do., for <i>N P</i>	3 14 7

BREMESHIRE.	
Beech Hill, for <i>N P</i> ...	1 8 0
Maidenhead	6 9 6
Reading, Carey Ch., for <i>W & O</i>	5 0 0
Reading, Wycliffe Ch.	7 0 6
Do., for <i>N P</i>	4 8 8
Do., for <i>China</i>	0 9 8
Sandhurst, for <i>W & O</i>	1 1 0

Wallingford, for *W & O* 4 14 0
 Wokingham, for *W & O* 5 0 0

BUCKINGHAMSHIRE.

Chesham Lower Chapel, for *W & O*..... 1 10 0
 Cuddington Sunday School, for *N P*..... 0 16 5
 Drayton Parslow, for *N P*..... 0 5 0
 Long Crendon, for *W & O* 1 5 0
 Do., for *N P*..... 0 5 0
 Princes Risborough' Free Ch., for *W & O*..... 0 15 0
 Speen, for *W & O*..... 1 1 0

CAMBRIDGESHIRE.

Burwell, for *W & O*..... 0 5 0
 Cambridge, St. Andrew's St. Sunday School, for "*Cambridge Sch.*," *Agra*..... 8 10 0
 Caxton Sunday School, for *N P*..... 0 11 8
 Cherryhinton, for *N P* 0 5 0
 Grantchester, for *N P* 1 5 0
 Harston, for *W & O*... 1 3 0
 Prickwillow, for *W & O* 0 5 0
 Do., for *N P*..... 1 0 8
 Soham..... 4 10 0

CHEESHIRE.

Birkenhead, Cathcart Street, for *W & O* 0 16 2
 Ditto Sun. Sch. 2 2 0
 Do., Conway St. 3 3 0
 Do., for *Congo*..... 2 2 0
 Do., Jackson St. Sun. Sch., for *N P*..... 0 18 8
 Chester, Grosvenor Park 12 14 11
 Do., for *W & O*..... 2 2 0
 Do., for *N P*..... 5 5 9
 Do., Hamilton Place 3 0 4
 Hill Cliffe..... 4 10 3
 Northwich..... 3 0 0
 Onston, for *W & O* 1 0 0
 Stockport, for *W & O* 1 5 0

DERBYSHIRE.

Clay Cross, for *W & O* 0 7 8

DEVONSHIRE.

Bover Tracey, for *N P* 0 9 1
 Brayford, Bratton and Stoke Rivers, for *N P* 2 0 0
 Budleigh, Salterton ... 0 15 0
 Croyde and Georgeham 9 19 0
 Do., for *W & O*..... 1 0 0
 Do., for *N P*..... 1 13 3
 Honiton..... 10 12 6
 Do., for *W & O*..... 1 0 0
 Paignton..... 5 9 8
 Do., for *W & O*..... 0 10 0
 Do., for *N P*..... 0 19 8
 Plymouth, Mutley Ch. 9 19 5
 Do., for *support of Congo boy*..... 5 0 0
 Do., for *N P Delhi*... 12 2 1
 Sainthill, Kentisbeare 1 5 0
 Do., for *W & O*..... 0 8 0
 Do., for *N P*..... 0 13 0
 Tiverton, for *Congo*... 1 10 0
 Torrington, for *N P*... 1 10 7
 Totnes, for *W & O*... 2 13 4

DORSETSHIRE.

Bridport, for *W & O*... 0 13 0
 Do., for *N P*..... 1 3 4
 Dorchester..... 2 6 9
 Iwerne Minster..... 0 11 7
 Do., for *N P*..... 1 3 0

Piddletrenthide Sun. Sch., for *N P*..... 0 12 6
 Wimborne Sun. Sch.... 0 5 0

DURHAM.

Darlington, Grange Rd., for *N P*..... 4 1 6
 Middleton, Teesdale, for *W & O*..... 0 5 8
 Do., for *N P*..... 1 13 0
 Do., for *India*..... 1 0 0
 Do., for *China*..... 2 0 0
 Do., for *Rome*..... 1 0 0
 Do., for *Africa*..... 1 0 0
 Stockton-on-Tees..... 1 18 6
 South Stockton, for *N P* 0 18 8
 Witton Pk., for *W & O* 0 5 0

ESSEX.

Harlow, for *W & O*..... 2 5 0
 Potter St., for *W & O* 0 8 0
 Rayleigh, for *W & O*... 0 9 0
 Theydon Bois Sun. Sch. 1 10 4
 Do., for *N P*..... 1 0 4

[GLOUCESTERSHIRE.

Blockley..... 11 1 8
 Do., for *W & O*..... 0 15 6
 Bourton-on-the-Water, for *W & O*..... 3 7 9
 Burford..... 8 0 0
 Do., for *W & O*..... 0 10 0
 Cheltenham, Salem, for *W & O*..... 8 1 0
 Do., Cambray Ch. 47 10 11
 Chipping, Sodbury..... 7 7 6
 Do., for *N P*..... 0 12 6
 Cinderford, for *W & O* 1 1 0
 Fairford and Maisey-hampton 8 11 10
 Do., for *W & O*..... 1 0 0
 Hillsley, for *W & O*... 0 17 0
 Milton Sun. Sch., for *N P*..... 0 3 0
 Uley, for *W & O*..... 0 6 0
 Wotton - under - Edge, for *W & O*..... 2 2 0

HAMPSHIRE.

Andover..... 15 18 0
 Do., for *W & O*..... 1 7 8
 Blackfield Common, for *N P*..... 1 0 0
 Bournemouth, Lansdowns Ch., for *N P*... 1 2 3
 Broughton, for *W & O*... 2 18 1
 Do., for *N P*..... 1 12 8
 Gosport Tabernacle, for *W & O*..... 1 4 9
 Portsea, Kent Street, for *W & O*..... 3 1 0
 Sherfield, for *N P*... 2 11 9
 Southampton, Carlton Ch. 19 12 8
 Do., for *W & O*..... 1 0 0
 Winchester..... 8 11 4
 Do., for *W & O*..... 0 13 8
 Do., for *N P*..... 0 10 9

ISLE OF WIGHT.

Newport, for *N P*..... 1 11 8
 Byde, George St., for *W & O*..... 2 4 0
 Sandown, for *W & O*... 0 12 0

HERTFORDSHIRE.

Barnet, for *W & O*..... 5 0 0
 Bovingdon..... 0 9 3

Boxmoor Sun. Sch. ... 9 1 6
 Hemel Hempstead, Marlowes Ch., for *N P*..... 2 0 0
 Rickmansworth, for *W & O*..... 2 3 0
 St. Albans, for *W & O* 8 3 2
 Tring, New Mill, for *W & O*..... 2 1 5

HUNTINGDONSHIRE.

Bucken, for *W & O*... 0 7 0
 Gt. Stoughton, for *N P* 0 7 0
 Kimbolton, for *N P*... 0 4 0
 Offord, for *W & O*..... 0 13 6

KENT.

Ashford Sun. Sch. 1 13 2
 Beckenham..... 5 17 5
 Do., for *W & O*..... 2 10 0
 Do., Sun. Sch. 9 13 2
 Brabourne..... 1 6 6
 Brasted..... 0 19 5
 Do., for *W & O*..... 0 13 0
 Do., for *N P*..... 1 10 1
 Do., for *Congo*..... 2 12 7
 Brockley Road..... 02 14 1
 Bromley Sun. Sch. 18 9 10
 Catford Hill..... 30 8 0
 Dover, Salem Ch. 5 18 7
 Eynsford, for *W & O* 1 0 9
 Foot's Cray..... 1 16 9
 Forest Hill..... 3 10 0
 Do., for *N P*..... 4 12 4
 Gravesend, Windmill Street, for *N P*..... 1 3 0
 Do., for *N P*..... 0 6 3
 Herne Bay Sun. Sch., for *Congo*..... 1 0 0
 Lewisham Road, for *W & O*..... 2 10 0
 Maidstone, King Street, for *N P*..... 1 2 1
 Margate, for *N P*... 1 13 9
 Ramsgate, Cavendish Ch., for *W & O*..... 1 10 0
 Sevenoaks, for *W & O* 1 17 6
 Smarden, for *W & O*... 0 7 0
 Shooter's Hill Rd. Sun. Sch. 31 6 5
 Sittingbourne, for *W & O*..... 1 19 6
 Staplehurst, for *N P*... 0 2 6
 Tunbridge Wells, for *W & O*..... 3 3 0

LANCASHIRE.

Bacup, Irwell Terrace. 9 14 6
 Do., for *W & O*..... 1 0 0
 Do., for *N P*..... 0 10 6
 Barrow - in - Furness, Abbey Road..... 3 15 0
 Bootle..... 11 5 10
 Do., Juvenile..... 12 17 9
 Do., for *China*..... 1 0 0
 Do., for *Japan*..... 1 0 0
 Do., for *India*..... 0 10 0
 Do., for *Cameroons*... 0 10 0
 Do., Welsh Ch..... 1 10 0
 Do., do., for *N P*... 0 15 4
 Burnley, Angle St., for *Congo*..... 1 10 0
 Cloughfold, for *N P*... 0 18 6
 Goodshaw, for *W & O*... 2 0 0
 Littleboro', for *W & O* 0 8 8
 Liverpool Auxiliary, per Mr John Cripps, Treasurer—
 Toxteth Tabernacle ... 89 3 3
 Cottenham St..... 4 13 4

Old Swan	6	3	10
Prince's Gate, for W & O	5	14	4
Egremont, for W & O ..	1	13	6
Soho Street	12	6	11
.....	119	15	2
Less district expenses	6	15	1
.....	113	0	1

Liverpool, Myrtle St.	78	17	6
Do., for W & O	55	0	0
Do., for China	1	0	0
Do., for Congo	11	0	0
Liverpool, Bousfield St., for N.P.	1	15	0
Do., Seacombe, Welsh Ch., for N.P.	0	17	2

Manchester, per Mr T. Spencer, Treasurer.	170	0	0
Mill's Hill, Chadderton, for W & O	1	0	0
Do., for N.P.	0	18	7
Ogden	13	4	0
N.E. Lancaster, on ac- count, per Mr W. Snape, Treasurer ..	75	0	0
Rochdale, Drake Street, for N.P.	1	8	1
Southport, Hoghton St. for W & O	5	0	0
Ulverston	1	5	10
Do., for W & O	0	4	0
Warrington, Goulborne St.	3	2	2
Waterbarn	7	3	0
Do., for W & O	1	10	1

LEICESTERSHIRE.

Arnsby, for W & O	1	5	0
Biaby, for W & O	2	8	6
Leicester, Belvoir St.	39	11	6
Do., for Congo	5	0	0
Do., Melbourne Hall Do., Emanuel Ch., for W & O	44	12	0
Monk's Kirby and Pailton, for W & O ..	0	15	0
Do., for N.P.	0	15	6

LINCOLNSHIRE.

Barton-on-Humber ..	1	10	0
Boston, Salem Ch., for N.P.	1	9	0
Grantham, for W & O ..	0	16	6

NORFOLK.

Bacton	2	0	0
Cossey, for N.P.	0	9	0
Lynn, Stepney Ch., S. S., for N.P.	6	10	2
Do., Union Ch., for W & O	1	5	0
Do., for S. Sch.	2	1	3

NORTHAMPTONSHIRE.

Braunston, for N.P.	1	0	0
Clipstone, for W & O ..	1	5	0
Do., for N.P.	2	10	5
Earl's Barton, for N.P.	0	4	3
Eton	0	5	0
Kilvingbury, for W & O	0	11	0
Northampton, College Street	9	15	2
Do., for W & O	10	10	0
Do., for N.P.	1	10	0
Ravensthorpe, for W & O	0	5	0
Do., for N.P.	0	7	6
Do., for Congo	0	7	6

Ringstead S.S., for N.P.	0	13	6
Rushden, for W & O ..	2	0	0
Walgrave, for N.P.	0	5	0
West Haddon, for W & O	0	15	0
Weston, nr. Towcester, for N.P.	0	18	3
Woodford	0	9	0
Do., for W & O	0	10	0

NORTHUMBRLAND.

Belford, for Congo	8	0	0
Berwick-on-Tweed	27	7	10
Do., for W & O	3	7	0
Do., for Congo	2	1	0
Ford Forge Sun. Sch.	2	1	0

NOTTINGHAMSHIRE.

Collingham and Carlton- le-Moorland	1	0	0
Do., for W & O	0	6	0
Do., for N.P.	0	7	0
Nottingham, Derby Rd., (addl.) for W & O ..	1	0	0
Notts. Juv. Assoc. — Derby Road	8	12	6
Independent Street ..	5	3	8
George Street	17	15	10

OXFORDSHIRE.

Caversham	11	10	9
Do., for Brittany	5	0	0
Henley-on-Thames Sun. Sch.	1	10	0
Hook Norton	5	15	6
Do., for W & O	0	10	6
Little Tew & Cleveley	23	10	6
Do., for W & O	0	10	0
Do., for Congo	4	11	4

RUTLAND.

Langham, for N.P.	0	12	6
Oakham, for W & O ..	1	0	0

SHROPSHIRE.

Bridgnorth	15	0	2
Do., for W & O	0	13	6
Do., for N.P.	2	4	4
Lord's Hill, Snailbeach Shrewsbury, Claremont Ch.	1	8	6
.....	3	10	0

SOMERSETSHIRE.

Bristol, for W & O:— Buckingham Ch.	6	9	1
Cotham Grove	9	6	0
King Street	4	7	10
Fishponds	2	2	0
Keynham	1	5	0
Crewkerne	12	10	8

Frome, Badcox Lane, for N.P.	2	2	0
Do., Sheppard's Bar- ton, for W & O	2	9	10
Shepton Mallet, for N.P.	1	1	6
Street, for W & O	0	10	0
Do., for N.P.	0	16	0
Taunton, Silver Street	59	2	5
Do., for N.P.	0	15	4
Do., Albermarle Ch.	5	3	8
Wedmore, for N.P.	2	16	9
Wells, for N.P.	0	10	3
Western Association, on acct., per Mr J. Aldridge, Treasurer	40	0	0
Yeovil, for W & O	4	2	0

STAFFORDSHIRE.

Burslem, for W & O ..	0	13	0
Hanley, New St., for W & O	0	15	0
Willenhall, for N.P. ...	1	4	0

SUFFOLK.

Bardwell	1	3	6
Do., for W & O	0	2	6
Do., for N.P.	0	5	0
Bradfield, St. George, for W & O	0	10	0
Do., for N.P.	0	2	6
Rattlesden	1	10	6
Do., for W & O	1	0	0
Do., for N.P.	4	2	0

SURREY.

Balham, for W & O ..	4	13	9
Barnes, for W & O ..	1	1	0
Cheam, for W & O ..	1	5	10
Do., for N.P.	2	9	7
Croydon	6	14	8
Do., for "West Croy- don" Sch. Delhi	17	0	0
Do., Memorial Hall Sun. Sch., for Delhi	1	10	0
Dulwich, Lordship Ln., for China	4	10	9
Godalming	3	13	6
Lower Tooting	2	0	0
Redhill	4	0	0
Do., for N.P.	0	16	6
Upper Tooting	14	1	0
Do., for Congo	6	5	0
York Town, for W & O	2	0	0

SUSSEX.

Brighton, Bond Street Sun. Sch.	6	3	3
Lewes S. Sch., for N.P.	0	13	4

WARWICKSHIRE.

Alcester	17	10	0
Birmingham, on acct., per Mr Thos. Adams, Treasurer	61	6	8
Coventry, Queen's Rd., for W & O	7	10	0
Stratford-on-Avon	4	9	2
Do., for W & O	1	16	7
Wolston, for W & O ..	1	0	0

WESTMORELAND.

Crosby Garrett, for N.P.	1	14	9
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WILTS.

Bradford-on-Avon, for W & O	1	0	0
Chippenham, for W & O	1	5	0
Devizes	1	5	6
Do., for W & O	2	16	0
Salisbury	0	15	0
Do., for W & O	7	14	6
Swindon	10	18	8
Do., for W & O	2	9	8
Do., for N.P.	1	11	8
Trowbridge, Back St.	20	5	4
Do., for W & O	1	10	0
Whitbourne	0	10	2
Do., for W & O	0	6	10
Do., for N.P.	0	17	0

WORCESTERSHIRE.

Bromsgrove, New Rd.	2	4	6
Evesham	11	2	1

Redditch, for <i>W & O</i> ..	0 10 0
Shipston-on-Stour, for <i>W & O</i> ..	0 9 6
Tenbury, for <i>N P</i>	1 17 6

YORKSHIRE.

Barnoldswick, for <i>N P</i> ..	2 18 7
Brearley, Luddenden Foot, for <i>W & O</i> ..	1 6 0
Halifax, Pellon Lane, Do. Sun. Sch.	27 0 7
Do. united Communion Service, Pellon Lane, Trinity Road, and North Parade, for <i>W & O</i> ..	10 17 6
Hebden Bridge, for <i>W & O</i> ..	3 1 4
Horsgate, for <i>N P</i>	4 0 0
Horsforth, for <i>W & O</i> ..	5 12 6
	0 10 0

Leeds, United Communion Service, for <i>W & O</i> ..	15 4 5
Do., Valedictory Services	2 7 4
Do., South Parade ..	35 8 11
Do., do., Juvenile for <i>Goolzar Shah's Simla Mission</i> ..	20 0 0
Do., Blenheim Ch. ..	21 11 4
Do., Do., Juvenile ..	21 4 3
Do., Camp Road Juv. Do., York Road, for <i>W & O</i> ..	21 7 6
Do., Beeston Hill ..	0 10 6
	11 10 0
	149 4 3
Less district expenses	3 3 6

Middlesboro', Boundary Rd ..	146 0 9
Milsbridge, for <i>W & O</i> ..	1 0 0
Morley, for <i>W & O</i> ..	2 0 0
Rishworth ..	1 1 0
Do., for <i>W & O</i> ..	9 0 0
Do., for <i>N P</i> ..	0 10 0
Shipley, Bethel, for <i>W & O</i> ..	1 12 2
York, Sun. Sch.	1 1 0
	4 12 3

NORTH WALES.

Anglesea.	
Llanfair, Sion, for <i>N P</i> ..	0 4 8
Llangefni, for <i>Congo</i> ..	2 10 6

CARMAETHENSHIRE.

Carmarvon, for <i>N P</i> ..	1 4 0
Dinorwic, Sardin, for <i>N P</i> ..	0 17 0
Llanabhaiarn, for <i>Congo</i> ..	1 10 0
Do., for <i>N P</i> ..	0 19 6
Morfa Nevin, for <i>Congo</i> ..	4 0 0
Tyddyn, Sion	2 5 0

DENBIGHSHIRE.

Llanfair, Sion, for <i>N P</i> ..	0 4 8
Ruthin, for <i>N P</i> ..	0 5 0

MERIONETHSHIRE.

Traethcoch, for <i>N P</i> ..	0 2 0
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SOUTH WALES.

BRECKNOCKSHIRE.

Beaufort, Siloam, for <i>W & O</i> ..	0 2 6
Builth	2 4 0

CARMARTHENSHIRE.

Carmarthen, English Ch., for <i>N P</i> ..	0 16 3
Cwmsarnddu ..	0 1 9
Do., for <i>W & O</i> ..	0 5 2
Do., for <i>N P</i> ..	1 0 9
Felinguu Sittim, for <i>N P</i> ..	0 14 1
St. Clears	9 17 3

GLAMORGANSHIRE.

Briton Ferry, Eng. Ch. Cardiff, Tredegarville Do., Bethany, for <i>W & O</i> ..	0 7 6
Do., Pearl Street ..	0 10 6
Do., Siloam ..	5 0 0
Do., Woodville Road, for <i>W & O</i> ..	0 11 4
Do., for <i>W & O</i> ..	0 10 0
Cowbridge, for <i>N P</i> ..	0 14 0
Deri, for <i>N P</i> ..	3 4 8
Maesteg, Bethel ..	2 8 0
Swansea, New Zion ..	4 10 2
Tondu, Carey Ch. ..	0 15 5
Do., for <i>N P</i> ..	3 12 4
Wautroddau, Ararat, for <i>W & O</i> ..	1 3 6
	0 8 0

MONMOUTHSHIRE.

Abergavenny, Bethany for <i>W & O</i> ..	1 10 9
Chepstow ..	1 6 9
Do., for <i>N P</i> ..	2 0 3
Llanvaches, Bethany ..	1 16 6
Do., for <i>W & O</i> ..	0 7 0
Newbridge, Eng. Ch., for <i>W & O</i> ..	0 7 0
Usk	1 2 6
	2 18 6

PEMBROKESHIRE.

Glanrhyd ..	6 0 6
Manorbier ..	0 8 6
Neyland ..	7 2 0
Treffynon, for <i>N P</i> ..	1 10 0

SCOTLAND.

Aberdeen, for <i>Congo</i> ..	0 4 0
Do., Crown Terrace, for <i>W & O</i> ..	5 5 0
Do., do., for <i>N P</i> ..	22 8 6
Do., Upper Denbournie Y. W. B. C., for <i>Congo</i> ..	1 0 0
Airdrie, for <i>Congo</i> ..	0 5 0
Branderburgh S. Sch., for <i>Congo</i> ..	1 0 0
Burray, for <i>W & O</i> ..	1 0 0
Dundee, Long Wynd Sun. Sch., for <i>Congo</i> ..	1 0 0

Dunfermline, for <i>N P</i> ..	15 0 0
Do., for <i>Congo</i> ..	10 0 0
Edinburgh, Dublin St., for <i>W & O</i> ..	12 5 0
Do., Charlotte Ch., for <i>Congo</i> ..	1 0 0
Do., Bristol Place, for <i>W & O</i> ..	10 15 6
Elgin ..	1 4 0
Do., for <i>N P</i> ..	3 0 0
Do., for <i>Congo</i> ..	0 11 0
Do., for <i>W & O</i> ..	1 16 0
Fraserburgh ..	12 18 0
Galashiels, for <i>N P</i> ..	0 5 7
Glasgow, for <i>Italy</i> ..	20 0 0
Do., Adelaide Place, on account ..	40 0 0
Hirkcaldy ..	19 14 10
Do., for <i>China</i> ..	1 1 0
Do., for <i>Genoa</i> ..	1 6 7
Leslie ..	1 8 10
Do., for <i>W & O</i> ..	1 12 6
Old Cumnock, for <i>W & O</i> ..	1 0 0
Do., for <i>N P</i> ..	1 13 6
Scarfskerry ..	1 10 0
Selkirk ..	2 8 6
Tullymet, for <i>N P</i> ..	3 18 9
Do., for <i>Congo</i> ..	1 3 3

IRELAND.

Belfast, Gt. Victoria St. Brannoxtown ..	5 15 6
Carrickfergus ..	1 0 6
Do., for <i>W & O</i> ..	1 0 0
Selkirk ..	1 10 0
Do., for <i>N P</i> ..	3 12 6
Dublin ..	2 0 0

FOREIGN.

AMERICA, U.S.A.

Alleghany City, Mr. John Wright ..	1 1 0
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AUSTRALIA.

Warrambool, Mr. Arthur Stephens, for <i>Congo</i> ..	0 10 0
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EUROPE.

CONSTANTINOPLE.

Bebeck Sun. Sch., for <i>Congo</i> , per Mr W. Sellar ..	6 12 6
Sellar, Mr W.	1 0 0

WEST INDIES.

Bahamas, per Rev D. Wilahere—	
Nassau, Zion ..	0 12 0
Do., for <i>W & O</i> ..	0 19 10
Do., for <i>Congo</i> ..	7 10 6
Do., Sun. Sch.	1 19 0
Do., do., for <i>Congo</i> boy	3 0 0
Fox Hill, for <i>Congo</i> ..	5 1 5
Ragged Sch., for <i>Congo</i> ..	1 0 0
Under 10s.	0 9 3
	20 12 0

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